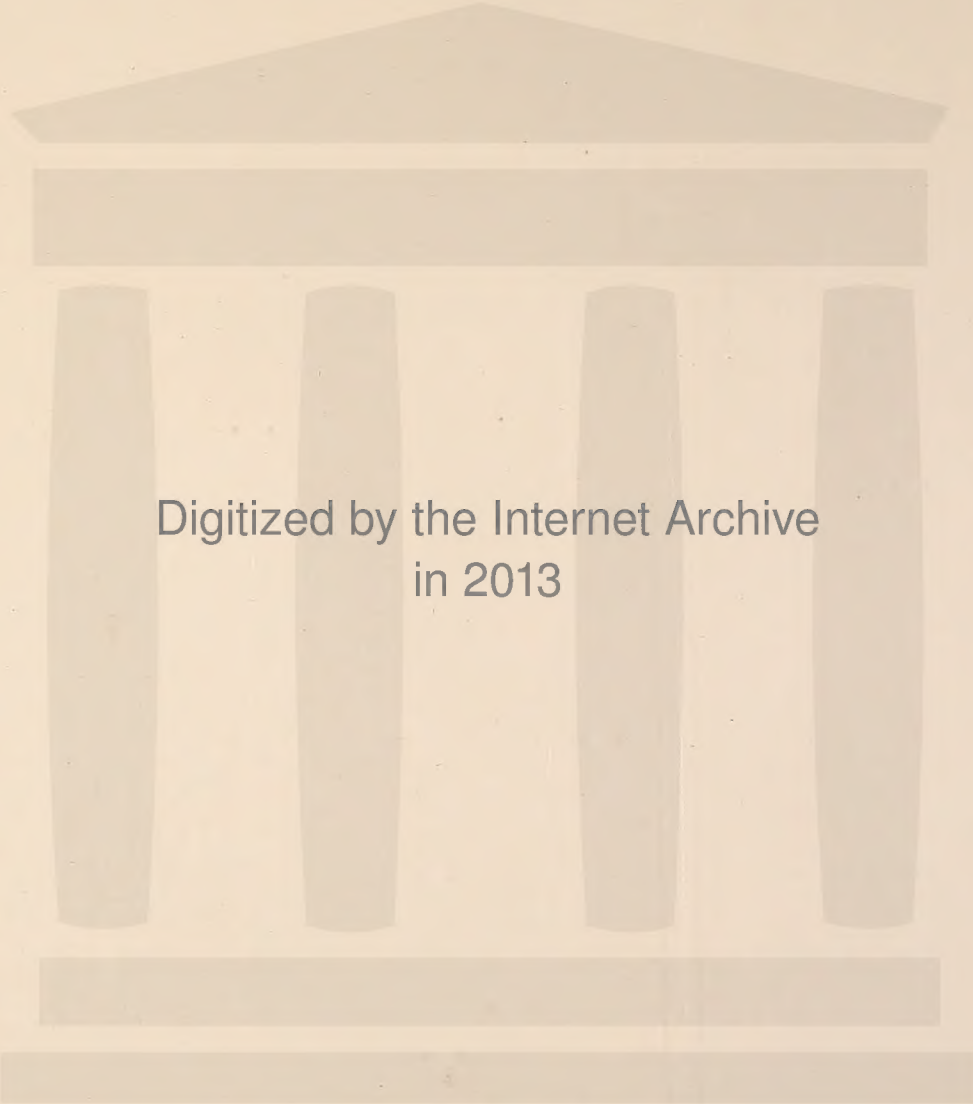




Digitized by the Internet Archive
in 2013

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., January 5, 1924

No. 1

In This Number

Editorial—

The Personal Factor in the Program, ...	1
From One Lap to Another, ...	1
The Sense of Direction, ...	1
Why Not Begin to Supply the Need?	1
Among the Churches, ...	8
Around the World, ...	4
The Quiet Hour, ...	9

Our Forward Movement—

Wishing (Poem), ...	5
The Church Program, ...	5
Why Not?	5
Mission Notes (C. D. B.), ...	5

Contributors' Forum—

A New Day (Poem), ...	2
The Broken Sword—Part 4. By H. A. Brandt, ...	2
Learning to Think. By D. C. Reber, ...	2
Jesus as a Conversationalist. By E. F. Sherfy, ...	3
A Reasonable and Practical Faith. By Ernest G. Hoff, ...	3
Honor Them? By Maud Mohler Trimmer, ...	3
Self-Control. By Claude H. Murray, ...	4
Vacation Schools of 1923. By Ezra Flory, ...	4
The Bridgewater-Daleville System of Schools, By Jno. S. Flory, 10	

The Round Table—

My Resolution (Poem), ...	6
Counterfeits. By Archer Wallace, ...	6
"All Have Sinned" (Rom. 5: 12). By Edyth Hillery Hay, ...	6
Midnight Musings. By Sarah M. Saunders, ...	6
One Way to Please Him. By Elsie K. Sanger, ...	6
Witnesses for Christ. By Joseph D. Reish, ...	6
"I Can't Get In." By W. H. Gaunt, ...	6

Home and Family—

Tell Her So (Poem). Selected by Anna Stehman, ...	7
Out at Uncle Joe and Aunt Margaret's. By Nora Berkebile, ...	7
"Thoughtful Anne." By Leo Lillian Wise, ...	7

...EDITORIAL...

The Personal Factor in the Program

WHAT a joy it would be to take up the new year's work, if one could do it in confidence that the year would bring us that "solution"! But it's a joy anyway. It's a great thing just to have the high privilege of looking for it.

The reference is, you may recall, to the problem of making our church organization more effective in touching the life of the individual member in the local church. The tide of religious fervor runs high enough at Annual Meeting. Strong men are there and they make fine speeches. We make plenty of resolutions and decisions. They make good reading. We appoint all kinds of committees which map out splendid programs. There is only one thing lacking. Bro. Average Man down at Tom's Creek doesn't respond. He does not get the idea. He sees no reason for having the even tenor of his quiet and thoroughly respectable life disturbed.

Now if we knew the word that would set him on fire we'd gladly say it. If we knew what new kind of officer or other wheel in the church machinery would do the work, we'd surely suggest it. And we surmise that some wise and consecrated servant of the church will see how we might come nearer doing this than we do, and tell us about it. He will discover some way, probably, to bring the insight and inspiration of our most gifted leaders into closer contact with the local church and its problems so they can touch the church life right where it is lived. We believe in the possibilities of improvement. We believe that our organization for carrying out the great constructive mission to which the church has been called, can be and will be improved. But when the utmost has been done along this line that can be done, the main fact will always remain. Two big facts will always remain. One is that there is no way of securing the response of the individual member to a worthy church program, apart from his own free choice and initiative. The other is that the strongest factor in arousing the interest of the individual member to the point where he will make that choice and take that initiative, is the contagion of the interest of another.

The bearing of this on the present situation is that it puts the matter of immediate action and the most im-

portant action, right up to you and me. That is a fortunate feature of the case. It is pleasant to have control of things. Love of power is innate and universal. Here is our opportunity. You, of course, are all right on this point. You are already interested. You, brother or sister reader, you who are doing me the honor to read these words, you are giving your first thought to the church program and above all things want to see this succeed. But you know how it is with the others in your congregation. They are nice people, good people. The police never have any trouble with them. And they set good tables. But their hearts are not aglow, as yours is, with the fervor of the early church. They do not seem to have anything which they want everybody else to have. They contemplate with a good deal of satisfaction the assurance of their eternal safety, but they are not much troubled, as you are, that so many others do not have this. Some of them read their Bibles occasionally and some read it every day, but the Great Commission and the Second Commandment of Jesus have a far away sound to them. The ignorance and misery of the multitudes sometimes disturbs their serenity for an instant, but not enough to cause them to undertake remedial measures.

Now seeing how you feel about all this, what would happen if you would cultivate a closer companionship with your indifferent brethren? Do you think they could remain so under the impact of your own glowing spiritual passion? When they see that your heart is set on the furthering of the Kingdom, when they see what sacrifices of carnal comfort and personal convenience you are constantly making to this end, and, most of all, when they see the bright light in your face because you have found, as they have not, the secret of true joy, don't you know what they will do? They will surrender. How can they help it? And the prophetic fire will begin to burn within them. And the spirit of sacrificial service will take possession of them and lead them out right alongside yourself into new fields of triumph for the cause.

In like manner they will kindle others and these still others and so on without limit, and thus the flame of Holy Spirit fire will spread and spread and the Kingdom of God will come.

All this because *you*, seeing more and loving more than Bro. Average Man, yield yourself to the divine impulse within you, until he too catches fire from your own heart altar.

So you see just where the matter hinges, and how we can solve the problem this year, after all. Isn't it nice to have control of things? And feel the throb of a mighty power within you?

From One Lap to Another

"We finish to begin" is right. It's only another stage of the same unending journey—the journey to perfected Christian manhood and a perfectly Christian world—a world filled with the knowledge of God as the waters cover the sea.

Unfortunate indeed if it were otherwise! The zest of life is in the possibility of new adventure. Breaking the record is the finest sport there is. And so, in the wise planning of an omniscient Father, the standard was set so high there could be no danger of our overpassing it. "The stature of the fulness of Christ" will always keep us busy for another year.

If you could get so good you could not get any better, living would soon grow stale and tiresome. But you need not worry.

One poor young fellow died of a broken heart (or was it of a drunken debauch?) because he could find no more worlds to conquer. You need not worry over

the prospect of a too early grave on that account. The nations have not all been disciplined yet. And those that have been do not yet "observe all things."

How alluringly the new year beckons to us! Somebody will surely make a rich find. Unless he's blind.

The Sense of Direction

ISRAEL was not the only people wandering about in the wilderness during those forty years. But there was this difference: Israel was going somewhere. The others were staying there.

To a casual observer they might have all looked alike. They camped and moved and camped again. But the natives of the region always kept coming back to the same place. Or if they did not, it made no difference where the other place might be. They had no goal in view. But Israel? Yes, it backtracked and circled about too, but there was a "promised land" in its thought all the time. And it got there.

It might have arrived some thirty-eight years sooner if it had known how to lay hold of its opportunity.

It is interesting and encouraging to be able to detect evidences of progress. It is very interesting to be able to see rapid progress. But as long as the sense of direction is not lost, the outlook should be considered hopeful. That is the one thing indispensable to moral sanity.

To provide this and to maintain it, is one way of stating the supreme business of the church. Does it keep alive and vigorous the consciousness of looking, reaching, striving toward a great ideal? Does it do this for its members in their individual lives? Are they, in their own purposing and whole thought-life, headed toward "the stature of the fulness of Christ"? Is the church doing this for its own collective life? Is it, as an organization, keeping constantly before it the realization of Christ's purpose for men, namely, putting his Spirit into all their thinking and doing?

How much of all this has been accomplished and how much remains undone; can it ever be done, and how, and when, and so forth and so on—these are side issues, interesting though they are. The main question is: Does the church still intend to do this job? Is that where it's bound for? Is its sense of direction still clear and strong?

Why Not Begin to Supply the Need?

DID you see that statement in the papers about Thanksgiving time on what noted men thought the world needed most? Naturally the physicians said better health and the inventors perfected radio, but the remarkable thing was the number of leaders from all walks of life who joined the preachers in saying it was the golden rule or something to that effect.

One renowned scientist, referring first to the wonderful discoveries in electric energy, then remarked what a sad irony there was in it all, if it were not recognized that "the greatest discovery in all history was the golden rule and that fundamental spiritual quality beneath it which enables us to love our neighbors as ourselves." Another said, "Love thy neighbor as thyself, and peace, righteousness and humanity will reign throughout the world."

It is worth much to recognize the essential truth so clearly but still more to feel it deeply enough to practice it. Is it because so many other folks do not even see it that we hesitate to start out living it? Let's show the beauty of it to more people, then possibly we can all unite in putting it to practice.

But how are you going to show this except by putting it to practice? O for a faith strong enough to prove itself!

CONTRIBUTORS' FORUM

A New Day

Dear Lord, I thank thee for another day,
Another chance to mend and choose my way;
Another day with friends I hold so dear,
In which to love, and serve, and give them cheer.

Impulsive in the days gone by, I know,
With selfish bent, oftentimes I've failed to go
In ways I knew were right; Lord, help today
To keep me in a safer, humbler way.

And if along my path there come to view
With light and shadow, things untried and new,
Lord, help me not to venture there alone,
Or make mistakes for which I must atone.

Let not my dreams of things I hold most dear
Tie me to earth; but with a vision clear
Help me to build this day, dear Lord, with thee,
The things which last through all eternity.

Attune my ears to hear thy message, Lord,
Inspire my lips to speak alone thy word;
Veil thou mine eyes from things I should not see,
Help me to leave my burdens all with thee.

—Author Unknown.

The Broken Sword

BY H. A. BRANDT

Fourth of Seven Studies in an Argument with God

ONE might gather upon the tower of Habakkuk a great company of notables interested in seeing just how Jehovah would answer the prophet's complaint: "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?" There would be Job, for in the days of his misery he had said:

"The tents of robbers prosper,
And they that provoke God are secure."

In the company would also be the cynic who wrote: "All things come alike to all; there is one event to the righteous and to the wicked." Almost as insistent as the prophet Habakkuk is the prophet Jeremiah: "Righteous art thou, O Jehovah, when I contend with thee; yet would I reason the cause with thee: wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously?" And with all of these would stand the apostle Paul, who, coming upon the same mystery in the ways of God in his closely-reasoned letter to the Romans, asks: "And what shall we say then? Is there unrighteousness with God?" Thus, every man who has wondered with Habakkuk why Jehovah holds his peace when the wicked man triumphs, will be anxious to get a good position on the tower of the prophet Habakkuk, as he sets himself to see what Jehovah will answer concerning his complaint.

Therefore, one may add to the dramatic personæ in the second scene of the controversy between Habakkuk and his God. Upon one hand is the prophet upon his tower. About him are many notable men of the ages past. A deep perplexity is written in the lines of their faces. All is expectancy as they await the answer of Jehovah. Will he speak? There is an ominous silence. Listen! A second time Jehovah speaks as no man could speak!

The burden of Jehovah's reply to the second question proposed by the prophet, is, in a sense, an expansion of the concluding sentence of Jehovah's first reply. Wicked nations that play the rôle of an instrument of punishment are by no means exempt from judgment. Their willing and yet unwitting service puts them in the path of an appropriate judgment. Therefore, of the Chaldeans God had said in his first reply: "Then shall he sweep by as a wind, and shall pass over, and be guilty, even he whose might is his God."

But the thing that had absorbed the attention of the prophet Habakkuk was the terrible punishment in store for Judah, and, especially, that it should come by the hands of the wicked Chaldeans, who seemed eternally secure in their power. Hence, Jehovah's second answer may be construed as an expansion of a previous suggestion, as well as an extended reply to Habakkuk's

complaint that a holy God was growing hardened to the sight of evils that bade fair to become the law of this world.

The outstanding feature in Jehovah's second reply to the prophet is a group of five woes pronounced against proud and covetous nations of the Chaldean type, whose desire is as Sheol and death, in that it cannot be satisfied.

"Woe to him that increaseth that which is not his! . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booty unto them? Because thou hast plundered many nations, all the remnant of the nations shall plunder thee." The rather striking argument in this first woe seems to be that the policy of conquest pursued by the predatory nation is doomed to failure. The argument for failure is based on the contention that a policy of ruthless conquest tends to place one against many. Hence, the farther a policy of conquest is pushed the greater the number of outraged nations that stand ready to make common cause against the tyrant. Woe to the predatory nation, her sword is broken, and her judgment is sure! For the power of one is not as the power of many.

"Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil! Thou . . . hast sinned against thy soul." This is the second woe, and the argument would seem to be just this: the man who tries to make himself great and secure at the expense of others, in reality chooses against his own best potential self. In a word, he sins against his own soul. There is nothing creative about robbery, except, perhaps, as regards the victim. The thief, on the other hand, is continually making his way harder by stimulating the wits and precautions of his victims.

"Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" Such men are sure to come to a great disillusionment, because the policy of conquest does not provide an adequate goal. "Behold, it is not of Jehovah of hosts that the peoples labor for the fire, and the nations weary themselves for vanity."

"Woe to him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also, that thou mayest look on their nakedness!" The sword of the conqueror is broken here, because it is impossible to corrupt and debauch a neighbor without contaminating oneself. Even as Jehovah saith: "Thou art filled with shame, and not glory: drink thou also, and be as one uncircumcised."

Finally, woe to him, "even he whose might is his god." The gods that men make are nothing! "Woe to him that saith to the wood, Awake; to the dumb stone, Arise! Shall this teach? Behold it is overlaid with gold and silver, and there is no breath at all in the midst of it."

"Write the vision, and make it plain upon the tablets, that he may run that readeth it." Jehovah abhors that which is evil, and as for the wicked Chaldeans their judgment is sure. Their pride and glory will sink in the dust! For their policy of conquest but adds nation to nation as ultimate antagonists. They shall fall as sure as the strength of one is less than the strength of many. In that they seek to make themselves strong at the expense of others their own wits must surely decay, while the genius of the peoples oppressed is kindled into a flame. In that day what shall the great empire of the Chaldeans profit? Masters of others, but slaves of their own appetites and desires! When the conqueror corrupts his neighbor, then shall the two wallow in the same pit. Therefore, he whose might is his god shall fall with his idols of clay and wood! "Write the vision, and make it plain upon the tablets, that he may run that readeth it." In the hearts of the proud and mighty Chaldeans there is a fatal flaw, and in their hands a broken sword!

La Verne, Calif.

Learning to Think

BY D. C. REBER

MAN is the only created being capable of thinking, yet at birth this highest function of man's mind is merely a possibility. The earliest movements of the child are unconscious reflexes, arising from the spinal

cord. They consist of automatic movements, such as breathing, winking, and later, walking. These acts are mechanical, mindless and inherited, and are often referred to as "low-level behavior."

Another and higher type of behavior is controlled by the lower brain centers. In this class of movements fall the instinctive and habitual acts of the individual. These acts are touched off by a perception or idea, and are accompanied by a feeling of strong desire. But such acts, too, are devoid of special thought. All instincts are born in us, but habits are acquired forms of mid-level behavior. This second type of conduct is blind and unreasoning, and the great bulk of human acts are done because people just "feel like it." Examples of this class are eating, playing, fighting, loafing, mating or love-making.

Action, guided by thought and feeling, originates in the higher brain centers and is volitional. High-level behavior is always the result of thought, manifesting a purpose or motive. Building a church, deciding to go to college, or taking a journey to Palestine, are volitional acts, in which thinking enters largely. Such acts have a moral quality.

These three levels of behavior form the basis of three kinds of learning. Low-level learning is the act of accomplishing a result by mechanical repetition, such as a caged animal will resort to in trying to escape. It is called the "try, try again" method—taking the form of guessing when pupils are too lazy to think. The "rat method of learning," through trial and error, does not pay, as it is wasteful of energy. It finds its legitimate use only in solving puzzles. It has little educative value, as the thinking powers are not exercised.

Mid-level learning begins with instincts, such as play, imitation, curiosity, constructiveness. From these, as starting points, useful habits are formed. When a habit is once fixed, a consciousness is no longer needed, and therefore the acts become automatic.

High-level learning requires thinking in which explanation and ideas are used. This is the method of learning, employed in teaching adults who can profit by hearing lectures, studying books, and who can utilize past experience in solving problems involving new circumstances and conditions. The three types of learning, then, are repetition, imitation, and thinking. The last is the most difficult to acquire, but the most important in building a noble life.

"As he thinketh in his heart, so is he" (Prov. 23: 7). All right conduct has its roots in right thinking. Thinking and being are one. Those who rear children and would train them in right living, must control their lives through feeding their minds with the best literature and worthy ideals. What do you think? What kind of thoughts do you like to entertain in your mind? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philpp. 4: 8).

Jesus is the Great Searcher of human hearts. He knew the thoughts of the hostile Jews before they expressed them. On one occasion he asked them: "Wherefore think ye evil in your hearts?" It was their thoughts of malice and murder that led them later to crucify him.

The prevailing thoughts of the heart are a sure index to the life and character. And those thoughts unconsciously are registered on one's countenance, which is an index of their nature, whether good or evil.

The present advanced state of the world's civilization is the result of the great and good thinkers of the human race. Philosophers, scientists, inventors, statesmen, and theologians, are usually spoken of as men of thought, while soldiers, generals, explorers, travelers, etc., are called men of action. Those who think most, govern those who toil. Thinkers, like Martin Luther, Rousseau and Edison, have caused revolutions in church, state and industry. Plato said that the philosophers are best fitted to direct the activities of the soldiers and laboring classes, and, therefore, the rulers of state should be chosen from that class.

Thinking is perceiving relations between ideas, reach-

ing conclusions, and making decisions. There are many problems that challenge the best thought of the most highly-trained minds. Man's present and future state of happiness is greatly influenced by his power to solve these problems correctly. Perhaps three of the most vital questions, which each individual must answer for himself, are these: "What think ye of Christ?" "What is my calling in life?" "Whom shall I marry?" The first of these is the most important. If it is answered as Peter answered it, and if the life of a Christian is espoused, divine help in answering the other two properly will always be available.

After the Christian religion has been on trial for nearly two millenniums, what does the world think of Christ? This question of the centuries confronts each individual possessing sound reason. It is impossible to evade answering it by the life, even if we attempt to do so by word; and the answer one gives reveals his destiny.

Christian thought is leading the most successful enterprises in the world today. The Christian viewpoint changes one's whole outlook on life. Hence you may well enter the school of Christ, so that you may learn to think as the great Master Teacher would have you think—even to think God's thoughts, remembering that good thoughts make good character, and that inspiring thoughts ennoble the life, and that as you think in this world, so are you now, and will be always.

North Manchester, Ind.

Jesus as a Conversationalist

BY E. F. SHERFY

Jesus—the Christ has often been referred to as the Master Teacher—the teacher who, better than any other teacher, modern or ancient, was able to adapt his profound teaching to the ordinary human mind and heart in such a way as to make it "stick" and palpitate with truth. This he did in harmony with what we have since found to be the latest thought and the "last word" in up-to-date psychology and pedagogy.

But while we are right, in regarding him as a great pedagogue, we should not forget that he was also a great conversationalist; that with him conversation was not only a "useful art" but a "fine art." It was for him a fine art, not because he, seemingly, made a studied effort to make it "fine," but because he was so natural and easy, as he played back and forth with his interlocutor. He possessed this ease and poise because he possessed the two qualifications for a good conversationalist, i. e., a good mind and a good heart.

He had a logical mind with the faculty of thinking straight, and with a unique power to get quickly a comprehensive grasp of a subject and ability to see fundamentals and great categorical truths without bothering much with incidentals. He was well informed in the things about which he was willing and ready to talk—the things others about him were interested in and the things for which he excited in them an interest. He knew his Bible. He evidently knew the traditions and customs of the people of his time. He knew dozens, perhaps hundreds, of proverbs and trite sayings, common to his own people—their hopes and longings, their sins and shortcomings, and knew them in their religious life. He knew himself and his destined relation to other people and to his God. He was always ready, therefore, to say something, when occasion called for it, because he had something to say.

And the fact that he knew people—knew human nature and knew that people have imaginative powers which become suddenly alert and on tip-toe, when appealed to by an imaginative story or word picture, this made it possible for him to get a grip upon his interlocutor which held him fast; not that he used hypnotic powers, but rather magnetic power—the power of personal magnetism which came from both a good mind and a good heart, both of which were wholly controlled by the Holy Spirit.

He was courteous and charitable, never parading a person's shortcomings before others. He was, however, candid and frank, as when he told the prospective followers that the foxes have holes, etc.

A good conversationalist needs a sense of humor. If Jesus was normally human, as I believe he was, he doubtlessly had a good laugh after telling the critical lawyer the Good Samaritan story and as he left him self-condemned and outwitted.

No finer example of sympathy, when sympathy is needed, in a conversation, can be found anywhere than the example of Jesus talking to Mary and Martha at the tomb of Lazarus. For the Word states, with the eloquence of simplicity, that "he wept."

Christ was not verbose; every word meant something in the conversation. However, he was not so brief as to be "short off." With his enemies there was oftentimes a brevity not found in his conversation with his friends, which is, of course, natural. And this leads us to say that never was there a man who, right out in the open, conversed with bitter enemies and did it with such magnanimous grace as did Jesus. His charitable yet firm method of handling his enemies is a marvel. His conversations left them self-condemned, and in this field was his crucial test. Almost any of us can talk to a friend, but an enemy—that is different.

Since studying this characteristic of the life of Jesus, I have one other characteristic of his life in mind, as a challenge for me to be like him.

McPherson, Kans.

A Reasonable and Practical Faith

BY ERNEST G. HOFF

THE Christian today, in order to maintain his own religious life and to make his religion felt in the lives of others, is called upon to examine and determine the fundamentals of his Christian faith. He is situated in a world of thought which is in the process of change. In recent years the telescope has greatly enlarged his universe and the microscope has greatly enriched it. Physical science has opened realms heretofore unknown, and the end of the process of scientific discovery and invention can not now be predicted, even by the most fertile imagination.

Further, in the realms of social organization and political government principles and institutions, which have the sanction of age-long practice are being minutely examined and fearlessly criticised. These and other similar elements of the present environment demand of the twentieth century man a re-examination and re-statement of his philosophy of life. His religion can not escape this demand.

What, then, is the situation of religion in this changing order? There are those who say that it, too, must change. They interpret religion in social terms, and therefore hold that it must change with the changing social conditions and environment. Some of these think that Christianity contains the germs from which the ultimate religion is to grow. Others do not think that the ultimate religion is yet in sight.

Christianity, as we now have it, would, then, be only a stepping-stone in the direction of that ultimate religion which would consist of elements of truth gleaned from all religions. On the other hand, there are those who say that, regardless of changing conditions, religion must not change. Christianity itself embodies all that is good in religion, answers the universal need of man's soul, and is, therefore, the ultimate religion. Some would claim this only for the essential content of Christianity, allowing each generation and even each individual the freedom to state this content in terms of its own conditions, experience, and needs. Others would claim permanent validity also for the forms and the creedal statements as well as for the essence of Christianity. To them, a man's scientific, political, social, economic, or philosophical outlook makes no difference, for the creeds of the early centuries of the church are an authoritative embodiment of Christianity for all time.

These differing points of view demand the attention of every Christian today. The one group holds that a scientifically educated man can not hold a static religious faith. If he can not state his religion in terms of his own experience and outlook, he will have none of religion. We must, therefore, give him freedom to state and express his religion in the growing terms of his own life. Doctrine, if there be such, must be

constantly restated if it is to be of any practical value. The extreme group on the other side says that change in the statement of doctrine and perhaps also in forms is fatal to vital religion. It undermines the structure by removing the foundation. This difference of point of view will not stay within the walls of theoretical theological discussion. It has entered the realm of practical religion. The radical proponents of the two points of view are now threatening to divide into two hostile camps, not merely individual denominations, but even the whole of Protestant Christendom.

It would be unreasonably ambitious for this article to claim or even to seek an adequate solution of this problem. Perhaps, as is often the case in such controversies, there is some truth on both sides and the ultimate solution of the problem will be found in that field which lies between the two extreme views. The immediate purpose of this article is to point the way to a practical attitude in the situation. Accordingly, some material will be presented which will indicate fallacies in both radical points of view, in which material itself will be found some of the basic principles of a reasonable and practical faith.

Some Permanent and Universal Values in Christianity

What can be said to the one who holds the radical evolutionary point of view? Is Christianity the ultimate religion? It may seem a bit dogmatic to some to attempt to define the ultimate religion. But it is, nevertheless, worth while to state some of the elements of Christianity which lay claim to be permanent and universal values. The first and basic of these we would expect to be the Christian doctrine of God. The Christian God is a personal Spirit. He is the one and only God, who has created the universe and possesses all power and wisdom. He is the embodiment of all excellence of character, becoming the Moral Ideal both in his character and in his demands. But while he is supreme in power and goodness, he is a Loving Father to man and cherishes and cares for even the least of his children. He is comprehensibly and yet authoritatively revealed in the Incarnate Christ. And he ever remains in vital contact with the lives of his children through his Holy Spirit. No other religion has approached such a doctrine of God. It is to be hoped that future generations will allow themselves to be drawn into closer fellowship with God, and will thereby be able to know him better, but there is no indication that any of these elements of the Christian doctrine of God will ever be superseded.

What may be said of the Christian doctrine of man? Man, in his nature, was created in the image of God—a spiritual and moral being. He was destined to be a son of God himself and a brother to his fellow-man. The soul of man is of infinite value, yet the function of his life is, that he may lose himself in service to his fellows. The ideal of man's life is conformity to the will of God. The principle of his action is love—on the one hand toward God, and on the other hand, toward man. His highest happiness is to be found in service. The ideal of man's character is to be found in its highest concrete expression in Jesus Christ, the Ideal Man, who was untarnished by sin, unhampered by imperfections, and attained full-grown moral and spiritual manhood. The destiny of man is the consummation of that fellowship with God himself, which is begun here in this life but reaches its perfection when the limitations of this life are removed.

In close connection with the doctrine of man comes the Christian doctrine of salvation. Christianity recognizes man's actual condition, which is sinful. The problem of sin is man's age-long problem, for the solution of which he must have help from without. He is powerless to lift himself out of sin. Christianity presents a Loving God, who is seeking his lost ones and is willing to forgive all, receive them back into fellowship with himself, and to give them the strength to live above the power of sin. This forgiving love is exemplified upon the cross, whereby forgiveness is granted and assured. But man must also do all in his power to help himself. He has the capacity to trust God, and the will to choose the higher life. When man uses this capacity to lay hold of God and the higher life, the Spirit of God can transform his character according to the ideal of Christ and use his life in service.

(Continued on Page 10)

Honor Them!

BY MAUD MOHLER TRIMMER

THANKS be, the church is at last aware of the rights of her ministry. No longer do we expect a man to earn his bread by the sweat of his brow six days in the week, and on the seventh day miraculously produce a sermon that will stand the analysis of an over-critical audience? And some of us know that it is not our province to demand that the minister's family live after our conception of Christian conduct. We can even concede a few human faults to the minister. We should honor our preachers—we should provide for them and uphold them. We have erred grievously in the past, in our treatment of them. That is mostly beyond repair, but at least we can pay one part of our debt to them, and that is reverence. We can do justice to those who serve us from the pulpit today and will in the future.

Twice, lately, I heard ministers state that unless their congregations paid them a decent wage, they would not respect them. I doubted this. There fitted through my mind a procession of the preachers of the past—tall, gaunt men, short men, broad men, scholarly men, men who murdered the English language, blondes, brunettes—in short, all types, physically and intellectually. All of them were ill-clad and overworked, but all were sincere. Their hands were horny and hard, their homes the poorest in the neighborhood, their wives and children had the least in clothing and conveniences. How real and deep was their religion! After weary days in the field, they sat at night with the sick and the dead. They rode miles over ice and snow, or through the wind, to preach without pay. With minds centered on church work, they seldom could concentrate on business enough to make a success of it.

Often a man actually earned less than that of which he was capable, because of divided interests. It was equally hard for him to change his thought quickly from things of this world to those of the next, and prepare a good message. It must have been hard for these old heroes to step down and give their places to younger men who preached more attractive sermons, simply because they were granted time and freedom properly to shape them. Their hearers have not realized what might have been accomplished by the older ministers, had they had the advantages of their successors. But their efforts were full of merit. I have heard many flowery sermons by young men, chuckful of oratory and rhetoric, but it is seldom they give us as much of truth and help as the simple, sincere speeches of the primitive speaker. Very young people demand precision of form, and grace of delivery from their pastors, but with maturity most people have sense enough to estimate the worth of a sermon by its thought content. And mature Christians find the men who preached the Gospel "free," worthy of all honor.

It has been a mistake to say that the Gospel ever was preached "free." To be sure, the congregation paid nothing, but a little waste produce and some of their own self-respect, but the preacher and his family paid at a heavy rate. On the altar of loving service the minister and his wife sacrificed the energy, hopes and vigor of youth, denied themselves proper apparel, did without the house they had planned in youth, higher education for their children, new hair-ribbons for their young girls, toys and games for their little ones, and the foolish nothings so dear to their teen age children. In short, the preacher's family gave up the little comforts and pleasures that their "people" accepted as their own rights.

It took men to fill the pulpits in those days—men with elements of goodness and greatness in them, men of courage, endurance, earnestness, unselfishness and convictions. Had they been forest trees, they would have been oaks among soft maples and box elders.

By all means, those ministers should be honored now. In justice, they should receive pensions to restore to them what they earned years ago, but what, with the increased call for mission funds and pastors' salaries, it may not, at present, be feasible. Still there may rise those who will think to bequeath needed funds for this purpose. It would be gratifying to pay back to these

men in advanced age a little of what they lost in their youth. And every one can show appreciation of them.

In the Southwest, when a dignitary of the Roman Catholic Church passes by (and he may not be an ideal man morally) the people bow deeply. In Latin countries they even kneel. If they can show such excess of devotion to men not always worthy, surely we should pay respect to our own good, clean, upright, religious leaders. It would be no more than proper for every man of the Church of the Brethren to raise his hat to our veteran preachers and every woman to show, by her manner, profound respect.

Long Beach, Calif.

Self-Control

BY CLAUDE H. MURRAY

"HE that ruleth his spirit is better than he that taketh a city," said the wise Solomon, though, in old age, he fell away from his own wise counsel. "Adding on your part all diligence, in your faith supply virtue, knowledge, self-control," said the once impetuous and hasty Peter. He had learned his lesson through bitter experience, as most of us today do. "Let your moderation be known unto all men," was Paul's advice. He had been exceedingly zealous in persecuting the followers of Christ until Christ met him face to face on the Damascus road, and thereby changed his whole life. He had tried the full force of learning and oratory and reasoning, in endeavoring to acquaint the Athenian Greeks with "the unknown God," and had received only mockery from some and "We will hear thee concerning this matter yet again" from the others.

It was self-control that saved Joseph when, in his hour of temptation, he fled away, leaving his outer garment behind in the hands of his temptress (Gen. 39), saying: "How can I do this great wickedness and sin against God?" Would that we had more men like Joseph in our day and age! A momentary loss of self-control cost Moses his chance to share in the occupation of the Promised Land. David, the sweet singer of Israel, once bemoaned his unruly tongue: "I said in mine haste!" Oh, how often, after we have said angry, or unwise, or unkind, or thoughtless words that have "found mark the archer little meant," do we vainly wish we could recall them and blot them out!

"Boys, flying kites, haul in their white-winged birds,
We can't do that when we are flying words;
Thoughts unexpressed will sometimes fall back dead,
But God himself can't stop them when they're said."

The only way to destroy the blighting effect of unwise words and unruly tongues, is to try always to do as David prayed: "Set a watch, O Lord, upon my lips, that I sin not with my tongue." We need to pray this prayer when we are tempted to use any other than the "soft answer" which "turneth away wrath."

When Nehemiah led back the Israelites he rebuilt the walls of Jerusalem, after he had restored the temple worship and practices of Israel's former godly days. In recounting some of the indulgences of former rulers, to which he himself would have been "entitled by custom, he chose to exercise self-control, explaining his action by these words, "So did not I, because of the fear of God." Ah, how many in America today restrain their desires "because of the fear of God"? We fear what our neighbors may say, more often, I am thinking, when we plan our course or conduct.

We follow the evil impulses of the moment too often, and forget that God's eye is ever upon us. Though our neighbors may not see—though father or mother may be away so they can not restrain us—though we may be away among strangers, who know little and care less about our actions unless their personal interests are affected—though, perhaps, we are in such a position that husband or wife may never discover our misdeeds—yet "thou, God, seest me." And "so do not I, because of the fear of God" should help us to keep control of ourselves.

The tendency of the world has ever been toward self-indulgence, and this tendency has not abated in our day. "Follow the crowd" and "Take the line of least resistance" are favorite rules of conduct today.

I have been to churches today, capable of seating hundreds. At one place there were sixty-three in attendance and at another less than a hundred. Though services lasted only about an hour, some were sleepy and some were restless in that short time! Coming back to my room from one of these churches, after services, on alighting from the street car, I found the square (four streets) so blocked with people that autos and street cars had difficulty in passing. They were watching the scoreboard, showing plays and results of one of the "world series baseball games." All were interested; no one was either sleepy or restless. None complained at having to stand up for over two hours! Most, if not all, who were there would have felt very unfairly treated, had they been compelled to stand for thirty minutes in a church service.

These incidents are signs of the times. They show unmistakably the trend of popular sentiment toward doing what we like, and leaving what we do not care for to others, regardless of its importance or value for ourselves. We need to preach self-control in our pulpits—in our schools—in our homes—and we need to practice it ourselves and teach our children to restrain their impulses and desires. None of us can have all we may desire; it would not be well for us if we could, for somebody, somewhere else, would then have to pay the price of our indulgence, or we ourselves will pay in shortened lives and unprofitable spiritual attainments. If we in America do not soon curb our self-indulgence and learn to practice self-control, the day is not far distant when we shall be called to pay the price that other equally great nations of former days have paid, and we shall be but a name on the pages, inscribed by some future historian, along with Babylon, Nineveh, Egypt, Greece and Rome. The place to begin the practice is with the individual and the home, for our homes determine the character of our religious and national attainments.

Creston, Ohio.

Vacation Schools of 1923

BY EZRA FLORY

DECEMBER 21, 1923, we had the reports of 315 schools for last summer. These show that we have had no reports from the following State Districts: Southeastern Pennsylvania, New York, New Jersey and Delaware; Middle Maryland; Western Maryland; North Dakota; Western Colorado.

Western Pennsylvania, which in 1923 stood above the number 26, has fallen to 11 reported schools. Southern California and Arizona have but 2 reported, Wisconsin but 2, and some others are quite low, having reported fewer schools than were held. We think there are from 75 to 100 unreported schools.

We can not help wondering why we are unable to get these reports, after writing many letters. But we just can not get them. We try to assist the schools by furnishing enrollment cards free, and asking at the same time for a report as soon as the schools close. Other denominations charge about 30 cents a hundred for such cards. It seems to us that employed workers who neglect this matter ought to forfeit the right to be reemployed.

The following States have had no schools: Arkansas, Florida, South Carolina, New Jersey, New York, South Dakota, North Dakota, Montana, Wyoming, Nevada, Utah, New Mexico, Mississippi, Georgia, Kentucky and the New England States, where we have no churches.

These are the new States for schools: Louisiana, Alabama, Washington, Texas, Delaware and Canada.

Virginia had most schools—72. Ohio had the largest enrollment, 4,242. Southern Ohio is again ahead as a State District in enrollment, with 4,376, being one-sixth of our total enrollment. Southern Ohio also leads State Districts in the number of schools, there being 28. Salem church, Southern Ohio, was the largest school with 365 enrolled. This school has had the honor of being the largest local school for three years. Perhaps it is still the largest purely rural Vacation School in all denominations. It was the largest of that kind two years ago. There were several union schools that were larger than Salem. Of these, Spokane,

Wash., was the largest, with 510, our people contributing a large number of the attendants. Wabash, Ind., was another, with 493. Detroit had 370 as a union school, and Sebring (town), Northeastern Ohio, had 348. Wheatville, Southern Ohio, had 330. The smallest school was in the mountains of Virginia with 12.

In college regions we find the list to be as follows: North Manchester 66, McPherson 58, Bridgewater 57, Mt. Morris 41, Daleville 30, La Verne 22, Juniata 17, Elizabethtown 14, Blue Ridge 10.

The average length of terms was 10.43 days. The total enrollment was 26,328, with 43 per cent males. The total average attendance was 19,765, or 73.7 per cent. There were 5,681 Beginners (ages under six); over 8,200 Primaries; over 8,000 Juniors. The total above twelve years was almost 4,600. There were 340 employed helpers, with varying wages averaging about ten dollars per week. There were 1,963 voluntary helpers. The amount contributed for missionary purposes was \$1,151.61. There were 2,439 homes visited.

We are expecting to give a summary report by State Districts in January, when we trust more reports will have been sent. This will then be the final report. Those who have not reported by the first week in January will probably never do so. We shall enter the others as unreported. We are ascertaining the unreported schools from District Secretaries.

There are 27 States represented, and 43 State Districts in this report. This year we had our largest number of schools. The history of the growth is as follows: In 1919 there were 7; in 1920 there were 88, 7 of which were unreported; in 1921 there were 303, with 14 unreported; in 1922 there were 370, with 64 unreported; in 1923 there are 315 with many unreported.

For several years the Ohio River has been the dividing line, east and west, for these schools, there being a few more east than west. This year the report shows 187 west of this river and 128 east of it. The percentage of churches and Sunday-schools in the west having Vacation Schools exceeds those in the east very much.

3. *Make a Survey of the Field, and Schedule Activities for Everybody.*

(a) Ministration of the sick and the needy.
(b) Promote some system of sociability and hospitality.

(c) Plan to help the weak and erring ones in the church.

(d) Make a prayer list and undertake intercessory, prayer and personal work.

(e) Form a flower committee and take sunshine into the dark places.

(f) Form "Helping Hand" clubs to assist unfortunates in and out of the church. Husking bees, hauling coal, cutting wood, putting out a crop, and dozens of other things can be thought of and done that will make life's pathway brighter for the unfortunate about us and will cause people to say, "How they love one another!"

(g) Recreational activities and supervised play for children under religious and moral auspices.

(h) Coöperating with other religious bodies in worthy community betterment movements.

4. *Hitch Up All of Your Group Organizations to the Task of Social Service.*

You have not forgotten them, have you?

(a) The Official Board.

(b) The Religious Educational Board.

(c) The Laymen's Association.

(d) The Women's Society.

(e) The Young People's Guild.

Would it not be a good plan for the pastor to call the officers of these several groups into a conference, to discuss the problem of the church functioning within the body and in the community, for greater fellowship and social service?

Why Not?

SUPPOSE some of the members of the District Boards of the church write a symposium on the most effective District organization and how they may unite to promote all of the interests of the District.

Suppose again some of the wide-awake pastors write a treatise on the best local church organization and local church program.

Go to work. Send them to the office here. Let us be helpful to each other. It is the Lord's work. It is our work. Let us work together with him for a better church, for a better society, unto his glory whose we are and whom we serve.

Mission Notes

THE NORTH MANCHESTER CHURCH reports a wonderful day for the Lord's work on the Sunday before Christmas. Large crowds were present. Three were baptized in the afternoon. An impressive Christmas service was held at night, with an offering of \$850 for the Emergency Fund. But the spirit of this offering was so fine that two gave their lives to the Lord. Such meetings do not come by accident often. There is a reason!

A LETTER FROM AFRICA tells of four happy missionaries going to their work in a Ford, covering, what required five days' walk, in five hours—though this is not all the distance from the railroad. The workers are improving in health and are hopeful at the outlook.

THE WORKERS IN INDIA, asking to have their support reduced at this time to help the great need, evidence to the church the spirit of devotion of those who represent them on the field. The same spirit, at home upon the heart of the church, would cheer them, too—and the Lord!

THE JUNIOR MISSION BAND AT FLORA, IND., is full of joy because of what it was able, under the leadership of Sister H. C. Early, to do for the cause of missions. Several weeks before Christmas the work was started and different methods of earning money were engaged in, until finally, when the offering was brought in, it amounted to \$10. One little girl, living in the country too far to come, sent her offering.

C. D. B.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Wishing

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true,

Rid your mind of selfish motives,

Let your thoughts be clean and high,

You can make a little Eden,

Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,

By accumulating wisdom,

In the scrapbook of your heart.

Do not waste one page on folly

Live to learn and learn to live,

If you wish to give men knowledge,

You must get it ere you give.

Do you wish the world were happy?

Then remember, day by day,

Just to scatter seeds of kindness

As you pass along the way.

For the pleasures of the many

May be oftentimes traced to one,

As the hand that plants the acorn

Shelters armies from the sun.

—Selected.

"Arise, let us go hence." Hence where? Out into the night. Out into the moral darkness. Out into the shadow of the cross. "I came not to be ministered unto, but to minister and to give my life as a ransom." "I am among you as he that serveth." Indeed, fellowship with Christ means not only salvation, but service as well. The issue of salvation is service. The church must be sensitive to the social conditions of the community—physical, intellectual, moral, political, economical, racial, etc.—and center the forces of her spiritual life upon the community in behalf of social betterment.

In the midst of the people the church is to teach and to practice the messages of Jesus: "Love thy neighbor as thyself." "As ye would that men should do to you, do ye even also to them." "Thy will be done on earth as it is in heaven." "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." It belongs to the church to arm herself with the weapons of warfare that are "mighty before God to casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being ready to avenge all disobedience, when your obedience shall be made full." What a tremendous task before the Christian church! And who is sufficient for these things? "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God."

THE PROGRAM OF FELLOWSHIP OR SOCIAL SERVICE

1. *Create an Attitude of Mind and an Atmosphere of Fellowship Within the Congregation.*

What the church wants without, she must first of all have within. A divided church can not work for a united community. A warring church can not preach the Gospel of peace to the community. If group selfishness is to be overcome without, it must be eliminated within. There must be absolute interdependence. There must be no schisms in the body; no false class pride that would say to the other class, "I have no need of you." All local congregations would do well to read again and again 1 Cor. 1-27, and then take the matter very seriously to themselves. If the church is to become a sympathetic nervous system for the world's ills, she must be very effectually functioning within the body.

2. *Conduct a Thorough Campaign of Education.*

(a) Study the Bible teaching on the subject of social service. Without taking up my concordance, I could quote numbers of scriptures on the subject. Get busy, pastors, and inform your people!

(b) Arrange study classes.

(c) Provide books and literature on the subject.

(d) Conduct Sunday evening forums, in which ways and means of doing something for the needy of the community may be discussed.

The Church Program

It is to be hoped that every pastor is following along in this program, and honestly endeavoring to relate it in some fashion to his own particular situation. To the pastor the initiation of a working and challenging program for his church rightfully belongs. The awakening of a conviction and the creating of an impulse within the church membership, to undertake the obligation of serving a needy humanity in the name and spirit of Christ the Lord, is worthy of the thought and energy of any minister of the Gospel. Whatever program the pastor undertakes should cover every phase of Christian endeavor exemplified by the Master. The last department in this program is

V. Fellowship, or Social Contacts

The Social Gospel has been tabooed by many, because they seemed to think it was an attempt to substitute it for salvation through the grace of our Lord Jesus Christ. Of course, if by the Social Gospel is meant that man is his own savior, that he is to deliver himself from a broken law and a corrupt society, we also are out of sympathy with it. But if it means "whatsoever ye do in word or deed, do all in the name of the Lord Jesus," then up and onward with the Gospel of Social Service.

Our fellowship with each other and with the world grows out of our fellowship with the Father and with the Lord Jesus Christ. In our fellowship with the Father and our Master we develop our spiritual power and resources, but we must remember that the "upper-room" fellowship was dismissed by the Master's

THE ROUND TABLE

My Resolution

Could I recall the Old Year and erase
My errors, writing honor in their place,
I, looking back, can see how I'd revise
The record I have made, but time defies
Reversals, I can only go ahead;
No turning back for me, but I instead,
Upon the threshold of the year to be,
Resolve that if my lot it is to see
The coming year unfold its pages white,
A more respectful record I will write.
God help me to this resolution hold
Within the hollow of my hand, enfold
Within my heart its essence day by day,
And by its standard every action weigh.

—Watchman-Examiner.

Counterfeits

BY ARCHER WALLACE

Nor long ago the newspapers told of a burglar who had been caught red-handed, dressed as a clergyman, and more recently a woman thief was caught, dressed as an officer of the Salvation Army. Of course, it was soon proved that these people were professional thieves, masquerading in clothes which they thought would lift them above suspicion.

These incidents served to illustrate, however, that even thieves appreciate the standing of religious people. When rogues don the attire of Christian leaders it is the cause of "imitation being the sincerest form of flattery." Some one has said that there would be no counterfeit money if it were not true that there was plenty of good money. The imitation coin, or bill, bears witness to the fact that good money is in circulation.

There is no organization of Christian people into which counterfeit Christians can not sometimes find their way. During the war physical tests were applied to men seeking to enlist, and the physically unfit were rejected. In this manner the physical well-being of the army could be looked after. But the church has no means of rejecting the morally unfit. What possible way is there of finding out those of unclean life or of defiled conscience? There is no way, and so the church is inevitably weakened by the presence of those who are simply "counterfeit" Christians. Yet, when all things are taken into consideration, the amazing thing is that the church has remained the great moral force of the world, and the hope and mainstay of the nation. During the fight against slavery, Abraham Lincoln said: "Thank God for the churches!" During the years since Lincoln's day, there have been many great moral battles, and his devout prayer of thanksgiving has been offered by many.

Toronto, Can.

"All Have Sinned" (Rom. 5: 12)

BY EDYTH HILLERY HAY

A MOST concise statement, yet how broad in meaning! I hear that some great minds are refusing to believe in the Adamic curse; that humanity as a race was doomed and condemned because Adam's sinful nature was propagated from him to all generations; that God would not be so unjust as to condemn all because of the shortcoming of one individual.

It is not for us to question the justice or the judgments of our Lord. Read on down this chapter, and pause a moment at the 18th verse: "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification."

Narrow the one and you narrow the other. Shall we try to make the magnanimity of our Christ a half-hearted sacrifice? Yea, verily, "all have sinned" and, glory to his name, it was for *all* he died. *All* do not avail themselves of his complete remission, but the virtue and the abundance remain, nevertheless.

Between sin and grace there is a wide disparity unless we come to the one safe bridge. Sin brings judgment and death. Grace offers pardon and life.

May I stress here that sin is *sin*, and in God's sight has no degrees in malignancy, with the exception of the one sin which shall be forgiven no man? *All* have sinned, whether they have actually murdered or *merely* prevaricated; whether they have been fornicators or scoffers; whether they have worshipped idols of brass or stone or made sport of an old man's bald head—all have sinned and *all* are condemned who fail to come under the atoning blood.

But the wonder of the one is greater than the wonder of the other—just as the power of love and light proves superior to the power of doubt and darkness—just as life is more beautiful than death. Sin is natural, grace is divine. Sin generates its own death sting in all sinners, whether they sin grossly or mildly (?). Grace is superabundant and all-sufficient from the primal moment of expiation on Calvary. We grow in its knowledge, but not in its efficacy. The vilest sinner may be spotlessly cleansed.

There isn't so much need to stress *judgment*, after all. It is its own retributor. My joy is in the wonder and the working of divine grace, and I praise God it is for *all* and covers *all*. As the transgression of one brought death upon all, so the love and obedience of one brings pardon and life to all, who likewise will love and obey.

Goshen, Ind.

Midnight Musings

BY SARAH M. SAUNDERS

THE psalmist David says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1, 2). In this Scripture three negatives are mentioned—"walketh not in the counsel of the ungodly," "standeth not in the way of sinners," and "sitteth not in the seat of the scornful." A blessing is also pronounced upon the man who keeps himself aloof from the characters here referred to, and who finds "his delight in the law of the Lord, and in his law doth he meditate day and night."

Even down to the present era of time, those who make the Scripture their study, find it a source of comfort and joy, not to be found anywhere else. The troubled soul will find peace, the weary soul will find rest, the hungry soul will find food and drink to nourish and cherish and give strength to bear the trials and sorrows of this life, thus furnishing the mind with thoughts and meditations for the midnight hour. How often the slumbers of the night are suddenly broken without any apparent cause, and a flood of thoughts comes like the waves of the sea over the soul! Sometimes it is a sense of our imperfection and God's mercy toward us. Again we muse on God's unlimited power and his wondrous works. Again we pour out our souls in silent prayer to him who knoweth the very secrets of our poor hearts, when we are too full for utterance. Such meditations are always refreshing and we can in humility say,

"O thou, in whose presence my soul takes delight,
On whom in afflictions I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all."

Battle Creek, Mich.

One Way to Please Him

BY ELSIE K. SANGER

ON one occasion it is said Lord Northcliffe was approached by a poor man who requested the loan of a small sum of money. The request was abruptly refused.

The poor man was about to turn away disconsolately, when the great nobleman bade him stay. Then, turning to his desk, the lord drew a check for a substantial sum and handed it to his visitor, saying, as he did so: "I will not *lend* you money, but *take this*, my friend, and think no more about it."

There are many, many folks—some Christians no doubt—who do not know yet that our God is more generous than Lord Northcliffe; that *our* Lord has

said, so lovingly: "*Ask, and ye shall receive; seek, and ye shall find.*"

If God's children do not *ask* of him, they do not *please* him. He wants to be asked—"in faith believing." For without faith it is impossible to please him—by *asking*.

Sebring, Fla.

Witnesses for Christ

BY JOSEPH D. REISH

THE duty imposed upon his followers by the Master, who was about to ascend, was that they were to be witnesses for him (Acts 1:8). By that means they were firmly to establish and propagate in the world the cause which he had inaugurated, and which they had espoused. The task was primarily given to those who heard his last message, but indirectly all subsequent followers are also included. If we are among that number, our duty is plain.

Now a true witness is one who testifies only to that which he *knows*, therefore, to witness aright for Christ, we must know him as our Redeemer and Savior. If we really know him as such, we shall gladly witness for him wherever opportunity is afforded, saying with David: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great assembly" (Psa. 40:10), or with the prophet, "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20:9).

But witnessing for our Savior is not limited to verbal testimony. Spiritual gifts differ, and if we can not successfully witness for him with the tongue, perhaps ours is the gift of the pen, or possibly that of silent example. Our talents are divergent, but all our endowment of divine power should be used to bring back a lost world into his Kingdom. Unless our daily life manifests his spirit, our words will hardly be admitted as valid testimony. The lack of accord between words and deeds may possibly do more harm than good. There is no better means of witnessing for Christ than to put forth effort to bring others to him. Andrew immediately sought his brother, after he had found the Christ. Philip extended his effort beyond immediate relatives and constrained Nathanael to "come and see."

Having the privilege of knowing him, and being talented sufficiently to be of some use to him, we do not meet his expectations of us unless we are witnesses for him. Instead, we are deserters, traitors, worthy of being court-martialed because of our neglect of and disobedience to his divine orders. Hereafter may we be truer to him, obey his call to go wherever he desires, and ever keep his commandments sacred. Such true witnessing is sure of proper reward.

McPherson, Kans.

"I Can't Get In"

BY W. H. GAUNTT

IN a mill where I am employed there are several women and girls working. Recently the catch on a door that leads to the machine room was thrown in some manner, locking it. One of the girls said: "Billy, I can't get in."

The remark thoroughly gripped me, the more so because the person, being a member of the church, had only the night before absented herself from the communion table for some worldly pleasure. Will it be her doom when she comes to the door of the New Jerusalem? "I can't get in." Will it be our lot? Let us be careful what we do, what we say, where we go, so that it may not be said to us: "You can't get in."

Roanoke, Ind.

THERE never was found in any age of the world, either philosopher or sect, or law, or discipline which did so highly exalt the public good as the Christian faith.—*Bacon*.

HOME AND FAMILY

Tell Her So

Selected by Anna Stehman

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife
Tell her so!

Prove to her you don't forget
The bond to which the seal is set;
She's of life's sweets and the sweetest yet,
Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you,
Show her that your love is true—
Tell her so!

There was a time you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—
Tell her so!

Your love for her is no mistake—
You feel it dreaming or awake—
Don't conceal it, for her sake,
Tell her so!

Don't act, if she has passed her prime,
As though to please her were a crime,
If e'er you loved her, now's the time—
Tell her so!

She'll return for each caress,
A hundredfold of tenderness,
Hearts like hers were made to bless,
Tell her so!

You are hers and hers alone,
Well you know she's all your own;
Don't wait to "carve it on a stone,"
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!"

Manheim, Pa.

Out at Uncle Joe and Aunt Margaret's

BY NORA BERKEBILE

It was a sunny autumn morning, and Aunt Margaret, having finished her morning's work, was preparing to do some sewing for the little Barton twins. Scarcely had she commenced, when there was a timid knock on the door, and upon opening it she saw Mrs. Johnson, her new neighbor, timidly standing there, waiting to be asked to come in. Aunt Margaret always made every one welcome, and she was glad indeed to become better acquainted with her little Swedish neighbor. Mrs. Johnson was of Swedish descent only, but her blonde hair, blue eyes and fair skin proclaimed her parentage.

"Take this chair by the stove; Mrs. Johnson. I am so glad to have you run in," said Auntie. "What a beautiful day it is!" she added, as she picked up one of the tiny garments and seated herself in the other chair near by. As the little woman watched, her tears welled up in her eyes, and Aunt Margaret knew it was the thought of her little son that had been laid away just a few weeks before, that the sight of the little garment brought up, and she knew not how to comfort her, so she remained quiet until Mrs. Johnson spoke.

"May I call you Aunt Margaret, like the rest of the folks do?" she timidly asked. "I could not stay in the house this morning, for I missed baby so much, and I just wanted to come to you, for you seem so motherly, and I have no mother any more. I just had to go to some one," and she ran to Aunt Margaret, laid her head in her lap and shook with sobs.

Auntie let her have her cry out, and just patted her shoulder and wept with her until her sobs ceased. At last she looked up into the older woman's face and said: "I know baby is better off where he is, but it is so lonesome without him. I have gathered up his little rattle and ring and the cap and sweater and the little shoes and put them away, for it breaks my heart to see them around; but, somehow, it does not help, for every day I miss him more and more. I try to be brave, for John does not want me to cry so much. He loved him as

much as I do, I know, but you know the father does not need to be in the house all the time, where everything reminds one of the little fellow, and he said that when I felt unable to bear it I should run over to you. May I?"

"Sure, dear, you may, and I am so glad if I can help you bear it all. There is One above who helps us most, yet I know from my own experience that there come times when we just must go to some one and cry it out and talk about the dear one who is gone."

"Yes, Aunt Margaret, that is just the way it is. I want to talk about little Jamie to some one, and you know so many folks do not care to have one come to them and speak about departed friends. They seem to wonder why we want to speak of them. I heard a lady say the other day—she did not know I heard her—'I do not see, if Mrs. Johnson cares so much about her baby, how she can be speaking of him so much.' I decided then that I must keep it all to myself, unless I could come to you. Some one said you lost two little girls, and I knew you would understand just how I feel about my little boy. People must experience it before they can understand. And do you not think there often is too much criticism made at the time people are doing the last things they can do for their loved ones? You know baby loved the little junior girls so much, and they carried him around whenever they could get him. I thought it would be so nice for them to carry his little body to the last resting place, and John thought so, too, so it was arranged that way. But the folks objected, and said that since he was a little boy it should have been boys to carry him. I guess it was foolish of me to care about that, but just then and there, and said as it was, it did hurt me. So often we hear remarks about the way this is done and that is done, whether this one cares very much, or why this one dressed as she did, etc. I know that when Mr. Borden died, and his wife did not wear black, she was criticised, when the poor woman did not have a black suit to wear. And besides, he did not like black and did not want her to wear it. Afterwards the children would say, 'Mother, please put on your pretty gray dress today; we don't like that dark one.' Should one censure her for pleasing her little ones, rather than following a foolish custom? Their pleasure meant more to her than the pleasing of critical folks who were only acquaintances.

"Because she did not wear black, and because on Sundays she would take the children on long walks, to the creek and woods, and they did not see her weep, they said she was not minding her husband's death very much. The fact of it was, she could not endure the lonesome house any longer, and had to take the children out and get busy, lest she make life gloomy for them. She would laugh and talk to her friends as usual and it did seem that she was soon forgetting her grief, but one evening I ran across lots, and as I came up to the chicken yard I heard crying, and she was out there, calling his name over and over and weeping as if her heart would break.

"To the children and others she was brave, but I knew that when she could bear it no longer she would get the children busy at something inside, and then go out and cry it all out. And I can understand it now. I want to make it easier for John, and not weep so much; so, if once in awhile I can come over here and can talk about Jamie, it will help, for I know you understand, and sometimes there is no place like a motherly lap in which to weep the heartache away."

"Yes, dear heart, come when you feel that way, and if I can make it easier for you I will count it a privilege. As for what people say, do not let thoughtless criticism bother you. You laid Jamie away so nicely, and did the very best you knew how, and tried to have what would please him best if he were to choose, so do not give that another thought. If people thought more at such times they would say less," said the older woman, as she brushed back the flaxen curls from the broad white forehead of the younger one and kissed her good-by.

"It is thoughtful of you to want to be cheerful before John and to want to make home happy for him. God will help you bear your grief, and heaven will grow dearer to you every day since Jamie is there, and in time you will feel glad he is safe, where no one

or nothing can rob you of him. Come any time, and remember that I am your Aunt Margaret too."

Jewell, Ohio.

"Thoughtful Anne"

BY LEO LILLIAN WISE

AUNT ELLA, Cousin Martha and Priscilla were on the way to Daleville to spend the day with Anne. Priscilla drove the car carefully. The other two had more time to admire the wondrous beauties of nature. The road wound around appealing curves, up and down hills. In the distance little valleys sparkled and shone in the sunlight. The magnificent trees fringing the hills stood even as though set out in rows.

They passed an old milldam, a memorial to pioneer activity in days gone by. They took note of the new school building being erected, a mark of progress. Then they were greeting Anne, who made them welcome as ever.

It was pleasant to be with Anne in her home. A glow of friendly hospitality pervaded the atmosphere. Anne went about her preparations for dinner—displaying a trait most admirable in a hostess. At the noon hour the appetizing meal was spread upon the table. The four surrounded the board and thanked the Heavenly Father for the gifts of his hand. And then Anne arose from the table, saying, "You just go ahead and eat. I want to fix a plate for a blind neighbor of mine. She lives alone and does for herself very nicely, but she does enjoy having a dinner brought in to her."

The three watched Anne as she fixed the plate with mashed potatoes, covered with good gravy, some delicious chicken, browned to a nicety, and all the savory things that go with a good dinner. After Anne had gone out, each of the three expressed herself as being sure the dinner tasted ever so much better because of the kind act.

That evening it was Priscilla who told the story to Uncle David. He sat quietly and listened, with the glow of interest sparkling in his eyes. Cousin Martha said, after Priscilla had finished, "Now David, confess that you think it was a lovely thing to do."

"Surely it was a lovely and gracious thing to do. Thoughtful Anne, bless her heart! To such as she and her kind the world owes much. We hear of the unfair deals in business life, see the petty thorns in social life, and even rub up against stickers in our religious life, so that at times we are almost tempted to forget the gracious deeds that are performed on every hand.

"Just suppose that for one day no one did a kind thing: would it not be a woeiful day? Thank God that no day goes by without the blessings that oil the machinery of life and make it more bearable.

"The unconscious acts of good bring so much blessing. I mean doing the things to enrich other lives, because it makes us feel happier to be doing them. Anne would not have felt comfortable eating her dinner had she not gone to her neighbor with a portion. But she did it out of kindness of heart, and made all of you feel that you wished you could write a poem or paint a beautiful picture about it.

"We are not all likely to be given an opportunity to do great things, but somehow I believe the daily doing of the little deeds of kindness makes us fit for the supreme test of big things when they come our way. If we have been thoughtful of others there will always be the charm of manner and grace of conduct in our dealings with others. We can not assume a part with which we are unfamiliar."

Aunt Ella spoke decisively: "David, you are right. I always think of Lucile. She lived next door to us for some time, Cousin Martha. She was always mindful of the things her friends liked to do; knew something of their peculiar failings and secret hopes, and in some way or other always manifested her interest in folks. Today she is matron in a home for business girls, in a large city, and is invaluable as a friend to girls."

Priscilla yawned. "Say folks, let's not sermonize any more tonight. I have a full day ahead of me tomorrow and must be off to bed. But three cheers for Thoughtful Anne."

"And all of her kind," supplemented Uncle David. Bellefontaine, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, January 6

Sunday-school Lesson, A Chosen Leader and a Chosen Land.—Gen. 12:1-7; 18:17-19.

Christian Workers' Meeting, The Doctrine of God.—Isa. 40:18-31.

* * * *

Gains for the Kingdom

One baptism in the Detroit church, Mich.

One baptism in the Patterson church, Calif.

Four baptisms in the Springfield church, Ill.

Fourteen baptisms in the Rock Hill churchhouse, Aughwick congregation, Pa.

Two baptisms at Pleasant View, Tenn.—Bro. J. R. Jackson, of Relief, N. C., evangelist.

Two baptisms in the Butte Valley church, Calif.—Bro. C. E. Davis, of Modesto, Calif., evangelist.

Nine confessions at the Stone schoolhouse, Mich.—Bro. G. H. Killian, of Beaverton, Mich., evangelist.

Five baptisms in the County Line church, Ohio.—Bro. A. M. Bashore, of Lawrenceburg, Tenn., evangelist.

Seven baptisms in the Cassel Run church, Ohio.—Bro. H. M. Coppock, of Tippecanoe City, Ohio, evangelist.

Seven baptisms in the Black Swamp church, Ohio.—Bro. A. M. Bashor, of Lawrenceburg, Tenn., evangelist.

Twelve were baptized and four reclaimed at Logansport, Ind.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Three baptisms in the Peters Creek congregation, at Salem, Va.—Bro. Letcher Kinzie, of Salem, Va., evangelist.

Twelve were baptized and one reclaimed in the Polo church, Ill.—Bro. L. H. Root, of Wetonka, S. Dak., evangelist.

Three baptisms in the Pleasant Valley church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Eighteen were baptized and two reclaimed in the Mountain Grove church, Mo.—Bro. J. H. Morris, of Carthage, Mo., evangelist.

Thirty-five were baptized and one reclaimed in the Brookville church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Three were baptized and one received on former baptism in the Anderson church, Ind.—Bro. B. F. Petry, of Eaton, Ohio, evangelist.

One was baptized and three await the rite in the Turtle Mountain congregation, N. Dak.—Bro. Earl L. Flora, of Carpenter, N. Dak., evangelist.

Twenty-three baptisms and four to be baptized in the Quinter church, Kans.—Bro. D. H. Keller, and wife, of Minneapolis, Minn., evangelists.

Three baptisms at Pennersville, in the Antietam congregation, Pa.—Bro. M. A. Jacobs, of Waynesboro, Pa., evangelist; three baptisms in the Rouzerville church, Pa.—Bro. John F. Graham, of Shippensburg, Pa., evangelist.

* * * *

Personal Mention

Bro. L. Burnett, of Hickory Ridge, Ark., has been chosen pastor of the Austin church of that State.

Bro. F. E. Miller, of Empire, Calif., has accepted the pastorate of the Patterson church, same State, for the coming year.

Dr. M. J. Zigler, professor in Princeton University and cousin to our Home Mission Secretary, was one of our last week's visitors.

Bro. D. P. Hoover has closed his work with the Moxham congregation and has taken pastoral charge of the Rummel church, Pa.

North Dakota and Eastern Montana is to be represented on the Standing Committee of the next Conference by Eld. O. A. Myer. Eld. J. D. Kesler is the alternate delegate.

We have the sad intelligence of the death of Eld. Alfred Krepes of Barlow, N. Dak., at the hospital in Carrington, Dec. 21, following an operation for appendicitis the preceding day.

Bro. Jerome E. Blough and wife have reached Southern California in their western travels and may be addressed at Buena Park, Calif., which will be their headquarters for several months.

Bro. Clark C. Myers, who has recently taken up the pastorate of the Minot church, N. Dak., gave us a hurried call a few days ago. Bro. Myers had come back to the old home community in the Waddams Grove congregation, Ill., to visit his father who is critically ill.

The latest word from Africa, which is now some six weeks old, was to the effect that Bro. Helsers' health continued to improve. As the missionary party returns from the coast to the station at Garkida it takes longer for news to reach us, so we may expect longer intervals for a time between reports.

Bro. D. E. Sower, of Middleton, Mich., has recently entered on the pastorate of the Black River church, North-eastern Ohio.

A Conference with the ministers of Southeastern Kansas at Chanute was on Bro. J. W. Lear's program for the early part of last week.

Because of a change in rural postal routes Bro. J. Harvey Schrock changes his address from Middlebury to Goshen, Ind., R. 1, Box 23 B.

Bro. Elmer L. Barkley, of Mount Pleasant, Pa., at present a Bethany student, came out to see the Publishing House a few days ago and gave the "Messenger" rooms a friendly call.

Bro. A. B. Horst, lately of New Philadelphia, Ohio, has accepted the pastorate of the Greenwood church, North-eastern Ohio. His correspondents will note his new address, Brownsville, Ohio.

Sister Poffinbarger and three children, all members of the Church of the Brethren, living at 1022 Osborne St., Burlington, Iowa, are anxious to get in touch with the nearest congregation of our people, or with any of our members who may have opportunity to call on them or communicate with them.

We are fortunate in having secured the services of Bro. J. Hugh Heckman to write up the prayer meeting topics during Bro. Plate's illness. His first contribution will be found on the opposite page of this issue under the usual "Quiet Hour" heading. We are glad to know that Bro. Heckman's health continues to improve, even though very slowly. With the beginning of the year he hopes to resume his teaching, to a limited degree, in Bethany Bible School.

* * * *

Special Notices

The La Verne College Bible Institute is to be held Feb. 3 to 10, 1924. We note from a late issue of the "College Bulletin" that Bro. E. B. Hoff, of Bethany Bible School, will be one of the instructors.

Ministerial Program of Group No. 1, Northern Illinois and Wisconsin, to be held Jan. 15 at 1 P.M. in the Lanark church, Ill. Church Finance: Methods of Training in the Stewardship of Money.—John M. Roller. The Church Budget.—G. G. Canfield. Methods of Raising the Budget.—J. Emmert Stover. The Minister's Part in Church Finance.—J. Clyde Forney.

* * * *

Miscellaneous Mention

The Georgetown congregation is the name of a new local church organization recently effected by the joint action of the Ludlow and Salem churches of Southern Ohio.

Reporting the fifty-two baptisms at Ahwa, Dangs, India, on Sunday, Nov. 25, Bro. Adam Ebey says: "Worshippers of evil spirits believe on the Lord Jesus and rejoice in salvation through his blood."

The Pleasant View church, Tenn., has had the misfortune to lose its house of worship by fire recently. It was built about forty-seven years ago. An effort will be made to rebuild soon, probably at a more favorable location.

Occasionally a church correspondent tells of the election of a young man or two to the ministry. But not very often. We wonder if our elders-in-charge everywhere are keeping their eyes open to the needs and opportunities along this line.

The Figarden church, Calif., has lately appointed a Church Extension Committee to devise ways of reaching the people of the community more effectively. It has divided the membership into four groups, each with a section of the community to visit and invite to church.

The Student Volunteer Quadrennial Conventions are among the greatest and most inspiring events on the missionary calendar and of special interest to leaders of young people. So it is no wonder that Bro. C. H. Shamberger, Young People's Secretary, found that he would have to put the Indianapolis Convention in his program.

The Empire church, Calif., seems to be well organized for work. It has the four divisions of Christian Workers, beginners, intermediates, young people and seniors. The deacon board of sixteen members is also fully organized to meet any emergency, says our correspondent, Bro. John W. Vetter.

A young minister who has just entered on a new pastorate with a very promising outlook has these pertinent words in a recent letter to his flock: "That we may have strength and vision for our enlarged duties may there be a family altar in each of our homes; may the church publications have a place on our reading table; and as the Christ is present with those who assemble in his house, we should permit nothing to keep us from the public ministry of his Word. There is no more beautiful sight in this world than that of an entire family each Sunday going up unto the house of the Lord."

* * * *

A Bystander's Notes

The Magic of a Hearty Handshake.—A pastor who is firmly convinced that great power inheres in a cordial handshake, thus expresses himself on the subject: "What

a blessed thing, all around, a good warm handshake is! It often does more real good to folks than a sermon. Every one can preach through the handshake, and why should not every one do it? Would it not, expeditiously, melt all the frigidities out of the atmosphere of more churches than one? Shake hands with your seatmate, shake hands with those you meet in the aisle. Perhaps some one objects, saying: "I do not know them!" Well, you do know at least the most important thing about them—they have come to church, seeking Christian fellowship and to worship God. What is a paltry introduction, or even knowing a name, to the higher privilege of meeting them face to face? Then don't let the artificial barriers, that social conventions have built between-folks, continue to separate them in the church, and cause the warm heart and the longing for fellowship, to be hidden under the cold stare and distant silence that petty etiquette may impose. Let the heart have its way, let the love of Christ reign—and shake hands!"

Things to Remember.—(1) Do you know that one-third of the world is still illiterate, ignorant of the basic laws of true health, and beyond the reach of medical skill? (2) Do you know that the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race? (3) Do you know that the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions, as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school even in China. (4) Do you know that doors, hitherto locked and barred, are now "off the hinges," with even the literati of China ready to hear the Gospel Message? Do you know that in the mass movements of India, scores of thousands are turned away from the church because there are no teachers to instruct them? (5) Do you know that America is growing rich at the rate of about nine millions a day—the wealth of Protestant church members in America alone being estimated at \$23,000,000,000? (6) Do you know that not one-half of these church members contribute anything to the support of a local church, nor are they helping financially in the great work of missions? (7) Do you know that Jesus Christ, the Great Captain, waits with the banner of the Cross in his hands, for his people, whom he has so richly blessed, to follow his lead?

Book Notices

The Brethren Publishing House, Elgin, Ill., will be pleased to receive your order for any books reviewed in these columns, at the prices quoted.

Cyclopedia of Sermon Outlines

This new compilation of Aquilla Webb belongs to a class of helps that we have learned not to set too much store by. It has been said that the only persons who know how to use commentaries are the ones that do not need them. That is an overstatement, of course, but it suggests the truth, and that truth is applicable to most helps of a homiletic nature.

These outlines have the merit of not being worked out with very much detail. They are not sermon skeletons for the preacher to hang the meat on. They consist mostly of two or three or four leading ideas with stimulating comment. "When the fire burns low, when the mind is slow and the heart stolid, a message from these prophets of God will kindle the fire to a flame and the heart will burn once more with the prophetic flame," says Charles L. Goodell in his introduction. If the book does this, and we believe it will for any preacher who uses it rightly, it will render a truly valuable service. The matter is gleaned from the best preachers, ancient and modern. There are 336 pages and the price is \$3.00.

Men, Women, and God (Doran, \$1.50)

The "sex" question is as old as the human family. We are tempted, however, to feel at times that it is given greater publicity at the present than it has received at other times. That may be because we didn't live at other times and are inclined to indict our own day too severely. But anyone who reads current literature finds the question quite in the forefront. And the most optimistic will have to admit that no little amount of what is being written is quite lurid. And while one type of it is of that sort there is another extreme which falls short of highest usefulness simply because it is too extreme.

So one does not pass it by lightly when a book like "Men, Women, and God," by A. Herbert Gray, comes to his attention. It is a book written with frankness upon subjects which were treated evasively not many years ago. But while we remained quiet upon these subjects we can not deny that they were some of the most persistent problems of our lives.

Some have attempted to write or speak upon questions discussed in this book but, in spite of their good intentions, have had a negative effect upon those whom they address. Dr. Gray is positive in his influence.

Church leaders working with young people should read "Men, Women, and God." It is my own conviction that it is a book which, if read by young people, will go a long way in giving the right perspective upon the sex problem.

C. H. S.

AROUND THE WORLD

A Cure for Paresis

The Rockefeller Institute is about to release to physicians a new cure called trypanosin or A-63, which is asserted to show a fifty per cent result in the treatment of paresis and locomotor ataxia, according to a recent announcement. If this new discovery proves as effective as is claimed for it, it will go down as one of the great discoveries.

Nine Thousand a Month

From Washington the commissioner of patents reports that an average of 9,000 applications for new patents reach his office every month. So many are the would-be inventors that 75,000 applications are on the waiting list. During the past year more than \$3,000,000 in fees was collected, being the largest amount ever collected in a single year.

Italian Women to Vote

Recently a special committee in Italy reported favorably to grant suffrage to about 4,000,000 Italian women. Among those who are recommended for this privilege are the following: women who were decorated for war and civil service; mothers of soldiers killed in the war; women who have graduated from the elementary schools; women who can read and write, and women who pay taxes.

No Nobel Peace Prize for 1922

Although thirty names were considered as possibly worthy of the Nobel Peace Prize, the committee in charge finally decided that no one was entitled to this award in 1922. It is unfortunate that in a year when so much has been said in favor of peace and when so much has been done in trying to promote peace, no outstanding piece of work was of sufficient importance to merit recognition by those awarding the Nobel Peace Prize.

As Homes Go Out Crime Comes In

There has been repeated reference to the increase of crime, especially crime committed by boys and men young in years. Recently Judge W. C. Harris, president of the Kansas State Bar Association, said: "The majority of crimes of today are committed by boys under twenty-one—seventy-five per cent by youths under twenty-five. The average home is nothing more than a place to eat and sleep. It has ceased to be a shrine for moral and religious training. Jazz life, cheap reading and cheap thinking are the chief characteristics of modern people."

For a Cleaner Stage

From time to time attempts have been made to exclude from the stage that which is especially objectionable. John S. Sumner, who is superintendent of the New York Society for the Suppression of Vice, recently stated: "If the newspapers would stop pussyfooting and would come out with one blast against such and such a manager who is producing a 'rotten' show, there would be immediate results." He states that police action is ineffective because when those responsible are convicted for staging that which is indecent, the fines are so low and even then sometimes suspended, that they mean nothing to the offenders.

Must the Stenographer Go?

Is the stenographer, so common in the office today, about to go? Martin Bandill of Switzerland says he has perfected a machine which will make the stenographer unnecessary. This machine, he claims, will typewrite directly from the human voice. The dictator speaks directly into a microphone arrangement and as a result sound waves are created which finally turn out the message in printed form. This seems hardly possible at present, but when we recall that it is only twenty years ago that the Wright brothers made their first successful flight in a flying machine, one may not be dogmatic as to what the future will be. But what will the manager do when he can not charge his mistakes to the stenographer?

Rebuilding the Human Body

That the shattered or worn-out human body may be rehabilitated by methods not unlike those used by a skillful cabinetmaker in repairing furniture, and that automatic machine-driven tools are playing a greater and greater part in reparative surgery, were facts forcibly brought out at the convention of the American College of Surgeons at Chicago. One of the best points about automatic machine-driven surgical tools is that it reduces the shock of operation, because of the speed. A splendid example of this human carpentry is that of splicing a kneecap with living bone. A split kneecap being difficult to reknit, a bone inlay was resorted to. The kneecap was bared of skin, flesh and membrane, and a double T-shaped section sawed out and chiseled loose. Hot sterile paraffin was poured into this hole and left to harden into a mold which was then mapped out carefully on the front of the shin bone. This inlay was then cut out of the shin bone and trimmed up carefully with a circular saw, before being hammered into place in the split kneecap.

Our National Roads

When the Federal Highway Act was passed the total mileage of our roads in America was 2,859,575. According to the provisions of this act not more than 200,170 miles of road can be improved. At present we have 26,536 miles of improved roads. The approved systems of roads in thirty-five States now pass through 1,049 out of 1,111 cities having a population of more than 5,000. When the federal system of roads is joined with those constructed by cities and counties, all the remaining cities of the 5,000 population class will be connected by a vast chain of interstate roads. Then 90 per cent of the entire population of the country will live within ten miles of an improved highway, and in some States the percentage will be nearly one hundred.

Liberty for War Prisoners

The action of President Coolidge ordering the release of thirty-one of the thirty-two men still confined in our federal prisons on account of their opinions or acts in connection with the war was approved by some and condemned by others. The order was that these men were to be released in time to spend Christmas at home. Christian sentiment in general approves their release. It is a well known fact that in times of war passion has full sway and to protect itself the government takes nothing for granted. There can be no doubt but that many who are enjoying freedom and immunity for crimes which are even more injurious to the government than were the utterances of some of those war prisoners, are enjoying liberty with no prospect of ever being imprisoned. As proof of this statement notice how the violators of the prohibition amendment escape arrest or are punished with very small fines when convicted, instead of being given the limit of the law as were those arrested during the time of the war.

Age Is No Bar to Achievement

From Austin, Texas, comes the somewhat surprising report that Mrs. Henry Clay Wright, of that city, at the age of eighty, has made her debut as a concert singer in New York. Mrs. Wright has been married for fifty-seven years. She has four children and seven grandchildren. She has sung in her church chorus for more than fifty years. All her life she has yearned for a wider musical sphere, but life and its duties somehow prevented. At last, however, she saw a chance of realizing her life's ambition. Judging by the reception given this sweet, strong old lady, singing charming old songs in a voice that never lost its youth, it may be assumed that she will be heard by many another approving audience. Mrs. Wright, at her advanced age, is young in spirit and courageous in endeavor, excelling many that are twenty or thirty years younger. Refusing to grow old, she radiates cheer to all whom she meets.

Secretary Davis Turns Preacher

On the Sunday before Christmas Secretary James J. Davis stood in the little Welsh Baptist pulpit of Sharon, Pa., where he had been a Sunday-school boy years past. Following is a part of what he said: "I hold a deep and abiding faith in the firmness of the foundation of true religion, and I can see but little in the future for those who seek to tear down that foundation. To my mind true science and true religion can march forward hand in hand, and science need not seek to destroy that for which Christmas stands. In these days of many strange and weird beliefs we must hold fast to our faith in God, else neither individual nor nation can endure. I will take my religion in the old-fashioned way. We are becoming so modern in everything that some of us are even trying to modernize God. I like the old-fashioned preacher, whose sermon comes from his heart and soul as well as from his mind. His is no coldly statistical religion, charted by mental engineers and analyzed by theological chemists. He rests his faith on the Bible, the greatest Book the world has ever known."

Why Not Also Moral and Economic Assistance?

When the great war raged, before America entered the contest, she was furnishing munitions and supplies freely. Of course after America entered the war her munitions and supplies were directed by the government itself. Now that the war is over there has been a difference of opinion as to what America's attitude should be in the rebuilding of Europe. President Faunce, of Brown University, states his mind clearly and forcibly in the following: "The mind of America is overwhelmingly in favor of giving moral and economic assistance to Europe. That our peace-loving nation should be perfectly willing to furnish Europe with munitions and soldiers in time of war, but refuse to furnish any counsel or sympathy in time of peace—that is an ironic attitude we can not long endure. But have we not given much charitable relief? Oh, yes, we have run the ambulance to pick up the wounded, while taking no steps to prevent war. We have fed the hungry after famines and panics which we lifted no hand to hinder. Preventive charity is the kind the world most needs, and that we have refused to give. Why? Because we have allowed partisan politics to paralyze our government. The department of state has gone step by step toward Europe, only to be pulled back by political machinations in America or in

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

An Invitation We Must Not Miss

Isaiah 55: 1

For Week Beginning January 13, 1924

1. This Invitation Was First Extended to Wayward Judah.—We are not concerned here with a literal famine of water and food. There are things worse than that. Judah was suffering from a famine of righteousness. Against her sins of disloyalty to God the prophet Isaiah stood out for forty years in rebuke, warning, and appeal. His success was only moderate, but, having himself tasted of the goodness of God, he could not refrain from sounding forth an invitation for others to enjoy the same spiritual blessings.

2. This Invitation Suggests the Appeal of the Christian Gospel.—"I am the bread of life" (John 6:48). "Who-soever drinketh of the water that I shall give him shall never thirst" (John 4:14). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "The free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

3. This Invitation Is Addressed to Primary Human Need.—"The soul of man naturally seeks after God. Sin may debase the human heart, but it can never wholly stifle the longing after God. It never was intended that man should be left to his own resources. God always sought to cooperate with him and supply his need (Philpp. 4:19). Companionship with God alone gives satisfaction in living and fearlessness in dying. The spiritual nature of man normally cries out the declaration of Psal. 42:1, 2.

4. This Invitation Is Based Upon the Inexhaustible Riches of God.—God's goodness is its foundation. He will forgive men's sins. He will restore the sinner. He will endow human life anew with fullness and power which relieves spiritual poverty. God's generous bestowal of unmerited love is supremely revealed in the sacrificing life of Christ.

5. To Miss This Invitation Means to Miss the Way of Life.—Many in Judah ignored it, and their dishonor to God brought shame upon them as a race and nation. "The way of the transgressor is hard." "The way of the ungodly shall perish." But the way of the godly is blessed for evermore. They have partaken of the water of life.

Suggestions for Prayerful Meditation

How do people act who are spiritually athirst?
What is the act of coming to the water of life?
By whom is God's gracious invitation to be extended?
How much satisfaction has our acceptance of Christ brought?

Has our community been thoroughly furnished with spiritual food?

A Prayer

Gracious Father, we thank thee for thy generous provision for the restoration of sinful men. Thy unselfishness makes us humble; our self-will makes us ashamed. The intoxicating spirits of worldliness have nauseated us, and we thirst for the water of life. The husks of wickedness do not satisfy, and we long for the bread of heaven. Thy heralds of truth have spoken thy invitation, and we come rejoicing, to feast upon thy bounties. Lord, supply them to us richly in Christ Jesus. Then shall we be strong to walk in the paths of life and guide men in the truth of thy Kingdom. May it never be said of us that we have failed to find thee, nor that others have had no invitation to thee because of us. For Jesus' sake. Amen.

France. We praise peace, but want politics. Until we want to win peace more than to win an election, we shall live in a stricken and crumbling world."

America's Policy Defined

It naturally falls to Secretary Hughes to be spokesman for policies dealing with foreign relations. Recently in discussing the Monroe Doctrine Mr. Hughes defined America's policy as he sees it in the following terms: "Generally, our policies toward Europe may thus be summarized: We are still opposed to alliances. We refuse to commit ourselves in advance with respect to the employment of the power of the United States in unknown contingencies. We reserve our judgment to act upon occasion as our sense of duty permits. We are opposed to discriminations against our nationals. We ask fair and equal opportunities in mandated territories, as they were acquired by the allies through our aid. We desire to cooperate according to our historic policy in the peaceful settlement of international disputes, which embraces the policy of judicial settlement of such questions as are justiciable. It is our purpose to cooperate in those varied humanitarian efforts which aim to minimize or prevent those evils which can be met adequately only by community of action."

A Reasonable and Practical Faith

(Continued from Page 3)

Christianity, therefore, offers a salvation which saves; a salvation which has saved men of all ages and stations in life; a salvation which is today manifesting the same power that it has always had, and to which, we may reasonably believe, there is no limit. The salvation it offers changes both men and society. It is both individual and social. It saves society through the regeneration of individuals, and their activity in the expression of Christian principles.

Other Christian doctrines might be presented, but the doctrines of God, of man, and of salvation are sufficient to indicate that there are fundamental values in the Christian faith which reasonably lay claim to permanent and universal validity.

Such Permanent Values Do Not Exclude Either Growth in Appreciation or Adaptation to Changing Conditions

The next step will now lead us to inquire: "What can be said to the one who holds the radical static point of view?" Can Christianity adapt itself to changing conditions and still maintain its vital power? Are there changing elements in Christianity? The first fact to be noted here is that *Jesus himself penetrated beneath the forms of religion to the inner essence.* He did this in dealing with the moral principles of the law (Matt. 5:17-48). He did it with reference to ceremonial regulations (Matt. 15:1-20; 23:23-26). He did it in regard to institutions (Matt. 12:1-13). He never allowed forms or institutions to hamper the expression of the deepest religious and moral values. It mattered not how deeply these forms or institutions were ingrained in the thought and practice of his age—they had to be altered in those points wherein they no longer expressed the most vital religious and moral values. Further, *Jesus discriminated values*, even within the realm of positive principles. He did not regard all the commandments as of equal importance. He found in the commandments to love God and to love one's neighbor, the fundamental principle and essence of the law. He was not afraid to search deeply for that which was essential and that which was accessory.

The Christian dare not hesitate to follow his Master here, even though it means work. There are many Christians who are capable of thinking for themselves but who, either through an undue reverence for tradition or through sheer intellectual laziness, are satisfied to take wholesale what is handed down to them from their fathers, without any effort to examine its meaning or to appropriate its values. This attitude is what brings reaction against the church and leads thinking people, in some circles, to regard Christianity as outgrown and impractical. Any Christian doctrine, to be vital, must be understood and applied in the light of one's experience. Otherwise it is only a form, and does not touch the springs of life and conduct.

The next fact to consider is that the *early Apostolic Church adapted itself to conditions as they arose.* This was true in the realm of organization. When a new situation arose, in which material needs had to be given more consideration, the church adapted her organization, so that it would meet the new situation. And this adaptation was under the guidance of the Holy Spirit. The result was progress and success (Acts 6:1-7). Again, the Holy Spirit led the Antioch church to meet her enlarged opportunity by the setting apart of missionaries, with the same happy result of growth and larger serviceability (Acts 13:1ff). This adaptation to conditions also appears in the early church's *view of the application and scope of the Christian movement.* It was a long step from the conception of Christianity, as a Jewish sect, finding its activity inside of Judaism and possibly soon to be swallowed up in the consummation of a temporal Jewish Messianic kingdom, to the conception of Christianity as a universal religion, with the task of transforming the world of men of all nations into the spiritual kingdom of its Christ. But this step was taken by the early followers of Christ, and under the guidance of the Holy Spirit, too (Acts 8, 10, 11; 16:6-10).

At what point in the history of the church could this process have stopped? *The Holy Spirit was given to guide Christians into all truth and to lead them into the understanding and the application of the teachings of*

Christ. This Spirit guidance still continues. In the individual and in the church, comprehension and application of truth is limited by circumstances and by the degree of response. The Spirit of God is present and is ready to lead into boundless growth as these limits are removed.

What, then, may be said in conclusion? (1) *We need not fear the loss of the fundamental values of Christianity.* These are permanent and universal. We, therefore, have reasonable and secure grounds for that faith and conviction which is essential to aggressive action. The quibbling and opposition of faithless men can not, then, shake the structure of our faith and religion. We, then, have the grounds for a vital, personal, religious experience and for a convincing testimony to others. (2) *We likewise need not fear change and growth, in comprehension of truth or the application of our religion to the needs of our age or environment.* The needs of the world are manifold today. And every one of them is a challenge and a demand that we yield ourselves to the Spirit, so that he can lead us to make any necessary adaptation, or use any method necessary to meet that need.

Is Christianity able to meet the needs of the world? All of us answer, "Yes." Is it meeting those needs in the largest way? We are compelled to answer, "No." We, the exponents of Christianity, must, therefore, bend every effort to understand these needs—search and wait humbly before God for his message, and the method of applying it to the needs of the world. In such measure as we do this, Christianity becomes practical and becomes the universal religion. In such measure as we do this, we can prove a reasonable faith.

Chicago, Ill.

The Bridgewater-Daleville System of Schools

BY JNO. S. FLORY

The above is the name of probably the latest educational development among us as a church. It came into being Nov. 23, 1923, when the trustee boards of Bridgewater and Daleville Colleges, in joint session, decided to merge the two institutions into one educational system. Under this arrangement Bridgewater will be the college of the system and Daleville the academy.

But perhaps we should go back to the beginning. About a year ago the matter of coordinating our educational interests in the South was informally suggested. This suggestion led to a personal conference of the heads of the two institutions. This conference led to the appointment by the respective trustee bodies of committees for further conferences. These committees held two meetings during the last school session, one in February and another in April. At the latter of these conferences a general agreement was arrived at, by which the matter of merging the two institutions was to be presented to the various District Conferences of the two school regions for their approval or rejection. It was decided that when the majority of the State Districts in each school region approved the proposition to merge, the matter would again be taken up by the committees.

The proposition was presented to each of the District Conferences at their regular meetings, and of the eight Districts owning and controlling the two schools, seven of the conferences approved the plan without qualification, while the eighth placed it on the minutes of the meeting for further consideration. In view of this practical unanimity of sentiment the matter was again taken up by the two boards, with the result above stated.

The resolution merging the two institutions reads as follows:

"Whereas, The State Districts owning and controlling Bridgewater and Daleville Colleges, assembled in their respective District Conferences, have, through their official delegates, endorsed the recommendation that our two schools be merged and federated into a system of schools of the Church of the Brethren in the South; "Therefore, Be it resolved, That we, the trustees of Bridgewater and Daleville Colleges, assembled in joint session on this, the twenty-third day of November, Nineteen hundred and twenty-three, do, by the passage of this resolution, merge our two schools into one system. Their territories, constituencies and resources, except as hereafter provided, shall be held in common and utilized to the highest and best interests of the church and the young people whom we seek to serve. These schools shall hereafter be operated and administered under such type of organization as shall be mutually agreed upon."

Arrangements were made to secure a charter for the new system, and by-laws for its organization were drawn up and tentatively adopted. Under the plan proposed, a general executive committee shall have charge of the common interests of both institutions, and shall function in the interval between meetings of the board. A committee on finance and investment, also a committee on instruction, was elected. Besides these a local executive committee is to be appointed for each institution.

A general organization was effected for the system, as follows: Eld. H. G. Miller was elected president emeritus

of the new board; Eld. J. A. Dove, president of the board; Supt. J. C. Myers, first vice-president; W. P. Crumacker, second vice-president; Jno. S. Flory, secretary. After this organization was effected, Dr. Paul H. Bowman was elected president of the college.

The colleges entering into this organization have had honorable careers. Bridgewater College was founded in 1880, and is therefore completing its forty-fourth consecutive session. It is third in order of age of our educational institutions, and was the first college of the church to give the full college course. This is the thirty-third session for Bridgewater as a four-year senior college. In 1891 three young men graduated from the college with the degree of Bachelor of Arts, the first class to receive a college degree from an educational institution of the church in its entire history. Since then Bridgewater has gradually developed, has always maintained high standards of scholarship and conduct, and has for more than a decade been fully accredited by the State Board of Education in Virginia as a standard college of the first grade.

Bridgewater is on the "B" list of the Southern Educational Association. This gives to the college graduates privilege to teach on their diplomas in any of the thirteen States in the Southern Association. The only point on which they may be discriminated against is when they enter the larger universities for graduate study. The only reason why Bridgewater has not been admitted to the "A" list of the Southern Association is the lack of endowment. The rule requires \$500,000 of productive endowment for admission to full membership in the Association, and no college is admitted without 100 per cent efficiency in this respect. Bridgewater has served the church in large measure. Twenty-one of her sons and daughters have gone as missionaries to the heathen world; many others are serving in the churches as pastors and elders, as educators and in many other capacities.

The service of Daleville likewise has been of a high order. Started in 1890, it has served the southern section of our Brotherhood consistently for a third of a century. It is represented in the foreign mission field, and its graduates are filling positions of responsibility as pastors of churches, in the fields of religious education, and many other vocations.

The merging of these two schools into one system is bringing to pass an ideal which has been cherished by some among us for a good many years. It certainly will result in economy of educational administration and equipment, and also in the efficiency with which the work can be done. It makes possible the building of a Brethren college in the South on a scale not hitherto possible. The merging makes available for college patronage a large territory consisting of the States of Virginia, West Virginia, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, and parts of Kentucky and Mississippi. In this territory resides a population of the Church of the Brethren of approximately 22,000 members.

As to the academy, this arrangement provides for the building of an institution that will be unique in our Brotherhood. As nearly all of our colleges are dropping the academy, this will make possible the building up at Daleville of a high-grade institution of secondary rank, which will provide such a religious and academic environment as many Christian parents demand for their sons and daughters. Located in a beautiful rural section, with a good suite of buildings, free from the distractions incident to city life, the school can provide our young people with educational facilities under ideal conditions.

It is believed that in merging these institutions a long step forward has been taken in the educational work of the church. It is generally recognized that we have more schools—certainly more of the same type—than the church can support or really needs. The time is here when we need to correlate and coordinate the educational interests of the Brotherhood and provide such facilities and opportunities for the education of our young people as the good of the church demands. And it should be the earnest desire of each one of our individual schools to become a party to a plan thus to coordinate our educational interests.

Bridgewater, Va.

CORRESPONDENCE

INDIAN MISSION CONFERENCE

Our Indian Mission gatherings are looked forward to as a time of pleasant fellowship and renewed inspiration.

The first formal meeting was of a social nature, being a reception to Brother and Sister D. J. Lichty. Their wedding had occurred in Bombay less than a month before, and for most of the missionaries it was the first opportunity since the event to meet and congratulate them. After several years of patient resignation in the homeland, Sister Lichty has been permitted to return to India. We all rejoice with them, and pray God's choicest blessings on their service in India.

Another occasion of joy was the coming of the Mow party. On the third day of the meeting this party arrived in Bombay, and they came immediately to Bulsar. The

joy of the entire party was manifest. Because of ill health Sister Swartz had been detained in America for nearly four years. Sister Anetta Mow had returned to America early for furlough, while for Brother and Sister Mow the occasion was the fulfillment of a long-cherished ambition.

The business sessions of the conference were preceded by an evening and two full days of devotional meetings. During these days Bro. Blough conducted a series of four Bible studies on missionary lessons from the apostle Paul. Paul wrote to the Corinthians to be imitators of him, and all missionaries find in Paul a worthy pattern for study.

In addition to Bro. Blough's Bible studies, Sister Alice Ebey, Bro. Lichty, Bro. E. H. Eby, and Sister Sadie Miller read helpful papers on various phases of missionary work. Sister Anna Lichty reminded us of what the home church expects of the missionary, and Bro. Wagoner discussed the vital subject of efficient missionary cooperation. This, Bro. Wagoner defined, as work which is without friction or wasted energy, and which proceeds steadily toward a definite goal.

On both days of the devotional meetings one hour was given to praise, prayer and intercession. An upper room of the church was reserved also as a prayer room, and was open day and night to all who wished a quiet place for prayer and meditation. The morning watch was observed in bungalows from 6:30 to 7, and during this period our thoughts were united through special watch-cards prepared by the evangelistic committee.

All of these devotional features formed an excellent preparation for the opening of the business session on Friday, and together with the other factors helped to produce one of the best mission meetings we have had.

The business session opened on Friday morning, Nov. 9. The first business was the putting into force of the new constitution governing our work. This constitution provides for two mission meetings annually, and places the disposal of urgent matters arising between meetings in the hands of an executive committee of five members.

Bro. Blough was chosen President of the conference, Bro. Lichty Vice-President, Bro. Blickenstaff Secretary and Treasurer, and Sister Anetta Mow Assistant Secretary. The President and Vice-President, together with Bro. I. S. Long, Sister Alice Ebey and Bro. J. I. Kaylor, constitute the executive committee.

Through the various committees many recommendations were brought to the consideration of the conference. The recommendations covered a wide scope, and showed a forward look on the part of the various committees. In the educational department, steps were taken to provide in Gujarati suitable material for teaching reading by the story method. Bro. Long and one of our Indian brethren have been sent to Moga, in North India, to spend four months in studying the project method of education, which is in use there. We are on the threshold of a new day in both methods and curriculum for village schools.

The health of missionaries and Indian Christians called for some consideration from various angles. Steps were taken, providing for annual medical inspection of our boarding schools, and our doctors are arranging for a regular physical examination of all missionaries. Bro. Hollenberg's health is not at all good, but it is hoped that he will yet be able to regain it in India. Bro. Adam Ebey was granted a six weeks' vacation immediately, that Bro. Ebey might have opportunity for health improvement. Bro. Ebey's service has been very faithful, indeed, and everybody is glad that he may have this much-needed rest.

The following location of missionaries was made: Brother and Sister Lichty, Vali; Brother and Sister Summer, Umalla; Brother and Sister Mow, Vyara; Sister Swartz, Vada. Sister Anetta Mow had previously been located at Vyara. Sister Royer may now return to Dahanu from Vada, and will have charge of the girls' school there when Miss Ebbert proceeds on her furlough. Miss Swartz and the Butterbaughs will attend the language school at Mahabaleswar during the hot season. A joint language school is also planned for Gujarat, and two representatives on the governing board were appointed.

The conference named Bro. Blough as our representative on the Bombay Christian Council, an organization of which he has been named chairman. This council is made up of representatives from the various churches and missions of Western India. Our two District Meetings each send one representative to this council.

Bro. Summer gave a report of the great spiritual life conference at Sialkot, which he and Govindji Satwadi had attended. It is hoped such a conference may be developed in the Gujarati language area, and recommendations were made by the evangelistic committees for spiritual life conferences, in both the Marathi and Gujarati sections of our churches. Our goal in India is a Spirit-filled, self-governing and self-propagating church, and consideration was given by the conference to all phases of this question. Definite plans are being made. We can not go forward without the prayer and support of all in the homeland. May He help us to do our part in India!

The next regular conference will meet at Bulsar on March 4.

C. G. Shull.

Ahwa, Dangs.

DIARY LEAVES

Luray, Va., Dec. 5

I took the train at Akron at 4 A. M. Tuesday, in the hope that I might be present at the meeting in North Canton Monday night, as well as the services here last night. But it rained and rained, and so we have had no meeting here at all, though my visit with the Sowerses and Spillers and Sticklers and Huffmans was greatly enjoyed.

New Market, Va., Dec. 7

In the home of Eld. J. S. Roller the subject of conversation is Missions and the Church. Sister Roller is from Iowa and a former student of Mount Morris College. Amidst the hills here, which are called mountains, I can not but have the feeling, "As the mountains are round about Jerusalem, so the Lord is round about his people henceforth." One feels in these valleys that religion is at par; that the folks who dwell here dwell near to God.

The funeral of aged Sister Huffman was at the Fairview house today. The folks gathered in. The congregation sang thoughtfully, and sang the whole hymn through, five verses. Then, after prayer, they sang again, and Bro. Roller spoke. There was no hurry. There was a kindly touch to every tender feeling. He was followed by another, who spoke of God's goodness and of his love. He was followed by a third, who referred to what the saintly sister had been to him in life. Thus over an hour went. In the cemetery two hymns were sung as the grave was filled, after which was the benediction. Then slowly and quietly, children and grandchildren, friends and neighbors, withdrew. A saint had been laid to rest, and all rejoiced in the bright hope of the better land.

Broadway, Va., Sunday, Dec. 9

Yesterday, as we came into town, I was told that the sisters were having a "white sale," to which my response was "Let's go." And we went. They got the use of a large hall in town, and brought in for sale such things as they had made during the past several months: aprons, sun-bonnets, quilts, needlework and fancy work. Then, too, they had pies for 20c each, cakes, pop-corn, butter, cheese, sausage, turnips, celery, apples, and canned things. It was new to me. A missionary is liable to get out of step with the procession. The folks all seemed so much to enjoy the effort, selling the things they had made. And when the day was done they had \$60 to the good. They have such a sale twice a year. I asked myself, "Why not?" There can be no possible objection, except that we did not do so long, long ago. And this objection falls to the ground if folks who ride in autos give it. On the other hand, there are large possibilities. A healthy religious spirit must find some expression, else it will be smothered to death. Why not add a table of 5 and 10c-things? Bro. Trimmer, of Carlisle, Pa., is a 5 and 10c-store man. Why not add a table of missionary and religious literature? The Publishing House at Elgin is able to supply that need exceedingly well—if you go after them. Great things may be expected of our Sisters' Aid. It is a wonder that our brethren who are called lay-brethren do not catch the spirit and enter into the inheritance which is theirs, when once they have found it out. Meanwhile, we men ask the sisters to help us raise funds to help paint churches, build houses, etc. It would serve us right if they were to tell us presently that they have some plans of their own.

I need hardly add that I greatly enjoyed being in the homes of Eld. I. W. Miller and John C. Myers. Bro. Myers is County Superintendent of schools in Rockingham County, and has 260 teachers and 115 schools under his supervision. And Sister Myers is President of the Aid.

This Linville Creek congregation is historic. In the old part of the cemetery, I copied these words from a stone: "Elder John Kline, killed June 15 1864, aged 66 yrs, 11 mo, & 28 ds." Last night services in the Linville Creek house, and this morning Sunday-school. Then we went to the Cedar Run house for preaching and worship. Later in the day we had the opportunity I had oft desired (with the Myresses), to retrace the path where Bro. John Kline went, and to search out the spot where he was killed. He had been out doing church work and was returning home on horseback, when some ruffians who were in hiding—for the road was through the bush and to hide was easy—shot him in the back. He fell mortally wounded, and a stone now marks the spot. We sought out the stone, walked round it, pictured to ourselves the way in which our brother went, looked over into the valley where he had gone, tried to imagine the sorrow of those whom he had visited, and spoke of the remorse which must have been the long-continued experience of the cowards who did the deed, as they saw the love and esteem of all the community for the one they had martyred. He was a pacifist. He did not believe in war, and it was war-time. Those who shot him believed in war, they were condemned by him, their own consciences condemned them, they stood condemned at the bar of God. He was a peace martyr. This is the way truth wins.

Truth may not always carry flags and streamers. It must oft go down to the very bottom of bitter experience, that the nature of error may be clearly established. And truth can not well use the weapons which error uses. It is fallacy to fight a war to end war.

Brock's Gap, Va., Monday, Dec. 10

I made my home at the tollgate with Bro. H. O. Turner. Both meetings were well attended, and the folks seem to want preaching. The offering was liberal, but compared to the needs of the field, and the door of opportunity, I fear I do not well to say any of these offerings are liberal. When \$10 goes for a new tire, twenty-five cents sings a sorry song in the collection basket, for the mission work, for the greatest work in the world. Pray the Lord of the harvest that his people may have eyes to see the ripe fields.

Home: Mount Morris, Ill.

Wilbur B. Stover.

BULSAR NOTES

The two boarding schools are running steadily with a regular attendance and fair health. The annual inspection disclosed a few weak points but on the whole satisfactory work is being done and the grant-in-aid was increased for next year.

Some of the boys are supporting themselves in the shops while studying Bible and English. We are eager that more and more boys will become self-supporting.

Some twenty Bible classes are conducted weekly in the upper standards of the school. Several boys are in the Government Anglo-vernacular and High Schools, and these get Bible instruction from the missionary in charge. These boys also do work in the shops.

Gardening is going apace and soon the boys will be having green vegetables, a very necessary part of their diet. A fresh buffalo cow is supplying the needed milk. A large supply of native sorghum has been laid in for the year. This, too, is a part of necessary rations. Bro. Wagoner, the manager of the Bulsar Boarding, has done much for the physical welfare of the boys by providing for games and calisthenics. The boys are learning games and enjoy to play.

Work in the district is cared for by a supervisor. His family has been sick and he has not been to see his schools recently. The teachers were in for a two weeks' institute at which time new methods of teaching, reading and arithmetic were taught as well as Bible. All enjoyed it. The Supervisors were here also for an Institute. We are trying to raise the standard of work in the village schools.—E. H. Eby.

A Coöperative Bank for Christians is being organized here, the first of the kind in the mission. It will enable our Christians to borrow money at a reasonable rate of interest. When you consider that many money lenders of this country charge from twenty-five to three hundred per cent interest for money loaned, the need for these small banks is apparent. These banks are registered and have Government inspection, likewise a certain amount of capital is furnished. From various loan and famine relief funds the Mission voted a little over rupees two thousand to be put on interest in the Bulsar Christian Coöperative Bank.

Sister Ida C. Shumaker reports (Nov. 16) as follows: "I have just heard the Kaliparaj children of our Wankee Day School (we have Sunday services there also) repeat the 24 Bible verses they have learned, the 23rd Psalm and Psalm 100, along with all the hymns, action songs, drills, games, etc. I am happy to report that nineteen of these little children repeated them perfectly, while the remaining 28 children who were present at the time, did very well, even the tiniest of the tiny—for these must come along with their older brothers and sisters, because all the rest of the family must go to work. In a few days this class will have regular school inspection where we also hope for good results.

"This speaks well for this teacher who, when a student in the Vyara Boarding School was one of this same class, Kaliparaj, but later became a Christian. He has finished the regular school course at Bulsar and is now eligible to enter the Vocational Training School at Ankleswar when it opens. More about this Wankee class later."

Sister Elizabeth Kintner is kept busy several hours each day teaching the missionary children here. Two of the Butterbaugh children from Palghar add to her lively little bunch. As the Blickenstaff family are to return from Landour early in December that will make two more for the Bulsar school. Bro. Blickenstaff, our busy Secretary-Treasurer, returned the first of this month to be present for the Missionary Conference and is now busy getting the minutes ready to send to the Home Board. Sister Kintner also goes out with her Bible woman for two hours each evening and has charge of the Widows' Home.

In connection with her work in the Home she reports the following incident: "July 19, a very poorly dressed non-Christian mother of perhaps sixteen years, with her five months' old baby and her little brother of about seven years, came to the Mission for help. She asked to come into the Widows' Home and after some consultation of missionaries it was decided that she should be given a room. Her people live near here, so we did not expect her to stay very long. But she is here yet and seems very happy and contented. Her brother is going to school and she too does some studying. Pray for her

(Continued on Page 14)

ELDER ROY MISHLER

Eld. Roy Mishler was born March 1, 1891, near North Manchester, Ind., died Nov. 28, 1923. Death was the result of an accident at a railroad crossing in Camden, Ind., while on his way to his duties of the day.



Jan. 1, 1916, he married Myrtle Swihart, of Roann, Ind. To this union was born one son.

Bro. Mishler was of a kind, loving disposition, and ever true as a father and husband. He was always ready to lend words of encouragement in trying hours.

At the age of fourteen he united with the Church of the Brethren to which he remained faithful. He was elected to the ministry Dec. 10, 1911, at the Eel River church, advanced to the second degree July 26, 1913, and to the full ministry as elder Dec. 5, 1919, at Kewanna. During his ministry he composed a number of poems and spiritual songs, delivered 994 sermons, and had charge of twenty-five series of meetings. He served as pastor of the Kewanna church for two years and nine months; pastor of the Wabash church, two years; pastor and elder of the Lower Deer Creek church near Camden, Ind., ten months, from which he was called to his eternal rest. During his short stay in this community he had made many friends.

He leaves his wife, one son, father, mother, four brothers and two sisters. One brother preceded him. Services at Camden, Ind., by Bro. G. B. Heeter, assisted by J. K. Eikenberry; and at Roann by the writer, assisted by Bro. Heeter.

J. K. Eikenberry.

Delphi, Ind.

DEDICATION OF THE PING TING CHOW HOSPITAL

November 13-15 were the days set aside for the formal opening of the Brethren Hospital at Ping Ting Chow, Shansi, China. Part of the buildings have been in use for five years, and the Administration Building for more than two years, but because some of the important equipment had not been installed until this last summer we had postponed having the dedication till this fall.

Nov. 13 we prepared a feast for ninety guests. To this we invited our board of directors, the eight advisors, and some of the influential gentry, business men and guests from a distance. The food was Chinese, which is both delicious and inexpensive. When the dinner was over our guests moved to the east side of the hospital yard, where a platform had been prepared, and where seven or eight hundred people had already assembled for the formal dedication exercises.

The speakers for the occasion were Mr. Li, the hospital evangelist, who gave the address of welcome. He was followed by Mr. L. C. Goodrich, of Peking. Mr. Goodrich represents the China Medical Board of the Rockefeller Foundation, which has on two occasions assisted the hospital financially. After the boys from the Nurses' Training School had sung an anthem, Dr. F. H. Crumacker offered the dedicatory prayer. Dr. F. F. Tucker, of the American Board Mission at Tchow, Shantung, was the next to speak. Col. Tsai, of the Shansi Tenth Brigade, was the last speaker. His remarks were principally a testimony to the great help he had received from the hospital staff last summer when he was seriously injured by the premature explosion of a bomb. Drs. Coffman and Han attended him for about three weeks, and ever since then Col. Tsai has been a warm friend of the hospital.

At the close of the speech-making, we all went to the front yard of the hospital, where the county magistrate was handed a specially-prepared key with which he unlocked and opened the front door and the hospital was declared open. Then hundreds of guests entered the building and inspected the rooms and equipment.

The second day was given over to men visitors. All day long they came in groups of from two to hundreds, until approximately ten thousand had gone through the hospital. The third day was set aside for women visitors. There were not as many women as there were men the day before. A conservative estimate would be eight thousand for this day. The three days' program went off most successfully. The occasion will be long remembered as one of the milestones in the history of the Brethren Hospital.

The X-ray room was the one the visitors were most interested in seeing. This is not surprising, since the X-ray we have is the first one to be installed and operated in the province of Shansi. Dr. Coffman had a good opportunity to use his Chinese language in explaining the intricacies of the plant.

Our board of advisors undertook to raise one thousand dollars for us, to help make up the expected shortage in our regular running budget for this year, as well as to apply toward the expenses of the opening celebrations. By Nov. 13 they had the full amount pledged. This board is made up of Col. Tsai, of the Shansi army, the county magistrate, and representatives of the Chamber of Com-

merce, Educational Association, two of the largest mining companies and two of the local gentry. The donors to this fund were announced at the opening services.

The guests came from Peking, Tchow, Shantung, and Fenchowfu, Taiku, Taiyuanfu, Show Yang and Liao in Shansi. There were ten foreign guests, from outside our own mission.

As the hospital stands it is a credit to the Brethren Church. The Sisters' Aid Societies, the Volunteer Bands of our colleges, the Roanoke City church, Elder and Sister J. H. Garst, Dr. S. S. Conner, Mr. H. M. Miller, and Bro. Franklin Rhodes have been the large contributors who have helped to build a good hospital and to make it the best-equipped one in the province of Shansi at the present time. May its usefulness increase as the years go by, and may it always be a monument to the faith of those who have given so liberally towards its material growth.

Fred J. Wampler, M. D.

Ping Ting Chow, Shansi, China, Nov. 24.

Notes From Our Correspondents

ARKANSAS

Austin church met in council Dec. 15, with Eld. H. J. Lilly presiding. Sister Alice Woodiel was elected superintendent of the Sunday school. The school is doing very well. Bro. Will Russell was elected secretary of the church. Bro. L. Burnett, of Hickory Ridge, Ark., was chosen pastor. We believe he will do a good work here. We are going to help him all we can, and hope the church will be revived. Interest is picking up and we are looking for a good year. The young people are taking greater interest now than ever before. Bro. H. J. Lilly held three meetings for us Saturday and Sunday, with good attendance. We have preaching twice a month—W. L. Weeks, Austin, Ark., Dec. 20.

CALIFORNIA

Butte Valley.—Nov. 25 Bro. C. Ernest Davis, of Modesto, Calif., began a series of meetings at Butte Valley and continued for two weeks, preaching in all eighteen sermons. He preached the Word with power. Good attendance and interest prevailed throughout the meeting. Thanksgiving Day we had all-day services with dinner served in the basement of the church. An offering of \$35 was taken for the General Mission fund. At the close of the meeting another offering of \$30.60 was taken for the District mission work. Our love feast was held Dec. 8, with Bro. Davis officiating. Two were received into the church by baptism. Bro. Davis was kept very busy while among us, preaching each evening except on account of rain. He preached twice each Sunday and three times on Thanksgiving. The church has a very good attendance. Members and held one council. His labors were greatly appreciated and it was a great encouragement to the members to work with renewed effort—Mrs. Fannie V. Huffman, Macdoel, Calif., Dec. 20.

Empire church had a season of refreshing during the last few weeks. Nov. 27 a number of the members met at the church to receive the annual visit; the remainder were then visited in their homes. The members generally expressed themselves as being in the faith and in love and union. Our love feast was appointed for Dec. 15. We had an all-day meeting with a forenoon sermon on the theme of "Love" by Eld. Jerome E. Blough, of Johnstown, Pa., who with his companion is making a tour through the West. A noontime meal was arranged, and was greatly enjoyed by all. In the afternoon we had an election for deacons, with Brethren Blough and J. W. Deardorff in charge. The brethren chosen were Ernest A. Fry, Walter Leib and Isaac Bashor. We met at 7 P. M. for communion services. Bro. Blough officiated at the ordinations in such a way that the occasion was very impressive and spiritual. An aged brother who was unable to attend the feast was anointed by Brethren Leib and Winklebeck and J. W. Dierdorff. Sunday morning Bro. Leib and wife were installed there. The deacon's office by Bro. Blough. The other two meetings were held in the forenoon. The church has four Christian Workers, the beginners, intermediates, young people and seniors. The first two have teachers while the others use the regular program booklets. Sunday evening Bro. Blough gave us another splendid discourse on the subject of "God in All." His presence and services were greatly appreciated. Our Sunday school with Bro. Isaac Bashor as leader, and its efficient corps of officers and twenty-one teachers is maintaining its standard in attendance and finance, missionary and educational work. Our deacon board is fully organized, ready to meet any emergency. The church has a needy fund kept up by taking Sunday morning offerings which are at the disposal of the deacon board. The official board consists of fourteen ministers, eleven of whom are elders, and sixteen deacons. The appointments are all kept with the utmost regularity and special occasions are never overlooked. As a result of the Thanksgiving services an offering of \$62.30 was sent to the Emergency Fund. The monthly members' meetings dispose of the business of the church in such a way that the regular councils do not become tedious and uninteresting. With Eld. Levi Winklebeck as presiding elder, along with the faithful cooperation of the majority of the church, we are looking forward to a better and a greater Empire church for 1924 and for future years.—John W. Vetter, Empire, Calif., Dec. 22.

Figarden church is putting forth a special effort to reach the people of the community. At a workers' meeting the church elected what we call the Church Extension Committee for the purpose of reaching the people of the community. This committee divided the mission into four different groups, each with a section of the community to work, making visits and inviting people to the church. We held a community Thanksgiving service at the church. The forenoon was given over to a program, consisting of speeches by our pastor and others; special music also was rendered. A basket dinner and refreshments followed by a social time. We felt the effort was worth while as we had a full house and quite a few were there for the first time. Our friends and neighbors seemed to enjoy the day very much. The offering of \$49.50 went to the Emergency Fund. The Ladies' Aid is taking orders for comfort tacking which keeps them quite busy. They have been meeting each week in all-day sessions for some time. We are beginning to look forward to our revival to be held in March by Bro. C. Ernest Davis—Mrs. Clara Stoops, Fresno, Calif., Dec. 20.

La Verne.—One of the chief events of Thanksgiving week, and in fact the most unique event which has ever transpired in La Verne, was the Sunset Reception, which was held in the Ladies' Dormitory Nov. 30, sponsored by three Sunday-school classes under the leadership of our pastor. Invitations were sent to all in the community seventy years of age and over, and to the pastors of the town and their wives. Eighty-eight responded. A short informal program was rendered and old friends and new ones, at about 5 o'clock the banquet hall was opened and a bounteous meal was served such as old people enjoy. Dec. 2 was our annual Thanksgiving offering day. In the morning Sister Edith Brubaker, who has recently returned from a trip through Europe and Asia, spoke of the dire need of both our two continents, and of the efforts of our own missionaries in India, where she spent some time with her sister, Mrs. L. A. Bicklenstaff. Our offering amounted

to \$625.53. The Christian Workers' Societies all met together Sunday evening, and Sister Brubaker told us more about the daily program of our missionaries. Dr. J. S. Noffsinger, of the General Educational Board, was with us Dec. 16, morning and evening. His messages were most forceful and much appreciated. He spoke to the students at chapel the following Monday, Dec. 12, we met in business session. L. J. Lehman was reflected church clerk; J. E. Thorne, Sunday-school superintendent; Harper W. Frantz, general Christian Workers' president. Dec. 13 we enjoyed a very interesting and instructive forenoon service given by Mr. Gale Seaman, a Y. M. C. A. secretary. The pictures were taken during a recent tour of the Orient. Our younger boys are very much interested in their recently organized pioneer work for which our pastor and others are responsible. The boys receive points for things which we get credit for, intellectual and spiritual development. In this way they get emphatic credit for Bible study, church and Sunday-school attendance. Our pastor is working on a similar plan for our adolescent girls.—Grace H. Miller, La Verne, Calif., Dec. 22.

Long Beach church convened in business session Dec. 21, for the election of officers of the church for the year. The Sunday-school gave a Christmas program on Sunday evening, Dec. 23, consisting of music, recitations and readings, followed by a treat for the children of the Primary and Junior Departments. The main audience room of the church has been redecorated and other improvements and repairs are being made. There has been an increased attendance at the Sunday-school and church services during the past month. Four members have been received into the church by baptism and twenty-seven by letter during the past year.—Mrs. E. L. Baughman, Long Beach, Calif., Dec. 24.

Patterson church met in council Dec. 2, with Eld. S. F. Sanger presiding. Sister Julia Peters was reflected church clerk; Sister Loua Cripe, church correspondent; J. M. Pollis, "Messenger" agent. We had a very good attendance for the coming year. We are glad that Bro. F. E. Miller, of Empire, who has been supplying the pulpit for some time past, has accepted the pastorate of the Patterson church for the coming year. He, with his family, will move here soon. One letter has been received and one received by baptism since our last report. Bro. C. E. Davis gave us two splendid sermons recently.—Mrs. Edna M. Wray, Patterson, Calif., Dec. 16.

Pomona church met in council Dec. 3 to elect officers for the year, with Eld. Funk in charge. The following were chosen: Bro. H. A. Frantz, elder; church clerk, R. C. Baldwin; corresponding secretary, Susie Newland; Sunday-school superintendent, C. R. Holinger. Bro. Funk is preaching very interesting sermons. The members at home and will be glad to have any one from the East, come and help in the winter in California, come and help us in the Lord's work.—Louise Neher Baldwin, Pomona, Calif., Dec. 15.

COLORADO

Grand Junction (First Church).—The members met in council Dec. 13, with Eld. J. D. Coffman presiding. We were very glad that Sister Mary Rose decided to work with the city church. Bro. Coffman desired to be relieved of the oversight of the church here and Eld. Salem Berry, of Fruita, Colo., was elected elder for the coming year. The writer was retained as clerk, correspondent and "Messenger" agent. All the Sunday-school officers were held over for another year. Our Sunday-school is doing well, with good attendance and splendid interest.—D. M. Glick, Grand Junction, Colo., Dec. 22.

FLORIDA

Baker County.—Several months have passed since our last report, during which some changes have been made. The latter part of August I moved my family from the Interstate Nursery to the town of MacClenny at which time we discontinued our Sunday-school at the Nursery. Since we moved here in town we have co-operated in a measure with the church here, now represented by Southern Baptist, Episcopal and Christian. As opportunity presented, so as not to conflict with their regular established times of worship, we have been holding preaching services in the county court house. The meetings have been well attended and the interest manifested is very good. We are planning to hold a new year we purpose to establish regular preaching and to organize a Sunday-school. Two families of members have thus far located with us, making our number twelve. We expect Bro. J. W. Chambers and family, five more, in a few days. Next Lord's Day we expect Bro. L. H. Crist, of Middleburg, to attend the service. As the time passes we become more and more attached to the locality and appreciate the opportunities both spiritual and temporal.—A. D. Bowman, MacClenny, Fla., Dec. 24.

Clay County church met in council Dec. 1. The report of the visit showed the church to be in love and union. All officers were elected for 1924. Elder, A. D. Bowman; Sunday-school superintendent, D. E. Baxley, Jr.; "Messenger" agent and Christian Workers' president, Sister I. H. Crist; Sister Smith, clerk; E. B. Layman, correspondent. Dec. 2 Eld. J. W. Rogers, of Sebring, Fla., commenced a two weeks' series of meetings. The attendance and interest were fine up to the last three meetings, when we were almost rained out. Bro. Rogers is a very capable and efficient officer. Our Sunday-school scholars were baptized, and one was reclaimed. Dec. 15 we had a love feast with Bro. Rogers officiating. So far we have not had a damaging frost. People are getting ready to plant potatoes.—I. H. Crist, Middleburg, Fla., Dec. 17.

ILLINOIS

Astoria.—Recently Eld. J. C. Shull, of Springfield, delivered a sermon on "The Church and War." Our quarterly business meeting was held Dec. 1, with Eld. Heckman in charge. He was reflected elder for the coming year. Five officers were received and seven granted. Officers were elected as follows: Bro. Heckman, superintendent of South Fulton Sunday-school; Sister Lizzie Lerew, president of the adult Christian Workers. Bro. Heckman preached at the South Fulton house Dec. 2. The Sunday-schools are both increasing in attendance and offerings and lift special missionary offerings. Our weekly prayer meeting is in charge of Eld. S. G. Bucher.—Hettie L. Gible, Astoria, Ill., Dec. 17.

Coal Creek church (Canton congregation) met Dec. 5 in an all-day meeting with Eld. S. S. Blough presiding. Dinner was served at noon. Bro. Oscar Wagner and wife, of Washburn, Ill., came to us as pastor Nov. 19. The following officers were reflected: Elder, Bro. S. S. Blough; the writer, clerk; Sunday-school superintendent, H. J. Kramer. Sister Wagner was elected "Messenger" agent and correspondent. Bro. J. F. Burton, who closed a three weeks' revival on the following Sunday evening, was with us at this meeting, also Sister Leah Sanger, song leader, of Astoria. Our love feast was well attended and our forenoon service was fine. As a result of the meetings thirty were added to the church. Twenty-four have been baptized, two await the rite and four were restored. There were two separate prayer meetings which preceded the sermon by the evangelist, one for young people in charge of the class, and the other for the adult evangelist in charge. The membership has been strengthened and inspired, and we believe other impressions for good have been made. Our Sunday-school has been taking an offering every third Sunday of the month for the Emergency Fund. A special offering is being made to Bro. S. S. Blough, the writer, offering of one dollar per member. Christmas program will be given Sunday evening, Dec. 23.—Mrs. J. D. Rohrer, Canton, Ill., Dec. 17.

Shannon church met in council Dec. 8, with Bro. Chas. Delp presiding. We elected our Sunday-school officers with Bro. S. J. Lehman, superintendent. Bro. Delp is our elder for another year. We decided to discontinue our Sunday evening service for a while, commencing Jan. 6, on Thanksgiving. The union meeting of our church, which was well attended, Bro. Clyde Forney, of Lanark, delivered the address, which was enjoyed by all. We took up an offering for Japanese relief. On the following Sunday we took our regular Thanksgiving offering.—Mrs. E. Weigel, Shannon, Ill., Dec. 16.

Springfield.—At our recent business meeting, Bro. W. T. Heckman was elected our elder for another year. Other officers for the coming year were elected. Four have been baptized since our last report. This makes a total of forty-seven baptisms in the

last two years. Sunday evening, Dec. 23, the Sunday-school will give a Christmas program, at the close of which an offering will be received for the work of the General Mission Board. Dec. 28 the ministers of the Southern District of Illinois will meet at the Springfield church in an all-day conference. From 10 to March 1 a union revival campaign is to be conducted in our city by the renowned evangelist, Gypsy Smith. The Sunday evening services during this time will be withdrawn.—Mrs. J. C. Shull, Springfield, Ill.

Virden.—On the evening of Dec. 18 a large number of the members gathered in the basement of the church to surprise the pastor, Bro. H. B. Martin, and his family. They were in the country when they were called by phone that they were wanted at the church. Upon their arrival they found the street lined with automobiles. After some splendid addresses of appreciation by a number of the members, Brother and Sister Martin were presented with numerous gifts, including meat, fruit, vegetables, etc. Bro. Martin then told how he and Sister Martin had enjoyed their work in the Virden church. They not only appreciated the gifts but also the spirit in which they were given. Bro. Martin has baptized eighty-nine persons in the two and one-half years he has been pastor of the Virden church and two have been reclaimed. He also stated that there is a wonderful opportunity for the church here in the city of Virden, with its large foreign population. He said the credit for the growth of the church did not belong to the pastor and his wife. Where there is co-operation and willingness to do the thing God wants done, success will come to any church. After a few hymns and a prayer, the members went away wishing the pastor and his family a Merry Christmas and a Happy New Year.—Dorothy Brubaker, Virden, Ill., Dec. 19.

Wadams Grove.—On Thanksgiving morning the people gathered at the church to hear the pastor, Bro. W. U. Wagner, minister each day. Bro. W. U. Wagner delivered a sermon on "The fact that in spite of all our trials there are many blessings." Dec. 15 we had our regular council with Eld. John Heckman in charge. The officers for next year were elected. Dec. 16 Eld. Heckman preached a very interesting and inspiring sermon.—Mildred Starr, Lena, Ill., Dec. 22.

INDIANA

Anderson.—We have recently passed through some very pleasant times, which showed the membership to be a very healthy and active body of workers. The church met the fourth Sunday in November and elected Sunday-school officers, with Chester Cox, as superintendent. Dec. 15 we closed a very spiritual and uplifting series of two special meetings, conducted by Bro. B. F. Petty, of Eaton, Ohio. Four were received into the church, three were baptized, and one was received by former baptism. The Sunday-school gave a most beautiful Christmas program on Sunday night, Dec. 23. Our special collections for the General Mission Board from the Sunday-school, the ladies' society, and the church, were very complimentary, speaking forth from the hearts and souls of the contributors. The new year really looks very encouraging.—Levi Wise, Anderson, Ind., Dec. 24.

Auburn.—Our revival, conducted by the pastor, Bro. S. J. Burger, closed Sunday, Nov. 25. Bro. Burger's inspiring messages brought us many new ideas and thoughts. There was an addition to the church several weeks before the meeting. Brethren C. C. Cripe, Russell Sherman and B. O. Weaver, of Cedar Creek church, Russell, each delivered a sermon the first week.—Florence Hanson, Auburn, Ind., Dec. 18.

Buck Creek congregation enjoyed a series of meetings, conducted by A. F. Musselman, Dec. 16. He gave us fifteen Spirit-filled messages. Many were baptized and one was received into the church met in council Dec. 8, with Eld. L. T. Tetter presiding. The church and Sunday-school officers were chosen: A. J. Replogle, on Ministerial Board; Clem Bowman, clerk; "Messenger" agent and correspondent, the writer; E. M. Cross, superintendent of the Sunday-school. Phoebe E. Tetter, Muncie, Ind., Dec. 17.

Delphi.—Our new work and field as a mission point, at Delphi is progressing nicely in spirit and in attendance. Our offering today for the Emergency Fund was something over \$14, from the Sunday-school. Dec. 11 we reorganized for the coming year with Bro. E. E. Blickenstaff superintendent. Other committees—missionary, temperance and Christian Workers—were appointed. A splendid spirit was manifested throughout the meeting.—J. K. Eikenberry, Delphi, Ind., Dec. 24.

Kokomo.—Dec. 17 our church met in business session with Eld. Barnhart as moderator. The attendance was good. One letter was received and one granted. All officers for the church and Sunday-school for the coming year were chosen. Next Sunday morning we will have an installation service for the new Sunday-school officers and teachers. Last Sunday morning we had with us Bro. D. W. Hostetler and wife, of the Plevea church. He gave us a fine sermon. In the evening our Sunday-school rendered a splendid Christmas program to a full house.—Amanda Miller, Kokomo, Ind., Dec. 26.

Middlebury church met in council Dec. 14, with Bro. T. E. George in charge. The following officers were elected: Clerk, Paul Schrock; trustees, Geo. Arnold, three years; Amos Cripe, two years; John Carper, one year; Paul Schrock, president of Christian Workers' Meeting; Frank Nusbauer, "Messenger" agent; Mrs. Amanda Cripe, correspondent. A ministerial conference was appointed. Cyrus Steele was chosen to visit with Rock River church in Indiana. Our church line. Two letters were received and ten received. During the latter part of October, Bro. Edw. Stump, of Yellow Creek congregation, held a series of meetings here at which time one member joined from the "Progressives." Dec. 11 two more were baptized. Nov. 18 the Bethany Mission Band gave us one of the most consecrated mission services we ever enjoyed. Nov. 25 the Goshen City young people gave us a fine program, presenting the playlet, "Thanksgiving Ann." Our Thanksgiving offering was \$129. Dec. 1 our young people presented a splendid temperance program. A Bible Study Class is being conducted this winter. Dec. 23 we will render a Christmas cantata.—Mrs. A. M. Hassan, Middlebury, Ind., Dec. 16.

Monticello (Guernsey House).—A called council was held at this place with Bro. Chas. Oberlin presiding, for the purpose of electing Sunday-school officers. James Ballard was chosen superintendent; Elizabeth Seward, "Messenger" agent; Elsie Ruemler, correspondent; Laura Sichter, Reynolds, Ind., Dec. 10.

New Paris church met in council Dec. 7, with Eld. Chas. Arnold presiding. Nine letters were read and accepted. We decided to have a revival meeting next March. Chas. Kiefer was re-elected Christian Workers' president. We will have a Vacation Bible School next summer.—Velma R. Miller, New Paris, Ind., Dec. 24.

North Winona.—Bro. Hugh Miller, of North Manchester, spent two weeks in November convalescing from a long illness, at which time a love feast was held. Bro. Miller preached some very inspiring sermons. Nov. 25 our pastor, Bro. L. U. Kreider, preached a special Thanksgiving sermon. A week ago a church council was held when officers for the coming year were elected, among them, Sunday-school superintendent, Ed Piper; Bro. Geo. Snell, clerk. Our young people have organized a chorus, which has been doing special work both at home and in neighboring churches. They and the children will give a Christmas program on the evening of Dec. 23. During the coming year the church will put on a lecture course, the first meeting to be given in January by H. K. Ober, of Pennsylvania.—Mrs. Glen Whitehead, North Webster, Ind., Dec. 16.

Oak Grove church met in council Dec. 8, with Eld. M. I. Whitmer presiding. Two letters were granted. Officers were elected as follows: "Messenger" agent, Wm. Arnold; M. I. Whitmer, elder; Sunday-school superintendent, Harmon Summers; clerk, the writer. Our Sunday-school collection of sixty-five dollars, the fourth month, has raised \$109 for the Emergency Fund. A Christmas offering is to be taken for the Mission Board.—Harry Miller, North Liberty, Ind., Dec. 17.

Pleasant View church met in council Dec. 13, with Eld. J. A. Snell presiding. Church and Sunday-school officers were elected for the coming year, with Bro. Edw. Kendall, superintendent of the

adult division of the Sunday-school. Dec. 2 Bro. Grover Wine, lived in our congregation, and now is in school at Manchester College, gave us two inspiring sermons. Dec. 16, instead of the regular Christian Workers' and preaching service, we enjoyed a special service conducted by Eld. Snell. A short Christmas program was being arranged for Dec. 23.—Bertha Snell, South Whitley, Ind., Dec. 20.

Solomons Creek congregation met in council Dec. 13, with Bro. Hiram Forney presiding. Sunday-school officers were elected with Eld. Holtzinger superintendent.—Murrill Nell, Syracuse, Ind., Dec. 24.

Wakarusa church met in council Nov. 21, with Eld. C. Metzler in charge. Officers were elected for the coming year: Bro. Metzler, elder; Bro. Oscar Metzler, Sunday-school superintendent; Bro. Chas. Metzler, Christian Workers' president; Bro. John Seater, church clerk. We held a service on Thanksgiving Day, at which time an offering of \$317.5 was taken for the Emergency Fund. Dec. 2 Bro. David Metzler delivered two splendid messages, one in the morning on "Church Loyalty," the one in the evening on "Individual Responsibility." Dec. 18 Bro. J. Edwin Jarboe was with us and told some of his experiences in his late revival meetings in Southern Indiana. These were very interesting and showed powerful manifestation of the work of the Holy Spirit. His visits are always greatly enjoyed. A Christmas program was given by the Sunday-school last Sunday morning. An offering of \$31 was taken for the General Mission Board.—Bertha Metzler, Wakarusa, Ind., Dec. 26.

West El River congregation met in council Dec. 8, with Elders T. D. Butterbaugh and Geo. Bridge present, the latter presiding. Two letters were granted. Officers for the coming year were elected: Elders Bro. Geo. Mishler; clerk, Bro. Roy Kline; correspondent, Fannie Bridge; Sunday-school superintendent, Marie Metzger. Dec. 16 a special missionary offering of \$26.80 was taken.—Ruth Metzger, Claypool, Ind., Dec. 17.

West Marion.—We met in council Dec. 8, with our pastor, Bro. J. W. Norris presiding. We are planning a Christmas program for Dec. 25. A series of meetings is to begin Dec. 23 with our pastor in charge. Sunday-school and church officers were elected with Sister Mabel Norris, superintendent; the writer, "Messenger" correspondent.—Hazel Witter, Marion, Ind., Dec. 17.

IOWA

Beaver church met in members' meeting Dec. 22, with Eld. C. B. Rowe presiding. He also preached for us Sunday morning, Dec. 23. The work here is progressing nicely. Our pastor, Bro. W. Diehl, of Dallas, Tex., is spending the winter at our church. Appointments have been filled by our neighboring churches. Dallas, Cedar and Fernald. We have a very interesting Bible Study Class every Sunday evening, with Bro. Ernest Grove as teacher. The Sunday-school gave a splendid Christmas program Sunday evening, Dec. 23, to a full house.—S. K. Powers, Ogden, Iowa, Dec. 26.

Coal-—A young man has been received by baptism since our last report. Dec. 15 we are planning a Christmas program for the pupils of our Sunday-school and Yale. The large crowd that came to hear them was well pleased with the result of their efforts. Dec. 9 we elected officers for the Sunday-school, with Bro. Frank Armstrong superintendent. Dec. 15 we met in council with Bro. M. W. Eikenberry as moderator. One letter was granted. Sister Anna Persons was chosen church correspondent. Appointments were made on the various committees. Dec. 16 Bro. I. W. Brubaker gave us a splendid Spirit-filled sermon from the golden text of that day. In the evening we elected officers for the Christian Workers with Sister Anna Persons as president. A Cordier gave us a message of the evening.—Mrs. Zona B. Ott, Panora, Iowa, Dec. 17.

Franklin County.—Our regular council was held Dec. 1, with Eld. Ivan Erbaugh in charge. Our pastor, Bro. Erbaugh, gave an encouraging report of his work for the first three months of the year. During this time he held a series of meetings and made eighty calls. Two were received into fellowship by baptism and the church was strengthened. The following church officers were elected: Clerk, Ira Schiwa; correspondent, Blanche Pyle; "Messenger" agent, Sister Wm. Mason; trustee, Wm. Mason. We will have a Christmas program on Sunday morning, Dec. 23. The Sunday-school has adopted the envelope plan to raise money for the General Mission Board. Bro. A. Cordier gave us a report for foreign missions at our Thanksgiving service. The interest and attendance in the Sunday-school and church have been very good. A Mission Study Class of twenty members has just been started.—Blanche Pyle, Hampton, Iowa, Dec. 18.

Garrison.—The Ladies' Aid bazaar was held Dec. 8, the receipts from which amounted to about \$20. A Cordier gave us a message for Christmas eve. The church enjoyed a very pleasant visit from Bro. Samuel Fike, of Waterloo, several weeks ago. At the second quarterly council of the church, held last Sunday, it was planned to hold a series of meetings in the spring, beginning the first Sunday after the next conference. Bro. Samuel Blough S. Coleman, Garrison, Iowa, Dec. 19.

Libertyville church met in council Dec. 22. Plans were discussed for caring for the District Meeting to be held at our church in August, 1924. Sunday-school officers were elected and other business attended to. The brethren and neighbors of Sister S. S. Manning met one day and supper. The women took well filled baskets along and served dinner to the men. Several of the brethren also helped Bro. John Price husk corn one day.—Maude Bartholow, Libertyville, Iowa, Dec. 23.

KANSAS

Buckeye church met in council Dec. 8, with Eld. C. A. Shank presiding. Officers for the coming year were elected: Bro. C. A. Shank, elder; Sister Myrtle Derrick, clerk; Sister Emma Correll, Sunday-school superintendent; the writer, "Messenger" agent and correspondent.—Blanche Brilliant, Abilene, Kans., Dec. 17.

Independence church met in council Dec. 16, with Eld. W. H. Miller presiding. He resigned as elder in charge and Eld. A. C. Daggett was elected in his stead, with Eld. J. S. Clark, of Parsons, Kans., assistant. Bro. Chas. Cline resigned as a minister. He was elected Sunday-school superintendent. Bro. Nat Betts was elected president of the Senior Church Workers' Meeting; Bro. Harry Clark, trustee; Sister Lizzie Corn, Publishing House agent; the writer, correspondent; Sister Clara Cline, church clerk. Several changes have been made and we hope to become a strong body of workers.—Pella Carson, Independence, Kans., Dec. 19.

Larned church met in council Dec. 10, with Eld. Wm. Kitzire presiding. Church, Sunday-school and Christian Workers' officers were elected. Bro. J. J. York, of Larned, was elected elder. Bro. Henry Fox, Sunday-school superintendent; Ina Henry, president of the Christian Workers' Band. We have a Board of Religious Education consisting of five members which appoints most of the assistant officers and teachers and looks after the general religious work of the church. Through their efforts a Teacher-Training Class has lately been organized with Bro. Bron as teacher.—Mollie Bock, Larned, Kans., Dec. 20.

MICHIGAN

Detroit.—The church and friends spent a very enjoyable time on Thanksgiving Day. Special music and a sermon by Bro. A. O. Mote were the features of the service. A large number of people were present and in the afternoon a program was given. A thank offering was lifted, amounting to \$207.76; \$100 of this was given to the General Mission Board; \$100 to the District Mission Board and the remainder to the City Rescue Mission. The young men's class gave \$75 of this offering. The boys' class gave \$25. The church officers were elected for the following year. Two members were received by letter and one by baptism since our last report. Five letters have been granted. Our school is steadily growing.—Mrs. Walter Gordon, Detroit, Mich., Dec. 17.

Rodney church met in members' meeting Dec. 8, with Eld. Samuel Bollinger presiding. We elected church officers for the coming year: Elders Bro. Samuel Bollinger; clerk, Thos. Brookler; "Messenger" agent and correspondent, the writer; Sunday-

school superintendent, Bro. Geo. Jehnzen. Our Sunday-school is moving along in good shape. Our preaching is being done by Eld. Bollinger who has been coming every two weeks to preach for us. Eld. J. E. Frederick also helps out with the preaching! Although nearly eighty years old and blind he does well under the circumstances. We are glad we can get him to locate with us soon.—W. E. Tombaugh, Rodney, Mich., Dec. 16.

MISSOURI

Honey Creek church held a business meeting Dec. 4, with our pastor, Eld. L. A. Walker, presiding. He was also re-elected elder for the coming year; clerk, Sister Eliza Duker; trustee, Len Logan; superintendent, Miles Spargur; Christian Workers' president, Emmor Brogan; "Messenger" agent and correspondent, the writer. It was decided to hold a meeting on Thursday night of each week to study the book, "Studies in Doctrine and Devotion."—Myrtle L. Glavs, Sheridan, Mo., Dec. 22.

Mountain Grove.—Bro. J. H. Morris, of Carthage, Mo., began a series of meetings at the Mountain Grove church Nov. 22 and continued until Dec. 17. Good attention and attendance prevailed throughout the meeting with the exception of a few nights when the weather was inclement. Bro. Morris delivered such good messages in his clear, earnest and forceful manner that people were eager to hear him. Several of our members used their cars to convey people to and from church. As a result of the earnest effort put forth by the minister and members two were reclaimed and eleven were baptized. Bro. W. H. Handy held a service at this point continued eight days, closing with a council meeting. One was restored and our church feels greatly strengthened. Bro. Handy was elected elder for the coming year; Sister Mollie Atwater, correspondent.—Mrs. L. A. Jones, Furches, N. C., Dec. 21.

NORTH CAROLINA

Mt. Carmel.—Bro. Geo. A. Branscom, of Melvin Hill, N. C., and Bro. Thomas, of Virginia, came to our place Dec. 5 and held a business meeting. We elected a local Ministerial Board and elected two young brethren to the ministry. On the following night Bro. Branscom preached an excellent sermon at the home of the writer. Bro. W. H. Handy held a service at this point Dec. 15. He continued eight days, closing with a council meeting. One was restored and our church feels greatly strengthened. Bro. Handy was elected elder for the coming year; Sister Mollie Atwater, correspondent.—Mrs. L. A. Jones, Furches, N. C., Dec. 21.

NORTH DAKOTA

Ellison.—Dec. 15 we met in council with Eld. Lewis Hyde presiding. He was re-elected elder in charge for another year. Sunday-school officers were chosen for the new year. Bro. Dallas Burkholder was elected superintendent. Bro. Harvey Burkholder and assistant. Our Thanksgiving offering of \$38.25 was sent to the General Mission Board.—Mrs. Lewis Hyde, Rock Lake, N. Dak., Dec. 17.

Pleasant Valley.—Dec. 9 we were favored with a good talk by C. C. Myers, on observations by the way. Bro. Myers was driving through to Minot, to take the morning train. Our field is glad to have ministering brethren passing through stop off. Those desiring to locate in a goodly land, with good opportunities to secure homes at reasonable prices, will do well to see this country.—Hazel Blocher, York, N. Dak., Dec. 16.

Turtle Mountain.—On Dec. 2 our pastor, Eld. Earl L. Flora, began a series of meetings in the Little Prairie schoolhouse in the west end of our congregation, continuing for one week. This part of our territory the practices of the Church of the Brethren are little known. We rejoice, however, that one soul was made willing to put on Christ in baptism. Three others confessed Christ, but could not find a local church to join. During these meetings Bro. Flora made the twelve mile round trip each evening on horseback. We cannot reach those who need the Gospel. We are praying for some one to come and help us. It is not an easy field, nor one in which we may expect rapid returns for our labor, but the field needs the Gospel and the results are sure enough.—Mrs. Laura L. Flora, Carpenter, N. Dak., Dec. 21.

OHIO

Black River church met in council Nov. 3 with Eld. S. M. Friend presiding. Church and Sunday-school officers were elected: Elders, S. M. Friend; clerk, D. B. Garver; trustee, C. B. Dague; "Messenger" agent and correspondent, the writer. Bro. Friend was re-elected. We are and have been for years giving one Sunday-school collection each month for missions. Satisfactory reports were given by the different treasurers. We had a meeting at the church Thanksgiving Day. Bro. S. M. Friend gave us a good sermon. We also had a service at the home of Sister Clara Wertz. We took a collection, receiving \$40 for home missions and \$60 for foreign. Bro. D. E. Sower and family, of Middleton, Mich., arrived last week. He will be pastor of the Black River church for the coming year.—Clara Woods, Spencer, Ohio, Dec. 16.

Black Swamp.—Bro. A. M. Bashor, of Lawrenceburg, Tenn., came to us Dec. 16 to hold a series of meetings. On account of the inclement weather and sickness in the neighborhood, the audiences were not very large at any time. Bro. Bashor preached thirteen inspiring sermons. Seven of our Sunday-school scholars, all of one class, were baptized. We held officers for the church. Bro. Bashor was also present. We elected Sunday-school officers with Sister Ida Garner superintendent. Two letters were received.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 20.

Brookville.—Nov. 11 Bro. D. R. McFadden, of Smithville, Ohio, came to us in a revival effort, and continued until Nov. 26. The Word was proclaimed with great power. The church was reorganized. The membership was much built up; thirty-five were baptized and one was reclaimed. The church has been enjoying a splendid growth for several years, both spiritually and numerically.—J. W. Fuller, Brookville, Ohio, Dec. 22.

Cassel Run.—Bro. H. M. Coppock, of Middle District, held a successful meeting for us with seven baptisms and a general strengthening of the members. Eld. Van B. Wright, of Peebles, Ohio, and Brother and Sister Carr, of Newtonsville, assisted in these services. Sister Carr's short talks and singing were appreciated very much.—Homer C. Haines, Cassel Run, Ohio, Dec. 18.

County Line.—Our love feast was held Nov. 3. Bro. A. M. Bashore, of Lawrenceburg, Tenn., began a series of meetings Nov. 4 and continued two weeks. Five were baptized. Bro. D. G. Armstrong, of Lima, led the song service. He is an able song leader. Nov. 18 the afternoon was spent in singing, which was enjoyed by all present. Our quarterly council was held Dec. 22, with Eld. J. L. Guthrie presiding. Sunday-school officers were elected for the year. Bro. J. L. Guthrie, superintendent. Dec. 23 the young people's class gave a Christmas program.—Bessie L. Guthrie, Lafayette, Ohio, Dec. 24.

Greenville church met in council Dec. 14. The greater part of the business was to elect our officers for the coming year. Bro. Sharp was re-elected to superintend the church. Bro. J. W. Weimer was chosen as superintendent of the Sunday-school, with Bro. Loren Miller, assistant; Bro. John Cassel, as trustee. Other minor officers were also elected. Eight letters were granted; four had been granted previously. Our Thanksgiving offering was nearly \$52. The greater part of the offering was sent to the Emergency Fund. Bro. J. W. Weimer, with us the 18th and gave a lecture on "Problems of the Home." A large crowd greeted him and we feel much good will be accomplished through these lectures.—Mrs. Anna Witter, Greenville, Ohio, Dec. 19.

Pleasant Valley (Ohio) church met in council Dec. 8, with Bro. David Minnich presiding. He was re-elected elder for the coming year. Bro. David Minnich, elder; Bro. Bert McKibben, Sunday-school superintendent; the writer, correspondent; N. B. Mowery, "Messenger" agent. Our series of meetings began Dec. 10 and closed Dec. 21. Three were baptized, tended and made much interest was manifested. Three were baptized. R. N. Leatherman was the evangelist.—Grace Rhoades, Union City, Ind., Dec. 26.

(Continued on Page 16)

BULSAR NOTES

(Continued from Page 11)

that she may be led step by step into the full knowledge of our Christ and may accept him as her Savior."

Drs. Cottrell report that all the rooms in the hospital quarters are occupied with one exception. The health in the Christian community for the past month has been better than usual. A few weeks ago little Marcia Hollenberg was brought here by her mother, having symptoms of pneumonia. She responded quickly to treatment and is now well. During the past few months little ones of our Indian Christian families have been brought here for treatment and in several instances cases proved fatal. We are glad our doctors are here, for otherwise these sad occasions would be more frequent.

Sister A. G. Butterbaugh and children were here for a few weeks prior to the meetings for rest. Bro. Butterbaugh could be with them only part of the time as work at Palghar claimed much of his time. After the Mission Conference they returned to Palghar.

Accompanied by our Indian Temperance man, Trikamal B. Jerome, I was at Godhra on the 28th and 29th of October. This is a Methodist center. Their Normal Training School for girls is located here, there being a number of our girls from the Anklesvar school in Godhra at present. The M. E. Mission has a big work in the villages about Godhra and 13,000 Christians are reported. A large force of village workers is employed. Rev. R. D. Bisbee is in charge but expects to proceed on furlough next year. The yearly District Conference was in session, an occasion that corresponds very much to our District Meetings. A temperance rally was held on Saturday P. M. Sunday morning the church was full and it was my privilege to bring a message to over five hundred people concerning Jesus and Love. "By this shall all men know that ye are my disciples if ye have love one for another." The sign or badge which reveals to the world that we are the disciples of Christ is not one of learning, not one of wealth, not one of clothes. It is the banner of love. Love is the heart of God, it was the supreme motive of Jesus Christ in all he did on earth, it is the very essence of Christian life and conduct. It is love that puts an edge on our lives. How the world needs, how we need a tidal wave of God's love! Sunday P. M. three temperance meetings were held in the bazaar of Godhra; the masters were divided into three groups. We visited each group at which Trikamal made short addresses. In the evening about six hundred people were present at the magic lantern lecture held near the Girls' School.

The Mission Conference, which closed on Wednesday, will be reported later. It is considered to have been one of our best Conferences, the new missionary party having arrived in time for most of the business session.

Bulsar, India, Nov. 16.

A. T. Hoffer.

PERU, INDIANA

We came here from Rocky Ford, Colo., three years ago and entered upon the work under contract with the District Mission Board of Middle Indiana. After two years of hard, self-sacrificing labor we became self-supporting and have made very commendable progress both in finances and membership. The present year has trebled any similar period of our church history in financial obligations, because of street improvements and the erection of a commodious, modern parsonage of the bungalow-cottage style on our church lawn, south of the church.

We have also greatly improved our basement for Sunday-school purposes. We have an instantaneous gas heater for the baptistry and a good supply of electricity and gas for illumination. Special committees are rehearsing for a Christmas pageant, "White Gifts for the King." "The Shepherds' Vision" will be given Dec. 23.

Our series of meetings conducted by home talent was very successful, although there were not as many conversions as at other times. Five were received by baptism and many reconsecrations were reported. Two young mothers were received into fellowship the week preceding the special effort, and three earlier in the season—none of which were reported. We have also received ten by letter since our last report. We expect Brother and Sister Jarboe to assist us in a revival some time before Annual Conference. Sister L. W. Shultz, of North Manchester, will give a reading at our church early in January.

We have five departments in our Sunday-school and three in our Christian Workers' Society, all doing fine work. With the election of new officers we are planning for greater work along all lines of Christian service than ever before. We have found the people here congenial to work with, and there is peace and harmony seldom witnessed among members in industrial centers, and best of all, the people are of high moral and intellectual standing in the community.

There is room and a warm welcome for many more, and from a financial standpoint, folks of the right sort can do as well here as anywhere I know of. We are near enough to Manchester College to keep our young people headed that way as well as to draw at will from the large

force of instructors for spiritual food and programs conducted by the student body. Then it is only a two-hour drive to Winona Lake, where a great intellectual and spiritual program is continuous through the summer months.

We can not close without paying a tribute to the general management of our Publishing House. The thing that most strongly impresses my mind, right now, is the editorial department. In conversation with Eld. H. C. Early quite recently, it was a source of much pleasure to review, at length, the general makeup of our church literature and mark the progress we have made in the last decade or so in the literary character of our periodicals if viewed from no other angle. This we feel is due to the mature judgment of our editor, first, and second, to its splendid staff of contributors.

A Merry Christmas and a Happy New Year to all.

A. G. Crosswhite.

OLD PEOPLE'S HOME, MOUNT MORRIS, ILL.

To the Sisters' Aid Society of Northern Illinois and Wisconsin:

About two months ago I sent out letters to all of the Aid Societies, asking for five dollars from each Society, thinking that we might be able to get the rugs before Christmas. But as the returns are coming in so slow it will be impossible to get the rugs that are necessary for the sitting room.

The Aid Societies that reported up to this time:

Dixon, ...	\$5.00
Lanark, ...	5.00
Milledgeville, ...	5.00
Franklin Grove, ...	5.00
Chippewa Valley, ...	5.00
Elgin, ...	5.00
West Branch, ...	5.00
Pine Creek, ...	5.00
Maple Grove, ...	5.00
Mt. Morris, ...	5.00
Cherry Grove, ...	5.00

Individuals that gave:

Catherine Campbell, ...	5.00
Daniel Shoop, ...	5.00
Leslie Johnson, ...	5.00
Mrs. Leslie Johnson, ...	5.00
Girls' Sunday School Class, Dixon, ...	2.25
Mahlon Lichty, ...	1.00
Rueben Farringer, ...	1.00
Clinton Rarick, ...	.25
Mary Forrester, ...	.25
Sallie Myers, ...	1.00
Anna Barr, ...	.25
Sarah Withers, ...	.25
Marion Johnson, ...	.25

Leslie Johnson and Wife, Supts.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be taken to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Erb-Van Cleve.—By the undersigned, Dec. 19, 1923, at the parsonage of the First church, Des Moines, Brother Elmer J. Erb and Sister Stella M. Van Cleve, both of Yale, Iowa.—D. F. Landis, Des Moines, Iowa.

Holla-Sell.—By the undersigned, at the North St. Joseph Church of the Brethren, Dec. 2, 1923, Brother Oscar E. Holla and Sister Vada May Sell.—J. S. Kline, St. Joseph, Mo.

SISTERS' AID SOCIETIES

BRETHREN, MICH.—We held 14 regular and one special meetings; average attendance, 8. Officers: President, Sister Alta Hillsmaier; Vice-President, Sister Burkholder; Secretary-Treasurer, the writer. Our work consisted of making comforters, sewing carpet rags, quilting, serving one sale dinner, two chicken suppers. Receipts, \$161.10; paid out, \$45.57; balance, \$115.53.—Mrs. D. E. Crouch, Kaleva, Mich., Dec. 17.

LAPORTE, IND.—We held 13 all-day meetings with an average attendance of 20. We received \$61.70; expenses, \$30, for flowers for the sick, donations to church treasurers, Greene County Industrial School, State District, etc. We made prayer-coverings, comforters, garments, sewed carpet rags and served dinner. Officers: President, Sister Alma Replogle; Vice-President, Sister Susan Sitter; Secretary-Treasurer, Mary B. Cross, LaPorte, Ind., Dec. 11.

PIPE CREEK, MD.—During the year we held 12 meetings with an average attendance of 11; membership, 25. Our work consisted of piecing and quilting, making children's clothing, bonnets, etc. We gave \$50 to Greene County School; \$5 to Edgar M. Hoffer; \$8 to world-wide missions. We sold articles, \$48.10; donated clothing to the Baltimore Mission. Our collections for the year amounted to \$22.78; donations received, \$17.60. Officers: Sister Ida Englar, President; Sister Annie Senseney, Vice-President; Sister Lillian Englar, Secretary-Treasurer.—Margaret P. Englar, Uniontown, Md., Dec. 17.

RICHLAND, PA.—We held 49 meetings and 6 special meetings. We quilted 23 quilts and pieced 9; knotted 4 comforters and made 40 aprons. We gave clothing and cash to Russian Relief, \$17.60; to the needy, \$18.43; Industrial School of Virginia, \$25; O. F. Helm, \$10; offering at Missionary Meeting, \$4; to Richland church, \$8.02; total expenditures, \$182.89; receipts, \$242.83; balance, \$59.94. Officers: President, Sister Susan Laver; Vice-President, Sister Emma Buch; Superintendent, Mary Balabaugh; Secretary, the writer; Treasurer, Lizzie Rover.—Naomi Bentschler, Richland, Pa., Dec. 14.

STAUNTON, VA. (Senior Aid Society).—Meetings held, 13; average attendance, 8; enrollment, 11. Received from last year, \$5.69; Y. M. C. A. suppers and cake and pie sales, \$228.31; sewing, \$77.06; donations, on quilt, \$71; miscellaneous sales, \$27.75; offerings, \$10.26; birthday, \$1.83; total, \$421.96. Disbursements: Y. M. C. A. suppers, cakes and pie, \$105.72; for goods, \$36.11; pastor's salary, \$55; church improvements, \$188.93; series of meetings, \$10; District work, \$10.15; benevolence, \$9.78; total, \$415.61; balance, \$46.35. Officers: President, Sister J. C. Garber; Vice-President, Sister H. M. Garber; Secretary, the writer; Treasurer, Edna Gouchenour.—Sadie V. Crickenberger, Staunton, Va., Dec. 11.

WEST BRANCH, ILL.—We held 16 meetings with an average attendance of 17. Our work consisted of quilting, making comforters and garments. Receipts from ice cream social, \$43.70; provision sale and bazaar, \$49. We sent \$23 for missionary work; \$25 to Council Bluffs Orphanage; \$5.50 for flowers; \$15 for piano; \$5 to Old Folks' Home; \$17.50 for the Stover Books. We sent dinner to two sick people; donated a comforter to a needy family; on hand, \$78.92. Officers: Julia Bremer, President; Viola Bremer, Vice-President; Grace Meiner, Superintendent; Orpha Butterbaugh, Assistant; Bess Mades, Secretary-Treasurer.—Mamie Brantner, Polo, Ill., Dec. 14.

FALLEN ASLEEP

Biemler, Sister Anna Myers, born June 28, 1849, died Nov. 30, 1923, following a paralytic stroke. On Oct. 10, 1889, she was married to Daniel Biemler, who preceded her in 1914. There were six children. Two sons survive, also one brother, a sister and seven grandchildren. She was a member of the Church of the Brethren and lived faithful to the end. Services at the home of her son by Bro. A. L. Sellers. Interment in Astoria cemetery.—Hettie L. Gible, Astoria, Ill.

Cline, Bro. David R., born near Burlington, Iowa, died near Lone Tree, Iowa, Dec. 6, 1923, aged 82 years, 11 months and 1 day. He married Anna Swonger Oct. 29, 1863. Eight children survive. He united with the Church of the Brethren early in life and remained faithful. Services near Lone Tree, Iowa, by the writer. Burial in Swank cemetery near by.—J. D. Brower, South English, Iowa.

Davis, Mordecai, born in Maryland, died at his home in Arcadia, Ind., Dec. 13, 1923, aged 72 years, 1 month and 14 days. He married Minerva Beard in 1873. There were seven children. The wife and two children preceded him. Nov. 1, 1913, he married Ida C. Gintert, who survives with five children. He was a faithful member of the Church of the Brethren for about forty-five years. Services in the Arcadia church by Eld. I. B. Wike.—Sarah Kinder, Arcadia, Ind.

Dellenbach, Wm. F., died Dec. 2, 1923, aged 63 years and 27 days. He married Lizzie Berkebile Nov. 12, 1889. He united with the Church of the Brethren twenty-five years ago and lived a faithful and consistent Christian life, serving the church as deacon for a number of years. He is survived by his wife, two sons, one daughter, two grandsons, three brothers, and two sisters. Two children preceded him. Services at the Richland Center church by the writer, assisted by Bro. G. W. Ellenberger.—Ira H. Frantz, Beattie, Kans.

Danner, Mrs. Sarah Ann, daughter of Mr. and Mrs. Jacob Rudisell, died suddenly at her home in Leeseburg in November, aged 87 years, 9 months and 29 days. She was born in York County, Pa., and came to Illinois with her husband and children in 1865. She leaves seven children, nineteen grandchildren and twenty-nine great-grandchildren. She was a member of the Church of the Brethren for about sixty years. Services at the Woodland church by Eld. Chas. Walters. Interment in the Woodland cemetery.—Mrs. Lydia Bucher, Astoria, Ill.

Dunbar, Eugene, born in Fulton County, Ohio, died Dec. 1, 1923, aged 69 years and 3 days. In 1885 he married Catherine Stutzman. There were four sons. His wife preceded him in 1896. He later married Mattie King. The four sons and his wife survive. Services at Delta in the Christian church by the writer, assisted by A. C. Lambert, of that church.—D. P. Koch, Montpelier, Ohio.

Fox, Hannah, died Oct. 2, 1923, aged 86 years, 3 months and 2 days. She was the daughter of Eld. Samuel and Catherine Mohler, also of the pioneer families of the church at Summit Grove, Ind. November, 1857, she married John Fox. They spent most of their life on a farm west of Covington. There were five sons and two daughters. Two sons died when quite young. She united with the church in her youth and it was the church that gave her comfort and spiritual strength all through life. Through the church, the class meant much to her. She leaves one brother, five children, fourteen grandchildren and five great-grandchildren.—E. M. Fox, Covington, Ohio.

Good, Bro. James H., died in the Sangerville congregation, Sept. 8, 1923, aged 74 years and 13 days. He united with the church many years ago. He leaves a wife, one son and one foster son. One son preceded him. He also leaves one brother and two sisters. While he had been in failing health for some years he was ill only a short time. During this illness he called for the anointing. Services at Sangerville by Bro. J. M. Foster. Interment in the cemetery near by.—Meda G. Argenbrite, Bridgewater, Va.

Hay, Eleanor Catherine Weighly, died Dec. 15, 1923, in the bounds of Berlin congregation, Pa., aged 47 years, 10 months and 11 days. She was married to Robert W. Hay, June 2, 1910. Funeral services by the undersigned, her pastor, in the Brethren Church at Berlin. Interment in the cemetery near by.—D. K. Clapper, Meyersdale, Pa.

Henderson, Boyd, son of Edw. and Mahala Henderson, born in Mass. County, Ohio, near Potosi, Mo., died in Lone Tree, Dec. 2, 1923, aged 41 years, 4 months and 11 days. He married Lola Longenecker Aug. 29, 1903. There were five children. Death was due to an accident when the automobile in which he was riding was struck by a train. He is survived by his wife, four sons, one daughter, father and one brother. Services in the Church of the Brethren in Potosi, Mo., by Eld. Newton Binkley, assisted by Rev. Chas. Fryman of the U. D. Church. Services at the same hour, to accommodate the large overflow audience, at the Mennonite church by his pastor, Rev. Fleischer. Interment in the cemetery near by.—Mary Weisenburger, Laura, Ohio.

High, John W., born in Lancaster County, Pa., Nov. 23, 1859, died at the home of his son, S. W. High, of New Plymouth, Idaho, aged 73 years and 16 days. Oct. 22, 1874 he married Mary Ann Hunchberger. There were five sons and one daughter. All the family have passed away but the one son. In 1885 the family moved from Pennsylvania to Nebraska where two years later the deceased united with the Church of the Brethren and joined to enjoy sweet fellowship to the last. Services and burial at his former home at Octavia, Nebr.—L. H. Eby, Fruitland, Idaho.

Huffman, Sister Susan, died at her home in the bounds of the Unity congregation Dec. 3, 1923, aged 80 years, 9 months and 11 days. Her husband preceded her Dec. 27, 1922. She was a devoted mother and was consecrated to her church. She leaves two sons, twenty-seven grandchildren and three great-grandchildren. Services from the Fairview church by the home brethren. Burial in the adjoining cemetery.—Annie Huffman, Timberville, Va.

Kingery, David F., son of David and Elizabeth Kingery, born in Indiana, Nov. 7, 1844. He came with his parents to Iowa and settled in Monroe County, near Albion, where he grew to manhood. Of a family of nine children, only one son and one daughter survived. Sarah J. Miller Feb. 17, 1870. There were nine children. Two daughters preceded him. He is also survived by twenty-eight grandchildren and ten great-grandchildren. He united with the Church of the Brethren when about forty-five years of age and has since lived a devoted Christian life. He is survived by his wife, his son George and his daughter, Mrs. Laura Hickox, at whose home he died Dec. 5, 1923, aged 79 years and 28 days. His wife died Dec. 30, 1917. Services by Bro. H. F. Caskey. Interment in Mt. Etina cemetery.—Wm. Hickox, Corning, Iowa.

McNitt, Sister Malinda J., died in the Sangerville congregation, July 7, 1923, aged 84 years, 3 months and 6 days. She was a member of the church for the less than one year and one daughter, her husband preceded her many years ago. Services at Emanuel church by Bro. M. G. Sanger, assisted by Bro. C. W. Zimmerman. Interment in the cemetery near by.—Meda G. Argenbrite, Bridgewater, Va.

Neyhart, Sister Melissa A., born in Ohio, died at the home of her daughter, Mrs. Nathaniel Wardell, Lafayette, Ind., Dec. 8, 1923,

aged 72 years, 10 months and 7 days. She married Adam Neyhart Nov. 15, 1875. There were five sons and three daughters. The husband, one son and one daughter preceded her. Surviving are four sons, two daughters, two step-daughters, one step-son and sixteen grandchildren. She was a member of the Church of the Brethren. Services in the Pymont church. Interment in the cemetery near by.—Lulu E. Root, Lafayette, Ind.

Powell, Sister Alma Ethel, daughter of Brother Upton H. and Sister Alice Buck Powell, born near Polo, Ill., Nov. 17, 1886, and died Nov. 7, 1923. She was preceded by her father, a sister and brother. She leaves her mother, four sisters and three brothers. At the age of fourteen she gave her life into her Savior's keeping and was ever his consecrated follower. She was an invalid for many years, the last two years being confined to her bed. Rejoiced in her Father's will, her wonderful faith, love and cheerful patience was a benediction to the home, a marvel and inspiration for greater service to her pastor and friends. Services by Bro. J. S. Flory, assisted by Bro. Wm. Lampin.—L. Alice Flory, Polo, Ill.

Rhoades, Sister Mary, wife of James C. Rhoades, of Woodland, died Dec. 9, 1923, in a hospital at Jacksonville, of pneumonia, aged 55 years, 8 months and 5 days. She was born in Missouri, and died near Astoria, Ill. She leaves her husband, five children and twelve grandchildren, her aged mother, five brothers and four sisters. She was a faithful member of the Church of the Brethren. Services at the Woodland church by Eld. Chas. Walters. Interment in the Woodland cemetery.—Mrs. Lydia Bucher, Astoria, Ill.

Senger, Daniel DeWitt, infant son of Bro. Levi and Sister Grace Senger, died after a brief illness at the home of his parents in the Sangerville congregation, Sept. 21, 1923, aged 11 months and 23 days. Besides his parents he leaves one sister. He was one of the Cradle Roll babies. Services in the Sangerville house by Bro. J. M. Foster. Interment in the cemetery near by.—Mada G. Argenbright, Bridgewater, Va.

Warren, John C., died at his home near Heidersburg, Pa., Nov. 21, 1923, aged 69 years, 8 months and 2 days. Death was due to a stroke. He is survived by his wife, who is a member of the Church of the Brethren. Services by Eld. W. G. Group in the Friends Grove church. Burial in adjoining cemetery.—Mrs. Walter A. Kency, East Berlin, Pa.

Wampler, Elizabeth Kinsie, died Dec. 6, 1923, aged 81 years, 6 months and 15 days. She married J. W. Wampler Dec. 4, 1866. They moved from Ohio to Crawford County, Kans., in 1885, and were instrumental in building up a church while there. In 1907 they came to Garden City, where she had lived since. She was a very devoted Christian throughout her life. She leaves her husband, two sons and three daughters. One son preceded her. Services at the church in Garden City by the writer.—D. H. Heckman, Garden City, Kans.

Whitler, Jacob, born in Wayne County, Ind., died at his home near Atlanta, Ind., Dec. 11, 1923, aged 73 years and 3 days. He married Amanda Pierce in 1873. There were seven children. The wife and two children preceded him. Services in the Arcadia church by Eld. I. B. Wike. Interment in the cemetery near by.—Sarah Kinder, Arcadia, Ind.

OFFICIAL DIRECTORY

General Mission Board—H. C. Early, Chairman, Flora, Ind.; Otho Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. General Secretary, Chas. D. Bonack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. E. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikeberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; H. K. Ober, Elizabethtown, Pa.; L. W. Shultz, 222 Sherman Ave., Evanston, Ill.; Eva Lichty Whisler, Milledgeville, Ill. General Secretary and Field Director, Ezra Flory, Chicago, Ill.; Secretary Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Wampler, 345 W. Van Buren Street, Chicago, Ill.; Assistant Secretary for the Board, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board—W. S. Long, President, 510 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, Broadway, Va.; S. S. Blough, Secretary, 328 Central Ave., Decatur, Ill.; David Metzler, Treasurer, Nappanee, Ind.; S. J. Miller, Eld., Verne, Cal.

Temperance and Purity Committee—A. B. Blessing, Chairman, West Milton, Ohio; H. K. Ober, Secretary, Oakes, Pa.; M. W. Emmert, Treasurer, Mt. Morris, Ill.; Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Peace Committee—W. J. Swigart, Chairman, Huntingdon, Pa.; J. M. Henry, Secretary, New Windsor, Md.; Jacob Funk, Treasurer, La Verne, Calif. Advisory Member, L. W. Taylor, Ephraim, Pa.

Homeless Children Committee—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Carl, 1125 Albina Ave., Portland, Ore. Advisory Members from Sisters' Aid Society: Rachel A. Uler, Timberville, Va.; Ida M. Winger, North Manchester, Ind.; Mrs. John L. Kuns, McPherson, Kans.; Jennie Brubaker, Covina, Calif.

Dress Reform Committee—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, Mt. Morris, Ill.; Eva Trostle, 3435 Van Buren St., Chicago; Mary Polk Ellenberger, Holmesville, Nebr.

Tract Examining Committee—T. T. Myers, Chairman, Huntingdon, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Decker, La Verne, Calif.; Edgar Ruthrope, La Verne, Calif.; E. B. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

Music Committee—Cora M. Stahly, Chairman, Nappanee, Ind.; William Beery, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee—W. O. Beckner, Chairman, McPherson, Kans.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brothers Publishing House—Board of Directors: H. C. Early, President, Flora, Ind.; Otho Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. Manager and Treasurer, R. E. Arnold, Elgin, Ill. Secretary, Lauren T. Miller, Elgin, Ill.

Council of Promotion—General Director: J. W. Lear, 16 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holtsapple, 120 E. Washington St., Elgerstown, Md.; General Mission Board, Chas. D. Bonack; General Sunday School Board, Ezra Flory; General Educational Board, J. S. Noffsinger; General Ministerial Board, S. S. Blough; Temperance and Purity Committee, M. W. Emmert; Peace Committee, W. J. Swigart; Dress Reform Committee, Lydia E. Taylor; Homeless Children Committee, P. S. Thomas; Tract Examining Committee, E. B. Hoff; Music Committee, William Beery; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. Levi Minn, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee—E. M. Butterbaugh, 526 E. Indiana Avenue, South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

Member of Advisory Board of American Bible Society—Albert C. Wicand, 832 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agent—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ill.

1924

Lesson Commentaries

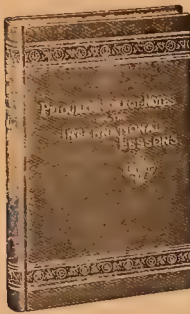
Every Superintendent and Teacher should have one or more of these lessons helps. Do not delay in making your selection.

PELOUBET'S SELECT NOTES

By F. N. Peloubet, D. D., and Prof. Amos R. Wells

Price, cloth, \$2.00, Postpaid

The 1924 Volume of "Select Notes" is the fiftieth annual publication of this remarkable volume—just a half-century—which establishes a reputation surpassed only in religious works by the Bible itself.



There is no other commentary made which contains so much usable information, so many striking illustrations, or such judicious treatment of doctrinal questions as "Select Notes," and it can

be safely trusted to bring out the best points and teachings of the lessons in a manner that will commend itself to thoughtful men and women. The suggestions to teachers, the maps and helps are of the best, and the collection of illustrated pictures is comprehensive and thorough, and all this abundant material is combined and placed before the teacher and the students in a form which has been found all-sufficient.

Increased sales each year speak conclusively of the help, inspiration and practical value which it gives to hundreds and thousands of Bible students.

TARBELL'S TEACHERS' GUIDE

INTERNATIONAL SUNDAY SCHOOL LESSONS

By Martha Tarbell, Ph. D.

Price, \$2.00, Postpaid

With many handsome illustrations, maps, diagrams, etc. Issued annually. Up-to-date.

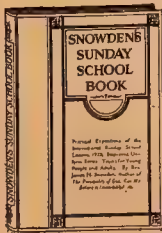
One of the most adaptable and best Sunday-school lesson Commentaries on the market. The material on each lesson is presented with special reference to the needs of Primary, Junior, Intermediate and Adult Bible Classes.

SNOWDEN'S SUNDAY SCHOOL LESSONS

\$1.25

James H. Snowden

Dr. Snowden has in a high degree the gift of selection and of keeping his material within the limits allowed for the lesson period in the average Sunday-school. He selects incidents enough to make the people and events of the lesson interesting and human; fits into this frame sufficient comment to bring out the character weaknesses or strengths displayed by them in these transac-



tions; indicates for the instruction of his students places where these same judgments may apply to themselves; suggests further live topics growing out of the lessons for discussion.

POCKET LESSON COMMENTARY

By Mattie M. Boteler

Price, 40c, postpaid

A vest pocket commentary by one that knows how to write. While this commentary is comparatively new, each added volume has met with a very encouraging response.

The International lessons, with keen, illuminating comments, topics for discussion, illustrations, daily readings, etc., all for the entire year in one handy little book, for pocket use at odd moments. Limp Vellum; 160 pages. Exact size, 2½x5½ inches. Just fits the vest-pocket.



ARNOLD'S PRACTICAL COMMENTARY

Cloth, 12 mo. Price, \$1.00, Postpaid

Two hundred and thirty-odd pages of comments, blackboard hints, applications, maps, Bible dictionary, suggestions to teachers, etc., this popular handbook has for many years provided a really practical lesson handbook at a very low price. It is adapted to the busy teacher who has but little time to spend in preparation of the lesson, and who must have everything presented in a concise and condensed form. Two features are noteworthy: the printing of the text in the Authorized and American Revised Versions in parallel columns, and the teaching plan.

"The Bible student and the Sunday-school worker will find it clear in its explanations and applications of the lesson."—Our Bible Teacher.

THE GIST OF THE LESSON

By R. A. Torrey

Cloth, 35c, Postpaid

The continued success of this vest pocket help on the Sunday-school lessons attests its worth. Not merely notes but full of questions provoking thought. Convenient for study on the road or wherever a few minutes may be found.

Of this commentary Margaret Slattery writes: "I use it personally, and know of nothing better."



TEACHERS' MONTHLY

The Teachers' Monthly is an exceedingly practical help. A special feature is the adaptation of the lesson for all departments in the school. Single copy, per quarter, 20c; three or more to one address, per quarter, 18c each; single copy, per year, 75c; three or more to one address, per year, 70c each.

Send all orders to

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
Editor

L. A. PLATE,
Associate Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 11)

Pleasant View church met in council Dec. 15, with Eld. David Bivly presiding. All church and Sunday-school officers were elected for the year: Elder, David Bivly; superintendent, Jesse Miller. Several letters were granted—Hattie E. Driver, Beaverdam, Ohio, Dec. 21.

Stonick church met in council Dec. 1 with Eld. L. A. Bookwalter presiding. All church and Sunday-school officers were elected for the year: Eld. M. E. A. Robinson, of Pleasant Hill, Ohio, gave his lecture on "Problems of the Home," which was very instructive and was much appreciated by all. Dec. 30 Eld. O. P. Haines, of Lima, will begin a revival here. Our Sunday-school and Christian Workers' Meeting is increasing in attendance and interest—Mary S. Carr, Newtonville, Ohio, Dec. 17.

West Fulton congregation met in council Dec. 8, with Eld. Dan Koch presiding. Five letters were received. The following officers were elected for the year: Elder, L. I. Moss; clerk, Dan Stutzman; trustee, Aaron Beck; Sister Elma Beck, "Messenger" agent. Our series of meetings began Dec. 16, in charge of Bro. L. I. Moss of this place. Bro. Dan Koch stayed over and gave us a fine sermon Sunday morning, Dec. 23 we expect to have our Christmas program, an all-day meeting with basket dinner.—Mrs. Aaron Beck, Wauson, Ohio, Dec. 19.

OKLAHOMA

Big Creek.—Our quarterly council was held Dec. 20, with Bro. Sala in charge. Sunday-school and church officers for the coming year were elected as follows: Sunday-school superintendent, Bro. E. Mobley; Christian Workers' president, Bro. Roy Fillmore; correspondent, the writer; "Messenger" agent, Andrew Holderread. We decided that if Bro. Fennell comes into our District we will ask him to give us a lecture on temperance. A committee was appointed to arrange special programs for Sunday-school and church. Letters were granted as Bro. Sala and family are leaving for their new location. We will be greatly in need of a minister, as we have none for the coming year. We held our Christmas exercises Dec. 23. We had a very interesting program and a large audience.—Lucinda K. Fillmore, Cushing, Okla., Dec. 24.

Oklahoma City.—A very interesting business meeting was held Dec. 14, when both church and Sunday-school officers were elected, with Bro. J. E. Pitzer, elder; Sister Grace Huffman, church clerk; Bro. Clark, "Messenger" agent and Sunday-school superintendent; Sister Pearl Huffman, correspondent; Christian Workers' president, Sister Alpha Francis. A series of meetings will be held in January with Bro. O. H. Feller in charge. At the close we expect to hold a love feast.—Pearl Huffman, Oklahoma City, Okla., Dec. 18.

OREGON

Weston church met in council Nov. 28, with Eld. John Bonewitz in charge. Teachers and officers were elected for the coming year. Officers were discussed for a new mission point at Pendleton, Ore. Several members are living there and desire a Sunday-school. We expect Bro. J. W. Barnett, of Portland, to be with us in January, to hold a series of meetings in Pendleton and to help further with the plans. Bro. Barnett will also hold a few meetings in Weston. On Weston side the church is in need of a pastor and fellowship of Bro. J. D. Miller and family who have moved to Hass, Wash., where they are busy with the Lord's work. They have started a Sunday-school in their own home.—Mrs. E. E. Tucker, Weston, Ore., Dec. 16.

PENNSYLVANIA

Aughwick.—The series of meetings held in the Rock Hill church-house closed on the 16th. The first week the pastor did the most of the preaching, and later was assisted by Bro. Stanley Ober, a son of Bro. H. K. Ober. From the beginning there were good interest and attendance. A number of converts were made the first week. Later Bro. John R. Snyder, of Huntingdon, arrived and remained until the close, preaching strong sermons and visiting in many homes. The last Sunday evening his subject was "He Went Away," concerning the rich young ruler who went away sorrowful rather than to give up his possessions. The congregation seemed wonderfully interested. Sister Stout conducted the music. There were twenty-two conversions. Fourteen have been baptized and more will be soon. The pastor is organizing a Teacher-training Class and also a class to instruct the new converts. Over thirty confessions have been made since Sept. 1. The meeting in the Germany Valley house will be held next summer.—Wealthy A. Burkholder, Shirleyburg, Pa., Dec. 24.

East Fairview church met in council Dec. 1, with Eld. S. B. Fahnestock presiding. Bro. John K. Earhart was re-elected superintendent. We have just closed a two weeks' evangelistic campaign conducted by Eld. Hiram Kaytor. We received splendid sermons throughout the meetings. One came out during the services. The meetings were well attended. Nov. 25 we held our local Sunday-school meeting. The topics were well discussed. Sister Agnes Geib talked on "The Teacher of Tomorrow," emphasizing the fact that the teacher must know Christ before he is entitled to the name teacher, that he must be one who has experienced the second birth and that he must know his Bible. The teacher of tomorrow must be trained to be tactful, earnest, eager, ambitious, consecrated, enthusiastic and real. "The Sunday-school and Church United for Consecrated Service," was discussed by Bro. John K. Earhart. The Sunday-school is the last link in the home and church chain. The Sunday-school is the church organized for the purpose of teaching the Word of God. The Sunday-school and the church should pull together. "The Sunday-school as a factor in Religious Education" was very well discussed by Eld. Geo. Weaver. The fact was strongly emphasized that education without Christ is poison. The address on "Consecration of Young Lives" was delivered by Bro. Alvin P. Wenger. He laid special stress on the fact that all young and old—must be consecrated if they expect to win souls for Christ. The church and Sunday-school are making a special effort to encourage young people to take an offering to keep the missionary allotted to us on the field.—Jerome S. Long, Manheim, Pa., Dec. 19.

Lancaster.—During November the Children's Day exercises and the love feast and communion services were enjoyed by the congregation. Bro. Frank Carper, of Palmyra, also preached a very good missionary sermon. The offering at the Thanksgiving service was lifted for world-wide missions. At the December council the second election of officers took place.—Mrs. C. L. Martin, Lancaster, Pa., Dec. 20.

Myerstown.—Oct. 18 Sister Kathryn Ziegler spoke on India. There was a good attendance at our love feast held Nov. 10 and 11. Several ministers of other congregations were present. Eld. Amos Hattenstein, of East Petersburg, officiated. The meetings conducted by Bro. Hiram Eschelman, of Mt. Joy, Pa., and the Tullock, Pa., Nov. 18 to Dec. 2, were largely attended. The interest shown by the people told of their hunger for the plain truths of the Gospel. One was reclaimed. Bro. Eschelman preached the Thanksgiving sermon. The offering was for foreign missions. Our

regular council was held Dec. 1, with Eld. Wm. H. Oberholzer presiding. The different committees gave their reports and members were elected for each committee. Bro. Harrison Gipe was appointed Sunday-school superintendent.—Alice B. Royer, Myerstown, Pa., Dec. 20.

Pennersville.—This is a mission point in Antietam congregation, located on the Blue Ridge Mountains, in a summer resort section, and is worked by members from the Rouzeville church. Our congregation, a few years ago, purchased a lodge building here and converted it into a church. The preaching services are held here each month, and a Sunday-school each Sunday afternoon. Previous to Dec. 9 there were eight members of our church living in this territory; a few of those did not get to services. On Dec. 9 we baptized three, as a result of a two weeks' series of meetings held in the church by the writer, closing Nov. 18. Besides these three baptisms, the meetings have strengthened the Sunday-school, and doubled our church attendance. Following a series of meetings in the Rouzeville church, conducted by Bro. John F. Graham, of Shippensburg, Pa., three were baptized.—M. A. Jacobs, Waynesboro, Pa., Dec. 19.

Perry.—Our revival services closed Nov. 25, conducted by our pastor, Bro. T. P. Dicks. The meeting was very successful, being the best attended of any held in the Three Springs house for some time. Bro. Dick preached very touching and impressive sermons. One was received by baptism. We expect to receive a number of others in the near future. Some members have recently moved into our neighborhood. They are good church workers, which is an inspiration to us. We also feel encouraged as we expect to have preaching services every Sunday during the winter. Jan. 6 we will have with us the Volunteer Mission Band of Elizabethtown.—Alice Reeder, Blain, Pa., Dec. 17.

Pleasant Hill church held her annual service on Thanksgiving Day at the Pleasant Hill house. Our offering for world-wide missions amounted to \$300. The meeting was in council with Eld. David B. Hohl presiding. Two were received by letter. We reorganized our Sunday-school by reelecting Bro. Edman H. Miller superintendent. We also lifted an offering at each of our churchhouses for the Old Folks' Home which amounted to \$30.86.—Paul K. Newcomer, Spring Grove, Pa., Dec. 17.

Shade Creek.—We met in council Dec. 18, at which time officers were elected for the coming year. Bro. F. R. Zook was elected elder. Bro. B. N. Lehman, elected to the ministry some time ago, has taken up the work. The graduating exercises for the Teacher-training Class at the Ridge house will be held Dec. 30. The Sunday-school officers have been elected at the different schools and the work for the year is being planned. For some time the members living in Central City and Carrbrook have been eager to have services. Nov. 4 Bro. O. L. Minnich, of Windber, began services at Central City in an unused school building. The meetings continued for three weeks with good interest. Each week a number was received and a number who were out of touch with the church and her work have come into closer fellowship and all are working together for a common cause. Bro. Minnich has been secured as pastor there and the work looks very encouraging.—Mrs. J. L. Weaver, Windber, Pa., Dec. 24.

Upper Conewago congregation met in council in the East Berlin house, Dec. 8, with Eld. S. S. Miller presiding. Our certificate was granted. Various officers for the coming year were elected. Our love feast will be held at the Mummert house May 17 and 18, and at the Latimore house Oct. 18 and 19. Nov. 17, Bro. Michael Kurtz began a revival, laboring earnestly for two weeks. The meetings closed Dec. 2. Two were baptized. Bro. Kurtz delivered eloquent sermons and the congregation feels greatly benefited. Nov. 29 he preached for us at the Latimore house where we held our Thanksgiving service. An offering of \$145.75 was lifted for missions, \$98.26 being given by the East Berlin church and \$47.49 by the Latimore.—Mrs. Walter A. Keeney, East Berlin, Pa., Dec. 17.

TENNESSEE

Pleasant View.—Bro. John Jackson, of Relief, N. C., began a revival at Pleasant View in Washington County, Tenn., near Jonesboro, Dec. 1 and continued until the 16th. Bro. Jackson is a very able speaker and preaches with power and a great earnestness. The result of the meeting was not what we anticipated but the church was very much revived. Two were received by baptism. The meeting closed with a good interest. But right at the close there was great sadness occasioned by the destruction of our churchhouse by fire on Saturday night. Sunday morning the church was in ashes but we do not know how it caught fire. However, we had services in a dwelling house near by. The church was built about forty-seven years ago. Our financial loss is not less than \$1,200, but we contemplate building again, provided we can secure the means, and I know we can. More than likely we will get another site as the present one is not desirable. We ask the general Brotherhood to pray for us.—Jesse D. Clarke, Jonesboro, Tenn., Dec. 18.

VIRGINIA

Hollywood congregation met in council Dec. 15, with Eld. L. B. Mohr presiding. Officers for the coming year were elected, with Eld. J. B. Mohr, clerk; Brethren T. B. Robinson and F. E. Brown, Sunday-school superintendents; Sister Mamie Sullivan, clerk and church correspondent. Two members of the Ministerial Board were with us, and Bro. D. P. Quann and wife were installed in the ministry. Since our last report six letters of membership have been granted. Also the meeting of August Bro. J. F. Britton, of Buena Vista, began a series of meetings at this place and continued for two weeks. There were no accessions but the membership was greatly strengthened.—Bertha M. Quann, Fredericksburg, Va., Dec. 17.

Peters Creek church met in council Dec. 15, with Levi Garst as moderator. The following officers were elected for the year: Mary Webster, clerk; Kate Garst, church clerk; Bro. J. E. Webster, "Messenger" agent; the writer, correspondent. We are looking forward to a few days of Bible work beginning Dec. 26. Bro. Letcher Kinzie began a meeting at Salem, a mission point in this congregation, continuing two weeks. As a result of his earnest preaching, three were baptized. Sister Bertha Kinzie is the only one who has received and did much personal work.—Ida Showalter, Roanoke, Va., Dec. 22.

Sangerville church met in council Dec. 7, with Eld. J. W. Wine presiding. Our Sunday-school superintendents for the new year are: Emanuel, J. S. Kiracone and J. W. Michael; Branch, A. S. Driver and Odie Kiracone; Sangerville, J. S. Wine and D. W. Garber. Some of our schools are using the graded literature and starting the year with Oct. 1. Our third annual Thanksgiving program was rendered at the Sangerville house. This program is given jointly by the young people of our three Sunday-schools and a basket dinner is served.—Meda G. Argenbright, Bridgewater, Va., Dec. 18.

WASHINGTON

Omak church met in regular council Dec. 1, and elected church and Sunday-school officers for 1924. Sister Sarah Stiverson was elected superintendent and "Messenger" correspondent; Bro. B. B. Brechens, Publishing House agent. We had services on Thursday giving day with dinner at the church. In the afternoon the sisters held their Aid Society meeting, and the men folks cut wood for the church. An offering was taken for world-wide missions. Our young people are all active in the Christian Workers' Society. The attendance is keeping up well. All the services, some, we believe, are near the Kingdom.—J. U. G. Stiverson, Omak, Wash., Dec. 19.

WEST VIRGINIA

Magnolia Settlement.—This is a new congregation just started. The first sermon was preached by Bro. J. L. Shanholz, Feb. 13 last. There was one member at the place to start with. We had a series of meetings lasting one week, with two converts. Afterward we had services every two and three weeks, and another series of meetings, beginning Nov. 18. Twelve able sermons were delivered and a love feast was held. The meetings were well attended. There has been one baptism since. There will be service at the same place Dec. 23, when our pastor, Bro. Shanholz, will preach.—A. F. Allen, Magnolia, W. Va., Dec. 17.

MC PHERSON COLLEGE

A Standard Christian College
both with the State University, and
a member of The North Central Association.
THOROUGH AND COMPLETE COURSES
OFFERED IN
LIBERAL ARTS FINE ARTS
BIBLE BUSINESS
A complete list of Student Activities, all open
on a competitive basis.

SECOND SEMESTER BEGINS JAN. 21, 1924

Write for further information or catalogue
to

McPHERSON COLLEGE

McPherson, Kansas

COLLEGE ACADEMY

D. Webster Kurtz, A. M., D. D. J. J. Yoder, A. B.
President Pres. Board of Trustees

With Williams Our Secretary

The great Christian ideals exemplified in the lives of the early apostles are known to us because a record of their acts has been preserved in printed form.

The story of Brother Williams' life will be to the young people of our church what Carey and Livingstone have meant to young people the world over.

More than 2500 sold already.

Written by the editor of our Sunday-school literature.

Well bound in dark blue cloth with Brother Williams' portrait as a frontispiece. Price, post paid, \$1.00.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

What Is The Simple Life? Are You Living It?

The
Simple
Life
Three
Late
Booklets

THESE 3 BOOKS

WILL HELP YOU THINK
HOW YOU MIGHT HAVE

More time to do good—
More Money for Missions—
More ways to serve—
More concern for souls—

These booklets were all published by order of the Dress Reform Committee. They are sane and instructive. Every home should have a copy of each. If really interested in teaching this subject of thrift and economy, now growing in favor everywhere, you will appreciate fully the contents of these books.

**THE SIMPLE LIFE
WILL WE MAINTAIN IT?**

Delivered last Hershey Conference by Otho Winger, President of Manchester College. To know the author is to appreciate the book.

SIMPLE LIFE WINNERS

By James M. Moore, Pastor Lanark, Ill., and Waynesboro, Pa., and Anna Warbler (Ind.). Student Volunteer, now in practical training in Chicago. Prize winning productions in the Cash Prize Contest—Awards made at Hershey, 1921.

**IS SIMPLICITY CONSISTENT
WITH THE CHRISTIAN LIFE?**

By Mary Polk Ellenberger, member of Dress Reform Committee—a gifted writer and fearless public speaker.

Price—Any of These Books

Single Copy \$.15
Dozen 1.50
Sample copy of each—sent in one order to same address, 1.00

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

**Have you Renewed Your Subscription
to "The Gospel Messenger"?**

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., January 12, 1924

No. 2

In This Number

Editorial—	
A Good and Faithful Servant, ...	17
We Need a Little More Vehemence, ...	17
Among the Churches, ...	24
Around the World (J. E. M.), ...	25
The Quiet Hour (J. H. H.), ...	25
Our Forward Movement—	
The Job of a Man (Poem), ...	21
The Every-Member Canvass, ...	21
Let Us Be Frank, ...	21
Contributors' Forum—	
At Close of Day (Poem), ...	18
Teaching the New Converts, By J. H. Moore, ...	18
The Golden Rule, By R. H. Miller, ...	18
Plow or Grub Stumps—Which?—By Olin F. Shaw, ...	19
A Pageant of God—Part 5, By H. A. Brandt, ...	19
The Vision and the Task, By Lucile Gibson, ...	19
An Ideal Day, By Jno. S. Flory, ...	20
In Appreciation, By A. H. Rittenhouse, ...	20
The Voices That Carried Back, By Verna A. Cooney, ...	26
A Paradox, By A. V. Sager, ...	26
The Round Table—	
Back to Christ, By Julia Graydon, ...	22
Resolutions for the New Year, By Florida J. E. Green, ...	22
Worldliness, By Ezra Flory, ...	22
Name of the Good Samaritan, Selected by Wealthy A. Burkholder, ...	22
Passwords, By Archer Wallace, ...	22
Analysis of the Lord's Prayer, By Jas. A. Scill, ...	22
Home and Family—	
The Father's Task (Poem), ...	23
Our Fathers and Mothers of the Diskey Church, By T. S. Moherman, ...	23
Make Beds Comfortable, By Royal S. Copeland, M. D., ...	23

...EDITORIAL...

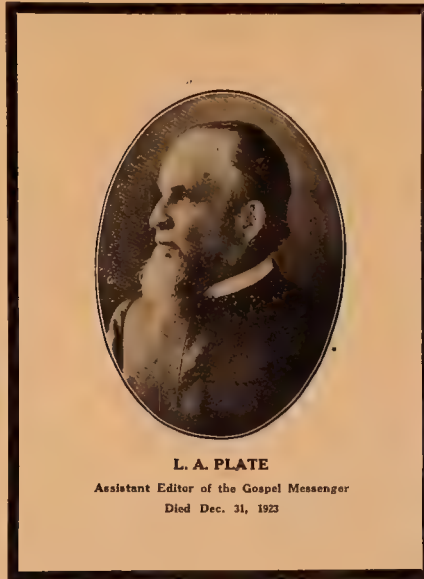
A Good and Faithful Servant

LEWIS A. PLATE was born at Bremen, Germany, July 16, 1855. He died at Elgin, Illinois, Dec. 31, 1923, his age being, therefore, sixty-eight years, five months and fifteen days.

For more than a year Bro. Plate had been in failing health—a fact more apparent to his friends than to himself. Against the importunities of his family and friends, who besought him to leave off his work for a time and take a rest, he remained at his desk up to and including Saturday, Dec. 15. On Sunday following he went to church and taught his Sunday-school class, when he could scarcely stand, and spoke with faltering voice. On Monday morning, though he had had "a bad night" and was in manifest distress, he would have insisted on going down to the office as usual, but for the fact that his feet were so swollen he could not get his shoes on. Yielding to evidence which could not be denied, he went to the hospital instead, but only after finishing his last "Quiet Hour" topic and writing out suggestions for making up the pending issue of the MESSENGER as he had planned it. Yet at no time during the remaining two short weeks, did he seem to contemplate any other outcome of his illness than quick recovery and return to his work. Four days before his death he said to the present writer, "The way it looks now, I think I can be back at my desk by the early part of next week." Thus, with his whole thought and hope on the work which was his meat and drink, he passed into unconsciousness and, a few hours before the new year dawned, on out and across to the shores where swollen limbs and cancerous stomachs can not hinder the unrestrained activities of the spirit.

Lewis was the fourth of five children of F. W. Plate, Ph. D., a professor of languages in the Collegiate Institute of Bremen, and author of several textbooks. His mother was a native of Switzerland. In religion the entire family were strict Lutherans. The educational advantages of the Bremen city schools were first class, which Lewis enjoyed, later taking an advanced course at Zurich, Switzerland. At seventeen he came to America, prompted by his widowed mother's wish to have him escape military duty.

Reaching this country Oct. 18, 1872, his introduction to the Brethren was at the Annual Meeting of the following spring at Meyersdale, Pa. Here he met James Quinter, C. G. Lint, Grabill Myers and other leaders of those days. A little later, and for several years, he translated the Annual Meeting Minutes into German. It was during his stay in Somerset County that he was baptized into the Brethren fellowship by



L. A. PLATE
Assistant Editor of the Gospel Messenger
Died Dec. 31, 1923

Eld. Valentine Blough. Soon after, he accepted a position in the office of *The Pilgrim*, at Huntingdon, Pa., later conducting a German department in that paper. In 1875 he started a small German monthly, *Der Brüderbote*, at Lancaster, Pa. At the solicitation of J. T. Myers, the paper was removed to Germantown, an English department was added, and the reconstructed monthly was named *Brethren's Messenger*.

In 1876 arrangements were made to remove the *Brethren's Messenger* to Lanark, Ill. Here J. T. Myers, for a time, was associated with J. H. Moore and M. M. Eshelman in the publishing of the paper, now to be known as *Brethren at Work*. Bro. Plate was part of the equipment which Bro. Myers brought along to the western plant, and, with the exception of one brief period, had been associated with our publishing interests ever since. In 1907 he was brought into closer touch with the management of the GOSPEL MESSENGER by being made assistant editor, and served in that capacity until his death.

Oct. 9, 1878, he was married to Sister Laura A. Miller, of Lanark, Ill., a union which was broken by Sister Plate's death in the spring of 1917. Of the six children born to them, two sons and one daughter died in infancy. The eldest daughter died at twenty-one, about a year after her marriage. Two daughters survive their father.

Bro. Plate's official standing in the church was that of deacon, in which office he served with the same conscientious devotion as in everything else. He was interested in all local church activities, never missing the prayer meeting or other service, unless hindered by sickness, which was very seldom. In the Sunday-school parade, which was put on by the churches of Elgin last November, he carried a banner on which was inscribed, "Perfect attendance for twenty-four years." For some years previous to his removal to

Elgin he was trustee of the Old Peoples and Orphans' Home at Mount Morris, and for several years served also on the General Church Erection and Missionary Committee, which later became the General Mission Board.

His outstanding service, of course, was that which he rendered as assistant editor of the GOSPEL MESSENGER, and this was briefly described in an article on "Editors of the MESSENGER" which appeared in our issue of Nov. 17 last. Because of his close confinement to this work he was not known by face to many of the church at large. He was of those whose lot it is to "stay by the stuff" and keep the machinery running properly. To see that the MESSENGER came out regularly and promptly and as nearly perfect mechanically as is humanly possible—this was his pride and joy. He hardly knew how to enjoy himself at anything else. His passion for exactness sometimes led him beyond what others would have thought necessary or advisable, but such a fault was easily forgiven in the presence of such consecrated application to his task. His sense of responsibility for the work entrusted to him was complete, and rare and beautiful was the devotion with which he gave himself to it. To those who knew his lifelong daily habit, it was not strange, after all, that when death was already stealing over his emaciated frame, he was eagerly looking forward to the day, which he felt could not be deferred much longer, when he would be at his desk again.

Words are too weak to express the writer's sense of personal loss. When he was called to the MESSENGER office, in 1915, as successor to the retiring veteran editor, Bro. J. H. Moore, it was Bro. Plate's thorough familiarity with every detail of the work, and his competency for any demands upon him, that made the new editor's introduction to his new field comparatively easy. And these eight years of intimate association have only deepened his appreciation of the sterling worth, the remarkably varied and unique ability, and the untiring energy and loyalty of his faithful assistant. The editor might be called away or be indisposed. That mattered little. He knew that everything would go on all right just the same. He knew there was a man at the helm who could be trusted absolutely. Bro. Plate loved the cause, he loved the church, and he loved his work. He was of the kind that can not fall out of the ranks without being missed. The few weeks he has been away have made us understand this better than before.

Funeral services were held in the Highland Avenue church Thursday afternoon, Jan. 3, after which the body of the departed was laid to rest by the side of that of his beloved wife. Peace to his ashes, and may his memory be cherished by the thousands for whom he labored and by whom his labors have been little understood.

Well done, good and faithful servant, enter thou into the joy of thy Lord.

We Need a Little More Vehemence

SAYS the author of a recent book: "He had simply a few ideas which burned in his blood like fire, and it was his business to drive these ideas home, and to do it at once."

The words refer to the first great missionary to the Gentiles. And how aptly they describe him! He had no time to build systems. He scarcely had time for anything. But he had a great truth and a great love for all who did not have that truth. Wherefore his hurry. The King's business required haste.

It does now. But his messengers are half asleep. They do not understand. They have no ideas burning in their blood like fire.

CONTRIBUTORS' FORUM

At Close of Day

If you sit down at set of sun,
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That felt like sunshine where it went,
Then you may count the day well spent.

But if, through all the livelong day
You've cheered no heart by yea or nay,
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face,
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Author Unknown.

Teaching the New Converts

BY J. H. MOORE

FROM a very recent issue of the MESSENGER we learn that one of the pastors, in Illinois, has organized a class, composed of new converts, for the purpose of instructing them in the fundamentals of the church. He has the class meet in the parsonage once a week, while he takes up the various doctrines of the church, one at a time, and in this way instructs the young members more perfectly in the way of the Lord.

We know nothing of the age, experience or efficiency of this pastor, but he certainly has struck onto a wise plan, a plan that might well be recommended to all pastors and elders. When we come to think of it, the idea is both reasonable and practical. It does not mean dealing with questions of doubt, but matters of faith, obedience and church efficiency, teaching just such things as all young members should understand at the beginning of their Christian life. Soldiers for the army after enlistment are instructed and trained so as to be prepared for duty. Why not instruct and train the soldiers of the cross? The better trained the more proficient they will become as workers.

What our Illinois pastor is doing reminds us of what we read in Acts 2:42 concerning the new converts: "And they [the newly-baptized converts] continued steadfastly in the apostles' doctrine and fellowship." Or, as the Revised Version has it, "the apostles' teaching." It is helpful to think of the apostles instructing the great mass of new converts in the mysteries, duties and promises of the Christian religion. In the Great Commission these apostles were told to teach, disciple, or rather make learners of the nations, and then after baptizing them, they were to do still more teaching, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). Every convert to Christianity is entitled to a certain amount of teaching so he can, at the proper time, intelligently put on Christ in baptism. This thing of becoming a member of the church is not a matter of mere faith, but is a matter of spirit and understanding as well. Each one who is "baptized into Christ" (Gal. 3:27) should know just what he is doing, hence the importance of the teaching preceding the initiation, as referred to in Matt. 28:19.

But the teaching following baptism is fully as important. It is one thing to become a member of the household of faith, but quite another to understand the new duties and responsibilities assumed. When the apostles gave attention to a proper training of the Pentecostal converts, they did no more than what Jesus in his last and great commission had told them to do: "Teaching them to observe all things" pertaining to their duties as church members. It was this wise and thorough teaching, upon the part of the apostles, that fitted the Jerusalem members for going "everywhere preaching the word," when the persecution arose (Acts 8:4). Having been taught the Gospel, they understood the Word, and were therefore in a position to teach it.

From other parts of the New Testament we learn how deeply the apostles and other leaders were concerned regarding the importance of all the members of

the body understanding the Christian religion. We refer to the incident mentioned in Acts 19. Here we read of Paul finding certain disciples, who had been baptized without a proper knowledge of just what they were doing. After instructing them more fully respecting the doctrine of the Holy Ghost, he administered to them baptism in the proper manner, and in this way gave them a new start in the Christian life. These twelve at their baptism, as Paul performed it, had the Spirit and the Gospel understanding. In the previous chapter, verses 24-28, we have an account of another instance of teaching. Apollos, a man learned, eloquent and devout, hailing from that marvelous center of scholarship, Alexandria, Egypt, came to Ephesus and began preaching. While there he came in contact with Aquila and Priscilla, two members, husband and wife, who had received their instructions from Paul. At once they perceived that this eloquent Jew, though mighty in the Scriptures, the Old Testament, did not fully understand what the religion of Jesus meant, knowing only the baptism of John. So "they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). Though a man of fine ability and full of zeal, he seems to have accepted the teaching and fully adjusted himself to the new and additional knowledge.

It would appear that instructing applicants for church membership, before and after baptism, became a very early custom and led up to the catechism so common in the early centuries. In fact, the system was finally developed into a scientific theory, but lost out during the Dark Ages. With the dawn of the Reformation the practice was revived, and a number of catechisms were prepared by different leaders and church organizations. Some of these catechisms are still in use, though not employed as persistently as they were three and four hundred years ago.

About the first thing that Alexander Mack did, after getting his reformatory movement under way, was to publish his book, "Rites and Ordinances of the House of God," in the form of a conversation between father and son, in which he clearly set forth the New Testament principles in a manner easily to be understood by the young as well as those of mature years. This book, along with another short treatise that he wrote, helped very much in unifying the Brethren along doctrinal lines, but was never employed in the place of a catechism. More than a hundred years later Bro. Peter Nead came upon the scene, with books in which he discussed some of our leading doctrines. Still later the "Doctrine of the Brethren Defended," by Bro. R. H. Miller, found its way into many of the Brethren homes, but in this only points of controversy were considered. None of these books, or even some others published still later, were adapted to the comprehension of the young.

For years our people have felt the need of a small book, in which our doctrine might be treated for the benefit of new converts, and especially for young people. Just now there is great need for such a book—a book that might be used in a class like the one in charge of our Illinois pastor. When I brought out my book, "The New Testament Doctrines," the president of one of our schools requested me to have published a special edition suited to class work in the schoolroom. But as I meant to prepare a book for general reading, the book for the class has been left for others. For this line of work Bro. D. W. Kurtz's "Outline of the Fundamental Doctrines of Faith" may be used with profit. But for a thorough study of the faith and practice of the Brethren, along with that part of the Old Testament leading up to this doctrine, there is probably nothing among us that equals Bro. E. B. Hoff's part (over 200 pages) of "Training the Sunday-school Teacher," book two. The book is scholarly, clear and concise. The real merits of this little book have never been appreciated. In his splendid "History and Doctrines of the Church of the Brethren," Bro. Otho Winger devotes fifty-four very helpful pages to the special doctrinal claims of the church. His manner of treating church polity is admirably suited to class work, particularly along advanced lines.

But for class work, among new converts, where a small book is desired, there is, so far as I know, nothing

quite so convenient as "Our Church," by Bro. C. Ernest Davis. It is a small book, costing only fifty cents, and in a brief, clear way, covers the history and doctrines of the church. It was prepared for young people, and for class work will appeal to all classes of new converts. And since a small book is needed for just such work as ought to be done by the pastor or some one else, in all our churches, we feel disposed to make this special mention of Bro. Davis' little book. Let us hear more concerning the class of work being done by our Illinois pastor, and if a helpful book is needed a selection can be made from those named above.

Sebring, Fla.

The Golden Rule

BY R. H. MILLER

"Therefore all things whatsoever ye would that men should do unto you do ye even so to them."

Therefore

NOTE the force of this word. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, all things, whatsoever ye would," etc.

Be good to each other, because God's goodness is *unspeakably great and unspeakably sure*.

The goodness of God is the sure foundation of human goodness.

One of the most frequently recurring sentences in the Old Testament is: "Be ye holy, for I the Lord thy God am holy."

When men supposed the sun, moon, stars, trees, streams, mountains to be indwelt by selfish, hostile deities, it was but natural that they should fight among themselves.

But selfishness and war have no place in a family of brothers whose Father is a God of love.

"Since your Father will surely give good things to you, therefore, 'Do as you wish to be done by.'"

We are to be perfect, even as our Father in heaven is perfect.

Children are replicas of their parents. Unkind, impatient, quarreling parents usually have children of like temper and *vice versa*.

Jesus' "new commandment" is that we should love one another as he loved us. Divine goodness is not only the pattern but the very life of human goodness.

The Golden Rule of Life Is Within Reach of All

One peril of our day is that the educated and the privileged should find their own association so congenial that they are content to bask in its warmth, saying to each other the fine and pretty things which are their common property, while the great mass of men go by unheeded.

Be it remembered, that in this separation the masses suffer least. The educated and privileged are responsible for their isolation. They suffer most.

Our truth ceases to be true when we fail to take it out into the highways of life.

"The common people heard him gladly." "The poor have the Gospel preached unto them."—Jesus used this as proof of his claims.

The Golden Rule of Life is within reach of all.

What do you want? What do you desire of others? Do the same to them.

If there is any point in our lives which is clear, radiant, prominent, it is the "hunger point." We know what we want.

The matchless skill of Jesus is just here—he attaches his rule of life to this point.

Were the skill of it less, the wonder of it were perhaps greater.

Result? Every one who is willing to follow Jesus' Golden Rule of Life—KNOWS HOW.

The Golden Rule Applies to the Whole of Life

It works both ways. It improves my conduct. It purifies my desires.

When I check up what I do to others by what I would have them do to me, my conduct is improved. *The Golden Rule guides the feet in paths of right.*

When I check up my desires by what I am willing to give, my desires inevitably become more reasonable. *The Golden Rule purifies the heart.*

It is two-edged. It applies to the whole of every life.

North Manchester, Ind.

Plow or Grub Stumps—Which?

BY OLIN F. SHAW

IN conversation with a gentleman from a country that is rather unfavorably known for its stump land, the writer asked how long it would take for the stumps in the soil there to rot out. The answer was that the stumps from the hardwood timber, which constituted the bulk of them, rotted out in a comparatively few years. As for the large pine stumps, he said some of them had already stood for three-quarters of a century, with indications that they would be good for that many more years. My point is, that there came a time in redeeming this timbered soil when it was economy—it was better business—to quit grubbing stumps and go to plowing. Recall that the larger percentage of the stumps rotted out of themselves. I have a conviction that the Kingdom of heaven is suffering loss because many teachers and preachers spend much very precious time grubbing, that would be much more profitably spent plowing. Perhaps I should make myself plain as to the stumps in our spiritual soil. Momentous questions about Christianity have been about as persistent as the stumps of great pine trees of past days. They have survived through centuries of time. Enormous crops of souls might be harvested for our Lord if we would just plow.

With the family altar largely broken down, a thing of the past, with the home readings and family meditations supplanted by the daily paper, the magazine, and books of fiction, and with the very short time for Bible study in the Church School, consider the exceeding preciousness of the time, and how much of it is sacrificed in this way. I seldom visit a class, when I am not distressed by the time spent in wrestling with questions, not only wholly irrelevant to the subject, but in no way vital to our salvation.

As pastors and ministers we are speaking to audiences of higher average intelligence, perhaps, than ever before. The knowledge acquired by pupils of the grade schools under our present cramming educational system is amazing. Plus the large percentage of high-school students, are not a few college graduates. One of these educated young men, writing in the *Christian Herald*, recently, has given us some things to think about, to which we dare not turn a deaf ear; likewise Mr. Frank Crane, that prince among American writers, in a recent article in the *American Magazine*, on "Why I Am a Christian."

The gist of the whole matter is, that not only is the world tired of listening to our apologetic preaching, but it probably has driven many people away from church services. One of our hitherto most successful evangelists said some time since that in his younger days in the ministry he was much more successful in converting people than after he had worked his way through college. Generally that has been true. The most masterly sermons, from a scholastic point of view, have not converted the people.

The underlying thought is, that the higher educated the ministry, the more apologetic it becomes, and the less positive it speaks. The following will illustrate: "Except ye all likewise repent [in a measure], and be baptized [in a way], ye shall all likewise perish" (in a measure). The world is interested in and wants to hear what we have to say *from the heart*. This is no argument against an educated ministry; we must have that.

Teachers and preachers spend a large amount of valuable time arguing the authenticity of the miracles of Jesus, the divinity of Jesus, the inspiration of the Bible, etc. Why argue? Why not assume their truth, and preach it? "Never man spake like this man." Is not the great compelling fact about Jesus, not what he did, nor even so much what he said, as *what he was*, and eternally is? As Mr. Crane well says, "The miracles of Jesus, and the divinity of Jesus don't bother me.

I believe in him because of what he was." Was not Jesus himself infinitely greater than any miracle he ever wrought? If these things are true, let's *preach Jesus as he was and is*. Any adequate conception of God, and of Jesus Christ, will make belief in the great mooted questions of the Bible easy. Can we visualize Jesus? He was more conscious of the Father than of himself; more conscious of eternity than of time; so spiritual and yet so practical; so just and yet so compassionate; so lionlike and yet the Prince of Peace; so solitary, and yet so comradelike.

Paul argued Christianity at Athens, but didn't convert any one. At Corinth he said: "I am determined to know nothing among you but Jesus Christ and him crucified." This is very suggestive. They tell me that the very persistent old pine stumps of the Southland have a real commercial value for turpentine. Perhaps they have. Perhaps, too, the great troublesome questions that have clung to Christianity for all these centuries have their value. But until faith becomes sight, until we cease to see through a glass darkly, and until all mystery shall vanish away, *let's preach Jesus*. Let us quit grubbing stumps and plow. Let's go.

Girard, Ill.

A Pageant of God

BY H. A. BRANDT

Fifth of Seven Studies in an Argument with God

THE second time that the prophet Habakkuk propounds his questions Jehovah answers with a message written so large "that he may run that readeth it." For, five times Jehovah sounded the doom of predatory nations of the Chaldean type. Woe to the nations that pursue a policy of ruthless conquest! For in the end they shall be overwhelmed by an alliance of the many that they have turned against them. Woe to the conquering nation whose regimen is calculated to give the victor his ease! For, while the victor grows physically soft and mentally indolent, the vanquished recover their strength. Woe to the nations that build their cities with blood! For the city of blood is a city of satiety and disillusionment. Woe to the nation that corrupts a neighbor! For, inasmuch as a victor debauches another, he casts himself into a deeper pit. Woe to the nation whose gods are the wooden idols of pride and covetousness! For both of these idols are doomed to fall, and with their makers sink into the dust.

If this is the end in store for the mighty Chaldeans, who, then, shall live? The proud and treacherous man shall surely fall, "but the righteous shall live by his faith."

At the end of the second message of Jehovah the controversy between the prophet Habakkuk and his God is definitely closed. Twice the prophet has stood and propounded his questions, and as many times Jehovah has answered. And in it all the doom of the Chaldeans and their gods has been written large, "But Jehovah is in his holy temple: let all the earth keep silence before him." For after doubt, questions, controversy, and revelation, comes a vision of God as he really is.

Therefore, look in imagination at the tower of Habakkuk. Look at the faces of the notables grouped on the tower with the prophet. The fashion of their countenances is changed. They appear as men who have looked upon the wonders and works of God. And where is the eloquence of Job? The questions he asked in the days of his misery put him in the company with Habakkuk. But now the ancient philosopher is dumb under the challenge of Jehovah, except to confess:

"Wherefore I abhor myself,
And repent in dust and ashes."

Likewise, the rest of the company seem overwhelmed by the spell produced by all that they have seen and heard. But the end is not yet. The ominous silence is broken by the voice of one at prayer. It is the voice of the prophet Habakkuk who, at the first, had thought to confound his God. Behold the face of the prophet is towards the south and his eyes are fixed upon the purple horizons of the land of Israel's most profound experiences with her God. Even as the prophet looks he prays:

"O Jehovah, I have heard the report of thee, and am afraid:
O Jehovah, revive thy work in the midst of the years;
In the midst of the years make it known;
In wrath remember mercy."

As the voice of the prophet ceases there is a sudden splendor across the southern sky. Its approach is swifter than the speeding storm, for in a moment of time the heavens are covered with the glory of God. It is the vision of the prophet Habakkuk, and the vision is a veritable pageant of God.

"God came from Teman,
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
His brightness was as the light;
He had rays coming forth from his hand;
And there was hiding of his power.
Before him went the pestilence,
And fiery bolts went forth at his feet.
He stood and measured the earth;
He beheld and drove asunder the nations;
And the eternal mountains were scattered;
The everlasting hills did bow;
His goings were as of old.

* * * * *

The sun and the moon stood still in their habitation.
At the light of thine arrows as they went,
At the shining of thy glittering spear."

The record of the prophet's vision of the pageant of a triumphant God is cast in the form of a brief, yet majestic ode. In his times Isaiah had seen a glory of God that filled the temple, but the glory that Habakkuk saw "covered the heavens." The psalmist had, on occasions, commemorated the ancient and loving care of Jehovah toward his people, but, somehow, it remained for the prophet Habakkuk to rise from the concept of God, as defined by national aspirations, to a view of Jehovah as the great and mighty One whose plans comprehend the destinies of all the nations. In the large view the Chaldeans, as well as the people of Judah, have a definite place in the plans of God. Even as Jehovah said: "Behold ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which you will not believe though it be told you."

Isaiah vividly portrays the incomparable greatness of Jehovah in his masterful contrast of the mighty God and the idols that men make. And in his wonderful word picture he might also have written this sentence from Habakkuk:

"Thou didst march through the land in indignation;
Thou didst thresh the nations in anger."

But could Isaiah have written the next sentence? Perhaps, for he was a prophet of surpassing vision. But in any case one can not help but be glad for that sentence from the record of the vision of Habakkuk which suggests the philosophy underlying the long course of God's dealings with mankind:

"Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed."

The pageant of God would have been a barren triumph, indeed, if somewhere the fact had not been disclosed that through all the ages Jehovah has beckoned to men of faith. The proud and covetous man is doomed with these two fatal flaws in his heart, "but the righteous shall live in his faithfulness."

La Verne, Calif.

The Vision and the Task

BY LUCILE GIBSON

"A vision without a task makes a visionary; a task without a vision makes a drudge."

For years you and I have heard that appealing cry of "Come over into Macedonia and help us." We have looked into the faces of millions of starving people—starving for the love of the Christ, who died to save them. We have studied facts and figures. We have wept when we heard the impassioned pleas of those who had actually seen the need of the heathen world. We have read our Bibles with a searchlight thrown upon the words: "Go ye therefore, and make disciples of all nations." Some of us have said, "That doesn't mean me." Others of us have believed it to be God's

(Continued on Page 26)

An Ideal Day

BY JNO. S. FLODY

IDEAL days do not come into the experience of most of us very often; it may be. There are so many things to keep the days from being ideal. Worries and disappointments and accidents and unexpected happenings turn all our plans topsy-turvy. Then we fret and worry and are disappointed and become sulky and moody. The fact is, instead of managing our affairs and making the best of them, our affairs manage us; and we permit ourselves to become the victims of circumstances.

But it is not necessary that things should go this way. The human pair was created as the crowning act of creation, and they were given dominion over the things of earth. We seem to have lost our position of authority and prestige. Things are not intended to be our masters; but somehow, in the hurry and worry and bustle and confusion of our complex modern life, the order has been reversed. "Things are in the saddle and ride mankind." Under these circumstances it is difficult for us often to feel that we have come to the end of a perfect day.

In the light of these things (and the experience of most of us is not far different), it is refreshing to turn to the example of Jesus and see how he managed things and affairs of this world. Fortunately Mark has given us, in the first chapter of his Gospel, a graphic account of how Jesus spent one day. The activities begin with the early morning and are continued until the early morning of the next day. Let us think through the events and see if we can in some sense live through these twenty-four hours with the Master.

The day begins with a visit to the synagogue. Here the usual services are engaged in. A portion of Scripture from the prophets, the psalms or the law is read with interpretations and comments upon it. Then follow prayers to the great God and Father of us all. Short intervals of silent meditation make the service a real spiritual communion with the Father.

The morning devotions over, Jesus and his party are ready to leave the synagogue. But the eye of the Master is attracted to the needy condition of one of the morning worshippers—a man with an unclean spirit. Jesus at once addresses himself to the task of freeing this burdened soul. It is a case of extreme demon possession, but Jesus rids the man of his malady and sends him home rejoicing.

A short walk through the streets of Capernaum brings the Master and his followers to the house of Peter. Here they find Peter's mother-in-law suffering from a severe fever. Jesus, approaching the sick bed, takes the patient by the hand, raises her up and restores her to her family well and sound. She goes at once about her household duties and prepares the noonday meal for her honored guests.

The news of this remarkable healing soon becomes noised about the streets. It spreads rapidly from mouth to mouth and becomes the all-absorbing matter of conversation. Curiosity arises about the wonderful Physician who has wrought this marvelous cure in the house of Peter.

There are many other sick persons in Capernaum, people suffering from all manner of diseases. So, as the day wears into the afternoon, strange sights begin to appear in the streets of the city. Invalids, borne on litters, make their silent way in the direction of Peter's house. Others, less decrepit, are led along the street in slow procession. Still others, possessed with demons, and afflicted children, come from every quarter. Such a throng has assembled in the street that Mark graphically observes, "And all the city was gathered together at the door."

Jesus comes forth from the house and lays his hands of healing upon them. Here an evil spirit is driven out; yonder a paralytic is restored to health; the palsied are made well, lepers are cleansed, blind eyes are opened, and dumb tongues made to speak. The afternoon and evening are spent by the Master in giving relief to the suffering multitudes and bringing joy and blessing into their lives.

Under cover of the darkness the crowd gradually melts away and Jesus returns to the house for rest and refreshment. After a busy day of such loving service

it is not difficult to believe that rest was sweet and refreshing. But on the morrow, a great while before day, Jesus arose quietly and went out through the streets into a secluded place, to have a period of communion with the Father. When the disciples and others later arose, the street was again filled with anxious people, desiring the healing hand of the Great Physician.

But Jesus could not give his entire attention to one group. He could not be selfish; he could not be sectional; he could not be provincial. His mission was to all mankind. Therefore, his instruction was to go on to the next town, that he might minister to their needs also. His thought was ever on service and the distribution of his service in such a way that he might do the greatest good to the greatest number of people.

This is a sort of cross-section in the life of the Master. Day and night, with scarcely enough time taken for meals and rest, Jesus' life was given to healing, teaching, and blessing the lives of men and women. What are some of the outstanding facts to be gleaned from Christ's example?

We can not help noting the graceful ease and simplicity with which Jesus moved calmly from one activity to another. It is just the natural expression of his character to pass from service to service in a quiet, easy manner. This is the tone of his life, the spirit in which he ministered.

There is no ostentation in his work and service; no demonstration, no excitement, no flurry or pretense. All is calm, dignified, noble, reverent. There is no display, no show. The one great purpose is to relieve suffering and comfort aching hearts.

The appeal to the multitude is no less characteristic. There is no loud demonstration here, no boisterous applause; but a quiet dignity and reverence pervades everything. The people were evidently thankful from the bottom of their hearts for the blessings wrought in their lives. But their thanks are expressed in grateful appreciation and in a deep sense of obligation to the One who has so richly ministered to their needs.

Even Jesus, the Son of God, performed these wonderful works of mercy and love in the spirit of deep humility to his Father. In all of his busy life he was accustomed to go frequently to "a desert place apart," where he could have free and sweet communion with his Father in the spirit. It was in these seasons of fellowship and communion that he replenished his spiritual powers and provided that fund of blessing from which he so constantly drew.

If we can enter into the spirit of the Master's service, and imbibe something of the simplicity, and at the same time the calm and reverent dignity in which he served, we may be able to catch a glimpse of the divine nature and feel something of that peace of the spirit that passeth all understanding. In the complex and anxious life of today how much do all of us need this beautiful example of the Master!

Bridgewater, Va.

In Appreciation

BY A. H. RITTENHOUSE

The news of Bro. L. A. Plate's death brought to the writer a sense of personal loss, for my acquaintance with him dates back to twenty-five years ago, when, a mere lad, I came from my home in Pennsylvania to the Brethren Publishing House at Mount Morris, to work under him in the composing room. I shall not forget his interest in me, a young man away from home. The first Sunday of my stay in Mount Morris he invited me to his home, to partake of his hospitality and friendly social intercourse. This phase of Bro. Plate's character is well known by many who came in contact with him.

It was, then, with a feeling of regret that we learned from his daughter, Miss Nellie, of his serious illness and his confinement at the hospital when we visited Elgin on the Friday preceding his death. It will always remain a satisfactory memory with us that we were able to spend a few minutes with him before he passed away.

The old friendly feeling was in his handclasp, despite his apparent weakness and decline in physical vigor, and the invariable friendly invitation was extended that, when he got out of the hospital, we must come over some time and visit him at his home. For he felt hopeful over the prospect of his again getting back to his work.

He was able to converse quite easily of the associations of the days gone by, and commented on his illness,

the first of any serious consequence during his long connection with the Publishing House.

He quoted the well-known passage of the Psalms, "When I was afflicted, then I thought of the Lord," and went on to say, "I have been trying to think of the purpose of my affliction. While I lie here I have been thinking over my past life, and so far as I know I have violated no physical law, nor transgressed any moral law, yet I am willing to abide by the Lord's visitation. He doubtless has a purpose in it all for me." When we parted, he exclaimed, while his hand lingered in our clasp, "Your visit has been like a ray of sunshine on an otherwise dreary day."

Perhaps Bro. Plate's services to the Publishing House and to the Brotherhood are not appreciated by many without the immediate circles of the House. He came to the "Brethren at Work" office at Lanark when but a young man. By diligence and thoroughness, characteristic of his German nationality, he mastered the details of the printing business and made himself invaluable during those early days of struggle and work of the publication field within our church. He removed with the "Brethren at Work" office to Mount Morris, saw the publication changed to the "Gospel Messenger," and removed with the House to Elgin in 1899. He was able to see in his lifetime, and have a part in the transformation, a poorly-printed paper and a meagerly-equipped office, develop into a well-printed journal, printed in an establishment equipped with the best of modern machinery.

In later years Bro. Plate's work as assistant editor of the "Gospel Messenger," with his well-written page, "Around the World," is too well known to need any comment.

He had many friends throughout the Brotherhood, both by personal acquaintance and by correspondence. He seldom took a vacation, and, if he had any fault, it was a too close application to his work. In his home church and Sunday-school he was always at his post, for years teaching a Sunday-school class, having an interesting method of arousing discussions. He served the church for many years in the office of deacon. In his passing the Brotherhood has lost a faithful servant, and one who labored incessantly in behalf of her publishing interests.

Time of necessity brings changes. With Bro. Plate's departure a change occurs in the way our memory serves us of the Publishing House. For many years the House and Bro. Plate have seemed synonymous. Now the link is broken. While the work will go on, even though a worker drops from the ranks, the old associations change with the passing. So it seems as we write of Bro. Plate's call to the Beyond.

Mt. Morris, Ill., Jan. 1, 1924.

CORRESPONDENCE

THE 200th ANNIVERSARY AT THE OLD MOTHER CHURCH

Sunday, Dec. 23, 1923, was a memorable day in the Mother Church, Germantown, Pa. It was the day on which the congregation celebrated the bicentennial of the first baptism and organization of the Church of the Brethren in America. The day was wet and disagreeable, but notwithstanding this the church was filled, both morning and evening.

At ten o'clock the Sunday-school was in session, 330 being in attendance, which was not the largest attendance of the school by any means. At eleven o'clock Bro. M. G. Brumbaugh gave the history of "The Beginning of the Church in America." In the afternoon four of the neighboring pastors brought messages of greeting and words of encouragement. Many events of interest were mentioned in these remarks. In the evening at six o'clock there was a combined meeting of the Juniors, the young people, and the Christian Workers Meeting. Dr. Adam Geibel, the blind composer and musician, gave the address to the audience on "The Meaning of Christmas to the World." At eight o'clock the house was again filled. The Bethany church choir rendered three splendid choruses during these services, which were greatly appreciated. Bro. J. S. Noffsinger, of Brooklyn, N. Y., then spoke on "Our Present Task"; later, Bro. C. C. Ellis, of Juniata College, on "What of the Future?" All these addresses of the day we have ready to print, provided there are orders sufficient to justify the printing.

On Christmas Day, the real day and date of the first baptisms, was held a love feast, beginning at six o'clock. It was, indeed, a wonderful feast. The pastor of the church officiated, assisted by six other ministers present. One hundred and fifty-three communicants participated in this feast, representing twelve congregations and three States. The names of these 153 persons were secured, and will go down in a book and become a record and a part of the archives of Juniata College. Letters of greeting were received from a number of our own congregations over the Brotherhood, as well as from other denominations in our city.

We have requests for copies of the addresses given on this occasion. We had them taken stenographically, and if there are sufficient requests we will put the entire proceedings of this Two-hundredth Anniversary with the addresses in pamphlet form, and sell at a price to cover cost only. We have an order from a church in Michigan for one hundred copies, that they may give to their members, thus acquainting them the better with the beginning of our church, and also with this anniversary.

Should there be other congregations or individuals wanting these addresses in this form, and the proceedings of the anniversary, notify me at once, as it will determine whether or not we shall prepare the pamphlet.

M. C. Swigart.

6611 Germantown Ave., Philadelphia, Pa.

CONFERENCE FOR RURAL CHURCH LEADERS

Bethany Bible School, Jan. 31-Feb. 8

Thursday, January 31.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Church.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Studying the Parish.—H. L. Hartsough. 2:00-3:00, The Need for Religious Education: Its Definition, Its Aim, Its Progress.—Ezra Flory. 3:00-4:00, Rural Sociology.—J. Hugh Heckman. 6:30-7:30, Open Forum, conducted by J. W. Lear. 8:00-9:00, Lecture.—Rev. John Hewitt, Garrett Biblical Institute.

Friday, February 1.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Program of the Church.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Training and Utilizing the Lay Forces.—H. L. Hartsough. 2:00-3:00, Religious Education in the Home.—Ezra Flory. 3:00-4:00, Rural Sociology.—J. Hugh Heckman. 6:30-7:30, Open Forum, conducted by J. W. Lear. 8:00-9:00, Lecture (to be supplied).

Saturday, February 2.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Man and the Message.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Church Publicity.—H. L. Hartsough. 2:00-3:00, The Church School a Factor in Religious Education.—Ezra Flory. 3:00-4:00, Church Music.—Cora Stahly. 6:30-7:30, Open Forum, conducted by J. W. Lear. 8:00-9:00, Musical Program—Bethany Bible School.

Sunday, February 3.

10:00-11:00, Sunday School. 11:00-12:00, Sermon. 8:00-9:00, Sermon.

Monday, February 4.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Significance of the Sermon.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Types of Evangelism: Their Success.—A. P. Blough. 2:00-3:00, The Community Program in Religious Education; The Training School.—Ezra Flory. 3:00-4:00, Program of the Ministerial Board.—David Metzler. 6:30-7:30, Open Forum, conducted by A. P. Blough. 8:00-9:00, Lecture.—David Metzler.

Tuesday, February 5.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Character of the Sermon.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Financing the Church.—A. P. Blough. 2:00-3:00, Utilizing the Young People's Organization in Religious Education.—C. H. Shamberger. 3:00-4:00, Missions.—C. D. Bonsack. 6:30-7:30, Open Forum, conducted by A. P. Blough. 8:00-9:00, Lecture.—C. D. Bonsack.

Wednesday, February 6.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Delivery of the Sermon.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Church Organization.—A. P. Blough. 2:00-3:00, Methods in Missionary Education.—H. Spenser Minnich. 3:00-4:00, Missions.—C. D. Bonsack. 6:30-7:30, Open Forum, conducted by A. P. Blough. 8:00-9:00, Lecture.—J. S. Noffsinger.

Thursday, February 7.

9:00-10:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, The Value of Worship.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, Church Organization.—A. P. Blough. 2:00-3:00, The Church College an Integral Part of a Program of Religious Education.—J. S. Noffsinger. 3:00-4:00, Musical Program for the Country Church.—Cora Stahly. 6:30-7:30, Open Forum, conducted by A. P. Blough. 8:00-9:00, Lecture, J. W. Lear.

Friday, February 8.

8:00-9:00, Selected Chapter Studies.—A. C. Wicand. 10:00-11:00, Shepherding the Flock.—J. W. Lear. 11:00-12:00, Chapel. 1:00-2:00, The Church Ministering to the Community Through Its Social Life.—A. P. Blough. 2:00-3:00 (to be supplied). 3:00-4:00 (to be supplied). 6:30-7:30, Open Forum, conducted by A. P. Blough. 8:00-9:00, Lecture, The Church of the Brethren.—H. C. Early.



Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion



The Job of a Man

It isn't the work we intend to do,
Nor the work we've just begun,
That puts us right on the ledger sheet;
It's the work we've really done.

Our credit is built on the work we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the one who completes his work.

Good intentions do not pay bills,
It's easy enough to plan;
To wish is the play of an office-boy,
To do is the job of a man.

—System.

The Every-Member Canvass

It would be a splendid plan if the local church, the Districts and the general organizations could agree upon a financial fiscal year.

The Mission Board and the Publishing House have March 1 to Feb. 28 as their fiscal year, and I am wondering what would hinder local congregations from conforming thereto.

As it now stands, local congregations have various dates, and write in at various times inquiring as to the apportionment to be placed in the budgets. If all had the same date, the office here would know just when to send out the statements. In fact, they would all be sent at once. We surely need more unanimity, both in spirit and in letter.

No doubt most churches are now planning their budgets, or have done so. This has been done with prayerful concern, having in mind not only the amount necessary to mere church existence, but for church expansion as well.

The church, of course, will want to scrutinize every item in the budget, not with a miserly disposition, but with a willingness to invest money in the affairs of the Kingdom of God; always, however, with a concern that begets and fosters a balanced church program.

Now the Every-Member Canvass to provide the funds for the budget is to be made. And this is a matter that needs careful attention. There is no easy road to success in any worthy adventure. Neither is there any magic in the term "Every-Member Canvass" that will cause money to roll into the treasury of the Lord. The success of the enterprise depends upon "business-like and prayerful attention to all details."

The power to acquire money is a gift from God, we are all willing to admit. The willingness to give money is also a gift from God. But it seems to require more grace and cultivation to exercise the latter gift than the former. Maybe not, either, for we have had so much more education on making than on spending and giving.

Well, we know what the Every-Member Canvass is, and we are convinced that if there is a blessing to the giver in bestowing his gifts, only when properly motivated, and in proportion to their liberality, how to conduct the canvass is of very vital importance. It should be prefaced with Prayer.

Prayer helps to put over many a worthy enterprise. Very little is really accomplished without it. Several weeks in advance of the canvass, prayer should be stressed and engaged in from the pulpit and at the prayer meetings of the church. A deep concern can thus be engendered in the membership.

Pray that the church may receive a passion born of love for the Master and his cause, and a spiritual power that will move every member of the church to action.

Pray for an overcoming and overwhelming faith that can remove mountains of fear, doubt, covetousness, indifference, etc., and that will produce light and understanding in the performance of God's will in reference to this special task.

Pray that a spirit of sacrifice may permeate and grip every member, so that not only will the churches' quota be raised, but that the whole number may receive the outpouring of the Spirit of God.

The canvass should be preceded by certain Preparation.

Literature on stewardship of life and property should be wisely and adequately distributed. The pulpit should stress the importance and responsibility of faithful trusteeship.

Sufficient pledge cards should be provided and the correct names and addresses of all members of the congregation should be obtainable.

The items in the budget should be thoroughly understood by all who are expected to make the canvass, and in order to do this several meetings of canvassers should be in charge of the Finance Committee, where prayer and instruction may be engaged in.

Of course, the congregation should have had a whole year of training through sermons, study classes, special programs in Christian Workers, etc.

A copy of the budget might be sent to every home two weeks in advance, along with helpful tracts and literature on some phases of stewardship.

The Presentation of the canvass is also very important and requires Christian tact.

Set a date for the canvass.

Divide territory into convenient groups.

Solicitors should not argue, but they should educate and pray.

Encourage every member to make a subscription, however small, but after impressing the importance of the work and the joy that always follows right giving.

If all are not seen on the day set for the canvass, look them up later. Announce publicly the date and time of the canvass.

Set a time after the canvass is over to meet in public assembly for a general thanksgiving service and prayer for willingness on our part and blessing from God, in order that our pledges may be fully realized.

Let Us Be Frank

I HAVE been informed by some of my good brethren that there are, here and there, those who are opposed to the Forward Movement in our church. I am very much interested in these statements, for if there is a better plan of carrying on the Gospel extension work of our denomination it is a real loss that that way is not known and given the widest publicity. On the other hand, if the church has adopted the very best plan of carrying forward this work that is now known to the church, and there are some here and there who are throwing obstacles in front of the machinery, in the hope of crippling the work, probably something ought to be done to safeguard the affairs of the church against inadvertent or willful mischief, whichever sort it happens to be.

This, then, is a request that whosoever finds himself partially or wholly adverse to the Forward Movement, put up his objections, along with what he considers a better plan of carrying on the extension of the Kingdom of God, in an article in as clear and concise a manner as possible, and send it to the office.

Remember, of course, that this department deals with methods of promotion, and not with matters of doctrine. Doctrinal issues must be worked out in some other department. This department is dealing with the best methods of harnessing the spiritual resources of the church and making them work for the growth of the Kingdom.

We are studying this matter of organization and program with a desire to make it as economical and as efficient as possible. Please don't fail us. If you have something good, send it on. I believe I will give a bit more liberty. If you have nothing but objections, send them in. We will study them and profit if possible. All together for a better and bigger church!

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

THE ROUND TABLE

Back to Christ

BY JULIA GRAYDON

WHILE away on my vacation last summer I heard a minister preach from this text: "I am not ashamed of the Gospel of Christ."

His plea was, "Back to Christ and to the Ten Commandments."

Among other things he said: "The world will not be saved by philosophy or politics or a new religion. Let there be less blathering of 'new thought' and more of the power of Christ in individual lives."

"Back to Christ and the Ten Commandments," the Old and the New Testaments standing together, and how true the words:

"The Old is in the New contained,
The New is by the Old sustained."

The Christ of the Bible, the Christ of History and the Christ of the Ten Commandments.

What part had Jesus in the Ten Commandments? Listen to his words in Matthew, the nineteenth chapter and seventeenth verse, in answer to the one who asked for eternal life: "If thou wilt enter into life, keep the commandments."

Many are trying hard to break down the law of the commandments, to make life a little easier, but they do not know Christ as he is revealed to his followers in the Bible, and to them we must say, "Back to Christ and to the Ten Commandments."

Harrisburg, Pa.

Resolutions for the New Year

BY FLORIDA J. E. GREEN

ANOTHER year has gone and we have entered upon another new one. As we look back we can see where we have failed in doing many things which we might have done—opportunities that will never come again. Now, as we enter in upon another new year, and set forth resolutions, let us put them into execution. It is easy to make them, but the most necessary and important thing is to carry them out by work. As the work becomes greater each year, more responsibilities are resting upon us. We see the need of missions at home and abroad, so we must be up and doing if we expect to accomplish anything. The Lord wants no idlers in his vineyard. He wants no drones. He wants a live wire. Each year brings about a greater obligation upon each one who is in his vineyard, and more is required, as we hear the cry, "Come over into Macedonia and help us." More help is needed each year, as the work is spreading more and more over the continents. That means help from all who are able to help. Give cheerfully and with a willing mind. All can not go, but they can have the opportunity of giving of their means as the Lord prospers them, and sending their offering accompanied by prayer. The Lord will help the cheerful giver.

May this new year be one of the most successful years for the Lord, and may much good be accomplished for the upbuilding of his cause.

Middletown, Ind.

Worldliness

BY EZRA FLORY

SOME time ago we wrote an article on the subject of worldliness, asserting that it is a spirit, and that worldliness lies in the soul, and not in material things. This is positively true. Worldliness is not primarily in theater-going, for example; it is first in the soul. It expresses and manifests itself in outward objectives and in concrete forms.

How often we have heard sermons on this subject! How often, too, have we heard arguments which assailed certain forms of alleged worldliness that appealed to us as "clubbing" rather than effectual teaching! A certain denomination was cited as being certainly worldly, and another as being unworldly or other-worldly. One engagement was termed worldly and another not so.

The spiritual life of the Christian is exposed to

more than one form of attack. Jesus told his listeners that they who would live the Beatitudes would get assailments from the world. But a far more subtle danger threatened them from another source, which is but another form of world entanglement. It may come from an effort to silence by crushing, by ridicule, or by force. But the world may also assume a form of friendliness; it may approve and reward the doings of religious people, leading them to look there for commendation, when they should look primarily to a higher source. This form of worldliness leaves the professors' robbed of true character until only the semblance of piety remains.

It was against this subtle and fatal form that the Lord uttered his words of warning: "Take heed that ye do not your righteousness to be seen of men." He gave three examples which are very inclusive and which were easily understood by those to whom the words were spoken. There were those who were quick to know if other men saw the alms they gave. They stood at the busy corners of the streets, to be long in prayers, that men might see them engage in. They covered their faces with ashes that they might appear unto men to fast. Thus three of the forms of devotion, most sacred, had been debased to a mere performance until the best that could be said was, that "they had received their reward," and certainly would receive no higher reward.

The world had usurped in these lives the place that belonged to God, and their pretense of religion was worse than valueless.

In the following chapters of the first Gospel the Lord warned his disciples against other foes of the spiritual life. One of these depressing forms is that of care. No fewer than four times the phrase, "Be not anxious," occurs. Here are warnings against what the flesh may do. Is it not right to provide food and clothing? But in undue anxiety about these things the soul strives dauntingly for the lesser, when it should put first things first, with the assurance that all these necessary things will be added over and above.

But there is still another worldly danger. It is that of *uncharitableness*. We are not to judge censoriously. This does not mean that we should not exercise judicious discrimination. One of the most conspicuous faults of the religious temper is that of seeing the worst, and suspecting it. Why is it that there is such a tendency to find the soul of evil even in the good? At this point the Lord is compelled to take sides with the world and to agree with its verdict. He points to its danger and most earnestly warns against it.

We have but to meditate over the words of the Master, to discover the lurkings of worldliness. He earnestly warns his disciples.

Elgin, Ill.

Name of the Good Samaritan

SELECTED BY WEALTHY A. BURKHOLDER

THERE are many to whom the pleasure of doing a generous deed is a sufficient reward. This is well. There will be no lack of little deeds of kindness as long as "it is more blessed to give than to receive." And where this is true, the little deeds of kindness may come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit that tends to this end is work well done.

Oberlin, the well known philanthropist of Steinthal, while yet a candidate for the ministry was traveling on one occasion from Strassburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but was so exhausted that he could stand up no longer. He was freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly he became conscious of some one arousing him. Before him stood a wagon driver in a blue blouse, and the wagon not far away. The driver gave him a little wine and food and the spirit of life returned. He then helped Oberlin on the wagon and brought him to the next village. The rescued man was profuse in his

thanks and offered money, which his benefactor refused.

"It is a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thoughtful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel. Please tell me the name of the good Samaritan."

"That," said Oberlin, "I can not do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight and Oberlin never saw him again.

Is it not the principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the hand that did the merciful deed—only the generous spirit that prompted it?

If you feel moved to do an unnoticed act of kindness, do not hold back because it will be unseen. Ask yourself, "What was the name of the good Samaritan?"

Shirleysburg, Pa.

Passwords

BY ARCHER WALLACE

THE scores of fraternal societies which exist in our land have passwords which enable their members to gain admittance to their meetings. Unless the password is known no admittance is granted. One of the most unfortunate misconceptions of true religion is that there are certain tests of creed which, if one knows thoroughly, may qualify him for membership. The heart of true religion is not to be found in any creedal statement. There are thousands of earnest Christians who could not, for their lives, define the great doctrines of their faith, but that they are sincere and devout Christians no one can doubt for a moment.

Rev. Dr. Jowett says in his latest book: "The secret of the Lord is not revealed to a mere debating society. The man who is merely curious is turned empty away. The seriousness, or the flippancy, of our questions will be seen in the fixed direction of our gaze."

A good many would-be disciples who came to Jesus found that entering the Kingdom was a much more difficult thing than they had supposed. But—and this is the important thing—that which kept them out of the Kingdom was not some intellectual difficulty, but always some moral difficulty. They loved other things more than Christ; they were not willing to give up all.

There is no password which one can mumble and thus gain admittance into the Kingdom of God, but there is one altogether indispensable qualification for admission. The seeker must be sincere. It is not too much to say that Christ gives his guaranty of peace to the earnest seeker. When Horace Bushnell was a student at college, for a period of several years he lost his hold on God. And then at last the light broke and flooded his soul. But the significant thing is that, during his long period of doubt and unrest, Horace Bushnell lived a blameless life. His habits were clean, and he sought God with earnest longing.

There is no trick or password which one has to learn when seeking God, but there is, always and everywhere, one qualification of the seeker—he must be out-and-out sincere.

Toronto, Canada.

Analysis of the Lord's Prayer

BY JAS. A. SELL

1. Filial address.—"Our Father."
2. Adoration.—"Hallowed be thy name."
3. Petitions.
 1. For the Divine presence.—"Thy kingdom come."
 2. For growth.—"Thy will be done."
 3. For temporal wants.—"Give us this day our daily bread."
 4. For pardon.—"Forgive us our sins."
 5. For protection.—"Lead us not into temptation."
4. Ascription.—"Thine is the kingdom and the power and the glory."

Holidaysburg, Pa.

HOME AND FAMILY

The Father's Task

I must be fit for a child to play with,
Fit for a youngster to walk away with,
Fit for his trust and fit to be
Ready to take him upon my knee
Whether I win or I lose my fight,
I must be fit for my boy at night.

I must be fit for a child to come to,
Speech there is that I must be dumb to,
I must be fit for his eyes to see,
He must find nothing of shame in me;
Whatever I make of myself, I must
Square to my boy's unfaltering trust.

I must be fit for a child to follow,
Scorning the places where loose men wallow;
Knowing how much he shall learn from me,
I must be fair as I'd have him be;
I must come home to him, day by day,
Clean as the morning I went away.

I must be fit for a child's glad greeting,
His are eyes that there is no cheating;
He must behold me in every test.
Not at my worst, but my very best;
He must be proud when my life is done.
To have men know that he is my son.

—Edgar A. Guest.

Our Fathers and Mothers of the Dickey Church

BY T. S. MOHERMAN

Home Coming Services, Sept. 2, 1923, Ashland, Ohio

To the brethren and sisters, neighbors and friends, assembled in special memorial services—greeting: It is with a feeling of great unworthiness, yet of holy joy, I am permitted to join with you in recounting some of the outstanding incidents adorning the history of the old church that has become a sacred memory to us all. Not only do these come unbidden to the threshold of memory, but the lives of our fathers and mothers who made possible what we are permitted to enjoy today. Though dead, they yet live in the community and in the church structure that still stands. They are a lively oracle, functioning up into the higher altitudes of social well-being.

I wish to call your attention to three lines of special emphasis our parents left us as a heritage. They are the home, the community, and the church. These three combine the entire life of past generations. Their services come to us as mere echoes from the silent past in the several activities of the present. Let us sit in sacred silence and listen again to the sweet lullabies that were so lovingly sung to our freeful souls when we were children.

The home—that sacred place, the dearest place on earth; perhaps two or three generations in the past, and a mere memory handed down by those who lived nearer to the original scenes than we. It speaks to us today in terms of great sacrifices, great perseverance, and great success. Around the old family hearth, lighted into a twilight by the once-familiar tallow dip, were the most sacred experiences of life, made into memories so that future generations might travel the path of true safety. The industrial spirit of those who first settled in the community you now occupy deserves special mention. They made friends with the hostile Indians. They purchased their acres with a few bits of wampum. They traded with them. They built huts and cleared the acres for domestic use. Nature yielded grudgingly to the self-sacrificing devotion of the new settlers. There were no public schools, no places of worship, excepting in the homes of the more devout; yet, out of this dearth of opportunity, there gleamed forth a new civilization. It reads with a sacredness that makes one feel he is walking on holy ground. The same spirit of industry and fine culture has continued to improve the acres and domiciles, the social and spiritual culture of the community, to the extent that there are few equals in our great commonwealth. One generation after another has been born and reared in the community you now call yours. Each in turn faithfully employed sound principles of home building, holding fast to the good of the past, and adding valuable con-

tributions for the future occupants. Today you can look with admiration upon the home life of our community. It is well housed; the children are well bred and cultured. The Christ religion is the altar of devotion. The spirit of industry furnished full measures of home satisfactions, and a bountiful surplus for the larger centers of population. Thus you see God's idea of a home has attained to a high degree of efficiency in this part of his great world garden.

In viewing the community in its social growth, we start with nature in her natural beauty. Dense forests, rippling streams, and undulating plains stretched out in every direction to welcome the pioneer. They came like the wise men from the East to see the new-born community. They visited each other's huts. They talked of things both old and new. They broke and ate the bread of good fellowship together. They thanked God and gave gifts. Thus was started the social life that has become proverbial in the growth of the years in the high standards and ideals that govern the life of the community. During all the years peace and good will have been the golden threads that have woven home to home; the home to the community, the school and the church. The spirit of helpfulness was a full measure throughout the community in clearing up the acres, in logrolling, house and barn raisings, the gathering and threshing of crops, in waiting on the sick and in the burial of the dead. They united in providing schools for the young, and churches for the worshiper. In all the years no community feuds or schisms have been known. The earlier days of social wetness have been succeeded by bone dryness. Today community groups come together without regard to church affiliation, caste lines, or previous condition of servitude, to function the finer and more stable elements of social life. So far as is known this community has never furnished any cases of capital punishment, penitentiary or jail convicts. Perhaps nothing worse than watermelon-patch visiting, and chicken-coop raiding in sugar-making time is chargeable to the lads of bygone days. Thus it is seen that peace and social good will has been a full measure of blessedness throughout the years, and is today a beacon light to blaze the way into higher altitudes of social worth.

When we speak of the church life of the community we engage ourselves in the more sacred elements of human life. It is that higher level where the supernatural and human meet to strengthen faith, brighten hope, and make tender the ministrations of love. It is where the sweet incense of pure thought and tender emotion is offered to the Eternal God. It is where the highest peaks of Christian experience are scaled and transfigurations of life are wrought.

It is a matter of interest to know that the element of church life in this community was at first an importation. Faithful men and women in the earlier days came from eastern Ohio, from Pennsylvania, Maryland, and Virginia, not only to seek a place to establish their homes, but they brought a faith and practice with them. It is the setting up of the altar of worship in this great West, as it was then known, that stirs our hearts into admiration and reverence toward those who brought to us a spiritual heritage that means so much to us of the present time. In the devout homes were the altars first kindled, and the songs of faith and redeeming love first sung. A churchhouse in this churchyard was built as early as 1854. In this edifice, though plainly built, a larger sphere of spiritual influence was made possible. A sister church by the Methodists, in the near-by Sheradden school district, joined in the spiritual uplift of this community. Those were days of great zeal and serious earnestness upon the part of all who bore the name of Jesus the Savior.

In 1877 the present church edifice was erected and dedicated to the Lord. Her latchstring of welcome has ever been extended to all who would come for the things of the Spirit. Here the Gospel has been preached, wells of living water have been sounded, and souls born into the Kingdom and dedicated to the service of the Master. Today you are resting securely upon the high levels of faith and hope, wrought for the most part by those whose voices come to us in silent whispers from the past. What a great heritage is ours!—yet it would not be justice to the present attendants at this citadel

of faith if we did not mention the commendable devotion you are rendering the Master in soul-saving, and putting under his footstool the enemies of faith. You are faithfully maintaining all the good of the past, and are adding rich contributions to pass on to future generations. This is a service that is certainly well-pleasing to the Lord. But this sketch would not be complete until each one of us passes silently out of this room to the near-by cemetery, where our heartaches were healed with an immortal hope and our tears were changed into visions of a glorious resurrection. Let us there with bowed heads say to ourselves: "Here lie the earthly remains of our fathers and mothers, the best we ever knew on earth. We will be faithful keepers of the rich heritage of faith that they handed on to us. We will be valiant in renouncing Satan, with all his pernicious ways, and we will remain faithful until death." Now may the grace of our Lord and Savior Jesus Christ; the love of God the Father; the communion of the Holy Spirit be with us all, now and forever. Amen.

Daleville, Va.

Make Beds Comfortable

BY ROYAL S. COPELAND, M. D.
United States Senator from New York

THE following article is sent us for publication in the MESSENGER as "a suggestion to those who entertain traveling preachers." The preacher who sends it has probably had some experience which made an impression on his mind, as well as on his body.

Have you made many visits around the country and been assigned to the "spare room"?

I am one of the best sleepers in the world, but many such beds have given me hours for meditation. Perhaps it was merited punishment, but, to put it mildly, it was real punishment.

You recall the old "Mikado" song, "Let the punishment fit the crime!" I suppose a doctor who has ordered many sick folks to bed, ought to be sentenced to spend at least one night a month in a spare-room bed. This experience will make him think twice before he banishes a patient to bed.

Why does it never occur to a housewife to sleep once in every bed in her house? You can get used to anything, but it is a shame to have to get used to a miserable bed. It is such a needless thing, too. It is just as easy to have a comfortable bed as a bed productive of night terrors. Sleep in all your beds and see how you like them.

Health depends on sleep which is normal in quantity and quality. The erectness of the figure, the fullness of the chest, the activity of the abdominal organs, the growth and development of the body—all these are influenced materially by posture in bed.

Do you realize that if you live out man's allotted time of threescore years and ten you will be in bed at least a quarter of a century? Why spend twenty-five or thirty years on a rack of torture, when, for a few dollars, you can get a decent set of bed-springs and a comfortable mattress?

But my appeal today is not for a comfortable bed, simply for the sake of ease and contentment. I beg you to have a good bed because health demands it.

You can not get restful sleep by reclining on a pile of corn-cobs, or on a stone heap. The top of a cord of wood does not appeal to the imagination. Worn-out and broken-down bed-springs are just as unsuited for refreshing sleep as one of these.

Look over your bed equipment. Perhaps you haven't given it a thought since you began housekeeping forty years ago. Bear in mind that invention has not lagged in this field.

Like everything else, bed-springs and mattresses show the effects of progress. The springs are made to fit the body, to support and soothe it. They waft you away to slumberland and to health-giving refreshment. As by magic they steal away your aches and pains, your worries and tribulations.

You want your children to develop symmetrical and beautiful bodies, you want their spinal columns to be straight, you want them to have dreamless and health-building sleep. You are too hospitable to permit your guests to suffer and too proud to have them leave your home to poke fun at your spare bed, and you want to be comfortable yourself.

You have failed as a housekeeper and have fallen short of your duty to family and friends, unless your beds are in keeping with your orderly house and your tempting table. For equally important to health are the beds in which the members of your family sleep.

AMONG THE CHURCHES

Calendar for Sunday, January 13

Sunday-school Lesson, The Long Sojourn in Egypt.—Gen. 47:1-12.

Christian Workers' Meeting, The Bible and Man.—Psa.

* * * *

Gains for the Kingdom

One baptism in the Canton church, Ill.

One baptism in the Flora church, Ind.

One baptism in the Springfield church, Ohio.

Three baptisms in the Germantown church, Pa.

One baptism in the Worthington church, Minn.

Five baptisms in the Twin Falls church, Idaho.

One was reclaimed in the Fairview church, Mich.

Four baptisms in the Ashland City church, Ohio.

One baptism in the First church, Kansas City, Mo.

Two baptisms at Hyndman, Pa.—Bro. J. W. Fyock, of Tyrone, Pa., evangelist.

Two were baptized and one reclaimed recently in the Grand Rapids church, Mich.

Five baptisms at Daleville, Va.—Bro. Ernest Coffman, of Harrisonburg, Va., evangelist.

Six baptisms in the Bachelor Run church, Ind.—Bro. Ira Long, of Colfax, Ind., evangelist.

Three baptisms in the Akron church, Pa.—Bro. J. W. G. Hershey, of Lititz, Pa., evangelist.

Sixteen additions to the Worden church, Wis.—Bro. R. G. Rarick, of Stanley, Wis., evangelist.

Five baptisms in the Mississinewa church, Ind.—Bro. C. A. Wright, Indianapolis, Ind., evangelist.

Three additions to the Mt. Etna church, Iowa.—Bro. Wm. Thompson, of Ottumwa, Iowa, evangelist.

Two baptisms at Fairchance mission, Uniontown, Pa.—Bro. J. E. Whitacre, the pastor, in charge.

Two baptisms in the Valley Bethel church, Va.—Bro. L. S. Yoder, of Weyers Cave, Va., evangelist.

Twenty-three confessions in the Conewago church, Pa.—Bro. Hiram Eshelman, of Mt. Joy, Pa., evangelist.

Twelve were baptized and three await the rite at Pleasant Dale, Va.—Bro. W. M. Kahle, the pastor, in charge.

Five decisions for Christ in the Fairview church, Iowa.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Two baptisms in the Circleville church, Ohio.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist; one baptism previous.

Thirteen were baptized and three restored in the Logansport church, Ind.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Thirty-one were baptized and three received on former baptism in the Mexico church, Ind.—Bro. Fred Fair, of Fostoria, Ohio, evangelist.

Twenty-seven were baptized and two await the rite in the Bradford church, Ohio.—Bro. J. Oscar Winger, of North Manchester, Ind., evangelist.

Three made the good choice in the Tippecanoe church, Ohio.—Bro. John Ebberly, of North Manchester, Ind., evangelist; one addition since the meeting.

* * * *

Our Evangelists

Bro. D. R. McFadden, of Smithville, Ohio, began Jan. 6 in the New Carlisle church, Ohio.

Bro. R. N. Leatherman, of West Alexandria, Ohio, to begin Jan. 14 in the Middle District church, Ohio.

* * * *

Personal Mention

Bro. Ervin Weaver, R. 10, Goshen, Ind., is now in position to accept an engagement for evangelistic meetings.

The Bible Institute in charge of Brethren D. H. Zigler and D. E. Miller and Sister Lydia E. Taylor, at Sebring, Fla., begins Feb. 4 and may last two weeks.

Bro. Conrad Fitz, now presiding over the Denver church, Colo., has not been in good health for some time, but we are glad to learn that his condition is somewhat improved.

Bro. H. K. Ober, of Elizabethtown, Pa., is out in the lecture field occasionally. "Life Choices" is the subject of one of his lectures which was enjoyed recently by a large audience at New Carlisle, Ohio.

Bro. J. E. Miller was called to the Waddams Grove church, Ill., on Friday of last week to conduct the funeral services for Bro. Albert Myers, whose critical illness was mentioned in our last issue.

We are sorry to hear that Bro. H. C. Early is having difficulty with his eyesight, an affliction which has troubled him more or less in times past and now seems to threaten serious interference with his work.

Bro. H. J. Lilly changes his address from Carlisle to Heber Springs, Ark.

The prayers of God's people are requested in behalf of Sister Ida Garner, wife of Eld. George Garner, of the Black Swamp congregation, Ohio. Sister Garner has had to undergo a severe surgical operation.

Sister Kathryn Ziegler, India missionary on furlough, attended the Indianapolis Convention and then came on to the Publishing House to visit her nephew, Bro. W. H. Ziegler, foreman of the mailing room, and other friends.

Bro. L. W. Shultz dropped in Wednesday morning of last week and gave the "Messenger" rooms a friendly call. He had recently been at the Young People's Conference in Northeastern Ohio and came out to Elgin to attend a meeting of the Executive Committee of the General Sunday School Board.

Bro. Jas. A. Sell, of Hollidaysburg, Pa., is one of our veterans with more things than years to his credit. "The expenses of the year were considerable" he writes, "however, all bills were paid with a small balance in the treasury. All the different departments of the church were organized for aggressive work. The officers are all efficient and the outlook is hopeful," which is just as it should be everywhere.

Bro. S. F. Sanger, of Northern California, is still quite active in the ministry, we are informed, notwithstanding his threescore and fifteen years. On Christmas day he gave an address on the history of the church, in which he said, along with other good things, that if the spirit of sacrifice and devotion which characterized the settlers at Germantown had been active in all our subsequent history, greater things might have been done. Have you any disposition to dispute the proposition?

Two other sub-committees of the General Sunday School Board, besides the Executive Committee named elsewhere, had meetings at the Publishing House last week. These were the Editing Committee and the Young People's Committee. These meetings brought to the House Bro. C. S. Ikenberry, of Daleville, Va., Sister Eva Lichty Whisler, of Milledgeville, Ill., and Bro. Shultz, mentioned above. The three meetings required the attendance of only three persons from out of town, other committee members being resident here. It is noteworthy also, as a matter of economy, that only one had to come any considerable distance.

* * * *

Special Notices

Notice to Churches of Kansas.—The quota for the Kansas Brethren Home for the first half of the year was due Jan. 1, 1924. Please send same to O. H. Feiler, 133 Cary St., McPherson, Kans.

Notice carefully what Bro. M. C. Swigart has to say in his account of the two hundredth anniversary on page 20 about having the addresses printed for general circulation. It seems to us that these addresses would make a valuable booklet and that many of our readers and others would find them helpful. Decide how many you want and write Bro. Swigart.

Germany Needs Clothing.—From Bro. Maynard Cassidy, who is pursuing his studies in Germany, and from the American Friends Service Committee our Relief Committee has learned that there is urgent need for clothing in Germany. The Friends are well organized for the distribution of this clothing and commended our people highly for the good quality of clothing furnished them last year for Russia. Communicating with them we have been informed that the greatest need for clothing in Germany is for material in the piece for hospitals and orphanages. Good second-hand clothing for children may also be used to advantage in children's homes. The Friends find clothing for adults more difficult to distribute, and that work is more in line with the various social organizations of Germany. Outside clothing, especially coats for men and women, are the garments for which there appears to be the greatest need. If our Aid Societies will take up this matter, buy the bolts of cloth and gather the second-hand clothing, wrap or sack well and prepay the freight to American Friends Service Committee, Broad and Callowhill Sts. Station, Philadelphia, Reading Railway, Pa., their gifts will be cared for, sorted and repacked and shipped to Germany. Be sure and prepay the freight to Philadelphia. Quick action on your part will help to relieve suffering. Mark your bundles "Brethren" and the church will be credited for the same.

J. E. Miller, Sec. Relief Committee.

* * * *

Miscellaneous Items

The Whitestone congregation, Wash., is preparing to build a new churchhouse.

Calvary church is the new name of what was formerly known as the Armourdale Mission of Kansas City, Kans.

New and better churchhouses seem to be the order of the day, the Santa Ana church, Calif., being the latest to fall in line, so far as reported to us.

The Sunfield church, Mich., is making plans to remodel its house of worship the coming summer. We know of others that could be remodeled to good advantage.

Here is an idea worth taking note of. It is a new item of business for a local church council: "We decided to send greetings from the church to our children who are away at school." Isn't that fine?

The Salem church, Iowa, has a half hour program of special music, etc., before the Sunday evening preaching service, at which the pastor gives the people a gospel sermon. It sounds like a healthy combination and they say the people like it.

The Leamersville church, Pa., is said to have "a live young people's department of Christian Workers, also an interesting junior department which meets at an early hour on Sunday evening." A situation of that kind promises well for the future.

The Wenatchee Valley church, Wash., where Bro. Ira E. Lapp has lately entered on a new pastorate, is said to be "a scene of activity." At least the building site is. "Men and teams have been busy excavating for the first two units of the basement."

Did you ever hear of anything like this—a surprise on the janitor who had served the church faithfully for twenty years free of charge? A good janitor is a mighty important factor in a congregation and deserves more recognition than he usually gets.

At one love feast held on Christmas evening in commemoration of the first love feast in America the pastor "gave a very interesting talk on the history and growth of the church followed by the examination service"—surely a very fitting thing to do and suggestive of ways of adding to the profit of such occasions.

"Some even sacrificed Christmas things so they could give," says one correspondent, referring to the one dollar per member Sunday-school campaign for missions. But wait. It was the children that did it. You would hardly expect grown-up folks to do anything like that, would you? Actually sacrifice something? Did you ever try it? Do you know anything about the peculiar feeling it gives you?

We hear of one church to which new converts have been added lately giving a reception to them in which an evening of social fellowship was enjoyed by all. Some of the new members gave talks in which they told why they had united with the church. It seems to us an occasion of that kind could be productive of much good by strengthening the bond of brotherly love.

The Fairview church, Iowa, is proposing to build a new house of worship and has made plans for raising the necessary funds. Here is a significant statement in our correspondent's report: "We have a number of members with a vision of service who are willing to sacrifice for the good of the cause." That tells the story and it will tell the same kind of a story anywhere.

Our folks who attended the Indianapolis Student Volunteer Convention are especially enthusiastic about the anti-war sentiment which was in evidence there. This was the dominant issue, they say, and the convention almost resolved itself into a great peace meeting. And the number who stood out for the strict non-resistant position was surprisingly large. War is a relic of a barbarous age and is doomed to pass away. It will go sooner if you help.

A certain congregation wanted a pastor. The committee appointed to look into the matter found that an indebtedness of over five hundred dollars was a hindrance to united effort. The church might have decided that the proposal was not possible, but instead of that a campaign was organized and, with the help of the Sisters' Aid Society, carried to a successful issue. Now the members there are going after the pastor. One way to handle obstacles is just to go to work and remove them.

The First Annual Report of the Board of Religious Education of the "Bridgewater Region" is on our desk. It is full of interesting facts and figures. The following quotations from it will throw light on this important development in our church work: "The District Sunday School Secretaries of the five Districts comprising this region and two additional members elected respectively by the Board of Religious Education of the Second District of Virginia and the Sunday School Board of the Northern District of Virginia constitute the Regional Board of Religious Education. During the year the Regional Board centered its effort upon the promotion of Vacation Schools and Training Schools."

Through its Secretary-Treasurer, Mrs. Levi Minnich, of Greenville, Ohio, the general organization of Sisters' Aid Societies is sending out a "Message to the Aid Societies for 1924." It reviews briefly some of the accomplishments of the societies, making special reference to the projects just now in process of completion. It speaks also of "A New Task for our Sisters' Aid Societies," which makes us wonder what the sisters will be taking up next. It is requested that "this letter be read in each local Aid Society Meeting," a point which local and District secretaries will need to think about, if this is regarded as it should be. The Mission Board will certainly appreciate this paragraph: "We trust that the finances of the societies will be in such a condition, after paying their quota for the Industrial School, that they can also contribute some to the Emergency Fund of our General Mission Board."

AROUND THE WORLD

Prohibition Posters for Every College

Every college and university of the country is invited to participate in the prohibition campaign which is to continue for twenty weeks and consists of two striking posters for each week. These posters are to be exhibited on the bulletin boards giving information on subjects such as these: athletics and booze, why America went dry, light wine and beer. We trust that each of our colleges will participate in this movement.

January 13

Jan. 13 has been set as Law and Order Day in which to emphasize the benefits of prohibition. It is fitting that on this anniversary, three years after national prohibition has come in, we review and emphasize the gains we have experienced. Especially is it fitting because of the wet minority that is loudly proclaiming the failure of prohibition and is doing all within its power to thwart enforcement and on every hand encourage the violation of the law.

Limiting Personal Liberty

The League of Nations Council is planning strong measures against the opium traffic. Two conferences have been called to meet in Geneva in November next. The purpose of these conferences is to limit the output and manufacture of opium to medical and scientific purposes, thus doing away with the illegal and deadly drug traffic so prevalent at present. Had China been helped years ago when she tried to quell the opium traffic the world would be better off today.

Thanks to Prohibition

When so many papers are being subsidized by the wet element and so much false propaganda is being spread broadcast it is refreshing to read the following statement of Roger W. Babson, statistician, who knows business as few men know it: "The great improvement in business which followed the war was very largely the result of the influence of prohibition and the salvage of our former waste of two billion dollars or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward."

What Is Your Death Rate?

We are told that a million and a half of lives were saved in 1922 of people who ordinarily would have died in our country had the death rate of 1890 prevailed. Statistics show that the following five States have a death rate of less than ten per thousand: Idaho, Montana, Wyoming, Nebraska and Minnesota. The following States have a death rate of more than fourteen in every thousand: California, New Hampshire, Maine and Vermont. Of sixty-seven cities in which records were kept, the lowest death rate was found in Akron, Seattle, Fort Worth and Milwaukee, each of these losing less than ten in one thousand. The highest death rate was found in the following cities in each of which sixteen or more out of every thousand perished: Denver, Fall River, Nashville, New Orleans and Memphis. In Chicago the death rate for every thousand was 11.2; in New York 12; in Philadelphia 13.2; and in San Francisco 14.1. Among the reasons assigned for longevity in cities where the death rate was low may be mentioned fresh air, pure milk, good water, wholesome food, no slums and a board of health that took for its slogan, "Prevention rather than cure."

One Reason for the High Cost of Living

Recently the Bureau of Markets in New York City made a survey to determine some of the reasons for the high cost of living. Setting to work one hundred twenty-five market inspectors it was found that the retailers were making from thirty to fifty per cent profit on bread. Hartford, Conn., has a population of 138,000 and in that city there are one thousand food dealers; its food-dealer population is five thousand. This means that every twenty-eight people in Hartford support one member of the family of a food dealer, not counting his employees. The report further calls attention to the fact that we have about 3,793,000 food dealers who are engaged in selling food-stuffs of every kind produced by the 6,500,000 farm families in America. According to these figures we have one family supported by selling the food which is produced by every two farm families in the United States. It has been discovered that where the average farm price for potatoes is fifty-six cents a bushel, the ultimate consumer pays an average of two dollars a bushel for these same potatoes. On the whole for every dollar paid the producer of food-stuffs, the ultimate consumer pays two dollars. This suggests that coöperative marketing may help diminish both the number of those engaged in and the expense inherent in our present expensive method of distribution.

Student Volunteers Oppose War

At the Indianapolis Student Volunteer Convention the question of the best method of preventing war was under discussion. Every phase of the question was heard. The proposition that finally carried favored a League of Nations and a World Court of International Justice as the best means of preventing war. This proposition, however, carried with it a resolution that war would be resorted to in case an unavoidable dispute should be referred to the World Court and not properly adjusted. A marked feature of the voting was that the secretaries and other officials who sat on the platform, by an overwhelming majority voted against war under any conditions.

A New Point in Law

Recently a case of murder in Chicago proved how justice may miscarry. The prosecution easily proved that the defendant had killed a man in a jealous rage. There was no circumstantial evidence in the case. The crime was proved beyond any doubt. The prisoner, however, was freed because the lawyers of the defendant demanded that the prosecution prove the victim had ever lived. Only three witnesses of the crime knew the man who had been murdered, and these three were the murderer who was not obliged to testify; his wife, whom the law would not allow to testify, and a brother of the murdered man who in some mysterious way had disappeared. The prosecution proved that the man had been shot and killed by the defendant, but the State could not present any witness that the man had ever lived. Such a travesty on justice shows how hard it is to commit "legal" crime.

A Five-Hundred-Year-Old Roof

Westminster Hall, 69 feet wide by 240 feet in length, was built a few years after the Norman conquest, and its present walls are those which the Norman builders erected. The original roof, completed in 1099, was supported, it is believed, by the side walls and by two intermediate lines of timber posts. This roof fell into decay, and King Richard II, in 1397, decided upon the erection of a new roof. Whether it was by the king's order or not, the master carpenter set about the daring task of roofing this great hall in one clear span from wall to wall, in timber. No timber roof of such a span had been attempted before, nor was any such attempted in the centuries of medieval roof construction that followed. Furthermore, because of the enormous size of the original timbers, it is certain that the Westminster Hall roof could not be duplicated in oak today. The carpenter did his work well, for after enduring the storm and stress of over five centuries, the vast oaken fabric is standing today just as he planned and built it, though it has recently been reinforced by steel framing concealed in the original timber work.

Two Million Children's Calloused Hands

Americans blush with shame when they are classed with India, China and Japan in exploiting their ungrown children to carry on their boasted industrialism. The undeveloped bodies, delicate muscles and forming minds of over a million boys and girls are thrust into the clutches of materialism in order to feed, clothe and keep warm other millions of grown-ups, who ride in automobiles and live in costly homes. By child labor is not meant the hours spent in doing chores and helping in the light tasks of home and farm, but rather, gainful occupations through long and regular hours, robbing the child of normal development in mind and body. Is there any wonder that the women of this nation are stirring things at the national capital in order that the United States may save this lost million of American children? They are anxious to see this country come out of the class of the so-called "heathen nations," and line up with the Christian peoples of the Old and New World in caring for child life. Twelve of the western civilized countries have a national minimum standard of fourteen years as a basis for child labor, whereas the United States has no national standard concerning the employment of children. Nine States have no laws prohibiting all children under fourteen from working in both factories and stores, but no section of the land is free from this crime against childhood. The Pacific and North-west States have the least of it, but in many States of the South it would appear that child labor has been substituted for slave labor. In Alabama, Mississippi, South Carolina and Georgia, one out of every four children under sixteen years of age is a laborer. In Old New England, Rhode Island is the worst offender, employing one out of every eight of her future citizens, and Connecticut and Massachusetts, one out of every twelve, the latter State having 33,723 children at work, fewer than a thousand of whom are on her farms.

The Aliens in Our Midst

According to a survey recently completed New York City has a population of 2,000,000 foreign-born, 2,300,000 native-born of foreign-born parents, and 1,500,000 native-born of native parents. Of the foreign-born residents of the United States, seventy-five and five-tenths per cent live in cities with a population of more than twenty-five hundred. In Chicago the foreign-born population is twenty-nine and eight-tenths per cent; in Boston it is thirty-one

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Making the Most of Our Spiritual Gifts

2 Timothy 1: 6

For Week Beginning January 20

Our Spiritual Gifts Are Blessings Conveyed to Us by Others.—The text most likely has reference to Timothy's appointment to the position of minister. Back of that the apostle recognized a natural aptness, the effective training of a pious mother, and all the religious instruction which the promising youth had received. All these things gave him a foundation for "unfeigned faith," a state of mind and an attitude of heart which fitted him for the Gospel ministry. With it (see verse 7) went a spirit of power, love, and discipline.

We may say that our spiritual gifts include everything which gives us spiritual character and enables us to do spiritual work. None are wholly lacking in spiritual qualities. They are given to all by the creative hand of God. Then follow all the holy influences of home, church, school, associations, to cultivate the capacity of what God has already given us. The Christian consciousness is itself a spiritual gift. It is not gained by us alone, but is the gift of God through all the influences which give us the revelation of Christ. We may not ignore the part of the Bible and Holy Spirit.

We Are Responsible for the Cultivation of Our Spiritual Gifts.—God never gave a useless gift. It is possible for men to misuse or neglect the finest thing ever made. There is no greater tragedy than that God-given powers should be wasted. Timothy was exhorted to "stir into a flame" his gift for the ministry. A reminder now and then was a good thing for so consecrated a Christian. It ought not be amiss for any of us to be frequently reminded that embers of good intentions and resolutions will die unless fanned into activity. We owe it to ourselves to become all we can be by building spiritual graces into our characters. We are accountable to God for what he has placed in our hands. All our good family connections and special opportunities for development will avail us naught unless we pay heed to the necessity for looking after our own hearts.

Our Spiritual Gifts Are Made Most of in Service to Humanity.—We serve God by placing heavenly treasure in earthly deposits. (See Matthew 19:21.) We save our best selves by losing them in the interests of others. Our spiritual graces grow by giving out spiritual influence. There is no recompense of reward greater than the glow of inner joy which comes from having made a real investment in behalf of another. It was the purpose of Timothy's ordination that he should preach the Word and lead others in the truth. Every Christian will find the real meaning of his Christianity when he puts it to the test of meeting the soul needs of his fellow-men.

Must we be ordained ministers to exercise spiritual gifts?

Suggestions for Meditation

From whom have I received my spiritual gifts? Who has ever received any benefit from the gifts I have?

Does God value some spiritual gifts more highly than others?

Would I be willing to render an account to God now for my use of the spiritual gifts he has given me?

A Prayer

Father of Love! Thou hast lavishly bestowed spiritual gifts upon our lives. We thank thee for the hearts to receive them, the minds to think upon them, and the powers to exercise them. Save us from limiting our vision, our capacity, and our usefulness by any wilful attitude. Remind us constantly of our responsibility toward ourselves, toward thee, and toward our brothers. Grant us the ability to pray, and live, and serve, as Jesus did. For his sake. Amen.

J. H. H.

and nine-tenths per cent and in Cleveland thirty and one-tenth per cent. We have a foreign-born population of 14,000,000 of whom at least 3,000,000 can not speak the English language and another 3,000,000 can not read it. In his first message to Congress, President Coolidge spoke these sensible words concerning aliens coming to America: "American institutions rest solely on good citizenship. They were created by people who had a background of self-government. New arrivals should be limited to our capacity to absorb them into the ranks of good citizenship. America must be kept American. For this purpose, it is necessary to continue a policy of restricted immigration. . . . I am convinced that our present economic and social conditions warrant a limitation of those to be admitted. We should find additional safety in a law requiring the immediate registration of all aliens. Those who do not want to be partakers of the American spirit ought not to settle in America."

The Vision and the Task

(Continued from Page 19)

will that we bear the message of his love into as many corners of the world as time will permit us to reach.

But have we properly conceived our task? Are we sure that we know what it means to make of a poor, ignorant worshiper of Buddha a disciple of Christ? Do we know how to teach him to "observe all things whatsoever I have commanded you"? In short, do you and I measure up to the task which it is our privilege, as Christians, to perform?

Turn with me, if you will, to the life of Paul—that great pioneer missionary. No one can deny that he was a man of vision. By a vision Christ was revealed to him, and he opened his spiritual eyes to the fact that he had been mistaken in his task. But follow him for a few days after this vision. Acts 9:11 tells us that he was praying. Surely we have a right to expect great things from a man who, having received a vision, falls upon his knees before God.

When Ananias hesitated to bear the heavenly message and the divinely-bestowed gift of sight to Saul, the Lord said to him: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." And Paul did, indeed, suffer many things for his name's sake.

The following paragraph gives the spiritual standard which our own Mission Board sets up for its applicants:

"A genuine religious experience, self-sacrificing devotion, strong faith in Christ, a love for the souls of men; a strong conviction of the call of Christ, to seek their salvation and establish his Kingdom among non-Christian peoples; familiarity with and love for the Word of God, habits of prayer, experience in soul-saving—all these are qualifications which undergird the very success of the true missionary."

Is not this a big challenge? Truly, it makes the seemingly little things appear great. If we are real Volunteers, it will cause us to wonder: "Am I big enough to do it? Would it be better not to attempt so much?"

Too many are willing to make the big sacrifice and offer their lives to be used in a foreign field, who are not willing to turn themselves about, look self squarely in the face and ask the vital question: "Is my particular type of Christianity worth taking to my neighbor?"

The missionary must be the living expression of the Christ he teaches. It is impossible for us to teach others to "observe all things whatsoever I have commanded you" until we can first do them ourselves. People read their Bibles in your life and more accurately than on the printed page. They scrutinize how we "observe all things."

Before attempting to carry the Gospel of eternal life to the sin-darkened world, we ourselves must become firmly rooted and grounded in the faith. By far the greatest percentage of failures among foreign missionaries is due to a lack of stability in believing the fundamental doctrines of our religion. It is absolutely necessary that we believe and know *why* we believe. It is not sufficient to proclaim to the world that Jesus Christ promises us a happy life after death. We must know the Book so well that any arguments, given by followers of another faith, can be met by us, not only to our own satisfaction, but in a manner conclusively convincing to the unbeliever.

In Rome there is a beautiful building, which is called the "Palace of Justice." In that building there is a room which thousands of people visit every year. The walls and ceiling of this room are one immense painting, which is the whole beauty of the room. As the visitor steps inside the door, his eyes expectantly turn toward this picture, only to be disappointed. All seems to be confusion. The colors do not blend; the figures are out of proportion; and the traveler wonders why he has been so deceived by reports of this wonderful room. The guide leads him into a certain spot and he again looks up. Ah! what a wonderful painting! All is harmony which was once confusion. He sees a most marvelous blending of colors and a matchless symmetry throughout the whole production. What is the secret? It is this: He is standing where the artist

stood when he got the perspective of his painting.

So we must stand where Paul stood when he said out of the fulness of his Christian experience, "For I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day."

Weak and helpless as we are, we may realize our high aims if we "know him" and prove his promises. The Father who commissioned us has promised to release us from the bondage of sin. We may conquer ourselves completely, if we will, but we must go to him and demand the fulfillment of that precious promise.

Perhaps all of us have said in our hearts that by exerting great will-power it is possible for us to overcome our faults. But will-power is not enough. The will takes us only to the place where we say to God: "I will have thee cleanse my life of the things which hinder the work of the Kingdom." It is a simple case of "Let go!" and "Let God!"

Take your Bibles and turn to the tenth chapter of the Gospel according to Matthew. There you will see a most beautiful picture, painted by the Master as he sent his first disciples into the vineyard. He had already given them the vision: "The harvest indeed is plenteous but the laborers are few." His next step is to outline the work he wants them to do, not forgetting to point out the dangers and hardships which they must surely meet. But with each hardship comes a promise: "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." "And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved."

But the vision of the harvest and the task of taking up the cross of Christ and following after him, were not given to the twelve alone. The challenge still holds today. We, too, are called to become commission manifestors. Clear as is the vision, and great as is the task, we, too, have the promise in its fullest measure: "And lo, I am with you always, even unto the end of the world."

Girard, Ill.

The Voices That Carried Back

BY VERA A. COONEY

LIFTING my eyes to the mountain, I saw a path that wound around and around, yet always up. Flowers bloomed along this path and everywhere was God's wonderful pure air filled with the song of birds. Not always were the travelers aware of these wonders of nature, as they were very much concerned with the difficult places of their journey.

In some places this path was very steep. Jagged rocks cut their feet and if they slipped they might go over a precipice to the depths below. Wolves and mountain lions prowled through the undergrowth and serpents glided here and there, while, at times, clouds hid the sun. But the singing of the birds and the perfume of the flowers were always present, and a stream of clear, cool, sparkling water came hurrying down this mountain, from which these weary travelers might quench their thirst as they rested a moment on its banks.

Just starting up this path were many small travelers—just little children—while on up were young people, and farther on those reaching the prime of life. Near the top were many white-haired pilgrims—some leaning hard on their staffs, others walking steadily with their eyes fixed on the crest. And as they walked, they talked and their voices carried back. Many of them talked of the thorns and briers and the jagged rocks along their path, and of the fierce wolves and lions that beset their way, and the serpents hidden in the grass. There seemed to be doubts in their minds that those coming on could make the journey.

They forgot the listening ears of those farther down the mountain-side, and as their voices reached them, fear clutched at the heart of the younger pilgrims and they thought: "Where, oh, where, is their guide and companion? Did he not go with them? Is it such a weary journey?" Oh, perhaps, they could never make

it, but, listening, they hear the voices of some sainted pilgrims and the message come back to them.

They hear of the One who walks beside them, who went with them all the way, who helped to bear their burdens and guarded them from the prowling beasts and who crushed the serpent's head. Then their hearts take courage and they resolve to be true, for with such a Guide and Companion this journey can be safely made.

Many times, as the voices carry back, they hear talk of the new home to which all these are journeying. Some are so happy that they can almost get a glimpse of this glory-land; and as those down the mountain side listen, their hearts are cheered and encouraged. Yet sometimes the younger ones long to hear more about that path just ahead; to be assured of the love and strength of their Guide; to know he will not let them slip if they walk close beside him, for they think of the years of travel ahead of them, before they too, with whitening hair, and well-spent bodies will be as far on their journey. Then let us

Call Back

If you have gone a little way ahead of me, call back—'Twill cheer my heart and help my feet along the stony track.

And if perchance faith's light is dim, because the oil is low, Your call will guide my lagging course, as wearily I go.

Call back, and tell me that he went with you into the storm;

Call back and say he kept you when the forest's roots were torn;

That when the heavens thundered and the earthquake shook the hill

He bore you up and held you where the very air was still.

Oh, friend, call back and tell me, for I can not see your face;

They say it glows with triumph, and your feet bound in the race;

But there are mists between us, and my spirit eyes are dim,

And I can not see the glory, though I long for word of him.

But if you'll say he heard you when your prayer was but a cry,

And if you'll say he saw you through the night's sin-darkened sky,

If you have gone a little way ahead, oh, friend, call back—'Twill cheer my heart and help my feet along the stony track.

—Author Unknown.

Glendora, Calif.

A Paradox

BY A. V. SAGER

It was along towards the latter part of the Civil War, when two men were riding horseback along the ridge road in the Valley of Virginia. The one was an elderly man with streaks of gray running through his hair, dressed in civilian clothes. The young man wore the regulation uniform of a Confederate cavalryman. He was well armed with two holsters of revolvers of heavy caliber hanging to his belt, in addition to a saber. Both had clean-cut features, kindly eyes and an expression of more than ordinary intelligence. Of large physique, bone, sinew and muscle, they were fine types of manhood. From their resemblance one would have thought them to be father and son, but no, they were uncle and nephew. If their physical appearance was about the same, their habit of thought, their spiritual texture was as different as night and day, as we shall see.

For the moment of which we speak, the road ran in a hollow or depression, but shortly it turned abruptly to the right, up a steep incline of perhaps one hundred feet. At the top of this plateau, or ridge, could be seen the most beautiful panorama of hills and valleys, farm-houses and the distant mountains.

The elderly man being of a reflective mind and a lover of nature was deeply impressed with this scene, as he had been hundreds of times before. The hard knocks and experiences of life had mellowed his soul. He could fully appreciate the forces that were at work around him. Nearly all of them of mystery, but all for the good of mankind. He could not understand why man, the highest type of intelligence, should be so callous, so indifferent to these riches that God has placed in his hand. How could man be so brutal as to try to maim and kill his own kind? He glanced at his

companion; who seemed to be perfectly oblivious of the beauties around him. He addressed him: "Dan, did you ever kill a man?"

"Uncle John, I don't know. I certainly tried hard enough."

"Dan, how would you feel if you knew you had killed a man?"

"Uncle John, I would feel that I had done my duty by trying to protect my State and my home—that I was fighting for a principle."

"Dan, it is perfectly absurd. Would your opponent risk his life unless he thought he also was fighting for his home and principle? Here you are flying at each other's throats because you are looking at principle. Ridiculous, Dan! How can we ever be forgiven for this deplorable condition? Allow me to draw a picture, Dan. Up north there is a young wife, sitting by the lamp-light, with six children playing at her feet. Suddenly the oldest boy asks: 'Mama, where is papa?' The young mother suppresses a sob. Tears come into her eyes, but, no, she must not show her grief before these children. She must give them courage and hope. At the same moment that husband and father is lying under the sod—maybe a victim of the bullet from your gun or your saber. You have deprived these innocent little children of a dear father, the mother of a loving husband, and all for the madness and folly of one human against another. And this is only one in ten thousand, both North and South."

He pitied this fine young man. He had a deep sorrow in his heart for all men like that. He knew that personally he was not so much to blame—that he was a victim of circumstances, as we all are, more or less. Then he said: "Yes, Dan, if you live through it all you will come back and tell it over and over again, about the brave deed that you and your companions did. You will not tell about the horrors of war, but about its glories. You will tell about the battlefields strewn with the dead and dying, and wounded, not with a deep sense of mortification and disgust, that the madness and stupidity of the human race should make such a thing possible, but rather exultingly as something only to be remembered with satisfaction."

"Histories will be written about the great conflict. Your children and their children will read and be taught, and their minds poisoned by this fallacious idea of patriotism. Their souls will be inoculated by this virus that has been handed down for thousands of years. Dan, we must get this poison out of our souls. Look how quiet and peaceful nature is! Bountiful in all its glories for you and me to enjoy, if we will. But in yon house by the brook is sorrow. The son is under the sod. The father has not been accounted for—all because man will not profit by the bitter experience of the past. God created man for a wise purpose. No, every man knows, if he is sane, that God never intended that people should tear at each other's throats like wild beasts. There are only two ways—up or down. If it is down, then the race is doomed. If it is up, then he shall have fulfilled the purpose intended by his Creator, and enjoy to the full all the bountiful blessings of life."

It is now about sixty years since the incidents of the above narrative. With God sixty years are only as one tick of the clock. With man it is a good long lifetime. It is estimated that if a man has not made some progress in that time, in spiritual, moral and mental growth, his chances are about as ninety to ten. Take a look at it; reflect for a moment! The last war was the worst of all. There were instruments and means used to destroy human life that never were dreamed of. Even now the ingenuity of man is devising still more murderous appliances along the same line. And, what is worst of all, it not only is approved but applauded by the public.

Fairfax, Va.

CORRESPONDENCE

DIARY LEAVES

Timberville, Va., Dec. 12

When we came here from Brock's Gap it was too late for the "white sale," but not too late for the fellowship

which connects with such an occasion. The supper in the evening, before and after the missionary meeting, together with the results of the white sale, resulted in something like \$125 for the sisters.

The church, with its pastor, Bro. John C. Glick, and with its banker, recently elected county treasurer, Bro. J. A. Garber, is in a flourishing condition. Timberville is said to have more business than any town of its size for many miles around. An afternoon meeting gave the opportunity to discuss the development of the spiritual life, and to express my feeling that the congregation can put on a program so worth-while as to be a challenge to all the others. Come along, Bro. Garber," set the pace, issue the challenge, at the beginning of the New Year set up a worth-while goal, and then watch grace abounding as the many follow in the tracks you make.

Flat Rock, Friday, Dec. 14

On Wednesday night, when we were thinking of retiring, the brethren came, saying that Sister Rodafer was calling to be anointed. So we went, and Bro. Glick and myself anointed her. She was very grateful, and found immediate relief from heart trouble.

On Thursday morning we two called on Sister Mary Shickel, at the home where she is caring for her father, for the purpose of anointing her. Her voice had failed her, and she had not spoken above a whisper for five weeks. We anointed for healing, and after the prayer Sister Mary began talking to us in a whisper; then it became louder and her face beamed with joy as she found herself speaking to us in her former natural tone of voice. She said: "Notice, my voice is returning to me. Oh, I knew it would!" To all of us it was a period of rejoicing together. In our prayers we remembered Elsie, too—Elsie, in the India mission field.

Bro. J. Carson Miller, in whose home I am, was a student at Mount Morris College before I arrived. He is five years older than myself, and that accounts for it. He recounts how the then president of the college used to stand at the chapel door and shake hands with the students, nearly all of them, every morning after prayers as they went out. The days of long ago are ever full of interest.

Together we worked on a report for the committee, of which we are members, the Committee on Giving and Receiving Letters of Membership. We thought we made good progress on it. What the other three members of the committee will think remains to be seen. It is easier to work when two are together than when the group is larger. This gives us something tangible to begin with, at least.

Cedar Grove, Saturday, Dec. 15

The house of worship had better be called Plain Hill now than Cedar Grove, for a year or so ago all the cedars were cut down. But the brethren say they will grow up again, in time.

In the home of Bro. John H. Garber the local Sunday-school committee met this morning, and this afternoon the ministerial board. I was glad to be present at these meetings. The Brethren seem to enjoy taking hold, but it will require a good deal of firing up, if we ever reach the limit of our ability, to say nothing of the ever-beckoning opportunities at our doors. The old grandfather clock stands in the hallway. They tell me it was 150 years old, when, during the Civil War, they bought it for six pounds of butter.

Edinburg, Sunday, Dec. 16

Bro. Garber was bringing me down the valley pike, a splendid addition to the splendid valley, when we stopped in Mount Jackson. There Bro. J. Wm. Harpine turned up; they transferred me, and we were soon on our way to the pleasant home of the latter. The meeting last night was not large, but there was a good interest. This morning, too, an interesting session was held, several persons coming out from town. Bro. Harpine is a farmer-minister, whose dairy stands among the best. He delivers milk to Mt. Jackson every day in the week, early. They brought back memories of my early active life near Greencastle, Pa., when they called me at 5:30 this morning for breakfast.

In the afternoon we got an extra meeting in, by coming to Wakeman's Grove. Then tonight I was taken to the home of Bro. C. H. Wakeman, both before and after the meeting at the Columbia Furnace congregation. It was interesting here to find in Bro. Wakeman's possession an old Nürnberg Bible, built, I might say by the size of it, in 1765, at Nürnberg, Germany.

Winchester, Va., Dec. 18

Yesterday, at the Valley Pike congregation, it was a joy to be at the high school in the morning for the opening services, which were somewhat extended for the occasion. The Fravels and Cochenours and other good folks here create an atmosphere that is at once apparent to a visitor. To my surprise and appreciation, here they have a large missionary map of the world, hanging right up in the front in the church, just where it ought to be. I complimented them, for this was exceptional, and is

sure to help create vision on the part of those who worship there.

We came to Winchester, for folks said we would find Bro. Dettra there, rather than at his home in the country. And here, in the city hall, behind a glass inset on which was painted "City Manager," we found him. This was one on me. I was looking for a good faithful Dunker preacher brother, but here I was introduced to the city manager for Winchester. He had all the other qualifications, and this, too. Falling at once into conversation concerning the welfare of the church, I was soon impressed with the fact that he is a man of big business, but one who puts his church first, always before his business. Imagine my delight, when, riding along the valley pike, sitting behind the steering wheel, Bro. Dettra told me he had been driving a car for nineteen years, and had his first time to drive it on Sunday, except in the interests of the church. And when a big firm asked him to come into their employ, offering \$7,500 as a temptation, he said, "Men, money is not the biggest thing in the world. Before money come my church and my family. No, thank you. Can't do it." I thank the Lord for men of that stamp. Sure, there are many others here and there, but they are the kind one likes to talk about in the table conversation, to set ideals of the very best before the children. At the Salem congregation, tonight, of course, I felt free to give my best, for they knew what the best is already.

Altoona, Pa., Thursday, Dec. 20

From Winchester, Va., I went to Hagerstown, Md., where, according to previous arrangement, Wednesday night was given to a missionary meeting. The folks are planning to use "The First-Work of the Church, MIS-SIONS," as a study book soon. I spent the after part of the night and forenoon of today in Waynesboro, calling on the Mitchells and the Moores and Ollers and Sollenbergers, and then caught the train from Hagerstown to this place, where I have come to meet Sister Ida Him-melsbaugh. She dwells with her sister here in Altoona, and it was a mutual joy to see each other. Sister Him-melsbaugh has been a personal friend on many occasions in our home at Ankleshwer, India. Her foot is giving her much pain, and we can but trust the Lord for the best. We talked of Emmerts and Rosses and Pittengers and Arnolds and others, as well as the work and the workers now on the mission fields.

Mt. Morris, Ill., Dec. 22

I just missed the through train at Altoona Thursday night, and so took the next one, a day coach, going by way of Columbus. Thus I had a long trip, but reached Chicago, went to Bethany, and finally with "Our Bob" reached Elgin before bedtime. Then this forenoon I spent in the offices of the Mission Board, and round about the building, came to Aurora, and reached home by ten o'clock tonight. It always feels good to get back home for it is at some sacrifice I go from church to church, telling the story. However, the folks tell me I can make no larger contribution for the mission work at the present moment, and I always want to do my best while I live.

I have certainly enjoyed the fellowship of the Brethren in Virginia. And I believe for them that their part of the evangelization of the world will so challenge them that few will fail the test. The college is the center of life. Half the students of the college come from within a radius of twenty-five miles from the college as a center. Within a radius of thirty miles are nineteen congregations of the Brethren, with approximately 5,500 members. Six of these have full-time pastors, who have prepared themselves in Bridgewater College. I feel the outlook for the college is bright, so also the outlook for the church. Influence of the Brethren is great in the Valley. May that influence extend farther and farther, even to the ends of the earth.

Wilbur B. Stover.

WELLS BY THE WAYSIDE

Chico, Calif., Nov. 29 to Dec. 5

The trip from Sunnyside, Wash., via Wallula and Portland, to Chico, Calif., took two nights and a day and a half. According to previous arrangements, Eld. J. W. Barnett, pastor of the Portland church, met us at the depot at Portland, between trains, and we had quite a pleasant visit together. At one time we had thought of stopping off there for a few days, but as the weather was rainy, and the opportunities for sight-seeing discouraging, we decided to go on. We traveled on the renowned "Shasta Route," but it happened that the most interesting part of the trip was made during the night, and so we missed seeing Mounts Shasta and Whitney and Shasta Springs, for which we were sorry. As we were passing through Albany, Grants Pass and Ashland we thought of the Brethren, and would have desired to stop, but time did not permit.

After this tiresome journey it felt good to be welcomed into the home of our cousins, George and Maud Gnagey Swisselm, in Chico, just in time to sit down to a roast duck Thanksgiving dinner, to which we did justice. Our

(Continued on Page 30)

52'cm.—Our Sunday evening services are progressing nicely. We have a program of special music, Scripture verses, etc., one half

WELLS BY THE WAYSIDE

(Continued from Page 27)

joy in meeting each other was mutual, as it was more than fifteen years since I had seen Cousin Maud, a young girl, at Waterloo, Iowa. We had noticed in the "Messenger" that the Chico church was going to hold its love feast on Thanksgiving evening, so we early found our way there. We met with a very hearty welcome, and it was not long until we were acquainted. Eld. J. J. Reppert was the only other visiting minister, so we divided the work of the evening between us. Bro. J. C. Wright is the pastor and elder. Forty-three members communed, part of them being visitors. The meeting was a spiritual one. We also attended all the services with them on the following Sunday, and spoke morning and evening to attentive audiences. This church has passed through some trying times, but hopes for a brighter future.

The brethren were very kind in inviting us into their homes, and showing us points of interest. One object of great interest here is Sir Joseph Hooker Oak, said to be the largest oak in the world, and supposed to be one thousand years old. This wonder measures 101 feet in height. Eight feet above the ground it is nine feet in diameter and twenty-eight and one-sixth feet in circumference. The spread of north and south branches is 147 feet, and the circumference of outside branches is 446 feet. The lineal measurement of the largest south branch is 105 feet. Allowing two feet to each person, 7,885 persons can stand under the branches of the tree. Several of the lowest limbs are supported by concrete piers. This oak stands in Bidwell Park, and is carefully protected. As it is annually inspected it bids fair to live centuries more.

Another wonder is seen at Richardson Springs, a summer resort, where one is invited to drink of five different kinds of water from that number of springs. These are claimed to possess medicinal qualities, though far from being palatable. We were also taken to see a gold dredger at work, and were allowed all over and through it, but were not given any gold. A number of these giant machines are at work day and night, every day in the year, at different places in the State, and hundreds of acres of land, to a great depth, are fed through them and the gold extracted. We were told that the machine we saw was capable of removing 100,000 cubic yards of ground a month, but that it was among the smallest. We were interested to see trees loaded with oranges, grape fruit, olives, persimmons, and black walnuts, while the figs, grapes, and almonds were about past. The beautiful palms were to be seen everywhere.

San Francisco, Calif., Dec. 5 to 8

A pleasant ride of about seven hours brought us to San Francisco. Though the train was late, we were so glad to be met by Cousins William H. and Lillian K. Boger, and autoed to their home, at 1668 Washington Street. Bro. W. B. Stover has already written of the wonderful giant ferry, "Contra Costa," which carries whole trains across the bay at a time. This is the largest ferry in the world. I was told that the depth of this bay is too great to be bridged—hence the ferry. One is surprised at the tremendous carrying capacity of this ferry. It is rumored that attempts to bridge this bay are going to be made.

Several large ferries ply on regular schedules between Oakland and San Francisco, and many thousands of people are carried back and forth daily. I will not endeavor to give a description of this great and rapidly-growing city, which is one of the important gateways for the commerce between the United States and the Orient. Cousin pointed out the extent of the burnt area at the time of the earthquake, and it is astonishing to see how all has been rebuilt with greatly improved structures during the years intervening. San Francisco, like Seattle, is built on very hilly land, and one almost holds his breath as he rides up and down the steep streets on the street cars, for fear the motorman will lose his control of the car.

A ride on a large automobile through Golden Gate Park is an event never to be forgotten. This trip takes one along San Francisco Bay, to the Golden Gate and the Pacific Ocean, and to the Cliff House, and over many miles of fine roads winding through the varying scenes of the park. This was our first view of the Pacific, and we were almost overawed as we took in this wondrous sight.

One day the cousins took us southward, down over the peninsula, as far as San Jose, nearly fifty miles, through a very fine fruit country and through a number of growing towns. One of these was Palo Alto, the seat of Leland Stanford University, one of the best in the country. The chapel, or church, erected here as a memorial to Mr. Stanford, is one of the finest on the continent. Almost the entire interior and much of the exterior is finished in the finest inlaid mosaics, many of them representing Bible scenes.

On our homeward way we stopped at Sunnyvale with Mr. and Mrs. A. H. Gordon, over night. Mrs. Gordon's maiden name was Emma J. Hunter, and just fifty years ago she was teacher of the Walter School, Jenner Township, Somerset County, Pa., and I was one of her pupils. During this half century we had never seen each other, but had some little correspondence. It was, indeed, a

great pleasure to both of us to converse together, once more, of the good olden days and the years that lie between then and now, and for the time being our joy seemed to be full—especially so, when, out of a full heart, she told me that I was always an industrious, obedient and dutiful pupil. Time has dealt kindly with the Gordons, and they are living a retired life in a beautiful suburban home, and, despite their years, are still actively engaged in church and community work.

Buena Park, Calif., Dec. 27.

Jerome E. Blough.

MINISTERIAL MEETING

The Ministerial Association of Northern Indiana met at the Pine Creek church Dec. 15, with twenty-two members present. Eld. David Metzler gave a very interesting and instructive talk on "The Minister's Life That Wins." So interesting was his talk that the forenoon session was taken up entirely with it and the discussion that followed.

In the afternoon the following organization was effected for 1924: Chairman, Eld. David Metzler; Vice-Chairman, Eld. C. Metzler; Secretary-Treasurer, Leroy Fisher.

The speakers for the afternoon not being present, local problems were discussed. The subjects to have been taken up in the afternoon will be used at the next meeting which will be held in the Elkhardt church the third Saturday in March.

Milford, Ind.

Leroy Fisher.

ANYTHING IN A NAME?

"Mama, there are two Daniels up at Daily Vacation Bible School," exclaimed our four-year-old Daniel, and three Davids, put in his twin brother, David, one day as they came in from Vacation Bible School.

"Well, tell me 'all of their names,'" I replied, wondering if they really knew what they were talking about.

"David Kreps, David Hileman Miller and David in the picture, what killed a lion," promptly responded David. "And Daniel Joseph Miller and Daniel in the picture with the lions, but the angel didn't let them hurt him," piped up his brother.

The other day David brought me the picture of David killing a lion, and asked: "Mama, can I ever kill a lion?"

Anything in a name? Suffice it to say that the mother of these twins, who are every inch real live boys, and whose training presents all kinds of problems, is very thankful that they have assuredly the right kind of a start so far as the men for whom they are named is concerned!

La Verne, Calif.

Grace Hileman Miller.

DAVID H. ANGLEMYER

David H. Anglemeyer was born May 26, 1864, in 1923 township, where he resided till his death on Dec. 19, 1923, at the age of fifty-nine years, six months and twenty-three days. He was the son of John and Margaret Anglemeyer, who have long gone to their reward. One brother also preceded him. At the age of seventeen he united with the Church of the Brethren and later in life was elected to the deacon's office. In 1898 he was chosen as a minister of the Gospel. He also served his church as presiding elder many years previous to his affliction.

On June 8, 1884, he was united in marriage to Catherine Moyer. No children were born to them, but a niece, Lucy Moyer, stayed in their home till her marriage to Milton Mishler. She died July 2, 1916. In 1897 Mrs. Anglemeyer's cousin, Anna Nusbbaum Culp, was suddenly called from this life, leaving the family without a mother. The baby son was then taken into the Anglemeyer home where he received all the love and care ever given to any child, and in later years he was legally adopted.

Bro. Anglemeyer is survived by his wife and son, one brother, and one sister and other relatives and friends who will miss him and yet be happy in the knowledge that his long and sad affliction is now over and that he is enjoying the rest he so long was waiting and wishing for.

A month ago he asked for a communion service in his home because he was unable to be at the church. He also received the anointing service at different times during his illness. Services at the Union Center church by Bro. P. W. Stuckman, assisted by Bro. David Miller.

Nappanee, Ind.

Henry Wysong.

SISTERS' AID SOCIETIES

CHERRY GROVE, ILL.—Officers: Sister Rose Shidler, President; Sister Lillie Finckler, Vice-President; Superintendents, Sisters Addie Sword and Della Weaver; Secretary-Treasurer, the writer. Number of meetings, 17; all-day, 12; average attendance, 12. Amount in treasury from last year, \$56.82; receipts, \$79.74; paid out, \$75.76; balance, \$60.78—Linnie Putterbaugh, LaVar, Ill., Dec. 27.

MCPHERSON, KANS.—Number of meetings held, 43; average attendance, 40; amount received by quilting and making comforters, \$17.95; rent from Aid Society House, \$125; membership dues, \$7.70; held two dinners and two sales from which we cleared \$188.41; making coverings, \$9.70; donations and offerings, \$2.34; for mending athletic suits, \$12; aprons, \$11.15. We gave to Industrial School of Virginia, \$35; home missions, \$50; Oakland Church, Calif., \$5; District expense, \$1; flowers, 70 cents; evangelist, \$15; church budget, \$100; college endowment, \$100; Old Folks' Home, \$25; balance on hand, \$50. We also made clothing and bedding for the poor. Officers: President, Mrs. B. E. Eshelman; Vice-President, Mrs. Henry Showalter; Secretary-Treasurer, the writer; superintendents, Mrs. S. H. Wray and Mrs. A. M. Stutzman—Mrs. J. Willard Hershey, McPherson, Kans., Dec. 28.

TIPPECANOE, IND. (Country Church).—We held 26 all-day meetings and one half day; average attendance, 8; average collection, 71 cents. We visited 137 sick people; mended 13 pieces for needy family; made 94 pieces including comforters; sold goods amounting to \$29.30. Received from sale dinners, quilting, knitting comforters, picking wool, etc., \$50.15; total, \$68.75. We raised money through members and friends to paint the church, amounting to \$125.65. We pieced 15 comforter tops, made 2 quilt-tops, knotted 10 comforters. Paid out, \$107.70; on hand, \$11.50. We have ready for Chicago mission, 1 comforter and 34 pieces of clothing. Officers: Anna Cripe, President; Eliza Kregar, Vice-President; Florence Shock, Secretary-Treasurer—Mrs. Elmo Shock, Syracuse, Ind., Dec. 28.

WHITE COTTAGE, OHIO (Goshen).—We held 14 all-day and 6 half-day meetings; average attendance, 7. Our work consisted of making bonnets, aprons, etc., about 90 articles in all. We pieced 12 quilt tops and quilted 10. Our birthday box contained \$12. We also had an Easter egg offering, sold Inglenook Cook Books, extracts, etc. We had two sale dinners, clearing \$40. We have a penny collection at each meeting with which we buy flowers. We gave three pots of flowers to the sick. We spent one day sewing for a family and donated nine articles to them. We sent \$1 to District Secretary; \$27.50 to the Greenville Industrial School, and \$200 toward parsonage. Officers: President, Birdella Thompson; Vice-President, Anna Slack; Secretary, the writer—Clara Palmer, South Zanesville, Ohio, Dec. 27.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bechtold-Beckner.—By the undersigned, at the home of Brother and Sister John Beckner, Overbrook, Kans., Dec. 23, 1923, Bro. F. Bechtold, of Cambridge, Nebr., and Ada Beckner, of Overbrook, Kans.—W. A. Kinzie, Ottawa, Kans.

Crumley-Gillespie.—By the undersigned, Dec. 24, 1923, at the Church of the Brethren parsonage in Pittsburgh, Mr. Jesse M. Crumley, of Alabama, and Sister Alma E. Gillespie of Pittsburgh.—C. Walter Warshler, Pittsburgh, Pa.

Harter-Beshaw.—By the undersigned, in the parlor of Bethany Bible School, Dec. 26, 1923, Brother John E. Harter, of North Manchester, Ind., and Sister Emma J. Beshaw, of Lena, Ill.—J. E. Keller, Chicago, Ill.

Hauger-Stewart.—By the undersigned, in Monticello, Minn., Dec. 12, 1923, Brother Chas. Hauger and Bertha Stewart, both of Monticello.—A. J. Nickey, Monticello, Minn.

Hedrick-McClure.—By the undersigned, Dec. 26, 1923, at the home of the bride, in Peabody, Mo. Culler A. Hedrick and Miss Goldie L. McClure—Van B. Wright, Peabody, Mo.

Hetrick-Aikins.—By the undersigned, Dec. 6, 1923, at the Church of the Brethren parsonage, Bro. Dayl Hetrick and Miss Ida Lillian Aikins.—C. Walter Warshler, Pittsburgh, Pa.

Hudson-Kniffin.—By the undersigned, at the home of the groom's uncle, S. S. Brandt, of Clymer, Pa., Nov. 27, 1923, John E. Hudson, of Clymer, Pa., and Olive Kniffin, of Culver, Pa.—W. N. Myers, Clymer, Pa.

McCartney-Rowland.—By the undersigned, at the home of the bride's parents, in Peru, Ind., Nov. 10, 1923, Brother John E. McCartney and Sister Dortha Rowland.—B. E. Hoover, Rome City, Ind.

Miller-Bollinger.—By the undersigned, Dec. 23, 1923, at the home of the bride's parents, Brother John Erwin Miller and Sister Mae Elizabeth Bollinger, both of New Paris, Ind.—J. H. Gordon, New Paris, Ind.

Rager-Montgomery.—By the undersigned, at the parsonage, Dec. 25, 1923, Brother Bert A. Rager and Sister Margaret Montgomery, both of Johnston, Wn.—D. F. Hoover, Johnston, Pa.

Schnaithmann-Vanman.—By the undersigned, at the home of the bride's parents, in Cordell, Okla., Dec. 19, 1923, Brother Charles J. Schnaithmann, of Billings, Okla., and Sister Anita Mildred Vanman, of Cordell, Okla.—John R. Pitzer, Oklahoma City, Okla.

FALLEN ASLEEP

Bard, Geo. Washington, son of Riley and Eunice Bard, born in Miami County, Ohio, died in December, 1923, aged 82 years. He was the third child of a family of four brothers and two sisters, all of whom preceded him except one sister. In 1864, he married Mary Pritchard, who also preceded him. There were two sons and one daughter. In the early years of his married life he united with the Church of the Brethren, remaining faithful until death. In 1917 he married Rebecca Kersey who survives with one son and seven grandchildren and five great-grandchildren. Services in the Middle District church by the writer, assisted by S. M. Woods of the Christian Church. Interment in the Monroe cemetery.—J. R. Miller, Tippecanoe City, Ohio.

Blickenstaff, Sister Barbara, nee Cripe, wife of Isaac Blickenstaff, was born near Delhi, Ind., May 30, 1851, and died of diabetes, at the home of her daughter, Sister Katie McClure, near Cerrito Gordo, Ill., Dec. 5, 1923, aged 72 years, 6 months and 5 days. At the age of fourteen she united with the church and remained faithful throughout the years. She is survived by her blind husband, two daughters, one son and eight grandchildren. On Nov. 4 she requested and received the anointing service. Funeral services in our church here by Bro. E. C. Whitmore, assisted by Mrs. A. L. Bingham. Interment in the West Frantz cemetery.—Mrs. B. C. Whitmore, Cerrito Gordo, Ill.

Bowser, Elizabeth, eldest daughter of Jacob and Mary Himebaugh, born at Suffield, Ohio, where she spent her early girlhood, died Dec. 14, 1923, aged 84 years, 10 months and 14 days. She married William Bowser Jan. 30, 1859. They moved on a farm near Smithville in 1869, where she has since resided with the exception of the years spent in the care of her aged father and mother. There were seven children, two daughters dying in infancy and one son in 1914. Her husband died July 18, 1877, leaving her to rear five young children and superintend the farm which she did faithfully and devotedly. Soon after their marriage she united with the Brethren Church and was a loyal and faithful member. She leaves two daughters, two sons, eighteen grandchildren and thirteen great-grandchildren, one brother and one sister. Services by Brethren Samuel Longenecker and Robert Mumaw at the Union Paradise church—Mrs. Ann Ulrich, Orrville, Ohio.

Fry, Sister Bessie Mae, born near Beatrice, Nebr., died at Bethany Hospital, Chicago, of peritonitis, Dec. 16, 1923, at the age of 34 years, 11 months and 5 days. In 1893, with her parents, Frank and Emma Netzel, she moved to Chicago and seven years later to the vicinity of Naperville, where she has since resided. She united with the Church of the Brethren at the age of fifteen and has served almost continuously as teacher in the Sunday-school since, besides being active in the various other lines of church work. On June 12, 1912, she was married to Bro. Earl S. Fry. To this union were born three children. She is survived by her husband, one daughter, an infant son of five days and a sister. She was faithful and devoted to her family and friends, and will be greatly missed in the church here. Funeral services by the writer. Interment in Naperville cemetery.—W. E. Buntin, Naperville, Illinois.

Garber, B. F., born in Timberville, Va., Sept. 23, 1853, died Nov. 21, 1923, at his home in King William County, Va. He was the

son of Martin and Elizabeth Wine Garber. He united early in life with the Brethren Church, being elected to the ministry in 1886 and soon was advanced in the full ministry. He was the only resident minister of the Richmond congregation, but living some fifty miles from the city was unable to reach any of the Brethren. Services by Mr. Sherriff. Memorial services will be held in Richmond.—Kathryn M. Ewing, Richmond, Va.

Godfrey, Samuel Eugene, son of Miles and Erma Godfrey, died Dec. 9, 1923, aged 2 months and 29 days. Services at Codorus house by Bro. J. L. Myers and Eld. D. Y. Brillhart. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Glass, David H., a reader of the "Gospel Messenger" for more than twenty-one years, quietly passed away June 1, 1923. It can easily be said that his church interests were first in his heart. Of the twenty-one Conferences since his membership in the church he attended eighteen. He spoke of going to the Calgary meeting, but on the advice of his physician he did not plan to go. It was the attending of the Conferences and the reading of the "Messenger" that was instrumental in bringing him to the church. While an ardent member of the First Church in Altoona for twenty years his vision was large enough to see the possibility of mission work in another section of the city. While retaining membership in the mother church both he and Sister Glass were regular attenders and contributors at the mission until it was firmly established and fully organized as a working organization. The present Twenty-eighth Street church owes much of her success to the untiring fidelity of Brother and Sister Glass. Deceased was born May 3, 1860, at Roaring Spring, Pa., the son of Daniel and Mary Glass, who preceded him. He is survived by his widow, Sister Nettie Dilling Glass, and a niece. Services in the First church with Pastor W. S. Long officiating, assisted by Pastor Benjamin F. Waltz, of the Twenty-eighth Street church.—S. N. Brumbaugh, Altoona, Pa.

Guillouma, Sister Anna, was born near Heidersburg, Adams Co., Pa., died Dec. 15, 1923, aged 81 years, 7 months and 1 day. She was the eldest of eight daughters of Peter and Betsy Homer and with the exception of one, all the immediate family, including husband and son, have preceded her in death. She was united in marriage to Francis Guillouma in 1867; one son was born to them who grew to young manhood and was a great comfort to her while he lived. About twenty-two years ago she became a member of the Church of the Brethren and she continued in this relation to her Master till the end of life. The last five years were spent in the bounds of the Akron church where she died. Funeral services by the writer at the home, Kenmore, Ohio. Interment in the Mogadore cemetery.—A. H. Miller, Akron, Ohio.

Hultgren, Axel Ludwig, born in Sweden, died Aug. 22, 1923, near McPherson, Kans., aged 65 years, 5 months and 7 days. He was the only child of Carl J. and Anna S. Hultgren who moved to Fremont, Kans., about 1870. In 1873 he was confirmed by the Swedish Evangelical Lutheran church, but since 1895 he has been a member of the Church of the Brethren. Services by Bro. E. E. John, McPherson, Kans., in the McPherson cemetery.—E. E. John, McPherson, Kans.

Morville, Sister Sarah Frances Edna, nee Vance, was born Dec. 10, 1873, in Rockingham Co., Va., and died of blood poisoning Nov. 29, 1923, at the Peoria State Hospital, aged 49 years, 11 months and 9 days. Sister Morville was a faithful member of the church since the age of fourteen years. She is survived by her husband, Bro. Victor Morville, one daughter, her aged father, two brothers and four sisters. Funeral at the church here by Elders A. L. Binghamman and B. C. Whitmore. Interment in the Cerro Gordo cemetery.—Mrs. B. C. Whitmore, Cerro Gordo, Ill.

Rellinger, Virginia, nee Harshman, died Oct. 21, 1923, aged 59 years, 10 months and 7 days. Feb. 16, 1883, she married Samuel Strycker, who died Oct. 8, 1919. Feb. 21, 1921, she married Amos Rellinger, who survives with a foster son, four brothers and two sisters.—Velma R. Miller, New Paris, Ind.

Roberts, Sister Barbara Ellen, nee Henricks, wife of G. A. Roberts, was born near Roanoke, Woodford Co., Ill., Nov. 19, 1860, and died of Bright's disease at her home in Cerro Gordo, Dec. 12, 1923, aged 63 years and 23 days. She was the kind and beloved mother of eight children, seven of whom survive. Early in life she united with the church and continued faithful in service through many trials until the end. During her recent illness she expressed a desire for and received the service of anointing from which she received much comfort. Services in the Cerro Gordo church by Elders A. L. Binghamman and B. C. Whitmore. Interment in the Cerro Gordo cemetery.—Mrs. B. C. Whitmore, Cerro Gordo, Ill.

Roland, Harry Newton, was born in Ashland County, Ohio, died in Elkhart, Ind., Dec. 23, 1923, at the age of 67 years, 9 months and 23 days. He followed the occupation of farming in Ohio until he moved to Elkhart about thirty-three years ago. For a number of years he was employed in the New York Central shops at this place. He retired from active labor nine years ago. He is survived by a son, one daughter and five grandchildren, one brother and two sisters. Funeral services from the Elkhart City church by Bro. E. C. Swihart. Burial in Prairie Street cemetery.—Mrs. W. E. McDowell, Elkhart, Ind.

Roose, Mary, daughter of Jacob and Mary Dell, was born in Elkhart County, Ind., died Dec. 22, 1923, at the age of 71 years, 1 month and 25 days. She was united in marriage to Josiah Roose on Sept. 20, 1874. To this union were born nine children, all of whom are now living, also the husband, thirteen grandchildren and one great-grandchild. She united with the Church of the Brethren when eighteen years of age and has been a servant of the Lord for fifty-three years. She had been under the hand of affliction for about twenty-five years. Funeral services at the Elkhart City church by Bro. Frank Kreider, assisted by Bro. E. C. Swihart. Burial in Prairie Street cemetery.—Mrs. W. E. McDowell, Elkhart, Ind.

Shumaker, Murry, aged 58 years, died Nov. 28, 1923, after a few days' illness, in the Tarentum Hospital. He was a member of the Church of the Brethren and very faithfully served in the office of deacon. He leaves his wife, three sons, two daughters and one grandson; also several brothers and sisters. Services in his late home, Tarentum, Pa., by the writer. Interment in the Birdville cemetery.—C. Walter Warstler, Pittsburgh, Pa.

Stone, Sister Mary Ann, daughter of Henry and Mary Puterbaugh, was born in Miami County, Ohio, Oct. 28, 1845. She married with her parents to Elkhart County, Ind., in 1849. She was united in marriage to Benjamin Stone, who preceded her in death Aug. 10, 1921. She became a member of the Church of the Brethren at an early age. She was a devoted wife and mother, full of hope and always willing to sacrifice her own comfort for the good of others. She is survived by five children, one daughter and two grandchildren. She died Nov. 21, 1923, aged 78 years and 23 days. Funeral services at the home by E. C. Swihart. Burial in Prairie Street cemetery.—Mrs. W. E. McDowell, Elkhart, Ind.

Wandelle, Rebecca, born in Ireland, died at her home in Arcadia, Ind., Dec. 22, 1923, aged 75 years, 6 months and 8 days. She was married to Stephen Wandley—Sept. 22, 1871. She is survived by her husband and four children. She was a member of the Episcopal church in Ireland. Services at the home by Eld. I. B. Wike. Interment in the Brethren cemetery.—Sarah Kinder, Arcadia, Ind.

Wilhelm, J. Henry, died at his home in Myerstown, Dec. 1, 1923, of apoplexy, aged 65 years and 28 days. March 26, 1859, he married Ella Eberly. He was a member of the Reformed Church. He leaves his wife, two sons and four sisters. Services at the Reformed church by the pastor, Rev. J. Lewis Fluck. Interment in Mt. Hope cemetery.—Alice B. Royer, Myerstown, Pa.

Wise, Bro. Levi, born near Bradford, Ohio, May 3, 1842, died Nov. 7, 1923. When a young man he came to Elkhart County, Ind., and lived near Wakarusa most of his life. He was twice married, his last wife having died about fifteen years ago. He had his home the last years with his daughter at North Liberty, Ind. He leaves three sons and one daughter. He united with the Church of the Brethren when a boy and continued faithful until death. Funeral and burial at Union Center.—Christian Metzler, Wakarusa, Ind.



THE BOY AND THE MAN

BY J.H. MOORE.



Persistent requests that the series of articles in Our Young People by Brother Moore, formerly editor of the Gospel Messenger, be published in book form have at last been met in the issuing of this new book. The author is so well known that a simple announcement of the book will bring many orders.

The early life of Brother Moore, lived as it was on the frontier, was full of interesting incidents. His natural ability as a writer and his long training as preacher and editor are manifest in this book.

The Editor of the Gospel Messenger says of the book:

"Originally intended to be only a few gleanings from the author's busy life, and not designed as an autobiography, it became practically that, although the story might have been told at much greater length. The first requirement of a book is that it should be interesting. This book meets this test fully. The author has had much experience in writing and, always interesting, is at his best, it seems to us, in matter of this kind. The fascination of his style is in its simplicity and naturalness.

"But the book is more than interesting. It is an inspiration to perseverance in the face of difficulties, and to high ideals of living. It is this because it is 'The story of a greatly handicapped boy, working his way up to active manhood' and to a career of exceptional influence and usefulness."

The Sebring White Way in a lengthy review says the following:

"The Boy and the Man" is a gripping, thrilling tale of the actual experience through which he lived, an autobiography of more than passing interest. It is the story of a boy handicapped by physical conditions and by circumstances, who, by sheer grit and unswerving faith has brought himself to a place of prominence in the world of culture and letters, as well as in the church which he has served so lovingly and so well for over sixty years.

"The story is simply told, threaded here and there with the whimsical humor that sparkles in the Elder's conversation as well as in his writings, a tale of early struggles, wholesome hardships and awakening ambitions brought to a gracious fulfillment. It stirs with the pioneer adventures that mark the settlement of the middle west, and glows with the love of service."

Illustrated with line drawings and photogravures. Bound in Cloth, Postpaid, \$1.25

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

INVEST 1 CENT
and Save
MANY \$\$\$

OUR NEW 1924 CATALOG—100-Pages; Illustrated

Brothers Publishing House, Elgin, Ill.

Many Money-Saving

Bargains

A Postal Card Request
Will Secure You
A COPY FREE!

SUBSCRIBE TODAY FOR THE

"Gospel Messenger"

You can easily tell when your subscription is to expire by glancing at the address on your Messenger. If you are not now taking the paper, send us \$2.00 and receive it for a full year.

The Messenger should be in every home in the Brotherhood. It is the one paper that will keep you in touch with all the larger hopes and aims of the church.

The price of the paper is low considering the cost of material, etc., and in comparison with what others are charging, for you can still get it for a whole year for only \$2.00. The materials and wage levels are from 75% to 100% more than in 1914. The price of the Gospel Messenger is only 33 1/3% higher, so compared to cost, the Messenger is cheaper now than in 1914. You should renew your subscription today, for

VERY SPECIAL OFFERS

are open to those who will act at once. With every year's subscription to the Messenger goes the right to get the pick of our special premiums while the stock lasts. We cannot duplicate this offer when the books are all gone. Subscribe or make your renewal to the Messenger today, and thus get at greatly reduced prices either one or more of the premiums.

FILL OUT AND MAIL TODAY

Brethren Publishing House, Elgin, Illinois:

Enclosed please find dollars for which you may send me the Messenger for one year and the books checked below.

Sunday School Workers' Testament, add 75c, total \$2.75

Other Half of 'the Globe', ...add 45c, total 2.45

Some Who Led, ...add 45c, total 2.45

Yearbook, ...add 10c, total 2.10

Name, ...

R. F. D. or Street, ...

Town, ...

State, ...

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
L. A. PLATE, (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 29)

Murphy, Bowman, Zook and Bricker. There were 153 communicants. Dec. 27 we held our Christmas exercises. Three have been baptized since our last report.—Frank P. Jester, Germantown, Pa., Dec. 29.

Holidaysburg church closed the old year with a council meeting Dec. 26. The expenses of the year were considerable, as the interior of the house was painted which cost an item. However all bills were paid, with a small balance in the treasury. An elder was elected for 1924 and all the different departments of the church were organized for aggressive work. The officers are all efficient and the outlook is hopeful. The Christmas service by the Sunday-school was fine. An offering of \$22 was lifted for the Near East Relief movement is on foot looking towards securing a pastor. As the church here is yet in the mission stage, it is not prepared to shoulder great financial responsibilities. An effort is being made to hold an evangelistic meeting in the near future. We feel that a good time is coming. The attendance at the various services is good. In general, a way a good feeling prevails. Our young people are holding a weekly conference which is well attended and seems to be doing a good work.—Jas. A. Sell, Holidaysburg, Pa., Dec. 27.

Leamersville church met in council Dec. 9. The following church and Sunday-school officers were elected: Elder, Bro. J. B. Miller; clerk, Bro. F. A. Laughman; Sunday-school superintendent, Bro. F. A. Laughman; president of Christian Workers, Bro. Essington Clark. We have a live young people's department of Christian Workers, also an interesting junior department, who meet at an early hour on Sunday evening for their session. Christmas services were held Sunday morning with quite an interesting and helpful program. An offering was lifted for missions.—Florine Z. Snowberger, East Freedom, Pa., Dec. 29.

Ligonier congregation enjoyed a service on Thanksgiving Day at 10 o'clock. We had a very helpful meeting with an offering of about \$20. Dec. 23 our Sunday-school attendance was seventy-one and our offering for the Emergency Fund was \$74.00. The children furnished a nice program in the evening to a large crowd. The Wilpen Mission children gave a program on Monday evening, under the direction of Brother and Sister Arthur Rummel.—Mrs. Wilson Leonard, Ligonier, Pa., Dec. 26.

Mt. Pleasant church met in council Dec. 21, with Eld. L. S. Knepper presiding. Officers chosen for the year with Bro. Knepper, elder. Our Sunday-school gave a very interesting program Dec. 23. Bro. A. J. Begghy, our pastor, is entering earnestly into the work at Mt. Pleasant.—Valma Barnhart, Mt. Pleasant, Pa., Dec. 29.

Norristown.—The ministers of the District had their regular monthly business meeting in the afternoon of Dec. 10 at our church. A public program was given by the church with the following brethren taking part: A. B. Miller and M. C. Swigart, of Philadelphia; H. S. Replogle, of Oaks, Pa. A cantata, "The World's Redeemer," was given by a chorus of mixed voices on Sunday morning, Dec. 23. In the evening a children's program was rendered.—Mrs. Paul Zuck, Norristown, Pa., Dec. 31.

Penn Run church met in council Dec. 19, with Eld. C. Walter Wartsler presiding. The church officers were elected for the coming year: C. B. Widdowson, Sunday-school superintendent; Miss Dora Barr, president of the Christian Workers' Society. Plans are now being made for a special missionary program. The Junior Mission Study Class has completed the course of study and is now working on the reading course. Bro. Wartsler gave us very helpful sermons. Wednesday evening we had a spiritual and intellectual feast for the church and her friends. Since the last report one letter has been received.—Sue Widdowson, Penn Run, Pa., Dec. 31.

Philadelphia (First Church).—Nov. 23 the choir rendered a beautiful cantata, "Song of the Spirit." Nov. 29 we had a "get-acquainted meeting," for the benefit of members and members' children who have recently come to the city. There are many who are taking up nursing, music and courses in our colleges and universities. We are anxious to get in touch with them and to welcome them to our church home. If readers know of such members, please inform us. Dec. 23 we observed the White Gift service. Each church member and class brought their gifts wrapped in white and laid them on the pulpit. Each member also had been mailed a white gift pledge, on which they marked their pledge of service and consecration. The pulpit was decorated in white with only one red cross in the center. At the close of the program a consecration service was held when we laid our white gift pledges at the foot of the cross. This was the best White Gift service we ever had. We received over \$400 besides Christmas baskets, gifts, etc.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Dec. 31.

Spring Creek.—Nov. 11 Sister Kathryn Ziegler was with us at the Spring Creek Sunday-school and spoke of her work in India. An offering of \$30 was lifted for evangelistic work in India. She also spoke at Hummelstown Sunday-school in the afternoon. On the same date we began our series of meetings. Bro. Ebersole labored faithfully, preaching the Word with power. The attendance was good and two made the good choice. At our Thanksgiving service, conducted by our home ministers, an offering of \$36.68 was taken for relief work. Our quarterly council was held Dec. 27. Seven church letters were granted and two received. Bro. Chester Ebersole was elected superintendent of Hummelstown Sunday-school; Bro. Milton Burre, of Spring Creek, Pa., Harper Snively was licensed to preach for one year. Elders John H. H. Longenecker were present to preside over this work. The Sunday-school had its Christmas program Dec. 23, followed by an address by Bro. Walter Hartman. At the close an offering of \$57 was lifted for the Near East.—Mary Bashore, Hershey, Pa., Dec. 29.

Uniontown church convened in council Nov. 25 at which time officers for the new year were elected: Sunday-school superintendent, Geo. Wright and Jas. Fearer; church clerk, Quinter Barnhouse; Christian Worker presidents, Florence Morris and Quinter Barnhouse; "Messenger" agent, J. E. Whitacre; the writer, correspondent. Missionary and temperance committees also were chosen. Our Sunday-school rendered a very interesting Christmas program Dec. 23. The house was entirely filled. Our installation service for the new officers will be held Dec. 30. We were very glad for the program rendered Wednesday evening instead of prayer meeting by four students of the Ridge College. Our pastor, Bro. Whitacre, recently closed a successful revival at the Fairchance mission. Two were received by baptism. Our church work is moving along splendidly and we think at no time has the interest among the members been more keen than now. Our church and Sunday-school are both largely attended and we look forward to the new year's work with courage. At the close of our Christmas program our pastor was sustained with a purse of \$62 made up by Sunday-school and church members in appreciation of his services. Our collection at this meeting was for world-wide missions.—Orpha Collier, Uniontown, Pa., Dec. 29.

Waynesboro.—Our business meeting was held Dec. 13, at which time the following officers were elected for the coming year: Elder, James M. Moore; clerk, Earl E. Snader; trustee, Daniel F. Good; correspondent,

Ella Moore; Sunday-school superintendent, W. Clay Wertz. There were also committees appointed and various other officers chosen. Our offering for the Emergency Fund amounted to \$292.06. Money thus far sent in on our Forward Movement budget is \$1,500. The Aid Society has been reorganized, and is looking forward to another year of busy work. Thus the work of the church moves on. Let us be diligent in our part, that we may not be found wanting.—Mrs. J. M. Moore, Waynesboro, Pa., Dec. 29.

Woodbury.—The Sunday-school of the Replogle house has partially organized for the year by electing Bro. Paul A. Stayer, superintendent. The church also in special council Dec. 29 decided to build a parsonage for the pastor, Bro. E. Rowland. We expect to have to take charge of the work here about April 1.—J. C. Stayer, Woodbury, Pa., Dec. 31.

VIRGINIA

Buena Vista congregation met in council Nov. 24, with Eld. A. S. Thomas presiding. The business consisted largely of election of Sunday-school officers for the coming year, and choosing a new elder.—Bro. B. B. Garber—to preside in the place of Bro. Thomas, who resigned. Bro. P. F. Cline, a member of the Mission Board, was also present. He rendered much help in the council and also preached for us on Sunday. Bro. J. F. Britton came to us in September and took charge of the mission. He has labored hard to maintain and teaching of the principles of the Gospel. He submitted a plan whereby we hope to become self-supporting. Our Christmas program was rendered Dec. 24 to a full house. Eld. I. N. H. Beahm was with us Dec. 25-28, giving Bible lectures during the day and preaching at night. He was full of his message, directed by the Holy Spirit. His short stay will long be remembered. One came forward to dedicate her life. We hope to have Bro. Beahm with us again during the summer. We feel much encouraged since the church seems to be taking on new energy, and we are hopeful for a great work to be done in the building up of the Master's Kingdom.—Bertha Barger, Buena Vista, Va., Dec. 28.

Concord.—The church and Sunday-school made great preparation for the entertainment given on Christmas night. The house was crowded to its utmost capacity. It was said to be the best Christmas entertainment ever given here. We had a fine tree which was beautifully decorated. Many gifts were distributed and everyone—both young and old—enjoyed the program. The closing address was given by the superintendent.—Nannie Campbell, Midvale, Va., Dec. 31.

Daleville.—Our congregation has enjoyed the blessings of three revival meetings held at different preaching points. Bro. Woodie held a meeting at Jones' Chapel, strengthening the members there. Bro. W. M. Kible, our pastor, held meetings at Pleasant Dale. Fifteen stood for Christ. Twelve have been baptized and three await the rite. Dec. 16 closed a one week's series of meetings at the Daleville church conducted by Bro. Ernest Coffman, of Harrisonburg, Va. Six stood for Christ; five were baptized. The crowds were good, showing great interest and cooperation on the part of members and also neighbors who are members of other churches. Our Thanksgiving service was conducted by our pastor, Bro. Kahle. He gave us a Spirit-filled sermon. An offering of about \$400 was taken for the General Mission Board. Our Christmas offering of \$55 also was for the Emergency Fund. We had a good service at the church Christmas Day.—Mrs. C. W. Huff, Troutville, Va., Dec. 26.

Valley Bethel church began a revival Nov. 4 conducted by Bro. L. S. Yoder, of Wevers Cave, Va., which closed Nov. 18. Bro. Yoder preached sixteen sermons with power, guided by the Spirit. Two stood for Christ. Two have been received by letter since our last report. Nov. 15 we had our Christmas service. Bro. B. Gibbs presiding. The brethren with few exceptions brought in favorable reports. Nov. 17 we had our communion with thirty-four members present. Eld. P. E. Ginger officiated. Nov. 29 we had our Thanksgiving service. The offering was \$24 for District missions. We met in council Dec. 15 with Eld. A. A. Miller presiding. Brethren N. W. Bussard and R. E. Bussard were elected Sunday-school superintendents for 1924.—Mrs. Chas. B. Gibbs, Bolar, Va., Dec. 27.

WASHINGTON

Olympia church met in council with Eld. D. B. Eby presiding. Bro. E. S. Gregory is our elder for the coming year, with Bro. D. B. Eby, assistant. Bro. Eby has given a good many years of his life as overseer, but on account of his hearing we are using him as helper. Three were received by letter. Officers for the coming year are O. B. Gregory, church clerk; Mahel Thomas, "Messenger" agent and correspondent; Sunday-school superintendent, Miss Kumer; Christian Workers' president, Tommie Cline. We have an Intermediate and Junior Class, making three departments in the Christian Workers. Our evangelistic service will begin Jan. 6, with Bro. J. O. Streeter, evangelist. Our feast this fall was well attended, a great many young people being present. The second Bible class of our Sunday-school gave a Thanksgiving program in honor of the aged people which was well attended and was an inspiration to all. After the service refreshments were served in the basement and a social time was enjoyed. Our offering at Christmas was over \$40 for the Emergency Fund.—Ida McNamee, Olympia, Wash., Dec. 23.

Outlook.—Dec. 9 we had Homecoming Day. The house was well filled and Bro. Fike gave an appropriate address. Dec. 14 we met in council and elected officers for the ensuing year: Bro. Wagner, elder; Bro. Telie Sutphin, Sunday-school superintendent. Bro. Clarence Shockly was called to ministry. Dec. 23 we had a Christmas program. Christmas night we had a very spiritual love feast in memory of our first feast in America. Bro. Fike presided and gave a brief history of the early church. Instead of having the usual Scripture read, two young ministers—Brethren Lorell Weise and Homer Patch—were asked to tell it in the form of a story. Opportunity was then given for testimonies. A goodly number of the joy there is in the service of Christ. It was an impressive occasion. Jan. 6 we expect Bro. J. W. Barnett, of Portland, Ore., to begin a series of meetings. Our Christmas offering was \$48.80.—Mrs. C. A. Wagner, Outlook, Wash., Dec. 26.

Wenatchee Valley.—Our building-site in the city, the past three weeks, has been a scene of activity. Men and teams have been busy excavating for the first two units of the basement. As soon as the excavation was completed the concrete was poured. The Ladies' Aid has been on the job with warm meals daily. On Thanksgiving day the joint congregation met at the East house. We enjoyed a short program by some of the Sunday-school pupils, after which we participated in a Thanksgiving testimonial service, which was followed by a short address by the pastor, Trae Lapp. An offering of about one thousand dollars was given to be applied on the building fund. We met in business session Dec. 22. Bro. Wm. Dardorf was reelected elder and C. N. Huffman clerk. Three members were received by letter. The Ys and Means committee made a favorable report as to the progress of the building with regard to funds, etc. We decided to send greetings from the church to our children who are away at school. A committee was appointed to begin preparation for our Daily Vacation Bible School next summer. We also decided to have a series of evangelistic meetings near Easter time to be conducted by the pastor. Our new Bible Institute is scheduled to begin Jan. 18. This school will be conducted by Bro. E. B. Hoff, of Bethany Bible School.—Mrs. C. R. Weimer, Wenatchee, Wash., Dec. 27.

Whitestone congregation met in council Dec. 22, with Bro. C. E. Holmes presiding. A ministerial board of three members was elected. Bro. C. E. Holmes was elected treasurer of the church. A building committee will have charge of all funds for our new church building. Our officers were elected to serve nine months and this will make our Sunday-school year begin Oct. 1. Officers were elected for the year: Bro. C. E. Holmes, elder; Sister Ruth Woods, superintendent. Dec. 16 Bro. C. E. Holmes talked to us on "Obedience." Dec. 23 Sunday-school was opened with Christmas exercises. Bro. H. M. Rothrock gave us a good Christmas sermon and at the close over 100 were remembered with a fine Christmas treat. Our Christmas offering to the General Mission Board was \$37.36. We are glad for our love and Christlike spirit shown here.—Mrs. Freda Rics, Tonasket, Wash., Dec. 24.

MCPHERSON COLLEGE

A Standard Christian College
both with the State University, and
a member of The North Central Association.

THOROUGH AND COMPLETE COURSES

OFFERED IN
LIBERAL ARTS FINE ARTS
BIBLE BUSINESS

A complete list of Student Activities, all open
on a competitive basis.

SECOND SEMESTER BEGINS JAN. 21, 1924

Write for further information or catalogue
to

MCPHERSON COLLEGE
McPherson, Kansas

COLLEGE ACADEMY
D. Webster Kurtz, A. M., D. D. J. J. Yoder, A. B.
President Pres. Board of Trustees

License to Preach

The new license blank brought out in accordance
with the decision of Conference of 1922.
Single copy 10c, three copies 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INGLENOOK COOK BOOK

A comprehensive book for the housewife. The
Revised Ingleook Cook Book contains over
twenty departments. It has pleased thousands
and will please you.

Ingleook Cook Book is no hasty compilation.
It has been developed through years of revision
for just such an occasion as the present for:

1. The recipes were written by women who cook.
2. The recipes are easy to understand.
3. The emphasis is on simple and wholesome dishes.
4. Every recipe has been tried.
5. The Revised Ingleook Cook Book is standing the test of service.

AN INEXPENSIVE and PRACTICAL BOOK

The price of the Ingleook Cook Book puts it
within the reach of all. The new and revised
edition will be sent for 75c per copy, postpaid.
This edition is neatly bound in white oil-cloth
and will stand a lot of hard kitchen use.

AGENTS WANTED
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

NOTICE

**Read what Brethren have to say of Brother
Rosenberger's sermon book**

Brother Rosenberger, I am very glad for your book
of "Practical Sermons." They are fine. I think your
financial gift to ministers that have given themselves to
the work is splendid.
Yours in his service. R. N. Leatherman,
Cincinnati Mission.

Dear Brother I. J.: I have read your sermon book and
I am delighted with it.
F. M. Bowers, Indianapolis, Ind.

Sebring, Fla., March 17, 1923.

Dear Bro. Rosenberger:
I have examined your book of Sermons and am glad to
say that I am very much pleased with it, think it is the
best I ever saw.
Eld. J. H. Garst.

To me Brother Rosenberger's book is a volume of "practical
sermons." I call them both interesting and instructive.
Eld. J. W. Rogers,
Sebring, Fla.

I have got one of Brother Rosenberger's Sermon books. I
am free to say it is the best of the kind I ever read.
D. R. Senger,
Linville, Va.

This book, "Practical Sermons," by I. J. Rosenberger,
will be sent to any address postpaid
for \$1.75.

Order from Brethren Publishing House
Elgin, Ill.

**YOU Better Send Today for
Our New 1924 Illustrated CATALOG—It is free!**
Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., January 19, 1924

No. 3

In This Number

Editorial—

Paul's Confession (J. E. M.),	33
If We Would Break the Leash,	33
Other-World Temperatures,	33
Why God Can Not "Let Us Off,"	33
Among the Churches,	40
Around the World (J. E. M.),	41
The Quiet Hour (J. H. H.),	41

Our Forward Movement—

Spiritual Resources,	37
Some Helpful Material,	37
Just to Make Us Think,	37

Contributors' Forum—

Divine Companionship (Poem),	34
Our Student Volunteers. By M. W. Emmert,	34
Heaven's Financial Policy. By David Metzler,	34
The Student Volunteer Convention. By D. W. Kurtz,	35
Faith and Life—No. 6. By H. A. Brandt,	35
"Let There Be Light." By Galene Myers,	36
Some Impressions. By W. O. Beckner,	36

The Round Table—

How David Danced. By S. Z. Sharp,	38
Your Deferred Reward. By Geo. W. Tuttle,	38
Starving Your Talents. By Daisy M. Moore,	38
Specials and Trivelsies. By Zach Neher,	38
Our Father in Nature. By E. J. Smith,	38
"Keeping Him Waiting." By Chester E. Shuler,	38

Home and Family—

Some One's Voice (Poem). By Edyth Hillery Hay,	39
Grandmother Warren. By Bess Royer Bates,	39
My Neighbor. By Ida M. Helm,	39
An Appeal to Our Aid Society Sisters. By Margie John Garat,	39
Marriage. By Sarah M. Saunders,	42

...EDITORIAL...

Paul's Confession

I HAVE just been reading the third chapter of Philipians and have been impressed with Paul's statement of his own case. Verses 9, 10 and 11 seem to state his purpose: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." However noble his purpose he humbly confesses that he had not yet "attained" nor had he been made "perfect" nor had he as yet "apprehended." I don't know whether it was a difficult matter for Paul to confess failure, but I do know that most of us do not find it easy to confess our failures. To know one's failures means something; to confess one's failures means more; not to give up in the midst of failures means most. To know one's weak points is the first step to victory. When, in the late war, the allies realized that they were fighting with their backs to the wall, they were in a position both to ask for and receive help and advice. When they determined to fight, though driven to the wall, they were on the road to victory.

Paul knew what he wanted. He wanted to get away from the thought of salvation through his own righteousness and to lay hold of the righteousness which is in Christ Jesus. He longed for an experience with Jesus and was eager to taste the fellowship of suffering, to come in the closest fellowship possible with his Master. Paul had been striving to reach his coveted goal. He was reaching out, moving on, struggling towards his ideal, but he had to confess failure. From his prison at Rome he was giving advice to his Philipian brethren, but at the same time he admitted that he had not yet laid hold of and that he had not always been able to do all that he determined to do.

In his confession of failure Paul strikes a sympathetic chord with many of us. We make resolves, set our goals, struggle to reach them, only to miss the mark at which we aim. Each year we begin the new year with a new set of old resolutions, only to find in a few days that we are not living up to them. Does it pay to resolve anew, to hold high ideals, knowing

we will miss the goal sooner or later? Yes, the effort is worth while and the struggle is not in vain. It is better to resolve and lose than never to resolve at all. To aim high and fall below the aim is better than to aim low and reach the ideal aimed at.

Paul was not afraid to confess failure, for he says, "When I would do good evil is present with me," and again, "O wretched man that I am! who shall deliver me from the body of this death?" Jesus found temptation besetting him on every hand (Luke 2:28). Paul did not expect to go through life without temptation, nor did he expect always to win. He knew that confession of sin and the admission of failure were fundamental for him who would go on to perfection. He was willing to confess himself to be the chief of sinners, and yet he was probably freer from sin than any of us are. Too frequently do we lose the sense of sin, the need of a Savior and the wisdom of "carrying on" even while confessing failure. J. E. M.

If We Would Break the Leash

INVENTORS do not create any new energy. They only discover some new way of utilizing forces which have always been latent in the physical universe.

Neither can men destroy any portion of existing energy. But they can make it ineffective. They can hinder its practical use. They can and do, sometimes by positive action, more often by neglect or refusal to act, nullify great potential forces.

So far as we know, the principle of the conservation of energy holds. The energy is there. It is ours to use, if we know how, and are willing to pay the price. The story of scientific discovery and invention is the story of the release and control of this energy.

The Scripture teaches that the conservation of energy is as invariable and reliable a law in the spiritual world as in the natural. Jesus Christ is the complete disclosure of God, "the very image of his substance, and upholding all things by the word of his power." "All authority hath been given unto me in heaven and on earth. Go ye therefore . . . and lo, I am with you always."

There is no honorable getting away from the implications and obligations of the great fact stated above. The resources of Infinity are ours. The energy is there, or here rather, if we will take it and use it. We can not create it, and we do not need to. It exists already, a whole boundless universe full of it. And we can not destroy it. We can refuse or neglect to lay hold of it, and so make it of no effect. But it is at our call. The whole problem is one of release and direction.

It is at the same time the most subtle and the most efficacious kind of power there is. For it is the power which enlists the cooperation of human wills with the Divine Will. It is spiritual power, which means the power that works in and through spirits both human and divine. That is the power which it is most important to have released and put under proper control.

"Prayer releases power," the electrically lighted motto said at the Sedalia Conference. It does. That is, real prayer does. The prayer which releases spiritual power is the prayer which is the upreach of the soul toward God through Jesus Christ, hungering and thirsting after identification with his will and consecrating every faculty and resource to this end. That will both release power and set it to operating on right lines.

There is plenty of power latent in God's world to do the work. There never will be any more because there can not be any more. All the spiritual power there is in God himself was given to Jesus Christ. He

has it yet. The key to the possession of it is fellowship with him and this is had only through the possession of his Spirit.

The operation of this power and its effect in promoting the Kingdom of God are as certain and invariable as the operation and effect of any so-called natural law. It is the Spirit of Jesus Christ that does it. That Spirit does it through human spirits just such as yours and mine. The matter is in our hands.

We can not create any new energy. But we can release a lot of it that is now held under leash by human materialism and selfishness.

Other-World Temperatures

WE can not realize, it seems, to what extent self-interest blinds typical religious leaders, as well as the rank and file, to the true implications of Gospel principles.

Seventy years ago a certain bishop was preaching to slaves. They were not very well contented with their lot and the good bishop's effort was meant to make them better satisfied. In glowing terms he pictured the heavenly joys awaiting them if they would be faithful in discharging their duties here. Who knows what might have befallen them, he went on to say, if they had been born to a different social rank? God knows best and no doubt they were better off where they were. And so on.

Maybe that sort of consolation was as helpful to the poor human machines as anything that could have been said to them, but its tendency was dangerously paralyzing to the consciences of the upper classes. Without quite realizing it the preacher was trying to justify himself and his social comrades in the practice of injustice.

It is easy to see that now, but why is it that we can not see how much of the same kind of thing there is in our modern life? Plenty of Christian people today, some of the most influential leaders among them, assume that they are entitled to special privileges, while their brethren and neighbors are the helpless victims of the iniquities of our taxation and industrial systems.

Oh, well, some people wouldn't know how to get along even if they had a fairer share of life's opportunities! It may be just as well as it is! Heaven will be all the sweeter for them!

Possibly so. And hell all the hotter, too, for some other folks.

Why God Can Not "Let Us Off"

"Don't you think God will 'let us off' since he loves us so much?"

That is substantially the question, sometimes felt rather than spoken, which discloses a common misapprehension of the spiritual realities. It isn't a matter of letting anybody off. The principles of salvation or spiritual healthfulness are what they are because they could not be anything else. To disregard them is to invite the inevitable consequences. And just because God loves us so much he can not "let us off." It is a mercy that the contact of your hand with the hot stove causes pain. Else you might lose your hand before you know it. The "severity of God" is beneficent in its purpose. By it he tries to save you from irretrievable ruin. When you respond to the love manifested in the operation of his immutable laws and particularly in the person and work of Jesus, you align yourself with these laws and make possible your spiritual recovery. If you refuse or neglect to do this, your spiritual ruin is the inevitable result.

God is love. He is also infinite in wisdom and knows the only course that can save you. He pleads with you to follow it.

CONTRIBUTORS' FORUM

Divine Companionship

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrow which else might harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for he works, too; —
The days that are long to live are his,
A bit of his bright eternities,
And close to our need his helping is.

—Susan Coolidge.

Our Student Volunteers

BY M. W. EMMERT

THE term, "Student Volunteer," is comparatively new in the vocabulary of the Church of the Brethren. While there were groups of students who banded themselves together to study missions more than twenty-five years ago, they did not take formal pledges to devote their lives to foreign missionary work until the Student Volunteer Movement began to be organized about a decade and a half ago. Since then the movement has grown until every school in the Brotherhood has a substantial organization of student volunteers.

These several organizations have been increasingly encouraged by the formation of a general organization, with regular yearly conferences in connection with the Annual Conference, the appointment of a general traveling secretary to visit all the volunteer bands, and the devoting of considerable space to their promotion in our church literature. They have also been indirectly but greatly augmented by the prominence given at our Annual Conference to missionaries under appointment to the foreign field. When, at the Conference, these missionaries are placed upon the rostrum and formally introduced to the assembled thousands from all parts of the Brotherhood, and stars are pinned on the great church service flag, the young men and women of the church are led to feel there is only one thing the church has for them to do that calls for supreme sacrifice and service. When the young people who are in training at our colleges begin to look for a field of great service for the Kingdom of Christ, there is only one branch of the church's work that stands out prominently before them. This field of service has not been overemphasized, but emphasized out of proportion to other branches of the work of the Kingdom. The only avenue through which to arrive at the point where they will be introduced to the whole church, and have their star pinned on the great service flag, is through the college volunteer band. So volunteer bands have been promoted by the colleges, boards and other organizations of the church.

This has all been good. It has opened a wonderful field of vision to our young people, who have been anxious to manifest heroism and sacrifice for the Master. However, I have observed that out of the army of volunteers who have been led by the church and school to join the band, only a comparatively few ever receive appointment to the foreign field. Out of the very nature of things this is necessarily true. What becomes of the many other volunteers, who are just as consecrated, and perhaps as competent, to serve as those who have received appointment? Crushed and disappointed, they have turned away from the service of the church, to enter the secular pursuits of life. Has the church been carefully conserving the consecration and devotion that has been fostered by the volunteer bands?

May the church have been making a grave mistake at this place? At least, is the time not ripe for us to place as prominently before our young people other avenues for supreme sacrifice and service? As worthy and wonderful as foreign mission work is, does it not

now appear to us all that we need men who will lay their lives upon the altar for the Christian ministry in the homeland, and in as unreserved manner as when they offer themselves for the foreign field? The dearth of pastors, who are willing to give their whole time for the work of the ministry at home, is appalling. There is need of an army of young men equipped with special training to take the place of the older ministers who are fast passing off the stage of action. These old brethren have done a marvelous work in their day. It is hard to see how it could have been better done. But a crisis is now upon the church. With the passing of the veterans and the advent of a new age in the affairs of the world there has come a demand for some change in methods of work which must be recognized by us. In many churches, that have fallen under my observation, the leaders have not discovered that the post-war conditions have made it imperative that the church readjust herself in methods of work, so as to meet the new conditions that have been thrust upon her. With anguish of soul many of the splendid old pastors and elders are compelled to witness the old church, for which they have given their life in service, gradually dying. They have, as yet, not been able to diagnose the case and discover the remedy. In some instances, however, the seat of the disease has been found, but the remedy is not at hand. Men prepared to meet the demands of the modern age are not in evidence.

The time is here when it must be shown to our young people that it is just as heroic and worthy to give their lives to the Christian ministry in the homeland as to give their lives for service in the foreign land. In fact, it may be shown that in some ways it is even more courageous to labor constantly for a meager wage in the presence of, and in company with, those who are living in comfort and luxury, than to labor in a field where these things are not a constant temptation. In the homeland the minister has at every turn to face the temptation to enter the professions and occupations where a large salary is paid. There is a constant pull to gratify the natural desire for modern living conditions.

We need men in the ministry who have burned the bridges behind them just as the foreign missionaries have done. They should be willing to work for a living, with the assurance that the church will provide for them in time of sickness and old age. They should be willing to be sent anywhere at any time that the cause demands. They should place themselves wholly under the supervision of the church.

On the other hand, the church, as a whole, should have complete control of at least a part of the trained ministers in the homeland. The General Ministerial Board might have supervision of these ministers, just as the General Mission Board has supervision of the missionaries. These ministers should not be left to the whims and mercies of a local church. The young minister does not have very bright prospects when he has to depend on a few visionless men in some visionless church. He never knows what day he may unwittingly say a word or do a deed that will hurt the feelings of the leader of this visionless group of men. His feelings are usually on the outside, where they are most apt to be injured. Then the minister is dropped without sufficient cause. He is compelled to make his own search for a new place. The church lets him drift out to do for himself. This is not right. The present need is that the ministers who are willing to put everything into their work should be backed by the whole Brotherhood.

The home volunteers should be given as much prominence at the Annual Conference as the foreign volunteers. They should be invited to the rostrum, and have their stars pinned on the service flag of the church. They should be introduced to the assembled multitude at the General Conference of the church. When we back up our student volunteers in this manner, we will not lack for men to enter the ministry with a determination to make it win. Then we will no longer lead students to join the volunteer bands, and build up an ambition that has to be blasted by failure to secure appointment. Our volunteers will not then be tempted to enter secular pursuits, and so cripple their service to the church. They will have burned the bridges behind them, as has the foreign missionary. The supply of

men will not then be greater than the funds at hand to support them.

When the church adds to her splendid group of pastors and leaders this body of young men, especially trained and equipped to assist the older ones, whose counsel is so much needed, she will not lack for funds to carry on the foreign work. These men will be enthusiastic teachers who, themselves, have sacrificed all for the church. They will teach others whom they lead to make greater sacrifice for the church, so as to carry on the great mission work in which we are so much interested. When the same spirit actuates the leaders at home that actuates the leaders on the foreign field, both the home and foreign work will go forward in a more efficient and aggressive manner.

We must begin to furnish other avenues for service to our volunteers than the foreign mission work, or we shall lose the confidence of our young educated class. We must do this or see our volunteer bands become a thing of the past. This would be an undeniable neglect.

Mount Morris, Ill.

Heaven's Financial Policy

BY DAVID METZLER

FINANCIAL matters furnish the basis for the greatest activity and discussion of the world today. Heaven's finance should be doubly interesting because of its superior value and importance; but, sad to say, we know but little and care less about it.

People have different ideas of heaven. Some think of it as a place or state where all are equal, and that salvation includes the fulness of joy and happiness in heaven. To these, "scarcely saved" and an "abundant entrance" mean the same. This idea of heaven produces the minimum of service. If one gets as much for one, as one does for the ten hours' work, why bother about the extra nine hours? If barely pinching through on the inside of heaven's door, admits one to the fulness of heaven's joy, why be concerned about anything more? These people have no conception of heaven's financial policy; their conduct betrays them. They lay up their treasures where moths corrupt and thieves break through and steal, and often they are left destitute and disappointed. Perhaps it would not be advisable at this time to speak directly of the poor, or the poor sections in heaven.

Others think of heaven as a place of "many mansions," or abiding places, which Jesus has gone to prepare for his own, whence he will return and "render to each man according as his work is," be that much or little, faithful or unfaithful. These are aware of the fact that "treasures on earth," of whatever they may consist, are uncertain, and that heaven is offering a place and treasure that shall satisfy and abide always. They live less pretentiously than others, because they can't afford it; they are engaged in business, real business. They are just "shifting along," so that they may be able to lay up, and invest more in their home where they shall always live.

God's purpose in giving rewards, which is something beyond and in addition to salvation or eternal life, is, first of all, justice. Jesus said: "Behold I come quickly, and my reward is with me, to give to each man according as his work is"—reward for service and in proportion to it. The ten servants to whom their lord gave each a pound were rewarded in exact proportion to their service.

The Lord is teaching us, daily, the lesson of his justice. The farmer who conforms most fully to the laws of agriculture receives the greatest reward. Through the laws of plant development God is rewarding him for faithful service. The same just God that rules in nature, rules also in the spiritual realm. The man who wastes his time and spends his years in temporal pleasures and pursuits, while another labors faithfully, sacrificing in the Lord's service, can not share with him in the same reward. Some will be placed over ten, and some over five cities, depending on the amount of work done. Every man's work will be tried by fire; if his work abides he will receive a reward; if not, he shall suffer loss. Yes, he may be saved, "yet so as by fire." Empty-handed, in poverty he must face eternity.

Another purpose God has in giving rewards is an

incentive to induce the doing of the work he wants done. For some kinds of work there will be "great reward," and for other kinds there will be "no reward." The hard job brings the big pay.

Jesus, "who for the joy that was set before him, endured the cross, despising shame, and hath sat down on the right hand of the throne of God," is cited as an example for doing hard things for the sake of reward. The joy that was "set before him" led him to do the hardest of all tasks. The sacrifices of his "glory with the Father," despising and ignoring the shame and suffering of the cross, becoming obedient even unto death, is unprecedented and resulted in his exaltation, giving "unto him the name that is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This matchless service brought to him, justly, supreme honor, glory, joy and praise.

As there was a special reward offered to Jesus for this special service, so there are rewards offered for different kinds of service now, of which but a few examples can be given.

Jesus said, "Blessed are ye when men shall hate and separate you from their company and shall reproach you . . . for the Son of man's sake. Rejoice in that day and leap for joy, for great is your reward in heaven" (Luke 6:22, 23). Faithful service in the face of persecution is of such tremendous importance that a very great reward is offered for it. For the person who really understands heaven's financial policy there is real joy in persecution for righteousness' sake. This joy is based on the "great reward in heaven," and should cause one actually to *leap*, because of it. As the miner rejoices over finding a rich vein of ore, so do heaven's financiers rejoice over these persecutions. There is grave danger right here of losing a wonderful financial bargain.

Jesus offers another paying proposition in the following statement: "Love your enemies and do them good . . . and your reward shall be great" (Luke 6:35). The right treatment of one's enemies is a hard task, according to human nature, but it brings big pay. If believers really understood heaven's financial policy, the cases of retaliation would be as scarce as gold is on the streets. Church quarrels, "stormy councils" and participation in war, would be things of the past. There are indications that we are wonderfully poor financiers in spiritual wealth. What a pity for the loss we must suffer!

But one more of these wonderful statements and opportunities can be considered at this time. Jesus said: "Sell that which thou hast and give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21). "Make for yourselves purses which wax not old, a treasure in heaven that faileth not" (Luke 21:23). The conversion of earthly possessions into heavenly treasure is an opportunity awaiting all of us. The conditions are those of ministry to others by the use of our temporal means. Those who understand prefer the cottage here, and to "lay up" the surplus for "a mansion over yonder"; less bank stock and possessions here, and more over there.

The present mission deficit and the Near East sufferers furnish splendid opportunities for the conversion of our earthly treasures into "a treasure in heaven that faileth not." "He that layeth up treasure for himself and is not rich toward God," will, to say the least, pass out of this life an absolute bankrupt. Where are our spiritual financiers? Why not make use of this "get-rich-quick" opportunity by using at least some of the treasures laid up for ourselves to pay up our mission deficit, and to relieve the suffering?

This proposition need not discourage those who are not rich. Heaven's financial policy is managed on a per cent basis. The rich have no advantage over the poor. The lord delivered his talents to his servants according to their ability. The one received five and gained five. The other received and gained two. Each gained one hundred per cent and received the same reward. The widow that gave two mites, less than one half cent, gave one hundred per cent, more by far than the rich who cast into the treasury of their

abundance. Heaven measures gifts by what the giver keeps, not by what is given, thus putting all on an equal basis.

This policy ought to be an incentive to induce people to begin to serve the Lord early in life, and to serve him more diligently and faithfully. Lost opportunities mean lost wealth that can never be regained. If it were understood properly there would be less treasure laid up on earth and more in heaven, and people would be happier here and hereafter. Humanity would be blessed, the world made better and God glorified.

Nappanee, Ind.

The Student Volunteer Convention

BY D. W. KURTZ

EVERY four years a Student Volunteer Convention is held in North America. It is under the auspices of the Student Volunteer Movement. This is a "movement" among students, and those who joined the movement when they were students, to put the missionary challenge up to men.

(1) It plans to present the "Evangelization of the World in This Generation" as a possibility and a duty to the student world.

(2) It aims to enlist student volunteers to give their lives on the foreign field to evangelize the world.

(3) It aims to put an equal challenge to the students, who do not go to the foreign field, to back up this cause with an equal sense of responsibility and loyalty.

(4) It aims to challenge the whole Christian church with the call to missions as the true purpose of Christ's Gospel.

I had the privilege of attending the Student Volunteer Convention which was held in Toronto, Canada, in January, 1902. At that convention only a few of our church were present. In 1906 at Nashville, Tenn., about a dozen of our church attended. I am happy to say that at Indianapolis, at our meeting on Sunday afternoon, one hundred twelve representatives of Brethren colleges, and Brethren from other colleges, and missionaries and members of the Mission Board were present. We were informed that the Church of the Brethren had the largest per cent of its total membership present of any denomination in America. This is encouraging.

What was the message of the convention itself? It seems to me the whole program falls into four groups of ideas:

I. The pressing problems of the hour in Christian lands. There are (1) the industrial situation; (2) the international problem; (3) the interracial relations; and (4) the youth movement.

II. The needs of the mission field. Each of the great mission fields was represented by a native Christian. China brought her needs to the convention through Dr. Cheng; India through Dr. Masih; Hirosho Hatasaka spoke for Japan; Dr. Aggrey, a native of the Gold Coast of Africa, and one of the most brilliant speakers of the convention, brought to us the needs of Africa. Latin America was represented by Prof. Osuna, of Mexico. The Near East was represented by missionaries. There was but one message from all these fields. *Now* is the time when the field is ripe. None of these fields can take care of itself. The foreign missionary must come and help. Never before was the need so pressing and never before was it so hopeful. The rapidly changing conditions of the world make the crisis so imminent. Either Christ *now*, or never. This is the call from the field.

III. In the third place, there pervaded the whole convention one conviction, which was expressed many times, and implied all the time—Christ is the only Savior of the world, and the sufficient Savior. Never before was the sentiment clearer expressed than at this convention, that America, for example, must not try to put American industry, American customs and forms, or Western civilization upon these mission fields. All these things have failed. But America has Christ; he alone has not failed, he alone can help China, Japan, India, and Africa. Give them the Living Christ, and let all of these nations interpret Christ in their own way.

Each nation can and must make its own contribution

to Christ. The Wise Men brought to him gold, frankincense and myrrh. So, said our African delegate, must the nations. The white man has the gold; let him bring the gold to Jesus. The Chinese and India have their mysticism; let them bring the frankincense. But Africa has the sentiment, the joy of life and religion; they will bring the myrrh. The convention was outstanding in this note: take not civilization, nor Christianity, but the Living Christ to the nations.

IV. The fourth great note of the convention was the challenge to the students of this generation, to commit their lives wholly to this cause. The only generation we can serve is *this* generation. The only cure for the human needs in Christian lands and heathen lands is Christ. Therefore, the only logical conclusion is the commitment of life to Jesus Christ as Lord of all. "He is either Lord of all, or he is not Lord at all."

Dr. Mott's great address on Sunday morning was the masterpiece of the convention. The comprehensiveness of his vision, the breadth of his grasp, the logic of his argument, and the perfection of his English, were invincible in their convincing power. In the light of all the facts, to be intellectually honest forces one to accept as his cause, "The Evangelization of the World in This Generation." This challenge is not only to the students, but to the whole of Christendom.

There was another feature of the convention which was new, as compared to the conventions of 1902 and 1906. It was the "group discussions." The great questions of the day—the problems on the campus, were made the subjects for discussion. These discussions were limited to students. The subjects selected by these students were, in most of the groups, the race question, or the problem of peace and war. The convention was divided into fifty different groups.

It is my personal conviction that this plan could be improved. In the groups that I visited, there were heated discussions of the race question, mostly the Negro problem, and they came to no conclusions at all. I believe in student discussion, but there ought to be light more than heat. To shut out the experience and expert knowledge of the older generation is not wise. I am sure that real progress is made, not by this division of the old and the young, but by the closest sympathy and cooperation of the experience of the experts, and the energy and adventure of youth.

The spirit of the great convention was fine. It can not help but do much good. The tremendous challenge of the call of Christ, and the call of the world's need, will surely get a response from that vast body of students, and through them, from the entire church.

McPherson, Kans.

Faith and Life

BY H. A. BRANDT

Sixth of Seven Studies in an Argument with God

As a result of the controversy between Habakkuk and his God some rather interesting information came to light. Amongst other things it became clear that the erring people of Judah would be punished in due time through the accomplishment of a work that was almost beyond belief. However, the punishment was to come for correction rather than for destruction. This is a pregnant truth, for the reason that it suggests the underlying philosophy of God's dealings with his people. More and more, as the prophets passed in review, it became increasingly clear that a transition was taking place. The emphasis was passing from national to individual responsibility. Indeed, the time was at hand to reckon the people of God upon the basis of what they were in heart, as against what they were by the family tree. As Ezekiel says: "The soul that sinneth, it shall die." In his time the apostle Paul put the finishing touches to the argument in his thesis maintaining that the true sons of Abraham are reckoned by faith and not by blood. And thus, out of an otherwise sinful environment, Jehovah selects his own, and these are the righteous remnant that shall be saved.

Then, too, the Chaldeans, as the willing and yet unwitting servants of the purpose of the most high God, have been promised their just deserts. The doom of villain nations is written large, so large, "that he may run that readeth it."

Swiftly through the controversy one passes with the

prophet Habakkuk from the dark valley of the God who failed, to the mountain peaks disclosing the certain and overwhelming victory of the God of the ages. The Chaldeans and their idols are covered with dust, while the pageant of Jehovah triumphant approaches from the south until the heavens are covered with the glory of God. Before the great and mighty God the ponderous things of this world and the pride of the nations are as nothing.

"The mountains saw thee, and were afraid;
The tempest of waters passed by;
The deep uttered its voice,
And lifted up its hands on high."

But the end of the wicked is as grimly appropriate as it is terrible:

"Thou woundedst the head out of the house of the wicked man,
* * *

Thou didst pierce with his own staves the head of his warriors."

But to what end is all of this display and manifestation of power if nothing is saved? What has become of the righteous? Even as the wicked "came as a whirlwind to scatter" them, Jehovah intervened. And here they are, safe, in the shadow of the Rock.

"Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked."

The security of the righteous recalls a suggestion that may be found at the beginning of Jehovah's second answer in the controversy with the prophet: "Behold his soul is puffed up, it is not upright in him; but the righteous shall live by his faith." The first half of this sentence was amply expanded in the series of five woes pronounced against predatory nations of the Chaldean type. But what of the statement, "But the righteous shall live by his faith"? Somehow, the most hopeful aspect of all that Jehovah answered was left as a mere suggestion. Why not expand this suggestion? How do the righteous live "by faith" or "in his faithfulness"? Let experience teach.

On a day two men viewed the plains and hills of Palestine. The older of the two men, who was a prince in faith, urged his younger companion to make first choice of the land. Selfish Lot chose the well-watered valley of the Jordan. Abraham took of what was left and meekly went his way. Doubtless he was cheered by the thought that in due time the promises of God would mature. But, in any case, the meekness of Abraham illustrates one of the fundamental aspects of the principle of life as it obtains in a life of faithfulness. "Blessed are the meek; for they shall inherit the earth."

Faith was always a great word with the apostle Paul. Indeed, the very suggestion that is here being expanded was taken by St. Paul as the text for his letter to the Romans. Again, faithfulness is the overshadowing burden of his last message to Timothy, as faithfulness is also the watchword of his own life. "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on." In St. Paul's determination to reach the one thing that he counted the most worth-while he exhibits a second life-giving principle in the life of faithfulness. The righteous shall live in his faithfulness, because he reaches out after the one thing most nearly true, honorable, pure, lovely, and of good report. In becoming like the eternal things he strives for, the righteous makes sure his own immortality.

Perhaps the hardest discipline for youth, is, just to wait. At least, Moses could not wait, until he lost his opportunity and fled to the land of the priest of Midian. And there he waited. He waited until, in the triumph of almost perfect self-control, he went forth to deliver his people. The righteous shall live, because, to be righteous, one must learn to wait.

A fourth life-giving principle in the life of faithfulness is exhibited by Christ. For, not only was he meek, not only did he seek the one thing most worth-while, and not only had he learned to wait; but in addition, he

had in all things learned to obey. Indeed, the Master was so fastidious in this respect that he insisted upon meeting the utmost requirement in order to "fulfil all righteousness."

There is really no great mystery in the relation between faith and life. It would be strange, indeed, if, when the pageant of God has passed, one should not find the righteous safe and secure in the shadow of the Rock. The righteous lives in his faithfulness because, through meekness, singleness of purpose, patience, and obedience he has built the four walls of an impregnable fortress. Out of faith comes faithfulness, and out of faithfulness comes more faith! The wicked shall perish on their own staves, "but the righteous shall live by his faith."

La Verne, Calif.

"Let There Be Light!"

BY GALENE MYERS

IN the beginning of creation, while the Spirit of God moved on the face of the waters, the voice of God proclaimed light to a darkened world, blessed light, symbol of God's undying love for humanity. Slowly the ages passed, but the word of God remained continually unheeded, and finally the world was again shrouded in darkness, deep and impenetrable, the darkness of unbelief and sin. Into this darkness—into this despairing, sin-sick world—came a Light, our Lord, the "Light of the world," bringing priceless gifts to us: redemption from sin, and the hope of eternal life.

This wonderful Gospel of salvation is free and open to all men. But how many men, women, and children have perished throughout the years without the Christ! How many, even now, are dying still in the darkness of heathenism! Our Lord entrusted his mission to us, his disciples, here on earth. Must we say that we have failed to discharge that duty; must we say that we are now failing to fulfil his commission to us? In the far-off heathen lands, where ignorance, superstition, and idolatry reign unchecked, our brothers and sisters are stretching out supplicating hands to us, calling to us to save them from the depths of the misery that is choking them. How can we, professed Christians that we are, sit idly by, enjoying the blessings of a Christian nation, surfeited by luxury, lukewarm and half-sleepily administering to the affairs of his kingdom! Come ye, sons and daughters of Zion, hear the clarion call ringing down through the ages, "Go ye into all the world and preach the gospel to every creature." The responsibility is yours and mine, and we must obey the call of God while there yet remains on earth a single person who has not heard of our Savior.

This message to us, of light and hope to all the world, embodies within itself a great missionary call, and is one of the most specific commands in all the Bible. Can we not picture to ourselves the hope of the Master, as he looked at his disciples for the last time, and as he placed in their hands the responsibility of completing here on earth the work which he had already begun? Let us study the command a bit carefully. The Lord said, "Go ye." He was speaking to men who had been with him night and day—men who had the imprint of a personal contact with their Master. If they could look up into his face in perfect trust and say, "Yea, Lord, we will go," how much more should we, who know the Lord in these later days, follow the command? Then came the words, "into all the world," and we today are trying to follow in the steps of those early missionaries, for every field has been entered. Yet, after many centuries, in which the "go ye" has been a living command, two-thirds of the world is still in darkness with only a few missionaries bringing it the message of peace and light.

It has been estimated that at present only about 20,400 Protestant missionaries are at work in heathen lands. China has one missionary for each 63,000 people; India has one for each 62,000; Japan, one for each 52,000; and Africa, one for each 24,000. What a relatively few, and how much work remains to be done!

Does it mean nothing to you, O self-satisfied and complacent church member, that two-thirds of the world is in darkness; that women of the world to the number of two-thirds are bound hand and foot by the degrading customs of heathendom; that the average

life of a zenana girl wife is twenty-three years; that babies are in such great numbers dying from diseases and malnutrition that the death rate is four and five times that of the United States; that the darkness of heathen practices enthralls millions of your heathen brethren? You and I can, and must, send them the light of God's Word; you and I, in Christ's own words, are responsible for teaching and preaching the message of salvation to them while they are waiting with outstretched hands. Oh, may we not be too late!

"A string of camels go in single file,

Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,

The needs of man are met on every hand;

But still I wait

For the messenger of God, who cometh late.

"I see a cloud of dust rise on the plain,
The measured tread of troops falls on my ear;

The soldier comes, an empire to maintain,
Bringing the pomp of war, the reign of fear;

But still I wait

For the messenger of God, who cometh late.

"That set me looking o'er the desert drear
Where darkness reigneth as the blackest night;

From many a mosque there comes the call to prayer,
Yet no one calls on Christ for light;

But still I wait.

For the messenger of Christ, he cometh late."

Cando, N. Dak.

Some Impressions

BY W. O. BECKNER

THAT group of more than five thousand college students from the United States and Canada, who were together in the recent Student Volunteer Convention at Indianapolis, Ind., are by this time back at their tasks, but not in the same way. The opening up of the mind to have poured through its channels the great throbbing currents of life with which our world is today so vibrant, sent these students home with different attitudes and different outlooks upon the life which we must live together in this world of human beings.

I may mention here only one phase of the processes at work. The convention opened on Friday afternoon, with some well-prepared addresses by masters in their field, and continued Friday evening and early Saturday morning. The addresses were along the lines of racial relations, industrial relations, peace and war—matters which all thoughtful men regard as so full of meaning for our future peace and happiness.

Then, on Saturday morning, for two hours, the whole delegation was divided into about fifty groups, and the students themselves were asked what they think about such matters. In one group these questions were put on the blackboard for discussion:

1. Should Negroes, Jews and others be admitted on a basis of equality into (a) classrooms; (b) eating houses; (c) social affairs; (d) pastimes; (e) athletic teams?

2. What should students do now about war? In case war comes, should a person take part?

3. Are coercion and terrorizing measures justifiable in supporting our morality, in opposing and overturning dangerous beliefs, or in securing other doubtful ends?

4. Can a Christian conscientiously engage in any life work on a profit basis? Without the incentives of competition for money, position, or renown, can we count on the work of the world being done?

Here we have the race question, the war question and the industrial question stated—matters which are giving human society so much concern at this time. And these young folks, not yet out of college, were asked what they think on these matters.

The group which I attended spent nearly the whole of the two hours on the race question. Is there such a thing as a "superior race"? Do interracial marriages help or hinder human happiness? If they are sometimes unhappy, are all marriages within a race necessarily happy? To what extent can students associate with those of other races with profit to both races? If one race is superior, what are the standards by which the races are measured to determine that

superiority? Is there such a thing as an absolute standard, or is it the practice that each race sets up what seems to it the highest and best in life, and then measures other races by those standards? Is there a difference between talking about our *opinions* and *prejudices* and talking in terms of what has actually been determined as *facts*? What phase of the race question is now concerning some other countries—South America, Japan, China, West Indies, etc.—and what are the facts regarding conditions there?

In view of all this which we may know as facts, what attitude should be taken by the thousands of students in our American schools and colleges today, upon whom the responsibility for adjustment must rest in the immediate future? What may we learn from Jesus of Nazareth and his life on this question? What can we, as students, do when we get back home,

on our own campus, to bring about a right solution of the problem as it exists there?

Somebody said (just about the right time to say it) that the things in man which make for personality, for character, are the same in all races. Men are everywhere warmed by love and chilled by ill will; we are what we are because of that—which has gone into the stream of our lives to produce us. God looks on us as being just alike in his sight.

Would a good, heavy dose of GOOD WILL do our old sin-sick world any good? What better medicine can you think of that is needed?

That such fundamental questions in our present world life were faced so seriously by these thousands of young men and young women is a wonderful prophecy of a better world tomorrow.

Chicago, Ill.

enough to know about God; we must know him personally and "experience the joy of his love and his grace."

An outline something like this would be good: A hymn—one all can sing; a careful, reverent reading of a brief, appropriate scripture; a brief discussion of the passage; an illustration or story suited to the children; a brief experience from the lives of the older members of how the scripture worked in their lives; a brief but fervent prayer, bringing before God every member of the family, remembering loved ones who are absent, interceding for the work of the church at home and abroad; close with the Lord's prayer.

Parents should not use all the time of the prayer moments. Teach and allow the children to pray. It would be well occasionally for every one to pray, beginning with the youngest. Through these occasions, if rightly entered into, cumulative contributions of spiritual power will be added to each life.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Spiritual Resources

In this department we have given the outline of a Church Program, and I do not care to repeat it here. Bro. Pastor, if you have forgotten, hunt up the issue of the MESSENGER containing it. I will have occasion to refer to the outline from time to time.

Under the first department, let me speak of some objectives which are of vital importance. In each department of the program every pastor should arrange an outline of objectives to be used in his efforts to generate spiritual resources.

Let me say again, that all material and moral accomplishments must wait until the church has discovered the resources of spiritual strength, and until these resources have become an integral part of the members of the body whose duty it is to exalt Christ in the world.

If your church is satisfied with traditional routine, content to "hold her own," and thus is becoming prayerless, visionless, spineless and barren, the cries and sufferings of a distracted world will go unheeded and the light of Christianity will be obscured by the vice, crime and superstition sure to follow.

A church rich in material goods and poor in faith can have no message for this generation. If we—having money to build fine churches, ride in expensive autos, erect fine houses that are fitted with expensive tapestries and furniture, wear luxurious and expensive clothing, feed ourselves on sumptuous meals, with sweetmeats and delicacies for lunch—plead poverty, poor crops and "poor prices," when the treasury of the Lord is to be replenished, it is highly essential that some one read to us with emphasis the scathing rebuke to the lukewarm Laodicean church (Rev. 3:14-22).

The responsibility for this condition of affairs rests with the pastor. He is the watchman on the tower. Let him remember that "the morning cometh, also the night." He is the undershepherd of the flock and responsible to the Great Shepherd for tending and feeding, and if the responsibility grips him as it did that pastor of long ago, as recorded in Acts 20:17-38, a great transformation will overtake our churches. Let the pastor be sure that coercion is futile, but that sincere and passionate entreaty, based upon divine authority, is powerful.

What, then, are some of the objectives in the department *Deepening the Spiritual Life*?

1. A new and enlightening emphasis on family religion, parental instruction and family worship in all Brethren homes, should receive due attention.

a. *Family Religion*.—Our homes need to be safeguarded. With platform and press advocating loose ideals of marital relations, the stage and movies playing up free love and otherwise illicit behavior, with courts grinding out divorces daily, the would-be home builders find choppy and turbulent seas on which to sail their venture. It is high time to bring the teachings of the Bible to bear upon the lives of both sexes, that they may be truly Christian in the intimacy of the marital relationship. There is no book that deals more

frankly with sinful passions, or that more strongly challenges to a life of purity. With all our science and art, pure religion is the only sure protection for our homes.

There are a number of good books and tracts that should find their place on the library tables in our homes. An occasional reverent address on the purity of courtship, sacredness of marriage, and the adornment of the home should be given. An occasional program by the young people themselves would stimulate thought. I just read what I consider a splendid outline:

- I. God's Challenge to Purity (Psa. 24:3).
- II. God's Promise to Purity (Matt. 5:8).
- III. God's Standard of Purity (1 John 3:3).
- IV. God's Rewards for Purity (Prov. 22:11).
- V. God's Punishment for Impurity (Rom. 1:18-32).
- VI. God's Pathway to Purity (Psa. 119:9).
- VII. God's Power to Keep His Children Pure (Philipp. 2:13).

b. *Parental Instruction*.—Parents have too long farmed out their children's instruction in the Scripture to other folks. There must be a facing about here. Too many times the parents are living such barren spiritual lives before their children that they feel disqualified. The pastor has a real task here, to

(1) Overcome the apathy on the part of parents. They should be restored from this sin to parental obligation and privilege (Eph. 6:4), according to Gal. 6:16.

(2) Overcome the handicap in many homes resulting from ignorance of the Scriptures. Helpful methods of Bible study should be afforded them, and they should be inspired to undertake instruction.

(3) Overcome the positive worldly atmosphere of many so-called Christian homes. Too many times some of the works of the flesh (Gal. 5:19-21) lurk in the home. It is not uncommon to hear young people, and older ones as well, reciting their training to pray "at mother's knee." Would it not be wholesome if we could hear it said occasionally that they learned to pray "at father's knee"? Let worldly fathers consider.

c. *Family Worship*.—True knowledge of God should issue in the worship of him. In fact, we have not truly seen him until our admiration springs into worship.

I wonder how many excuses you have heard for the negligence of family worship? "Lack of time," "Difficulty of finding a suitable hour," "I can't pray before my children," "I do not know how to make it profitable." For the most part the reason for prayerless homes can be summed up in this: "A lack of fellowship with God on the part of parents and of true consecration to him for the fulfillment of their responsibility."

The children must be brought into the very presence of God. No one can bring another to that place without first gaining that fellowship for himself. It is not

enough to know about God; we must know him personally and "experience the joy of his love and his grace."

On the Training of Parents.—Abbott. Quiet Talks About Home Ideals.—S. D. Gordon. A Child's Religion.—Mary A. Wilbur. Religious Training in School and Home.—Sneath-Hodges.

Guiding Boys Over Fool Hill.—McKinney. Training the Devotional Life.—Weigel-Tweedy. Your Boy: His Nature and Nature.—Geo. A. Dickinson. The Child for Christ.—McKinney. Parent, Child and Church.—Chas. C. Smith. Quiet Talks With the Family.—Chas. E. Jefferson. Singular Actions of Consistent Christians.—Wm. Secker.

When the King Came.—Geo. Hodges. The Faith of a Little Child.—Wilson. Day After Day.—Chapman. Prayers for School Boys and School Girls.—Wm. Watson.

Just to Make Us Think

ONCE your church decided to support a mission worker on the foreign field. A very splendid decision. God no doubt recorded that act with a good deal of pleasure. Jesus said, "I do always the things that are pleasing to him." But what can you say to justify that action your church made just recently, it may be, when you decided to get out from under that obligation? How much did the members deny themselves before they took the action that denied the Lord his rights? Did your church decide it at a prayer meeting or at a business meeting? It would make a difference.

In the same State are two groups of people. One group, of near two hundred and fifty folks, many of them well-to-do, gave in the emergency call at the Christmas time about \$85. The other group, of fewer than fifty people, gave at the same time for the same cause over \$100. The most of the givers in the last case were young people and children. What reasons would you assign for the conditions in the two groups?

I once heard a church member say that he could not make money without keeping himself in debt. So he bought another farm as soon as the last one was paid for. This same man had very little money for community betterment, for local church expansion, and still less for the general mission work of the church. He was always head over heels in debt when such opportunities knocked at his door. The thing that condemned the rich man who pulled down his barns and built greater, was that he laid up treasures for himself, but was not rich toward God. How many of that class in the Church of the Brethren? The Lord knows them that are his. The day of reckoning is sure to come.

WEALTH is like a viper, which is harmless if a man knows how to take hold of it; but if he does not, it will twine round his hand and bite him.—St. Clement.

THE ROUND TABLE

How David Danced

BY S. Z. SHARP

To dance means to pass lightly over a surface. There are various kinds of dancing, each kind impelled by a specific motive, accompanied by a particular feeling. Figuratively, "The shadows danced upon the wall," "The boat danced upon the crest of the waves." We quote the following from the best of literature: "The lambs skipped and danced upon the hillside"; "The bear danced in his cave"; "The Indians held a war dance"; "The Shaking Quakers danced in their church"; "David danced before Jehovah with all his might" (2 Sam. 6: 14); "The young people danced in the Majestic."

Each of the above dances was according to the motive that actuated and the feeling that accompanied it. The lambs danced for joy. The bear danced because food was held up before him and he wanted it. The Indians danced to arouse a war spirit. They moved around in a circle in single file, stepping along slowly at first, brandishing their tomahawks, and increasing in speed until they had worked themselves up to a frenzy. Only the warriors danced. The Shakers danced singly, with solemn tread, to arouse religious feelings. David hopped and skipped because he was so glad the ark of Jehovah was being brought home again by the Levites. His motive was to glorify God, and his feelings were that of religious fervor. He danced by himself and did not come in contact with the opposite sex. There was not a taint of a sex feeling. The young people who danced in the Majestic wanted to experience the feeling which is aroused by contact with the opposite sex. The modern dance is always by the opposite sexes coming together. Neither sex dances by itself. We had some experience in this. When we took charge of a seminary, the students asked permission to have a dance. We granted it, only stipulating that the sexes must dance separately in different rooms. They would not dance that way at all. You never hear of a ball or a dance by either sex alone. The motive of the modern dance is to arouse that feeling which comes from contact with the opposite sex, and which often leads to the most deplorable results, as any one can learn who will read that little book entitled, "From the Ballroom to Hell," which may be obtained from the Brethren Publishing House. No one who has a true Christian spirit will have any desire to take part in a modern dance. There is nothing in the manner in which David danced or recommended in the one hundred and fiftieth Psalm, to afford any argument for the modern dance.

Fruita, Colo.

Your Deferred Reward

BY GEO. W. TUTTLE

OH, yes, we get impatient. We say, "I have done my best and no one appreciates." Are not young folk naturally impatient, save as the grace of God comes into heart and life as the result of a vision of the ever-patient Jesus? Was his reward deferred? Did his own people flock to him as bees flock to clover, or did they set their hearts as a flint against his person and his message?

Did the Master ever say, "No use"? How fertile is your imagination? Can you imagine his saying to the inner circle—Peter and James and John—"No use to try and change these stony hearts; you might as well go back to your fishing"? Oh, the inexhaustible patience of my Jesus! If I knew it not I should say, "Surely, there is no hope for me! My Christian life is so feeble, my light so dim when all the lighting power of him who said, 'I am the light of the world,' is at the command of faith! Is not my Master's patience inexhaustible, his mercy boundless, his love all-embracing? Am I not the almoner of his bounty, the object of his love?"

Possibly you have been kind and helpful, and kindness and helpfulness have not flowed back to you in a resistless tide. Well, did it flow back to Jesus? Even the palm branches were but for a day, to be followed

by the cry, "Crucify him; crucify him!" Think of the cleansing of the ten lepers and the pathetic words of the Master, "Were there not ten cleansed? but where are the nine?"

Again, you have been misunderstood, your motives questioned, your actions criticised. Be patient; you have goodly company. Was not Christ misunderstood? Your reward is only deferred. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Are you thin-skinned, sensitive, easily offended? Get your eyes on Jesus, your thoughts higher than self. Sensitiveness may become a disease, but Christ is the remedy. Let our prayer be, "O Lord, give us thy outlook instead of our inlook."

Why should young folk ever whine, and say, "I am not appreciated"? Christ is the Great Appreciator! Can loyalty, faith, kindness, purity and patience pass unnoticed by him? What an awful thing it would be if it could be honestly said of us that we sought the praise of men rather than the praise of God! Here is a terse prayer for righteousness: "O Lord, make my life a mirror in which men may look, and see Jesus."

Pasadena, Calif.

Starving Your Talents

BY DAISY M. MOORE

"OH, I haven't any talent, really!"

You have heard that remark; do you believe it? Do you believe that any intelligent human ever is wholly without a talent?

I do not; and besides, most people have several talents.

It is a sad fact that folks sometimes remain in ignorance of the real talents they have. Sometimes an unusual event will discover, late in life, a quality hitherto undreamed of, which seems to have been completely hidden.

Often we realize our aptness along certain lines, but because we are ambitionless, or because the development of this same aptitude would require energy and application, which we are unwilling to give, we allow our talents to atrophy for lack of use.

We lay them out of sight, disregarding the fate of the man in the parable, who carefully wrapped in a napkin the one talent he possessed, and put it where he would not be reminded of his responsibility and privilege!

Strange that we seem loath to use the powers we possess, for nearly everyone must do something in life—engage in some form of activity. It seems irrational not to do what we are by nature best fitted for. How many, many times we find the round peg in the square hole!

True, our talent, at first, may seem insignificant, but, like any other power which we possess it can grow only through use. The only way we can keep any gift is to use it.

Physical strength slips away from us unless we exercise; the powers of the mind weaken unless put to work.

Many people deplore the fact that they can not now do what they once did; and why can't they? They have failed to use or to exercise that gift or talent.

Develop your talents early; then never allow them to rust out. Wear them out. It is much more satisfactory and productive of results.

Perhaps you have a desire to speak or pray in public, but you feel that you can not; the ability to do these things was not cultivated when you were younger.

We lose our ability to work unless we work; to pray unless we pray; to give unless we give.

Your talents are gifts—precious ones; do not deny them, but give them a fair chance.

Fairfield, Pa.

Specials and Triweeklies

BY ZACH NEHER

IN much of our Christian service do we not need many more regulars? It may be all right for the railroads to have their specials, their extras, fast trains and "try-weeklies," going up one week and trying to come back the next. But even the railroads need many more

regulars. And it is certain we in our Christian service need many more that are right at their post seven days in a week. And—shall I say?—they should not change posts too often. For safety we should know the run, and for efficiency we should be "on to our jobs." Whether we write poems, preach sermons, plow corn, or chop wood, it is all God's work, is it not? Perhaps quite too much of our Christian service is of the tri-weekly, "tryweakly" sort.

The few specials and extras that we do have and need would be more effective and perhaps safer when all the regulars are in their places throughout the week in their homes and in the community. Too many specials are apt to bring about an unbalanced condition in our missionary activities that may cause a breakdown which will be hard to rebuild.

Avilla, Mo.

Our Father in Nature

BY E. J. SMITH

"THE heavens declare the glory of God, and the firmament sheweth his handiwork." Probably never before did I so fully realize the truthfulness of the above statement of David as now, since we saw its verification here on the plains. Recently a son and I were finishing a piece of work in our field, which caused us to remain until twilight. Just then the beautiful full moon, without the least shadow of a cloud to obstruct its brilliancy, made its appearance above the horizon. It seemed only about three-fourths of a mile distant, and about halfway between us and the horizon, and in direct line with the moon, lay a beautiful lake of some five acres or more. And now, dear reader, can you imagine the beautiful scene—the full moon with all its beauty and splendor, just as the Father made it, reproduced in the lake? There were two full moons, apparently only a few feet apart.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they can not be reckoned up in order to thee. If I would declare and speak of them, they are more than can be numbered." Oh, who could refrain from heeding the loving call of such a Father? "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Father not only paints the beauties of nature for us to enjoy, but gives us all the good things pertaining to this life, and then, a thousand times more, a beautiful home in heaven.

Clovis, N. Mex.

"Keeping Him Waiting"

BY CHESTER E. SHULER

A MOTHER was putting her little girl to bed one evening. They had just knelt for the child's "Now I lay me down to sleep," when there was a ring at the doorbell.

"Just wait a minute," said the mother, as she hastened downstairs. "I'll be right back, dear."

She admitted the visitor, and, in the conversation which followed, forgot to return immediately upstairs.

After some time had elapsed, the lady and her caller were surprised to hear the child calling loudly for her mother.

"Yes, dear," answered the lady. "What is it?"

"Mama, aren't you 'shamed to keep God waitin' so long?"

"That has taught me a lesson," remarked the mother to her guest after she had knelt by her darling's side and asked forgiveness from her heavenly Father. "How often, I fear, do God's children 'keep him waiting'!"

"Quite true," agreed the other lady. "And isn't it sweet of him so often to remind us of our failings through the 'little ones' whom he loves so well?"

"In this case, I'm sure 'a little child' has led me to see a great truth; and may the dear Lord give me strength never again to 'keep him waiting,' but rather 'always to pray.'"

Harrisburg, Pa.

HOME AND FAMILY

Some One's Voice

BY EDYTH HILLERY HAY

Sounding through the din and strife
Of the crowded ways of life;
Through its turmoil and its rush,
Through its momentary hush—
When my cross is hard to bear,
Falling sweetly on my ear
Cometh a voice I love to hear,
For it tells me that my Lord is near.

Some one's voice is dearer, far,
Than earth's paltry treasures are—
Some one's voice is meat and drink
When wearied I would sink;
Some one's voice, whose tender tone
With the years has sweeter grown,
Says, "I will not leave my own;
I will never leave my own alone."

Ah, to hear that sweetest voice
Makes the faintest heart rejoice—
Sounding through the aisle of years
With their toils and with their tears;
Lo, it speaks from Calvary,
"I who died to ransom thee
Will for aye thy Keeper be,
Tho' thy friends forsake and flee,
I will hold thee, I will fold thee close to me."
Goshen, Ind.

Grandmother Warren

BY BESS ROYER BATES

"Be Strong and of Good Courage"

THE pastor had come to visit Grandmother as he loved to do and, as often happened, Grandmother had discovered his troubles and was comforting him. Said she:

"Yes, I expected you would have that trouble. All of the pastors before you have had it."

"I never met just this situation before," replied he. "Sometimes I am discouraged. I feel like saying 'What is the use?' I have to make sacrifices to do this work, and there is little pay. I could do without the money, but sometimes it seems that there is even little brotherly love. No matter what I decide or which way I turn, some one is against me."

"That is the price a leader pays for his position," said Grandmother.

"I would rather be a layman and let the other fellow do the leading."

"We need leaders," went on Grandmother. "You haven't as hard a position as Joshua had to fill. He took Moses' place. I hesitate to criticize, but it is well known that the man before you was not a leader. You have many things in your favor here. Every man in a place of responsibility ought to read the first chapter of Joshua often. There the Lord tells Joshua of his position and tells him how to hold it.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Grandmother paused after she stopped repeating the beautiful words. After a bit she said:

"There Joshua was given his commission as leader of the people. He was told where to get his strength to lead them and what to do to keep it. Above all, he was to be strong and of good courage. God wanted him to be that. A little later, when Joshua commanded all of the men to go into the promised land and clear out the hostile tribes, these men said to him: 'According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee as he was

with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of good courage.'

"The warriors were ready to follow Joshua as they had Moses, on one condition only: that he be strong and of good courage. They wanted to feel that there was some one backing them. They wanted to know where he stood. They wanted to know that he would lead them, that he could enforce his word.

"People today are no different from those warriors. The man who can accept and carry responsibility, the man of conviction, strength and courage, is needed everywhere. People want to lean on him, want to follow him, want to do exactly as he says. But when discouragement comes, when his projects fail, when his friends depart, he must still be strong and of good courage. Then more than any other time does he need to stand for what he knows to be right, stand firmly so that he can give courage to less-inspired fellows who can not see as clearly as he.

"It is no easy task to be a leader. A leader chooses trouble when he takes the position. Joshua found that out very soon after he accepted his commission. When the Israelites went up to conquer Ai, they were routed. Joshua rent his clothes and fell on the ground before the Ark, crying:

"Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of Jordan!"

"Joshua had his hour of discouragement. That comes. But after that dark hour is bound to come a brighter one. The Lord said to Joshua: 'Get thee up. Wherefore liest thou on thy face?' After all the Lord's promises, Joshua could lie on his face bemoaning his fate. He forgot his strength and courage. So I say to you, 'Get thee up. Be strong and of good courage.' We want you strong. We need to share your courage. We may not all agree with you, but we can all respect and love you, when you are strong and of good courage."

"Grandmother," said the pastor, "I believe you are the Joshua of this congregation. I am glad to come and share your strength and courage."

Pittsburgh, Pa.

My Neighbor

BY IDA M. HELM

"THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment. And the second is like, namely this: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:30-31).

"Who is my neighbor?"—This is an old, old question. Yet, after nineteen hundred years since Jesus lived and loved and taught, people who are actually in doubt are asking the same question.

Does Jesus mean more than the family across the way? Does he mean more than the people that belong to the same denomination? Does he mean more than people of the same nationality? Just whom did Jesus include in the term "neighbor" in the second great commandment? Does being neighborly consider only the material factors in life, or does it include the spiritual? Do our neighborly acts and words and smiles extend to the "foreigner," the Indian, the Negro, the poor white, the outcast?

Our minds revert to the story Jesus told about the Good Samaritan on the Jericho road. Evidently Jesus was trying to show that any one in trouble was really neighbor of any one that comes along. Some one has said, "One way to be neighborly is to keep the Jericho road free from robbers." Perhaps we do not realize as fully as we should that it is the duty of each individual to do his part to make the occasions for wrongdoing as few as possible if he would be a good neighbor. If every person would treat others with justice and love, perhaps the puzzling question, "Who is my neighbor?" might be solved.

May Barclay gives a splendid illustration of "Being a good neighbor." One day, as Jimmie came in the

back door, he called out, "Mother, I've brought my friend Angelo home to supper." Angelo waited bashfully on the doorstep. Jimmie's mother put her lips to her small son's ear. "He's very dirty, Jimmie," she whispered. "I know it," said Jimmie, coolly, "but I'll wash him." Jimmie's father had just arrived when his small son appeared with Angelo. "This is Angelo Vinci, father," Jimmie explained. "I've just been washing him." Jimmie Senior patted Jimmie Junior on the back. "You may always bring Angelo to supper Friday nights," he said. Then he turned to his wife. "Did you hear the mayor say that we should all try to make the Italian colony become Americanized? It strikes me that our Jimmie has gone about it in a sensible way."

Eleanor smiled a little absent-mindedly. She was noticing how closely Angelo was imitating Jimmie's manners, with a very fair degree of success. Angelo wore Jimmie's blouse home. The next week he appeared with a little parcel. "My mother thank you for the blouse," he said, politely, "and she send you this." Eleanor unrolled the little parcel and found a piece of handmade lace.

"O Angelo, this is wonderful!" "My mother make it for you," Angelo said. "She can not sew like Americans, but she can make lace." Grandmother's hobby was lace. "Does she make other kinds of lace, Angelo?" she demanded. Angelo spread out his hands in a sweeping gesture. "Many, many kinds," he said. "I'll take you home with me after school tomorrow."

Eleanor and her mother were received with open arms. Beautiful, intricate pieces of lace, and handwoven bedspreads and table linen were brought out for their inspection. "But I can not make an American blouse for Angelo," sighed the mother. "I'll come down and cut one out for you," volunteered Eleanor's grandmother. So Jimmie's grandmother found herself teaching a group of Italian women to make clothes for small boys. And in the same neighborly fashion they taught her to cook many things. Jimmie's father looked after the two boys thoughtfully. "If all Americans would neighbor like Jimmie," he said, reflectively, "our foreign problem would be gone in a year."

Ashland, Ohio.

An Appeal to Our Aid Society Sisters

BY MARGIE JOHN GARST

How thankful we are for the great Aid organization of our beloved Brotherhood! I say great, because of our wonderful possibilities and our unlimited responsibility. How grateful we are for the many splendid organizations we have, and the wonderful work they are doing in the way of relief to the poor, lending comfort and cheer to the sick, and joy and gladness to others less fortunate than ourselves!

With all of the good work we are doing, with all of the splendid things that may be said of the Aid workers, I am wondering if we have yet attained to that which is the highest and the ideal goal for ourselves. We would not for a moment discourage the making of money and the giving of money, but I fear sometimes, sister workers, we are stressing money too much and neglect Aid work of more importance. This is where we need to guard ourselves in the meetings of our different Aids. Sometimes we get so busy we can scarcely take time for a period of devotion. Such an opportune time this is for our sisters to express themselves in prayer, in a helpful thought, in suggestive helps to our officers. We need this period, and we must take time for it, if we would grow spiritually, and surely we all want to feel that we are experiencing a sense of growth. Along with these moments of prayer together, how about a time of prayer in our many homes? Would it not be a comforting thought to know that, over our entire Brotherhood, the families were brought together sometime during the day or evening for Bible reading and prayer? Is it not an appalling fact that so many homes do not take time for thanks at the table, and do not want to consider time for a chapter from the Bible? Would we not be doing Aid work of untold value if we were the ones to bring about a reform in the use of our time? Would it not be an interesting report at

(Continued on Page 42)

AMONG THE CHURCHES

Calendar for Sunday, January 20

Sunday-school Lesson, Moses Called to Deliver Israel.—Ex. 3:1-12.

Christian Workers' Meeting, The Problem of Sin.—Rom. 8:1-4.

* * * *

Gains for the Kingdom

Two additions to the Leedy church, Okla.

Two baptisms in the Reedley church, Calif.

Two baptisms in the Portland church, Ore.

Eleven baptisms in the Topeco church, Va.

Two baptisms in the West Branch church, Ill.

Eight baptisms in the Sunnyside church, Wash.

Eleven baptisms in the Root River church, Minn.

One baptism in the Panther Creek church, Iowa.

One baptism in the Calvary church, Kansas City, Kans.

Two baptisms in the Macdoel church, Calif.—Bro. C. E. Davis, of Modesto, Calif., evangelist.

Two accepted Christ in the Ross church, Ohio.—Bro. J. A. Guthrie, of Lafayette, Ohio, evangelist.

Five additions to the Turkey Creek church, Ind.—Bro. Edw. Stump, of Walkerton, Ind., evangelist.

Eleven were baptized and one awaits the rite in the Oneonta church, Ala.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Nine were baptized, two await the rite and four were reclaimed in the East Wichita church, Kans.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Thirteen additions to the Graybill house, White Oak congregation, Pa.—Bro. Chas. Cassel, home minister, in charge; five additions at the Manheime house, same congregation; Bro. Rufus Bucher, of Mechanic Grove, Pa., evangelist; three more came after the meetings closed.

* * * *

Our Evangelists

Bro. O. P. Haines, of Lima, Ohio, to begin Jan. 21 at the Union City church, Ind.

Bro. O. H. Feiler, of McPherson, Kans., began Jan. 15 at Oklahoma City, Okla.

Bro. John R. Snyder, of Huntingdon, Pa., to begin about Feb. 3 at Manvel, Texas.

Bro. Edgar Rothrock, of La Verne, Calif., began Jan. 15 in the Reedley church, Calif.

* * * *

Personal Mention

Bro. B. F. Petry, R. 10, Eaton, Ohio, is open to an engagement as pastor. He could also assist meanwhile in some revival meetings during 1924.

What would we do without our good friends? Just now we are indebted to Bro. W. B. Stover for contributions to our "Bystander's Notes." But there was room for only two of them this week.

One by one the faithful fathers are passing on to the reward of their earthly labors. Eld. Moses Deardorff, whose home-going is recorded elsewhere in this issue, was one of the pioneer preachers of Iowa and a leader in his day.

A number of our congregations are having lecture courses this winter, we notice, in which men like Winger, Kurtz, Ober, Ellis and others are discussing vital questions pertaining to the progress of the Kingdom. It's a good idea.

We beg pardon of both Bro. Chester E. Shuler, of Harrisburg, Pa., and Sister Elsie K. Sanger, of Sebring, Fla., for the mistake in our issue of Jan. 5 which credited to the latter the former's article entitled, "One Way to Please Him."

Bro. William Johnson, of Wichita, Kans., preached his annual birthday sermon a short time ago and with characteristic vigor, we are informed, even if he did have to do it in a wheel chair and his years are verging on the nineties, if we mistake not.

Bro. O. H. Feiler has moved his family to McPherson, where his children will have the opportunity of a Christian education. All correspondence should be addressed to 133 Carey St., McPherson, Kansas. Bro. Feiler will devote all his time to the Evangelistic Field.

Bro. A. D. Helsar writes us from Africa under date of Nov. 24, 1923, enclosing an article written while he was still in bed, which will appear in these columns shortly. In his personal letter he says, along with other good things: "Sister Helsar and Sister Kulp are here and we are all happy in the service of the Lord. We are finding our Christ full of love and power. . . . Bro. Frantz, do you really feel we will have to wait for another generation to have enough stewards to expand our missionary interests into Christ's will? I believe Christ is going to

change this generation. It is the glory of the religion of Jesus that it transforms men's hearts." The address of our Africa missionaries is Garkida, Nigeria, via Jos, Nafada and Biu.

Bro. Virgil C. Finnell, of North Manchester, Ind., Field Secretary for the General Temperance and Purity Committee, was a recent visitor at the Publishing House. He considers the past year the most successful he has had in this work. He has been occupied mainly in the mountainous sections of Maryland, Virginia, West Virginia, Tennessee and North Carolina.

* * * *

Miscellaneous Items

The Rossville church, Ind., has under consideration the building of a new churchhouse in Frankfort.

The Jacobs Creek church has changed its name to Mt. Joy. Bro. Frank B. Myers, of Mt. Pleasant, Pa., tells us. With a name like that every member of the church ought to be happy.

There are many ways to help the cause along. At Kingsley, Iowa, after the Christmas program was rendered the young people's class went to the homes of some who are unable to attend the church services and sang for them.

It is pleasant to read of a congregation that broke all former records in Sunday-school attendance and offerings during 1923, but the best part of it is that the Roxbury church, Pa., is "planning again for big things this year." Is that what your church is doing?

The Kenmare church, N. Dak., decided to try out the system of weekly offerings at the church services. It tried it and liked it so well that it has adopted the plan as a permanent feature of the worship. The number of congregations which do this increases, as it should.

The Poplar Ridge church, Ohio, seems to be giving due attention to the various missionary, temperance and Christian Workers' interests, but has judged it advisable to place them under the care of one committee. Maybe we will find out by and by the best way to do all these things.

The La Verne church, Calif., where Bro. Edgar Rothrock entered on his new pastorate a few months ago, seems to be happy in supporting five missionaries on the foreign field. These are Bro. Lynn A. Blickenstaff and wife and Bro. John I. Kaylor in India, and Bro. Ernest Vaniman and wife in China.

The Oneonta church, Ala., is making improvements in its house of worship, especially designed to afford better accommodations for the Sunday-school. The church is within easy reach from Birmingham and the members would appreciate visits by those who may be passing through that city.

The Codorus church, Pa., appears to believe in organizing for work. It has Child Rescue, Temperance and Ministerial Committees. Of course it is not enough to appoint a list of committees, but a church must have the cause on its heart sufficiently to do something of this kind, or it is not likely to accomplish much.

There are two things we like especially well about what the finance committee of the Greenmount church, Va., did lately. It "urged ministers and Sunday-school teachers to teach more the blessings of giving." Do you see the two fine things in that? "Teach more" is one of them. And the "blessings" of giving is the other. Suppose you forget about the duty of giving for a little while and think about the blessings. Or don't you know of any?

One of our contributors has received a letter requesting an article for the "Messenger" on the question of why we keep Sunday as the day of rest instead of Saturday. The author of the request neglects to sign his name. In the issue of July 21, 1923, appeared an article by Bro. James M. Moore on this same subject, which should clear up any questions our readers may have. Bro. Moore is thinking of putting this discussion in tract form for general distribution.

"A good many of our young people have been lost to the church. Many are still being lost. In nine out of ten of the cases a little investigation will disclose the fact that the parents have at just the wrong time either been very indifferent or have been uncomfortably close to some church trouble. That stirs my spirit to do something." And he did it. First, he preached a sermon about it. Then he wrote an article on the subject which will appear in our columns shortly.

The District of Nebraska has reorganized some of its activities. The Temperance and Purity, Child Rescue, and Old Folks' Committees have been merged into one to be known as the Social Welfare Board. A Board of Religious Education has been created. These two Boards and the Mission and Ministerial Boards, though each has its own field and duties, have been united into one organization called the United District Boards of the Church of the Brethren of Nebraska. There is more to the new arrangements than just this, of course, but perhaps this will give you the main idea.

Special Notices

District Treasurers Take Notice.—The assessment for Annual Meeting expenses for 1924 will be at the rate of three cents per member. Remittance of the amount should be in the hands of the undersigned not later than May first.—E. J. Stauffer, A. M. Treas., Mulberry Grove, Illinois.

The District and Ministerial Meetings of Middle District of Pennsylvania will be held in the Stonerstown Church April 8, 9, and 10, 1924. All reports and matters of business intended to be printed in the program should be in the hands of the secretary not later than the 20th of February, 1924.—Ira C. Holsopple, Sec., Everett, Pa.

Two Offers of Free Tithing Literature.—We hereby offer, free, postage paid, to any minister who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom for Pastors and Churches," to furnish one copy to every member of the official boards of his church. We regard this as the most important pamphlet we have published in recent years. Also, our offer to furnish free, postage paid, the pamphlet, "Christian Work for Laymen and Ministers" in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1, 1924. Always give your denomination; also mention the "Gospel Messenger."—The Layman Company, 35 North Dearborn Street, Chicago, Ill.

Can Use Two Thousand Dollars a Month.—The Relief Committee has kept in touch with conditions in Germany through Brother Maynard Cassidy who is a student abroad now. He has located a district that is desperately in need and informs us that if we can furnish \$2,000 a month for the present, much suffering can be relieved. Relief work in Germany is administered largely by the Germans themselves under the direction of Americans. Since Brother Cassidy is on the ground he can see that your funds will be justly and economically used. If the Lord puts it into your heart to feed the hungry make your contribution through your Relief Committee and we will have our own relief station at work in Germany. You will be called upon by various organizations to contribute to German relief. You will naturally respond. Whether we can furnish the \$2,000 a month depends on your action. At present we have only \$300 on hand for this purpose. Send your contribution to General Mission Board, Elgin, Ill., and designate it as German Relief.—J. E. Miller, Sec. Relief Committee.

Forecast for the School for Country Church Leaders, Bethany Bible School, January 31 to February 8. Bulletins have been sent out to every minister in Ohio, Indiana, Michigan, Illinois, Minnesota, North Dakota, Iowa, Kansas, Missouri, Oklahoma and West Virginia, giving an outline of the work. The program has been printed in the "Gospel Messenger" for January 12. Already many inquiries have come in asking information concerning lodging, etc. A letter from Brother J. W. Barnett, pastor of the Church at Portland, Oregon, states that "only distance keeps him from this fellowship." A few moving spirits in one District are endeavoring to get each church in the District to see the value of this enterprise and to send their pastor or ministers. Raphael Leatherman and W. W. Bane of Burlington, West Virginia, have written for reservations. Other reservations have been made and we only mention the above to show how far the interest has reached. Make up your mind to attend and write Bethany Bible School, 3435 Van Buren Street, Chicago, Ill., to make reservations for board and lodging. For further information write either Bethany Bible School or Home Department of the General Mission Board, Elgin, Ill.

* * * *

A Bystander's Notes

In the India Field.—Our mission work in India keeps growing, yet there are times when it seems that what we depend upon most as a means to the end is suddenly cut off. Not long since, the Baroda State passed a resolution that meetings should not be held within the state during the winter months among the kali paraj people. While this was not intended for us, yet it affects the work at Vyara where Bro. J. M. Blough is now located. Faith looks ahead and tries to see what blessing may grow out of that which seems a hindrance for the present.

India Is Discouraged.—The following advertisement appeared in a Reformed Hindoo weekly newspaper of Bombay not long ago: "Discouragement is the lot of most lands today, and India is discouraged. This is a sad thing, for in an atmosphere of discouragement things great and noble do not thrive. The most terrible discouragement is that of heart and soul. If, indeed, our people are sick at heart and broken in spirit, there are indeed dark days ahead. But the great heart of the Infinite One is yearning over India. When he came into the world he said: 'Let not your heart be troubled.' He knows that inner trouble breaks a man's morale. He has comfort for India's sad heart. Hear him saying: 'As a mother comforteth, so will I comfort you.' Let India rise from the ashes of discouragement and seek his face. He is pleading still: 'Come unto me and I will give you rest.' It is the Voice of Jesus,"

AROUND THE WORLD

Japan's Official Figures of the Earthquake

Japan recently gave out official figures concerning the earthquake and fire, which proved so disastrous. According to these figures there were 192,000 dead and missing. Those injured totaled 102,000. In the destruction of property 585,000 houses are reported to have been totally destroyed, and 126,000 were partially destroyed. These figures show that the first estimates of the disaster were not overdrawn.

Pennsylvania's Sunday School Record

The Pennsylvania Sabbath-school Association states that during the past year 8,252 new teacher-training classes were enrolled; 1,452 new young people's classes were organized, and 72,915 of the Sunday-school pupils were added to the church membership. The Sunday-school enrollment for the State is 2,205,728, which is more than 25 per cent of the State's population, and one-sixteenth of the entire Sunday-school enrollment of the world.

Sorting Parcel Post Mail

You have often been in a mailing room and seen the clerks sorting the mail into the sacks held in stationary racks. Recently the postoffice department has installed rotary racks to which are fastened bags with conspicuous tags. The mail comes in chutes to the sorters who are standing in their place, and as the proper sack reaches them they throw the mail into it. The number of sacks for every section is in proportion to the amount of mail going to each destination. The clerks by this method are able to sort mail twice as fast as before.

Chinese Language for Business

Long ago the missionaries and governmental agencies have known that the only way to do business with the Chinese is to learn their language. Both the church and the government have required their agents to study the Chinese language so as to be able to do business with the Chinese in their own language. For once, however, business has lagged behind missions and the government, and has not required its employees to learn the Chinese language. But business has discovered that this is detrimental and there is a tendency now to require business agents to study Chinese, at least sufficiently to enter into contracts and perform routine business. The study of Chinese, due to better methods, is no longer the task it once was. In one year a business agent can learn the language sufficiently well for business purposes.

The Bok Peace Award

The Edward W. Bok Peace Award has been given to No. 1469, the judges considering this plan the best of the 22,165 plans presented. The author of this plan has not yet been announced, but \$50,000 has been awarded him, and the second \$50,000 will be awarded him in case the country, which is being polled now, will approve his plan. The large response in this contest shows that many are seriously considering the horrors of war, and are anxious to find some better way of settling disputes. Of course no peace plan will work so long as nations continue to arm themselves and harbor suspicion and hatred against all other nations. You will be given an opportunity to vote for or against this plan. Whether you vote for it or not one thing every lover of peace should do, and that is whenever an opportunity comes to memorialize any of our government officials or whenever an opportunity comes to speak for peace he should improve it. Thus you help to foster peace and when war does come your record will show that you have worked against it.

Some Things Prohibition Has Done

According to Wayne B. Wheeler in *The American Issue*, prohibition is responsible for much of our country's prosperity. Here are a few of the cumulative results of four years of sober industry. The death rate has been cut to the extent of saving 873,000 lives; preventable illness decreased to the equivalent of 1,747,950 people continuously ill for one year; drunkenness arrests reduced by 500,000 annually; the penal ratio decreased resulting in 20,000 fewer persons being committed to penal institutions in the four dry years; intemperance eliminated as a cause of poverty, releasing \$74,000,000 licensed saloons; over a billion dollars added to our savings accounts and our new life insurance policies increased over eleven billion dollars; industrial accidents lowered by a quarter of a million annually; roads made safer for the 4,000,000 automobiles manufactured last year; home building increased by 2,000 more new homes built per month in spite of higher costs; a daily Pentecost of 3,000 new members added to the churches; throngs of youths and girls sent to high school and college by eliminating the liquor drain on the family purse.

Mexico's Revolution

Every four years we elect a president. Should our president die, the vice-president immediately assumes the duties of the office, and the government moves on without any break. Such is the order among a people who are

capable of self-government and who believe in a republican form of government. In Mexico they do it just a little different. Their elections come through revolutions, and that is why they have a revolution in Mexico at present. We may not like kings, but unless a people will submit to a popular vote, a republic is hardly the best form of government for them. But if Mexico insists on getting its president through revolution, there is not much that can be done to better conditions. As on former occasions, in this revolution again both the government and the rebels look to the United States for arms and ammunition. Though we may not do much to secure peace for Mexico there are always those who are ready to furnish the munitions of war.

Does Germany Need Food?

For some time papers and magazines have been discussing conditions in Germany. Some say Germany needs food, while others say she does not. Some say that Germany is in need of food but, having just been our enemy, we should not feed the starving, but should remember the Lusitania. Others say that the war is over and now is the time to feed our enemies. Undoubtedly there is propaganda on both sides. In December Bro. Maynard Cassidy, who has a fellowship in Germany and is a student there now, wrote at some length concerning conditions. Following is a part of his letter:

"There is great need for relief in Germany. There is no doubt in my mind about it, because of what I have seen. During the last year and up until September of this year, it was largely the middle class of people who suffered. The fall of the mark deprived thousands of such people of every means of support that they possessed. They were the salaried class, the people with small fortunes laid aside in the bank, the substantial class who are interested in the moral and cultural life of their country, the class that is the backbone of any civilized country. They were often too proud to admit poverty, for they were not of the class that usually faces poverty. As a result many cases of starvation were reported to the workers. Thousands came into dire and almost a completely destitute state. In September relief workers in Munich were feeding approximately 105,000 people, just one-sixth of the population of that city. Of these 45,000 were officially called 'entirely dependent' upon relief aid. This one city is sufficient as illustrative. Babies often came into the world with not a stitch of clothing to receive them. With the stabilizing of the mark has come the accompanying rise in prices, the rise in cost of material, the fall of the export market and, to cap this series of events, the shutting down of factories and the present unemployment situation. At present some two and one-half million are out of employment. Of course this is increasing the need. Formerly the worker made out tolerably well. He got enough to buy him food if nothing else. His wages were raised sufficiently with each tragic fall of the mark, to keep him in pace with the corresponding change of prices. But now that he is out of employment the situation grows worse. He faces a list of prices from four to six hundred per cent higher than they were three months ago. Clothes are impossible to him. The chief foods of nourishing value are absolutely beyond his empty purse. Milk, eggs, lard and butter are scarcely possible for the rich (whom of course we have with us always).

"Situations have changed with almost lightning rapidity in this country, and each situation brings new problems and new adaptations. Many get through the critical stage unscathed, but there is ever an increasing number who lag farther and farther behind with each rise and fall of the sad affairs. Suffice to say I've seen children poorly clothed, their little naked bodies shining through a single ragged cloak. Many have gone barefoot through November. I've seen the crowds fighting for bread, just bread. I've known of many a home that has gotten permission to keep the children from school because they have no clothes. This is now allowed and suggested by the state. I've by no means been looking for such things; these little episodes have just accidentally crept to the surface of my chance experience. I've been among the class which has more or less kept its head above water. Among them I've seen a well educated and cultured woman come to me and beg me to aid in selling her jewelry. I've seen a newspaper editor in one of the large cities too poor to offer us anything to eat in his home, as fine German hospitality would ordinarily demand. I know a family whose business was worth \$10,000 a year ago and now it is worth \$4,000, that is, their actual stock has decreased in amount and value to that because they could buy no new stock with the worthless money they received. I have a young German friend who had with his mother and sister \$100,000 before the mark fell. Now he is supporting himself and helping support them on seven dollars a week, the best wages paid in a company employing forty men. He pays twenty-five cents for one cooked meal a day and for the others he has coffee and bread in his room. A cheap hat which he just 'lifted' today and which he showed me, cost him seven and one-half dollars. A finer Christian chap is hard to find. This is just the life as I saw it normally, without investigating."

Later.—After the above was in type further word was received from Bro. Cassidy. This led to action on the part of the Relief Committee as found in another column.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Blessed Results of Obedience

Isaiah 48: 18

For Week Beginning January 27

Divine Commandments Deserve to Be Obeyed.—Only a lack of thought can account for disrespect to divine law. One who ponders with open mind the mysteries of human life, and considers the limitations of mankind, will readily concede the necessity for guidance from power and wisdom greater than that of man. The commandments of God are not grievous (1 John 5:3) and arbitrarily fixed, independent of the nature of men. They are designed to teach men to live properly and to lead them in the way of their highest good. See verse 17 of the textual passage. God always keeps himself near the soul he guides (Psa. 32:8). The relations between an earthly parent and child, or teacher and pupil, are weak parables of those between God and his spiritual children. Study each verse of Psalm 119 for various words which express the idea of divine commandments. Then meditate on Psalm 19:7-11 for the gracious qualities of divine law.

They Who Obey Divine Laws Have Peace.—This is one of the large and inclusive results of obedience. All human feeling is underlain with a deep desire for peace. There is so much of conflict and unrest in the world. The only solution for it lies in the agreement of men with God. It is first of all a personal state of mind and condition of heart. The legacy which Jesus left with his disciples was an inner power and satisfaction which can come from none but God (John 14:27). It is the privilege of any man or woman who makes close connection with God (Philipp. 4:6, 7). The peace of God "calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God." It must be an individual condition before it can apply to groups and nations. Deep-running, quiet waters, flowing calmly on despite storms, are very expressive of spiritual restfulness. The Scripture employs this figure often. Compare Psa. 23:2 and Rev. 22:1.

They Who Obey Divine Laws Become Righteous.—They are on the way to Godlikeness, because they conform to divine thought and love and service. We can sit by the seashore and watch the waves come rolling in, increasing in frequency and height according to the stimulus which gives them momentum. But we can never count the last one. So is the righteousness of God's obedient children. The rightness of spiritual character is always richer, brighter, better, because every law of God observed leads to another blessing beyond. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4:18). The living example of Jesus teaches us a personal application of righteous principles. Those same principles, applied to any nation, would mean a fulfillment of the prophet's plea to "let justice roll down as waters and righteousness as a mighty stream."

These Blessed Results Form an Appeal to the Wayward.—That is the use made of them in the text. The people in Judah in general had strayed far from the commandments of God. It was not the transgression of the ignorant and neglected, but of the instructed and wilful. See verses 4 and 8. From a personal and national standpoint it could verify the fact that "there is no peace, saith Jehovah, to the wicked" (verse 22). Verse 1 asserts their lack of righteousness. The same picture has been reproduced again and again in human history. There is plenty of basis for a tender appeal to the wayward today like that appeal of the prophet: "O that thou hadst hearkened." Shall we not put it "O that thou wouldst hearken," and seek with our might to lead sinners in the path which will bring the blessings of obedience?

Suggestions for Meditation

The verifying of Psa. 19: 7-11 in personal experience. The peace of God as an antidote to the storms of life. Have I ever known obedience to increase righteousness? What sort of appeal won my respect for divine law? Is my evangelistic plea like that of Isaiah?

A Prayer

Forgiving Father! We recognize thine eternal goodness in thy constant, loving appeal to those who are going astray from that which means their own peace and righteousness. In so far as we have tested thy holy law we have found it restoring to the soul. Our ventures into disobedience have been fruitless and painful. Grant us stronger wills to obey and greater joy in performance. Forgive us for ever thinking we might change the world without ourselves being changed. Dwell thou first within our own selves, that we may declare thy goodness to others out of our own spiritual health. In the name of our righteous Redeemer. Amen.

J. H. H.

An Appeal to Our Aid Society Sisters

(Continued from Page 39)

our great Conference gathering, if our Aid secretary could give us the number of family altars, in our big family, the Aid organization? True, mission work we may be doing in our own congregations, to our next-door neighbors and, for aught we know, in some of our own homes, if we would be the ones to inspire the beginning of this one thing so useful in Christian (?) America—the family altar. By so doing we would be rendering service to our pastors, our elders, in a way that would mean more to them than splendid gifts of material value.

This is an interesting age in which we are living, an age of new inventions, of reformation, of new ideals for womankind, an age of interest in general for the many good things we have, as well as an age of increased responsibility because of the many evils prevalent in modern Christendom. May I come to our Aid members, just now, with the plea that we are not as loyal to the church of our choice, as we should be, when we wholly ignore the church rulings on the dress question? We, as a people, have stood for simplicity these many years, and why should we now go to the other extreme, superfluity in dress, when this is becoming a discussed problem? When women's clubs are treating it from a standpoint of demoralization, when other churches are beginning to realize the fact that our dress is somewhat of an index to our character, why should we, a body of intelligent women, at this crucial moment, rise in our own determination and say by our actions, "We'll do as we please. The church has no right to say what we shall wear"? We speak of ourselves as children of the mother church. How we must grieve her when we say we will not heed her advice! How her mother heart must be torn by our rebellious spirit! How our own hearts are crushed when the children, whom God has given us, show a spirit of retaliation and contempt for our good advice and teaching! Should we expect more of our children than the church should expect of us? Is the sister with bobbed hair, the sleeveless dress, her bosom exposed, her arms and hands conspicuous with jewelry, a credit to our beloved church when she is at the communion table with a prayer veil on? Does it look like mockery, Aid sisters, when the large business house—Marshall Field's store, of Chicago—will not permit any of these things, and we encourage them? If the business establishments can not permit such and keep their good record, can we as sisters do some of these things and bring honor to our church's fair name? Should we expect more in the business world in the way of sane dress than in the Christian world?

Our government dictates what its soldiers shall wear; our civil authorities their men's uniform; the many lodges their emblem of recognition; the temperance workers, their white ribbon explanation; the Red Cross its badge of service. But when the church wants to say something of what we shall wear, we are ready to declare, "We will not heed man-made rules."

Women's federation clubs of some of our Western States organized themselves to bring about a return to sane dressing, pronouncing the dress of the majority of women today as being the cause of the downfall of our men, both morally and financially. A lady, lecturing to a group of Aid workers, said this: "Eighty-five per cent of our money is spent by the women for dress, and fifteen per cent of this amount for clothes that are never worn out."

Is that an ugly fact to look at, sisters, and must we share our part of the guilt? This assertion was read in a mothers' paper: "Women of true refinement do not adopt the extremes in style as we have them today."

Are we encouraging the White Slave traffic? If we are dressing otherwise than modestly we are. With our faces made up with lipstick, eyebrows penciled, cheeks red and yellow, with our bodies dressed and adorned to correspond with our face in ridiculousness, we should not wonder if we are approached by men of the lower type. We are inviting their attention. Does this sound harsh? Get some of the splendid books on social purity and read them; or, if they will not convince you, talk with some of our women reformers

and see what they have to say of the effect of dress on morals.

A lady doing this kind of work, representing one of our largest churches, said this, recently: "How sorry I am to know that the women of your church are discarding the little bonnet! It stands for so much." How does this appeal to us, dear Aid workers? Does it make us feel as if we had made the wrong decision in taking our stand against our Conference rules in regard to our head apparel?

If we are not going to be a distinctive church, sisters, why have a Church of the Brethren? Surely, we do not want to see her walls crumble and fall. Surely, we want the church of our choice to grow and become stronger. But are we helping her growth when we denounce her teaching and her decisions? "It stands for so much." Is it not our badge, showing where we belong? Are you ashamed of your profession? And still we sing, "I love thy church, O God." Why should I be ashamed of my bonnet if I love my church?

Sister Aid workers, what a great power we are, but how much more we might accomplish, how much more powerful we might make ourselves, if we were more united on this unsettled question of our sisters!

We have a divided sentiment. Churches with a different understanding, homes with their members not in unison, all because of the bonnet (and "it stands for so much") and prayer veil.

Sister workers, if Conference has made a serious mistake in ruling that our sisters' headdress should be bonnets and hoods, would it not be the honorable way to send an appeal to Conference, rather than to show the spirit of determination to dress as we please, regardless of decisions? Then, if Conference felt it wise to retain the same rulings for its members, should we not be willing to do her bidding?

We are Aid workers. Might we not show our humble submissiveness on this question, and be willing to aid the church in her teaching, in her doctrine, in her stand for right living?

Our Simple Life Committee has expressed itself as being anxious for us to aid them. Are you willing? Am I? By our advocating the simple life in our eating, in our dressing, in our every-day living?

Dear Aid coworkers, have I said too much? If I have, will you aid by telling me so? If what I have said is worth while, may I aid you by asking you prayerfully to consider what I have written?

Salem, Va.

Marriage

BY SARAH M. SAUNDERS

Most persons, in speaking or writing on this subject, treat it so lightly that we are inclined to believe they consider marriage not a very serious matter. Some even treat this subject as a matter of business agreement only, which can be easily annulled.

In this day young people often rush recklessly into this most serious and solemn of our earthly engagements. Many people regard marriage as merely a financial transaction. They do not realize that it is a matter which our Creator established. "In the beginning God created man in his own image, created them male and female," and thus instituted the marriage relation (Gen. 1: 26-29).

I believe that parents ought to instruct their children thoroughly, after they become old enough to contemplate marriage, on the great and solemn responsibility resting on the marriage relation. Young women too often receive the impression (and that from their mothers) that to get married is the climax of all earthly aspirations and they will marry to escape the stigma of being called an "old maid." Were they properly instructed they would realize that it were far better to die an "old maid" than to die of grief or a broken heart by marrying a drunkard, or, what is worse, to have their gray hairs brought down to the grave in sorrow over a prodigal son or a thoughtless daughter. "Marriage is honorable," say the Scriptures. But too often it is dishonored by thoughtlessness and ignorance, and many are the mental and physical deformities as the fruit of it.

Battle Creek, Mich.

CORRESPONDENCE

DIARY LEAVES: AN AFTERMATH

Usually the beginning of one of my missionary addresses is a study of the religious temperament, to the end that we may better understand India, which is Mystic. I present the thought something like this: There are four differing religious temperaments, as follows: Rational, Traditional, Social and Mystic. The rational is that of clear thought. What it can understand it is willing to accept; what it can not understand it will not accept. When confronted by a problem, the rational temperament will sit down and work it out, and then give itself credit for having done so. It is easy for the rational temperament to reject the virgin birth, because it can not be explained. It is difficult for the rational to be deceived, for it insists on a clear interpretation. There is no emotion here. It makes as near as possible approach to pure reason. It is clear, cold thought. And the best example of the rational temperament is found in the Unitarian Church.

The traditional dwells largely in the past. Not that it is not active now, but it idealizes the past. The best ever is found in history. Was something good a hundred years ago? That is good now, for it has been tried out and proven. The ideas of our grandparents are more to be stressed than our ideas, because they are the thoughts of mature minds. If a record of a thousand years ago is available, that record is of extreme value. God spoke to the saints of long ago. We have no such saints now. The present is not to be trusted; ourselves are not to be trusted; what we have we must hold to, and hold tightly, lest we lose it. The traditional type is the best always to conserve the good. It is essentially conservative. You can trust a man of this type in being true to his church, according to his knowledge. And the best example of the traditional is the Roman Catholic Church.

The social type is that which enjoys the presence of the whole group. Did you have a good meeting today? The answer of the socially minded man will depend on the attendance at the meeting. If there were many present he will say it was fine; if there were few present he will say it was just fair and nothing extra. He believes in the whole group taking hold. If it is a day to the woods, he says, "Let's all go." He does not much enjoy being alone. The deep woods and a day absolutely to himself he does not enjoy. He is not an enthusiast for secret prayer, though he certainly prays and believes in prayer. He seeks to make the church grow. He wants all to find themselves at home within her fold. The best example of the social type is the whole Protestant group of evangelical churches in the United States.

The fourth is the mystic. When confronted with a problem for solution, the mystic type of mind will ask God to help work it out; then when it is solved, will give God the credit for doing it. The mystic can easily accept the inexplicable, for it counts that as a challenge to faith. It believes in visions and dreams, and that one is just as liable to see a vision now as was any one in past years, for God is the same Person, the great Reality with whom we have to deal. It enjoys being alone, enjoys the secret day in the woods, the hour of quiet meditation, the secret prayer. The mystic is shocked at the religious views of the rational type. The mystic is somewhat emotional, would rather go to the house of weeping than to the house of laughter. And the best example of the mystic type of mind, among nations, is perhaps India today.

When Bro. J. W. Lear and myself were in Ohio, recently, and he got this description several times from my presentation of the problem, we fell to discussing the diagnosis of ourselves. How much traditional, how much rational, how much social, and how much mystic is each one of us? I told him my estimate of myself, and asked him to check up on it. Then I asked him to give the measure of himself. And he did. And I checked up on that. So together we worked out, not only ourselves, but beginning on ourselves, we also took the measure, the religious photograph, of some others. Herewith I take the liberty of presenting the photo of thirteen persons, including ourselves, and arranging them in alphabetical order. If any one thinks we missed it, either on ourselves or on them, a more correct diagnosis would be welcome, most surely:

	Rational	Traditional	Social	Mystic
Bonsack, Chas. D.,	30	10	60	20
Early, Henry C.,	35	20	15	10
Ellis, Charles C.,	25	15	30	30
Frantz, Edward,	30	10	25	15
Hay, Edyth Hüller,	—	30	20	50
Hoff, Emanuel B.,	20	15	50	15
Kurtz, Daniel W.,	50	—	40	10
Lear, John W.,	25	15	40	20
Miller, John E.,	60	—	40	—
Stahly, Cora,	30	—	55	15
Stover, Wilbur B.,	10	15	60	15
Wiand, Albert C.,	20	25	25	30
Winger, Orho,	25	15	50	10

The list might easily be made a great deal longer, but thirteen is a good stopping place. However, I would like to add just a bit, as follows:

President Coolidge,	75	25	—	—
President Harding,	—	—	60	40
James Basset Pratt,	75	—	25	—
Mrs. James B. Pratt,	—	65	25	10

It is interesting to make a study of denominations on this same basis. It is interesting to study yourself, and then compare yourself with others whom you know, and study them for the comparison. It must always come out 100%. A loving son will find difficulty in limiting the diagnosis to 100%, for he will say: "Father is rational, he thinks right through a thing; father is traditional, he conserves all the good I ever heard about; father is social, there is none like him; father is mystic, I remember seeing him alone in prayer when he did not know I was looking; also, tears came to his eyes when I asked his pardon one day." But the proposition lies in making the equation as true as possible to the facts of the case. Even then two persons may not agree in the findings.

Mount Morris, Illinois.

Wilbur B. Stover.

SOME OBSERVATIONS OF A TRAVELER IN SOUTH-WESTERN MISSOURI AND NORTHWESTERN ARKANSAS

There are many fathers and mothers in the United States who are anxious to move where the children can get a high school education and not be isolated from the church. We have four or five good places in our District. Here at Carthage we have a fine high school and a church in town. The work is now in the hands of Brother and Sister Earl R. Myers. If you wish to consider such a move, write Bro. Myers and he will give you any information desired.

Cabool is also a high school town. The church work is to be built up by Brother and Sister J. W. Sala who are now moving there. If you want any information about the town and country around Cabool, write Bro. J. W. Sala or Maynard Neighbors, of Cabool.

In Nevada we have a churchhouse, and the work is to be opened up by the Mission Board in the near future, if present plans are carried out. Nevada has a fine high school and is at present erecting more buildings for future needs. Houses are reasonably cheap in the vicinity of the church. Fruit growing and chicken raising are now demanding the attention of some of the people around there. Truck raising is also profitable.

The new churchhouse at Mountain Grove will command the attention of many because of the splendid high school at that place. The churchhouse is at the edge of town and can be conveniently reached by members living in town. The large group of young people will appeal to any young person. The man who is interested in chicken raising should write to J. M. Neher or E. R. Harris about the opportunities in that line.

Jasper and Fairview have high schools and the members there will welcome all to their midst. Write Bro. D. D. Hamer at Jasper, Mo., and he will give you information because he has charge of some work each day in the school. Write Bro. W. R. Argabright, Fairview, Mo., as to the high school at that place. J. H. Morris.

Carthage, Mo.

MOSES DEARDORFF

Moses Deardorff was the son of Andrew and Catherine Deardorff. He was born in East Berlin, Pa., Dec. 15, 1844, and was the youngest of ten children. At the age of nine he moved with his parents to Franklin Grove, Ill., where he grew to manhood. He married Mary C. Fisel Oct. 27, 1867. There were two sons. He with his family moved to Iowa in 1871, locating on a farm southeast of Yale. In 1893 they moved to Yale where they have since resided.

In 1876 he was baptized and became a member of the Church of the Brethren. In 1877 he was elected to the office of deacon; in 1878 he was elected to the ministry and was ordained in 1905, remaining faithful to his God and his church. He devoted a number of years to evangelistic work, holding meetings in many of the States. During his ministerial life he baptized 355 applicants, performed at least 192 marriages and preached 252 funerals.

Bro. Deardorff was a man of strong convictions and character, and many talents, all of which he willingly used and gave to the cause of righteousness and truth. He was a good husband and father, a good neighbor in the community, a good citizen of the town, and a loyal and devoted minister with clear interpretation of the Scriptures and a forceful delivery.

Words can not measure the influence of his life, and while God has given and taken again, he has not taken all he gave, for his kindly deeds, his helpful, cheerful and encouraging words, and his life of love will live on in the hearts of men until eternity. He bore his eleven years of affliction with Christian fortitude and patience. He died at his home in Yale Dec. 23, 1923, aged seventy-nine years and eight days. He leaves his wife, one brother, two sons, fourteen grandchildren and eight great-grandchildren.

Services were held at the Brethren church near Panora by Eld. D. W. Wise, assisted by Wm. Cordis. Interment in the cemetery near by. E. D. Fisel.

Yale, Iowa.

YOUNG PEOPLE'S CONFERENCE OF NORTHWESTERN OHIO

Plans and prayer had been the order of the day for some time, as many of the earnest workers of the District felt the need of a young people's department. The Board of Religious Education had also been looking forward to

such an organization, hence information gathered by one of their number was presented at our District Sunday-school and Ministerial Meeting in August. Bro. C. H. Shamberger arranged to be with us over the week-end following Thanksgiving. Fostoria was selected as the place of meeting, and special invitations were sent to the young people of the other churches in the District, thus arousing interest in every section.

The first service was at 7 P. M., Nov. 30. Bro. Shamberger gave an illustrated address, setting forth the work in other Districts. Dec. 1 we met at 6:30 for the Morning Watch. During the forenoon session Miss Vera Ingle very ably presented the subject, "The Need of a Young People's Department in Northwestern Ohio." Bro. Shamberger then discussed the "Program for Our Young People's Work," a fitting complement to the need as previously set forth. The fellowship period was much enjoyed, giving opportunity to meet old friends and make new ones.

Saturday afternoon open discussion was given on organization. Sentiment seemed ripe to go ahead with the work at once, forming a temporary organization, awaiting the sanction of our District Meeting for permanent results. Elmer Marks, of Pioneer, was chosen president; Morris Guthrie, of Lafayette, vice-president; Ada Miller, of Lima, secretary; Lee Freed, of Williamstown, treasurer.

At 6:30 P. M. very impressive vesper services were conducted by Miss Villa Witmore, followed by the music hour. Special numbers were given by most of the churches in the District, and were greatly appreciated by a full house. Bro. Shamberger then addressed us on the subject, "How Big Am I?" This became the personal question of each one present, and many are still measuring themselves by the perfect pattern.

Sunday's service was the climax of a good program. Again at 6:30 we met for the Morning Watch in charge of C. A. Kintner. At 9 A. M. Sunday-school convened. After the worship period Bro. W. D. Landes had charge of the lesson. He is a natural-born teacher, very studious, and with that humility of character so typical of the true Christian. His exposition was splendid, and "The Power of the Holy Spirit" was more fully realized than ever before.

Bro. Shamberger then delivered his masterpiece, "The Challenge of the Church to Our Young People." Many young men and women were impressed to yield their lives more fully to the Lord, every avenue of service being held up as service for the Lord. Golden Rule Day was observed, each one being given the privilege of contributing to the relief of the suffering.

The Board of Religious Education is very grateful to Bro. Shamberger, to the pastor, Fred Fair, and to the people of the Fostoria church, to all singers and speakers, to all who helped make this first conference in Northwestern Ohio a great success.

Mary L. Cook.

Marion, Ohio.

WELLS BY THE WAYSIDE

Oakland, Calif., Dec. 8 to 12, 1923

I take it for granted that the majority of the "Messenger" readers are more or less interested in the Golden Gate Church, situated at 1917 40th Ave., Oakland, Calif., of which Eld. W. M. Platt and his good wife have charge. It was our privilege to worship with these good people, in all of their services, Dec. 9. It has frequently been stated that a church of our denomination in one of the bay cities, aside from the generally-accepted need for a church in a large city, would prove of inestimable value as a home for our outgoing and incoming missionaries to the orient. And so it has proven to be. Though the church here is, comparatively, in its infancy, a number of our missionaries already have enjoyed its blessings. What a joy it must be to spend the last days in the homeland with kind brethren and sisters in our own church, and then be accompanied by them to the departing ship! Or, similarly, missionaries, wearied and fatigued by a long sea voyage, to find here a welcome and resting place before starting across the continent to their homes.

From its very infancy, I have felt a more than usual interest in this church, and it was a great pleasure to be able to see it, and to find such capable and consecrated people at the head of it. Though this church is young, it has had its trying times, as well as its encouraging seasons. When Brother and Sister Platt took up the work it was anything but encouraging, but the membership has rallied to their support, and the church and Sunday-school are enjoying a healthy growth, and are gaining the confidence of the people of the community. A fine and substantial church building, completed and dedicated last summer, is filling a long-felt need. The contractor, Bro. H. R. Livingston, of Empire, certainly has given them a good job for the money received. Bro. Platt told me that there still is an indebtedness of about \$5,000. The building formerly used as a church has been converted into a good, comfortable parsonage; a garage has been erected and a concrete drive made to it. As an evidence that Bro. Platt is not afraid to do more than he gets paid for, we found him painting the parsonage while there.

This church very greatly misses her half dozen young people who are away at school preparing themselves for better work for the Master. And so the help of Sister Vesta Sanger is very much appreciated, while she is attending the University of California, at Berkeley. She

teaches the young people. One of the greatest needs of this church is more efficient workers. We enjoyed very much a visit at the home of Bro. Joseph Miller, with whom we formerly worshiped in Pennsylvania. He took us to the University of California, and with Sister Sanger as guide, we saw the most interesting points. From the top of the Campanile, over two hundred feet high, one has a wonderful view of the bay cities. The new stadium seats over 72,000 people. This large university has a branch at Los Angeles. One of the boasts of California is its fine schools, colleges and universities. Bro. Platt took me one evening over the neighboring city of Alameda, which is located on an island. These four large cities, together with several smaller towns, constitute one very large city, that is growing at a tremendous rate. New homes are springing up almost everywhere.

Modesto and Empire, Calif., Dec. 12 to 18

The homes in which we visited during our stay here, were those of Elders Levi Winklebleck and O. E. Messamer and Bro. Jacob G. Miller, in Modesto; and Eld. S. F. Sanger and Brethren W. H. Johnson, H. R. Livingston, and Myron Beekley at Empire. We were only a short time in Eld. Winklebleck's home when he told us that they were going to have an all-day love feast the coming Saturday at the Empire church, of which he is elder. For this we were glad, first because we had enjoyed only one love feast during the fall, and second, because we had not been to an all-day love feast for a number of years.

The people began to gather at ten o'clock, though the services did not begin till a half hour later. The theme of the sermon was "Love." We then repaired to the large basement, where a bountiful dinner was served free to all. This reminded us of how we used to do in Pennsylvania years ago. In the afternoon the church met again for the election of deacons. Eld. J. W. Deardorff, of the Waterford church, and the writer had charge of this meeting. Brethren E. A. Fry, Walter Leib and Isaac Bashor were elected. Sunday forenoon, after the Sunday-school hour, Brother and Sister Leib were installed with great solemnity. In the evening the theme was "Christ Is All."

The Empire church was organized March 14, 1909, with fewer than a dozen members. Their large church was erected in 1910 and dedicated in the spring of 1911. From the beginning this church enjoyed a marvelous growth by immigration, and the number of members rose to above 300, scattered over a large territory. Out of this church have been organized the Patterson, Waterford, Modesto and Golden Gate churches, leaving the mother church still a membership of about 235. Almost every State has given its contribution in members to this church, among them being a large number of ministers, elders, and deacons. Some of these are old men, who came here largely because of the good climate and excellent church privileges. At present there are fourteen ministers, all elders but two, and about the same number of deacons.

Any congregation, made up of members from so many State Districts, is bound to have various ideas of church government, often causing contentions and disagreements that retard the advancement of the Kingdom. This church has had some unpleasant experiences along this line. Notwithstanding, this church has been successful in saving nearly all its children to the church, and has a fine body of earnest young members, who, with proper encouragement and leadership, will do good work. There is no other denomination working here, and the opportunities for evangelization are great. May she arise to her task. Eld. Winklebleck craves the prayers of the saints.

Farming and fruit growing here are practically all done by means of irrigation. The Don Pedro Dam, on the Tuolumne River, fifty miles east of Empire, dedicated June 25, 1923, is the highest dam in the world, so they say. Its height above river level is 283 feet; length at top, 1,040 feet; width at top, sixteen feet; width at base, 177 feet; amount of storage capacity, 290,000 acre feet; length of lake, fourteen miles; width of lake, four and a half miles; average depth, 280 feet. The three turbines installed now generate 20,000 horsepower. The approximate cost of the dam, spillway and electric plant, was \$4,444,000. This dam furnishes light, power and water for the large acreage of the Modesto and Turlock sections of the San Juan Valley. In soil products Stanislaus County ranks among the highest in the United States.

In point of age the Modesto church is one of the youngest. Bro. O. E. Messamer is its pastor, and is doing a good work. Their greatest immediate need is a church building of their own. Plans are being discussed now, and a suitable plot of ground is sought. Some of the older members of the Western District of Pennsylvania will remember Joseph I. Cover, who, forty or more years ago, was an active elder in that District. He removed to Ohio, where, with his family, he united with the Old Order people, and was active for years. It was our pleasure to visit his aged widow and some of her sons near Modesto. Three sons and a son-in-law are ministers of the same church.

Buena Park, Calif., Jan. 2.

Jerome E. Blough.

Our best conjectures, as to the true spring of actions, are very uncertain; the actions themselves are all we know from history. That Caesar was murdered by twenty-four conspirators, I doubt not; but I very much doubt whether love of liberty was the sole cause.—Chesterfield.

Notes From Our Correspondents

ARIZONA

Phoenix.—It was on Friday evening before Christmas that the good ladies of our Aid Society planned a surprise for us. We were invited to Bro. Isaac Forney's to help to put up our Christmas dinner when our arrival in the room soon discovered that something unusual was going on. The ladies and their families began to gather in, about twenty-five in all; others were kept away on account of the heavy rain and mud. We just forgot hard times, rain, mud, and everything that seemed unpleasant, and with freedom, sociability, and hospitality we gave ourselves up to two hours of unfeigned happiness and joy. After refreshments, Sister Jones announced that our gifts were in an adjoining room. On going in we found a table loaded with good things such as potatoes, canned goods, apples, meat, jams, jellies, coffee, and other things. We appreciated not only the gifts, but the social hours helped us to appreciate each other more, and understand each other better. If this was an expression of the esteem in which we were held, it was more than we could expect or deserve. God bless them all. We are inspired to press onward in the work, and shall try to be worthy of their trust and support. We have so much to be thankful for just at this time, when we think of the sickness we have had in our home for the last two years, and how we spent the two Christmas seasons prior to this. Our little girl, who has been under the hand of affliction, is enjoying the best of health, for which we thank our loving Father in heaven. We have spent eight months in the hospital, and good people, as their pastor, Dr. Hart, has said, "out to go to the welfare of his church and the people in this beautiful valley."—Leander Smith and wife, Phoenix, Ariz., Jan. 4.

CALIFORNIA

Glendora church met in council Dec. 21. The following officers were chosen for the year: Bro. H. B. Bashor, elder; Floyd Reiff, Sunday-school superintendent; Sister Della Starnier, Christian Workers' president; Sister Anna Gnagy, correspondent; Sister Elsie Norcross, "Messenger" agent. Our Sunday-school money, \$139.94, was divided equally between the General and District Mission Boards. The birthday of our pastor, Bro. G. H. Bashor, young men in the Sunday-school, and the church, were celebrated in the Sunday-school and preaching service. A very enjoyable Christmas program was rendered by the Sunday-school Dec. 23 to a large and appreciative audience. Our series of revival meetings will begin Jan. 6, conducted by Bro. Flora, of San Diego, Calif.—Mrs. Retta Funk, Glendora, Calif., Jan. 2.

Long Beach church met in council Dec. 21, with Eld. J. S. Zimmerman presiding. A number of officers were elected for the coming year. The different auxiliaries of the church brought a report of progress. During the past year we received twenty-eight members by letter, four by baptism, lost two by death and five by letter. Our present membership is 142. The total amount contributed for church expenses, missions and incidentals was \$7,124.54. There is a small balance in each fund. Dec. 23 our pastor gave a strong sermon on "Making Room for Jesus." In the evening a Christmas program was rendered by the Sunday-school to a full house. It was a splendid program and was much enjoyed by all. The church here has had a very good year and is preparing for more work for the new year. Our city has made such wonderful progress in growth and prosperity in the last few years that it is the duty of the church to put forth a greater effort to go out after the unsaved. This is a great all-year tourist resort. Many members visit here and we welcome them to our sanctuary to worship with us at 1000 East 3rd Street. At this time the church is being redecorated and repaired.—J. M. Shively, Long Beach, Calif., Dec. 31.

Macdonald.—After an absence of nearly fifteen years the writer came here to visit a brother who is engaged in the mercantile business. I was surprised to find some of the old settlers that were here fifteen years ago and also to find they have a flourishing Sunday-school with an average attendance of about thirty-five. Bro. Huffman is superintendent and has been very successful in his work. Bro. Davis left the church met in council. Bro. Davis was chosen elder. He has manifested deep interest and has fond hopes for the future of the church here. The members are not only encouraged in word but all will take hold and work for the future development of the cause here. The splendid work done by this good man cannot be overpraised, but by being here we know that he is very forceful and his words carry conviction to all who hear him. It is very well known that this valley—Butte Valley—was settled by a colony of the Brethren but it was soon proven that dry farming was not successful and many moved away. However, the church here is now under construction. Any one desiring to change location will do well to look into the opportunities that are open and ready for the taking. We anticipate that in a very few years there will be a much stronger body of the Brethren here than ever before. There is a very good opportunity for good missionary work here.—Raula Sander, Macdonald, Calif., Jan. 1.

Oakland.—Our Sisters' Aid Society has been unusually busy lately. The sisters agreed to put the driveway in for the parsonage, and have been having all-day meetings every week to earn the money to pay for it. We have had splendid success making and selling home made candies. The Thursday before Christmas we made and sold over six hundred. At the Thanksgiving time the Aid Societies of our District sent us supplies to the value of about \$113, most of which our church workers prepared and distributed to needy ones for Thanksgiving. We sent out sixty-four full dinners, and about 100, including our own workers, attended the church services. Thanksgiving morning and then enjoyed a dinner in the home. The Thanksgiving offering amounted to \$36.08, which was sent to our General Mission Board for the Emergency Fund. Our church officers for the coming year were chosen at our last council meeting, with Bro. W. M. Platt, elder; Bro. J. Miller, trustee; Bro. R. Lake, church clerk. Dec. 2 we enjoyed a very good service, with Bro. W. M. Platt, in the morning, and one from Bro. Jerome Blough, of Chino, Pa., in the evening. Our Christmas program consisted of the Christmas story told in pictures and songs, followed by giving exercises by each department of the Sunday-school. The total offering amounted to about \$38.00. The Christmas program was given by the children's offering for their offering for the Children's Home-Finland Society of Northern California. The Junior Division gave theirs for the American Mission to Lepers; the Intermediate and Young People's divisions, to our General Mission Board for our work in India, and the Adults Division for the needy poor of Oakland. Dec. 26 the deputation team from La Verne College, Calif., was in the program on Stewardship. On Jan. 13 we are to begin our School of Missions, all departments studying Japan. The Adults will study "Japan on the Upward Trail"; the Intermediates and Juniors "The Endorable Japanese Fan"; and the Primaries the "Japan Primary Picture Stories."—W. A. Walker, Oakland, Calif., Dec. 31.

Main City.—Christmas Eve our Sunday-school gave a program, part of which was an interesting scene, dramatizing the Story of

the First Christmas. Our offering for the Emergency Fund was \$40.51. Recently Bro. L. L. Feightner, of Reedley, Bro. Harvey Small and Bro. L. L. Feightner, have supplied our pulpit. We decided at our last business meeting to have our home ministers preach for us.—Mrs. Elizabeth F. Forney, Caruthers, Calif., Dec. 31.

Reedley.—Two young sisters were baptized Dec. 9. Our morning service Dec. 23 was held in commemoration of the organization of our church in America. Bro. M. H. Miller brought the message. In the evening a Christmas program was given. An offering of \$300 was taken for the Emergency Fund. The giving offering was \$61.72 for the same fund. We begin the new year with Eld. M. N. Wine as elder in charge. Most of the other church officers were reelected. Our evangelistic meetings began Jan. 15, with Eld. Edgar Rothrock, of La Verne, in charge.—Mrs. Mamie Sink, Reedley, Calif., Dec. 30.

Santa Ana church met in council Dec. 17, with Eld. S. G. Lehmer presiding. Church officers were elected as follows: Clerk, John M. Wine; correspondent, A. "Mehner" agent; the writer; Sunday-school superintendent, Ray Teeter; Christian Workers' president, Iva Carl. Three letters were read. Our building committee gave a very favorable report. Dec. 23 the Sunday-school gave a mixed program closing with a Christmas pageant and a generous tract offering. The church was again called in council with Bro. J. P. Dickey acting as moderator. We met to decide on selling the present church location, the proceeds to be used in the construction of the new church building. Four letters of members were read. We anticipate a great future for the Santa Ana church with many new members and having such a favorable location.—Maude Erick, Tustin, Calif., Dec. 31.

CANADA

Irishana church met in council Nov. 27, with Bro. Weddle, of Gledchen, presiding. Eld. David Hollinger, of Red Cliff, assisted. The following officers were elected: Bro. Weddle, elder; Bro. Geo. Long, foreman; Bro. Wm. Culp, "Messenger" agent; Alberta Gump, church correspondent. The writer and Bro. Roy Brant were re-elected as superintendent and assistant of the Sunday-school. Dec. 23 a Christmas program was given by the church. At the close of which an offering for missions was lifted.—Mae E. Gump, Airdrie, Alta., Can., Dec. 24.

COLORADO

Jaroso.—Bro. W. T. Luckett, of McPherson, Kans., came to this church Dec. 18, remaining until the 30th. He preached twelve sermons in all. In spite of some hindrances we had a good meeting. Twenty came forward. We expect to have baptismal services next Sunday. The writer is the only minister of our church within one hundred miles. We need help to care for the work.—W. D. Harris, Jaroso, Colo., Jan. 1.

La Junta.—Dec. 23 about thirty children and members living at this place met in the home of Brother and Sister Chas. Oxley and listened to a fine Christmas program by the children, followed by a sermon by the writer. Six families of members live in La Junta now and they have preaching every two weeks in their homes. They look forward to the time when they can have a public place for a Sunday-school and preaching.—Roy E. Miller, Rocky Ford, Colo., Jan. 2.

Rocky Ford.—A worker for the Near East Relief was with us a few Sundays ago and gave a splendid message. The work that is being done and the needs of the people were explained very clearly and interestingly. An offering of \$300 was taken. Dec. 23 a very interesting program was given by the Sunday-school, and an offering of \$80 was taken. Christmas is a community pageant was given at the Fair Grounds, all the churches taking part. In our council meeting the following officers were elected: Elder, Bro. Roy E. Miller; general superintendent, Bro. H. D. Wine; Christian Workers' president, Minnie Jones; correspondent, the writer. A report of the prayer committee shows the monthly payments on the building fund are being met regularly. The question of a Vacation Bible School was discussed, and we decided that a school would be held similar to last year. If the community takes up the plan we will cooperate with them. Sister D. O. Cottrill was reelected president of the Aid Society. The present plan for the year seems to be very successful. The church is very successful, as a large crowd attends and much interest is shown. A different chapter of the Bible is taken up each week. Quite a few of our members are moving from other places into La Junta and working in the Santa Fe shops. As a result a mission has been opened with preaching every two weeks. After the first of the year, there will be Sunday-school every Sunday. We are glad to have some of our own people so near us and hope that in the future a church can be organized and built.—Frances Santee, Rocky Ford, Colo., Jan. 2.

ILLINOIS

Allison Prairie (Ill.).—Our regular council was held Dec. 29, with our pastor, Bro. M. H. Miller, in charge. The various church and Sunday-school officers were elected. Bro. A. B. Root, general superintendent; Sister Flossie Goff, president of the Christian Workers' Meeting; the writer, "Messenger" agent and correspondent. Dec. 23 an excellent Christmas pageant, "When the Prince Cometh," was given at the church to a large and appreciative audience. A missionary offering was taken.—Flossie E. Goff, Vincennes, Ind., Jan. 1.

Polo.—At our October business meeting Eld. John Heckman was reelected elder for another year. He has served this church as leader for eighteen years and is still able and willing to give very efficient service. Bro. Mark Burner was elected Sunday-school superintendent. The church also granted Bro. Burner license to preach and ordain. Bro. Charles Heckman, of Mt. Morris, The latter is fitting himself for work on the foreign field. Nov. 4 a deputation team from Mount Morris College Y. M. C. A. gave an interesting service in song. A short talk was given telling some of the benefits of the Y. M. C. A. Nov. 18 we had an all-day meeting at the church with dinner and lunch served in the basement. Bro. Bousack, of Elgin, and Bro. Clarence Gnagy, of Mt. Morris, had charge of the services and gave us strong spiritual messages, helpful to us as individuals and as a church.—L. Alice Ford, Polo, Ill., Dec. 31.

Polo.—After several weeks of preparation our evangelistic meetings began Nov. 25. Bro. L. H. Root, the evangelist, has a strong spiritual personality with fine delivery and consequently drew large crowds. He is strong for the principles of the Brethren Church and the splendid messages given have aroused both sinners and saints. Our chorus added much to the interest and enthusiasm under the very efficient leadership of Bro. Clarence Heckman, who came from Mt. Morris each evening. He also led the congregational singing. The meetings closed Dec. 9, with fourteen applications for baptism; one was reclaimed. Union services of all Protestant churches, but one, were held in our church on Thanksgiving Day. Each minister had a part in the service. Bro. Root gave the message in his masterly way, helping us to realize the full significance of the day. The offering was given to our Education work. Our Intermediate Sunday-school classes added to the joy of Hastings Street Mission by sending them a box. A most impressive Christmas program, "White Gifts to the King," representing self, service and substance, was given Dec. 21 to a full house. The gift bearers recited their Christmas messages and we gave gifts to our twelve Sunday-school classes. The Intermediate girls sent a comforter to Chicago. The Loyal Women's Class sent a comforter to Chicago and also surprised the pastor and family with a generous supply of good cats. The Sisters' Aid have set a definite task and are working hard with encouraging results.—L. Alice Ford, Polo, Ill., Jan. 1.

West Branch.—Dec. 30 the church enjoyed an all-day meeting, with Sunday-school and a very good sermon on "Time" by Eld. S. S. Plum. The members had brought well filled baskets and at the noon hour we gathered as one family and partook of the dinner. At 1:30 the business meeting was called. A larger number

were present than for several years. Sunday-school officers were elected with Bro. W. H. Cordell superintendent. Three letters were received. The home minister, Bro. H. B. Bashor, gave us his report. The church sent several barrels of provisions to Chicago at Thanksgiving time. Our Aid Society is growing in interest as well as in numbers. The Sunday-school cabinet met Jan. 3 for the first time this year.—Mrs. Robt. S. Mader, Polo, Ill., Jan. 5.

INDIANA

Auburn.—We held our regular council Dec. 28. In the absence of Eld. Kreider, our pastor, Eld. Samuel Burger assumed charge. We are glad that arrangements have been made for Eld. Burger and wife to remain with us for another year. Sunday-school officers were elected with Bro. Wm. Witt, superintendent. The writer is church correspondent and "Messenger" agent. Dec. 23 we rendered a Christmas program to quite a large audience.—Mrs. E. L. Kennedy, Garrett, Ind., Jan. 1.

Beech Grove.—On Thanksgiving Day members and friends met at the church at 10 A. M. Bro. A. B. Roof, of Anderson, gave us an interesting talk. We enjoyed a beautiful dinner, and afterward had a praise meeting. Our Thanksgiving offering was for home work. The church met in council Dec. 1, with Bro. J. Shepherd as moderator. Officers were elected for the year with Bro. E. Fuqua, Sunday-school superintendent; Bro. A. B. Roof, elder. We enjoyed a Christmas program Dec. 23.—Mrs. Emma L. Foust, Pendleton, Ind., Jan. 1.

Blue River church met in business session Dec. 29, with Eld. Elsie Wagoner presiding. Eld. S. J. Burger, of Auburn, Ind., was with us. Officers were elected as follows: Sunday-school superintendent, Murray Shively; Christian Workers' President, Etta Bittling; clerk, Denver Ott; "Messenger" agent, Etta Bittling; the writer, correspondent. Eld. Wagoner was elected pastor and elder for another year.—Laura Erick, Chubbuck, Ind., Jan. 1.

Camp Creek.—Nov. 28 a well-rendered Thanksgiving program was given by the Sunday-school pupils. We have enjoyed a three weeks' revival held by Bro. S. J. Burger and wife, of Auburn, Ind. Although inclement weather and bad roads hindered the progress of the meeting, we have all been spiritually benefited by their efforts. Dec. 29 we met in council with Bro. L. S. Burns in charge. Three letters were granted. Bro. Burns was reelected elder for another year. Sunday-school and church officers were elected with Sister Mildred Shively, superintendent; Bro. Glen Disner, "Messenger" agent; the writer, correspondent.—Bessie Burns, Etta Green, Ind., Jan. 1.

Cedar Creek church met in council Dec. 19, with Bro. T. G. Weaver presiding. Sunday-school and church officers for the coming year were elected with Bro. Lawrence Root, of La Verne, Ind., as pastor. Bro. Gump, church clerk; Sister Sadie Eber, "Messenger" agent; the undersigned, correspondent. Our pastor, Bro. Weaver, presented his resignation, which the church did not accept. We hope they will decide to continue the work here as the church has prospered wonderfully since Bro. Weaver and his family have been with us. We had a Christmas program Sunday evening, Dec. 23.—Mrs. Lawrence Smith, Garrett, Ind., Dec. 31.

English Prairie congregation met in business session Dec. 29, with Bro. Carl Yoder presiding. Two letters were received. Since our last council two letters have been granted. Bro. Carl Yoder was chosen elder for another year. Sunday-school officers were elected with Bro. Paul Yoder, superintendent. A number of our members received diplomas for reading the Bible through last year. Officers for Christian Workers' Meeting were chosen for one year. The treasurer's report showed that about \$300 was given for missions.—Mrs. Banks Light, Howe, Ind., Jan. 3.

Fairview church met in the last quarterly members' meeting for the year. One letter was received and one granted. Sister Anna Wagoner was chosen to represent the church in a special District Conference in the near future. The church has been very successful. It was also decided to send for fifty copies of the new song book, "Hymns of Praise." Both church and Sunday-school officers were elected for the ensuing year, with Bro. Clarence Idle, church clerk and Sunday-school superintendent. At the close of the meeting the church held a dedication service. Bro. A. B. Root, LaPrad, Jos. Fisher and Clarence Idle were chosen. On account of the first-named being absent, the installation service was postponed until Jan. 6.—Mrs. Lulu E. Root, Lafayette, Ind., Dec. 31.

Logansport. Our revival meeting closed on the 17th inst., with a splendid interest. The fruit of the meeting was thirteen baptisms and three restored. Brother Jarboe labored hard and by his splendid Gospel messages secured many conversions. The work of God is unchangeable. The church was greatly blessed through these meetings.—Mrs. L. T. Holsinger, Logansport, Ind., Dec. 31.

Mississinewa.—Thanksgiving Day we began a series of meetings with Bro. C. A. Wright in charge. He gave us a Thanksgiving sermon in the forenoon. At noon a social time and a basket dinner were enjoyed in the basement of the church. In the afternoon an election was held for an elder to fill the place of the deceased Bro. R. A. Rarick. His son, V. C. Rarick, was chosen to take his place. Sister Toney led the song services during the meeting, and her service was very much appreciated. Bro. Wright's sermons were very clear and forceful and were listened to with marked attention. His illustrated talks for the children each Sunday evening were much enjoyed by the children. The church was throughout the meeting was good considering the very rainy weather. Five were received by baptism. The meetings lasted three weeks and we feel that the church has been much encouraged and built up.—Mary E. Studebaker, Eaton, Ind., Dec. 31.

Monticello church met in council Dec. 1, with our pastor, Eld. Chas. Oberlin, presiding. Officers for the coming year were elected for the church and Sunday-school. Bro. Chas. Oberlin, pastor for another year, by unanimous vote; Jo Dilling, clerk; Ralph Hibner, "Messenger" agent; Ed Zimmerman, superintendent of the Sunday-school. We had a splendid Christmas program Dec. 23. We now have a Teacher-training Class conducted by Bro. Chas. Oberlin and Ed Zimmerman.—Mary S. Toombs, Monticello, Ind., Jan. 5.

Plevna church met in council Dec. 13, with Eld. D. H. Hostetter presiding. Officers were chosen for the coming year: Bro. F. P. Hostetter, elder; Sister Susie Hostetter, correspondent; the writer, clerk. Dec. 23 we reorganized our Sunday-school with Bro. Arthur Clingenpeel, superintendent.—Tena Smith, Kokomo, Ind., Jan. 4.

Rock Run.—Having accepted the call to the pastorate of the Rock Run church of Northern Indiana, the writer began his labors here the middle of September. He, with his family, is living in Rock Run, Ind. Isaac L. Root, of La Verne, Ind., is pastor of the people of this community because of the consecrated life and devoted service of Eld. Berkey, the influence of which is still felt. One of our deacons purchased the property that it might serve as a parsonage. This congregation is not so large as it was years ago. Many have been called home; others moved away. We have many reasons to expect great things here. There are more than a score of families of members with children growing up to increase the ranks. What a great opportunity to save these lives wholly for the Master's service! This community has very few people that are not identified with the church and Sunday-school. We have an enrollment of twenty-three others. A lecture course was arranged for by the adult Christian Workers' Society. Two numbers have already been given; the first, on Nov. 23, "The Country Church and Community" by Prof. Otto Winger; the next, on Dec. 21, a musical program by the Rock Run Singers. Officers were chosen for the coming year: Bro. F. P. Hostetter, elder; Bro. H. K. Ober, Bro. W. B. Stover, and the boys' glee club from Bethany Bible School. Eld. J. Harvey Schrock was again chosen presiding elder for the year beginning Sept. 1. At our December council Bro. Schrock and family were granted to remain with us for another year. The church at Rock Run, Ind., since they live nearer there and it is more convenient for them to attend services there. We regretted much to lose them. Our Sunday-school began the fiscal year Oct. 1. Bro. Clarence R. Cripe is superintendent. Our average for the last quarter's attendance was ninety. Dec. 6 we met in regular council, with

Loedy.—We are still struggling along, trying to keep the fire of the altar burning. We are handicapped however because of membership is small and scattered, also because of lack of material aid. Bro. W. B. Gish, of Thomas, Okla., did some preaching.

(Continued on Page 48)

McPHERSON COLLEGE BIBLE INSTITUTE

Program of the Bible Institute to be held at McPherson College Jan. 20-27:

8 to 9 A. M., Monday to Saturday, Pauline Epistles.—Deeter.

9 to 10 A. M., Monday, Building the Community Out of the Church; Tuesday, An Effective Policy for the Rural Church; Wednesday, Essentials of a Vital Pulpit Program; Thursday, The Rural Pastor; Friday, Sermon Construction; Saturday, Church Clinic.—Blough.

10:30 to 11:30 A. M., Monday to Saturday, Biblical interpretation.—Lear.

11:30 to 12:30, Monday, Reading Material for Children.—Walters. Tuesday, Place of Christian Culture; Wednesday, Elements and Objectives of Christian Culture; Thursday, Agencies of Christian Culture.—Richards. Friday and Saturday, Lectures by Kurtz.

1:30 to 2:30 P. M., Monday, Gronewall. Tuesday, the Salem Witchcraft.—Ebel. Wednesday, The Brethren in Kansas; Thursday, Crises in Church History.—Craik. Friday, Church Finances.—Yoder. Saturday, God's Method of Operating this World.—Harnly.

2:30 to 3:30, Monday, The Power of Self Esteem; Tuesday, Supremacy of the Human Will; Wednesday, the Need of Religion.—Lear. Thursday, Clothing; Friday, Cooking Demonstration; Saturday, Food and Health.—Walters.

3:30 to 4:30 P. M., Monday, Significance of Play; Tuesday, History of Physical Education; Wednesday, The Play Director; Thursday, Organization of Community Recreation; Friday, A Year's Suggested Program; Saturday, Practical Demonstration.—Mishler.

4:30 to 5:30 P. M., Monday, Finishing; Tuesday, Practical Manual Training, Boone. Wednesday, Ornamental Gardening; Thursday, Leaks in the Farm Business.—Mohler.

Evening Sessions. Monday, Musical. Tuesday, Discipline.—Lear. Wednesday, Lecture.—Kurtz. Thursday, A Visit to the Stars (Illustrated).—Morris. Friday, Educational Meeting. Saturday, Animals of the Ice Age.—Nininger.

If entertainment is desired write the undersigned.

McPherson, Kans. J. W. Deeter.

MINISTERIAL AND SUNDAY-SCHOOL WORKERS' CONFERENCE OF SOUTHEASTERN KANSAS

This meeting was held at Chanute Dec. 27, and was the first meeting of its kind held in the District. Seven of the eleven churches of the District were represented.

Bro. J. W. Lear, Chairman of the Council of Promotion, was with us; his presence and help added greatly to the meeting. Bro. Lear's visit was to help and inspire the workers to greater activity. This being his motive the program which was planned for the day was laid aside and the day given to him.

In the forenoon he gave a splendid address on "The Church," our relation to it, and what it should mean to us. In the afternoon he conducted a conference, asking and answering questions pertaining to the work of the District, and the advancement of the Kingdom. We feel that Bro. Lear's visit to us will accomplish much good. I trust it will open our eyes to the opportunities that lie within our reach.

Our next meeting will be held at Fredonia.

Chanute, Kans. Emma S. Miller, Sec'y.

MINISTERIAL MEETING OF SOUTHERN ILLINOIS

A most helpful and inspirational meeting of the pastors and ministers of Southern Illinois was had in the Springfield church Dec. 28. It was the first of the kind to be held in the District, and was highly appreciated by all present. It was unanimously decided to effect a permanent organization, and a constitution was adopted. The constitution calls for three meetings a year—a special feature of each annual meeting being a meeting of the ministers' and pastors' wives participating.

In the forenoon session Bro. Noah Miller, in his discussion of the subject, "The Pastor's Relation to the Home Ministry," correctly sensed a real need of the ministerial situation in a strong plea for full, complete cooperation. Following Bro. Miller, Sister J. C. Shull presented a paper on "The Minister's Wife" that made a deep impression on all and was much commented upon. Strong pressure was expressed to have it sent to the "Messenger" for publication. We considered it the finest presentation of the subject we had ever heard.

A very enjoyable basket dinner and fellowship meal was enjoyed in the basement at the noon hour.

Two excellent papers were presented after dinner: "The Pastor as a Leader of Community Life" by Bro. I. D. Heckman, and "Pre-Easter Evangelism" by Bro. B. C. Whitmore. Both papers set forth in a most splendid way the new goals and high ideals for the present day pastor's life. Perhaps the best evidence of the success of the meetings was the spirited discussion that followed each paper, in the most kindly and Christian spirit. It is hoped that a full attendance of all ministers and elders of the District may be had at the next meeting. Olin F. Shaw.

Girard, Ill.

SISTERS' AID SOCIETIES

ANTIOCH, VA.—Enrollment, 25; number of meetings, 12; average attendance, 10. We made 95 prayer-coverings, 10 bonnets, 8 shirts, 1 quilt and 3 comforts. We gave away clothing, quilts, etc., valued at \$32; balance from last year, \$60.89; received from sales, donations, etc., \$146.77; total, \$187.66; spent for material and extracts, \$68.55. We gave to Bethany Hospital, \$25; Greene County School, \$15; Forward Movement, \$10; O. F. Helm, \$2; Mrs. Oberholzer, China, \$10; General Mission Board, \$10; S. H. Flora and family, \$5; church at Spray, N. C., \$5; General Secretary, \$1; balance, \$34.52. Officers: Sister Nora Flora, President; Sister Jessie Laprade, Vice-President; Secretary-Treasurer, the writer.—Mrs. A. O. Brubaker, Callaway, Va., Jan. 2.

EAST DAYTON, OHIO.—Average attendance, 6; enrollment, 8; average collection, \$4.05. We held 13 all-day meetings. Our work consisted of quilting, knotting comforts, making bonnets, piecing quilts, etc. We donated clothing to the poor and made two baby outfits for China. We paid \$13 for church furniture; \$50 to Bethany Hospital; \$30 to General Mission Board; \$25 to the work in Africa; \$5 to the Virginia work; \$3 for flowers.—Lida Baldwin, Sec., Dayton, Ohio, Dec. 31.

HEIDELBERG, PA.—Number of meetings held, 19; average attendance, 7. We have 8 active and 10 associate members. A good part of our time was spent in quilting. We sold calendars, post cards and extracts. Paid out for Emergency Fund gifts, \$20.00; County School, \$10; donated material to Neffville Orphanage; \$5 for home missions; carried over, \$7.80; receipts, \$73.87; expenditures, \$66.71; balance, \$7.16. Officers: Sister Alice King, President; Sister Mary Kurtz, Superintendent; Sister Emma Kurtz, Treasurer; the writer, Secretary.—Amanda Brubaker, Schaeferstown, Pa., Dec. 31.

MANCHESTER, IND.—We held 31 half-day meetings with an average attendance of 21. We held 2 markets, 2 bazaars, 1 missionary program, served meals, etc. We made 24 quilts, 13 comforters, 74 sheets, 178 pillow cases, 3 applique spreads; sewed for individuals, also for the needy. Garments and comforters were given to local charity and boxes of clothing and other articles sent to the Marion Mission and Mexico Home. Receipts: Carried forward, \$79.11; interest, \$60; articles sold, \$20.10; solicitors, \$20.05; dues, \$61; birthday offerings, \$20.48; work, \$41.65; quilts, \$113.89; spreads, \$24; markets, bazaars, meals, etc., \$277.30; total, \$856.15. Expenditures: Greene County School, \$77; India and China Share Plan, \$100 each; church repair, \$100; Marion Mission, \$25; Peru parsonage, \$10; No-Tobacco League, \$10; local charity, \$65; Battle Creek Mission, \$12.85; other expenses, \$107.24; total, \$546.16; cash on hand, \$210.99. Officers: President, Sister John E. Shively; Vice-President, Sister E. B. Bagwell; Superintendent, Sister Howard King; Secretary, the writer; Treasurer, Sister Pearl Mummert.—Mrs. G. E. Wright, North Manchester, Ind., Jan. 3.

MIDDLE CREEK, PA.—In 1922 we donated 2 comforts and a bed to the Old Folks' Home which was not mentioned in our previous report. In 1922 we held 12 meetings with an average attendance of 13; enrollment, 27. We sold vanilla, cook books, wash powder, furniture and silver polish, rugs and aprons, etc., also did quilting. Receipts, \$116.85; balance from 1922, \$24.50. We paid \$70 toward pastor's salary; \$17.50 for Bro. Stover's books; \$7.50 for cook books; \$15.33 toward flying pulpit; \$10 to home mission building fund; \$30 for vanilla; \$6.20 for drapery; total, \$118.31; balance, \$22.84. Officers: Mrs. W. J. Kimmel, President; Mrs. A. A. Will, treasurer; the writer, secretary.—Mrs. W. J. Knepper, Rockwood, Pa., Dec. 26.

NEW PHILADELPHIA, OHIO.—We held 24 all-day meetings and 3 half-day. We made dresses, aprons, comforters, quilts and did some work by the day. Enrollment, 20; average attendance, 9. Receipts, \$98.48. We gave to the Greene County School, \$19.80; to Emergency Fund, \$15.—Mrs. W. H. Wood, Secretary-Treasurer, New Philadelphia, Ohio, Jan. 5.

PLYMOUTH, IND.—Number of meetings held, 29; average attendance, 9. We made 14 quilts, 54 prayer-vels, 14 aprons, etc. We served 6 sale dinners for which we received \$124.66; from True Blue Class, \$10; birthday offerings, \$5.85; collections and sales, \$37.70; balance from last year, \$75.04; total, \$289.43. Paid out to J. L. Wagoner for house, \$125; Virginia school, \$15; Plymouth church, \$35; to the Home, \$35; for rubber matting, \$16.50; material, \$24.94; to Chicago, \$15; total, \$266.34; balance, \$33.09. We donated 9 comforters, 6 towels and clothing to the Home. Officers: President, Sister Elizabeth Berry; Vice-President, Sister Katie Wagoner; Superintendents, Sisters Kate Sommers and Mary Barnhart; Secretary, Sister Dora Wagoner; Treasurer, Sister Annie Stuart.—Eliza Flora, Plymouth, Ind., Dec. 31.

RUMMEL, PA.—We held 32 all-day meetings; average attendance, 9. We made 20 quilts, 54 prayer-vels, 4 aprons, 6 bonnets and 1 comfort. We sold 40 quilts, 1 quilt, 1 train-remover. Donations: 9 coverings; for repairing of parsonage, \$40; to Hastings Street Mission, \$10; to Virginia Industrial School, \$32; total received, \$22.16; carried over, \$78.94; offerings, \$17.33; balance, \$69.93. Officers: President, Mrs. Elmer Knave; Vice-President, Mrs. James Murphy; Superintendent, Mrs. Lewis Stalter; Secretary-Treasurer, the writer.—Mrs. Raymond Hoover, Rummel, Pa., Dec. 31.

SPRING CREEK, IND.—We held 14 meetings; average attendance, 12. We knotted 4 comforters, 2 quilts, sewed 1/2 pounds of rags, made 3 dresses, 8 gowns, 2 coats and other garments; pieced 200 quilt blocks. We sent a baby outfit to China; a barrel of eatables to Marion Mission for Thanksgiving; box of clothing to Old Folks' Home for Christmas, and did much work in the community. Money paid out: \$35 to Virginia Home; \$30 to church budget; \$22 to South Whitley church, \$24.18 for mothers' work; \$22.50 for new walks; \$20.79 for material; \$5.50 for flowers; \$11.82 for distributions; \$5 to Brother and Sister Landis for Christmas; total, \$176.84. Money taken in: \$67.30 for sale dinners; \$74.53 from markets; \$32.54 in free will offerings; \$22.16 miscellaneous; \$22.29 for single home; \$5.50 for quilt; total, \$321.26. Officers: Superintendent, Sister Maude Bright; President, Sister Moyne Landis; Secretary, the writer.—Blanche Cole, Sidney, Ind., Jan. 5.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Bashor-Bechtel.—By the undersigned, at the home of the bride's parents, Brother and Sister Aaron M. Bechtel, Emire, Calif., Dec. 25, 1923, Brother Floyd D. Bashor, of Empire, Calif., and Sister Catharine J. Bechtel.—C. Ernest Davis, Modesto, Calif.

Coffman-Sharp.—By the undersigned, at the bride's home, Dec. 29, 1923, Brother Virgil S. Coffman, of South England, Iowa, and Sister Ruth G. Sharp, of Fredericksburg, Iowa.—A. M. Sharp, Fredericksburg, Iowa.

Cooper-Zimmerman; Cooper-Brubaker.—By Bro. Galen B. Royer, Jr., and the writer, Dec. 23, 1923, at the Church of the Brethren, Mr. Edward Cooper and Miss Elizabeth Zimmerman; Mr. Dewey Cooper and Miss Clara Brubaker, all of New Carlisle, Ohio.—J. H. Eidemiller, New Carlisle, Ohio.

Cornbaw-Banner.—By the undersigned, at the parsonage of the Reading church, Dec. 21, 1923, Norman Cornbaw, of Lecotonia, Ohio, and Luella Banner, of Homeworth, Ohio.—J. I. Byler, Homeworth, Ohio.

Crill-Steele.—By the undersigned, Dec. 16, 1923, at the home of the bride's parents, Brother and Sister J. W. Steele, Brother Randall W. Crill, of Silver Lake, Ind., and Sister Beulah S. Steele, of Wenatchee, Wash.—W. A. Deardorff, Wenatchee, Wash.

Embleck-Gloftely.—At the home of the undersigned, Dec. 23, 1923, Mr. Paul Howard Embleck, of Leaf River, Ill., and Sister Gene Olive Gloftely, of Mt. Morris, Ill.—W. E. West, Mt. Morris, Ill.

Snider-Wagoner.—By the undersigned, at the home of the bride's parents, Brother and Sister Emerson Wagoner, Flora, Ind., Nov. 29, 1923, Rola Snider, of Galveston, Ind., and Sister Mildred Wagoner.—W. L. Angle, Bringham, Ind.

Tarter-Kinney.—By the undersigned at the Boise Valley parsonage of the Church of the Brethren, Dec. 24, 1923, Mr. Melvin Tarter and Sister Debra Kinney, both of Star, Idaho.—H. M. Brubaker, Meridian, Idaho.

Zinn-Gordon.—At the home of the writer, Nov. 29, 1923, Mr. Chas. B. Zinn and Miss Fay Gordon, of New Carlisle, daughter of Brother and Sister Ezra Gordon.—J. H. Eidemiller, New Carlisle, Ohio.

FALLEN ASLEEP

Brandt, Amanda, nee Lehman, born Feb. 22, 1860, died Nov. 26, 1923, at her home in Annville. She was a faithful sister in the Brethren Church for about thirty-five years. She was a girl of high standing in her class and was a faithful attendant at both Sunday-school and young people's meetings. At the age of twelve she confessed Christ and united with the Brethren Church, living a beautiful Christian life to the last. It had been her desire to become a missionary. The end came suddenly after a brief illness. She leaves father and mother, four brothers and one sister.—Glen R. Montz, Preston, Minn.

Broadwater, Juanita Viva, daughter of Brother and Sister J. W. Broadwater, died in the Preston hospital Dec. 11, 1923, aged 19 years, 10 months and 17 days. She was a girl of high standing in her class and was a faithful attendant at both Sunday-school and young people's meetings. At the age of twelve she confessed Christ and united with the Brethren Church, living a beautiful Christian life to the last. It had been her desire to become a missionary. The end came suddenly after a brief illness. She leaves father and mother, four brothers and one sister.—Glen R. Montz, Preston, Minn.

Brubaker, Sister Ellen, nee Wells, born in Henry County, Va., died in the bounds of the Antioch congregation, Franklin County, Va., Nov. 11, 1923, aged 58 years, 6 months and 16 days. She suffered from diabetes for several years. She became paralyzed last March and was almost helpless for several months. She was called for the elders of the church and was anointed. She married Eld. L. E. Brubaker in 1892 and thus became the stepmother of four children. She also raised four children of her own. The children survive with her husband, several sisters, two brothers and a number of grandchildren. Services by Eld. Riley Flora, the writer. Interment in the cemetery at the church.—Isaac Bowman, Callaway, Va.

Byers, Martin Hoover, born near Woodbury, Pa., died at his home near Ashland, Ohio, Dec. 3, 1923, aged 83 years, 4 months and 7 days. He was a member of the Church of the Brethren for forty-seven years. One son preceded him in 1920. He leaves his wife, three sons and two daughters. Services at the home by S. C. Greer, Dr. Allen J. Miller and Ora DeLauter.—Susie Greyer, Ashland, Ohio.

Deardorff, Bro. John A., died Dec. 19, 1923, aged 73 years, 11 months and 13 days. He was a lifelong resident of Butler Township. He is survived by his wife, three sons, twelve grandchildren and two great-grandchildren. Services at the Mummert house by Elders C. R. Lightner and Chas. Baker. Interment in the cemetery adjoining the church.—Ida Deardorff, Gettysburg, Pa.

Eckerle, Elizabeth, daughter of Daniel C. and Anna Tappe, born at Plymouth, Ind., died at the home of her daughter, Mrs. Chas. Tritle, South Bend, Ind., Dec. 2, 1923, aged 75 years. She married Ephraim Parkins May 21, 1855. There were two sons and five daughters. After the death of her husband and after four years struggle to keep the home together, she married Samuel Bechtelheimer, a minister of the Church of the Brethren, Jan. 27, 1894. There was one child. The home ties were again broken by the death of the husband. Her third husband was Leopold Eckerle, who died in 1915. When sixteen years of age she gave her heart to the Savior and with a steadfastness rarely equalled, served and sacrificed for the promotion of the worthiest and highest ideals of the Kingdom. Her last service was a love feast of the church on Monday evening before being stricken with paralysis on Friday. Four times in later life she received the anointing and always received an abundant blessing from it. She is survived by five sisters and two brothers, four children, nine grandchildren, three great-grandchildren, a number of the Church of the Brethren, the Church of the Brethren at Flora, Ind., by Bro. I. R. Berry and H. C. Eckerle. Interment in the Hoover cemetery, Cass County.—Nellie Bechtelheimer, South Bend, Ind.

Eshelman, Sister Elizabeth (Latahaw), born near Greencastle, Franklin Co., Pa., on Feb. 8, 1848, died Dec. 13, 1923, at the home of her niece, Mrs. Minnick, aged 75 years, 10 months and 5 days. She gave 8 months of her life to the Church of the Brethren for many years and remained faithful. Two brothers and one sister survive. Funeral services were held at the home of Mr. and Mrs. Minnick by Eld. C. R. Oellig, assisted by Eld. J. M. Moore, after which the body was interred in Burns Hill cemetery.—Mrs. J. M. Moore, Waynesboro, Pa.

Fuller, Harry, son of Jacob and Mary Fuller, born in Cuyahoga County, Ohio, died at his home near Oakwood, Ohio, Dec. 27, 1923, aged 83 years, 8 months and 27 days. Bro. Fuller served in the Civil War in Company 1, 88th O. V. I. Nov. 7, 1869, he married Polly Carnahan. There were five children, three of whom preceded him. The widow and two sons remain with six grandchildren. Brother and Sister Fuller had also taken into the home three other children. Bro. Fuller became a member of the Church of the Brethren about thirty-eight years ago. In 1894 he was chosen to the ministry in the Blanchard church. While he was past middle life when called he never shirked his duty but tried to do whatever the church required of him until his age and declining health prevented. He lived over 70 years. He had a stroke which affected his body and mind, yet he did not lose interest in the church. Services in the U. B. church in Oakwood by D. E. Weller. Burial in the cemetery near town.—Verna Kohart, Continental, Ohio.

Grimm, Sister Vandalia (Brown), born in Brownsville, Md., died at the home of her son, A. B. Grimm, Freeport, Ill., Dec. 14, 1923, aged 89 years, 8 months and 18 days. She was a member of the Church of the Brethren in 1866. They moved to Ogle County, Ill., in 1879, where they lived until about thirty years ago when they came to Freeport. Bro. Grimm died in 1918. She had been a member of the church for about sixty-eight years and had been active even in her old age. She was present at almost every service and was a great help in the Aid Society. Services by the writer at the church in Freeport.—G. G. Canfield, Freeport, Ill.

Howard, Geo. W., born in Preble County, Ohio, died in German-town, Ohio, Dec. 12, 1923, aged 78 years, 4 months and 2 days. He was married to Miss Emma C. Macy Sept. 6, 1866. There were twelve sons and three daughters. He was converted in 1860 and was a member of the Church of the Brethren for 57 years. He was called for the anointing service Sept. 29, 1922. He leaves his wife, nine sons and two daughters. Services by D. M. Garver, assisted by Noah Erbaugh.—Eldyde Erbaugh, West Alexandria, Ohio.

Iaenberger, Elizabeth, nee Kemper, born near Silver Lake, Ind., died Dec. 13, 1923, aged 68 years, 9 months and 26 days. She united with the Church of the Brethren at an early age and lived a

devoted Christian life. She was married to Geo. Isenbarger Oct. 27, 1881. There were six children, three of whom with the husband preceded her. She leaves three sons, several grandchildren, four brothers and one sister. Services by Bro. T. D. Butterbaugh as assisted by Bro. Amos Fred at the Ed River church. Burial in the cemetery near by.—Laura Miller, North Manchester, Ind.

Krops, Alfred, born in Ogle County, Ill., Oct. 1, 1868, died Dec. 21, 1923, aged 55 years, 2 months and 20 days. He married Daisy Drew in 1892. There were two children who with their mother survive; also two grandchildren and eight sisters. He, with his family, moved to Foster County, N. Dak., in 1897, where he had since resided. He united with the Church of the Brethren in 1897, was elected to the ministry in 1902; ordained elder in 1911, laboring faithfully until death. He was elder of the Carrington church at the time of his death.—Emma Stambaugh, Carrington, N. Dak.

Leavell, Orilla, nee Cummings, born April 24, 1848, near Peru, Ind., died Oct. 8, 1923, near Majorville, Alta., Canada. She married John Leavell Oct. 1, 1868. There were four daughters and six sons. Brother and Sister Leavell united with the church in 1873. She was a devoted mother and a true Christian. She was a great reader, having read the Bible through a number of times. She also enjoyed the "Messenger." She leaves five sons and three daughters. Services by the writer at Bow Valley church. Interment in the Bow Valley cemetery.—Luther Shatto, Gleichen, Alta., Canada.

Masteron, Anna Catherine, daughter of Samuel S. and Mattie Masteron, born in Lancaster County, Pa., Nov. 13, 1865, died Dec. 6, 1923, in Los Angeles, Calif. She united with the Church of the Brethren in November, 1888, at the Sugar Creek church near Auburn, Ill. She was faithful in attending Sunday-school and church. She is survived by her mother, three brothers and three sisters. Services at the Bresee Chapel by Eld. J. M. Boaz, assisted by Rev. Jennings. Interment in the Inglewood cemetery.—N. J. Brubaker, Los Angeles, Calif.

Mesick, William Perry, son of Brother and Sister Charles Mesick, was born near Landess, Ind., Nov. 28, 1881. He received his education in the public schools of Indiana and Ohio. At Marion, Ind., on April 4, 1906, he was united in marriage with Pearl Eckrood. Two children blessed this union. With his family and parents he came to Butte Valley, Calif., in April, 1907. In connection with his father, he erected the first store building in Macdool, this pioneer mercantile enterprise has been continued until the present. On Thanksgiving Day, November 29, the day after his forty-second birthday, while duck hunting, he received an accidental gunshot wound that resulted in his death on Dec. 9, 1923. He is survived by his wife, daughter, son, father, mother, brother, and sister. Services in the Butte Valley church by the writer. Interment in the Lake View Cemetery at Macdool, California.—C. Ernest Davis, Modesto, California.

Newcomer, Sister Eliza Gearhart, born in St. Joseph County, Ind., at her home near Tyner, Ind., Dec. 15, 1923, aged 60 years, 3 months and 15 days. At the age of sixteen years she united with the Church of the Brethren and remained a devout Christian. March 26, 1882, she married Samuel Newcomer. There were two daughters and one son. The son and one daughter preceded her. She leaves her husband, one daughter, three grandchildren and one sister. Her last sickness was of about three months' duration, which she bore without a murmur, and during which she received the anointing. Services by Bro. J. F. Appleman and Arthur Miller in the Methodist church at North Liberty. Burial in the adjoining cemetery.—Mrs. Stella Ruff, Plymouth, Ind., Dec. 26.

Ott, Daniel Howard, son of Jencore T. and Malinda Ott, born near Carleton, Neb., died Nov. 26, 1923, at his home near Cashmere, Wash., aged 41 years, 9 months and 2 days. In February, 1921, he had the pneumonia from which he never fully recovered and about six months ago inflammation of the brain developed. At times his suffering was intense but he bore it patiently. He was baptized into the Church of the Brethren in 1900. June 29, 1913, he married Miss Nora Peake, who survives with one daughter, one son, father, seven brothers and one sister. His mother preceded him four years ago. Services by Rev. P. E. Ratner, of the Presbyterian church. Interment in the Cashmere cemetery.—Mollie Fillmore, Gridley, Calif.

Painter, Irvin Lee, born Oct. 28, 1917, died Oct. 29, 1923, aged 6 years, and 1 day. He leaves father, mother, three sisters and one brother. Services by the Brethren. Burial in the New Port cemetery.—John H. Painter, Stanley, Va.

Plummer, Geo. W., son of Jos. and Elizabeth Plummer, died of paralysis Dec. 9, 1923, aged 45 years, 11 months and 24 days. Jan. 6, 1905, he married Anna B. Erment. His entire life was spent in Clark County, Ohio. Sept. 19, 1923, he united with the Church of the Brethren. This spiritual relationship brought him great peace and comfort. He was anointed Nov. 28. He leaves his wife, two brothers and four sisters. Services by Bro. D. S. Dredge and the writer.—J. B. Gump, New Carlisle, Ohio.

Rice, Sister Margaret, nee Miller, was born near Lanark, Ill., June 8, 1855, and died at her home in Lanark, Dec. 30, 1923, aged 68 years, 6 months and 22 days. She was the daughter of John P. and Susan Miller. She leaves her husband, David Rice, and one brother. Two sisters, one brother and a half sister preceded her, besides two sisters who died in infancy. She was converted in the fall of 1875 and united with the Church of the Brethren at Cherry Grove, Ill. She lived a faithful and devoted life until the end. Services at Lanark, Ill., by Rev. J. Clyde Forney and Rev. P. E. Eckert. Interment at the Cherry Grove cemetery.—J. Clyde Forney, Lanark, Ill.

Sharp, Lydia, died Dec. 14, 1923, aged 54 years, 11 months and 13 days. Services from the home of Mrs. Lucinda Frey by Eld. J. A. Long. Interment at Green Mount cemetery.—Mrs. G. W. Kraft, York, Pa.

Spangler, Abraham, born Dec. 19, 1849, died Oct. 3, 1923, at the Jefferson Hospital, Roanoke, Va. He was married to Amanda Bowman Oct. 27, 1868. There were seven children, five of whom are living. One son died in infancy and one when a young man. He joined the Brethren church about thirty-five years ago and served as deacon the greater part of the time. He was a devoted Christian, a great Bible student and Sunday-school worker. Services at Red Oak Grove by Elders W. F. Vest and Charlie Williams.—Mrs. H. W. Spangler, Floyd, Va.

Toms, Sister Mary Amanda (Sumas), born March 21, 1860, at Hagerstown, Md., died Aug. 19, 1923. Services by the undersigned, at Mt. Morris, Ill.—W. E. West, Mt. Morris, Ill.

Whitlow, Sister Elizabeth (Weiler) was born in Malmö, Sweden, July 21, 1886, died at her home near Fresno, Oct. 25, 1923, aged 37 years, 3 months and 4 days. She came to the United States in 1905 and lived for one year in Washington, D. C. She came to California in 1906, and made her home with Brother and Sister Albert Vaniman, in Pasadena. She had learned to know them while they were missionaries in Sweden. She was married to Olla Whitlow June 21, 1912. Soon afterward they moved to Fresno, where they have since made their home. About two years ago Sister Whitlow became afflicted with sciatic rheumatism, and later cancer, which along with other complications caused intense suffering during the whole time of her illness. For over one year she was confined to her bed. Through all her suffering she manifested such a sweet and patient disposition that her life became a benediction to the whole church and community. She never lost her trust and faith in her Savior to whom she had given her heart early in life. Besides her husband and two children, she leaves one sister—who came from Sweden nearly a year ago, that she might wait upon her—four brothers, and her mother, who still lives in Sweden. Services by Bro. A. O. Brubaker. Interment in the Mountain View Cemetery, Fresno.—Mrs. Amanda Crump, Fresno, Calif.

Natural Questions Answered Right

The bitter cry of many a deceived girl is "If I had only known"—The need is equally great for young men. The eager thirst for knowledge on the part of both young men and women, if not satisfied in right ways will lead to wrong doing.

The Self and Sex Series

Four Books to Men

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow

What a Young Boy Ought to Know

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird.

Part II.—The manner in which the reproductive system is injured in boys by abuse.

Part III.—The consequences in boys of abuse.

Part IV.—How boys may preserve their purity and strength.

Part V.—Our duty to aid others.

Part VI.—How purity and strength may best be regained.

Part VII.—The age of adolescence.

What a Young Man Ought to Know

Part I.—Strength.—The manly mastery of self.

Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded.

Part IV.—Reproduction.—All life from the seed or egg.

Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc.

What a Young Husband Ought to Know

Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity.

Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature.—The wrongs of wifehood.

Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

What a Man of 45 Ought to Know

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life.

Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know

Part I.—What he ought to know concerning himself.—Physical changes in women at middle life.

Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Four Books to Women

Condensed Tables of Contents follow

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young. Part III.—Animals and their young.—Human infants the most helpless.

Part IV.—Care of the body.—Mothers dealing honestly with their children.

Part V.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young. Part III.—Animals and their young.—Human infants the most helpless.

Part IV.—Care of the body.—Mothers dealing honestly with their children.

Part V.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young. Part III.—Animals and their young.—Human infants the most helpless.

Part VI.—How purity and strength may best be regained.

Part VII.—The age of adolescence.

What a Young Woman Ought to Know

Part I.—Girlhood and growth.—How to obtain health and development.

Part II.—Womanhood.—The crisis in the girl's life.—Causes and cures for wrong physical conditions.

Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Young Wife Ought to Know

Part I.—Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part II.—The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Woman of 45 Ought to Know

Part I.—Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part II.—The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Woman of 45 Ought to Know

Part I.—Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part II.—The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

The Lowry Books on Sex Knowledge

PREPARING FOR WOMANHOOD, ... \$1.25

By Dr. E. B. Lowry.

This book has been written for girls from fifteen to twenty-one and it helpfully discusses health, home-making and everything girls need to know to become healthy, happy women. Every girl should have an opportunity to read this excellent volume, for it will greatly aid her in attaining her highest ideals.

WOMAN OF FORTY, THE, ... \$1.25

Edith B. Lowry, M. D.

This is an important addition to the world-famous sex hygiene series of books by Dr. Lowry. It is a book of great vital interest to all women approaching middle age, for it gives the complete, reliable help they need on caring for the health.

YOUR BABY, ... \$1.25

Edith Lowry, M. D.

A complete handbook for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

BRETHREN PUBLISHING HOUSE

TRUTHS, ... 60c

By Dr. E. B. Lowry.

Talks with a boy concerning himself, presenting the facts of life development and sex in clear and chaste language. The book will be most helpful to boys from ten to fourteen years of age. "We wish it might be read by all the boys in the world."—Eclectic Medical Journal.

CONFIDENCES, ... 60c

Edith B. Lowry, M. D.

Talks with a young girl concerning herself, explaining the origin and development of life in chaste, clear language. "A sweet and wholesome book and we are glad to recommend it."—Y. W. C. A. Monthly.

HERSELF, ... \$1.25

By Dr. E. B. Lowry.

Talks to women concerning themselves upon the structure and care of their bodies. This book contains sex hygiene and truths that all women should know. "A book vitally important to every woman."—The Mother's Magazine.

HIMSELF, ... \$1.25

Dr. E. B. Lowry and Dr. R. J. Lambert.

Talks to men concerning matters of vital concern to themselves and their offspring. A chaste discussion written with scientific accuracy and clearness. "This is a storehouse of knowledge that should be in the hands of every man."—United States Medical Journal.

14 S. State St., Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 45)

ing for us during the summer, but because of distance and rain and bad roads he has not been here for some time. Bro. D. E. Cripe, also of Thomas, is our elder, but does not get here often either. On account of poor health the writer is unable to do any preaching. We have had a Sunday-school, midweek prayer meetings. Recently we had two additional to the church by baptism—a young husband and wife. They never knew anything about our church till they moved among us last spring. Members or ministers during a new location would be more than welcome here. We have a flourishing little town. Those desiring information may write to the undersigned.—A. Leedy, Leedy, Okla., Jan. 7.

Washtia church met in council Dec. 27, with Eld. D. E. Cripe presiding. The following officers were elected for the year: D. E. Cripe, elder; L. A. Vaniman, clerk; Clark S. Garst, Sunday-school superintendent; Oliver Lowber, Christian Workers' president. Nov. 24 the Ladies' Aid Society held a bazaar in Cordell, clearing a little over \$40. The Washtia church surely enjoyed a treat Dec. 14-16 when Dr. W. Kurtz, of McPherson College, gave us five inspirational lectures on the "Fundamental Doctrines of Faith." We feel that the church has had a very successful year, much of it due to the faithful efforts of our pastor, Bro. J. H. Blough.—Pearl Willifong, Cordell, Okla., Jan. 2.

OREGON

Portland church is moving along in its different lines of activity with an increased attendance at all services. We are glad to welcome Eld. Amos Reed and family to our pastor, who arrived recently; also Eld. Paul Mohler, of Washington, who is spending the winter in the city. We greatly appreciate the help of these ministers. Bro. Mohler has given a few of his instructive Bible lectures at the Christian Workers' hour. Nov. 24 we held our regular council. Bro. J. W. Barnett was chosen elder for another year; Sister Linda Chubb, clerk; Bro. A. B. Burt, trustee; Bro. M. R. Caslow, Sunday-school superintendent; Sister Flora Johnson, president of Christian Workers. Different committees were also chosen. Bro. Strycker, of Wenatchee, Wash., came to us Dec. 2. He preached fine spiritual sermons in all. Owing to sickness the meetings were not so well attended, but those who did come received a spiritual uplift. The revival closed with most enjoyable love feast with sixty-five present. Bro. Strycker officiated. A number from the Newberg congregation were with us, among them Elders Van Dyke and Reed. Dec. 8 the Aid Society served lunch and held their annual Christmas sale, the proceeds of which were given to the Sunday-school. Christmas program Dec. 23. We had a White Gift service and provisions and money were brought by the different classes of the Sunday-school. The provisions were given to the needy and the money, \$15.65, for missions. A Christmas program was also given at the Damascus Mission. The young people motored out from Portland and assisted in the program. Unimpressive, but very interesting. Bro. J. W. Barnett, our pastor, was held Dec. 30 for all Sunday-school and Christian Workers' officers and teachers. In the evening two young women were baptized. New Year's Eve the young people's class entertained the intermediate boys and girls at the home of our pastor. Sister Edna Phillips, of Chubb's Bible school, is with us this winter and giving his assistance freely. Our church is located on the corner of Borthwick and Brainerd Streets. Members and friends visiting in the city are welcome.—Nora Rench Pratt, Clackamas, Ore., Jan. 1.

PENNSYLVANIA

Akron.—The series of protracted meetings in charge of Eld. J. W. G. Hershey, of Lititz, was well attended. The messages were very inspiring and instructive. During the three concluding days of the services were held on Saturday—David H. Snader, Akron, Pa., Dec. 29.

Fairview church (Georges Creek) met in council Dec. 20, with Eld. J. E. Whitacre presiding. The following church officers were elected for the year: J. G. Cover, secretary; Sunday-school superintendent, Anna Cover; J. P. Meryman, president of Christian Workers' Meeting; the writer, corresponding secretary; H. M. Meryman, agent. We also met in council Jan. 1, with our elder presiding. General church officers were elected. Bro. J. E. Whitacre being re-elected elder for another year; D. F. Lepley, secretary. Our Sunday-school rendered a fine program on Christmas night which was enjoyed by all.—Mrs. Grace Meryman, Masontown, Pa., Jan. 4.

Falling Springs.—Dec. 15 and 16 Brethren J. C. Meyer and A. C. Baugher, of Elizabethtown College, held a Bible conference at the Brownmill church. The different sessions were well attended and were very interesting. The labors of these brethren were much appreciated. Dec. 23 the Shady Grove Sunday-school reorganized for the year by electing the writer superintendent.—H. N. M. Gearhart, Shady Grove, Pa., Jan. 5.

Harrisburg.—Our church met in council Dec. 9, when the following church officers were elected for the year: Clerk, I. F. Baker; trustee, John Engle; correspondent, Grace Madeira; "Messenger" solicitor, Mamie Trimmer; Sunday-school superintendent, H. K. Balsbaugh; president of Christian Workers' Society, C. E. Shuler. We rendered our Christmas program Sunday evening, Dec. 23. The Teacher-training Class, of which Bro. Chas. C. Madeira, Jr., is teacher, will have graduation exercises Feb. 10. They have the promise of Bro. R. W. Schlosser being here to address them. Our monthly meetings at the Polyclinic Hospital and the Dauphin County Home were held Dec. 9 and 16 respectively. On New Year's evening our church rendered a program at the County Home, after which a little gift was given each of the inmates, and refreshments were served.—Laura Grace Madeira, Harrisburg, Pa., Jan. 2.

Hyndman.—Bro. J. W. Fyock, of Tyrone, Pa., began a revival at this place Nov. 30 and preached nineteen powerful sermons. Two were received by baptism. The meetings closed Dec. 16 with a love feast. The members of the Hyndman church, and a great part of us, and the Hyndman members have recently been organized into one congregation with two meeting points. But it was decided, since Cumberland has not as yet a church building of its own, to hold this revival and love feast jointly in the Hyndman church. The Cumberland members came by auto truck to the meetings and love feast, hoping to make it the best revival and love feast held here in the last fifteen years. Ministers present were W. J. Hamilton, A. Scrogum, and J. W. Fyock, who officiated. About thirty-five communed. This church, though it was at one time working under the hands of many more members, became so badly run down as a result of neglect, that its doors were closed seven years ago. They remained so until our field director, W. J. Hamilton, made his first visit here about three years ago to investigate conditions. He urged us to make another effort, if only to reorganize the Sunday-school. Since the city of Cumberland has passed into the hands of our Brethren, realizing what a blessing it will be to both the Cumberland and Hyndman folks, and with a promise of a resident pastor soon, we feel like lifting our heads and looking with hope into the future. We feel quite certain that as a result of Bro. Fyock's effective preaching and the good work done

by him among the outside people, the ice has been broken. We believe that if our Mission Board will follow up the good work by placing a resident pastor here, we shall be able to take our rightful place with other churches of the community. We wish to extend an invitation to any ministers passing this way who would like to help the cause along, to give us an appointment. We shall appreciate it.—Edward Harden, Hyndman, Pa., Dec. 31.

Jacobs Creek.—Dec. 7 we gave a surprise birthday party at the home of our pastor, F. A. Myers, in honor of Sister Myers, Dec. 23, after a heart-searching discourse on "God's Financial Plan," the pastor called for pledges, and twenty-five voted to give at least one-tenth of their income to the Lord's cause. In the evening our Sunday-school, Mt. Joy, gave an inspiring cantata, "The Shepherd's Vision," with forty-five characters, to a crowded house. A white gift offering of \$145.86 for world-wide missions, was lifted, averaging over a dollar for each member enrolled. The Juniata College Men's Glee Club rendered sacred songs Dec. 27. Dec. 30 the new Sunday-school officers and teachers were installed. Bro. Myers addressed us forcefully. C. M. Metz is superintendent. The first number of our new congregational monthly, "Our Church Gleam," is out; it is published by the Board of Religious Education. We have new platform and pulpit, and remodeling for our church-house is nearly done.—Frank B. Myers, Mt. Pleasant, Pa., Dec. 31.

Marsh Creek church met in council Jan. 1, with Eld. Grant Group presiding. We will reorganize the Sunday-school at the Marsh Creek house April 6. We decided to hold two love feasts this year, one at the Marsh Creek house in the spring, the other at the Friends' Group house in the fall. Our love feast will be held June 1 at the Marsh Creek house, beginning at 2:30 P. M. Our church is progressing nicely.—Ida M. Lightner, Gettysburg, Pa., Jan. 3.

SOUTH DAKOTA

Willow Creek church is thankful for the mild winter weather. On the Sunday before Thanksgiving our Sunday-school gave an interesting program during the sermon hour. Afterward each one present received a pop corn ball which a number of the mothers had provided. Dec. 23 a Christmas program was given to an appreciative audience. We put forth an effort to raise a dollar per member as requested by our Mission Board. Our Sunday-school observes the third Sunday of each month as missionary Sunday by a devoting part of the time to missionary talks, recitations, etc. A special offering is taken for the Emergency Fund each third Sunday. We have organized a Christian Workers' Society and this with special song services takes the place of the evening sermon while our pastor is away in evangelistic services. Our elder preaches for us each Sunday morning.—Lola M. Root, Wetonka, S. Dak., Dec. 30.

TENNESSEE

Liberty.—Bro. John Jackson, of Relief, N. C., came here Dec. 29, and preached in all sixteen inspiring sermons. He also visited in several homes. The church was very much revived. Two came out on the Lord's side.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Jan. 8.

VIRGINIA

Belmont church met in council at the Belmont house Dec. 22, with Eld. I. N. Zigler presiding. The following officers were elected for the year: Bro. I. N. Zigler, presiding elder; L. S. Mason, clerk; G. T. Yagel, "Messenger" agent; Sister Florence Yagel, correspondent. The Sunday-school gave a program at Belmont on Christmas night. It was well attended and enjoyed by all. Our Sunday-school will be reorganized in the spring.—Alma V. Mason, Don, Va., Jan. 3.

Peters Creek Sunday-school and Christian Workers' Society were reorganized Christmas Day. G. B. Shallowater was elected superintendent of the Peters Creek Sunday-school; Miller Garst, superintendent of the Salem school; Alder Shallowater, superintendent of Madison's; C. C. Cason, of Dulles; Neely, president of the Peters Creek Christian Workers' Society.—Ida Shallowater, Ronoke, Va., Jan. 5.

Schoolfield church met in council Dec. 27, and organized for the year's work. A. T. Prather was chosen elder; W. A. Reed, assistant elder and pastor; O. J. Prather, clerk; W. C. Swift, church correspondent and "Messenger" agent, also Sunday-school superintendent. Several committees were chosen—temperance and purity, evangelistic, ministerial, social reform, music and program.—W. C. Swift, Schoolfield, Va., Jan. 1.

Topoco church met in council Jan. 5. Officers were elected for the year: Bro. John W. Weddle, Sunday-school superintendent; Sister Maggie Hylton, clerk; Sister Alice Harman, "Messenger" agent; the writer, correspondent. Since our last report eleven have been baptized in our congregation as the result of two series of meetings, one of which was held at Rock Hill by E. J. Woodie and one at our home church by Bro. W. M. Kahle.—Almeda Alderman, Floyd, Va., Jan. 7.

WASHINGTON

North Spokane.—As a result of our white Christmas program \$20 was raised for the Emergency Fund. Dec. 30 our quarterly council was held. The following officers were elected: W. H. Tigner, elder; H. J. Jorgensen, clerk; A. C. Dull, Sunday-school superintendent; Walter Scott, Christian Workers' president; Sister Raula Snider, correspondent.—Mrs. A. A. Dull, Biliard, Wash., Dec. 31.

WEST VIRGINIA

Bethel church met in council Dec. 23, with Eld. A. S. Arnold presiding. The Sunday-school was reorganized with Bro. James Wrathford, superintendent. A revival meeting and a week's Bible term were planned for the year. We have just closed a splendid period of Bible study, beginning Dec. 23 and ending the following Sunday. The books taught were John, Acts and Ephesians, with Brethren E. W. Smith and Ross Johnson as instructors. One twenty minute period was taught each evening on each book, with preaching following. Our evergreen Sunday-school has been progressing nicely this fall and winter. Although our Christian Workers' Society has decreased we hope for better interest next spring.—Crad D. Sloss, Old Fields, W. Va., Jan. 2.

Eglen congregation enjoyed its seventeenth annual Bible Institute Dec. 23-30, with Bro. J. C. Meyer, from Elizabethtown College, as instructor. He had a forty-minute talk each forenoon in which he taught from the following subjects: Keeping the Faith, Poor in Spirit, The Gift of God, Hunger and Thirst, Pure in Heart, Jesus the Fulfillment, and Motives in Religion. He had a thirty-minute period in the afternoon, in which he read from subjects which were helpful to all. Bro. Ezra Fike taught from the Book of Titus in the forenoon and Bro. L. H. Fike taught Colossians in the afternoon. We had a fifteen minute song period each day, with Bro. Harvey Fike as instructor. A number of recitations were given and a few essays read. They also had two query periods each week, one in the afternoon by some member from the congregation. Bro. Meyer preached each evening and always had a good message. A Christmas program was rendered by one of the organized classes, consisting of recitations, songs, etc. The meeting was good throughout and the attendance large nearly every day. Dec. 30 was missionary day. Bro. Obed Hamstead talked on the subject, "Are We Doing the Best We Can for Our Home Field?" "Our Individual Privilege in Mission Work," was explained by Bro. J. A. Arnold. Some time was spent in special prayer for missions. A missionary sermon was preached by Bro. Meyer in the forenoon. The Sunday-school teachers and officers for the year were installed by Bro. Meyer on Sunday morning.—Goldie Judy Moon, Eglen, W. Va., Jan. 1.

WISCONSIN

Warden church met in council Dec. 5 with Bro. R. G. Rarick presiding. Officers were elected for the year with Bro. Ernie Holderman, church trustee; Vera Carmien, "Messenger" correspondent; Sunday-school superintendent, Bro. Kensingner. We decided to get an organ for the church. Bro. Rarick closed a very successful series of meetings Nov. 14 with a fellowship supper. Sixteen were added to the church. Our communion was held Nov. 20, with Bro. Weber, from Chippewa Valley, officiating. The work at this place is progressing nicely.—Vera Carmien, Stanley, Wis., Jan. 1.



This is a book you will appreciate.

Nearly 100,000 sold the last fifteen months

384 pages. Cloth binding, 60c. Keratol stiff covers, \$1; Art Leather, limp, \$1.50.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Our 1924 Catalog

100 Pages; Illustrated. Mailed free upon request

Brethren Publishing House, Elgin, Ill.

MISSIONS, THE FIRST WORK

The new book by Wilbur B. Stover, entitled for short, just "First-Work," is now running its third edition. The Sisters' Aid Societies, and other groups, find in it a splendid opportunity to do practical mission work, and at the same time increase their treasury balance. The plan is to send out children on Saturdays and evenings, not to canvass, but to sell them. Our recommendation is to sell them for a half dollar each, for few will refuse a mission book at that price. Order in lots and go to work: ten books at 40c each, 50 books at 35c each, and we pay carriage. Books in quantities have gone to quite a few different churches. Has your Church taken advantage of the opportunity to make money and spread the influence of this book?

This is a really worth-while book. Eld. S. Z. Sharp says: "I read this book with the deepest interest. It treats a subject of vital importance at the present time, and should have a large sale."

Eld. A. P. Blough says: "This is an interesting book. It grips one thoroughly."

Editor Frantz: "It makes good the contention of the title."

Charles Bonsack: "Every page is filled with the optimism of faith."

Pastor Edgar Rothrock: "You place the emphasis where it belongs. I hope this book will find its way into every home of our church."

Pastor James M. Moore: "This book comes at an opportune time. It should be read by every member of our beloved brotherhood."

President Otho Winger: "Brother Stover has well stated and effectively emphasized the correct answer to a most important question—What is the great First-Work of the Church? It is MISSIONS."

Prof. E. B. Hoff: "This little book on Missions contains much material for thought, and should be in every home in our church. Not until we have learned that our first and sole business is missionary work have we learned what Christianity really means."

Elder J. A. Ressler: "A remarkable chapter points out the United States as a most strategic mission field of the world. Right here at home we need our best work in order that the best work may be done in other fields."

"The Sunbeam Class," York, Pa., writes: "We sold 50 copies. It is a fine book and we really enjoyed selling them."

Single copy, postpaid, 60 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Have YOU Renewed?
YOUR Subscription to the
GOSPEL MESSENGER

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., January 26, 1924

No. 4

In This Number

Editorial—

"This One Thing I Do" (J. E. M.),	49
Three Requisites of Church Prosperity,	49
Room That Is Not Emptiness,	49
Why It Is So Slow,	49
Among the Churches,	24
Around the World (J. E. M.),	25
The Quiet Hour (J. H. H.),	25

Our Forward Movement—

Our Contributions,	53
Response from Pastors,	53
Why at the Bottom?	53
Mission Notes (H. S. M.),	53
Hints in Religious Education (E. F.),	53

Contributors' Forum—

Places (Poem), By W. J. Swigart,	50
Back to Earth—No. 7, By H. A. Brandt,	50
The Year's Outlook, By M. G. Brumbaugh,	50
The Youth Movement of the World, By D. W. Kurtz,	51
Chief Seats and Their Attainment, By Joseph D. Reish,	51
More Impressions From the Indianapolis Convention, By W. O. Beckner,	52
What Is Ambition? By Eliza Pope Van Dyne,	52
The Foreign Missions Conference of North America, By H. H. Nye,	52

The Round Table—

The Bible—A Gift at Baptism, By G. W. Kieffaber,	54
Regions Beyond, By Archer Wallace,	54
The Slacker, By J. A. Robinson,	54
The Problem of the Lodge, By Norman A. Wilson,	54
No Time to Play,	54
Don't Draw the Long Bow,	54

Home and Family—

Cyclamen Rare (Poem), By Julia Graydon,	55
A Better Understanding Between Husband and Wife, By Elizabeth Rosenberger Blough,	55
A Wise Mother, By Elsie K. Sanger,	55

...EDITORIAL...

"This One Thing I Do"

IN these words Paul has narrowed his resolves to one thing. He is no longer a young man or he would name at least a score of objects toward which he is striving. Years and experience teach us to narrow the field. In youth we feel able to grapple with many tasks and to cope with many situations, but if we have battled long we are ready to confine ourselves to smaller limits.

He was capable of doing more than one thing. His natural endowments were extensive. His education was the best of his day. His travels had acquainted him with many lands. His work had brought him into contact with all classes, and he understood them. He was equally at home with the king on the throne and the beggar on the street. He could deliver his message to the philosophers at Athens, the seat of learning, to the dwellers of Corinth, the seat of base sensuality, and to the servants of Caesar's household, the seat of the rottenest politics. It was because he was capable of doing more than one thing that he was willing to confine himself to one thing. His training was first broad and general and for that reason he could be narrow and specific. He was specializing in the religion of Jesus and made that work the supreme purpose of his life.

Because Paul could do this one thing, which he had chosen as his supreme purpose, there were two subordinate propositions that had to be settled first. The settlement of these was essential for a proper preparation towards the realization of his life purpose. Let us look at these.

Paul says "forgetting those things which are behind." Always forgetting must be a part of learning. Sometimes forgetting is the most difficult part of the learning process. Do you recall that word which you learned to spell incorrectly? What a time you did have to forget the wrong spelling and learn the correct spelling! Or you may have associated the wrong name with a certain person and you have found it exceedingly difficult to forget that wrong association and fix the right name with this person.

What were some of these things Paul had to forget? Once he prided himself that he was circumcised on the eighth day; that he was of the stock of Israel, a Hebrew of the Hebrews; as touching the law, the strictest of the Pharisees; concerning zeal, persecuting the church,

and as for the righteousness of the law he was blameless. Now, however, Paul was no longer taking pride in these matters. No longer does he claim his own righteousness as a recommendation to God; no longer does he boast that he deserves salvation because of his keeping the law; no longer is it sufficient to say that he is a Hebrew, a son of the promise; no longer does he trust in his pride and misguided zeal. All these things of which he once boasted he is ready to renounce if he may win Christ. With him the past must perish with the past. He was ready to forget the past. The present was upon him. In this he must move and act, looking to the things ahead.

Yes, we like Paul need to learn the art of forgetting. Blessed is that man who has a good memory, and thrice blessed is he who has a good "forgettery." Blessed is the man who can forget an unkindness shown him and think no more of it. Blessed is the man who can speak the kind word, can do the kind act, can give a hundred dollars for the cause of Christ and forget all about it, who remembers the many kindnesses shown by others and forgets all the slights that have come his way. As Paul was about to bend all his energies to the supreme purpose of his life he found it helpful to forget much, and so will you and I.

A second condition which Paul found was to reach forth unto the things that were before him. "Stretching" conveys the thought better. He saw something before him and he was stretching out for it. In forgetting he was giving up something, but at the same time he was reaching forward to more. The religion of Jesus is a religion of denial, but it gives its followers more and better things than it denies them. Paul had experienced this in his own life. Judaism had made him a zealot, persecuting those who differed from him. Christianity made him tolerant and ready to bring men into an experience with Jesus. In the religion of Jesus Paul found great gain. It was the making of him.

Do you get the picture of the situation? A boy sees a red apple on the tree. He climbs into the tree, goes out on the limb, but even then he can not secure the coveted apple which hangs just out of his reach. He changes his position, views the apple from every angle and finally finds one place from which he can land the prize but then only by stretching to the uttermost.

Paul sees a prize greater than an apple and he is willing to stretch himself to the uttermost to secure it. He looked to the thing ahead. He knew the present; the past was gone forever. He ceased to live in the past. He was ready to serve the present. He was living in the present. When does one grow old? When he lives in the past. When does one become less useful? When he sees his ideal in the past. When does a man shelve himself? When he becomes doubtful of the present and casts overboard hope for the future. Those who do, those who win, those who inspire are the men who are not forgetful of the glory of the past, who acknowledge the achievements of the present and who are optimistic of the future. Such a man was Paul. For him the best was still to come. He was struggling to the uttermost to claim that best.

J. E. M.

Three Requisites to Church Prosperity

THE three great characteristics of the life of the early church, which were pointed out in a recent editorial, are so vital to the church needs of today that we ought to review them often. They are basic elements of power. Where they live the Holy Spirit lives.

The first is a sense of mission, a conviction that the Gospel of Christ is the power of God unto salvation from every ill which afflicts mankind, and that the

church is the trustee and herald of that Gospel, solemnly charged and graciously privileged to give it to all men. It is the compelling urge of a life-and-death responsibility.

The second is the joy of sacrificial service, the knowledge, verified by experience, that the supreme satisfaction is that of bringing blessing to others. It is that fine sense of values which makes the chance to have a part in this blessed enterprise outweigh all material losses and physical hardships. It is appreciation of spiritual treasures above all the satisfactions of the flesh.

The third is unity of that higher and deeper type which has its basis in love of truth, and transcends all differences of temperament and inherited prejudice. Associated factors are charity in judgment of others and high appreciation of all sincere seeking to know and do the will of God. It is that unity of the spirit which holds together in the bond of peace, circumcision and uncircumcision, conservative and progressive and all like variations in the mind's approach to questions of faith and practice.

If these qualities are in the church and abound there, they will make it neither barren nor unfruitful in the knowledge of our Lord Jesus Christ and in the extension of his rule in the world life of today.

Room That Is Not Emptiness

"THE slogan, 'Room at the top,' falls flat unless it is reinforced by the suspicion that it is exceedingly hot at the bottom. Civilization is now exhausting itself upon the effort to make the bottom comfortable."

But it will not succeed. It will not succeed in making the bottom permanently comfortable. It may succeed in exhausting itself trying to do this foolish thing.

Because the bottom is the level of cheap pleasures, of sweets that soon get bitter, of rewards that disappoint. The atmosphere is murky with the foul damp of carnality. Life there may be jolly but not joyous. It may be exciting but not satisfying. It is mostly physical. What mentality there is in it is of low grade. It thinks not the thoughts of God but the thoughts of brutish men. And the human spirit can never rest in that kind of life, for it was made for higher things and is bound to hunger after them.

At the top the air is clean and life's pleasures leave no sting. For these are found in the loftier heights of spirit enjoyment. Here thinking is a perennial delight, for there are no conscience lashings in it, but only the searchings of the purposes of God. Only the quest of truth, to know which and to choose which and to feel which working its way into the very vitals of the soul, is the quintessence of living, because it is the entwining of the tendrils of the human spirit about the strong stock of Infinite Wisdom and Love.

There is more than "room" at the top. Peace and joy are there.

Why It Is So Slow

It is a good thing to remember that Rome was not built in a day and that while a mushroom springs up in the night it takes many years to grow an oak.

Reflections of this sort may save us from undue discouragement as well as from the temptation to build superficially rather than solidly, in our efforts for Kingdom extension. But good things may be overdone until they become bad things, as when the truth just cited is used as a shield to cover our own laziness.

God is not particularly fond of slow progress. He is establishing his rule in human life as fast as he can, in view of the obstacles in the way, chief of which obstacles is the slowness of the human heart to believe in and lay hold of the possibilities at hand.

CONTRIBUTORS' FORUM

Places

BY W. J. SWIGART

(Suggested by "places" in outline of S. S. Lesson Study)

Does "Place" play part in men's affairs?
Or figure aught in God's designs?
Are there upon this great, wide world
Some spots which sacred import bear?
Are shrines but myths, and sacredness
But false and foolish sentiment?

The universal heart responds
That shrines exist; and greatest things
And truest things are those that live
In holy 'membrance kept: that place
Commemorates events because
Events first sanctified the place—

Some mighty act, some conflict great,
Some happy scene, some glorious fact,
Some thing has sanctified the spot
And made it more than common ground.
This virtue, then, we all concede
To many spots on earth belongs.

To Plymouth Rock and Jamestown's site;
To Valley Forge and Gettysburg;
Potomac's shrine, Mount Vernon's tomb,
And Shackamaxon's peaceful elm,
Belongs this charm that draws men on
And halts their feet and makes them stand
With venerative air and mien,
Impressed with sense of mystic spell.

Or, limit it to smaller realms:—
Is there to each of us some spot
That mem'ry holds in sweet embrace?
Some country place by mountain side
Or hill's bright top or hallowed vale,
By shady trees or quiet stream:—
The cottage low, or humble home,
Closed round with vines where we were born,
And played our childhood days away
In light and love of parents' care;
When summer days were bright and long,
And years were not so fleeting bent
And quickly gone as now they are:
When seasons gave us time their charms
To know and all their gracious gifts
Enjoy before they quick were gone;
And freedom's frolics reigned supreme.

Awake, my memory: And live
Again, ye scenes and visions dear,
And witness bear in spite of all
That places, sacred do exist.
What would we give tonight to walk
Those ways, behold those scenes again,
And stand uncovered at those shrines!

And then those Bethel spots—beneath
Some tree, or rock, or open sky
With stars alone to witness bear:
When stones were piled to testify
That God was near.

When conflicts deep
Were wrestled out, and vict'ry won:—
But not because we overcame—
Because our hearts surrendered there.

The cemetery's marbled walks;
The little mound! Aye, there it is.
Ah, me! Ah, me! Life's busy cares
Have pressed too hard a while, and left
Some holy things almost forgot.
Lay down the pen and tools of trade;
Leave now the busy marts of toil;
Turn from the restless throngs. Turn back,
Review those scenes; bedew again
That ground with tears. Turn back, turn back,
My muse, hold here my truant thoughts—
Lest we forget. Lest we forget.
My soul says now, there are, there are
The places sacred on this earth.

Thou Bethlehem, thou Galilee,
And Tabor's heights; Gethsemane,
And Calv'ry's brow and Olivet!
Come, draw thou near; speak not, nor heed
Thou what thy fellow-man may say.
Come, doff thy hat, remove thy shoes,
Bow low thy head. Be silent now,
Subdue thy soul, thou standest now
On Holy Ground! Let God now speak.

Huntingdon, Pa.

Back to Earth

BY H. A. BRANDT

Last of Seven Studies in an Argument with God

LET it be imagined that the day of controversy between the prophet Habakkuk and his God has drawn toward its close. As the stars come out in the deepening blue of the evening sky it is fitting to think back over the strenuous experiences of the day. Twice the daring prophet has stood and challenged God in controversy, and as many times Jehovah has answered well. Indeed, Jehovah has answered so fully and well that the prophet is beset with a new confusion and perplexity. To make the measure of the revelation full the controversy was followed by a majestic vision that filled the heavens with the glory of God. In one swiftly-moving scene there is fused a pageant of both the power and splendor of the invincible and eternal God.

Throughout the controversy and the vision there runs a gleam of hope. The gleam of hope is the outlook for the righteous. For, although the wicked seem to triumph, it is but for the moment. Their pride and insatiable desire are unto them a virus of death. But in the midst of an evil world the righteous shall live, for his faithfulness shall be unto him a principle of life.

As the glorious pageant of God sweeps by, and as the glow of the vision departs, the prophet comes back to earth. There can not be a birth of truth without some after-pains. Therefore, what of the prophet, whose insistence virtually obliged Jehovah to reveal something of the ultimate reach of his plans? Behold, here is the prophet who saw the splendor of the God from Teman, and he sits and weeps as one overwhelmed with pity and grief. For, truly, he is shaken with the sorrows of the man who would know too much.

"I heard and my body trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place;
Because I must wait quietly for the day of trouble,
For the coming up of the people that invadeth us."

A merciful God had planned to spare the prophet the pain that would come from the knowledge of the punishments about to be visited upon the people of Judah. But the prophet was insistent, and would not have it so. Wherefore the prophet, who had prayed for the speedy coming of the judgments due his people, brought upon himself the pains of the man who would know too much. For he that would snatch away the secret of the future, must sooner or later come back to earth and quietly await the coming of the day of trouble.

Well might the prophet Habakkuk weep and tremble! On the eastern horizon there loomed the spectre of the terrible Chaldeans. The vision promised that these ancient vandals would receive an appropriate judgment, but, until it was accomplished, the Chaldeans were free to terrorize the earth. Faced by the knowledge of the things to be, the prophet turns in his sorrow to a contemplation of what was in store for the pleasant land of his birth. And how dear to man is the sacred spot where he was born! And how often men have sought out in a reverent mood the humble place of their birth, in order to live over in sacred memory the scenes and experiences of childhood! Imagine, then, the exquisite pains of the man obliged to contemplate the ruthless destruction of his old home!

Now the old home of Habakkuk was a beautiful place. He did not live in a mansion, but his home was beautiful, in the sense that its surroundings were as beautiful as God could make them. The prophet had lived much in the great out-of-doors, and he loved best the familiar things of the open fields. As he dreamed again of his old home he remembered the pleasant canopy of the thick-foliaged fig tree, under which, as a boy, he had eaten luscious, fully-ripened figs, sweet as honey. And then, there were the vines. In his father's vineyard he had pruned and trained their pliant canes. He knew each vine, and when and where the best of the fruit could be found. He wept to see in imagination the beautiful

vineyards of the land of his youth trampled down by the fierce horsemen from Chaldaea. Alas, too, for the gray-green slopes covered by the ancient olive orchards, and for the neglected fields and the scattered flocks. Indeed, it would be hard to find a more poignantly suggestive passage than Habakkuk's lament for the things made sacred by the memories of youth, but soon to be ruthlessly broken down or destroyed by the wicked Chaldeans:

"For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls."

Truly, the pageant of God is past, the vision spent, and the prophet back to earth! For what shall a man do in preparation for the coming of the day of trouble, and what shall he plan against the coming up of the people that invadeth us? What though the righteous shall live in his faithfulness, what of the days of peril and sorrow that lie immediately ahead? How deep are the sorrows of the man who would know too much!

Then there was kindled in the soul of the prophet a double measure of the indomitable will that had driven him forth at the first to challenge the ways of God. Would it be better to share ill treatment with the people of God than to enjoy the pleasures of the wicked for a season? Would it be better to value the reproaches of God's anointed above the treasures of the empires of this world? Surely, in the end he would stand with the great prophet who chose God's sure and eternal recompense of reward. Thus, rising above the pain and despair born of the immediate perils incident to a Chaldean invasion, the prophet who knew too much took again the pledge of faith:

"Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' feet,
And will make me to walk upon my high places."

La Verne, Calif.

The Year's Outlook

BY M. G. BRUMBAUGH

(A Message Broadcasted by Radio in Philadelphia, Jan. 2, 1924)

WE are walking into the untrodden ways of a new year. No one knows whither the way leads, nor the goal at its end. But one can at least wish for all a very happy and helpful journey, and one can also, in the light of his past trips, gain some hint of the things he may see if he will only face the future wide-eyed and open-minded. This is true, because there are great underlying laws, set by Almighty God, which, even when the years change, change not. But the vision of these laws changes because we change our point of view. We are different. His laws are not.

"Truth is eternal, but her effluence,
With endless change is fitted to the hour;
Her mirror is turned forward to reflect
The promise of the future, not the past.
He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfil
Its prophecy, and with the future merge
Greatly and peacefully, as wave with wave."

Human life is thus made up of certain fixed and of other changing elements. These changes mark progress when they are expressed in harmony with the eternal purpose. They mark failure when they are expressed in opposition to the eternal purpose.

Obviously, then, one's first duty upon entering the new year is to comprehend and accept the divine purpose for men, for nations, for civilization, which purpose is to understand one's origin, one's destiny and one's duty. We need just now a deeper appreciation of the sacredness and dignity of human life. When once we shall have achieved this there will be restored to us that security to life and to property for which our forefathers fought in the Revolutionary War, which was secured in the Constitution of these United States and is now menaced by the crime wave sweeping unstemmed over the country. More im-

portant than our relations to foreign powers, more important than our fiscal policy, more important than the high cost of living, more important than the labor situation or the agricultural situation, is the need for a return to simple faith, to respect for law, to honesty of purpose, to industry and to frugality, to Christian living.

Let our schools, our churches, our homes, our press unite in a nation-wide campaign to set these higher virtues of the soul securely in our youth—indeed, in our present generation of mature citizenry, if we are to have in 1924 the forward look and the enduring good.

We have developed in this republic a menacing individuality. Trust and cooperation are lacking. Each is set to do for himself. It is a time of greed and cunning. We have forgotten that America is a social compact, in which what hurts one hurts all; what helps one, helps all. We have likewise forgotten that the only enduring good of individuals or of nations is the good they give, not get; the good they bestow, not the good they receive. The altruistic soul of democracy sickens and pales because of our selfishness. This is expressed by one who said, "Of course, I am paid more than I am worth, but I propose to get while the getting is good."

As a necessary sequence to this vicious view of one's duty arises the tendency to blame, to censure, to criticize, to decry, when one ought really to have patience and lofty tolerance. We readily and glibly and unfairly find fault with our public officials—national, State and municipal—when, as a matter of fact, it is not infrequently true that, as Shakespeare says:

"The fault, dear Brutus, lies not within our states,
But in ourselves that we are underlings."

Let us walk the new ways of the dawning year with resolute purpose to do more for others, to cultivate increasing charity, and to adventure boldly into the all-too-untraveled ways of self-examination and of personal introspection.

There are tokens of a finer year for us if we will thus recast our lives, heed the lessons of yesteryear, and turn confidently to things of our kind that beckon and call to us.

This republic needs, even more than it wants, abiding peace. Whatever promotes that national need is worthy of your hearty support. It is quite evident that a World Court, in which nations may adjust inevitable differences by the lofty appeal to justice, not to the brutal appeal of force, is promotive of this national need. Therefore, let us unite in 1924 to secure, under proper safeguards, the entrance of our country into a World Court. We should, indeed, because of our commanding place in the family of nations, not only enter but constrain others to enter such a judicial body.

While we are thinking of tax reduction let us also think of tax cancellation. The sooner we pay our national debt the sooner we will bring to pass a predictable and enlarging future for our great industries and for their attendant aide—our great transportation lines. It is not a good moral example to individuals to delay the payment of a debt incurred in the recent cruel, senseless, needless, useless war. It is scarcely fair to pass this debt in full to generations yet unborn when, if we were all industrious and frugal in this crisis, we could readily cancel a large part of this unbenevolent national debt.

Agriculture is an ancient, honorable and necessary industry. The farmer's welfare is the welfare of all. How does he face the incoming year? For the wheat he sold for one dollar in July, 1914, he now receives one dollar and twenty cents. For the corn he sold for a dollar in July, 1914, he now receives one dollar and two cents; for part of a steer he sold for one dollar in July, 1914, he now receives one dollar and six cents. He is selling the major products of the farm at substantially pre-war prices. What can be said of the commodities he must purchase now?

For the sugar he bought for one dollar in July, 1914, he now pays two dollars and twenty-nine cents. For the coal he bought for a dollar in July, 1914, he now pays two dollars and one cent. For the iron or steel and the products thereof he bought for a dollar

in July, 1914, he now pays one dollar and sixty-one cents. He is buying the major needs of the farm at post-war prices, which prices are almost double those of 1914.

It is as much the duty of the city dweller as of the rural farmer to right this injustice and put the basic industry of the country upon a sound economic basis.

Other problems loom high. Time forbids their notice. We ought, we must, I hope we will, face these problems promptly and intelligently. Delay is dangerous. It is an exploded fallacy that "God Almighty takes care of fools and Americans." These things will not right themselves. We are virile and resourceful. We can settle them. They will not settle themselves. We might as well sit down in the center of a pasture, with a pail between our knees, and wait for the cows to walk up to be milked. It is not likely to occur.

Holding, as I do, an abiding confidence in the spirit of our government and in the sanity of our citizenry, I look hopefully forward. I call all lovers of the nation and of the people to a year of earnest, active, self-sacrificing service, and devout worship, confident that thus and thus only will we have the happy new year I so heartily wish you. "God bless us all, every one."

The Youth Movement of the World

BY D. W. KURTZ

MR. SHERWOOD EDDY gave a stirring address at the Student Volunteer Convention at Indianapolis on the above subject. He gave his testimony, based upon his many trips to forty nations, and especially his recent trips, that there is a youth movement covering the earth. What is the meaning of this movement?

It is essentially a movement of revolt. The younger generation is rebelling against everything that is old. There is absolutely nothing left that is not attacked. Every philosophy of life and reality; every theory of ethics and religion; every ideal of economics and politics; and every human custom is being criticised and overthrown. Every social institution—the home, marriage, the church, the state, as well as the dignity and worth of human life itself, is questioned. Nothing is left that is sacred to the revolutionary spirit. All authority is questioned and all canons of the past are critically scrutinized.

I do not recall a single sentence of that great address of Mr. Eddy, but I have been meditating upon this fact. What is its significance?

Certainly there are possibilities of good in this movement. It is better to be critical than stagnant. An inquiring age is also a hopeful age. Stagnation means death. Growth is the first law of life. Growth implies change. The person who is opposed to change has very little faith in the eternal verities. Browning said, "He that is sated, is fated." Real truth, and real values, have nothing to fear from the gaze of an enquiring spirit. The more a diamond is polished the brighter it becomes. That which is founded upon the rock needs not to fear the rain or the storm. The institutions and dogmas that are fixed are not secure. Change and growth are normal to the spirit of the universe.

The present spirit of unrest is due to the wrong of the past. Humanity never learned the lesson of democracy and human brotherhood, so the world was organized on the basis of pagan selfishness and autocracy. This world is still largely pagan. Some of it is Christian in name, but even this behaves most of the time as pagan. The youth movement of rebellion will not endure the false ideals in politics, economics, social and racial relations, and religion. All past authority is questioned. The present unrest is the hunger for reality.

This new movement is to be welcomed, in so far as it insists upon the acid test of truth. The criticism of everything is inevitable. The Bible could not escape. Ever since 1835 the Bible has been under fire. But the more it was studied, the more wonderful it became. Christ was criticised; but he alone stands supreme in this day, unblemished in the crucible of the war. Politics has been examined and found wanting; the industrial system has been diagnosed and has been found to be the gangrene that destroys the race.

Our social ideals have been exposed, and they reveal false doctrines of racial superiority that are wholly pagan. There is much in this movement that is full of promise as a deliverance from the slavery of the past.

But there is great risk in this movement. Revolutions are youth movements, lacking experience, and therefore balance and good judgment. They are born of passion and revolt, hence lack appreciation of the values of the past. Success easily intoxicates the leaders, and the movement becomes superficial, materialistic and selfish. The revolution which starts from the vision of the unseen, usually ends with a greed for the tangible. This revolt of youth will be a menace unless the Spirit of Christ dominate it completely.

No problem is solved unless it is solved right. Mere revolt is no guarantee of getting any nearer the true solution than the former condition. We must overcome evil with the good. The task of the hour is to capture the leadership of youth for Jesus Christ. This is the supreme strategy for the future welfare of the race.

We need a new type of leadership to meet this need; a new type, as compared with what we had; not new in another sense, because Christ demonstrated the true type. (1) The leadership of the future must recognize facts. It must understand this human revolt against the past. (2) The new leadership must understand that this movement can not be crushed or halted; it must be directed. (3) The methods of leadership can not be dogmatic, for the whole revolt is against dogmatism—in all the institutions and philosophies of the past. (4) The leader must know reality, and help others to find reality. (5) We must establish authority, but not the authority of custom, or dogmas. The future will regard only the authority of reality, of the true, the good and the beautiful. (6) The leader must have great faith. His own faith is so grounded upon the foundations of truth and reality, that he does not fear to face the scrutiny of an enquiring age, too long deceived by false prophets. (7) The future leader must really lead men into the presence of Christ himself, that men may know him, and not merely about him. He must lead men into the experience of the abundant life, so they can know for themselves.

The youth movement of revolt is on. Christ alone stands out as a challenge to obedience. "All else is found wanting. He alone can bring order out of chaos. He alone can direct this restless life into the channels of constructive achievement. He alone can direct the spirit of man so that human institutions will be a blessing rather than a tyranny that curses. Can the church forget herself long enough to give the Living Christ to a seething world? The hour of our visitation is here. Our humanity is on a storm-tossed sea; there is but one Pilot who can calm the sea. We need not defend Christ, but preach Christ. We need no apologies for him, but more illumination. We need a race of prophets to reveal the Christ to men. He will draw to himself all men who hunger for reality."

McPherson, Kan.

Chief Seats and Their Attainment

BY JOSEPH D. REISH

THERE is within most men a natural desire to be in positions where authority and influence can be wielded. In many instances that desire is dormant and not outstanding, there being a lack of opportunity for its development. But that there is a fascination attached to the thought of being a leader, upon the part of the average normal man, is recognized. On the whole it is a worthy desire, but the effect upon the careless man often is to lead him into dangerous adventures. The tendency is for him to lose his stability—his balance—when his efforts succeed.

The Master taught some valuable lessons on the desire for preferment, that have not as yet been fully realized or approved by the world at large. He made it plain that man is to desire success only in so far as he can really succeed and still remain true to Him and his cause. In a careful analysis of his teaching along

(Continued on Page 58)

More Impressions From the Indianapolis Convention

BY W. O. BECKNER

I LEARNED that the discussions were along the same lines in most of the other groups. The general program continued over Sunday; then, on Monday afternoon, a second period of discussion was given, a two-hour session, in which the same or other problems were taken up, with a conscious effort to come to some conclusion. In the group that I attended on Monday, the war question was raised. Various opinions were expressed by the students (it was understood that those present other than students should keep still until called upon to speak), some favoring the old-time "preparedness" and others favoring some lawful means for settling disputes.

In some of the other groups the war question waxed rather warm. The matter was faced squarely, with the view of determining what students should do about it if war should arise in our land. There were those who urged a "pacifist" attitude—some who saw good in the physical drills of the R. O. T. C., and some who ranged their attitude around "education" as a means of prevention.

On Tuesday morning, the last day of the convention, on the main platform of the convention, opportunity was given for students themselves to discuss the war question further. Four different positions were supported by four different students: (1) The best way to prevent war is to be thoroughly prepared for its coming. Then no hostile power will dare to attack us. (2) The best way to prevent war is to educate our people to settle their troubles in some other way. Without education to a higher ideal, war will continue. (3) The best immediate way to guarantee world peace is to support the League of Nations. Wars come of such causes as are inevitable; war is simply lawlessness rampant in an effort to crush out the opponent, and its after-effects are always worse than the original first cause; the League of Nations is an effort to establish some machinery which shall be in existence when the inevitable conflicts arise, and to which nations may go for lawful and peaceful adjustment of their troubles; the United States and Canada have had almost numberless differences in the past one hundred years, but never a war; extend that principle to the world. (4) If war should arise, let there be a body of young men, students, who shall utterly refuse to take any part in it. Follow Christ and let Caesar do his worst if he dare. Then no nation will dare declare war, knowing that her young men refuse to mobilize for it.

Something like these were the arguments advanced in defense of the different positions. Then the entire audience was given an opportunity to express its preference for the different positions. The newspaper reporters present gave out their opinions of the vote, but as I stood by the platform and looked over the audience, it was clear that the third proposal had by far the largest number of supporters. But it was stated that support of position number 4, for example, might be expressed, while at the same time adhering to number 2 or number 3. It was evident that number 1 got a very light vote of support.

But what of it? Here were thousands of young men and women, thinking together on some of the biggest problems that face the human race today. They were earnest and sincere. They were serious. Tomorrow they will be in places of leadership in human society, and upon them will fall the duty to guide humanity into ways of peace and happiness. And here they sat together, under religious leadership, preparing for those coming duties, lifting up their problems before God and his Christ, our Savior, anxious to be directed aright in their thought and attitudes. How significant it is!

It seemed to me that I could discern two kinds of attitude. One was that of the analyst, the student who lays out a problem into its parts and says "Here it is, there it is," etc. The other was that of the student who is not content to stop with analysis, but who has what we may call the "curative" attitude of mind, the chap who says, "Yes, I see the problem in all its parts, and now what can we do about it?" He goes at it to remedy the situation. It was these latter who, it seemed to

me, were in the majority by all kinds of odds at the Indianapolis convention. Doubtless there were those there who had a good time and saw some old acquaintances and heard some good speeches, and who, when they get back to their schools, will give scant thought to doing any differently from what they did before; who will be just as selfish and as apathetic to the burning human needs, and just as contemptible in their treatment of those of other races.

But there were thousands who have gone back to their colleges with new vision of a world made better through the living of the life that Jesus Christ would live if he were now set down into their shoes and in their environment; those whose hearts are tuned in a little better to catch the cry of distress from a needy fellow-creature, no matter from where it comes, and to find in the giving of personal life to relieve that distress the communion with the Lord in his sufferings and his character.

Chicago, Ill.

What Is Ambition?

BY ELIZA POPE VAN DYNE

"Fling away ambition: by that sin fell the angels."

LIKE a bright and many-sided star, ambition points high and to the left and right and in between and up and down. Wherever human eye can see a different thing, or heart grow hungry with the sight of sweet contentment in another, or brain leap out to catch the gift some other uses to advantage, there's ambition. It means desire; it means hope; it means need. Somewhere ahead lies the necessary thing for the body or the heart or the soul of the man or woman.

It is not alone a material thing—this word, this quality—but a subtle and a steady heartache for a better thing than that now present—whether money for a home and neighborhood, or power to rise from employé to employer, or talent to mingle with gifted men and women, or personality for friends, or the ability to love your brother, to live in harmony, to understand, to pray.

The financial giant has fought no harder for his kingship in that sphere, has dreamed no fairer dreams, has lost no less sleep, than the troubled spirit hunting for his peace. The passionate artist, starving in his garret, learning day by day, color by color, stroke by stroke, has no more tedious task nor greater dream of fame, than has the lonely man longing first of all for love and friendship.

Ambition is ambition with the magnate, inspiration with the poet, exaltation with the saint; yet, with all, a driving force that carries them away from self toward something greater. Let it be for personal comfort, selfish satisfaction, nevertheless the thing is done. Let a man build a shoe or a motor car or a kind of bread, cheaper than his cleverest competitor, not for charity, not for humanity, but for self, yet the good is all about him just the same. Let a woman become lovely in her manner, dainty in her dress, charming in appearance, perhaps alone for the glory of the feeling, and all about her other women see and take on a dream of beauty, and care and interest spring to life with that ambition. Let men or women seek their peace, their meditation, their moderation, the moral or the spiritual quality necessary for their inner being, and somewhere some one sees and envies, and locks his door to be alone and gain that great thing.

Fling it away! There you have the sluggard, the dope fiend, the failure. There you have the slouch in dress, unlovely to the sight, the city; there you have the bitter tongue, the heart resentful, the weakening soul of a being.

As it is with an individual, so it is with a city, a nation, a world. When you take away the dream, the goal, you take away the very spirit of the man or the nation, and in the place of that vital living body, going on, looking up, achieving, daring, succeeding, you have a stolid thing to deal with, without response, without pride, without action—dead. As a man must eat for the sake of his body, love for the glory of his heart, so must he aspire for the good of his very existence.

The man or woman with something always needed ahead carries the eager step, the bright eye, the zest for doing. Men or women who have nothing more to

desire, as they see it, drag along; neither worthy of themselves nor a joy for their fellows.

Always, whatever the wealth attained, or the fame achieved, or the talents developed, or the love secured, there is something greater for the human heart and soul. Let all these things be invested in the same human being, and he may be far from another goal of the spiritual field, the happy field, the peaceful field.

Washington, D. C.

The Foreign Missions Conference of North America

BY H. H. NYE

THE Foreign Missions Conference of North America held its thirty-first annual session at Atlantic City, N. J., Jan. 8-11, 1924. This conference differed from the Indianapolis Convention in that the latter was an inspirational meeting for present and prospective mission workers, while the former was rather a gathering of representatives of the various Foreign Mission Boards of the evangelical denominations of North America, to discuss the problems involved in the administration of missions.

The delegate body comprised 207 members. There were 147 corresponding members present. These 354 people represented fifty-six mission boards and societies. The Mission Board of the Church of the Brethren was represented by delegates through Brethren H. H. Nye and C. D. Bonsack; by corresponding members through I. E. Oberholtzer, Elizabethtown, Pa., returned missionary to China; N. A. Seese, Bridgewater, Va., returned missionary to China; and Eliza B. Miller, Waterloo, Iowa, returned missionary to India.

The outstanding leaders of the conference, in the judgment of the writer, of course, among many others, were: Dr. William I. Chamberlain, representing the Dutch Reformed Church and serving as chairman of the Committee of Reference and Counsel; Dr. Fennell P. Turner, secretary of the conference and of the Committee of Reference and Counsel; Dr. Robert E. Speer, the man who always brings a rich Christian message; Dr. Charles R. Watson, president of the University of Cairo, Egypt, and therefore a strong Christian influence in the Mohammedan world; and Dr. A. L. Warnshuis, of London, traveling secretary of the International Missionary Council, and therefore strongly informed as to the varied conditions of the different mission fields of the world.

The following topics comprised the major part of the discussions: The exaltation of Christ at the home base; the hindering influences on the field of overdenominationalism; the religious education of children on the foreign field; economic losses incurred in Japan through the recent earthquake disaster, involving building and equipment; the improvement of our missionary publications; cooperation in Latin-American missions; marshaling the home churches for the more effective support of foreign missions; the increase and improvement of Christian literature on the field; and the problem of framing and effectively employing church finance budgets.

Dr. Robert Speer closed the convention by a strong Christian message on "The Deeper Fruitages of the Missionary Movement." He expressed a great and stirring appeal that "the rootage and the fruitage shall be the Christ. He is the Lord of all. He must become All in all."

A few personal reactions might be stated. Of course, it is always undesirable to hear some messages which seem to purport that this world may be changed through human effort without due recognition of the Christ; while, on the other hand, it is just as refreshing to hear in the same conference men with the Christ-centered message. It was very interesting to hear Dean Hatanaka, of Japan, Professor Yohan Masih, of India, and Dr. Tsu, of China, declare in bold terms what Jesus Christ means to the changing Orient. It is also encouraging to know that there is a growing world sentiment in favor of expanding missions, and that the forces to do the work are better organized than ever. Dr. Warnshuis told plainly that some of the poverty-stricken sections of Europe are giving more than ever for missions, in spite of their dire need. It made one feel that in wealthy America there may be many who are not giving of their plenty, while the simple peasant of foreign lands is giving out of his need. The spiritual note of the conference rang true. The conference was interspersed again and again with fitting and appropriate songs and voluntary prayers. Dr. J. Lovell Murray, a pastor of note and keen devotion, daily led in special devotions for a half hour at noon.

It is of interest to all of us that Bro. Bonsack was elected as a member of the Committee of Reference and Counsel, the executive committee of thirty-six members. It will be a rare opportunity for him to mingle and serve with these men of large vision and Christian experience.

We were very grateful for the opportunity of getting in touch with these men of service and drawing from their rich storehouse of experience and knowledge. May God richly bless and use his own to forward his work and extend his Kingdom, is our prayer.

Elizabethtown, Pa.

ANNUAL BIBLE INSTITUTE, LA VERNE COLLEGE

FEB. 3 TO 10, 1924

Sunday, Feb. 3. 9:45, Sunday-school. 11:00, Sermon.—Edgar Rothrock. 2:30, Joint Young People's Conference. 6:00, Christian Workers' Society. 7:00, Sermon.—M. S. Frantz.

Monday, Feb. 4. 9:30, Chapel. 10:10, Home Missions.—Edgar Rothrock. 11:05, Foreign Missions.—J. B. Emmert. 1:55, Address.—Jacob Funk. 2:50, Religious Education.—Harrison Frantz. 7:30, Fourfold Need of Boys and Girls.—H. A. Brubaker. 8:15, Program, Men's Glee Club.

Tuesday, Feb. 5. 9:30, Chapel. 10:10 to 12, Ladies' Aid Conference. 10:10 to 12, Organized Men's Work.—A. O. Brubaker. 1:55, Address.—Jacob Funk. 2:50, Religious Education.—Harrison Frantz. 7:30, Meeting Fourfold Need of Boys and Girls.—Edgar Rothrock. 8:15, The Epistle of James.—Ellis M. Studebaker.

Wednesday, Feb. 6. 9:30, Chapel. 10:10, The Doctrine of the Holy Spirit.—E. B. Hoff. 11:05, Foreign Missions.—J. B. Emmert. 1:55, Progressive Revelation.—J. P. Dickey. 2:50, Character Studies in the Life of Jesus.—E. B. Hoff. 7:30, The Epistle of James.—Ellis M. Studebaker. 8:15, The Doctrine of Prayer.—E. B. Hoff.

Thursday, Feb. 7. 9:30, Chapel. 10:10, The Doctrine of the Holy Spirit.—E. B. Hoff. 11:05, Foreign Missions.—J.

B. Emmert. 1:55, The Atonement.—J. P. Dickey. 2:50, Character Studies in the Life of Jesus.—E. B. Hoff. 7:30, The Epistle of James.—Ellis M. Studebaker. 8:15, The Doctrine of Prayer.—E. B. Hoff.

Friday, Feb. 8. 9:30, Chapel. 10:10, The Doctrine of the Holy Spirit.—E. B. Hoff. 11:05, Foreign Missions.—J. B. Emmert. 1:55, Home Missions.—Edgar Rothrock. 2:50, Character Studies in the Life of Jesus.—E. B. Hoff. 7:30, The Epistle of James.—Ellis M. Studebaker. 8:15, The Doctrine of Prayer.—E. B. Hoff.

Saturday, Feb. 9. 9:30, Chapel. 10:10, The Doctrine of the Holy Spirit.—E. B. Hoff. 1:55, Personal Evangelism.—Edgar Rothrock. 2:50, Character Studies in the Life of Jesus.—E. B. Hoff. 7:30, The Epistle of James.—Ellis M. Studebaker. 8:15, The Doctrine of Prayer.—E. B. Hoff.

Sunday, Feb. 10. 9:45, Sunday-school. 11:00, Sermon.—E. B. Hoff. 6:00, Christian Workers' Society. 7:00, Sermon.—E. B. Hoff.

General Information

The day sessions will be held in the college chapel.

The evening sessions will be held in the church.

Lodging will be free.

Meals in the dormitory will be 35 cents each.

La Verne, Calif.

E. M. Studebaker.

ventists are at the top, with \$24.67 to their credit. We are at the bottom with \$2.35 to our shame.

First of all, the answer to that situation lies in the fact that the Adventists are tithers, while comparably few of the members of our church tithe. Again, the Adventists think more of their brand of doctrine and religion than we do (although we do boast that ours is the best), as evidenced by the fact that they are willing to invest ten and one-half times more per capita than we are.

We have some churches doing admirably as givers, but our average is brought low because of numerous examples like the one below:

A certain District has a membership of approximately 4,796 members. Its gifts for Home Missions and to our Forward Movement last year were approximately \$7,970. This would make a per capita giving of \$1.66. If this District had given proportionately with the Adventists it would have totaled \$118,717.32. Wisdom would say we had better quit boasting about our church doctrines, until we are willing to invest as much in propagating them as other people do for doctrines that we are quick to discount. "By their fruits ye shall know them."

Mission Notes

A CABLE, sent Jan. 10, announces the safe arrival of Dr. Homer L. Burke and wife, Marguerite, at Lagos, West Africa. They will now proceed to Garkida, to join the other workers at our mission station.

The treasurer of the General Mission Board reports a deficit of \$20,359.83 in all mission funds at the end of December, 1923. The deficit at the close of November, 1923, was \$38,542.70. This means that the deficit was decreased \$18,182.87 during December. While any decrease in the deficit is exceedingly welcome, yet because of the splendid giving at Thanksgiving and Christmas time by a goodly number of churches, it was believed that the deficit would be wiped out. The task of the church is now to continue generous giving, so the mission cause can be freed of debt. The Sunday-schools and Aid Societies have done a splendid work, and they should continue. But there are certain churches that should not and can not lay these heavy responsibilities anywhere but on themselves as churches. If, between now and Feb. 29, the closing of the Board's fiscal year, all churches will courageously do what they should, the year can be closed free from debt. An encouraging feature of the treasurer's figures is the fact that the contributions from the churches for December, 1923, were \$11,000 more than for December, 1922.

The third Sunday Missionary Offering in the Sunday-schools has been a big help, both to the receiver and the giver. Without this help the missionaries would have been cut off from funds that are imperative for their work. The gift has had a splendid reflex action. Our Sunday-schools are promoted so that the pupils may learn the mind of God. We learn by doing, and the giving on the third Sunday for others has helped us to be better Christians. When the appeal was made for this offering it was asked only until the end of the Board's fiscal year, which closes with February. However, considering the continued need, every school is urged to continue the special missionary offering once each month.

H. S. M.

Hints in Religious Education

NORTHERN CALIFORNIA takes the honor this time in getting her annual report of Sunday-schools to the general office first. Who will be the caboose?

At a convention of young people the question, "How many of you are tithers?" was asked. We were favorably surprised to see fully a third of the hands go up.

January 10 we had a total of 336 Vacation School reports for 1923. There are many yet unreported. Last year we had a total of 306 reported schools. This was the largest ever. We send out free enrollment cards to our own schools. For this we think we ought to have prompt reports of schools as soon as they close, and leaders should see that we do.

E. F.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Our Contributions

UP to Jan. 1 our offerings totaled \$259,503.95. Of this amount \$218,894.18 has been designated for missions, leaving \$40,609.77 to be divided, in ratio of the askings, among seven Boards and Committees.

If we should, in the two months remaining, give the average per month, which is \$25,950.40, we would total for the fiscal year ending Feb. 28, \$311,404.75, or nearly 70.5 per cent of our 1923 budget.

The months representing the largest offerings are: June, \$53,536.70; July, \$31,250.68; November, \$24,620.54, and December, \$44,312.40. The Conference offering furnished the impetus for June and July, while the emergency appeal brought the results in November and December. This fact reveals that our people have not, as individuals or as churches, worked out a system of stewardship and giving that will normally supply our needs, but that on the other hand we must have a special appeal to get the money necessary for the Gospel extension.

It is good that these appeals bring certain results, but we should educate ourselves to give scripturally, and then the emergency appeal would be the exception rather than the rule. Again let me quote: "Freely ye have received, freely give"; "Upon the first day of the week let every one of you lay by him in store, as God has prospered him"; "Not grudgingly, or of necessity: for God loveth a cheerful giver."

Responses From Pastors

IN the November 3 issue of the GOSPEL MESSENGER a brief questionnaire was sent out to pastors of churches. Up to date forty-three replies have come in; forty of these were from active pastors. Eighteen States are represented, with Illinois and Indiana leading with six each.

Statistics say that we have about 1,000 churches, and since I made the term pastor broad enough to cover the elder having oversight, I am wondering about the 960 that made no reply.

It may be that many of these do not subscribe for the church paper. Yet it is almost unbelievable that an elder or pastor of a congregation would not avail himself of the blessing that comes from the weekly visit of his own church paper.

The last two questions were in substance: How can the Forward Movement help you? and, How can you help the Forward Movement? These questions were asked with the very finest of intentions and with the most reciprocal and altruistic motives imaginable. Most of those answering felt they needed and really wanted help. I rather take it that those who read and answered not, felt that they were sufficient for these things. Even so, they should have contributed some-

thing for the sake of others. It is easy to "pass by on the other side." It requires and always costs to play the part of the "good Samaritan." It always pays, however.

We are ready to give due publicity, for the benefit of all, to any worthy suggestions that may come in. Suppose that all pastors join the "Helping Hand Society," and through this page bless their fellows. The following is a yearly program sent in by a busy pastor:

Church Program for 1923 and 1924, as Outlined by Committee

- | | |
|--|---|
| 9. Anniversary Sunday. | September |
| 23. Rally Day. (Outside speaker of our church.) | |
| 30. Installation and Consecration for Sunday-school personnel. | October |
| 7. Communion. | |
| 14. Demonstration and Promotion Day. | |
| 21. Family Day. | November |
| 29. Thanksgiving Service. Speaking and Social Features. | December |
| 23. Pageant or Cantata. | |
| | January, 1924 |
| 1. New Year's Day Service, or if Watch Service on Dec. 31. | |
| 20. Missionary Day. | February |
| 10-17. Father and Son Week, including banquet. | |
| 10. Father and Son Day. | |
| 17. Great Men's Day. | March |
| 9. Lent begins. Lenten Sermon by outside speaker. City Man. | April |
| 6. Communion. | |
| 13. Palm Sunday. | |
| 13-19, inc., Pre-Easter Services by Pastor. | |
| 20. Easter Program and Decision Day. | May |
| | Mothers and Daughters' Week, including banquet. |
| | Mothers' Day. |
| 25. Decoration Day Service. | June |
| 1. Children's Day. | |
| Conference Sunday. | |
| Educational Day. | |
| 29. Independence Day Service. | July |
| 4. Church Picnic. | |
| Vacation Church School. | August |
| 17. Outside Speaker. Our own denomination. | September |
| 7. Anniversary Sunday. | |
| 14. Rally Day. | |
| 28. Installation and Consecration of Sunday-school Personnel. | |

Why at the Bottom?

BEFORE me is a comparative statement of per capita gifts to missions and benevolences during a year by twenty-seven denominations. The Seventh-Day Ad-

THE ROUND TABLE

The Bible—A Gift at Baptism

BY G. W. KIEFFABER

WOULD not the gift of a Bible to each new member of the church, immediately following baptism, be a helpful means of developing the Christ life and strengthening the church?

The Great Commission, which instructs us to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost," likewise directs us to continue by "teaching them to observe all things whatsoever I have commanded you." We teach the "all things" only as we teach the Bible itself. Then, too, the open Book in the hands of the reader brings additional blessings: "The words that I speak unto you, they are SPIRIT, and they are LIFE"; "Faith cometh by hearing, and hearing by the word of God." These three factors—SPIRIT, LIFE and increased FAITH—lend much to Christian growth.

Objections answered: *If the new member is zealous, will he not secure a Bible for himself if he has none?* He should do so, and some will; others will delay, and some will purchase one in a short time—which time becomes indefinite, and, measured by the calendar, grows into years. Thus the vital relationship, which could have been established, is lost. If the new member has not been a daily Bible reader, the time to begin reading daily is the day of baptism; the practice to be continued daily thereafter. This generates new life, but its omission or neglect means lack of zeal, indifference, coldness—and the church as well as the individual becomes weaker instead of stronger.

"They" will have Bibles in the new member's home. In the home where both father and mother are members of the church, it is quite the exception to find a Bible in the hands of each member of the family, in their daily worship. Daily family worship is the thermometer that registers the spiritual life of the home and the church as well. The Bible is the keytool in Christian workmanship. Our slogan: A BIBLE OWNED BY EVERY MEMBER OF EVERY HOME.

If the applicant has a Bible of his own should the church give him a copy? Certainly. The church can not make a better investment. Its interest is better maintained, and its returns multiplied in every way. The receiver feels a double duty diligently to use and to follow the Book received as a gift. The Book he had could be passed to a friend and thus become an added blessing.

I thought that the pulpit, the Sunday-school, and the Christian Workers' Meetings were the means we had adopted to promote Christian growth. All of these are but agencies to place within our grasp the key to the solution of all problems of the individual, the church and the world—BACK TO THE BIBLE AND GOD. It is only as we keep in touch with both, that we are effective instruments in promoting righteousness in the earth.

Canton, Ohio.

Regions Beyond

BY ARCHER WALLACE

SOME one has said that the chief trouble with the Pharisee of Christ's time was that he had no regions beyond. He was satisfied with himself. "He had no hunger, no disturbing sense of want. He regarded himself as rich. He had attained. There stretched beyond him no entrancing prospect of territory yet to be traversed and won. He had no aching aspiration, no tense muscle of endeavor. He had arrived. 'Soul, thou hast much goods laid up: take thine ease!' That was his spirit."

It is no doubt true that there is something disheartening in the constant reminder that, no matter how far we have traveled in Christian experience, there is still much to be done. On the other hand, it is also true that without such a sense of dissatisfaction no real development is possible. "Blessed are the poor in spirit," said Jesus. They are blessed because they recognize

their poverty in comparison with possible achievement. Every step in the way of life only increases their desire to go farther. They are never satisfied. In their hearts is a holy sense of want, and therein lies their blessedness.

We ought to welcome anything which shatters our self-complacency and awakens within us a desire to traverse the regions beyond of the spiritual life. What a rude shock it was to Isaiah when he "saw the Lord, high and lifted up!" Up to that time he appeared to have been a most estimable young man, secure in the confidence and respect of all who knew him. But when he got a glimpse of the infinite holiness of God he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." That vision of God revealed to Isaiah the yet-untraveled regions of his religious life. No doubt it was a crushing experience, but nevertheless it was a red-letter day in his life.

It was a fine point taken by Charles Darwin, that in the evolution of the eagle the desire to fly preceded the appearance of wings. That principle undoubtedly holds true in the realm of the spiritual. There can not possibly be any achievement until there is, first of all, intense desire. If the soul have no vision of greater things to be attained, then, as with the Pharisees, there will be stagnation and decay. Happy are they whose eyes have caught the vision of the regions beyond.

Toronto, Can.

The Slacker

BY J. A. ROBINSON

A WONDERFUL opportunity we have because we live in a land of Christian influences. None of us would care to dwell where there were no churches or Bibles. We enjoy the Christian influence thus brought by them. But while this is an opportunity, it is likewise a responsibility. We are responsible for lending our influence on the side of right, for the support of Christian institutions; and for the betterment of community life. Is it fair to enjoy all the fine things that Christianity brings, to reap the benefit derived thereby, and not contribute toward it by our own lives?

The slacker enjoys the blessings of a Christian community, yet fails actively to support Christianity.

He enjoys the Christian influence radiated by others, but neglects to radiate it himself.

He reaps the benefit of the united coöperation of others, but refuses to coöperate.

He enjoys the financial sacrifices that others make to support the church, but refuses to contribute his share.

He is always ready to shoulder responsibility upon others, but refuses to accept it himself.

He is quick to criticize the Christian when he fails, while he himself fails daily.

He sends his children to Sunday-school, but neglects to go himself.

He makes the "personal liberty" cry, but thinks only of himself in its application, and objects to others having the privilege of enjoying it.

He wants a Christian woman for his wife, but refuses to make her a Christian husband.

He enjoys the blessings of the answered prayers of others, but neglects to pray himself.

He is always ready to "knock" the church, yet would not live in a community where the church has been "knocked out."

Come, let us be men and women, and stand behind the church.

Pleasant Hill, Ohio.

The Problem of the Lodge

BY NORMAN A. WILSON

You and I belong to the Church of the Brethren. The very name signifies that we are brotherly and fraternal. Yet we do not believe in secret societies and lodges. We oppose them. But they are built upon the spirit of brotherhood. Why, then, do we oppose them? They are not building in the name of Christ, but in the name of man.

But they were started to accomplish the very thing that you and I believe in—brotherly love. Although

we said that we believed in brotherly love, we did not thoroughly practice it. The world was cold and the church was cold for the want of the spirit of brotherhood. In order to supply this spirit, men have started the various secret societies. In so far as they have succeeded they have gained the praise of the world. They are getting the credit which the church should be winning.

Now, the situation is this: We have the oath-bound secret societies, and some of their practices are not in accord with the Scriptures. Sometimes we have people who would like to belong to both the church and the lodge. What are we going to do about it? Brethren, let us be brethren in the warmest sense of its meaning. Then the sinner will be drawn to our number. And after he is with us he will be so happy in our group that he will never have a desire to stroll off to a lodge meeting. His thirsting and longing for companionship will be satisfied by us, the "big brothers," in the fold.

Chicago, Ill.

No Time to Play

HE was a hurried business man, perplexed about many things. He quickly ate his lunch; then, with a murmured "Good-bye," he seized his hat and rushed away to his office.

His little five-year-old daughter followed him to the front gate. But the busy man seemed unmindful of her presence.

A moment later she came to her mother and said, while the tears of disappointment flowed freely: "Papa didn't kiss me or say 'good-bye' or wave his hand—or nothing."

"Never mind, dear, your papa has so much to do recently. Our business is growing wonderfully. He has to hurry to get his work done now. Just think, we'll soon be rich! Your papa can't play with you as he used to do, but he loves you just the same."

"Well," said the little girl, "I'd rather be poor and have a papa who has time to play a little with me. We used to have such good times! I wanted to show him my doll's new dress!"

This man, rushing to his place of business, leaving his little daughter standing, unnoticed, at his front gate, is but one of a great company of people who miss the big, fine, splendid things of life—because they are in a hurry. They haven't time. They are so deeply engrossed in the material that they hear not "the still small voice."

Suppose this father had spent five minutes of his crowded day in listening to his little girl as she, with beaming face and dancing eyes, told of her doll's new dress! Would it have been wasted time? Would it have been lost time? Say not so. Rather would it have been time safely and wisely invested. This man missed a wonderful experience when he did not pause for a little while and look at the new dress which his little girl had made for her doll. You must needs heap dollars high to outweigh the spiritual value of such an event as this.

Long ago, when the Son of God walked the earth, children were brought unto him for his gracious blessing and his healing touch. He also was very busy. His disciples, seeking, no doubt, to save the Master's time and strength for more important things, rebuked those who brought them. But the great Teacher would not have it so. "Suffer the little ones, and forbid them not to come unto me," he said.

May we not safely conclude that we are misusing, therefore wasting, our time when we are too busy to pause for a moment and play with a little child?—E. C. Baird, in the "Christian Standard."

Don't Draw the Long Bow

"I AM tired to death!" So you have said very often, yet you are still alive and well. "I had not a wink of sleep all night!" And yet your bedfellow heard you snore many times. "I would not do it for all the world!" And yet you have done many things equally bad for a penny. "We were up to our knees in mud!" You know very well that the dirt was not over your shoes.—Chatterbox, 1877.

HOME AND FAMILY

Cyclamen Rare

BY JULIA GRAYDON

'Twas only a pot of cyclamen rare
She placed on the ledge of the window there,
But it brightened the day for those who passed
With burdens and care that often harassed.
And the owner herself, she never knew
What a pot of cyclamen pink could do,
But I could tell her, and so could you.

Harrisburg, Pa.

A Better Understanding Between Husband and Wife

ELIZABETH ROSENBERGER BLOUGH

AGNES faced her husband at the supper table. "Why don't you eat your supper, Joe?"

"I guess I am too tired. Believe I'll go right to bed," languidly answered Joe.

The next morning Joe could not get up. He was ill, for the first time in his life. Agnes was perplexed. In all their years of married life she always knew her duty and did it. She also knew that Joe always fell short, no matter what his duty was. That part of her conclusion never varied. Joe had long since been convinced of the fact that nothing he did pleased Agnes. She insisted that he make more money. He could not do this in his shoe shop.

"He is not getting any better; doctor," said Agnes, after Joe had been sick a month.

"No, he needs some new interest. I wish he could go somewhere else. He has always lived here, has he not?"

"No, doctor, we came here about ten years ago."

"I hope his friends come in to see him; they may help to arouse him. I had hoped he would be better by this time." The doctor took up his medicine case and went out. That afternoon a young man came to see Joe. He walked right up to the couch where Joe was lying.

"I just heard today that you were sick, and I am sorry, Joe. Can't I give you a little of my strength?" While he talked he held Joe's hand and looked into his eyes, as if he must bring the light and sparkle of health back to them.

"I wish you could, Conrad; you've always been so good to me," answered Joe.

"Good to you?" Conrad turned to Agnes. "Did he ever tell you how I came to him when I was only eleven years old, crying and whimpering in mortal fear? Five dollars had gotten away, and grocer Stein said I must have taken it. He sneered at my father, and said of course I had the money. And Joe, you took me on your lap; you kept saying, 'Now don't be afraid; nothing's going to hurt you.' and when I quit crying, you took my hand and we went to Stein's grocery. To this day I do not know what you said to him that induced him to take me back for another trial. I do know that you paid him the five dollars."

Joe smiled. He saw again the awful fear in the boy's eyes, the shrinking from things unknown and dreaded. The five dollars had been found six months later under the desk in a crevice. No one doubted Conrad's honesty now.

"I've come today to try to pay a little of my debt to you, Joe. Let me help to nurse you, or let me give you money if—" he hesitated as he looked into the cold, impassive face of Agnes.

"I'll be glad to call on you if I need you," said Joe, as he gave him his hand at parting.

It was unlike Agnes to keep still about what Conrad had said. Usually she analyzed motives and criticised what people said. She was thinking, though, and wondering why she never thought of Joe as being fine and willing to help a man like Conrad. She was gentler, too, in her treatment of Joe, as if she were trying to make up for past unkindness.

The widow Schramm stood at the door a few days later. Bowed and old from much bending over the washtub, she was a pathetic figure. Very humbly she asked to see Joe.

"They're saying he's sick, and I do want to thank him again for helping me when there was no one else to help. You see the baby had diphtheria. Of course, the neighbors couldn't come in. And one day your man went for the doctor; then he held the baby while the doctor did something to his throat, and he's living now. You ought to see him."

"Come right in," said Agnes, hospitably. But she was thinking of Conrad, whose father was a thief, of this widow, each of them as needy as any one could be. Joe had stood by them both. He was looking at the widow in mild surprise.

"So it's you! And how is the little 'un?" he asked.

"O Mr. Joe, he's getting so big you won't know him. And I've brought you some jelly."

Agnes went with her to the door. While the widow was telling her that the children prayed for Joe every evening, Agnes listened wonderingly. She believed in God as a tender Father. He cared and watched over his children. But she had never thought of God's pity for our human foolishness. Dimly she realized the desolation of her house, and her lonesome mind. As usual, it was the real witnesses of life, standing dumb in the background, but now giving voice, that had the power to convict. She sat down to some mending, giving a glance about the sitting room. For an instant she felt to the full the pride of a clean hearth and a shining window. The sun was gleaming in a pale, wintry kindness across the braided rugs and red roses strewn over her carpet. If Joe were only well, how happy they might be!

Joe was naturally kind-hearted. Agnes knew that he would be as merciful to a rabbit, caught in a trap, as he was to Conrad or the widow. Always he seemed to have the wisdom to understand earthly trouble, and the power to administer what remedy there might be. Had she known it, Joe had a simple creed that answered for his faith. He had read somewhere that "time is a boundless sea"; that "the human soul is sometimes in the trough of it and sometimes on the crest." Perhaps it had been his lot to see more souls tossed from low to high, and then fall from high to low, than is the experience of most men. It seemed to Joe as if God were standing aside to let man do his part in saving the soul in danger of going down. The trouble of earth, like a panorama of pain and death, was the struggle for the mere chance of living. And every day men lost out.

Several days later a big car stopped at the gate. A distinguished-looking man walked right into the house, the door not being locked.

He said, "I beg your pardon for walking in, but it is very cold outside. I have come to see Joe." He had a masterful way about him, almost as if he thought she might have wanted to keep him away. She led him to Joe's room without saying a word. The man went directly to Joe and said, "I've looked everywhere for you in the last five years. Don't you remember me?"

Joe raised himself and looked at the stranger. "My word! It's Benny Shirley. O my boy!"

Benny Shirley? How Agnes recalled it all! She had stormed and scolded in her own fashion when Joe said he wanted to keep Benny for a little while. She had been unkind to Benny, who kept out of her sight as much as he could, sleeping in the shoe shop. Oh, why had she been so hard and unsympathetic? If Joe would only get well, she was going to show him that she, too, could feel for the pain of another.

The two men saw again the wretched, cowering, shivering lad, whom Joe had befriended. Benny had come to him; repentant and desperate, sobbing and confessing. He had broken into a store and stolen a suit of clothes and twenty dollars in money. He wanted to run away, somewhere in the world, and make his fortune. But conscience and fear held him back, a prisoner. Joe stood by him through a court trial, and then took him to his home. Joe heard the shrill voice of Agnes as she prophesied that they would end in the poorhouse; as he was taking her there. She blamed Joe for everything that went wrong in those days. Ben Shirley held Joe's hands and petted him as a woman might have done, while he stood by his couch.

"It was you who saved me. Your good heart trusted in me. I could no more go wrong after your faith and trust kept me out of prison than I could betray you. Here I am, the work of your heart and hand."

"I am very proud of you," murmured Joe. "Why didn't you come sooner?"

"At first the struggle was so hard that it would have worried you, so I kept silent. Then you had moved when I tried to find you. How glad I am that I was not too late! You are going to get well. I shall take you for a ride tomorrow."

"Thank you," said Agnes. "I have been wishing that he could go out." A strangely-softened Agnes, Ben Shirley hardly recognized her. "And I want to say now that I am sorry for all my hardness; and, Joe, I am going to be a better wife to you."

"If he does bestow all his goods to feed the poor, you shall not suffer want," promised Ben Shirley as he was leaving.

Huntingdon, Pa.

A Wise Mother

BY ELSIE K. SANGER

I USED to see her at church occasionally. She always seemed so happy. She lived miles and miles from the church and had no way to get there except in the big road wagon. She and her children always looked so neat and clean, but she told me afterwards she had a hard time to get them all ready for church.

She was a long way from the nearest neighbor, and miles from the nearest store. The farm was rough and crops often were poor, but she always seemed so cheerful, and one felt better for having been associated with her. I thought, "There is one person who is always happy," but I learned afterwards that she had gone through sorest privations and perhaps the deepest sorrows the heart can know. By and by the family moved near church and school. I visited in that home recently. All the family is in the church and one is a leader in Christian work.

As I observed her manly boys, and saw how obedient they are, how respectful they are to their mother, how they enjoy spending their evenings with her in the home, how they enjoy their church life, how they save their money, their kind and courteous manner to each other, I began to wonder "just why."

Then I observed this: That mother is blessed not only with a deep love for her children, but with an abundance of tact. She is their confidential friend; they go to her with everything. She sympathizes. She does not always agree with them in every plan and idea, but she keeps quiet till it comes to real principle. She has a firm conviction of right and wrong and stays by it. She prays with her children; sings with them, laughs with them; she weeps with them; she reads with them. She buys a few good magazines. She invites the best people into her home, and when they are gone she extols their virtues instead of their mistakes. She speaks respectfully of the church and her leaders; she is a good cook and a neat housekeeper, but is not fastidious and does not believe in spending all her time at these things at the expense of those things which make for eternity; and, after all, I decided there is a reason—she loves God and she understands boys.

Building in Boys

Who builds in Boys builds in Truth,
And "vanished hands" are multiplied in power,
And sounds of living voices, hour by hour,
Speak forth his message with the lips of Youth.

Here is the House of Hope, whose doors are Love,
To shape young souls in images of right,
To train frail twigs straight upward toward the Light;
Such work as this God measures from above!

And faring forth, triumphant, with the dawn,
Each fresh young soul a missionary for weal,
Forward they carry, as a shield, the seal
Of his example—so his work goes on.

Granite may crumble, wind and wave destroy;
Urn, shaft or word may perish or decay,
But this shall last forever and a day—
His living monument, a Boy!

Sebring, Fla.

—The Wisconsin Winner.

AMONG THE CHURCHES

Calendar for Sunday, January 27

Sunday-school Lesson, Israel Saved at the Red Sea.—Ex. 14: 21-31.

Christian Workers' Meeting, The Doctrine of Christ.—Acts 2: 22-36.

* * * *

Gains for the Kingdom

One baptism in the Wawaka church, Ind.

One baptism in the Huntingdon church, Pa.

Five baptisms in the Pasadena church, Calif.

One baptism in the McPherson church, Kans.

Two baptisms in the Parker Ford church, Pa.

One baptism in the Oklahoma City church, Okla.

Twelve baptisms in the Hermosa Beach church, Calif.

Three were baptized and one reinstated in the Goshen City church, Ind.

Five were baptized, one reclaimed and one awaits the rite in the Beatrice church, Nebr.

Six were baptized and one reclaimed in the Wooddale church, Pa.—Bro. R. T. Hull, the pastor, in charge.

Eleven were baptized and one received on former baptism in the Price's Creek church, Ohio.—Bro. John F. Graham, of Shippensburg, Pa., evangelist.

* * * *

Personal Mention

Bro. P. R. Keltner's address is changed from Pearl City to Lena, Ill.

Bro. J. W. Lear is at McPherson College this week giving a series of addresses in the Bible Institute.

Bro. O. P. Haines, of Lima, Ohio, begins his evangelistic meetings in the Union City church, Ind., Jan. 27 instead of Jan. 21, as had been announced.

Bro. Herald H. Hendricks has changed his address from Pioneer, Ohio, to 1210 Wayne St., North Manchester, Ind., where he is engaged in Bible study.

Bro. Oscar Diehl informs us that he will be in position to devote most of his time to evangelistic work after April 1. He should be addressed at Beaver, Iowa.

Bro. J. Clyde Forney, pastor of the Lanark church, Ill., stopped off and favored us with a very pleasant interview as he was passing through Elgin a few days ago.

Bro. Ross D. Murphy is serving the First Church of Philadelphia, Pa., as acting pastor, in connection with his work on the teaching staff of the University of Pennsylvania.

"Bro. Plate took first meal with us when we began housekeeping," writes Sister J. B. Brumbaugh, of Huntingdon, Pa., "and was a member of our family for months. . . . I have lost a personal friend."

Bro. S. Z. Sharp, of Fruita, Colo., on a recent Sunday morning gave a birthday offering, which marked the eighty-eighth anniversary of his birth. He is still active in the ministry and also teaches a Sunday-school class.

Bro. C. Ernest Davis, Director of Religious Education for Northern California, has been giving an illustrated lecture on "Stewardship" in some of the churches, presenting in this way certain important facts in a very vivid manner.

We are sorry to learn that Sister Edyth Hillery Hay, of Goshen, Ind., a member of the Hymnal Revision Committee, is not in good health. She is said to be suffering from a general breakdown of the nervous system, and would appreciate the prayers of the church in her behalf.

We knew that Bro. J. H. Moore, out of his long and intimate association with our lamented Bro. Plate, would have something to say about him to "Messenger" readers. We have his well written article in our hands but it came too late for this issue. Look for it next week.

Bro. Andrew Hutchison passed the eighty-eighth milestone on life's journey on Tuesday, Jan. 15. Having retired a few years ago on account of declining strength, from active work in his long and faithful ministry, he now resides at La Verne, Calif., as he patiently awaits the Master's call.

The Foreign Missions Conference is one of the important annual events of special interest to all missionary agencies. At the recent Atlantic City conference our own Mission Board was represented by Bro. H. H. Nye, of Elizabethtown, Pa., and the Secretary. Bro. Nye's impressions of this meeting will be found elsewhere in this issue.

Bro. John R. Snyder writes us from Fort Worth, Texas, where he is engaged in evangelistic work, to pay tribute to the memory of our departed Bro. Plate. "To me it is a distinct personal loss," he says, and continues: "Our acquaintanceship extended over a period of thirty years. I first met him when the House was at Mt. Morris and I worked under his direction, and there his characteristic energy and faithfulness to details impressed me. Then as the years passed on and the work grew and the re-

sponsibilities became heavier, he was just the same. Always when in the House I would early seek his room and he was never too busy for a cheery word and hearty greeting."

Sister Anna Fiant, of Habberton, Ark., earnestly desires the prayers of the church in behalf of her daughter, who is in poor health and in great spiritual distress because of her inability to trust the forgiving love of God; also in behalf of a niece who is in the hospital in a serious condition and is greatly needed by the five little ones at home.

Bro. F. F. Holsapple, Conference member of the Council of Promotion, was a last week's visitor at the Publishing House. He was in attendance at a meeting of a committee of the Council, appointed to study certain phases of the Conference budget for 1924. His itinerary also included visits to Bethany Bible School and Manchester College.

Bro. H. Spencer Minnich is scheduled to spend this week-end at Piney Flats, Tenn., stopping off on his way to the Daleville Bible Institute, where he is to assist in the instruction the coming week. Bro. Ralph E. White, the pastor at Piney Flats, asks us to say that Bro. Minnich's addresses on the evenings of Jan. 26 and 27 will be given at 6:30, central time, and that the friends from adjoining churches are invited to come over and enjoy the services with them.

* * * *

Special Announcement

We are glad to be able to announce that Bro. H. A. Brandt, at present residing at La Verne, Calif., has accepted the position of Assistant Editor of the "Gospel Messenger," and is preparing to enter upon his new duties about March 1. Bro. Brandt needs no introduction to our readers, being well known to them through his contributions to our columns. Neither is he a stranger to the Publishing House force, having served a while as Book Editor for the House a few years ago. By education and native ability, as well as by his thorough acquaintance with and devotion to the church and her interests, we consider him well qualified for this important work. We think the Brotherhood and "Messenger" office are both to be congratulated on his election by the Board of Directors and his acceptance of the position. We shall await his coming with eagerness and meanwhile, with the efficient service of our faithful helpers here, shall do our best to keep the "Messenger" coming to your door.

* * * *

Miscellaneous Items

We have received from the Chairman of the Hymnal Revision Committee an interesting report of progress made by the committee which is scheduled to appear in our next issue.

That Pasadena Sunday-school class showed no little zeal, surely, in getting up at twelve-thirty A. M. to sing Christmas carols at thirty-seven homes. Many older people were made happy, our correspondent says.

The Warrensburg church, Mo., has decided to secure a summer pastor during June, July and August of the present year. Pastors are probably no more important in summer than in winter, but many student ministers are available only at that season of the year.

The summer is a busy season for the Young People's Secretary because it is the time of the Young People's Conferences. The winter is another busy season for him because this is the time when these conferences are arranged for. That is what Bro. Shamberger is doing now, looking out the best possible locations.

Plans were made for some needed improvements, our correspondent from the Everett church, Pa., informs us, referring to the churchhouse. Similar action, we understand, is contemplated by the Huntingdon church, same State. There must be a reason that so many of our congregations are feeling the need of better equipment.

At a certain recent council "the deacons were advised to organize and choose a foreman in order that any benevolent work of the church might receive prompt attention." A very commendable action, surely. The official board of every congregation should be properly organized and the pastor or elder or both should see that this is done.

A "Messenger" agent writes us of some of her difficulties. In the congregation where she lives three of the church officials refuse to take the paper, though they take plenty of other papers and one of them receives a liberal pension from the government. Two of them seldom go to church, one, a minister, not having been there for nearly a year. Rather interesting, isn't it?

Special Notice.—Last October at the District Meeting of Middle Indiana it was decided that hereafter all funds for the work of the District Ministerial Board should be handled by the Treasurer of the District Mission Board. Consequently all money intended for that work should be sent to Alva Winebrenner, Treasurer of the Mission Board, Huntington, Indiana, R. R., and not to me.—R. C. Wenger, Former Treasurer of the Ministerial Board.

Six thousand nine hundred and ninety-seven baptisms were reported in the "Messenger" during the year 1923, according to the count of Sister Nannie Meyers, of Morrill, Kans. She kept no record of those reclaimed nor of those who were admitted to fellowship on a former baptism. And there are always some accessions not reported.

* * * *

A Bystander's Notes

Skidding.—This morning it is snowing. There is ice on the street. Automobiles are passing me. Some drive carefully and some with little care. There goes one a little faster than it should. The street car track is interfering; the man at the wheel puts on the brakes, the car skids and he stops on the sidewalk instead of on the pavement. That skidding car, endangering the lives of others, and much out of place is like some religious workers, who lose their balance, fly off at a tangent and wreck not only their own lives but endanger the spiritual activity of others.

A Hindrance to Traffic.—Clatter, clatter, clatter, and the lone horse and his driver rattle down the pavement, the horse doing his very best not to hinder traffic. Autos are checked, because the fastest speed of the horse is too slow for the slowest speed of the automobile. Somehow old Dobbin seems to be crowded out in these busy days. He almost knows it, and only occasionally do we see him on the city pavement. As I watched this lone horse and driver I asked whether I might be hindering the onward progress of the great band of men and women who are hurrying on but are delayed because I am in the way.

The Bible and the Chinese Army.—Under General Feng in the Chinese army are about 20,000 baptized Christians, and 15,000 who have not yet accepted Christ. The general himself is a Christian, having witnessed, like Saul, the death of Mary Morrill in the Boxer days. He is now sending groups of native preachers to the bandits of Honan, with the thought of trying the Gospel where the law seems of no avail. General Chang also is a Christian. He tells his people that China will never be strong until the leaders confess their sins and follow Christ. He pleads with men to "follow Christ, keep close to the Bible, and pray through every problem."

Mystic India.—India is a religious country. The special religious temperament manifest in India is mystic. That is to say, she is contemplative, thoughtful, ever ready to believe in a dream or to see a vision. When Sadhu Sundar Singh thought he saw the Lord he became a Christian. When Amir Ali thought Alla spoke to him he also became a Christian. Recently, according to Saint Nihal Singh, an enthusiastic Hindoo, a huge concourse of Hindoo holy men and religious leaders at Benares, from all over India, passed a resolution, almost unanimously, to the effect that girls under twelve and boys under eighteen should not be married. And the significant reason assigned for the passing of this resolution is "in the interests of national strength and the protection of religion."

Julian or Gregorian Calendar.—Our calendar, which we have been using longer than any of us can remember, is the Gregorian. When a change was made from the Julian to the Gregorian, the more conservative nations did not readily accede to the point. England made the change on Sept. 2, 1752. The next day, as any old almanac for that year will show, was Sept. 14. The writer saw a copy at Harleysville, which was the property of Bro. Abram H. Cassel, years ago. Roumania, Serbia, and Turkey made the change in 1919. Soviet Russia came over in 1922. The Eastern Orthodox Church made the change Sept. 30, 1923, and the next day was Oct. 14 with them, the same as with all the rest of us. Consequently, last Christmas was the first time practically all the Christians of the world celebrated Christmas on the same day. But one wonders what those who keep the Seventh-day Sabbath would do when such changes are made.

How the Bible Became a New Book.—An interesting incident is reported by the editor of "The Religious Telescope." A lady expressed her deep regret that she could not get interested in the Bible. It remained a dull book, in spite of her honest efforts to interest herself in it. She was told to open her Bible, and to read until she came to a definite duty there indicated. Then she was to cease reading and conscientiously carry out the command as given. That matter having been attended to, she was to return to her reading until another duty was made plain, which was to be performed in like manner. In just that way she was to combine her reading with her practical exemplification of Scriptural precepts. She followed the instructions, and not long thereafter she testified with a glad heart that the Bible had become a new Book to her—all because she had translated it into a new language, the language of life at its best. Just that is exactly what every honest believer should do, if he would make Bible reading not only practical but, at the same time, interesting. Our Bible reading must have a definite, well-pondered purpose. It must not stop with the mere reading—that is only the first step to real achievement, spiritually speaking. The end to be looked forward to is a godly character, helpful service rendered, and joy dispensed. We must be doers of the Word and not hearers or readers only.

AROUND THE WORLD

Sunday Concerts

Many ministers and churches are wondering what to do with their Sunday evening service. For some reason or other the crowds grow smaller. Lectures, entertainments, concerts, moving pictures and what not have been resorted to. Probably all of us are lacking a little of that old Scotch religion which characterizes Harry Lauder, who persistently refuses to give entertainments on Sunday. On one of his American tours Sunday work was arranged for without his knowledge. Being caught that once he saw to it that no such arrangements should be repeated for him. He refuses to commercialize the Sabbath.

New Work for Chemists

Some one who has given the matter much thought and who does not favor international enmity and war suggests. "If the world's chemists and the world's engineers would hold annual meetings in a friendly spirit, for the salvation of mankind! If they could agree together that to exercise their ingenuity on the perfecting of destructive agents for the use of governments was a crime; to take money for it a betrayal of their species! If we could have such exchange of international thought as that, then indeed we might hear the rustle of salvation's wings. And—after all—why not?"

The North Not So Far Away

Exploring the frozen north is no longer the problem it once was. The radio has made it possible to keep in touch with civilization. Captain MacMillan and his crew on their steamer Bowdoin are frozen in the ice off the shores of Greenland. But they are not cut off from their neighbors even in the tropics. They have their own broadcasting station and daily are in communication with other broadcasting stations. Their evenings need no longer be monotonous. Norway, England, Germany, Holland, France, Italy, Spain, United States, Mexico and Japan furnish them with concerts. They have even carried on conversation with Hawaii, which lies far away, a distance of five thousand miles.

Conference Better Than Debate

Recently there was a debate in New York by the two leaders of opposite schools of religious thought. For some time it has seemed that the Protestant churches are on the verge of division. There are those who have advocated that it would be better for those who do not see eye to eye to sit around the conference table and there in the spirit of friendship and prayer talk over their differences with a view of coming together rather than through public press and pulpit to denounce each other. There have been some strong advocates of debate on religious questions, and there have been others equally strong who have always insisted that the atmosphere that is developed in debate is not the atmosphere in which the Holy Spirit will do his best work.

Chicago's New Superintendent of Schools

Chicago recently selected a new superintendent of schools, having secured the services of William McAndrew of New York City schools. Mr. McAndrew leaves a position which pays him \$6,500 for one that is to pay him \$15,000 a year. He is promised a free hand in the management of the Chicago schools. If this is granted and the school board will not interfere, undoubtedly there will be less politics, less graft and more efficiency in the public schools. The new superintendent is apparently independent in his ways of thinking. When the University of Michigan, his alma mater, invited him back to receive an honorary degree, he thanked the university for the honor offered him, but said he was busy and did not see that he could be present to receive the degree. He is of the opinion that America has gone wide of the mark on the matter of degrees.

What Lloyd George Says

After returning to his own country Lloyd George delivered some pertinent remarks concerning America and Great Britain. The following are a few of his statements: "I come back more convinced than ever that the hope of mankind in the immediate future depends upon the extent to which the two greatest commonwealths can be persuaded to work together in world affairs. . . . The association between the powerful Protestant churches on both sides of the Atlantic is becoming everywhere closer and more intimate. The fact that two-thirds of the population of the States receives the same spiritual training as the people of Britain not only weaves bonds of brotherhood between them, but must have its effect in giving the same tasks to the outlook and vision of the two nations. . . . The peace of the world is at stake. It is a question of the path along which the human race elects to travel. One leads to peace, prosperity and unlimited progress. The other leads to bloodshed, desolation and infinite ruin. America and Britain together can guide the world along the right course."

Platinum

The chief supply of platinum has always come from Russia. Before the war Russia was producing annually as much as 300,000 ounces of this metal. Very little platinum is produced in the United States, probably not more than 1,000 ounces a year, and that in connection with gold, silver and copper. In no case could the platinum alone have been produced at a profit. It might be well to keep this in mind and should a golden-tongued promoter offer you stock in some platinum mine in America, give him the facts in the case.

The Earth's Inside

Men have long studied to try to discover the character of the inside of the earth. A recent theory claims that there is a large core in the center of irregular shape about 4,200 miles in diameter. This core is pure iron, or iron and nickel, or may be gold, platinum or other metals heavier than iron. Next to this solid core there is a layer of iron and rock about 900 miles in thickness. Following this we have another layer of rock similar to that found at the surface but containing more magnesia and less silicates. The earth's crust, that envelops all, and with which we come in contact, is about thirty-five miles thick, and consists mostly of granite rocks. These statements are based on a study of the velocity of earthquake waves through the earth. The conclusions need not be taken as absolutely correct, for in this case they can neither be proved nor disproved.

Secretary Denby on Prohibition

Some years ago when our own church schools dealt strictly with students who drank liquor or brought liquor on to the college premises, there were occasionally unfriendly remarks, some patrons claiming that our colleges were too strict in this matter. Read the following words from Secretary of the Navy Denby on the question of prohibition at the Naval Academy at Annapolis and you will probably rejoice that he is walking so nearly in the steps of our own college policy: "There having come to the attention of the secretary of the navy several instances of intoxication on the part of midshipmen at the Naval Academy, you are hereby requested to inform the regiment of midshipmen that hereafter any midshipman found guilty of being under the influence of intoxicating liquor or of having intoxicating liquor in his possession, within the limits of the Naval Academy grounds, will be subject to dismissal."

Ninth World's Sunday-School Convention

In building the program for the Ninth Convention of the World's Sunday-school Association, which will be held in Glasgow next June, consideration is being given to the broad field of Christian education as it relates to the work in the various countries of the earth. The general theme will be "Jesus Christ for the Healing of the Nations." The sessions will continue from June 18 to 26 and speakers of national and international note who are to speak with authority and from experience, are to be selected for the different addresses. Some of the subjects will be "The Sunday School and the World Call," "The New World and the Old Gospel," "Christian Education the Hope of Civilization," "Winning the World Through Childhood," "The Place of Religious Education in World Evangelism," "The Sunday-school and World Prohibition," "The Sunday-school and National Righteousness," "Indigenous Lesson Courses," "Training a Native Leadership," "Adequate Literature for Schools of All Lands," "Organizing Adult Classes in Every Land," etc.

London Safer Than Chicago

London has more than twice the population of Chicago, but Chicago has more than ten times as many murders in a year as London. In the year 1923 London reported twenty-six murders. In the same time the murders in Chicago totaled 270. In London the police carry no fire arms. In Chicago the police are well armed. In London the citizens do not carry arms. In Chicago the thugs are well supplied with fire arms, and gun toting is common. There are some who now claim that for the common citizen to carry a gun not only is no protection for him, but that he really fares worse when he is attacked by thugs than one who does not carry a gun. Cities may have laws against the sale of firearms, but so long as guns can be bought through the mail, and are carried by the United States mail, there is very little hope of diminishing the number of guns carried by thugs and common citizens. Time and again when professional criminals have been brought to court they have produced a permit issued by some officer, allowing them to carry a gun. Why such permits should be issued is hard to explain.

For a Better Understanding with the Negro

Recently a conference of editors, representing sixty papers in six Southern States, discussed the negro problem in a constructive way. These editors were of the opinion that there need be no unfriendly relations between the two races and that both could live side by side in peace. We give here a few of their strong statements: "In the attainment and maintenance of improved interracial relations in our Southern States we believe that a policy of cooperation between the more thoughtful of both races

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"Living Epistles"

2 Corinthians 3: 2

For Week Beginning February 3

"Living Epistles" Are Christian Personalities.—Truth is always something more than a written or printed page. It is a life. Jesus said of himself, "I am the truth" (John 14: 6). In like manner do they whose hearts are transformed by the power of Christ become living exponents of godliness. Their thoughts, feelings, words, and deeds—everything that goes to make up character—are vitalized into an effective expression of the Christian message. Out of the heart are "the issues of life" (Prov. 4: 23). When it is regenerated the influences which proceed from it are in terms of living power: Each earnest Christian is a witness to God's power to make personality speak.

"Living Epistles" Are Written by the Spirit of God.—The human servant of God serves as a penman or scribe. It is sufficient joy to him to be the instrument by which God inscribes an indelible message upon redeemed character. It is the business of the Spirit to make clear to men the meaning of Christ (John 16: 13-15). Therefore what is written is really an "epistle of Christ" (verse 3), eternally impressed upon the souls of men and women who acknowledge the Son of God as their Savior. The Spirit imparts to them a growing understanding of the Christian evangel by enriching their own lives with spiritual graces.

"Living Epistles" Are Recommendations for Spiritual Workers.—Others might need to depend upon credentials written upon paper for their authority and welcome, but Paul himself would rest his vindication upon the faith and conduct of those whom he had won to Christ. Converts are the proof of God's sanction upon Christian work. Every leader stands or falls by the impression made upon his followers. It is likewise true of teachers. A minister's success is determined not so much by the excellence of his sermons as by his power to inspire men. Happy is the Christian who before God can point to people he has actually helped and say, "These, Lord, are the testimony to my Christianity!"

"Living Epistles" Are God's Messages to Men.—The conduct of Christians is the chief religious book for the men of the world. Missionaries in heathen lands feel the force of this keenly. But it is just as true here about us. The Jewish council took knowledge of Peter and John "that they had been with Jesus" (Acts 4: 13). In the first Christian century Ignatius wrote to the Ephesians: "Give unbelievers the chance of believing through you. Consider yourselves employed by God; your lives the form of language by which he addresses them. Be mild when they are angry, humble when they are haughty; to their blasphemy oppose prayer without ceasing; to their inconstancy, a steadfast adherence to your faith." Men will acknowledge power when they see it alive.

Suggestions for Meditation

Read "The Contagion of Character," by Hillis, Chapter I.

"Living Epistles" whom I have known and read. What sort of message for Christ do others read in me? The human heart as a writing tablet.

Is my Christian biography written on paper or in the character of other people?

A Prayer

Divine Father! Our whole estimate of human life is enlarged by the fact that the person of man may be the repository and exponent of living truth. This helps us to believe in thee as a Person and in the truth as a way of life. We would open our hearts to thee that by thy Spirit thou wouldst transform them into living epistles for Christ. Then may we be acknowledged as thy handiwork and may our influence in word and deed be used to win men to the truth. By this shall it be known that we are disciples of Christ. In his name. Amen. J. H. H.

is fundamental. . . . The better elements of both races should strive by precept and example to impress the interdependence of peoples living side by side yet apart. . . . Greater effort should be made to publish in the white press news of a character creditable to the negro, showing his development along desirable lines. This would stimulate him to a higher standard of living. . . . We do not believe that education suited to the needs of the individual of any race is harmful. . . . Negro demand will absorb all teachers, preachers, physicians and lawyers that the schools may turn out. . . . The influence of thoughtful men of both races should be invoked to assure equality before the law for negro defendants in all criminal trials. Abatement of mob rule and its crimes is an aim which all good citizens should support.

Chief Seats and Their Attainment

(Continued from Page 51)

this line we note that he measures success by standards that are opposed to the popular notion of what constitutes that desired end. His ideal was approached by the statesman who said, "I would rather be right than President."

The chief seats in the Kingdom of God can not be purchased with wealth; they are not occupied alone by those who wear royal robes; they are not confined to ecclesiasticism; they can not be obtained by materialism with all its splendor. The gems of purity and truth are the price demanded for such seats. Whoever is pure is in a chief seat.

They who are striving for Christ and the advancement of his cause on the earth are not concerned with their own personal welfare. They have in mind greater than earthly considerations, and those are what they stress. They may be looked down upon by the world; yea, even despised; but the redeemed of earth, whom they have helped Godward and to a broader vision of life, will duly honor them. This is the one position of earth worth striving for.

It is a most surprising thing to see how mightily God can use many of the seemingly insignificant ones among our acquaintances. They have attached the true meaning to life, and as a result are benefiting their fellow-man and honoring God. There will, perhaps, be as great a surprise in the next world when the great of earth are there sought for. God rates differently from the way man does. Should the world alter her standards so that they would accord with the teachings of Jesus these surprises would not result.

The "highway of holiness" ends at the throne of true greatness, for greatness is attained only by true goodness. We may possess much of material things, but we are as nothing unless we are loyal and pure. Character is ever the test of greatness, and he who attains the chief—the untainted—seat must possess a spotless character. With that he can give up all else; without it all else is valueless.

McPherson, Kans.

CORRESPONDENCE

ELDER M. F. WOODS

Manasseh Frederic Woods was born in Floyd County, Va., Jan. 16, 1869, and died Nov. 27, 1923. Bro. Wood's accidental death was thought



to have been caused by a fall from a horse. While there were no witnesses, it is thought the horse he was riding threw him and fractured the skull at the base of the brain. He lived about a day but did not regain consciousness.

His boyhood and early manhood were spent in Virginia. April 21, 1893, he married Dora Sutphin. There

were eleven children. Two sons and seven daughters survive; two sons died in infancy.

For a number of years Bro. Woods taught school and during his life was much interested in the cause of education. He also taught singing schools. Soon after his marriage he was called to the ministry and a few years later was ordained to the eldership in the Church of the Brethren and served faithfully in that office for the rest of his life. With his family he moved to Lyle, Wash., in 1899. He later moved to Newberg, Ore., where he assisted Bro. Geo. Carl in the mission work. After living in Oregon for about two years he returned to Washington, and took a homestead near Goldendale. Here was located the Laurel church, where Bro. Woods preached for seven years. It is said that some of the roughest men came to church because they loved Bro. Woods. He and his family next moved to Centralia, Wash., where another seven years were spent in farming and doing church work. In 1915 he moved to Okanogan County, Wash., where he located on the Whitestone project. Here the Whitestone church was organized and Bro. Woods threw his heart and soul into the work.

He served on the Standing Committee and was a member of the District Mission Board for a number of years. He served on other important boards and committees and was always a leading spirit. At the time of his death

he was a member of the District Ministerial Committee and the Historical Board, besides being elder in charge of the Whitestone church. He had been in charge of a number of churches, among them East Wenatchee and Omak.

Some of the brethren drove from Wenatchee, 130 miles, to attend the funeral. Services by Eld. J. U. G. Stiverson, assisted by Eld. H. M. Rothrock and the writer.

Tonasket, Wash.

C. E. Holmes.

A SUGGESTION

We enjoy having the "Messenger" come into our home from week to week. My son has just installed a radio and we enjoy the messages of truth being broadcast over our land; also the beautiful sacred songs, especially the Christmas carols. It reminds us of the scripture, where Christ said: "If these should hold their peace even the stones would cry out."

We spoke to our pastor, Bro. M. G. Miller, about taking steps to have some of the principal addresses from our next Annual Conference broadcast. After thinking about it I decided I would just drop a few lines to the "Messenger" office and probably set some others to thinking and working to that end. Many of our people who will not be at the Conference, besides many others who seldom enter a church, could have access to the messages and on Sunday morning we could put a radio in the church.

Kingsley, Iowa.

Eva J. Fike.

PAST REFLECTIONS

As I stand at the close of the year 1923 and see it ebbing out, I stop for just a moment and reflect on the past. First, I look around my home community, among my neighbors and friends. Here I find an empty cradle where once lay a sweet baby. Today that cradle bed is empty. Yonder are the little shoes. By that cradle sits a broken-hearted mother. On yonder hill is a new-made mound.

I go a little further and enter another home. I behold a vacant chair. I pause for a moment, and then the silence of the room is broken when the answer comes: "She has gone home to be with Jesus." The call came suddenly at the midnight hour, and mother went home.

I go a little further and enter another home. There a weeping woman and children are standing around the bedside of a loving father, waiting to catch the last word. While cutting down a tree it lodged, then suddenly falling it caught him, inflicting a mortal wound.

How true the words of the prophet: "There is but a step between me and death!" And again, "We all do fade as a leaf." "Be ye therefore ready, for ye know not at what hour the Son of man cometh." Oh, how fleeting life is! We are here today and tomorrow in eternity.

Come, dear reader, go with me to one more home. Here is a noble young man who has just completed his college course. In a few more days he will be united in holy matrimony with a fine Christian girl. By the grace of God both expect to become missionaries to the foreign field. All is bright before them; but a cloud seems to hang over their fair horizon. Great possibilities are ahead; but before many months, that dread disease, fever, lays hold of the faithful husband. The wife watches at the bedside day and night. All that medical skill could do has been done. Prayers are offered in his behalf, but day by day he grows weaker, until the final crisis comes and he is gone. We wonder why, but the God who rules the universe, and who sets each star in its place alone knows the destiny of man.

O year of 1923, draw the curtain! Let me forget the past and press forward toward the mark for the prize of our high calling as it is in Christ Jesus. O gates of glory, stand ajar, and as I reflect upon the past, may thy presence, O Lord, continue to cheer me on the way till I shall behold my loved ones in glory!

As I enter the old sanctuary of the Lord, where I have worshipped these thirty-seven years, I look around to see what the year has meant to this church. Here is an empty pew and there another. Yonder used to sit a faithful elder's wife, in the pride of life and in the bloom of womanhood; so useful, loved by all; ever willing to assist in her Master's work. But at midnight, without a single moment's warning, God spoke and she went home.

O vacant seats! Others must fill them. May we who are left behind strive with renewed energy to meet those who have crossed to the other shore!

How important as we stand on the threshold of the year 1924 and look down through the three hundred and sixty-five days, that we think of the opportunities that are before us! Shall we give up because God has removed our loved ones? Nay, verily. "Quit you like men and be strong and of good courage." God is still on our side, and when he is for us whom need we fear?

Reader, what has your record been the past year? How many opportunities have you let pass by? How many of the sick have you neglected? How often have you helped heal the broken-hearted? What have you done to clothe the naked? How many of the hungry have you fed? What have you done to help the orphan and the widow?

And above all, how many souls have you pointed to the Lamb of God that taketh away the sin of the world? Or will some of those that sleep in yonder cemetery arise and condemn us because we have failed to do God's will?

O Church of the Brethren, what have you accomplished for God during the past year? When I speak to the church I speak to every individual member. Have we, as individuals, done our duty? There are twenty-one consecrated men and women of God ready to give up home and loved ones, to make the sacrifice, to go to the foreign field and win souls for Christ. They are on our hands. We have set them aside. We have said that we have no funds to support them. How would a child feel in case its mother set it aside? They are our children. Let us rally to the work.

Much is said in the Brethren Church today about movements. God hasten the day when we may have a Holy Ghost movement, one like the apostles had at Jerusalem when persecution scattered them.

Reader, today we have a debt hanging over us of nearly \$40,000, for missionary work already done. Call after call has been made to meet the deficiency. But still seemingly it goes unheeded, while many of us live in mansions and go to the house of God in high-priced automobiles. We walk down the carpeted aisles, sit in comfortable pews and then sing, "All to Jesus I Surrender." What have you surrendered?

Reader, what if the money spent by members of the Brethren Church for nonessentials up to April 1, 1924, would be put into the treasury of the Lord? This deficiency would be met and our new missionaries could go to their fields.

Nineteen twenty-three is past. Let us ask God to forgive our shortcomings. Hear the message of God: "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Africa calls; China calls; the homeland calls. "Why stand ye here idle all the day?"

The writer spent nine months of the past year in missionary and evangelistic work. During this time I held twelve series of meetings, four of which lasted three weeks. These meetings were held in five States. In all but one souls were saved. Many homes were visited, prayer meetings conducted, Sunday-school classes taught. I attended many Aid Society meetings, distributed clothes among the poor and did much sewing for the needy. At the present writing I am at home for a needed rest, feeling that God has greatly blessed my labors during 1923. I am again open for calls for meetings during the coming year. I would be glad to hear from any who may desire my services at an early date. May God bless the "Gospel Messenger" and make it a blessing during the coming year.

Mt. Airy, Md.

Mary E. Martin.

THE WAY TO GET THE BEST OUT OF BOTH WORLDS

To Sacrifice and Follow (Mark 10: 28-30)

The question of the young man and that of Peter brought the answer that, to forsake and follow, was to get in possession of eternal life and reward.

The all-absorbing consideration of our Brotherhood today seems to be to give gospel teaching to every creature. How wonderfully this spirit has grown in the last few years!—but what mostly concerns us now is, how to reach every creature (for the orders are not to miss one). The above text gives great light on the subject. Peter's question, "What shall we have, therefore?" seems to be the question of today. What am I to have, therefore, for making the sacrifice? It is so wonderfully answered by the Lord. Could we believe this promise, our Mission Board would be relieved of all care and expense of working in the countries that could so easily be touched by the followers of the Savior of the world.

Many seem to be waiting to be sent out, with the promise of support. "What am I to have?" appears uppermost. Those who would like to follow Jesus (for that means to give the Gospel to every creature), look again at the above text. Perhaps it would be well to ask yourself the question, "What lack I yet?" What is to hinder hundreds or even thousands of young brethren and sisters from leaving their farms, their relatives, their church—which could so easily exist in their absence—and locating where the need is so great?

In speaking to C. D. Bonsack at Calgary, last June, I insisted that the older ministers, who could so easily be spared by large congregations, especially where there are a number of ministers and where they have a pastor, be urged to make the sacrifice and come North to get the blessing for this life and that beyond. It seems that nothing but persecution will scatter the Christians. I am distressed when I read of the many ministers we have and the effort our organizations are making in our churches, to keep them alive and willing to give to the cause, when the conditions of discipleship are so plainly given by our Lord, and the promise so sure if we forsake all and go where the need is so great.

The Lord, in his own way, rather mysterious to many of

our brethren, brought last year's Conference to this new and great country, no doubt to reveal to the Brotherhood the wonderful opportunity to fulfill the mission of the church in a land which lies so close by her side. All were impressed with the sincere welcome they received and also the great and good impression made upon the people and men of influence in this bounding West.

The question should be, What did the Lord mean by this? What will we do? Will we forsake and go? The Lord has provided everything in this country to feed and keep people alive. The hardships are not so great. The harvest is plentiful; the laborers are few. Oh, get the question out of your mind, "What shall I have, therefore?" and take up the cross. Your bodies will rest as quietly, and as surely be found in the resurrection, in this country, as in your old home cemeteries, and the opportunity to have those you save not only wonderfully appreciate you here and now, will be yours, but they also will be yours in the everlasting kingdom. "What shall we have, therefore?"

"Verily, I say unto you, There is no man that has left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Kindersley, Sask.

Albert Hollinger.

WELLS BY THE WAYSIDE

Fresno, Calif., Dec. 18 and 19, 1923

Our principal reason for stopping in this town was to look up Cousin Louis Clark Blough. But upon inquiry at his former boarding place we were informed that he had left the city for Los Angeles two months previously. We also have living in this city two old friends, Mr. Levi Lehman and his wife, whose maiden name was Miss Clarissa Holsopple. The latter was a pupil of mine just forty-two years ago, in the Custer School, Paint Township, Somerset Co., Pa., and we had hoped for a good visit. Imagine our disappointment, therefore, when we found that both were from home. We were met at the depot by their daughter, Mrs. W. H. Johnson, and spent a restful night at their place, and left on the early train for McFarland. Had no time to call upon any of the members of the Fresno church.

McFarland, Calif., Dec. 19 to 21

Here we called at the homes of Brethren William C. Hanawalt and B. C. Shick. The former is an old Pennsylvanian, and one of the elders here. Eld. Andrew Blickenstaff is his associate in the work. The church here has a good building, and a parsonage by its side in the town, but no pastor to occupy it at present. I attended their mid-week prayer meeting. It was interesting but small. Sister Jennie Shick is a sister of our late and lamented missionary to China, Anna Blough, and she showed us some of her literary productions that were never published. The aged Sister Shick, whose maiden name was Catharine Forney, is the mother of the plucky little missionary in South China. So the missionary spirit, naturally, is high in this family.

These brethren are among the leading farmers in this section. Here a different system of irrigation is used. Instead of bringing in the water from some distant river, the pumping system is in use. Almost every farmer has his own well, and a large reservoir into which he pumps the water and from which it is carried over his farm. These deep wells have a twelve-inch bore, and the amount of water brought up by powerful electrically-operated pumps is amazing. There seems to be no limit to the volume of water that flows in sheets or rivers at depths varying from 150 to 500 feet. All this costs a lot of money, but practically insures a crop. While here we saw the last crop of alfalfa raked on windrows and lying in the field. To an easterner this seems like late haymaking.

We are now ready to leave what is designated as the Northern District of California. At Bakersfield, twenty-six miles south of McFarland, we begin the ascent of the Tehachapi Mountains, and by far the greater part of the distance of 171 miles to Los Angeles is through these mountains and the Mojave Desert. The mountain scenery here rivals in many respects that of the Cascades. By numerous windings, curves and horsehoes we ascend to the top at Tehachapi, where the elevation is 4,025 feet above the sea. We pass through twenty-five tunnels on the way, and at one place the road actually crosses itself and at a certain spot can be seen at five different points at once. Speeding over the Mojave Desert on a downward grade, about all one sees for many miles is sagebrush and the yucca plant. Thousands of acres of land almost as level as a floor are practically worthless, because (so I was told) the intense heat of the summer burns up vegetation. There is considerable rainfall. And so we come finally to Los Angeles, after dark, find a bus, and twenty-five miles more brings us to our destination.

Buena Park, Calif., Dec. 21

At nine o'clock, to the home of our cousins, Mr. and

Mrs. Fred H. Bezona. Mrs. Bezona's maiden name was Susan Blough. She was a daughter of Uncle Philip, who recently went to eternity at the age of ninety years and six months. This is a small town, five miles west of Fullerton. It will in all probability be our headquarters while in Southern California. Mrs. Bezona is a member of the First Brethren Church of Los Angeles. Mr. Bezona is a member of the Christian Church of Fullerton. He is a deacon in his church, and both are regular attendants there. Eleven-year-old Evelyn Whitney, a grandniece and an orphan, finds a good home with the Bezona family. Here the family altar has not been broken down, but there is Bible reading and family prayer morning and evening. This is worthy of mention, for it is so seldom found in our travels. I can not help wondering what would happen in the religious world if every Christian home would maintain family worship.

On our first Sunday here we attended services with them in their church. Their Men's Bible Class meets in the Rialto Theatre, and is a large class. On that day there were 220 men in attendance, and a Christmas program was rendered. A company of sisters was present and provided some special music. A little toy, such as children enjoy, was given to every man present, and caused considerable levity, and for the time being we were all boys again. The women and children had their program and treat in the church. Following the Sunday-school was the church service, consisting of singing, the communion, and a sermon by the pastor. In the evening the choir rendered a splendid cantata. We spent a very pleasant Christmas here, but we could not help letting our minds wander to our folks in the homeland, and imagine how they were passing the holiday season. This was also mother's eighty-ninth birthday. For a number of years it has been our custom for us and the children and grandchildren and mother to eat our Christmas dinner together. Naturally we would miss it very much.

Pomona, Calif., Dec. 28 to 30

It was our pleasure to spend a few days with Brother and Sister Archie Backus and Brother and Sister Frank Sholly, who recently located in Pomona. These young sisters are our nieces, being the daughters of Brother and Sister John F. Dietz, of Detroit, Mich. We visited them last spring in that city. The two families motored through last summer, and can tell an interesting story of their trip. We were pleased to find them so actively engaged in church work here. We were present in Sunday-school and preaching on Sunday morning, and listened to a good sermon by the pastor, Bro. H. A. Frantz. We hope to see more of Pomona on some future visit.

Long Beach, Calif., Jan. 6 to 8, 1924

The first service attended here was the large Men's Bible Class which meets in the Municipal Auditorium at the pier, of which the mayor of the city is president. This is the class that had entered into a contest for new members with a similar class in Kansas City. The result of this contest was uncertain, as unfairness was charged in counting by both parties. But this is a large class, all right, as on this particular morning, the first session of the New Year, it was announced that 1,475 men were in attendance, and sixty-eight new men asked for enrolment. The class meets at 9:30, and they open promptly. At least a dozen hymns and songs were sung, in most cases only the first verse and the chorus. A number of the hymns were among the best, but when it came to singing "My Old Kentucky Home," "Tipperary," "Long, Long Trail," "Open Up the Gates of Gladness," "Are We Downhearted," and "The Star Spangled Banner," I doubted the propriety. Maybe that is the way to get a large class. The prayer was fine and touching, and so was the address, and a few lessons were drawn from the life of Abraham. A good offering for the help of unfortunates was urged. It is an inspiration to see so many men together in a religious service.

During the preaching hour we worshipped with the First Church of the Brethren of Long Beach, corner of Third and Walnut Streets. Eld. J. S. Zimmerman, the pastor, delivered a helpful sermon on "Opportunity" to a full house. In the evening, after a Christian Workers' session, led by Eld. B. F. Masterson, the writer was pressed into service. Their church building is modern and commodious and is claimed to be the best in the District. A fine parsonage is close by its side. The membership is 148, among the number being six ministers. On this occasion the Sunday-school attendance was 175, being higher than the enrolment. A noticeable feature is the few young people. We were pleased to meet several members from Wenatchee, Wash., and renew acquaintance. Quite a number of tourists are here for the winter.

We spent several days in the home of Brother and Sister Zimmerman. Bro. Mahlon J. and Sister Mary Meyers, of Somerset, Pa., are here for the winter. Mrs. Zimmerman and Mrs. Meyers are sisters in the flesh. They, as well as Bro. Zimmerman, were born and reared in the old Quemahoning congregation, Somerset County, Pa., the same as we, and so we found many things of interest in common to talk about, and our stay was most pleasant and enjoyable.

It was also through their kindness that we were permitted to attend the Ministerial Meeting of the District in the Pasadena church on the evening of Jan. 8. Here the ministers' wives are expected to attend, and many of them do so. A large table, in the form of a rectangle with one side open, was loaded down with good things to eat that had been brought by the banqueters. More than fifty persons surrounded the table, and after the banquet we listened to four addresses. Bro. Zimmerman is chairman of the meeting. Bro. Edgar Rothrock gave the main address. He was followed by Rev. Jennings, pastor of the First Brethren Church of Los Angeles. At this meeting the sad news of the death of Bro. Plate, assistant director of the "Gospel Messenger," was received. The meeting also afforded a splendid opportunity to meet, and become acquainted with, many of the workers of this great District.

Our trip to the Pacific at Redondo Beach and Long Beach, and to the Tournament of Roses Parade at Pasadena on New Year's Day, as well as a visit to the "Glenwood Mission Inn," at Riverside, must all be passed by for the present.

Buena Park, Calif., Jan. 11.

Jerome E. Blough.

NOTES FROM AHWA, DANGS

On Sunday, Nov. 25, fifty-two were received into the church by baptism. About half of these were school children. The others were raw villagers who have been under instruction about a year. The candidates were children, young men and maidens, fathers and mothers, grandfathers and grandmothers. The Lord Jesus Christ draws unto himself all men, wherever he is lifted up and made known. The church of the living God dare not retrench. We must press forward at all costs and give to all men of every nation the Gospel of our Lord Jesus Christ, who alone can save from sin and death. If we fail to do so the blood of those who perish will be required at our hands.

Poshla Rattan, our oldest and most advanced student in the Ahwa School, was one of the new converts. For several years he has expressed a keen desire to come into the church. He belongs to the Kurnbi caste, higher than the Bhils from which class most of our Dangri Christians have come. His father was village patel and had objected to his son's baptism, but he died a few months ago. However before his death he consented that Poshla should become a Christian and arranged for his marriage to one of our Christian schoolgirls. We are hoping that the Lord may use this young man in bringing many of his own people into the Kingdom of God.

An impressive wedding took place in our little church the other day. One of the Ahwa teachers was married to the daughter of one of our village teachers. Several of the teachers and families from the villages were present. At the appointed hour, the school children and friends of the bride and groom led them in procession from the home to the church, clapping and singing and "making a joyful noise unto the Lord" with cymbals and drums. A special song by some of the schoolgirls, a prayer, a reading of Eph. 5:20-33, an explanation of the sacredness of Christian marriage and an exhortation to all the church to live true to the marriage vow which is made before God, and then the young couple was united in holy wedlock. Then they were wreathed with garlands of flowers in Oriental manner and one by one the congregation shook hands with them and wished them joy in their home. Then again the couple was conducted to the mission house by the school children and friends singing as they went. The missionary brought out the marriage register in which the newly wedded wrote their names and then they went to their own home where they enjoyed the wedding feast with their friends.

Brother and Sister Shull who began work at Ahwa the latter part of June are doing splendidly in the Ahwa School. This has been no small task for few of the people in the Dangis know how to appreciate a good school. Shortly before they came about forty new pupils had entered the school. Then two of the teachers died during the "flu" epidemic, so the reorganization of the school and the introduction of new methods have required some hard work. Brother and Sister Shull are well able to do this kind of work, and we look forward to the time when some well prepared leaders will be sent out from our school to push the cause of the Lord in this needy portion of his vineyard.

One Sunday afternoon a few weeks ago we went with our Bible women and some of the schoolgirls to hold a meeting for some Kurnbi women who live in the outskirts of Ahwa. Most of these women attend our Sunday-school and church services, but that morning they were not present and we asked why they had not come. "Oh, today is our great day, a very special holiday which comes only once a year." "And how do you keep this great holiday?" we asked. "It is really a fast day," she continued. "This morning the boys and girls and men who look after cattle went out with their herds without food. Now we will cook this new rice which we have just hulled and at sunset the whole village will have a feast together,

(Continued on Page 62)

Lawrence church held its quarterly meeting Dec. 29, with Eld. Geo. W. Burgin presiding. All church officers were elected: the writer, clerk and "Messenger" agent; Bro. T. Mason, member of the Board of Religious Education; Bro. W. A. Schaal, Sunday-school superintendent. All other officers of the school are chosen by the Board.

(Continued on Page 64)

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., February 2, 1924

No. 5

In This Number

Editorial—	
Pressing Toward the Goal (J. E. M.), ...	65
The Better Brand, ...	65
When "Sacred" Swallows "Secular,"	65
Say "And" Not "But,"	65
Among the Churches, ...	72
Around the World (J. E. M.), ...	73
The Quiet Hour (J. H. H.), ...	73
Our Forward Movement—	
A Call to Prayer, ...	69
We Dare Not Slacken, ...	69
General Forum—	
He Is Able (Poem). By Mary Stoner Wine, ...	66
The World's Thought of God—Chapter 1. By Galen B. Royer, ...	66
The Going of Lewis A. Plate. By J. H. Moore, ...	66
A "Jolt." By A. D. Helsler, ...	67
Regeneration. W. R. Hornbaker, ...	67
The Federal Council of the Churches of Christ in America, ...	67
By J. C. Shull, ...	68
Uses of Adversity. By Wealthy A. Burkholder, ...	68
Be Separate From the World. By Anna E. Landes, ...	68
Bro. L. A. Plate. By Grant Mahan, ...	69
The Revised Hymnal. By Jno. S. Flory, ...	74
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus. By Wm. Kinsey, ...	70
A Filing System. By Ezra Flory, ...	70
Has Christianity Been Tried? By C. H. Shamberger, ...	70
Home and Family—	
When We Deserve It (Poem). By Bert Leston Taylor, ...	71
Talents. By Maud Mohler Trimmer, ...	71
Four Answers to Prayer, ...	71

...EDITORIAL...

Pressing Toward the Goal

PAUL, having fixed his eyes upon the goal and having said good-by to much of the past, says, "I press toward the mark." He was not standing still. He was not satisfied with present attainments. For him merely to hold his own was not sufficient. He was in a race. A race means action, quick, continuous, persistent, determined. A race means a contest. A race means exerting oneself to the limit. Paul was not a sport but he could be called a sportsman. He knew the great games of the great nations of his day. But best of all he knew the great game of life and how to play it. And he played it well.

Paul was in the race of life to win. He knew the rules of the game and he played square. He made the start when on the Damascus road he was struck to the ground and arose ready to surrender to Jesus of Nazareth. From that time on the race was a struggle and he was frequently opposed. They arrested and imprisoned him but he went right on. They lashed his back with many stripes but he held to his course. Though shipwrecked the waters had no terrors for him. He was mistrusted by the best of his brethren but he proved his sincerity. He was stoned and dragged out for dead but he continued in his life purpose. He was betrayed by false brethren, the "most unkindest cut of all," but he knew they were in the minority and he did not turn back. Paul was not a quitter and he wanted his Philippian brethren to know it. He was still carrying on when in prison and he desired to encourage them so that they too would carry on.

What was this picture of the goal which Paul had in mind? At the end of the race was the prize, the crown for the victor. At the goal were the judges who rendered the decision and the victor was permitted to walk away with a crown, only a crown of leaves, but it was coveted as much as if it were worth a million dollars. The value of the prize is not its intrinsic worth but what it stands for in the eyes of the spectators. In their contests the youth who came from the race with a crown of leaves upon his brow was the idol and envy of all.

Paul was not striving for a crown of leaves, however valuable such a prize was. He was after a greater prize. His was a race for a prize which was the "upward" call of God in Christ Jesus. The up-

ward call of God had revealed Jesus to Paul. "High calling" is better translated "upward calling." And what is this upward call? It is the pull to the better, the higher, the spiritual values of life. There is within each of us the pull toward the better things and the pull towards the lower things of life. God pulls up; the devil pulls down. Men are subject to both pulls. Some yield to one, some to the other. Paul yielded to the upward call of God. Judas yielded to the downward call of the devil, and you know the difference. To whom we yield ourselves servants to be to them we become servants. Once for all and wisely did Paul determine to become a servant of Christ.

It matters little what the call is, what the pull, unless one yields. It is the yielding that counts. Many a sinner has at times the best of intentions and really feels that he wants to be upright but he fails to yield to his noble impulses. When the opportunity to do right presents itself he refuses to grasp it and when the opportunity to do wrong comes along he yields and falls. He lacks the stable character to motivate his good resolves. But Paul having admitted Christ into his life made him Master. Having made him Master he could do no less than struggle with all the powers within him, to fight the good fight, to run the race and keep his ear open to the upward call and his eyes fixed on his Master. Paul surrendered himself to Christ and became the servant of Christ. That was his one purpose.

J. E. M.

The Better Brand

THE finer quality of spiritual entities as compared with physical is nowhere more manifest than in the case of that old-fashioned virtue known as courage. A noble thing is courage, of any kind. For courage, by etymology, is "heart-age." It is an attribute of that part of the human personality from which come "the issues of life."

One of the surprises of the war was the large amount of courage which it brought to light. "Pretty fine human stuff" it was, as one observer called it, when a very ordinary looking soldier calmly walked into the jaws of almost certain death, merely to rescue a wounded comrade. And there were many exploits of that sort. We need not have been surprised. Any great catastrophe, such as a fire, a sinking ship, or the like, affords examples of the self-sacrificing courage which is more plentiful in men than they are given credit for.

That is what we call physical courage, the exposure of oneself to physical danger, and surely this is not to be despised, especially when it is carried to the point of laying down one's own life in order to save another's.

But there is another kind of courage, of which the world has greater need. It is that which exposes oneself to the censure of his friends for the sake of truth. It is that which would rather be right than be popular. It is that which is brave enough to admit that a past course or attitude was wrong, and to turn around and go the other way. It is that which, on the one hand, refuses to adopt a new view, merely because others do, or, on the other, gladly accepts it when others decline to do so, if the evidence so requires. It is that which loves truth and right above all things.

This is moral courage, better, spiritual courage, the kind which requires one, not to die and so escape the ill opinion of his fellows, but to live and face it. It is the kind that is content to wait for vindication until the truth has won its way against the weight of long-accumulated prejudice.

This is that choicer grade of courage which is so rare and precious, and upon which the progress of

the Kingdom waits so long, oh, so long. A generous infusion of it into the hearts of Christian leaders everywhere would do as much to speed the cause along as anything else you could think of in a week.

When "Sacred" Swallows "Secular"

WHAT kind of a line is that which divides sacred things from secular? Are secular things the things God isn't interested in? What are these? The sparrows, not one of which falls to the ground without his notice? The hairs on your head, which are all numbered in his catalogue? The cattle, which are his? The silver and gold, all of which is his? Your eating and drinking, possibly, which, along with everything else you do, must be done to his glory?

What are some of the most important secular activities and institutions, as distinguished from sacred or religious? Agriculture, which depends for its success on God's rain and sunshine? The acquisition of wealth, all of which belongs to God, and the power to get which, the Word tells us, is God-given? Marriage and the family, a God-joined relationship which man is forbidden to put asunder? Civil government, which, according to Paul, is ordained of God?

It is not merely a harmless fiction, it is positively pernicious—this false distinction between things secular and things religious. Things do differ in value, and duties may differ in the urgency of their claims to first attention. But religion is as broad as life and anything that pertains to human welfare, anything which it is legitimate to have or do at all, belongs to the realm of religion or religious activity.

The main mischief wrought by this unwarranted distinction is its narrowing effect on the range of one's religion. It fosters the idea that religion has to do chiefly with worship and ritual or, at most, with some organized effort of the church. Whereas, in truth, church activities are but the introduction to a complete religious experience. They provide the preparation, the training, necessary for the successful practice of religion in the manifold relationships of the family, the community and the state. And nothing can be more sacred, more religious, than the activities involved in these relationships. Here is where religion meets its test and finds its real field.

There are no duties which are not religious.

Say "And" Not "But"

You remember, don't you, why Paul wanted to stay at Ephesus until Pentecost, when he wrote that great first letter to the church at Corinth? Look at it again: "For a great door and effectual is opened unto me, and there are many adversaries."

The first part of that reason we can understand but the way the second clause is hooked on to the first is a puzzle. We know Paul well enough to be sure that adversaries would not scare him out, but couldn't he see the logic of the situation well enough to say "but there are many adversaries"? Was not that fact an opposing consideration, calling for an adversative conjunction instead of the coordinate "and"?

Not to Paul's way of looking at it. That great and effectual door was not less great and less effectual because of the adversaries, but more so. He counted that a factor in the greatness of the opportunity. Did he understand that adversaries were the making of a truly strong and worthy while Christian community? Wise old soldier of the cross was Paul.

It is well to look squarely at the obstacles in the way of effective church advance at this time. It is very foolish not to do so. But we should connect them up properly with the situation. Don't get the wrong conjunction.

GENERAL FORUM

He Is Able

BY MARY STONER WINE

Are temptations fierce pursuing?

Is the tempter oft alluring?

Fly to Christ, for he is able (Heb. 4:15).

He can succor, he is able. Heb. 2:18.

Is the pow'r of sin still blinding

Some dear soul that needs unbinding?

Thou our efforts may be feeble

Our Almighty God is able. Rom. 11:23.

Does grim doubt through whisper'd reason

Speak to you of fear and treason?

Christ can save, and keep; he's dauntless (Heb. 7:25; 2

Tim. 1:12),

Able "to present you faultless." Jude 24.

Do afflictions and diseases

Drive us from his path that pleases?

Flee to him, all pow'r he holdeth (Matt. 28:18),

He who bears our sickness, healeth. Psal. 103:3; Matt. 8:

17.

Would you know his love surpassing,

And be filled beyond your asking?

Yea, abundant and exceeding?

Able? Yes, beyond our needing. Eph. 3:19, 20.

Able? Vict'ry's joys resounding;

Able? Light and life abounding.

Saves and keeps and fills, he's able.

Praise his name, our God is able!

Mount Morris, Ill.

The World's Thought of God*

BY GALEN B. ROYER

In Eight Chapters—Chapter One

As the Supreme and Only One, the Creator of All Introductory. Christianity

MAN may speculate and philosophers may attempt to grapple with the problem of the universe, but the simplest explanation, as James Buckley declares, "is the existence of one spiritual Being, infinite in wisdom, in power, and in all divine perfections; who exists always and everywhere." All else exists because he willed it to exist. But this idea of God, it is soon discovered, is quite complex. For at times we make prominent the thought that God is Creator of all; or Supreme Ruler over all; or is a personal Being apart and separate from all other forms of being; or is Providence; or is holy and essentially moral in his Being; or that, though he is one in the Godhead, he is triune in Personality.

The foregoing in part shall be the basis of comparison in this study of the thought of God, though not all the attributes will be separately held up for consideration. Rather, let the investigation be conducted along the following lines:

The World's Thought of God

- I. As the Supreme and Only One, the Creator of all.
- II. As Relates to His Holiness and Providence.
- III. As Relates to Sin and Salvation.
- IV. As Relates to the Moral and Social Results.

Hinduism

Hinduism, dominating the mind of India, has six systems of philosophy, varying greatly in doctrines, so that it is difficult to answer for the whole religion. Two of the systems recognize no Supreme Being, while over and above the 330,000,000 gods stand in prominence the triad of gods, Brahma, Vishnu, and Siva, all manifestations of the great original IT. This First Cause, if there really be one, is an impersonal "universally-diffused substance of the universe." This great IT, or Brahm, originated from a variety of water lily called the Tamarasa flower. Originally he had five heads but, outraging Parvita, the wife of Siva, the latter avenged himself by cutting off one of his heads, so that now he has only four, and is called the four-faced god. (Dubois and Beaucamp, in *Hindu Manners and Customs*.)

Hinduism really has its source not in man but in caste. It is a world of ideas, full of gross inconsistencies. Its ultra-spiritualism—absolute absorption in mysterious divinity—loses all conception of the personality of God. It is also pantheistic, of such a type as to lead to polytheism of almost an endless number of gods, and today India has 30,000,000 more gods than people. In fact, as Dr. Mitchel says in his well-written book, "Hinduism includes quasi-monotheism, pantheism, polytheism and atheism, or at least agnosticism." To this list might be added with consistency Henotheism, because Indra, the god of the air, holds first place in parts of India, and Agni, the lord of fire, is worshiped as supreme over all in other parts.

Buddhism

Buddhism, found mainly in India and China, knows no intelligent will as Creator of the universe. All things come and go by nature; they begin and end in man. Two of Buddha's doctrines are, "Nothing is to be accepted by faith," "There is no personal immortality." Its explanation of all things is simply causality without cause or substance. "Pain and pleasure are experienced as the result of good or evil, and there is no Buddha or divinity who administers the consequences of good or evil," is another teaching. Says a dependable authority, "The one infallible diagnosis of Buddhism is a belief in the infinite capacity of the human intellect." The very name Buddha means "Intelligent One," i. e., one who is wide awake. Gautama, the founder of Buddhism, found no one in all the universe whom he could honor; and declared that, "without cause and unknown, is the life of mortals in this world." "The Chinese Buddhists," writes a missionary, "do not hold that one Supreme Spirit rules over the whole collection of worlds." Their cardinal doctrine is, "God is not." Once Alara, a learned Brahman, said to Gautama that the Great Brahm was a supreme God. The reply came back that "at the destruction of the universe such a Being could not possibly exist; for had all things been created by such an one there never could have been the possibility of evil and suffering, for all things would have been good and only good." Not only is God barred from their system of religion, but the worshippers give Gautama, a man who died as other men die, the highest place in worship, as seen in the following: "We believe in the blessed one, the holy one, the author of all truth . . . who knows the universe, the unrivaled; who has made subject to him all moral beings, whether in heaven or in earth; the teacher of gods and man, the blessed Buddha." True, with the noble purpose of revolt from the pantheism of the Hindus and in the interest of morality, human liberty and progress, was the system started, yet its atheism lies in the fact that it makes so much of man that God is not. If the doctrine of Hinduism is divine absorption—God's everything and man is nothing—in Buddhism man is everything and God is nothing.

Confucianism

Confucius, the founder of the great faith of China, had very vague ideas of a Supreme Being and of course did not teach distinctly that there is a Personal God. His hobby was the state, with the individual subordinate to it. He emphasized unity, but not through a Supreme Being so much, as by one closely-compacted political and social organization. No wonder, then, that when missionaries first entered China they found it difficult to hit upon a proper Chinese word for God. Some five or six different terms were used, but none of them expressed adequately the idea as the Christian knows him. This difficulty is due to the fact that Confucianists never indulge in speculations about the origin of the world, or who made it. According to Pung Kwang Yu, at the Parliament of Religions, 1893, "Ti," the dispenser of heaven, is synonymous with heaven, and there is only one such. But this heaven is a striking reference to the POWER rather than the PERSONALITY of God. "Heaven and earth constitute a dualism, and the conjunction of their vital essences brings forth the third, the inscrutable part of which is called spirit." This is taking nature for granted, as well as teaching little about God or immortality. If one insists that in olden times Shang Ti, "heaven," ap-

peared personal and supreme, this idea was superseded by the lower level of the power of heaven. To such an extent is this true that the Confucianist never mentions Shang Ti in his worship, or calls on him for help. His worship consists in offerings to spirits and ancestors, which leaves little room for One God in the mind of the worshiper.

Huntingdon, Pa.

The Going of Lewis A. Plate

BY J. H. MOORE

THE death of Bro. Lewis A. Plate, assistant editor of the GOSPEL MESSENGER, may not have touched the hearts of as many as some of the departures announced during the last few years, but for those who knew him personally, had been associated with him in the Brethren publishing interests and knew something of his real worth to the Brotherhood, the painful sting went deeper, and will be felt longer, than cold printed words can express. Knowing as much about him as I do (for in his work on the MESSENGER I was associated with him longer than any of those occupying the editorial chair), it will not be rating him too highly when I say that, considering his eminent fitness for the position he was chosen to fill in the Brethren Publishing House, his going borders close onto an irreparable loss.

Many a highly-prized paper has associated with it some busy man, who loses no sleep over his salary, concerns himself not at all about his promotion, and pays little attention to the passing hours, sitting back in a quiet corner, taking care of all the little, and sometimes big, details of his paper. Sooner or later everything that appears in the paper passes under his keen, well-trained eye. Whatever may happen to those higher up, or to those lower down, if we may use the term, very little will go wrong, so far as serving the public may be concerned, so long as this quiet, diligent man is at his desk. For the MESSENGER office this man was Bro. Plate. He was not looked upon as the "power behind the throne"; he was the instrument installed to adjust, smooth out, even up and touch up everything that passed under his sensitive wand.

Generally speaking, he was well educated, widely read, possessed a vast stock of general information, could converse intelligently on a wide range of subjects, was sensible, devotional and a born literary critic. For years no book, pamphlet or tract, of the Brethren type, went from the Brethren Publishing House press without passing under his stern literary wand, for as a critic, in letters, he had no mercy, and would sometimes criticize a production to the very bone. While this may, at times, have been painful and discouraging for writers, it helped marvelously in creating a higher literary standard for no small amount of our church literature. It would be surprising to know just how much of our printed matter received his touch here and there. And along this line, in touching up manuscript, and in giving intelligent attention to the little details entering into making good reading matter, he is deserving of more credit than any man ever occupying a major or minor editorial chair among the people he represented with a whole heart. When it came to reading or writing he was probably as much at home in German as in English. I used to do some writing for a German paper we published in the late seventies. He would place my English manuscript on the copy holder and set the matter in German, translating it as he proceeded. He would do the same thing when rendering the Conference Minutes into German, setting the German type as he translated the matter. This I have seen him do day after day.

Bro. Plate enjoyed the distinction of serving with more Brethren editors than any other man who ever entered a printing establishment. This experience dates back to the Brumbaughs and Eld. James Quinter, and includes all of our editors to the day of his death, a distinction that the future historian will chronicle as the rare privilege of the one man only. He knew them all, and all of them had a part in moulding the man.

It was in Lanark, Ill., on Monday morning, Aug. 21, 1876, that I met Bro. Plate for the first time. He was then twenty-one years old, a month past, a typical

* For material herein used, some dozen different authors have been consulted and credit in a general way hereby given.

young German, full of life, happy as a lark and ready for work. That morning I opened up the editorial sanctum of the *Brethren at Work*, Bro. M. M. Eshelman being associated with me on the editorial staff. Bro. Plate was a practical printer, while the two editors knew absolutely nothing about the art. In a way, and for a time, Lewis, as we then called him, became the teacher. All the printer's outfit, then on hand, could have been moved in a one-horse dray. As to growth of the printing plant, and the efforts of the men, who on that day started in to work together, the readers of the *Messenger* know the story. That was forty-seven years ago, and for over thirty years of this time we were in direct and active touch with each other, myself on the editorial management, and Bro. Plate, first compositor and foreman of the printing department, and later assistant editor. Prior to his marriage he lived with my family, and when he was married I performed the marriage ceremony.

In active work I was associated with him longer than any other editor on the staff, and had the opportunity of knowing him personally from young manhood until he passed well up into the very zenith of his life. To me it was a great satisfaction when the General Mission Board made him assistant editor. It was a fitting recognition of his faithfulness and real worth. For years, in addition to my regular weekly editorials, I had written the small editorial items and prepared the matter for the "Around the World" department. The latter, as well as a part of the former, was now turned over to Bro. Plate, and it was on this "Around the World" page that he did the finest work of his life. Some other first-class papers have a similar department, but none of them, in breadth of general information, conciseness and high religious tone, equaled the work done by Bro. Plate on his page.

While connected with the *Messenger* I had two friends whom I valued very highly. One was Bro. D. L. Miller and the other L. A. Plate. The former operated mainly outside of the office and the latter inside. On leaving the office I kept up regular correspondence with both of them, and in that way was regularly advised of what was going on in connection with the Publishing House as well as what was taking place among the congregations visited by Bro. Miller. But now both of them have passed over and no one can imagine how keenly I feel the loss.

Well, Bro. Plate made his mark in the Brotherhood. As a man of efficiency and stability, closely and quietly working with the editors, much credit is due him for the high literary and mechanical standard of considerable of our church literature. For the place he filled—and he filled it well—he possessed rare qualifications, and gave to the Church of the Brethren the best there was in him. He was devout, loyal to the church, lived an earnest, consecrated life and died, so to speak, with his harness on. Other editors have passed away while their names still remained on the paper, but he was the only one among the long list of our editors to have stepped from the active editorial chair into the death chamber. Just now we are too close to the time in which he labored to realize his real worth to the church he entered when just passing into young manhood. This must be left to some future historian. But to say the least of the situation, Bro. Plate will be missed in the *Messenger* sanctum as well as out of it.

Sebring, Fla.

"A Jolt"

BY A. D. HELSER

WHAT contention justifies our existence as a denomination? If I understand my brethren, it is to address ourselves with singleness of heart and purpose to the practice of the Gospel of the Lord Jesus. As a group of people we can hardly say that we have set our affections on him, and him alone, as yet. Is it not possible that we have chosen from the Book of Life rather than practiced it? The religion of Jesus Christ is certainly not the doing of special things in a certain way, but it is the doing of everything in a special way.

It is common knowledge that a shake-up or a "jolt" indicates that something is wrong. In this case it is easy to trace the cause of our present circumstance to

our failure to practice the teachings of our Lord. Our prayer for the Lord to thrust forth laborers into the harvest field of the world has been heard and answered. The laborers even now stand at the door to receive the blessing of the church and to go far or near as you shall choose. The Lord has not only answered our prayer, but he has placed us in a situation that will test the sincerity of our prayer. He asks us if we will deny ourselves and enter into the sufferings of those we have prayed forth. O Lord, how long, how long will so many of our beloved brethren and sisters choose the darkness of selfishness to the marvelous light of sacrifice?

In my file I have letters from India and China and America that contain the sentiment the Lord asks me to present to you. It is in the form of a plan that it has been suggested might prove useful in leading us into a fuller practice of the principles of the New Testament. At the present moment the need for money is tremendous. But Christ emphasizes more the fact that the Christian needs to save and to sacrifice and to give to keep his own soul growing into the fullness of the stature.

Tithing is not a test of salvation. But I want to say frankly, after being in scores and scores of congregations and in hundreds and hundreds of Brethren homes in more than a dozen States, that tithing is the best indicator I have found to show the condition of the soul in relation to God. And when I speak of tithing I mean not tithing the savings, as some who boast of tithing have been doing, but I mean tithing our living. Time and again it has been proven that not only ninety cents will go farther with the blessing of God than a dollar will go under the guidance of the devil, but I can point you to many a saint who has abundant evidence that eighty cents under the blessing of God will go farther towards providing personal necessities than any dollar directed by his satanic majesty (his satanic majesty dwells in the temple of personal satisfaction and selfish desire).

I know poor elders and wealthy elders, well-to-do farmers and poor laborers, women who wash for a living and those who have all their hearts desire (but peace), college professors who get much and others who get little, wealthy employers and poor factory men and missionaries. I say I know individuals in each of these groups in the Church of the Brethren who have been tithing for years, and who have been getting great blessings out of practicing the Gospel. On careful observation I see them as the very life of the body of Christ. I know individuals in each of the above-mentioned groups who are not giving nearly a tithe. From them come the distressing problems that weaken the body.

Any part of the Gospel that works against the "carnal nature" and "self-satisfaction" will be hard to practice. Here is where the devil builds his fort in your soul and mine. It is the same old ground on which he won his first battle. We sell our souls for seventy years of selfishness. I must confess that sometimes this selfishness looks very righteous at Conference and Board Meeting.

There are two big jolts ahead unless this ugly, rough place of selfishness is smoothed out. The first is the jolt that will come to Christ when he sees his disciples play traitor with the abundance of things which he has given them. And the second is the jolt that will come to you and me when we shall look at his wounded side and see him face to face.

Bro. J. H. Moore, who has done much for Christ and the church through the last half century, struck the heart of the issue in the last paragraph of his article in the *Gospel Messenger* for Sept. 15, 1923. After speaking of the united work of the church he says, in relation to our present situation: "It is light we want—not a signal to halt, but a ringing call to follow the Gospel light." Sacrifice opens the windows of heaven and lets light into the human soul. The sacrifice on Calvary sheds a mighty shaft of light through nineteen centuries.

The plan suggested above is this: that each member of the General Mission Board humbly covenant with God to give at least a tithe. After this step is taken the

way is open for them to make known their tithing request to the eldership of the church. In enlisting the coöperation of the eldership they will enlist the other General Boards, and thus touch each teacher in every phase of our educational program. With the General Boards and the eldership of the church tithing, it would not be long until the ministers would be enlisted, and then the deacons. (Anyway, is it not a requirement for ordination to be sure that a brother is in accordance with and practicing the Gospel?) Then the way would be open to appeal for tithing on the part of the lay membership. I know many of the above-mentioned tithe now, but this plan will not do them any harm and it is meant to do those who do not-tithe, good.

Time and again I have been approached by lay brethren and sisters, as well as deacons and ministers, and asked why the General Boards and the elders did not set the example. Because of this I have been made bold by the Holy Spirit to suggest this plan for prayer and practice.

For many years your missionaries in India and China have been tithing their support, and at present all the missionaries in Africa are tithing, not because they must give so much to the Lord to appease his wrath, but because they love him. Let us all love him!

Garkida, Nigeria, West Africa.

Regeneration

BY W. R. HORNBAKER

THE primary meaning of *generate* is to *create*. Electricity, at the power plant, is generated. It is created. In reality it is produced from something already in existence, as we very well know, although we may never know just what it is, nor all about it.

In much the same sense God generated man. Every element that went into the making of man was already in God, or had been a part of God in some other, or the same, form. "All things were made by him and without him was not anything made." When God completed the creative work he looked upon it and pronounced it all good; since mankind was included in this creative work mankind also was good, and especially so since man was created in the image of God and after his own likeness.

Man was generated a sanctified being—like unto God, his Maker—absolutely pure. It was the Creator's good purpose that mankind should remain so, but through disobedience man fell. I like to think of man being spelled with a capital "M" before this fall and a small "m" after the fall.

Before this fall there was no enmity between God and man. There was only one nature—God nature. After the fall a new nature took possession of man—the Adamic nature. This was carnality, and came from Satan with the fall. It was the occasion of the fall. Death came with carnality. "In the day thou eatest thereof thou shalt surely die," for "to be carnally minded is death." The carnal mind of which man partook following the fall, was not subject, by nature, to God's laws.

The point sought here is that this fallen condition, this Adamic nature, this carnality, all came about because of disobedience, and that previous to the fall man was pure, sanctified, holy, as God himself.

The death sentence pronounced upon Adam continued until Moses, but was not imputed against them, because there was no law. The same death sentence continued until Christ, but was not imputed, or charged against them that were justified by faith. (Note here also that circumcision was not a deciding factor, since Abraham was saved by faith in Christ, although uncircumcised.)

The promise of a regenerated life did not come to Abraham through the law, but through faith. This same death sentence falls today upon each of us who has the light, unless we through faith accept Christ, who died for us.

In this pitiable condition mankind is certainly in great need of regeneration with the emphasis on "re."

Regeneration means to generate or create again, to make over after the original pattern. The original

(Continued on Page 74)

The Federal Council of the Churches of Christ in America

BY J. C. SHULL

THE Federal Council of the Churches of Christ in America is an organization officially representing most of the Protestant denominations of the United States. The Council held its first meeting at Philadelphia in 1908.

"Created for the purpose of enabling the churches to do together what they could not hope to do alone, the aims of the Council, as then defined in its constitution, and as now pursued, are as follows:

"No. 1. To express the fellowship and catholic unity of the Christian Church.

"No. 2. To bring the Christian bodies of America into united service for Christ and the world.

"No. 3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"No. 4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"No. 5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The most significant religious achievement of this generation is the increasing solidarity among the Protestant churches and a more united approach to their common tasks. The work of the Council, it is not too much to say, is by far the most powerful influence today in enlarging the spirit of unity within the church. The fact of greatest consequence is that, through the agency of the Federal Council, the churches are now learning to work together in a way that is as effective as it is gratifying. There is that fraternal spirit and recognition that we have many things in common, and gracious tolerance for those who do not see as we do, that must be established upon the earth. We have a right to expect that before peace and the spirit of brotherhood can come to the nations, and control the corporate life of business, and prevail in society in general, there shall be the demonstration of the spirit of Christ in his followers. There are many elements of constitutional weakness in the church today, due to its divisions and noncooperating agencies.

The Federal Council of Churches differs from most other general movements for the manifestation of Christian unity, in the fact that it is the CO-OPERATION OF THE VARIOUS DENOMINATIONS FOR SERVICE, rather than an attempt to unite them upon definitions of theology and polity.

"It does not interfere with the autonomy of these bodies, and its constitution specifically states that 'The Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it.'"

Those who are familiar with the history and work of the Federal Council recognize its many outstanding achievements. In accordance with section 5 (above), many of the large cities of our land have formed a City Council of Churches, and the denominations are facing together such civic and moral questions as, Pool Room Restraint, Proper Location of Churches, Surveys, Evangelism, Vacation Bible Schools, Adjusting Race Relations, Prohibition Enforcement, Religious Publicity, Sabbath Desecration, Movie Censorship and Closing on Sunday, Gambling Suppression, and Industrial Problems. Forty-nine cities, representing the largest centers of population in our country, have already effected City Councils.

Eight State Federations have already been organized, and New York and Illinois have already begun to form a State Council. In the case of Ohio, the closing of the movies on Sunday is typical of the great work that is being done in many large cities and States where the Council has been permitted to do its work.

From a national standpoint the work of the Council

has been far-reaching, as is clearly seen in such notable examples as the suppression of Arbuckle films, the campaign of education to abolish war, and securing popular support for the treaties initiated by the Washington Conference on the Limitation of Armament, the calling of the Conference itself being due, in the far greater measure, to the pressure brought by the Council to bear upon the political leaders of our country. Another very notable recent example is the successful campaign carried on with the United States Steel Trust, in its attack on the trust for working men in two twelve-hour shifts and seven days a week. When the conscience of the Christian world spoke through the Federal Council of the Churches of Christ in America, the largest business concern of the nation "saw the handwriting on the wall," and, after considerable controversy and repeated attempts at self-justification, yielded and made amends.

When the Christian forces of any community or city unitedly speak, "their voice is heard," and the forces of evil must give heed. So, in the State and in the nation, the voice of the churches must be heard, and not as separate notes, but in one grand harmony, a common voice.

The Federal Council is thus constituted, by thirty Protestant evangelical denominations, to express their common voice and unite them in cooperative activities. It includes 149,436 local churches, with 20,727,319 members. In looking, for the first time, over the list of denominations that form the constituent bodies of the Federal Council, one's eyes eagerly survey the list to see if his own church name appears, and for many reasons he might well feel a sense of gratification to find it there.

A very helpful book, to the writer, is the "Yearbook of the Churches, 1923," edited by E. O. Watson for The Federal Council of the Churches of Christ in America. It contains an up-to-date record of all religious organizations in the United States, of every sort, giving their history, doctrine, polity, officers, statistics and other useful information. This book fills a long-felt need in many minds. It saves the minister buying a volume for each of the many denominations in his research and comparative study of denominational history, doctrine, and polity. It is an indispensable handbook for ministers. The price of the book is \$1.50, postpaid. Address The Federal Council of Churches, 77 W. Washington St., Chicago, Ill. The quotations and many of the facts in this article are from this book and other reliable publications of the Council.

Springfield, Ill.

Uses of Adversity

BY WEALTHY A. BURKHOLDER

"In this wild world the fondest and the best
Are the most tried, most troubled and distressed."

THE term adversity implies opposition, contrary to the wishes or to supposed good; hence, something unfortunate, calamitous, afflictive, pernicious. None of us appreciate seasons of adversity. They are repulsive, but in order that we may be disciplined and strengthened for further trials of life, we are sometimes called upon to pass through such dark seasons.

Many of our most distinguished men and women were those who, in their early lives, were compelled to endure adversity. Had they been surrounded by wealth and affluence they never would have made the effort they did to battle with the opposing elements and finally rise to pinnacles of fame. They felt that their usefulness and happiness depended upon their own exertions and, being inspired with this noble feeling, they improved the present and, little by little, by continued and diligent labor, succeeded in accomplishing what they had undertaken, verifying the oft-repeated truth that "honest industry will be rewarded." Adversity proved to them a blessing, for by it they were not only useful to themselves but the world was made better by their having lived. When they passed away they left behind them glorious examples, and today their names are revered.

Take up the book, "Some Who Led," and read of the pioneers in our own church who, in their youth, had

many trials and obstacles to overcome, but who came out victors, setting bright examples that are safe to follow. They were born of humble parents, and often had to undergo poverty and hardships in their efforts for the church, and yet they labored on and finally, through adversity and great struggles, accomplished a great work. Today we are enjoying the benefits of their faithfulness. Their experience teaches us that we, too, can profit by adversity, and that we should never despair, but go forward amidst persecutions, if need be, in the discharge of life's duties. Although many obstacles may be in our pathway, if they can not be removed we can climb over them, and by faithful adherence to right we can finally overcome and feel that adversity is a blessing.

The question may be asked, "Of what use can adversity possibly be? How can anything so foreign in its nature prove a blessing or contribute to our happiness?" Adversity has been, and is yet, a powerful means of saving men and women from future unhappiness and misery. Were prosperity always to smile upon us we would forget that we are dependent upon a stronger Arm, and would live without God, relying entirely upon our own strength. But it has been wisely arranged that we shall taste of the fruits of adversity; drink of the waters of Mara, in order to prepare us better for the actual and responsible duties of life. Trials and disappointments are sometimes very hard to bear, and we would gladly evade them; but they are for a wise purpose, slowly but effectually doing their work and finally are sanctified to a good use. The heart that at first refuses to be submissive and scorns the stroke of infliction, begins to realize that adversity has been a gracious visitation. New resolves are made and a desire to live better lives is entertained. Adversity, then, is of use, and is the means of giving happiness to many a careworn and troubled heart. It elevates the thoughts and inspires the mind with something higher, nobler and far above the transitory things of this life.

"The good are better made by ill;
As odors crushed are sweeter still."

Adversity, however dark and repulsive, should not cause us to despair. Adverse winds will not always blow; there will be a gentle calm. "Peace be still" will be spoken and will produce such a sweet composure that the heart will feel resigned and able to bear whatever may be required. If we can only realize the uses of adversity, and feel that an All-wise Father is overruling all things for our good, we can look up through the dark clouds which seem to obscure our vision and, with implicit confidence in our Divine Helper, yield and be submissive. If we will resolve to accept the situation in which Providence has placed us, and do our best without repining, we may yet evolve some lovely creations out of our broken days. Then,

"Let us be patient;
These severe afflictions
Not from the ground arise;
But oftentimes celestial benedictions
Assume this dark disguise."

Shirleysburg, Pa.

Be Separate From the World

BY ANNA E. LANDES

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Cor. 6:14, 17).

Do we, as professing Christians, stop to think what the world is thinking about us? Can we hope to influence any one for Christ, when they can see no difference in our lives and theirs, except that our name is on the church book and theirs is not? Sometimes we go to church on Sunday if we feel like it. They do the same. Those supposedly Christian drink, swear, play cards, dance, use tobacco, go to theaters and other amusements, the same as any worldly man or woman. What better agent can the devil find than a worldly church member? Many preach so loud in

the week by their actions that what they say on Sunday has no influence whatever. The vilest sinner can not help respecting a real, consecrated man of God. But can we wonder why he speaks lightly of the church, when we stop to think how we, as a body, are serving mammon? The Bible says we can not serve two masters. Let us think well whom we are serving. Let us do nothing we would be ashamed of if Jesus Christ should walk in. The world can see him magnified in us.

Richmond, Va.

Bro. L. A. Plate

BY GRANT MAHAN

It was in August, 1881, that I first saw Bro. Plate. It was on the day that I met Bro. M. M. Eshelman for the first time, and he took me to the college in Mt. Morris; and there for the first time I met Bro. D. L. Miller. With two of the three men I was afterwards closely associated in the Brethren Publishing House. We became close friends, the tie remaining unbroken through the years. With both of them I corresponded for nearly twoscore years, and each of them wrote to me after the beginning of what proved to be the last sickness. And both of them looked forward to the great change with no shadow of doubt as to what the future would bring them. They rest from their labors, and their works do follow them. I am thankful that it was my privilege to know them so intimately and so long. They remained faithful to the end, and their words and lives have helped me many times.

Bro. Plate was one of the most thorough of men. For years as head of the composing room he saw that a large amount of work was turned out, and turned out in such a way as to be a credit to the House. Coming over from Germany as a young man, he set about the learning of our language; and he acquired a much better knowledge of it than many who made great pretensions to scholarship. During the years he corrected the errors of many of our best writers. And he was a good writer himself. His thoughts were clear, and he could express them clearly.

After he became assistant editor of the "Messenger" his labors were more along literary lines and not so much mechanical. Not many realize how much work he did. As a worker he was indefatigable. He was ever eager to be on time at the beginning of the day's work, but paid no more attention than was necessary to the time for quitting. And many weary hours he spent at home in order to keep up the work that had to be done by some one. His vacations were always short and far between. I do not know anyone who sacrificed so much, who so often remained away from meetings which he would have greatly enjoyed, in order that others might have the pleasure of attending.

He was one of the most reliable of men in the Sunday-school, or for any work in the church which he could do. He taught a Bible class for many years; and I never knew him to go before his class without a thorough preparation. He knew his Bible well, having been an earnest student of it. As a deacon in the church he was ever ready and eager to perform his duties.

And he was faithful. He loved the church; he believed with all his heart in the doctrines of the church: they were a part of his life, and he felt that on his faithfulness to them depended his greatest hopes. You did not need to guess where he stood or what his attitude would be toward anything of a doubtful character. His faith in our Lord knew no bounds. He can well be described in words from the New Testament—"diligent in business, fervent in spirit, serving the Lord."

But Bro. Plate has passed over: he rests from his labors, and his works do follow him. We have had and still have many such workers, many faithful men and women in the church; but not many who have done or could have done the work that he did. When such a one passes into the beyond we wonder who will take his place. We need not trouble ourselves about that, for the Lord can always find a man for his work. Our business is to be ready for the call to service or to rest. It is better to be preparing for a place in the Lord's church triumphant than to be seeking a place of honor in his church militant. And I think Bro. Plate was doing that through the years.

Rehobeth, Md.

wait until he finds a praying, willing church. If the church of today were filled with the Spirit, as was the Pentecostal church, the kingdoms of this world would ere long come to be the kingdoms of God.

The world's greatest need is not economic; the world needs above all else, whether she realizes it or not, a personal religion that will release good will, pure love and unselfish service everywhere.

"There was power, O Lord, in the days of old,
To kindle a fire in hearts grown cold;
That we on thy word may now lay hold,
Lord, send that power again."

"There was power by which every tongue could speak,
New life-giving power unto the weak,
That sent them the wandering ones to seek.
Lord, send that pow'r again."

We Dare Not Slacken

ALMOST everything has been sidetracked in favor of the missions of the church. It was felt that our missions abroad are worth too much, first, to the people where they are located, and second, to the folks at home, to allow anything like a recall of missionaries or retrenchment of the work.

We hear some rumblings that the emergency calls are growing wearisome. It may be true that they are wearisome to the flesh, but they may furnish a splendid opportunity for growth in grace if we are properly exercised thereby.

The workers over there are depending on us. They went out in faith, believing that the church would be willing to make some sacrifice if they left all. It would be nothing less than traitorous if we should withhold our benevolences. How could we face our Master with such neglect written against us?

The record of receipts by months is as follows:

Record of Receipts—Forward Movement, Year End, 2-29-24

	Forward Movement Undesignated	General Mission Board Designated
March, 1923, ...	\$ 370.00	\$ 8,560.24
April, ...	98.35	6,472.88
May, ...	1,108.20	11,337.35
June, ...	23,842.72	27,693.98
July, ...	3,054.84	8,195.84
Aug., ...	2,574.02	17,311.25
Sept., ...	1,726.45	17,649.66
Oct., ...	2,479.32	17,356.96
Nov., ...	1,986.71	22,633.83
Dec., ...	3,369.16	40,943.24
Jan. 1 to 16, ...	2,540.63	18,846.23

This totals a bit more than \$240,000, with but one and one-half months to the end of the fiscal year, and the General Mission Board facing a serious deficit. The good name of the Church of the Brethren must not be lost. Our stewardship obligates us to save the day.

Our records of the past show that the months just ahead are lean in respect to our giving. But in this time of crisis it *dare not be so*. I venture to say that some churches have not paid anything. Others, maybe, have paid scantily into the Lord's treasury. Whether you have or have not; whether you have given little or much, we appeal in the name of our Master and in behalf of his cause, to all churches, Sunday-schools, Christian Workers' Societies and Aid Societies, to make this a matter of prayer, and then organize some system that will bring in enough money to close the year free of debt.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith Jehovah of hosts, if I will not pour you out a blessing, that there will not be room enough to receive it."

"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high."

"Stir me, O stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best Beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me."

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

A Call to Prayer

A GREAT evangelist and bishop, after reciting some dangerous tendencies, in a letter written to one of his charges broke out in exhortation as follows: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Another gifted writer and churchman, when interpreting the mind of the Spirit of God, said: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined in the fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see."

What an indictment against the society particularly charged with representing the Savior and his message to the world! A soldier in time of war, on sentry duty, if caught sleeping is court-martialed and shot. The issue is too great to entrust to a sleeping official. What must be said of a church asleep and lukewarm when danger lurks on every hand and when tremendous possibilities are at stake! Rich, yet poor; finely clad, yet naked; good eyesight, yet blind!

Has there ever been a time when the world needed the sympathy of Christian brotherhood more than now? With crime and vice on every hand, with pagan industrialism in so-called Christian lands, with race hatred and international jealousy around the world, with free love, and broken homes flouted by press and stage, every good thing whatsoever is endangered. "How shall the church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning, and her own life so true that she can be the purifying influence in a time of selfishness and sin?"

I have no doubt but that the angel of the Lord is calling the church now, right now, to prayer and consecration. That great spiritual general of the first

century said, first of all, "That supplications, prayers, intercessions, thanksgivings, be made for all men." Not only first in point of time, but more, much more, in point of importance. A mighty forerunner to this prayer schedule would be a universal confession of shortcoming, indifference, selfishness, cowardice, and unbelief. Of course a formal confession will not avail; we must really keenly feel that such conditions exist among us and uncompromisingly desire to have it different. Judgment must first begin in the house of God. The offending right eyes and right hands must be plucked out and cut off.

There is a growing conviction that the name above every name is Jesus; that the only power adequate for this tear-eyed world is the power of the Gospel; that the church, the body of Christ, is responsible for the release of that power, and that the greatest releasing agency within the church is prayer. The same Spirit that made Pentecost in the first century is here and waiting to make another in our century: Did I say waiting? Yes, waiting on a church to make herself sufficiently ready to receive and abundantly willing to give.

How do we analyze the secret of this outpouring which resulted in such a priceless blessing? The company was almost insignificantly small, as Rev. James H. Snowden said: "This church had almost none of the things we consider as necessary to efficiency. It had no scarlet-cushioned pews and stained-glass windows; in fact, it had no church building at all. It had no elders, deacons, trustees, no Sunday-school or Christian Endeavor Society, no missionary or other societies. It did have unanimity; it had one hundred twenty souls fused into one great thought and passion; it was simply an open channel, free from any human clogs, through which the Spirit of God could flow with unrestricted fullness."

We are nearing the Easter season and a splendid occasion to present Jesus Christ as the Savior of the world. He will send the power, as he promised, to make his name and message known, but he must

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Introductory

THESE simple studies will be presented more in the form of outlines than in articles written up.

Jesus taught prayer in two ways: (a) He prayed. (b) He taught prayer as a subject. The former we call teaching prayer by *example*. The latter we call teaching prayer by *precept*. Jesus did both freely. It should be borne in mind that Jesus' exercising in prayer was spontaneous. There was nothing legalistic about it, so far as set times were concerned. He prayed as the occasion demanded in his own life's needs. And the needs of his followers are not unlike those of their Master.

The leading prayer words in the original language are: 1. *Euche*, a prayer (James 5:15) or a vow (Acts 18:18). When it means prayer it has apparently a general significance. 2. *Euchomai*, to pray or to wish strongly (Rom. 9:3). 3. *Proseuchomai*, *proseuche*. These are restricted to prayer to God, the latter denoting sometimes the place of prayer, the building below the rank of a synagogue; "*pi pseucha*" (Acts 16:13), prayer for general needs. 4. *Deesis*. This prayer is not necessarily restricted to God. It refers chiefly to prayer for *particular benefits*, the general expression of *need*, any urgent request, "supplication." 5. *Aitema*. It is much like *deesis*, denoting a specific petition for a particular need. 6. *Eucharistia*. This is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. This word is never given as "prayer" in the English. It is always given as *thanks*, etc.

All the above words are different words for prayer; it does not mean that there are that many different kinds of prayer; rather, the aspects or phases of prayer.

We shall first present the prayers of Jesus, his teaching by example.

Study No. 1

I. *Scripture*, Luke 3:21, 22: "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and *praying*, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased."

1. "Praying," Greek, *proseuchomai*, prayer to God.

2. The parallel passages say nothing about his praying.

3. Praying, the heaven was opened. (1) Jesus is *anointed* by the Holy Spirit (Acts 10:38). (2) The Holy Spirit is the Dynamic for his work. Cf. Acts 10:38: "God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil." Luke 4:18, 19: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings, . . . to proclaim release to the captives, . . . to recover sight to the blind, . . . to set at liberty the bruised, . . . to proclaim the acceptable year of the Lord."

4. *Practical*. (1) There is no better time to be in the mood of prayer than at the time of one's baptism. Some do not begin their prayer life until a long time afterward; some never. As regards the baptism event, pray as you go down into the water, pray in the water, pray under the water, pray as you come out of the water. If you haven't before, begin your prayer life while your clothes are yet wet. We like to refer to Jesus' baptism when we argue for trine immersion, against infant baptism, etc. Why not cite the prayer side of it also? Jesus here recognized his Father (*proseuchomai*, prayer to God), and the Father recognized his Son, "Thou art my beloved Son."

(2) We do not have the words of Jesus' prayer on this occasion, only that he prayed. We are not told what he prayed for. But we know that he received the Holy Spirit. The Holy Spirit, too, comes in answer to prayer. Cf. Luke 11:13.

(3) The Holy Spirit is our great need. It is useless for us to try to minister for him without the power. The Holy Spirit is the Dynamic. "After that ye receive the Holy Spirit, ye shall receive power" (Greek *dunamis*, and from this word we get our English word dynamite, dynamo, etc.). When you receive your water baptism, pray that you may also be born of the Holy Spirit.

(4) When the heavens open, something will come down.

(5) Jesus prayed in his baptism, and so may we.

New Windsor, Md.

A. Filing System

BY EZRA FLORY

REPEATED inquiries about a simple plan for filing I have in use leads me to offer this description for ministers, Sunday-school workers and others.

At first I used large envelopes, dedicating one each to the various captions that I arbitrarily chose to use in filing. These envelopes soon went to pieces. Besides that, I had no convenient place near my study in which to preserve them. I placed clippings and references promiscuously in these envelopes, according to captions. These errors will serve at least in showing what should be avoided.

Next I used a drawer in my desk, for I discovered that these files were becoming more and more a sort of "right-hand" helper. Later I worked the entire system over a third time. Now I would have no one find it necessary to rebuild such filings. First, it is tedious and laborious to do so. Second, in doing so one gets mentally confused in changing, as when a new Bible is purchased and passages appear on other pages than on the one had before. He feels lost for some time.

Begin filing by using some standard size of folded paper, say five by eight inches, for one can purchase loose-leaf book paper of that size and can purchase containing boxes or containing file drawers of the same size. Go to a paper house or publishing place and purchase good manila card about the strength of a postal card. Now have this so cut that when folded it will have one leaf, size five by eight, and the other five by eight and one-half inches. That is, purchase sheets ten and one-half by eight inches. We will call these our "folders." They correspond to the envelopes we used to have. A clip may be used to keep these closed.

These folders are trimmed away at the part which projects above the lower page or fold, so that the name of the subject for which it contains clippings will be written or printed at the left side. Thus my number 42 is on "CHILDREN." The word "children" appears at the upper left projection part of the folder. Each folder's projection is trimmed off a bit longer than the preceding one, so that the first ten folders look like an indexed book when standing in the drawer or container you may make. The next ten folders in the same way look like the first ten, except that they are numbered from eleven to twenty, etc. You may make as many as you need. I have over 200. But do not hasten the captions you are going to write on these folders. Let them grow up as needed.

Next you will want a general index of the various folders. This will be made by cutting plain sheets of the same manila card, which are not folded. Divide these into about three sections, one for "A," one for "B," and one for each letter of the alphabet. When a new folder is started, list it in your alphabetic index. Thus, "Children" for me is listed in the letter "C," and numbered 42. "Church" is listed in "C" and is number 51. Home is listed in "H" and is number 46, etc. Keep this index of folders in front of your drawer or container.

Now we are ready for filing clippings. It has cost us less than a dollar to get ready. The beauty of it all is that it will be "YOUR" product and grow richer as the years go by. Do not hasten to get a lot of clippings. Collect the very best.

After a clipping is cut from a paper, fold it (if it needs folding) so that the subject is in front of the folded clipping. Now number it. Suppose it is the

fifth clipping you have on the subject of "Children." Take a blue pencil and mark its face "42;5" in bold figures. This means that it belongs in folder 42 and is the fifth clipping. The clippings are placed in the numerical order as numbered. Now write the subjects of the clippings on the face of your folder in the consecutive order of their filing. Thus, clippings will be listed on the face of the folder so as to be found readily without hunting through the clippings on the inside of the folder. It is well to write in small letters where and when your clipping was found. Save half of the front page of the folder for listing all clippings inside. Use the other half of the same page for references to books, to other folders in your system, etc. Do not write references on the back of cards or folders. Keep everything toward you for efficiency.

When you have real small clippings, paste them on a larger paper. When one folder has about twenty-five clippings, begin another folder of exactly the same size, and continue the numbers. When a drawer is filled (this will take a long time) purchase another and continue, without tearing the system down. It may be well to purchase the double-top section of a system of drawers (two): The next purchase will be the two-bottom drawers. After this, middle sections can be purchased and the extensions kept up indefinitely.

I have a place for illustrations, for recipes, for pictures, for sermon outlines, for Sunday-school, for texts and themes, for sermons which are in the process of growing until they shall be sufficiently matured to use, and many other subjects. I would rather lose many of my best books than this filing collection. The more I get the richer it becomes. Many clippings do not confuse me. Try it. It will help you, too.

Elgin, Ill.

Has Christianity Been Tried?

BY C. H. SHAMBERGER

To the war-time accusation that Christianity had failed, the common reply was that it had not been the failure of Christianity, but the absence of it, which had permitted the war. Then ordinarily followed the suggestion that there had been all too little of Christianity in individuals. We meant there wasn't enough of it in other individuals. Had we been pressed we would have maintained that we included ourselves in it, but that would have been contrary to what we actually felt. But no one was so personal as that, and "individuals" continued to mean the other people.

Reading recently in "The Certainty of God," by W. J. Moulton, I came across an illustration that somehow could not be put over onto the others. It was in the chapter on the Meaning of the Cross. The author was citing an illustration from "The Ordeal of Richard Feverel":

"Richard had thrashed Benson, the butler, for spying on him, and Benson was waiting for the apology which had been promised him. . . . Heavy Benson was told to anticipate the demand for pardon and practice in his mind the most melancholy Christian deportment he could assume. . . . Benson was ready for pardon, as a Christian should be, but he did want his enemy on his knees."

He then goes on to explain how eager we are to see all signs of penitence before we risk offering forgiveness. In contrast to our attitude God forgave when man was impenitent. "The wrong was with man, the initiative was with God."

One does not have to look far to find the individual who resembles Benson more than he does God in the matter of forgiveness. He may not need to look further than his own heart. And it is just possible that some of us, who are demanding the most righteous kind of international relationships, are asking more of nations than we are really willing to do in our personal relationships.

Here and there throughout the book, "The Certainty of God," a Doran publication, one comes across such thought-provoking citations as the one quoted above. It is a suggestive book on a vital subject, which we are inclined to pass up because it is not easy to think through.

Elgin, Ill.

HOME AND FAMILY

When We Deserve It

BY BERT LESTON TAYLOR

Let us have peace, and thy blessing,
Lord of the wind and the rain,
When we shall cease from oppressing,
From all injustice refrain;
When we hate falsehood and spurn it;
When we are men among men.
Let us have peace when we earn it—
Never an hour till then.

Let us have rest in thy garden,
Lord of the rock and the green,
When there is nothing to pardon,
When we are whitened and clean,
Purge us of skulking and treason,
Help us to put them away.
We shall have rest in thy season;
Till then the heat of the fray.

Let us have peace in thy pleasure,
Lord of the cloud and the sun;
Grant to us sons of leisure,
When the long battle is done.
Now we have only begun it;
Stead us!—we ask nothing more.
Peace—rest—but not till we've won it—
Never an hour before.

Talents

BY MAUD MOHLER TRIMMER

A YOUNG girl looked eagerly into the intelligent face of a girl friend. "I wish I could teach as you do. I'd teach a Sunday-school class."

"If only I could sew as you do," retorted the other, "I'd do lots for charity."

A little later another girl said: "If only I had a voice, I'd help with all the singing."

In a few minutes an elderly lady was heard to remark: "I always did long to teach a Sunday-school class, but never had the ability."

So every moment is freighted with the sighs of those who covet some precious gift of use for the Lord. But why not use the talents he has already given? Everybody has at least one—usually many—so why not recognize the fact?

God has use for all sorts of gifts. It is interesting to read of the building of the tabernacle in the wilderness. That this structure could have been erected in a desert, far from cities, seems almost a miracle. Yet it was done. Whence came the fine linens, embroideries, silver, gold and gems used in its building? The Bible tells us that God called on the willing-hearted to give of their abundance, and they furnished the raw materials. The wonderful construction, the fine carving and the skilled metal work were the gift of the "wise-hearted." God yet has use for some of our abundance, for the skill of our hands, or the work of our brains.

There is one thing that every Christian may do—to be loving-hearted like the sympathetic Barnabas.

A noble Christian woman died recently. She was very poor, and neither educated nor clever. Yet every one, into whose life she came, was influenced for the best. She never censured or even blamed another for sin, but suffered and prayed over him. She had hope and understanding, but never dreamed these were talents.

There is a church, widely advertised for its good deeds, yet in praising it no one speaks of one of its most influential members. She herself would assure you she has no talent, for she never testifies, sings, teaches, nor does she offer lengthy prayers, yet across the country is a trail of hearts she has touched, and if each converted soul means a star in the heavenly crown of the one who won him, her crown must be starry indeed.

She is a loving little body, and whenever she greets one, her eyes and lips express friendliness, and she never fails in her kindly salutations. She is always in her pew on time, for she says: "I can't do what others can do, but I can be present." Every little, homely task, to help some one or the church, she does. "Somebody must work," she says, "and I can."

She visits all strangers in her community, or feeds them in her home, for that, too, she can do. She sells vegetables to supply herself with necessities, but she manages to carry overflowing baskets as gifts to those in need. She lavishes cut flowers, roots, seeds and cuttings on others. She invites people of all ages and classes to attend the church services, and if that does not suffice, brings them in her own conveyance. She visits the sick.

She pleads with every unconverted soul she finds, and does her utmost to save the lost sheep, yet she claims no talents.

I know of another great church whose warring factions are held together largely through the wisdom of one man, who is an unassuming lay-member. Most of us have the gifts of these Christians, but how few use them!

There are people who tell stories cleverly, who draw, sew, write good letters, design, carpenter, smile, make strangers feel at ease, who can organize, who have the gift of tidiness, cooking, teaching, writing, singing, prayer, or of some of the hundreds of other useful faculties. Every gift can and should be used for the Lord, either to do his work directly for him or to earn money for his cause.

Few people are like the man of whom Christ speaks in his parable, who had five talents, but at some time or another all of us have been like the man who had but the one. There is a great multitude of people however, who are always in a class of which Christ did not speak. These are they who have five talents, two of which they use for the Lord, and three that they hide or use only for themselves. Every talent was given by God, and is intended for his service. Most of us find that talents grow by being wisely utilized, and we are exceedingly blessed by their use.

Miami, N. Mex.

Four Answers to Prayer

(Following is an excerpt from a class paper in the prayer class. The students had been asked to give personal experiences in answered prayer. These incidents are given to the "Messenger" readers, to encourage others to be more faithful in prayer.—Elgin S. Moyer.)

A NUMBER of years ago, due to my love of riding and my boldness in riding anything with a saddle and bridle on, I was thrown by a real "Westerner." I had been cautioned by my father not to ride this particular horse; but I rode him, anyway, with the result that I came to full consciousness about twenty-two hours later. Then for four months I was in bed, during which time more than twenty doctors tried to diagnose my case. Finally, one day, our family doctor said to me, "What do you want the worst of anything?" I said, "To run around with the girls and go to school." He said, "You can never go to school again. Perhaps some day you can be with your friends again; if not, they can come to see you—at least for awhile. I have done my best." I knew then that he had given up, as the rest had done. Fear and rebellion took possession of my life for the next few hours. To give up—I had never thought of that; to have others give up, especially this doctor, seemed impossible. I wanted to finish high school, be a teacher, a missionary, a lot of things that I could never be, and only sixteen! That day I prayed my first real prayer. I made a lot of promises—and I have tried to keep them—and my prayer was answered. The Great Physician came to the rescue when others had failed. I recovered and I have been well ever since. The doctors are still puzzled about that case.

One thing that I promised was that if I were permitted to become a teacher I would become one worthy of the name. I consider true teaching real mission work, and I have tried to make mine such. As I sit in my schoolroom, and look over my room, full of boys and girls, I pray, "Lord, make me a worthy leader of children; help me to be a true friend to these boys and girls." It may be a coincidence, but I have always had in my room the most neglected and forlorn children in the school. Two years ago the superintendent of our school came to me and said, "We have a probationer from the the State Industrial School, in the fifth grade. She has whipped or bluffed the teacher out. I have tried to talk to her, but can do absolutely nothing. She

hasn't any reason about her. You try her in your room [sixth grade], and if you can't do anything with her, we'll have to send her to B——. She is not fit to be with the other children, anyway." They brought her in—a girl fifteen years old, weighing one hundred and forty pounds. She greeted me with, "So you are the next! Well, I'll hate you, too. I hate everybody." I went to my knees; there was no place else to go. I literally prayed my way into that girl's life. I took her alone on a four-mile walk one Saturday, early in the fall, through one of the most beautiful forests or groves that I have ever seen—most beautiful to me, perhaps, because that day a life was at least partially changed. When I left that town she said, "I am not coming to the depot, because the other kids will be there, and I am afraid they will laugh if I cry; but I am going to be at the crossing [near town]. You be on the observation platform, and I'll wave at you." That parting has become a symbol to me—a little lonesome figure against the sky line on that crossing, with the setting sun at her back, waving as long as she could see, to the only teacher who she said had ever really cared what became of her.

An uncle, who is especially loved by our family, had a bad case of appendicitis. We had waited longer than we should have done for the operation. His heart was going bad, the appendix had burst, and everything in general was wrong. Four doctors and three nurses were around the operating table. My brother-in-law and I were in the corner of the room. They would finish the case if he lived, but they held out no encouragement. It was two o'clock in the night, psychologically a bad hour. I had had no sleep that night; and less than two days before I had been let out of quarantine, after recovery from smallpox. I was weak and discouraged, and my faith was at a low ebb. I had prayed all night. But now I prayed more earnestly. My uncle made such a marvelous recovery that his nurse called him her "miracle case."

Two years ago we had "flu" in our home. Mama took it, and we knew from the very first that she was seriously ill; but we did not fully realize how bad she really was until she had a sinking spell. We called the doctor and he pronounced her dying. She was colorless and her lips were blue. He gave her a hypodermic injection, and said that that was absolutely all he could do. She might rally or she might die immediately, but intimated that he doubted if she would rally. To give her the best chance possible, we were asked to leave the room, only the nurse remaining. An hour or more later she was no better—just living, and that was all. She requested the doctor to let us come in again, where she could see us to the last. We went with his injunction to betray absolutely no emotion, for if we would she might die at once. I started, then turned back. My brother took me by the arm. "Come on; we've got to go if mama wants us." We went. That was the hardest moment of my life, thus far. In three short sentences she gave us the final counsel that only a good Christian mother can give: "Don't grieve. I am ready. You have one another, and the Father above will watch over you." Finally she said, "Come here." I went to the bedside, dropped on my knees, and took her cold hands in mine, then bent over and kissed her. It seemed that all, absolutely all, I had in the world to live for was being taken away. The kindest voice that I have ever heard, and the sweetest smile that I have ever seen, were soon to leave me. The playmate of my childhood, the counselor of my girlhood, the friend of my grown-up days—all, and much more, to go in a moment, never to return. She was speaking again—things that I shall treasure to my dying day; for I saw there, that sad day, the pure, clean soul of a wonderful mother, and a wonderful woman. I thought of my baby brother, the only one of us too young to realize just what he was giving up. I thought, "She can not go, she must not go, until he is fully old enough to know his mother. How much of real life he is to miss!" There, by that bed, I prayed the most sincere prayer I have ever prayed. I didn't give up; I couldn't give up. She rallied and recovered, and we have our mother today, and I know that no human agency could ever have kept her in this world, but God was merciful to us.

Chicago, Ill.

AMONG THE CHURCHES

Calendar for Sunday, February 3

Sunday-school Lesson, What Israel Learned at Sinai.—Deut. 4: 32-40.

Christian Workers' Meeting, Copartnership in Salvation.—Rom. 8: 1-11.

* * * *

Gains for the Kingdom

One baptism in the Parsons church, Kans.
 Three baptisms in the Seattle church, Wash.
 Two baptisms in the East Dayton church, Ohio.
 Three united with the Plunge Creek Chapel church, Ind.
 Five baptisms in the Glendora church, Calif.—Bro. Fred Flora, of San Diego, Calif., evangelist.
 Four confessions in the Yellow River church, Ind.—Bro. W. R. Shull and wife, of Auburn, Ind., evangelists.
 Twenty-six confessed Christ at the Stone Lick church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.
 Ten confessions in the Bethany church, Philadelphia.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.
 Eighteen baptisms in the Painter Creek church, Ohio.—Bro. J. Edson Ulery, of North Manchester, Ind., evangelist.
 Four baptisms in the Locust Grove house, Nettle Creek church, Ind.—Bro. Reuben Shroyer, of Greenville, Ohio, evangelist.
 Thirty were baptized and four reclaimed in the church at Keyser, W. Va.—Bro. John T. Glick, of Timberville, Va., evangelist.
 Five accessions to the Eversole church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist; six accessions since the last report.
 One was reclaimed and nine baptized at Hoffer's church, Conewago congregation, Pa.—Bro. Hiram Eshelman, of Mount Joy, Pa., evangelist; five will be baptized Jan. 27.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. S. Gipe, of Richland, Pa., to begin April 20 at the East End church, York, Pa.
 Bro. John R. Snyder, of Huntingdon, Pa., to begin Feb. 19 in the Roanoke church, La.
 Bro. J. Edwin Jarboe, of Lincoln, Nebr., to begin Feb. 3 in the South Whitley church, Ind.
 Bro. H. S. Replogle, of Oaks, Pa., to begin Feb. 24 in the Morrellville church, Johnstown, Pa.
 Bro. R. N. Leatherman, of West Alexandria, Ohio, to begin about March 1 in the East Dayton church, Ohio.

* * * *

Personal Mention

Bro. Chas. D. Bonsack was listed as one of the instructors at the Elizabethtown College Bible Institute last week.
 Bro. O. L. Minnich should now be addressed at Central City, Pa., having just entered on his new pastorate at that place.
 Bro. J. H. Brubaker and wife, of Virden, Ill., are spending the winter months at Hemet, Calif., where their correspondents should now address them.
 Bro. H. F. Crist is taking pastoral charge of the East Wichita church and his address is changed accordingly from McClave, Colo., to 618 E. 11th St., Wichita, Kans.
 Bro. W. B. Stover had been farther east filling engagements when he dropped in Thursday last week. One of them, his number in the Community Lecture Course at the Rock Run church, near Goshen, Ind., had to be postponed on account of the condition of the roads.
 Sister Grace Wolfe, wife of Bro. Emery Wolfe, of Franklin Grove, Ill., and mother of Sister Mae Wolfe, missionary in India, passed on to her reward about noon of Friday, Jan. 25. Such was the sad message the telephone brought us that afternoon. Funeral services were to be held last Sunday afternoon.
 Bro. M. Clyde Horst, President of the Advisory Council of our Home Mission Department, has sent us a good report of the Atlantic City Conference on Home Missions which he attended, as the only representative of our church. It reached us too late for use this week, but we hope to have it in our next issue.

"Bro. D. M. Garver, of Trotwood, Ohio, is coming to our School for Rural Leaders," the Home Missionary Secretary told us the other day. And he knew of many others, he said. He seemed especially pleased that ministers of mature years as well as the younger ones were interested. You understand, of course, that he was referring to the school arranged for jointly by the Boards and Bethany, which was scheduled to begin on Thursday of this week and continue to the close of next.

Bro. C. C. Ellis, of Juniata College, was scheduled to give his lecture on "The Four Corners of Happiness" at the Pittsburgh church, Pa., Wednesday evening of last week.

Bro. Geo. A. Phillips, of Bridgewater, Va., who has been critically ill at the University Hospital at Charlottesville for some six weeks past, is reported as improving slowly. He wishes to thank his many friends for their interest in him and to ask their continued prayers in his behalf. Mrs. Byron M. Flory, of the China Mission Field, is a daughter of Bro. Phillips.

* * * *

Special Notices

Notice to the Sunday-schools of Northwestern Ohio.—Those schools which have not sent in their quota for the support of Sister Alley, of India, will please do so at once. The Mission Board urges that this money be in their hands by Feb. 29. Send the amount to J. M. Miller, 727 E. Vine St., Lima, Ohio.

Information Wanted.—I want the names and addresses of all the young ministers of our church who are doing advanced work in any university. We already have those in our own church schools; it is those in the different universities that we need. Some of these I already know, but not all. Will you, kind reader, if you know of ONE or MORE THAN ONE such, please send me his name and if possible his address also, at once? A postal card will do it. Send the names of all you know. If some one else sends the same name, I can eliminate the duplications; if you do not send ALL that you know, some may be missed entirely. Your help is much appreciated.—W. O. Beckner, 5815 Drexel Ave., Chicago, Ill.

German Relief.—In response to the announcement that we have an opportunity to spend \$2,000 a month in a certain locality in Germany for relief, some individuals and some churches have sent in funds. We appreciate this hearty response. If we are to take hold of this work and carry it through the responses, however, will have to be larger than they have been in the first two weeks. We are calling attention to this now because many of our people expect to do something along this line in the near future. Winter is the time when relief is especially needed. If a thousand congregations were to send in two dollars each a month this would support the work. But if less than a thousand respond, of course, some would have to do more. The matter is before you to handle in whatever way you believe the Master will approve. The need is great. The opportunity is ours.—J. E. Miller, Secretary, Relief Committee.

* * * *

Miscellaneous Items

The Tyrone church, Pa., finds it necessary to enlarge its churchhouse and is making plans to this end.

Readers who have radiophones may be interested in knowing that the music and expression departments of Bethany Bible School have arranged to give a program from the broadcasting station KYW, Chicago, on the evening of Feb. 27.

"All winter we have been hearing," a sister writes us, "of some brother or sister who came to ——— for the winter and is many miles from any church of our denomination. We feel like this ought not to be." And she is going to tell our readers soon a little more about her feelings on this point.

"Four Factors for Better Citizenship" was the general theme for consideration at a recent fellowship meeting held by the Ottawa church, Kansas. These were the four factors discussed: the community, the school, the press and the church. They all look like important factors, surely.

"One brother drove a team and wagon for many nights bringing folks who otherwise could not have attended." And that helped much to make the meeting the success it was. He must have been one of these big-hearted Christians who love the Kingdom of God more than anything else in the world.

A successful pastor, in contributing an article on "The Pastor and His Call," says: "Be assured, Bro. Frantz, that I do not always meet the ideals I hold up. This makes me hesitant in offering them. They will surely help me as I hope to have them help others." Most of us can understand that feeling and sympathize with it. It is a healthy feeling.

The Postmaster General has just issued a new order concerning the handling of newspapers. "Carefully worded and minute instructions have been issued to all employees engaged in handling the mails, so that there will be no possibility of misunderstanding the importance of getting newspapers to the reader with a minimum of delay. The essence of the order is that newspapers shall not be mixed with parcels post at any point in their dispatch from the publishers' offices until their delivery to the addressees. Papers shall be handled by themselves, and kept in constant transit, not being sent to railway terminals to be reworked. In other words, they are to be handled in the same manner as first class mail." Good news, isn't it? Let's hope it works out just that way and that religious newspapers are included.

A Bystander's Notes

The Weather.—The recent cold period had telling effects on the coal bin, on the automobile radiator and upon the attendance at church and Sunday-school. One minister before he began his discourse asked his audience to repeat with him these words from Psa. 118: 24: "This is the day which the Lord hath made; we will rejoice and be glad in it." Then he took just a few moments to explain the good that comes even from a cold day, and urged his audience to speak favorably rather than unfavorably of whatever weather the Lord sends.

Shailer Mathews, recently in discussing the main purpose of the church, said that we must not lose sight of the fundamental thing for which the church stands, and that we must not expect too much from side issues. He holds that a church would better have twelve men who are ready to die for their Master than 4,000 men who will come to church for a free lunch. Properly conducted lectures, and entertainments and suppers at the church may have their place, but they must not be allowed to sidetrack the church in its great work of bringing men to Christ and Christ to men.

Special Sermons.—A number of organizations, both church organizations and others, are continually sending out requests that ministers preach on certain subjects on certain days. As a rule the subjects suggested are important. But there is such a thing as "going to seed" even on special days in church and Sunday-school. If ministers will make it a point to preach the old Gospel fifty-two Sundays in the year, they will not need to set aside many days for special occasions because these special subjects will be treated in the course of a year. Recently a superintendent of schools was asked whether his schools would observe Courtesy Week. He replied that his schools were trying to observe Courtesy Week thirty-eight weeks of the school year, with the hope that pupils would then observe courtesy the remaining fourteen weeks.

One Superintendent's Aim.—Recently I met an old college chum. He is district superintendent now for his denomination, which is a large one, and he has charge of a very large district. The churches in his district are in the country, in the village, in the small town and in the small city. The largest city in his district has 65,000 inhabitants. He is short of pastors. Recently he went to a farmer, who had met with financial reverses but who did not lose his religion when he lost his money. He took this man from the farm and put him in charge of a town church and he is doing good work. After this farmer preacher had preached two sermons, the superintendent of schools said: "Send him on. If he can preach that kind of a sermon after husking corn all week, he will probably do equally as well when he can give his whole time to church work." This superintendent has set three goals for his first year's work: First, to find twenty-five young men for the ministry; second, to organize at least a dozen "gospel teams" among his laymen to do evangelistic work; third, to reopen or revive the church in the country and in the small town. That is going at business in a businesslike way.

* * * *

Two New Books for Vacation Schools

The General Sunday School Board is ready to announce two of the adopted books for third-year work in future Vacation Schools. Two more are to be named later.

Knights of Service (Program Guide), by Hawthorne, 85 cents, is to be used with Juniors. There are twenty-five carefully outlined programs, some of which will need adaptation, but the last eighteen are more particularly based upon the life of Jesus, and these will be emphasized, beginning with page seventy.

Every teacher and parent will welcome the suggestions in the first part of the book dealing with the teaching of religion, how Juniors learn religion, a cross-section view of Juniors, the daily program and methods of teaching Juniors.

Games subjects as worship, drill, memorizing, recreation, games, outings, dramatization, notebook work, story talks, offering, prayer, hymns, etc., are well directed in the first sections as well as in each lesson.

Builders of the Church, by Faris, paper, 50c, will be used until J. S. Flory can bring out his book along the same line, which will be a year later. This "Builders of the Church" has twenty-five simple and most interesting chapters which cover the progress of the church from the apostles to our day. One can hardly refrain from reading chapter after chapter when he begins.

To this little volume we will add a pamphlet in April on the history of our own church and her ideals. This will be written by J. S. Flory, of Bridgewater College. These are intended for use in Vacation Schools, Intermediates, third year.

We shall announce the text for third-year Primaries later. Bro. Minor C. Miller will soon complete the book, a companion to "Heroic Lives," based upon the first part of the Old Testament and for Juniors, first year. We expect to have this also ready in time for Vacation Schools of 1924.

Ezra Flory, Secretary.

AROUND THE WORLD

Scarlet Fever Serum

Every parent dreads the thought of scarlet fever attacking his child. According to a recent announcement from the city of Chicago and Columbia University we may expect soon to be in possession of a serum that will give us relief from scarlet fever. One by one the ills to which the human race is subject are being cured. New discoveries are being announced almost daily. But there is no new discovery for the disease of sin. Nothing but the blood of Jesus Christ can cleanse men of their iniquity.

Prime Minister Ramsay MacDonald

The recent elections in England rejected the Baldwin ministry and placed the labor party in control. In harmony with this law and custom Prime Minister Baldwin resigned, King George accepted his resignation and invited Ramsay MacDonald, a descendant of poor Scotch parents, to form a new cabinet. This is the first time in the history of England that labor is in control. In England as in America the people rule, and changes in administration come through election and not through revolutions. America and all of Europe will watch with deep concern the course which labor will pursue. MacDonald comes into power with the support of the people as a whole, and the selection of his cabinet indicates that he has the judgment and stability necessary to lead a great people through a critical period.

University Appeals to Mexicans

The illiteracy of the Mexicans is proverbial and is responsible for the backward conditions of the country. The history of the Roman Catholic church in Mexico and South America does not prove her to be overzealous in eradicating illiteracy. But now comes the University of Mexico with an appeal to all educated Mexicans to devote a part of their time to teaching as many people as they can to read and write. The University makes the appeal in the name of patriotism. A large number of Mexicans have responded to this call and are busy teaching, reading and writing to their illiterate brethren. Every one who will present for examination one hundred pupils that he has taught will receive a diploma of merit and will be entitled to advancement in the government employ. Should this policy prevail for ten years it will make a difference in the literacy of Mexico.

French Y Pledges Peace

The recent eighteenth national convention of the French Y. M. C. A. declared its determination to work for universal peace. It asked the World's Committee of the Y. M. C. A. to obtain formal approval of the declaration from all national committees as a basis for effective co-operation among the Associations of all countries in the interests of international good will. "We are determined," says the opening sentence of the declaration, "to work with all our heart, all our soul and all our strength for the coming of the day when relationships of mutual respect, right and brotherhood having been established between all countries, the holy will of our Father will reign on earth." The convention urged that the French National Committee lose no opportunity to meet delegates of the German Associations for friendly interchange of views.

Hinduism Trying to Reform

Hinduism is awakening under contact with Christianity, and far-reaching reforms now contemplated by it include a ban on child marriage under certain age-limits, the elimination of caste, and a campaign of proselytism throughout most of Asia. Strangely enough, an American young woman and her camera had much to do with the revulsion against the marriage of children. While St. Nihal Singh was traveling through India some years ago he met Miss Carrie A. Tennant, who traveled thousands of miles, telling educated Indians of the great wrong they were doing to the girls of today, and to the generation of tomorrow, by persisting in giving their little girls in marriage. To press home her points, she exhibited a remarkable set of snapshots she had taken during her travels of child-girls mated to men and of their offspring. As a result a huge concourse of Hindu holy men and leaders recently gathered at Benares from every part and community of the Indian peninsula, passing, practically unanimously, a resolution designed to put an end to the evils of early marriage. The resolution laid down that girls below twelve and boys below eighteen years of age should no longer be married. The condition of enforced perpetual widowhood is also to be ameliorated under a resolution which provides for the moral and religious education of widows. Before long, we are told, this iniquitous institution will be "shattered into splinters." It is significant that the reason assigned for taking this action was that "it was unavoidable in the interests of national strength and the protection of religion."

Railroad Accidents

A dozen years ago there was much agitation in the papers over the question of railroad accidents. As a result greater precautions were taken and the number of deaths by accident was diminished. But in recent years not so much has been said to the public and the death rate has increased though it is still far below what it formerly was. The number of employees is much larger now than formerly and the amount of traffic has increased materially, but the number of accidents has increased in a larger proportion. Note the following: "In the first six months of 1922 the number of non-trespassers killed in train and train-service accidents, excluding persons killed at highway grade-crossings, was 773, while in the first six months of 1923 it was 1,003, an increase of about 30 per cent. The increase in the number of employees on duty killed was from 511 to 714. The record of the second half of the year 1923 probably will not show any improvement."

Selecting Our Immigrants

How many foreigners and what groups of foreigners will be allowed to enter our country each year has become a very large question since the war. No longer does the door to America stand open as it stood for a century. Fixing the quota for each nation has had its advantages and disadvantages. Secretary Davis has proposed a restrictive and selective plan, asking that prospective immigrants be required to obtain from an American consular office abroad an immigration certificate, based on the results of examination and assuring the immigrant that he is eligible for admission under our laws. This proposed law gives as preferential classes the following: "Husbands, wives and minor children of alien residents who have declared their intention to become American citizens; immigrants who served in the military or naval forces of the United States during the World War; ministers of any religious denomination; professors or members of recognized learned professions; skilled laborers; other laborers, including domestic servants."

Death of Nicolai Lenin

For some time announcements have been made of the critical condition of Nicolai Lenin, who directed the revolution in Russia and has been in charge these past years. At last he succumbed to the death messenger from a hemorrhage and not in the way the thousands did who were put to death by his order. The name by which we know Lenin is his pen name, his real name being Vladimir Ilyitch Ulyanoff. One of his brothers was shot, having been involved in a plot to assassinate the Czar of Russia. Lenin swore vengeance, was a revolutionist from boyhood, and further, in Russia and in other parts of Europe was engaged in rioting, advocating the overthrow of government and the abolition of capital. His bloody reign in Russia is held by his followers as the best government that Russia has ever had and by others as the worst. We may be too close to the scene and know too few of the facts to pass an impartial judgment. History will write its own verdict. But it is not likely that many of the great governments will mourn sincerely the death of Lenin. What the future of Russia will be as the result of his death no one can predict. Trotsky has ambitions but his physical condition is far from the best.

By Telephone and Radio

The traversing of 14,000 miles of land and sea by telephone and radio in one minute and forty-five seconds was accomplished recently when David Sarnoff, vice-president and general manager of the Radio Corporation of America, sent a message from Columbia, Mo., to Iwaki Station, Japan. Standing in the auditorium of the University of Missouri, Mr. Sarnoff took up a long distance telephone connected with the radio corporation's station at San Francisco and sent the following message: "Ask Iwaki how's the weather there." The message was sent at 8:04 o'clock and was relayed by radio to the Iwaki Station at Tokioka, Japan, and a minute and forty-five seconds later the Iwaki Station answered: "Greetings. Thank you for medal and \$500. Weather cold; snow on ground. Yonamura." This is supposed to be the first time in history that radio communication has ever been established across the ocean and relayed successfully so far inland.

War on Bok's Peace Plan

As a result of the award of the Bok peace plan and the popular vote that is now being conducted the militarists and our august senate body have become much perturbed. The way of peace plans and peace advocates is not always one of peace. Recently Mr. Bok broadcast on one of the largest wireless stations a message in which occurred this statement: "If the people of the world can create war, they can create peace." Just why the senate should consider it necessary to appoint an investigating committee to discover why and how Mr. Bok has conducted his campaign and how much money

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

When Fear Need Not Disturb Us

Isaiah 43: 1, 2

For Week Beginning February 10

The Fear Indicated Here Is a State of Alarm.—It is brought about by circumstances which give cause for anxious concern over personal safety and the realization of fond hopes. Israel was frightened over the disastrous consequences of her disobedience. She was afraid of God and men. That is a very different feeling from the reverence and veneration which is cited in Scripture as the proper attitude of men toward God. The state of terror which makes people tremble and want to flee belongs to those who lack reverence.

Fear of God Does Not Disturb the Redeemed.—For them the great peril is past. The worst thing that can happen to a soul is separation from God. Only sin can cause such a calamity. Redemption is the remedy for those who fall under the penalty of sin. The redeemed have been forgiven and delivered from the power of sin. To be redeemed meant a very literal thing to the Jews in a foreign land. Compare Isa. 44:22 and 48:20. The words of Isaiah have much greater meaning in spiritual redemption fulfilled in Jesus Christ. We have no cause to fear if we love the God whom Jesus has revealed. "Perfect love casteth out fear" (1 John 4:18).

Concern About Kindred Does Not Disturb God's Children.—They who have been claimed by God have been given his name. They are his representatives wherever they be. These people of Israel who were profiting by their chastening had an opportunity to carry the claims of Jehovah upon human life into their foreign environment. Very few in those days had the conception of God as a personal Father which we have in Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God" (1 John 3:1). We are reminded of the Good Shepherd who knows his own by sight and name. And "he loves us every one as though there were but one of us to love." We have good family connections in Christ. The only matter to be anxious about is to have others come into the family.

Human Distresses Are Not Fearsome When Jehovah Shares Them.—The skies of human living are not always clear. Sometimes the clouds gather and shed floods of trials. They come as afflictions of body, disappointments of heart, failure in work, and overwhelming grief. Sometimes others are displeased with us. In all these things the presence and power of Jehovah soothe and sustain, though the trials be as fire. When our lamented Bro. Plate arranged this topic he did not realize the nearness of his death, but all thought of that did not make him fearful. He was ready to go when his work was done, fully assured that "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Blessed to each is the assurance, "In the day of trouble he will keep me secretly in his pavilion" (Psalm 27:5).

Suggestions for Meditation

Is fear compatible with Christian faith?
To what fears are our lives most liable?
What is the antidote to worrisome anxiety?
How should Christian associations help the fearful?
What is our attitude toward trouble and death?

A Prayer

Redeeming Father! When peoples in many lands are worshipping fearful deities we can not be too grateful for the loving revelation of thyself which we have received. Out of eagerness to save and desire to help thou hast claimed us out of sin to be thine own. We accept thy name and bear it with humility and reverence. No circumstance of our living or dying is outside thy tender interest and participation. Forgive us for ever forgetting this and relapsing into fear. Make our influence an inspiration to the courage of others. For the sake of the Christ who knew no fear. Amen.

J. H. H.

he has spent upon it is not clear to all. Mr. Bok has very cleverly suggested to the committee that he would give another \$100,000 for any peace plan that the senate committee would approve, the conditions being that \$50,000 would be paid the winner of the proposed plan whenever the senate committee approved his plan, and the second \$50,000 when the senate as a body passed a law putting the proposed plan into effect. Our nation is fortunate in having men like Mr. Bok, who, though not native born American, have both the American viewpoint and the broader world viewpoint that not only sees the destructiveness of war, but also is willing to spend money to promote peace and good will among all the people of the world.

Regeneration

(Continued from Page 67)

pattern was Christ in God—the Godhead. "Let us make man," etc., tells us what or who constituted this pattern. To me it is a marvelous thing, that after all these thousands of years of death's reign, we can be made alive again in Christ. "For as in Adam all died, so in Christ shall all be made alive."

Now the regenerated man, through God's great mercy and Christ's bloody, agonizing sacrifice, becomes as pure and as holy as Adam was when God first created him. If this statement is not true, then there is nothing to regeneration and Christ died in vain. For it was to destroy sin, both of omission and commission, to destroy all the works of Satan, that Jesus Christ was manifested. Accepting Christ's atonement changes our Adamic nature back to the God nature—making us sons of God and consequently his heirs.

This change is regeneration. It comes to the believer after he has renounced the devil and all his ways, confessed his sins, and gone through that ordeal of Bible repentance, which includes also restitution. This is a mystery. It is more than many scientific men will concede, because they can not understand it or deduce scientific laws to account for, or govern, it. It is the mystery of godliness, which defies all scientific (so-called) facts and arguments. The truly regenerated man, being born of God, yearns to do his will. He is a new creature in Christ Jesus.

Growth in grace begins at once. When we are close to God we strive to do his will. Just as exercise strengthens our muscles, so does work in God's vineyard stimulate growth and strengthen faith. It is only when we cease striving to do God's will that we become indifferent. True, we can not earn a regenerated life by labor, but we can lose it by failure to work after having been born again. Adam had nothing to do with his own creation, but after having been created God told him to dress the garden and keep it. He also told him certain things not to do, all of which, as labor on Adam's part, if faithfully kept and performed, was designed to keep eternal life as his inheritance.

Our growth in grace is not due to a definite effort on our part to grow. It is the result of doing God's will; just as a child does not grow in stature by trying to grow, but only by obedience to certain well-known laws.

This growth in grace begins at our spiritual birth, and will continue throughout life, if we constantly strive to do God's will.

But while grace comes as a favor and we grow in this respect, there is no growth in purity of heart. A pure heart is a gift of God and comes at regeneration. It can not be made more pure by effort on our part, or, for that matter, on God's part, for it comes from God and is a part of God. Christ says this is the kind of heart "that shall see God" (Matt. 5:8).

This new birth is of a twofold nature—the birth of the water and the birth of the Spirit, the former being God's means to the latter. They are not and should not be considered distinct experiences. By divine appointment they are associated, although many times the applicant for water baptism, having never complied with God's demands, fails to receive the spiritual baptism, which is administered only by Jesus Christ.

Now, regarding a second definite work of grace, often called a "second blessing." I am free to confess I never experienced it as such, and after reading many books along this line, and carefully studying and comparing them with the Bible, as well as with the life of believers, both during Christ's time and today, I make the statement, without fear, that the Bible not only does not teach a second definite work of grace, or "second blessing," but it does teach just the exact opposite. If God purifies a man by the washing of regeneration, and thereby makes him as pure and holy as Adam was before his fall, there is not, and could not be, any call for a second blessing. Absolute purity of heart comes at regeneration and can not be improved upon. It was the crowning work of God, and such purity God could not improve, for it is an essential part of his great, loving, pure heart.

If the subject does not have this purity of heart,

then he has not been regenerated, and only tries to make himself think he has, or possibly tries to make the world believe he has. Sometime later he complies with God's conditions and really gets a genuine case of the old-time religion. Christ administers the spiritual baptism—he is born again by the will of God, and claims, possibly really believes, he has a second work of grace (so-called).

I believe in a second blessing, also in a forty-second; in a second work of grace, and in a forty-second, but not as pertaining to sudden transition. The purity of heart is the "great change for me"—the grace is a daily growth.

Man in this regenerated state of life may sin, just as Adam did. This does not argue, however, that he was not pure and holy, a sanctified believer, setting his life aside for God's use. It does argue that the devil, who was once pure and sanctified himself, is in this world working on this crop of Adams just as he worked upon the first.

But we have an Advocate with the Father—Jesus Christ the Righteous.

Artesia, N. Mex.

The Revised Hymnal

BY JNO. S. FLORY

Chairman Hymnal Revision Committee

There have been many inquiries lately about the new hymnal. "When will it be out?" "Shall we have it for use at the next Conference?" "We are eagerly waiting for it." "Our church wants to put in a supply as soon as they are ready." This is the way the letters run.

To all who have made inquiry, and to others who are interested, I desire to say that the committee is pushing the work on the new hymnal as rapidly as possible. Three meetings of the committee have been held and a great deal of work has been done by subcommittees and individuals. Everything that could be done before coming to the committee meetings has been attended to. So the meetings have been given to those things which could not be done except by personal conference. No time in committee has been wasted in discussion, because the first meeting showed an entire unanimity of aim in the work entrusted to us, and nothing but cooperation and earnest, devoted labor has characterized the sessions.

But the work is no small task. The mere selecting of some hundreds of hymns, the number to make up a hymn book, would be a very small matter, but this is scarcely a beginning of the work in our hands. When the hymns have been chosen there is the further task of selecting the verses to be used. The committee has felt that it would not be advisable to print from six to eight verses or more, when half of this number is all that are ever used in our services. When stanzas have to be selected from a larger poem care must be had that the unity of thought and sentiment is preserved in those chosen and, likewise, that the stanzas used make a complete unit and a perfect poem in themselves.

The authentic text of the hymns is also an important matter. The committee has been surprised to find many hymns mutilated and garbled in the various books. As far as possible the committee desires to be fair to the authors of these sacred songs and, if possible, to present them in the form in which their authors gave them to the public. To do this is no small task.

Hymns translated from other languages also appear very differently in different books. Translations vary greatly, in that some are quite literal, while others are rendered with much freedom. Two translations of the same hymn by different translators are frequently entirely different, and require different tunes.

Subcommittees have spent a great deal of time in testing out the tunes to the various hymns. Many of the old standard hymns can be sung to several tunes, but it is needless to say that they go more naturally to some than to others. To find the tune best suited to each individual hymn has been the aim of the committee. To go over scores or even hundreds of hymns in the painstaking, careful way that this work demands, necessarily means a great deal of thoughtful, exhaustive labor.

Much new music has been presented to the committee, and, in fairness to all, this has been given careful and conscientious consideration.

The matter of copyright of many of the hymns has received some attention and will need a great deal more. Copyrights for many of the best hymns are held by publishers from whom the use of these hymns is not always easy to secure. The committee desires to select the best hymns in existence, as far as it is possible to secure them. The emphasis we as a church place on singing in our church services demands for our people the best in the way of hymns that can be provided. The subcommittee on doctrine has given a great deal of painstaking work on the responsive readings, which are selected

and classified with reference to presenting the various phases of Bible teaching. There are many other things that have engaged the attention of the committee, but this will probably be sufficient to assure those who are interested that the committee has not been negligent of its duty or indifferent to the work assigned it.

As a committee we appreciate the interest of the brethren and sisters in this work, and are doing all in our power to supply you at the earliest date practicable with the best hymn book it is possible for us to make. Appointed about eighteen months ago, we have labored earnestly with the aim of completing our work before the next Annual Conference. At our last meeting, in December, we canvassed this situation as best we could, and so far as we can now see we know no reason why the work may not be completed at one more meeting, and put in shape to be turned over to the publishers. We believe that it can, and are hoping to be able to so report at the Hershey Conference. Meanwhile, we crave the patient indulgence of those who are anxious about the matter.

Bridgewater, Va., Jan. 12.

CORRESPONDENCE

AMONG THE CHURCHES OF THE SOUTHLAND

In the past twenty-five years it has been our privilege to worship with our Brethren from the Atlantic to the Pacific and along the northern border, even into Canada. But only once in that period were we below the Mason and Dixon line. So, at the suggestion of the Home Mission Department of the General Mission Board, we were prevailed upon to spend some time among the more isolated churches of the great Southland.

We left our home in Huntingdon, Pa., on Dec. 26 and the evening following found us in Kansas City, "the Gateway City." We were most agreeably surprised to find awaiting us at the station there, Bro. W. P. Strole, pastor of the Central Avenue church, Kansas City, Kans. In a short time we were enjoying the comforts and fellowship of his home and splendid family. Then later to a prayer meeting at the home of Brother and Sister Haldeman, where we met a number of like precious faith. The next day was spent visiting among the members of the city. Bro. Strole certainly knows how to get one around and he has gone the way so often that his trusty Ford seems to almost know the turns and corners.

In past years it has been our pleasure to serve the Central Avenue church in two evangelistic meetings besides other times of fellowship dating back over a period of more than ten years. It was gratifying indeed to learn of the progress and encouragement in the work there, despite the handicap of a building entirely too small and unsuited for the work to be done. Steps are under way with encouraging prospects for a better location and building, and we pray that they may go on to ultimate success.

We also renewed association with some of the good folks of Armourdale Mission, now to be known as Calvary church. It was our good pleasure to take dinner with the Sisters' Aid Society. They have just recently dedicated the basement of their new church in a new location which greatly helps their work. The Lord set his seal upon their efforts by giving them almost fifty souls in a revival which immediately followed the dedication. The new church will be pushed to completion as rapidly as finances will allow and it is much needed. The Armourdale brethren and sisters have had many discouragements, but a faithful few have held on and they are now beginning to reap a gracious harvest. Bro. C. A. Miller, assisted by his good wife, is the efficient pastor there and he works hard and sacrifices as we have reason to know.

While in Kansas City we wished very much to call on Bro. J. A. Wyatt and wife, pastor of the First Church of the Brethren, Missouri side, but time would not allow. The work there is growing, also, we understand. They have a large field but are hindered some because of location. The Kansas City problem is a big one and two Districts, as well as the church at large, represented by the General Mission Board, are trying to solve it to the best advantage of the Kingdom. May the prayers of the church go up in behalf of the work in this great city, which is indeed the "gateway" to the Great West and Southwest.

Leaving Kansas City late on the night of the 28th we set our face toward Nocona, Texas, our first scheduled appointment. Here we arrived on Saturday afternoon, Dec. 29, where we were met by Bro. Abe Molsbee and conducted to his hospitable home where we were domiciled for a little more than two weeks. We had not planned for a meeting for Saturday night, but after our arrival the sentiment seemed to be, "The preacher is here, looking fairly healthy, with a good appetite, so why not a meeting?" By word of mouth and telephone the news was spread and by 7 P. M. a very good audience had gathered. The weather was fine, just like May up North. Gardens were green. Roses were in bloom. People on the Nocona streets in their shirt sleeves and it almost embarrassed

John R. Snyder.

May Hooker.

We need only to think of our sisters in India, China and

Mrs. Levi Minnich, Sec-Treas.

ELKHART VALLEY, IN.—We held 1 half-day and 13 all-day meetings; enrollment, 24; average attendance, 11; total number of visitors, 51. We held 1 sale dinner; passed table linens for 3 churches; sold extracts; tied 6 comforters; wicker 10 comfort-tops; made 30 prayer-vels; 94 garments, bonnets, etc.; quilted 5 quilts; donated 4 days' sewing and 2 days' work. We gave to Hastings Street Mission, \$25; also ten Bibles, \$5; Bethany Hospital, \$25; Green County Industrial School, \$54; to the Salvation Army, \$10; garments, etc., to Mexico Orphans' Home, \$20; \$28 to the needy; \$1 to District Secretary; \$31.20 for church improvements; on hand, \$70 worth of

(Continued on Page 78)

BLUE RIDGE COLLEGE

Conference Program

Feb. 7, 7:30 P. M., Lecture.—Herbert F. Stephens.

Feb. 8, 9:20 A. M., Studies in Isaiah.—F. F. Holsopple. Organizing the Church Program.—C. S. Ikenberry. The Need of Pastoral Care in Rural Churches.—McKinley Coffman. Problems of City Churches.—A. L. B. Martin. 1 P. M., Responsibility of the Church for Her Children.—C. S. Ikenberry. The Preparation of the Sunday-school Teacher.—C. E. Forelines. Studies in Isaiah.—F. F. Holsopple. 8 P. M., Lecture.—Ira Hilton Jones.

Feb. 9, 9 A. M., Studies in Isaiah.—F. F. Holsopple. The Call for Leadership Through Our Church Schools.—C. S. Ikenberry. Fundamentals in Education.—I. Harvey Brumbaugh. 1:30 P. M., Studies in Isaiah.—F. F. Holsopple. Fourteen Years on the Front Line.—Nellie Wampler. 7 P. M., Student Preparation for Home Missions.—Nellie Wampler. The Battle Ground of Life.—John A. Garber.

Feb. 10, 8:30 A. M., Mission Band Program. 9:30, Sabbath School. Studies in Isaiah.—F. F. Holsopple. Changing Emphasis on Christian Ideals.—I. Harvey Brumbaugh. 2 P. M., The Call of Christ to the Heart of Youth.—Nellie Wampler. The Sufficiency of Christ for the World's Need.—F. F. Holsopple. 7 P. M., Program of College Ministerial Association. The Law of the Trend of Life.—John A. Garber.

Announcements

Tuition and lodging free. Board will be furnished in College Dining Hall for \$1 per day; single meal tickets, 35c each, or three tickets for \$1.

The Conference Program is intensive work for three days. Ministerial and Sunday-school problems will be discussed Friday. Saturday is set for Educational Day. The conference closes with full mission program Sunday.

Each church should send delegates. All ministers and Sunday-school workers are urged to attend entire conference. Write for reservation of rooms.

Conference Program Committee,

William Kinsey, Earl W. Flohr, J. M. Henry.

"OUR JOSEPH"

When I was but a girl in my father's home in Pennsylvania a friend from "the West" (Ohio) visited me. She had never before seen a mountain and remarked: "I feel as though I were in a basket and could see out only at the top." Somewhat of that feeling husband and I have here in southern California, seventeen miles up in the mountains from Hemet. We are in a valley two thousand feet above sea level, surrounded on all sides by mountains, some of which are almost ten thousand feet higher. We see more cattle than people and are reminded of "the cattle on a thousand hills." Then too we are in the land of "milk and honey," the latter a product of bees that feed on sage, wild buckwheat and other mountain flowers. Some are kept near orange groves and produce orange honey—a most beautiful as well as delicious kind. Yes, we are having a delightful time in the home of our son, D. Earl, and his wife, Alice Gibbel Brubaker, both former Mt. Morris students. Our daughter, Stella, too, is with us. On our way west we came through North Dakota and visited two former Juniata students—my sister, Emma Howe Van Dyke, and her husband, C. S. Van Dyke.

In talking over the problems and struggles of the small college the unanimous conclusion is, "Keep our church schools going. May their doors never close as long as we have boys and girls to educate and train for service."

It is so pleasant here that we almost feel like truants when we think of the work to do at home. The contrast is so great compared with our busy life in Virden, Ill. Our hostess tells us, however, that we must say we are on a vacation, and yet she insists that we teach her adult Bible class, because she herself needs a vacation.

Well, we enjoy the class. Who would not enjoy these Old Testament lessons? What a feast we had today on the life of Joseph! There are so many incidents in his life which suggest the life of Jesus, that the latter is sometimes called "Our Joseph." By way of review let us recall some of them. Joseph was the favorite son of his father. Jesus was the only begotten Son of God—God's beloved Son. Joseph was sent to inquire after the welfare of his brothers; Jesus was sent to his own. Joseph's brothers did not receive him; Jesus came unto his own and they received him not. Joseph's brothers were envious; he was betrayed and sold. Jesus was betrayed, envied and sold. Joseph was taken into Egypt; so also was Jesus in infancy. Joseph became a servant in Egypt; our Lord Jesus Christ took upon him the form of a servant (Philipp. 2:7). Joseph was sorely tempted, but did not sin. Jesus was in all points tempted like as we are, yet without sin (Heb. 4:15). Joseph was exalted, being made "prime minister" of Egypt, and became a great blessing to his people. God exalted Jesus to be a Prince and a Savior (Acts 5:31; Philipp. 2:9). Joseph forgave his brethren; God, for Christ's sake, hath forgiven us (Eph. 4:32). Joseph gave his brethren comfort and rest; Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." Joseph was satisfied when he had

his brethren with him. Jesus has gone to prepare a place for us that we may be with him. Even now he will make his abode with us if we love him and keep his words. Joseph fed his brethren on the fat of the land; Jesus supplies all our needs. Joseph was not ashamed of his brethren; Jesus is not ashamed to call his own, brethren (Heb. 2:11). Joseph presented his brethren before the king, Pharaoh. It will be a greater day when we realize in full the words of Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Joseph took a Gentile bride (Gen. 41:45)—a type of the church called out from the Gentiles to be the bride of Christ (Acts 15:14).

Hemet, Calif.

Elizabeth Howe Brubaker.

ANSWERING LETTERS

It seems to be a custom with some people to delay answering letters. The custom may be all right in some cases. Some letters should never be answered, while others demand immediate replies. I am told that our departed brother, D. L. Miller, made a practice of answering letters the day received.

If we are writing for personal interest we should not forget to enclose a stamp for reply. But if we are writing on a matter of common interest, such as church work, or letters of friendship, the parties addressed should show interest enough to pay return postage.

Our various church boards and committees in seeking information relative to extending the Kingdom of God should have courtesy shown to them sufficient to bring an immediate reply.

A certain District Ministerial Board some time back put on an evangelistic campaign, hoping to benefit all the weaker congregations of their State District, by furnishing them financial aid. The three months' campaign is now past and some of the churches did not even reply to the offer of assistance, though written to twice.

That same District has twenty-nine congregations in it, the Ministerial Board has sent out questionnaires to all of them, weeks ago, and up to the date of this writing only six reports have been made.

Religious statistics are difficult to get. Our boards are often delayed in their work on account of the indifference of elders or pastors.

Write to some of us about our cattle or hogs or chickens and we will go at once and count them and report.

Roanoke, Va.

C. D. Hylton.

Notes From Our Correspondents

CALIFORNIA

Elk Creek church met in council Dec. 31, with Eld. J. J. Reppert presiding. Bro. Elmer Silver was reelected superintendent and Bro. Reppert elder. Bro. Ernest Davis gave a lecture with stereopticon views Jan. 10, which was very instructive.—Jessie Silver, Elk Creek, Calif., Jan. 17.

Glendora.—Bro. Fred Flora, pastor of the San Diego church, began a two weeks' revival Jan. 6. He is a man of strong convictions, one who stands four-square for the Gospel truths which he presented in a very helpful and inspiring manner. Bro. Flora, accompanied by our pastor, Eld. G. H. Bashor, tried to visit all the homes of the members. This was much appreciated, especially by those who were not able to attend the services. Five decided for Christ and were baptized. One special feature of the meeting was the music, several numbers being rendered by the male quartet from La Verne, which was much appreciated. Jan. 20 was a record day for the Sunday-school, the attendance being 279. On the whole the meetings were well attended and much interest was manifested. Several from neighboring congregations were in attendance, which added interest to the meetings. Our pastor will resume work as teacher of the Bible Study Class. On Friday evening he began with the creation and now will take up the study of the church and her mission.—Anna M. Gnagy, Glendora, Calif., Jan. 21.

Pomona.—The Christmas season brought many pleasant things to this church. On Thursday before Christmas the primary superintendent of the Sunday-school gave the children a party, at which time candy and nuts were given them, and refreshments were served. On Friday evening the children gave an excellent program during which the white gift idea was carried out, and gifts of clothing, groceries, fruit and other necessities were placed on the pulpit, to be distributed the next day among the poor of our city. A collection of \$54.34 was also taken which will be used for mission. On Sunday evening we had a splendid Christmas talk by Bro. Jacob Funk, after which the chorus rendered the cantata.—Louise Neher Baldwin, Pomona, Calif., Jan. 11.

COLORADO

McClave church met in council Jan. 5, with Bro. H. F. Crist presiding. Church officers were elected for the coming year. Bro. Homer Ullom, elder; Bro. Paul Cline, clerk. Brother and Sister Crist will leave us Feb. 1 and take up the work at Wichita, Kansas.—Mrs. J. L. Wertz, McClave, Colo., Jan. 22.

ILLINOIS

Mt. Carroll church is enjoying renewed interest in general church activities. It is largely due to the fact that we now have a resident pastor with regular services. During the summer we were without preaching service, it being difficult at times to find ministers in the adjacent territory who were free to fill the pulpit. However, the Sunday-school was in session regularly under the able guidance of Bro. Bert Kuehn, superintendent. In the fall Bro. Ezra Lutz, of Lena, our former pastor, and present elder, came each Sunday to conduct services. Bro. C. D. Brendlinger and wife, from Penn Run, Pa., are now in charge of the work and the church is blessed with renewed spiritual life. Dec. 2 the Gospel Team, composed of G. G. Canfield, J. Clyde Farney, Emmert Steyer and I. E. Weaver, pastors of near-by congregations, conducted an inspirational meeting of music and short talks, which was greatly enjoyed by our members and many others. A business session was held to elect Sunday-school officers for the ensuing year. Sister Eliza Wiler was chosen superintendent. During the first two weeks of January Bro. Brendlinger conducted a series of revival meetings.

We are sure that good seed was sown in receptive hearts, and that the church in general was uplifted.—Mrs. Maude Johnson, Mt. Carroll, Ill., Jan. 15.

INDIANA

Bethany.—Jan. 20 Sister Eliza B. Miller gave us two fine talks on India, concerning things that were good for us to know. We had fine crowds, considering the weather, which was from six to ten below zero during the morning and evening.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 19.

Fort Wayne church convened in regular business session Jan. 19, with Eld. J. A. Gump in the chair. The election of church and Sunday-school officers for 1922 resulted as follows: Elder, J. A. Gump; Sunday-school superintendent, Lucy Haridre; "Messenger" agent, Sister Langstaff; correspondent, the writer. The Christian Workers' Band also was reorganized a few evenings previous, with Lucy Haridre, president. The Society is doing some splendid work and much interest is manifested. Our Sunday-school is growing and doing good work. A strong missionary sentiment prevails and is becoming effective in all of the various movements of the church. Quite a number of members have moved in and are permanently located. Four letters were received at our business meeting.—J. Ahner, Ft. Wayne, Ind., Jan. 22.

Indianapolis.—Dec. 30 we were very glad to have with us many of our people who were here attending the Student Volunteer Convention. Sister Eliza B. Miller, missionary from India, spoke at the morning service. The rally service, held at the church in the afternoon, was well attended by our ministers, missionaries and students. Our colleges were well represented, there being twenty-two students from Bethany, seventeen from Manchester, four from Juniata, six from Elizabethtown, two from Blue Ridge, two from Michdon, two from Bridgewater, two from Dudleyville, two from McPherson and La Verne and two from Bethany Hospital. The afternoon was spent in getting acquainted and in discussing foreign mission problems. Bro. Bonssack gave us a helpful sermon in the evening.—Freda Michael, Indianapolis, Ind., Jan. 16.

Loon Creek.—Dec. 16 Bro. Shively, with a quartet from North Manchester, gave the second number of the lecture series, "The Kingdom of God." The lecture was given by Bro. Shively, who was elected in council. Officers were elected with Carl Zook, Sunday-school superintendent. The envelope system was adopted. Dec. 23 a white gift service was held at which time a representative of each Sunday-school class presented the special offering taken. Jan. 20, the third number of our lecture course was given by Bro. Roy Teach, of Bethany. He delivered a splendid lecture on the subject, "Black the Heel of Your Boot."—Raymond Brumbaugh, Huntington, Ind., Jan. 21.

Nettle Creek.—Bro. Reuben Shroyer, of Greenville, Ohio, closed a three weeks' series of meetings Dec. 23, at the Locust Grove house. He preached strong doctrinal sermons. We had good attendance. Four confessed Christ and were baptized. We were favored with a visit from Bro. Solomon from India and Mr. Lien from China with us. They are students in the University of Chicago and through the interest and friendship of Bro. Clemmy O. Miller, who is also a student there, spent their Christmas vacation here. Mr. Solomon preached the Christmas sermon. In the evening Mr. Lien gave a very interesting and able address on China. Dec. 30 we had a program at the Brick church given by the children and young people. Sister Nellie Bechtelmeier, of South Bend, is coming to hold a two weeks' music institute for us at the Brick church, beginning Feb. 10.—Mary E. Rinehart, Hagerstown, Ind., Jan. 21.

Noblesville church met in council Dec. 16, with Bro. John Alldredge, of Anderson, in charge. The following officers were elected: Sister Jessie B. Miller, superintendent; Bro. Alldredge, church clerk; the writer, correspondent. It was decided to elect the remainder of the church officers later.—Carrie A. Rousch, Noblesville, Ind., Jan. 16.

Plunge Creek Chapel church met in council Dec. 15, with Eld. I. B. Book presiding. One letter was granted. Church and Sunday-school officers were elected for the year. Bro. B. B. Book, Bro. Russell Michael, clerk; Bro. John Miller, Jr., Sunday-school superintendent. The young people gave a Christmas cantata Dec. 22 and the primary department gave a short program on Sunday morning following, both of which were greatly appreciated. Bro. J. Edson Ulery conducted a series of meetings during holiday week. One resolved to give for Christ. Just two weeks later, after a soul-stirring sermon, delivered by the pastor, Bro. J. E. Smeltzer, three more made the good choice and united with the church. These were all Sunday-school pupils between the ages of ten and twelve years. We feel that a great work has been done at the beginning of this new year.—Nettie E. Miller, Sidney, Jan. 16.

Plymouth church met in council Dec. 20. Church officers were elected as follows: Bro. Andrew Bortoff, trustee; Harry Rohrer, clerk; the writer, "Messenger" correspondent; Bro. Cecil Reed, "Messenger" agent and Sunday-school superintendent. Our church and Sunday-school treasurer made very favorable reports, and Bro. Appleman also gave a very helpful report of his work. The year's Sunday-school work has moved along nicely, with an average attendance of 145; offerings for the year, \$257.81; birthday offerings, \$29.73. The last Sunday of each month is Missionary Day, when the offering is sent to the General Mission Board. The birthday offering is used for local relief work. At Christmas our Sunday-school gave \$9.57 for the Emergency Fund. A very good Christmas program was given by the children and young people of the Sunday-school. Our Teacher-training Class, taught by Bro. Cecil Reed, is progressing nicely. The organized classes have arranged their work for the year and are doing splendidly, visiting the sick, giving aid in the way of fuel, provisions, etc., as needed. Jan. 20, the church of Manchester College, gave a splendid address. Although the thermometer registered below zero, we had a good attendance and fine interest. Several churches of our city have united in an evangelistic campaign. We hope for a great spiritual awakening through the united efforts of the Christian people.—Emma E. Foust, Plymouth, Ind., Jan. 22.

South Whitley church met in council Dec. 29, with Eld. Ira Kreider presiding. The main business of the evening was the election of officers for the coming year. Bro. Jesse Spann was reelected Sunday-school superintendent. The Young People's Department is putting on a lecture course of six numbers during this quarter. Bro. Ezra Flory gave the first number, Jan. 13. The next number is to be given Jan. 27 by the Girls' Glee Club. Bro. C. B. Spann, of Manchester, Ed. Edwin Jarboe will begin a series of meetings here Feb. 3.—Mrs. R. E. Zook, South Whitley, Ind., Jan. 17.

IOWA

English River.—Our church gave a Christmas program Dec. 23 to a full house. The children gave the first part and the older people dramatized the scene of the "Star and the Wise Men," which was very impressive. Our collection taken at Christmas for the General Mission Board was \$23. We also sent \$22 to the Near East Relief. Our Aid Society held a Christmas sale which amounted to about \$75.—Mrs. Sylvia Senger, South English, Iowa, Jan. 21.

KANSAS

Eden Valley church met in council Oct. 1, with Bro. Brandt presiding. All church officers were elected for the coming year. Bro. E. S. Fox was chosen elder. On the evening of Oct. 30 we held a Halloween social in the basement of the church, to which the whole community was invited. A program of wholesome fun and eats was enjoyed by a large crowd. We observed Golden Rule Sunday in connection with our Thanksgiving service; each family having a "soup dinner" and adding the amount saved to the Thanksgiving offering. \$22.65 was sent to the Near East Relief. The yearly financial drive for our church funds was put on Nov. 4 and a budget of \$2,900 practically raised. A splendid Christmas program was given by the church choir on Dec. 23. At the Christmas sale, while quiet music was being played, each one dropped a white envelope, which contained a "gift for the King" at the foot of an electrically lighted cross. This was a most impressive service. The offering amounted to \$25. Bro. W. H. Beaver has been reelected Sunday-school superintendent under the same year. Under his faithful guidance the Sunday-school is serving our community well. For our Sunday evening services, at

present, we are having an hour of Bible study, conducted by our pastor, preceded by a devoted song and a story for the children.—Pearl D. Brandt, St. John, Kans., Jan. 24.

Ottawa Sunday-school rendered a good Christmas program. The children gave a miscellaneous program, which was followed by a pageant, "The First Christmas," given by the young people. The church was filled to capacity for this program. Our pastor, Bro. W. A. Kinzie, arranged a most excellent program in the way of a good fellowship meeting, which was held at the church on New Year's night. Our County Attorney, Mr. B. F. Bowers, gave a splendid address on "The Forward Look for 1924." Afterward a banquet was served by the ladies of the church. Bro. Kinzie acted as toastmaster. "Four Factors for Better Citizenship" were discussed as follows: The Community, by Judge A. J. Byrd; The School, by A. F. Senter, Superintendent of Schools; The Press, by W. E. Gilliland, city editor; The Church, by Eld. W. B. Devibish. There was also splendid music, rendered by the Faculty Male Quartet of our high school. The meeting was a success in every detail and we feel it was a forward step that will be productive of much good. We expect to make this an annual affair. Our pastor is giving us some practical and constructive sermons, and the church is already taking on new life and energy. Our mid-week services for a while will be given to song practice and instruction. The attendance at Sunday-school has been increased, especially in the young people's department, by the organization of a boys' basketball team, which plays regularly in the Sunday-school league of our town.—Mrs. H. B. Wheeler, Ottawa, Kans., Jan. 17.

LOUISIANA

Roanoke church met in council Jan. 12. Officers were elected as follows: Presiding Elder, Bro. J. P. Hoke; church secretary, Sister A. Longenecker; trustee, Bro. E. E. Henning; Sunday-school superintendent, Bro. Ralph Bowers; Christian Workers' president, Bro. J. B. Firestone; "Messenger" agent, Alfred Sutter; correspondent, the writer. Our members responded splendidly to the appeal of the General Mission Board for the dollar per member Christmas offering, the average being above that for each member present. Our revival will be held the latter part of February, with Eld. John R. Snyder, evangelist.—Dorothy Hoke, Roanoke, La., Jan. 16.

MICHIGAN

Detroit (First Church).—Dec. 23 the primary department gave a birthday party and invited all the parents. A short program was rendered and lunch was served. In the evening the pageant, "White Gifts for the King," was rendered to a full house. An offering of \$86 was lifted. The junior and primary departments gave a number of "white gifts" to be sent to the children's hospital, and the New Year's eve there was a watch party at the church with a social tour, program and lunch. The attendance at Sunday-school is steadily increasing. We are having quite cold weather at present, but that does not seem to hinder our attendance. Special efforts are being made to enroll new pupils. Preparations are now under way for a Fathers and Sons Banquet, to be held Jan. 14.—Mrs. Walter Gordon, 5241 Canton Ave., Detroit, Mich., Jan. 20.

Woodland Village.—At our last regular council in December, the following officers were elected for the year: Elder, Bro. G. F. Culler; clerk, Bro. L. J. Plank; trustee, Bro. H. B. Miller; "Messenger" agent, Bro. Joe Smith; church correspondent, Sister Lula Plank; Sunday-school superintendent, Eldon Farrell. Jan. 13 Bro. Samuel Houser delivered a most helpful and interesting sermon.—Lula Plank, Woodland, Mich., Jan. 16.

MISSOURI

Happy Hill.—We held our council meeting the first of the year as usual. Merle Whitmore was reelected superintendent; Mrs. Zylpha Frickamp, "Messenger" correspondent. Our revival meetings were held in November. We had the pleasure of having with us for two weeks, beginning Nov. 18, Bro. J. C. Cooper, of Clinton, Mo. The weather was very bad during this time, and the attendance was small, but those who did come enjoyed some very good sermons. We planned an all-day service at the church on Thanksgiving Day, but it stormed the entire day and we could not have the meeting. Our Aid Society made a Christmas present of an album quilt to our rural mail carrier. The album quilt, made by Sister Mary Sunday-school, were put on the quilt at five cents a name. This added quite a little sum to our treasury.—Mrs. Zylpha Frickamp, Happy Hill, Mo., Jan. 16.

Shoal Creek.—We had the pleasure of having Bro. J. H. Morris, of Carthage, Mo., with us over last Sunday. He preached Friday night, Saturday night and three times on Sunday. His sermons were inspiring and instructive.—Mrs. W. R. Argabright, Fairview, Mo., Jan. 19.

NEW MEXICO

Clovis church met in business session Jan. 13. Bro. Fager, whose home is here but who is spending the winter on the coast, was reelected elder. In his absence our pastor, Bro. E. F. Weaver, presided. Sister A. J. Rhodes was retained as church clerk. Bro. Walter Simpson, Sunday-school superintendent, and Sister Mary Sunday-school again act as president of the adult department of the Christian Workers' Society. A number of other officers were elected, the work being well divided among the members. The matter of caring for the unfortunate in our midst was considered and placed in the hands of the church. The pastor has been urged to take the financial question took quite a bit of time, but we hope to have the envelope system in working order soon. Because of the unusual amount of rain and snow this winter, the roads were in such condition that our meeting could not be held as usual. The regular time, however, will be held at our church attendance. The Christmas program could not be given at all. Since we are enjoying our usual New Mexico sunshine, an increased attendance is quite noticeable at all the services. Because of the large amount of moisture now in the ground we received an unusually good season this winter, so that the Lord's work may not suffer financially. A number of homes are being cheered by the weekly offering of flowers which the young people contribute, sometimes accompanied by a message of song. Any members who are stopping in our little town, are invited to meet with us at our meetings held at the church, located at Thornton and Fourth Streets.—Kathryn M. Royer, Clovis, N. Mex., Jan. 19.

NORTH CAROLINA

Spray Mission.—We met in council Dec. 24 with our pastor, Bro. H. W. Peters, presiding. Bro. J. R. Perdue, Sunday-school superintendent, was chosen for the year, with Bro. J. R. Perdue, superintendent. The church chose a financial committee, also a charity committee to look after the needs of the sick and poor. It was decided to have two revivals, one in the spring and one in the fall. Bro. Peters was appointed to secure an evangelist. One letter was received, making five granted. Four had been given by letter previously, making five since our last report.—Mrs. Lucy Rickman, Leaksville, N. C., Jan. 16.

OHIO

Alliance.—After holding prayer meetings in Alliance for the past two years we decided to organize a Sunday-school. We began services on the first Sunday in June in the South Liberty school building, with an attendance of thirty-five. We have held Sunday-school every Sunday morning since at 9 o'clock. For the past seven months we have had an average attendance of thirty, and an average collection of \$4.23. On Dec. 7 we effected an organization, electing J. R. Huffman, superintendent. Oct. 14 we held our Rally Day exercises with an attendance of fifty-four. On Christmas Sunday the children rendered a splendid program.—Greta Steffer, Alliance, Ohio, Jan. 19.

Ashland.—We held our council Dec. 28. Officers were elected for the year: Bro. C. L. Lininger, elder; Bro. D. M. Browers, clerk; Sister Blanch Lininger, "Messenger" agent and correspondent. Sunday-school and Christian Workers' officers also were chosen. Two letters were granted. Our Sunday-school rendered a very fitting Christmas program Dec. 23. Although the Sunday-school enrollment is small, being only sixty, mostly children, yet we gave \$51.92 to the Emergency Fund. In September we held a Vacation Bible

School, superintended by Sister Phillips. A music class was conducted by Sister Olsen.—Mrs. Mattie Anderson, Ashland, Ore., Jan. 16.

Cleveland Mission.—Our Sunday-school and church attendance and interest have been well retained through the winter thus far. Bro. A. Brown Miller is an active and wide-awake Sunday-school superintendent and tries to keep the school up to the standard, in spite of some indifference and apathy. Jan. 13 Sister Mary Ziegler, of the India mission field, gave an interesting talk to the children at the close of the Sunday-school period, after which she gave a splendid review of the work on the India field. Jan. 20 Bro. Willbur Stover gave a Spirit-filled message. We felt richly blessed in having these devoted mission workers with us. We welcome all to our mission at the corner of Superior Avenue and East 110th Street.—Verna Dredge, Cleveland, Ohio, Jan. 21.

Desbler congregation held its quarterly council Jan. 19, with Bro. David Lytle presiding. We elected Bro. Marion Anderson Sunday-school superintendent for the following year; trustees, Brethren Henry Funk, Marion Anderson and S. O. Wilcox; elder, Bro. D. Lytle; the writer, secretary. Our delegate to district conference is Bro. S. O. Wilcox, alternate, Bro. D. Lytle.—Mrs. Esther Dishong, Desbler, Ohio, Jan. 23.

East Dayton.—The work here is progressing nicely. All of the church and Sunday-school officers for the year were elected at our last regular council. Our Sunday-school rendered a very interesting Christmas program. Many gifts were brought to be given to the poor. A number of visiting ministers have favored us with soul-winning messages recently. Bro. Wm. H. Wertheimer, of Los Angeles, preached two sermons for us Dec. 16. Brethren M. B. Bantz and Wm. J. Keller have also been with us. Two have been baptized since our last report. Our much needed baptistry is about completed. We expect Bro. N. L. Leatherman to be with us in a revival about March.—Mrs. Alva Richards, Dayton, Ohio, Jan. 19.

Eversole church met in council with Eld. C. G. Erbaugh presiding. Visiting brethren were Elders L. A. Bookwiler, Parker Filbrun, Ruth Erbaugh, Henry Eby and Rev. Frank Bower. We elected Sunday-school officers for the year with Roy Priser, superintendent. Since our last report we have had six accessions to the church. Bro. O. P. Haines, of Lima, Ohio, recently closed a very successful revival effort with six accessions to the faith. Our Sunday-school has not been up to the average in attendance the last few Sundays owing to the cold weather.—Mrs. R. C. Priser, New Lebanon, Ohio, Jan. 21.

Lick Creek church met in council Dec. 1. We elected officers for the year as follows: Elder, D. P. Koch; Sunday-school superintendent, Bro. Frank Hiltig; church secretary, Sister Mary. During the holidays Sister Mary L. Cook was with us assisting Sister Minerva Kintner in the Home Department during the day and preaching in the evening. She delivered five inspiring sermons. Bro. L. Moss and family have moved from our midst into the bounds of the Swan Creek congregation. We held our quarterly council Dec. 24, given by the children.—Agnes M. Fisher, Bryan, Ohio, Jan. 22.

Painter Creek church enjoyed a very splendid ten days' evangelistic campaign during the first of December. Bro. J. Edson Uley, of North Manchester, gave us burning messages each evening. Sister Ruth Swinger conducted very inspiring song services. The interest and attendance were good from the beginning. Eighteen were added to the church through baptism. Dec. 8 we met in council with Eld. Lawrence Kreider presiding. Officers for the coming year were elected with Bro. Wm. Royer, elder for two years, and Bro. Walter Swinger, Sunday-school superintendent. Dec. 23 we enjoyed a splendid Christmas program conducted by Sister Edith Hamilton, president. Seven letters were received. Max Hartough and family were very grateful for his presence. He has been giving us some helpful sermons and we have hopes for better work at this place. The Young People's Class has organized with Bro. Ray Fairbie, president. Dec. 23 we enjoyed a splendid Christmas program given by the children. The same time ago we held a joint Sunday-school meeting here which was well attended. Several inspiring talks were given. We also enjoyed special music. Such meetings are very helpful not only for the social part but for the spiritual help as well. Our delegates to District Meeting are Brethren Hartough and F. Hamilton, with the writer, alternate.—Mrs. Ada M. Whitman, Prairie Depot, Ohio, Jan. 22.

Portage church met in council Jan. 19. Officers for the year were elected: Bro. N. I. Cool, elder; Sister Myrtle Dauterman, clerk; Bro. F. Hamilton, superintendent; the writer, "Messenger" agent and correspondent. We decided to have Christian Workers' Meeting with Sister Edith Hamilton, president. Seven letters were received. Max Hartough and family were very grateful for his presence. He has been giving us some helpful sermons and we have hopes for better work at this place. The Young People's Class has organized with Bro. Ray Fairbie, president. Dec. 23 we enjoyed a splendid Christmas program given by the children. The same time ago we held a joint Sunday-school meeting here which was well attended. Several inspiring talks were given. We also enjoyed special music. Such meetings are very helpful not only for the social part but for the spiritual help as well. Our delegates to District Meeting are Brethren Hartough and F. Hamilton, with the writer, alternate.—Mrs. Ada M. Whitman, Prairie Depot, Ohio, Jan. 22.

Price's Creek.—At our late members' meeting, Dec. 8, Sister Bertha Miller, who had served as president for several years was reelected for 1924. During her late illness, she requested the writer to prepare an account of our meeting. Now since her earthly labors are finished, we at this late date, give the account. Two letters were granted, and a number of officers elected for the year. Sisters Ada Weaver and Mabel Epprick were elected as church school superintendents and Sister Dora Christian Workers' president. The tendents and treasurer reported a balance in the treasury—nothing unusual for our church, whose policy has been to avoid debt, gradually increasing the budget each year, and paying as we go. Our series of meetings closed Dec. 25 with fine interest. The meetings began on the evening of the 9th, continuing until the 11th, when Bro. J. F. Graham, of Shippen, Pa., arrived. The objective of our general church activities during the preceding months has been evangelistic. As a result of our meetings eleven of our splendid young people were received into the church, one being received on former baptism. All the present pastors, who are laboring earnestly for the quickening of souls, are bringing folks who otherwise could not have attended. It was known as the "gospel wagon." Special songs were rendered and much appreciated. Twenty-six accepted Christ, many of them young people. Twenty were baptized, five await the rite and one was reconverted. Jan. 21 a hour's time was kept with fifty-two communion. The members were much strengthened and encouraged. We held a prayer meeting each Thursday and Christian Workers' Meeting each Sunday evening.—Mary S. Carr, Neytontsville, Ohio, Jan. 22.

Strait Creek Valley church just closed a week and a half of revival meeting. Bro. R. N. Leatherman, of West Alexandria, Ohio, conducted the meetings. He preached earnestly for the quickening of souls. The meetings were most successful, with a quickening of souls and a fine attendance was reported. Bro. R. F. Flora assists as his by his presence and work in the Sunday-school. He is superintendent in the Sinking Spring high school.—Senith R. Setty, Peebles, Ohio, Jan. 16.

Upper Twin church met in regular council Dec. 6, with Eld. Aaron Brubaker presiding. As our elder's time had expired, an election was held and Eld. A. C. Brubaker was elected. We accepted the revival of our present elder, Bro. Brubaker, to serve another term; but he felt on account of his health he should be relieved. Eld. R. N. Leatherman, of West Alexandria, was called to have over the right of the church for the coming two years.—Lucy E. Kiracofe, Gratis, Ohio, Jan. 21.

OKLAHOMA

Red River church met in council Jan. 10 with Bro. Bill presiding. Church officers for the coming year were elected: Elder, Bro. Bill; clerk, Sister Lizzie Hart; "Messenger" agent and church correspondent, Pearl Whitlock. The committee on moving the church

was continued. Our clerk was instructed to write Bro. Jarboe in regard to holding a series of meetings for us next fall.—Pearl Whitlock, Loveland, Okla., Jan. 21.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—The members met in council Dec. 31. The officers of the church are: Elder, D. B. Maddocks; pastor, B. F. Replogle, clerk, B. Replogle, deacon, B. Replogle. Officers of the church and Christian Workers' Society. The president of the adult society is Mr. J. C. Replogle, and of the junior society, Mr. H. Paul Cox. The offering on Christmas Sunday in the church amounted to over \$102. This goes to the Child Rescue mission recently purchased at Martinsburg, W. Va. by the Christian Workers' District. Officers of the Sunday-school are S. N. Brumbaugh, general superintendent; H. Atlee Brumbaugh, superintendent of Adult Department; and Miss Martha Mentzer, junior superintendent. The debt on the parsonage was paid off at the end of the year. Bro. Charles D. Bonack lectured to our class. His subject was, "Making Religion Beautiful." The attendance in both the Sunday-school and church is much better than last year at this time.—N. Ardine Replogle, Altoona, Pa., Jan. 21.

Conewago.—Jan. 6 at Hoffer's church special services were held when eleven young people joined the church. One was reclaimed and nine were baptized the same day. Bro. John C. Zug, the elder, and Bro. John E. Baker, officiated. Bro. Hiram Eshelman, who conducted our revival services, gave an impressive program, a strong sermon on baptism. Jan. 20 five more young folks were taken up and expect to be baptized Jan. 27. That evening our church will hold the first Christian Workers' Meeting. We are making report that thus far we have had an increase of attendance. Jan. 13 Sunday-school officers were elected for the year: Superintendent at Conewago, Bro. Hiram Gible; Bachmanns, Bro. Noah Gible.—M. S. Brandt, Elizabethtown, Pa., Jan. 21.

Coveny.—Our church has had several affairs during the past two months which were incentives to increased interest in the work. This was manifested in the church attendance. The Men's Glee Club of Juniata College rendered an impressive program of songs and exercises which was appreciated by a large audience. Dec. 23 Christmas exercises were held by the Sunday-school. In the evening a beautiful pageant was given, "From the Gates of Glory." The offering of \$184 was for the emergency fund. Previous to this the church's contribution this year exceeded the amount of the pledges. Dec. 30 Bro. Geo. Kuns had charge of the installation services for all church officers of the coming year. The watch night services were well attended. If the earnest prayers offered in behalf of the members of the church, which are realized, there will be a great spiritual uplift within the bounds of this church.—M. Emma Tyson, Pottdown, Pa., Jan. 18.

Elizabethtown church met in council Jan. 8. An election was held for licensed preachers, which resulted in the choosing of Bro. S. G. Fahnestock. Jan. 13 China's need of Christianity was vividly portrayed to us by Bro. L. E. Oberholzer, returned missionary. Jan. 20 the Junior Board of Waynesboro, Pa., preached a sermon on "The Light of the World," which was well appreciated as well as interesting.—E. R. McDannel, Elizabethtown, Pa., Jan. 22.

Hanover.—The church met in council Dec. 26 and elected officers for the coming year. Our Sunday-school has been taking an offering every third Sunday of the month for the Emergency Fund, and at the Christmas services a special effort was made to send an offering of one dollar per member. The offering amounted to \$100.00. The church has been having some of the Student Volunteers from Elizabethtown College with us, giving a missionary program was given in the morning, and in the evening a program along the line of social purity. An offering of \$22 was presented them. Bro. Brethren Samuel Hertzler and J. G. Myers met with the members in the morning at Elizabethtown College. The church decided to adopt their plans for raising the needed funds. The weekly prayer meeting has been revived and is interesting and helpful to all who attend. There is a noticeable change in the attendance at Sunday-evening services which we hope may continue to increase.—Mrs. J. W. Myer, Hanover, Pa., Jan. 19.

Hatfield congregation met in quarterly church meeting Dec. 29, with Bro. Wm. H. Fretz presiding. A splendid offering was lifted to pay off our church expenses. We had heavy expenses through the year on account of the improvements made. We have installed an electric light plant and a new heater. Our Sunday-school officers were elected for 1924: for Hatfield, superintendent, Bro. Frederick J. Landwehr, missionary program, Wm. G. Nye. We contemplate holding a revival this year.—J. Herman Rosenberger, Souderton, Pa., Jan. 19.

Johnstown congregation met in council in the Walnut Grove house, Dec. 21. Officers were elected for the year 1924, and other business of a constructive character was considered. Bro. C. Walter Warbler, of Pittsburgh, a member of the District Ministerial Board, was with us, and the three persons who were licensed to preach a year ago were further advanced in the ministry. Bro. George Detwiler was ordained to the ministry. Sister Lois Detwiler and Sister W. D. Keller were given a permanent license to preach.—Clyde Altemus, Johnstown, Pa., Jan. 22.

Meyersdale church met in business session Dec. 10. Officers for the year were elected, most of the old ones being retained. The work of the church has been very successful. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building. Bro. Coffman has been laboring earnestly and has been very successful in the work of the church. The church is in the upper room only of the old building. It is very hard to heat with stoves, and our attendance has fallen off on this account. In a few days we expect to be in the basement of our new building.

aged 23 years, 1 month and 10 days. She suffered greatly for the past eighteen months with a complication of diseases, following pneumonia. Although so young, she was always cheerful. She had been a member of the Church of the Brethren since her youth. Services by J. Carson Miller. She leaves her husband, father, mother, two sisters and one brother—Lelia S. Neff, New Market, Va.

Burkey, Sister Iva Z., aged 33 Hochstetler, born near Millersburg, Ohio, died Jan. 3, 1924, aged 33 years, 5 months and 26 days. She married Walter Burkey June 22, 1911. There were three children. At the age of fourteen she united with the Church of the Brethren, remaining faithful until the end. She was anointed just a few days before her death. She is survived by her husband, one son and two daughters. Services at the Bunker Hill church by Eld. G. S. Strausbaugh, assisted by Eld. W. D. Fisher. Interment in the near-by cemetery—Mabel Strausbaugh, Fredericktown, Ohio.

Conner, Mrs. Mary R., nee Kochenderfer, died Jan. 12, 1924, aged 59 years and 23 days. She died in the Windsor Hospital of heart trouble. She had been a resident of Windsor for nineteen years. She was a member of the Progressive Methodist Church, but last April was received into the Church of the Brethren. She is survived by her husband, Jos. J. Conner, three sons, one daughter, two brothers, her step-mother, a half-brother and a half-sister. Services by the writer in the Windsor church. Interment in the Mennonite cemetery—O. L. Minnich, Windsor, Pa.

Dale, Bro. John, died at the home of his brother, Dec. 22, 1923. He had been sick for several months with rheumatism. He was a member of the Young People's Class and also of the church—Pearl Huffman, Oklahoma City, Okla.

Eckert, George, born in Lebanon County, Pa., died Dec. 15, 1923, at his home in Neffsville, Pa., aged 77 years, 6 months and 25 days. Death was due to a complication of diseases. He was a faithful member of the Brethren church for forty-nine years. He was married in 1868 to Elizabeth Mease. There were three sons and two daughters. One son died twenty-three years ago and his wife in 1901. In 1908 he married Anna Wittke, who survives. Services in the Neffsville church by Brethren Markley, Fahnestock and Hottenstein.—J. M. Bollinger, Lititz, Pa.

Eisenberry, Levi, born in Miami County, Ind., died Jan. 10, 1924, aged 72 years, 1 month and 1 day. He was married to Christian Sullivan March 3, 1872. There were seven children, all preceding him but one. His wife died July 15, 1902. In March, 1903, he married Florence Greer. He joined the Church of the Brethren in 1874 and became a strong supporter of its faith and practice. He was a trustee of the Old Fort Hope Church, Ohio, from 1885 to 1903. He was called into the church to the deacon's office. He leaves his wife, one son, two grandchildren, five brothers and four sisters. Services at Mexico by Bro. D. P. Nead, assisted by Bro. Frank Fisher. Interment in Greenlawn cemetery—Dorothy Wissinger, Peru, Ind.

Faringer, Henry W., born at York, Pa., died at Lena, Ill., Jan. 3, 1924, aged 94 years, 2 months and 29 days. He came to Illinois in 1854. In 1858 he married Sister Lydia A. Fry, daughter of Eld. Daniel Fry. He united with the church in 1847 and was faithful to the end. There were eight children, five of whom were adults. Two died in infancy and one son in June, 1923. One brother also survives. His wife died April 5, 1912. He was an upright, honest Christian man. He loved the church and read his Bible with devotion. Services by the writer, assisted by Bro. W. U. Wagner, in the Louisiana Brethren church.—P. R. Kerner, Lena.

Ferrebee, Earle D., nee Abbe and Martha Ferrebee, died Dec. 17, 1923, after an illness of about a week of pneumonia, aged 24 years and 1 month. Services in Keyser church by Eld. B. W. Smith. Burial in the Knobly church cemetery near Martin, W. Va. He leaves his wife, three children, his parents, one brother and two sisters. On Sunday before his death he was anointed by Eld. B. W. Smith. The church lost a worker, and the neighborhood one of its many friends.—Otis W. Johnson, Keyser, W. Va.

Fitz, Bro. Henry, born in York County, Pa., died Dec. 22, 1923, aged 84 years, 10 months and 6 days. He came to Illinois when eleven years old and lived on the Fitz farm near Astoria until his death. He was married to Mary Elizabeth Spangler in 1860. There were five children. His wife died in 1871. In 1872 he married Ann Miller, nee Breuninger, who was his wife for thirty-eight years. They had eleven children, eleven great-grandchildren and one brother, Eld. Conrad Fitz, of Denver, Colo. He united with the Woodland church in 1868 and was one of the pioneer members. Services at Woodland church by Brethren Chas. Walters and Chris Gruber. Interment in Woodland cemetery—Mrs. Lydia Bucher, Astoria, Ill.

Foster, Andrew Jackson, was born at Honey Creek, Ind., May 12, 1852, died at his home near Honey Creek, Ind., near Anderson, Ind., Jan. 7, 1924, aged 71 years, 7 months and 25 days. He was married to Lydia A. Shawver at Sheldon, Ill., on Dec. 15, 1874. To this union were born two sons. Brother and Sister Foster united with the Church of the Brethren in 1887 and have been loyal and faithful members of the church ever since. As a deacon of the church, Bro. Foster was always ready to render any service within the range possible of his ability. For some years Bro. Foster has been in ill health. On Jan. 3, he was stricken with paralysis. He leaves his widow and the two sons with their families. Funeral services by the writer.—M. M. Sherrick, North Manchester, Ind.

Garber, Daniel S., of Ft. Defiance, Va., was born near Mt. Sidney, Va., Aug. 22, 1855, departed this life, Dec. 30, 1923, aged 68 years, 4 months and 8 days. He was married to Lizzie M. Click, of Mt. Sidney, Va., on March 9, 1879, he was married to Lizzie M. Click, of Meyers Cave, Va. To this union were born three sons and four daughters. He united with the Church of the Brethren at the age of fifteen, and was called to the deacon's office ten years later; which office he filled in a most creditable manner. His counsel and good judgment were frequently sought. His exemplary life was a help to the community and in the church is worthy of the highest esteem. For several years his health had not been good. Dec. 30 he succumbed to a severe attack of Bright's disease, passing without pain, peacefully into the realm of the departed. He is survived by his widow, two daughters, three sons, nine grandchildren, one brother, Eld. Peter Garber, of Meyers Cave, and four sisters. Services in the Middle River church, by Eld. B. B. Garber, assisted by Eld. J. W. Wright. Interment in the near-by cemetery—J. G. Miller, Bridgewater, Va.

Geyer, Wm. Henry, son of John and Catherine Geyer, born on a farm in Elkhan, County, Iowa, nee Nappanee, and died at his home near Milford, N. Y., Jan. 1, 1924, aged 73 years, 5 months and 6 days. Jan. 6, 1876 he married Mary Utz. There were two children who survive with his wife, four grandchildren and two great-grandchildren, two brothers and three sisters. In 1878 he became a member of the Church of the Brethren and lived a happy and faithful life in that faith. Services at the Bethel church by Eld. H. J. Dester. Burial in Milford cemetery—Dessie M. Schuder, Milford, Ind.

Gnagay, Sister Jennie Brumbaugh, born Dec. 5, 1874, died Dec. 2, 1923, being buried on her forty-ninth birthday. She was the daughter of Eld. and Mrs. Jesse K. Brumbaugh. She was born and raised in the Salem district. At the age of sixteen she was converted and baptized in the same church. She was a faithful member all her life, never absent from Sunday school. About 1895 she was called to the Normal English course, graduating from the Normal English course in 1896. She taught school three years successfully in her home township. In June, 1900, she married Wm. H. Gnagay. They came to West Milton, Ohio, in 1904. Some years after this they were elected to the deacon's office and were true to their post. About twelve years ago she lost her hearing, which hindered her very much in her church work. She leaves her parents, husband and three daughters. Services by Eld. S. A. Blessing, at West Milton.—Mary Brumbaugh, West Milton, Ohio.

Harpine, Sister Dorcas Catherine, nee Wampler, wife of Bro. Perry Harpine, died Dec. 18, 1923, aged 93 years, 1 month and 6 days. She was a member of the Brethren Church since her girlhood. She is survived by her husband, three sons and three daughters, three brothers and four sisters. Services at the Linville Creek church by

Eld. C. E. Nair, assisted by Eld. J. S. Roller. Interment in the cemetery near by—Eva Nair, Broadway, Va.

Harr, Bro. Abraham, died Dec. 7, 1923, at his home in Manheim, of complications, aged 83 years, 6 months and 20 days. He had been an invalid for a number of years. He was a constant member of the Church of the Brethren for many years. He endured much suffering but bore it all patiently. He is survived by two sons, three daughters, one sister and a number of grandchildren. His wife preceded him seven years ago. Services at the Manheim house by home ministers, assisted by A. S. Hottenstein. Interment in Graybill's cemetery at East Petersburg—Susan M. Gible, Manheim, Pa.

Hilbert, Bro. Isaac, died at his home at Stephentown, Dec. 24, 1923, aged 74 years, 1 month and 3 days. He had been in failing health for several years following a stroke of paralysis. He is survived by his wife, three sons and five daughters. Services at the Bridgewater church by Eld. A. S. Thomas, assisted by Eld. H. G. Miller.—Ida Fry, Bridgewater, Va.

Kepner, George, died Dec. 17, 1923. He married Delilah Strouse in 1892. They were married thirty years. They had three children. In 1919 his wife died. He united with the Brethren Church at the age of fifteen years and had been a faithful member ever since. He was one of the pioneer builders of the Church of the Brethren in Michigan and was always ready to contribute to the cause of Christ. Services at the Woodland Village church by Brethren Geo. Culler and J. M. Smith.—C. I. Shopbell, Woodland, Mich.

Lindsey, Sister Lola Mable, oldest daughter of Chas. and Rebecca Lindsey, died at the home of her parents, near Astoria, Jan. 2, 1924, aged 25 years, 5 months and 22 days. She united with the Church of the Brethren in December, 1916. She leaves her parents, one brother and one sister. Two brothers and one sister preceded her. Services at the Woodland church by Eld. Chas. Walters and S. G. Bucher. Interment in the Woodland cemetery—Mrs. Lydia Bucher, Astoria, Ill.

Mason, George Wesley, born in Indiana, died Jan. 7, 1924, aged 65 years, 9 months and 10 days. He united with the Church of the Brethren about twenty years ago and lived a faithful Christian life. He married Emma Early Jan. 2, 1916. His wife, one brother, and two sisters preceded him. He served the church well in the church. Services by Bro. S. Z. Smith, assisted by the writer—Lewis Taylor, Sret, Mo.

Miller, Sister Elizabeth (Sharret), wife of John Miller, deceased, died at the Morrison's Cove (Sharret) church, near Astoria, Jan. 7, 1924, of bronchial pneumonia, after an illness of seven weeks, aged 83 years, 11 months and 15 days. She had been a member of the Brethren Church for a number of years and was always interested in the work of the church. She is survived by three sons, eight grandchildren and fifteen great-grandchildren—Nancy Lashley, Everett, Pa.

Myers, Albert P., son of Enoch and Nancy Musser Myers, was born near Wooster, Ohio, July 26, 1858, his parents formerly coming from Indiana County, Pa. Within three years of age he came with his parents to Illinois, where they lived within the bounds of the Waddams Grove church. He died Jan. 1, 1924, after an illness of several months, at the age of 65 years, 5 months and 6 days. On March 6, 1884, he was united in marriage with Clara E. Lutz and settled on a farm near Waddams Grove, Ill. where he resided until his death. To this union were born two daughters and four sons, two of whom preceded their father to the other land. Bro. Myers' ancestry on his father's side goes back to the organization of the church in Germany; on his mother's side the ancestry was Mennonite. This strong and sturdy religious influence from his ancestry continued in his own life and in his home. He served the church for a number of years. He was a faithful and consistent church officer and member and leaves to his wife, children and neighbors the heritage which only a righteous man can leave. Funeral services were held in the home and in the Chelsea house of worship, interment following in the cemetery near by. Services conducted by the writer, assisted by Eld. R. N. Leatherman and J. A. Miller.

Neher, Elsworth Daniel, youngest son of Moses and Jennie Neher, born July 29, 1905, near Leeton, Mo., died of pneumonia Dec. 31, 1923. Services at Leeton by the brethren. Interment in the Mineral Creek cemetery—James M. Mohler, Leeton, Mo.

Nicholson, John Calvin, died Jan. 14, 1924, aged 48 years, 9 months and 4 days. Services at the home at Cookport by the writer. Interment in the Lutheran cemetery at Cookport, Pa.—W. N. Myers, Clymer, Pa.

Perkins, William Gene, died of pneumonia January 2, 1924, at Roel, Kansas, aged six months and seventeen days. Burial in Pratt cemetery near Larned, Kansas. Services in the Larned Rural church by the writer—W. Earl Brons, McPherson, Kans.

Petry, John M., son of Jacob and Lydia Petry, born near Eldorado, Ohio, died Dec. 17, 1923, aged 83 years and 13 days. April 19, 1863, he married Mary E. Ridenour, who preceded him four years ago. There were four sons and three daughters. He united with the Church of the Brethren in 1886 and remained a faithful member. He leaves four sons, three daughters, twenty-seven grandchildren, twenty-nine great-grandchildren and one brother. Services by Bro. I. G. Blocher.—Mrs. W. B. Petry, West Manchester, Ohio.

Plautz, Bro. John R., died Oct. 23, 1923, at his home in Manheim, of a stroke, aged 32 years, 11 months and 22 days. He is survived by his wife, two daughters and three sons. He was a member of the Church of the Brethren for many years. Services at the Manheim church by the home ministers. Interment in Graybill's cemetery—Susan M. Gible, Manheim, Pa.

Puckett, Hyman, born in 1863. He was the son of Nathan and Elizabeth Puckett. He married Miss Millie Shoemaker in 1889. There were two children who survive. Services at the Latham M. E. church, by the writer, assisted by Eld. R. N. Leatherman—Van B. Wright, Peebles, Ohio.

Reed, Cornelius, born in Floyd County, Va., died at his home Dec. 28, 1923, aged 60 years, 11 months and 22 days. He was twice married. He leaves one son, one grandson, one stepdaughter, three brothers and three sisters. He united with the Church of the Brethren in his early youth and lived faithful until the end. Services in the home by Brethren R. T. Akers and H. L. Reed—M. Dovie Reed, Floyd, Va.

Reynolds, Glen Harold, son of Brother and Sister John Reynolds, died at his home in Chico, Dec. 15, 1923, aged 10 years, 3 months and 3 days. He leaves father, mother and one sister. He was a bright little boy in his day school classes as well as in Sunday-school. Services by Eld. W. R. Brucker. Interment in the Chico cemetery—Martha Harlacher, Chico, Calif.

Robinson, Emanuel F., born in Roanoke County, Va., died Jan. 2, 1924, aged 80 years, 4 months and 10 days. He married Miss Fannie S. Nofsinger, of Botetourt County, Va., Aug. 11, 1872. There were eleven children. One daughter died at the age of nineteen months. The other children survive. He was a member of the Church of the Brethren for many years. At the age of five years he, with his parents, moved to Woodford County, Ill. In 1877 he and his family moved to Putnam County, Fla., where they resided until the spring of 1899, when they removed to their present home near Roanoke. He united with the Church of the Brethren when a young man and remained a consistent, loyal member. He served his local church as a member of the board of trustees for a number of years and has always been keenly interested in the church, contributing liberally to her great missionary enterprises. He also took active part in civic and educational advancement and welfare of his community. He was a strong believer in the power of prayer and in the anointing ordinance. Nine years ago he was almost miraculously raised during a serious affliction. Dec. 22, he again called for the anointing. Services by the writer, assisted by Bro. A. S. Suter. Burial in Oaklawn cemetery—J. F. Hoke, Roanoke, Va.

Sassaman, Katie M., nee Stebbins, died June 13, 1923, within the bounds of the Lower Miami church, near Dayton, Ohio, aged 65 years, 10 months and 4 days. She married Chas. Sassaman Nov. 4, 1860. She early united with the Church of the Brethren and lived a consistent spiritual life. She was afflicted nearly all her life with a lame-

ness which made it somewhat difficult for her to walk. She nevertheless was of an energetic disposition. Having no children of her own she was a mother in helpfulness and advice to all in the community. She leaves her husband, four brothers and one sister. Services at the Lower Miami church by Eld. John W. Beeghly and the writer—J. O. Garst, Dayton, Ohio.

Simmons, Sister Mahulda B., died at her home near Sugar Grove, W. Va., Dec. 30, 1923, of paralysis, aged 60 years, 10 months and 9 days. She married Elijah Simmons Dec. 28, 1883. She is survived by her husband, one son and four daughters. One son and a daughter preceded her. She died at an early age she united with the Church of the Brethren, to which she remained faithful. Services in the Crummett Run church by Eld. A. S. Thomas. Interment in the cemetery near by—Clara R. Bodkin, Sugar Grove, W. Va.

Stroup, Bro. Walter J., son of Brother and Sister John Stroup, of Tyrone, Pa., died Dec. 18, 1923. Aug. 25, 1915, he married Miss Ruth McCahan. Early in life he united with the Church of the Brethren, but attended the Presbyterian church with his wife, who was a member of that church. Services by Rev. F. S. Downs, assisted by the writer. He leaves his wife, two children, his parents and several brothers and sisters—J. W. Fyock, Tyrone, Pa.

Warner, George O., was born in Kosciusko County, Ind., Feb. 6, 1851. He departed this life Jan. 13, 1924, at the age of 72 years, 7 months and 7 days. He was united in marriage to Elnora Weaver, 6, 1872. To this union were born two sons, both of North Manchester, Ind. He and his companion united with the Church of the Brethren in 1880. They have served the Lord well in the church of the Brethren. He died at his home, near North Manchester, Ind. He is survived by his companion, two sons, a sister, one half-brother, two grandchildren and one great-grandchild. Funeral services at the Walnut Street church by Eld. T. E. George, assisted by the writer—R. H. Miller, North Manchester, Ind.

Widders, Sister Matilda, died Nov. 14, 1923, aged 78 years, 5 months and 26 days. Services at Middle Creek by Brethren W. M. Zook and H. B. Markley. Interment in adjoining cemetery—J. M. Bollinger, Lititz, Pa.

Witmyer, Sister Susan, died suddenly from a stroke, Dec. 1, 1923, at the home of her son at Perry, in the bounds of the White Oak congregation, aged 87 years, 5 months and 11 days. She is survived by two sons, a number of grandchildren and one brother. She was a member of the Church of the Brethren for sixty-five years. Services at the White Oak house by Brethren R. H. Bales and A. M. Hottenstein. Interment in the adjoining cemetery—Susan M. Gible, Manheim, Pa.

Zug, Sister Annie, nee Small, wife of John M. Zug, born in Franklin County, Pa., died Jan. 2, 1924, aged 69 years, 10 months and 9 days. She died of heart trouble while at her niece's home, near Quincy, Pa. She was buried at the Reformed and Lutheran Church, near Grindstone Hill, Pa. Services by the writer, assisted by A. Forney. Sister Zug united with the Brethren Church when a girl and always lived a beautiful Christian life. She was a member of the Chambersburg church. Her husband died in 1903. She is survived by one brother—Peter S. Lehman, Chambersburg, Pa.

OFFICIAL DIRECTORY

General Mission Board—H. C. Early, Chairman, Flora, Ind.; Otho Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1135 Grant Ave., Waterloo, Iowa; H. B. Markley, 202 Sherman Ave., Evanston, Ill.; Geo. B. Bonck, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; H. K. Ober, Elkhart, Ind.; L. W. Shultz, 202 Sherman Ave., Evanston, Ill.; Eva Lichty Whisler, Mulledeville, Ill. General Secretary and Field Director, Ezra Foley, Elgin, Ill.; Secretary Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board—D. W. Kurts, President, McPherson, Kans.; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Treasurer, 218 N. Second St., Elkhart, Ind.; J. S. Taylor, Bridgewater, Va.; J. W. Lear, 345 W. Van Buren Street, Chicago, Ill. Assistant Secretary for the Board, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board—W. S. Long, President, 510 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, Broadway, Va.; S. Z. Blough, Secretary, 328 Central Ave., Dayton, Ohio; David Metzler, Treasurer, Nappanee, Ind.; S. J. Miller, La Verne, Calif.

Temperance and Purity Committee—S. A. Blessing, Chairman, West Milton, Ohio; H. S. Replogle, Secretary, Oaks, Pa.; M. W. Emmert, Treasurer, Mt. Morris, Ill. Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Peace Committee—W. J. Swigart, Chairman, Huntington, Pa.; J. M. Henry, Secretary, West Windsor, Md.; J. F. Funk, Treasurer, La Verne, Calif. Advisory Member, W. Taylor, Ephrata, Pa.

Homeless Children Committee—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Carl, 1125 Albina Ave., Portland, Ore. Advisory Members from Sisters' Aid Society: Rachel A. Ulery, Timberville, Va.; Ida M. Winger, North Manchester, Ind.; Mrs. John L. Kuns, McPherson, Kans.; Jennie Brubaker, Covina, Calif.

Dress Reform Committee—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, West Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, Mt. Morris, Ill.; Eva Trostle, 345 Van Buren St., Chicago; Mary Polk Ellenberger, Holmesville, Nears.

Tract Examining Committee—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 115 S. Church St., Waynesboro, Pa.; P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; B. Hoff, 136 S. Seventeenth Ave., Maywood, Ill.

Music Committee—Cora M. Stahly, Chairman, Nappanee, Ind.; William Berry, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee—W. O. Becker, Chairman, McPherson, Kans.; C. C. Kincy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House—Board of Directors: H. C. Early, President, Flora, Ind.; Otho Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. M. Nye, Elizabethtown, Pa. Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, Lauren T. Miller, Elgin, Ill.

Council of Promotion—General Director: J. W. Lear, 16 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holopole, 120 E. Washington St., Elkhart, Ind.; J. S. Taylor, 345 W. Van Buren St., Chicago; General Sunday School Board, Ezra Foley, General Educational Board, J. S. Noffsinger; General Ministerial Board, S. S. Blough; Temperance and Purity Committee, M. W. Emmert; Peace Committee, W. J. Swigart; Dress Reform Committee, Lydia E. Taylor; Homeless Children Committee, P. S. Thomas; Tract Examining Committee, E. B. Hoff; Music Committee, William Berry; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. Levi Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee—E. M. Battenbaugh, 526 E. Indiana Avenue, South Elkhart, Ind.; J. J. Oller, Waynesboro, Pa.

Member of Advisory Board of American Bible Society—Albert C. Wicand, 832 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agent—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
EDWARD FRANTZ,
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 77)

Mr. Olvet Sunday-school reorganized the first Sunday of the year, with Bro. Walter Brandt, superintendent. Sister Sarah McNaughton was re-elected. The school has been very successful in its Bible reading for the coming year, which has created a very interesting spirit in the school—Sarah S. Brandt, Millerstown, Pa., Jan. 18.

New Fairview church met in council Jan. 7, with Eld. D. Y. Brillhart presiding. The usual routine of business was handled. The treasurers reported for the church and Sunday-school. Officers were elected for the various positions in the church—L. E. Chronister, York, Pa., Jan. 21.

Pittsburgh—Many splendid activities have been carried on at the Pittsburgh church since our last report. Our fall love feast was held Sunday evening, Oct. 28. Our pastor was assisted by Brethren Eckert, Broadwater and Johnson. This love feast was, we believe, one of the largest in attendance in the past five years. At the close of this spiritual service, Bro. Dana Eckert, who had been granted a license to preach 4 years ago, with his wife, was installed in the ministry. Our regular quarterly council meeting convened on Oct. 30. At this meeting there took place the election of a deacon, Bro. Calvin Bowman; and his wife was installed. Sister Showalter was also installed in the ministry before his marriage. A number have been received into the church membership including several by letter. The proposed constitution of the Pittsburgh Church of the Brethren, which had been drawn up by a committee, was read and adopted as a whole. Sunday, Nov. 25, we had a splendid Thanksgiving service by our pastor and a Thanksgiving offering was taken amounting to \$60.50, which was sent to the General Mission Board as a Thanksgiving gift. The Building Fund, including the gifts on Building Fund Day, now amounts to approximately \$800. Dec. 29, a special council meeting was held for the annual election of church and Sunday-school officers for the coming year. Many new officers were elected and a number re-elected, including Bro. A. O. Horner, Sunday-school superintendent; Bro. Eckert, church trustee; church clerk, E. L. Rupert; W. A. Keller, Christian Workers' president; Charles Mosier, "Gospel Messenger" correspondent. We enjoyed a splendid Christmas program including special music and stereoscopic views of "The Other Wise Man" by Henry Van Dyke. Sunday morning, Jan. 13, a very inspirational service was held during which all church and Sunday-school officers and teachers for the year were installed by our pastor. We are laboring with a great deal of pleasure to having Dr. C. C. Ellis, Vice-President of Juniata College, with us on the evening of Jan. 23. Dr. Ellis will speak on "The Four Corners of Happiness."—Helen McWilliams, Pittsburgh, Pa., Jan. 15.

Roaring Spring—Jan. 9 the Sisters' Aid Society visited the Old Folks' Home at Martinsburg, taking with them a bountiful supply of good things to eat. Some who could not go sent baskets and helped in the service. As the dinner hour drew near the sisters were invited preparing the tables. Thanks was returned by Eld. C. A. Miller. After the meal, which all seemed to enjoy, a song was sung. Eld. M. R. Brumback then heartily thanked the Aid Society for their kindness.—Eliza Over, Roaring Spring, Pa., Jan. 21.

Rockwood—Recently officers were elected for the year, with L. S. Knepper, elder; W. K. Kulp, pastor; Harry Knapp, secretary; L. E. Haugher, trustee; correspondent, the writer; "Messenger" agent, Mrs. John Enfield; Sunday-school superintendent, M. F. Hechler; president of Young People's Meeting, Grace Hauger.—Oscar Schrock, Rockwood, Pa., Jan. 21.

Spring Creek—I noticed an error in my last report. It was stated that the Sunday-school lifted an offering for the Near East which amounted to \$57. It should be \$157.—Mary Bashore, Hershey, Pa., Jan. 20.

Sugar Valley congregation enjoyed a two weeks' series of meetings conducted by Bro. John Graham, of Shippensburg, Pa. He gave a short doctrinal talk before each evangelistic discourse. These sermons were very edifying and the interest was well sustained. One accepted Christ.—Ada Douly, Loganton, Pa., Jan. 21.

Tyrone church met in business session Dec. 31. Sunday-school and church officers for the year were elected. Plans for enlarging the church at this place were discussed and first steps taken along that line. The Sunday-school attendance has been growing and we feel the need of more space. The attendance at church services also is increasing. Bro. J. W. Fyock, the pastor, has been giving us some splendid messages and has been gaining interest by observing special services, such as Family Sunday, Class Sunday, and Guest Sunday. During the last part of the year we had illustrated lectures at least once a month on Sunday evening. The beginning of Sunday we have given a series of six illustrated lectures will be given. A splendid Christmas program was given Dec. 23. A mission Sunday-school has been conducted for the past few months in the home of one of the members in West Tyrone (the church being located in East Tyrone). The pastor, superintendent and other workers of the church go out each Sunday afternoon. The school has shown an interest in numbers so that a committee has been appointed to investigate the advisability of erecting a building. The midweek prayer services, consisting of Bible study, a short study of the Sunday-school lesson, and prayer, are quite interesting under the leadership of the pastor. The book of Romans has just been completed and we are starting on Galatians. The members of the Ladies' Aid are doing effective work. Some time ago they held a sale which netted them over \$100, which went toward church expenses. The faithfulness of these few members is inspiring to all.—Mrs. Glenn Butterbaugh, Tyrone, Pa., Jan. 22.

Upper Codorus—We met in special council on Dec. 29, with Eld. E. S. Miller presiding. We decided to take up a special offering for the benefit of the Old Folks' Home. This plan was made on account of unusual conditions. A letter from the Child Retention Home offered a suggestive plan for helping in providing provisions for the use of the home. We accepted their plan, and are taking our position on the schedule for the District. The work was placed in the hands of the Local Child Retention Committee. We also received from Elizabethtown College a suggestive plan and an appeal for co-operation in the collection of the balance of outstanding pledges subscribed for during the endowment campaign and the standardization of the college, which is now our college for the Eastern and Southern District. This plan was supplemented a week later by a personal visit of Eld. S. H. Hertzler and President J. G. Myer, from Elizabethtown. The plan was accepted as presented and the appeal from the trustees of the college for an annual offer of two cents per member was accepted. The solicitor has not yet been appointed. Sunday-school officers were elected for the year 1924: Superintendent, Gen. B. Werner. Our Sunday-school for last year reached eight points out of the eleven set for the revised Sunday-school standard of our church, thus ranking as a banner Sunday-school. On Dec. 30 we had the pleasure of listening to two interesting sermons delivered by Bro.

Poster Bittinger, at present a student at Bridgewater College.—E. E. Baugher, Lincoln, Md., Jan. 20.

York church met in council Jan. 12, with Eld. J. A. Long presiding. The report of the church treasurer for the quarter was as follows: Receipts, \$3,670.42; expenditures, \$3,663.93. The Teacher-training Classes, discontinued since the death of Bro. Webster Baker, were again taken up, with Bro. L. Elmer Lewis in charge. Bro. Harrison S. Gipe, of Richland, Pa., will open a revival April 20 at the East End church, York.—Mrs. G. W. Kraft, York, Pa., Jan. 22.

VIRGINIA

Basic City church met in council Dec. 23. Officers were elected for the year as follows: Sunday-school superintendent, Bro. L. L. James; president of Christian Workers' Meeting, Bro. Wilmer Wright. We have decided to retain our pastor, Bro. D. B. Garber, for another year. Our work here has been growing very rapidly. The Sunday-school is growing and new interest is being manifested. The Aid Society has taken on new activity and we feel much encouraged. The new addition to the church has been a big help to us and aids much in the Sunday-school work. Dec. 23 the church gave a Christmas program which was much enjoyed by all.—Katie A. Garber, Basic, Va., Jan. 21.

Christiansburg church held a council meeting Jan. 19. Bro. L. A. Bowman, of Boone Hill, Va., presided. An offering of \$5.56 was taken to pay the janitor's fee. A committee was selected to secure an evangelist to hold a series of meetings some time during the year. Our church has decided to get an organ and a committee was appointed to raise funds to pay for the same. The women under the direction of Mrs. L. A. Bowman organized an Aid Society, the first meeting to be held Jan. 23. Our Sunday-school is doing fine. Our next council will be held March 15 at 7:30 P. M.—G. T. Akers, Cambria, Va., Jan. 21.

Manassas church met in council Jan. 15, with Eld. E. B. Blough presiding. The various officers for the year were elected: Sunday-school superintendents, Wilmer Kline and Samuel Harley; president of Christian Workers, Bro. Ira Runnion; member of Sunday-school Board, M. J. Hottle. The missionary funds on hand were divided as follows: \$40 to Hebrew Seminary; \$40 to District missions; \$40 to the General Board. The Sunday-school raised \$9 for the Emergency Fund. The Primary Department of the Sunday-school gave an interesting program Dec. 23. At night the Y. P. D. gave a very impressive and helpful program. This department is proving very beneficial to our young people. Jan. 5 Bro. S. S. Blough, of Decatur, Ill., preached two very practical sermons.—Alice C. Blough, Manassas, Va., Jan. 19.

Richmond Mission—We had voted ourselves to the Mission Board. Bro. S. H. Flory handled us well for one month, pending the Board's decision. During the month Bro. Flory sent us Bro. E. E. Blough, Bro. C. Fagel and wife, Bro. C. H. Petry. We notice our District has strong men. We thank Bro. Flory and the folks he sent. We bear their expenses. Jan. 5 we had a council meeting. Bro. Beahm was chosen pastor but declined. J. T. Miller was elected to preach. H. H. Eye, E. C. Landes, H. Armentrout, Russell Rexrode were elected deacons. Bro. I. M. Neff officiated in these onward moves. Our Mission Board has failed to take us over to be under their supervision. Richmond problems are great and many. But the few weak, scattered sheep seem united and hopeful. Dear reader, pray for Richmond. We are grateful for the support the Mission Board gives but pray for more.—Kathryn Moore Ewing, Richmond, Va., Jan. 10.

Troutville congregation met in council Jan. 12, with Eld. C. S. Ikenberry presiding. It was decided to change the time of meeting from 2 to 7:30 on Saturday evening. Our budget for congregational expenses for 1924 will be \$2,000. The mission and church treasurers gave favorable reports. A. B. Brillhart, re-elected superintendent of our Sunday-school. Our Christian Workers' Meeting has been reorganized with Roscoe Kinzie as president.—Mary Phelps, Troutville, Va., Jan. 15.

Unity church met in council Jan. 12, with Eld. C. E. Naif presiding. The congregation made a gain in membership of sixteen last year. Bro. E. N. Huffman, of St. Joseph, Mo., recently preached

some very interesting sermons for us. Our delegates to Annual Conference are Eld. M. L. Huffman and H. E. Wakeman.—Eva Nair, Broadway, Va., Jan. 14.

WASHINGTON

Seattle—Our regular quarterly council was held on Jan. 5, 1924. Two letters were granted, and annual election of church and Sunday-school officers was held. It was unanimously agreed to request our present pastor, M. Alva Long, to remain with us another year, and a rising vote of thanks was given him and his wife as an expression of our appreciation of their services in the past. Our Christmas program included a White Gift service which amounted to \$86.19, which is a little over \$1 per member. The program also included a Gospel talk by the pastor with the invitation, resulting in one conversion. Two baptisms since. Our mid-week prayer service is growing in attendance and interest, and we consider this a very hopeful sign, as it has been said that "The prayer meeting is the spiritual thermometer of the Church."—Alice Wimer, Seattle, Wash., Jan. 19.

WEST VIRGINIA

Keyser—During the closing months of 1923 the Church of the Brethren in Keyser enjoyed a number of interesting experiences. The Vacation Bible School conducted by our pastor and wife, Brother and Sister West, August 13-26, was the first to be held here. Compared to its membership our church is blessed with a large number of children, especially from the junior age down—bright and promising. The Bible School was well attended and we believe great good was accomplished. On the closing night of the school a public program was rendered by the children. The program was composed, for the most part, of songs, scriptures, stories and exercises learned in the school work. The whole program was so filled with the spirit of youth that it was an inspiration to all. Sept. 2-18 we enjoyed a real heart-stirring revival. Bro. John T. Glick, pastor of the Timberville church, assisted by Bro. Nelson T. Huffman, of Bridgewater, as director of music, conducted our services. It was a Spirit-filled meeting. Bro. Glick's sermons were drawn deep from the wells of living water. But a revival service would lose much of its effectiveness without the inspiration and pulling-power of the sacred songs. Bro. Huffman's service in directing the music was a great power from beginning to end. As a direct result of the meetings, thirty were baptized, four reclaimed, and six more are to be taken in later. On Oct. 29 we held our first love feast and communion service. This service was probably one of the most enjoyed since the dedication of the church. The services were conducted by Bro. West, assisted by Brethren Harvey Arnold, Otis Johnson, I. F. Roberts and Walter Whittaker. Every seat in the church was taken and many were compelled to stand. It was a service that we had long looked forward to, and it was a great source of blessing for all. On Jan. 1, 1924, the New Creek congregation met in council at the Keyser church. Our elder, Bro. E. W. Smith, assisted by Eld. Geo. S. Arnold, was in charge. The chief purpose of this meeting was to divide the New Creek congregation and organize the church in Keyser. This purpose was accomplished and the following officers were chosen: Bro. B. W. Smith, elder; Bro. Ernest A. See, clerk; and Bro. Otis W. Johnson, "Messenger" correspondent. This, we believe, is another great landmark in the history of the work of the Brethren in Keyser, and the outlook for the future is exceedingly fine.—Otis W. Johnson, Keyser, W. Va., Jan. 18.

Salem church met in council Jan. 5, with Eld. Jeremiah Thomas presiding. Officers for the year were elected: church clerk, James M. Thomas; "Messenger" agent, Jeremiah Thomas; the writer, correspondent. Various committees were appointed. We decided to hold our series of meetings in August.—Ida D. Wilson, Brandonville, W. Va., Jan. 17.

Vanceleville—Our Sunday-school gave a very interesting program Dec. 26, which was enjoyed by a full house. Dec. 30 officers for the coming year were elected with J. A. Ramsburg superintendent. Our enrollment is about fifty now, but always increases during the summer months.—Lucy D. Miller, Martinsburg, W. Va., Jan. 21.



THE BOY AND THE MAN

BY J.H. MOORE

Persistent requests that the series of articles in Our Young People by Brother Moore, formerly editor of the Gospel Messenger, be published in book form have at last been met in the issuing of this new book. The author is so well known that a simple announcement of the book will bring many orders.

The early life of Brother Moore, lived as it was on the frontier, was full of interesting incidents. His natural ability as a writer and his long training as preacher and editor are manifest in this book.

The Editor of the Gospel Messenger says of the book:

"Originally intended to be only a few gleanings from the author's busy life, but not designed as an autobiography, it became practically that, although the story might have been told at much greater length. The first requirement of a book is that it should be interesting. This book meets this test fully. The author has had much experience in writing and, always interesting, is at his best, it seems to us, in matter of this kind. The fascination of his style is in its simplicity and naturalness."

"But the book is more than interesting. It is an inspiration to perseverance in the face of difficulties, and to high ideals of living. It is this because it is 'The story of a greatly handicapped boy, working his way up to active manhood' and to a career of exceptional influence and usefulness."

The Sebring White Way in a lengthy review says the following:

"The Boy and the Man" is a gripping, thrilling tale of the actual experience through which he lived, an autobiography of more than passing interest. It is the story of a boy handicapped by physical conditions and by circumstances, who, by sheer grit and unswerving faith has brought himself to a place of prominence in the world of culture and letters, as well as in the church which he has served so lovingly and so well for over sixty years.

"The story is simply told, threaded here and there with the whimsical humor that sparkles in the Elder's conversation as well as in his writings, a tale of early struggles, wholesome hardships and awakening ambitions brought to a gracious fulfillment. It stirs with the pioneer adventures that mark the settlement of the middle west, and glows with the love of service."

Illustrated with line drawings and photogravures. Bound in Cloth, Postpaid, \$1.25

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

INVEST 1 CENT
and Save
MANY \$\$\$

OUR NEW 1924 CATALOG—100-Pages; Illustrated

Brothers Publishing House, Elgin, Ill.

Many Money-Saving
Bargains

A Postal Card Request
Will Secure You
A COPY FREE

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., February 9, 1924

No. 6

In This Number

Editorial—	
Looking for the Place of Danger, ...	31
Simplifying the Problem of Identity, ...	31
This Chapter Is Important Too, ...	31
Two Kinds of Charity, ...	38
Among the Churches, ...	38
Around the World (J. E. M.), ...	39
The Quiet Hour (J. H. H.), ...	39
Our Forward Movement—	
Our Record, ...	35
Hints in Religious Education (E. F.), ...	35
General Forum—	
Leave It With Him (Poem), ...	32
What Have We to Give to the World? By T. E. George, ...	32
The Road of Parental Indifference to Church Attendance. By James M. Moore, ...	32
The World's Thought of God—Chapter 2. By Helen B. Royer, ...	33
How to Get the Money That Is Needed. By Perry Williams, ...	33
Impressions of the Atlantic City Conference. By M. Clyde Horst, ...	30
Vacation Schools for 1924. By Ezra Flofy, ...	34
The Unselfish Christ. By Edith Hillery Hay, ...	34
American Isolation. By Ira H. Frantz, ...	34
The Great Anonymous. By Archer Wallace, ...	34
The Faith of Abraham Lincoln. By Daisy M. Moore, ...	35
The Pastor's Study—	
What to Preach. By J. H. Moore, ...	36
Simple Studies on the Teaching of Prayer by Jesus.—No. 2. By Wm. Kinsey, ...	36
"With What Measure Ye Mete It Shall Be Measured to You Again." By R. H. Miller, ...	36
Home and Family—	
Just Suppose (Poem). Selected by Marguerite Bider Garrett, ...	37
The Instinct for Adornment.—1. By Bess Royer Bates, ...	37
Treasure in Heaven. By Oma Karn, ...	37
"I Could Be a Follower." By Leo Lillian Wise, ...	37

...EDITORIAL...

Looking for the Place of Danger

SOME question of importance is always coming to the front. The one we have in mind now arises from the fact that most good things may be overdue. Not that anything or anybody can really be too good, but that many things, good in themselves and in due proportion, become harmful when used to excess or when made to crowd out of sight other things that need attention.

Eating food, for example, is very useful, but one can eat too much. Cases of this kind are on record. Sugar is nourishing, but a diet of sugar only would not be wholesome.

There is a tendency at present in some quarters to stress the need of greater spirituality in the church life. We are hearing more about this in our own pulpits and periodicals than in former years. Even the editor of this paper seems to have caught the contagion. He writes much along this line. He talks about the spirit of the Scripture and the Spirit of Jesus Christ and the culture of the human spirit until you might think that this is about all he can see in religion. It is certainly a fair question whether the church is not in danger of flying off on a tangent in this direction. It is a fair question, whether it is a pressing question or not.

Anyone who has given thought to certain sayings of Jesus might be excused for placing a good deal of emphasis at this point. That one, for instance, by which he sought to clear up the mystery of his sermon on the Bread of Life: "It is the spirit that giveth life; the flesh profiteth nothing." But we shall do well, probably, to look into the matter a little, lest, perchance, we be heading the wrong way.

"The flesh profiteth nothing" seems like an extreme statement as, indeed, it is, but we can appreciate its import if we think of the utter helplessness and worthlessness of a human body from which the spirit has departed. It would be impossible to exaggerate the importance of the spirit in this case, for the life depends upon it. "The body without the spirit is dead." (We are not concerned here with any fine-haired distinctions between spirit and soul or mind. The term stands in contrast to the physical or material and includes all that is not matter.) Yet one must not forget that, at least so far as we can see, the spirit can function, can get itself expressed, in a material world, only through a

body. So the flesh does profit something as the instrument of the spirit. It is indispensable as a means of contact with the world, but it is not the personality, the self. This is the spirit. Human beings are spirits and have bodies. Speaking relatively, therefore, and by way of inviting attention to the main point, Jesus could say that the flesh was of no account. That main point was that his words "are spirit." Those impossible words that he had just been speaking to them about eating his flesh and drinking his blood must be understood and used, not as body or flesh, but as spirit.

Which means that the animating principle or true intent and purpose of his words must be regarded. He had not thought that his disciples could possibly be so stupid as to suppose that he was demanding a literal eating of his flesh. If they might take such a crude view of his words then, they could not do this, he went on to say, when his bodily presence was taken from them. Then they *must* see that he referred, not to a literal eating of his flesh, but to partaking of his nature. And so, in harmony with this self-evident truth, he announced the great principle that "it is the spirit that giveth life."

It is always the spirit that gives life. It is the spirit of anything that gives it value, whether that thing is a human being or an institution or a body of teaching or a single saying. And we can easily steer clear of all metaphysical subtleties if we remember that, in all these things, the spirit is the central or controlling principle. It is that which constitutes or enfolds the purpose for which the thing exists or was made or was said. And our aim should be so to use it or deal with it as to express that purpose in the largest possible way.

Consider a few questions: Is there danger that the institutions of Christianity may be too well understood and their usefulness too fully realized? Are we in peril of observing the rites and ordinances of the church too faithfully? Might we grasp their import too clearly and express their purpose too accurately? Are we about to overemphasize the true meaning of what Jesus taught? How would you go about doing that? Take any Christian doctrine like regeneration, the person of Christ, the atonement or any other. "Do you feel that we are in danger of getting their practical purport too exactly, so that they may contribute too much to the perfecting of right relationship with God? Are the words of Jesus and Paul and the rest about brotherly love or about anything else practiced too well? Is the worth of the human spirit and the importance of its proper culture too much stressed these days? Carrying the inquiry on up to the highest level, is the danger very imminent that the Spirit of Christ may become too dominant in the lives of men?

That we are confronted with real dangers is a moral certainty, for human life at best is a dangerous adventure. It is well to stop, look and listen when approaching a railway crossing, especially if you hear a rumbling sound. But it is wise to look in more than one direction. And the more so, if the system has more than one track.

Simplifying the Problem of Identity

IN a certain new and influential book are these words: "Men should be taught to identify themselves in thought and feeling with their fellow-men." But isn't it carrying things rather far to "identify" yourself with somebody else? Appreciation of another's worth or need we can understand, we can even sympathize with each other, but how can you *identify* yourself with another person? Can you be somebody else than yourself?

But wait. The writer said "in thought and feeling." And he further said it is only what Paul

said himself in "We are severally members one of another." Does sound a good deal like it.

Is it true that we are so related to one another that we should find our own happiness not apart from but right along with the happiness of the other folks? That it should be impossible to think of our own interests except in common with the interests of our fellows?

Have you reached that point? If it is too much to identify yourself in thought and feeling with your neighbor, try loving him as yourself a while, and see where you land.

This Chapter Is Important Too

EVERYBODY agrees that Romans is a great book but nobody pays much attention to the last chapter. It's a kind of postscript dealing with personal matters and of no interest to anybody alive now. So it is usually considered. Dull reading, indeed, is that list of names to the average modern Christian.

But that is because we never study it. Try to imagine yourself in a corner of the balcony looking at the face of the people mentioned in that chapter, when it is read. Wouldn't they think it was interesting? Wouldn't Prisca and Aquila and Andronicus and Junias and all the rest about whom Paul has some special word of commendation? Why does Paul bother to name all these persons and why does he find occasion to add some particular notation about so many of them?

What if Rufus did have a mother living? Was it worth while to refer to her in such affectionate terms? And since he did not know the name of the sister of Nereus, why mention her at all?

Let those who care to, delight themselves in the theological intricacies of the earlier chapters. There is not one in the whole sixteen with more religion in it than this last. Here is where you can get to know Paul. Here is where he turns his heart inside out. And his heart is just as big as his brain. And quite as worth while to get acquainted with.

If Christian teachers knew the man Paul better there would be a deal less scrapping over his theology. The key to an understanding of his teaching is in understanding him.

Two Kinds of Charity

If you should find a family about to famish for want of water, your first act of mercy would be to provide for their immediate need. But instead of continuing to haul water for them, indefinitely it would be both truer charity and wiser economy to furnish them with tools with which they could dig a well and have a permanent supply.

Some folks would defend America against the charge of selfish isolation by pointing to her generous benefactions to the starving people of other nations. Surely we all rejoice in this evidence of international good will and humanitarian feeling. It would be otherwise to our unspeakable shame. But what these peoples need most is such a restoration of economic stability and security as will remove the necessity for continuous outside charity. To help in such a service would be better both for them and for ourselves, since we are not hard-hearted enough to let them starve.

It is less bother to give the street beggar the quarter which he asks and go our way till we meet him again. But it would be cheaper for the community, and more wholesome for him, to put him in the way of earning his own living.

Europe is making a plea, even when it is a silent plea, which the conscience and sound sense of the American people will not much longer endure to have ignored.

GENERAL FORUM

Leave It With Him

Yes, leave it with him; the lilies all do,

And they grow;

They grow in the rain, and they grow in the dew—

Yes, they grow;

They grow in the darkness, all hid in the night,

They grow in the sunshine, revealed by the light—

Still they grow.

They ask not your planting, they need not your care

As they grow.

Dropped down in the valley, the field—anywhere—

Yes, they grow.

They grow in their beauty, arrayed in pure white;

They grow, clothed in glory, by heaven's own light,

Sweetly they grow.

The grasses are clothed and the ravens are fed

From his store;

But you who are loved and guarded and led,

How much more

Will he clothe you, and feed you, and give you his care!

Then, leave it with him; he has, everywhere,

Ample store.

Yes, leave it with him; 'tis more dear to his heart,

You will know,

Than the lilies that bloom or the flowers that start

'Neath the snow.

Whatever you need, if you ask it in prayer,

You can leave it with him, for you are his care—

You, you know.

—Selected.

What Have We to Give to the World?

BY T. E. GEORGE

EVERY worthy institution must make some worthwhile contribution for the welfare of those whom it proposes to serve. It is simply an encumbrance if it undertakes to do that which some other is doing better. Therefore, we dare not build upon another's foundation. As we come face to face with these truths the question involuntarily arises, What has the Church of the Brethren to give to the world?

This question has given me much searching of heart. I have tried to find out the facts—facts which satisfy the demands of history, of reason, and of life. And I am convinced that ours is an unique mission which comprehends the whole world in its outlook. This mission is not concerned primarily with the arts and sciences, nor even with civilization itself, but with faith in the New Testament as the only rule of faith and practice for believers throughout the whole world. The civilization that we know may be desirable, our church polity the best ever formulated, but the world is not nearly so much in need of these things as it is of the whole Gospel. Others have builded up civilizations equal to any that we might be capable of building; their church polity is as effective as ours possibly can ever be, and when it comes to the matter of creed they have settled that long ago. I am convinced that the only reason we have for a continuous existence as a church is our claim of a whole Gospel. When we lose this plea our mission is ended and we will perish from the earth.

We have declared to the world that we have no other creed but the New Testament. Then, we have no man-made creed to give to the world. The facts of theology are in the Word of God and Christian experience, in some such way as the facts of astronomy are in the heavens and the facts of geology are in the earth. A creed represents man's arrangement of these facts. His arrangement, therefore, will naturally be determined, to some extent, at least, by his temperament, his environment, and by the specific errors which are prevalent at the time, and which he deems it his duty to combat. It does not follow that the creed that is adapted to our purpose will be equally adapted to the purpose of East Indians and Chinese. Asiatics know little, and care less, about some of the controversies through which we have passed and are passing, and the forms of statement which satisfy us do not always satisfy them.

Is Christianity, as we exemplify it, worth propagating throughout the world? Is the Church of the Brethren an adequate expression of the mind of Christ

and of the teachings of the Word of God? These questions will not down. We have to face them. There is no other way. The more I experience of Jesus Christ, and the wider becomes my knowledge of his followers in various lands, the more deeply do I realize that all my knowledge of him is but a groping; that Jesus Christ is larger and richer than anything that I have ever been able to understand regarding him. A world-Christ is not likely to be comprehended by any particular part of the world. The world-Christ will be comprehended only by the whole world. "In him dwelleth all the fullness of the Godhead bodily." What does that mean? We do not yet know all that it means, and it may be that our brethren in China and India will be able to help us to a larger and more adequate interpretation of it.

What, then, have we to give to the world, if our primary object is not civilization, church polity, or creed? What have we left besides these things? It seems to me that what we have to give to the world, that is independent of time and circumstances and environment, is the unadulterated Gospel of Jesus Christ; and that independent reflection upon it may enable us more clearly to distinguish between the essential and the accidental, the permanent and the temporary elements of our faith and practice.

We must go out into the world field, not only as a "church of protest" against all kinds of sin and irregularities in life, but as an aggressive, constructive organism, leading all others in proclaiming the whole Gospel to the whole world. And the application of the Gospel to the lives of men must fit every country and race, for Jesus Christ is the Savior of the whole world. As he is, so must we be—a world-Christ; a world-church! We hold to no traditions or creeds of men, but to the whole Gospel of Christ. We tolerate no adding to or taking away from the Word, for the "gospel is the power of God unto salvation." The world needs nothing more, and we must give it nothing less.

Will we, as members of the Church of the Brethren, take our places in this stupendous task? Will we do our part? Africa is calling loudly; China, too, is calling; and India? All, all these are holding out Christless hands to us! Will we fail them now? Numbers of our brothers and sisters are already in these far-away fields, sacrificing, that those who sit in darkness may have the full light of the whole Gospel. How dare we sacrifice less than they? Our colleges, out of which our missionaries and most of our ministers go, are struggling along, and how dare we, in the face of our profession of believing the whole Gospel, be content to dwell at ease while our missions and colleges languish for money enough to make them effective? What, then, is our mission as a church? What have we to give to the world? Do we really believe that the whole Gospel is for the whole world? And that it is our task, under God, to see to it that the whole world hears it? Our reaction to these questions tells more truly what we really believe than does our profession before men.

Goshen, Ind.

The Road of Parental Indifference to Church Attendance

BY JAMES M. MOORE

LIKE a deep rut along life's highway is the habit of indifference to church attendance and other religious duty. Such a habit is unfortunate in anybody, but its results are especially sad in the lives of parents. It is always wise to take a look ahead, and thus as much as possible avoid the calamities that await the careless.

The road of indifference to spiritual things is so easy to get on that there is always danger. Then, too, the first part is so smooth that many unconsciously glide along for years and realize the seriousness only when it is too late to retrieve all the loss.

We sometimes get on this road through habits of carelessness. These may have been formed when young, or they may have developed in later life. In either case they work out the same results of indifference.

Others slip onto the road through the pressure of

home cares. Duties will increase, especially as there are children who need attention, and it is so easy to relieve ourselves of the added care and trouble of getting ready and going to the house of God.

Then, again, we have the chores around the farm. There are always plenty of them, and it seems to work in so easily to look after some of the extras on Sunday morning. Thus, before we are aware, we are on the road that has already led so many thousands astray.

Many times people get on this road through becoming peevish. Our feelings are so very tender that it requires but a little jar. It is like striking a stone with the auto at the wrong time; we slip into the rut and hardly know how.

It may be that things do not go at the church as we would like to see them, and we are dissatisfied. Instead of trying to help the situation we just quit—and right there we took a slide into that road that is filled with sorrows and regrets down the line.

The road everywhere has its peculiar characteristics. They manifest themselves much the same all along the line. If we stop and look about, it should not be all difficult to discover ourselves.

Here, for instance, we notice that on the Lord's Day we are at home instead of at the services in God's house. We may be just sitting around, doing nothing in particular. Very differently Moses advised parents relative to their concern for the teaching of the children in the home, when he said: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:4-7).

It may be that we discover ourselves reading. Good literature is all right and helpful, but it can not take the place of assembling together with God's children for worship.

We may be sleeping late, or doing odd jobs around the home.—When these signs are in evidence, we are without doubt on the road where we will not want to be found when our work on earth is rounded out.

At times it is a matter of going visiting. Mingling with relatives or friends is a good thing, but when we find it taking the place, in any degree, of our attendance at church it is time to take warning. Such a condition is indicative of something different from the spirit of the Psalmist when he said: "I was glad when they said unto me, Let us go unto the house of Jehovah" (Psa. 122:1).

Of Jesus' parents we read in Luke 2:41, 42: "And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast." In sad contrast to that spirit we sometimes find people going picnicking on the Lord's Day, and occasionally it goes so far as to prevent attendance at the services. Though we might be mistaken in all other signs, the presence of this one should arouse to a realization of danger.

When we awake to the fact that we are on this road, the only safe thing to do is to get off as soon as possible. As parents we might ride along for a few years, and then—if we are still living—make a special effort and get back into the favor of God. If that were all, it would not be so serious.

There are, however, other things to consider. How about the children, who during the days of our indifference came to the age when God called them, and because of a lack of encouragement turned away? We may never be able to win them back.

Furthermore, it often happens that church difficulties arise, and through indifference to the Gospel instructions for such cases the trouble drags on for years. The time may come when those who still live will fix things up or drop them and go on in their church work, but in the meantime many of the lambs have grown up, and because of the lack of spiritual help have strayed away. What about them? Some of them have gone far down into sin.

Many a parent is spending old age in sadness and regret because of lost time and opportunities along this line. Some try to relieve themselves of responsibility by the fact that they warned the children time and again against sin. The warning signal, however, must be lit if it is to be of avail in the night. So our warnings, if they are to be effective, must be lighted with active Christian living.

The Scripture gives a strong example. At the time when young Absalom was needing the best example of right and the strongest religious teaching possible, his father David was tied up in sin so thoroughly that the help was not given. The young man went astray. Though David thoroughly repented of his sin, and attained great heights of religious experience, still he was never able to rescue Absalom from the tangle of sin into which Satan at the critical time had lured him. As David received the news of the awful final results he broke into that saddest of all lamentations: "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

While such pronounced examples may be rare in these days, still there are many parents whose last days are filled with sadness because of the waywardness of children, some of which, at least, might have been avoided but for that unfortunate trip on the road of parental indifference to church attendance and other religious duty.

Waynesboro, Pa.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters.—Chapter Two

As the Supreme and Only One, the Creator of All (Continued)

Taoism

TAOISM, the rival religion of Confucianism, when propagated by its founder, Laou Tsze, may have had a personal Supreme Being as its focal point; but if it had, long since it has dragged down to its lowest depths this high ideal by worshipping the founder himself and some grotesque imaginary Shang Ti, who is ruler of material things. Not creation, but *generation*, explains all things; not one Supreme Being, who made all things, but two principles which produced all things, and these are often identified with Heaven and Earth and designated the Father and Mother of the Universe. This dualism, the male and female principle, is found on every hand and is commonly known as Yang and Yin. Yang is the world, is positive, is hard, is light, is motion; while Yin is heaven, or the spirit world, is negative, is soft, is darkness, is repose. The Taoist holds a very materialistic view of the spirit world. For instance, the spirit world, or heaven, is an exact counterpart, geographically, of the Chinese Empire. China has eighteen provinces; so has heaven. As these provinces are divided and subdivided, so are the ones of heaven. As the provinces and their subdivisions are ruled by officials, principal and subordinate, so are the counterpart divisions of heaven ruled and the "gods of Cathay have their assistants, attendants, doorkeepers, runners, horses, horsemen, detectives, and executioners, corresponding in every particular to Chinese officials of the same rank. This host of state gods are cared for by the priests of Taoism." All this shows that the modern Taoist has lost sight of the Supreme God, and, instead, worships Laou Tsze himself and some imaginary ruler of the universe. In addition, the heavenly bodies, various powers of nature and a multitude of imaginary spirits are worshiped. There is no provision for one Supreme Ruler over all.

Shintoism

This national cult of Japan—for it can hardly be called a religion—is a strange and complex "system of fantastic evolutionary atheism." The shrines of Shintoism are sacred places, each having a trinity of divine utensils for the gods—a metal mirror on the altar always seen, a sword and a crystal, which are never seen. The mirror suggests that the divine is in man himself, and if he worships before it with a pure heart he will see reflected the deity. The sword

is a divine blade, and is associated with the highest type of manhood, reverent loyalty and righteousness. These words are made by the manufacturer while he is praying, one is told. Thus they tie patriotism and religion together. The crystal stands for sincerity and purity. "Cleanse me" is the great prayer of Shinto. But these three gods did not originate the world, but rather the world produced the gods. The opening of their first book declares: "Of old, heaven and earth were not yet separated, and the In and the Yo [female and male principle] were not yet divided." Thus do they account for the beginning of all things. This undivided condition is likened to an egg, from the clearer part of which came the heavens, while the grosser element settled down and became the earth. From between heaven and earth divine beings were produced. Thus is evolved animism and ancestor worship and in all the "pantheon of eight hundred myriad gods" there is no Supreme Ruler or Creator. When a council of gods is called, no one deity is chief, nor can one discover who has authority to call them together or to preside over them. It is safe to say, then, there is no such thing as God in Shintoism.

Mohammedanism

Mohammedanism, the Islamic faith of Arabia and Turkey, a religion that is rapidly spreading over Africa in a most remarkable missionary campaign, has the same Jehovah for its Supreme Being as Christianity has. In fact, it borrowed its conception from the Hebrews. Yet there is a marked difference between the God of the Mohammedan and the Father of our Lord Jesus Christ. Says one author: "Its essential doctrine is the *absolute* unity and supremacy of God, as opposed to the old Arab polytheism on the one hand and the Christian Trinity on the other." One of their own number in A. D. 1142 stated the doctrine of God succinctly as follows: "God is one and eternal. He lives and is Almighty. He knows all things; hears all things; sees all things. He is endowed with will and action. . . . He has neither beginning nor end. He is self-existent, without generation, dwelling or habitation." The Koran, the Mohammedan Bible, shows that its founder has a fairly clear idea of the physical attributes of Jehovah, but is sadly wrong about his moral ones. His God is negative. Really absolute sovereignty and ruthless power are the dominant ideas, while Zwemer says: "The Christian truth, that 'God is love,' is to the learned Moslem blasphemy and to the ignorant an enigma." While the ninety-nine names of Allah (God) attribute qualities of goodness, mercy, love, justice, etc., to him, yet Islam's God is impersonal after all—is "the Pantheism of Force."

Judaism

Judaism, the religion of the Hebrews and the "schoolmaster" of Christianity, has Jehovah God as its Supreme One. Their conception, however, is not from man or by man. The Hebrew belongs to the Semitic race. To the same family belong the Assyrians, Babylonians, Phoenicians, Arabs, and Carthaginians. Each one of these had a Supreme Being who was called by different names according to the nationality. All but Judaism was idolatrous, their gods representing, as Clarke says, "the spirit within nature and behind natural objects and forces (Pantheism), . . . powers within the world rather than above the world." Their worship was both cruel and licentious, and perhaps as debasing as any religion the world has ever known. Whence, then, came the Hebrew conception of a God above nature, the one and only God, whose worship required purity, whose aim is holiness, whose spirit is humane and not cruel? There is but one correct answer: to Abraham, the friend of God, the father of the faithful, this conception of one Supreme God came by REVELATION. "The difference," quoting again from Clarke, "between the religion of Abraham and that of the polytheistic nations, was, that while they descended from the idea of a Supreme Being into that of subordinate ones, he went back to that Supreme Being and clung to this with his whole soul." In the twelfth century, one Maimonides framed thirteen articles of faith, to which all orthodox Jews subscribe. The following refer to God

and his attributes: "1. I firmly believe that God is Creator and Ruler of all creatures, and that he alone was, is and will be Maker of everything. 2. I firmly believe that the Creator is One; that there is no Unity like unto him in any way; and that he alone was, is, and will be our God. 3. I firmly believe that God is incorporeal, that he has not any corporeal qualities, and that nothing can be compared to him. 4. I firmly believe that God was first and will be the last. 5. I firmly believe that it is God alone to whom we ought to pray, and that no other being ought to be addressed in prayer." Of course this pronouncement ignores the Christ as having come. Reformed Judaism has given up the personal coming of Messiah, is losing faith in the Scriptures, and is rapidly drifting into an intellectual rationalism.

Huntingdon, Pa.

How to Get the Money That Is Needed

BY PERRY WILLIAMS

THERE are certain causes for the lack of generosity and also for generous giving. There are at least three, probably four, causes for giving. They are (1) experience in service; (2) a godly life; (3) missionary training; (4) method in giving or the habit of giving. The crisis is not one of finance so much as of spiritual life. Our failure to get the needed money is really a great confession that we have not enough religious life to put it up. It is a confession of spiritual slowness, lack of religious education and lack of all those features that produce a *giving* life. We are foolish to try to get people to give their money, when there is every evidence of their failure to give themselves. Probably the chiefest reason for low support of the causes of God is that Christians have not yet given themselves. No one is going to be very generous who is withholding his life. If his life were thrown into the scale, it would not be hard to add money to the sacrifice already made. It is hard to give part of a thing when the whole thing is held back. It is not hard to give money (a part of one's life) when one's life (all one has) is already given. That's all there is to it, but that's saying something. How will you change the situation so that people will give themselves? That is behind the entire difficulty. Answer that question adequately, and many other difficulties, beside the money trouble, will be automatically settled. It will not be out of place to recall what Jesus himself said about this matter: "He that saveth his life shall lose it; and he that loseth his life shall save it." Find me a half dozen words that he ever spoke, telling us what amount of money to give. He knew that where the whole life was given, it would be out of the question for that person to hold back such a thing as his money.

Soldiers who went to France were not concerned about the money they left behind, after their *all* had been sold to the conflict. Then it was, "Where do we go from here, boys?" A man loves gain so much that he will make a good trade to obtain it. He loves his life a lot more than that, and when he reaches the place where he can quote the line, "Here am I," he is getting close to the place where he will also say, "Here is mine." It is nothing short of near-sighted statesmanship that endorses the present situation of sporadic giving in our churches. If we succeed in raising, by the sporadic method of exhortation and press statements, the needed funds it will be a sad situation still. If we do not get out of this predicament any more than another forced donation, what good will it do us? It will leave us upon shifting sand again. What we want is permanence in generosity. The training that prepares the life for service will make it permanent. It is the understructure we are after.

The above processes are all that is needed to prepare anyone for giving. It is a mistake to expect that anything short of inward preparation will bring money into the treasury. *It has been demonstrated that preparation of life is needed.*

Let us take missionary education as a cause leading Christians to give money. Nearness to the need is what we are after in missionary education. Merely to read a course of books or one good book will not be enough to include in missionary training. We must have per-

(Continued on Page 90)

Vacation Schools for 1924

BY EZRA FLORY

ARE you going to have a Vacation School this year? We had 340 reported schools and many unreported in 1923. This means 28 per cent of our Sunday-schools had them. This is too low entirely. If you are intending to have a school this year, it is none too soon to begin preliminary plans.

The Vacation School has come to us born out of the needs of children. This is not the first birth in new awakenings that has appeared in this way. For this reason the movement is destined to stay. It furnishes children with more hours of Bible study than are given in an entire year through the Sunday-school, and does it more efficiently. It teaches children a number of hours every day for several weeks, and thus reaches our task better in many respects than the week-day school of religious education. It uses empty churches. It uses teachers who are home for the summer vacation. It reaches foreigners and children in the community better than the church or Sunday-school is now doing it. It awakens teachers of the Bible, parents and others to a sense of obligation to childhood and to our common tasks. It tends to revive the entire church and rallies our forces for the urgent need of religious education. It serves as a missionary agency of great importance.

One of the first tasks of the church in fostering this noble work is to appoint a committee to take charge. If a union school be planned, every cooperating church should have a representative on the central committee which directs the effort. If the school is to be a denominational effort, some of the first things to be done are these: (1) Making a survey of the neighborhood to ascertain approximately how many will attend. (2) The grading of those who will attend (this being an estimate). (3) The guaranteeing of a budget to meet the expenses and then planning to meet expenses in the best manner through those interested. (4) Setting a time to hold the school. (5) Procuring teachers. Most of these should usually be found in the locality of the school though at least one experienced worker should be brought in unless such can be found at home. This experienced teacher will bring all others together each day during the school, go over plans, instruct, supervise, and in this way effect a real training class in practice, which is the best of all. The after-affects will, in this way, be most wholesome. (6) The provision of supplies, in which the leader of the school and to some extent, at least, the teachers, should have the privilege of offering suggestions. These should be on hand in ample time before the school opens. (7) The arrangement of the building for classes, etc. (8) The matter of transportation should have consideration. (9) Planning the advertising of the school. (10) Planning the routine or daily program. (11) Planning the exhibit and other features of the closing day or evening.

In looking over these eleven points—one will quickly conclude that certain of them will come early. Teachers should be spoken to soon, that they may arrange plans accordingly. If teachers who work in different schools are needed, it will be evident that they must have time to arrange a suitable program with others as well as with yourself.

Sentiment-creating campaigns ought to be started in many churches and communities at an early date. Get literature that will explain concisely what you desire to accomplish. Write to the General Sunday School Board, Elgin, Ill., for its free literature. Send articles to your local paper. Get people to talk about these schools. Tell what others have done. It will be well for churches to hold week-end institutes, in which all these things can be discussed. Invite other churches to share these meetings.

In providing for your school next summer, you should not load the supervision of the school, the material part of it, upon a good teacher. Usually a good teacher should be freed from these things, so that she may give her energies to the supervision of the teachers and teaching. Schools of fewer than one hundred pupils may be compelled to do otherwise. Plan a home for teachers imported. They get weary and need rest. Do not "visit them around."

The grading of pupils is like that in Sunday-schools. Beginners, 4 and 5; Primaries, 6—8; Juniors, 9—11; Intermediates, 12—14. Some prefer a grouping like this: First, ages under five; second, 5 and 6; third, 7 and 8; fourth, 9—11; fifth, 12—14.

Every school of this kind begins with some one who is interested. This may be the pastor, the superintendent, a teacher, a public-spirited man or woman; it may be YOU who now read these lines.

Elgin, Ill.

The Unselfish Christ

BY EDYTH HILLERY HAY

"HE saved others." If ever a sublime, divine truth was by sinful lips declared, it was when these three words were uttered. Yes, that was our Christ—our unselfish Christ. He saved others—himself he *would* not save. He died freely and of his own volition. Truly could he say of the great redemptive plan: "It is finished," for he says in John 10: "No man taketh it from me, but I lay it down of myself."

It was *others* he was thinking of when the new plea was sent out: "Repent, for the kingdom of heaven is at hand." It was *others* he thought of when he called to Peter and Andrew: "Follow me, and I will make you fishers of men." It was for *others* "he went about teaching in the synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people."

It was always *others*. He was the most Unselfish Being that ever lived. About the only real personal comfort and recreation he ever experienced were those precious moments in the little retreat at Bethany, the home of Mary, Martha and Lazarus. How sweet those seasons must have been "when Jesus, worn and weary, sought relief from cruel care; oh, little home in Bethany, how blessed to be there!"

It was *others* he was thinking of, when he saw the multitudes and went up into the mount and taught them till the day was far spent. It was *others* when he stretched forth his hand to the leper, and said, "I will, be thou clean," and to the centurion, "I will come and heal him." Of himself he said: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

"It was for you the Kingly One became a Stranger, lone—No place to lay his head upon; no home to call his own; Deserted, e'en by God, he hung upon the rugged tree; It was for you his heart was wrung—for you his agony."

Oh, for the spirit of "otherness"—some such blessed spirit as was that of our unselfish Christ! For the spirit that forgets all about personal wrongs and grievances, and becomes consumed of a great compassion for lost souls! Christ was a Christ of compassion. To be compassionate is simply to put one's self in the other person's place, and that is exactly what he was constantly doing. That's how he could love us so much. He knew exactly what we needed, for he put himself in our place.

"He saved others," comes as a challenge to his followers today, who, for the most part, are content to save their own skins—so to speak—and let others get along as best they can. Are you striving to save *others*, my brother, my sister? Have you that spirit of "otherness" that so beautifully characterized all the life works of the Christ you are supposed to be exemplifying to the world? If not, then pray God for it, for you can scarcely save your own soul if you are not willing to be used to save others.

"He that saveth his life shall lose it; he that loseth his life for my sake and the gospel's, the same shall find it."

Even the most selfish life fields an influence of some sort upon other lives, though, of course, not an ennobling, elevating influence. How much better, then, if we can truly love our fellow-men, and actually, daily prove that love by complete self-forgetfulness in deeds of love and kindness.

It was *others* of whom Christ thought when his voice rang out from the cross: "Father, forgive them, for they know not what they do." That, dear people, was the most unselfish utterance ever made by human lips!

"For you he hung 'twixt earth and sky, forsaken and alone;

The mournful winds took up his cry, the sun no longer shone,
It was for you he bore the pangs of agonizing death;
For you his voice with anguish rang—for you his latest breath."

Goshen, Ind.

American Isolation

BY IRA H. FRANTZ

THE indescribable miseries that have come upon the people of Europe as a result of the war seem to make some of our statesmen at Washington only the more determined to remain aloof from Old World affairs. What will it take yet to teach us that "no man liveth to himself and none dieth to himself"?

Although America suffered least from the war of any nation engaged in it, and although she was on the winning side, yet America is undoubtedly far worse off today because of the war. And even now, when all signs point to another conflagration unless some method is found for coöperation and a peaceful settlement of disputes, our senate blocks the way for the United States to participate in either the League of Nations or the World Court, both of which depend for their ultimate success upon United States coöperation.

What gives our senators hope that we could maintain a policy of isolation or neutrality in another war any more than we could in 1917? If our lawmakers can not be actuated by any humanitarian motives, their concern for the welfare of our own republic ought to lead them to take steps to insure world peace and to stabilize European finances.

Many are the imperfections and the dangers that our wise men have pointed out to us in these international organizations. Yet no one denies that some sort of a world government is essential to world peace. How is that government ever to be set up?

Does anyone hope that a perfect plan can be worked out in all its details before it is ever put into operation? Is not machinery developed and perfected by practical tests? Have we not several times amended even the constitution of the United States? In any organization has not perfection come only by use and experiment? Why not develop and perfect the machinery for a world government in the same way? Why not join the World Court and the League of Nations and at least give them a fair trial?

Did some one object that experience is sometimes costly? But war is *always* costly.

Beattie, Kans.

The Great Anonymous

BY ARCHER WALLACE

SOME one regretted recently that so many very fine pieces of literature were written by persons who must remain anonymous. He regards it almost as a calamity that we can not label every worth-while work of art, or piece of literature. After all, what is there to worry about in such uncertainty? As a matter of fact, no doubt the very best things which have ever been accomplished have, in most cases, been done by persons about whom the world knew little and cared less.

Once a year a volume is published in the United States, which the advertisement says gives "a full and complete list of the distinguished persons in the United States." No doubt those whose names are listed in the book feel sure that they "have arrived." Anything they do will never be pathetically labeled "anonymous."

It would be interesting to know just how a book like that is compiled. What is the basis of the classification? What qualities or assets must a person possess in order to appear in those enchanted pages? And how many people would be willing to accept the classification as the correct one?

A great American writer once said that the only people who really became immortalized in history were those who "forgot themselves into immortality." True greatness, like true goodness, is unconscious. The story that Napoleon was constantly wondering how many pages of an encyclopaedia would be devoted to him, does not sound convincing. If the story is true, then he was not so great a man as we had

thought him to be. The really great artists, musicians and poets, in nearly every case, did their best work without knowing that they were doing anything very much out of the ordinary.

Emerson sings beautifully touching one of the greatest artists:

"The hand that rounded Peter's dome
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free,
He builded better than he knew,
The conscious stone to beauty grew."

If it be correct that the true genius rarely, if ever, understands the importance of his work, and also that he is more or less indifferent to the world's applause, what shall be said of those princes in the spiritual world? They, surely, more than others, "forget themselves into immortality." They are not worrying lest they be included among the great anonymous. They understand that "love seeketh not her own." There is an approval which they seek, but it is something much more permanent than the passing appreciation of men. They are solicitous to have their names entered, not in "Who's Who," but in the Lamb's book of life.

The Faith of Abraham Lincoln

BY DAISY M. MOORE

It seems a remarkable coincidence that our late President, Warren G. Harding, in leaving his home at Marion, Ohio, to be inaugurated as President of the United States, should have made an address to friends and neighbors of a lifetime, very similar to that made sixty years before, on a similar occasion, at Springfield, Ill., by Abraham Lincoln.

Both men expressed their faith in God in almost identical language, and from the lives lived before the eyes of their countrymen, there is little reason to doubt that both of them placed their trust unreservedly in the Divine Being.

In this day, when there appears to be so much of unbelief, we find it sweet and refreshing to contemplate such beautiful, trusting faith as was Lincoln's.

This great man set us a fine example in many things—not the least of which was this frank public confession of a childlike faith in God's overruling care.

No one may question that, in his administration of the acutely important affairs of the nation, at that crucial time, he was strengthened and guided by the One in whom he put all his trust.

His Springfield friends listened eagerly, proudly, thankfully to these words:

"My friends, no one, not in this position, can appreciate my feelings of sadness at this parting. To this place, and the kindness of this people, I owe everything.

"Here I have lived a quarter of a century and have passed from a young man to an old man. Here my children have been born and one is buried.

"I now leave, not knowing when or whether I may ever return, and with a task before me greater than that which rested upon Washington.

"Without the assistance of the Divine Being, who ever attended him, I can not succeed. With that assistance I can not fail.

"Trusting in him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well.

"To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Fairfield, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Our Record

THE record of giving for the past four years to "Our Forward Movement" causes, not including Relief and Reconstruction, are as follows: 1920-21, \$433,190.78; 1921-22, \$256,287.18; 1922-23, \$223,379.54; ten months of 1923-24, or until Jan. 1, 1924, \$218,894.18.

From these figures it is seen that we have steadily declined in our giving. The records for this fiscal year, when the figures are all in, will show a gain over the previous year. This is not very much to our credit, however, since the increase was obtained under strong emergency pressure.

This slump in giving would be analyzed differently by different persons, I suppose. All of us would lay more or less of it to the financial depression or crisis following the war. In my mind, however, that does not figure very largely. We did no more in 1920 than we are able to do now, for we did not do nearly as much then as we should. Many farmers and others would be better off financially today if they had given their excess to the Lord's cause instead of buying high-priced land, and instead of juggling with "wild-cat" schemes. Many robbed the Lord then and selfishly speculated, and now are financially miserably cramped or perhaps bankrupt. This is not meant for our people only. It was universally true.

In my way of looking at it our trouble lies in a lack of taking our religion seriously. We do not make first things first. If the Christian people continue to cherish material gain above the promotion of the Kingdom of God, our country is sure to go upon the rocks. Right now our civilization is being tried, and present indications show that it lacks just what Christian people are supposed to specialize in, i. e., religion. How eager we are to invest in the things that are so soon to pass away, and how halfheartedly we give our means to promote spiritual and eternal interests! Why is this so? I must answer for myself. Suppose we work it out together.

Comparative Tables

In working over the amounts given by the various

Districts since 1920, it occurred to me to select ten Districts that gave the most during the four years, for the purpose of making comparisons. The following is the result:

1920-21	Total Amount	Per Capita
1. Southern Ohio, ...	\$28,416.24	\$4.06+
2. Northern Illinois, ...	27,556.75	9.11-
3. Western Pennsylvania, ..	25,246.81	2.92+
4. Middle Indiana, ...	21,592.35	4.70+
5. Northern Indiana, ...	21,347.72	4.04+
6. Middle Pennsylvania, ...	18,866.06	3.29-
7. Northern Iowa, ...	18,826.41	8.76+
8. Southern Illinois, ...	18,574.36	7.51-
9. Northeastern Ohio, ...	17,836.33	5.24+
10. Eastern Pennsylvania, ..	17,557.39	2.36+
1921-22	Total Amount	Per Capita
1. Eastern Pennsylvania, ..	\$19,591.38	\$2.71+
2. Western Pennsylvania, ..	15,792.18	1.83-
3. Southern Ohio, ...	15,427.67	2.21-
4. Middle Pennsylvania, ...	13,166.40	2.30-
5. Northern Illinois, ...	13,135.20	4.34+
6. Northern Indiana, ...	12,727.04	2.41+
7. Middle Indiana, ...	12,497.53	2.72+
8. Southern California, ...	11,240.48	5.84+
9. Northeastern Ohio, ...	9,738.71	2.86+
10. Southern Pennsylvania, ..	8,654.11	1.83+
1922-23	Total Amount	Per Capita
1. Eastern Pennsylvania, ..	\$18,473.81	\$2.45-
2. Southern Ohio, ...	15,096.89	2.07+
3. Northern Illinois, ...	14,603.81	4.53-
4. Western Pennsylvania, ..	12,113.67	1.34+
5. Northern Indiana, ...	11,751.25	2.30-
6. Middle Indiana, ...	11,042.54	2.19-
7. Northeastern Ohio, ...	10,771.37	3.09-
8. Middle Pennsylvania, ...	9,925.73	1.57-
9. Southern Pennsylvania, ...	8,676.91	1.80-
10. Southern California, ...	8,271.30	4.15+
1923-	Total Amount	Per Capita
1. Eastern Pennsylvania, ..	\$19,764.88	\$2.59+
2. Northern Illinois, ...	13,485.45	4.11+
3. Western Pennsylvania, ...	12,122.13	1.37-
4. Northern Indiana, ...	11,576.60	2.26+
5. Southern Ohio, ...	11,519.48	1.58+
6. Middle Indiana, ...	10,807.20	2.11+
7. Middle Pennsylvania, ...	10,019.10	1.47+
8. Southern California, ...	9,759.58	4.88-
9. Northeastern Ohio, ...	9,388.96	2.22+
10. Southern Pennsylvania, ..	9,186.80	1.92-

Balancing the Account

No doubt some churches have not gone "over the top" with respect to their quota for benevolences. Let me exhort treasurers of churches to balance the accounts, and if there is a sum yet due this worthy and urgent cause, to inform the officials so that they may use the month of February to meet the deficit.

In a short time the budget for 1924 will be sent out, and 1923 should be all settled up before that time. In accounting for the Lord, we should be as careful and prompt as we would if we were acting as trustee for one of our neighbors. Elders of churches and pastors should take this matter seriously, and help those under their care to see their duty and act accordingly.

Keeping Books

Some time ago I heard a man say that he did not realize how little he was paying to missions and benevolences until he started to keep an account. He had been giving occasionally, as the calls came in, but he lacked anything like a system of giving.

Upon discussing the matter with a friend of his, the friend ventured to say that if he knew how little he was giving he would be ashamed. This statement he inwardly resented, and decided there and then to keep tab, that he might prove his liberality to his friend.

The trial was sufficient. It turned out just as it will with any one who gives in that haphazard way. He confessed to his friend, and from that time forward this man entered upon a program of regular, systematic and proportionate giving.

I suggest that every member begin now, if you have not already, to give systematically and keep a careful book account. Take a little time each day to make notation of what you earn, what you spend, what you invest, what you save, and what you give for religious and charitable purposes. Do that much once, even if you can not now decide to tithe; at least discover for yourself what you are doing with your money. If you can take one step more right now, that step should be a resolution to tithe your income to promote the work of the church.

Hints in Religious Education

If any Sunday-school or any District secretary needs report blanks, send to us at once. We have meant to send to all. If you did not receive them we missed you. Send to the General Sunday School Board, Church of the Brethren, Elgin, Ill.

An exemplary worker writes, "We have always felt that if we are to have a church that is able to meet the present-day conditions, as well as conditions of the future, we must provide careful training. Standards must be held before the young people which will inspire them to service. Simply going to church and listening to a sermon won't do it all."

We found two pictures, referred to in our syllabus for Vacation Schools, that show men with pipes in mouth. We are placing a slip of errata in the remaining syllabi, substituting other pictures. We wish people who have syllabi of last year would send for these ERRATA SLIPS, which are free. We will use the same syllabus in 1924 that we used in 1923. The list of materials for ordering will be ready next month and will have some changes. The texts for Third Year work, according to our free skeleton course, have not yet been definitely decided upon, but will be ready in February.

A leader in another denomination asked us if we have our Sunday-schools well organized to assist in the budget of our denomination. We had to confess, "No." "Ah," said he, "you are missing a golden opportunity." The more we think of this the more we are persuaded that his declaration is correct. Listen to these words from a weak section, financially, and a small church: "We use each Sunday for some special purpose for our offerings. The fifth Sundays of months are devoted to assist the work of the General Sunday School Board." Think of the opportunities when they are properly motivated! E. F.

THE PASTOR'S STUDY

What to Preach

BY J. H. MOORE

ALMOST every week ten thousand or more preachers put this question to themselves. Some of them may have discoursed so often to the same congregation that they hardly know what to talk about next. They have a notion—and it is common enough among the clergy—that a minister should not repeat himself before the same congregation. It is strange how we get notions of this sort into our heads. A congregation can sing the same familiar songs over and over; a devout deacon, when called on for prayer, can make use of practically the same prayer a half dozen times in twelve months. Psalm 23 or 1 Cor. 13 may be read in the devotional service time and again; the good housewife may serve the same dishes a dozen times a month, and no one complains, but just let the gifted pastor preach the same sermon, or even treat the same subject, the second time; well, when it comes to matters of this type, it is marvelous what memories people have, and the pastor need not wait long to find it out.

We do not mean by this that a minister should never, in the course of several years, repeat some of the lessons of a previous discourse, for as the boys and girls pass into manhood and womanhood, there are doctrines, principles, duties and truths which they should understand. As the people all around the faithful and intelligent pastor grow from childhood into more mature years, he should be in a position to instruct them fully along all the important Bible lines. Men and women should enter upon the active duties of life with a faith resting on a broad and solid foundation. To accomplish this, not a few of the New Testament teachings must be presented to the same congregation often enough to give the rising generation the instruction needed. This the prudent and the well-informed minister will know how to do in such a manner as to make even an old lesson seem new and full of fresh points.

Preaching, in the New Testament sense, does not mean the mere handing out of sermons Sunday after Sunday. It does not mean for a pastor to provide himself with sermons enough to last a few years, and then to move to another point as soon as he has reached the limit of his special stock in hand. His business—and it is a business—is to feed the flock of God over which the Holy Ghost has made him overseer, and if he can not feel that the Great Spirit has had something to do in selecting for him his field of labor it may be possible that he is in the wrong place.

Two great duties rest upon every minister. One is to watch over the flock, and the other is to feed the church of God. This means teaching as well as leadership. While he reaches out after others to bring them to Christ, the feeding of his flock must not be neglected. The care and training of the flock lies at the very basis of success. To care for and make the wisest possible use of the converts in hand is as important in church success as looking after and investing the dollars is to the financier. The man of business may gather in the dollars rapidly and easily, and then let them slip away, leaving nothing to show for his efforts. And spiritually speaking, we have many ministers of this type. The converts they make may run into the thousands, but they let them go back to the world, all because of a lack in feeding and training.

But what shall the minister preach, to make his work a real success? There are sermon books and sermon outlines enough to supply subjects for a generation if he is inclined to make use of that sort of sermon matter. But, after all is said and done, this kind of so-called helps takes a minister nowhere. During our early ministerial labors we stocked up with this class of literature, and were not long in learning that clothing a sermon outline was about as helpful in pulpit efforts as a lesson in syntax. The reading of a good sermon, like the reading of a well-prepared essay, gave

us something to think about. But for the man who wishes to reach the people with a live message there is nothing like the sermons that are actually dug out of the Bible. We say dig, for that is the proper way to get the religious lessons that the people need.

We believe in large, well-used libraries. Every minister ought to be a broadly-read man. He must be continually referring to his books for information. But when it comes to sermons, why not do like the persecuted Christians at Jerusalem, of whom it is said that they went everywhere preaching the Gospel? "Woe be unto me if I preach not the gospel," said the most successful preacher who ever entered the ministry. Why not every minister have this feeling? And why not have some system about his preaching? He should know what his people need, and should prepare his discourses with the needs of his congregation in view. This thing of running to some book on sermon outlines, for the matter entering into the body of the sermon intended for Sunday, may save the preacher a great deal of work, but it is a poor way of feeding the flock of God.

Yes, preach the Gospel. Let everything that is said from the pulpit line up with what the Book says. For a sermon one may find suggestions practically everywhere, in nature, in books and in papers, but the real gist of the sermon should be what the Word of God is meant to teach. A text may form the basis of a discourse; it may be analyzed, enlarged upon, but ought never to serve as an excuse for spending thirty minutes reeling off a story that does not contain a grain of gospel truth. We are not discouraging the use of helpful lectures, delivered under proper circumstances, but when a man enters the pulpit to preach the Gospel let him understand that his people are looking to him for a message, and that it is his duty to feed the flock.

And again, why should not our preachers go everywhere preaching the Gospel? That is what the people are looking for from the pulpit. They can read papers and magazines at home. During the week they have plenty of secular things to think and talk about, but when Sunday comes, and they enter the holy sanctuary, they want to know what God has to say to them. The minister is supposed to represent God, and if he has no spiritual message for spiritually-hungry souls, then they must return home from church disappointed. Yes, preach the Gospel first, last and all the time. That is the way the church of Jesus Christ was started. When it was half dead, that is the way it was revived, and that is the way to keep it thoroughly alive and growing. For the cause of Christ on the earth preaching the Gospel is the way to victory, and the only way.

Sebring, Fla.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 2

II. *Scripture*, Mark 1:35: "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed."

1. "Prayed," Greek, *proseuchomai*, restricted to pray to God.

2. Why did Jesus rise so early to pray? Why did he pray at all? Not just to spend so much time in prayer, simply, nor was it an act merely to be imitated by his followers down through the years.

The remaining part of the paragraph tells us that he was just ready to begin his Galilean evangelistic tour. "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee preaching and casting out demons."

Jesus had a big task facing him. His prayer was spontaneous. So we understand why he prayed. Privacy and even the darkness were doubtless advantages to him.

3. *Practical*: (1) It teaches us that we should pray before evangelistic tours, and seasons of evangelism.

(2) Before Jesus went to the towns he went to the woods. Before going to the public places he went

to a private place. He turned his face Godward before he turned it manward. He must get before he can give. He won his victory and his success before the tour.

(3) If Jesus, the Son of God, needed to pray before his evangelistic efforts, how much more we weak mortals need to pray! This should astound us. We must have divine help to preach and cast out demons; in other words, to save souls. We must get before we can give; look Godward before looking manward. The private place first and then the public. Pray, then preach.

(4) What place has prayer had in the history of evangelism? Study the evangelistic campaigns of the great evangelists, past and present.

New Windsor, Md.

"With What Measure Ye Mete It Shall Be Measured to You Again"

BY R. H. MILLER

"JUDGE not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you, good measure, pressed down, running over, shaken together, shall men give into your bosom. For with what measure ye mete it shall be measured unto you again."

Justice is the ultimate principle in God's world. Who says this isn't so? The niggardly investor, the fellow who puts in a surplus nickel, and says, "There now! I'll just wait and see if I do get back what I put in, 'with good measure, pressed down, shaken together, running over.'" This sort of venture never discovers the deeper truth. There is no faith in it. There is no youthful dash and abandon in it. It is selfish and skeptical.

Those who have given *most* are *least* concerned about returns. They are sure there is a reward laid up. Those who have given *least* are *most* concerned about returns. Miserly investors are always the best collectors.

It is in the bottom of the cup out of which we pour the last measure of our devotion we find the assurance that "the Lord the righteous Judge shall give a crown of righteousness in that day."

Who gives more anxious thought to rewards, the mother who labors and suffers and keeps many a midnight vigil, or the person who works and worries lest he do more than enough to earn his wages?

It was the servant that buried his talent who accused his lord of being a hard master.

Young men, who is the "crabber," the *best* or the *poorest* player on the team?

Jesus had no anxious fear for rewards; Paul did not have; the martyrs did not; our mothers do not: *they gave all!* And just like those who do give all, they knew that rewards are certain at the hand of God.

"The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me."

Here is the issue. Will you accept as your philosophy of living the whine of the selfish, the indolent, the parasite, "There is no fairness here. You get only by grabbing and keeping"? Or will you accept the challenging philosophy of the prophets, apostles, martyrs and mothers of our race? Give all! Rewards are in God's hand. The corn of wheat that falls into the ground and dies shall live again. For every single act of sacrificial love, "verily ye shall not lose your reward." "A crown of righteousness is laid up for all those who love his appearing." "My own shall come to me." "With what measure ye mete it shall be measured unto you again." Justice is the ultimate principle in God's world.

North Manchester, Ind.

EVERY man must have his goal, his star, his dream, his need. Satisfaction kills, and the fat that heaps itself upon the inactive body is duplicated in the heart and the soul as well, a heavy thing—wingless.

HOME AND FAMILY

Just Suppose

Selected by Margueritte Bixler Garrett

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes he could close
He must read the day's record through.
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think,
That many a kink
Would be smoother in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

Sebring, Fla.

The Instinct for Adornment.—1

BY BESS ROYER BATES

THIS Christmas I took many a second look at the Salvation Army lassies who stood so patiently all day on the street corners, collecting money for the poor from the hurried but often generous shoppers. To me the Salvation Army stands for sincere consecration, and untiring help of the poor and unfortunate. So it was with considerable interest that I noticed their scarlet capes and military toques, often set on bobbed hair. Said I to myself: "They, too, have their dress problem." And I thought that their more youthful uniform was not so becoming to some of the middle-aged faces as their old-time navy blue had been. But, whatever dress they wore, it stood, in my eyes, for unselfish work for others.

When I was about six years old I first became conscious of a dress question. My clothes were plain and dull, both in color and fashion, but I was born with an unconquerable love for beautiful fabrics and delicate colors. I longed for silks and satins and a dress with a velvet train, even at that early age; so when I could not grant these desires on my person, I expended my energies dressing my dolls, as I would have liked to be dressed. I was perfectly happy and unconscious of any wrong in doing this, until one day something happened.

I had trigged out my doll to my satisfaction and was admiring her, when my younger brother said:

"Well, that's no Dunkard doll."

I was not more than six at the time, and he five, and I dressed many a doll after that in laces and ruffles, but I never again had quite the satisfaction that first attempt produced, for he had pricked the bubble of my happiness. That guilty feeling of not producing Dunkard dolls remained with me ever after. Even my dolls, I felt, should be clothed aright.

At ten I joined the church and continued wearing simple dresses, with the addition of a bonnet. I loved pretty clothes and longed to wear them, but I sincerely tried to weed those wayward tendencies out of my heart. But they would crop out in unexpected ways, for while I, being a member of the church, could not make my own clothes fussy, I could often make my younger sisters' clothes the way I pleased. As I had the time and the inclination, they had many an extra bit of trimming applied to their dresses, which was put there merely to please my eye. I would watch them start in school in a new dress, made as I wished it, with all the pride and joy of an artist who had created something beautiful.

When I was about fourteen or fifteen I had a second jolt that made me think as much of what plain dressing meant as the early criticism of my doll had done. I had made a bonnet of white chiffon and had shirred it carefully with a tiny heading at each row of shirring. It was the first one like that I had ever owned. Still I can feel the crisp fineness of the chiffon under my fingers as I worked with it, and experience

anew the thrill of joy when it all went together properly and was really a pretty bonnet. But my pleasure in wearing it was soon taken from me. Some member of the family happened to be sick. I went to the hospital to visit him, and while waiting to be taken to the sick room the head nurse talked with me.

Said she, not taking the trouble to hide from a child a certain amount of scorn in her voice:

"Your church believes in plainness, doesn't it?"

"Yes," I replied, feeling that I surely advertised that fact well enough.

"Well, I don't see anything plain about that bonnet."

All my joy was gone. I could make no answer to her criticism, for what, thought I, was the use of wearing a bonnet at all, if it did not tell the world that I was separate from that world, different from that world—as I had so often heard preached from the pulpit that I should be—with a life consecrated to higher things? As Hester Prynne was criticised by the good wives of Plymouth for embellishing so beautifully the A, which marked her sin, so I was criticised for expending thought and time, to make my badge of difference from the world pretty in my eyes. The very care I had taken with my bonnet, which should have marked me as having a mind and heart set on higher things, declared the fact that I loved adornment as much as did any worldly woman, and found ways of expressing that love even while I myself dressed in accordance with the requirements of the church. Again I was made to think on the whys and wherefores of plain dressing.

Do we dress for the world to show the fact that we are different from the world? If we dress in this spirit, is it not easy to expend the same amount of time and thought on our clothes as do the fashionable women of the world, who dress to enhance their beauty in the eyes of others? To my youthful eyes, it seemed possible to fall into some such trap. Both sets of women—those of the church and those of the world—had their minds on clothes, one set admittedly with a higher motive than the other; but, nevertheless, their energies were expended in that direction. What was the real difference?

Pittsburgh, Pa.

Treasure in Heaven

BY OMA KARN

A CHRISTIAN worker tells of going, before the days of his conversion, to a rude little shack, high up in the mountains, with a friend who was making one last futile effort to save his life from the ravages of tuberculosis. The young victim had spent the savings of his healthful years for medical aid with which to fight the disease, which was slowly destroying his life. His companion was but very little better off, in the way of this world's goods. For awhile he got along very well alone, in ministering to the needs of his friend.

There came a time, however, when the sick man's condition required professional services. A physician from the nearest town was called. No sooner was he acquainted with the condition of the sick man, than he summoned a nurse from the city. She came, took one comprehensive survey of the place in which she was expected to serve, and without so much as changing to her uniform, returned to the city.

Her going and coming did not escape the observation of the people of the region through which she was obliged to pass. The story of her neglect of duty became widely known. "And then they came," the narrator relates, "from miles around,—men and women, young and aged, rough, illiterate, and homely, mostly,—but with heaven's own goodness shining from their faces, bringing gifts of fruit, jelly, broth, and every dainty the region afforded, with herbs, and all kind of brews, to tempt poor Robert's appetite and doctor him back to health. They stood by us to the last—the women ministering in their way and the men digging the grave with their own hands. The children scoured the mountain fastnesses for the rarest and most beautiful flowers and ferns, with which to cover the casket, and to line the grave. I never before knew how much disinterested kindness there is

in the world nor what was meant by the term, 'Lay up treasure in heaven.'"

How very appropriately the characters described fit in with the scripture quoted! The nurse—strong, capable, trained to sympathize and to minister—declined to attend to the needs of the sick man because conveniences were not up to the usual standard, found in homes where she had served. Coolly she turned her back on suffering and need, to return to what was more in harmony with her ideas of comfort—satisfaction in respect to herself. The treasure she is engaged in laying up—taking the word of our Lord as our estimate—is of the "moth and rust" variety—treasure laid up for this world, should the one, thus laying up, be so fortunate as to keep his or her graft through life, "where thieves break through and steal."

Robbery sometimes relieves us of the ill-gotten gain of this world, for possession of any kind—whether of finance, position, or of whatever it may consist—when wrested from another through that one's dire need, is ill-gotten gain—something that will never be any real gain for its owner. If the motive, prompting the possessor of any earthly benefit, is anything else but disinterested kindness, it is rank selfishness.

But the mountain folk, trained only in the art of ministry by nature and by instinct, their rough, work-hardened hands made soft and soothing by the spirit of the Great Physician, rendered willing service, and were blessed accordingly. How fitting are our Savior's own words, when he speaks of "treasure laid up in heaven!"

"I came down from that mountain-top experience," the narrator goes on to say, "a changed man. And ever since I've been interested in laying up the sort of treasure which will go on increasing through the endless ages of eternity."

Ashland, Ohio.

"I Could Be a Follower"

BY L. LILLIAN WISE

RECENTLY I heard an organizer of the State Parent-Teacher Association relate the following incident:

"I had been called into a little country district to help form a Parent-Teacher organization. They had been having a difficult time to keep their boys and girls in school. The roads were almost impassable, and I wondered how the eleven women had managed to come to the meeting. They were more or less indifferent.

"The chairman of the meeting introduced me, and I explained the purpose of our organization and its aims. After I sat down the chairman called on the different women for their expression regarding the purpose of the meeting. There did not seem to be much enthusiasm, until finally one little woman got up. She said she thought they ought to organize. She had a family of children, and she wanted them to have more education than she had. And as she talked I had a vision of her as a leader; of what wonderful things could be done. Suddenly she was saying, 'But you can't count on me to do anything. I couldn't be a chairman or take any responsible position.'

"My heart sank. I was thinking, 'Oh, dear! Another shirker!' But the woman had sensed the look of disappointment on the face of the chairman and mine, too, I suppose, for a light passed over her face as she got up again: 'But I'll tell you what I could be. I could be an awfully good follower.' From that time on the meeting had another atmosphere, and we organized a working body that did good work."

What a wonderful lesson for us all! We can not all be leaders; there must be some left to follow. What wonderful things could be accomplished in our religious endeavors if there were hosts of "awfully good followers"! Sometimes we balk at following directions. Would we rather be giving directions ourselves?

Our Savior is depending upon us today to carry out the directions he left for us. He expects us to do our simple duty as loyal followers. Let us resolve to be valiant, true-blue soldiers.

Bellevue, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, February 10

Sunday-school Lesson, The Failure at Kadesh.—Num. 14: 1-10.

Christian Workers' Meeting, The Meaning of Salvation.—Matt. 5: 13-16. * * * *

Gains for the Kingdom

Two baptisms in the Mt. Pleasant church, Pa.

Eight baptisms in the Mt. Zion church, Md.—Bro. G. S. Batzel, the pastor, in charge.

Eleven baptisms in the Omaha church, Nebr.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Forty conversions in the Bethany church, Stet, Mo.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Twelve were baptized and two reclaimed in the Topeka church, Kans.—Bro. L. H. Root, of Wetonka, S. Dak., evangelist. * * * *

Personal Mention

Get your Yearbook and change the street address of Bro. A. O. Brubaker, of Fresno, Calif., to 2204 Harvey Avenue.

Sister Jennie Mohler, India missionary on furlough, was one of our last week's visitors. Sister Mohler is just entering on a four months' nurse's training course in Chicago.

Bro. H. P. Garner writes from London where he is taking special studies in further preparation for his work on the India field, that he greatly appreciates the rare opportunities afforded.

The third District tour of Middle Indiana is scheduled for next week under the direction of the Secretary of the General Mission Board, assisted by Bro. R. H. Miller and other local talent. See elsewhere in this issue for complete itinerary and program.

"They have given us a new name, 'The Homelike Church,' and we are all endeavoring to live up to it," says the correspondent of the Pomona church, Calif., referring to the work of Bro. H. A. Frantz and wife, who have lately taken up pastoral service there.

Bro. S. J. Neher, an A. B. graduate of McPherson College, and at present principal of the Durham High School, is open for a summer pastorate and following this would take a part time engagement in connection with high school teaching. Address him at Durham, Kans.

Bro. Albert R. Smith and wife who have gone to South China to direct the work there had reached their destination and taken two weeks' observations of the field when they sent in their first report to the General Mission Board, just received. One statement in Bro. Smith's communication indicates that the field is not very small. From a hill top he had counted 160 villages.

Bro. William Beahm is serving the Student Volunteer Movement this winter and is now in the Southwestern States. Recognizing the truth that all so-called secular activities can be and ought to be motivated by spiritual ideals, he nevertheless feels strongly the special need of leaders in the distinctly religious fields of endeavor. He is going to say so, too, in a forthcoming article.

Bro. G. G. Canfield, pastor of the Freeport church of Northern Illinois and Wisconsin and also chairman of the Ministerial Committee of the District, is planning to use a student pastor while he does evangelistic work during the summer vacation period. His time is not all taken and he could arrange with other churches to serve them in an evangelistic meeting sometime in July or August.

Bro. J. S. Noffsinger, Secretary of the General Educational Board, has been making a special study of the educational situation in our various school constituencies and gathering many facts relating to the problem. He has been at Mount Morris and Bethany within the past week. His findings will undoubtedly be of much value to the Board as well as to the Educational Commission which was appointed by the Calgary Conference.

Bro. Frank E. McCune, pastor of the Mount Morris church, Ill., was one of our recent callers. Bro. McCune tells us that he thinks of closing his Mount Morris pastorate about Sept. 1, next. He had thought to do this last fall but was prevailed upon to remain another year. He feels that on account of his somewhat impaired hearing he should not continue to carry the responsibilities of so large a pastorate. He prefers a smaller rural or village charge somewhere in the Middle West, and would consider such an engagement where either full or partial support is given, to take effect after the date named. * * * *

Miscellaneous Items

Of a recent revival it is said that a goodly number of members who were neglectful of church attendance and indifferent to the work, rededicated their lives and openly pledged themselves to stand loyal to the church in the future. It must have been a good meeting, a real revival.

"The best we ever had," we hear of a recent Bible Institute. And we hear of others in similar if not quite so extravagant tones. They ought to get better and it is encouraging when they do.

One correspondent writes us that the Lord is blessing their congregation because of its interest in and support of missions. No doubt he has other blessings in store for other churches on the same basis.

One contributor informs us that there is something wrong with the world. We had begun to suspect as much, and though his article is a little vague in suggesting the proper procedure, it is something to have the main point settled. * * * *

Special Notices

Notice to the Churches of the District of North Dakota and Eastern Montana: The District Conference for 1924 will be held in the Surrey church, July 8-10.—J. D. Kesler, Moderator, Cando, N. Dak.

Concerning Freight to China.—We are informed through Bro. J. Homer Bright, that freight for any of our missionaries in China should be addressed to the particular missionary in care of HOP SHING & CO., Tientsin, China. This information is given since an occasional shipment is made without the knowledge of the missionaries or the General Mission Board.

The former treasurer of Northwestern Ohio, Bro. N. I. Cool, requests us to state that all funds from the Sunday-schools of the District for the support of Sister Alley on the India Mission Field should be sent to J. M. Miller, 727 E. Vine St., Lima, Ohio. It is said also that the funds on hand are not sufficient to meet the District's obligation and the matter should have prompt attention.

The Aid Societies of Northern Illinois extend their sympathy to the bereaved family of our faithful District secretary, Sister Grace Wolf. Her daughter, Edna Wolf, has consented to carry on the work of her mother. Would our secretaries send their reports to her at Franklin Grove, Ill.? We also urge that the quota for the work among the mountaineers of Greene County, Va., be sent to our new secretary.—Eva L. Whisler, President of District Aids.

Sunday-school workers will please note that the lesson for Feb. 24, 1924, is one that may be used "with temperance applications." If your Sunday-school did not observe Nov. 4 (World's Temperance Sunday) by using our special program "The Two Destroyers," we will be glad to supply you with responsive readings, songs and recitations for such an exercise on Feb. 24. All you need to do is to write the undersigned at 505 No. Sycamore St., North Manchester, Ind., stating the average attendance at your school, exclusive of the primary and beginner pupils. If consistent with your financial program we will be pleased to have your offering on Feb. 24. Send to our treasurer, Bro. M. W. Emmert, Mount Morris, Ill., as we are desirous of pushing other phases of our work as soon as funds permit. If you are not now making systematic use of the leaflets we are supplying free, ask for samples of same.—Virgil C. Fennell, Field Secretary, North Manchester, Ind.

Another New Tract.—A tract, entitled, "The Values of Modest Clothing," has recently been approved by the Tract Examining Committee and published by the General Mission Board. The author, Eld. J. W. Lear, first preached a sermon on the subject. His line of reasoning appealed so strongly to his hearers that he was induced to publish an edition in pamphlet form. Now it comes out as a tract for general distribution. Bro. Lear sets forth the arguments for modest clothing under four heads as follows: (1) Economic Value; (2) Hygienic Value; (3) Esthetic Value; and (4) Moral Value. His reasoning is clear, convincing and inspiring. In these days of adjustments it is important that we settle down on the basis of gospel truth. This tract should be read by every member of the Church of the Brethren. It will help much in solving our present difficult problems along this line. These tracts are for free distribution. They may be had free in such quantities as can be used to good advantage. Order of the General Mission Board, Elgin, Ill. Order No. 56. In this connection it may be well to remind us that contributions for tract publications and distribution are earnestly solicited. Send contributions also to the General Mission Board.—James M. Moore, Secretary Tract Committee. * * * *

A Bystander's Notes

The Overbright Boy.—The boy who just plods on, doing his work well and keeping at it, after all, stands the best chance in life. Dr. Boris Sidis, an eminent authority on psycho-pathology, using years ago to speak of the public school system as being composed of rubbish and refuse. Too much time was spent in getting over the ground. When a baby boy came into the Sidis home, he afforded the needful opportunity to demonstrate the theory. That child became able to read and write at two years of age, he could speak four languages besides reading and writing two others, Latin and Greek, at eight; he entered Harvard at eleven, where the same year he delivered a lecture on the fourth dimension before the Department of Mathematics; he graduated at the University in 1914. Then he taught mathematics in Texas for awhile, afterwards re-

turning to Boston and engaging himself as a common clerk on \$23 a week. He cut himself off from his home, and when his father died, he manifested no interest in the fact. He has at the present time lost all interest in the things of his early life, and one newspaper, commenting on the situation, says: "Poor kid! His boyhood was burned up in thinking. That is all he has ever done, and now he wants a rest."

Montgomery Ward and Company.—As a Christmas gift Mrs. Montgomery Ward gave to the Northwestern University three million dollars, with which to erect a permanent building for dental clinics in connection with the work of the University. Most of our people perhaps know the catalogue, if nothing else, but it is a joy to know that folks who have the means are increasing in their remembrance of educational institutions.

The Cure of Leprosy.—Now and then we have heard of a cure being discovered for leprosy. And no wonder, for it is a dread disease. Chalmers oil was announced a few years ago, and now an Englishman, Sir Leonard Rogers, an authority on tropical diseases, claims to have discovered a cure, by which "the bacilli are broken up and disappear from the tissue." It remains to be seen, but there is a remedy which is being used by the missionaries, which works; that is segregation. Children of leprosy parents are segregated from their parents when less than a year old, and the result is that 90 to 95% grow up clean and free from the disease. Leprosy still suggests sin, so also does its cure—segregation.

Times Have Changed.—Yes, times have changed. There was a day when deacons and ministers could drink and very little was thought of it. But that day is past. There was a time when drinking could be indulged in in public even at college contests. But that time is also past. This was vividly demonstrated at the Yale-Army contest when a young man rising from the bleachers pulled out his bottle and drank. "Put him out," was the cry from those who saw him. And the police did put him out. That young man had not learned that the colleges and universities, as a rule, stand for the eighteenth amendment, as they stand for every other amendment of our constitution. No college or university will stand for such open violation in this day.

ABOUT GOOD BOOKS

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

The Character of Paul, by Dr. Charles E. Jefferson, is one of the most readable and useful books the MacMillan Company or any other company has put out for a good while. And this estimate we give, even though it seems to us the author has gone too far, at times, in portraying certain elements, especially the shortcomings, in the personality of the great apostle. It is not a treatise on Paul's theology or on his work. It is a study of the man. But because it helps to understand him it is the best kind of preparation for understanding his teaching. It makes him live before your eyes. You see him as a man of like passions with yourself, and with a large endowment of masterful traits, most of which you could wish to have as your own. It is a dull mind that could read this book without being inspired and illumined by it. The price is \$2.25, 381 pages.

Confronting Young Men with the Living Christ, by Dr. John R. Mott (Association Press). This book comprises a course of lectures given to the Young Men's Christian Associations of the United States and Canada. I have heard Dr. Mott sixty-seven times during the last twenty-two years. It seems to me he put into this book the essence of his life message to young men. The subject matter is equally vital for women. If one wants to read a refreshing book, showing the dynamic of the Living Christ, this will meet his needs. I have seen nothing for a long time that presents the essence of the Christian life, and the need for leadership, and the demands of leadership in a clearer fashion. The late war tested all institutions, and found them all wanting, except the living Christ. Know him and preach him. D. W. K.

Preaching the Social Gospel, by Ozora H. Davis. This book is a clear presentation of the Gospel in its double aspect, first, as man's relation to God, and secondly, the implication of this relation, a proper relation to men. It is simply and clearly written, is perfectly sane and convincing throughout, and is very helpful in pointing out the true Christian relation of believers to the social institutions. How should a Christian behave toward the family, neighborhood, politics, other nations, toward the problem of peace and war? All of these subjects are presented in a convincing manner with a genuine Biblical background. The religion of Jesus was intended to meet the needs of the whole of life. This book broadens one's view of life and religion. I consider it a valuable asset not only for the preacher, but for all church workers and laymen. D. W. K.

AROUND THE WORLD

Truth Serum

Is it easy for you to tell the truth? Dr. R. E. House of Ferris, Texas, has discovered a serum which he names scopolamin, under the influence of which the patient tells the truth. He renders his patients unconscious and then extracts the truth from them. His theory is that on coming out from the anesthetic hearing is the first sense that is responsive. By questioning the patient at the proper time he asserts that the patient will tell the truth. According to his theory when a man lies he must first think of the truth so as to make a lie seem reasonable. Under the influence of this serum the patient is not sufficiently awake to reason, and therefore he will not tell a lie. The discovery is too new to predict whether or not it will be of much service in the detection of crime.

Leasing Government Oil Lands

When the government withdrew certain oil lands in Montana and California as a reserve for the United States navy no one thought that so soon the country would be shaken by the report of a scandal in the leasing of these lands to some of our great oil magnates. The investigation that has been going on in Washington has already led to some sensation, and should court proceedings bring out further information of a criminal character the shock will be all the greater. With many of the investigations that precede national elections politics frequently play a large part. In the oil scandal, however, it would seem that the part of politics is not the only factor in the investigation. Public officials as well as private citizens should remember that their sins will surely find them out.

Germany's Starving Babies

The following words from Mr. McAdoo set forth his view of our opportunity and obligation to help Germany in her distress:

"The American people have a direct interest in the starving children of Germany. We have a direct interest because we want the German nation to exist and we want its people to live as a healthy and wholesome race, with economic stability restored and opportunity given to participate in the progress of civilization. We want Germany to do her share with the other great nations of the world in establishing civilization on the secure basis of peace and justice. We must help the German babies in order that the German race, now and in the future, may be capable of doing these great things for themselves and be able to perform their part of the obligations of international society."

Did the Earthquake Help Japan?

Now that Japan has partly recovered from the earthquake shock there are those who raise the question whether Japan really suffered a disaster. Attention has been called to the loss in buildings. The buildings destroyed were mostly Japanese. In Japan buildings three-fourths of the cost goes to labor. Labor will benefit by the rebuilding. Eight per cent of the silk supply from July, 1923, to 1924 was destroyed. As a result the price of raw silk was advanced as much as twenty-five per cent. Statisticians figure that with this increase of prices the Japan silk industry instead of losing much really is the gainer. Of course these figures are based altogether on money considerations. The suffering and loss of life were beyond description. Though in years to come we may see that the earthquake did bring some compensation to balance the loss, considering the human lives lost, the financial gain, if there will be any, comes at a tremendous cost.

The Community Chest

During the war communities from necessity pooled their interests and worked together. Very few of us have forgotten the war chest. We now have the community chest which has been adopted by one hundred and seventy cities. The community chest is a pooling of the budget for such public or semi-public institutions as are found in our cities, large and small, that look in whole or in part to the public for help in current expenses. Among the advantages for the community chest are greater economy in raising funds, the securing of larger funds, increase in the number of contributors and a deeper concern in community interests. Among the disadvantages may be named a decrease in the number of large donations as a result of more people giving. Further, the organizations participating lose that personal touch which comes from those who give gifts to certain institutions because of their personal interest in them. In general those cities that have tried the community chest approve it. Whether in the end this method of raising funds will be better than the old method in which there were many solicitations, tag days and other means through which funds were raised can be determined in a few years when the community idea has been more thoroughly tested.

Farmers Lose Through Slump

The department of agriculture states that from 1920 to 1923 there was a decided movement away from the farm. The slump in farm prices helped to swell the crowd going cityward. Investment in high-priced land also helped to depopulate the rural sections. A questionnaire covering fifteen States of the upper Mississippi valley was answered by 2,400 farmers. These answers included data covering 100,000 farmers. The questionnaire revealed the fact that of 69,000 farm owners eight and one-half per cent lost their farms, and that another fifteen per cent were insolvent but held on through the leniency of their creditors. Out of 26,000 reported, sixteen per cent lost their farms and another twenty-one per cent held on through the leniency of their creditors. Further, it is shown that one-fifth of the farmers lost their farms because they had invested in land when prices were inflated, while five per cent lost their farms because of unwise investments or speculations other than farm ventures.

A Wonderful Operation

A rather singular operation was performed recently at the University of Pennsylvania Hospital, Philadelphia, when a carpet tack was removed from the lung of an eight-month-old child. The operation required exactly four and one-half minutes. After the tack, which was three-quarters of an inch long, had been removed, a suction tube was inserted and the lung cleaned. Five minutes later the baby, which had cooed and gurgled during the operation, was sleeping peacefully. Two days later it was taken to its home in St. Louis, Mo. Its recovery was considered unusually quick. The instrument used is a tube about the size of a straw, fitted with lenses and with an electric light bulb at the end. Inside the bronchoscope were placed a pair of tack forceps. After being inserted through the bronchial tubes into the lungs the light was turned on in the electric bulb, revealing to the surgeons the exact location of the tack. It required only a moment to fasten the forceps around it and gently lift it out.

College Athletics

From time to time one hears mutterings that probably athletics are not one hundred per cent pure. These reports concern high schools, colleges and universities. The large universities have spent immense sums constructing great bowls where as many as twenty-five and fifty thousand and even more assemble to witness the games. Occasionally a high school is thrown out of an association because of professionalism. In general the sentiment is against all forms of professionalism in school athletics. Very commonly the leading athletes of one high school do not go to any one university but scatter far and wide. Some claim that this is due to the inducement the different institutions throw out to secure good athletes. While every college, or university, claims that its own record is clean, from time to time there are hints that some institutions do not have a clean record but are tainted with professionalism. Undoubtedly if the schools should turn out fewer experts in athletics and the student body as a whole was trained in physical work the results would be better.

Are Your Taxes High?

The papers and politicians are discussing high taxes and tax reduction. The Literary Digest is polling a vote on the Mellon plan of tax reduction. Unfortunately, whenever an attempt is made to reduce government expenses politicians instead of statesmen get into the saddle. And politicians seldom accomplish much lasting good. According to an announcement of the United States Census Bureau for the fiscal year closing July 1, 1922, the taxes in our country for every man, woman and child amounted to \$68.37, for federal, State, county, municipal and other tax levying bodies. The federal tax per capita was \$29.47, for all purposes other than federal, \$38.90. The report also states that since 1912 State taxes have increased 183 per cent; county taxes, 141 per cent; taxes for other corporations and bodies, 80 per cent. Looking at this increase one can understand why there is a general demand for tax reduction. If your denomination or your church should demand a tax per capita of \$68.37 what would be your attitude? Whatever your attitude may be when the public demands you pay it.

The Most Popular Book of the Day

When you see a bulge on a man's hip, do not jump to conclusions; it is as likely to be a Bible as a flask, for the Bible is fast becoming the most popular book in New York, so says Commissioner Estill, Salvation Army. The drift of public interest is indicated by the phenomenal sale of Bibles and also by the fact that twenty newspaper syndicates this year sold biblical features to more than 800 newspapers in the United States and Canada. More than 200 papers carry two biblical features daily, nearly 150 carry three such features on Sunday and fifty carry four daily and Sunday. One of the best selling non-fiction books today is Giovanni Papini's "Life of Christ." One clergyman claims that this Bible publicity was responsible for

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Eternal Vigilance the Price of Victory

1 Corinthians 10: 12, 13

For Week Beginning February 17

To Every Soul a Struggle.—Temptation is a human certainty. It is inevitable in a world where right is constantly forced to combat wrong. The writer once met a woman who claimed to be immune from temptation, but a little inquiry revealed that she had lost keenness on some fine and vital matters of conscience. She was willing to call some black things white. God has never promised his children freedom from the possibility of temptation. He allows them to be tested, with limitations.

The text deals with the sin of overconfidence. That was the stumbling-block over which Israel fell, and Paul was warning the Corinthians against it. We Americans, also, can get something out of it. The Christian who becomes conceited over his strength is bound to fall hardest. The honest disciple, whether weak or strong, knows that he has weak places to guard in order to maintain his character balance.

For Every Soul a Victory.—Some of us become wonderfully discouraged because life has so much of struggle. It should not be so with a Christian. God does not delight in the failure of his people. Therefore he has provided a victory for every one. Even as Jesus forewarns us of the struggle, he encourages us with the promise of victory. Compare John 16:33. No man is without an opportunity to rise above the hardships which lie in the path of right-doing, but he must see some meaning in discipline and growth through testing in order to carry himself bravely through every difficult circumstance. The way to victory is to step right along with God and have the constant benefit of his unlimited strength.

Paying the Price of Victory.—God is faithful in his cautious fitting of the test to every child of his. It is entirely reasonable that every man should be vigilant to avoid the type of temptation which strikes him at the weakest point. God supplies power for endurance, but not for presumption. Man is expected to use the caution of good judgment in the conduct of his life. The first point in that judgment is constantly to be sure of God's presence. Dealing with temptation is not merely running away from danger. It is a more positive thing than that. The best way to avoid wrong is to seek the right. Do good and there is less time to do evil. Diligence in the cultivation of righteousness will do wonders in building up spiritual strength and putting up guards at places of least resistance.

Some Helpful References.—The Christian attitude toward temptation (Matt. 6:13; Mark 14:38; James 1:2). The faithfulness of God when his people are tempted (2 Thess. 3:3; 2 Tim. 4:18). The value of prayer of others in our temptations (Luke 22:32; John 17:15). How the Christian should walk "looking around" (Eph. 5:15).

Suggestions for Meditation

Is my self-confidence in spiritual struggle overestimated? What effect has my watchfulness over others? What victories can I record because of God's deliverance?

The example of Christ under temptation. What have I gained through spiritual struggles?

A Prayer

Heavenly Father! Thou art the Source of wisdom and strength, and we acknowledge thy supremacy over our lives. Thou hast seen fit to subject thy people to many trials in this life. Often we find the struggle very hard, but acknowledge that never has a temptation been too great to endure when we have depended upon thy strong arm for deliverance. We thank thee sincerely for this unlimited power in reserve, that we may always find a way of escape. Deliver us from the evil of presumptuous self-confidence. Make us brave to meet every situation, with eye and hand and heart vigilant for thy glory and the advancement of thy Kingdom in human hearts. For Jesus' sake, Amen.

J. H. H.

the attendance contest between the Men's Bible Classes of Long Beach, Calif., and Kansas City, Mo., which the latter city won. More than 600 daily papers carry a Bible verse headed "Busy Man's Corner," of which the following is an example: Let your conversation be without covetousness; and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee.—Bible, Hebrews 13: 5. Some twenty-five newspapers, owned by one man, carry a Bible text over the entire top of the editorial page. A recent text was: If my people shall humble themselves, and pray, and seek my face and turn from their wicked ways: then I will hear from heaven and forgive their sin.—2 Chronicles 7: 14.

How to Get the Money That Is Needed

(Continued from Page 83)

sonal contact and missionary news that is fresh and impelling. The nearest thing to seeing the actual conditions in foreign lands, is seeing them in your own community or neighboring community. Missionary training includes active service by the student. *No great impression of the work to be done can be given short of actual participation in it.* Books are easily passed up and laid out of sight. A reading impression is less impressive than personal experience. The live wire is never touched until our own hands are on it. I would rather rely upon teaching a class, saving a life, making a call, or taking an outing with boys or girls, causing an older person to become concerned, than the reading of periodicals and the study of books. Truly, the study classes have done marvelous good, brought exceeding great results in sympathy, belief and conviction. They are not vital, is the trouble. *Contact is vital.* They are interesting, even demanding, inspiring; but service is the genuine article. Add the breadth of vision and general information that study classes give, to the vitalizing influence that service gives, and you are likely to have an interested church member. Unless a man be given some spiritual service to do he will become indifferent. Nothing else is possible in the nature of the case. The business world would be a fizzle if it were not watched over, and if people did not take part in carrying on its affairs. And in the touch of fellowship there is a sweet undying joy that infiltrates the whole soul. Once get a taste of it and you will always be sad without its continuance. It is like a continuous love affair. Fellowship breeds concern.

Any time that the Church of the Brethren includes her following in the undertakings of God aside from giving, she will have them with her in the item of giving.

Get into the life program of that layman. Put before him work to do—young people to lead and safeguard and train. Help him to do the tasks that lie in his own church community. Let him teach a class, be a soul-winner. Let his testimony add to his own beliefs, his prayers cause another's conversion, his car be used in the survey; his children trained in the church societies, his talent recognized, his counsel heeded, his influence demanded. Then when he sees the achievements that his own efforts cause and the work the whole church does, he will fall in. And I say, brethren, let him fall in. His discovery of the powers of God and the powers of the church, and his knowledge of the world's needs will conduct him to a new place—a fairer and a happier ground, where mortals are applying themselves to the purposes of their Christ.

All this now is the product of information and service, study classes and work. This interest in the work is worth ten times as much as the appeal from the pulpit, that has nothing else to back it up save what can be put in a public exhortation. Soliciting will never establish the grace of giving. It takes a great host of things for granted. If these have been supplied the effort may be fruitful; if not, it is begging that will be needed. And how much more of this will it take to sicken us on it? Paul did not indorse such an effort. He encouraged his churches to act on their own initiative, in order that it might be of themselves and not as though "by exhortation." Where the educative processes have been at work, constraining people to give naturally—all is well. The cause of missions or home congregations will never suffer when *life* is behind them.

Two other factors were named in these processes: Bible knowledge and system in giving.

It seems that the weekly study of the Bible in the Sunday-schools, and the preaching from the pulpit, that have not sufficed to make us generous. It is not that intimacy with God's Word is insufficient to induce generosity. It is that there is failure to get the message of God into the recognition of the folks that read or study it. There are several reasons perhaps. The greatest is that the study is so spare in time and so disconnected in theme. The possibility of accumulative impression is lost through this intermittent method of study. The meaning of one book of the Bible, for instance, is not sought; the chapters are not given a thorough going

through; the impressions that result from persistent, continuous and intensive inquiry are impossible. We do not remain long enough with the words of Christ to obtain a man-sized understanding of them. Our religious response is in proportion to the fullness of our conception. It will add miraculously to our concern for the world when the fire and the strength and the promise of the words of Christ are profoundly understood.

Now let us summarize. We have said (1) that people must undergo a stage of preparation before they can give; that they must give *themselves* before they will give much money; (2) that in order to secure this development there are three processes necessary: information about the needs in the world; experience in service, and a life learned in the Scripture—one of understanding.

It probably would take a longer time to get these developments to each church and every member. But if it be the longer way it is the surer way. It will be a satisfaction to believe that, by laying a foundation for future giving, we also lay it for lives and service and dynamic interest; which is the guarantee of the evangelization of the world. We sometimes make a great deal over systematic giving. But systematic giving is no possible substitute for getting prepared to give. Systematic giving will get more money than any known system, save free-will offerings, when people are inwardly prepared to give. Many people's generosity far overruns the limits of the tithe, for the reason that they care. The only reason systematic giving gets more money than free-will systems is that it takes our money in small doses, and often enough to aggregate a considerable sum in a year. It does not hurt so much that way. But if you can substitute knowledge for ignorance of conditions, service for alienation, and Bible intimacy for distance from it, loyalty will be born, and then money comes.

Plattsburg, Mo.

Impressions of the Atlantic City Conference

BY M. CLYDE HORST

The Home Missions Council and the Council of Women for Home Missions met in annual joint session at Atlantic City, N. J., Jan. 14-16. The attendance was not large, due to the nature of the conference, but most of the leading denominations were represented by officials of their national home-mission agencies. The program included only a few regular lectures, but about twenty-five reports of executive secretaries and standing committees were considered, which were often as interesting as convention addresses.

The writer, having been the only representative of the Church of the Brethren in attendance, feels that some report is in order, but finds it difficult to select the proper materials for a suitable "Messenger" article. In the first place, some of the business was of a technical nature, and of interest to national board representatives rather than to the church at large. Furthermore, it is difficult to impartially epitomize the essentials of the many reports, which, when published, as they will be for those concerned, will make a large volume. Therefore we hereby record a few "impressions" and reserve most of the details for the councils of our Home Department, and our own Conference of District Boards.

One can not be in such a conference, even for the first time, without being impressed with the vastness of the home mission task. And the impression is deepened by each succeeding conference one is privileged to attend. To be reminded that over half of our population is not even nominally Christian, and that there are hundreds of communities in America, including whole counties, that are without even one church, is a startling challenge to any Christian leader. Serious reflection upon the problems of immigration and racial minorities, as stimulated by the spirit of such a convention, leads to the firm conclusion that America is one of the greatest mission fields in the world. This is no disparagement of the foreign enterprise, but rather emphasis upon the insistent call of the "open places" and "crowded ways" of life in the "homelands," in view of the recent prophecy that we are facing either another series of Dark Ages, or a Renaissance.

"Coöperation" was the theme of the conference, and "Working Together" the motto. The activities of the convention afforded a concrete illustration of the motto, and this fact was happily crystallized into a timely program by the venerable chairman, Dr. Thompson, who said in his greeting to the conference, "While Fundamentalists and Modernists are pulling apart, praise God here is a group of sane men and women who are pulling

together." This statement should not be interpreted as an expression of indifference with reference to essentials of the Christian faith, but rather as a disparagement of the divisive influence of unchristian controversy. "Coöperation" was defined by some one as "so conducting yourself that others can work with you."

"Coöperation," however, has been the keynote of the Home Missions Council and the Council of Women for Home Missions, from the beginning of their existence. They were born in the consciousness of the imperative need of working together. In his final report as retiring executive secretary of the Home Missions Council, Dr. Anthony summarized some of the results of coöperation in the years of working together. His report includes mention of comity agreements and the allocation of territory in the Great Northwest, Alaska, the Hawaiian Islands, the Pacific Slope, and the West Indies. These arrangements affect work among Indians, Chinese, Japanese, Koreans, Hindus, Mexicans, Negroes, Jews, migrant groups and European immigrants, as well as those usually called "Americans." Forty-one boards and societies, representing twenty-seven denominations, have been sharing fellowship, information, and inspiration in plans and work, as well as dividing responsibility for the various fields.

Several outstanding gains have resulted from such coöperation. In the first place, much overlapping and disastrous competition has been avoided. Furthermore, much "overlooking" also has been eliminated. Resources which might have been dissipated in overhunched communities have been released in the interest of unevangelized areas. Thus the value of the missionary dollar has been greatly multiplied in terms of tangible results—a fact to be reckoned with in the solicitation of funds among intelligent contributors. Perhaps the greatest gain is the demonstration to the non-Christian races of the essential unity of the body of Christ, notwithstanding its apparent division.

Such coöperation, however, raises some serious problems. It seems difficult, by such a procedure, to conserve the distinct contributions of various bodies to the full-orbed interpretation of Christianity. Many of these doctrines have a sacred and precious history, as well as a scriptural foundation, and should not be dissipated in the popular endeavor to find the "least common multiple of Christianity." Outstanding among these is the problem of the sacraments, especially in some forms of the community church, and its only solution for some groups may be coöperation "with reservations."

Many of the smaller denominations, moreover, find it somewhat difficult to participate fully in the work of the council for several reasons. First, they are usually comparatively inexperienced in the special phases of home missionary endeavor which invite or demand such coöperation. Second, they often lack the resources; both in money and expert secretarial counsel, necessary for active representation on the various standing committees through which the councils usually function. Their delegates are welcome at these conventions, however, and many efforts are put forth to help them in their own work. The representatives of all national home mission agencies can greatly enrich the work of their own organizations by being present, and by careful attention to the successful methods of others. It is freely confessed by the leaders of this movement that the help and counsel of all Christian bodies is necessary for the evangelization of North America.

Huntingdon, Pa.

CORRESPONDENCE

ARCADIA, FLORIDA

Arcadia is a beautiful little town of about 3,500 souls, situated in De Soto County on the Atlantic Coast Line Railroad. It is an inland town, but an hour and a half's drive through beautiful and interesting country brings one to Charlotte Harbor, an arm of the Gulf of Mexico.

Ten years ago a little band of members of the Church of the Brethren organized a church at this place which has since been functioning as the Arcadia congregation. During these years members have come and gone, among them a number of ministers. Thirty persons have received baptism and at the present time our membership is forty-two. The results thus far may not sound very encouraging but when we recall that consecrated men of God who labored on the foreign field, for two decades and then could count but one convert, we surely have no need to feel discouraged.

Many of our readers will recall Bro. Murphy's article during the year just past in which he brought to their attention so vividly the needs of the South. One has only to live in a community where the church remains closed three Sundays out of four to realize the disastrous results in the lives of the people who are thus deprived of spiritual nourishment. We would not expect physical life to reach any degree of perfection if thus deprived of

MINGO, PA.—Number of meetings held, 21; average attendance, 7; enrollment, 23. We do much of our work at home. We sold 459 bannocks, 12 aprons, 120 wash bags, and 2 quilts; quilted 9 quilts to give comfort; sold candy. Receipts, \$284.30; gave 10 to a sister; \$12 for rent for needy; Annual Meeting offering, \$25; Otto Helm, \$5; Greene County School, \$40; library for school, \$10; Emergency Fund, \$25; \$1 to District Secretary. We made garments and sent box of 22 pieces to Greene County School. President, the

CORRESPONDENCE

THE BRETHREN IN SAINT PETERSBURG, FLORIDA

Saint Petersburg has never had any permanent settlement of the Brethren; but it has generally had some of our people here. Of those here at the present time, probably those of longest residence are Bro. D. E. Billman and wife, Vannas Frantz Billman, and their three children, all members of our church. They have been residents here for a number of years, and are engaged in the real estate business. They may not be as persistent and insistent in boosting and exploiting the city as some others engaged in the same business. They have a rating and standing, however, for sincere courtesyness and helpfulness and reliability that is gratifying to observe; and have established a worthy and prosperous business. Having no Brethren church here they work faithfully and efficiently in other churches and maintain admirable standing therein, with the clear understanding that they belong to the Church of the Brethren, and have their membership in the church at Huntingdon, Pa.

Eld. J. E. Young has been a resident of the city for some years and takes fatherly interest in all the members here. Bro. Young gives his attention to preaching to prisoners and other unfortunate, and works at carpentering to pay expenses. He is out at the prisons and reform schools of the State nearly every Sunday and preaches there and distributes Bibles. He has a tactful and successful method of getting the people to read the Bibles he leaves with them.

Bro. Herst and wife and Sister Tatum are the only other resident members of our church that I have found in the city. Bro. George Wolf and wife and children, of Decatur, Ill.; Bro. Henry Keefer and wife, of Cerro Gordo, Ill., are here for the winter. Sister Keefer is totally blind and is otherwise afflicted. Bro. Calvin Dilling and wife and their son, Sister Andrew Kipple and her niece, and Sister Nettie Glass, all of Altoona, Pa.; Sister Josiah Brumbaugh, Juniata, Pa.; Francis Baker, Everett, Pa.; Frank Guyer, Bedford, Pa.; Sallie Mentzer, Ephrata, Pa., are also here. Eld. D. W. Miller and wife, of Cedar Rapids, Iowa, are sojourning in the city for several weeks, and then go on to Sebring. They gave us helpful messages at our prayer meeting. So far as I know these are the members of the Brethren Church in the city at present.

Early in the winter Brethren Young and Wolf arranged a meeting for prayer and social fellowship. The first one was at the home of Bro. Wolf. Since that we have been meeting at Bro. Billman's home and at Bro. Herst's. A dozen or two of us thus spent a delightful and edifying hour together. At the meeting before Christmas it was suggested that although most of us or all had contributed to the Emergency Fund in our home churches, it would be fine to make up a little offering from St. Petersburg; we received \$30.

One evening our prayer meeting was pleasantly surprised by the coming in of Bro. Hottenstein, of Lancaster County, Bro. D. Edgar Miller and wife, now of Chicago, and Bro. Miller, of Southern Pennsylvania. All of these good folks gave us encouraging and edifying testimony to the merits and value of Christian faith and experience. A delightful and uplifting and spiritual service it was. Bro. Hottenstein is a singer as well as a preacher. The coming of these brethren and their finding of our prayer meeting was greatly appreciated by the folks here. They hurried off to Sebring—which seems to be the Jerusalem of Florida for our people.

When Eld. Isaac Frantz, now of Franklin Grove, Ill., spent his winters here with his children, the Billmans, he held meetings in the G. A. R. Hall, and the people still speak of those meetings.

Eld. J. V. Felthouse, formerly of Indiana, some years ago settled at Seminole, twenty miles out from St. Petersburg. Bro. Felthouse has been a father to the Brethren of Western Florida. He and his helpful wife, Sarah, have given faithful and gratuitous service extending out a hundred miles and more from their home. At the present time Bro. Felthouse's sight seems to be failing and he does not venture out much. He has a small orange grove in a fertile and good locality, and has gardens that produce winter vegetables. They are pleasantly situated amidst the oranges and palm trees in their yard, and have flowers blooming and a variety of trees and shrubs both fruitful and ornamental—the names of which, common and botanical, they know and can pronounce with readiness. The Brethren from St. Petersburg, Clearwater, Dunedin, Tampa and Dade City meet there sometimes for services, and occasionally have had a love feast in their commodious home.

While there are few of our members here, most of the people, residents or tourists, seem to know something about us, and to know us favorably—not as the Church of the Brethren, however. They do not know that church; and inquire if it is the United Brethren Church. But when we tell them we are Dunkers it seems to clear up in their minds, and they know who we are. It is interesting to note how many of them had an uncle or a grandmother or some ancestor away back in Virginia or Pennsylvania or Indiana who belonged to the "Dunkards," and they knew

"lots" of them. I am not a "Church of the Brethren" down here; I am just a Dunker; and it saves breath and explanations. Some of my good and dear friends in the church do not like this term, and I sometimes forbear using it for their sakes—to spare their feelings. But I am really fond of using the name, and sometimes have wished it were our corporate name rather than an explanatory alias. We might as well have accepted it even if it was given to us in derision; and, like the Methodists and Quakers, made it an honorable name by consistent and gracious life and conduct and works of love and benevolence. The name Christian, when first applied to the Lord's followers at Antioch, was applied in derision.

The people who speak of having known us, speak well of us. "They were a quiet and honest people and good citizens, and we always liked to deal with them," they say. "A Dunker's word is as good as his bond," they used to say. And why not? I pray you. This reputation, or fact, is worth taking account of. This is worth taking care of and perpetuating. Let us faithfully hold fast to our distinctive doctrines and "earnestly contend for the faith," but in doing so let us also justify our reputation, and live up to our traditions and standards of honesty, integrity and righteous simplicity that should fruit out and adorn these religious doctrines. A man may be ever so smart and ever so religious, but if he disregards his honest obligations, or parts with his moral rectitudes, it is mighty hard for the onlooker to cherish much respect either for him or for his religion.

Morality is not religion; nor a substitute for it. But morality is a proper and expected fruit of religion. Morals are the product of religion. Religion is based on belief in God. The expectation and demand for a high grade of morals manifest in those who profess Christianity is an evidence of the superiority of the Christian religion over all others. "By their fruits ye shall know them."

W. J. Swigart.

BIRD'S-EYE VIEW

Some one has said that the way to appreciate a city is to climb some high prominence and get a bird's-eye view of it; then go down into the avenues and streets. Such was our privilege the other day, when a friend took us on the famous Mt. Rubidoux Drive to view the city of Riverside, Southern California. We went to the very top and placed our hand upon the cross whose base is covered with metal screen and wire to prevent tourists cutting chips for souvenirs. It is here on this mountain top where thousands assemble annually on Easter morning and sing Easter songs. So eager are they to secure standing or sitting space that many go there the night before and wait for the early service. As early as two o'clock on Easter morning thousands may be seen wending their way to this coveted spot. The view from this point is most charming. It is said that Riverside is the center of one of the largest citrus fruit producing districts in the world, there being in Riverside County no fewer than 30,000 acres planted in citrus fruit, with an annual output of 8,000 carloads.

As in Bible study, so in sight-seeing, one needs to see in detail as well as the high points, and one of the details of Riverside is the Mission Inn, of world-wide reputation. The Mission Inn or hotel occupies an entire city block, and is three stories high, with several interesting towers. It is built about three sides of a great open court full of lawn, shrubs, flowers and tropical plants. It has accommodations for 500 guests and is open all the year. Mr. Miller, the owner and proprietor of this hotel, has endeavored to furnish it throughout in the simple and yet most comfortable "mission style," and with it a background of twentieth-century luxury. He has striven to impart to it the spirit of those old mission days, the spirit of courtesy, kindness and true hospitality. "Enter, friend; this is your home," is the motto in Spanish that greets you as you stand at the main entrance. Then in the lobby, hung in a conspicuous place, is this old, homely Scotch sentiment, "Ye canna expect to be baith grand and comfortable."

However, I am thinking just now of the splendid opportunity we are having in the study of the International Sunday-school lessons, an opportunity to get a bird's-eye view of the Bible. They tell us we are to go through the Bible in two years. This quarter takes us from Abraham to the time of Solomon, and the following quarter to the return from the Exile. We are urged to read the Old Testament through during these six months.

First, we should get a bird's-eye view of the book of Genesis. This can be done best by reading the whole book at a single sitting, a small task compared with the manner in which many devour library books.

Let us notice a few of the details. Just eight words suggest the high points: creation, fall, flood, nations, Abraham, Isaac, Jacob, Joseph. The first four words of the book are: "In the beginning God"; the last, "a coffin in Egypt." What a contrast! The book opens with life and closes with death. What intervening history in detail! When we recall, too, that chronologically the first eleven chapters cover about 2,000 years, or half the time from Adam to Christ, it is truly a worth-while

book. It has been called the "seed plot" of the whole Bible. Some students hold that there are ages of time between the first and second verses of the first chapter of Genesis; that the earth was made waste—"without form"—by God's judgment upon a preadamite sinful race. Should this be true, it would solve some problems, and not in the least discount our Bible, the Holy Scriptures.

The history of the world tells us of the sad and far-reaching consequences of the sin of Adam, but the latter is immediately followed by Gen. 3:15, the first prophecy of redemption, which is fulfilled in John 3:16. God, clothing our first parents with skins, procured by the shedding of innocent blood (Gen. 3:21), brings into view the scarlet thread that runs all through the book of Genesis, and indeed all through the Bible. In the lives of Cain and Abel we have illustrated two kinds of worship—God's way and man's way. By faith Abel offered unto God a more excellent sacrifice than Cain, but faith cometh by hearing, and hearing by the Word of God; therefore, the faith of Abel presupposes some knowledge of God's word, to which he gave obedient response. There are two classes of professing Christians today, those who come by the way of the cross, and those who come in their own way, which God can not accept (Gen. 4:5-7; Heb. 9:22). Enoch walked with God in a world of sin and violence. Can you and I be true to God in a world of sin (Philp. 4:13)?

Does Your Sunday-school Superintendent Love God's Word?

I once heard a Sunday-school superintendent remark that he was sorry the Sunday-school lessons (at that time) were taken from the Old Testament. "I do not like the Old Testament," said he. "I do not read it. I carry my New Testament with me to my place of business, but I have nothing for the Old Testament."

I felt sorry for the man. He was sincere but woefully ignorant. He certainly did not realize the prominent place each part of the Bible has in the other. Some one has said that in the Old Testament the New Testament is concealed, and that in the New Testament the Old Testament is revealed.

In contrast with the above are the following words heard just recently. A Sunday-school superintendent during the opening session inquired how many had read the chapters of Genesis relating to the current lesson. Said he: "These Old Testament stories never grow old to me." These words were an inspiration to the school: They lent such an influence as ought to be given out by every Sunday-school superintendent. Let us remember that the Old Testament as well as the New is inspired, that holy men of God spoke as they were moved by the Holy Ghost. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

My sister tells of boys and girls in North Dakota public schools who are totally ignorant of Bible characters to which reference is made in school readers. These are children who do not have Sunday-school advantages. The same may be said of children from other States under like circumstances, but how can we explain the appalling neglect of Bible study under favorable circumstances? It is said that a president of an institution in the Middle West tested thirty-four freshmen by giving them twenty-two extracts from Tennyson, each of which contained an allusion to some scriptural truth or scene, and asking for explanations. These students were sons of preachers, teachers, lawyers, merchants and farmers, and their matriculation showed that all except one declared ecclesiastical affiliation. More than half of them claimed adherence to churches which, as well as if not better than any, are supposed to represent intelligent Bible knowledge. Fifteen of the twenty-two extracts given were from the Old Testament. The following is the record:

Eleven failed to apprehend the "manna on my wilderness"; sixteen were ignorant of the significance of striking the rock; a like number knew nothing of the wrestling of Jacob and the angel; only two of the thirty-four had ever heard of the shadow turning back on the dial of Ahaz; twenty-six were ignorant of Joshua's moon; nineteen failed to recognize the reference to Esau's hand; twenty-four were unable to explain the allusion to Baal; nineteen had apparently never read of Ruth and Boaz; eighteen failed to indicate the meaning of Pharaoh's darkness; twenty-eight were ignorant of Jonah's gourd; only nine were able to explain the allusion to Lot's wife; eleven did not understand the mark which Cain bore; twenty-four were unable to write anything about Jephthah's vow; eleven failed to explain the allusion to Jacob's ladder. In short, out of a possible seven hundred and forty-eight correct answers, only three hundred and twenty-eight were given.

In the Old Testament we frequently come to words difficult to pronounce and we are tempted to skip them. A successful evangelist once said: "Read hard words and all, for in the midst of hard words we sometimes find a nugget of gold." Of course we can not understand all of God's Word. If we could, God would not be God. He alone is omniscient. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable

Elizabeth Howe Brubaker.

Wm. H. Allen.

Omaha.—Jan. 7 Bro. Edwin Jarboe and wife began a revival in our midst. In spite of the extremely cold weather and sickness in some homes, the attendance and interest were excellent, and
(Continued on Page 96)

(Continued from Page 91)

SOUTH WHITLEY, IND.—We held 12 all-day and 3 called meetings. Carried over, \$42.96; collections, \$16.01; donations, \$1.33; for knotting comforts and quilting, \$22.99. We knotted 19 comforts and quilted 5 quilts. We made aprons, garments and coverings, worked

WOODLAND, MICH.—Enrollment, 33; number of meetings held, 27; average attendance, 8. Our work is mostly quilting and tying corners. Carried over, \$3.19; received for work, \$101.52; donations, \$45.50; sale of extracts, 22; bake sale, \$20.75; pillow tops, etc., \$7.49; under \$56.59; total, \$229.97. Disbursements: to Virginia School and to China \$28; to needy, \$47; "Messenger" to poor, \$4; flowers to sick, \$5; balance, \$10.00. Officers: President, Gertrude England; Secretary-Treasurer, Katie Flory; Vice-President, Maggie Kantner; Superintendent, Celia Townsend.—Gertrude England, Woodland, Mich., Jan. 24.

Metzger, Samuel S., son of Jacob and Margaret Metzger, born in Kosciusko County, Ind., died at his home near North Manchester, Ind., Jan. 12, 1924, aged 65 years, 8 months and 21 days. Death was

due to paralysis. Oct. 21, 1863, he married SARAH JONES, who was also a member of the same church. They had five children but no children but a foster son and daughter were reared in the home. In 1866 he united with the Church of the Brethren, in which faith he lived and died. His sickness he bore with patience and Christian fortitude, during which he received the anointing. He is survived by his wife, four brothers and two sisters. Services at the Eel River church by Bro. J. H. Wright, assisted by Bro. Amos Freed. Interment in the cemetery near by.—Laura Miller, North Manchester, Ind.

Miller, Bro. Harvey J., died Oct. 28, 1923, aged 37 years, 8 months and 10 days, at Grifswold, Pa., but was working as foreman

man on the new Church of the Brethren at Meyersdale, Pa., where he fell from the roof. He was hurried to the hospital in Johnstown where he lay for three weeks, after which he was moved to a hospital in Pittsburgh, Pa., where they said he could soon be helped. He married Mina Bittner. There were six children. His little four-year-old daughter was severely burned at the same time her father was injured, and was taken to the same hospital, where she died the next morning. He is survived by his wife, four children, his father and several brothers and sisters. The body was brought to the home of his father-in-law, where services were held by Bro. T. R. Coffman, assisted by Bro. Keller. Bro. Miller united with the church at the age of twelve and was a member of the Walnut Grove church. Interment in the White Oak cemetery near Greenville.—Mrs. Theo Bittner, Meyersdale, Pa.

Miller, Margaret Elizabeth, infant daughter of Bro. Frank Miller, born at Meyersdale, Oct. 8, 1923, died Jan. 17, 1924. She is survived by her parents, one sister and two brothers. Services by Bro. T. R. Coffman, assisted by Rev. Frantz. Interment in Union cemetery.—Mrs. Theo Bittner, Meyersdale, Pa.

Miller, Robert Eugene, infant son of Brother and Sister Edw. Miller, died Jan. 16, 1924. Services by Bro. A. J. Beeghly.—Ruth L. Myers, Mt. Pleasant, Pa.

Ogg, Mary A., born in Rockingham County, Va., died at the home of her daughter, Mrs. Catherine Heishman, of Malcom, Iowa, Jan. 11, 1924, aged 86 years and 27 days. She was married to Jacob C. Shank March 18, 1855. There were four children. In 1862 she became the wife of Henry Burkholder. There were seven children. Bro. Burkholder died in 1889. In 1891 she married Nathaniel Ogg. Since his death in 1922 she had made her home with her children. She was a Christian early in life, uniting with the Mennonite church, later being received into the Church of the Brethren. Services by Eld. Joshua Schechter at the home of her daughter, and at the Church of the Brethren at Greene, Iowa, by the writer. Interment in Brethren cemetery.—J. F. Burton, Greene, Iowa.

Olson, Paul, born in Norway, Oct. 25, 1860, died at his home, Dec. 31, 1923, of cancer. He is survived by his wife, five daughters, three sons and two granddaughters. One daughter preceded him nearly four years ago. He was a regular attendant at church and Sunday-school as long as health permitted. Services in the Brethren church by Eld. G. I. Michael. Interment in the Lutheran cemetery.—Bessie Strong, Berthold, N. Dak.

Payne, Mrs. Harriett Ann Greenlaugh, was born in Ohio, and departed this life at the home of her oldest daughter, Sister Anna B. Landis, of Des Moines, Iowa, on January 2, 1924. Services by Eld. I. Bruhaker. Mother Payne had been a faithful Christian from her girlhood. The closing years of her life were full of suffering, owing to having had a fall in August of 1917.—D. F. Landis, Des Moines, Iowa.

Peer, Sister Amanda Catherine, born at East Berlin, Pa., the daughter of the late Peter and Susan Brown, died at her home, Jan. 4, 1924, aged 54 years. She was married to W. V. Van, and was a devotedly afterward married J. H. Peer, who survives with two sisters and one brother. She united with the Brethren church and was a loyal, faithful member. Services at the St. John's Lutheran church by Bro. O. L. Miller, assisted by Dr. F. R. Wagner. Interment in the Green Hill cemetery.—Lucy D. Miller, Martinsburg, W. Va.

Roberts, Jane, nee Miller, born in Dade County, Mo., in 1859 died Jan. 15, 1924. Her husband preceded her in 1901. Since that time she made her home with her daughter, Mrs. Lela Griggs, near Eddyville, Iowa. She had been a member of the Church of the Brethren for over thirty years. Services by the undersigned at the Methodist church, Eddyville, assisted by Bro. E. S. Fouts. Interment in Highland cemetery.—D. H. Fouts, Fredrick, Iowa.

Seese, Bro. Andrew, died Jan. 6, 1924, aged 82 years, 11 months and 21 days. In 1861 he married Rebecca Fike. There were eleven children, one dying in infancy. He leaves his wife, seven daughters, three sons, fifty-two grandchildren, fifty-one great-grandchildren, six sisters and three brothers. He united with the Church of the Brethren when young and remained faithful. Services at Shady Grove church by Eld. Geo. W. Van Sickle. Interment in Willet cemetery.—J. D. Wilson, Brandonville, W. Va.

Shively, Christian R., born in Montgomery County, Ohio, died at his home near New Lebanon, Ohio, Jan. 10, 1924, aged 78 years, 1 month and 1 day. He is survived by four brothers and two sisters. Services at the Bear Creek church by Bro. J. W. Beeghly, assisted by Bro. Parker M. Filbrun. Burial in Bear Creek cemetery.—Bessie M. Filbrun, Dayton, Ohio.

Simon, John F., born in Milan, W. Va., June 16, 1866, died at his home in Washburn, Wis. He was married to Laura Courtney, who preceded him in 1899. His second wife was Ida Curtis, who preceded him just thirty-two hours. The cause of his death was pleurisy. He leaves three sons, a daughter and stepdaughter, six brothers and five sisters. Service by Brethren Jennings and McCann. Interment in the Austin (Minn.) cemetery.—May Sanderoock, McTaggart, Sask., Canada.

Smoke, Henry L., was born in Darke County, Ohio, died Jan. 11, 1924, aged 76 years, 3 months and 30 days. On Oct. 9, 1870, he was married to Sarah Jane Boyer, of North Manchester, Ind. To this union were born five children, one of whom preceded him. He is survived by his wife, two sons and two daughters. When about forty years of age he united with the Church of the Brethren, of which he was a member until his death. Interment in the Tahoma cemetery. Funeral services by the writer.—Enoch Faw, Yakima, Wash.

Snyder, Henry Glenn, son of Bro. Elmer and Sister Carrie May Snyder, born at New Enterprise, Jan. 13, 1899, died Jan. 11, 1924, at his home in Roaring Spring. He had not been in good health for some time. Though young in years he had great faith in his Savior. He called for the anointing service a short time before his death. He is survived by his parents and one brother. Services in the Roaring Spring church by Bro. A. C. Miller. Interment in Greenlaw cemetery.—Mrs. Eliza Over, Roaring Spring, Pa.

Souder, Bro. David, was born Aug. 22, 1851, died Jan. 11, 1924, at his home near West Gap, Va., aged 72 years, 4 months and 19 days. He was a widow, two sons and one daughter. Funeral services at the Crab Run church by the writer.—A. J. Fitzwater, Broadway, Va.

Stayer, Adam, born April 3, 1852, died Jan. 3, 1924. He was a son of Aaron and Mary Stayer, deceased. In 1894 he married Rachel Steckman. There were four children, two of whom died in infancy. He is survived by his wife, a daughter and son, two grandchildren and two brothers. The church lost a faithful member and the community a good neighbor. Services in the Frame Reformed church, near Clearville. Interment in the cemetery near by. Services by Ira C. Holsopple and Adam A. Snyder.—Emanuel G. Koonce, Clearville, Pa.

Van Syckel, Samuel, born in Trenton, N. J., May 12, 1842, died Jan. 9, 1924. At the age of twelve he came to Fulton County, Ill., with his parents and this has been his home ever since, with the exception of five years spent in Kansas. Nov. 23, 1865, he married Miss Mary E. Eshelman, who survives. There were six children. Three sons and one daughter remain. For two years he suffered from paralysis and complications. Services at the home by Eld. D. E. Eshelman, assisted by Eld. Oscar Wagner. Burial in Coal Creek cemetery.—Mrs. Oscar Wagner, Canton, Ill.

Werking, Caroline, daughter of John and Caroline Rowe, born near Hagerstown, Md., died Dec. 21, 1923, aged 79 years and 10 months. At the age of about two years she came with her parents to Indiana, settling in the vicinity of Hagerstown, where she grew to womanhood. In May, 1863, she married David M. Werking. There were seven children. In the autumn of 1866 she, with her husband, joined the Church of the Brethren. In February, 1910, her husband died. During her last sickness she called for the anointing. She leaves two sons, three daughters, one brother, one sister, a stepmother, three half brothers, seven half sisters, nine grandchildren and four great-grandchildren. Services at the Brick church by Elders L. W. Teeter and P. E. Hay. Burial in the cemetery adjoining the church.—Mary E. Rinehart, Hagerstown, Ind.

BOOK PRICES SLASHED

Great Pre-Inventory Sale

In the course of business it is necessary to discontinue some books from the catalog. On some titles the sale did not reach our expectations, resulting in an oversupply of some books. These books are now put on the bargain counter and the purchaser reaps the benefit. The quantity is limited. First come, first served.

Sale Closes Feb. 29, 1924

PLAYTIME AND REST: Emeline Goodrow.

Publisher's Price, ...75c.

A little book of poems that will be sure to interest the children. Many illustrations add to the beauty of the book.

RIDGWAY'S RELIGION: Wm. Ridgway. Pub-

lisher's Price, ...50c.

Being comments on the Book of John as prepared for the Iron Rose Bible Class which is taught by the author. Practical spicy comments on a wonderful book.

THE WONDER BOOK: W. E. Shephard. Pub-

lisher's Price, ...\$1.00.

Remarkable stories of animals and other curiosities of nature that will be delightful reading for the younger readers. Many will prove valuable illustrations for persons talking to children.

STUDIES IN CHARACTER BUILDING: Mrs.

E. E. Kellogg. Publisher's Price, ...\$1.00.

This is especially prepared for fathers and mothers of growing children. It is the outgrowth of years of teaching in a school for the training of missionary mothers who must comprehend in their own teaching much that other agencies are taking care of in this country.

A BETTER WORLD: Tyler Dennett. Pub-

lisher's Price, ...\$1.50.

Presenting the challenge of the world to Christianity following the World war. Broad in vision and stimulating in presentation it cannot but help the earnest reader.

TAKING MEN ALIVE: Chas. G. Trumbull.

Publisher's Price, ...\$1.15.

Stories of successful personal evangelism which are grouped around the principles underlying them. A series of questions follows each chapter, thus making it an excellent book for class use.

SELECT QUOTATIONS ON PEACE AND

WAR: Publisher's Price, ...\$2.00.

Carefully selected quotations from many sources compiled by and published under the auspices of the Commission on Christian Education. It is invaluable for the person wishing information for a peace address.

THE CHANGED LIFE: Henry Drummond.

Publisher's Price, ...25c.

A charming address by that wonderful minister of an earlier day.

GREATNESS AND SIMPLICITY OF THE

CHRISTIAN FAITH: Henry Churchill King.

Publisher's Price, ...50c.

Letters to Sunday School teachers on the great beliefs of the Church.

THE NEAR EAST, CROSSROADS OF THE

WORLD: William H. Hall. Publisher's

Price, ...75c.

Because of its past, the cradle of the great religions of the world; because of its present with its manifold needs; and because of its future bright with promise, every Christian should know the Near East. This book by the principal of the academy in the Beirut Syrian College is authoritative in information and interestingly written.

MEDICAL MISSIONS: Bishop Walter R. Lam-

buth. Publisher's Price, ...\$1.00.

The author is qualified through close contact and observation of over thirty years to write on this subject. His experiences on the field have given him insight into the difficulties and problems of the missionary. The need and opportunity for this kind of work are convincingly told. The aims that should rule in this work approve themselves to any earnest Christian.

IS THE POPE TO RULE AMERICA? Augustus

E. Barnett. Publisher's Price, ...25c.

A careful exposition of some of the aims of the Roman Catholic Church. Paper bound.

GIRDLING THE GLOBE: D. L. Miller. Orig-

inal Price, ...\$2.50.

It is needless to commend this book to the older readers. Enough for others to say the author was a keen judge of what would interest folks and had the ability to tell it.

LIFE OF R. H. MILLER: Otho Winger. Orig-

inal Price, ...\$1.00.

This biography of one of the great church leaders of an older generation has many things of interest to our time.

FLASHLIGHTS FROM REAL LIFE: John T.

Dale. Original Price, ...75c.

Interesting incidents derived as the title indicates from "real life."

OUR OFFER

Here is a library of fifteen volumes, with something of interest to all the family. all for the low price of \$6.75.

Only think, books worth nearly \$15.00 for only \$6.75, and carriage paid to your door.

NOTE THIS OTHER SPECIAL OFFER

If you have some of these and do not want all, we will send three or more—your selection—at a discount from regular rates of 40%.

N. B.—OUR NEW 1924 CATALOG

illustrated, will be sent you free, upon written request. This 100-page booklet contains much valuable information regarding books, Bibles, cards, and S. S. supplies.

Send today for a free copy, if you have not already received one.

Brethren Publishing House
Elgin, Illinois

USE THIS ORDER BLANK

Brethren Publishing House,
Elgin, Ill.

Enclosed find \$..... for books as checked below.

.....PLAYTIME AND REST
.....RIDGWAY'S RELIGION
.....WONDER BOOK
.....STUDIES IN CHARACTER BUILDING
.....A BETTER WORLD
.....TAKING MEN ALIVE
.....SELECT QUOTATIONS ON PEACE AND WAR
.....THE CHANGED LIFE
.....GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH
.....THE NEAR EAST
.....MEDICAL MISSIONS
.....IS THE POPE TO RULE AMERICA?
.....GIRDLING THE GLOBE
.....LIFE OF R. H. MILLER
.....FLASHLIGHTS FROM REAL LIFE

Name

Street or R. F. D. No.

P. O. State

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 93)

great good has been accomplished. Eleven were baptized. Approximately fifteen who were entirely dormant in church attendance and activity rededicated their lives and openly pledged to stand loyal to the church in the future. Several features of the work were encouraged by the large group of the membership stood by the work from beginning to end. Bro. Jarboe's work as an evangelist was highly commendable.—Mrs. O. J. Dickey, Omaha, Neb., Jan. 28.

NEW YORK

Brooklyn.—On Dec. 14 one of our Sunday-school classes—"The Ever Ready Girls"—held a bazaar, the receipts of which were \$45; \$25 was given to the Emergency Fund and the remaining \$20 went to home District work. Our Sunday-school raised a total of \$59.08 for the Emergency Fund. On Dec. 27 we held our Christmas entertainment which was well rendered and also well attended. At this time a White Gift offering was taken. On Jan. 13 at the morning service our pastor, Bro. F. J. Byer, preached an impressive sermon. In the evening Bro. Baucher, of Elizabethtown, who is now at Columbia University, preached for us on the subject, "The More Excellent Way." Our first quarterly council for 1924 convened on Jan. 18, and was presided over by our pastor, Bro. J. S. Noffsinger, of New York. At this meeting our officers for the coming year were elected.—Mrs. F. V. Mac Peck, 5315 5th Ave., Brooklyn, N. Y., Jan. 28.

OHIO

Coshoen church met in members' meeting Jan. 14. The reports of the various activities of the church show growth. The deacons reported their annual visit favorably. Brother and Sister Deardorff have done a good work here which is greatly appreciated not only by our members but by the community in general. We rejoice that he is to serve as pastor for another year. Lois, the little seven-year-old daughter of the Brother and Sister Deardorff, is recovering from a serious illness caused by infection from diseased tonsils. She lay at death's door several days but we feel that our prayers are being answered and that she is regaining her strength. Our Sisters' Aid, though small in numbers, has been busy. We paid \$20 on the parsonage debt, as well as fulfilling all other obligations. The Sunday-school is growing in interest and numbers since having regular sessions each Sunday. The school gave a Christmas program at White Cottage house which was enjoyed by all. We gave \$10 to home missions and \$13 to the Emergency Fund.—Mrs. J. F. Shrider, South Zanesville, Ohio, Jan. 29.

Greenwood church met in council Jan. 15. Bro. G. S. Strausbaugh was re-elected elder; Sister Maude Cooperider, clerk; Sister Bessie Cooperider, church correspondent; Sister Naomi Horst, "Messenger" agent; Bro. Otis Orr, Sunday-school superintendent. Two letters were received and two granted.—Bessie Bowser, Glenford, Ohio, Jan. 26.

Sidney.—We have been without a resident pastor for a year, therefore our workers have been very busy. Bro. A. H. Weimer, of Greenville, and Bro. H. M. Jobbes, of Pittsburgh, filled our appointments until Nov. 20, when Bro. Weimer took up the pastorate. Dec. 2 was a great day for the church, a day of praise and rejoicing. A special program was given, consisting of recitations, special songs, etc. A good interest and attendance is manifest at all our services. Bro. J. A. Robinson, of Pleasant Hill, recently gave a splendid lecture on "The Problems of the Home." The Christmas program given by the children and young people was enjoyed by all. The house was crowded, and it was said to be the best Christmas entertainment ever given here. Dec. 19 we held a business meeting, with our pastor presiding. Officers for the year are as follows: Bro. Leslie Helman, superintendent; the writer, church clerk and correspondent; Sister Viola Albaugh, "Messenger" agent. Members were also chosen on the following committees: auditing, finance, missionary, board of trustees, temperance and purity.—Bessie Schmidt Snyder, Sidney, Ohio, Jan. 22.

West Nimishillen.—Bro. Heestand has been elected as elder for another year. Bro. Myers was re-elected Sunday-school superintendent. Sister Lydia Taylor visited the church in the interest of the Simple Life. Brethren Lear and Stover gave us several lectures on Dec. 1. Bro. R. H. Schlosser gave us a number of good doctrinal talks during the week of Dec. 20-25. We have improved the interior of the church building, by making several Sunday-school rooms, hoping thereby to do better work.—L. W. Hall, North Canton, Ohio, Jan. 28.

OKLAHOMA

Oklahoma City.—Our series of meetings is progressing nicely. Sixteen have taken a stand on the Lord's side. The night of the children's meeting the church was very full. The sermon by Bro. Feiler, our evangelist, on the subject, "Stepping Heavenward," was full of great spiritual truths, and yet was handled in such a way that the children could understand. The Lord is doing great things here. Our pastor, John R. Pitzer, who has been with us but a short time, is laboring faithfully to build up the work here. We believe that through a united effort of prayer and service, the Oklahoma City church will become one of the leading congregations of our Brotherhood.—Pearl Huffman, Oklahoma City, Okla., Jan. 28.

PENNSYLVANIA

Bethany.—The past fall and winter months have been periods of uplift and marked growth within the District. The Sunday School and Ministerial Convention was held in our church. Old delegates said it was one of the best conventions they had ever attended. Bro. H. K. Ober was the principal speaker at this convention. We shall never forget his addresses, and especially the eloquent lecture on "Orange Blossoms." Our people still talk of keeping the "Orange blossoms sweet and fragrant by keeping the love-fires burning in the home." This is a lecture that ought to be heard in every congregation in our Brotherhood. The second Sunday of October we conducted our annual Rally Day services. Again we enjoyed the pleasure of hearing Bro. Ober's address. In the morning he gave a moving sermon on "Comradeship with Jesus," which made us all desire to walk more closely by the Master's side. In the afternoon he addressed the Sunday-school. Then in the evening he gave his illustrated lecture on "Japan and the World's Sunday School Convention at Tokyo." There was an attendance of 240 at the afternoon program, and no less than that at the evening lecture. From Jan. 6-20 we witnessed one of the most successful revival campaigns ever known in the history of our congregation. It was conducted by Bro. John A. Robinson. He preached instructive, constructive, powerful, yet sin sermons. People travelled at the force with which he delivered his messages from night to night. He dealt sledge-hammer blows against every form of godlessness and unrighteousness. One night during the campaign was given over to a Christian Endeavor Rally in one of the large Presbyterian churches of this city. Bro. Robinson addressed this rally at which there were 700 young people in attendance. It was the first time that a Brethren minister ever addressed a like meeting in this city. Words of glowing commendation were spoken for Bro. Robinson. The interest, attendance, and

cooperation of our membership were remarkable at this revival. The evangelist and pastor visited in many homes, promoting good will and fellowship in a personal way. Visible results of the meetings were not so large, but good seed was sown and the invisible results will be far reaching. There were ten confessions. We are all greatly built up in the kingdom work. There is now a better spirit of harmony and cooperation that has ever been known in all the history of Bethany congregation.—Earl M. Bowman, Philadelphia, Pa., Jan. 24.

Ephrata.—Jan. 20 during the forenoon service Prof. I. C. Keller, of Myerstown, spoke in the interest of the Anti-Saloon League. Jan. 21 a special council was held. Since the last council two have been received by letter. Eld. David Kihlnefer was appointed local solicitor for Elizabethtown College. The amount required for a new floor for the church has been raised and the carpenters will begin work this week. Elders I. W. Taylor, S. N. Wolf, Amos Martin and Milton Stover were present for the election. Brethren Caleb Kihlnefer and Elmer Shirk were chosen deacons and with Elder Wolf were installed. The first Sunday evening in each month during the Christian Workers' period our elder, Bro. Kihlnefer, preaches, giving special doctrinal teaching to the young people.—Gertrude R. Shirk, Ephrata, Pa., Jan. 29.

Lost Creek church met in council Jan. 1. Six letters were granted; several were granted prior to the council. During the year we lost ten of our members by death. In the last eight years during our service fifty-five of our members were claimed by death, while 114 were added by baptism. We are pleased to note that this congregation is succeeding nicely in the effort to secure a new pastor, as our service ceases April 1. The Good Will Sunday-school has been reorganized, electing several new officers. This is possibly one of the largest schools in the county. A special service was held by the pastor for the Sunday-school officers on Jan. 20. Our other Sunday-schools will be reorganized at the beginning of the second quarter. During the year a revival was held at each of the four houses of worship, and even though there was not a large gathering, the church gained much spiritual strength and inspiration. Bro. Geo. Strawser was re-elected elder in charge for another year.—John E. Rowland, Bunkertown, Pa., Jan. 28.

Mt. Pleasant.—A number of members met at the home of our pastor, Bro. A. J. Beeghly, and wife on Christmas evening, to show our appreciation of their work here. Gifts were presented, also money from the different Sunday-school classes, amounting to about \$30. Dec. 29 we held installation services for the new officers and teachers. A very impressive message was delivered by Bro. Beeghly. Since our last report two have been added to the church by baptism; others await the rite. Our Sunday-school has been increasing under the leadership of our new superintendent, M. L. Barnhart.—Ruth L. Myers, Mt. Pleasant, Pa., Jan. 26.

New Philadelphia church met in council Dec. 14, with Eld. W. D. Fisher presiding. Bro. M. Taylor, president of the Mission Board, was present. The church officers were elected for the coming year. Two letters were granted to Bro. A. B. Horst and wife, who have gone to Brownsville, Ohio, their new field of labor. They were a big help to our church and are greatly missed. Brethren A. L. Kinsley and Enos Nolt were elected deacons. A Teacher-training Class has been started, which meets each week, with Bro. J. A. Ake as instructor. We also have systematic Bible study each week, in charge of our pastor, Bro. Oliver Royer. Sister Jennie Shriver has been called to the mission work to assist the pastor. Jan. 18 a Mothers and Daughters' Meeting was held with about eighty-five present. A splendid program was given. Our revival will begin March 24, conducted by Bro. Berkebile. Our love feast will follow at the close of the meeting.—Mrs. Wm. Border, New Philadelphia, Pa., Jan. 26.

Scalp Level church met in council Dec. 31, with L. S. Knepper presiding. Officers were elected for the year. Important matters of business relating to the church were discussed. A watch night service was held in connection with this meeting. It was an old-fashioned service in every respect and was well attended. A Bible

reading contest is in progress in circuit number one of district number one. This will continue until March 31. The school having the largest percentage of chapters read will be entertained by the losing schools. The circuit contains six churches. Bro. Knepper will attend the Bible Institute at Bethany Bible School Jan. 31 to Feb. 8.—Leora Hoffman, Scalp Level, Pa., Jan. 28.

VIRGINIA

Bethlehem church met in council Jan. 26, with Eld. L. A. Bowman presiding. The Forward Movement treasurer made his report for the past year. Our Sunday-school has been reorganized and with our present corps of workers we hope to make this a very successful year. Eld. L. D. Bowman was re-elected as superintendent. Jan. 27 Bro. F. M. White preached for us.—Blanche Bowman, Boone Mill, Va., Jan. 27.

White Hill congregation met in council Jan. 19, with our elder, S. I. Flory, and our pastor, Bro. Paul Diehl, present. The former officers were retained. Bro. Frank Harris and wife were installed into the deacon's office. A committee of five was appointed to see to building a new Sunday-school room in the near future. Our church is prospering and our Sunday-school is doing fine. We now have ninety-seven members. Our pastor, while busy teaching in the Stuarts Draft High School, seems to have the work of the church at heart. Our Christmas program, given Dec. 26, was very interesting. We gave \$14 to needy Vacation Bible Schools and \$4.11 to the Near East Relief.—Mary E. Hall, Mint Spring, Va., Jan. 29.

WASHINGTON

Okanogan Valley.—The general interest here is keeping up well during the winter. Our attendance has been increased by several visiting families from Canada. The Christian Workers' Meeting has been suspended and an open discussion Bible study takes its place for the adults. The children are showing interest in the junior Christian Workers' meetings and Bible lessons. They gave a short program in connection with the sermon by Bro. Will Mohler on Thanksgiving Day. At our council of Dec. 29 Bro. C. Shamberger and Brother and Sister C. V. Stern were re-elected elder, Sunday-school superintendent and clerk, respectively. Letters were received from the Robinson family, coming from Alberta, and from Brother and Sister Frantz, of Sterling, Ill. The yearly report of the Sisters' Aid showed about \$140 given to home and foreign missions. Sister Longenecker was re-elected president. We are expecting a visit from the representative of the District Boards in the near future.—Hazel Rothrock, Tonasket, Wash., Jan. 21.

WEST VIRGINIA

Bluefield church met in council Jan. 5, with Eld. Levi Garst presiding. Officers for the year were elected as follows: Bro. S. A. Kahler, Sunday-school superintendent; Mrs. J. H. Wimmer, church clerk; W. H. Jackson, "Messenger" agent; the writer, correspondent. On Sunday Bro. Garst gave us two splendid sermons. Bro. Finell was here in December and delivered two interesting lectures. Our pastor moved into the new parsonage Jan. 11. It is a good eight-roomed house, located in South Bluefield, on Shenandoah Ave.—Virginia Boone, Bluefield, W. Va., Jan. 24.

Brookside (W. Va.).—We reorganized our Sunday-school Jan. 20, for the year, with Brethren Roy Shillingburg and John Wotring, superintendents. Our school has been lagging somewhat on account of bad roads, as some of the children have quite a distance to come. On account of the State road grading, we had to move our churchhouse back about sixty feet, the road taking about one half of the lot. We want to reorganize our Aid Society soon. By spring we hope to have our work moving along.—Mrs. John Wotring, Oakland, Md., Jan. 25.

Mountain View church met in council Jan. 26, with Eld. Jeremiah Thomas presiding. The following officers were elected for the year: Bro. Emma Sisler, clerk; Bro. Walter Vanickle, "Messenger" agent; the undersigned, correspondent. We also appointed a temperance and purity committee. Our Sunday-school closed the last of December and will open April 6.—Jennie Teets, Hazelton, W. Va., Jan. 28.

SUBSCRIBE TODAY FOR THE

"Gospel Messenger"

You can easily tell when your subscription is to expire by glancing at the address on your Messenger. If you are not now taking the paper, send us \$2.00 and receive it for a full year.

The Messenger should be in every home in the Brotherhood. It is the one paper that will keep you in touch with all the larger hopes and aims of the church.

The price of the paper is low considering the cost of material, etc., and in comparison with what others are charging, for you can still get it for a whole year for only \$2.00. The materials and wage levels are from 75% to 100% more than in 1914. The price of the Gospel Messenger is only 33⅓% higher, so compared to cost, the Messenger is cheaper now than in 1914. You should renew your subscription today, for

VERY SPECIAL OFFERS

are open to those who will act at once. With every year's subscription to the Messenger goes the right to get the pick of our special premiums while the stock lasts. We cannot duplicate this offer when the books are all gone. Subscribe or make your renewal to the Messenger today, and thus get at greatly reduced prices either one or more of the premiums.

FILL OUT AND MAIL TODAY—

Brethren Publishing House, Elgin, Illinois:

Enclosed please find dollars for which you may send me the Messenger for one year and the books checked below.

Sunday School Workers' Testament, add 75c, total \$2.75

Other Half of the Globe, ...add 45c, total 2.45

Some Who Led, ...add 45c, total 2.45

Yearbook, ...add 10c, total 2.10

Name, ...

R. F. D. or Street, ...

Town, ...

State, ...

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., February 16, 1924

No. 7

In This Number

Editorial—	
Not Too Much But Too Defective, ...	97
Indignation and Sympathy, ...	97
When Religiousness Is Most Intense, ...	97
A Refuge From Solitariness, ...	97
Among the Churches, ...	104
Around the World (J. E. M.), ...	105
The Quiet Hour (J. H. H.), ...	105
Our Forward Movement—	
The World Community, ...	101
A Program for Leaders, ...	101
Mission Notes, ...	101
Letter from Africa, ...	101
General Forum—	
The Writer (Poem), ...	98
The Industrial Problem and the Church, By D. W. Kurtz, ...	98
Causes of War, By Ira J. Lapp, ...	98
A Study in Social Meanings, By L. W. Shultz, ...	99
The World's Thought of God—Chapter 3, By Galen B. Royer, ...	99
Training Our Leaders and Teachers, By Ezra Flory, ...	100
An American Opportunity, By Ira H. Frantz, ...	100
Who Is Working? By Paul Mohler, ...	100
Open Letters, By W. B. Stover, ...	106
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus—No. 3, ...	102
By Wm. Kinsey, ...	102
Dislocated Joins, By Archer Wallace, ...	102
Jesus' Teaching Concerning True Righteousness—Part One, ...	102
By Ernest G. Hoff, ...	102
Home and Family—	
The Better Way (Poem), ...	103
The Instinct for Adornment—2, By Bess Royer Bates, ...	103
The Secret of Growth, By George W. Tuttle, ...	103
The Sex Question, By Wm. J. Tinkle, ...	103

...EDITORIAL...

Not Too Much But Too Defective

THE truth about this matter of which we have been speaking can be put in a few words. There is not only no danger, there is no possibility, of stressing too much the importance of "the spirit," whether we refer to the perfecting of the human personality in Christlikeness, or to the proper use and observance of church institutions and ordinances, or to the application of Scripture teaching to modern life. But there is a very great danger that our confused notions of what "the spirit" is, may send us off on a false trail.

The spirit of anything is its life-giving principle, its true intent or purpose. It would be ridiculous to talk of over-emphasizing that. But it is not ridiculous, it is very necessary, to be on our guard against the loose thinking on this subject which is so common.

The confusion here is fostered, no doubt, by the difficulty of precise definition. It is like trying to define life and love and truth. But would anybody say that these great words are wrong in definite content because it is impossible to phrase that content adequately? Ideas like these belong to the most vital realities with which we have to do. It is exactly so with the spiritual element of religious experience. This is religious experience at its center, however difficult or even impossible it may be to put it into words.

A good means of clearing up one's notion of anything is found in looking at other things related to it and apt to be mistaken for it.

One of the commonest confusions on this subject is that which identifies spirituality with emotional excitement. If a man shouts out in meeting or sheds tears easily or talks with a quiver in his voice he is likely to be regarded as very spiritual. And he may be so. But there is something more than an even chance that his less demonstrative brother is making greater sacrifices for the extension of the Kingdom and has a more abiding interest in it.

The harm which this easy confusion does the cause is much increased when people point to the victim of emotional excesses and say, "That is what comes of too much emphasis on the spiritual," when the well-meaning enthusiast merely has a weak nervous system or an ill-balanced temperament. To call that spirit-

uality and especially to regard it as an illustration of the danger of excessive spirituality is indeed unfortunate. It beclouds the mind as to the true nature of the spiritual and its supreme importance.

Surely nobody will suppose that we would discount enthusiasm, when we are trying all the time to arouse greater enthusiasm for the Kingdom of God. We merely protest against mistaking a shallow emotionalism for the real thing. There is an important truth in the old proverb, "Still water runs deep." The quiet determination which keeps everlastingly at it and refuses to yield to discouraging influences is better proof of a deeply spiritual nature than spasmodic and temporary outbursts.

You can not overemphasize true spirituality. You can easily have too much of its counterfeits.

Another frequent misapprehension regards the spirit of a commandment or religious institution as some sort of shadowy resemblance to it, a kind of weak solution of the original. It is something like it but something less than what it actually requires. The exact letter or form is the real thing; the spirit of it is an imperfect imitation in which the full extent of the obligation is toned down.

This is a very mischievous perversion of the truth. The spirit of an institution or commandment must embrace the whole obligation involved. It may be precisely what the letter or form required as originally given. If not, this is because the conditions have so changed that to carry out the original purpose in the new conditions, the method of observance must conform to them. The purpose of the observance or teaching is the determining factor and this must be met fully, if the spirit of it is regarded. The purpose of it is the spirit of it, the spiritual end to be served.

The spirit of a divine ordinance or institution is not something faintly akin to it, not an abridged edition of it. It is the whole thing in all its completeness. Whether it coincides with the letter depends. Very often it goes far beyond what the letter says. See, for instance, Jesus' comment on the law in the Sermon on the Mount.

Perhaps it is hardly necessary to refer here to that medieval distortion of spiritual emphasis which consisted in the punishment and even the mutilation of the physical body. And perhaps it is necessary. Not that we need any warning against that kind of crucifying of the flesh. But we do need to be reminded that asceticism is not an overemphasis of the spiritual, but a wrong interpretation of it.

The function of "the spirit" is often grossly misconceived. It would not be possible to attach too much importance to it.

But there is another type of mental confusion on this matter that works much injury to the cause. It places spiritual activities quite outside the realm of rational processes. It really ought to be looked into, while we are about this.

Indignation and Sympathy

Do you know how to be very bold and courageous in the appraisal of flagrant wrong? And very tender in your estimate of those who blunder badly but did not mean it so? If you do, there is a niche in the world life waiting just for you.

There are plenty of people who can get mad and fly off the handle at a moment's notice or without any notice at all. And just as many who can weep warm tears in any quantity desired. But to burn with holy wrath against hypocrisy or insincerity and to melt in loving sympathy for the poor mortal who would like to be clean but stepped where it was too slippery and fell—they are none too numerous who have the capacity for this very useful combination. Paul

had it. How his soul flamed with indignation at the "dogs" who hounded his steps and tried to tear his work to pieces! But for every honest effort to climb up out of pagan corruption or far true penitence for sin, he was nothing but tenderness.

Jesus was like that. Once, and perhaps more than once, he "looked round on them with anger," but it was a different kind of look with which he turned around at another time and looked at Peter.

"Let this mind be in you which was also in Christ Jesus."

When Religiousness Is Most Intense

A DEEPLY religious person is one who is keenly conscious of the presence and power of God. This feeling manifests itself in different persons in different ways, or perhaps we ought to say, in different ways with varying degrees of emphasis.

Prayer is necessarily a dominant factor but even prayer is not bound to a single method of expression. In no truly devout soul, probably, is prayer limited to stated times, yet with some these times are undoubtedly the chief factor in the prayer life, while with others they are secondary to the attitude of mind which is taken into the whole daily work and which constitutes the leading element in the exercise of prayer.

In some the religious nature will incline to much thinking about the church and its services and problems. This will naturally be true of those whose work inevitably brings them into close quarters with these activities. Others working in other lines will be impelled to see the divine purpose in these operations also, and to strive for harmonious relation to it.

Religious-mindedness is not limited to a few spheres of thought and action, but is evidenced by the spirit with which it attacks any necessary work. The presence and energy of God are manifest in every useful activity, and happy is the mind which lives, moves and has its being in the consciousness of this fact.

He is most religious who finds in his daily work the most paths into the presence of God, and walks in them.

A Refuge From Solitariness

WHEN you meet a human being do you realize that you are now face to face with the most sacred thing, the most precious thing, and the most inaccessible thing in the whole universe? You may, through repeated or long continued contacts, become well acquainted, as the term goes, with the person. But there are certain phases of that person's experience into which you can not enter. You can never know him absolutely.

And that is true of your very nearest and dearest friends, of the members of your own family. There is a sanctum of solitariness in a human soul, the door of which no other soul can pass.

But that is true of you, as well as of your friends. Just as you can not know them fully, so nobody can know all of you. There is a bit of unexplored territory in you which even the Arctic explorers have not found.

It is a wonderful thing to contemplate, and almost a terrible thing. It would be terrible but for one great and redeeming fact. The universe, of which you are such a tiny atom, is not a dead thing. It is alive. It has a Heart, a Soul, from which you get your life and which seeks to live in you. Here is the way to relief from utter loneliness.

For he longs for our companionship. To this end we were made. Jesus told us all about this. He is the way. It is no wonder that our souls are restless, as Augustine found out, until they rest in God.

GENERAL FORUM

The Writer

He wrote no words save on the sand
Long centuries ago,
And one would think that what he said
Like sand would drift and blow.

But he knew well the surest way:
He made his love a pen,
And wrote his message evermore
Upon the hearts of men!

—New York Christian Advocate.

The Industrial Problem and the Church

BY D. W. KURTZ

ABOUT twenty years ago President Hadley, of Yale, gave a course of lectures on Public Morality, in which he remarked that we have had three thousand years in which to develop individual morality, but a very short time to develop a public morality. How recent is the industrial problem! Big industry as it is today is less than fifty years old—yes, less than thirty—and we can say just about twenty years. How could we expect to develop ethics for a world so quickly? The progress of our inventions has gone much faster than our moral and spiritual progress. The crisis of the present is due to this very fact. Our wealth increased fortyfold in seventy years, our amusements have increased forty thousand per cent in twenty years, and our morality and religion have not increased rapidly enough to cope with the strain of this new power.

Big industry is a modern thing. Many men who are the builders of big industry are moral and religious men under the old standards. They feel they are very much abused when modern prophets call them to task to give an account of their stewardship. They can not understand. "Business is business," they say. That means, "business is purely for profit." They accepted the old economic doctrine called *laissez faire*, which means free competition. This theory is so deeply grounded in common belief that one is considered a Bolshevik even to question it. The result of this economic philosophy is that the shrewd, the strong, the clever, and the selfish in the field of free competition will inevitably get the good things of this world, and the masses of lesser ability, and less selfishness, must starve or become the slaves of this group. The history of slavery is simple. In early times, in the conflict of tribes, the victors killed and ate the vanquished; then they only killed them; then they killed some and enslaved the rest; then we have the feudal system; then the guild system; then capital and labor—the system now in vogue. Finally we shall have economic and industrial democracy. That time is not yet.

It takes very little insight to see that Jesus taught a relation of the strong to the weak different from the current view of industry. The philosophy of modern industry is, "We want profits for ourselves, and we treat labor as a thing, a commodity, something we can buy. We buy labor in the cheapest market. We care not how many laborers we kill, so long as we can make profits. We care not how poor their homes are, all we care is that they deliver so much labor. We sacrifice labor for profits." Of course no capitalist would use these words; he only acts these ideas. What is worse, he acted thus for fifty years and had no pang of conscience. What is worse, his minister taught him no differently, and shared his hospitality. There was no public morality, no public conscience. As long as the capitalist is moral in private relations, who cares about the conditions of the masses—those that work for him for less money than necessary for a decent living, and under conditions that undermine health, and endanger life? If the laborer doesn't like it, let him go. The capitalist has agents in Europe to bring millions of foreigners here to take his place. In fact, the capitalist thinks it very shrewd if he can have a hundred laborers outside his factory for every one inside. It has a quieting effect on those on the inside. Furthermore, the capitalist never raised the

question whether his goods were sold at too high a price. It is a business policy to charge all the public will stand. If he makes a million a year, or a hundred million a year, he feels "he made it." He does not recognize that all wealth in industry is made by the cooperation of capital, management, labor, and the public that pays all the bills.

This old doctrine is absolutely pagan, absolutely selfish, and sees no purpose in industry except profits. Of course many, perhaps most, capitalists had humane motives, and many humane acts. I am showing the theory in its logical implications.

What about labor? The strange thing is that labor in the past accepted the philosophy of the capitalist, and prepared for war. So labor organized with the purpose of fighting it out on a warlike basis, each side trying to get the best possible for itself. Sure, labor was fighting for *life, decency, and comforts* which had been denied before. But when these were achieved, the fight did not end, but became more intense than ever. Labor, too, has no concern for the public, any more than for the capitalist. Both fight the fight of materialism and selfishness, and the public may freeze, or starve, or pay the price. The unrest in the industrial world is become one of the greatest of human problems.

Has the church any message for these people? Should the church say anything about it? I am sure many will say, "The business of the church is to preach the Gospel." Exactly. But what is the Gospel? Suppose we go back to the Old Testament a bit. Let us listen to Amos. Imagine some one saying to Amos, "Preach the Gospel." Amos would reply, "That is what I am doing. I am denouncing these rich men who have taken advantage of the poor, and I am pronouncing upon them, in the name of Jehovah, the eternal judgment, against them and the whole nation." Even so Isaiah, Jeremiah, and all the prophets. Go back to Moses. Why did he not limit himself to abstract moral maxims and spiritual phrases? Read the law, and you will find it deals with every conceivable human problem of his day. The law deals with land, taxes, health, slavery, foreigners, politics, law, social customs, etc., as well as the more distinctly moral and religious matters.

Jesus taught that the whole of life was love to God and man. But what is love to man? "Thou shalt love thy neighbor as thyself." Matt. 25:31-46 gives insight into this. So does the parable of the Good Samaritan; also Dives and Lazarus. It is the church's business to preach Christ so that his Gospel dominates all life. We must get the strong to take Christ into business; then the strong will serve humanity instead of robbing humanity. A real Christian capitalist would cooperate with men in making things to bless humanity. He would not sacrifice men for things, but manufacture things in such a way that the process of production would make better men, and the products would serve men. The whole of ethics is to promise the survival and well-being of the race. Any industry that does not do this stands condemned before a good God and the moral Christian conscience. If the church does not preach Christ as the Lord of all life, then she has no message for this age. The church must make men Christian, and in turn, they will make industry moral and just. The problem of the future is, "Shall we sacrifice men for things, or will things be sacrificed for men?" There is no dynamic on earth, outside of Christ and his Gospel, adequate to the needs of this problem. Let the church quit compromising with Mammon, and dignify human life and the Christian character.

McPherson, Kans.

Causes of War

BY IRA J. LARP

HOWE, in his book, "Why War," says: "It is the struggle of high finance bent on the exploitation of weaker peoples that has turned Europe into a human slaughterhouse and arrayed 400,000,000 peaceful people against one another in a death struggle. There is scarcely a war or war scare of the past twenty years, unless it be those of the Balkans, that in its last analysis

is not the result of the activities of individuals and classes within the country rather than of aggressive forces from without." Wars are not made by peoples. The people are not consulted.

A history of wars reveals the following as some of the causes: (1) Secret diplomacy. Foreign and diplomatic activities are based on relations of the aristocracy to one another. Diplomatic service is open only to the well-to-do classes.

(2) Surplus wealth seeking investment. C. K. Hobson says: "Great Britain has for some years past never invested less than 100,000,000 pounds per annum in foreign countries, and recently the amount has been (just before the war) in the neighborhood of 2,000,000,000 pounds. The yearly flow of French investments to other lands is from 80,000,000 to 100,000,000 pounds sterling. German foreign investments before the war ran from 40,000,000 to 60,000,000 pounds per annum. By these investments nations have widened the boundaries of nationalism. The investor has extended the jurisdiction of his nation to his investments." Lord Palmerston declares the flag follows the investor. These new points of contact are sensitive and easily irritated. Thus, new opportunities, new and sinister motives for warfare are constantly being developed; new opportunities for national sovereignty being brought into question. Opportunities are multiplied for selfish capitalists, jingo editors and congressional hotheads to disquiet the public mind, produce friction and breed suspicion. As long as men insist that the flag shall follow their investment and selfishly jeopardize the well-being of the people to promote their selfish interests, so long will we have war. Our relation with Mexico a few years back is a brilliant example of capitalistic interest threatening the well-being of two governments.

(3) The most ardent, devoted workers for peace feel that preparedness is a menace against its realization. Nations can not bend their energies to preparation for war without ultimately fighting. War preparation at home is recognized as preparedness; in other nations it is spoken of by us as militarism. Militarists all agree on the exaltation of physical force. Jefferson, lecturing before the students of Grinnell College, said: "The military equipment of the Christian world is its confession of unbelief in the potency of spiritual forces." Nations that sow bayonets, reap battles. Kings who revel in guns, fill their land with graves. It is by fear that militarism does its mighty work. Those who insist on preparedness have one very much overworked word in their vocabulary—"if." They are constantly trumping up situations and then appealing to the fear of the people. They are very active in suggesting and arousing suspicion. "In time of peace prepare for war" is a pagan adage, born in a world into which Jesus had not yet come. The fact that the world has always seen wars does not necessarily mean that war must always be. He who has breathed the atmosphere of the scientific world should know that man can be changed more rapidly and radically than any other living being. He who has his New Testament before him recognizes not only the possibility of change, but the absolute necessity as a prerequisite for entering the Kingdom of God. To reduce our preparedness to a police basis would contain an element of risk, but is it not worth the risk? It would not be the first risk which we have assumed. Democracy was a risk. Separation of church and state was a risk. Who is more able and worthy to teach the world than we? Big armies and navies can never be brought to a place where military experts regard them adequate. It is an endless race and a growing burden on people. Preparedness militates against deliberation. Nations never should be able to deliver an ultimatum. A careful study of wars reveals that there were means available other than battle, if proper diplomacy and patience had been exercised. It has been pointed out that the election of Hayes was better calculated to provoke a breach of the peace than the election of Lincoln, but the men of 1876 had enjoyed ample experience in war and wanted no more of it, and thus we had a national mind determined on peace.

Who suffered the most, the assertive Puritans, or the Quakers who did not rely on physical force? What did the Anglo-Saxons lose in comparison with contemporary people in their non-resistance to the Roman hordes? When Jesus decided to found his Kingdom on love rather than on force, was it a blunder, or does history reveal it to be of genuine insight? If this is God's world, and Jesus as his Son came to reveal to man the true way of living, and it should be true that that way does not work, then what happens to the doctrine of his divinity? Yes, that is a stubborn question which will not be put down.

Wenatchee, Wash.

A Study in Social Meanings

BY L. W. SHULTZ

The Social Significance of Religion

It has long been maintained that religion had little to do, or nothing to do, with the other interests of life. Under that conception men have held the idea that the religious and the social had little in common. We are now come to a time when many—perhaps not the majority—believe that life functions as a unit. Each part of our nature touches, affects, and aids in the control of the other parts.

Our religion, first of all, gives to our social life definite social ideals which are desirable. These ideals may be high or low, according to the state of civilization attained, or the kind of religion predominant. But the ideals that the religious interests produce are the highest that the individual or society receives.

Second. Because these ideals are desirable the group, or the individual, will strive for them. When men are engaged in a race, or are tugging towards a goal, they control themselves more. This bringing about of a social control to reach a high spiritual ideal is a large factor. During our preparation for, and engagement in, the World War, the pulpit and the press proclaimed the religious duty of men to aid in the conflict. The popular mind and sentiment was so moulded that it acted in the large way that it did. As masses of individuals are swayed by religious ideals, society is touched and moved to action.

Third. Religion gives men the daring to sacrifice themselves that these ideals may be realized. The Mohammedan onrush of the seventh and eighth centuries, and the extensive missionary and reform movements in which Christian men and women have engaged at the loss of their lives and fortunes, are evidence of this truth. They felt it not loss, but gain. All religions have this element in them. But the Christian wills to sacrifice his life, that the highest social order may follow. He goes forth to seek and to know the truth, and then to find the ways and means of improving the situation. Reform, progress, and democracy can come in no other way.

Fourth. Perhaps the largest social significance that religion has in its highest form—Christianity—is to reveal to the individual his own rights, and the rights of others, and to teach him to respect both in their intricate relationships. Thus far this value has been emphasized as between individuals. We now are learning that this truth applies between groups, states, and nations. This truth, applied, will solve many difficulties. The sentiments of many peoples are being aroused, so that we may soon expect effective international law. "It is the duty of the individual not only to respect the rights of every other, but also to join with all others in the whole-hearted endeavor to secure, for all, those blessings which are the fruit of coöperation, and which can be secured only by such coöperative effort. A true democracy involves the voluntary subordination of individual interests and desires to the requirements of social welfare."—Winchester.

The Social Significance of Christianity

No religion has blessed society with such high and uplifting ideals as has Christianity. The greatest forward-looking social movements in history are a direct result of the teachings and life of Jesus of Nazareth.

Some of the ideals he gave the world are:

1. The rights of the individual. The child through his life has the right to live his life in the best possible environment—to be well born, to be protected, to

play, to have a thorough education, and to know God and commune with him. Christ brought these rights to the attention of society. For many these are now being recognized.

2. The value of human life. Human life used to be very cheap, in the palace as well as in the poorest home. In some sections of the globe this is yet true. It would seem that life is cheap in the United States, if we judge by the number of fatalities that occur daily. But Jesus has made it clear that life is sacred. Gladiatorial combats, exposures of children, and human sacrifices cease where his name is honored. Life is then valued. Society provides many kinds of devices, that man's life may be protected.

3. Supreme sacrifice for the highest good of all. He made clear the highest ideals that should control society and paid the price to win them by losing his own life. This principle has motivated the activity of many a follower of his.

4. The supremacy of spiritual values over material. He taught definitely on that point. More than one-sixth of his words had to do with the proper attitude toward property. It is far more to cultivate the heart and the soul than to spend time and thought upon the things that do not endure.

5. Rewards and results of righteousness. Those who are righteous belong now to a great nation of blessed folks. They are to be blessed with everlasting life and happiness. This promise alone has motivated many a life.

6. Christianity has left its ideals in the form of the teaching of its Founder, and has painted on the canvas of men's minds the life and character of the Great Teacher, whose personality affects more lives today than any other of history.

Society has been and is being influenced far more by Christianity than it recognizes or admits.

The Social Significance of Education

Bower says: "Education is a social process, the fundamental method of social progress, and is society's chief instrument of social control."

Education gives to human beings the inheritance of the great Past. This heritage in itself is a great social product. This giving of truth to succeeding generations is a social process, because life is a stream and not discontinuous. From father to son, from friend to friend, from teacher to pupil, from group to group, experience, truth, light, and life, flow. Our generation received its knowledge from the one preceding, and that, with discoveries we have made and values determined, we are responsible for passing on to the generation that follows. This process necessitates social relationships.

Education helps society to discover from the past the great social truths of life. Some one said the other day, "The most striking truth about our study of history is that we do not learn from history." Perhaps in some rather large way that is true, for it would seem that history tends to repeat itself. For many nations the round has been struggle, prosperity, luxury, defeat. Yet education is the only means at hand to bring to the minds of men the fundamental social truths and principles discovered and evidenced in the past. This makes it possible for men to begin where their fathers left off and to go on to new experience and truth if they will.

Education has the function and the obligation to develop for society the best men possible—men who will mould, control, and make effective the highest social ideals. This has not always been recognized as the primary duty of our public-school system. The utilitarian or vocational ideal has been all too prevalent in many quarters—the ideal of producing, not MEN; large-hearted, and manly men, but men skilled in a trade, no matter what their habits or morals might be. Brain, brawn, and skill of hand, rather than character and ideals for control, have been too largely emphasized. Society can not live well when these are not proportionately developed.

Moreover, education plays a big part in social welfare by motivating the careers of men. This significance has need of being very well evaluated and used. In fact, educators are fast coming to believe that the public-school system has a deep moral and

religious obligation here. Society is made up of individuals, and in so far as the motives of individuals are correct, will society prosper. What would be the result if, in every nation in the world, a thousand Frances E. Willards and Woodrow Wilsons might be produced in the same generation—individuals who would sway the minds of men towards high ideals by the pure motives of their hearts and souls? Education is of the highest social importance.

Evanston, Ill.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Three As Relates to His Holiness and Providence Christianity

HOLINESS stands first in the attributes of the Christian's God. In his character it denotes not only a condition of freedom from all imperfection, but a condition so intense as to imply an antagonism to evil. His holiness is more than goodness, purity and righteousness. It is all this, plus the recoil from every thing that is opposite. No wonder, then, that the seraphim sang, "Holy, holy, holy," and the Revelator exclaims, "Thrice holy art thou, Lord God Almighty."

God's providence is hardly less wonderful, for he makes the rain to fall on the just and the unjust alike. "He causeth grass to grow for cattle and herb for the service of man," and "satisfieth the desires of every living thing." "All things [needful] shall be added," and "My God shall supply every need of yours." Even the very hairs of the head are numbered, so constant and particular is God's care for his children. Because God's holiness could in no sense recognize sin, and because man is a sinner, helpless and needing salvation from sin, "God so loved the world, that he gave his only begotten Son [thereby providing], that whosoever believeth on him should not perish, but have everlasting life."

Shall we find such an exalted, holy, perfectly loving Father providing for man among the other systems of religion in the world?

Hinduism

Guru (teacher) Prasad Sen, in his "Introduction to the study of Hinduism," says, "There is no room for the providence of God, and of course the attribute of holiness is not known either." For, says he further, "Hinduism is not, and never has been, a religious organization. It is a pure social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. . . . He may be an atheist, a deist, a monotheist, or a polytheist, . . . or a skeptic as regards their authority; and his position as a Hindu can not be questioned by anybody because of his beliefs or unbeliefs, so long as he conforms to social rules." Hinduism, then, consists largely in fear of breaking social rules rather than in being cheered by the thought of a loving providence. Everything with them is done religiously, but the dominant thought is to keep the gods from doing any harm to the worshiper. Instead of being benevolent and providing, their gods are malevolent, vindictive and treacherous. Instead of making promises which they invariably fulfil, the Hindu gods disappoint, play tricks, deceive and lead their devotees into harmful paths. In the countless rebirths there is no thought of favor, but the threat of a terrible punishment, of having to come back in a much lower state and having long periods of struggle even to reach the level now in. There is no such thing as holiness attributed to Hindu gods. The accounts of falsehood, of fightings and bloodshed, of unfair advantage taken, of gross immorality, and other human passions of a degrading nature, are attributed to them.

Buddhism

As God has no place in this religion, so there is likewise no looking to providence for blessings and care. There are three refuges in which the Buddhist puts all his trust, and they are without exception expressed in the following formulae:

I take refuge in Buddha,
I take refuge in the Law,
I take refuge in the Order.

(Continued on Page 106)

Training Our Leaders and Teachers

BY EZRA FLORY

"I LIKE to have letters from Brother ———. In fact, I like the man because he is always so prompt in his replies." This was a remark made in our Publishing House recently by one of the financial secretaries. Another, who was near and who heard the remark, added, "Why should not all leaders do as much?"

Why not? Why allow better qualities to be hindered through neglect that casts a shadow like a cloud before the sun? And is not promptness an ingredient of character which, like the threads of red in the English navy, runs through all the cordage of our strength? One who is delinquent in his home will usually be delinquent in opening church services, as well as in paying his dues, in answering his mail, and in many other ways.

But you ask, What has this to do with leadership training? It has much in every way. God Almighty used very ordinary men for training under the leadership of Jesus. They were ordinary in everything except the dogged determination that enabled them to take the finest texture and finish in the seamy side of life's problem.

The writer cannot get rid of the conviction that our best teachers and leaders are grown, and should be grown largely from contacts where they live. This will not permit the conclusion that training classes and schools are unnecessary. We are insisting that first things be put first. Most of our pastors, as well as those in other denominations, grew up on the farm. It was the farm, with its old-time varieties of tasks, that called out the initiative of these men. In cities, young people are fitted into the pinions of the great wheels of industrialism, and initiative is squeezed out of their scant opportunities. Our many-sided country life, where childhood is close to nature and less hurried by social attractions, will continue to furnish the hardy stuff of which leaders and teachers are made.

We have a church which is eighty-five per cent rural. We should therefore expect a strong leadership. We can have it so. But we must offer to the splendid environment, referred to above, all the best helps available. These other helps, also, are being furnished, and at this point we desire to tell briefly about our Standard Teacher Training Course.

This course came gradually after many years of careful study and experimentation by many denominations. It covers, in a concise way, the essential things a teacher should know. There are, in the first two years, ten lessons on the life of Christ; ten lessons on the pupil; ten lessons on method; ten lessons on administration and supervision; ten lessons on the Old Testament; ten lessons on the New Testament other than the life of Christ; ten lessons on the program of Christianity; and ten lessons on training the devotional life. For the third year provision has been made for specialization according to the special field in which the teacher will labor. Therefore, the third year offers forty lessons for those who teach small children, or the same number of lessons for those who teach Juniors, or forty lessons for those who teach Young People, or forty lessons for those who teach Adults, or who desire to specialize in administration. There will soon be another forty lessons offered in the third year for Vacation and Week-Day teachers of religion.

We have been able to engage our best and most experienced men to write for us, and for this reason have the Second Year book ready. The First Year book will soon be ready. All the Third Year Course is ready. These texts are inferior to none. The free leaflet, number 107, explaining the courses more fully, can be had from the General Sunday School Board, Elgin, Ill.

There are plans for diplomas from our own denomination, where the requirements are less strict than those of the International Council of Religious Education, whose additional diploma will be granted for the extra fee of twenty-five cents when pupils have met their requirements. These requirements will be sent

free upon application to the Sunday School Board.

Credit will be accepted for all work that is equal to that of the course, whether taken singly by correspondence, in classes, which is better, or in school. Pupils need not spend three years to complete the course if they are able to do it sooner. Seal certificates may be had, which show the progress of the pupil at each examination.

We can not understand why every Sunday-school does not make it a part of its organization to be training future teachers. Father used to pick seedcorn in the fall for the next year. He dried it upstairs during winter. His philosophy was that his future crop depended upon his doing so. Shall we be more indifferent in religion? Week-end institutes will greatly inspire and direct teachers, and enable them to accomplish in a few days what otherwise would take them weeks to finish.

In looking over our records we find but one specializing in administration—only one in the entire Brotherhood! We find the records show training to be most active in Eastern States, but when we calculate these upon the membership, the Western States show best. The average life of a Sunday-school teacher in America is about four years. We have over 13,000 teachers and officers. According to this we have about 4,000 new ones each year. Compare the following, to see the few who take training when every known help is provided.

Taking Teacher Training

Arizona	18	Nebraska	11
California	97	New York	1
Idaho	3	North Carolina	13
Illinois	60	North Dakota	25
Indiana	100	Ohio	67
Iowa	44	Oregon	3
Kansas	22	Pennsylvania	174
Maryland	64	Virginia	102
Michigan	8	Washington	38
Minnesota	21	West Virginia	8
Missouri	32		
Montana	15	Total, 1st year	935
California	32	Ohio	19
Illinois	4	Oregon	1
Indiana	17	Pennsylvania	73
Iowa	6	Virginia	52
Kansas	4		
Maryland	23	Total, 2d year	243
Missouri	12		
Illinois	1	Ohio	1
Indiana	1	Pennsylvania	2
Iowa	1	Virginia	51
Kansas	8		
Maryland	5	Total, 3d year	71
North Carolina	1		

An American Opportunity

BY IRA H. FRANTZ

THE majority of the American people undoubtedly favor disarmament. If there were no standing armies, navies, nor war equipment of any kind, the chances for war would be reduced at least fifty per cent. How to disarm is the big problem. We will disarm if everybody else will. And everybody else will disarm if all the rest will. But no one dares to be the first to lay down the weapons. Keep this situation in mind while we put another alongside it.

European nations are in debt to the United States. England, France, Italy, Belgium, and other nations have borrowed staggering sums of money from us. And these nations are bankrupt. They are trying to collect it from Germany, and any well-informed person knows Germany can not pay. For us to collect what they owe us is a hopeless task. Only one nation has even been able to meet the interest so far. Moreover, it would take all the gold in the world to pay us and we already have most of it.

Now put these two situations together. Nations crushed under their debts, yet spending money for war preparations. America the whole world's creditor, unable to collect. Suppose we should offer to cancel all of Europe's indebtedness to us on condition that they disarm, send their soldiers back into gainful occupations, and use their public money for public good. And along with that, of course, we should also agree to complete disarmament. Wouldn't it be a

compelling incentive to Europe to disarm? And wouldn't it be the Christian thing for us to do?

Oh, it won't happen, of course. The United States senate will see to that. But really, wouldn't it be fine to have old-time trade relations resumed and a European market for our surplus agricultural products? Wouldn't it be fine to have all this European wrangling cease for a time at least? Also, wouldn't it be fine to read after a while that there are no more people going hungry in Europe?

Beattie, Kans.

Who Is Working?

BY PAUL MOHLER

God is working for me. If I had all the money in the world, I could not hire men enough to do the work that God is doing. He produces grain for food, fiber for clothing, timber for shelter, power for my machinery, light and heat for my home, etc., etc.

Men have something to do with this work of God's. Between the ear in which God puts the grain for me, and the table on which I find it, are the harvester, the miller and the baker, all of whom must do their part if I am to have my loaf. Between the sheep's back, where God puts the wool, and my back, where I want it, there are the shearer, the carder, the spinner, the weaver and the tailor. Between the herb, into which God puts my balm, and my body, in which it is needed, there are the harvester, the manufacturer, the physician, the pharmacist and perhaps the nurse. God gets men to do their part for me in one way or another. What God does himself is the greater part, but what man does, too, is necessary.

Not every man realizes that he is working with God. Jesus knew it when he said, "My Father worketh until now and I work." Paul knew it when he said, "We are God's fellow-workers." It was a great day for the world when there came a Man who knew what God was doing and why he was doing it; who had in himself the same loving purpose as God, and who did man's part of the work just as faithfully as God does his. It was a still greater day when he passed on to other men the same will, the same understanding in the same Spirit, and the same efficiency in service so that they were able to do even greater works than he did.

Suppose that all at once every man should have his eyes opened to see his place in God's economy, his heart opened to God's love and his hand opened to do his part in the loving service that God is carrying on for your benefit and mine. Would it be a better world for us and for our children? Would our taxes be heavier or lighter? Would our food and clothing cost us less or more? Would we all be less safe or more safe? Would our daily satisfaction be less or greater? I think we all know the answer.

Now suppose that I alone realize my relation to God's work and take up my part of it in his spirit. Would my little effort amount to anything? Well, you agree that it would amount to a good deal to my family and my neighbors. You have seen what just one man or woman of the right sort can mean to a community when he or she comes somewhere near the ideal I have set for myself. Imagine what they would be worth if they should give themselves fully into the hands of the Lord for loving service under his full guidance and enabling power. But you know that if I should do all that God would enable me to do others would catch the same idea and follow my example to a greater or less extent. I could not possibly live a life of activity, either good or evil, without drawing others after me.

What would that mean to me? It would mean, first of all, a better community for me and my children and more satisfactory relations with our neighbors. Second, it would mean a greater satisfaction for myself in all my labors, knowing that I was in partnership with God. Then it would mean more and more of God in my heart, a better and purer heart, a sweeter and happier experience of his presence, a sense of greater power, greater confidence in the future for myself and those the Lord has given me, and a more intense love for both God and man. What greater blessing could I ask?

Oroville, Wash

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The World Community

THE service of the church dare not stop at the boundary known as the church line. If the kingdoms of this world are to become the kingdoms of our God, the local church must have a sympathy and dynamic that will cover the face of the earth. Our Father's love included the world and suffered even unto death to save everybody in it, and whosoever will may be saved. Our Master dropped into the center of this sea of needy humanity and cried, "And I, if I be lifted up, will draw all men unto myself." He meant that the waves of salvation issuing from this sacrificial impact should roll on and on. And hence he said, "Go ye into all the world and make disciples of all the nations." Paul caught the challenging import of both his *act* and his *command* and said, "How can they hear without a preacher, and how can they preach except they be sent?" And again, "Woe is me if I preach not the gospel," and yet again, "I am debtor . . . so as much as in me is I am ready to preach the gospel to you that are at Rome also."

It is evident, therefore, that the body of Christ must have a *world community* vision. "This world community begins where the local community leaves off." It ends where the very last individual in the uttermost part of the earth resides. The part of the *world community* within the bounds of the United States is designated as home missionary territory and that outside as the foreign missionary field. However, from the local line on it is mission territory. The home field is more thoroughly worked, of course, by the various denominations and the various district boards of our own church and that makes the foreign part of the *world community* very strategic.

In order to serve this world field it will demand from all of these local communities both workers and money. Did I say all? Yes, not a single local community can turn a deaf ear to the world cry even though the local problems demand more than all of their strength. To fail here is to close up the bowels of sympathy against the outside world and this will so narrow and confine the interests as to endanger the desire and the supply needed for the home community. Bro. Bonsack says: "Even a member who is a church charge, if worthy of being a charge, should be given enough so that he can put a little into benevolences just for the benefit in spiritual blessing that act will bring to him." How fortunate for that church when at least one worker from their number crosses the home community border line for full time service in the larger world field. And a still greater blessing is in store for them if they can and are willing to support that one. Even a *partial support* would be very heartening.

The task of providing workers and money for this world field has been committed to several Boards and Committees. They are studying the needs in the field and at the same time studying the possibilities of the membership in the local communities with a view of hitching the talent and possessions of these communities to the task growing out of the needs in the parts of the world field set apart for our denomination. We are wondering how many of these local churches are going to pull even to the limit of ability. Think of it! A thousand church teams hitched to this world program! Every one doing its best! Dare we say that much? Almost afraid to say it out loud. But we can not suggest that any one will balk. Of course it will require fine team work and skillful leaders. I was about to say drivers, but I hope the drivers will all become leaders.

The General Director has been asked to see this thing safely across. He is trembling while writing this. Not that all of us together can't do it, but for fear he will not have vision, humility, courage and ability sufficient under God to lead the way. He is praying daily to this end and I am depending on one thousand churches and 120,000 members to join in the prayer. "We can, if we will, by God's grace."

It is our plan to apportion the amount to the several districts and request that the district organizations apportion to the several churches within their territory. We feel that the district organizations know the financial strength of the churches better than we do. Our office through the several members of the Council of Promotion stands ready to give any assistance anywhere it may be needed up to the measure of our ability. Call for help if you need it. We are going to trust in our district organizations along with pastors and elders of churches to furnish the leadership necessary to "go over the top" in Jesus' name and for his cause.

If every member in our fraternity were furnished with a carton of "duplex" envelopes, one for each Sunday in the year and then the love of Christ would constrain us to put in these pockets, one for the local needs and one for the world field, each Sunday as the Lord prospers, at the end of the year it would all be over, save the shout of victory and the song and prayer of praise and thanksgiving. "We can, if we will, by God's grace."

Of course, many of our people will not read this appeal and so we are trusting to you who do read it to broadcast the news. It will require some educational work to bring all of this to pass. To this end, through these columns, we have been trying to help pastors and church leaders get their folks ready to pull their part of this load. If the leaders have been and are faithful in bringing information on "*Missions the First Great Work of the Church*" and methods of financing this work as we have tried to indicate from time to time, then "We can, if we will, by God's grace."

A Program for Leaders

1. Mission study classes.
2. Stewardship study classes.
3. A working finance committee.
4. Acquaint every member with the Conference budget.
5. Make an intelligent every member canvass.
6. Encourage proportionate and systematic giving.
7. Provide "duplex" envelopes for every member.
8. Teach them that the one side is for the church needs and the other for the general budget.
9. Make the offering an occasion of worship each Lord's Day.
10. Divide your portion of the budget into fifty-two parts and impress upon the membership the importance of "going over the top" each week.
11. Keep the membership informed frequently as to what they are doing.
12. Keep a careful book account of all funds and report at least once a month to our office in Elgin.
13. Be much in earnest and much in prayer.
14. Don't forget the children, young people and mothers.

Mission Notes

It would seem to be another evidence of the wiles of the devil to make the church self-satisfied and indifferent to missions—just when need, opportunity and results seem the largest.

March 7 has been set apart as a day of prayer for missions. With our people the following Sunday, March 9, would be an appropriate time to lay this first great work of the church on the hearts of those who pray!

One mission station says, "Send us no more missionaries or money unless you intend to pray for us." What a challenge to our faith! Can you imagine the problems of those lonely workers—lonely in the crowds steeped in sin and superstition? Pray for them!

Feb. 1 finds us with a deficit of \$16,236.78. Oct. 1, it was \$40,000. Thank the Lord and his people for

this splendid reduction! But we ought to pay it all by Feb. 29, the close of the fiscal year. We can if we will pray the Lord to help us do it, and if every congregation will make one more splendid effort, just as we have been doing. Let us try it. Next year will have needs of its own. C. D. B.

Letter From Africa

THE following letter, with a few details omitted, was received at the office February 6, from Bro. Helsner, in Africa. We thought the MESSENGER readers would desire to share its information as our brethren in Africa try to establish our first mission in that most needy land and under unusual pioneer circumstances.

It gives me great joy to sit down to my typewriter once again. Here we are at home, the four of us, as happy as can be. We shall all rejoice to welcome the Burkes. We came the 276 miles from Jos here in four days. Several places in the road had not been repaired since the rains, and we had to use the pick and shovel freely. We had men pull us through the River Gongola at Hinna. At this point the river is about 200 yards wide, and the water is winding from one side of the river bed to the other. Where we crossed, the water was about 100 yards wide and two feet deep. Plenty of men took us across nicely. We were very sorry that a third attack of fever caused Stover some delay. He came on just a little ahead in the hammock we had brought out this time with the mission supplies. It was very useful, even before we reached our station. Praise God's Holy Name, we are all feeling very well now. We were able to drive the Ford to the very door of the house in which we now live and which we built first. The Ford is a wonderful blessing.

We found our houses and all of our things in splendid condition. The Father had cared for all, through the man we left, much better than we could have asked. Several Mohammedan Malams passed, and it seems planned to burn all, but the all-powerful Father and his Son, the Living Christ, kept all. We have not missed a single thing.

At present some local government officials seem a bit jealous of the extreme friendliness of all the pagans. Said officials would much rather have the pagans become Moslems than Christians. They are doing all in their power to put us out. God pity the souls of such enemies of the Cross! All the pagans are most friendly, and they come by the hundreds, and many bring more gifts than we dare receive. How we praise Christ for their friendliness! The mighty Spirit is already at work in their hearts.

We are getting on with the language. Stover is well ahead of me, due to my prolonged illness, but now I am coming on too. Sunday, Dec. 9, Stover preached in Bura and I prayed in Bura. At morning worship yesterday Stover told a Bible story in Bura and prayed in Bura; this morning I told in Bura, the story of Peter's delivery from prison, and prayed in Bura. They all say they understand both of us very well. This may sound like a little thing to you, but to preach and pray in a language that has never been written or spoken by a white man, within the first nine months (we arrived at Garkida March 8, 1923), especially since we were forced by illness to give much time to other things and to be away from our people practically half of our time, speaks to us of the Father's blessing on the work of the Church of the Brethren in Africa.

This is Dec. 18, and we are hard at work. Our houses begin to look quite homelike. It takes a woman to put the home touches on a house. All of us praise Christ for one another.

Sunday morning I preached to a nice audience of about forty souls in Bura on the text, "Behold the Lamb of God that taketh away the sin of the world."

The government officials near are very pro-Mohammedan and have worked through the lieutenant-governor to have an order issued asking us to move from the place we are now located. We are praying much that his excellency, the governor at Lagos, may reverse their decision. They refuse to give any reason why this order has been issued. Pray much for us in relation to officials. We will send you a copy of all such communications, including our answers, as soon as these are completed.

We are so buried in the work that I almost forgot to tell you a most important fact. School proper started Dec. 17, yesterday. Mrs. Kulp has charge of the medical and sanitation at present. Mrs. Helsner is registrar and has the palaver with the boys about the fees. Stover teaches Bible verses and reading in Bura. Yours truly teaches character building and arithmetic in Bura and tries to pour on oil. We have started on the self-supporting basis. Boys are admitted on three plans: the payment of a stated fee, the bringing of the equivalent of this fee in provisions, or the performance of an amount of work on the farm equivalent to the fee. All boys board at home. Most of the boys work to pay the fee. None are admitted who will not accept one of these plans. Yesterday morning twenty-six enrolled. There was one additional this morning, making twenty-seven in all; of these ten pay fees and seventeen work out fees. Pray much for us in this work.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 3

III. *Scripture*, Luke 5:16: But he withdrew himself in the deserts, and prayed.

1. "Prayed," Greek, *proseuchomai*, restricted to prayer to God.

2. The prayer is not recorded.

3. Why is Jesus praying at this time? Is it spontaneous? The paragraph in which the text is found tells us that Jesus healed a leper, and, in dismissing him, charged him to tell no man. But the report spread all the more; and great multitudes came to hear him and to be healed (vs. 12-15). And the power of the Lord was with him to heal (v. 17. Marginal, "that he should heal").

In connection with this, it is interesting to note that right in that classic atonement chapter in Isaiah we have these words: "Surely he hath borne our griefs" (Heb., sicknesses) (Isa. 53:4).

4. Here we have, as it were, the Physician running away when the office is full of patients waiting to be healed. What do you think of that? Are there physicians who do that today?

5. *Practical*. (1) Jesus Christ is the criterion for every physician worthy of the name. And every earnest Christian follows in his steps.

(2) No physician, or any other professional man, for that matter, should become too busy to have communion with God. Look what Jesus did here.

(3) Do you like a praying physician? How sympathetic he is! How like unto Jesus he is! He bears our sicknesses. Such physicians sometimes suffer as much as do their patients. God bless them!

Do you like a praying physician? Within the past year, a fellow minister in our District had to undergo an operation. When the hour for the operation had arrived, but before applying the anesthetic, the physician, who was a Christian, addressed the patient thus: "Now we never perform an operation without first having prayer, and we shall do so in your case." It meant everything to the patient. In little more than an hour a major operation was performed, and the patient awoke. Prayer was engaged in again, this time by the physician's pastor.

Dr. C. F. Kent, of Yale University, in an address in Cleveland two years ago said these words: "One of the leading merchants of Greater New York told a story to one of my business friends the other day. . . . He said that his son was very ill with double pneumonia. He called in one of the leading specialists of the city and left him alone with the boy; but his intense interest and curiosity led him to creep in to see what method the great physician would use, and what did he find? He found the man of medicine on his knees, praying! More of our physicians, great in their field, pray than you and I suspect."

We know what Dr. Kent says about praying physicians to be true. We are glad for those physicians who ask God to guide the knife in the operation, and that they may have power to heal by assisting nature, which is God's law.

New Windsor, Md.

Dislocated Joints

BY ARCHER WALLACE

THAT was a very fine word which Paul wrote to the Galatian Christians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." A study of Paul's life, and a careful reading of his epistles, reveal that he had no sympathy with insincerity and had a stern, unbending sense of honor and a very high standard for the Christian life. Yet, withal, there was a tender strain in him, and he was capable of great gentleness.

Bishop Lightfoot tells us that the Greek word for

"restore" means to set a bone, or put back into its right place, a *dislocated joint*. There may be times when it is absolutely necessary to cut off a limb in order to save the whole, but this ought never to be done unless the circumstances are extremely painful.

The apostle singles out for the task of restoring the erring, those who have peculiar qualifications for such a work. It is a task requiring much tact and loving sympathy. Perhaps it is even harder to restore to the fellowship of the church those who have actually fallen away, than to bring sinners into the fold. There is a sensitiveness in the fallen disciple which makes him a difficult subject to handle. Yet it can be done, and it ought to be done. We need to bear in mind that when members are received into the church, not only do they solemnly pledge themselves to consecration and service, but the church pledges itself to care for them and help them. Such a splendid oversight can not be allowed to cease because a member is "overtaken in a fault." There ought to be at least some very earnest effort made to bring back the erring. The great heart of Paul went out in tender sympathy to those who had fallen. He wanted to see them restored. He longed to see the dislocated joints put in their right place again.

Toronto, Canada.

Jesus' Teaching Concerning True Righteousness

BY ERNEST G. HOFF

Part One

The Scope of the Discussion

In undertaking the study of the teachings of Jesus, one must necessarily consider his teaching regarding the nature and place of righteousness. This theme of righteousness held a place of supreme importance in his thought and teaching. Some questions are brought into prominence in Jesus' teaching because of the perverted notions of his contemporaries along those lines; others because of certain circumstances which developed a unique interest and consequent receptivity on the part of his hearers; and still others solely because of their own intrinsic worth and importance in connection with his mission. All three of these reasons combine to place in the forefront the question of true righteousness. The idea of righteousness was seriously perverted in the minds of his contemporaries. And this very difference of opinion, coupled with the unique stress placed by the Pharisees upon the idea, constantly forced the question upon Jesus and demanded of him its consideration. But, more important than this, the subject of righteousness is itself of such importance as to be an essential element in the teachings of Jesus.

From one point of view righteousness may be considered the heart of his teaching, around which the other phases of teaching may be grouped, and to which they are contributing but subsidiary elements. It does not, as one says, depreciate the Gospel to call it an ethical message. Christianity is essentially a moral religion. Many will agree with the philosopher who says it is the only moral religion. Certainly Christianity is much more than ethics. We will find the true righteousness which Jesus taught to be much more than ethics. But that in no way discounts the ethical element in his teaching. It rather enhances it. The teaching of Jesus is moral to the core. His constant theme is how men ought to live; that is, how they ought to think, feel and act toward both God and their fellows. These, we shall find, are essential points in the theme of true righteousness.

In this paper we shall take up the meaning of the term, its usage in the Old Testament and in the current Judaism of Jesus' day. Then, in the second paper, we shall seek the essence of Jesus' teaching on this theme and its content God-ward and man-ward, finally making some observations on such practical considerations as its relation to the self, and to man's situation in the world of nature, economic pressure and social obligations.

The Meaning of the Term Righteousness, and Old Testament Usage

Fundamentally, the term, righteousness, means that which is straight, then that which conforms to a

standard. In both the Old and New Testaments the standard thought of is the will of God. Righteousness, then, from the biblical point of view, is that action or disposition which has as its norm the will of God. Now it is easy to see that the content of this action or disposition is a growing concept. For, just as the will of God has been progressively revealed and grasped, so the action and disposition, which is measured by the knowledge of that will, has been a continually-growing and deepening concept. This holds true in the Old Testament usage. Detailed discussion of the Old Testament conception of righteousness lies outside our present purpose, and it will be sufficient to say here that, although in early times, when the will of God was very imperfectly known, the idea of righteous disposition and action seems to us to have been very imperfect; yet, as God's law-givers and prophets revealed more completely God's nature and will, the requirements of righteousness became progressively more adequate. We find as high points in the Old Testament teaching such passages as Micah 6:8: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"

Jewish Ideas Concerning Righteousness

The high ideals of righteousness thus revealed in the law and the prophets were in the hands of the Jews of Jesus' day. Doubtless some of the Jews had made these ideals their possession. Most of the Jews, indeed, were exceedingly eager to be regarded as righteous, particularly the Pharisees. But unfortunately in the development of Judaism this zeal was misdirected. Instead of following out the direction indicated by the prophets, they placed in the foreground the performance of righteousness in the sense of a service upon which could be based claim for reward. Thus their righteousness lost its true motive and became externalized and legalized. The minute, formal keeping of the law was held to be meritorious. The written law, therefore, had to be extended so as to cover all the details of conduct. Ambiguous points had to be defined. For example, when was the evening prayer to be said? They found in Scripture that evening begins at the appearance of stars. But how many stars does it take to make evening? One, two, or more? This all had to be decided and exactly prescribed before the evening prayer could be said properly and acceptably. Rules for ceremonial cleanliness and for Sabbath observance became especially voluminous.

This detailed mass of requirements became very burdensome, even to the well-to-do and zealous Pharisees, who had nothing to do but study the traditions and try to carry them out. This oppressiveness caused a desire to evade the disagreeable regulations. Hence we find many inventions for evasion, such as in the regulations for the Sabbath journey, carrying articles on the Sabbath, and the like. Compare also Matt. 23:16-22. Thus the real spirit and intent of the law was lost. As one writer says, "Rabbinism began by setting a hedge about the law and it ended by substituting the hedge in place of the law." This brought a division between religion and morality. Jesus denounces this in Matt. 15:3-9.

Pharisaism became external to the extent of considering that the compliance with the outward rule satisfied all requirements. The inner life was overlooked. A man could be a righteous Pharisee and yet have an evil heart. Satisfaction with externalism bred vanity and ostentation. These in turn bred self-complacency and self-praise (Luke 18:9-14). Then the natural companion of self-esteem became censoriousness. The Pharisees could not help but think ill of others who could not live after their ideal. They not only looked down upon the publicans, but classed as sinners all the common people who could not be ceremonially clean, and sneered at Jesus because he was the Friend and Helper of such.

Coming into the midst of such a situation as this, we must surely expect to find Jesus criticising these current ideas of righteousness. He recognized true worth wherever he found it, whether in the rich young ruler or in the despised Samaritan, but he did

not hesitate to reprove sin and imperfection wherever he found it. He describes the Pharisaic system as pitifully inadequate when he says, "Except your righteousness exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Pharisaic righteousness was inadequate for the Pharisees themselves. More than that, it was not at all practical for the common people. It was indeed a heavy burden (Matt. 23:4), a yoke which they could not bear, and in contrast with which Jesus offered them his yoke as easy and his burden as light, whereby they might really find rest unto their souls (Matt. 11:30).

Chicago, Ill.

HOME AND FAMILY

The Better Way

God would never send you the darkness

If he thought you could bear the light,

But you would not cling to his guiding hand

If the way was always bright,

And you would not walk by faith,

Could you always walk by sight.

'Tis true, he has many an anguish

For your sorrowing heart to bear,

And many a cruel thorn crown

For your tired head to wear,

He knows how few would reach heaven at all,

If pain did not guide them there.

So he sends you the blinding darkness,

And the furnace of sevenfold heat,

'Tis the only way, believe me,

To keep you close to his feet,

For 'tis always so easy to wander,

When our lives are glad and sweet.

Then nestle your hand in your Father's,

And sing if you can, as you go,

Your song may cheer some one behind you

Whose courage is sinking low,

And well if your lips do quiver,

God will love you better so.

—Author Not Known.

The Instinct for Adornment.—2

BY BESS ROYER BATES

It is always interesting, and sometimes disconcerting, to notice the effect plain dressing has on those who do not emphasize a particular mode of dress and who often give small attention to their clothes, other than to see that they are dressed neatly. I once heard a woman, of no particular religious pretensions, tell this little incident:

She had been a country school-teacher until middle age, when she married a farmer, who was stingy and very unpleasant in the home. His attitude made it practically impossible for her to have any church life. After saving up chicken and egg money for a long time, she had enough to make a trip to her old home. But finding that he objected to her going, she took the money and used it to adopt an orphan girl. She took the girl into her own home, and by canvassing and other ways made money to keep her. She helped the backward child with her school work until she did not need to be ashamed of her age in the classroom, and in addition gave her the ambition to make something out of herself. Surely this was a true Christian expenditure of her energies, and she, it was, who told the following:

"I met an old lady out in Kansas—an interesting old lady. She belonged to some peculiar church. I don't remember the name now. But she wore a plain dress and an apron and a little cape about her shoulders. Her church was very strict. They did not even have organs. I always thought their members very consecrated. One day, when I was calling on her, she brought out some quilts. She must have had a dozen of them, all different, and made of the tiniest pieces. They were quilted in beautiful patterns. I said to myself: 'Look at that. She is no different from any of the rest of us. She spends her time making quilts.'"

That "she is no different from the rest of us" stuck in my mind. The fact that she dressed differently caused those who did not know her to expect something more of her than of "the rest of us." I knew the type of old lady referred to. I have seen many of them and they are good women. But for this quiet soul, who was living her life of love for that orphan child, so simply and unpretentiously, even believing that she was not making the best use of her talents, to say, "She is no different from the rest of us," made me think.

Evidence that the instinct for adornment will find expression can be found on every hand. My own youthful experience illustrates that well enough.

Some time ago I met a young woman who dressed so simply and neatly that no one could possibly find fault with her. She was too busy on the farm to expend her energies on quilts or like occupations. Her home was as plain as her own neat gowns. But, nevertheless, the instinct for adornment had found a generous outlet of expression, for by her side danced a little girl, whose tiny form was decked out in all the finery that so small a tot could have. A closer acquaintance revealed that the child was precociously trained in regard to her clothes. She studied the catalog to select the fussiest dresses, which her indulgent mother could not refuse. She chose the dress she wanted to wear for the day, and had a very decided mind regarding the matter in the bargain. And the mother's loving eyes followed her about admiringly. "She was not any different from the rest of us," either.

Another acquaintance of mine allowed the instinct for adornment to find expression in her home. She, herself, was stricter and plainer in her dress than the most critical could demand, but her home was beautifully furnished, and she spent her entire time caring for and loving the things of beauty that she had about her, until it consumed all of her affection, and when the day came that she must give up those cherished articles, she was unutterably miserable, for her "treasures" were the physical things about her. Was she any different?

Another sprightly, good woman whom everyone loved to talk with—for she always had an interesting bit of gossip to relate—never finished a conversation without discussing how to make a dress, or do a piece of fancy work. She had an elaborate wardrobe of simple clothes and spent nearly every waking moment planning how to get more or change what she had. When that occupation wore out, she employed herself frantically on various pieces of fancy work. Adornment of one kind or another was in her mind constantly. Was her mind any better occupied than the mind of a woman admittedly given over to the fashions of the times?

But it is needless to multiply instances of the expression of adornment, for every woman has only to look into her own heart to read her own battle with that instinct. Like mercury, when one thinks it to be controlled under the finger, it has slipped out, to show up in some new place.

Surely the instinct for adornment has a right to some expression. The woman who cares not a whit about her appearance is not a pleasant sight. The home of simple luxuries, supplied by the good taste and the needle of the mistress, is infinitely pleasanter than a bare arrangement of necessary furniture. The little girl, dressed modestly and prettily, is a sweet thing to behold, and can only inspire love and happiness by showing herself to others. But where and how should the line be drawn, and how should this instinct be controlled?

Pittsburgh, Pa.

The Secret of Growth

BY GEORGE W. TUTTLE

THE grace of God was on the Child Jesus; no wonder that he increased in wisdom as well as in stature, and in favor with God and men. Is this not the secret of understanding, of growth, of winsomeness that testifies to his wondrous grace? He had to the full what the teachers of the temple lacked—the grace

of God. Did they not set their hearts against the grace of God as revealed in Jesus Christ?

Is our Father less willing that his wondrous grace should fall on every child in the Sunday-school? Is it not as if he stood before us and said, "Keep my wondrous grace to the fore! Tell of my transforming power"? If we but open the door of a child's heart, by the simple story of the Child Jesus, will not the grace of God flow in to flood every nook and cranny of the life with the tides of heaven?

Was it not for the sake of the children, whom the Master loved, that he came to earth by the humble door of birth, and birth in a manger rather than in a palace? Could not an angel have opened the pearly gates and the Master have stepped from heaven to earth, fully equipped for his ministry? Why the limitations of childhood, the need of growth, the constant accession of wisdom—Heaven accepting the limitations of earth? Was it not that he might appeal to all, from cradle to young manhood and womanhood? Is it not as though he said to the children, "I lived as you live. I know all of your trials, perplexities and temptations, and how to help you. The grace of God can fall on you even as it fell on me"?

Here was one life as clean as were the freshly-washed hills of Judea when the early or the latter rains had fallen in cleansing power. Here was witness to the power of the grace of God hidden in human life. If you say, "Ah, but Christ was divine!" I can not but reply that the human part of the Christ-Child also blossomed in wondrous fruitage under the grace that was upon him.

Must there not have been a gradual unfolding to the mind of Jesus of his earthly ministry? Think of it, the Lord of heaven and earth a Learner! He was the sum of all love but not the sum of all wisdom when his eyes first opened in his manger bed. This is evidenced by the growth, the increase in wisdom, that is so plainly set forth in the record. Is it not helpful to a child to think of Jesus as a Learner?

Pasadena, Calif.

The Sex Question

BY WM. J. TINKLE

IF I were asked what holds the biggest place in people's thoughts and the smallest place in our system of instruction I should say, "The sex question." God made man male and female, with a natural desire for the helpful assistance of those of the other sex. Neither a man nor a woman is complete in himself or herself, but needs as a complement "a help meet for him." The wide human interest of this subject is attested by the popularity of love songs and love stories.

Unfortunately there are other symptoms that denote a morbid interest in this subject. Our highways are lined with suggestive billboards; our walls are hung with calendars of like import; groups of men tell unclean anecdotes, and the movies are packed with old and young, feasting their perverted eyes upon indecent pictures. Add to this the lure of the dance, that leads down to the brothel, and you have a picture that is making decent people throw up their hands and say, "What can we do about it?"

Candidly, friends, as much as we have desired good morals, have we done all that we could do? Have we not often done nothing, for fear of doing the wrong thing? If you and I keep silent it does not follow that our young people are growing up innocent of sexual knowledge, but that they are left to accept the degrading ideas of the rabble about the relation of men and women. There is danger in feeding a young baby, lest it be fed wrong, but we do not on that account let it starve. Beware, lest you starve your children until they go to the garbage can of the rabble for sex instruction. Let us bear aloft our banner with the inscription, "A Clean Life for Two."

Though the gloom of vice and depravity is dark, a beam of light is beginning to shine from our beloved church. But we should ever remember to emphasize the positive side, dispelling the darkness with the light of truth. And may it be as "the light that shineth more and more unto the perfect day."

Portland, Ind.

AMONG THE CHURCHES

Calendar for Sunday, February 17

Sunday-school Lesson, Joshua and the Conquest of Canaan.

Christian Workers' Meeting, Doctrine of the Church.—Eph. 5:25-27.

* * * *

Gains for the Kingdom

Four baptisms at the Bethany Center, Chicago.

Eight converts in the Bethany church, Philadelphia, Pa.

Forty-six conversions at Stet, Mo.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Eight baptisms in the Fort Worth church, Texas.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Six were brought into the fold, Blissview church, Ind.—Bro. Wm. Buckley, of Dayton, Ohio, evangelist.

Twenty-three baptisms in the Huntingdon church, Pa.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Six were baptized and one restored in the New Hope church, Tenn.—Bro. John Jackson, of Relief, N. C., evangelist.

One baptism in the Sunnyside mission, Verdigris church, Kans.—Bro. R. W. Quakenbush, of Lone Star, Kans., evangelist.

Three were baptized and two await the rite in the Olympia church, Wash.—Bro. John Streeter, of Chewelah, Wash., evangelist.

Two accessions at Bear Run church, Pa.—Bro. J. A. Buffenmyer, of Connellsville, Pa., evangelist; sixteen baptisms in the Connellsville church, the pastor and Bro. E. M. Detwiler in charge.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. C. Detrick, of West Dayton, Ohio, began Feb. 11 in the Greenville church, Ohio.

Bro. D. G. Berkebile, of Bradford, Ohio, to begin March 24 in the New Philadelphia church, Ohio.

Bro. R. N. Leatherman, of West Alexandria, Ohio, began Feb. 11 in the Beaver Creek church, Ohio.

* * * *

Personal Mention

Bro. James F. Ream, of Johnstown, Pa., changes his address from 305 Decker Ave. to R. D. 3.

Bro. H. H. Maesters, formerly of Brummett, N. C., should hereafter be addressed at Jonesboro, Tenn., R. 4.

Bro. J. E. Miller, Sunday-school editor, is with the churches of Southern Ohio a good part of this week and next, in a series of lecture engagements.

The new church at La Porte, Ind., is to be dedicated March 2. The sermon for the occasion will be delivered by Pres. Otho Winger of Manchester College.

Bro. John M. Roller, pastor of the Rockford church, Ill., gave us a brief call last Saturday morning on his way home from the Conference for Rural Church Leaders. It was a great conference, he said, and he goes back to his work with new vision and purpose.

Bro. A. C. Wieand gave a lecture on his observations in Palestine at Sheldon, Iowa, not long ago, under the auspices of the Farm Bureau. The opportunity came in connection with the Bible Institute which Bro. Wieand was conducting at that place.

Bro. John A. Robinson, pastor of the Pleasant Hill church, Ohio, is giving his people a series of sermons for seven successive Sundays on "The Seven Churches of Asia." We surmise that he is finding some resemblances between those ancient churches and some at the present day.

We like what Bro. C. C. Myers, pastor of the Minot church, N. Dak., said in a recent letter: "We are making an effort to get the G. M. into every member's home. Members who do not read the 'Messenger' are to the church like people living back off the road in the woods are to the rest of the people."

"Our College Times" informs us that Bro. J. G. Meyer has resigned the presidency of Elizabethtown College, to take effect when his successor is elected. President Meyer's untiring and successful efforts in raising the standards of the college are spoken of with much appreciation and deep regret is expressed at his resignation.

Sister Edyth Hillery Hay, of Goshen, Ind., whose illness was mentioned in these columns a few weeks ago wishes us to say that she greatly appreciates the messages of sympathy and kind wishes which come to her daily, but her friends are finding it impossible to answer them all. She has been living in the shadows, yet never alone, she says and adds, as her message to many anxious friends, "I'll come out into the sunlight sometime."

Among Elgin visitors of last week was Sister Mary Schaeffer, who has just returned on her first furlough from the China mission field, in company with Sister Valley Miller. Sister Miller had not been in good health for some time but is reported as much better. She went on to her home at Port Republic, Va., while Sister Schaeffer likewise joined her family and friends at Lancaster, Pa.

Bro. M. S. Mohler, of Leeton, Mo., is now past fourscore years of age but his interest in the church has not waned, nor has his natural force abated much, judging from the interesting letter with which he has favored us. Bro. Mohler especially feels the need of more and stronger "after teaching"—the teaching of the principles of the gospel, in particular the distinctive doctrines of the church, to the membership. He notices a great lack in this regard in recent years.

* * * *

Miscellaneous Items

Hermosa Beach, Calif., is raising funds for a new church-house. The other churches of the District are helping.

The Black Swamp congregation, Ohio, has remodeled its churchhouse and expects to rededicate it, Sunday, March 2.

The Enders church, Nebr., believes in "giving the younger generation something to do" on the ground that "work is required for growth in the Christian life as in any other."

The young folks at Mineral Creek, Mo., went sledding, as was perfectly natural, twenty-four of them, but part of the fun consisted in visiting the home of an elderly couple who can not go to church and spending a little time in music, short talks and prayer.

"All services are steadily growing and we are enthusiastically looking forward to the best year since our existence began." Isn't that fine? That is the way it is at Staunton, Va., now. What if it were that way in all the churches? Couldn't it be?

The Educational Commission appointed by the Calgary Conference had a meeting in Chicago last week, utilizing the opportunity afforded by the Conference for Rural Church Leaders. And the Conference also utilized the opportunity afforded by the meeting of the Commission for strengthening its own program.

Some people try to saw off certain bad habits of conduct, as the saw mill makes crooked logs straight by slabbing them, without the regeneration of the heart. According to a late issue of "The Stanley Republican" Bro. Ralph G. Rarick, pastor of the Stanley church, Wisconsin, doesn't think that is a very good method.

Here is a case that will surely call out your sympathy. A brother is about to take up illicit work because he can not get honorable employment by which to support his family. So a correspondent writes us and earnestly requests the prayers of the church in the brother's behalf, that he may not despair, that he may find an honest job, and may be kept from wrongdoing.

"The Holmesville Herald," local organ of the South Beatrice church, Nebr., Bro. G. W. Ellenberger, pastor, says it wants in every home, besides the "Herald," a family altar, "The Gospel Messenger" and some other good things. It says also, speaking of church attendance, "When your seat is vacant we have one smile less, one voice is not there and the encouragement of your presence is missed." Do you think of that when you are tempted to stay at home?

"While she was sinking rapidly city employees and heads of departments, men and women alike who had formed an admiration and affection for the high character of Mrs. Shank during their two years' of association with her, filed slowly into the room and offered up prayers for her recovery." The foregoing is taken from "The Indianapolis Star" and refers to a meeting called in the city hall in behalf of the wife of Mayor Shank, of Indianapolis, Ind. The doctors reported a marked improvement in the patient's condition, and while we have no further information as to the outcome, such a meeting is certainly a remarkable event in the life of any city.

* * * *

Special Notices

The Ministerial Board of Southwestern Kansas is now organized and ready for business. It will be glad to be of service to the churches in supplying pastors where wanted and in finding new church fields for present pastors.—Paul K. Brandt, Secretary, St. John, Kans.

Elders, Pastors and Churches of Western Pennsylvania.—Every church in the District has been furnished a statistical blank. The Elder, Pastor or Deacons should see that this is promptly and properly filled out and sent to C. Walter Warstler, Secretary Ministerial Board, Western Pennsylvania, 1120 Greenfield Ave., Pittsburgh, Pa.

Strange to Say.—The first response to reach me on the names and addresses of our ministers who are doing work in universities, came from Canada. In the "Messenger" of two weeks ago, the request was made. Kind reader, do you know of even ONE? If you do, please send me his

name and address. These young men need our friendly encouragement; tell me who they are. A postal card will do it.—W. O. Beckner, 5815 Drexel Ave., Chicago, Ill.

* * * *

A Bystander's Notes

War Preparation.—In 1913 Europe spent 19.7 per cent of its revenue for war preparation; in 1922, 24.2 per cent. This is exclusive of all pensions and war debts. America's war preparation budget for 1922 was almost equal to that of Great Britain. So long as we spend our revenue in preparing for war, and so long as we think war, war will come. Why not try the experiment of spending an equal amount upon peace and an equal effort in thinking peace and note the results?

Snakes Versus Automobiles.—A missionary on furlough from India was being bombarded with questions concerning snakes in India and the danger resulting from snake bites. She had made a study of the subject and was ready with her answer. She acknowledged that India has her snakes, but pointed to the fact that America has her automobiles, and that the number of people who die as a result of snake bites in India is trifling compared with the number that is killed each year in America by the automobile. After her audience had time to think through the problem they concluded India wasn't such a dangerous place after all.

A Leper Selling Fruit.—Recently in one of the large cities a leper was discovered selling fruit to school children. At once the police and health departments were busy, and that fruit vender, who was handing out fruit to the school children, and also may have handed some of them leprosy—for leprosy is transmissible—was hurried away to a leper hospital. That city felt that its children could not be safe, eating fruit handled by a leper. If that large city is anything like other cities, contaminations even worse than leprosy are being handed out each day, not only to the school children, but to all the inhabitants of that city. Consider the contamination that must come to character when children and young people are exposed to all the filth that comes from the cheap movie, the low theater, the soft-drink parlors that dispense booze, the gambling dens and dance halls. Here is a great field for any large city or small town to consider.

Bricklayer Objects.—The daughter of a certain bricklayer in New York was eager to learn Greek. Next door to this bricklayer lived a man who was a professor of Greek in a university. The most natural thing under the circumstances was for the bricklayer to consult the professor of Greek. The Greek teacher was willing to instruct the bricklayer's daughter. When, however, the question of pay arose the Greek professor suggested that he would be satisfied with the same pay per hour that the bricklayer was getting for his work. After some discussion the bricklayer went away in a rage without completing arrangements, stating that the professor of Greek was trying to hold him up in asking such an exorbitant price. It does make a difference whether a bricklayer gets the money or whether he is to pay it. But the bricklayer is no more human than others. He simply takes as much as he can get.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Through Prayer to Peace is a little book of 128 pages, consisting of short prayers and the best things which have been said about prayer, selected and arranged by Constance M. Whishaw. A great range of topics is covered in the selections, though they all bear upon the general idea suggested by the title, the attainment of individual soul peace. Should be especially helpful to the troubled and puzzled, and who of us are not included in that class? Price in America not yet announced but somewhere around a dollar, probably.

A Mission Study Book.—The sisters of Elgin are finding "The Child and America's Future" a real feast when they meet monthly. One is appointed to bring in a report of at least a chapter. This report is made the basis of discussion at the meeting. There are six chapters and 178 pages in all. The book costs 50 cents for the paper binding and 75 cents for the cloth. It is one of the adopted mission study books. Such chapters as "America's Greatest Asset," "Saving Young Bodies," "Play and Work," "Christian Nurture in the Church School," "The Child and America's Future," are well written and easily read. E. F.

Womanhood in the Making is a book for the mothers and teachers of girls in their teens. It is one of the very best of its class. You would expect this if you know anything about the author, Margaret W. Eggleston. It treats all phases of the developing young life, physical, mental, social and religious. There are fine chapters on A Business Woman in the Making, A Leader in the Making, and A Mother in the Making. And there is in it a guide to other good books dealing with special phases of the general theme. The tone of the book is high. Its 199 pages are cheap at \$1.50.

AROUND THE WORLD

Study by Radio

Already eighty of our educational institutions have received their license to broadcast. Now the question being considered is whether it will be advantageous and possible to organize classes and give the instruction by radio. We are just at the infancy stage of the radio. Perhaps the day is coming when the non-resident students of our colleges and universities will outnumber the thousands that daily gather on the campus.

Shaker Village for Sale

The Shaker village on Lake Macomy at Enfield, New Hampshire, is for sale. Seven white-haired survivors of the original colony have moved to Canterbury and settled under the leadership of another dwindling community of Shaker folk. The correct name of the Shakers is "The United Society of True Believers in Christ's Second Appearance." The name "Shaker" was derived from a peculiar ceremonial dance in which the dancers shake their shoulders.

Gandhi Freed

The British have at last given liberty to Mahatma Gandhi. His physicians stated that Gandhi's health was impaired and recommended that he be given liberty for six months so as to recover. The authorities took the matter under advisement and gave him an unconditional pardon for the rest of his sentence. He had been imprisoned for advocating non-resistance on the part of the natives of India for the British authority, claiming that passive resistance would be more effective than active resistance.

Rural Scotland

Rural Scotland, which has always been known for its deep and sturdy religion, is said to be on the decline. For years rural Scotland has been the source of strong and sturdy preachers. Two reasons are given for the spiritual decline in Scotland's rural communities, the decline of the rural population and the general spiritual indifference. Rural churches have been growing weaker, and the church in general has become alarmed. Just now communities are trying to revive by placing two churches under one pastor with the hope of arousing the spiritual interest of these declining rural communities.

Business Men Retiring Earlier

Just now it is becoming fashionable for men to retire from business before old age compels them to do so. Some on retiring turn their business over to their sons while others sell out to their former workmen who organize a new corporation. According to recent reports some of these younger men who are retiring state that they find business and money are becoming their masters, and they wish for more ease in which either to enjoy or do good with the money they have already accumulated. Just at what age one should give up his business or profession is a delicate question. Undoubtedly some quit too soon and I am certain there are others who hold on too long.

No More Easy Divorce in Paris

Americans who have chafed under the yoke of matrimony and were not able to secure divorce in the United States have found divorce in Paris easy. The Parisian courts did not take divorce proceedings seriously, and, if the party suing for divorce could present a letter from the party sued, stating a desire no longer to live in the wedded state, the court was ready to grant the papers. A recent announcement, however, states that in the future the courts of Paris will be governed in each case by our State laws relating to divorce. This means that a resident in any particular State in the United States will find the granting or refusing of a divorce in the courts of Paris based on the law of the State in which he holds his residence. If our laws admitting people into the marriage relation were more strict we would probably have fewer divorces. Jesus made a very limited provision for divorce.

Woodrow Wilson

With the death of Woodrow Wilson the United States and the world mourn the loss of a great man. Because of the affliction that came to him near the close of his administration Mr. Wilson was not able in recent years to take an active part in public affairs. His political enemies as well as his friends always recognized Mr. Wilson's power. He was an idealist and was set in his purpose. He was not a slave to tradition and precedent. He had deep convictions and when once he was fixed in his course there was little hope of turning him aside. History will not fail to record the ringing messages he delivered during the world war. He spoke more like the prophet and statesman than like the demagogue and politician. Men may differ in their estimate of his limits but at present it seems as though he was destined to go down as one of the great men of the world at the time of a world crisis.

As One Man Sees It

A recent traveler in Europe finds little hatred in England against other nations, though in France and Italy the war flame is still being fanned and war hatreds are cherished. He found much unemployment in England but at the same time the saloons were crowded. In Glasgow he found men given to excessive drinking, so that one may not expect Glasgow to lead the procession. Let us hope that the World's Sunday School Convention in June may help to spread temperance sentiment even in Glasgow.

Winner of the Bok Peace Prize

At last the name of the winner of the Bok peace prize has been announced. It is Dr. Charles Herbert Levermore, who was formerly a college professor and is a recognized authority on international questions. Now that the writer of the plan adopted has been made known the curiosity of many will be satisfied. The good that will come out of this award is not that a certain plan was adopted, but that so many people have turned their energies to the problem of finding some way of settling international problems without resort to war.

Panama Canal Poorly Fortified

The maneuvers conducted by the navy recently demonstrated to the satisfaction of experts that the fortifications of Panama Canal are insufficient. It seems that the instruments of war installed in any certain year are soon out of date. Many inventions make ineffective that which was sufficient yesterday. For that matter when you consider the ways of the submarine and of the flying machine and contemplate what the chemist has already developed in the way of destructive bombs and torpedoes it becomes a question whether any defense can be built for the Panama Canal or the coast line or for the interior of our country that will successfully withstand the onslaughts of enemies in time of war. Probably the invention of these destructive machines will be one of the means of helping to annihilate war.

That Kansas City Incident

In a sermon recently a minister of Kansas City in referring to the lack of law enforcement stated that sometimes it almost seems as though the courts were meting out injustice rather than justice. One of the judges of Kansas City took exceptions to this statement and summoned the minister into court, administering a rebuke. The ground of this judge's action was that the courts are not to be spoken of in such terms. Whatever may be the conditions in Kansas City there are some courts in which justice is miscarried, though it is not always due to the presiding judge. It is a question whether the court adds any to its dignity when it assumes an authoritative attitude and refuses to be criticised. There was a time when men believed that kings could do no wrong. It is all too evident that courts sometimes do err.

The Cheap Franc

Russia, Germany and a number of similar states of Europe have suffered because of cheap money. When the amount of money a country has is limited only by the capacity of its printing presses cheap money must result. It seems France is having her troubles with the franc. American travelers no longer think of the franc as being worth nineteen cents, since four cents comes nearer its present value. If the present international commission that is studying the financial situation of Europe can evolve some process by which to establish the money and to instill a greater degree of calm judgment and lasting good among the nations, American's participation in the investigation will prove valuable not only to Europe but to America as well. Various theories have been advanced as to why the franc has fallen so low. Whatever the theory the facts are that the people are suffering as a result of the decline of the franc.

A Giant Among Airplanes

An airplane of such giant proportions is now being contemplated as almost to stagger the imagination. It is a triplane twenty-eight feet high, its over-all length is sixty-five feet, and from tip to tip of its wings measures one hundred twenty feet. When loaded its weight exceeds 40,000 pounds, and it travels through the air at a speed of not less than ninety miles an hour. This Goliath of aircraft is being designed for the air service of the War Department. It has accommodations for safely transporting 5,000 pounds of bombs, and can lift and carry for two hours, a 10,000 pound bomb. Other than its liberal provisions for instruments and ammunition for aerial warfare, this air-going machine affords room for six tons or 2,000 gallons of gasoline, 1,356 pounds or one hundred eighty-one gallons of oil, and a crew of four or more persons. A half-dozen liberty motors are necessary to transport it through space. The Air Service of the War Department considers this a step in the direction of big aircraft of the future and does not deem it visionary to contemplate that within the next decade an airplane will be developed having a capacity for transporting and

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Secret of Perfect Peace

Isaiah 26: 3

For Week Beginning February 24

The Meaning of Perfect Peace.—The original language of the text uses the word "peace" in the sense of completeness. This suggests that a lack of peace is due to the presence of only a part where a whole should be. On that account desire is unsatisfied and yearning is unfulfilled. This is very near to the truth of the matter. Only when all parts that belong together are united do we have effectiveness. When they are properly correlated, then work is harmoniously done, and that unity and concord is accomplished which is our usual meaning of "peace." There is no perfect peace of any kind without spiritual completeness. The good St. Augustine expressed it well when he prayed, "We were made for thee, O God, and our hearts are restless till they rest in thee." Perfect peace means complete harmony between God and men.

Our Perfect God Gives Perfect Peace.—He who gave us our lives is also the Giver of the conditions of their fullness. The prophet cried, "Jehovah, thou wilt ordain peace for us; for thou hast also wrought all our works for us" (Isa. 26: 12). God's divine character is the source of our peace, for he is perfect. His supreme will for men is that they shall be complete, and thus be made perfect. His faithful word is a promise of peace to all who will fulfill the conditions. His creative power has endowed human life with an unlimited capacity for peace. His joy is made full when his people enjoy peace to the full. We have learned to know him as a "God of peace" (Rom. 15: 33; Heb. 13: 20). His will for men was fully revealed in the angel message of Luke 2: 14.

The Single Mind Finds Perfect Peace.—This means a mind that is clear and is fixed upon finding the truth with a will to do it. The direction and attitude of the mind figures largely in character. "If thine eye be single thy whole body shall be full of light" (Matt. 6: 22). The mind is the directing genius of bodily activities. When its intelligence is wavering and hesitating the life of man becomes crooked. "A double-minded man is unstable in all his ways" (James 1: 8). The mind which is steadily fixed on knowing God and living with him finds perfect peace.

The Trustful Life Has Perfect Peace.—I do not say such a life shall have no trouble or distress under human conditions. But, the attitude of heart is toward the will of God, believing that "to them that love God all things work together for good" (Rom. 8: 28). An undercurrent of perfect peace is the sure stay in time of trouble. We like to think of the text in times of severe affliction and possibly death. It applies just as well to many experiences of our everyday living. Even when there are circumstances to make us anxious and gravely concerned, the trustful life realizes the promise, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Philipp. 4: 7).

Suggestions for Meditation

How would I describe a condition of "perfect peace"? Peace as a legacy of Christ (John 14: 27; 16: 33).

Peace as a fruit of the Spirit (Gal. 5: 22).

What realization of "perfect peace" do I find within and about me?

In what way is the secret of "perfect peace" disclosed?

A Prayer

God of peace! We address thee out of a world of strife, in which our souls are weary with the conflict. We are tempted to falter at our tasks and question whether life is worth the living. But we have had a taste of unexplainable peace ministered to us by thy means of grace in Christ Jesus, and this buoys us up above discouragement. There is before us thy promise that an inexhaustible store of this peace awaits all who will appropriate it. Lord, our hearts are set on completeness. We know that it can come only in the way of duty-doing. Therefore, lead us by thy Spirit in the paths of peace and guide us by the principles of eternal concord. May our relations with thee be an increasing joy and contentment which comes from trust, and our agreement with our fellow-men approach more nearly that love which our Savior manifested toward them all. In his name, Amen.

J. H. H.

dropping a 30,000-pound bomb. The latter, in the event of war, would rip a crater in the earth fifty feet in diameter and demoralize the warring civilian population. What more terrible weapon of warfare can be imagined? Great as such an aircraft might be, certainly it would be more pleasant to contemplate upon peace and a monster plane which would carry succor and good will to a needy world.

The World's Thought of God

(Continued from Page 99)

Yet all men have an inherent or inborn tendency to worship, to seek external and supernatural aid; and since there is no Supreme One to whom the Buddhist may offer worship, Gautama, founder of Buddhism, once a man on the earth, who died but never rose again, has been raised to a position almost equal to God. To him, while living, divine qualities of power, wisdom and omniscience were attributed; since dead, countless images of wood, marble and precious metals are wrought, and before these the devotee bows. But Buddha taught that man has no soul; that it is the worst of heresy and an awful ignorance, for one to think "I am." Such a thought is stamped as one of the "three great delusions." Man's body is considered a "loathsome corruption, the abode of evil, the prison house of man." With such a negative conception of Divinity, with the highest object of worship a man who condemned his own body, there is no thought either of providence or of holiness associated with the myriads of gods of Buddhism.

Confucianism

Confucius taught that the highest good in any generation is best gained by harking back to antiquity. Hence, through the centuries, though there has been a change of relations, this has all come about by the fixed law of Heaven which never changes. In that fixed law there can be no kindly providence. Confucius himself is looked upon as "The sage that knew things from his birth" without the effort of study or research, and his teachings covered all human relationships, whether government, society or family. The law of order is also termed the law of Heaven, and is interpreted as a spontaneous force always moving in right lines and to right ends. In the lower plains this law becomes one of necessity, but in the higher, where choice is exercised, it is the law of obligation, of right action among men. At Peking there are four altars—the altar of Heaven in the southern, of Earth in the northern, of the Sun in the eastern, and the Moon in the western part of the city. At the altars of Heaven and of Earth the emperor worships twice a year, and throughout the realm this nature worship is carried on in a somewhat similar manner. In this, man personifies these powers to a more or less degree; and as far as this is done he expects help, protection and guidance. Heaven stands by the virtuous and overthrows the wicked. But at its best the whole system is but a vague idea of the providential care of an All-wise One, and of course holiness is an idea altogether missing.

Huntingdon, Pa.

Open Letters

I

To the Senior Classes in Our Colleges,

My Brothers and Sisters in the Lord, Greeting:

"The field is the world"; the manner of approach is a question of method. Next June brings graduation day, after which perhaps you will be entering upon some phase of life's work. I trust it may be with the church.

Many of our bright young men and women go out, say, as teachers. They make application through a teachers' agency, and then go where fortune takes them, very often where their services are lost to the church.

Now, Seniors, what I wish is to urge you not to do it that way, but rather make application in such a way that you may be located where you can be of use in church and Sunday-school, perhaps an inspiration to the whole group.

I suggest that you go on with your work, whatever you have chosen, earn your own money as others do, but that you refuse to go where you cannot be of service to your church, where you cannot function in the interests of the Kingdom of God.

Seek the largest empty place you can fill. Perhaps the need is greatest in Canada, perhaps in Idaho or Montana, perhaps among the mountain people, perhaps in city, perhaps in country, wherever you may be led of the Spirit to go; if you think of teaching, go as a teacher, but go where you can do the most good, because you can work with the church there, and be strength to it in time of need.

If you do this, you will start something. Write to the home secretary (Bro. M. R. Zigler, whom we all familiarly call Bob), General Mission Board, Elgin, Ill., and tell him several things: (1) Where you would rather go; (2) How long you would think of remaining; (3) What sort of religious work you have done and would be willing to do;

(4) What sort of general work you are prepared to do, with what experience, such as teaching school, nursing, accounting, drafting, type-writing, clerking, canvassing, carpentering, farming, etc.

Another letter, follows, making appeal to folks to tell Bob the community needs, and the sympathy they would show to you, if you went there. Thus Bob will become a clearing house, serving the splendid purpose of getting the man and the job together. Moreover, watch the "Gospel Messenger."

Now, Seniors (others too, if they are interested), this is a challenge to you. The mission funds are low. Something is the matter somewhere, and until the trouble is found out, the appeal comes specially to our worthy young men and women. The appeal comes to you. Mormons have 1,700 folks out as missionaries supporting themselves. The Adventists regularly give the tithe. I urge you to do both; resolve on the tithe as the Lord's definite share of income, resolve on spending at least two years in some definite kind of church work, where it is most needed, while you pay your own way and give the tenth into the Lord's box as well. Thus you will set a high standard for others to follow.

May the Spirit of the Lord direct you according to his will, is my prayer.

Faithfully yours,

W. B. Stover.

II

Dearly Beloved Brethren and Sisters:

We have organization and committees galore, and yet the leak goes on at the most important place in our whole regime. How many of our strong men and women, who are the flower of our families and the hope of the future, year by year, after careful preparation in our colleges, for the best possible service to the Master, go out, and, after seeking church work and finding none, enter into school-teaching wherever they can find it, and gradually cease to function with the church. Others are ready to use them, and they permit themselves to be used, because they are very highly appreciated, because they have the stuff in them! They are thrown into other surroundings, we permit them to look out for themselves, and when they grow cold, we wonder why, and—who is to blame?

What I have been preparing to say is just this: In many localities there is need of a worker, or workers. Those localities could do no better than just now to write to Bob (the Bob referred to above) and tell him what the need is, what is the opening, what the opportunity, and to what extent they would be willing to back the brother or sister who would come among them in response to the above challenge. What sympathy would you give, what encouragement, what guidance, with whom could he make his home, what wages could he hope to receive for the work suggested, and what spiritual results could he hope for through his effort religiously?

Our spiritually-minded young folks will want to know what wages they may hope to receive, but they will not think of that half as much as some of the leaders of the church, under whose care they have attained their maturity. They have higher ideals. Their greatest thought is service for the Master. If you want to challenge them, tell them of a great opportunity for service. It is a peculiar joy to a Spirit-filled man to turn down big money, because it has nothing in it but money!

One of the points not often mentioned, but of high value at the time, is the fact that before we went to India the first time, we had gotten into correspondence with a missionary in Calcutta, who wrote to us and said: "Come here to Calcutta. Our door is open to you, and this will be your home till you find some definite field to work, which takes you elsewhere." That sounded good. It removed the foreign element. It helped us to want to accept the invitation to "come here" and go to it; there was plenty to do.

Brethren and sisters, do you want workers in fields with which you are acquainted? Tell Bob. If you do not do so, under these circumstances, I think I would quit talking about needy fields and mission work. When I say this, am I losing out as to foreign missions? Unless our home missions develop in some fitting proportion to our foreign missions, unless our leadership at home enjoys something of the same spiritual life that the foreign missionary does, unless we advance simultaneously in the love and in the grace of God, all will not be well. Pray for our young folks who have spent years in preparation for work, that they may find the largest field possible for their occupancy, and then help them find it.

Fraternally yours,

Wilbur B. Stover.

Mt. Morris, Ill., Feb. 2, 1924.

CORRESPONDENCE

REPORT OF VACATION SCHOOLS FOR 1923

Many of our workers are eager to know the final report of Vacation Schools for 1923. With the close of January the report stands as indicated below. After much urging we know of a number of schools that have not reported. The report by State Districts is as follows:

Ark., First, & S. E. Mo., ...	1	Nebr., & N. E. Colorado, ...	10
California, Northern, ...	11	Ohio, Northeastern, ...	5
California, Southern & Arizona, ..	9	Ohio, Southern, ...	9
Canada, Western, ...	2	Okl., Panhandle Tex., & N. M., ..	2
Idaho & Western Montana, ...	2	Oregon, ...	6
Illinois, N., & Wisconsin, ...	16	Pennsylvania, Eastern, ...	10
Illinois, Southern, ...	9	Pennsylvania, Middle, ...	7
Indiana, Middle, ...	11	Pennsylvania, Southern, ...	4
Indiana, Northern, ...	6	Pa., S. E., N. J., & N. Y., ...	1
Indiana, Southern, ...	5	Pennsylvania, Western, ...	20
Iowa, Middle, ...	2	Tennessee, ...	1
Iowa, N., Minn., & S. Dak., ...	7	Texas and Louisiana, ...	1
Iowa, Southern, ...	2	Virginia, First, ...	11
Kansas, Northeastern, ...	5	Virginia, Second, ...	24
Kans., N. W., & N. E. Colo., ...	11	Virginia, Eastern, ...	15
Kansas, Southeastern, ...	10	Virginia, Northern, ...	19
Kans., S. W., & S. Colo., ...	15	Virginia, Southern, ...	2
Massachusetts, ...	2	Washington, ...	2
Michigan, ...	2	West Virginia, First, ...	6
Missouri, Middle, ...	4	West Virginia, Second, ...	8
Missouri, Northern, ...	1		
Missouri, S. W. & N. W. Ark., ..	2		

The number of Sunday-schools reported by the territory in which these 351 schools were held is 1,163. This means that 30.2% of these Sunday-schools had Vacation Schools. The highest percentage is found in Southeastern Kansas, which stands at 83 1/3% of their Sunday-schools having had Vacation Schools. The percentage in the West runs higher than that in the East.

The average length of term was ten and two-thirds days. There was a total enrollment of 12,162 boys and 15,870 girls, making a total of 29,032 with an average attendance of 21,654, which is almost 74.6%.

Of these 351 schools, 85 were union schools, usually attended most largely by our children. There were 446 paid workers, and 2,139 others, making a total of 2,585. The total offering for missions was \$1,197.78. Two thousand, one hundred twenty-two homes were visited. The enrollment of beginners was 5,970; of primaries, 8,943; of juniors, 8,681; and those twelve years and older, 5,272. Virginia had the most schools, there being 83. Pennsylvania and Ohio each had 42. Kansas stands next with 35.

The largest school was in Southern Ohio, at Salem, with an enrollment of 365. The largest enrollment in any State District was Southern Ohio, 4,376. Southern Ohio also ranks first in the number of schools, having 28. The largest offering of any State District was Middle Pennsylvania, \$149.08.

The schools by college regions are as follows:

Bridgewater, ...	72	Juniata, ...	28
North Manchester, ...	66	La Verne, ...	28
McPherson, ...	60	Elizabethtown, ...	14
Mt. Morris, ...	43	Blue Ridge, ...	10
Daleville, ...	29		

There were 153 schools east of the Ohio River, and 197 west of it.

Elgin, Ill.

Ezra Flory.

A CALL TO PRAYER FROM INDIA

Your workers in India desire that the whole church join us in united prayer for the success of the following meetings which will be important in the development of the Indian church: 1. That the financial situation may lead all of us to appropriate fully the spiritual resources in Christ Jesus which never fail. 2. That the missionaries may be wise in their methods of leadership in the Indian church. 3. That the Indian church may push forward in self-support and evangelism in harmony with the conditions and opportunities of the country.

a. The Gujarati District Meeting will be held at Rudha, the mission station under the District Board, Feb. 19-22.

b. The Marathi District Meeting will be held at Dahanu, Feb. 23-26.

c. The Mission Conference of all missionaries will be held at Bulsar, March 1-5.

O Lord, glorify thy name in all these meetings.

Vyara, Surat, India.

J. M. Blough.

BIBLE INSTITUTE AT ELIZABETHTOWN COLLEGE

Elizabethtown College held its annual Bible Institute Jan. 20-27. We indeed had a great privilege of sitting at the feet of strong Christian teachers. We had with us Eld. C. D. Bonsack, Elgin, Ill.; Eld. Warren Slabaugh, Bethany Bible School, Chicago; Eld. Jas. M. Moore, pastor of Waynesboro church, Pa.; Bro. I. E. Oberholtzer, Elizabethtown, returned missionary to China; and Sister Kathryn Ziegler, returned missionary to India. The teaching of all of these was very exceptional.

Bro. Bonsack spoke on the "Practical Teachings of Jesus" and "The Church and Her Work" in the morning and afternoon respectively. Bro. Slabaugh spoke on "Studies from John's Gospel" and "The Life of Paul." Bro. Moore spoke on "The First Epistle of James" and "The Doctrine of Prayer." In the evening Bro. Slabaugh occupied the first period on "The Ethical Teachings of Jesus" and Elders Bonsack and Moore preached on alternate evenings. Bro. Oberholtzer and Sister Ziegler presented the problems of their respective mission fields in a most vivid manner.

A special missionary meeting was held Jan. 26 at 9 A. M., and an educational meeting at 2 P. M. At the latter meeting Brethren J. H. Keller and J. S. Noffsinger spoke very interestingly on educational topics. In the evening a special number of the college lecture course was presented in the form of a very dramatic lecture by Bishop Hughes on "The Perils of Knowledge." A special Sunday-school meeting was held Jan. 27 at 2 P. M. These four meetings drew the largest crowds of attentive learners.

The regular school work of the college was disbanded

Elizabethtown, Pa.

Jacob C. Stayer was born near Woodbury, Bedford county, Pa., Feb. 15, 1860, and died at his home Jan. 22, 1924. For about six years his father had been failing in health, but he was active until within ten days of his death. Death was due to acute chronic nephritis. The end came very peacefully.

He was a son of Daniel and Mary Replogle Stayer. His were God-fearing parents. He grew to young manhood on the farm and attended the public school, and later Juniata College, after which he taught for a number of years. He married Lydia Jane

Brown in 1888. They went to farming in which they continued until about a year ago when they moved to a new home near town.

His life was a very active one. Besides the responsibility of a large farm he devoted considerable time to business, to the betterment of the community, and most of all to the work of the church. For thirty years he served faithfully in the ministry of the church. He was also active for many years in the Sunday-school and church work of Middle Pennsylvania. From 1898 to 1923 he was the District Sunday School treasurer; since 1911 treasurer of the Old Folks' Home at Martinsburg; and since its organization, treasurer of the District Child Rescue work. He was also a pioneer in county interdenominational Sunday-school work in which he continued active until his death.

He was one of a large family of children, six of whom survive, three brothers and three sisters. In addition to his wife he is survived by five daughters and three sons. Interested as he always was in education, he made it possible for each of his children to spend some time at Juniata College.

He is missed in the community and in the church but most of all in the home. Funeral services were conducted in the Woodbury church by Dr. T. T. Myers who preached a very comforting sermon from the text, "For to me to live is Christ, and to die is gain."

Grace B. Stayer

Woodbury, Pa.

Amendment No. 17 to be voted on Feb. 26, 1924, Section 1, reads: "All able-bodied male inhabitants of this State between the ages of eighteen and forty-five years, who are citizens of the United States, or have declared their intention to become such citizens, shall be liable to military duty in the militia of this State."

If this passes it cuts out the provisions exempting conscientious objectors. Being a member of the committee appointed by our District Meeting to keep posted on measures of militarism and to act for the best interests of peace principles, I take this means of informing the members of the church in our beloved Fraternity in Missouri that I think it is our duty to scratch yes on this amendment Feb. 26, for the cause of the Prince of Peace.

Peace Valley, Mo.

P. L. Fike.

ARCADIA, FLA.—Our society was organized a year ago, with Sister Anna Herren, President, Sister Tillie Harker, Treasurer, the writer, Secretary. Several quilts have been pieced and two quilted and sold. Sewing has been done for charity and also for members. Receipts, about \$50. Our work at present is the making of paper flowers, for which there is great demand.—Cloe Tracy, Arcadia, Fla., Jan. 19.

AUBURN, INDIANA.—We held 1 half-day and 13 all-day meetings; average attendance, 9. Our work consisted of plying, knitting comforts, sewing rug rags, and sewing in homes. We sold 4 comforts, 4 rugs and a few prayer-coverings. We bought wall paper and window shades for parsonage; sent our quota for Greene County School and District dues. Receipts, \$57.65; expenditures, \$39.98; balance, \$17.67. Officers: President, Sister Nora Burger; Secretary, Sister Mary Burgers; Treasurer, the writer.—Mrs. M. A. Hanson, Auburn, Ind., Feb. 1.

CANDO, N. DAK.—We held 13 meetings, with an average attendance of 11. Our work consisted of making garments. Each member made a birthday apron and these were worn during the holidays. We sent 100 people to the 1906 Mission; to Virginia fund, \$5; carried over, \$15.34; collections, \$66; total, \$81.34; expenses, \$50.63; balance, \$30.71. Officers: President, Sister E. B. Lichty; Vice-President, Sister Geo. Newcomer; Secretary-Treasurer, the writer.—Mrs. Joe Duffey, Cando, N. Dak., Jan. 30.

CERRO GORDO, ILL.—Carried over, \$44.65; receipts, \$270.60; total, \$315.25; expenses, \$272.99; balance, \$42.26. Number of meetings held, 38; average attendance, 6. Received from serving lunch at sales, \$24.40; quilted 5 quilts; received for quilting 4, \$13; sale of 3 comforters, \$8.35. Sent box of clothing to Hastings Street Mission valued at \$4.50; barrel of eatables for Hastings Street Mission, valued at \$3.00; received by donations, \$8.95; conference offering, \$10.00; City School, \$36; Bethany Home, \$10; church, \$10; Calvary, \$5; public church, \$10. Officers: President, Ida Ellar; Vice-President, Twine Wine; Secretary-Treasurer, Mirtie Blackstaff.—Nettie M. Leedy, Cerro Gordo, Ill. Jan. 30.

CLOVER CREEK, PA.—We held 5 all-day and 40 half-day meetings; November, 19; average attendance, 7. Our work consisted of making 12 bonnets, 24 aprons, 10 prayer coverings, 4 dresses, children's clothing, piecing 4 quilts, quilting 8, knotting a comfort, etc. Carried over, \$94.16; receipts, \$27.29; total, \$166.95. We gave to foreign missions, \$50.; to Child Rescue Home, Martinsburg, Pa. \$10.; to District mission fund, \$10.; for materials, \$19.93; total, \$89.93; balance, \$77.02; offerings, \$22.49. **Officers:** President, Mrs. Jos. K. Gates; Superintendent, Mrs. I. B. Kensingser; Secretary-Treasurer, the writer.—Mrs. J. D. Baker, Martinsburg, Pa., Jan. 31.

CUSTER, MICH.—Enrollment, 20; meetings held, 23; average attendance, 12. Our work consisted of picing quilts, quilting and doing sewing. We also served lunch at sales. Receipts, \$171.75; we gave to District mission work, \$10; Near East, \$5; Green County School, \$10; home ministers, \$15; Chicago for Christmas, \$5; to local church, \$18.55; furnishings for one bed to the Mexican School; Christmas gifts to shut-ins; box of provisions to Bethany for the poor; balance, \$86.66. President, Maggie Flory; Vice-President, Clara Miller; Secretary-Treasurer, the writer.—Mrs. Bruce A. Miller, Scottville, Mich., Jan. 15.

DALLAS CENTER, IOWA—We held 29 all-day meetings and one half-day; enrollment, 26; average attendance, 15. Our work consisted of quilting and knitting comforts. We served lunch at one meeting. Total receipts, \$181.54; carried over, \$5; expenditures, \$186.54. Balance on hand, \$10.00. Officers: President, S. H. Hoff; Secretary, E. Bertha Wiese; Treasurer, Sister Martha A. Weber, chairwoman. Delegates: Miss Anna Faltorius, Texas; \$5 for the Christian Home, Council Bluffs, Iowa; \$25 for Near East Relief; \$40 for our State District Convention, Des Moines, Iowa; \$10 for the Industrial School, Iowa; \$10 for the College; paid out for same, \$18.82; sent 2 barrels of fruit to Council Bluffs orphanage. Officers: Sister Mary R. Hoff, President; Sister Bertha Wiese, Vice-President; Sister Martha A. Weber, chairwoman; E. Bertha Wiese, Secretary; Sister Martha A. Weber, Treasurer. Royce Royer, Dallas Center, Iowa, Feb. 2.

DONNELLS CREEK, OHIO.—We held 21 all-day meetings with an average attendance of 7. We quilted 5 quilts, made 6 comforters, did sewing for a needy family, made 33 garments and sent them to the Greene County Industrial School, Va. Received by donations and collections, \$25.45; birthday offerings, \$13.74; comforters and quilts sold and quilts quilted, \$37.10; sale dinner, \$12.42; carried over, \$21.61; total receipts, \$110.32; spent for material, \$40.99; enrollment fee, \$1; Greene County Industrial School, \$30; Sister Nellie Wampler, \$5; total, \$77.99; balance, \$33.33.—Ruth Dresler, Springfield, Ohio, Jan. 26.

EASTON, MD.—We held 7 half-day meetings; enrollment, 14; average attendance, 7. We made 3 cruises, 29 persons and did some fancy work; sold stain remover and yeast cakes. We donated \$5 to Sister Hattie H. H. \$7 and a married sister, \$5 to our home church, garments to needy; flowers to the sick. We made and sold 50 articles. On hand, \$21. Officers: Sister Sallie Fike, President; Sister Mary Warner, Vice-President; the writer, Secretary-Treasurer. —Eva V. Warner, Easton, Md., Jan. 31.

EAST PETERSBURG, PA.—We held 13 meetings; average attendance, 13; enrollment, 23. Our work consisted of making 30 aprons, 9 comforts, 4 quilts, 5 garments. Laid out General Hospital and 1000 yards of cloth, 45 garments. Carried over, \$77.58; receipts, \$119.29. We donated a box of clothes to the Russians in Chester County; a comfort to Brooklyn Mission; quilt to evangelist's wife; \$15 to the Virginia Industrial School; \$108.55 for window shades, \$45.33 for material; balance, \$18.79. Officers: President, Sister Fannie Weaver; Vice-President, Sister Annie Cassel; Secretary, the writer; Treasurer, Sister Bessie Longenecker. Anna Hertzel, Manheim, Pa., Jan. 28.

ELK RUN, VA.—We held 12 regular meetings during the year; membership, 8 active, and 20 honorary; average attendance, 7. Received by free-will offerings, \$41.97; birthday offerings, \$3.25; rainy-day offerings, \$4.10; sale offerings, \$6.97; total received, \$56.29. Disbursements: \$10.15; carried over from last year, \$7.54; and for counterpanes, rugs, garments and other articles, \$109.55; total, \$116.56. Expenditures, to the Greene County Industrial School, \$34; Orphan's Home, \$10; to the National Shrine, \$10; to the American Red Cross, \$10; to the Y. M. C. A., \$5; to finance our Vacation Bible School, \$7.35; on church debt, \$57; for material, \$96.51; total, \$308.18; balance, \$8.18. We donated a potted plant to a sick brother, gave a gift certificate for a new coat to another brother, and visited and paid two hundred visits to the sick. Officers: President, Bertie A. Huffer; Vice-President, Minnie H. Smith; Secretary, Ina M. Ruffman; Treasurer, Ada L. Stoutamyer—Gertie M. Zigler, Churchville.

FAIRCHANCE, PA.—We held 37 meetings; members enrolled, 21; average attendance, 8. We made 8 prayer-veils and 2 dresses; quilted 14 quilts, \$65.80; donations, \$45.75; meals served, \$14.10; from Perry 14 quilts, \$18.63; collections, \$1.42; receipts, \$106.70. We paid \$65.80 for church carpet; \$7 for coal; \$2 for brooms and \$4.80 for dinners; total expenses, \$79.60; balance, \$27.10. Officers: Sister Stella Lowe, President and Treasurer; Sister Nannie Augustine, Vice-President; Secretary, the writer—Sondie Woods, Fairchance, Pa., Jan. 23.

FAIRVIEW, PA.—We held 26 all-day meetings, with an average attendance of 4; enrollment, 10. We made 121 pieces, consisting of rugs, comfort, quilts, 30 girls' dresses, 22 aprons, 36 prayer-coverings, 18 tablecloths, etc. Carried over, \$31.09; offerings, \$15.52; serving a dinner, \$12.75; sale of books, \$26.55; goods sold, \$88.81; total, \$147.50; amount expended, \$108.63; balance, \$69.91. Officers: President, Sister Sarah Shelly; Vice-President and Treasurer, Sister Jennie Shelly; Secretary, the writer.—Viola A. Brumbaugh, Williamsburg, Pa., Jan. 29.

FRANCESVILLE, IND.—We held 4 all-day and 18 half-day meetings, with an average attendance of 8. We knotted a comfort, sewed rug bags, made 2 sun-bonnets, 5 dresses and mended 53 garments. We did 2 half-days of sewing. We had 100 guests; had 4 dinners, 2 chicken pie suppers; served one sale dinner. Carried over, \$95.53; received for work, \$8; offerings, \$109.1; disks sold, \$6.31; sale dinner and supper, \$79.33; aprons, \$4.08; total, \$300.25. Expended for 200 chairs and dishes, \$19.15; school in Virginia, \$10; flowers, \$3; material, \$1.50; for meetings, \$4.40; total, \$129.64; balance, \$61.07. Officers: Sister Aletha Bramble, President; Sister Mary Ann Hancock, Secretary. The following were present: Sister Alice Whitte, Francesville, Ind., Feb. 1.

FREDERICK, MD.—We meet once evening every two weeks with the exception of about a month in the summer we take a vacation, but do some work at home. At these semi-monthly meetings we have our business, and also do some embroidery. We have a fund. We also make some clothing. We have 21 members, with an average attendance of 13. We made and sold 201 pieces and sold 124 bottles of extract; total amount received, \$1,000.00. We also sold 124 bottles of extract; total amount received, \$148.87. We took in \$1.77 in membership fees. We gave \$15 to the church toward the coal bill; \$5 toward the Thanksgiving offering in the church; \$5 to the Sunday school; \$12.55 for clothing for the poor; \$10.00 for the building fund; \$10.00 for the church all we took in, toward the Building fund; so we also have \$150 to turn over this year for that purpose. Officers: President, Mrs. Julia McHenry; Vice-President, Mrs. Mary Bopp; Treasurer, Mrs. Mary Bopp; Secretary, the writer.—*Editor of the Saturday Evening Star, Frederick, Md., Jan. 21.*

FREDERICKTOWN, OHIO.—We held 19 all-day meetings, with an average attendance of 70. We made quilts, comforters, aprons, sun-bonnets, pillow-slips and various other articles. We also donated some time in sewing. We held a Christmas sale, proceeds, \$79.86. We donated 10 comforters, 2 for the Fallfurris School. We paid out to Greene County School, \$33; for flowers, \$2; toward support of Sister Lola Helsar, \$45. Officers: President, Hazel Workman; Vice-President, Mabel Strausbaugh; Secretary, Mary Workman; Treasurer, Lizzie Beal; Superintendent, Lizzie Toms.—Delpha Leonard, Fredericktown, Ohio, Jan. 28.

FREEMPORT, ILL.—We held 5 all-day and 5 half-day meetings; average attendance, 5. Receipts, \$137.73; expense, \$80.33; amount on hand, \$57.40. We knotted a comfort, held church suppers, ice cream socials, and food sales; bought flowers and fruit for the sick; gave \$5 toward rug for Old People's Home, Mt. Morris; \$7 to Greene County Industrial School; redecorated the parsonage, \$9.90. Officers: President, Mrs. G. G. Canfield; Vice-President, Mrs. Tom Bere; Secretary-Treasurer, the writer.—Mrs. Grace Heisler, Freemport, Ill., Jan. 28.

FRUITLAND, IDAHO.—Enrollment, 30. We held 21 all-day meetings, with an average attendance of 14. We made 5 quilts, 2 comforters, 25 garments, 75 coverings; had a total of 2060 items of sales; sold ice cream and candy on the Fourth; donated some words to the scriptures, \$247.50; we gave \$10 to foreign relief; \$30 to the school in Virginia; \$20 to Bethany Hospital; \$50 toward piano; \$50 toward home church expenses; \$5 to Anetta Mow; \$1 to General Aid fund. Officers: Viola Willard, President; Mrs. L. H. Eby, Vice-President; Mrs. Crawford Brubaker and Ella Hostetler, Superintendents; the writer, Secretary-Treasurer.—Ruth Kaufman, Fruitland, Idaho, Jan.

GOSHEN CITY, IND.—We held 49 regular and 4 special sessions; average attendance, 17; enrollment, 60. We made 26 quilts, 4 shams, comforters, sewed 5 days for families; sold 41 aprons, 28 sun-bats, 3 hats, 3 bonnets, 42 bottles vinegar, 116 boxes washing powder, 1 child's pastry sales and one bazaar; made, sold and donated numerous covers; made 50 visits in interest of church. We sent a barrel of clothing to Russia, \$65; fruit to Bethany, \$35; vegetables and fruit to Hastings Street Mission, \$35; to Virginia School, \$25; to Texas School, \$35; with Bro. Barker to Africa, \$25; District Meeting offering, \$100; to the State Convention, \$100; to the National Convention, \$100; a congregational wife, \$6.50 for flowers, other causes, \$41.85; bought a sewing machine, \$30; radiator expense, \$25. Oct. 5, 1922, we started a per-machine fund, which now amounts to \$364.49; total expense, \$347.11; receipts, \$516.34; brought forward, \$70.08; balance, \$172.04. Officers: President, Sister Jessie Troyer; Vice-President, Sister George; Superintendent, Sister Alice Hartzog; Treasurer, Sister Jennie Tully; Secretary, Sister Maudie Mick; Secretary, the writer.—Mrs. Jennie Tully, Goshen, Ind., Jan. 30.

HAZELTON, W. VA.—Enrollment, 11; average attendance, 5. We held 3 all-day meetings. Our work consisted of making comforts, quilts, bonnets, prayer-coverings, etc. We sold 58 prayer-coverings, 5 bonnets, 2 quilts, a comfort, etc. Christmas donations, \$575; carrying over, \$45.65; receipts, \$249.90; total, \$885.25. We installed School No. 12, State Secretaries, 5; Child Rescue Home, 1; for merchandise, \$120.00; on hand, \$51.05. We sent a sunshine box to a sick brother in the hospital. We also spent considerable time visiting and caring for the sick. Officers: President, Mrs. Millie Guthrie; Secretary, Mrs. Mary Taylor; infra, \$88.00; Treasurer, Superintendent, the writer; Secretary-Treasurer—Mrs. Sarah Van Sickle, Hazelton, W. Va., Feb. 2.

KANSAS CITY KANS. (Central Avenue).—We held 41 meetings, with an average attendance of 9. We quilted 19 quilts and made one quilt complete, made 6 big aprons, knotted 7 comforts, made 6 pairs of pillow cases; held an ice cream social, profit, \$25. Cash received, \$209.50; paid out, \$153.28; we donated 4 days' work and \$3.35 for the Mercy Hospital and other charity; to Industrial School, Va. \$14. carpet for church, \$69.35; Armour's church, \$10.00; arrival, \$14. flowers, \$2.45; postage and express, \$1.00; Thanksgiving dinner at church, \$1.20. Officers: president, Mrs. A. O. Dick; Vice-president, Mrs. W. Stroter; Secretary-Treasurer, the writer.—Mrs. L. M. Leonard, K. C. City Kans., Jan. 31.

LANARK, ILL.—We held 8 all-day meetings and 17 half-day; average attendance, 10. Officers: President, Sister Addie Zuck; Vice-President, Sister Mary Putterbaugh; Superintendents, Sister Ada Eckler, Lizzie Brenaman, Vallie Pheil; Secretary-Treasurer, Sister Ruth Hawk. Carried over, \$34.36; receipts, \$170.32; paid out, \$142.16; balance, \$62.52—Lillie Putterbaugh, Lanark, Ill., Jan. 26.

MABLE SPRING, PA.—We held 28 all-day meetings; average attendance, 10. We have 17 active and 9 associate members. We quilted 17 quilts, made 56 aprons, 52 sunbonnets, 47 coverings and 20 reed baskets, also did one day's work for sick. Carried over, \$22.76; received for work done, donations, fees and articles sold, \$143.19. Expenditures: Virginia Industrial School, \$70; Bethany Hospital, \$50; Emergency Fund, \$35; Home Mission building fund, \$10; Sewing Machine Society, \$10; material, Bowers & Sons, \$10.32; balance, \$48.93. Officers: President, Sister Sade Rummely; Vice-President, Annie Speicher; Superintendent, Mary Thomas; Secretary-Treasurer, the writer.—Jennie Thomas, Davidsville, Pa., Jan. 25.

MARKLE, IND.—We held 13 meetings; average attendance, 10. Our work consisted of making aprons, clothcap bags, dust caps, quilts, tops, and quilting. Our Aid acts as agent for the Publishing House. We served 2 sale dinners and had 2 markets. Carried over, \$22.78 receipts, \$180.69; we gave \$20 for home mission fund; \$55 for papering church; barrel of fruit to Bethany hospital. Officers: President, Cora Ewert; Vice-President, Della Garber; Superintendents, Sarah Heaton and Lina Bowman; Secretary-Treasurer, the writer.—Lena Heaton, Markle, Ind., Feb. 1.

MEXICO, IND.—We held 12 meetings; average attendance, 12. We quilled 17 quilts, pieced one, tracked 6 comforts, made 55 pieces, had 5 sale dinners. Receipts, member fees, \$28.41; donations, \$20; sale dinners, \$83.45; extract sold, \$10; birthday offerings, \$8.60; room \$9.54; total, \$225; balance, \$86.78; total, \$312.78. Money paid out: \$7.30; flowers, \$4.75; to the poor \$1.35; minister's wife, \$5; Bethany Bible School, \$25; Chicago Hospital, \$5; Virginia School building, \$30; church budget, \$25; Conference, \$12; home church, \$50; Sister Grisso, \$25; Aid material, \$33.66; total, \$236.34; balance, \$85.44. Officers: President, Mrs. J. C. Hefner; Vice-President; the writer, Secretary-Treasurer, Nettie Fisher, Mexico, Ind., Jan. 31.

MIDDLE DISTRICT, OHIO.—We held 2 all-day and 9 half-day meetings; average attendance, 8; enrollment, 17. Our work consists of making dresses, aprons, sunbonnets, comfort tops and comfortable slippers. We have also made hats. The following are our offerings: \$29.75; 2 dinners, \$14.00; 6 pairs of shoes, \$16.00; offering, \$19.88; 1 quilted towel, \$179.88. Expenses: flowers and materials, \$9.35; Greene County School, \$10; Mission Board, \$25; Russian supplies, \$5; State dues, \$1; Brother and Sister gifts, \$1.50; dinner, \$5; total, \$149.53. Received from members, \$100. Balance forward, \$35.95. Total, \$185.48; carried over, \$100. We donated 2 days' sewing and to the needy, \$13.75. Officers: President, Sister Mary Coppock; Vice-President, Sister Mary Gilbert; Superintendent, Sister Mabel Bennett; Secretary-Treasurer, Mother-Cate, Sister Evans; Stewardess, Lily Ohio, Jan. 30.

MONDOVI, WIS.—We held 2 all-day and 19 half-day meetings, with an average attendance of 33; enrollment, 20. Our work consisted of making prayer-coverings, dresses, aprons, etc. Offerings, \$64.87; dues, \$43.82; prayer-coverings sold, \$8.75; food comforts, \$1; ice cream donated, \$3.71; weekly offerings, \$2.72; donation to Aid, \$1.15; little presents, \$1.15. We had 14 lady offerings, \$1.84; gave a quilt, pillows and pillowcases to needy; carried over, \$18.78; receipts, \$195.00; cash social, \$9.00. Expenses: Cap goods, \$6.27; material, \$1.00; sewing machine, \$1.00. Total District Service Fund, \$10.00. Relief, \$5; Bethany Hospital, \$17.25. District School, \$1.00. Greene County School, \$5. Old Folks' Home, \$5; parsonage, .50; screws for church lamp, \$3; matted, \$13.92; flowers, \$2.00. Total, \$172.53; balance, \$42.43. Officers: President, Mrs. Maggie Rutenfranz; Vice-President, Sister Ruth Schaefer; Treasurer, Sister Elizabeth Burkley; Elva, Jan. 28.

NAVARRE, KANS.—We held 24 meetings, with an average attendance of 6; enrollment, 9. We made 7 comforters, donated one to needy family; gave a comfort and pair of blankets to our pastor's wife for Christmas; sent a box to the Old Folks' Home for Christmas; clothing and comforts to Kansas City; comforts to Old Folks' Home. We sent our quota of \$15. District Treasurer; \$15 for bookcase; provided seeds of food value \$11.55; serving dinner, \$129.64; total received \$190.12; paid out, \$134.82; on hand, \$55.30. Officers: President, Mrs. Jesse Sheets; Vice-President, Mrs. Ida Stott; Secretary-Treasurer, Mrs. Leonard Rock. Navarre, Kans., Jan. 31.

the writer.—Mrs. Leonard Kook, 1890.

NEWBERG, ORE.—Enrollment, 11; number of meetings, 2; average attendance, 4. Carried over, \$9.94; paid out, \$27.07; on hand, \$1.68. Sent to Mexican Industrial School, 3 suits and other articles valued at \$13; to Virginia Industrial School, 4 suits; W. B. Stover's book, Corvallis, Ore., \$5; Helping Hand, \$10; District Aid, \$1; cap goods, \$9.60; cents; home church exp. \$10; work has been mostly quilting, making com. incidentals, \$19.77. The work has been covering quilts, and some other porters, sewing rag rugs, making prayer-coverings, and some other sewing. One day we cleaned house for a sick sister.—Eliza J. Moore Jan. 27.

NORRISTOWN, PA.--We held 21 meetings with an average attendance of 5. We made and sold 37 aprons, 24 coverings, 26 bon-

(Continued on Page 110)

CORRESPONDENCE

AMONG THE CHURCHES OF THE SOUTHLAND

Our last letter found us at Fort Worth, Texas, one of the largest cities of the great State of Texas. This State is certainly one of magnificent distances. It takes approximately twenty-four hours to cross the State by fast train from north to south by the shortest route, and about thirty-six hours from east to west.

Fort Worth is growing rapidly and shows evidence of material prosperity. The Brethren have been there for about twelve or fifteen years, the church in which they worship having been moved in from Saginaw, about ten miles distant. The work has had its "ups and downs" as at other places, but appears now to be getting on a substantial basis. About eighteen months ago Bro. W. J. Horner and family located here and took pastoral charge of the work. Since then there has been an encouraging building up of the cause in the city which looks well for future. Bro. Horner is working under the general supervision of the General Mission Board and this fact tends to stabilize the work. A splendid group of workers is being prepared for a more aggressive movement and we believe that the Fort Worth church is entering upon a forward movement that will have its effect upon the work of the Brethren in the entire Southland.

Unfortunately the church is not located so as to make its appeal to the larger interests of the city. There will always be a field to work where the church is now located but because of natural as well as artificial barriers, it will always be limited. The church building is also quite inadequate for the needs of the community. We sincerely hope and pray that this need may be met in the not far distant future.

From what we have been able to judge from one trip thus far through the South, it would appear that Fort Worth might be the logical place for a center from which to work through this section of the country. It is a railway center, a great live stock and cotton market, as well as a religious center. We also have here our largest city church in the South. Fort Worth has the record for the largest Sunday-school in actual attendance in North America. We hope to see some day a great work for our own church radiating from this center.

There is no reason why the Brethren can not enlarge their work in the Southland. There are great unchurched areas; they are receptive to Bible teaching, and the plain Gospel appeals to them. Of course there are certain prejudices to be overcome and whoever works here must recognize that he is "down south" and must adapt himself so far as possible to the southern mind and method of doing things. Generally speaking the South is conservative and has not progressed as rapidly as the North. There are class distinctions, race distinctions and social distinctions that must be kept in mind. But you will not find a more hospitable people anywhere than those of the South. Their homes, whether spacious or the humble cottage, are models of hospitality.

We greatly enjoyed our work at Fort Worth, strenuous though it was. We spent three weeks there with a continual growing interest and a number accepting Christ. Some of these were such splendid young men and women just entering upon the larger duties of life, that we can not but feel that they will be a great help to the church in these days when help is so greatly needed. Then there is a friendly constituency being built up that means much to the church in the city.

Bro. Horner and his faithful wife are doing a good work here. We sincerely hope they may find it agreeable to remain for many years to come. Sacrificial work has been done in the past by faithful workers but to succeed there as well as other places, there must be those who stay by the work every day. Our dear brother, A. J. Wine, now in frail health, has sacrificed much for the work in Fort Worth, as well as the state at large. Another one who has been faithful here for many years is Sister Cora Leicht, who still is active in building up the work in the city. Here we met Bro. John O. Pearson and family who, years ago, were active in the work in Sweden. His granddaughter, Sister Lillian Gauss, was our faithful and efficient pianist during the meetings. May the Lord bless the workers and work at Fort Worth.

Hurriedly leaving the church at the close of service on Sunday night, Feb. 3, we were taken to the Santa Fe depot and in a few minutes were aboard the train, headed for Manvel, Texas, where we arrived the following forenoon and are now in service. Three hundred miles and only one small struggling Brethren church between!

Huntingdon, Pa. — John R. Snyder.

NO NEED OF MORALIZING

Every story-telling specialist whom I have ever come in contact with has emphatically said, "Do not moralize at the end of your story; simply tell the story to the best of your ability and it will do its own moralizing." But I never realized how very true this statement is until the other day. Five year old Daniel came to me holding up a picture of the burning of Sodom and Gomorrah. (He had

been looking over an old Scripture text calendar and run across this picture.) "Tell me this 'tory, mamma!" he exclaimed. Glancing at the picture I said to myself, "That's no story for a five-year old," and tried to divert his attention but to no avail. His attention was riveted on that picture and he plied me with questions as only children with hungry senses can. I answered them, carefully though truthfully, just as briefly as possible. After I had satisfactorily (to him) answered all his questions, he straightway sought his twin brother, sat down on the floor beside him, showed him the picture and told him the story in a few words, of how the 'people in that town were naughty and would not do what God wanted them to, and God told them to run out of the city and not look back, 'cause it was going to burn up, and that woman didn't listen to God. She looked back to see the fire and right away turned into a salt rock. Then they sat there on the floor looking at the picture. Finally David said: "I'm not going to be naughty any more. I'll pick up the blocks every time I play with them, and the papers too; and when mamma calls we'll just go right quick, won't we, Daniel?" "Yes, sir, we will." When there is any sign of their forgetting the resolution all I need do is wonder where that picture of the "towns burning" is.

La Verne, Calif. — Grace Hileman Miller.

"IS CHRISTMAS PAST?"

With the boys and girls of our India Mission Schools the spirit of Christmas still lingers. Their calm little lives are not ruffled by the many exciting events which come to the children of the West. Even now they still remember with a just pride the small part which they played in the Christmas of 1923. Christmas, in the Vyara Mission Schools here, really began Dec. 1, when the boys and girls jointly decided to have a White Gift Christmas. Everyone was to give something without any thought of receiving again.

Then the work began. They had no money to give. Neither could they ask their parents for any. The Indian people have a splendid quality of using the resources which they have. Down by the river was a bank of clay. The very small boys and girls who could do nothing else went down there every evening after school to make marbles. In a few weeks they had hundreds, all bright and shining and just as round as their little hands could make them. The older girls who could sew made dolls and mounted pictures. The boys had a carpenter shop and turning lathe. Every spare moment they had was spent in the shop. There was pounding and one could hear the lathe grinding away late at night until they had a large number of rolling pins, bread boards, kites and frames for mottoes made. Then came an afternoon of vacation. The boys accepted a job to clean up a field. They worked together on this and earned about five dollars (American).

Finally came the Saturday before Christmas. In the still hours of the morning long before daybreak, we were awakened by the music of Christmas carols before our window. The young folks in India like to sing. They sing just for the joy of singing, especially hymns which tell of the new Savior which they have found. Saturday was Field Day. The boys and girls here enjoy clean outdoor sports. Just before dinner the boys had a tug of war. They were grouped on two equal sides. The large rope squeaked for several minutes before one side finally gave in. Later in the day the older boys with the teachers played a game of basket ball which everyone enjoyed. The crowning event of the day though was a fellowship supper where about 350 young people from the school, Christian community and missionaries themselves sat down to a plain simple meal together.

Sunday forenoon passed in the usual way. In the afternoon a Christmas program was given by the young folks. The little church room did its best but it could not contain all the people who wanted to attend. The most impressive part of the program came at the close when each placed his or her own gift at the foot of a large white cross. The boys gave almost every piece of the five dollars they had earned and many of the girls had earned something too. The boy who gives his last piece or his only toy, or the girl who gives her last and only doll has a feeling and an experience which we ourselves can not quite understand. The service closed quietly and the hundreds of bright new presents were left lying at the foot of the cross. They were to be used later.

Early Monday morning the boys and girls set out for home, in order to spend Christmas with their own people. About twenty of the older girls accompanied by Misses Grisso, Replogle and Mow left for Spiritual Life Camp out by the sea, about fifty miles away. Here they spent a week in Bible study and recreation. Most of these young girls will soon enter homes of their own and the heart-to-heart talks which they had with their leaders are certain to be quite helpful.

The day after New Years the children began to return from their village communities. With them came about 250 children from the district schools, because all the presents which they had made were left beside the cross. The boys and girls were quite busy providing food and sleeping places for all their little guests.

Early next morning all the young folks met again out on the school lawn, this time for a Christmas program. The district school children had their turn now. As their names were called each of the twenty-four district schools responded with a song or a little play. They too had some of the "white gift" spirit, for many of the schools had brought with them an offering of either grain or cash. Then at the close of the program the large baskets were brought out and each one from the district schools received a present made by a boy or girl in the Boarding Schools. The joy which came to the young folks who gave their gifts would certainly declare that it is a blessed thing to give, even if it be all we have. Their gifts were small but they gave what they could.

No, the spirit of Christmas has not yet passed from the minds of the Vyara Mission school children. We trust that it will abide throughout the year.

Vyara, via Surat, India. — Mrs. I. W. Moomaw.

WELLS BY THE WAYSIDE

Santa Ana, Calif., Jan. 12 to 14

Here we were the guests of Brethren David Wolford and A. C. Snowberger. Bro. Wolford, with his family, came here from the Ligonier church, Western Pennsylvania, a dozen or more years ago, and it was a great joy to be in his hospitable home for a few days, to talk over old times and to hear him speak of the prospects for a greater Santa Ana Church of the Brethren in the near future. The church recently sold its old property, the location of which was unsatisfactory to the bulk of the membership, and wrecked the old church building. A kind sister donated a splendid lot on the corner of West Camile and South Ross Streets, in a fine residence section, and here I found the brethren engaged on the foundation of their new house, which is 52 feet by 72 feet, with basement under the whole of it. Their aim is to push the work to an early completion. In the meantime they are holding their services in a Baptist church that has not been occupied. It was a pleasure to worship with them in all their services Jan. 13. Their five resident ministers take their turns in the regular appointments. I was told they are planning for a pastor when the new church is completed. Through the kindness of the Wolfords we were permitted to see the ocean at Laguna Beach and Huntington Beach.

Fullerton, Calif., Jan. 20

When we do not get to any of our services on Sundays we attend the Christian church in Fullerton. We also attend their prayer meetings sometimes. We were present in an evangelistic campaign in Anaheim two evenings. Here we listened one evening to a strong sermon on immersion as the Bible mode of baptism. The preacher was silent as to the number of dips required, but after the discourse he immersed several converts by one dip backward.

The Christian church is one of the strong churches in Southern California. On this particular Sunday the pastor, Rev. W. L. Thornton, preached on the theme: "The Contribution of the Disciples." He said that when Thomas Campbell founded the church, in 1809, the three things that he stressed were unity, liberty and charity. In the course of his sermon he said that the membership of the Christian church is a million and a half, and that they have twenty-eight colleges. I could not help contrasting these figures with our church, which is a hundred years older. They also support many missionaries in many lands.

Los Angeles, Calif., Jan. 23 to 30

In this great city of the Southwest we have three organizations; viz., Los Angeles, First; Los Angeles, South, and Belvedere. This week we spent mainly in the vicinity of the South church. This church recently sold its church property, and bought a site in a more desirable section of the city, where it contemplates erecting a new church in the future. In the meantime this congregation, of which Bro. J. M. Boaz is the pastor, worships with the First Brethren Church, of which Bro. N. W. Jennings is the pastor. We were present at their prayer meeting, and at all the services on Sunday, Jan. 27. The prayer meeting and Sunday-school are participated in by both churches, and both pastors preach alternately. This arrangement is proving so satisfactory that a number are wondering why a permanent union could not be effected. Besides the two pastors, both churches have a number of ministers who attend here and take an active part in the services. Altogether our church has, according to the list in the District Meeting Minutes, sixteen ministers in the city. The total resident membership is 211; non-resident, 50.

From Jan. 20 to 25 Dr. G. Campbell Morgan spoke in the First Baptist church in the afternoon and in the First Methodist church in the evening. Large crowds flocked to hear him, and the churches were filled long before the hour appointed for the services. Our first efforts to hear him were futile, as the doors were closed. The next day I went two hours ahead of the hour and secured a good seat. His afternoon theme throughout the week was "The Historic Christ."

The day I heard him he discussed his theme according to the Gospel by John. He spoke almost an hour and a half, and his discussion was scholarly and exhaustive. I did not hear him at night, but the next forenoon I heard

him again as he spoke in the auditorium of "The Institute," to the students and others, on John 21. He used as texts, "Feed My Lambs," "Shepherd My Sheep," and "Feed My Sheep." This is the thought that came to me as I listened to him and watched the throngs desiring to hear him; if we preachers would try as hard to master the Word and to preach Jesus Christ and him crucified as we do to entertain with anecdotes, current events, science and philosophy, we might be able to draw larger crowds and bring more sinners to Christ.

The same week the Presbyterians conducted in their church an exhibition of their mission work at home and abroad. Numerous booths were fixed up so as to show the manner of dress and the mode of living in their many fields of labor. Impressive programs also were given in the afternoons and evenings, affording some idea of the scope of their work. Among the countries and peoples where they do work I noticed India, Japan, Africa, Korea, Siam, Persia, Syria, Alaska, West Indies, Philippine Islands, Porto Rico, Latin America, Indians, Mexicans, Jews, and emigrants in the United States and the homesteaders on the American Desert. They put much stress on colporteur efforts among the foreigners as they come to their shores. Another interesting feature was an exhibition of their work on Boyle Heights in the city of Los Angeles for all types of foreigners, Jews, and Negroes.

We are indebted for this week's entertainment to Morris Leffer's, Curtis Eash's, Allen Miller's, John Berkley's and Edward Fredrick's. Already one month of the new year is gone. Next week we expect to take in the Bible Institute at La Verne College. The Lord has been very good to us all along the way. Praise his name!

Buena Park, Calif., Feb. 1.

Jerome E. Blough.

BRO. JACOB L. CONNER

Bro. Jacob L. Conner, of East Vincent, Pa., was called home Jan. 27, 1924. Had he lived until March 7 he would have been ninety years old. Of late years on account of failing health he remained close at home, but in earlier years he was a familiar figure in the Eastern Pennsylvania conferences, having been a minister for fifty-five years and very active in the work.

Bro. Conner had a wonderful influence with young people, being a real companion to them, and entering into their problems with a sympathetic understanding that won and kept their confidence. His sermons were always rich in practical illustrations that held the interest and enforced the lessons he taught from God's Word. One incident will show his concern for the young members. Before the church had so many young members he went with three boys to their first love feast in a neighboring congregation, and rather than have the boys feel lonesome he sat with them instead of with the other ministers.

Bro. Conner was twice married, the first time to Hannah Eisenberg. To this union were born four children, two of whom survive. His second wife was Elizabeth Hugh, who survives. Bro. Conner was elected to the ministry in the Coventry church, Chester County, but served for many years in the Mingo church. In his time he served the church well, and will be remembered as an earnest, faithful worker. For over two years he patiently suffered the effects of a stroke, always cheerful and confident. Services by the writer assisted by Bro. J. N. Cassel and Rev. Evans of the Hill Reformed church. Shamokin, Pa.

Harry H. Ziegler.

EUSTIS, FLORIDA.

We never know when or where the harvest of our seed planting of the Word will be brought forth. The teacher of the Women's Bible Class in the Baptist Sunday-school here told me she was led into Bible study through attending our mission in Brooklyn, under Sister Elizabeth Howe (now Brubaker), and Bro. J. Kurtz Miller. Her husband teaches the Men's Bible Class. Both are earnest, faithful Christian workers.

A sister from Butler County, Pa., attends services there; a family of our members from Ohio attends the Methodist church, and another family of our members, the Presbyterian church. We know of nine Brethren families here now, and some are not attending service anywhere because there is no meeting of our people.

Bro. Ira Miller and his family are faithfully maintaining a service in our churchhouse at Seneca, six miles out, on Sunday evenings. The writer gave a Bible talk there recently. There is quite a good attendance. A minister who wants to locate in Florida would find an opportunity for service there, in beautiful, healthy Lake County.

Cora Price Bowen.

IN MEMORY OF BRO. L. A. PLATE

I shall miss Bro. Plate every time I go to Elgin; miss him at the Publishing House where he was an efficient editor; miss him at the church where he was a faithful teacher; miss him at his home where he was a genial host. I have enjoyed many a pleasant hour in his Sunday-school class which he taught for so many years. He was a most efficient teacher, one who knew his Bible well. After the dismissal of the class he usually gave me a

cordial invitation to accompany him to his home for dinner.

His conversation was always interesting and delightful to me. The last time I visited with him he conversed upon the prospects and future of the church. It was an inspiration to me to hear him voice his optimistic thoughts in regard to the church he loved so loyally. He was always tolerant in his views and filled with a gentle loving kindness for all—whole-hearted and unselfish to the last. Though he has left us, and we mourn his departure, still will his influence live on. "How beautiful it is for a man to die on the walls of Zion! to be called like a watch-worn and weary sentinel, to put his armor off, and rest in heaven."

Batavia, Ill.

S. E. Netzeley.

BIBLE INSTITUTE, McPHERSON COLLEGE, JAN. 20-27

Those who attended the recent Bible Institute at McPherson College were pleased with the strong, well-balanced program. There has been a larger attendance at Bible Institute in the past, but the interest shown never was better. Most of the ministers in the McPherson district in the vicinity of the college attended at least part of the session.

Most every department of the college was represented on the program; the pastor, H. F. Richards; Professors Deeter, Walters, Ebel, Mishler, Morris, Boone, Mohler, Nininger, Yoder, and Drs. Craik and Harnly all brought strong messages from their particular departments. Wednesday evening Dr. Kurtz gave a masterly address on peace; this was followed by a short play, rendered by the expression department, entitled, "Gas." The whole evening's program left a vivid impression of the awful doom that hangs over us in the event of another war. Dr. Kurtz also gave us a lecture on eugenics: its relation to Christian education and the decline in the birth rate of the great white race. The illustrated lectures on the "Stars," and the "Animals of the Ice Age," were intensely interesting. Few of us knew that elephants and camels once roamed over the McPherson College campus. Prof. Nininger showed us the heel of an elephant and the toe of a camel that had been picked up a short distance south of McPherson.

The institute had four outside speakers: J. W. Lear, of Chicago; H. E. Blough, pastor of the Wiley church, Colorado; C. H. Shamberger, of Elgin, and Pres. A. C. Wicand, of Bethany Bible school.

J. W. Lear opened the institute by delivering the Sunday morning sermon, Jan. 20. Bro. Lear took Bro. Frantz's place, speaking from one to two times each day throughout the institute. His powerful biblical interpretations were much appreciated. H. E. Blough held a very interesting church clinic throughout the week; he also presented the morning message, Sunday, Jan. 27. C. H. Shamberger was with us Wednesday afternoon and Thursday morning, delivering several addresses. Pres. A. C. Wicand came Saturday afternoon, and he closed the institute, giving a splendid missionary message, Sunday evening, Jan. 27.

Friday evening was the educational meeting. Dr. Harnly presided. Several students spoke on what McPherson College had to offer in the way of a Christian training, while a number from outside spoke from their particular viewpoint. McPherson College spirit was at its highest, and everyone seemed enthusiastic and ready to help make the large endowment drive a success. The student body now stands 100 per cent loyal, each having made a pledge toward the big objective. The future of McPherson College looks hopeful.

We believe everyone who attended the Bible institute left with a warm spot in his heart for McPherson College and a greater appreciation for the work it is doing for the church.

St. John, Kans.

Paul K. Brandt.

THE CUMBERLAND MISSION

For several years there have been a number of members living in the city of Cumberland, Md., but no regular services were ever held there by our people until the writer began work in October, 1922. In response to the call of members living in the city, we drove from Accident to Cumberland, a distance of forty miles, every Sunday afternoon in order to get the work started. The interest grew from the start and in November, 1922, a Sunday-school was organized with Bro. Wm. Riggelman, superintendent. After making a brief survey of the city we found some fifty members living there. We secured the use of a house belonging to the Seventh Day Adventists, they using it on Saturday and our people on Sunday. The writer being unable, because of other duties, to give any time to pastoral work, Bro. Newton Cosner, of Juniata College, was secured as pastor during the summer. He served both the Cumberland Mission and the mission at Hyndman, Pa., twelve miles north of Cumberland. He did some very effective personal work and built up the mission considerably during his stay. He closed his work with a revival in which twelve accepted Christ.

The Mission Board of Western Maryland, feeling it impossible because of lack of finances, to develop the Cumberland work, asked that it be ceded to the District of

Western Pennsylvania, which was done at our District Meeting in August.

Since Sept. 1 the preaching has been supplied two Sundays each month by Bro. Grant Weaver, of Juniata College, one Sunday by Bro. Hamilton, the field director of Western Pennsylvania, and one Sunday by the writer. It is planned as soon as possible to locate a pastor in the city. Oct. 16 the members of the Cumberland and Hyndman missions met in Cumberland and organized a congregation under the name of Cumberland. Bro. T. R. Coffman, of Meyersdale, Pa., was chosen elder. The work is moving along nicely, although there is not as yet a permanent place of worship. Sunday-school is held each afternoon with preaching following. The church is located on the corner of Boone and Oak Streets in South Cumberland. Any one passing through the city would be welcome at these services. We would be glad to hear from those having knowledge of members or friends living in the city who do not know of our meetings. Write to Bro. Wm. Riggelman, 120 First St., or to any of the ministers who are helping with the preaching. It has been a joy to see this work grow. May its growth continue in our prayer.

Accident, Md.

Arthur Scrogum.

DEATH OF ELD. DANIEL WYSONG

Daniel Wysong was the son of Robert and Anna Wysong. He was born in Montgomery, Ohio, Sept. 28, 1842, and died at his home in Nappanee, Ind., Jan. 13, 1924, at the age of eighty-one years, three months and fifteen days. He came with his parents from Ohio to Elkhardt County, Ind., Sept. 24, 1845. They settled in the woods on a farm three miles east of Nappanee, where he grew to manhood. He purchased an adjoining farm where he lived until coming to Nappanee about eighteen years ago.

He married Mary Miller, daughter of David and Rachel Miller. To them were born seven children, three sons and four daughters. One son and two daughters with the mother are still living.

He united with the church Aug. 17, 1862. Three years later he was elected to the deacon's office and one year later to the ministry. He had charge as elder of the Turkey Creek church for a number of years, and served several other churches in like capacity. He did much evangelistic work. He held more than 140 series of meetings, and was the means of bringing hundreds of people into the church. He also preached a large number of funerals and performed many marriage ceremonies.

His death reminds one of the death of some of the patriarchs. He was conscious of its steady but sure approach, although he was not sick, and was actively engaged in the Lord's work. He preached his last sermon just three weeks before he died. About three years ago he was critically ill and called for the anointing, consecrating his life and service anew to the Lord. He recovered almost immediately and had better health and did more preaching, often preaching twice in a day, and did it easier than he had for many years.

Services in the Nappanee church by the home ministers. The body was laid to rest in the Union Cemetery.

Nappanee, Ind.

David Metzler.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach.—The last two weeks Bro. Carl has been out soliciting the various churches for funds for our new churchhouse. We certainly appreciate the spirit of cooperation among the other churches, as we are in need of help. Our Sunday-school has grown larger than our building. Last Sunday our attendance dropped on account of rainy weather. During our pastor's absence the pulpit is filled by one of our home ministers or a visiting brother. Last Sunday Bro. Mishler, of Indiana, preached an excellent sermon. It is encouraging to have people who are touring California to worship with us. The church is located at the corner of Third Street and Camino Real. Last week, being the third Sunday, our Sunday-school offering of \$50.10 went toward our new church. The first Sunday's offering of each month goes toward the Emergency Mission Fund.—Mrs. Alpha N. Stamp, Lomita, Calif., Jan. 28.

ILLINOIS

Chicago church met in council Jan. 10. Owing to the large docket of business, it was necessary to have a second session which was held Jan. 16. Bro. J. W. Lear was re-elected as our elder for the ensuing year. On Saturday evening, Jan. 25, the church enjoyed a love feast which was held at the Bethany center. Since our last report four have been received into the church by baptism at the Bethany center. On Dec. 16, Bro. Arthur Warner was licensed to preach. This writing the Boards and Bethany Bible School are conducting a Rural Church Conference at Bethany. Several of our local members are attending and enjoying the conference.—Elgin S. Moyer, 343 S. Trumbull Ave., Chicago, Ill., Feb. 1.

Pine Creek.—We have our Sunday-school work organized for the year, with Bro. Ernest Schmidt, superintendent. Jan. 20 Bro. C. W. Stauffer delivered a splendid sermon on "Leadership," which was followed by installation services for our new Sunday-school officers, conducted by the pastor, Bro. U. H. Hoelle. Feb. 3 we held a workers' conference, to make plans for our Sunday-school work. We arranged to use about ten minutes the second Sunday of each month between Sunday-school and church for short missionary programs. Recently Bro. C. H. Gnagy, religious educational director, spent a Sunday with us, giving splendid help on Sunday-school work. Dec. 21 our school gave an excellent Christmas program to a large crowd. Oct. 22 we held our communion service, with Bro. G. L. Wine, of Mt. Morris, officiating. Other visiting ministers and members were present from Mt. Morris and Polo, which was very much appreciated. Sunday morning Bro. Wine delivered a splendid sermon on "Discipline." Dinner was served at the church, and in the afternoon Polo, West Branch, Mt. Morris and Pine Creek held a union meeting here in the interest of the Sunday-school and Christian Workers. Very helpful and inspirational programs were given, both in the afternoon and evening. Feb. 14 our Aid Society is planning to give a program

(Continued on Page 112)

Moyer, Sister Sarah Elizabeth, oldest daughter of Bro. Daniel and Sister Catherine Dove Moyer, born Feb. 18, 1866, died Dec. 22, 1923. She had been a member of the Brethren Church since girlhood. Oct. 31 she called for the elders of the church and was anointed. She leaves two brothers. Services at Pleasant Valley church by Elders A. M. Laughman and J. B. Hilbert. Burial in the cemetery near the church—Eveline Diehl, Jonesboro, Tenn.

Myers, Sister Caroline, died Jan. 26, 1924, aged 69 years, 9 months and 14 days. She was married to Michael H. Myers, who preceded her thirty-two years ago. She united with the Church of the Brethren at the age of seventeen and was a consistent member. Three days before her death she called for the elders of the church and was anointed. She is survived by one son, three grandsons, three sisters and one brother—Leora Hoffman, Scalp Level, Pa.

Norris, Wm., born in Ohio, died at Albion, Jan. 12, 1924, aged 81 years, 10 months and 15 days. He was the son of William and Catherine Norris, and was one of fourteen children. Three sisters and one brother survive. Dec. 27, 1861, he married Amanda Smith, who died Aug. 9, 1917. There were six children, one dying in infancy. Surviving are two daughters, three sons, seven grandchildren and two great-grandchildren. For several years he has been in declining health. Many years ago he joined the Brethren Church, in which faith he lived and died—Cornelia Flinn, Albion, Ind.

Rensberger, Sister Elizabeth Adaline, nee Metcalf, born in Ohio, died Jan. 10, 1924, at the home of her granddaughter, near Tynes, Ind., aged 79 years, 10 months and 1 day. She came to Elkhardt County when a child and grew to womanhood there. She married John Rensberger Sept. 23, 1866. There were eleven children, four of whom with the father, preceded her. She leaves seven children, fifty grandchildren and fifteen great-grandchildren. She united with the Pine Creek Church of the Brethren shortly after her marriage and remained faithful to the end. Services at the Center home by Brethren Arthur Miller and J. M. Kessler. Interment in the adjoining cemetery—Mrs. Stella Ruff, Plymouth, Ind.

Rule, Mrs. Sarah, widow of Eli Rule, died at the home of her daughter, Mrs. Ella Brooks, El Reno, Okla., Dec. 8, 1923, at the age of 85 years. She leaves one son and two daughters. She was a member of the Church of the Brethren for many years and lived faithful to the end—Roy Kistner, Sabetha, Kans.

Schauer, Neva May, daughter of Brother and Sister Chas. Schauer, born near Phillipsburg, Ohio, died Nov. 19, 1923, aged 7 years, 9 months and 15 days. Her mother died about six years ago. She leaves a father, one sister and two brothers. Services by Eld. J. V. W. Fidler and the undersigned, in the Salem church. Burial in Bethel cemetery—E. E. Brumbaugh, Union, Ohio.

Schneider, Bro. Chas. A., died at his home after a short illness, Jan. 17, 1924, aged 68 years. He leaves his wife, one son and three daughters, three brothers and two sisters. He was a member of the Locust Grove Brethren church for a number of years. He was also a deacon of the church and a member of the Board of Trustees. He always was ready to lend a helping hand and will be greatly missed in the church and community. Services at Locust Grove by Bro. Wm. Baker, assisted by Brethren J. O. Willard and J. M. Burrall—Mamie E. Garver, Mt. Airy, Md.

Schrock, Bro. Eli X., son of Yot and Magdalene (Planke) Schrock, died Jan. 18, 1924, aged 69 years, 2 months and 15 days. His entire life was spent in and about Middlebury, Ind. At the age of nineteen he joined the Church of the Brethren. He served devotedly as superintendent of the Valley Sunday-school, and was active on the official board for thirty years. He married Nancy Anna Hoover Nov. 2, 1876. His wife died Jan. 24, 1900. Two daughters were born to this union. Oct. 20, 1901, he married Mary R. Urcy, who survives. Services at the Pleasant Valley church by J. H. Fike and the writer. Interment in the cemetery near the church—Galen Bowman, Middlebury, Ind.

Sharp, Lydia, died Dec. 14, 1923, aged 54 years, 11 months and 13 days. Burial in the Greenmount cemetery. Services by the writer. She was not a member of the Brethren Church, but had friends and relatives among the Brethren—J. A. Long, York, Pa.

Shaver, John W., died Dec. 29, 1923, of Bright's disease, at his home at Troutville, Va., aged 56 years. He united with the church when about twenty-four years old. He served as a deacon of the office for a number of years and was active in Sunday-school work, having been superintendent of the New Bethel school, in the Troutville congregation. He was deeply interested in the church and community and was always ready to do his share in the welfare of the church. He was also a member of the Missionary Society of the District of Virginia for nine years. He served as trustee of Daleville College for nine years, being on the executive committee of the board for three years. He was ready for any duty and seldom missed a meeting of the boards and committees of which he was a member. He will be greatly missed in the church and the District—J. W. Kemberly, Daleville, Va.

Shellenberger, Sister Barbara, died Jan. 17, 1924, aged 66 years and 22 days, following several months' illness of heart and lung trouble. She had gone to the home of Mrs. Henry Philips, an adopted daughter, for the winter. Hers was a beautiful life of service for others. Her second husband preceded her a number of years ago. She is survived by five brothers and two sisters, seven stepchildren and one adopted daughter. She was a faithful and consistent member of the church for over thirty years. Services by the writer in the Bunker-town church. Interment in the near-by cemetery—John E. Rowland, Bunkertown, Pa.

Shively, George W., son of Samuel and Rachel Shively, was born near Hammond, Ill., died at his home in Pasadena, Calif., Jan. 22, 1924, aged 50 years, 10 months and 10 days. The cause of his death was cancer of the stomach. In 1881 the family moved to North Manchester, Ind., the residence of the deceased until four and one-half years ago. For thirteen years he was connected with the Lawrence National Bank, six years as assistant and seven years as cashier. He was united in marriage to Waity Isenbarger April 28, 1894. To this union were born three children. Besides his companion and children, he is survived by one brother and three sisters. Bro. Shively united with the church in the summer of 1895. During his last illness his mind was much on the church and his Lord. Services in Pasadena, Calif., with Bro. H. A. Brubaker in charge, and also at the Manchester church by Bro. A. L. Wright, assisted by the writer. Burial in the cemetery by the West Manchester church—R. H. Miller, North Manchester, Ind.

Wolf, Sister Grace Trostle, died at her home near Franklin Grove, Ill., Jan. 25, 1924, aged 47 years, 1 month and 23 days. In 1896 she married J. Emory Wolf. They lived near Ashton, Ill., until 1913, when they moved near Franklin Grove. Her death was caused by complications, resulting from heart trouble after an illness of several months. She leaves her husband, two daughters, one of whom is a missionary in India, and one son. She united with the Church of the Brethren at the age of twelve and lived a faithful and devoted Christian life. She was very active in the various departments of church work, willing to use her ability for the promotion of the cause. She was a teacher in the Sunday-school for many years, and was Secretary-Treasurer of the District Aid Society for a number of years. She was much interested in the mission work of the church. Their home well deserved the name Christian, for here the family altar was maintained and the parents endeavored to bring up the children in the nurture and admonition of the Lord, teaching by example as well as precept. Services by Eld. W. B. Stover, assisted by the writer, at the Franklin Grove church. Interment in the Emmert cemetery near Nachusa, Ill.—O. D. Buck, Franklin Grove, Ill.

Workman, Mrs. Lucinda, daughter of Daniel and Elizabeth Brumbaugh Grubb, was born near North Liberty, Knox County, Ohio, and departed this life Dec. 30, 1923, aged 74 years, 6 months, and 3 days. She was married to Joseph T. Workman Oct. 5, 1873, moving at once to the farm near Jelloway, Ohio, where she resided until her death. Soon after their marriage both husband and wife united with the Daville congregation of the Church of the Brethren, of which church the deceased has remained a life-long communicant. Mrs. Workman was the third youngest of a family of six brothers and nine sisters. The husband, two daughters, one son, eight grandchildren, two sisters and one brother remain. She has suffered for two years with double leakage of the heart. Funeral services from the North Bend (Danville) church by Eld. A. I. Heestand; interment in the adjoining cemetery—Mary Workman, Buckeye City, Ohio.

BOOK PRICES SLASHED

Great Pre-Inventory Sale

In the course of business it is necessary to discontinue some books from the catalog. On some titles the sale did not reach our expectations, resulting in an oversupply of some books. These books are now put on the bargain counter and the purchaser reaps the benefit. The quantity is limited. First come, first served.

Sale Closes Feb. 29, 1924

PLAYTIME AND REST: Emeline Goodrow. Publisher's Price, ...75c.

A little book of poems that will be sure to interest the children. Many illustrations add to the beauty of the book.

RIDGWAY'S RELIGION: Wm. Ridgway. Publisher's Price, ...50c.

Being comments on the Book of John as prepared for the Iron Rose Bible Class which is taught by the author. Practical spicy comments on a wonderful book.

THE WONDER BOOK: W. E. Shephard. Publisher's Price, ...1.00.

Remarkable stories of animals and other curiosities of nature that will be delightful reading for the younger readers. Many will prove valuable illustrations for persons talking to children.

STUDIES IN CHARACTER BUILDING: Mrs. E. E. Kellogg. Publisher's Price, ...1.00.

This is especially prepared for fathers and mothers of growing children. It is the outgrowth of years of teaching in a school for the training of missionary mothers who must comprehend in their own teaching much that other agencies are taking care of in this country.

A BETTER WORLD: Tyler Dennett. Publisher's Price, ...1.50.

Presenting the challenge of the world to Christianity following the World war. Broad in vision and stimulating in presentation it cannot but help the earnest reader.

TAKING MEN ALIVE: Chas. G. Trumbull. Publisher's Price, ...1.15.

Stories of successful personal evangelism which are grouped around the principles underlying them. A series of questions follows each chapter, thus making it an excellent book for class use.

SELECT QUOTATIONS ON PEACE AND WAR: Publisher's Price, ...2.00.

Carefully selected quotations from many sources compiled by and published under the auspices of the Commission on Christian Education. It is invaluable for the person wishing information for a peace address.

THE CHANGED LIFE: Henry Drummond. Publisher's Price, ...25c.

A charming address by that wonderful minister of an earlier day.

GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH: Henry Churchill King. Publisher's Price, ...50c.

Letters to Sunday School teachers on the great beliefs of the Church.

THE NEAR EAST, CROSSROADS OF THE WORLD: William H. Hall. Publisher's Price, ...75c.

Because of its past, the cradle of the great religions of the world; because of its present with its manifold needs; and because of its future bright with promise, every Christian should know the Near East. This book by the principal of the academy in the Beirut Syrian College is authoritative in information and interestingly written.

MEDICAL MISSIONS: Bishop Walter R. Lambuth. Publisher's Price, ...1.00.

The author is qualified through close contact and observation of over thirty years to write on this subject. His experiences on the field have given him insight into the difficulties and problems of the missionary. The need and opportunity for this kind of work are convincingly told. The aims that should rule in this work approve themselves to any earnest Christian.

IS THE POPE TO RULE AMERICA? Augustus E. Barnett. Publisher's Price, ...25c.

A careful exposition of some of the aims of the Roman Catholic Church. Paper bound.

GIRDLING THE GLOBE: D. L. Miller. Original Price, ...25c.

It is needless to commend this book to the older readers. Enough for others to say the author was a keen judge of what would interest folks and had the ability to tell it.

LIFE OF R. H. MILLER: Otho Winger. Original Price, ...1.00.

This biography of one of the great church leaders of an older generation has many things of interest to our time.

FLASHLIGHTS FROM REAL LIFE: John T. Dale. Original Price, ...75c.

Interesting incidents derived as the title indicates from "real life."

OUR OFFER

Here is a library of fifteen volumes, with something of interest to all the family, all for the low price of \$6.75.

Only think, books worth nearly \$15.00 for only \$6.75, and carriage paid to your door.

NOTE THIS OTHER SPECIAL OFFER

If you have some of these and do not want all, we will send three or more—your selection—at a discount from regular rates of 40%.

N.B.— OUR NEW 1924 CATALOG illustrated, will be sent you free, upon written request. This 100-page booklet contains much valuable information regarding books, Bibles, cards, and S. S. supplies.

Send today for a free copy, if you have not already received one.

Brethren Publishing House
Elgin, Illinois

USE THIS ORDER BLANK

Brethren Publishing House,
Elgin, Ill.

Enclosed find \$..... for books as checked below.

.....PLAYTIME AND REST
.....RIDGWAY'S RELIGION
.....WONDER BOOK
.....STUDIES IN CHARACTER BUILDING
.....A BETTER WORLD
.....TAKING MEN ALIVE
.....SELECT QUOTATIONS ON PEACE AND WAR
.....THE CHANGED LIFE
.....GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH
.....THE NEAR EAST
.....MEDICAL MISSIONS
.....IS THE POPE TO RULE AMERICA?
.....GIRDLING THE GLOBE
.....LIFE OF R. H. MILLER
.....FLASHLIGHTS FROM REAL LIFE

Name

Street or R. F. D. No.

P. O. State

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 40 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-Class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 109)

at the church, which will explain more fully our purpose and work as a Society. Since our last report one has been received by letter.—Mrs. U. H. Hoeft, Polo, Ill., Feb. 4.

INDIANA

Arcaadia.—We met in council Jan. 19, with Eld. Wm. Hatcher in charge. Officers for the year were elected as follows: Elder, I. B. Wike; clerk, Dallas Barnizer; correspondent and "Messenger" agent, Sarah Kinder. James Smeltzer was reelected trustee for five years. Bro. Virgil Finnell gave two recent lectures in the church, Jan. 29 and 30 in the evening. During the day he visited four schools of the township and lectured. Our Sunday-school is growing in interest and the attendance has been very good.—Sarah Kinder, Arcaadia, Ind., Feb. 4.

Blissville.—Jan. 13, Bro. Wm. Buckley, of Ohio, came to assist in a revival effort. He remained two weeks, the meetings closing Jan. 27. He preached the Word with power each evening, and did much visiting during the day. Bro. Claude Leslie from Manchester College led the song service. The interest during the meetings was very good, but owing to the very inclement weather the crowds were not large generally. As a direct result of the Sunday-school service brought into the fold—Mrs. Stella Ruff, Plymouth, Ind., Feb. 4.

LaPorte.—We are rejoicing in the completion of the new church in Lake View addition to the city of LaPorte. This is the consummation of the labors and prayers, not only of the LaPorte people, but also of the church in Northern Indiana, as the work here has been partially under the support of the District Mission Board for several years. The church here feels grateful to all who helped make it possible to have this little mission house. It is beautifully located on Hawthorne Street in the midst of a people who are paying for or own good homes. There are probably 150 or 200 families in this part of town nearly a mile from the city center. Many of them have not been receiving religious services anywhere. The people are very favorable to the plan of having this church in their midst, as expressed in words and material support. The dedication will take place March 2. We have secured Prof. Otto Winger, of Manchester College, to preach the dedicatory sermon. We expect him to preach both morning and evening. The Ministerial Association of the city will be represented in the afternoon and will assist us. We extend a hearty invitation to the members of Northern Indiana to be with us. Lunch will be served in the basement of the new church. We expect Bro. David Metzler, of Nappanee, field worker of Northern Indiana, to be with us shortly afterward in a revival.—Mrs. Ellen Roese, LaPorte, Ind.—Feb. 4.

New Salem.—Bro. H. K. Ober will be at the New Salem church, near Milford, Ind., Saturday evening, Feb. 16.—Dora A. Stout, Milford, Ind., Feb. 6.

Solomons Creek church met in council in December, with Eld. Hiram Forney presiding. Sunday-school and Christian Workers' Society were elected for the year. In October Bro. Chas. Oberlin conducted a two weeks' series of meetings for us. He held forth the Word with power. Sister Edith Weybright led the song service which we all enjoyed. One made the good choice. Our communion was enjoyed at the close of the meeting, with Eld. Oberlin officiating. Thanksgiving offering was sent to the Emergency Fund. We had a Christmas program, which was well given by the young people and older members. We had a white gift service—a surprise to our pastor and family. Bro. Homer Schrock. Our pastor is enjoying the ten-day Bible meeting at Bethany. Bro. Melvin Stutsman preached for us while he was gone.—Muriel Neff, Syracuse, Ind., Feb. 4.

IOWA

Osceola church met in council Dec. 29. Bro. Colyn was chosen elder for another year; Sister Nora Colyn, clerk; the writer, of Osceola, correspondent and "Messenger" agent. Bro. Jacob Keffer has been church treasurer for many years, but gave up the position on account of having suffered a paralytic stroke several months ago. We hope he will be able to spring to be out again. A committee was appointed to secure an evangelist for a series of meetings next fall.—Jennie Alexander, Osceola, Iowa, Jan. 29.

Sheldon.—Dec. 23 to 29 Bro. A. C. Wicand, of Bethany Bible School, conducted a Bible Institute for us. Two hours were spent in the forenoon on the first epistle of John, with some work in James. In the evening there was a lecture on Palestine. The Bible knowledge Bro. Wicand brought into the church was very helpful. On Feb. 1, the Farm Bureau invited Bro. Wicand to give a lecture on his trip to Jerusalem. There was a full house of interested listeners. We held our love feast Nov. 27. Bro. Winger, of Kingsley, officiated. On Thanksgiving morning he gave a very inspiring and instructive sermon. An offering of \$16.16 was sent to the mission fund. Our Sunday-school set aside the third Sunday of each month in which to take a missionary offering. Dec. 23 a splendid Christmas program was given by our young people, which included a pageant beautifully portraying the birth of Christ. Sister Martha Kimmel was elected president of the Christian Workers' Meeting.—Grace B. Kimmel, Sheldon, Iowa, Feb. 4.

MISSOURI

Mineral Creek.—Dec. 23 our Sunday-school rendered a brief but interesting Christmas program, followed by a talk by Sister Jennie Mohler, recently returned from India. Our offering for the Emergency Fund was \$31. Officers were elected for the year. Dec. 30 installation services were held by our pastor. Our Christian Workers' Society has been reorganized, being divided into three departments—adults, senior and junior. We feel it has taken on new life. We have also organized our people for visitation work. During the time of good sledding, twenty-four of us went to a home six miles distant. We also went to the home of an elderly brother and sister who can not come to church. On the morning of Feb. 1, we had a love feast, then had music, short talks and prayer. Our young people are also organized for special music, meeting once each week.—Mrs. X. L. Coppock, Leeton, Mo., Feb. 4.

NEBRASKA

Enders church is already preparing for vacation time, having planned at our last business meeting for a Vacation Bible School. Sister Gladys Brallier will secure the beginning of the work, and also the teachers. The young people will have an opportunity for experience in teaching. We favor giving the younger generation something to do, for work is required for growth in the Christian life as in any other.—Leta Fern Wine, Enders, Nebr., Feb. 1.

OHIO

Beaver Creek.—At the last council new officers were elected as follows: Sunday-school superintendent, Harry Havestick; correspondent, Mary Rosell. Bro. R. N. Leatherman was chosen to hold a two weeks' series of meetings, beginning Feb. 16. We have a large attendance at our Sunday services. Sunday-school is at 9:30 and preaching at 10:30.—Mrs. Mary Rosell, Xenia, Ohio, Feb. 1.

Black Swamp congregation has remodeled the church building and built an addition. They intend to rededicate it on Sunday, March 2, the dedicatory sermon to be delivered by Eld. J. L. Guthrie. We will have an all-day meeting.—Asenath Baker, Le Moyne, Ohio, Feb. 4.

Marion (First Church).—We have been enjoying many good things the past few weeks. Our Christian Workers' Meetings are held from 6:30 to 7 on Sunday evenings, and since the first of the year we have been having special nights. Jan. 6 was men's night, with our pastor, Bro. R. R. Hatton, leader. The men had entire charge. Rev. C. L. Allen, pastor of the Calvary Evangelical church, gave a short address on "The Crucial Age." Jan. 13 was women's night, with Mrs. R. R. Hatton leader. A very interesting program was rendered. Special music was a feature of the service, with two selections by the male chorus of the Methodist church. Jan. 19 the Willing Workers' Class entertained the Gleaners' Class. Dean V. F. Schwalm, of North Manchester, gave an interesting address to the young people. He also preached Sunday morning and evening. We were very glad to have him with us and he was a great inspiration to all. Jan. 20 the meeting was in charge of the missionary committee. The African mission field was discussed. Rev. Schwalm gave an address on "Fishing for Men." Jan. 27 the intermediate boys and girls had charge. They rendered a very interesting program, following which the pastor gave an illustrated sermon on "Some Mother's Boy."—Mrs. Ralph Hatton, Marion, Ohio, Jan. 30.

Pleasant Hill.—Jan. 13 in the absence of our pastor we had the pleasure of hearing Bro. J. M. Pittenger, both morning and evening. In the morning he told us about India and conditions there. Jan. 20 we enjoyed having Bro. J. C. Flora, pastor of the West Charleston church with us. We were much inspired by his messages. Our pastor, Bro. J. A. Robinson, who had been in Philadelphia in an evangelistic effort, was with us last Sunday and told some of his interesting experiences during his absence.—Edna Laughman, Pleasant Hill, Ohio, Jan. 30.

PENNSYLVANIA

Bethany.—Our evangelistic services concluded a little over a week ago. At the close we had eight converts, but believe that this is only the beginning. Sunday evening, Jan. 27, a member of the Armenian Relief Committee presented a touching appeal for aid to the people of that country. Many pledges of aid were received from the church people.—Katherine Gotwals, Philadelphia, Pa., Feb. 4.

Connellsville.—Our pastor, J. A. Buffenmyer, held a series of meetings at Bear Run beginning Dec. 10 and closing Dec. 23 with a love feast. There were two accessions. Jan. 6 we dedicated our new house of worship. This day will long be remembered by the members and friends of the church. The students of the church were present by Dr. C. C. Ellis. In the afternoon we held a community service, at which time Dr. Ellis and three of the other pastors of the city gave addresses. In the evening he preached for us again. The offerings for the day amounted to \$1,320. We had an enjoyable day, but our attendance was cut down somewhat by the extremely cold weather. Jan. 7 our elder, Bro. E. M. Detwiler, began a series of meetings, preaching three weeks. Our pastor continued the meetings the fourth week. Sixteen were baptized and one awaits the rite. We have moved into a new community to do business for the Lord and the prospects are very encouraging. The first Sunday of each month is building fund day in the Sunday-school. Feb. 3 our offering was \$226.26.—Mrs. J. A. Buffenmyer, Connellsville, Pa., Feb. 4.

Red Bank church is busy and progressing nicely in all lines of activity, with increasing interest and attendance. Nov. 17 we had a splendid Community Day service, which was well attended, although the day was rainy. Able speakers discussed farm, health, educational and religious topics. On the evening of Nov. 30, a play entitled, "The Every Member Canvass" was given by the young folks to a large audience of appreciative listeners. Our fall love feast was held Sunday evening, Dec. 2. Nov. 21 the men and ladies of the church enjoyed a goose dinner and good time. On Christmas Eve we had a splendid service at the church. Each Thursday evening we have Bible study and prayer service at one of the homes. These meetings are helpful and interesting. The young people give a very good program twice each month in the church and have meetings in the homes, at which a program is also given. Sister Warner is their devotional superintendent and Sister Edna Shumaker social superintendent. We have a very interesting Mission School on Sunday evenings, with graded lessons for the different ages. We have planned a Vacation Bible School again this coming summer, also course in nursing and first aid work, and a revival meeting with our pastor, Bro. D. F. Warner, in charge. Special election council was held Dec. 22. Officers for the year are: Sunday-school superintendent, Bro. E. C. Snider; pastor, Bro. D. F. Warner; "Messenger" agent, Sister Tillie Crawford; clerk and "Messenger" correspondent, Sister Carrie Allen. The Sisters' Aid Society was reorganized early in the year with Sister D. F. Warner, President. Sunday morning, Jan. 13, we had an installation service. Last but not least, we are going to build a very nice and much needed addition to our church building. Bro. Scott Reack generously donated all the rough lumber. The tile for the wall is hauled, and we hope to get the building done in the early spring.—Mrs. Carrie Allen, New Bethlehem, Pa., Feb. 1.

TENNESSEE

New Hope.—Jan. 13 we had with us Brethren R. B. Pritchett, P. D. Reed, D. F. Bowman and Austin Diehl. Bro. Pritchett preached for us twice on Sunday. At the morning service Bro. Chas. Clark and his wife were ordained to the eldership. Sister A. M. Laughman was also ordained as an elder's wife, her husband having been an elder before his marriage. The church also set apart Bro. Chester Laughman to prepare for the ministry. Jan. 14 Bro. John Jackson, of Relief, N. C., began a series of meetings. He preached twenty-eight sermons, which were messages of inspiration and strength. Six were received into the church by baptism and one was restored. Two have been added to our number by letter. The crowds were large and the interest good throughout the meetings.—Anna Bacon, Jonesboro, Tenn., Feb. 4.

VIRGINIA

Beaver Creek church met in council Jan. 25, with Eld. Jesse Boothe presiding. The church officers were elected for the year, with Sister Ballie Simmons, Clerk; Bro. Herman Spangler, Sunday-school superintendent; the writer, correspondent.—Cassie B. Mannon, Floyd, Va., Feb. 1.

Coulton church met in council Jan. 26, with Eld. J. B. Sowers presiding. One letter was granted. The following church officers were elected: Bro. J. B. Sowers, elder for another year; clerk, Bro. H. F. Edwards; "Messenger" correspondent, the writer.—Cassie Lineberry, Woodlawn, Va., Feb. 1.

Lynchburg.—The year ended with great interest, for our church and Sunday-school is doing fine work. Our superintendent, Bro. F. C. Coffey, is a wideawake leader. We have a fine Christian Workers' Meeting every Sunday evening. We also have a Ladies' Aid Society, and we are trying to do all we can to help with the expenses, as we long to have a larger place of worship; we are much hindered on account of lack of room. We had a fine Christmas entertainment Dec. 22. The children did their part well.—Mrs. F. J. Jennings, Lynchburg, Va., Feb. 1.

Staunton.—Much interest is shown in this church. All services are steadily growing and we are enthusiastically looking forward to the best year since our existence. Our highest aim is to become self-supporting. Dec. 28 the adult classes rendered the Christmas story to the largest audience ever assembled. Some unknown friend who considered it a worthy cause, gave \$300. The total amount needed was \$500, which was given by donation and work. Our senior and junior Aid Societies are now planning to purchase carpet for the church.—Mary A. Diehl, Staunton, Va., Feb. 4.

WASHINGTON

Olympia.—Jan. 27 ended three weeks of a very uplifting series of meetings conducted by Bro. John Streeter, of Chewelah, Wash. There were three accessions to the church and two await the Aid of baptism. We appreciate the earnest effort put forth by Bro. Streeter in proclaiming the Gospel. The attendance was not great, everything considered. While the immediate results are not great, we realize that much good has been done.—Mable Thomas, Olympia, Wash., Jan. 28.

Our 1924 Catalog

100 Pages; Illustrated. Mailed free upon request
Brethren Publishing House, Elgin, Ill.

License to Preach

The new license blank brought out in accordance with the decision of Conference of 1922.
Single copy 10c, three copies 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Heroic Lives

by Minor C. Miller

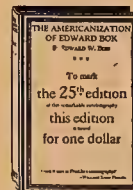
Major General Wood said recently, "If the American Youth of today, . . . is losing its religious interest, the fact must be accepted as evidence of the beginning of our national decay." Parents and teachers will find excellent materials in the twenty lessons of HEROIC LIVES written by one of our own folks. Price, postpaid \$1.50. Send your order to Brethren Publishing House, Elgin, Ill.

Studies in Doctrine

Teachers of Intermediates and Young People frequently ask, "What shall we elect for a change, so as to have something interesting and profitable?" You will be greatly helped by using STUDIES IN DOCTRINE by D. W. Kurtz. The book is a masterpiece. Thousands of copies are sold to people interdenominationally. Several editions of the recent work have been necessary. People must know the basic teachings about God and realities. This book is bound in cloth. Price, postpaid, 50c. Send your order to the Brethren Publishing House, Elgin, Ill.

The Americanization of Edward Bok

By Edward W. Bok



This book has had a remarkable sale. It was first published at \$5.00, later at \$3.50, and when the 25th edition was printed it was decided to put the price down to \$1.00 postpaid.

Notice what the author gives as his reasons for writing the book: "The title suggests my principal reason for writing the book. Every life has some interest and significance; mine, perhaps a special one. Here was a little Dutch boy unceremoniously set down in America, unable to make himself understood or even to know what persons were saying; his education was extremely limited, practically negligible; and yet, by some curious decree of fate, he was destined to write, for a period of years, to the largest body of readers ever addressed by an American editor." But how all this came about, how such a boy, with every disadvantage to overcome, was able, apparently, to "make good"—this possesses an interest and for some, perhaps, a value which, after all, is the only reason for any book.

You will be more than pleased with this book. Send for your copy of this book of 462 pages to-day at the special price of \$1.00, postpaid. Send all orders to BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., February 23, 1924

No. 8

In This Number

Editorial—	
Ways and Workings of the Spirit, ...	113
Spotted Allegiance	113
"A Work-a-Day God"	113
A Less but Real Danger, ...	113
Among the Churches, ...	120
Around the World (J. E. M.), ...	121
The Quiet Hour (J. H. H.), ...	121
Our Forward Movement—	
Our Budget, ...	117
District Disintegration, ...	117
Helps in Tithing, ...	117
General Forum—	
The Common Good (Poem). By J. A. Hart, ...	114
The Task of the Church. By Earl E. Eshelman, ...	114
National Ill-Feeling. By Ira H. Frantz, ...	114
Books and Education. By J. H. Moore, ...	114
The World's Thought of God.—Chapter 4. By Galen B. Royer, ...	115
How Realize World Peace? By Ira J. Lapp, ...	115
Helping God to Help Us Prosper. By Olin F. Shaw, ...	116
Transformation by Reflection. By Joseph D. Reish, ...	116
Let's Move for Peace. By C. H. Shamberger, ...	116
Why Not More? By Wm. Beahm, ...	117
"Lawful but Not Expedient." By Claude H. Murray, ...	122
The Pastor's Study—	
Jesus' Teaching Concerning True Righteousness.—Part 2. By Ernest C. Hoff, ...	118
Simple Studies on the Teaching of Prayer by Jesus.—No. 4. By Wm. Kinsey, ...	118
Old Preacher's Advice, ...	118
Home and Family—	
Just Going On (Poem), ...	119
An After-Christmas Story. By Elizabeth Rosenberger Blough, ...	119
The Instinct for Adornment.—No. 3. By Bess Royer Bates, ...	119

...EDITORIAL...

Ways and Workings of the Spirit

SOME weeks ago there came to the editorial desk a letter from a sister in distress—a closely written letter of some twenty pages. Her fellowship with the church had been broken. She had seen in a certain editorial a note of emphasis on the need of Holy Spirit power, and this gave her hope. Maybe the editor would understand.

The letter told of the writer's wonderful experience in Spirit manifestations. In something like a trance she had obtained a new measure of the Spirit's infilling and had acquired, among her new endowments, the gift of speaking with tongues. But the local church did not seem to appreciate this and the want of mutual understanding had led to the unfortunate result stated above.

We refer to this, not because we have any disposition to pass judgment on the case; but because it makes a good introduction to the thought we wish to present. The other members may have lacked in sympathy with the sister's experience and have dealt with her with undue haste or harshness. Or they may have been entirely justified in the action taken. We do not know enough about it to have an intelligent opinion on that point, even if we were so imprudent as to express it here. But the incident invites attention to a not uncommon kind of confusion respecting Spirit operations.

As for the phenomenon of tongue-speaking, to use the short and most convenient phrase, there is nothing new or distinctive about this. It has been characteristic of religious experience in all ages and among all peoples. In the second chapter of Acts we find a miraculous speaking, or hearing, to be more exact, in many different languages, that is, languages in current use among various nationalities. But this is exceptional. Its most common manifestation, both in the early church and elsewhere, is that of an ecstatic utterance of incoherent words or sounds, in no known language and conveying no intelligible thought either to speaker or hearer, but serving as a means of expressing exceptional religious enthusiasm and of deepening the desire for communion with God. This is what Paul discusses in First Corinthians fourteen, as any careful reader can easily see. Note especially the fourteenth verse. Now it is of the very genius of the

Christian Gospel never to break bruised reeds or to quench smoking flax. And so Paul takes great pains to avoid throwing cold water on the zeal of the tongue-speaking Corinthians while he tries hard to show them the more excellent way. Would he forbid anybody to speak with tongues? Not at all. Indeed he exercises this gift himself, more than his readers, he says. But not in the public assembly. He does it for his own private edification. It is a part of his individual prayer life. "In the church," he says, "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." And in that statement Paul puts in unmistakable language his estimate of the comparative value of the gift of tongue-speaking and that of speaking in an orderly and coherent manner.

It is helpful to recall in this connection that prophecy in the Old Testament shows the same development from ecstatic to more rational methods. "Is Saul also among the prophets?" they said, when he lay down stripped of clothing for a day and night, after the manner of a madman. But Isaiah was a greater prophet when, in the role of God's statesman, he was appealing to kings and nobles and people in his closely-reasoned and masterful sermons.

The Spirit of God is not bound. He uses men and women as his instruments in whatever ways he can. And these methods of expressing his presence and power vary greatly according to individual and racial temperament and training. The "Holy Roller" type of Spirit manifestation has often been characteristic of religious fervor and it would be folly to say that God is never present in it. But the plain teaching of history is that this type readily lends itself to all sorts of abuses and excesses. As enlightenment and experience increase the spirits of the prophets tend more and more to become subject to the prophets. With this the Scriptures of both Testaments agree.

It is a great mistake, and may easily become a spiritually fatal mistake, to suppose that these abnormal and sub-rational demonstrations are peculiar evidences of the Spirit's influence. God has used these methods of expression in the past when he could not use better ones, and he may do the same thing now. But they represent a passing stage in spiritual culture and in a healthy and normal experience we should expect them to be superseded by saner and more temperate and more effective methods.

The meaning of all this is not that we should have less emphasis on the spiritual aspects of our religion, or on the supreme importance of the Spirit of God as the controlling factor in our lives, but that this emphasis should be more intelligent. There is no danger of our becoming too spiritually-minded. But we are always in danger of misapprehending the true nature of spiritual-mindedness.

And in these modern days when every advance in both physical and metaphysical science puts new meaning into the truth that God is a God of order, there is special need that we should expect his presence and power in the quiet processes of sanctified sanity quite as much as in the spectacular and erratic.

Spotted Allegiance

SUPPOSE the passion for obedience to New Testament commandments which seizes us sometimes were uniformly and consistently maintained. It would make no small stir among us.

There is "Not slothful in business," for instance, and "Lay not up for yourselves treasures on the earth," and "Seek ye first the Kingdom of God." Have you not observed the most flagrant disregard of all of these?

And there are several others which are very much

toned down in actual practice. How about "In honor preferring one another"? and "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple"?

Why is our allegiance to New Testament teaching so much more pronounced in some things than in others? Don't we believe in a whole Gospel?

"A Work-a-Day God"

• To the ancients the presence of God was a very real fact in their daily lives. There were no secondary causes, no laws, to bother with. Everything that happened in the natural world, with much of what happened in the affairs of men, was the direct result of his immediate volition.

Then came the day when God was put far off in the thought of men. He had made the world, of course, in the beginning; had wound it up, so to speak, and then withdrawn from it. Somewhere out on the rim of the stellar universe he sat in comparative, if not complete, inactivity, his only pastime being to watch his distant world and, now and then, to send forth some word of corrective energy when something threatened to go wrong.

Then came another day when men began to remember and reexamine what Jesus had said about him. And God was brought back again into his world and into everyday human life, not merely to observe and to correct occasionally, but to busy himself in continuous activity. "My father worketh hitherto and I work." And part of his work is to feed the birds. "Are ye not of much more value than they?"

But how close does he come? And does he stay around all the time? "He is not far from each one of us, for in him we live, and move, and have our being."

There is more order and uniformity, more "law," in our thought of his relation to the world than in that of the ancients, but his presence is as real, or ought to be, and as essential to life and happiness, for us as for them.

And he is as busy as ever, always looking after human needs. Verily, "the only God worth having is the Christlike God concerned about the concrete facts of men's daily lives."

A Less but Real Danger

We are not angels. We are men and women of like passions with Elijah and all the rest of God's faithful but oft blundering servants. We are not yet capable of living in a realm of pure spirit. We get hungry and cold. We need many tangible things to keep us in the proper mood for effective service.

It is possible to forget this, and unfortunate if we do. It may lead to a false assumption that we are very saintly when in truth we have only acquired a certain fluency in the terminology of religion. The actual practice of religion, though it is a spiritual matter, involves many physical contacts some of which are not very "nice." But these are excellent spiritual discipline. And our spirits need much discipline.

Wherefore ritual and symbols and ordinances and institutions of many kinds—all for the discipline of the spirit. Now the greater danger has always been that these things would become the substance of religion instead of its vehicle and that religion would be mechanical and formal. The overwhelming emphasis of Jesus' warnings is against this tendency. But the danger on the other side, though less, is real. Religion needs forms.

Religion can not be too spiritual but it can neglect necessary material discipline and degenerate into misty phrases void of any solid content.

GENERAL FORUM

The Common Clod

BY J. A. HART

Just to be part and parcel
Of the clamorous common clod;
Of the souls that despair and struggle
Up to the hills of God;
Of the lives that are oft defeated
By an overpowering ill,
Yet through a thousand battles
Rise up unconquered still.

Just to be part and parcel
Of the commonest common kind,
That through the process of ages
Evolved from the Infinite Mind:
To breathe with the scent of ashes
The hope of a life more fair;
To see through a thousand disasters
The rainbow of promise still there.

Such is the life we are living,
Perplexing and aimless and vain;
The dross from our nature refining
By the slow, tortured process of pain;
Our lives on God's anvil reshaping,
With the throb of the hammers that beat
That we be made humble and willing,
For service all fitted and meet.

All glory to such a Redeemer—
All glory to such a great King.
'Tis Jesus, my portion forever,
Of him all the day long I sing.
His service is helping my fellows—
The poor and despairing of earth;
And teaching the joy and the gladness
That comes to the soul with new birth.

And so I go forth every morning
My heart filled with gladness and praise
Still trusting his promise, so faithful,
That my strength shall be as my days.
And I find greatest joy in his service—
And I find greatest peace where he leads
In saying kind words to his children—
In doing the kind, loving deeds.

Myrtle Point, Oregon.

The Task of the Church

BY EARL E. ESHELMAN

THE times in which we live call for the most intense religious activity. The forces of evil within and without the church are a challenge to every Christian. This is a time, therefore, of opportunity! Opportunity to live and work, to be and do when such living is sorely needed to withstand the terrific onsets of sin.

It is well, then, occasionally to redefine our task, to reassure ourselves of our "high calling." Why is the church here? What is it supposed to be and to do?

The church is a spiritual force, a spiritual institution. It deals with the moral and spiritual life of men. It is primarily interested in the souls of folks. True, it is interested in the social, economic, physical, intellectual and civic aspects of life, but these only as a part of life and as they affect the spiritual life and welfare of people. Should the church degenerate into a social club or a clique for political propaganda, or a mere reform society, it would prostitute its God-given powers to unworthy ends.

The church is "the pillar and the ground of the truth" (1 Tim. 3:15). It stands as the champion of righteousness, integrity, morality, service and sacrifice, truth and life. It holds forth the mind of Christ, as the bulletin board the notices that it bears. As the foundation pillars of a building by the sea keep that building aloft, and prevent its falling into the sands and being covered by the waves, so does the church keep eternal truth from sinking in the sands of time and being covered by the waves of sin. What a task and opportunity! To hold aloft the truth as a torch to a dark world! To be a light of life! To lift up the world's Redeemer!

This is the task in general. Now let us be specific. The church comes in touch with folks in four groupings: as individuals who are unsaved, as Christians or members of the church, as part of the community, and

as part of the non-Christian world outside of the local field of the church.

1. The task of the church is to save the unsaved. To bring them into sympathetic, saving contact with God and his Son, Jesus Christ. To create a new life, a new allegiance, a new motive, to turn the thoughts, feelings and will from self to service, from wrong to right, from negative goodness to positive righteousness. This must be done "one by one." It is the business of the church to see to it that every person living in its bounds receives a personal invitation to accept Jesus Christ as his personal Savior.

2. Having been saved, a man must keep saved. To this end also the church is in the world with its ministers, deacons, committees. Its entire organization exists "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but, speaking truth in love, may grow up in all things unto him, who is the Head, even Christ" (Eph. 4:12-15). This simply means to develop Christian character, to spiritualize life, to put "first things first." Be a Christian first of all and then a farmer, a merchant, a teacher, a husband or a wife.

One of the most important ministries of the church to its members is to show that every Christian is a steward of God, that what he has is not his own, but belongs to God, and that he is holding it in trust until such time as the rightful Owner calls for an accounting of the use of it. This includes strength of body, mind and spirit. It means our material wealth. We become so enamoured with goods that we forget the "good." We must learn that substance, raw materials, labor, capital, intelligence, are but tools. To use them wisely is to build for God. To use them unwisely is to destroy.

3. The church has a most important function to the community in which it is located. In order to save the unsaved and to keep the saints saved it must Christianize their environment. It is extremely difficult for a man or woman, boy or girl, to be "strong in the Lord" if he is obliged to go to the devil for his companionships and recreation. It is the task of the church, therefore, to face the question of the social life of the community in which its members live and put it on a plane worthy of Christians. It likewise must interest itself in the educational, economic, and all other interests of life, because these are vitally connected with the soul and have a tremendous influence upon the spiritual life. It is the business of the church to get folks to feel right toward their tasks, their neighbors, the government, industry, and to cooperate for the common good. The church is to help people live together as followers of Jesus.

4. The church as a part of the Kingdom of God is assigned the task of spreading that Kingdom throughout the world. Jesus came to establish his Kingdom on the earth, and he has left the task of doing it to his followers. This means the creating of a Christian civilization. The only way to do it is to bring the Gospel to bear vitally upon the life of the present day and make it effective in all walks of life. It means, in other words, to Christianize America and the rest of the world.

The church has its duty to capital and labor. Both sides are doubtless partly wrong, as well as partly right. It may be that as things stand now both sides are doing as well as can be expected. They may be playing according to the rules of the game. But if this be true, then the rules must be changed to conform to the principles of Jesus.

The church has its political responsibility. We may be sure that political corruption, wars and international strife will not end until the church expresses the voice of her Master and insists that governments be run according to the golden rule. The kingdoms of this world will be as long in becoming the Kingdoms of our God and of his Christ as the church is in moving out and taking them for him.

The church, with no broader vision than its own field, will die, as surely as the individual with no concern outside of himself and his immediate family, is to die spiritually. For the very life of the church we must do something to spread the message of the Kingdom to the parts beyond our local field.

This is the fourfold task of the church: to save the souls of its community; to develop them into full-grown Christian characters; to throw a Christian environment about all the interests of the community life, and to advance the Kingdom of God throughout the world.

Later articles will appear considering "The Church's Approach to Its Task" and "The Church Organized for Its Task."

Red Cloud, Nebr.

National Ill-Feeling

BY IRA H. FRANTZ

THERE is a psychological phase of the question of permanent peace which, if not given proper consideration, will wreck the most carefully-laid plans for peace. No organization, however perfect, and not even complete disarmament, can prevent men from fighting if their hearts are full of hatred and they want to fight.

The most menacing aspect of the European political situation today is the bitter hatred existing among the various nationalities. It is not surprising that these hatreds should exist following the late war. If they were entirely a result of the war the situation would not be quite so serious. But they existed before the war, were a real contributing cause of the war, and will not be allowed to die out with the present generation.

French, Belgian, and German children are being taught these hatreds at home and in the schools. The history of the world war will be taught in such a way that the children will acquire a lifelong hatred of the nationalities with which their country was at war. This is likely to be true even in America. And as long as the masses of the people hate another race it will be comparatively easy for unprincipled rulers and scheming politicians to lead them into war in spite of any international agreements.

The doctrine of human brotherhood, and the golden rule as laid down by Jesus, is an essential prerequisite to the success of any peace plan. If, along with their other plans, world leaders will make some provision for the application of the principles of Jesus in international affairs, there is hope of success. But he gave the only plan that will work, and that is brotherly love.

The League of Nations and the World Court will be useful as machinery if nations will accept Christ's doctrine of good-will to all men. Otherwise they are futile.

Beattie, Kans.

Books and Education

BY J. H. MOORE

OUR people are making books rapidly these days—three and four a year, possibly more. I recall the time when, not including the Bible, we had but two Brethren books, a hymn book and "Nead's Theology." Now we have enough to fill over a dozen feet of shelf room, and, counting the bound volumes of our different papers, fully thirty feet of space might easily be filled. Quite a library. Then when I come to think of it, aside from "Nead's Theology," and a few of the early volumes of the *Gospel Visitor*, I have seen and read practically every one of these publications as they came upon the scene. It is quite an experience to have lived during such an interesting period of the history of the Church of the Brethren.

And yet, back of all this, there were a few Brethren publications. While yet in Europe Alexander Mack published two doctrinal pamphlets of about 37,000 words. Much matter came from the Sower press near the middle of the eighteenth century, but very little of this was peculiar to the history of doctrine of the Brethren, so that the beginning of our church literature, such as we now have on our shelves, dates back to 1833, when Peter Nead published the first part of what later

became known as "Nead's Theology." It will thus be seen that we have been about ninety years in building up our literature, and the most of this has been accomplished, in the way of books, during the last thirty years.

A number of these books are historical, some the story of travelers, a few biographical, while not a few of them are doctrinal. We have been quite active in bringing out creditable volumes dealing with the history of several States and State Districts. With the exception of a period of seventy-five years, from the opening of the Revolutionary War to the middle of the last century, our history, as a religious body, is being fairly well covered. However, it is unfortunate that the younger Christopher Sower did not think to put into some form what he knew of the early history of the church. This is also true of Alexander Mack, Jr. While we are grateful for the brief record he did leave, yet how we would appreciate a more extended narrative! Mack was a very prolific writer, and after his death, in 1803, there were few writers among us until our church papers began to revive the writing spirit. For nearly one hundred years, beginning with the close of the Revolutionary War, our people were too much occupied with mission work, by emigration, to think of printer's ink, or even of higher education. They simply went everywhere preaching the Gospel and planting churches. While they may have been deficient in education, still there was no denomination in all the untamed belts of country west of the Ohio River, that could excel them in planting churches in the sections appealing to them, and holding the fort against all odds. Talk of the missionary spirit and sacrifice in behalf of converting men and women! We have nothing among us in this generation to rival it. If we had well-written stories of what was done by these pioneer workers, telling of their labors and sacrifices, to lay alongside of what we are saying of ourselves and some others, most of our so-called sacrifices would seem tame in comparison. A noticeable difference between then and now is that these pioneers stressed home mission work, and their field was a marvelous one, considering their resources, while we are stressing foreign fields. This is too long a story to follow up at this time.

But there came a day when our people began to think about advanced education. Considering the obstacles to be overcome not a few of their leaders were prepared to cope with opposition. They were a Bible people, and as a rule knew how to wield the Sword of the Spirit in a creditable manner. Feeling that they were enjoying as much influence, among the common people, as the polished city preachers, and in many instances far more, they did not realize that they were entering a period when special mental training would become almost indispensable for leaders and others, both in the pulpit and out of it. While they kept forging ahead with their home work, looking well after the churches already planted, and extending their church borders, there were among them those who looked ahead. They were men of broader vision and clearly saw the necessity of better education, and better educational facilities for the young people of the Brotherhood. So they began to talk and write in the interest of advanced education and Brethren schools. The plan was to put others to thinking and to develop school sentiment.

Some of those who undertook to create this sentiment acted wisely, while others were imprudent, almost in the extreme, and as a natural result there was a divided sentiment. On both sides there was a lack of diplomacy, and instead of cool, deliberate and prayerful consultations, there was sharp agitation. In too many instances the wrong men were moved to the front and their leadership failed to aid in solving the problem. Matters moved slowly. Some grew impatient, and wrote and said things that did not prove helpful. They did not pause to think that it would take time, patience, skill and wisdom to change the course of the old church ship and bring her into the educational channel.

Well, we were all in it, and those of us who were younger might have accomplished more in a given space if we had devoted a little time to the study of church

psychology and the history of religious movements. In such matters all other churches had gone through the mill and we were then taking our turn. Of course we were behind most of the other churches, but when we once got started in the direction of school and higher education, the Church of the Brethren, in the way of multiplying educational institutions, considering her numerical strength, simply put the other denominations in the shade. This was an interesting time in our history, and it is worth something to have lived in such a period, and to have taken an active part in the developments of the day. It was the making of history, sometimes a bit too fast for the product to cool off.

Well, Bro. S. Z. Sharp, a lifelong school man, and a live-wire student from boyhood to ripe old age, has written a splendid history, telling, in a graphic manner, the story of our educational movement from its incipency to the last word. His life, which dates some years back of mine, has been long enough to take him through our whole educational period. He knows the story as it is known to no other man among us. Not only so, but from the start he was right in the midst of the most vigorous part of the educational struggle and agitation, and now comes to us with a book, "Educational History, Church of the Brethren," that, as a history, will always remain a standard work among us.* It is a book that should be read by all the school men and women among us, as well as by others of every class. It will enable them to understand something of the struggle through which the church passed in order that she might hand down to future generations what we pray may expand into a priceless educational heritage. No man should consider himself in a position to write or speak on points relating to the story of our educational movements without knowing a good deal about the contents of this volume. As a history of education among the Brethren, from the days of Mack and even beyond, to the present time, it is a mine of information, and as a work for consultation, as well as careful reading, ought to have a place in all of our schools.

Sebring, Fla.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Four

As Relates to His Holiness and Providence (Continued)

Taoism

"LAO TSZE," says DuBose, "is the third person in the Taoist triad known as the 'Three Pure Ones,' who are majestically enshrined in the large temples. Their deities are not regarded as exercising any special power or jurisdiction. . . . They are, however, considered by an idolatrous people as among the chief gods of China, and before their shrines incense is constantly burning." Tao is variously rendered "Reason," "Wisdom," "Method," "Nature," etc. "The Great Tao is all-pervasive." The "Three Pure Ones" are higher in rank, but the Jade Emperor manages the affairs of the world. He is regarded by some as the Lord of Heaven and to overthrow the Emperor of China is to dethrone the Ruler of the Universe, and demolish image worship. But the Jade Emperor is too far from the millions of China for them to worship him; hence, provision is made for the people to gather in the different walled cities and offer acceptable worship. Thereby have grown up the many gods to whom the people offer incense and worship, but from whom no thought of providence comes and no suggestion of holiness is to be found.

Shintoism

The triad of deities, represented by the mirror, the sword and the crystal, in the beginning sent their grandson down to Japan with this message: "The ever-fertile land, with its reed-covered plains and its luxurious rice fields, is the land which our posterity shall govern," said Rev. Reuchi Shibata at the World Congress of Religions in 1893. But please note, "govern,"

*A carefully written, and well-illustrated, handsomely bound volume of 383 pages. May be ordered from the Brethren Publishing House. Price, \$2.50.

not provide and protect. At festal times the people, who feel they have gotten benefits from one of these gods, gather at an appointed place and worship—but worship what? According to this system, matter evolved the gods and peopled the universe with all sorts and forms of themselves. But matter is feelingless, material, and where can there be a kindly providence? They worship the emperor as a god, and in him they unite religion and government, but that government is despotism. Men have no rights save those granted by a fellow-man they worship as divine ruler. One need not meditate long until he sees that the idea of holiness is not found unless it is suggested in the cold crystal of one of the triad.

Mohammedanism

Mohammedanism is blind fatalism in its worst form. Before the birth of any one an angel is charged to breathe into him a living spirit and "to write down his allotment of good, his moral conduct, his term of life, and whether he is to be one of the miserable or one of the blessed. Therefore, by him beside whom there is no God, any one of you may even conduct himself as do those destined for paradise, until there is only an ell between him and it; and yet the registered decree shall prevent him, so that he shall conduct himself as do those destined to hell, and accordingly enter therein; and any one of you may even conduct himself as do those destined for hell, until the distance between him and it is only an ell; and yet the registered decree shall prevent him, so that he shall conduct himself as do those destined for paradise, and accordingly shall enter therein." Fatalism covers everything physical, intellectual and moral, and "God wrote the decrees respecting created things fifty thousand years before the earth was formed."

As to the idea of holiness, let so reliable an authority as S. M. Zwemer, lifelong missionary to the Mohammedans, speak. In the Koran the word *quddus* "nowhere occurs in its biblical sense of 'pure in heart,' 'separate from sin.' God is called once or twice 'the holy King,' but the reference is more to his glory and majesty than to his holiness."

Judaism

Turning first to the thirteen articles of faith by Maimonides, one finds this declaration for the providence of God: "10. I firmly believe that God knows all the deeds of the sons of men, and all their thoughts; as it is said, 'He who hath formed their hearts altogether, he knoweth all their deeds.'" There is much in the Old Testament asserting God's care and keeping, but the Talmud and rabbinical ordinances, counting up to nearly ten thousand, in so many ways have superseded the Old Testament and have substituted types and shadows, symbols and ceremonies for scriptural realities, that the latter have little opportunity in the hearts of either the Orthodox or Reformed Jew. For instance, the Psalms are classified as charms and amulets and assigned to various changes in life. Dreams are elevated to a level with divine revelation. In fact, "in the liturgy the Jew has his directorium from the cradle to the grave; it is his oracle and guide to the numerous superstitions by which the doctrines of purgatory, prayers for the dead, resurrection, eternal life, etc., are hemmed in."

Huntingdon, Pa.

How Realize World Peace?

BY IRA J. LAPP

DAVID STARR JORDAN, in his book, "Ways to Lasting Peace," suggests the following conditions which we must realize: (a) democratic control of wars, and (b) world federation. Nationalism must pass. H. G. Wells points out that as long as patriotism must function in defending national boundary lines, rather than promoting the interest of humanity, we will have war. Paul Richard in his book to the Nations says, "We must be taught that the mother country is not United States, England, France, Germany, but it is *Humanity*."

Howe suggests the following as guarantees of peace:

- (1) Democratize foreign affairs and end secret diplomacy.

(Continued on Page 122)

Helping God to Help Us Prosper

BY OLIN F. SEAW

THE first President the United States has reported to have said that "if America is to continue to be a great nation, she must conserve the strength of her soil." I am told that over the door of the Agricultural Building at the University of Illinois it is written, "The strength of Illinois is in her soil. Her power is in the intelligent development of her resources." Two men who were walking in a park came upon some very beautiful specimens of wild roses. The first, pointing to them, exclaimed, "See what God has made!" Presently they saw some beautiful cultivated roses. The second exclaimed, "See what God and man working together have done!"

Sometimes I wonder whether the patience of the good Lord isn't taxed with us somewhat as was a merchant who had sold a perfectly good piece of machinery. After being annoyed by repeated complaints about the inefficiency of the machine he rather disgustingly answered, "I can furnish you good machinery, but I can't furnish you the brains to run it."

We say this because it relates itself definitely and distinctly to the progress of the Kingdom of heaven. As long as the Church of the Brethren continues to be largely an agricultural people, it will be true of us as a church, that if we are to continue a great work in the development of educational institutions, and in carrying on our missionary enterprises (both at home and abroad), it must be by conserving the strength of the soil, and by an intelligent development of our resources.

We assume that we are interested in these great enterprises of the church; that we look with sorrow upon any curtailment of the church's forward movement work; that thousands of our dear people would find great joy in giving to the Lord's work, if they could see it in their power to do so. It is hoped that any criticism will be of a constructive, not carping nature. Already considerable criticism has been heard about high living, lack of consecration, etc., some of it wise, no doubt, and some otherwise. Lack of faith also is charged. This, too, is true.

The first step to progress is to *discover* our real problems. The person or institution that has no problems is either dying or dead. The second is to *solve* the problems. A leading man in one of America's great institutions makes the bold statement that there are no unsolvable problems. What is more interesting than his statement is the astonishing way in which he is demonstrating it.

A lady recently remarked that if the Farm Bureau could give her an average increase of two eggs a day for the year she could pay for her husband's membership of fifteen dollars. Is not that easily within range of possibility for any one of our brethren who keeps chickens? If this is true, consider what an increase of just two eggs a day for every family in the church, given to the Mission Board or to one of our splendid schools, would mean. Most of us who have chickens keep hens that never have laid an egg and never will, and others that do not lay enough to pay for the feed they eat.

Witness the problems: First, to find the unprofitable hens; second, to market the "loafers"; third, to practice selective breeding to secure laying or productive stock; fourth, to find the rations that will produce the maximum of results. This is one of the smallest items of our resources, but consider the annual aggregate loss to the church in food wasted on unproductive stock, and the possible increase in production at practically no increase in cost. God gives us the stock. Selective breeding, feeding, etc., is our part.

A survey of the dairy business of this county revealed that the average production of milk per cow is only 2,700 pounds. That is the production of a really good cow for one month, not a year. Feeding a cow for a year for 2,700 pounds of milk means not only bankrupting the owner, but bankrupting the treasury of the Lord. The same problems that are present in the poultry yard are present in the dairy. Are we too dense to understand that a cow with only 2,700 pounds capacity can not be raised above that by any manner

of feeding?—that the same feed, given to a cow, of a milking strain, would double, treble, or quadruple the production? Why don't we work with God?—test our cows, rations, etc.?

Further, a survey of this county showed that only two per cent of the farm acreage is used in growing legumes (about twenty-five per cent should be normal), and that more than a million dollars annually is going out of the county for dairy feeds to supply this lack of legumes. The effect of this poor farming is pernicious. Not only does it deplete the farmer's bank account, but it is steadily robbing the soil, resulting in decreased production. Under such a condition, if we have nothing to give to the support of the program of the church, because of short crops, or because all of the profits of the dairy are consumed in buying dairy feed, *who is to blame?*

It is understood that certain varieties of grain are much harder and more prolific under favorable conditions in different localities. Are we profiting by this knowledge as we should?

These cases will illustrate what I am getting at. We hear references to "big business." Industrially speaking, the biggest business in this country is agriculture. "Big business" seems to be fairly well satisfied with present conditions. Are we making the same investment of hard-headed business sense to make *our business* a success?

We have regretted low prices, which unquestionably are out of joint with the present cost of production. That hasn't gotten us anything. We have looked with longing eyes toward our national legislature for relief. No relief from that quarter has as yet come, and probably never will.

The most successful corporation in America fixes the selling price, regardless of cost, and makes the cost of production fit the selling price, so as to show a profit. Is there any suggestion in that for us? This corporation also *increased* the wages of its employees to *cheapen* the expense of production. Is it possible that cost of production on the farm might be lowered by attracting more skilled and efficient help?

In the Word of God it is said of God's blessed man that his delight is in the law of the Lord, and in it doth he meditate day and night. "Big business" literally is paying the price. It has many of the all-night kind. *Are we willing to pay the price?*

Girard, Ill.

Transformation by Reflection

BY JOSEPH D. REISH

VARIOUS methods have been advanced, and still others experimented with, to produce the transformed life, the Godlike character, that God demands of all his children. It is realized more or less by all that such a life is necessary, hence the quest for the best means of attaining it. Paul reveals to the world the secret of such a life, in 2 Cor. 3:18, when he says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." The same fact was stated by Christ as recorded in Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is stated that upon a certain glass window a sign had been painted in gold letters. Later it was found that the letters could not be wholly erased, for the sun's continual shining had struck them through the glass. In like manner the true follower of Christ, by ever reflecting his image, becomes more and more like him until the character of his Master unquestionably becomes his. Such a one can not help but influence for good all with whom he comes in contact.

If one, while looking into a mirror, sees the image of some one behind him, he does not gaze long at the image in the mirror, as though it is important, knowing it is not real, but rather he turns instantly to look upon the one whose image is reflected. It is thus when others see the image of Christ in the one who is loyal to the cause he has espoused. They take knowledge of him, that he has been with Jesus, and then proceed to look upon him whom he is imperson-

ating and reflecting. He has been transformed into the image of his Savior, and for the most part unconsciously. By obliterating self and trying to uplift that Savior by reflection so that all can see him, he himself has become like him.

Being the express image of the Father, Christ could truthfully say, "He that hath seen me hath seen the Father." The highest compliment the world can give one is, "He that hath seen him hath seen a miniature of the Infinite and loving Savior of the world." There is no doubt but that that life has been transformed. The reflection of the Christ involves the losing of oneself in service of others. May we aspire to such a life that we may glorify him as he desires.

McPherson, Kans.

Let's Move for Peace

BY C. H. SHAMBERGER

MENTION has been made of the remarkable interest manifested for world peace which was shown in the Indianapolis Student Volunteer Convention. In between sessions, as the delegates from the different colleges of our own church met together, it was a frequent topic of conversation. Now and again one would hear some one say that it was encouraging to find others coming to believe as we have always believed on the question of peace.

But there was also another note sounded. It was to the effect that some of the students representing other denominations were taking more aggressive attitudes for peace than we are. When it was sifted down the dissatisfactions seemed to fall under two heads.

One was that the recent war found the church without a definite stand on peace. Young men went into cantonments without knowing just what the church believed about war. There seemed to be no way of finding out.

The other was that our church has been content to reaffirm its past stand on peace without taking an aggressive stand for it today and joining with those agencies which are spreading the movement for it at the present time.

One need not be surprised at finding a critical attitude among college students. That is the age when they are critical. But are there not grounds for the dissatisfaction which found expression?

When the war came on I was in the ministry. That was ground for exemption. But one could not live through those days without thinking what he would do if he had no exemption. As I listened through those between-session discussions and heard some one use the expression, "the stand we have always taken," I thought of one young man after another who sought in vain to learn what that stand had been. I saw them go into aviation, every branch of the ordnance department, hospital service, clerical work, and the different branches of noncombatant service. And some of them, not knowing what the church stood for, and unable to learn what was expected of them, went into the ranks or into the officers' training schools. I shall not forget those who felt they could have no part in the war and went into federal prisons for a season. Nor can I forget how many of this class sought to know what they should do, and what some of them were told to do by leaders in their congregations or elsewhere. Some of the bitterest things that were said were said of those who refused to take part in the war.

And are there not grounds for restlessness at the absence of any definite utterance of the church, since the war, as to what our attitude toward war should be? And correspondingly at the absence of any well-defined and corporate action upon the part of the church in taking a part in creating sentiment for peace? One looks in vain for a movement worthy of respect for the great doctrine of peace which has been one of the fundamental tenets of our church.

This is the supreme hour to speak for peace. It is in the forefront of our thinking. Few religious conventions meet which do not speak out for it. Interdenominational agencies are urging the outlawing of war. The newspapers are bringing it to the at-

tention of the entire people, as there is discussion pro and con of the Bok Peace Plan. It is no time for us to remain quiet and simply follow in the train of those who love the cause no more than we, but who choose to go forward more aggressively than we. It is the hour for action.

Elgin, Ill.

Why Not More?

BY WM. BEAHM

THERE has grown a greater appreciation of the spiritual possibilities in so called secular work. We are seeing more clearly than ever the necessity of having religiously enthusiastic men in our daily toil. The possibilities for sympathetic helpfulness and religious testimony are infinite. The daily life counts for more than the spoken word. We must eliminate the cleavage between the secular and religious.

So runs the current comment when one urges the claims of distinctly religious vocations. It has almost reached the point where an acceptable appraisal of secular vocations must include a disparagement of religious vocations. To give due credit to the teacher we are often led to take it from the pastor.

Now this may be a natural reaction to overemphasis of religious vocations or to the bad impressions left by self-seeking preachers as compared with honest and self-forgetful teachers. But that sort of comparison will not fill our empty pulpits nor will it meet the religious needs of the world. There is a call for vital and courageous religious leaders. Why not more of them from among us? They will have to come from those interested in secular work.

In conversation recently, Robert Speer was heard to touch on this point. "I will grant you," said he, "there are wonderful spiritual possibilities in secular work. A man who whitewashes a fence thoroughly and joyfully is doing a religious piece of work. So also was Hunter when he painted the picture of 'Christ at the Gate.' But if I had my choice between whitewashing a fence and painting 'Christ at the Gate' I would take painting 'Christ at the Gate.'"

The world is in more dire need of religious leadership than of any other sort. Why not jump at the chance? Many now are eager. But why not let there be more?

Chicago, Ill.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Our Budget

SOON after this article comes into print we will have sent to all Districts of the Brotherhood their quotas of the 1924 budget, asking the District organization to apportion and send quotas to the congregations.

A reviewing committee appointed by The Council of Promotion sat one whole day and studied the askings of the several Boards. The committee also studied comparatively the giving of the Districts and congregations for a period of ten years.

As a result of this review this committee reduced the Conference Budget uncomfortably low. This reduced budget, providing every cent of it is raised, represents the amount we must have to keep our fields intact, allowing nothing for normal growth and expansion. To thus reduce will put a serious handicap upon the future of our mission work. But in the light of our giving, nothing was left for us to do unless we mean to pile up deficits, which is also demoralizing.

The necessity for this reduction, and hence the responsibility, we feel, rests upon the membership of our church. Some of the members have done well. None have done all they could. Some have done nothing and still others have done less than nothing: they have talked and acted in a way that materially affected the giving of others. The Lord will reward them accordingly.

The total amount of the Conference budget is \$479,500, and the total amount of the reduced budget is \$325,000. The Conference budget provides for the enlargement of our work; the latter makes expansion impossible. More workers should be sent to Africa this year. The climate is difficult there and furloughs must be more frequent, hence a number of new workers should soon go that they may be ready to handle the field when those now there must be furloughed. Then, too, a strategic territory lying contiguous to our present China field could be taken over if we could send over recruits to care for it. Certain building projects also should go forward in order to do efficient educational work. All of this and more that might be said, saddens us as we face the necessity of retarding aggressive and constructive mission work.

We are sending out both budgets for we believe that there are Districts, churches and individuals in whom the love of God and love for souls are so dominant that they will desire to make the heroic sacrifice required to go over the top with the Conference budget quotas. "We can if we will by God's grace."

There are those, too, we are sure, who would gladly do more than they are doing if somebody would provide information concerning the need and would arrange for a systematic, regular and proportionate plan of giving. Will not elders and pastors do their

duty here and see to it that the people in their charge have the opportunity both to will and to work in this worthy cause? Every first day of the week is scriptural and the two pocket envelope plan provides the opportunity to remember both the local church expenses and the mission work of the church.

District Disintegration

THE decline of the country church is just cause for alarm. Especially is this the case with our church since we are more than 80 per cent rural. To add to the seriousness, in many districts, disorganization of churches is going on steadily without any earnest and organized effort to change conditions or even enter into an investigation of the causes.

Recently, I visited a district gathering at which it was reported that out of a once prosperous district of twenty-two churches, now but eight are to be counted, and two of them are nearing disorganization, and the membership of the entire district is now less than two hundred and fifty.

This may be an extreme case, but observation, and a casual observation at that, proves that many other districts are going in the same general direction. It is not only cause for alarm but for sober thought and immediate sensible action looking toward a remedy.

I am somewhat acquainted with a district in which during two decades seven churches have been disorganized and ten others are reduced to a mere existence. In that same area during the same period but three new places have been organized. This district, too, at one time was one of the strongest in the middle west.

It is very evident that a business firm would not run that long on a losing game without doing some expert investigating for leaks and causes and bringing into existence a reversal of policy that might insure success. Of course business is more profitable than religion in the minds even of some Christians (?), hence the difference in attitude.

The remedy might be hard to forecast but I believe in many cases there is a remedy. Every district of considerable size should have an experienced elder who would have general oversight of the district, who would make district and congregational surveys, who would be quick to sense a losing situation and could suggest changes that would better conditions. He would be on the lookout for places strategic to start a new work. He could find schools for worthy young ministers near a struggling church, so that, while supporting themselves, these young ministers could help build up the church. This elder could help churches find ways and means of financ-

ing not only the local church budget, but the general mission budget as well. In most districts there would be plenty of work to require all of the time of the ablest of men.

There was a time when a few elders did much of this kind of work. They were self-appointed and paid their own expenses, and where this work was done churches were organized and the work prospered generally. I can remember two such elders in the persons of John W. Metzger and Joseph Hendricks. Conditions have changed today and it could not be done in the same way but it could and should be done.

Here is a field where some real thinking and acting would be profitable. We are a minority church now, but if we do not bestir ourselves we may become an extinct denomination. Who will give his life to help save the country church?

Helps in Tithing

THE following we hope will be valuable to those who desire to tithe their income.

How Shall We Figure?

An interesting yet false plan for figuring the tithe is to subtract all living expenses from the income and give one tenth of the balance. It would be easy, of course, in this way to live up the income and thus rob God. For instance an individual has an income of \$2,000 and a living expense of \$1,800, leaving \$200 as the amount from which to tithe or a tithe for the Lord of \$20 out of an income of \$2,000.

An equally exasperating suggestion is heard sometimes, i. e., that a man should give a tithe of all he receives regardless of expenses. But suppose, as is the case sometimes, that an individual business does not net more than 10 per cent income? In this instance if he gave a tithe to benevolences he would have nothing for his family to live upon.

Two Kinds of Expense

It is very clear that there are generally two kinds of expense, and there should be a clear understanding of both. The one is "business expense" and the other is "living expense." The former should be deducted from the gross receipts since it is expense necessary to production. The latter should not be deducted before the tithe is figured for the living expense should come out of the nine-tenths as the tithe of the net income belongs to the Lord. If not the tithe at least a proportion as one may agree upon. Many may be able to give much more. It may be, in a very few cases, the proportion would be less than the tithe.

An example applying the principle to a farmer is given by Benjamin Starr that we see fit to reproduce since many of our people are farmer folks.

Income	
Sales of farm produce	\$2,000.00
Produce used in home	300.00
Use of home (rent)	200.00
Gross income	\$2,500.00
Expenses of production	1,500.00
Net income	\$1,000.00
Tithe	100.00

Suppose it is the case of a school teacher who has no business expense save a few books needed as tools (not novels or fiction for recreation or pastime), and it may be car fare or automobile expense. This small expense should be deducted and the balance tithed. Board and room should be counted with "living expense" and not with "business expense."

Sometimes a farmer or business man can not tell how much net income he will have until the end of the year. In this event a weekly proportion could be set aside and given and then at the end of the year a final settlement could be made with the Lord the same as one would with a neighbor with whom one had had business dealings.

At times we hear it said that one in debt should not tithe until his debts are all paid. Well, of course if the Lord's portion is not an obligation that might seem plausible but if it is (and it is), he would have this debt to pay after the other is settled and he is no farther ahead. In fact, one will pay his debts to his fellowmen more easily if he acknowledges and pays a just proportion to the Lord right along.

THE PASTOR'S STUDY

Jesus' Teaching Concerning True Righteousness

BY ERNEST G. HOFF

Part Two

The Essence of Jesus' Teaching

WHAT, then, was the essence of Jesus' teaching concerning righteousness? It is certainly not to be found in the externalism of the Pharisees. Neither is it found in the better type of mere law-observance. The law says not to kill, nor to commit adultery, nor to swear falsely, nor to exact more than an eye for an eye, to love one's neighbor, but to hate one's enemy (Matt. 21:48), but Christ says such law-keeping is not sufficient. The Pharisees made a great demonstration of almsgiving, prayer and fasting (Matt. 6:1-18). But even this kind of righteousness is outside the sphere of real righteousness. In their zeal for the ceremonial the Jews had made the offering of sacrifices easy by providing the necessary animals in the very temple courts, but this Jesus rebuked as a degrading of the house of prayer. Real righteousness, then, must be sought, not in external commandment-keeping, legalism, or ceremonialism. In fact, Jesus does not regard it to be essentially in any act whatsoever, but essentially rather in the inner man, in the heart.

True righteousness, then, is fundamentally a matter of character rather than conduct. Not that righteousness does not deal with conduct, but righteous character is fundamental to righteous action. The real seat of righteousness is in the heart, from which seat it rules the whole life in all its expressions and relationships. No act can be righteous except as it springs from a righteous heart (Matt. 12:34-37). But an act, however small, which does spring from the goodness of the heart is of incalculable worth (Mark 12:41ff.). The Sermon on the Mount is the most extended discussion of the inwardness of true righteousness in Jesus' teaching. Character, even such character as differs widely from current Jewish standards, is the real basis of blessing (Matt. 5:3-12). Real keeping of the law is traced from the act to the heart (5:21-48). Thus the anger in the heart is the place to begin in dealing with murder; the lustful look, with adultery; non-resistance, with retaliation; love and good-will, with enemies. Almsgiving, prayer, and fasting, to be virtuous, must proceed from a simple, sincere, God-directed heart (6:1-18). Yet this new stress upon the heart does not make action unimportant. It merely builds the foundation upon which action is worth-while. The righteous heart will express itself in righteous action by doing Christ's words (7:15-27).

If the heart, the disposition, the character, the inner man, is the seat of righteousness, what then is Christ's attitude to the law and to the ritual? We find that he held the law in high regard (Matt. 5:17-19), but not in that particular way in which it was looked upon by the Jews. He went to the heart of the law and saw it as a whole, finding its inner spirit summed up in the two commandments, to love God and to love one's neighbor as oneself. He kept the Sabbath and the passover. He conformed to the real requirements of the law, if not to the scribal traditions. But he would not be bound by the letter or by traditionalism. The Sabbath was made for man and not man for the Sabbath (Mark 2:27). He interfered with the ceremonial only when the observance of the ceremonial conflicted with its true purpose. His principle with regard to the law is that of fulfillment (Matt. 5:17-19). Christ came to fulfil the law by leading out into the realization of the fullness of those inner spiritual principles upon which the law was based.

Pharisaic righteousness was a piecemeal carrying out of a large number of more or less unconnected duties, but Jesus showed that real righteousness is a unity reducible to one principle. It is the response of the whole personality to God. This response is based upon the principle of love. Righteousness, like the law, is summed up in the twofold requirement: love

to God and love to man. Love is at once the essence and the motive-power of true heart-righteousness.

Righteousness Toward God

If, then, righteousness toward God consists in love of God with the whole being, what is the meaning of this love to God? How does it express itself? Clearly, first of all in sincerity. God sees the heart. No heart can be filled with love unless it is sincere. Coupled with sincerity there must be humility. The humble publican was acceptable to God while the proud Pharisee was not (Luke 18:9-14). Such humility permits no barrier to exist between the soul and God. Another element of love to God is childlike trust in the loving Father; trust that is confident under all circumstances that God is faithful. This gives ballast for all the changing vicissitudes of life. The soul which, in its relations with God, is sincere, humble, and trustful will worship. Between such a soul and God there must be communion (Matt. 7:7-21; Luke 11:5-13; Mark 11:22, 24). Such a soul will be thoroughly open to God, seeking and doing his will, finding its highest ideal, its supreme good, and its fullest expression in God and his will. Such is love to God, and such is Christ's teaching concerning true righteousness toward God.

Righteousness Toward Man

As one's idea of God is the basis of his idea of ethical relations, so such love of God as we have been considering becomes the basis of true love to one's fellow-men. If it were possible to have love to God apart from willingness to serve men, such love would be an idle sentimentality. But the true love to God sets all the faculties aglow with love for man and a desire to carry out the will of God in service to man. Love to fellow-men, then, is the expression, the outgrowth, and the proof of love to God. It is the God-like estimate and treatment of our fellows.

What, then, is the scope of love to man? The commandment quoted by Christ mentions one's neighbor as the object of love. But human nature raises the question, Who is my neighbor? Christ answers that he is anyone with whom we come in touch who is in need of our help. In this parable of the Good Samaritan (Luke 10:29-37) Jesus also broke down the barrier of racial prejudice. Difference of race is no bar to neighborly service. Again, even the Pharisees would sanction love and service to their brethren and friends, but Jesus goes farther and says that love should also be shown to enemies (Matt. 5:43ff.). In order to approach the perfection of God in love, it is necessary to have love even to enemies. No man in whatever condition lies beyond the sphere of the love of a man who would really follow the teaching of Jesus.

Love to man must necessarily be unselfish. As in the case of the Good Samaritan, one's property must be at the disposition of his brother's need. One's life must be spent unselfishly in service. Likewise there must be an unlimited willingness to forgive (Matt. 6:14, 15; 18:23-35). The supreme object for self and others must be eternal life in the Kingdom of God, and love will not permit anything to stand in the way of the fullest possible attainment of that object. This does not mean an indiscriminating lavishness of one's means and powers (Matt. 7:6; 10:16). It means a marshaling of all and use of all with such wisdom and prudence as to bring the largest blessing through the service rendered. Such, then, in somewhat general terms, is the righteousness which Jesus taught toward fellow-men.

Some Practical Considerations

Now the question may be raised whether this is not, after all, a one-sided life; everything going out and nothing coming in. Is not the development of self neglected? Christ says just the opposite is true. He says that one who withholds his life from this loving service loses his life; but he who gives his life in such service really finds his life (Matt. 10:39; Mark 8:35). Only in the love of God does the soul reach up into the higher air of spiritual life. The soul wastes itself when spent upon material things without the spiritual interests (Luke 12:15-21; Matt. 6:19-21). And only in loving service to man is true character developed at its best and true joy obtained. Thus, in love to God

and man, the true righteousness of Jesus, does life find its fullest expression.

This idea of righteousness is not merely ideal and theoretical. It by no means involves, as many have thought, the ascetic renunciation of the world and contempt for material possessions. It rather involves a high evaluation of these and their careful use for greatest efficiency in carrying out the ideal. Neither does it involve the withdrawal from common social relations and social duties. It rather means that all these shall receive new life and a new meaning through the bringing into them of the spiritual ideal. And thus true religion and true ethics stand united upon the basis of love to God and man and constitute true righteousness as taught by Jesus.

Chicago, Ill.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 4

IV. *Scripture*, Luke 6:12: And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

1. "To pray," and "prayer," Greek, here are forms of *proseuchomai*, prayer restricted to God.

2. "To pray," a purpose infinitive, stating the action of the principal verb. He went for the purpose of praying.

3. The prayer is not recorded; we simply are told that he prayed.

4. Why this night of prayer? Is it spontaneous? Since his purpose of going to the mountain was to pray, what was his object? And why does he pray the whole night through—ten o'clock, eleven, twelve, two, four, it's now breaking day. Was he kneeling all the while? Standing? Prostrate? Did he look up all the time? Did he repeat his petitions? Oh, that night! No sleep for Jesus, but how other folks slept! The Father listened. The stars perchance all seemed doubled in size, and their luster was never so fair. The animals were at peace with him. But he is praying; he is energizing; the bracing mountain air of the clear night is comforting to his sweated brow.

5. Why has Jesus prayed all night? What is so urgent or so important? Simply this: He has come to the time when he is ready to choose "the twelve, whom also he called apostles." This was one of the great acts of his life. It was really a crisis for him. Just who shall the twelve be? And a Judas must be included. For he knew from the beginning who should betray him (John 6:64). How he must have prayed over many possibilities! These men to whom the inception of the spreading of the Gospel was to be entrusted! It was a big task and he could pray all night without using repetitions.

6. *Practical*: (1) "And when it was day, he called his disciples; and he chose from them twelve," etc. Note vs. 13-16. The day on which the twelve were chosen was preceded by a night of prayer. It teaches us the importance of prayer before choosing our ministers, deacons, etc. Sometimes we think there is not enough praying on these occasions.

And should we pray before appointing committees? We often see it done.

(2) If Jesus, the Son of God, needed so to pray, how about such poor, weak mortals as we are? We just can't succeed without prayer.

New Windsor, Md.

Old Preacher's Advice

An old preacher advised a young one: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say good things from the first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Preach the Gospel and let the Lord defend you and your character.

"Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder."—*The Expositor*.

HOME AND FAMILY

Just Going On

There is no bourn, no ultimate. The very farthest star But rims a sea of other stars extending just as far. There's no beginning and no end. As in the ages gone, The greatest joy of joys shall be—the joy of going on.

—Sam Walter Foss.

An After-Christmas Story

BY ELIZABETH ROSENBERGER BLOUGH

THERE never was a kinder heart than Susan's. From her childhood she had spent the most of her allowance on her friends and on charities. She pitied the helpless; it was that which first drew her to Whit Snyder. He sometimes mowed their lawn and did other odd jobs about the house. One day she saw him leave his work. He went to the grocery and returned with some food for a poor, starved, homeless cat. Susan went out to see the cat.

At Christmas time Susan almost wore herself out, present-hunting. She had to do her shopping with a small amount of money, but she was unable to forget anybody. At the last she said, "Whit Snyder is not likely to have one Christmas gift. I have saved this for him." "This" was a dollar bill. She had always been Sweetest Susan to all of us, and she looked the part as she ran out to mail her letter.

I hardly think she expected to see Whit himself on Christmas Day. But he came to call towards evening. He was greatly excited.

"Child," said he, "I've got a temper. I'm forty years old and crippled up with rheumatism. I've forgotten that there ever was a Christmas. Whatever made you go and send me this?" He held up the new dollar bill.

"Just because I've been away from home and lonesome myself. You told me you had no home."

"Well, that may be partly my fault, I ran wild for awhile. Ed, my oldest brother, looked after me. The others—" he settled himself more comfortably in his seat and did not finish the sentence.

Susan went to the kitchen and returned instantly with a well-filled tray. "We were just going to have our tea," she said. Then she served us all with coffee, cold chicken and little cakes. The coffee was steaming hot and very good. The man ate and talked. He praised the coffee and said that he would never have taken to drink if he had had coffee like this when hungry. He quit drinking, but it was the hardest thing he ever did. Only those who had fought that battle knew anything about it.

Night was closing down; the afterglow of the sun shone above the sky line of the mountains. Susan, facing it, felt a great pity for this man who belonged nowhere. He was confessing, "I've been the black sheep of the family, but I never thought that Ed and Annie could go back on me."

"I am sure you were not altogether to blame," said Susan.

"Well, there have been nights when I looked up at the stars and kept wondering about that myself. Now I am not trying to smooth over things, you understand."

"Suppose you tell us a little more," suggested Susan.

"Well, we lived in a mining section and we all worked in the mines. Ed was the oldest. He gave me money sometimes, with lots of good advice thrown in. Then I used to turn around and give the last cent to Annie. I wanted her to have whatever she liked. I can't remember that Annie was ever cross or ill, like some girls are. I used to think we might live together when we got old, if she wanted to; she was the best sister. About five years ago I got a job in the South. Ed was in Colorado. He made some money in a mine at Trough Creek. Two years ago I got word that he was very sick. It seemed as if I couldn't get home fast enough. But none of the family were there. They had taken him to a hospital—some said to St. Louis and others said to Chicago.

I hurried from one place to another, but when I got to where he had been, Ed was dead and buried."

"Oh, I am so sorry!"

Whit was holding his coffee cup and looking out of the window at the clouds resting on the mountain tops. "A neighbor told me that the last time he saw Ed he was begging them to send for me. He said that if Ed had even thought I wanted to see him he would have changed his will and given me my share of what he had."

"I can not believe that Annie had anything to do with a scheme like that."

"Didn't she pocket her share of what they made out of the game?" His voice was harsh and cold.

"It is in the past. You should forget it."

"That's easily said, but it won't let go of us; the past is there!"

"Let me give you another cup of coffee."

"Child, you've got the greatest eyes I ever saw. They look right down through the rubbish into a man's heart."

During the conversation Susan got from him the name of his home town. That night she wrote to his sister Annie. She told her the story, as Whit had related it that afternoon.

Only a few days later I opened the door to a perfect stranger. She told all in her first sentence: "I am Whit's sister." I called Susan, of course. Only she could deal with this situation. Susan asked her to lay aside her wraps. But the woman did not seem to hear what she said. She took hold of Susan's arm and said over and over again: "I can't believe that I am really here. Are you sure that I can see Whit? Your letter came as an answer to many prayers."

Very kindly Susan helped her to lay aside her coat; then she took her upstairs, so she could get ready for supper. Then we sent a neighbor's boy to find Whit and tell him to come in that evening.

Whit came about eight o'clock. Annie was restless. She walked about the room; she was afraid he was gone. "I've tried so long to find him," she said. It seemed as if she knew his step, for she rushed to the door to meet him. And then I saw she had an old black bag in her hands. "O Whit, take it, take it; it's yours!" she cried.

At first Whit's face had an ugly look on it. He did not touch the bag. "I don't want your money," he said. And I knew he had almost said something about Ed's being gone.

"It's yours. I went to a lawyer; he helped me to get it together for you," gasped Annie. She was white as a sheet, trembling and crying.

Whit opened the bag, and there lay rolls of bank notes. He dropped the bag. Then Susan said, "Whit, it is Annie, and she is sorry; she is not to blame!"

Then Whit took her in his arms. "Don't cry, Annie," He was very gentle with her.

After they were settled and comfortable together Annie said: "It seemed sometimes as if I couldn't stand it, for I was partly in it. They said that Whit would run right through with this money. But it burned my fingers like the 'unquenchable fire' of the Bible."

Annie stayed at our house that night, but she and her brother are living together now.

Huntingdon, Pa.

The Instinct for Adornment.—3

BY BESS ROYER BATES

OF late years, educators have spent much time and made commendable progress in the study of the control of the instincts; the suppression of the undesirable and the encouragement of the desirable. They have come to the conclusion—to put it simply—that it is better to regulate by do than by don't. It is quite useless, as a rule, to say to restless, eight-year-old Johnnie:

"Don't make that noise, Johnnie." Don't get your feet on the davenport. Don't pull those curtains." If it is really desired that Johnnie be quiet, a couple sets of tinker-toys in a secluded corner will probably work marvelous results. The don'ts merely take from him the things he is trying to do and give him nothing

in place of them. The tinker-toys, or a do will occupy him and he will have no occasion to be noisy or put his feet on the davenport or the many other trying things of which a boy is capable. It may even happen, if a spool and stick will not meet properly, that he will let out a howl of protest over his tinker-toys, but one must not expect perfection of youth—growth in the right direction is more important. It is better to supply Johnnie with something to do than to say: "Don't, don't."

And so it seems to me that mothers and others who have the training of girls under their care would be wise to hunt out the do's and not depend on the don't's in teaching simplicity of dress. I am assuming that the mothers are sincerely in earnest about dressing their daughters properly and teaching true simplicity. The mother who has dressed her daughter from babyhood in all the finery she has denied herself, can do nothing, for her purpose would immediately be doubted by the child. The mother is bound to have the hardest time of all those who educate the girls, for by the time a girl is taking an active interest in dress, she is also likely to be on more or less hostile terms with her mother, whose advice is often unwelcome to the confident daughter. We need wise and patient mothers. Instead of fussing at the girls and constantly restricting them, help them to dress themselves as tastefully and simply as circumstances will allow. Each mother will have to determine the degree for her own child, applying the principle of simplicity as seems best.

In a church where the girls are allowed to dress as they please and often affect the extreme styles, a woman who has their respect and understands her business, might get them together for a series of talks on proper dressing. She could even go so far as to demonstrate on the girls themselves how the extreme and simple styles look. Do their hair for them in the various ways. Show them neatness and simplicity side by side with the coarse and often vulgar modes they affect. All girls may not listen, but sensible ones are bound to pay attention. At least, such an effort can do no harm.

In the colleges and schools where dressmaking is taught, surely it would not be a difficult matter to have simplicity emphasized and analyzed for the benefit of the students. This is already being done as a matter of economy and good taste in many high schools.

But the danger in educating about clothes, as I have tried to show in previous examples, is that thought is too constantly directed to the clothes. Care must be taken not to overdo it, but rather direct the mind toward other things. Teachers try to suppress an undesirable instinct by filling the child's life so full of other activities that there is no chance for its growth.

When a girl marries and becomes a mother, she often is too occupied with multiplied duties to bother much about her own clothes. If a child is sick, the mother is not likely to be found studying the fashion magazine to find a way to make a new dress. After seeing that she is presentable and neat, she forgets to think about what she has on or what its effect will be on others. Her thoughts are on her child. That, I think, is an excellent example of the attention clothes deserve. Be presentably and appropriately dressed and then go about the duties of life without any further thought on the matter.

Adornment will find its natural place in a truly consecrated life. Where the heart is full of the love of God, infinite possibilities for growth and development for the help of others are presented to the mind, and such a minor detail as dress is immediately placed in proper perspective. As a woman's heart is, so will she dress. If her heart is set on adornment, no matter what restrictions are placed on her, the instinct will find expression somewhere. If her heart is set on better things, adornment will find its proper place in her life.

So the whole question simmers down to this: living a rounded Christian life, full of love for God and love and helpfulness toward others.

Pittsburgh, Pa.

AMONG THE CHURCHES

Calendar for Sunday, February 24

Sunday-school Lesson, The Period of the Judges.—Judges 2:16-18; 7:2-8.

Christian Workers' Meeting, The Work of the Holy Spirit.—John 16:7-14. * * *

Gains for the Kingdom

Eighteen were baptized and one reclaimed in the Walnut Grove church, Va.

Sixteen baptisms in the Shippensburg church, Pa.—Bro. H. S. Replogle, of Oaks, Pa., evangelist.

Eight baptisms in the Reedley church, Calif.—Bro. Edgar Rothrock, of La Verne, Calif., in charge.

Sixteen baptisms in the Connellsville church, Pa.—Bro. E. M. Detwiler, of Johnstown, Pa., evangelist.

Three baptisms in the Payette Valley church, Idaho.—Bro. J. H. Graybill, of Nampa, Idaho, evangelist.

Three baptisms in the Middle District church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Twenty-five were led to Christ in the McLouth church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists. * * *

Personal Mention

Bro. O. P. Haines, of Lima, Ohio, is engaged in a revival meeting at the Albright church, Pa.

Bro. C. B. Smith, of Martinsburg, Pa., arrived at Elgin last Saturday, and is now in the midst of evangelistic services in the Elgin congregation.

Bro. A. J. Wine on account of frail health has not been able to work for some months and is leaving Fort Worth to live with his son at Arlington, Texas.

Secretaries Flory and Shamberger greatly enjoyed the privilege of attending some of the sessions of the International Sunday School Council of Religious Education which met last week in Chicago.

Bro. T. G. Weaver, pastor of the Cedar Creek church, Ind., is in position to accept evangelistic engagements for the summer months following the close of the school year. His address is R. 1, Garrett, Ind.

Bro. H. K. Ober was announced as the principal speaker at a meeting of one of the Elgin Parent-Teacher Associations last Monday evening. His subject was "Child Rights." The opportunity was afforded by the Sunday School Board meeting mentioned elsewhere.

Following his work among the churches of Middle Indiana last week, Bro. C. D. Bonsack went on eastward to attend a meeting of the Committee of Reference and Counsel, of which he was elected a member at the late meeting of the Foreign Missions Conference of North America.

Bro. Geo. A. Dove, of Hotchkiss, Colo., on account of health conditions in his family, wishes to locate in a lower altitude. He prefers a place on the Pacific Coast or in the South, where his services in the ministry would be needed. He could give half or all of his time to this work as might be desired by the church soliciting his assistance.

Several members of the General Sunday School Board—Brethren Ikenberry and Shultz and Sister Whisler—are on the ground as this issue is being made up. At this meeting the Board is holding a long-planned and long-delayed conference with a number of District Secretaries. Bro. Studebaker, of California, was not expected to be present. * * *

Special Notices

Notice to Churches of Northwestern Ohio.—The District Missionary, Temperance, Aid Society and Educational Meetings, in connection with the District Meeting for 1924, will be held in the Poplar Ridge church, North house, near Defiance, Ohio, March 18-20. Elders' Meeting will convene March 18 at 1 P. M.; District Meeting proper, March 20 at 8 A. M. Will elders and pastors please take note, and urge churches to take special missionary offerings for District mission work? Send with delegate or forward to S. H. Vore, Lima, Ohio.—Jay F. Hornish, Clerk, Defiance, Ohio.

Will You Help the Marion church, in our efforts to increase the church membership, by advising us of anyone living in Marion, Ind., who is connected with either the Church of the Brethren or the Progressive church? We feel that in a city the size of Marion, there must be a number of those of our faith. If we are able to get in touch with them, the Marion church will be able to make a substantial increase in church membership, in which we are very much interested. Do you know of anyone? If so, give this your immediate attention by mailing this information to Mabel E. Norris, 219 West Third Street, Marion, Ind.

Miscellaneous Items

For the third time the old mother church at Germantown faces the necessity of enlarging its facilities and plans to this end are under way.

The Beaver Creek church, Va., has decided to make a survey of the congregation with a view to increasing Sunday-school and church attendance. This is surely a good thing and it is well to make a survey which takes in the whole community. Surveys of that kind are almost sure to disclose some astonishing facts.

That "Always Willing" Sunday-school class which donated to the church the parsonage furniture to the value of over \$700 must be true to its name. And there are other live ones, evidently, in that school, for they are "pushing forward, doing much to help promote the Kingdom of God." Further details in the Pennsylvania "Notes."

More and more is it becoming the rule for women to earn wages. Nor is this confined to unmarried women. Today there are numerous instances where both husband and wife are wage earners. When both husband and wife become wage earners "home sweet home" must become more of a stopping place than a home. New York has 691,000 women wage earners, which means one-fifth of the wage earners are women.

The remarkable revival in the Bethany church, Mo., as told by the correspondent from that place, was due to the faithful work of the evangelists and the "fine spirit of fellowship among the members and the community." There were obstacles enough in the form of bad weather and rough roads but the combination above mentioned was too much for obstacles. They had to give way as they generally do before the right kind of pressure.

The radio program to be given on the evening of Feb. 27 by the music and expression departments of Bethany Bible School, as announced a few weeks ago, will be found on page 124 of this issue. We are informed that many communities are preparing to enjoy this service, in some cases arranging to put receiving sets with loud-speakers in the churches for the occasion. We are requested to say that station KYW broadcasts on 536 meters and 560 kilocycles.

A Sunday-school teacher writes to tell us how she felt on a recent Sunday morning—altogether unable physically for her work. Should she go? She had to lie down before she could go. But she went. Should she give up her class on account of failing health? She had a good reason, surely. During prayer she asked the Lord to show her her duty. On arising the superintendent announced song number 113, "Thine for Service." She wants to know whether that was the answer to her prayer. What do you think? * * *

German Relief

\$2,000 per month

\$2,000 per month

The Federal Council of the Churches of Christ in America has just sent out a bulletin entitled, "A Challenge to the Churches of America." Several weeks ago the Relief Committee appointed by the General Mission Board announced that it was ready to receive money to meet the need of the starving people in Germany. At that time it was also announced that Maynard Cassady, who is now in Germany, had consented to act as our agent over a given area that is in a serious condition.

This word comes from him in a recent letter: "I am hastening to write a short reply today. One must here either busy himself and satisfy the human heart by seeking to bring relief to those constantly in need or else set out to definitely harden the heart and stifle those natural longings to respond to human want. The people live on roots of all kinds, radishes and turnips cooked in plain water. We shall probably never know how much these people have suffered. A number of the students are only fed one meal a day by various families who could afford to undertake the work."

Herbert Hoover says that "20,000,000 Germans are in danger and it is always the children who are ground in the mills."

Dr. W. A. Horsley Gantt, who has spent some time in Russia in the American Relief Administration, said: "In Germany the sight of these children would appeal to the most stony hearted; the wizened expressionless faces, narrow chests, covered with skin so flabby that it folded over their bones like a cloak, their deformed and twisted bodies, often too apathetic and too weak to cry, were characteristics present in nearly every child. We can find one or two such children in any large city hospital, but when three-fourths of the beds are filled with such specimens, it is a heartrending sight."

President L. H. Murlin, of Boston University, after traveling in Germany says: "The result is that elderly people, widows, the intellectuals, the middle class, are slowly dying of starvation. Children especially suffer. We saw them by the thousands, with legs and arms like pipe-stems, crooked and twisted, with stomachs swollen to twice their normal size—all for lack of food. The situation is pitiable and heart-breaking. It should receive large response from our warm-hearted and generous people."

From many sources it is claimed that the Protestant churches in Germany are in a very dangerous situation concerning which Rev. Chauncey W. Goodrich says, "It is to be remembered that among those once counted as enemies of Germany, the Protestants of France have for some time been aiding their brethren in the faith beyond the Rhine, and that they have formally urged upon others the necessity of such relief. Can American Christians do less?"

Three objections are answered in the Bulletin as follows:

"Did not the Germans bring the disaster on themselves?"

Even if they did, those who will suffer most—the little children—were in no way responsible for the tragedy. Many of them were not born until after the war.

"Should we help those with whom we have just been at war?"

Of course we should. "If thine enemy hunger, feed him." As an American citizen, recall the laconic reply of General Allen, Commander of the American Forces on the Rhine, that the American people do not believe in making war on children.

"What are the Germans who are able to help doing to relieve their own needy people?"

According to the reports of the American Friends Service Committee, about fifty per cent of the funds being administered through their agency in Germany (the Deutsche Central Ausschuss) is provided by the German government. In addition to this official help, generous responses are being made by the people of Germany. Similar statements are made by the National Lutheran Council concerning its relief work.

The program of your Relief Committee of the Church of the Brethren is to raise \$2,000.00 each month for about four months until the summer time arrives. This means that if the churches would each give on an average of \$2.00 per month, our territory assumed would be supplied. Of course, there will be a number of churches who will not find it possible to make this contribution, therefore it will be necessary for a number of churches to do much better than \$2.00 per month. The need is urgent. We have a man on the field. It will be an easy task to raise \$2,000 per month if each church will do its share. Your churches will be appealed to by many organizations. Remember that our church has assumed through its Relief Committee an area which is in need. The opportunity is ours. Send your contributions to General Mission Board, Relief Department, Elgin, Ill. Relief Committee.

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Ethics and Citizenship is a new book which some people would better not read. We refer to those who are sure that human nature is fundamentally bad and do not want to change their minds. A careful reading of this book would give them much distress. But all who are earnestly seeking all possible light on life's pathway will find it exceedingly helpful. It is especially useful to teachers, preachers and all leaders in any kind of Christian activity. Ethics is not the whole of Christianity, but it is a large element in it. Jesus gave it a high place in his teaching. The style of this book is simple, easy and natural and the treatment is both concise and comprehensive. Its twenty-eight chapters cover the ground most admirably. The author is Prof. John W. Wayland, Head of the Department of History and Social Science in the State Teachers' College, Harrisonburg, Virginia. Prof. Wayland is already known to "Messenger" readers as an able and illuminating writer and in this book he is at his best. Its 250 odd pages are cheap at \$1.85.

Christian Ways of Salvation, by Richards. (MacMillan Company.) The doctrine of salvation is fundamental in religion, and is the key to all other doctrines. If a man tells me his idea of salvation I know if he is consistent in his thinking, what his doctrine of God is, and also his doctrine of Christ, the church, the symbols, and all the elements of the Christian life. This book is really a history of doctrine. After a few introductory chapters, he presents Jesus' way; the way of the apostles; the ancient Catholic church; the Greek orthodox way; the Roman Catholic way; the way of Luther and Zwingli; and the way of the humanists. The conclusion is also very suggestive and helpful. Many ideas become clear when compared or contrasted with others. The true Protestant view is here presented in contrast to other views in a most illuminating fashion. The Father God of love took the initiative in Christ to save a lost world. God's grace was manifest in him and to God's grace man responds in faith. Luther the prophet resurrected the true Christian and Pauline doctrine of salvation. But Luther the theologian failed to follow the logic of his vision. Ministers, Bible teachers and laymen who have not recently mastered the problems of Christian doctrines, can find in this book a splendid review, and a new illumination of the Protestant faith in contrast to other views of salvation. D. W. K.

AROUND THE WORLD

Is the Sun Failing?

According to a report given by scientists the radiation of the sun has not been up to normal for the past twenty-two months. This deduction is made from a record that covers a period of twenty years. Of course the period covered is too short to permit us to form definite conclusions. But it does suggest the possibility that some day our sun may grow old and our solar system pass away.

Church Statistics

An exchange calls attention to the fact that the Christian Scientists and the Plymouth Brethren do not favor the taking of their church census. The reason this exchange gives is that both these organizations fear that a strict account would show them not to have the following that they are usually credited with having. The nearest that we can come to an accurate numeration of denominational membership is by the census and yet we all know that even a church census does not always give exact figures. In our own denomination we were popularly credited with a membership of a hundred thousand long before we had that number. And after all the counting and recounting it is not likely that our records will agree with the Lamb's book of life as the Master himself records his followers.

How Incomes Are Spent

Secretary Mellon recently gave out a statement in which he contrasted the manner in which three classes of men, named Tightwad, Spendthrift and Thrifty spend their incomes. For living expenses Tightwad spends thirty-seven per cent, Spendthrift fifty-eight per cent and Thrifty fifty per cent. For education Tightwad spends one per cent, Spendthrift one per cent and Thrifty ten per cent. Giving consumes one per cent of Tightwad's and the same amount of Spendthrift's income, but it requires ten per cent of Thrifty's for this same purpose. Tightwad spends ten per cent for recreation, Spendthrift forty per cent and Thrifty ten per cent. Tightwad lays aside sixty per cent for savings, Spendthrift nothing and Thrifty twenty per cent. It may be well for you to rate yourself and see where you belong according to Secretary Mellon's division of expenses.

Great Britain Recognizes Russia

The new government in Great Britain has given recognition to Russia. Some of Great Britain's citizens look upon this with favor while others are emphatic in their disapproval. There are those both in Great Britain and elsewhere who are willing to forget the past and start over. And again there are others who cannot forget that the repudiation of treaties and ruthless cancellation of debts both mean that Russia is lacking in those nobler qualities which are essential for the prosperity of a nation. Those who feel thus are unwilling to recognize Russia until Russia is ready to acknowledge her debts and will arrange to settle them. Unfortunately propaganda is more common than an effort to arrive at the truth not only in this case but in other problems and as a result the layman finds it difficult to say where he stands.

William H. Anderson

William H. Anderson, secretary of the Anti-Saloon League of New York, has been under fire for some time. His enemies have charged that he defrauded and forged in the keeping of his accounts in such a way as to use illegally certain funds for personal purposes. In his trial, which recently closed, the jury found him guilty and has fixed the punishment at imprisonment. If Mr. Anderson has misappropriated funds he should suffer punishment the same as any one else under similar conditions. There is, however, a feeling on the part of some that he may not be guilty. According to reports from the popular press he made a very weak defense. But when we remember that the popular press is not at all in favor of prohibition, and further recall the bias the public press shows in its pages, one can not be certain that the news is always correct.

Where Persecution Is Found

H. E. Coleman, Educational Secretary for Japan for the World's Sunday-school Association, writes thus concerning a recent trip to the West Coast: "Christian work in this section is very backward and the Buddhists very active. We found a number of cases of serious persecution. One girl we heard of was taken from a school where she had refused to marry a non-Christian who had been selected for her, she was badly beaten, taken from her sick bed and banished from her home. She was helped by friends and finally found safety in Tokyo. At Nanao, a harbor town, where an evangelist went a few years ago, the people refused to sell him anything to eat. At present two earnest girls are conducting a kindergarten and the little preaching place and kindergarten where I gave my lecture on Sunday-school work was well filled. The missionary in charge said it was the largest gathering he had seen there for a long time. Those who become Christians under such hard circumstances generally become good ones."

A Chinese Estimate of Christianity

Dr. Y. Y. Tzu does not agree with those who hold that Christianity has been a failure. Listen to his words and learn what he thinks Christianity has done for America: "You hear a great deal about the failure of Christianity here in America. As a matter of fact, Christianity has succeeded well here in your country. Most of you are of the impulsive, hot-blooded Caucasian race. Christianity, which came out of the East, has civilized and stimulated you to many kinds of service for mankind. Herein is one of the greatest of all Christian victories. The Orient is watching America. You have made right stronger than might. Your churches are cooperating across national borders—your churches are cooperating in foreign lands."

The Prince Regent of Japan Marries

Recently the Prince of Japan, Hirihito, and Princess Nakajo were married amid oriental splendor. Only Japanese of the highest rank were present at the marriage, all foreigners being excluded. Because of Japan's recent catastrophe the bride and groom preferred to avoid much ostentation. But from reports it would seem they were not entirely successful in this. The cost of the wedding is estimated at about \$2,500,000, of which the larger part was spent for gifts and preparations. They were married according to the Shinto marriage ritual. Devout Japanese believe that the spirits of the one hundred and twenty-two royal predecessors were present at the ceremonies and gave their blessing to the bride and groom. To prepare herself for her responsibilities the wife of the prince, and future ruler of Japan, the princess applied herself to studies, among which was a series of lectures of world events and foreign countries. She even learned to operate the typewriter. The American Bible Society sent two copies of the Bible in Japanese, elegantly bound and suitably stamped and cased.

Mayor Dever Reports

In the city of Chicago there is a mayor who does not believe in prohibition. And yet he has taken the law seriously and accomplished wonders in a short time. In a recent report Mayor Dever made use of the following language: "Altogether 4,069 grog shops have closed up. There are now only 1,195 licensed places operating, and you can't buy a drink openly in any one of them. We are seeking to end liquor-selling. Arrests for drunkenness have been practically eliminated. The number of major crimes has been reduced to the lowest level in the history of the city. Think too, commercialized vice, which I believe does more to foster criminal activity than any other element in society, has been reduced ninety-two per cent." It is generally conceded now that, if the mayor and the chief of police of a city are in earnest in enforcing any law and the better element will give them a decent support, that law can be enforced, for the American people as a rule are law-abiding. It has also been stated that, if the sheriff and the state's attorney of any county are in earnest about enforcing any law and the better class of people will support them, there is no question about law enforcement in that county. When these city and county officials, however, are derelict in their duties criminals will thrive and laws will be violated.

A Farm Laborer Becomes a Premier

The little Scotch village of Lossiemouth was all agog with excitement when one of its townsmen was recently asked by His Majesty King George to take the helm of the premiership of England. Not much wonder that the fisher folk talked. Little had they thought in the days when Ramsay MacDonald used to delight his teacher by repeating questions of this and that at which the boys had "guffawed" and girls giggled that some day he would become their champion in the governmental affairs of their realm. They had not known then that that same teacher had given this same young lad lessons when they were out hulla-ballooing in the street or clamoring for their plates of porridge. But while he labored on the farm or recited his lessons in the little one-room school, a sharp fire of divine purpose burned within him. By and by the fisherman's village became too small for him and he went to London to test his mettle in the affairs of that great city. His earnings at first were very meager, but he grasped every opportunity for self-improvement and study and made great progress. It seemed at one time that science would become his guiding interest, then by a turn of the wheel of destiny he found himself drawn into politics. But it was a long, hard struggle from his humble lot as a farm laborer to that of labor premier. Sometimes he was about to give up the struggle. Then he took new courage and pressed on. Nobody knows better than Ramsay MacDonald, perhaps, what it means for one of his lowly birth to receive such an appointment in the British government; nevertheless he acquired it. His troubles, however, are by no means at an end. The task before him, as he goes into office, is great. May he be able to bring order out of chaos, and improve the conditions among the English laboring classes which at present are bad enough, if we are to believe what we read. Such an indomitable spirit as his cannot help but win admiration and respect. It is an example of what a farm lad may become, and goes to prove that genius does not always settle in affluent surroundings.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Unconditional Surrender

Romans 12: 1, 2

For Week Beginning March 2, 1924

Unconditional Surrender to God Is Due Because of His "Mercies." That is the basis for the apostle's plea in the text. In the preceding chapters of Romans he had set forth in clear outlines the redemptive goodness of God. Such infinite compassion calls for a return of love. Humanity is sinful and weak, but withal is worth saving. God ventured his best gift, even the Son of his love, to lift man from weakness into strength, from sin into righteousness. The redeemed do not question God's right to claim all they are and have. It is for them a reasonable service (1 John 4:19).

Unconditional Surrender to God Means Consecration of Body. The human body is an ever-present reality in earth conditions. It is the home of all human faculties and is the habitat of the soul. Paul dignified it by saying it is the "temple of the Holy Spirit" (1 Cor. 6:19). The body is marvelously fitted for practical usefulness. The Hebrews were taught to present the unblemished bodies of animals as sacrificial gifts expressing their religious devotion. Christians are taught to make the higher offering of their own bodies as living expressions of the fact that divine truth can be contained in earthen vessels. These bodies of ours are to be held under by the laws of health and discipline, and kept holy and well-pleasing to the Lord.

Unconditional Surrender to God Means Renewal of Mind. The ruler of the body is the mind. This means more than the intellect. It includes all the forces of thought, feeling, and will which go to make up intelligence. What we call "heart" is largely the product of this meaning of mind. Take all the powers of intelligence away from a man and he is heartless. The regenerative transformation of personality accomplished in Christ causes a man to think thoughts after God, to feel the emotions of God, and to will to do the will of God. This is a practical definition of the new birth (John 3:3). "If any man is in Christ he is a new creature" (2 Cor. 5:17). The word "repentance" means "a change of mind."

Unconditional Surrender to God Is the Secret of Victory over the World. This "world" or "age" is an expression for the powers, forces, and persons which are not yielded to divine control. The Scripture speaks of all such as being under the power of the evil one. The mind of this world is materially inclined, thinks no further than the present moment, and is selfishly centered on carnal pleasures. It is like a caterpillar which is satisfied to stay on a low plane of life. The transformation wrought by unconditional surrender to God is a diversion of thought and feeling and will toward the spiritual, eternal, lovely interest of God. It is like the more glorious existence of the butterfly which has metamorphosed from the caterpillar stage. The attractions of this present life cannot hold the soul which has fixed its mind on God (2 Cor. 4:18).

Unconditional Surrender to God Gives Power to Prove the Will of God. A primary Christian aspiration is to find a way to help answer the prayer, "Thy will be done on earth as in heaven." The key to such knowledge is in full willingness to do what is known. The thing which is "good and acceptable and perfect" in the estimation of God will be discovered by the person who has had his mind changed to think like God does. It is he who will profit by such knowledge. God gives light for action to those who are surrendered to his uses.

Suggestions for Meditation

What is it which hinders my life from being fully surrendered?

Call to mind some illustrations of surrendered people.

How would a full surrender affect my character? My business?

Sum up some of the joys of the surrendered life.

A Prayer

Divine Father! We behold what manner of love thou hast conferred upon us, that we are permitted to be called children of God, and our hearts overflow with humble gratitude. We acknowledge that thy redemptive compassion was visited upon us for our salvation out of sin which overwhelmed us and made us unworthy in thy sight. In contemplation of thy mercies the attractions of this earthly life dwindle in their power to hold us, and we seek anew to consecrate all our faculties to thy loving service. May we be blest with an ever-increasing discernment of thy will in our thought and conduct. Give us the courage to take the venture of unconditional surrender to thy will. Then shall we know the holy thrill which comes to lives which are crowned with the manhood of our Master. In his name, Amen.

J. H. H.

How Realize World Peace?

(Continued from Page 115)

- (2) Strip the foreign investor of his privileges. He should deal at his own risk with foreign nations and weaker peoples.
- (3) Government ownership of munition plants.
- (4) End the munition trust and munition lobby. Investigations at Washington have shown that the profits enjoyed by munition makers in recent years run into the tens of millions of dollars.
- (5) A citizen army. There should be no military caste in a democracy.
- (6) War should demand universal sacrifice. This should be the first postulate of those who insist on preparedness.

Personally I feel that the greatest remedy for war is the creation of a common mind and spirit by getting the Prince of Peace, Jesus the Christ, before the world. You can not lift him up before men without striking against war, for Christ laid the ax at the root of all evil. "All his life he extolled the peace-making virtues—mercy and kindness and gentleness and tenderness and brotherliness and service, and constantly he condemned the motives which led to war—envy and vanity and ambition and greed and anger and suspicion and hatred. All the demons which combine to kindle the flames of war were rebuked by him and placed under an everlasting ban." He did not single out and deal with all the manifestations of evil; he descended into the depth of the human heart, knowing that only after this fashion the world's tragedies might be reached. His message was all-inclusive and revolutionary: "Repent," "change your mind," "you must be born again." Therefore he who gives his life in lifting up the Christ is striking heavy blows at war and the entire brood of scourges by which mankind has been afflicted. In order that the Kingdom of God, which is the Kingdom of Peace, may come, brave souls must adopt Tolstoi's interpretation of Jesus' teaching: "Resist not, judge not, and be not angry." And thus, having their lives founded on love, hold the lone red front line of pioneering in the field of ideals.

A private citizen of Rome on one day crucified 2,000 of his slaves along a highway. In 1841 an American clergyman declared he owned thirty-one of his fellow-citizens and would wade through blood knee-deep to prove his right of ownership. These things have passed away, because men of insight and courage pioneered the path. Twenty years ago there were 450 people and five saloons in Wenatchee, but again some pioneered in ideals and brought a new day. Likewise war must go.

Will Irwin, in his new book, "Christ or Mars," makes the following analysis: (1) Churches must call war by its right name—immoral, wrong, unchristlike, sinful, damnable. Must create sentiment and outlaw war. (2) We must make laws, rules of living together as nations in peace. (3) We must have a world court to interpret these laws and provide at least approximate justice.

"Once to every man and nation comes the moment to decide,

In the strife of Truth with Falsehood, for the good or evil side;

And the choice goes by forever 'twixt that darkness and that light."

Future generations will look back and ask "Which side of this great question did you take?" Let us therefore follow after the things which make for peace (Paul).

Wenatchee, Wash.

"Lawful But Not Expedient"

BY CLAUDE H. MURRAY

RECENTLY in reading St. Paul's letters to the Corinthian church I was much impressed with the similarity of church conditions then and now. The passage quoted as my subject and the one in which Paul says, "If meat causeth my brother to stumble, I will eat no flesh forevermore," particularly engrossed my thought. In Paul's day the eating of meat left over from idolatrous sacrifices was common, and proved to be a stumblingblock to some of the Gentile converts,—hence Paul's declaration of abstinence so he should not be the cause of some souls being lost. But to limit the application of these scriptures to the literal

wording will cause us to miss its message for our day. Meat is not sacrificed to idols in America now as it was in Corinth then, but there are some indulgences and practices prevalent among us today to which the principle involved ought to be applied. Indeed it is to be feared that many professing Christians often fail to practice this principle, either wilfully or through failure to grasp the meaning of these scriptures. And this failure in self-denial and abstinence for the sake of others produces selfishness and covetousness (which is idolatry), and is the basic cause of much, if not most, of our church trouble.

In 1920 our Annual Conference *negatively* granted the use of musical instruments in our church worship on condition that the peace of the congregation be not disturbed by so doing. In spite of the condition imposed, the peace of some churches is being seriously disturbed by this question. Some congregations have presumed to act in advance of Conference sanction, and some individual members now are disposed to disregard the condition imposed and install the desired instrument first, then obtain the consent of the church! Independent and arbitrary action of this nature by individuals and by local churches is a serious mistake, regardless of the question that may be at issue. We need go back only about forty years in our own church history to see when such a policy resulted in division and disunion; and several times since that time the same cause has seriously disturbed our church life. Other denominations, too, have made shipwreck of their unity on this same hidden, but not uncharted, rock. There ought to be sober reflection and heart-searching inquiry, before any local body of believers decides to act on the assumption that their knowledge of any question exceeds the collective knowledge of the entire church beside. In such hour of temptation we need to recall St. Paul's wise advice to the Corinthian church, used as the subject of this article, "lawful but not expedient," "I will not eat ———."

Since in many churches there are those who are not yet reconciled to the introduction of the instrument in the church service (and with me, church service includes the Sunday-school and Christian Worker services), those who desire the instrument are afforded a fine opportunity to discover how much of Paul's self-denying spirit they possess. Allow me to paraphrase the verse: "If to bring in the piano (or organ) causeth my brother to stumble, I will have no piano—for evermore!" Brother and sister, are you able to subscribe to this sentiment in a kindly, forgiving spirit? If not, there is still room for spiritual growth as Paul saw it. "Love suffereth long and is kind,—doth not behave itself unseemly,—seeketh not its own,—is not provoked,—beareth all things,—hopeth all things,—endureth all things,—never faileth."

The question of right or wrong to use the instrument in our church worship gives me little trouble. That which is so universally used and encouraged in our homes and schools and colleges, surely does not take on such a dreadfully evil character by being carried within the walls of our churches,—and used judiciously. If it is right and proper in one set of associations, it surely cannot be wholly wrong in the other environment. The chief reason there is strong pressure for the introduction of the instrument now, is because, for a half-century, we have been training our children to use and love and *depend upon* the instrument at home, at school, at college and at young folks' social gatherings; small wonder then when asked to sing without it at church, they are embarrassed and ill at ease and uncertain of their ability! I will not stop to discuss the train of evils that often follow where the instrument comes in,—(1) disappearance of congregational singing, (2) introduction of the picked and paid choir, (3) favoritism in selection of voices, often resulting in neglect of promising talent and rivalry for leadership, ending not infrequently in factional disturbances of the whole congregation, (4) addition to the choir of non-religious talent, whose only recommendation is an attractive voice, (5) the tendency of choir leaders to depend on "special" solos, duets, quartets, anthems, etc., to the neglect of congregational singing, thereby destroying congrega-

tional interest in helping with the singing at such times as they may be asked. (There are few churches but will welcome an *occasional* "special" song or a special musical program; but to make these a *regular* feature of every Sunday service as is the tendency where there is an instrument and a choir, does not agree with the writer's idea of what our song services ought to be.) A few of these evils show themselves now and then without the help of an instrument, but can usually be held in check, and I, for one, am not yet ready to sanction and approve the introduction of something which, while it may be harmless in itself, may open the door to a train of evil, regardless of how much artistic pleasure and technical perfection may be secured by its introduction. I have felt for many years, and still feel, that the reasons against, outweigh those favoring, the introduction of the instrument. There is another alternative which, to my mind at least, seems to be very much better, of broader application, and would have a more beneficial effect on our church music, and would do more to bring out native artistic musical ability than the introduction of the instrument ever can do; this is to use the money we now want to invest in an instrument in securing the services of a capable, consecrated song leader for at least one or two singing classes each year in each church, to instruct and drill our young people (some older ones too) in the rudiments of music, and teach them how to sing independently of any instrument except the tuning fork or pitch pipe. That would be a work worth while. Lack of this rudimentary training is one of the reasons for the insistent appeal for the instrument, and what little rudimentary training is now given is fragmentary and superficial. The tendency of most music teachers of today in conducting classes is to bring in an instrument, devote the first evenings to hurrying through the rudiments—commonly done so hurriedly that only the few who have had some previous training receive any benefit, while beginners go away discouraged and sometimes give up trying to learn how to read music—then center efforts on special preparation for a spectacular "closing concert," thereby defeating the original aim of the class, diverting it from its chief purpose, benefiting but a few and those few the ones who need it least! The writer makes no claim of vocal talent, but he has been able in days past to read the musical score as easily as you now read these printed words, has attended several old-time singing classes, and has done sufficient "special" singing and quartet work to know whereof he has written. My personal experience is that any one who once thoroughly learns to read music by note and can take the pitch from the tuning fork, never feels the need of assistance from an instrument,—to him it is a "broken reed," rather an annoyance than a help in singing.

Not long ago I sat one Sunday evening in a large city church and listened to the singing of the choir, accompanied by a fine pipe organ, a violin and a cornet; the music was technically excellent,—but it did not satisfy me nor lift me up in communion nearer to my God. Scarcely a word could I understand except when some very familiar hymns were rendered,—and then the instruments drowned the voices! While I listened, I also wondered if we really desire such music to replace what we have enjoyed in our churches in times past, when "all the people sang." It is true there are churches among us where our singing is not very satisfying; any one who has been about a bit among our churches must acknowledge that. I think, however, the plan I have already outlined will help such churches more than the instrument can, if it is thoroughly tried out and there is no yielding to discouragement because results are not produced as soon as expected or desired. One serious obstacle in music, as well as in almost every other line, is the modern tendency to be impatient of results, to hurry through the tedious parts,—we would all like to sing well, to be good scholars, to be famous, to be wealthy,—but very few of us like or are willing to pay the price of patient, plodding perseverance, which alone will enable us to reach our goal.

To those who feel called to oppose, not only the instrument, but many other modern innovations not

thought of when you were one of the "young folks," let me say it is hardly fair to our children to be too obstinate in our opposition. The world has moved a considerable distance in the past thirty years, not always nearer to God either, we must sorrowfully admit. But when Alexander Mack and his seven associates banded together in founding our church, they departed radically from the prevailing religious customs of their day, and we today believe they were fully justified in doing so. So we should not be too ready to disparage and condemn simply because something may be different from what we have been accustomed to. Neither should we infer from this that every change urged upon our attention will be wise and helpful; looking back now, we can see where some mistakes have been made by too hasty acceptance of what was new and untried. When Mack and the Seven instituted their change from custom, it was solely in the interest of getting nearer the teaching of the Word of God. I very much fear some of our modern changes lack this vital principle, and instead produce the result referred to by Woodrow Wilson in his address, "The Young People and The Church:" "When we say, therefore, that the way to get young people to the church is to make the church interesting, I am afraid we too often mean that the way to do is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than the hour it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better simply to let them understand that that is the place where life is dispensed, and that if they want life, they must come to that place. If they believe that you believe what you say, they will come. The only thing that governs any of us is authority. And the reason that it is harder to govern us when we are grown than when we are young is that we question the authority, and you have to convince our minds of the reasonableness of the authority. But the young mind yields to the authority that believes in itself. That is the reason that consistency of conduct is indispensable for the maintenance of authority. You cannot make the young person do what you do not do yourself. You cannot make him believe what you do not believe yourself."

Brethren, we can well afford to make haste slowly in urging the introduction of the instrument in places where there is opposition. As the old proverb has it, "He who can have patience can have what he will." And while biding the time, let none of us forget what Paul has said about things sometimes being lawful but not expedient, and that he denied himself even lawful indulgences rather than become a stumbling-block in some brother's path.

Creston, Ohio.

CORRESPONDENCE

WHAT DO YOU GO FOR?

A council meeting can be made very pleasant, or very unpleasant, just as people choose. A queer but not unkindly old sister once said that she went, thinking perhaps something would "turn up" that she didn't like and she could "kick." Do we sometimes go for a similar purpose?

Christian democracy is made humble and reverent by inquiry—first, to find out facts, and second, to learn God's will. A council meeting is his meeting. We have only met as his servants to transact some work for him.

A homely proverb says: "A dog fight will draw a bigger crowd than a prayer meeting." And people always take sides. Whether there be a hundred or a thousand at a ball game there is only one umpire; all the rest are "rooters." So in some councils, as well as in larger gatherings, champions struggle more for triumph than for truth, and delegates vote according to their prejudice rather than good judgment.

It has been demonstrated again and again that men and women can sit down together as brethren in Christ, consider the most difficult problems, and arrive at practically unanimous agreement. We, too, can have perfect peace and harmony in our councils if we are unselfish enough to listen to the Spirit's guidance.

Aline, Okla.

Mary Prentice Wilson.

ONE HUNDRED FIFTEENTH PSALM

"Not unto us, O Lord, not unto us, but unto Thy name give Glory."

I imagine the psalmist caught this note of praise from the heavenly hosts. At this time it was sung at the pass-over feast and brought fresh to their minds the great deliverance from Egypt.

They were praying for the power and glory that was shown at the Red Sea and Jordan. The saddest part of all was that their God was not feared and honored by the heathen and they seemed to feel that they were at fault. There was no remarkable display of late of miraculous power, therefore they cried to their God, that he would again show his power.

They no doubt think of their past unfaithfulness and dare not ask blessing for themselves but fall back on the honor of their God. This was the argument Moses put to God. God's honor and glory were always uppermost in his mind. The heathen's taunt is too much for him. He makes God's honor the subject of his prayer.

The faithful at this time no doubt remembered how their great lawgiver used this argument with such great effect when he pleaded, "Wherefore should the Egyptians speak and say for mischief did He bring them out," etc.? And now how do we feel toward the honor and glory of God?

I am thinking of the miraculous display of God's power in the days of the early Christians. I am thinking of the miraculous gifts and power of some who have gone over to join those on the other side. I am thinking of the day when our Lord will wonderfully inspire his church and fill his followers with miraculous power and spiritual gifts. I am thinking of the time when our brethren and sisters, young and old, will put before every other thought God's honor and glory and offer themselves upon the altars of service, going forth sowing seed and reaping sheaves in sacrifice and tears. I am thinking of the time when all our young brethren and sisters, who are preparing and offering themselves to go among the heathen, will be sent and cheerfully and bountifully cared for by those who cannot go. I am thinking of the time when every child of God will be so wonderfully filled with the Holy Spirit that the unsaved will recognize the miraculous power of God in our lives.

That time will surely come when we pray the prayer, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and truth's sake." For our God is jealous of his honor and will work for his name's sake when no other motives will move him.

Mercy and truth, two of his great attributes, are in danger and let us not be guilty of spreading doubts, but lift up our voices to the praise of Jehovah even though there is little done that manifests His power and strength, but in view of what has been done in ages past and even in our day, let us continue to laud his name until the day breaks and the shadows fly away and he shall once more shine forth as the sun and gladden our hearts by using us to manifest his power.

"Not unto us, O Lord, not unto us, but unto thy name give glory for thy loving kindness and truth's sake."

Kindersley, Sask., Jan. 22, 1924.

Albert Hollinger.

BEATRICE ASSEMBLY

The regular annual business meeting of the Board of Directors of the Brethren Assembly, which for several summers has assembled at Beatrice, Nebr., met at McPherson, Kansas, Jan. 24, to make final plans for this year's assembly, which will be held in the beautiful Chautauqua Park at Beatrice, Nebr., beginning Aug. 18 and closing Aug. 24.

After the opening devotional, which was led by Bro. E. E. Eshleman, of Red Cloud, Nebr., the Chairman of the Board, Bro. W. H. Yoder, of Morrill, Kansas, expressed his keen appreciation for the full attendance of the board, and with each member present, a long step toward the biggest and best assembly yet, had already been taken.

The Chairman spoke of the big place the Assembly had made for itself in the life of the church in the middle west, but this only added to the magnitude of the work, and the responsibility of the Board of Directors.

The reorganization of the Board resulted as follows: W. H. Yoder, Morrill, Kans., Chairman, also Program and Platform Manager; J. J. Johnston, 2615 N. 22nd St., Omaha, Nebr., Vice-Chairman, and Chairman of Registration Committee; Arthur M. Miller, Beatrice, Nebr., Secretary-Treasurer, and Superintendent of Grounds and Decoration Committee; E. E. Eshleman, Red Cloud, Nebr., Publicity Superintendent; Mary Polk Ellenberger, Holmesville, Nebr., Superintendent of Mothers and Daughters' Departmental

Work; Ray Wagner, McPherson, Kansas, Field Secretary.

The program calls for exceptionally strong talent, and will include several of the strongest speakers in the Brotherhood. We were extremely fortunate in having Bro. C. H. Shamberger in the Board meeting. As a result of his being with us, it was decided to have a full week's young people's conference in connection with the regular Assembly program, thus making this an exceptional opportunity for young people, as well as other ages.

The program has been arranged so there will be Bible lectures for the adults, a strong boys and girls' camp program, and a full schedule for the junior age. A strong program for mothers and daughters will also be one of the good things planned. Then in the evenings we expect to have a good, strong meeting, which everyone can enjoy together. Altogether the Assembly program will be a complete religious program, which every pastor in the middle west should crave for himself and his people, regardless of age.

Further and detailed announcements will appear from time to time. Watch for them, and meanwhile begin planning to come to Beatrice next August, and spend a week in the most beautiful park in the central west, and also enjoy a great religious feast of good things during your vacation.

Arthur M. Miller.

Beatrice, Nebr.

GEO. W. AND BARBARA ELLEN ROTH

Barbara Ellen Roth, nee Miller, departed this life Dec. 14, 1923. She was born on the old Homestead at Green



Spring, Pa., December 19, 1853, having attained the age of seventy years lacking five days. She was the last survivor of a family of ten children born to Samuel and Barbara Miller, who also have passed on to the eternal world.

Her great-grandfather, George Miller, the progenitor of the "Miller" family in America, was one of the pioneer preachers in the

Brethren Church in Pennsylvania, and was the first ordained Elder in the "Big Swatara" church in Dauphin County. Among her relatives were a half score ministers, many deacons, Sunday-school and other officers in the "Brethren" Church. Very early in life she became a consistent and devout Christian.

Feb. 8, 1894, she was joined in wedlock to Bro. George W. Roth, of Blain, Perry County, Pa., who later was elected to the ministry. Bro. Roth died about nine years ago. Sister Roth became sorely afflicted until she was almost a helpless invalid. Never blessed with any children, she assumed the maternal care and rearing of a three-year-old orphan boy who is now a member of the Brethren church.

Sister Roth's life always portrayed an exemplary spirit and Christian character. Liberal in support of the church, rarely missing any of the services of God's house, possessed of an amiable and loving disposition, she made many friends and was beloved by all who knew her. Her life was spent in helpful and consecrated service to her family, her church, and her fellow beings; her home was the epitome of good housekeeping, and a most delightful place, in which her host of friends always found enjoyment in unstinted hospitality and were accorded sincere religious fellowship and friendship.

She was laid to rest Dec. 20th, beside her husband in the cemetery at Newville, Pa. Funeral services were conducted by brother J. E. Trimmer from the text, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). He was assisted by brethren T. P. Dick, S. M. Stouffer and the writer.

John A. Miller.

Carlisle, Pa.

SAMUEL AND LAURA WITTER

Samuel Witter, son of Geo. and Fanny (Kingsley) Witter, born in Union County, Ind., July 17, 1834, died Jan. 28, 1924, aged eighty-nine years, six months and eleven days.

Laura Dean Wilson Witter, daughter of Joseph and Lucinda Wilson, was born at Mexico, Ind., Sept. 10, 1848, died Jan. 25, 1924, aged seventy-five years, four months and fifteen days.

Samuel Witter and Laura Dean Wilson were united in marriage Nov. 28, 1855. To them were born three sons. They lived in and around Mexico all of their married life—nearly sixty years—except three years spent in Kansas. They shared in the hardships and discomforts of the pioneer life. They reared their family of boys on the farm and while giving them lessons of industry they took no less an interest in their service of usefulness to God and mankind. One son, E. C. Witter, became a minister in the Church of the Brethren; L. G. Witter is still serving in the office of deacon. C. W. Witter practiced dentistry for a number of years in Waterloo, Iowa.

Brother and Sister Witter joined the Mexico church soon after their marriage and have lived all except three years in the bounds of that congregation. They proved loyal to the faith and doctrines of the church and several times called for the anointing service. This they did just a few days before passing away. They both departed this life in the triumph of a living faith.

Bro. Witter was the last of five brothers and three sisters. Sister Witter leaves one sister. Four sisters and two brothers preceded her. They leave one son, six grandchildren and nine great-grandchildren. Services at the Mexico church by Elders Frank Fisher and Ervin Fisher.

Lie Fisher.

Mexico, Ind.

CORRESPONDENCE

THE SCHOOL FOR RURAL CHURCH LEADERS

Early in the summer of 1923, the Home Department of the General Mission Board in cooperation with Bethany Bible School planned a School for Rural Church Leaders to be held sometime during the session of 1923 and 1924. The date was finally set for Jan. 31 to Feb. 8. Accordingly the school opened with keen interest and large attendance. A great part of the success of the conference must be attributed to the assistance of our other general boards. The Council of Promotion, the Ministerial Board, the Educational Board and the Sunday School Board each helped faithfully to make the conference a success.

The Attendance. The total enrollment was 63. In this number there were one woman minister and five pastors' wives. A number of those attending came a long distance. Homer Caskey of Southwestern Iowa, D. M. Glick of Virginia, F. R. Zook and L. S. Knepper of Windber, Pennsylvania, J. E. and Carrie Murphy of Rummel, Pennsylvania, E. R. Harris of Southern Missouri, Mrs. Allie Eisenbise of Beatrice, Nebraska, C. F. Rupel of Plain, Washington, and W. W. Bane of Burlington, W. Virginia, are among those who came the farthest.

The following names of those enrolled are given by Districts:

First West Virginia, W. W. Bane; Washington, C. F. Rupel; Eastern Virginia, D. M. Glick; Southern Iowa, Homer F. Caskey; Southwestern Missouri and Northwestern Arkansas, E. R. Harris; Nebraska, Mrs. Allie Eisenbise; Middle Iowa, Harry M. Fields; Middle Indiana, H. L. Hartough; Michigan, Russell Weller and J. J. Scrogum; Northern Iowa and Minnesota, B. D. Kerlin, C. Wirt, and A. J. Nickey; Western Pennsylvania, F. R. Zook, L. S. Knepper, J. E. Murphy and Mrs. Carrie Murphy; Northern Ohio, T. A. Brumbaugh, S. J. Holl, A. H. Miller and S. S. Shoemaker; Southern Illinois, G. G. Bucher, W. T. Heckman, H. B. Martin, Mrs. H. B. Martin, B. C. Whitmore and J. C. Shull; Southern Ohio, J. H. Eidemiller, Theo. R. Eley, Parker M. Fährman, J. C. Flora, D. G. Berkebile, Walter Hawke, Jesse Noffsinger and D. M. Garver; Northern Indiana, Galen Bowman, Mrs. Galen Bowman, Warren Bowman, Charles C. Cripe, H. H. Helman, L. U. Kreider, J. O. Kesler, John Stump, Homer A. Shreck, Ervin Weaver; Northern Illinois and Wisconsin, W. C. Sell, Clinton L. Weber, M. J. Weaver, I. E. Weaver, Merlin C. Shull, J. Emmert Stover, Mrs. J. Emmert Stover, R. E. Stern, John Roller, F. E. McCune, U. H. Hoeft, Walter J. Heisey, O. D. Buck, D. D. Funderburk, W. E. Burns and D. A. Peters.

Organization. On the second day of the conference two committees were appointed. The first was a business committee. It was the function of this committee to study the program as planned, change it or add to it as seemed best to meet the needs of the pastors who attended. The second committee was named the extension committee. This committee was formed by selecting some one to report on the various periods and subjects emphasized throughout the term of the school. The purpose of this was to conserve in a brief way the findings of the conference and make it available for the entire Brotherhood. Several days previous to the close of the school a resolutions committee was selected to draw up resolutions and to bring in any recommendations which the committee felt ought to be made. The committee selected was D. M. Garver, L. S. Knepper, J. C. Shull, O. D. Buck, Homer F. Caskey, and Mrs. H. B. Martin.

Age. It will be interesting to those who were not able to attend to know something of the age and experience of the men attending the school. The average age was 41. There were four present whose ages were above 60. The names of these four are A. J. Nickey, 70, D. M. Garver, 67, D. M. Glick, 66, and S. S. Shoemaker, 62. The lowest age was 26, in which group there were four. Throughout the entire session there was not a bit of evidence of a conflict between old age and youth. There seemed to be an appreciative attitude on the part of the young for the old and a sympathetic attitude on the part of the old for the young. These two attitudes working together developed a Christlike fellowship that shall not soon be forgotten.

Years in Ministry. The average number of years in the ministry was 12. The longest period of service was 40 years. In this class there were two, A. J. Nickey and D. M. Garver. The total number of years in service of all the pastors present was 708 years.

The Pastor's Family. The average number of children in the families represented was 3.3. The largest family was 9.

Position in the Ministry. Classifying the ministers according to our divisions we found that 38 were elders, 17, ministers and 4, licensed.

Support. A study of the registration card shows that 14 of those in attendance are not supported financially by their local congregation, 23 are supported on full time and 16 are partially supported.

Expense. A good many people will wonder how it was possible for so many ministers to get together for so long a time and to travel such distances because of the cost involved. On investigation it was found that 32 paid their own way to the school, 4 were sent by Sisters' Aid Societies, local churches sent 13, 3 were sent by Sunday Schools or classes in the Sunday School. It was made possible for 4 to attend by the generosity of individuals.

Resolutions.

Whereas the Rural Pastors' Conference, held in Bethany Bible School, January 31 to Feb. 8, 1924, has proved to be very profitable in every respect, and the instruction given and information obtained

has inspired us to a more intense study of God's Holy Word, and a desire to make more practical application of the same in the work of our respective congregations:

Wherefore be it RESOLVED that

1. We thank the Heavenly Father for the Divine Blessings which we have experienced throughout the conference and we pray that we may be more worthy of his love, and more powerful in bringing men to Christ.

2. We deeply appreciate the spirit of fellowship and Brotherly Love which has been the dominant spirit of this conference, and we desire to foster in our local churches and in the church at large the Mind of Christ and the spirit of brotherliness.

3. We are very grateful to the Home Department of the General Mission Board, The Council of Promotion, and Bethany Bible School, for jointly planning this pastors' conference, and we press to the leaders our appreciation for the efficient leadership in planning and directing the conference in such a successful and helpful way.

4. We recognize the efficient leadership of the Church of the Brethren and express our hearty thanks to these leaders who have so ably presented to us the great work of the kingdom, and inspired us to greater diligence in the work for which we have been appointed by God. We pledge anew our faithfulness to the great work of the church, and we pray for the guidance of God in all the problems and opportunities relating to the task of the Church of the Brethren in bringing the Kingdom of God to men.

5. We sincerely thank Bethany Bible School for the hearty welcome and generous care of us during the conference, and we are indebted to our dear companions and good brethren and sisters back home, including the churches, Aid Societies, organizations or individuals, that have made it possible for us to be here.

6. For these and all other blessings WE THANK GOD, and rededicate our lives to him.

Recommendations.

1. We recommend that pastors' conferences be held in the future at such times and places as wisdom directs, and that arrangements be made to include rural and city pastors and their wives.

2. We recommend that steps be taken leading to the formation of a Pastors' Information Bureau. We suggest that this matter be placed in the hands of the Director of the Council of Promotion, The Home Mission Secretary, and the Head of the Rural Department of Bethany Bible School, and that any surplus of funds resulting from this conference be placed in their hands.

Extra. A report of the conference would not be complete unless mention was made of some additions to the program other than that printed in the "Messenger" several weeks ago. Rev. H. E. Hewitt, of Northwestern University, delivered a very fine message on the subject, "The Country Church." Paul Harrison, "Apostle of Arabia," inspired every one to think seriously of the great possibilities in the foreign missionary enterprise. The programs rendered by the students of Bethany Bible School were very inspiring and gave the delegates present a rest amid a strenuous program. Dr. D. W. Kurtz, on the last day of the session, challenged every one to the great program of preaching "Peace on Earth, Good Will to Men." J. W. Lear delivered the last message before the session adjourned, calling every one to a faithful adherence to the task of preaching the Gospel of Jesus Christ.

Conference Motto, Song and Poem. The motto selected by the conference was "Exalt Jesus Christ." The song selected was No. 113 in Hymns of Praise, "Thine for Service." The poem selected was written by L. S. Knepper and will be published later.

Fellowship. There was one thing about the entire program that was not listed anywhere as a part of the program, but which pervaded the entire session. It is that something which we term as fellowship. Perhaps this after all was the outstanding result of the conference. Between sessions and between periods there was exhibited the finest friendship that is possible to enjoy. Even when there were differences of opinion concerning propositions presented, it was done in a very brotherly and kind spirit. The climax of this development was reached and presented in the closing periods of the conference when separation became a reality. A unique thing of the conference was that practically every one arrived near the beginning of the school and remained until the closing days. Every one came to stay and the fellowship was so good that it was hard to break away from it. Experience was so happy that it was with sincere regret that separation had to come and we had to go back to our daily task.

We believe that the conference was inspiring to every one who attended and that from it there shall develop a spiritual influence that will mean much in the program of preaching the Gospel to men and to bring salvation to the unsaved.

M. R. Zigler, Home Mission Secretary.

REMEMBER NOW THY CREATOR

Too often the "one thing needful" is neglected, and we are inclined to look after other things in life but the one most important. On December 23, 1923, we were called to the home of Mr. Mark Payne of our city whose oldest daughter had been a sufferer from tuberculosis for over two years. The family had taken her to Florida, and then to Carolina where she spent some time in a sanitarium in hopes of recovering her health, but all to no avail.

Sister Fay, daughter of Mark and Mary Payne, granddaughter of Bro. Charles Wood (deceased), a minister in the Church of the Brethren, was born in Fairmount, Indiana, July 14, 1900, and spent the early part of her life there. The family moved first to Summitville, Ind., where she received her high school training, and later to Muncie, Ind., where she graduated from the Muncie Business College. She was very industrious and interested in her work until ill health forced her to give it up.

On the morning that we were called to her home she desired to be received into the church. The doctor had said that she could not stand to be immersed. But faith that he who commands is able to sustain in obedience to the command, encouraged her, and the necessary preparations were made, and she was carried, by her father, to a room where water had been prepared and with the assist-

ance of Bro. V. B. Browning we immersed her according to the command of our Savior. The Lord did sustain and greatly bless her. Some time after, she was anointed, which service she greatly enjoyed. When asked by her father if she was satisfied with her church she said, "Pa-pa, it is the only church." She was happy but her regret was that she had put it off until this late hour.

She peacefully fell asleep in Jesus Jan. 20, 1924, leaving a father, mother, sister, grandmother, and other relatives, to mourn her early departure. Sister Fay was patient and self-sacrificing during her long illness and desired so much to get well that she might enjoy the services of God's house. We write the above as a warning to others not to neglect their eternal interest and especially as a lesson to the young to remember their Creator in the days of their youth. "Be ye also ready for in such an hour as ye think not the Son of Man cometh." Funeral services were conducted at the home by the writer. Interment in the Fairmount cemetery, Grant Co., Ind.

Muncie, Indiana.

Geo. L. Studebaker.

A RADIO PROGRAM

This program is furnished by the Expression and Music Departments of Bethany Bible School. Mrs. Yaney, of Oak Park, is the accompanist for the soloist, and Miss Edith Whitsitt is the accompanist for the quartets. The time is from 8 to 9 P. M., Central Standard time, Feb. 27. Any one listening to this program, that will be interested in further service of this kind, will please write a postal card to Station KYW, Chicago, expressing such appreciation.

1. I Am Listening (Marshall).—Harmony Quartet.
2. a. The Holiday (Pearl Curran).
b. Break 'o' Day (Wilfrid Sanderson).—Mabel Pence.
3. Glorious Things of Thee Are Spoken (Towner).—Bethany Male Quartet.
4. Reading.—Prof. O. G. Davis.
5. Carry Me Back to Old Virginny (Bland).—Harmony Quartet.
6. The Good Shepherd (Van De Watter).—Mabel Pence.
7. a. Far Away in the South (Hall).
b. Hangin' Out de Clo'es (Hall).—Bethany Male Quartet.
8. Reading.—Prof. O. G. Davis.
9. Lead, Kindly Light (Parks).—Harmony Quartet.
10. Villanella (Dill'Acqua).—Mabel Pence.
11. For God So Loved the World (McGrath).—Bethany Male Quartet.
12. Keep Smiling (Bilhoru).—Harmony Quartet.

3435 Van Buren St., Chicago. Frank N. Sargent.

OUR JOINT PASTORATE IN WISCONSIN

At places in our Brotherhood the situation is that there are two or three churches, not far distant, from each other, that are very useful of efficient pastoral leadership. But at each place the members feel they cannot well support a pastor by themselves. What can be done?

Some of us, who have given considerable thought to this matter, have an idea that it would be a good thing at some of these places to group the churches and make it a joint pastorate. This to be the provision now and to start with. Later on, when the churches would be sufficiently developed and strong they could take on a pastor at each place. We are giving this idea a try-out here in the Stanley and Worden churches, with the result that we have been going gratifyingly good since we started Sept. 1.

In the Stanley church, we united this year again with the Methodist and Presbyterian churches in observing the "Week of Prayer," which was the forepart of January. This brought such rich returns that a strong sentiment prevailed to have similar services together just prior and leading up to Easter.

Last night, which was Feb. 10, our church was packed by people from the city and far out in the country, who came to hear the "Dialogue Debate" of Mr. and Mrs. Elbert E. Barker. The debate was on the prohibition issue. It went along lively and ended, as of course it was planned, with an exaltation of the Eighteenth Amendment. Mr. Barker is superintendent of the Eau Claire District, Wisconsin Anti-Saloon League.

We have recently raised some money in both Stanley and Worden churches for Mount Morris College. Two of our number are there in school, and two others are in Bethany.

Two of our associate ministers superintend our Sunday-schools: Bro. Edwin Glover at Stanley and Bro. Marvin Kensingler at Worden. These brethren do their duties cheerfully and well, and sometimes they preach, and so make it possible for us to schedule extra services.

As pastor we conduct a preaching service at each church each Sunday. At Stanley the morning service is the Sunday-school, and the preaching service is in the evening. At Worden the preaching service is in the morning, following Sunday-school.

In the winter time, especially, it is no small matter to get from pulpit to pulpit on a Sunday. Worden country church is eight and one-half miles from Stanley, where

Briande, serving until the close of the war. In 1867 he married Sarah Myers and in the same year they came to Illinois. His wife died in 1901. In his boyhood he became a member of the Methodist Church, but later joined the Brethren church at Oak Grove. He helped in constructing the church and was one of its most faithful and loyal workers. At the time of his death he was serving in the deacon's office. He leaves six children and twenty-four grandchildren. Services from the home of his son by Rev. L. M. Thompson. Burial in the Lacon cemetery.—Mrs. Myrtle Moreland, Low Point, Ill.

McGaffey, Mrs. Ruth, nee Duell, was born in Oswego, New York, and departed this life Jan. 25, 1924, aged 79 years and 3 months. At the close of the Civil War she was united in marriage to Wm. McGaffey, who preceded her in death some five years ago. In this union were born eight children. Mrs. McGaffey united with the Christian Church in early life, and after locating at Virginia, Nebr., she, with her husband and one son, came into the Church of the Brethren, of which she was a faithful member until the end. There are left seven children, four brothers, three sisters and twenty-two grandchildren. Services at the Christian Church in Virginia by her pastor, Bro. G. W. Ellenberger. Interment in the Virginia cemetery.—Mary P. Ellenberger, Holmesville, Nebr.

McGonigle, Bro. Samuel E., son of James and Nancy McGonigle, born at Sterretts Gap, Pa., March 11, 1861, died Dec. 8, 1923, at the M. E. Hospital, Hutchinson, Kans., of acute appendicitis. He came to Iowa County, Kans., about thirty-five years ago. He married Sister Rita Motter Dec. 27, 1888. They resided near and in Nickerson until the present. There were nine children, two having preceded him. He leaves his wife, four sons, three daughters, twelve grandchildren, ten brothers and two sisters. He was a member of the church for many years, interested in all of its activities and giving freely toward its support. Services at Salem church by the undersigned, assisted by Bro. Earl Frantz.—W. A. Kinzie, Ottawa, Kans.

Minnich, David E., died at the home of his daughter, Jan. 4, 1924, aged 77 years, 3 months and 4 days. March 8, 1868, he married Rebecca Rober. There were eight sons and three daughters. One son died in infancy, one daughter, March 28, 1910, and his wife, Jan. 28, 1915. Most of their married life was spent near Pleasant Hill. Bro. Minnich and his wife joined the Church of the Brethren early in life and served faithfully in the deacon's office. They spent the last few years in Covington. He leaves one brother and two half brothers, seven sons and two daughters.—Mrs. Quindora Grubb, Covington, Ohio.

Mohler, Sister Mary Bowman, wife of David S. Mohler, died Jan. 21, 1924, aged 82 years, 3 months and 10 days. She is survived by one daughter. She was a member of the Brethren Church for five years, but was not able to attend church on account of her health. The last three years she was confined to her bed, but bore her affliction with much patience and Christian fortitude. Service at her home by Bro. Levi Mohler and Dr. Chas. Levan, of the Reformed Church.—Carrie Miller, Mechanicsburg, Pa.

Neff, Sister —, wife of Harry Neff, died Jan. 26, 1924, aged 75 years, 2 months and 3 days. She was a faithful member of the Brethren Church for thirty years. She was an invalid for twenty years and was cared for by her niece, Sister Lizzie Stetler, in whose home she passed away. Services by Bro. Ira Hart.—Carrie Miller, Mechanicsburg, Pa.

Sherman, Lucy E., was born Jan. 9, 1858, died Jan. 17, 1924, aged 66 years and 8 days. She was born and raised in the Shenandoah Valley, Virginia. She was the last of her family, her brother having died nearly two years previous. Since she was a young woman, she was a faithful member of the Church of the Brethren. Seeking special medical treatment, she came to Baltimore over a year ago, and found a congenial home with Mr. and Mrs. Robert Davis. Funeral services were held at this home and at the Oak Grove church near New Market, Va. Both services were conducted by the undersigned. Interment near the latter place.—S. P. Early, Baltimore, Md.

Umberger, Bro. Noah, died at the home of his daughter, Mrs. Leah Hoover, Dec. 2, 1923, aged 72 years, 11 months and 3 days. He is survived by two daughters. For many years he was a faithful member of the church, and up to the time of his death lived a beautiful exemplary life. Services by Elder J. H. Wainwright and Theo. Patrick, of Hanoverdale. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Wagoner, Keith A., son of Emerson and Cora Wagoner, born Dec. 14, 1906, and met death in an automobile accident Jan. 4, 1924. He united with the Church of the Brethren two years ago and was a faithful Christian worker. Services at the Bachelor Run church by Bro. H. C. Early and the writer. Interment in the Maple Lawn cemetery.—W. L. Angle, Brimingham, Ind.

Wolgemuth, Bro. Harry S., of Manheim, Pa., born Aug. 5, 1894, died at his home Jan. 3, 1924. Death was caused by a fall from a horse. He is survived by his wife and two daughters, parents and three brothers. He lived a clean Christian life. He was always at his post; his whole heart and life were given in service for Christ and the church. Services at the East Fairview church by Bishop H. B. Hoffer of the Brethren in Christ and Bro. Howard Merkey. Interment in the East Fairview cemetery.—Jerome S. Long, Manheim, Pa.

Zimmerman, Willis D. was born Dec. 13, 1890, near Middlebury, Ind., and died Dec. 25, 1923, at his home in Goshen, aged 33 years and 13 days. He is survived by his wife and son, by his father, John Zimmerman, and a brother. He had been a life-long resident of Elkhart County, having received his education in the Middlebury schools and North Manchester College. He always had the faculty of making warm friends wherever he went. In both business and social circles he was an active member of the Church of the Brethren, having united with the church at the age of thirteen.—Mrs. Chas. Mick, Goshen, Ind.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the Christian religion: the deity of Christ, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and, resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-5; Titus 2: 4); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord Jesus (James 5: 14-18); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and international controversy (Matt. 7: 12; Rom. 12: 10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-5).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

The Easter Ingathering

The practice of a special evangelistic effort before Easter has met with favor wherever it has been tried. It is time now to plan and pray for it in your church. All should help the minister. A united effort will accomplish results that will surprise you. A book from this list, read thoughtfully, will stir your heart and will for this glorious work.

General

Normal Evangelism\$1.25
O. Olin Greene.

It is the conviction of the author that the professional evangelist is not normal; that the necessity of his coming rests in the neglect of some one. Plans and methods are given. A valuable book on the subject that is especially pertinent to the program of our church for this year.

How to Promote and Conduct a Successful Revival, ...\$1.25
R. A. Torrey, editor.

The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

Essentials of Evangelism\$1.25
Oscar L. Joseph.

It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men. The author emphasizes the work of the Holy Spirit, the place and power of prayer, love, and personal work.

Evangelistic Preaching, ...\$1.50
Ozora S. Davis, D. D.

The first half of this book is an excellent challenge to every Christian and will prove interesting to every earnest reader. The word evangelism is broadened to include much more than is usually understood. Part two has many suggestive outlines for sermons and special addresses; that to a layman seem to have great worth.

Every Church Its Own Evangelist, ...\$1.00
Loren M. Edwards.

A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions,—with rural, suburban and city churches,—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

The Pastor His Own Evangelist\$2.50

This book will help every pastor to be his own evangelist. Here is the proof: The Introduction was written by J. Wilbur Chapman, himself a noted evangelist. The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed thoughts and fresh illustrations. Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to make cumulative by following a natural order of sequence.

Plans for Sunday School Evangelism\$1.50
Frank L. Brown, General Secretary World Sunday School Association. (American Section.)

A pertinent quotation from Dr. Rowland of the British section of the International Lesson Committee is: "Our duty is to bring a cargo to port, not a celerick." It is the earnest belief of the author that all connected with the Sunday-school have their share in the evangelistic message of the Sunday-school. Plans are suggested for work for pastor, superintendent, teachers, etc. Also detailed plans for Decision Day and the conserving of the fruits of all this labor. A copy of this book should be in every school, or better, in the hands and heart of each teacher.

Prayer

A needed element of power in the revival

Getting Things From God. Paper, 75c; Cloth, \$1.25
Charles A. Blanchard, D. D.

A very thoughtful and practical book for the individual or for the family or larger Christian group. A simple and interesting treatment of the vital subject of prayer.

Ministry of Intercession\$1.25
Rev. Andrew Murray.

A companion volume to "With Christ in the School of Prayer." This series of studies puts especial emphasis on the need of more prayer. A well-written, deeply spiritual and wonderfully helpful book.

Practice of Prayer, The, ...75c
Rev. G. Campbell Morgan.

The aim of this book is purely practical. "Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

The Possibilities of Prayer, ...\$1.25
Edward M. Bounds, D. D.

This book by a master in the art of praying emphasizes the fact that it is the privilege and duty of every Christian to pray for guidance.

Real Prayer 60c
Cortland Myers, D. D.

Not a book of prayers, but a book that will let you into the secret of real prayer. The author's aim is to make prayer a great reality, for "if prayer is anything it is everything; if it is true it is the greatest truth."

Personal Work

Taking Men Alive\$1.15
Charles G. Trumbull.

A book prepared for class use on the subject of Soul Winning. The principles discussed are illustrated by experiences of H. Clay Trumbull as recorded in Individual Work for Individuals. A class in this book should be in every church in the Brotherhood.

Book of Personal Work\$1.25
John T. Faris.

Many people will be helped more by the concrete experience of others in winning souls than by the study of principles. This book gives such experiences. In all such books the testimony is necessarily very personal.

How to Bring Men to Christ 75c
R. A. Torrey.

A book by an evangelist of international reputation, who has been greatly used of God to the saving of souls. Coupled with a large experience is an attractive manner of presenting the facts in the case. Sure to be helpful to the earnest seeker of the right methods in this great work.

Individual Work for Individuals\$1.10
H. Clay Trumbull.

The personal experiences of one of the best-known workers of modern times, and his convictions, make this one of the most important books ever published on this subject.

Book of Points for Christians and Personal Workers 35c
Geo. W. Noble.

This little book answers the objections usually offered by the unconverted, simplifies Bible doctrine, outlines Scripture readings and teachings, and gives a large collection of personal experience testimonies for use on all occasions. It is just the kind of a help to a busy Christian Worker needs.

The Personal Touch\$1.00
J. Wilbur Chapman.

If to be a Christian is worth while, then the most ordinary interest in those with whom we come in contact should prompt us to speak to them of Christ.

Send all orders to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 125)

Green Tree church will hold a Bible Institute Feb. 23 and 24, conducted by Bro. C. C. Ellis, of Juniata College, assisted by the pastor, Bro. H. S. Replogle. Our Junior Endeavor Society, organized within the past year, is flourishing. The average attendance is more than thirty and instills in us a vision of great things in store for the church in the future.—J. C. Kopenhauer, Oaks, Pa., Feb. 11.

Huntingdon church has had a precious season of refreshing. Bro. Herman Heiser, came Jan. 20 and he, with Bro. Walker and a number of personal workers, started a campaign which resulted in sixty-one accepting Christ; three were reconsecrated. This awakens new zeal in us all, and we praise God and take courage. Twenty-three have been baptized. Our monthly church council was held Feb. 4. The pastor will now begin his new class for new members, teaching them religious principles. The congregation has authorized the printing of 500 copies of a booklet to contain their lessons. The class meets once a week in the church for three months. Plans are being looked into by a committee to provide room for our growing Sunday school. Last Sunday we had 355 present. We will have a reception for the new members in a few weeks.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 6.

Mt. Joy.—The "church in the country" is trying to be true to her name, and is up and at it. Our large Christian service flag strikingly illustrates the fact and force of the cross. For each one willing to serve in the general service, and a red star for each one willing to serve will be put around the central figure of the cross, which is white, with a gold border. The outer field is red for redemption; the inner is black, representing sin. The literary and general attendance contest between the groups of young people, known as the Blues and Reds, which met last night each Friday night, is running high in interest. Already the Sunday-school and church feel the inspiration of their presence and help. Our sisters again formed a Dorcas Society and mean to be a strong asset to the cause. Mrs. F. A. Myers is president. Recently we adopted hymns of praise as our general song. The church is much appreciated. Some time in the spring we expect to hold a revival and communion. Last year our Sunday-school gave \$425.09 to missions and we expect to do better this year. Our balance is \$101.67. We hope our church improvements, costing about \$8,500, will be finished next spring.—Frank B. Myers, Mt. Pleasant, Pa., Feb. 5.

Palmyra.—Feb. 7 a consecration meeting was held by the officials and teachers of the Palmyra Sunday-school, at the home of A. B. Grubb, the superintendent. The meeting was opened by Bro. A. K. Curry, the assistant superintendent. About forty members were present. Four ministers gave short talks on the various phases of Sunday-school work with helpful hints. It was decided to have a teachers' meeting the last Thursday of each month, the first to be held at the home of Bro. F. S. Carper. At the close earnest prayers of consecration were offered. Refreshments were served by the hospitable sisters of the home. Our series of meetings was conducted by Eld. Rufus P. Bucher, of Mechanic Grove, Pa., Jan. 5 to 22. Strong discourses were delivered every night to a large and attentive audience. The church being filled some evenings to its utmost capacity. The church was greatly strengthened and three were won for the Kingdom.—Noah G. Longenecker, Palmyra, Pa., Feb. 13.

Red Bank.—Our work is going along in a pleasing way. Our educational work for the year at the Red Bank church includes the following: Mission school, Vacation Bible school, religious education, a few day school in home, and first aid, to be conducted by the county nurse, and a community program and products show. Then, too, we are planning a program of summer recreation for our young folks. Bro. John R. Snyder will hold evangelistic meetings in the Glade Run church in June. I shall be glad to see the Rev. E. A. Warner, Red Bank church, who will be here the 27th.—D. E. Warner, New Bethlehem, Pa., Feb. 8.

Shippensburg.—Since our last report, at the close of the year, twenty have been added to our number by baptism. We started the new year with bright prospects and trust the future shall be as encouraging as the past. After the election of officers for both church and Sunday-school, Bro. E. A. Grabham, of Lehigh, Pa., was elected pastor, and Bro. E. A. Grabham, of Lehigh, Pa., presented the opportunities and obligations of those who lead, in a very forceful manner. He laid upon our hearts the burden of responsibility for those who come under our care and tuition in a way that left a desire for more serious effort on our part. This sermon also began the series of evangelistic services conducted by Bro. H. S. Replogle, of Oaks, Pa., on the 27th. Bro. Replogle is one of our most successful evangelists and presented the simple Gospel in a plain, impressive and soul-stirring manner. The attendance and interest were good considering the severe and uncertain weather conditions which prevailed. On the closing day of the campaign we had an afternoon service which we made possible for many by serving lunch at the church. This afforded a very enjoyable social opportunity for those who used it. The ministers were well attended by friends of the church from town and especially from out of town. The Chambersburg church was well represented a number of evenings. A very impressive service on Monday evening concluded the work when sixteen were buried with Christ in baptism. We are glad to report the various auxiliaries of the church in good working order. The Ladies' Aid is working overtime to fill its many orders for garments and other work.—Mrs. H. D. Emmert, Shippensburg, Pa., Feb. 11.

Waynesboro.—On the evening of Feb. 2 a men's musical program was given in our church, which was greatly appreciated. A quartette from Bridgewater College rendered some most beautiful selections, as did also the Snider Trio and the men's chorus. The following Sunday morning Eld. A. D. Decker, of New Windsor, Md., preached the message, and did it most acceptably. We now have three divisions of the Christian Workers—the adults, intermediates and juniors. All are working in earnest to make their best. At our recent business meeting the "Always Willing" Class of the Sunday-school donated to the church the furniture in the parsonage, amounting in value to \$44.24. Other organized classes are pushing forward, doing with us help promote the Kingdom of God.—Mrs. J. M. Moore, Waynesboro, Pa., Feb. 7.

TEXAS

Fort Worth.—Bro. Snyder, of Huntingdon, Pa., has just completed a most successful tour of evangelism. It was not merely a revival for the increase of membership, but for the deepening of a spiritual interest among the members. Bro. Snyder's work made a most substantial impression on the community, giving our church a ranking place in Ft. Worth. It was such work as we needed to increase and establish confidence in the brethren field. The blessings are great when we say there were eight splendid young folks baptized. Bro. Snyder also participated in a special meeting for the election of church officials. Brethren E. A. Frantz and C. M. Gauss were installed as deacons. The church is growing and is re-

organized as a spiritual and physical benefit to the community. Our Sunday-school, with Bro. Frantz as superintendent, is doing splendidly.—Lillian Gauss, Ft. Worth, Texas, Feb. 4.

VIRGINIA

Antioch church met in council Feb. 2, with Eld. J. A. Naff presiding. Seven letters were granted. We decided to build a churchhouse at one of our preaching points. A committee was selected to secure an evangelist to hold a meeting during July or August. Bro. F. B. Layman preached Feb. 3 to a large audience.—Mrs. A. O. Brubaker, Callaway, Va., Feb. 5.

Beaver Creek.—We held our quarterly council Feb. 1, with Eld. J. D. Glick presiding. Two were received by letter. It was decided to make a survey of our congregation, that more members be induced to attend Sunday-school and preaching services, and become more actively interested in the work of the church. The Ministerial Board is to see that the pastoral visit is made. It was urged that there be more teaching in the home, in the Sunday-school and from the pulpit against the wearing of gold for ornament. Mt. Bethel April 2 at 2 P. M., and at Beaver Creek April 4 at 10 A. M. An election for a minister will be held at that time. Owing to a deficiency in church funds, we decided to take a free will offering, at each of our preaching services. The young men's class of our Sunday-school rendered a very interesting program Sunday evening, Feb. 3.—Nannie J. Miller-Vannice, Bridgewater, Va., Feb. 9.

Bridgewater church met in council Feb. 9, with Dr. John S. Flory presiding. Two letters were received and four granted. A very commendable report was given by our church treasurer, and other reports from the different activities of the church. Important matters of business relating to our home church were discussed. Our love feast will be held Easter Sunday, April 20, at 4:30 P. M.—Lillian J. Flory, Bridgewater, Va., Feb. 11.

Boones Chapel.—We elected Bro. J. A. Naff to serve as another year as elder. Bro. V. C. Fennell came to us Dec. 16 with two of his very interesting messages. Some of our boys signed pledges as members of the Clean Line Army. Our Sunday-school rendered a very creditable Christmas program Dec. 23. Dec. 25 Eld. A. M. Frantz, of Springdale, W. Va., gave us an inspiring message. The work for the new year is starting off very nicely. Our pastor, Bro. Flory, will be with us another year.—Mrs. S. H. Flory, Sago, Va., Feb. 6.

Mt. Zion church met in yearly council Jan. 1, with Eld. D. N. Spitzer presiding. The following are the officers for the year: D. N. Spitzer, elder; the writer, clerk and church correspondent; Amos Cane, Sunday-school superintendent. The school gave an interesting program on Christmas eve, after which candy and oranges were given to all. The weather was ideal and all seemed to enjoy the exercises.—H. F. Sousa, Luray, Va., Feb. 5.

Nokesville church met in council Feb. 2, with Bro. M. G. Early presiding. Six letters were received and three granted. The Bible Institute of Hebron Seminary convened Jan. 6 to 9. Bro. B. B. Bledsoe, of Hebron, was our instructor. Brethren S. L. Blough, N. A. Seese and Paul Bowman. The attendance was cut down the first few days by the severely cold weather, but later many availed themselves of the opportunity to receive the excellent instruction and spiritual food offered. The Christian Workers' Society of the Canon and Nokesville churches held a joint review meeting at this place. The attendance was excellent and good addresses and music were the order of the day. We were glad to have with us Bro. Russell G. West, of Keyser, W. Va., who was elected to the ministry at this place. He favored us with a very edifying talk. The Nokesville Sunday-school under the faithful supervision of Bro. J. F. Miller and his assistants, is doing good work. During the past year \$239 was given for missionary purposes, the first Sunday offerings being for general missionary needs, and the third for the Evangelical Fund. This church has three regular places of meeting, with preaching services at the Seminary every Sunday morning and at Oak Grove and King's Cross Roads twice a month. The latter place also conducts a live Sunday-school and Christian Workers' Society. Bro. W. H. Herring is superintendent of the school, and the society is under his able leadership. Bro. Will Kerlin, of the Nokesville Christian Workers is led by Bro. Howard Mason, a student here.—Mary B. Beahm, Nokesville, Va., Feb. 5.

Walnut Grove.—The local congregations of the Brethren church, and the Christian church have just closed a revival that will long be remembered by the people of this little community. Rev. West, of Lynchburg, Va., opened the Christian revival Jan. 10, and on Jan. 19 Bro. A. M. Laughlin, of Keyser, W. Va., opened our revival. Then we decided to unite forces and all work together for one great revival. On account of the greater seating capacity, and being more of a central location for the community, the Brethren church was selected as the meeting place. Rev. West proved his capability in the way he delivered his earnest, sincere messages, giving the church and the world each their share. Bro. Laughlin is well known for his inspiring way in which he conducts his services. On Jan. 27 the Christian evangelist took his leave for other fields, but on the 29th Bro. R. B. Pritchett, of White Pine, Tenn., arrived and was a great assistance to Bro. Laughlin. Messages from God were delivered in such searching, forceful ways by Bro. Pritchett, that hearts which had remained untouched were made to yield and accept their Savior. Prayers of the united forces were so inspiring that many were won. Thirteen were baptized and two reclaimed by the Christian church. Eighteen were baptized and one reclaimed by the Brethren church, making a total of thirty-one baptized and three reclaimed. A great harvest indeed for the little community of Taylors Valley. Bro. Pritchett, serving on the Ministerial Board for Tennessee District, issued a license to Bro. E. J. Maxey to preach the Gospel.—A. F. Lewis, Taylors Valley, Va., Feb. 6.

WASHINGTON

Wenatchee Valley.—We have just closed a very successful two weeks' Bible Institute, with Bro. E. B. Hoff, of Bethany Bible School, as our instructor. Bro. Hoff had a splendid way of making the simple teaching of the Word of God intensely interesting to large classes. He conducted three classes of two hours each per day—morning and evening at the East House and one in the afternoon in the city. After the close of the Institute, on Sunday morning, our Elder, W. A. Decker, exhorted us to continue our Bible study with renewed enthusiasm. Sunday evening at the East House, Bro. J. Lapp gave a short, but very inspiring address, which opened the meeting for "Institute Echoes," in which every one was given opportunity to take part. This proved to be a wonderful community meeting. Since the weather has become favorable, work has been resumed on the church basement in the city.—Mrs. C. R. Weimer, Wenatchee, Wash., Feb. 2.

Wenatchee Valley.—Sunday morning, Feb. 10, three were received into the Wenatchee Valley church. In the afternoon the superintendents of the various departments of the Sunday-school, met to formulate plans for the Daily Vacation Bible School, and also plan for the united organization of the Sunday-schools of the two congregations, which we hope soon to effect.—Mrs. C. R. Weimer, Wenatchee, Wash., Feb. 12.

WEST VIRGINIA

Mt. Hebron.—Bro. D. M. Glick, of Treva, Va., came to this church under directions of the General Ministerial Board and was with us Jan. 19 to 29, preaching eleven sermons. Four were reclaimed and two applied for baptism. As there were two other meetings going on at the time, and the weather was very inclement, Bro. Glick decided to close the meeting and go to Chicago to attend the Bible Institute. He will return later and will continue our Bible study at the church. Since the weather has become favorable, work has been resumed on the church basement in the city.—Mrs. C. R. Weimer, Wenatchee, Wash., Feb. 12.

Shiloh.—Jan. 6, Bro. Obed Hamstead began our series of meetings, which continued Jan. 16. He was assisted by the home brethren and those from Union Chapel. We had good attendance and fine sermons. One awaits baptism. The weather was very cold and sickness hindered some from attending.—Lucella R. Spurgeon, Moatsville, W. Va., Feb. 1.

READ WHAT THEY SAY

About

HYMNS of PRAISE

This song book approved by the General Mission Board and adopted for use in our Sunday-schools, Christian Workers' Meetings, etc., has been published but a comparatively short time. It is being favorably received and many churches have adopted it. Is it being used in your congregation?

Notice a few of the testimonials from Chorists and others who are capable of judging the merits of a Song Book:

From Illinois.—"I have just examined a copy of 'HYMNS OF PRAISE,' recently put out by you for church and Sunday-school use. I must congratulate you on being able to place before our people such a uniformly excellent collection of Hymns. I may be a little old fashioned, but I do love to hear those songs that have grown so dear because of their richness of scriptural sentiment.

The type is large and clear and every selection is accompanied by the music and given ample room; there is no crowding. Yet the book with its 285 hymns and 24 responsive readings is surprisingly convenient in size.

Because of these and other excellent points the book should have a large sale and be popular among our people for many years to come."

From Virginia.—"I have examined 'the HYMNS OF PRAISE' and think it will fill a very important place in our church music."

From Iowa.—"I have carefully examined the song book 'HYMNS OF PRAISE' and find that it is just the book we have long needed in our church. I like very much the assortment of old hymns which we must hand down to the rising generation. I also think the new songs are excellent."

From Pennsylvania.—"I have just received a copy of 'HYMNS OF PRAISE' and, upon examination, I regard it the best music book the church has yet published. Surely these HYMNS OF PRAISE are worthy of our praise of the splendid variety and quality of the hymns chosen. One can easily believe there is a special reason for every song being in the book."

"Regarding the new song book 'HYMNS OF PRAISE,' the church has decided to make use of same and would be pleased to have you enter our order for 300 copies of the regular cloth binding at \$40.00 per hundred."

From Indiana.—"The new song book 'HYMNS OF PRAISE' was received some days ago. I have examined the book and in my judgment it is by far the best song book the church has ever put out (except the Hymnal). 'HYMNS OF PRAISE' contains so many of the good old hymns and songs that never grow old and the new ones are of the best. I consider it a fine collection and it should meet with general favor with all lovers of good music."

"I have examined 'HYMNS OF PRAISE' quite carefully and am persuaded that it contains the best collection of the right kind of Sunday-school and church songs that I have ever seen. It is no 'stunt book,' one that had to be issued, and so was made up of stunt music. It is a real song book, full of the best and nothing but the best. I went through it thoroughly and found it universally good all the way through. I am sure our people will give this new book the welcome of which it is worthy."

"The book certainly has the right name, for it is 'chuck full' of hymns of praise, and will certainly interest any Spirit-filled community or church. There is not a poor piece in the book, so I repeat I have nothing but words of praise for 'HYMNS OF PRAISE,' and may God bless our General Mission Board for getting before my dear church such a Spirit-filled song book."

"I have tried nearly every song in 'HYMNS OF PRAISE' and have failed to find a single defect in the harmony or the poetry."

From Ohio.—"Am very much pleased with 'HYMNS OF PRAISE.' Have had experience with a number of song books during the last twenty years, but this one contains more of my favorites than any other. The new songs which we have examined are good and appealing. The good old songs have been retained. It is my candid impression that this new book should receive the endorsement of our Brotherhood in general."

Orders are being received daily. Has your congregation adopted "HYMNS OF PRAISE"? If you haven't send a copy sent for one. We can furnish either round or shaped notes. Specify which you desire.

Prices: Regular cloth, 55c single copy; postpaid. Introductory price, twelve or more, 40c each, carriage extra. Limp cloth, 45c single copy; postpaid. Introductory price, twelve or more, 30c each, carriage extra.

Address all correspondence to
BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., March 1, 1924

No. 9

In This Number

Editorial—	
What Jesus Came to Save, ...	129
Acres of Thistles, ...	129
Faith at the Center, ...	129
Wait for the Third Day, ...	129
Among the Churches, ...	136
Around the World (J. E. M.), ...	137
The Quiet Hour (J. H. H.), ...	137
Our Forward Movement—	
Facts That Figure, ...	133
That Stewardship Study Class, ...	133
Hints in Religious Education (E. F.), ...	133
General Forum—	
To the Heights (Poem), ...	130
The World's Thought of God.—Chapter 5. By Galen B. Royer, ...	130
The Need for the Holy Spirit. By D. W. Kurtz, ...	130
The Finished Product. By C. Ray Keim, ...	131
The Fellowship of Youth for Peace. By C. S. Kenberry, ...	131
Financing the Church Problem. By L. B. Harshbarger, ...	131
The Christian's Rule of Three. By M. W. Emmert, ...	132
Agriculture and Foreign Missions. By Galen Russell, ...	132
Ways to Help Your Church. By J. A. Robinson, ...	132
Meeting of the General Sunday School Board. By Ezra Flory, ...	133
Kadesh. By Eleanor J. Brumbaugh, ...	138
The Meeting of the Educational Commission. By J. S. Noffsinger, ...	138
The Pastor's Study—	
Redemption Through His Blood. By R. H. Miller, ...	134
The Pastor and His Call. By H. H. Helman, ...	134
Simple Studies on the Teaching of Prayer by Jesus.—No. 5. By Wm. Kinsey, ...	134
Homely Homilies. By Ira H. Frantz, ...	134
Home and Family—	
Twilight (Poem). By Ursula Miller, ...	135
A Whole Lot Better. By Oma Karn, ...	135
The Impossible. By Julia Graydon, ...	135
A Meeting of Mothers. By Mrs. I. T. Madeira, ...	135

...EDITORIAL...

What Jesus Came to Save

It is not a new idea that a human soul is worth more than all the world besides. This modern talk about the supreme value of personality is only a new-fangled way of putting the old-fashioned truth that it doesn't profit a man anything to gain the whole world and lose his own soul.

But the implications of this truth—the bearing of it on Christian aspirations, ideals and programs—all this is but beginning to break through from the inner world of Spirit-prompted intuitions into the clear light of conscious conviction.

When once we learn to take Jesus at full value we shall cease to be surprised at this. He said it would be the business of the Spirit to take of what he had said and show it to his followers. The Spirit is very busy at this job right now. He is showing us that a man does lose his soul when he contributes to the loss of other souls; that it doesn't profit society anything to magnify prosperity at the expense of personality; that the supreme folly and wickedness of war lie in the lightness with which it regards the most precious thing in existence and its consequent destruction of the highest spiritual ideals; that factories, farms, schools, churches and every other enterprise that may be devised, are of value only as they promote soul strength; that soul conservation and culture is the proper end of all religious activities; and that every proposed policy or program must be approved or condemned in the light of its effect on human souls.

A certain man, with money invested a hundred thousand dollars in a factory, equipping it with the very best machinery throughout. And then, so the story writer's legendary fancy runs, he was surprised to find that it produced no goods. At length a wise man told him that he needed men to operate the machines. So he went and engaged a thousand men and, behold, the factory began to pour out the desired product in great abundance, and he was greatly pleased. He employed competent managers to oversee the business while he spent the winter in the South and the summer by the lakes. At the end of the year he returned to receive the profits which were large, and found much satisfaction in congratulating himself on his success. But the wise man above men-

tioned reminded him that his factory was useless until he had secured men to run it; and further, that these men had put their time and energy into the business, a year of their very life, in fact, while he, the owner, had put into it his dollars only, keeping his time and strength unto himself to do with them as he would. "Is it well," the wise man asked him, "that you take all the credit and profit to yourself, leaving the workers a bare existence only?"

This simple story burns with indignant protest against the iniquities of our modern industrial system, but we cite it only to give point to our main contention. And that it surely does. Christianity's concern is with ultimate values. The only ultimate value is personality raised to the *n*th power. The only thing in the world with capacity for this is human beings. But Christianity, just because it is concerned with human welfare, is concerned with everything that touches human welfare. But it is so concerned only in so far as these various interests of life do affect human welfare.

If these statements seem unnecessarily repetitious or emphatic, this is justified by the importance of the point in question. It can not be too clearly understood that Jesus Christ came into the world to save sinners of whom we are chief. He did not come to save factories or farms or business or government or classes or schools or churches or missions or education or doctrines or systems or truth or righteousness or anything else whatsoever, except people. He came to save men because man is the only thing in the world worth the price.

And he came to *save* them, to save them from loss, not merely from being lost but from losing. He came to make possible the eternal living, of thinking, sentient, personalities in a state of the highest functioning of which they are capable. He came to free them from the sin which makes this impossible. He came to make them like himself and like his Father, that companionship with them and among them might be eternally unrestrained. Perfected personality was what God set out to make on the morning of creation and that is the goal toward which he is striving still. That it might not fail was the purpose of the redemption wrought in Christ.

Oh that we could get the idea! Rather, that the idea could get us and overpower us and set our hearts aflame with an irrepressible indignation against the flagrant disregard of it on every hand, and with an equally irrepressible passion for its supremacy in every kind of human activity! How it would lift our feet from the mire of greed and all forms of unbrotherliness and set them walking in the pleasant paths of unselfish love! How it would quiet our little contentions about many things and fill us with the joy of a common service in behalf of all God's wayward children!

If we really understood what Jesus came to save, and its exceeding preciousness, that would be what we would try to save.

Acres of Thistles

THE tendency in human nature to look far away for the prize of success or opportunities for service is well known. The opening to fortune or fame is anywhere except at home. Around that idea Dr. Conwell built the great lecture which has had a wider hearing than any other ever given.

But the corresponding tendency in looking for the source of trouble is not so generally remarked. "Acres of Diamonds" ought to have a companion lecture on the value of not overlooking the home neighborhood when searching out the secrets of mischief.

It would be particularly appropriate to keep this

thought in mind in explaining the ailments of the church. This appealed to us with new force in reading certain discussions of the subject which came under our notice lately but have not appeared in the public print.

The ease with which some folks can locate the seat of trouble is astonishing. It is the stupid way in which this or that Board or other church agency is handling its job. That is as plain as day to these self-appointed diagnosticians. But then they have a special endowment of far-sightedness!

Faith at the Center

THE core of faith is trust. To have faith in anybody is to trust him. To have faith in God is to trust him.

It is confidence that he will not betray you. It is a settled conviction that he is able, wise and good. It is resting your case in his love. It is assurance that defeat or disappointment or disaster or suffering is never the last word of what he has to say to you.

It is confidence, therefore, in his world; that is to say, that this is his world. It is an unshaken and unshakable belief that the forces and laws which we find in operation in the material universe are the expression of his energizing, and that to adjust ourselves to them and to learn how to use them is to cooperate with him. It is moral certainty that the universe is man's friend, not his enemy, and that it will pay him well to understand it and cultivate hospitable relations with it.

It is equal confidence that the laws of the human mind, the principles which govern its growth and sound functioning, are likewise due to his creative energy, and that to study them and frame our systems of religious education in harmony with them is the way to the highest and truest spiritual efficiency, because it is the way to work with God. Thus do we provide instruments or agencies through which God can get himself expressed most effectively.

In a word, the heart of faith is trust in the wisdom and power and goodness of God, as disclosed in every form of his revelation. And that is the way Jesus said we ought to feel about the matter. That is the way he did feel about the matter. So it comes to this—a conviction that Jesus is in deed and in truth "the very image of his substance," and that we can not go wrong in committing ourselves and our whole life program fully to him.

But this implies much. It would do you good to sit down and spend a while thinking *how* much.

Wait for the Third Day

THE human heart believes that the ultimate purposes of God for men are beneficent. It can not rest in any other conviction. It may wander off for a time in the by-ways of cynicism or get mired in the slough of doubt and despondency, but faith will reassert itself, and confidence in the goodness of God will find firm footing again.

What more beautiful instance of this do you know about than the following from the prophet Hosea?

"Come, and let us return unto Jehovah, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him."

He is not through, you see, until the third day comes. And that third day of restoration must come, when the two days of discipline have passed. Isn't the next day after the second, the third?

"He will come unto us as the rain, as the latter rain that watereth the earth."

GENERAL FORUM

To the Heights

I cried, "Dear Angel, lead me to the heights
And spur me to the top."
The Angel answered, "Stop,
And set thine house in order, make it fair
For absent ones who may be speeding there;
Then we will talk of heights."

I put my house in order. "Now lead on!"
The Angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it so all those
Who come to gaze may find the unweeded rose.
Then we will journey on."

I weeded well my garden. "All is done."
The Angel shook his head.
"A beggar stands," he said,
"Outside thy gates; till thou hast given heed
And soothed his sorrows and supplied his need
Say not that all is done."

The beggar left me singing. "Now at last,
At last, the path is clear."
"Nay, there is one draws near
Who seeks, like thee, the difficult highway;
He lacks thy courage; cheer him then this day,
Then we will say, 'At last!'"

I helped my weaker brother. "Now the heights I
Oh, guide me, Angel, guide!"
The Presence at my side
With radiant face, said: "Look! Where are we now?"
And lo! we stood upon the mountain's brow—
The heights, the shining heights!

—Selected.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Five

As Relates to Sin and Salvation
Christianity

PERHAPS no better definition of sin, complying fully with the Biblical doctrine, can be submitted than the following: "Sin is lack of conformity to the moral law of God, either in act, disposition or state." It is the supreme evil, the root of all other evil, not a mere act, but a state of the soul, a quality of being. Though man by nature is a child of wrath (Eph. 2:3), yet he and not God is responsible for this nature, because God can not be the Author of sin (Jas. 1:13, 14). This is why Christianity rightly stresses the guilt of sin to the uttermost, and man as "without excuse" (Rom. 1:21).

What, then, is more important to any man awakened to a sense of his guilt than to learn that there is a way of escape from the results of sin, a salvation for his guilty soul? This longing, too, is world wide and heart deep. But man himself is helpless to bring a reconciliation with God (Rom. 3:20), or to deliver himself from the bondage of sin (John 8:34); and so God did for him what he could not do for himself—he provided a way of salvation through the incarnation, atoning death and resurrection of his only-begotten Son. Man's salvation is thereby secured, "not through the moral influence of the holy life or self-sacrificing death of Jesus Christ, but through that death as an expiation for sin." Christ, according to Jewish symbolism which took away sin, became "the Lamb of God which taketh away the sin of the world" (John 1:29), "the propitiation for our sins" (1 John 2:2; Rom. 3:25), whereby we are "saved by his [glorified] life" (Rom. 5:10). For he "put away sin by the sacrifice of himself" (Heb. 9:26), so that we are justified, not by works but "by his blood" (Rom. 5:9). By the power of Christ, through the work of the Holy Spirit, he saves "to the uttermost them that draw near unto God through him" (Heb. 7:25) and we become "free from the law of sin and death" (Rom. 8:2). Wonderful is this Name and Power of the Son of God, man's Savior, and "neither is there any other name under heaven, that is given among men, wherein we must be saved."

With such a doctrine of sin and salvation as the Christian background, let us turn to other great religions of the world and study the same problem and its solution there.

Hinduism

Inasmuch as Hinduism declares that all nature is God and God is nature, and that therefore God is responsible for all evil as well as all good, in the Christian sense of violating the commandment of a personal God the Hindu can not sin. He maintains he is under the inexorable law of necessity, and that his present existence and acts are regulated entirely by the acts of some former existence. Of this, however, he has no recollection and from it finds no way of escape. He therefore explains life simply as the manifestation of the unconscious Brahman in endless rebirths. All he does in this life is but the inevitable result of the lives he lived before in some existence, somewhere. Be he ever so circumspect, his highest hope is a rebirth in some higher existence, but with the awful possibility in that new existence of slipping back and being reborn in a lower state, even so low as a worm or a snake in this life. Cries one of their number, most pathetically,

"How many births are past, I can not tell,
How many yet to come no man can say;
But this alone I know, and know full well,
That pain and grief embitter all the way."

Salvation, then, to the Hindu is not seeking to rid himself of a sinful heart, but to escape the sufferings incident to this present life and repeated births, whether they should be in hell or heaven. He is taught there are two ways open—first, "the way of knowledge," little followed because it simply means that the devotee tries to think he is essentially identical with Brahman, an impersonal god. This is very difficult, because his own existence testifies to the contrary and he must look upon all of life as an illusion. The other means is "the way of devotion," or "faith" in their gods. But their gods have never professed to do one thing for the salvation of their worshipers. On the other hand, too, the worshiper himself understands that his salvation depends entirely upon himself—there is always the strong leading that there is something he must do that he has not yet done to merit salvation. True, the Hindu sacrifices to his gods, but in this he sees no idea of atonement for sin or in any way the thought of substitution. It is but the giving of food as an offering to the god he is worshipping, or to placate some angry demon. Where there is no well-defined consciousness of sin and no adequate way of escape, how hopeless must be the mind of the "poor deluded Hindu"!

Buddhism

Yes, Buddhism speaks much about sin, but is the meaning the same as the Christian understands it to be? In the first place, Buddhism denies entirely the existence of God. It inevitably follows, then, that the Buddhist idea of sin is something entirely different from the Christian's. Sin in Buddhism is expressed by the word "thirst" or "desire." But note, it is not restricted to a thirst or desire for the things that are evil, but includes the things which are good. David's prayer, "I thirst after the living God," or Christ's beatitude, "Blessed are they who hunger and thirst after righteousness," is to the Buddhist as great a sin as lying, stealing or adultery. ALL desire must be subdued. "Love of life on earth" and "desire for life in heaven" are two of the ten sins specifically forbidden, just the same as sensuality and bodily passions are two others of the same category. If a Buddhist commits adultery he has violated their fourth commandment; but if he washes his teeth with tooth powder he violates the seventh; or sleeps on a high or broad bed, the eighth; or sings the purest and best song he violates the ninth.

What is salvation in a system of religion which declares that all desire is sin? It can be answered in two words, "Simple non-existence." The absence of all desire, because that compels rebirths, brings the individual into the state of "eternal cessation of being." The Buddhist, as a saved man, is one who not only has ceased to hate, but to love as well; not only has ceased to desire evil, but also good; not only has ceased to long to live on earth, where there is sin, but has ceased to desire to go to heaven, where there is no sin. A saved man hopes, if hope he dare, for nothing short of absolute annihilation. There can be no permanent abode, peaceful resting place, for the spirit, for there is nothing permanent anywhere. There is no one like Christ,

who saves "to the uttermost" for him; he must be saved by "rightness" in his own life. By a life of good works he passes into a life of extinction of all desire, and finally into *Nirvana*—non-existence. Through countless bygone ages he has accumulated an infinite amount of merit, by which he hopes to be released from further rebirths into this world, or some other, and thereby admitted into his heaven of unending bliss—non-existence. This surely is the last word in salvation by works.

Huntingdon, Pa.

The Need for the Holy Spirit

BY D. W. KURTZ

THE more I study the problem of the Christian life, the more I am convinced that the Christian life apart from the constant dependence upon the Holy Spirit is an impossibility. Of course, everybody would say this. Yes, they would say it, but perhaps in many years not practice it. I used to think that we can so define the duties of life, in laws, teachings, decisions, and precepts, that all our needs are provided for. So did Paul, but after giving the laws and traditions a fair chance, in fact, the very best chance, Paul decided it was all in vain.

The Christian life is a great adventure. It is a life that should be in perfect harmony, seven days each week, with the Father's will. It is a life of fellowship, in tune with Christ. For this reason no set of laws or precepts can cover all our needs, and even if they could touch all cases of conduct, the obedience to law would destroy the spirit of personal fellowship with the Supreme Person. Laws, decisions, precepts can at best be but means, helps, and guides, but never the dynamic of the Christian life.

The narrow way is the true way of life. Or in other words, the true way of life is the one and only way that is in harmony with God. All other ways are the broad way—either on one side or the other of the straight and narrow way. How can we find this narrow way? I am sure that no human mind can adjust the scales of justice and righteousness accurately enough to meet every need. There are thousands and tens of thousands of choices and reactions for which we have only a general information or direction. The Holy Spirit is our Helper, our Guide, our Illumination in every case. I am sure he would guide us if we expected him to do so. The big trouble is we want a visible, tangible, external guide so we need not purify our hearts enough for the Spirit's functioning. "It is expedient that I go away, for if I go not away the Spirit will not come." It is well that the visible, and that which is limited to place, give way to the ever-present, invisible Companion who can direct at all times.

We are constantly running risks. As soon as we settle a question, the next moment we are in danger of legalism. Break away from legalism, we are in danger of antinomianism, or disregard for all standards. Nothing stays settled. We must recognize that only principles are eternal, and never specific applications under limited circumstances. But what are we to do? Well, what is the Holy Spirit for? A law is always a minimum requirement. Jesus asks men to go a mile above the law. But how can we go a whole mile above the law if we can not keep the law? The answer again is plain—have the abundant love in your heart and you can go the second mile easier than without love you can go the first mile. But every case of life needs guidance, judgment, help, assurance, comfort. He who depends upon the Holy Spirit, and follows his guidance, is never at a loss. But as long as we depend upon law the Holy Spirit is rejected. Law must be for us what it was for Paul—a tutor, or schoolmaster, to bring us to the living Christ, and the Holy Spirit. Laws and decisions can never constitute the whole of righteousness. Holy love is the essence of the Christian life. The Holy Spirit is to take the things of Christ and interpret them to us in the specific, countless choices and applications of this holy love.

We are constantly in danger of extremes. The easiest thing is to settle down upon the past, the fixed, the stable. But the past application no longer meets

the new. "The letter killeth, but the spirit giveth life." "Where the spirit is, there is liberty." Exactly. Where the Holy Spirit dominates there is perfect liberty from the law, from sin, from any servitude whatsoever. But merely to get rid of law does not save. Law is better than nothing, it has some purpose, and should be revered for its true purpose. Law only becomes a tyranny when it takes the place of life, of the Holy Spirit and of Christ. The danger today is drifting, lawlessness, individualism, bolshevism, and solipsism. Each one wants to be a law unto himself. But the truth alone can make us free.

The revolt against legalism is right. But unless guided by the Holy Spirit into larger, better, fuller truth and life, the revolt will land in a bolshevism that is worse than the former condition. The Russians revolted against the unbearable tyranny of the Czar, but are today in an even worse plight, a new tyranny. It is not enough to get rid of a wrong, we can not be saved unless we get on the side of right. In the final analysis, we must overcome wrong with right, error with truth, and darkness with light.

This is an age of revolt. But revolt has no redeeming elements without a constructive program of larger truth. Jesus revolted against the pharisaism of his day. But it was not a negative revolt. He overcame the shortcomings of the past with the abundant life. In the mists of the present, the haze of battle, the restless condition in the light of so much failure, we need again a prophet who can lead us into fellowship with reality. We need a new sense of the Holy Spirit.

How can we get this power? I am sure that the baptism of the Spirit on Pentecost came only because of several conditions. (1) The apostles faced a great task—the evangelization of the world. Had they not been willing to use the power when given, the power would not have come. "Power is the ability to do work." Unless we face a task, we need not ask for power. For God does not cast his pearls before swine. (2) The apostles and disciples asked for power. They wanted it. They hungered and thirsted for the power of the Spirit. I am sure again, if we really sought power and guidance we would receive. But most people do not really hunger, nor ask, nor seek, nor knock. They depend upon everything else than the Spirit. Their program is all made out and they fear to ask God lest he would change their pet program. (3) There was unity, fraternity, coöperation, "they were of one accord." I can't conceive that any prayed, "Give me more power than you give to my neighbor, so I get more glory." They forgot themselves and saw only the Cause. They were of one accord for the glory of God. The thing that binds people together is a common danger, or a common task. The tremendous task that awaited them, and their devotion to that task, fulfilled the conditions for the dynamic of the Spirit.

Life is a great adventure. To remain still, is to fail; to go alone is to be lost. The charts of success have been made by the prophets and Christ. But no chart can indicate all the rocks and gullies, the paths and byways, the obstacles and difficulties in the journey of life. Therefore the Holy Spirit is our Companion, our Guide, our Interpreter, our Comforter, our Instructor, to direct every step of the way. "I do not care to see the distant scene, one step enough for me." The Great Companion will light up one step at a time, so that we need not walk in darkness. For he interprets the chart of life, illumines the way, strengthens our weakness, and comforts us in sorrow. The Christian life is not a life of law, not even of a new law, but the life of the Spirit, guided and blessed by the Holy Spirit, the spirit of holy love.

McPherson, Kans.

The Finished Product

BY C. RAY KEIM

THE church is a business concern. It is here for business. It is interesting to think of the church as a factory, in a spiritual sense.

What is the business of a factory? Its business is to give to society a finished product that is a contribution to the welfare of mankind. The value of its finished product is the measure of the factory's worth to the world. Too long have we tolerated industries

which operated solely for the pleasure or profit of the proprietors.

The church has a product. It receives the spiritually raw material and builds from it finished products, full grown men and women in Christ Jesus. If the church is truly turning out such a product it has an excuse for its existence; for it is thereby rendering the most valuable service that can be rendered to the world. Yet, as in industry, we might be able to find a few individual churches whose operation seems to be largely for the satisfaction and profit (?) of the proprietors.

The value of the church is measured by her finished product. Many churches, like factories, have died because their product was not worth enough to keep them going.

In the church, as in the factory, there should be all kinds of materials found, ranging in development from the raw material to the finished product. To be a going concern, the factory must have all of these constantly. Plenty of raw material needs to be acquired daily. Then all diligence must be exercised in seeing to it that every bit of raw material is finally worked into a finished product.

To be and to remain a going concern, the church, too, must collect raw materials, but not stop there as too often happens. She must see to it that every soul goes through all the processes of spiritual growth possible. Sometimes we are strong on collecting raw material (in revivals, for example), when that collected thus is not advanced beyond the first steps of spiritual growth. Our contribution as a church is not measured by the amount of raw material we snatch out of the world but by the value of the full grown men and women in Christ Jesus who live to bless the world.

The difference between the value of the raw material and of the finished product of the church is evidently what the church has added. The world, often rather justly, claims there is not much difference. Jesus said this difference should be more than the whole world, for he said a man would be at a loss if he traded his soul for the whole world.

Let us then, as a church, take an inventory of our spiritual status and see whether our output justifies our operations. Whether we remain a going concern or not depends upon our output.

Chicago, Ill.

The Fellowship of Youth for Peace

BY C. S. IKENBERRY

OF all the far-reaching influences that have gone out from the Indianapolis Student Volunteer Convention, perhaps none is more significant than that which resulted in the organization of The Fellowship of Youth for Peace. This result is not a surprise to those who heard the masterful address of Dr. Sherwood Eddy, who sounded no uncertain alarm as to the effect of another world war on Christian civilization. The group discussions of the students also registered their desire for permanent peace.

While yet on the grounds of the convention, plans were effected for the organization of The Fellowship of Youth for Peace. This movement is designed to register the convictions of our young people on the question of peace and create a true spirit of world brotherhood in the hearts of the rising generation. It is unique in itself, an independent organization, yet sponsored by the Fellowship of Reconciliation of New York City.

The following statement of purpose appears on the enrollment card and reflects the deep Christian fervor in the hearts of our young people:

Recognizing that the method of war is self-defeating, involving greater evils than it can remove, and is contrary to my understanding of the spirit and principles of Jesus, I am impelled to turn from it and to rely instead upon the creative power of love.

It is my purpose to strive for the removal of all causes of war; to work for the establishment of a social order based upon coöperation for the common good; and in all things to see the unswerving practice of the principles of Jesus, not only in time of peace, but in time of war.

And since war inevitably involves violation of these principles I find myself unable to take part in it.

This purpose, as may be seen, is not a "stand for

peace" but an actual participation in all the remedial and preventative measures against war. The principles of the above statements are based upon the teachings of Jesus himself and are in harmony with the tenets of faith of our Brethren church for more than two centuries. Our young people have an unusual opportunity to register their convictions against war and those of us as leaders of young people face a great challenge to make possible their enrollment in the fellowship.

What could be more gratifying than to see our young people by the hundreds solemnly reading and then with a decision of purpose signing the pledge card of membership? This was the writer's experience only a few evenings ago at a young people's fellowship supper, where more than one hundred young lives consecrated themselves to the principles of peace by signing the membership enrollment card.

If you desire to "pass it on," write The Fellowship of Youth for Peace, 396 Broadway, New York City, for free enrollment cards.

Daleville, Va.

Financing the Church Program

BY L. B. HARSHBERGER

FINANCING the present day program presents a problem more or less common to the majority of our churches. An evidence of the problem is the failure of the churches to meet, at least on scheduled time, their obligations to the general, District, and local programs.

That the mission work of the church is face to face with a financial crisis is well known. It presents the most prominent and probably serious problem confronting the Brotherhood today, at least from the urgency of immediate solution.

Mastering the situation and achieving the goals is clearly dependent on the response of the individual churches of the Brotherhood.

It is admitted of course that the present day program is much enlarged over former years. However we do not believe the program calls for more than our Lord has reason to expect of the church today.

It is not our purpose to present a solution of the problem before us, but rather to consider certain methods frequently employed in the churches in their endeavor to finance their programs.

Is the "getting" the only objective? Does the "how" matter?

A brother addressing those responsible for getting the money to finance a church endeavor said: "I don't care how you get it, just so you get it." Was this instruction permissible? Does the need warrant any method available?

We do not believe that so extreme a policy is to be found in our churches today. This would sanction the card party, chance, raffle or lottery schemes employed by some churches, but certainly not sanctioned by our own people. These are recognized as being intrinsically wrong, and rightly classified belong to things evil and harmful.

But there are other means, widely employed in our churches, which, in their nature, are right and good and entirely legitimate in their proper sphere, such as the bake sale, supper, selling of merchandise, lecture and entertaining courses, etc.

The leading thought of this paper is concerning the merit and propriety of these as a means of financing the church program.

In following this thought there is no need for an individual analysis of the named methods. Assuming that they are conducted in an honest manner, our attitude toward any one of them is inclusive of all. However for the sake of clearness we refer briefly to one—seemingly the most meritorious, viz.: "The Lecture Course," staged as a money making endeavor, financed by paid admissions, and aiming at a surplus for the treasury. Grant all that is claimed for it as an "institution," that it be harmless, educational, uplifting, and inspirational, providing a proper place, entertainment and pure atmosphere, for the young people especially, thus counteracting the many evil influences and attractions without. But the thought before us now is not regarding the institution itself,

(Continued on Page 138)

The Christian's Rule of Three

BY M. W. EMMERT

PUBLIC school-teachers used to place emphasis upon a rule in arithmetic called the "Rule of three." By this rule, the fourth term of a proposition could be found when three other terms were given. Every pupil early in his search for knowledge was compelled to learn and be able to apply this rule. With this, he was thought to have the entering wedge to most of the hidden mysteries of mathematics.

The Master Teacher gave his pupils a Rule of Three by which to solve the problems of life. On being requested to teach his disciples to pray, Jesus gave them this rule. He painted for them a picture of simple neighborhood life. The picture contains three characters, a man of means, a poor neighbor, and a wayfaring friend of the poor man. In the small hours of the night, the poor man ran over to his wealthy neighbor's home, and called to him to awake from his slumber to loan his poor neighbor food with which to entertain his weary, hungry friend.

In this simple parable is imbedded the basic principle that gives the entering wedge to the solution of the many intricate problems of life. This principle is the Master's Rule of Three. It is a rule, first of all, that solves a Christian's prayer life. The prayer life solved, all the other mysteries of life yield one by one as we are called to face them.

The rule may be stated something like this: The poor man is to the wayfaring man as the rich neighbor is to X. We may let the rich neighbor equal God and the X equal the food asked for and received. In other words, the gift of God is bestowed upon us only as we ask for it for the purpose of bestowing it on a needy, wayfaring friend. The burden of our prayer life should be to take the place of a go-between. Intercession is our supreme business. This puts us in the class with our Master. When in this class, our lives are hid with Christ in God, we sit in heavenly places in Christ Jesus.

The unseen energy in the world known as the will of God has for its purpose the developing of a good world in which all men will work together in simplicity and harmony. Harmony is the first characteristic of heaven. God has from the beginning been endeavoring to convert this world into heaven. If all men would learn and practice Christ's Rule of Three wars between nations would cease, jealousies between brethren of the same church would vanish, homes would no more be broken up by divorce, and economic strife would be a thing of the past. All men would cooperate with God in bringing to pass a good world in which men might wish to dwell even into the far ages after the phenomenon known as death had ushered them into a super-world known as heaven. This would then be a world of brotherly love where nothing but sincerity and perfect harmony prevailed.

The prayer life of many Christians breaks down at this point. We have so many needs just for ourselves alone, we think, that we spend our efforts in prayer in which the weary, wayfaring friend is not taken into account. The world is full of travelers, who need to be entertained in our homes. We are poor, our resources are so meager when we are called upon to assist in the solution of the other man's problem that we always need to call upon God to give us food to set before our friend. He may need comfort in time of grief; he may need advice in selecting his life work; he may want help in a business deal; or he may be struggling with a problem in his religious experience. We may not have the proper food to set before him. A prayer to God, who has wealth in abundance, will bring the needed loaf, even if called for in the small hours of the night.

The three-way prayer is the prayer with promise. When Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you," he had in mind the prayer based on the Rule of Three. Christ's life was spent as a go-between between God and the world of men. His whole life was a grand illustration of the Rule of Three. To abide in him is to adopt perpetually his rule of life. This is the only life that is in harmony with the purpose of God for the world. When God

gives us a loaf in the night to be used for the benefit of another party, he is directly developing the principle of brotherliness and good will among men. This contributes to the production of a good world where all men will want to dwell, even into the super-world after the incident called death.

Mt. Morris, Ill.

Agriculture and Foreign Missions

BY GALEN RUSSELL

To every man and woman who is called of God to devote his or her life to the cause of missions comes the question, "What does God want me to do and how can I best serve him?" To obtain this answer we should seek to know the truth concerning the needs of the mission field. When the apostles went out to do missionary work at Christ's bidding, their slogan was "Preach the gospel." They told the story of salvation everywhere they went, in the synagogues, in the market places and even along the roads. In the fourth, fifth, and sixth centuries, the few missionaries who went out to do active work were filled with the same spirit. In the era of modern missions, the work has been the same and in principle will always remain the same, but as time goes on and the nations advance there will be variations in the details and these must be made if the Kingdom will advance here on earth.

In this present day, civilization has taken on a new aspect and given a new meaning to the phrase, "Preach the gospel." We must not only teach the Word of God by our lips to groups here and there in the villages and churches, but we must do some tangible acts of service in helping them solve their everyday problems, such as sanitation, household duties, and farm problems. That they may know how to earn their daily bread in the best possible way, thus helping them to make their bodies a temple for the soul.

The main interests of any nation, where there is marked missionary activity on the parts of foreign missionary societies, are agricultural. This statement applies to China, Korea, India, Persia, and Arabia, and to some extent to Japan, for her commerce is developing so rapidly that her interests are agricultural. Why is this true? The answer, not a prophecy, is that agriculture is the backbone of any nation, and its life-sustaining power. But not only are nations interested in agriculture and the country people, but also is God interested in them.

Seventy-five per cent of China's four hundred millions of people live in villages of from twenty-five hundred down to four families. All of these people are country folk, tillers of the soil. In India, eighty per cent of its millions live in small villages and work the land. How is the church going to meet the need of these people? If she is going to win the hearts of the masses, she must adopt a program that will meet their problems. The question might be asked, "Will the ratios for these populations change in the course of years?" The answer is, "They will not materially change in this generation, and probably never will," quotes John Risner, an authority on agricultural missions in China. In China and India at least, consciously or unconsciously, the church is recruiting its workers, those on whom she is already placing the greatest share of the responsibility for carrying the Christian message, from the country folk. Thus the greatest resources of the church today in the foreign lands are its rural population. What is the church doing to conserve these resources? It must conserve them by developing the people, that they may be better able to support themselves in this generation and the generation to come, and make better men and women.

Take for example one of Christ's busy days here on earth. He went about all of the day teaching and healing and in the evening he was unwilling to turn them away hungry. It is true that the church has conducted charity campaigns and famine relief funds of various kinds to help these poor people when they were in unusual need. This is all well and good. But will not the Lord sanction us in using our best efforts, guided by his power, in carrying out a program of several years' scope, to raise up communities of higher moral standards in these foreign lands and more efficient equipment for carrying on their daily tasks?

The church has seen fit, and rightly so, to develop congregations, hospitals, schools, and so forth, but as yet the rural community work has not been stressed to the fullest extent. This condition, however, is passing, and new possibilities for agriculture in connection with the church and school are being realized by missionaries, and transferred to the home base.

The problem is, then, to form rural community centers in the small villages. In addition to the church, there will be a school where vocational training will be taught along with its literary education. There will be leaders and classes of leaders to work out plans for village cooperation, health and comfort campaigns, better farming projects, and teaching the principles of Jesus as applied to personal character and social relationship.

In this vocational training, various trades will be taught, and better farming methods which will vary with the different sections of the country. There must not be too much of the vocational, overbalancing the literary and religious training, for, says Dr. Cairns, "The Christianizing of these races implies also their training and discipline, not the training of the mind only but the training of character, for character is harder to train than the mind, and an unsimulated culture may be as dangerous as prevailing illiteracy." But along with this training of the mind, let us look after the rural population by training them to meet their problems and creating better living conditions. Thus, by God's power, we will give them the new life, the more abundant life.

The clarion call has sounded. Missionary public opinion in favor of agricultural missions is rapidly crystallizing. The next step necessary is to have sufficient funds and trained volunteers to start this program. For, in a period of years, it will tend to become self-propagating. The church needs you young men and women in these various fields of work to instruct these people of other lands, these other tillers of the soil, how they may live Christian lives in the fullest sense of the word. This working out of their social problems will afford, for Christian leaders, an opportunity for a helpful and permanent point of contact. It will aid greatly in preparing the way for an eager hearing of the Gospel. The "Preacher of the Doctrine" will come to be looked upon as a friend, and as being interested in the daily lives of those whom he is trying to serve.

The day of agricultural missions is dawning and along with it a new chapter of service for volunteers and an efficient means of extending the Kingdom of God on earth. Let us, as members of Christ's Kingdom, seek to know, in the face of facts, God's will concerning our lives. We will then go forward with the zeal and happiness which only a true follower of Christ can have and give it to others.

Waterloo, Iowa.

Ways to Help Your Church

BY J. A. ROBINSON

1. TALK your church as you do your business—"sell" it to your neighbors.
2. Be a regular attendant at the church services.
3. Attend the Wednesday evening church service.
4. Remember that your attitude toward the church has its influence on your neighbors.
5. Be on time at all services; why cheat yourself?
6. Be reverent in church service; it is God's house.
7. Be loyal to the church in your conversation and conduct.
8. Give a warm welcome to the stranger within your gates.
9. Invite the non-church-going people of your community to church.
10. Give your money to it weekly—"regularly, systematically, proportionately"—whether a dollar or a cent. This will help you even more than it will help the church.
11. Pray for the church, the pastor, the leaders and the membership.
12. Read the GOSPEL MESSENGER and other church papers for the strengthening of your Christian life and to learn what other churches are doing.

Pleasant Hill, Ohio.

Meeting of the General Sunday School Board

BY EZRA FLORY, SECRETARY

The General Sunday School Board finds a large docket claiming its attention at each meeting. Feb. 18 was no exception. All the members were present but Bro. E. M. Studebaker. Matters pertaining to graded lessons, elective materials for home, Sunday-schools, young people, Vacation and Week-Day Schools, are urgent.

Measures were taken to increase our efficiency in the Publishing House as well as to promote in a better manner the curriculum of religious teaching by a closer cooperation between the House and the General Sunday School Board.

Training conferences and institutes claimed attention. Training courses and Vacation Schools received consideration, as did the program of field work.

The following books were approved as texts for Vacation Schools:

For supplementary materials and for third-year Primaries: "Second Primary Book in Religion," Colson, \$2.15. For first-year Juniors, "Conquests for God," Minor C. Miller, now in press, about \$1.50. For third-year Juniors, "Knights of Service," two books, 95 cents and 85 cents each. For third-year Intermediates, "Builders of the Church," Faris, paper, 50 cents, and a pamphlet on the history of our own denomination by J. S. Flory, of Virginia (ready about May 1), price about 20 cents.

Bro. Wm. Beery is working hard to have his new and revised "Story of Hymns" ready. It will have seventy-five or more studies. Bro. Rohrer's "Recreation in Theory and Practice" is being revised and enlarged also. A new leaflet listing necessary materials and suggested materials will be issued about the middle of March.

A new unit was added to the third-year Standard Training Course so as to offer training for Week-Day and Vacation Schools as follows:

10 credits on program—"The New Program of Religious Education," by Betts, 75 cents.

10 credits on the Vacation School—"The Daily Vacation Church School," by Ikenberry, \$1.00.

20 credits on organization and administration—"The Week-Day Church School," by Cope, \$2.00.

A number of Sunday-school and field workers arrived and entered enthusiastically into an intensive program, working day and into the late hours of night all week.

The Spirit was manifestly present as a dozen leaders in religious education sat as a family around a table and reviewed our heritage, surveyed present situations and tendencies and then tried to preview our tasks.

Great good can not fail to come from such consecrated efforts to build for God in the rich soil of human souls.

Elgin, Ill.

supposed to parade his knowledge, but to find out what the pupils know and correct faulty conclusions.

3. Assignment for Study, Including Collateral Reading. The classes should be stimulated to do more reading than is supplied by the text. Reading contests might be inaugurated. Care should be exercised that the reading be not too superficial. Probably the assignments may be definite enough to control this. Reports, either written or oral, of all assigned work would register more careful work. Reports of living examples of stewardship practice would enliven the class periods.

4. Application. Do not overlook the fact that stewardship study should produce stewardship practice. This practice should begin with the teacher. As the lessons are driven home, some of the class, if not all, will desire to harmonize their lives with the newly-found truth. Give opportunity to enroll as stewards. Every impression calls for a corresponding expression.

Hints in Religious Education

WATCH these columns for the announcement soon of a text for THIRD-YEAR PRIMARIES in Vacation Schools. All other materials are ready, and soon there will be an order sheet, giving prices of all materials. We will have a full third-year course ready this year. The manuscript for "Conquests for God," First Year Juniors, is now in press.

The worst leakage in the whole church has been where the church and the Sunday-school fail to connect. Getting results is the chief thing in our work. Means and methods are not of first consideration, fundamental as they are. Good results have followed the pastor's meeting the classes of young people when this has been prayerfully, sincerely and tactfully done. It is good to have heart-to-heart talks with these people. Young folks soon know if the pastor is merely "fishing."

We now have 353 vacation schools reported for 1923. This is forty-seven more reported schools than we had in any previous year. But we know of many that are not reported. Will not all schools planned for 1924 make it part of their organization to have some one appointed to do this reporting as soon as the school closes? This slipshod method of thinking some one will attend to it, without laying the obligation definitely upon some one, makes much unnecessary work for others. We furnish free enrollment cards. The only THANK YOU we ask is that you send us this report promptly. Is that fair?

We can have the kind of church we want by teaching our childhood of today. A generation ago Germany began a propaganda of teaching militarism. About the same time America began a carefully-planned scheme of temperance instruction in the public schools, in the homes and in the Sunday-schools. Europe was plunged into a terrible struggle, in which ten million people lost their lives and twenty million more were injured, besides bringing untold suffering and harm to millions of innocent people. America has been able to adopt an amendment to her constitution abolishing liquor as a beverage.

If we want a praying church we can have it. If we want one devoted to the welfare of humanity we can have it.

By the first of February one-third of the 1,300 Sunday-schools had sent their reports for 1923 to the office. We wonder how soon the other two-thirds will be reported. The first third comes promptly; the second third takes twice as long; the third third takes—well, we have not had the third third all reported since there has been a central office at Elgin. Some forget to sign their names. A bill of money was enclosed in one, but no name enabled us to locate the sender. We are now trying to do this. Some sign so hurriedly that we have difficulty in deciphering the name. It would be a great favor if all details and blank spaces were filled out. Why not attend to sending your report NOW? The longer it goes, the harder to send. Tardiness indicates carelessness or indifference about your entire work.

E. F.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Facts That Figure

FROM a pastor a message comes telling of the struggles he and his people are making. He encloses a copy of their budget with the statement, "You'll laugh at how small it is, but you don't know conditions." No, brother, I didn't laugh, but I did thank God for the heroic effort and the progress you are making as indicated in the letter. I know too well a pastor's problems to laugh. I am praying as I write that these small beginnings in the way of a church program to make of your church a self-supporting institution will fruit into large resourcefulness for the Kingdom.

A letter from a good brother found my desk, and I quote a few words: "I have never prospered so well in health and business as I have by claiming the Lord's promise in Malachi and other places. 'He that stoppeth his ears at the cry of the poor, he also himself shall cry and not be heard' (Prov. 21:13).

"I wanted to write a short article on this heading, 'Why Don't Everybody Give One-tenth?' You can do it so much better, so I will leave it to you."

That sounds like "In honor preferring one another," but, brother, if the Lord put it in your heart to do it maybe you should not pass it on.

Rural leaders, did you read Olin F. Shaw's article in last MESSENGER under the caption, "Helping God to Help Us Prosper"? If you have not, you should, and also call attention of your folks to the article. It is not hard to understand, yet I read it twice.

Well, folks, maybe you hadn't thought that keeping unprofitable, or even less profitable, stock about the place is robbing God. But doesn't it sound pretty reasonable? Maybe another cow with the same upkeep would increase your net income 10 per cent over the one you now have.

By this time maybe you are thinking (not out loud, of course) that Lear is emphasizing this article because he wants the tithe of increase for the Forward Movement. To be sure I am interested in the Forward Movement, not because of the name (I would support the same cause under any other appropriate name), neither because I am Director of the Forward Movement, but because "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." I am interested and I want all of you to be, that around the world people may have the joy of believing in him.

Suppose, though, we do not argue the case, but take to heart the suggestions of Bro. Shaw and begin now to make an inventory of our producing stock of whatever sort it is; then use all of our gray matter and all that we can buy or borrow, with the avowed intention of making investments that will bring a greater per-

centage of net income. Let me add a word of caution: Beware of "get-rich-quick" propositions.

Now, once again, let us take to heart and act accordingly on what the Bible has to say, i. e., "The earth is the Lord's and the fullness thereof, the world and they that dwell therein" (Psa. 24:1). "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8:18). "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat" (Prov. 11:24, 25). "Lay not up for yourselves treasures upon the earth" (Jesus). "But seek ye first his kingdom and his righteousness, and all these things shall be added unto you" (Jesus). "Give and it shall be given unto you" (Jesus). "Upon the first day of the week let each one of you lay by him in store, as he may prosper" (1 Cor. 16:2).

That Stewardship Study Class

I. Preparation

1. THERE must be a definite decision to have such a class. The minister of the church, superintendent of the Sunday-school or president of the Christian Workers' Society, or all together, should definitely decide that a stewardship class or classes will be organized. This decision should have general publicity, so all may have an opportunity to cooperate in the movement.

2. Decide through what department of the church organization the class or classes shall be promoted: the Sunday-school, the Christian Workers, or the prayer meeting. The classes should not be too large.

3. Decide when the class or classes shall meet and how long they shall run. This will be essential, so that during the period of these classes no other organized class work will encroach on the time allotted to this.

4. Select the most competent teachers available for each class. The utmost care should be exercised here, for the success of the class will depend largely upon the personality, preparedness and perseverance of the teacher. The teacher should be familiar with the text and know of the work to be done long enough in advance to be fully prepared. An indifferent and incompetent teacher will finish the job very quickly, but success will depend on a well-prepared and wide-awake teacher.

II. Promotion

1. A text should be selected suited to the ability of the class. Careful preparation on the part of students should be required. This preparation should be tested in class period.

2. Class Recitation. Individual attention should be given to members of the class. This is not a preaching service or a lecture period. The teacher is not

THE PASTOR'S STUDY

Redemption Through His Blood

BY R. H. MILLER

Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

IN every great and useful life there is a battlefield copiously anointed with blood and tears, for, "Without the shedding of blood there is no remission."

Verses and stories that came from the "front" have had an unusual vogue during the last few years. But listen to sentences which come from mightier battles:

"I abhor myself and repent in dust and ashes!" "My sin is ever before me!" "Woe is me for I am undone, because I am a man of unclean lips!" "Depart from me, for I am a sinful man!" "Chief of sinners! Who shall deliver me from this death?"

Heaven's response is, "Blessed are ye that mourn now, for ye shall laugh."

But to the modern man who has lost all sense of sin in one delirious round of pleasure and greed, the word is, "Woe unto you that laugh now, for ye shall mourn and weep!"

Do you recall our old copy-books? And how you had neither spirit nor power to do your best when you were writing at the bottom of the page, while all your blots and scribbles rose up between your effort and the copy? And how a new page as if by magic renewed your skill? Some one has put this little parable in song:

"Turn a new leaf for me, Father, I pray;
This one is blotted. O take it away!"

And he does turn a new leaf! When upward strivings are palsied by a sense of sin, he takes away the sin, and gives power for a "fresh start"!

Pilgrim labors up the steep ascent; in a passion of weariness, love and amazement, stands by the cross; sees his burden roll from stone to stone until it is lost in the tomb. Then while "the springs in his head pour water upon his cheeks" he exclaims, "He hath given us rest by his sorrow, and life by his death!"

"Blest Cross! Blest Sepulchre! Blest rather be
The Man that there was put to shame for me!"

"His blood can make the vilest clean;
His blood avails for me!"

"He breaks the power of cancelled sin;
He sets the prisoner free!"

North Manchester, Ind.

The Pastor and His Call

BY H. H. HELMAN

THE pastor is a minister of the Gospel. He occupies the highest position to which a man may be called. He occupies it because GOD called him to it. His credentials are of superior authority. As humanity cannot commission a man to be a poet, even so it is beyond its authority to create the preacher. Nor did the preacher choose his high calling. No element of volition on his part entered into his choice of the ministry except the will to obey the voice of God. He should bless that day in which his soul was touched by the divine hand and he was called into such a noble and exalted place! On that day there was no choice; the divine constraint, with a strong hand, was laid upon him and he obeyed. Blessed and happy is the minister if he is sure GOD called him. To be sure of this is vital. To doubt it is failure.

God can use every minister he calls. He can bless his ministry. He does not call upon probation. He does not doubt that he can use whom he calls. Nor is the service an experiment, but sure in its accomplishments, when comprehended as a great and holy trust, and he lives in the light of the divine call and the possibility of divine oversight and guidance. He must not lose the ministry in the medley of professions. His is not a profession but a divine call, high and holy.

The pastor is not simply called to a title or crowned with an emblem of office. He is called to a definite service and work, as exalted as the call-itself. The

service to which God calls is so vital and important that he expects it to take FIRST PLACE in the minister's life. If the ministry is secondary in one's life something is wrong. He who looks upon the Christian ministry as a thing of little import, or to be despised, or lightly considered, is altogether unworthy and unable for the calling. A pastor cannot expect the Lord to set his seal upon his ministry until he heeds the call to an undivided allegiance to the HOLY TRUST.

There is no call to men like the call of the Spirit to be the mouthpiece of Christian righteousness. Preachers and prophets have had more to do in the making of nations through the ages than statesmen and warriors. They have been the valiant men of all the ages. I would have you see the moving army of them! Over mountains high and rough; through valleys deep and misty; through dark and dense forests; their progress never stayed, never daunted, ever advancing. Theirs was a pilgrim way, and not every generation listened well to them, but they left plain tracks through the world where they trod. The pastor today is one of that magnificent army. Happy he, if he knows it! The pastor dies before he is dead when he loses the sense of the majesty of his work and the unique authority under which he works. He is already sick when it fails to thrill him.

Let every pastor who mounts to his pulpit to preach a God-given message, or steps into a home to carry the Master's cheer or comfort or invitation, remember the majesty of his call, the magnificence of his order, the great possibilities of his vocation, and his responsibility to God who depends upon himself and such others to win mankind to himself. If the Lord has not called him to the FIRST CHURCH in Jerusalem, but placed him in the little mission church at Nazareth, it is not his to belittle the call or ignore the service. The majesty is in the quality of the work, for who knows but at such a place a carpenter may be developed into a world Savior, or a log cabin child into a president, or a cobbler into a great missionary. Let the pastor never quit, though he be tempted to do so, so long as he realizes the great, and awful, and holy trust to which God has called him.

South Bend, Ind.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 5

V. Scripture, John 6:11: "Jesus therefore took the loaves, and having given thanks, he distributed to them that were set down."

1. "Having given thanks," Greek, *eucharisteo*, the grateful acknowledgment of God's mercies, chiefly in prayer.

2. The parallel passages: Matt. 14:19, "he blessed them," Greek, *eulogeo*. Mark 6:41, "he blessed," Greek, *eulogeo*. Luke 9:16, "he blessed them," Greek, *eulogeo*.

3. Setting: The Feeding of the Five Thousand by the Sea of Galilee.

4. Prayer: Sometimes Jesus' praying was all asking, as in John 17; sometimes it was all thanking, as in John 11:41, 42, etc.; here it was doubtless both, since Matthew, Mark, and Luke use *eulogeo*, while John uses *eucharisteo*. Especially do we think so when the blessing or the eulogizing and thanking seems to be the means of the miracle.

5. Practical: (1) *Grace before meat*. It teaches us that we should practice thanksgiving at mealtime. The food before us should remind us of the goodness of our Heavenly Father. Thank him for the good gift, and ask him to bless it to the building up of our bodies. Thanking God for our daily bread is a mark of culture; it shows an appreciation on our part. Of ourselves we could not feed or sustain us. Our labors would be for nought. All we can do is to put the potatoes into the ground, and cultivate and harvest the crop, but it is God who fills the hill. Man must cooperate with God in producing food.

(2) *Christ and gratitude*. Christ was grateful and appreciative. How much more should we be grateful!

"He that enjoys aught without thanksgiving, is as though he robbed God."—*Talmud*.

(3) "Having given thanks." This phrase is but one word in the original, an *aorist participle of antecedent action*. The giving of thanks for the food was antecedent to the distributing of the food. First things first—grace before meat.

(4) *The God-Consciousness*. The multitude whom Christ fed never saw it done on that wise. As were all of his miracles, it became an evidence for their faith in him as the Christ, the Son of God (John 20:30, 31).

Think of its influence for good. It is one of the fine ways of creating a God-consciousness in the family of growing children. They become aware of the fact that there is a good God who provides the food and loves and cares for all. By nature the children are religious. There is in them an affinity for things spiritual and devotional. Hearing thanks expressed three times a day will help to awaken and develop the religious instinct.

It was good for the multitude that day to hear Christ thank the Heavenly Father for food. It is good for children to hear thanks expressed. It is good for hired servants to hear the blessing asked before eating. It is good to bow the head in silence in the dining room of a hotel, silently thanking God for the food. You make those who observe it to think upward. In such case you would do it because you are grateful, and, too, to be seen according to Matt. 5:16.

What an opportunity that father had when, after having given thanks, his child asked him if his Father were still living, who is God? "Where does he live?" Many children never hear grace before meat. Once a boy rudely addressed a visitor who had just finished giving thanks: "My pop don't say it that way. He just sets down to the table and looks around over the table, and then throws down his knife and says, 'Lord, what a supper!'" Pity that father.

(5) *Better than nothing*. Rather than nothing, have silence; or together give a Scripture verse; or in unison vary by giving some such stanza:

"Behind the bread is the snowy flour,
And behind the flour the mill.
Behind the mill the wheat and the shower
And the sun, and the Father's will."

Or sing, etc.

New Windsor, Md.

Homely Homilies

BY A COUNTRY PREACHER

The Stunted Pig

THERE was a pig which was greatly inferior among his fellows. His skin became loose and wrinkled and he seemed not to have any flesh on his bones beneath his skin; neither did he thrive as did the others.

And it came to pass that as I sought to discover the cause of his being so dwarfed I observed that he did not partake of the milk and other savory food which I prepared for them day by day, but sought his sustenance instead among the dunghills.

And desiring that this pig should grow even as the others, I did catch him and hold his nose in the milk and try to make him drink. But being frightened at this he did run away as soon as released and did return to the dunghill.

And I said, "The pig is very foolish to refuse the wholesome feed which I have provided, and subsist upon dung."

But the Spirit said unto me, "Are there not many among the sons of men who do refuse to feed upon my Word of Truth, and do feed their souls instead with scandals and lies and trash wherein is no nourishment but only pollution? And in their intellects and spirits are they not stunted even as this pig?"

And I said, "But, Lord, they know not their need nor realize what they miss in neglecting the good things of literature."

And he said unto me, "Consider again the pig."

And I considered, and behold, even the pig did not know that he was a runt.

"TAKE heed to thyself and to thy teaching."

HOME AND FAMILY

Twilight

BY URSULA MILLER

Unlocked by evening's shadowy finger,
Night silently and stealthily slips through
The door, where the ghosts of sunbeams linger,
In triumph the departing day to view.
With haunting sweetness a bird's lullaby
Startles the air with song, exquisite, sweet—
The shadowy wings of night pause, lifted high,
And in that pause day's smile comes, night to greet.

Thus, twilight is a vale 'twixt night and day,
A vale of shadows and of echoes sweet,
Where ghosts of sunbeams linger yet to play,
As night-wings pause and day turns night to greet.
O haunting sweet, that valley of twilight—
When day smiles back to greet the face of night.

Hesston, Kans.

A Whole Lot Better

BY OMA KARN

"I WISH"—the voice of the speaker was wistful with longing—"that it could have lasted all the year."

"Then you wouldn't have learned anything about jography," said another voice.

"What if I wouldn't?" was the quick retort of the first speaker. "What we've had here is a whole lot better!"

The conversation was overheard one day last summer on the lawn of one of our large, active rural churches. A two weeks' session of the first vacation Bible school ever held in the locality had just closed. Throughout the entire time the two small girls, whose conversation has been quoted, were regular and profoundly-interested attendants. While, practically, we can not commend the stand taken by the one who could see no reason for not eliminating geography from the curriculum of an all-around education, we can commend her for her vigorous defense of the higher knowledge to be received from a study of the Book of books. We have wondered what might result from the love of the Word so firmly implanted in that child's heart; something, if the seed already planted is properly nurtured, fine and strong and true. It must be so, for has not God himself said, speaking of the going forth of his Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"? The sentiment, so enthusiastically expressed by the little third-grade girl, was typical of the one hundred or more students who, day after day, had been in attendance throughout the period covered. Considering the size of the congregation in which the school was held, the number enrolled should have been twice what it was. There were those who openly opposed, but more who failed to coöperate, through indifference. They were neither hot nor cold in their attitude toward the work. "These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children." It is the command given to Moses concerning the teaching of the law to the youth of the children of Israel. The command is in force today as fully as it was in past ages when the law was written upon the tables of stone. Beware, therefore, of fostering the spirit of opposition or indifference toward the conducting of a properly-equipped vacation Bible school. Most any parent is willing to make great sacrifice in order to send a child to school nine months in the year, that the child may be efficiently educated in the secular matters of life; and yet that same parent may be unwilling or indifferent to making the sacrifice of a few hours' time each day, for two weeks only, that the child's education in matters of the soul may be furthered.

We walked about, viewing the exhibition of work done by the various classes. And we marveled at it, the high order of mentality and the comprehension revealed in the written exercises of boys and girls who are still in their teens. We rejoiced over the possibilities those young lives held within their keeping—the preachers, teachers, missionaries and so forth—which

could very well result from proper education. May we all, everywhere, receive an increase of enthusiasm toward the support and successful conducting of vacation Bible schools another year.

"I must go, I've got to go," were the vehement words with which another small student of the school mentioned expressed her feeling when, one day during its session, something threatened to prevent her attendance. Her mother, relating the incident, said, "She emphasized the 'must' and the 'got to' as if something very momentous depended upon her going." A hint to the wise is sufficient.

Ashland, Ohio.

The Impossible

BY JULIA GRAYDON

THE minister's wife sat in the study one cold winter evening. The minister had gone out to see a sick parishioner, so she was alone. She heard a step on the porch and then the bell rang rather sharply. She knew that ring; it was Miss Hill, who came in every now and then to air her troubles.

Her visitor sank down in the big armchair and then said: "O Mrs. Dean, I have so much on my mind that I don't know what to do."

"Any one sick at home?" Mrs. Dean asked kindly.

"No, they're all well, but my cousin in the West has written to ask if we can take her daughter Claire for six months, as she wants to go on a trip abroad, and you know my sister's two boys always come for three months in the summer, and I just don't see how we are going to do it, even if we do have a big house, and it's a fearful responsibility on my shoulders, really more than I can carry."

Mrs. Dean was quiet for a moment, and then she said: "Miss Hill, when I was away last summer a party of us were sitting in a summer house one morning, when suddenly we heard the most awful scream. It sounded like some one in deep trouble, and I ran down the path, near the summer house, and there I found the little daughter of the hotel manager, wheeling an empty baby coach and carrying the baby in her arms, while beside her walked another very small child. All three were crying, and as I reached them Corrine wailed out: 'I can't carry them both.'"

"Then I saw what the trouble was. The baby had cried and Corrine had taken her out of the coach. The other child wanted to be carried too, and poor Corrine was at her wit's end. 'I can't carry them both.' Of course she could not, but she just thought she had to, hence her wail of despair."

Miss Hill was really a sensible woman, in spite of her habit of worrying, and she looked at Mrs. Dean and their eyes met. "Corrine was carrying, or rather trying to carry, too much at one time. Oh, I see what you mean, Mrs. Dean."

"Yes," said the minister's wife, "God does not ask us to do impossible things."

Harrisburg, Pa.

A Meeting of Mothers

BY MRS. I. T. MADEIRA

We had such an inspiring Mothers' Meeting Feb. 7 that I feel it would be selfish to keep it to ourselves. We have an organized Mothers' Class and have our own room where we can bring our babies and feel sure we won't disturb anyone (for we are all mothers). We have monthly class meetings when we discuss many of our problems and we find this a great help in training our children.

On this particular evening we had for discussion, "Telling the Story of Life to Our Children." Sister Paul K. Hess discussed "Why Tell the Story of Life," Sister A. C. Baugher, "How," and Sister H. H. Nye, "When." Following this we had a general discussion. All the speakers brought rich lessons, but I will quote from Sister Hess, since her topic is, perhaps, the most needed.

Do we all agree that the story of life should be told? Surely no evil thoughts come from the story of a lily, or of the life of Christ. Neither will evil come from the story of life told in a pure and holy way by a praying mother. No one will tell a purer, holier story than a child's own mother.

We mothers love our darlings so dearly that we want them to be given every advantage, every advice, every truth, that they may become beautiful characters with not only a beautiful body but also a beautiful soul, pure,

clean and lovable, living for Christ and the uplift of the human race. We have no picture of fallen men and women, criminals, murderers, etc., as some of our hidden ambitions for our children. Oh, of course not! But how do these people come to be? Once they may have been as dear and sweet as our own dear children. Where is the parting of the ways? Dr. Shannon gives the following as one reason why people get the wrong start:

"When the child comes and asks, 'Mama, where did you get me?' what did you say or what are you going to say? What would you think of the public school teacher who would answer to the question, 'Where did you get that apple?' 'Oh, go away, don't ask such a foolish question!' Isn't that the answer many of us received when we were children and that some mothers give their children today?"

Dr. Shannon says when this answer is given, the child will go to school and some child friend may say, "I know something you don't know" and proceed to tell the story of life to your child in a foul-mouthed way, so as to leave the impression of it as something sinful and not to be talked about to fathers and mothers. Such a thought sown there, at that time, in this young mind, will grow and grow. For "as the twig is bent so the tree will grow."

What else? We have lost the confidence of our child! Confidence! what does it mean to have lost it? I believe it is one of the biggest safeguards against evil we mothers have. Little children love to confide. How much more beautiful to have grown children confide! To talk over problems and try to influence them toward the best, the purest, the holiest.

When we take our little girl on our lap, do we realize what we are holding? What she may become?

Little Girl

By Dorothy Dow

I call her "Sweet" and "Peaches"

Underneath,
I'm saying, reverently:
O, beautiful and wonderful
Small atom of flesh,
Mystery is your secret
And your glory.

Mystery is the charm
That lures us to you.
New roads . . . new rivers . . .
A house no one has entered.
Where do they lead?
Where do they flow?
What shall we find inside?

Rosebud atom—
Your hands, that are sticky and grimy,
Hold, nevertheless,
The possibilities of the infinite.
Dreamer, creator, lover,
Artist, mother,
Sinner . . .
Builder of dreams, of madness, of proud sons
and daughters . . .
Destroyer of honor, of beauty, of strong men—
Which is it to be . . . Sweet?

And, further than that,
You shall not end with you.
Out of your seed
The wonderful rosebud atoms
That shall miraculously blossom from you,
Shall suck greatness from your breasts . . .
World makers, star makers . . .
Little child, funny little child,
Rosy, dirty little child,
You are the world;
Growth, change, the infinite cycle;
The world . . . wonder . . .
What is the answer to yourself,
Little child,
Sweet?

Though there are many more reasons why we should tell the story of life to our children, I think these are sufficient to make us want to tell the story. We can at least sow the seed of pure thinking about these holy things, which go on from generation to generation. There is the spiritual reason. It is so much easier to win a child for the kingdom of God, that has always had pure thoughts than one that has had evil thoughts. How much easier for the first child to become a noble Christian and to work for Christ.

We need pure thinkers in the church, in the schools, everywhere, but most of all in the home. Somehow I hope and pray that we may, with God's help, tell the story of life to our children, that in them may be sown the seed for a better, purer, holier future, with less fallen people, less divorces but with more Christian homes where love, purity and Christ reign supreme.

These books were suggested as helpful in "How to Tell the Story," "How Shall I Tell My Child," by Mrs. Wood-Allen Chapman; "Teaching Truth," by Mary Wood-Allen, M. D.

Elizabethtown, Pa.

AMONG THE CHURCHES

Calendar for Sunday, March 2

Sunday-school Lesson, The Revival Under Samuel.—I Sam. 7:5-13.

Christian Workers' Meeting, Faith and Life.—Rom. 1:17.

* * *

Gains for the Kingdom

Three baptisms in the Omaha church, Nebr.

Two baptisms in the First church, Marion, Ohio.

Five baptisms in the Calvary church, Kansas City, Kans.

Three accessions in the Wenatchee Valley church, Wash.

Eight accepted Christ at Haldane, Ill.,—Bro. Galen T. Lehman, of Batavia, Ill., evangelist.

Ten baptisms in the Sterling church, Colo.,—Bro. L. H. Root, of Wetonka, S. Dak., evangelist.

Three baptisms in the Pleasant Mount church, Tenn.,—Bro. J. B. Hilbert and Bro. J. D. Clarke, evangelists.

Thirty-eight confessed Christ at the Union City church, Ind.,—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Five were baptized and one received on former baptism in the Oak Grove church, Ohio.,—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Sixty-two conversions, forty-eight of whom have been baptized in the Huntingdon church, Pa.,—Bro. H. B. Heisey, of Lewistown, Pa., evangelist; others will be baptized soon. (A partial report gave twenty-three baptisms.)

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. C. Early, of Flora, Ind., to begin March 9 at Muncie, Ind.

Bro. O. H. Feiler, of McPherson, Kans., to begin March 23 in the Ramona church, Kans.

* * *

Personal Mention

The new church at Modesto, Calif., is to be dedicated March 9. Bro. C. Ernest Davis, District Director of Religious Education, will preach the dedicatory sermon.

Bro. J. J. Scrogum, of Hart, Mich., who is attending Bethany Bible School this winter, came out to visit the Publishing House last week and extend his greetings.

Bro. E. F. Caslow has been appointed District Secretary for the Michigan work in religious education and his address is changed accordingly from Sterling, Ill., to Woodland, Mich.

Bro. S. D. Zigler, Secretary of the District Ministerial Board of Northern Virginia, asks his correspondents to note his change of address from Harrisonburg to Broadway, Va., R. 1.

A conference of denominational secretaries at Dayton, Ohio, the early part of last week, which Bro. J. W. Lear was privileged to attend, gave the Fort McKinley church the opportunity to enjoy some of his ministrations.

After spending the winter in the South Bro. D. E. Miller and wife, of Bethany Bible School, have decided to take up pastoral work for the summer in the Sebring, Florida, church. The love feast for the congregation is announced for Sunday evening, March 16.

The dedicatory services for the new church at La Porte, Ind., are to be held Sunday, March 2, as planned. A special feature in addition to the sermon by Bro. Otho Winger, previously mentioned, will be music by the chorus from Union Center, led by Bro. Geo. Anglemeyer.

Bro. J. H. Morris and wife are locating at Nevada, Mo., and will care for the work there, which has been much neglected, until the coming of the permanent pastor a few months later. Bro. Morris desires to get in touch with any members or friends who may be living in or near Nevada, and will be pleased to hear from you if you know of such.

Bro. D. F. Warner's address is correctly given as New Bethlehem, Pa., in the Ministerial List of the 1924 Yearbook, but in the department of Churches with Pastors and Elders in Charge, under Western Pennsylvania, it is twice incorrectly given as Kittanning. He should also be listed as elder, as well as pastor, of the Red Bank church. Please make the necessary corrections in your Yearbook.

Sunday before last Bro. Bonsack was privileged to spend with the members at Ephrata, Pa., as he was making his way to the meeting of the Committee of Reference and Counsel. Generous offerings for the mission cause by the Ephrata folks was one of the pleasant features of his sojourn there. The other meeting was one of the most informing of its kind ever held, he tells us. A feature much appreciated was an address by a representative of Secretary of State Hughes concerning conditions in the Far

East, especially China and Japan. Another matter of interest is the proposal for a World Conference on Missions to be held sometime within the next year. One of the places under consideration for this is Winona Lake, Ind.

The Mount Morris church, Ill., and the District Ministerial Board are uniting in an effort to secure Bro. G. L. Wine as pastor of the church, to succeed Bro. F. E. McCune whose resignation takes effect Sept. 1. Bro. Wine is now the Head of the Bible Department of Mount Morris College and his acceptance of the pastorate depends, we understand, upon a satisfactory arrangement for the work he now has in charge.

Word reaches us of the death of Bro. Conrad Fitz on Sunday, Feb. 17, at Denver, Colo., where he had lived the past few years. On arriving at church where he was to preach he suddenly dropped dead. Apoplexy is given as the cause. Bro. Fitz was seventy-five years of age. Formerly he lived in Illinois where he was an active and influential laborer in the Master's vineyard. Later he resided at various points in the west and though the years kept increasing he kept the armor on until the very moment of his going.

Bro. W. B. Stover has accepted the pastorate of the Cleveland church, Ohio, and has just entered upon his labors there. The family home remains at Mount Morris, Ill. The entire arrangement is regarded as temporary, pending the return to India when the condition of Sister Stover's health would seem to justify this. Readers having friends in Cleveland are urged to write them and tell them that the Brethren place of worship is on the corner of Superior and 110th Sts. They should also send the names and addresses of such to Bro. J. A. Crowell, 2118 Abington Road, Cleveland. Bro. Stover's address is 1149 Parkwood Drive.

Unusual opportunities for interviews with representative field men were enjoyed by the "Messenger" office last week. This privilege came about through the special conference or "retreat" conducted by the General Sunday School Board. The following brethren—serving as District Secretaries or Directors of Religious Education—were in attendance, most of whom favored us with a call: J. A. Robinson, of Ohio; E. F. Caslow, of Michigan; C. H. Gnagy, of Illinois; E. E. Eshelman, of Nebraska; C. Ernest Davis, of California; W. J. Hamilton and J. H. Gingrich, of Pennsylvania; E. C. Woodie, of Virginia. We ventured to spare about one hour only for personal contact with the conference but the testimony was unanimous and fervent that the week of fellowship and mutual counsel was of very great value in preparation for better service to the cause. And such opportunities for "taking the pulse" of the various sections of the Brotherhood are much appreciated by the "Messenger."

* * *

Miscellaneous Items

It must be encouraging, as one pastor's wife writes us, when people outside the church contribute toward the pastor's support. She says it makes them feel as if their efforts are appreciated and also deepens their sense of responsibility.

One congregation which had decided it could not support a pastor on account of the present financial stress has reconsidered and pledged more than the necessary amount. So the pastor will stay and the church is going to "press on to greater things the coming year." Of course.

While the pastor of the Fresno church, Calif., was away attending the Bible Institute at La Verne College, the brethren took care of the Sunday morning service with a special program and the sisters did likewise in the evening. There is always a way to keep the cause moving on where there are willing workers.

The churches of South Bend, Ind., are arranging for a pre-Easter union meeting under the direction of Dr. Charles L. Goodell, Secretary of the Commission on Evangelism and Life Service for the Federal Council of Churches. We understand that Dr. Goodell is to speak in the First Church of the Brethren on Easter morning. Is your church having a pre-Easter evangelistic campaign? Are you planning for an Easter ingathering? Don't you think it would be a good thing?

The Gifts of Those Who Give.—Mrs. Montgomery Ward, having given \$3,000,000 to Northwestern University, has decided to give another million. A Methodist hospital in Cleveland, Ohio, has received also \$3,000,000. A Baptist layman of Atlanta has given \$100,000 to Mercer College, Macon, Georgia. Another layman in Georgia has given \$50,000 to the Bessie Tift College, Forsyth, Georgia. A North Carolina layman is offering \$50,000 to Mars Hill College if the Baptists of that State will raise an equal amount by April first. Albert Adams recently died in California, leaving about \$2,000,000 for a college which he designates. A layman in Meridian, Miss., has just caused a will to be written, leaving \$50,000 to superannuated ministers of the Methodist church. The fact is known, but the name of the testator is not yet made known. And so the number of charitable minded folks continues to grow.

Special Notices

Churches of North Dakota and Eastern Montana.—The dues owing to the District Treasurer, of twenty cents per member, should be in not later than March 15.—D. S. Petry, District Treasurer, Surrey, N. Dak.

Churches of Northwestern Ohio which have not paid their portion of District expenses for the present year, ending March 1, will please do so at once. The assessment is twenty-five cents per member. Send the money to L. C. Huber, District Treasurer, Bellefontaine, Ohio, R. D. 1.

The District Meeting of Northern Virginia will be held in the Millcreek congregation April 17 and 18. The Elders will meet on Wednesday the 16th at 2 P. M. All queries and other business intended for the Booklet should be in the hands of the District Secretary by March 25.—S. I. Bowman, District Secretary, Route 5, Harrisonburg, Va.

The Ministerial Board of Western Canada is looking for an active elder who would be willing to locate with an already established congregation with splendid churchhouse and good school privileges, in a good agricultural district convenient to market. For further information write the secretary, M. N. Rensberger, Gleichen, Alberta, Canada.

There Are Still Others.—Some responses to my request for the names and addresses of our young ministers who are attending any university, made in the "Messenger" four weeks ago and repeated two weeks ago, have come in, but I know that there must be others of whom I have not yet heard. Do you, kind reader, know of one? Will you be kind enough to him to help me find him? Send me his name and address at once. A postal card will do it. Thanks.—W. O. Beckner, 5815 Drexel Ave., Chicago, Ill.

To Conference Committees and District Clerks.—Reports for the next General Conference should be in our hands not later than March 31 if they are to be published in the "Messenger" within the designated time limit. District officers should see that authentic copies of all queries intended for the Conference are forwarded to this office promptly. Where District Meeting Minutes are sent to the Brethren Publishing House for printing, this is sufficient, except in the case of the late spring meetings. In such cases queries should be sent to the "Messenger" direct. So far we have received queries from the following Districts only: Northern Indiana, Middle Indiana and Eastern Colorado.

* * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

A Christian Program for the Rural Community is a book made up of five lectures by Kenyon L. Butterfield, President of Massachusetts Agricultural College. The chapter titles are: The Need of a Christian Program, The Principles Involved, Some Applications to Rural Affairs, The Organs of Christian Rural Progress, and Christianizing the Rural Community. Nobody acquainted with President Butterfield's work will need to be told that these are helpful discussions of a live theme, and of particular value to ministers in country districts." The price is \$1.50.

The Business of Missions is a new book of nearly 300 pages by Cornelius H. Patton, Home Secretary of The American Board of Commissioners for Foreign Missions. The author says in the preface that the idea that foreign mission work is beneficial to American trade has been sufficiently exploited. It is very true but it does not help the mission cause to set that in the foreground as a motive for missions. That is not at all the point of this book. Its purpose is to help the church realize that missions is the great business of the church and should be handled in a manner worthy of the greatest enterprise in the world. It aims particularly to interest Christian business men in "the most stupendous undertaking ever conceived." The main idea is well put in the title of the closing chapter, "Do We Mean Business?" Price, \$2.00.

The Family Worship is the title of Bro. W. B. Stover's newest book. It is so new that it isn't quite ready for distribution but will be soon. We have been permitted to see an advance copy, all but the regular cloth binding. We like this little book very much indeed. We like it partly because it is interesting but mainly because it ministers in such a helpful way to the most vital need of our time. That need is a revival of personal and family religion, a rekindling of the flame of Holy Spirit devotion in our hearts and homes. This book will help to do that. It will build new family altars and rebuild some that have been broken down and make others burn with more brightness and warmth. Get this book. It is worth more than the seventy-five cents it costs. If you really believe that the spiritual life of the church membership needs enrichment you will want to see this book in every home, and you will want to help to get it there. Though this book is bound at the Publishing House, it is printed in Mount Morris and should be ordered from The College Press, Mount Morris, Ill. All such orders will be taken care of by the family of the author.

AROUND THE WORLD

Too Many Admirals

France has just discovered that, though she has only seven first-class battleships, she has eighty-six admirals and rear admirals. The French press has been rather sarcastic in its comments on this superabundance of admirals, suggesting that it was unfortunate that the Washington disarmament conference did not require France to limit the number of her admirals.

One Million Three Hundred Thousand Funerals

According to government figures 1,300,000 Americans die each year. That means an endless funeral procession. Heart disease causes the largest number of deaths with flu and pneumonia following. Next in order are tuberculosis, nephritis and cancer. This means that if you have a good heart and good lungs and care well for them your chance of long life is improved. Less than 60,000 are killed by accidents, while 13,000 commit suicide. We have 9,000 murders every year. Deaths resulting from accidents from falls and from autos are about equal.

Japan Doesn't Like It

The Japanese government, through its representative at Washington, Masano Hanihara, expressed its protest against certain phases of a proposed new immigration law, claiming that if the law were passed as proposed the Japanese would be debarred from entering America. This new law recommends that in any one year not more than two per cent of the residents of that country in the United States according to the record of 1890 be allowed to enter. Another section proposes that no one shall be admitted who is ineligible for citizenship. According to a recent supreme court decision the Japanese are ineligible for American citizenship and thus would be entirely debarred from entering our country.

War Gas Destroyed His Skin

An Australian soldier by the name of Trooper Rolfe is suffering from a disease which resulted from poison gas used in the war. All his skin has fallen from his body and the doctors have not been able to cause a new skin to grow. Whatever comes in contact with the soldier's body causes him extreme agony. The doctors tried to relieve suffering by dressing him in pajamas thoroughly smeared with vaseline but without success. They have made for him a water bed, the temperature of which is regulated by a gas heater. And they serve him food on a water table. All exertion on his part is avoided. In living he is suffering more than he could have suffered in dying.

The Labor on a Pair of Shoes

When a committee of the senate was investigating the labor cost in certain commodities Edwin McGrady, of the American Federation of Labor, declared that the labor cost of a pair of shoes, which retails for fifteen dollars, is one dollar and forty cents. At the same time he states that the labor cost of a ton of anthracite coal which sells for sixteen dollars in New England is only two dollars and eighty cents. According to his testimony the cost of labor is not as high as we are sometimes told. Some may question his statement but certainly most of us will agree that to pay fifteen dollars for a pair of shoes regardless of the labor cost is more than we should pay for them.

Few Films for the Family

In a recent statement in which she discussed the question of the educational value of the screen Mrs. Charles E. Merriam, Chairman of the Better Films Committee of the National Congress of Mothers and Parent Teachers' Associations, says the following: "We wish to call attention to the very few films which can be endorsed for the family. When you bear in mind that, at the start of our reviewing three years ago, we could endorse about one-half of the output, and that during the past year we could endorse only one-third of the output, and that now the per cent is so low that it approaches zero—we must surely realize that there is a great community problem confronting us, a crisis, if you will."

Roman Catholics Gaining in Europe

It is generally conceded that from the religious standpoint the Roman Catholics fared better as a result of the war in Europe than did the Protestants. The Catholic church is united and with its despotic form of government can force its membership into line. It is well organized to carry on whatever it pleases. The government of Poland is Catholic. In its reorganization the Protestant institutions have been turned over to the Roman Catholics. Nor are the Catholics of America asleep. We are told that they have raised more than a million and a half of funds, said funds to be used to buy up such Protestant institutions in Germany as find themselves unable to continue on account of financial difficulties. When the charitable institutions of a church pass into the hands of its rival as they are passing in Germany it is not a difficult matter to see what the end will be.

Gartz Doesn't Know Divorce

The little town of Gartz, Germany, with its 5,000 population must be a happy place for married folks. Not even the oldest inhabitant can remember the day when divorce was granted. Golden weddings are frequent. Recently twenty-one couples of Gartz celebrated their sixtieth wedding anniversary. By turning to the map you will discover that Gartz is far removed from Hollywood.

Court Action to Restrain Union

Not all in Canada are favorable to the church union movement that has been in progress during the past few years, but it remained for a faction of the Presbyterian Church of Toronto to institute court proceedings to prevent the union. This faction, which is opposed to union, has taken court action to restrain fifty leaders favoring the union from acting as church agents to consummate the union on the ground that these men are not duly authorized to act in this capacity. Apparently the path of church union is not altogether peaceful.

College Men in Prisons

Professor Carl Murchison of Clark College is an expert on matters of American prisons. He has just completed a comprehensive survey of college men in American prisons. He finds that education does not decrease the tendency to crime. The proportion of educated men who become criminals is the same as that of those who are not well educated. He finds that the educated college criminal does not, as a rule, repeat his error and he serves only one term. The profession of law furnishes a larger number of prisoners of college rank than do any of the other professions.

Is Your Library Working?

In every community there are teachers, preachers and others who are handicapped because they cannot afford to buy all the books they would like to read. Besides, the public libraries often do not contain the class of books most helpful to these people. Now comes the suggestion that each home should make its books useful and available to others who are not so fortunate as to have a good library. Many homes are blessed with splendid libraries. If the owners of these books will manifest a helpful attitude, their books may be made useful to a much larger number without any cost to either party. Even should a book be lost now and then, the gain on the part of those who would be helped by these open home libraries would more than compensate for this loss.

Ready Information

For some time we have had our clipping bureaus which furnish their subscribers with information along any line desired. A large number of people have made use of them. But now comes the telephone bureau of information, the first of its kind, so far as we know, having been established in the city of New York. The subscribers to this telephone bureau of information are given a code number and for a fixed sum may call up the bureau at any time and ask any reasonable question. The bureau has found out that it can answer eighty per cent. of the questions in two minutes, which shows that they have much ready information. If a question can not be answered within two minutes the inquirer's number is taken and, after the information is secured, he is called to the phone and given an answer to his question.

Plenty of Bills

That our representatives in congress are not slow in performing certain duties and privileges was shown when the house of representatives recently witnessed the introduction of 2,750 bills on its first legislative day. Of this number of bills, 2,475 were measures providing for the appropriation of public money or property to certain individuals, groups or communities. It would seem from this large number of special bills that congressmen as a rule are not forgetful of their home constituency, and that the pork barrel is not wholly a thing of the past. It might help the representatives from the different congressional districts, if a larger number of the plain, common people should keep in touch with the bills their congressmen introduce, and know the activities of their congressmen when it comes to the larger problems that concern the whole nation and the world.

Union of Liberal Churches

Sometime ago there was held at Providence, Rhode Island, a convention made up of university men. Among the questions discussed was the proposition to unite the liberal churches of America and form one denomination, giving it a new name, the hope being that the new denomination would be sufficiently large to attract attention and make an impression upon the religious life of America in general. Three bodies were mentioned as possibilities in forming this new union. These three bodies are the Unitarians, the Universalists and the Liberal Congregationalists. The Federal Council Year Book tries to keep fairly accurate records of denominational statistics in our country. According to the record of the Federal Council the liberal churches instead of growing have been steadily

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Helper Who Never Fails

Psalm 121

For Week Beginning March 9

True Religion Causes Men to Lift Their Eyes to God. Observe a little child looking expectantly toward its mother, likely with outstretched arms, eagerly awaiting a favor which she is about to bestow. He knows his own inability to look out for himself; he knows his mother is the source of his favors; and he has learned the way to get them from her. True motherhood does not fail her children. That is a picture of ourselves and God. With desire and expectation we lift our eyes to him for that which we can not ourselves supply. We sense our need and know we must have help. Humanity is hopeless so long as it looks only down, or at itself. Everywhere is weakness. To be human is to be limited and dependent. The best of men can not stand a test on all points. "The arm of flesh will fail you, ye dare not trust your own." Human disappointments teach us to look beyond ourselves for aid and security.

God's Power in Creation Is Assurance of His Ability to Help. The heaven with its luminaries declares the glory of God; the earth with its valleys and mountains shows his handiwork (Psa. 19:1). The mountains are emblems of infinite strength. Their magnitude and solidity speak to men of everlasting and unlimited stability. There is great comfort in the figure of God himself as a "rock" (Psa. 18:1, 2). But the supreme evidence of Divine creative power is in the making of man. Human personality is more like God than anything else on earth. "He hath made us and we are his" (Psa. 100:3). It is reasonable to think that the God who called the universe into being is alone qualified to guide its destinies and keep the people whose lives are from his hand.

God Is Vigilant in the Care of His People. Our Heavenly Father is not subject to periods of vacation from his guardianship. Our fathers grasped a deep truth when they sang, "There is an eye that never sleeps, an arm which never tires." Does a slippery place on the ascent of life endanger our footing on the foundations of truth? God is there to reinforce us. When temptations would cause us to bow in humiliation before the enemy, God is on our right hand in the place of protection. God helps us to face every conceivable peril of nature or men or spirits with unflinching courage. In primitive days there was much fear of evil spirits controlling the sun and moon to human disadvantage. We believe our Christian God orders all things for human good.

God's Help Inspires Hope for the Journey of Life. When appalled by apparent hardships a look into the face of God will renew our courage. "God will keep thy soul." He will keep it trusting in him, with eyes singled to the accomplishment of spiritual work, and therefore removed from discouragement. We are happy in his perpetual presence, both in the life that now is and in that which is to come. The large question in life is not so much where we are going, nor what is the task; instead it is with whom we are associated. The indwelling sense of security in God puts songs upon the lips of travelers over the hills and within the valleys of human life. Their faith grows on by the ballast of hope.

Suggestions for Meditation

Some prominent respects in which human help fails. What does the thought of God add to such failures? The source of man's true dignity. Personal experiences with God's willingness to help. The possibilities for men in cooperating with God.

A Prayer

"O God, our Help in ages past, our Hope in time to come; Our shelter from the stormy blast, and our eternal home." Our humanity bows in humble, suppliant dependence before thee. We have an increasing sense of the truth that in ourselves we can do nothing. But we are convinced that it was never intended by thee that we should be left to ourselves. Jesus taught us by example and precept the necessity and beauty and power of human union with divine strength. Lord, we seek to know that lesson better in our own experience. Forgive our faithlessness and renew our trust. For Jesus' sake, Amen. J. H. H.

declining. This decline may be one reason why these churches have thought of union and of a better showing. A church does not necessarily thrive just because it is liberal in faith and practice. As a rule those who believe in religion and in churches prefer a denomination that stands for something positive rather than a denomination that has few positive doctrines which are considered vital.

Financing the Church Program

(Continued from Page 131)

but its being staged as a "money getter." The whole thought resolves itself into this question: "Is the church warranted in resorting to any money raising schemes, apart from the Scripture teaching on "Giving"? Do they have the approval of God? Does the need, or the prevailing shortage of funds justify them as an emergency course?

In defense of them can we say, "These methods are not forbidden in his Word"? Then we may remember also that neither are they sanctioned. Is it not wisdom to treat the doubtful as unsafe?

May not the tendency to resort to methods other than the scriptural, have hindered rather than aided in financing the church? In that they have led many away from a keen sense of their obligation relative to stewardship of possessions. That they have tended to impoverish rather than enrich, not only the church, but the individual as well: God withholding blessings from us because of our withholding from him. Such was God's declaration through the prophet Malachi, concerning Israel. Is it otherwise with the church?

Is the teaching of stewardship and giving meant only to instruct the individual as to his personal obligation to God, or does it include the thought also of being God's provision for financing the work of his church?

Is it not true that the program of the church as outlined in the budget, general and local, would be amply provided for by the tithe? If the tithe was not enjoined upon the Christian, certainly no lesser standard is implied. Some one tells of a devoted servant of Jesus who mortgaged property to borrow \$1,000 to relieve a pressing need in the mission work of his church. "Why not?" he argued, he had mortgaged before for the devil and booze; he had borrowed for his own interests, often; why not for the church?

Such a spirit of loyalty and devotion prevailing in the church would banish the problem of finance.

Catering to the world for support weakens the influence of the church. This brings to mind another question regarding a method sometimes employed: going after the rich, unsaved man for money. Shall this be commended or condemned? Is our judgment wrong, that there are such donors who take merit to themselves for their gifts, to the extent of feeling that it places them in favor and good standing with God? Does the church herein unwittingly foster this deception? Paul in his letter to the Corinthians commends the Macedonians for their liberality, but emphasizes that "first they gave themselves to the Lord."

Can the church afford any policy that may tend to obscure this important order of "First things first"?

A factor contributing to the shortage of funds is the drainage upon the church membership of almost innumerable calls of organizations, societies, endeavors, etc., all claiming to be doing a great work. To these the individual gives, and the result following is that when the church calls (possibly with less insistence and persuasion than the trained solicitor of the outside organization) they feel there is little more to be spared. The church receives the crumbs. Even the tithe does not escape this leakage. Again the words of Malachi come to us, "Bring ye the whole tithe into the storehouse." This done by believers would make the church sole distributor of the tithe, protect the church, afford ample funds and bring rich blessings.

As shepherds of the flock, shall we countenance, endorse, or tolerate without protest, unscriptural methods of church finance? Or are they legitimate?

Johnstown, Pa.

Kadesh

BY ELEANOR J. BRUMBAUGH

AFTER God's leading, and special manifestations to Israel all along the way, they came to Kadesh, so near to Canaan, where they stopped to investigate. They sent out spies and waited there to hear the report. Had not God promised this land to them? Told them to go in and possess it? Sometimes it is wise to wait, and investigate. Again, it is inviting defeat. We criticize the Israelites while we do the same as they

did. The spies of larger faith and greater courage said, "Come, we can overcome, and gain entrance!" Most of them saw only defeat. We have all the evidence they had, with much added since then, to prove that "God is sufficient for all of our need," but we take a wrong viewpoint, and count the hindrances. We magnify the strength of the enemy, instead of magnifying God's power, and are in the whirlpool of discouragement, easily swept away from God. Shall we not look to Jesus, and rejoice in victory through him?

O, discouraged one, leave Kadesh, and go on to Canaan. It is a good land, our promised land, and God is leading every step of the way. He does not clear all the briars and thorns away, but many of them. We may be "wading deep the dismal flood." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "My grace is sufficient for thee." Beyond the swelling flood, there are sweet fields, arrayed in living green. Spend more time praising God and less time murmuring, for we are murmuring against him, and we do not want to do so (Psa. 34:3).

Huntingdon, Pa.

The Meeting of the Educational Commission

BY J. S. NOFFSINGER, SECRETARY

The second meeting of the Educational Commission was held at Bethany Bible School in Chicago, Friday, Feb. 8. All members of the commission were present.

There seemed to have arisen some misunderstanding in certain parts of the Brotherhood regarding the purpose of this commission. The query asking for it petitioned "Annual Conference to appoint a commission of seven to make a comprehensive study of our educational problems with a view of working out a policy that will adequately provide for our educational needs." The immediate burden of the commission's work, therefore, is "to make a comprehensive study of our educational problems," rather than to suggest possible immediate programs for individual institutions which may be in distress. A "comprehensive" study of such a general problem requires much time for consideration. It is therefore probable that the "working out of a policy that will adequately provide for our educational needs" may take a period of years. The commission is, accordingly, facing its task, planning to take adequate time to secure the best counsel available from modern Christian educational statesmen. Time may be a serious factor in the lives of men, but not in the lives of institutions when their fundamental policies are in the process of formulation. Haste in such cases may best be made slowly.

Some time was taken in the early part of the meeting to compare the educational work which we, as a church, are attempting to do, with that which other churches are doing. It is significant that the Church of the Brethren has approximately four times as many senior colleges for her membership, per capita, as has the median of eleven other leading denominations; she also has invested in money approximately two and one-half times as much per capita in her educational institutions as has been invested per capita in the median college by the other eleven leading denominations. While these figures may seem large by way of comparison, it is gratifying to note that, as a result, the total enrollment in the Brethren schools is approximately five times as large a percentage of the church constituency as is the similar percentage in the median of the other eleven denominations. These figures mean that the Brethren colleges are caring for practically all of our own college students, while the colleges of other denominations care for a much smaller percentage of theirs—the remainder going to State and nondenominational schools. Since our schools thus train a larger percentage of our own young people than do other denominations, we logically require more colleges and a larger per capita investment than they. But is it not worth it?

In spite of this splendid showing there is a decided feeling on the part of the commission that a more efficient service might be rendered by our colleges to the church, at no greater cost, provided they were properly organized and coordinated so as to supplement rather than compete with one another. To determine what eventually might be worked out along this line a number of subcommittees were appointed to visit certain of our colleges for the purpose of discussing, with the trustees and others, ways and means by which we might seek a closer coordination between our several institutions.

The commission heartily endorsed the recent action of the trustees of Bridgewater and Daleville Colleges in merging the two institutions into one unit. In this reorganization Bridgewater will conduct the college department for the entire area and Daleville the preparatory department, thus making the two institutions a supplement

tary unit rather than competitors, and incidentally saving a very generous amount on the operating expenses of each. It is the hope of the commission that the trustees and patrons of other colleges may see the real wisdom, both for economy and efficiency, and begin to crystallize sentiment along lines somewhat similar.

The only definite action taken by the commission was the recommendation to Annual Conference that the 1923 report of the Committee on the Transfer of Bethany Bible School to the General Brotherhood, be accepted, and that three trustees for the school be appointed at once, as provided for by the said report.

It is the thought of the commission that while church colleges can not reasonably hope successfully to compete with State institutions in the amount of equipment, laboratories and high-salaried professors, there should be an honest effort made by each of our institutions to secure the essentials necessary for standard work in all courses that shall be offered. It is also desired that in the peculiar function of the church college—the vitalizing of the Christian religion in the lives of its students—a greater emphasis be laid on the study of the Bible, and that as a means to this end the Bible department shall become the real heart of each institution. It is also the desire of the commission that this Bible department shall not only be one of the best equipped but also manned by Brethren equal in scholastic preparation (or better, if possible) to that of any other department. This does not mean that each of our colleges should develop expensive theological seminaries, but rather that the Bible departments should be dignified and made second to none in each of our colleges.

211 W. 102d St., New York City.

CORRESPONDENCE

AMONG THE CHURCHES OF THE SOUTHLAND

In this section of the South the Brethren churches are not close together. In Pennsylvania I know of one section where four strong churches of the Brethren could be enclosed in a circle five miles in diameter and I am not sure but that it might also include a fifth, a mission point. But down here it is different. It is about 125 miles from Nocona church to Fort Worth church, and nothing in between. From Fort Worth to Manvel, where this is written, it is over 300 miles and only one small, struggling congregation between. From here, going south, one might go on to the South Pole and not find another Church of the Brethren. East, it is 200 miles to Roanoke, La., the nearest in that direction. So, from the standpoint of isolation, Texas takes first rank.

This isolation from those of like faith is a serious hindrance. It hinders from many angles. There is not the opportunity for mingling together. Most of the membership are in limited or moderate means and do not have the privilege of meeting brethren from other parts of the Brotherhood. They do not know what the church is doing in the larger sense, and the community about them too often judges the church by the size of the local congregation. A church thus made up and isolated has a good chance to become narrow in its vision, self-centered and discouraged. Being largely made up in membership of those who come in by emigration, there is a disposition to live in the past instead of facing present tasks and future opportunities. These conditions are present and to a certain degree hinder the work.

We would not have "Messenger" readers think for a moment that the churches of Texas or the South are all of this type, with no vision of present tasks. But they have much to overcome. There is not a church in the great State of Texas but that has come up out of "great tribulation," of times that tried men's souls as well as their bodies.

Manvel is a church of this type. One among the first churches to be organized in the State, it has had varied degrees of prosperity and discouragement. There have been the "fat" years, but apparently more "lean" ones. Brethren, discouraged, moved away. Storms came and wrecked the church and another was built. Again the storm came but not so severe. Just damaged the church this time, and it was repaired. Division came and the body was weakened and the heart of the great Christ hurt to see brethren withdraw from each other when unity was so much needed. But still the old church stands with a group of loyal members, discouraged sometimes, but hopeful for a better day. Twelve years ago Eld. Samuel Badger came here from Iowa and has been as a father to the church at Manvel. But he is growing old, just about ready to call fourscore, no longer strong, but doing what he can. Eld. Morgan H. Peters, good old Franklin County, Virginia, stock, also resides here. For years he has been the ministerial mainstay of the church, but he has overdone the task, and now he suffers a physical and nervous collapse and can not do his accustomed work which suffers. Bro. Peters is revered and respected by the entire community. Eld. J. A. Miller for many years was located here doing mission work all over the State and in other States, but the school for

CORRESPONDENCE

BROADCASTING CONFERENCE ADDRESSES

Some time ago a sister asked a question in the columns of the "Messenger." I have been watching for an answer, but so far I have seen none. The substance of the question was: "Will it be possible to have the important lectures and sermons at Annual Conference broadcasted by radio?"

The vast area of the United States, which once took several days for important news to cover, is no longer that large area, literally speaking, since the invention of the radiophone. The news of the death of ex-President Wilson was known all over the nation just a few minutes after the death occurred. With the uniting of the world into so small a sphere through the modern inventions, the burden of world evangelism has been increased upon the Christian people. The radiophone is unquestionably a valuable asset to the cause of Christ. Many people who do not attend church services are now hearing the Gospel from this source.

I believe that our Conference could do a great deal more good if these messages were broadcasted. It is not possible for many of our own members to be present at Conference. Those who do attend know how they are inspired by being there, and I am sure that some inspiration would come to those of us who could not attend, if we would hear those same messages. It would also show to the world that we have men of great vision and possibilities, and that we are not the kind of people so many think we are. It will be a great step forward, I believe, in winning souls to Christ. That is our mission.

I am not urging broadcasting the message as a substitute for Conference attendance and association with brethren and sisters. God forbid! My object is to reach more people.

Samuel M. Forney.

Kearney, Nebr., Feb. 8.

OUR NEW CHURCH AT CONNELLSVILLE, PENNSYLVANIA

In the year 1915 the work at Conneltsville had its birth, in an old fish market on the west side of the river. After worshiping in this store room for a few years, the workers rented an abandoned Episcopal church building, which was used till Nov. 15, 1923. From the beginning the District Mission Board of Western Pennsylvania took the mission under its care and also filled the pulpit. Such men as Elders W. M. Howe, P. J. Blough, J. J. Sheaffer and others looked after the spiritual interests of the mission. Eld. D. K. Clapper became the first pastor, dividing his time between this and other points in the District. Bro. R. W. Reiman took up the work for a few months; he was followed by Eld. I. R. Fletcher, who looked after the mission for about three years. The present pastor, Bro. J. A. Buffenmyer, took charge of the work April 1, 1922.

The church grew from a small nucleus of less than a dozen members until today the church numbers 124, all holding their membership at this place. Thirty-three of these were baptized during the present pastorate. In this number we are not counting the members at the Bear Run house.

Eld. E. M. Detwiler, of Johnstown, Pa., serves as elder; Eld. J. A. Buffenmyer, pastor; J. C. Beahm, a minister, lives here. The following serve as deacons: J. H. Beeghly, Paul V. Lepley, H. H. Yost and Jesse Ridgway. Under the leadership of Bro. H. H. Yost the Sunday-school is in a growing condition.

From the beginning the workers were looking forward to a new house of worship, and accordingly started a Building Fund. Each of the former pastors deserves credit for having a hand in raising this fund. At a regular council meeting in August, 1922, it was decided to build on the site which had been purchased for this purpose on the corner of Vine Street and Newmyer Avenue. The following building committee was chosen: Eld. E. M. Detwiler, Eld. J. A. Buffenmyer, Paul V. Lepley, H. H. Yost and Harry Hostetler. The committee asked the pastor to draw rough plans and it was decided to execute the last one submitted which called for a building 40 by 50 feet, including a tower, gallery, basement, nine Sunday-school rooms, and a baptistry which is located back of the pulpit. This rough sketch was submitted to Bro. C. R. Dilling, of Nanty Glo, Pa., who drew the plans in detail, blue printed and wrote specifications. The church is constructed of wire-cut brick and tile; the foundation is made of native sandstone. The structure cost approximately \$18,500.

On May 9, 1923, ground was broken for the new church. The cornerstone was laid on June 24, 1923, Eld. F. D. Anthony, of Hooversville, Pa., delivering the chief address.

Jan. 6, 1924, will always be remembered as a red letter day in the Conneltsville church. On this day the church was dedicated. Dr. C. C. Ellis, of Huntingdon, Pa., preached the sermon from 1 Kings 8:22-30, using as a subject,

"The Dedication of Our House and Ourselves to God." Dinner was served in the basement for all in attendance by the Ladies' Aid Society. In the afternoon we had a community service at which time we had with us three of the pastors of neighboring churches in the city. In the evening Dr. C. C. Ellis again delivered a powerful message on the subject of, "What Think Ye of Christ?" The offerings for the day amounted to \$1,320.11.

Jan. 7, Eld. E. M. Detwiler opened a three weeks' revival. The interest was so keen that the pastor continued the meeting one week after Bro. Detwiler left. Sixteen came into the fold by baptism. Some deep and lasting impressions were made through these meetings. So much so that the pastor concluded to follow with a series of ten discourses on doctrine.

With our new church and in a new community with a new class of people to deal with the outlook for the future is encouraging.

Mrs. J. A. Buffenmyer.

WILL A MAN ROB GOD?

These are the words written in Mal. 3:8. We have here God's controversy with the people of that generation, for deserting his service, and robbing their Master and embezzling his goods. Then the question might be asked, Wherein has the church of today robbed God? Are we better than they?

If robbing God was a heinous crime in those days (and verse 9 says it was), it is well to stop and consider if the people of this pleasure-seeking age are guilty of the same sin. First, they were guilty in going away from his ordinances, and have not kept them (verse 7). This trust which was committed to them grew weary. They betrayed the trust given to them. Second, guilty of robbing God in tithes and offerings. We can rob God in more ways than one. Rob him of his honor; rob him of that which should be devoted to him, to be employed in his service; rob him of Sabbath time, for some people love market days for the body more than feast days for the soul. We can rob him of that which should be given for the support of religion, and give him not his dues out of our estates; rob him of ourselves. Every child of God should be a living sacrifice for the upbuilding of his kingdom. Robbing God of ourselves we rob him of our talents which are God-given.

There are three sacrifices which we are to offer. They cover everything in life: (1) Ourselves (Rom. 12:1, 2); (2) our substance (1 Cor. 16:2); (3) our praises (Heb. 13:15, 16). The first means consecration, the second service, the third testimony. Have we observed all three of them? Then we ask wherein have we robbed God? In 1 Cor. 12 Paul represents the church as a human body. To have a strong, healthy body requires that all its members be useful; so the church. Can we all be apostles, teachers, prophets, or workers of miracles? No, but we can all be givers in some way or another, in order that the work may be supported.

Under the Levitical law the Levites were set apart to do the work of the Lord. It was necessary that one-tenth of the produce of the whole land be given for their support. Hence for their support the law of the tithe was enacted.

If the ministers of God give their whole time, talents and strength to watch over, labor for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How inappreciative must the individual be who is continually receiving good, without restoring any part for the support of true religion and for charitable purposes. God expects returns of gratitude in this way from every man. The blessing descends upon the willing hand. Expect not that God will bless you in idleness, selfishness and love for ease in Zion. Love always finds an offering.

A heart-gift to God is a direct blow to Satan and his plans. Every time we give of our money, talents or time for the Lord's work, it is casting a blow on Satan's kingdom.

In 2 Cor. 9:6, 7 we are shown the difference between sowing sparingly and bountifully. Too often a fat purse makes lean souls, as in the case of the rich young ruler who came to Christ. We bring nothing into this world and it is certain we carry nothing out. Too much time is spent caring for the body, which is only the soul's casket. Our graves and our sins are really all of our possessions here. The earth is the Lord's, and the fulness thereof. We too often forget we are only stewards here, and treat God as if we were the owners of the earth.

Then the question might be asked, Did Christ annul God's law of the tithe? No. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). This scripture says every one, not one or two, but every one. Too often the work as well as the giving rests on the willing few. If this scripture were observed by every member throughout our Brotherhood I am sure there would be no need of thinking of calling our workers from the home and foreign fields. It is a shameful condition in a prosperous nation and a church which God has wonderfully blessed financially, just because its members do not value souls above carnal things. If God's treasury is to be opened, we must open ours. The Lord says, "Prove me." The old maxim is, "Nothing ventured, nothing won." Perhaps for that reason so many are slow to accept the tithing system.

They doubt God's promise, that he will open the windows of heaven and pour out a blessing.

Sometimes the real test of our giving is not the amount given, but the amount withheld. We do not fail so much in giving large amounts as in not giving all we promise. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccles. 5:4, 5). "A vow is a bond upon the soul" (Num. 30:2). When we promise and pay not we play the fool with God. He is not deceived or mocked and we may later pay the price as Ananias and Sapphira. Ofttimes folks make an excuse for not tithing because their crops failed. Perhaps the Lord caused the crops to fail, as he did Israel's (Amos 4). He also says when they will return he will rebuke the devourer (Mal. 3:11).

We should get on pretty well if it were not for the devourers. The terrible peril of these Jewish people was the devourer. The armies of their enemies devoured their homes and barns; the locust, caterpillars and insects devoured their crop in the fields; the tax gatherer devoured their savings; their vices devoured their virtues. Everywhere, everything bad seems trying to eat up the good. And we modern men and women are victims of the devourer like those of old. Our time is devoured by trivial duties and cares, our attention is devoured by insignificant objects and interests. Our spirits are devoured by ambition, avarice, pleasure, pride. Nothing is more terrible than to see a people being devoured by little insect vices. It is like watching a great elm tree being eaten up by caterpillars. Fulness of bread and idleness was Israel's downfall (Ezek. 16:49, 50). These are some of the lusts that cause fighting, and for these idols the blood of thousands has been sacrificed, both in and out of the church. For that reason the tithe was neglected. Will we be guilty of the same sin? Will the church, that high and holy institution, rob God?

Mrs. Mary Winey Morris.

Mishawaka, Ind.

DOING GOOD

Do we necessarily need to go to Sunday-school and church every Sunday, and attend all the church activities, in order to do good? I ask, is it absolutely necessary?

The saying came to me very forcibly this morning, "He went about doing good." Where did he go? It does not say that he went to the house of worship each time, although no doubt he was often there. But in private homes, on the mountain top, in the garden, on the sea, and even in the home of the publican and sinner, "He went about doing good." How many places and how easily we can follow in his footsteps to a certain extent! Many a soul is dying for a little bit of love, for a kind word or deed, for a crust of bread to sustain the frail body. Even within the four walls of our home a kind act or smile will not go unrewarded. Yet we can not stay here; too many outside need attention and help. You say you can't go; health and strength will not permit? Then write a letter to a sick or discouraged brother or sister, and don't forget those who know Him not. Often we see no results from something into which we put much effort. But in time I feel sure it will blossom into some good. No matter how little the effort, it is better than doing nothing, and will help you to do more and better work. The more good we do, the more we want to do. Likewise, the more bad we do, the more our thoughts turn that way.

But, again, do we necessarily need to go to Sunday-school and church to do good? I say no. But we must go there as a stimulant for more and better work. We must go there for an outpouring of the Holy Spirit, to help us see the need and necessity of lifting those around us to a higher and better plane of life. So go and be glad to be there, and "whatsoever thy hand findeth to do, do it with all thy might." Do not undertake a task unless you can put forth an effort to win out, or at least to put your best into it.

Much good can be done there, and much good that must be done is not all there. Many are physically unable to attend church, but are uplifted and strengthened through their prayers and the prayers of those interceding in their behalf.

So, I say, go to the sacred house of worship, not alone for your own benefit, but also for the benefit of those around you. There are so many, many ways of doing good, that we can not afford to miss one single chance, no matter how small. Let us, like the Master, "go here and there," with the thought of doing good always foremost, and it will soon become a habit.

South Whitley, Ind.

RELIGION AND EDUCATION

We have often been asked this question, "Are you in sympathy with the new methods of religion and education that have come to the people of this country in recent years?" Our answer is that we love pure and undefiled religion, and we also love pure and undefiled education. They are closely and firmly joined together and they can not and should not be separated. They were the fundamental principles upon which this United States of Ameri-

ca was founded and built, and it has prospered and risen from only a small beginning to the very first place in the nations of earth. This we believe will go down in history as one of the world's greatest events. History has repeated itself in time that is past; we believe that history is repeating itself today and will continue to do so until the end of time.

We read in the Bible that "as it was in the days of Noah so also shall it be in the days of the coming of the Son of Man" (Luke 17:26). We learn from history that Rome was once the mistress of the world. Rome held her supremacy in power over the nations of earth until her people became too proud to work. They found more pleasure in bull fights and gladiatorial combats and other worldly amusements than they did in the Word of God. Rome forgot God and drifted into idolatry. Then her glory departed from her.

The many plain white churches scattered over this country from its very beginning, and the little red school-houses on the corners near them, were emblems of this pure and undefiled religion and education that safeguarded and gave to this nation her prosperity and maintained its independence as a free republic, the best the world ever knew. These two emblems of purity lived together for two or more centuries. But alas, they are now dying together. They are slowly but surely passing into oblivion and it will not be long until they will be with us only in memory. For new methods of religion and education have come to the people of this country in recent years. Elaborate church edifices and large and commodious and costly seminaries of learning are being built in the cities and villages. The children of school age are gathered in large numbers and are being taught by teachers, many of whom, we believe, find more pleasure in ball games and picture shows and dance halls than they do in the Word of God. And when these children have finished their school work they leave these institutions with white collars and white hands, too proud to work. Many of them have lost their home attachments and their desire for home life. They drift into the cities where they become part of a conglomerate mass of humanity, a veritable hotbed, from which germs of evil and vice emanate and spread all over the country. Our work houses, jails and penitentiaries were never more crowded than they are today, and it is sad to know that a very large per cent of these victims are of the younger generation. Some of the best men of our country have seen these conditions and are becoming alarmed. The religious press of the country has seen these conditions too, and is shouting to the people to halt and to return to the Bible and to God.

Although history may be repeating itself today, and prophecies have been fulfilled, we believe that there is enough salt on the earth to preserve it a while longer. Therefore, my dear Christian people, let not your hearts be troubled, for the end is not yet.

J. W. Kinsey.

Farmersville, Ohio.

VANITY

"Vanity of vanities, saith the Preacher; all is vanity" (Eccles. 12:8).

Solomon is designated as the "wise man," and in reading that part of the sacred writing attributed to him we become convinced of the fact that he was a very remarkable man. In Proverbs we find that he made use of language calculated to carry with it a world of meaning, setting forth in the most unmistakable terms the difference between wisdom and folly, good and evil. In the Canticles, or Song of Solomon, we are reminded that he was a poet, or rather a musical man, capable of putting his thoughts in a very charming and tuneful way, but in Ecclesiastes he is termed "the preacher," and this would mean an expounder of the Word of God. Solomon appears to be greatly impressed with the foolishness of man, the power and wisdom of God, and the vanity of all terrestrial things.

He asserts that all the aspirations, designs and desires of men are vain, and describes his own acquisition of power, might, dominion and wisdom as all vanity and "vexation of spirit." "There is no new thing under the sun; the thing that hath been, it is that which shall be; and that which is done is that which shall be done" (Eccles. 1:9). "The children of men arise and pass out of the world like blades of grass"; one generation passes away and another one comes on the stage of action.

Little boys and girls look forward to the time when they shall be men and women, and picture to themselves what they will be and what they will do when they get older. At the age of twenty-five life, with its grand possibilities, spreads out before them. They go forth into the great battles of life, full of buoyant hope, and perhaps achieve grand and glorious results in their undertakings, but amid the whirl of excitement they may forget that time is speeding them along toward the western horizon of life. At the age of fifty they have gained at least a part of the wisdom of Solomon, inasmuch as they realize their achievements to be quite small when compared with what they have not reached.

At the age of seventy-five they look back with disgust and sorrow at their failures and mistakes, and fully realize

the words so often repeated by the preacher, "Vanity of vanities, all is vanity and vexation of spirit."

Calmly they look out upon the vast and limitless ocean of eternity, and with a steadfast faith and hope in the Creator and Father of us all, who has promised to be with his faithful children in their declining years, and with the Psalmist of old, humbly entreat our heavenly Father, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psa. 71:9). "Now when I am old and greyheaded, O God, forsake me not" (Psa. 71:18).

Battle Creek, Mich.

Sarah M. Saunders.

THE OLD AND INFIRM WITH A YOUNG HEART

Feb. 17 my wife and I attended the gathering in honor of the eightieth birthday anniversary of her father, Eld. G. W. Annon, of Thornton, W. Va. He has served the church as a minister and elder for almost a half century, at the Antioch church, Bethany congregation. On the above date we met at the church for preaching, and prevailed on Bro. Annon to take the lead in the service. He chose as a text, Gal. 6:7, 8: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." His heart was made young again and his mind was renewed. He spoke with power as the Spirit gave him utterance, showing that deception was driving its way into many hearts. He warned all to escape the corruption that overtakes those that sow to the flesh. All present seemed to be revived by the inspiring words which fell from his lips.

Bro. Annon is a man like the one spoken of by the apostle Paul, in his advice to Timothy, "to preach the word with all long suffering and doctrine." If we had a little more doctrine preached instead of so much ear-tickling, the churches would be better disciplined than they are, and would not be grasping after worldly things which fulfill the lusts of the flesh.

D. W. Kirk.

Hammond, W. Va.

Notes From Our Correspondents

CALIFORNIA

Fresno.—In the absence of the pastor, who is attending the Bible Institute at La Verne College, the men's organization gave a very interesting program at the morning service, consisting of talks on different subjects, prayer, songs and special music. In the evening at the usual hour the sisters rendered the program, with talks on such subjects as missionary messages of the Bible, etc. There was also special music all appreciated the efforts of these classes and pronounced it a splendid day of service and worship.—Amanda Crump, Fresno, Calif., Feb. 16.

Hermosa Beach.—Bro. Carl has been out soliciting funds for our new church. He reports a fine spirit among the churches and appreciates their support. Bro. Jacob Funk, of Pomona, Calif., began a series of meetings Sunday morning. Both morning and evening he spoke to a well filled house. The Live Wire Sunday-school Class appointed a committee to arrange for special music for every night at the meetings. A week ago thirteen promotion certificates were given out. It is not our regular time for promotion, but owing to some congested conditions it was necessary at this time. Two more classes must be divided soon as the classes are large. Our Sunday-school attendance Sunday was 189.—Mrs. Alpha N. Stump, Lomita, Calif., Feb. 11.

Modesto.—Our new churchhouse, which we so much need, is almost completed. We have decided to have our dedication March 9, an all-day service with basket dinner. Bro. C. Ernest Davis, of Empire, will give the dedicatory sermon. We would be glad to have brethren and sisters from neighboring churches be with us on that day. If any of our members are planning to change locations, we would be glad to have them stop at the Modesto church and look the city over.—Mrs. L. M. Kauffman, Modesto, Calif., Feb. 15.

COLORADO

Sterling.—Feb. 10 closed our two week's series of meetings. Bro. Leonard H. Root, of Wotonga, S. Dak., did the preaching. His sermons were effectively given, and his special fifteen minute Bible study preceding the sermons was interesting and instructive to all. We feel that because of these meetings the church has been spiritually built up. As a result ten were received into the church by baptism—one middle aged man and wife, and eight young people who were Sunday-school scholars. Our quarterly communion meeting is to be held on Wednesday evening, March 5. Colorado is a big country and our nearest neighboring church is some forty miles away, others one hundred or more. Any one who can find it convenient to pay us a visit will always be welcome. The present organization is doing very effective work and we feel much encouraged.—Della M. Edwards, Sterling, Colo., Feb. 19.

FLORIDA

Macclenny.—Brethren and sisters who are interested in Florida, would do well to stop and look over the Brethren colony site near Macclenny, before leaving the State. Macclenny can be reached by bus over the hard-surfaced road by rail. We have good soil, good water and good climate.—A. D. Bowman, Macclenny, Fla., Feb. 18.

IDAHO

Boise Valley.—Our church met in special session Jan. 29 to reconsider a former decision concerning the support of a pastor for the coming year. At the former meeting it was decided not to support a pastor because of the present financial stress. Some of the sisters and also some brethren did soliciting which resulted in more than enough being secured, so the present pastor and family will remain. We have planned for a singing school to be conducted by Sister Marie Olson of Nampa. Our work is progressing nicely and we hope to press on to greater things the coming year.—Mrs. H. M. Brubaker, Meridian, Idaho, Feb. 16.

ILLINOIS

Mt. Morris church held its quarterly business meeting several weeks ago at which time the annual reports were read. The amount given by all organizations during the past year was \$7,600, besides \$6,000 which was paid on the new church. The year 1923 will always be remembered by the Mt. Morris church as the year in which the new building was completed and dedicated. The total cost was \$38,000, \$9,000 of which is still unpaid. The amount given to missions was \$1,700 and to education, \$1,500. The

total membership of the church is 471, 379 being resident members. The enrollment of the Sunday-school is 331; average attendance, 248; average collection, \$302. The watch night service was heartily enjoyed by all members present. Each one participated in games and a discussion of the work of the church, closing with a special devotional service at midnight. To show our appreciation for all that Brother and Sister McCune have done for us, we presented them with several gifts and about \$50 in money. The church has a social program for the year, which includes an annual picnic on July 4; a social in the early fall, as a reception to the new college students; the watch night meeting and a Valentine social. Bro. McCune will conduct a week of evangelistic services April 12 to 20. The spring communion will be held April 27. There have been two sessions of the church since the last report. The revival meetings at Haldane, which were reported to have been held by Bro. Ziegler, were conducted by Bro. Galen Lehman. The meetings continued one week and a half with eight accessions. The services during the year have been conducted by students from the college and thus far fifty-nine have in some way participated in the programs. The special revivals created such an enthusiasm among the Haldane members that they now have a strong desire for a permanent pastor. In view of Bro. McCune's resignation to take effect Sept. 1, Bro. Wine has been recommended by the ministerial board as his successor. The church voted to receive him if details can be satisfactorily arranged before September.—Lola Lister, Mt. Morris, Ill., Feb. 14.

Virden.—Our pastor, Eld. H. B. Martin, was sent as delegate to the conference for rural workers at Bethany Bible School. He was accompanied by his wife and they enjoyed the spiritual and inspiring meeting. Feb. 12 we met in council with Eld. Martin presiding. A number of vacancies were filled on various committees. Bro. Martin is at present engaged in a revival in Fostoria, Ohio.—Paul Brubaker, Virden, Ill., Feb. 19.

INDIANA

Ft. Wayne.—Since our last report three have been added by letter. In our former report the name of the superintendent should have read Guy Harider, instead of Lucy Harider. Feb. 10 a program was rendered by the children, consisting of speaking and singing, and asking and answering questions, which was enjoyed by all. We decided to take an offering the third Sunday of each month for missions. Bro. Clyde Mulligan, of North Manchester, filled the appointments morning and evening, Feb. 17, stressing the need of a fuller consecration to the cause we all so dearly love.—J. Ahner, Ft. Wayne, Ind., Feb. 19.

Middletown.—Bro. Burnett preached for us the first Sunday of the month. On the subject of the ice we have had no services as most of our members are old and could not walk to church. The ministerial brethren have been doing a good work for us. Bro. Aldredge had to miss some of the appointments on account of being quarantined. Our council will be held the first Saturday in March.—Florida J. E. Green, Middletown, Ind., Feb. 20.

Monticello.—Feb. 12 Bro. V. C. Fennell gave a very interesting and inspiring lecture with stereoscopic views at the Pike Creek church. On the following evening he was at the Guernsey church. On Wednesday he gave three lectures in the Monticello schools and one at Reynolds. His lectures concerned the evils of tobacco and cigarette smoking, intoxicating drinks and impure morals. Feb. 15 the District touring party, composed of R. C. Wenger, C. D. Bon-sack, R. H. Miller, Ivah Grossnickle and Clara Wine, met with the brethren and sisters in an all-day meeting at the Pike Creek church. They gave us some very helpful instructions regarding church work, especially for the young people's department. At noon we had a two hour intermission, when we all enjoyed a basket dinner and a social time.—Mary Toombs, Monticello, Ind., Feb. 16.

Muncie.—Our church, as many others, has its trials and tribulations. No one outside knows the God only the Discerner of the thoughts, and of the intents of the heart, knows our problems. We look to him and ask him to guide us, and be our Leader. Feb. 17 we had with us Bro. A. P. Musselman who favored us in the evening with one of his masterly addresses on the great prophet Nehemiah. The condition of the streets being bad the attendance was small. Brother and Sister Stewart are as yet undecided as to what work here. They have faithfully served the church almost from its organization. They have shared our blessings as well as stood by us in our disappointments. We are looking forward for great things, and for some great blessings to come to us in the near future, as we have secured Bro. H. C. Early to be with us in a revival effort, to begin March 9 and continuing indefinitely.—N. J. Paul, Muncie, Ind., Feb. 18.

Peru.—Our Christmas entertainment consisted of readings, recitations and songs in the morning, and a pageant, "The Shepherd's Vision," in the evening. The offering of \$56 was divided equally between the worthy home poor and foreign missions. Eighteen well-filled baskets were distributed to the needy and about the same number at Thanksgiving. Our regular council was held Jan. 6. Officers were elected for the year as follows: Bro. Stewart, superintendent; Bro. Percy Klempner, clerk; Bro. Clarence Orpurt; church correspondent; Sister Bertha Irish; agent for Publishing House, Sister Martha Barnhart; president of Christian Workers' Meeting, Bro. Arthur Stewart. The teachers were generally retained and two new classes provided for. Our pastor has given us two very interesting illustrated lectures, the first on Stewardship, the other on India. The Y. M. C. B. sponsored both and had very good offerings. We are taking initial steps toward a Daily Vacation Bible School, to be held in July. Our pastor will direct it, assisted by home talent, as far as practicable. Much interest is being manifested in our revival which will begin Feb. 24. Delegations from a number of adjoining congregations are already assured, and the home forces are organized for a great campaign for soul-saving. With the opening up of spring we are planning some much needed improvements to our church property, which includes redecorating. Our greatest regret is that our unusually large home budget of expenses has much interfered with our hitherto liberal contributions to its particular problems, and ours seem more intricate than the average.—Mrs. Bertha Irish, Peru, Ind., Feb. 15.

KANSAS

Ramona church met in council Dec. 22, with Eld. Chas. Shank presiding. Officers for the church for the year were elected: Elder, Bro. Shank; clerk, J. H. Saylor; "Messenger" correspondent, the writer; Sunday-school superintendent, H. L. Button. Bro. Feiler, of McPherson, will conduct a series of meetings beginning March 23. We have been fortunate in having Bro. E. F. Sherly with us once a month giving helpful and inspirational sermons. Bro. Wagoner, of McPherson, visited us in the interests of the endorsement campaign. A special feature was an illustrated talk showing the buildings and activities of the college. The Girls' Glee Club of McPherson gave a fine concert Jan. 22. We have a live and growing Sunday-school. Much interest is shown in the work. Two classes now use the graded lessons.—Welcome Sondergard, Ramona, Kans., Feb. 18.

Sabetha church met in council with Eld. Roy Kistner presiding. A Vacation Bible School will be conducted some time during the summer. Our love feast will be held the first Sunday evening in May. It has been decided to retain Bro. Kistner as pastor for another year. One has been reclaimed recently.—Lola Miller, Sabetha, Kans., Feb. 13.

MARYLAND

Cumberland.—Feb. 10 we enjoyed very much having with us Eld. T. W. Coffman who delivered a very able sermon on the subject, "A One Hundred Per Cent Christian." At the close of the service,

(Continued on Page 144)

Child, Sister Laura Lahre, born in Stephenson County, Ill., died in Freeport, Ill., Feb. 9, 1924, aged 53 years, 4 months and 19 days. She leaves her husband, five children, one brother and one sister. She became a member of the church in early years and continued faithful. She married Bro. Wm. Shirk Dec. 25, 1890. She was an invalid for many years and suffered much but met it with Christian patience. Services in the Brethren church, Freeport, by the writer.—P. R. Keltner, Pearl City, Ill.

Smith, Lena Louise, daughter of Guy E. and Treval Hawn Smith, born in Miami County, Ohio, died Jan. 31, 1924, aged 5 years, 7 months and 25 days. Last September she was stricken with diabetes, and about three weeks ago became seriously ill. She leaves father and mother and two brothers. Services at the Church of the Brethren by the writer, assisted by Brethren Royer and Coppock. Burial in the New Carlisle cemetery.—D. S. Dredge, New Carlisle, Ohio.

Stauffer, Sister Fannie (Gibble), died Feb. 2, 1924, aged 67 years, 11 months and 27 days. She became a member of the Church of the Brethren when thirteen years of age. She leaves her husband, two sons, three daughters, twenty grandchildren and three great-grandchildren. Services at the Chiques house by Elders H. S. Zug, S. S. Eshelman and Nathan Eshelman. Interment in the cemetery adjoining.—P. C. Geib, Manheim, Pa.

Wenger, Lizzie, nee Ketterling, born in South Annville Township, died Jan. 17, 1924, at her home in Annville, aged 65 years, 4 months and 15 days. She was a faithful member of the Brethren Church for about forty-three years and a member of the Aid Society since its organization in Annville. She is survived by her husband, John Wenger, one daughter and four grandchildren. Services by Eld. J. H. Longenecker. Burial at the South Annville cemetery.—Florence Keller, Lebanon, Pa.

Zarger, Sister Mary Dierdorff, oldest daughter of Henry and Susan Dierdorff, died at her home Feb. 2, 1924, aged 66 years, 11 months and 22 days. She married John Zarger Jan. 10, 1882. Her husband, one son and one daughter, two sisters and four brothers survive. She joined the Church of the Brethren in her youth. Her loyalty to church work won the love and respect of all who knew her. She took a very active part in the local Aid Society and acted as president for a number of years. Her severe suffering was borne patiently and with faith in God. As a neighbor and friend she was affectionate and kind, doing many good deeds. Services at the Brethren Church by Bro. O. D. Buck, assisted by Bro. C. W. Lehman. Interment in the Emmert cemetery.—Mary Lahman, Franklin Grove, Ill.

Zion, Sarah Ellen, died Jan. 4, 1924, aged 51 years, 11 months and 28 days. She married Clark Overholser Feb. 25, 1894. There were two sons and one daughter. She was preceded in death by father and mother and her oldest sister. She united with the Church of the Brethren when a young girl. About one year ago she suffered an attack of heart trouble, but improved and was in her usual health until last Friday, when she was stricken with apoplexy. She leaves four brothers, three sisters and three grandchildren. Services at the Church of the Brethren by the writer, assisted by Bro. Howard Eide-miller. Burial in the New Carlisle cemetery.—D. S. Dredge, New Carlisle, Ohio.

OFFICIAL DIRECTORY

General Mission Board.—H. C. Early, Chairman, Flora, Ind.; Otto Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. General Secretary, Chas. D. Bonsack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board.—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; H. K. Ober, Elizabethtown, Pa.; L. W. Shultz, 2022 Sherman Ave., Evanston, Ill.; Eva Lichty Whisler, Milledgeville, Ill. General Secretary and Field Director, Ezra Flory, Elgin, Ill.; Secretary Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board.—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Lear, 3435 W. Van Buren Street, Chicago, Ill. Assistant Secretary for the Board, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board.—W. S. Long, President, 510 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, Broadway, Va.; S. S. Blough, Secretary, 328 Central Ave., Decatur, Ill.; David Metzler, Treasurer, Nappanee, Ind.; S. J. Miller, La Verne, Calif.

Temperance and Purity Committee.—S. A. Blessing, Chairman, West Milton, Ohio; H. S. Replogle, Secretary, Oaks, Pa.; M. W. Emmert, Treasurer, Mt. Morris, Ill. Field Secretary, Virgil C. Finsel, North Manchester, Ind.

Peace Committee.—W. J. Swigart, Chairman, Huntington, Pa.; J. M. Henry, Secretary, New Windsor, Md.; Jacob Funk, Treasurer, La Verne, Calif. Advisory Member, I. W. Taylor, Ephrata, Pa.

Homeless Children Committee.—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Carl, 1125 Albina Ave., Portland, Ore. Advisory Members from Winger, North Manchester, Ind.; Mrs. John L. Kuns, McPherson, Kans.; Jennie Brubaker, Covina, Calif.

Dress Reform Committee.—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, Mt. Morris, Ill.; Eva Trusile, 3435 Van Buren St., Chicago; Mary Polk Ellenberger, Holmesville, Neb.

Tract Examining Committee.—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; E. B. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

Music Committee.—Cora M. Stahly, Chairman, Nappanee, Ind.; William Berry, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee.—W. O. Beckner, Chairman, McPherson, Kans.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House.—Board of Directors: H. C. Early, President, Flora, Ind.; Otto Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, Lauren T. Miller, Elgin, Ill.

Council of Promotion.—General Director: J. W. Lear, 16 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holopie, 120 E. Washington St., Hagerstown, Md.; General Mission Board, Chas. D. Bonsack; General Sunday School Board, Ezra Flory; General Educational Board, J. S. Noffsinger; General Ministerial Board, S. S. Blough; Temperance and Purity Committee, M. W. Emmert; Peace Committee, W. J. Swigart; Dress Reform Committee, Lydia E. Taylor; Homeless Children Committee, P. S. Thomas; Tract Examining Committee, E. B. Hoff; Music Committee, William Berry; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society.—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. Levi Minnich, Secretary-Treasurer, Greenville, Ohio.

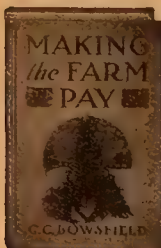
Auditing Committee.—E. M. Butterbaugh, 526 E. Indiana Avenue, South Bend, Ind.; J. J. Oiler, Waynesboro, Pa.

Member of Advisory Board of American Bible Society.—Albert C. Wicand, 832 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agent.—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer.—E. J. Stauffer, Mulberry Grove, Ill.

Books of Interest and Value



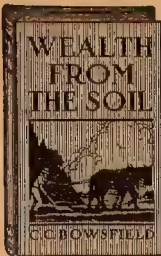
Making the Farm Pay, Bowsfield, ...\$1.25

This timely book tells how to get the biggest returns from the soil and at the same time make farm life more attractive. There are chapters on Diversified Farming, Soil Conservation, Care of the Orchard, Farm Pests, Farm Bookkeeping, Egg Production, etc.



Home Gardening, Albaugh, ...\$1.00

A simple and non-technical book for the person with a backyard or an extra lot that ought to be made to yield good fresh vegetables for home use. The book contains a full description of the famous "Sandwich Method" of preparing a garden.



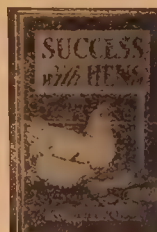
Wealth from the Soil, Bowsfield, ...\$1.25

A sensible book for all who are interested in getting back to the land. The author writes informally on such subjects as: How and Where to Engage in Farming, Farm Planning and Management, Social Aspect of Farm Life, Money Making Garden Crops, Successful Poultry Management, Commercial Fruit Growing, etc.

The Back Yard Farmer, ...\$1.25

In seventy-six chapters this book gives complete and reliable directions for the proper cultivation of vegetables, fruit and flowers and the care of poultry and pets. It is a practical book that will enable you to make the most out of the garden.

The book discusses: Backyard Dividends, Hot Beds and Cold Frames, The Backyard Orchard, Rabbit Hutch and the Rabbit, Feeding Hens for Eggs, Shade Trees and Their Care, etc.



Success with Hens, Joos, ...\$1.25

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters of the book cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls.

Nothing but proven methods are given. A great boon to the skilled poultryman as well as to beginners.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

SUBSCRIBE TODAY FOR THE

"Gospel Messenger"

You can easily tell when your subscription is to expire by glancing at the address on your Messenger. If you are not now taking the paper, send us \$2.00 and receive it for a full year.

The Messenger should be in every home in the Brotherhood. It is the one paper that will keep you in touch with all the larger hopes and aims of the church.

The price of the paper is low considering the cost of material, etc., and in comparison with what others are charging, for you can still get it for a whole year for only \$2.00. The materials and wage levels are from 75% to 100% more than in 1914. The price of the Gospel Messenger is only 33⅓% higher, so compared to cost, the Messenger is cheaper now than in 1914. You should renew your subscription today, for

VERY SPECIAL OFFERS

are open to those who will act at once. With every year's subscription to the Messenger goes the right to get the pick of our special premiums while the stock lasts. We cannot duplicate this offer when the books are all gone. Subscribe or make your renewal to the Messenger today, and thus get at greatly reduced prices either one or more of the pre-

FILL OUT AND MAIL TODAY—

Brethren Publishing House, Elgin, Illinois:

Enclosed please find dollars for which you may send me the Messenger for one year and the books checked below.

Sunday School Workers' Testament, add 75c, total \$2.75

Other Half of 'the Globe', ...add 45c, total 2.45

Some Who Led, ...add 45c, total 2.45

Yearbook, ...add 10c, total 2.10

Name, ...

R. F. D. or Street, ...

Town, ...

State, ...

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra)

Editor
L. A. PLATE (Died Dec. 31, 1923), Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 141)

two deacons and their wives were installed which now makes our organization complete. Our work is moving along nicely. We are looking forward to having a permanent pastor soon which will mean a great deal to the work here. A Ladies' Aid has been organized and meets once a month. They have sixteen members. The money raised by the Aid will go toward the building of a church in the near future.—Mrs. Kerns, Cumberland, Md., Feb. 14.

MISSOURI

Carthage church has been enjoying many good things the past few months. The fall love feast was held Oct. 13, immediately following our series of meetings. One was renewed just before the love feast. Oct. 19 Bro. Earl Myers and family came into the midst and since that time have labored with us. He has been chosen as pastor of the church for the present year. Thanksgiving and Christmas were both celebrated with appropriate programs. Special emphasis was placed on the necessity of sacrificing for the work of the kingdom and as a result splendid offerings for the council meeting held Dec. 19 officers were chosen to carry forward the work of the new year. Several contagious diseases among our scholars have caused a decided lowering of our average attendance at Sunday-school. We have kept in touch with the afflicted ones and hope soon to have them back with us again. The Aid recently sewed for a poor family in the community. This is preaching the Gospel in a practical way.—Mrs. Birde Morris, Carthage, Mo., Feb. 14.

Nevada.—The work here had gone down and been neglected for some time. There are a number of members living in and near the town that we have found and visited and we are anxious to find any others that you may know of. If you know of any who have located here and who will be in the city for any length of time, please write me and I will try to look them up. The mission board has asked us to work here and we will move here by March 1 and prepare the work for the pastor and his wife, who will take up the work in May or June. Several have written about the country for a place to live where they can educate the children and have church privileges. This is a good school town, and there seem to be openings for different kinds of work. Of course, as most everywhere else, the work is not as brisk as it has been. There are some chances to rent properties in town and a few small tracts near town for those who want farming or fruit raising. If you are thinking seriously of coming here and want any information further, I will try to give it. If it is the former situation, write C. H. Davis, R. 4, Nevada, Mo. Help us build up the work by letting us know about brethren and sisters in the town and community.—J. H. Morris, Nevada, Mo., Feb. 16.

NEBRASKA

Omaha.—Since our last report three have been baptized, which makes a total of fourteen for this year. Three had just been granted and two received. The Young Married People's Class, which pledged definite help in church finance for the coming year, gave a supper Feb. 15, which was well attended by church members and friends. There seems to be a splendid spirit of cooperation in all lines of church work and the attendance at all services is increasing.—Mrs. O. J. Dickie, Omaha, Neb., Feb. 18.

NORTH DAKOTA

Minot.—The members of our Bible Class planned a surprise on Sister Lauderback and her husband Feb. 13, to help them celebrate their fifty-third wedding anniversary. Twenty-eight were present. A delicious supper was served by the guests, after which a number of inspiring hymns were sung, followed by a talk by Bro. C. C. Myers, our pastor. Gifts were presented the host and hostess. A pleasant and uplifting evening was enjoyed by all.—Aura M. Zook, Minot, N. Dak., Feb. 16.

OHIO

Oak Grove.—Bro. R. N. Leatherman was with us in a revival Jan. 30 to Feb. 10. Our highest expectations were more than realized in the revival and the church has been blessed. The words are inadequate to express the appreciation our people felt for the wonderful way in which Bro. Leatherman broke the "Bread of Life." Six were added to the church, five by baptism and one on former baptism.—Mrs. John Wicand, Alvada, Ohio, Feb. 16.

Owl Creek church met in council Feb. 2. Bro. A. H. Miller, assisted by Bro. D. R. McFadden, presided. Bro. G. S. Strausbaugh was elected elder and pastor for the coming year. Plans are being made to hold a singing school this spring and was \$5.75. An evangelistic meeting. Installation services for the Sunday-school teachers and officers were held Jan. 13. Our District Sunday School Secretary, Zuma Heestand, gave a very helpful and inspiring talk at that service.—Hazel R. Workman, Bellville, Ohio, Feb. 18.

Pittsburg church met in council Feb. 16, with Eld. N. W. Binkley presiding. We were glad to have a number of visiting elders with us who helped in several ways and gave much good counsel. All church officers were elected. Bro. Binkley was re-elected as pastor. Bro. J. W. Ekenberry, church clerk. Bro. Binkley was chosen delegate to Annual Conference, with Edw. Miller, alternate; delegates to District Meeting, Edw. Miller and N. W. Binkley. We decided to have another Vacation Bible School some time this summer. We have organized a Teacher-training Class with Bro. Webster Bright as teacher. Our collection for the Home Missions was \$5.75. We were sorry we could not have our last lecture account of the very icy roads and inclement weather. It was to have been given Feb. 18 by Bro. J. E. Miller.—Mrs. S. E. Delk, Pittsburg, Ohio, Feb. 19.

Trotwood congregation was favored by a lecture Feb. 16 by J. E. Miller on "Paying the Price." It was greatly appreciated by the present. Healthy conditions and icy roads prevented many from attending. Bro. Miller was with us on Tuesday morning and preached on the subject, "The Kind of a Man God Can Use."—Anna M. Coffman, Trotwood, Ohio, Feb. 18.

OREGON

Mabel congregation met in council Dec. 22, and elected officers for the year: the writer, "Messenger" agent and correspondent; Laura Adams, Sunday-school superintendent; Mrs. E. H. Ritter, president of the Aid. We are doing a little work on the church building at present. We expect Bro. S. P. Van Dyke to be with us in April for a series of meetings.—H. H. Ritter, Mabel, Ore., Feb. 11.

PENNSYLVANIA

Falling Spring.—Jan. 27 Eld. H. M. Stover preached in the morning at the Brownmill church and in the evening at the Shady Grove church, delivering two very interesting and helpful sermons. Feb. 3 at our regular appointment at Shady Grove we took an

offering for the Old Folks' Home, which amounted to nearly \$8. An offering is to be taken at each of the other four appointments for the same cause. We were very much pleased to have Bro. Harry R. Rowland with us at Shady Grove Feb. 14. He preached a powerful sermon from Rom. 14, emphasizing very strongly that we should live the Christ life, as our lives are influencing many others, and when this natural body dies our influence lives on in the hearts and minds of others.—H. N. M. Gearhart, Shady Grove, Pa., Feb. 12.

Germanstown.—All of our services are being well attended, and splendid interest is shown. Again we find ourselves at the place where we must enlarge our church and we have been taking special interest in that purpose. We hope to have a piece of ground next to the church so we can build an addition. This will be the third time that the old mother church has been enlarged. Feb. 3 Bro. Krikonian spoke in behalf of the Armenians. He told how they suffered persecution and at last death rather than give up Christ for Mohammed. Bro. Krikonian lost his entire family through the massacres. At the close of his story an offering was taken and \$300 was pledged for the Near East Relief.—Frank P. Jester, Germanstown, Pa., Feb. 10.

Pottstown.—At our annual council recently held we re-elected our pastor and elder, Bro. H. Vernon Slawter, for a term of three years. At that time we elected the officers for the church, Sunday-school and Christian Workers' Meeting. The reports of the year were very good and the prospects for the present year are promising. On Sunday Nov. 25, Bro. H. Vernon Slawter, with the choir of the Pottstown church assisted by the Germantown and Bethany Singers of Philadelphia, broadcasted a chapel service over radio, from one of the large Philadelphia stations. Our pastor received several scores of letters commending the service and the station has asked that he come again in March or April to preach and bring his singers with him. This is a wonderful way to spread the Gospel message, as thousands were listening to the service. We are planning for a series of evangelistic meetings to be held sometime in March. Since our last report several have been added to the church by letter and baptism.—Esther S. Wadsworth, Pottstown, Pa., Feb. 8.

Somerset.—Our Christmas program was given Dec. 23 and was enjoyed by a large audience. The first service for the Week of Prayer was held in our church and was well attended. Our business meeting was held the first Monday evening of the new year. The financial reports showed that we received \$732.37 for current expenses, and \$3,169.94 for the building fund. The various classes of the Sunday-school have raised considerable money for the building fund. Our attendance for the most part has been good this winter. We expect to have Bro. J. T. Glick, of Timberville, Va., with us the first Sunday in May, which will be our second anniversary of the dedication of our church. Bro. Glick will preach for us each evening during the following week. The District Meeting will be held in our church April 22 and 23. At our last business meeting the pastor, Bro. C. G. Hesse, was elected elder of the church.—Mrs. E. D. Walker, Somerset, Pa., Feb. 16.

West Bolivar Mission.—In the early part of last year the Bolivar congregation secured Bro. E. E. Neiderhiser, of Greensburg, Pa., to preach for them every other Sunday. He made us a visit in the spring and as he looked over the field he felt that would be a good idea to organize prayer meetings in the outlying points, in order to help those who lived a distance from the church and were unable to attend regular services. This resulted in two prayer meetings being started, one at Lockport and one at West Bolivar. When Bro. Neiderhiser came into the community there were six members. Soon afterward eight were led to Christ and baptized into the church; following that nine others were baptized. In the early fall our present elder came into the congregation and was given the care of the church. Bro. Neiderhiser, having the work so at heart, and the church having grown under his faithful care, was asked to remain. By this time the year was nearing a close. Dec. 9 we held our first regular Sunday services in the town of Bolivar. Bro. Neiderhiser was with us and gave us a baptism. Dec. 23 five more were baptized. At a business meeting of the church Jan. 1 we asked the privilege of becoming a mission. We held a meeting Feb. 2 for the purpose of organizing and elected officers for both the mission and Sunday-school. Feb. 17 the date set to open our school. At present we are holding our services in a large front room in the home of Bro. John Howard, until we are able to build a chapel. We have bought sixty chairs and some other equipment. Seven other members have moved into the community and we now have thirty-five members in the mission; four await the rite of baptism.—Martha J. Silk, Bolivar, Pa., Feb. 16.

York church met in council Feb. 14, with Eld. J. A. Long presiding. It was decided at this meeting to repair the Old First church at King and Belvidere.—Mrs. G. W. Kraft, York, Pa., Feb. 20.

TENNESSEE

Pleasant Mount.—Bro. J. B. Hilbert and the writer began a revival meeting at Pleasant Mount church in Hawkins County, Tenn., Feb. 3 and continued until the 14th. The weather conditions were very unfavorable most of the time, but the attendance was good. As a result of the meeting, two were led to Christ by baptism and three others await the rite. At a church meeting Bro. J. B. Hilbert was re-elected to serve another year as presiding elder. They have a membership of about fifty and not one takes the "Gospel Messenger." It is true they are financially poor, but the majority of them would be able to take the paper. They have no Sunday-school but there is a prospect of one being organized in the spring.—Jesse D. Clarke, Jonesboro, Tenn., Feb. 18.

VIRGINIA

Mt. Vernon church met in council Feb. 16, with Eld. J. R. Kindig presiding. Two letters were granted. Our delegate to Annual Meeting is Bro. E. D. Kindig, with Bro. W. S. Campbell, alternate; to District Meeting, Bro. J. E. Harper, with Bro. J. H. Kindig. We decided to continue taking a special offering the third Sunday of each month for the Emergency Fund. We have the promise of Bro. D. B. Garber to hold a revival for us in October.—Nora Kindig, Waynesboro, Va., Feb. 18.

Staunton.—Feb. 10 we had the pleasure of enjoying a program rendered by some of the folks of the Summit church. Hymns were sung and Scripture read by Sister Carrie Craun. There were recitations, quartettes, duets, etc. The congregation was dismissed by Bro. Craun.—Mary A. Diehl, Staunton, Va., Feb. 16.

WEST VIRGINIA

Mt. Union congregation met in council at the Wiles Hill house on Dec. 27, with Eld. Marshall Wolfe in charge. The various officers reported on the work for the year just closing. During the year we added three new Sunday-school rooms to our church. The following officers were elected for the year 1924: Church secretary, Jas. F. Hamilton, and the writer, church correspondent. Our Sunday-school is going along very well with an average attendance of 115 and good collections through the entire year. Officers were elected for the new year with Sister M. M. Harris, superintendent. We had a very interesting and instructive Bible term Jan. 6 to Jan. 11. The instructors were Bro. Whitacre, of Uniontown, Bro. Buffenmyer, of Connellsville, and our pastor, Bro. Wolfe. All the sessions were well attended and the best of interest was manifested. The writer was elected president of the Young People's Meeting for the coming year. These meetings have been well attended and all seem willing to take part in making it a success. We feel that under the direction of our pastor the church at this place will make much progress in the years to come in the wide field which is ours.—C. C. Sterner, Morgantown, W. Va., Feb. 15.

EASTER

1924, April 20

affords another unequalled opportunity to present the climax of the Gospel Message—that of the resurrection. Your Sunday-school will want to have special services. We offer here some splendid suggestions for such a program.

Our line of cards and postcards will provide the means of renewing friendships which have suffered by neglect. And friendship is one thing which is essential to a full life here.

Easter Booklets

No. 101. Appropriate designs of children, flowers and birds. The colors are beautifully blended by the offset process. Six designs, size 3½x5½ inches. Each in envelope. Each, \$0.05; per dozen, ...\$0.50

No. 4501. Beautiful designs of landscapes, Easter flowers and birds. Similar to No. 4500 but a folder. Beveled gold edges. Attractive Easter verse on 3rd page. Three assorted designs, \$0.10; per dozen, assorted, ...\$0.35

No. 8900. A series of twelve designs of cut out folders. Four designs feature children with landscape backgrounds. Three designs show rabbits. Three show chicks. A lamb and a duckling complete the series. The outside of these is mottled and the pictures are printed by the offset process which blends the colors very skillfully. Excellent for the primary grades of the Sunday School. Each with envelope, \$0.05; per dozen, assorted, ...\$0.60

Easter Post Cards

No. 185. Cross-shaped panels with Palestinian landscapes. The series is very suggestive and appropriate to the season. Tinted borders. Four designs, per pack of 6, \$0.10. Three packs, ...\$0.25

No. 220. Sprays of lilies-of-the-valley, violets, apple-blossoms and pussy willow form the decoration of this series. Attractively tinted card with splendid Easter message. Four designs. Per pack of 6, \$0.10. Three packs, ...\$0.25

No. 2254. Suggestive designs of crosses and spring flowers. The cross pointing to the death of Christ and the emblematic letters I. H. S. refer to his work, Jesus the Savior of the World. Six designs. Ten in pack, \$0.10. Three packs, ...\$0.25

No. 2285. Pleasing combination of landscapes and spring flowers, lithographed in colors and silver and embossed. Four designs. Ten in pack, \$0.10. Three packs, ...\$0.25

No. 2281. On two designs of this number are vases of lilies-of-the-valley and snowdrops. The other two have wreaths of these flowers and white doves. Per pack of ten, \$0.10. Three packs, ...\$0.25

No. 2265. Varied designs of spring flowers lithographed in full colors and embossed. Four designs. Per pack of ten, \$0.10. Three packs, ...\$0.25

No. 2265. One of the early emblems of the resurrection was the egg and a natural consequence was the association of little chicks. This series of ten designs features this. Spring flowers add to the attractiveness. Per pack of ten, \$0.10. Three packs, ...\$0.25

No. 285. MOTTO SERIES. For those who wish cards of distinction. These are the famous DAVIS QUALITY card. A quotation from a great author is beautifully printed in colors and gold on a white linen finish card. Beveled gold edges. Per pack of two cards, \$0.10. Three packs, ...\$0.25

The Paramount Easter Book

Another book in the wonderfully successful Paramount line of books for Sunday-school programs. This book contains the following for Easter: Exercises, Dialogs, Drills, Pantomimes, Tableaux, Recitations and Songs. None of these numbers have previously appeared in print, but have been successfully tried out. 64 pages.\$0.25

Easter Tidings. A compilation of recitations, dialogs and songs for Easter. An excellent book for those planning programs for the Sunday-school, ...\$0.25

Easter Hope. A 32 page service for Easter day consisting of songs, recitations, drills and readings. Special selections for Chorus or Choir. Prices: 1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.

Send all orders to

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

AGENTS WANTED

TO TAKE ORDERS FOR THE

Life of D. L. Miller

Very few, if any, members of the Church of the Brethren were not acquainted with Bro. Miller. He also had a large host of friends outside of the church who will want the book of his life. He has preached and lectured in many churches. Many inquiries regarding the book came to us even before making an announcement. A large number of these books should be sold in every congregation. The book is now having a large sale. It contains 370 pages. Illustrated. Sent postpaid to any address for \$2.00.

Write us for terms and instructions.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

YOU Better Send Today for

Our New 1924 Illustrated CATALOG—It is free!
Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., March 8, 1924

No. 10

In This Number

Editorial—	
A Distinctive Service for the Brethren, ...	143
It Takes Both Oil and Air, ...	145
Ice Breakers Wanted, ...	145
A Good Source of Energy, ...	145
Among the Churches, ...	152
Around the World (J. E. M.), ...	153
The Quiet Hour (J. H. H.), ...	153
Our Forward Movement—	
District Organization, ...	149
"If There Be First a Willing Mind,"	149
Temperance and Purity Notes (V. C. F.), ...	149
General Forum—	
The Sheep of the Flock (Poem).—Selected by Mrs. C. N. Tombaugh, ...	146
Showing Appreciation. By J. H. Moore, ...	146
The Church's Approach to Her Task. By Earl E. Eshelman, ...	146
Will Leadership Be Ours? By Ira J. Lapp, ...	147
The Measure of a Good Deed. By R. H. Miller, ...	147
The World's Thought of God.—Chapter 6. By Galen B. Royer, ...	147
The Challenge of Foreign Missions. By Miriam Stover, ...	148
Learning to Appreciate. By D. C. Reber, ...	148
Teaching Peace in Sunday-school. By Walter S. Flory, ...	148
Temporal vs. Eternal Benefits. By B. E. Breshears, ...	154
The Power of Sympathy.—By S. Z. Sharp, ...	154
Our India Field. By D. L. Forney, ...	155
Disappointments. By Clinton A. Beachley, ...	155
For I Am With You. By Eliza Pope Van Dyne, ...	156
Love. By Sarah M. Saunders, ...	156
The Pastor's Study—	
A Pastor's Spiritual Ideals. By M. S. Frantz, ...	150
Simple Studies on the Teaching of Prayer by Jesus.—No. 6. By Wm. Kinsey, ...	150
Homely Homilies. By Ira H. Frantz, ...	150
Home and Family—	
Transplanted (Poem). By Lina N. Stoner, ...	151
The Conversion of Philip Cohot. By Roy Temple House, ...	151
Are "Wild Oats" Necessary? By Isabel McPherson, ...	151
What I Saw. By Julia Graydon, ...	151

...EDITORIAL...

A Distinctive Service for the Brethren

"WHEN the youth of the world decides that there shall be no more war, there will be no more war," says a recent writer, referring to the remarkable interest in that subject shown at the Indianapolis Convention.

One needs no special intellectual endowment to perceive that this writer speaks truly. The first thing a country does in entering on a war is to lay its hands upon its youth. When youth is no longer available for this purpose, war will not be undertaken. And youth will not be available for this purpose when it decides not to be.

Some folks are wondering, we understand, whether the Church of the Brethren has any distinctive principles which justify its separate existence. It did have once, they feel, but they fear it doesn't have any more, or will not have much longer. Isn't it strange that anyone should need to feel this way, in the face of such a challenge to world service as the present situation throws down at our feet? Have you forgotten that opposition to war is one of our special tenets—one of the things to which candidates for membership definitely pledge themselves?

And yet, here we are with the nations stirred with this great issue as never before, and we are as undisturbed by it as the most rabid fire-eating militarist could wish. For all that we are doing about it another war would not have much trouble to break out any day.

But it would be easy at this juncture to multiply great swelling words. Let us be honest and admit that not a few of our people are deeply concerned about the matter, and feel the humiliation of our apparent indifference, but do not know just where or how to take hold. It is not a hard matter to make eloquent speeches about the awfulness of war, and especially about the horrors of that next worse one than anybody has ever been able to imagine, but to propose a definite procedure—now that isn't the simplest thing conceivable, after all. A few years ago we thought we had something tangible to work on, but that evil genius, partisan politics, has so muddled up the situation in this country, that it is something of a puzzle to know what is best to do, or what we can do.

But what if it is? Shall we just lie down on the job and make no contribution to the cause of peace because the way is not easy? Come, brethren, this will never do. We must wake up. We are a people with distinctive doctrines and one of them is the doctrine of peace. We have a distinctive business in the world and a part of it is to promote the cause of peace.

If there remains a bit of uncertainty as to the proper attitude toward this or that particular peace project, that is no excuse for doing nothing. The thing that makes or unmakes policies and programs is the steadily rising tide of conviction in the popular mind. When that tide gets strong enough it becomes resistless and sweeps everything before it.

Recall the sentiment with which we began: "When the youth of the world decides that there shall be no more war, there will be no more war." It is our business and our high privilege to help it to so decide and to win that decision soon.

Nothing is more effectual for this than the wide dissemination of facts set forth in a graphic and convincing manner. There is now available a large supply of good literature on the subject, which can be distributed directly or made the basis of sermons and addresses and individual appeal. Much of this has been referred to in this paper. Recently we took occasion to review briefly Kirby Page's "War: Its Causes, Consequences and Cure." We refer to this again because no more effective statement of the case has been made, and because it can be had at such slight cost. Besides the handsomely-bound cloth edition of 192 pages at \$1.25, there is a paper edition of 96 pages which can be had for fifteen cents, and for still less in quantities. More than a hundred thousand have been distributed already and millions of it ought to be. Churches or individuals can do a splendid service by seeing that everybody in the community, not merely in the church membership, either reads it or has the substance of it talked into him.

Brethren, do you love war or hate it? If you hate it, why don't you act like it? We have a great opportunity, a wonderful opportunity, a chance to help the youth of the world to decide that there shall be no more war. All the facilities we need are easily available. The only other thing we need is the will.

If the Church of the Brethren doesn't do something worth while in the movement for peace, it ought to be thoroughly ashamed of itself, to say the least.

It Takes Both Oil and Air

THE church in the world is like a lamp in a house, Jesus said. Both are designed to give light, the latter to all that are in the house, the former to all that are in the world. That the lamp may serve its purpose best it is set on a stand.

That indicates the relation the church sustains to the world. Its position is conspicuous and central, not so much that it may be seen as that its light may enable the world to see how to get around.

Men do not put lamps under bushels. That would defeat their purpose. Neither did Jesus intend that his church should be hidden. That would defeat its purpose.

It is the temptation of the church to try to evade responsibility. That is what Jesus was warning against. He wants his church to accept its full responsibility, that it may give light to a world that would otherwise be dark.

The church shrinks from this sometimes, through fear that the winds of the world will blow out its light, and seeks shelter under the bushel of seclusion. It then invites a worse evil. It not only leaves the world

dark; it soon gets dark under the bushel, too. For its light can not live without the oxygen of contact with the world need.

The church would better accept willingly, humbly and courageously its rightful place on the lamp stand. Only then can it get the two things it needs to keep its light burning.

Ice Breakers Wanted

If there were some way to gloss over the ills of the world so we would not have to face the real trouble! So we could cover up the ugly fact of human selfishness and sin! But there isn't. It has been tried long enough.

Or if we could only all agree to apply the remedy together! Then it wouldn't be so lonesome! Nor so costly!

Most persons, firms and corporations would be willing to undertake a stricter application of Christian principles if all the others would. But the price of initiative is too heavy. The other party would have too great an advantage. As advantages are commonly reckoned.

Most nations would be willing to abandon war preparations if they could be sure all the others would. But they are afraid some unscrupulous nation might steal a march on them. And so the mad race continues.

What the cause needs all around is some ice breakers willing to wade right in, because they believe in the power of right to win its fight in other consciences as well as their own, especially when these are inspired by an example of true heroism, and because they believe, further, that the ultimate good to the world would be a glorious compensation for any sacrifice they might be required to make.

A Good Source of Energy

THERE is always some new way to put it. One Christian thinker puts it this way. He says that continued progress in building the Kingdom of God depends on "an inexhaustible source of creative human energy."

See? It requires that to vitalize our programs and the agencies we set up. They will amount to nothing unless we put steam into them, or electricity, or whatever figure you like for that "creative human energy." But where is it to come from? What is the source of that energy?

That is the point. There must be a source for it, an "inexhaustible source," this latest sage tells us. Of course he is dead right. The key to the situation is right there. But what can that source be?

What do you think of Jesus' solution of the problem—the one he offered one night in conversation with a certain big man? He proposed the germ of a new life planted in the soul by the Spirit of God. Regeneration is another name for it: The Spirit of the Omnipotent God dwelling in the human spirit as a source of creative energy—can you think of a better plan?

Isn't that what he meant, too, in another of those heart-to-heart contacts in which the Master delighted, when he spoke of the never-failing well that would start flowing for anybody who would drink his water? And when he promised his disciples his personal presence and power "even unto the end of the age," if they would only go ahead with the business he gave them?

Certainly it will take a lot of "creative human energy." But is there any danger of the supply running short with such "an inexhaustible Source" from which to draw? Why not move right on forward, then?

GENERAL FORUM

The Sheep of the Flock

Selected by Mrs. C. N. Tombaugh

We oft hear the plea for trying to keep
"The lambs of the flock" in the fold,
And well we may, but what of the sheep?
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told;
A grown up sheep that had gone astray
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock, safe into the fold,
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so for the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

Rodney, Mich.

Showing Appreciation

BY J. H. MOORE

THERE is something connected with the life and labors of Bro. Lewis A. Plate that may well form the basis of a lesson on Christian kindness and respect for service rendered.

About thirty years ago, when the Publishing House was yet at Mount Morris, Ill., it was deemed advisable to have a Sunday School Teachers' Board, whose business it was to pass on a list of members from which the superintendent should select his teachers for the different classes. To this there was one exception: the board selected the teacher for the Men's Advanced Bible Class. For some years Bro. Plate had been the teacher for this class, but it was suggested that a change might be more satisfactory. All agreed that Bro. Plate was a fine Christian man, punctual, with lessons invariably well prepared. He was one of the teachers who could be depended upon, rain or shine. No attraction was strong enough to take him from his class. He understood his lessons; in New Testament fundamentals he was as sound as a dollar, and lined up with the principles held by the church to the last word.

But, it was said, "He does not seem to understand the fine art or approved method of teaching." Each question by him was put to the class in such a manner as to suggest its own answer. Then he had much to say about the lesson himself, and in a general way was doing the thinking for the whole class. There was little about his method to draw thought from the class unless one chose to take issue with the teacher. In the class were men who wanted to do some thinking, but they saw little occasion for exercising their brains when somebody was doing it for them. Ours was a college town. The best methods of teaching were a part of the college curriculum, and the most advanced class in the Sunday-school was entitled to the best of methods, as well as Biblical exegesis. That was the way we reasoned.

Well, as Bro. Plate did not measure up in methods it was decided to drop him and appoint another teacher, but not until some one told the board that to relieve Bro. Plate of his class would be a terrible shock to him, for his class work was a part of his very life. To take his place one teacher after another was nominated, but in life, punctuality, preparedness, knowledge of the Scriptures, loyalty to the church and her accepted principles, none of them seemed able to stand the test alongside of Bro. Plate. There we were: a faithful teacher, of long standing, set aside and no one to take his place. Finally some one moved to reconsider the previous action and restore Bro. Plate to his place as teacher of

the Advanced Bible Class. It was suggested that we stress principles and let methods take care of themselves. It was unanimous, and so far as we know that was the last time that Bro. Plate's fitness as a teacher was seriously considered. As the years came and went he improved in methods and became more skillful in exegesis. Knowing the story of his busy and faithful life, how fitting and appreciative that he should be permitted to remain at the head of his class until near the last day of his earthly pilgrimage!

But, another incident leading up to the same thought. From the very start Bro. Plate was foreman in the printing department of the Publishing House, and held the position until the business grew to be an extensive affair. He had always been accustomed to doing a lot of the detail work, preparing the manuscript for the printers, reading proof, making up the forms, and reading the final proof. No one in the office could do it better. But in the way of management he had not grown as rapidly as the business of the House. He was as thoroughly attached to his line of work as to his Sunday-school class. To relieve him would seem almost like severing heart cords. Finally it was suggested to move him higher and in due time he was made Assistant Editor of the MESSENGER, and no man ever took to that kind of work more readily. As the years passed he became wedded to his department, and, generally speaking, died in the harness. Again, how fitting that he could go to the grave with the loving and tender regard of his class and the MESSENGER work resting on his heart! For the work he had done, for his long years of faithfulness in every department of life, he was honored to the last day and went away without one thought to the effect that he had labored and toiled and yet was not appreciated. It is a noble thing for a man to be able to close his labors on earth with the feeling that in spite of his hardships and his many sacrifices he has been appreciated. A feeling of this sort to the living is worth a roomful of costly flowers banked around the casket of the dead.

Why not expand this lesson a bit and have it apply to a score, or a few hundred, faithful ministers and elders who have gone to their graves without any evidence of appreciation for a life of toil, sufferings and privation? An elder may have worn himself out building up a strong congregation. He was with the flock when it was small and without influence in the community. He preached the Gospel year after year, baptized the converts, married the young people and buried the dead. He grew old and gray in the service of the church, only to see everything in the way of official recognition and management swept away from him without even a thought of a vote of thanks or appreciation for his years of toil, and that, too, without a dollar of compensation. We have heard of instances where this setting aside of the old, lifelong shepherd, tried and true, had been brought about with very little regard for his feelings, and the God-fearing man was permitted to go to his grave with a sad heart, without what he should have experienced, a feeling that his efforts for his church had been amply appreciated. True enough, the whole community may have attended his funeral, the preacher for the occasion may have grown eloquent in reciting his virtues and deeds of sacrifice, the weeping members may have flooded their faces with tears, loved ones may have covered his casket with flowers and wreaths most suggestive, MESSENGER writers may have eulogized the departed shepherd, and in time his picture may be suspended in the hall of honor, but for the dead, what is all this worth as compared with a sincere vote of thanks, words of earnest appreciation for the living shepherd, who, in time of want and danger, was never known to forsake or neglect his flock?

On behalf of aged and worn-out workers in the church, we are wondering if there is not a much nicer way of relieving men of church and other religious responsibilities, than the painful method too frequently resorted to. The man who has been faithful in preaching the Gospel for forty years or more, or even half of that time, has not lived in vain. At times, in the pulpit as well as in charge of the flock of God, he may not have been prudent, yet the good he has done far out-

weighs the mistakes charged up against him. Honor to whom honor is due should, with Christian men and women, be a standing motto. And now, since there comes a day in the life of every active man when his responsibilities must be passed to his successor, how noble it would be if we could only find nice ways of bringing such things about! Men who have filled positions of honor and trust have feelings. Some of them may be just a bit more sensitive than wisdom would dictate, and yet it ought to be their happy lot to go to their graves feeling deep down in their hearts that they have been treated justly, and that due consideration has been evidenced. We hear so much about this lack of giving full proof of well-deserving appreciation at a time when it is needed and would accomplish good, and for that reason we are, in this article, calling attention to the importance of honoring the living as well as the dead.

Sebring, Fla.

The Church's Approach to Her Task

BY EARL E. ESHELMAN

THE church is a spiritual force. She deals with the very fundamentals of life, liberty and happiness. The worth-while things of the present life come at her bidding. The gates of glory are unveiled to humanity as she brushes aside the clouds of sin and woe. Upon the success of the church depend prosperity and peace. When she fails the destructive forces of humanity—hate, avarice, jealousy, war—are unleashed to do their satanic work. "The spiritual forces of the world make all its final determinations."

Her task is to bring men into vital sympathetic touch with God. How shall she accomplish this task? How shall she approach her work? There are four absolutely indispensable things to be done if the church succeeds in this. (1) She must recognize the spiritual nature of her task and acknowledge her absolute dependence upon spiritual forces. (2) She must dedicate her life to her task. (3) She must consecrate her means. (4) She must organize her forces.

1. The church will make no progress in winning the world to God unless she recognizes that she is "the light of the world," and the moral salt of the earth. She was not put here to amuse, or entertain, to govern, feed or clothe the world. She must lend a hand in all of this, of course, but everything depends upon why she does it. Jesus relieved suffering, fed the hungry, went about doing good, but why? Because he saw men's lives blighted and their souls darkened by their limitations, and he removed the limitations so that their souls might have a better chance to grow. When the church views her social work from the spiritual viewpoint she will save much time, energy and means. All social and material good should lead ultimately to some spiritual good.

Not only do we need to recognize the spiritual nature of our task, but likewise must we depend upon spiritual forces for success. We can gain certain ends through physical strength. Certain things can be done through mental power. There is a realm wherein only spiritual forces can operate. In this realm the church must do her work. Spiritual tasks can be accomplished only by spiritual forces. Souls can be saved and Christian character developed, not by the power of the mind but through the agency of the Spirit. Jesus sent out his disciples, not with a special endowment of intellect or money, but with the conviction that they were to be the agents of the Spirit of God and that by and through his power would their work be done.

What does Jesus want done in modern life? In society? In industry? In government? The answer to these questions can be found readily by those who, through prayer and study of the Bible, seek to apply the principles of Jesus to life. The powers of Heaven are open to every soul who earnestly desires to make this application, and to such alone is success in the realm of the Spirit assured.

2. Our second great need in approaching the task set before us is the dedication of the entire life to God and his cause. The physical and mental powers given us are not ends but means and agents to be placed at the disposal of the Spirit of God. Every Christian is

a witness to the grace of God. If that witness be whole-hearted and consistent the work of the church advances apace. If it be half-hearted and contradictory God's work is hindered. It is impossible for a potter to shape a vase of beauty from unyielding clay. The most skilled artist can not produce a perfect picture with poorly-mixed paints. A teacher can not lead into the paths of knowledge a pupil whose mind is not open to leadership. No more can God make the best use of us if we persist in claiming as our own the major part of our time and energy and then give God grudgingly what is left. We deceive ourselves into believing that we are doing our best for God, when all the while we are too busy here and there to pray or speak a word for him. We can go to the sale, four or five miles away, but not to church around the corner. It is too rainy to go to church at 10 o'clock, but not too muddy to go out to dinner at 12. It is too cold to go to the divine worship or church business meeting, but not too cold to go to town. If the radiator freezes up going to town we take it as a matter of course, but if it freezes up going to church we never hear the end of it and decide not to go again this winter. We can't save the world by that kind of witnessing! How we spend our time and strength is an accurate test of the sincerity of our profession. The measure of our love to God is the amount of sacrifice we are willing to make to help him save the world. While the work of the church calls for your means, it first and most of all calls for your self.

3. The third great need of the church today is the consecration of the wealth held by her members. Bert Wilson, in his book, "The Christian and His Money Problems," gives some interesting figures. Based upon these the following facts are noted: There are about 25,000,000 Protestant Christians in America. In 1920 the per capita wealth of the United States was \$2,573. Counting 108,000 members in the Church of the Brethren, this averages \$277,884,000 as the wealth of this church. The per capita income of the United States in 1920 was \$586. This makes an income for the Church of the Brethren of \$63,288,000. The very least part of this that should have been given to the advancement of God's Kingdom is \$6,328,000. Instead of this we gave \$1,247,721. We thus held back from the Lord's work over \$5,080,000. Certainly we as a church, holding to the body of doctrine that we do, ought not to think of giving, on an average, less than a tenth of our income to the Lord, especially if we really mean to belong to him. It is to be feared that we paid almost our share of the \$1,400,000,000 spent for candy, chewing gum, and soft drinks. It is commonly understood that we hold a large part of our share of the valuation of automobiles, which is \$4,594,000,000, and pay for the gas and oil to run them. Brethren, this isn't right! We are spending far too little for the Lord's work in proportion to the amounts we spend on ourselves. "American Protestantism is doomed unless it can throw off this curse of withholding from the Lord that which belongs to him." If we ourselves truly belong to him, then our material wealth does, too, and it is our duty to allow more of it to go into service for our Lord.

4. The fourth thing that we must do as we approach our task is, organize our forces. There are misgivings on the part of many about the seemingly endless program of the church. There is the fear that we are being "organized to death." Be this as it may, it is a settled fact that nobody and no church will get any farther than the plans that are laid out. When work is to be done, somebody must do it. What is everybody's business is nobody's business. Work must be specifically assigned to individuals. The development of a body of lay leaders and workers is very badly needed. We have depended upon the preacher all too much to do the work as well as the preaching and praying. It is as Mr. Agar states in "Dead or Alive": "If the Christian church is to meet the opportunities and demands of this new day we must develop to a much higher degree of efficiency the lay leadership of the church. The tasks are simply beyond the accomplishment of the church if it insists upon placing the responsibility upon the ministry alone. It is beyond

the power of any man or any small group of men. The task is so large that it requires the active participation of every capable member of the church."

Organizing our forces will call into play the young people's department, the adult groups and the children. It will create committees with definite aims and objects. It will assign tasks to individuals according to the ability of each. The lines of organization are so important that space will not permit of a discussion of them here. This theme, "The Organization of Forces of the Local Church," will be considered in another article to follow this shortly.

Red Cloud, Nebr.

Will Leadership Be Ours?

BY IRA J. LAPP

WITHOUT question, the big problem of the hour is the problem of maintaining the peace. The most challenging opportunity of this generation is the opportunity to outlaw war. The strategy of time is ours. God's clock has struck. Are we going to permit military plans to be worked out and war clouds to gather and we sit still in vicious inaction?

Over two hundred years ago we collectively declared war sinful and in our allegiance to Christ gave our pledge of non-resistance. During this long period of time, through which we paid a partial price of isolation, suffering and persecution, we should have built up an insight into the inherent evil of war; grown a conviction, accumulated an enthusiasm and a passion for peace which, by compulsion, would throw us into a campaign of teaching and preaching that should galvanize sentiment into action.

The Federal Council of Churches asserts that war is the chief collective sin of mankind. The *Christian Century*, an interdenominational journal of religion, says, "Because the present judgment of war is based on an experience of its consequences, and because in the nature of the modern world future wars, no matter what their origin, must develop the same consequences, to make an exception to this judgment is to repudiate both its logic and its ethics."

An increasing number of Christian leaders have thought their way through and fearlessly declared, regardless of the pretext or origin of war, "never again" will they support it or become a party to it. How many of our own members see the issue as clearly as the above statement? In how many has the conviction become so deep that war is wrong, regardless of how it is baptized with moral aims, that they would, as did the apostolic church, go to martyrdom rather than take up arms? If we are ever going to develop convictions of that kind, when would the time be more opportune than now? Are we too mediocre to be capable of such lofty idealism? The church in years past had clear and prophetic insight on this question. I am an optimist, but our present weak-voiced, soft, drugged conviction somehow looks pathetic.

Others are fearlessly going to the heart of this matter. Editors of some religious journals are giving outstanding and systematic attention to the question. Young people in convention, such as at Indianapolis, press the matter for discussion. With such conditions as a background the time is ripe for us to assume leadership in this field and sound a clarion call to Christian conscience the world round. Every pulpit must become a burning Sina of protest. Every Sunday-school teacher and leader must so shape his teaching. Editors, lecturers, educators and leaders in every department must assemble and make available the facts. Young people's conferences and study groups must attack the issue. Our colleges mobilized the loyalty and vision of youth for a dry nation in the Intercollegiate Prohibition Association; likewise they must mobilize this force for a warless world.

We dare not neglect making our contribution toward getting this ideal into the fabric of the world's thought. As a church our life depends on giving depth to old convictions and finding new ones. Here is a cause that is worthy of us, alive with holy passion, glowing with prophetic spirit and swept by a great enthusiasm. Nationalism, Capitalism, Imperialism—the

triple cause of war. Start now to harmonize them with the ethics of Jesus.

Wenatchee, Wash.

The Measure of a Good Deed

BY R. H. MILLER

SOMETIMES when I am doing a piece of work way beyond the skill of six-year-old fingers, my little son will come to me and say, "Daddy, let me do that." When I protest he seems to think that I speak as one without knowledge.

I can still recall how my fingers tingled with desire when, as a small boy, I had to hold the lantern while an elder drove the nails, lead the horse while another plowed, hold the game while another skinned.

We are all more like children than our pride will allow us to admit.

Whenever something is done and done well, on every hand among those who witness it, you will hear, "How I would like to do that!" "I believe I could do that!" or else expressions of despair at being unable to do the like.

When we witness any good work inevitably we measure our own capacities over against it. It challenges us. It brings us to a crisis. As in the heart of a child an impulse arises within us, "I'd like to do that; I ought to do that!" and you've got to answer, "Yes," or "No." It must be answered, and you will be a better man or a worse one.

Of a certain great preacher it was said that in his wake hundreds of young men chose the ministry.

We do not read of schools of the prophets until after Elijah.

This is the measure of the value of work well done. When Arnold von Winkelried dies for his country, there comes a crisis in the heart of every son of Switzerland.

When Wilbur Stover goes to India there comes a crisis to hundreds of young men and women in our church which otherwise had never come.

When a Steinmetz, who might have gathered together his millions, forgets fortune in the love of his work and his fellow-men, this world becomes a more uncomfortable place for misers to live in.

When Jesus dies praying for his murderers, "Father, forgive them," vengeance must from that day wear the stigma of meanness and littleness among all men.

These acts of love and devotion cause to arise in millions of hearts the childlike impulse, "I ought to do that," and the glory of it is that millions answer, "Here am I!"

In a certain church was a business man who in spite of incessant demands upon him found time to call on the sick and sorrowing. His pastor said, "He makes it hard for me, for the people will say, 'If Mr. ——— can do this, surely the pastor ought to do as much.'" What he meant was, "Mr. ——— makes it hard for me—TO BE LAZY AND NEGLECT MY WORK."

Every good deed, every noble effort brings a crisis in the lives of all who witness it. As in the heart of a boy there arises the impulse, "I'd like to do that." Men must answer this upward striving of the heart. And many will answer, "Here am I!"

North Manchester, Ind.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Six
As Relates to Sin and Salvation (Continued)

Confucius

THE "Five Relations of Life"—namely, the relation of friend to friend, brother to brother, husband to wife, father to son, and ruler to subject—the sum total of Confucianism is the only ground in which to find the thought of sin. But it will be noticed that these "Five Relations" leave out all reference to a relation between God and man, the only relationship where sin can exist, according to the standard set up for this study. Confucius seemed to oppose considering spiritual things,

(Continued on Page 154)

The Challenge of Foreign Missions

BY MIRIAM STOVER

OUR great joy as Christians lies in the fact that our God is a living God, who is all-powerful and eternal, full of love and compassion for all. Our joy is full when we know we have Christ, the Son of God, whom God sent to give the world a plan of salvation.

We have Christ. His life on earth as a Man among men and yet as King of kings, enabled him to understand the human heart, all of its desires, ambitions, needs; all of its sorrows and joys. He even tasted the death that all men must die, that he might better be able to sympathize with us. He is our Guide and Protector. Oftentimes the way seems hard, but his protecting hand guides us ever onward. Christ is the Mediator between our Heavenly Father and us. It is not his will that any should fall by the wayside, or that any should be lost. He pleads with the Father, interceding for the forgiveness of our many sins. He loves us all with a tender love that is far greater than that of our earthly parents. When we seemingly have lost all our friends, there is One who stands with open arms to receive us, and to give us comfort. There we find true happiness, peace and safety. Many times we fail and do not live up to the vows we took when we accepted him as our Savior, but God is patient and willing to forgive the most sinful man who earnestly desires forgiveness. God also hears and answers prayers, no matter what they are. They may not always be answered as we would have them, but the answers are always for the best. "The fervent effectual prayer of the righteous man availeth much," and if we pray continually in faith believing, the answer will come. The most wonderful part of our joy in the Christian life is the fact that God has given us that great plan of salvation whereby those who believe on the Lord Jesus Christ receive, as a reward, life eternal. It was God's great love for man that impelled him to send his only Son into this world. "God is love" is one of the shortest verses in the Bible, and yet so full of meaning and truth. Christ brought love into the world. In the Christian home there is love abounding freely. Where Christ is the Head of the home one finds peace, joy and loving kindness.

When we think of our joy in our Lord Jesus Christ, we must remember that we are not the only ones whom he loves. "God so loved the world"—not just a few chosen people—"that he gave his only begotten Son." Christ gave his life for them all, but ALL do not know it. We, who live in this Christian land of America, should be truly thankful that we live in a land which has inherited the religion of truth. But what about the other nations and peoples that did not know him as we do? They do not have a true, living God. They do not inherit Christian principles. Their ancestors did not know of Christ, and neither do they. They in the heathen land worship idols of stone, and wood carved by human hands. They worship the spirits of their ancestors who they believe watch them all the time. They make offerings to appease the wrath of their gods. They worship and give through fear, not love—we worship because we love. We give because we are indebted to God for his goodness. "God so loved the world that he gave"—yes, and he continues to give. What do their idols give? Only disappointment. Those who have not learned of God realize that there is a Creator of man and beast, but they do not know who he is. They speak of him as "he" or "it," and use other indirect references. Not knowing that God, yet realizing his greatness, they worship nature through fear. We love nature because of its beauty, its simplicity, and its grandeur show to us to a greater degree, the Majesty of the Creator, our God.

Do my brother and sister across the waters need Christ? They are human, just as you and I are, and are just as precious in the sight of God. What if their skins are black or yellow, they have souls that can be saved only through the great gift of God. As it is they have no forgiveness of sin, for they have no one from whom to ask forgiveness; they are lost in the darkness of ignorance. They need Christ to give them light. If they had a true, living God to worship, and the Risen

Christ as their Savior, they would be supremely happy and content. They could enjoy life now, and their hearts would be joyous and light, after the burden of sin were removed. Do they have the right to know of Christ and enjoy his fellowship, the same as we have? Most assuredly. What of their future life? Don't they need Christ to show them the way to glory, and to reveal to them God in all his glory as the God for whom they are groping? It is the message of the Christ Child, which will make the anxious faces of the untaught beam with gladness; the message of the Risen Lord, that will give them hope of a glorious future home in heaven.

They are willing to accept Christ—yes, eager. Every new follower goes about telling the wondrous news and the good tidings from one to another among themselves. But every report from the foreign fields says, "We have more than we can teach and more are coming." "The harvest indeed is plenteous, but the laborers are few."

What a great challenge it gives to us as Christians, the followers of Christ! What a great joy there is in telling a poor soul the story of Christ, and what great satisfaction there is in watching his face brighten as he hears it! And how great will be the reward when we gather together in heaven, and the Master says to us, as he reads the opened records: "Well done, thou good and faithful servant!" Fellow-workers in Christ—great is the opportunity that we have of evangelizing the world. We have our lives before us. Let us listen to the call which comes to us, as we know the needs of our brothers and sisters in darkness. Let us prepare to give them the best we have, to share with them the blessings of our Christ and of our God. If we do our best, and in his name and with his help fulfill the great commission, we can claim this promise, "Lo, I will be with you always."

Mount Morris, Ill.

Learning to Appreciate

BY D. C. REEBER

ONE of the most neglected powers that man possesses is the power of appreciation. By this is meant the ability to estimate fully the worth of anything and to express gratitude for it. The word *appreciation* is not found in the Bible, but the grace of gratitude is based upon a knowledge of one's blessings and a proper valuation of them. The blind can not adequately esteem the beauty of the spring time; the deaf are not able to feel the thrills of soul-stirring music; the thoughtless fail to appreciate the advantages of a good home; the ignorant can not be grateful for the best things of life. The basis for learning to appreciate, then, is the ability to see, to hear, to think and to understand. Jesus valued the friendship and the home of Mary, Martha and Lazarus to such an extent that he wept when Lazarus died.

Psychologically, appreciation is a matter of feeling. As one perceives values, he is moved by an emotion, taking the form of sympathy, love, pity or praise. A compliment, sincerely expressed, is a mark of appreciation. A good meal enjoyed should call forth at least an appreciative look and a word of commendation. A night of refreshing sleep should remind one of the debt of gratitude for such a great blessing. A soul-inspiring sermon deserves helpful congratulation. To save one from the fate of an ingrate is a laudable mission for all to fulfill.

But why be appreciative? Nowadays we pay for food, lodging, pastors, entertainments, service and the privilege of citizenship. Some one has said: "A person can not live on 'Thank you.'" Yet it leaves a better impression on the one who renders the service if "I thank you" accompanies the transaction. Pessimism is a state of mind as greatly to be shunned as any contagious disease.

There is a dual reason for cultivating an appreciative disposition. It makes life's relationships and transactions pleasant for the one who gives and also for the one who takes. The motive is social rather than individual.

What have you that is worthy of appreciation? As you open your eyes in the morning, the sunshine greets

you, the invigorating atmosphere, after a refreshing shower, braces you, the thought of a new day, full of golden opportunities, inspires you. Be thankful for the common blessings that are yours to enjoy. Go to a hospital, to an insane asylum, to a poor-house or to an orphanage, and you will soon see how fortunate you are, compared with the many unfortunate ones.

At the close of a busy day, pause to reflect on the blessings of work, the peace of mind, the rest for wearied limbs, and a time for recuperation to make the worn-out body new again.

Now, as a new school-year has returned, and the children return to their studies, we should pause to consider the value of teachers, books, our public school system, education, culture—our spiritual gifts. How great a train of blessings came to humanity when Christianity and the Bible were received! Truly, Christ is the Unspeakable Gift to a lost world. Spiritual values are so much greater than material values as the heaven is high above the earth. They tarnish not; they decay not; they are eternal.

As there is a universal tendency to fail to appreciate our blessings and even to become unthankful, the problem confronting each one is, how to cultivate the power of appreciation, so that it becomes keener and stronger. Physically, our sense organs are so constituted that continued repetition of stimuli, to a certain sense organ, blunts our perception of sensations received. For instance, if you enter a room, filled with the sweet fragrance of flowers, you notice at once the strong odor and enjoy it. If you, however, remain in that room for several hours, you can not discern the odor as clearly as at first, hence your ability to enjoy those sensations is lost, though this was once the source of keen pleasure. Under such conditions, if one leaves the room for a time and returns again, a new sense of perception is felt, and the former pleasures are experienced once more. The absence of agreeable sensations, for a time, gives us a keener consciousness of them, and we can derive new satisfactions that would otherwise be impossible.

Work in a fixed environment wears the mind's powers, so that it is impossible to enjoy what once proved very delightful. So it is that life's greatest pleasures cloy. Rest, change, and recreation, have a wholesome effect on our nerves, and give a new power to work, and to discharge the routine duties of a monotonous tread-mill existence. Health usually improves; a new lease of life is experienced; a new outlook on life results, and one is generally thankful to get back to his job, or home, however insignificant or humble it may be.

The best time to learn to appreciate and cultivate the grace of thankfulness is in youth, when the senses are at their best. Children should be taught to appreciate the blessings of a good Christian home, by learning about the conditions of life in heathen lands. They should be made to realize the superior school advantages they enjoy, when transportation to and from school and graded schools is provided for rural districts. The advantages of a land of freedom, in which all have equal opportunity to rise to positions of honor and large service, should constantly be pointed out to the rising generation. Every child should appreciate his freedom to choose a life-work in accordance with his tastes, ability and ideals. Early in life children should be taught the great importance of the church and its mission to help men and women into right relationship with their God.

Only as one perceives his unnumbered blessings and opportunities, can he feel the responsibilities they bring, to use and appreciate them aright. Cultivating a grateful disposition will add years to one's life and will result in a life that counts in furthering humanity's upward trend.

North Manchester, Ind.

Teaching Peace in Sunday-school

BY WALTER S. FLORY

JUNE 15, 1888, William II became emperor of Germany. Soon after this event, he took care to see that the teaching of military science was introduced into the school system of his country. He also made it known that he wanted the teaching done thoroughly.

The work was done as the emperor directed, and in 1914 the Germans had become a nation of warriors. They felt able to conquer the world. How nearly correct they were in this estimate of themselves, any one familiar with the happenings of the great World War can tell.

For a generation or more temperance has been taught in the Sunday-schools of our country. No matter what line of thought was being followed, once each quarter the thread was broken and room made to insert a temperance lesson. These lessons were faithfully taught to the pupils in the Sunday-schools, and in the early part of 1919 it was known that the prohibition amendment had become a part of the constitution of the United States. In a single generation enough sentiment had been built up to pass this eighteenth amendment by a two-thirds majority in each house of Congress, and to ratify it by three-fourths of the forty-eight States. Ultimately, it was ratified by all the States except three.

It appears that, by simply training the children in the way we would have them go, a sentiment in favor of almost any cause, either good or bad, can be

created and cultivated until it becomes a force which is practically irresistible. Young people form their opinions very largely by the teaching they receive in the home, the church and the school. And the opinions formed in the early years usually remain with the individual throughout life. At the present time the public school and the Sunday-school have a larger share than any other agencies in shaping the opinions of the young.

Almost every Protestant denomination owns and controls its own publishing house. This leaves each denomination in a position to teach about anything it may want to teach. Indeed, some have been teaching missions in their Sunday-schools by simply omitting once a quarter a lesson from the regular course to make room for a lesson on missions. This is nothing new. It has been done for years. Others have tried to foster a sentiment in favor of education by inserting an occasional lesson for that purpose. It is easy to see how we may use our Sunday-schools to teach missions or peace or anything else we may want taught, just as they have been used to teach temperance.

(Continued on Page 156)

and yet conserve all of the worth-while activities of the church. If any one feels competent, suppose we have your thoughts on paper. The Lord's work requires our best thought and energy.

"If There Be First a Willing Mind"

THE caption sounds a bit like Scripture. I am sure you recognize it. It is the statement of one of the greatest Christian statesmen the church ever produced. His activity and sacrifice proves what can be done through a body in which there is a thorn, if "there be first a willing mind."

A Sunday-school of 275 attendants decided to have a budget, and at a session of the school one Sunday morning adopted a budget of \$1,500, \$1,000 of which is for missions. The church that fosters this school lately adopted a budget of \$12,000, \$2,500 of which is for our Forward Movement; \$3,500 for general benevolences; \$13,500 total. This church is not one of our largest churches; neither is its membership wealthy; they simply have a willing mind.

Another item or two might be stated. Quite a large number in this church tithe their income, and they use the weekly envelope system of giving and make their money offering a regular part of their Sunday morning worship to the Lord. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." This matter of giving depends for its liberality upon the exercise of stewardship, and stewardship rests first upon a knowledge of the basic principles thereof and second a willingness to act in harmony therewith.

I fear some who are members of Christ's church do not want to know the Bible teaching on stewardship of possessions. It would be expensive knowledge for some who now give a mere pittance. It does hurt like everything to discover a Bible truth that one has been disobeying. There are two ways to get rid of the pain. One is to choke conscience until all pain is gone; that is death. The other is to find a willing mind to obey and the pain turns to pleasure. There is no coercion in religion. You just take your choice. One's own choice decides the way one takes, and the direction one travels decides one's destination. "If there be first a willing mind" (A. V.). "If the readiness is there" (R. V.). A little different way of expressing the same truth.

Temperance and Purity Notes

TEN State Districts and hundreds of congregations have no organization that is promoting temperance and purity work. Are you one of the delinquents?

F. S. Carper, member of the Temperance and Purity Committee for Eastern Pennsylvania, writes that his committee is planning an "Anti-Tobacco Essay Contest."

Wm. J. Tinkle, secretary of the Temperance and Reform Board of Middle Indiana, has recently written each local temperance secretary, calling attention to the four temperance lessons in the Sunday-school program for this year, and urging that each day be properly observed by each school. This is a fine idea.

The Northern Indiana Temperance and Reform Board is to have a unique program during its Summer Assembly next August. Fifteen young men will each discuss some phase of the work of the board. It goes without saying that this will be a most interesting period of the assembly. Eld. Melvin D. Stutsman and Sisters Bertha M. Neher and Nettie C. Weybright compose the District Board.

There was a time in the recent past when many congregations of the Church of the Brethren were entirely free from the tobacco habit. But the changed public sentiment, so noticeable since the world war, has had its effect on our people, so that many of our young men and boys are now victims of the cigarette habit. We must push our educational campaign, to the end that every one of these young people may know the facts concerning the damage that must result from the habit.

V. C. F.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

District Organization

FROM a number of quarters we hear reports that the organization in some of the Districts is not functioning satisfactorily. There seems to be some ground for these reports. Machinery is wearisome if it fails to do that for which it was built.

It might be a task much worth while to study the needs of the District and then build up the simplest organization necessary to the largest returns. It is unfortunate when church leaders lose interest in the greatest work in the world, the product of which work is sadly needed everywhere. Seek first the Kingdom and Kingdom interests would be a good subject upon which some one might discourse to our church leaders.

It would be interesting to tabulate in each District the committees that very largely exist in name only. About all we know about them is that they report at District Meeting each year. Surely the time is past when we create boards and committees to satisfy a schedule of organization made out by some one who had little knowledge of the kind or the amount of work to be done.

I sat in an Elders' Meeting in one of the western Districts not so long since, where the District organization received a careful overhauling. The elders did not seem to be afraid of breaking down "time-honored custom." These men surveyed carefully the work to be done in their territory and then planned a simple organization, not with the thought of giving a number of people a job, but solely with the thought of efficiency and accomplishment in mind. Maybe other Districts would be glad to know about it. I copy from their minutes:

"In order that the work of our District Boards and Committees may be more efficiently and effectually done, we, the elders of the District, ask District Meeting that the following readjustments be made:

"1. That the Temperance and Purity Committee, the Child Rescue Committee, and the Old Folks' Home Committee, be united into one committee, known as the Social Welfare Board.

"2. That a Board of Religious Education be created.

"3. That the Social Welfare Board, the Board of Religious Education, the Mission Board and the Ministerial Board be united into one organization.

This organization shall consist of six persons, one of whom shall be president, one treasurer, and the other four secretaries of the four activities represented in the board. Each secretary shall, after careful and prayerful deliberation by the United Boards, be set apart for the particular activity for which he is best fitted. He shall be responsible for furthering the

work of his particular department, and shall confer constantly with the president in promoting his work. He shall carefully study the District with a view of developing to the highest possible efficiency the work of his department. He shall make an annual report to the District, prepare the District program, covering the work of his department, and make recommendations to the United Boards for promoting his work.

"The United Boards shall meet as often as expedient to promote the work of each department, and plan for the best interest of the District as a whole. All other members of the board shall act in an advisory capacity to each secretary, and shall by united or majority action move forward in each department's work. All bills shall be approved by the board, or at least by the president and treasurer, before being paid, to which bills a voucher shall be presented. In the absence of the president, the treasurer shall preside at meetings of the board. Each member of the board shall be elected for a term of three years, from nominations submitted by Elders' Meeting, except the first board, two of which shall be elected for three years, two for two years and two for one year. Provided that in case of gross neglect of duty on the part of any member of the board, the remaining members may recommend to District Meeting a new appointment. Provided, further, that in case of vacancy, the United Boards may fill vacancy by appointment until next District Meeting. The United Boards shall meet at the close of this District Meeting for organization. The moderator of District Meeting shall preside at the first meeting.

"4. The funds of the 'Missionary Educational Committee,' the 'District Poor Fund,' the 'Nebraska Poor Fund,' the 'Foreign Mission Committee Treasurer,' and the 'District Mission Board,' shall be cared for by the treasurer of the United Boards.

"5. That all boards and committees affected by this plan be honorably discharged and all previous decisions conflicting be hereby repealed and new members elected as herein indicated.

"6. That the office of Sunday School and Mission Educational Secretary be absorbed by the Secretary of Religious Education."

I have given this in full, not that all other Districts might adopt it, but that it might be suggestive of a plan of organization best fitted for your particular field.

If some other Districts have organizations that simplify, correlate and intensify activity we would be glad to give the plans publicity. In this way we can be helpful to each other and to all.

Let me say just here that we are thinking of some organization for the general work that would produce the highest efficiency for the least financial expenditure

THE PASTOR'S STUDY

A Pastor's Spiritual Ideals

BY M. S. FRANTZ

IDEALS, like ideas, are not static, but are living and growing. Therefore our ideals of today differ from those of yesterday, and the ideals which we will hold tomorrow will differ from those of today. There are social ideals; educational ideals; moral ideals; physical ideals; and spiritual ideals, all of which should have careful consideration, and should not be overlooked by the ministry. To but one of these I venture to invite your attention at this time. What then should be a pastor's spiritual ideals?

First—To know and discern spiritual things. Our Master has said that when he, the Spirit of truth, is come, he shall declare unto you the things that are to come. I, therefore, am inclined to think that a minister should be able to discern when spiritual things come to pass. Not being able rightly to discern has been a fruitful cause of two grievous errors, one of which is the ever-ready tendency to condemn every new manifestation of Jehovah's dealings with men, and to oppose every new thought that moves the world for the first time. This tendency caused some to stone the prophets of God, and later to decorate their graves as martyrs to truth. The other, and equally grievous error, is the childish folly of taking up with every new thing, idea, or movement that dares to raise its head above the religious horizon. This tendency has been the fall of many an otherwise capable and influential minister. Not being able to discern the movements of the Spirit of God, he has gone after fanaticism, and upon coming to himself he rises in shame, with the confidence which the people had in him gone. Yes, it should be our ideal to know and discern spiritual things, lest we be found fighting against God or following in the ways of the adversary.

Secondly—Not only should the pastor hold as his ideal the knowing and discerning of spiritual things, but he should also seek successfully to minister in spiritual things.

(a) In giving the spiritual meaning of the word of God, Jesus says, "The words which I speak unto you, they are spirit and they are life." Why, then, is the question of the inspiration of the Scriptures and the infallibility of the Book raised? For the simple reason that men have failed to get and to give the spiritual meaning of the Book, and failing in this they have found the solemn truth that "the letter killeth." I assert that once men get the spirit of the Word, which maketh alive, they will find it "a lamp unto their feet, and a light unto their pathway," the satisfaction of their souls, and the supply of food for their life's journey. Then the question about "jots and tittles" and "words" will be a very insignificant one, for we have found the Book to be "spirit and life," and know it is inspired because it inspires us. A certain Chinaman once said, "Whoever made that Book made me, for it exactly fits my case."

(b) In portraying the spiritual side of life the pastor must meet the oppressed, discouraged, sin-sick, and those who fear they are losing their grip on faith, and to each he is expected to speak the comforting and assuring word. This he can not do unless he can minister successfully in spiritual things. One's ministry in spiritual things depends so much upon one's own spiritual life, for, say what one will, one creates the atmosphere akin to what one is. It was said of a certain divine, by one who knew him well, "When that man comes into my office, it seems like he comes from the presence of God, and when he leaves it seems like he leaves me in the presence of God." Such a man could successfully minister in spiritual things, because he successfully lived in spiritual things. So to minister should be the ideal of every pastor.

Thirdly—To be so spiritual-minded that the undercurrents of life have no effect upon him. The pastor, on his mission of rescue and in his moments of trial, is brought face to face with evil suggestions and enticing allurements. The waves of our lives may be press-

ing us to the shore, but the undercurrent may at an unguarded moment carry us back into the sea. So, in many cases ability, popularity, and confidence have carried the preacher up to the very door of glowing opportunity, but the undercurrents of selfishness, ease, and carnality have dragged him downward, and if the truth were stated it would read like this, "He preached to others, but he, himself, was cast away."

Fourthly—To be so spiritual-minded that those whom we meet will be made thirsty for the water of life. Quoting again from Jesus, I hear him say, "Ye are the salt of the earth." It is a well-known fact that association with salt creates thirst. Equally true is it that a spiritually-salty preacher creates a thirst for the water of life. He who was completely salted sat by a well and made a woman so thirsty that she literally begged for a drink of the water of life. The great and priceless privilege of the preacher is not alone to tell the good news that "Jesus saves," but to live so close to Jesus that his very life bears witness of him with whom he associates and thus makes his hearers and his parish long for the water that shall be unto them a well springing up into eternal life.

Lastly—The pastor's spiritual Ideal should be none other than Jesus of Nazareth, who was anointed with and spoke and worked in the Holy Spirit.

Preachers have been designated as being "very spiritual" because they "made their hearers weep," or because they "never laughed"; "never referred to notes"; offered such pleasing prayers, etc., etc. Well, they may have all been very spiritual, but one thing is sure, such evidences are not the earmark of spirituality.

It takes more than weeping, sobersness, singularity, rapidity, memory, magnetism and noise to make a spiritual preacher. The pastor who is most truly spiritual is most truly Christlike, and only as we become like him can we claim to be spiritual. His deeds they could not deny, for they were wrought in the power of the Holy Spirit. His words they could not refute, because they were spoken in the conviction of the Spirit.

Moses was spiritual, and he was willing to be blotted out of God's book for his people's sake.

Paul was spiritual, and he desired to be made a curse if that could save his brethren.

John Knox was spiritual, and he cried out to God, "Give me Scotland or I die."

Jesus Christ was spiritual, and he for our sakes sanctified himself and went about doing good. Fellow-ministers, the color of life is red; "as we bleed we will bless"; as travail comes upon us will we in Jesus' name bring forth new life?

Let our ideals therefore be—

To know and discern spiritual things.

Successfully to minister in spiritual things.

To be so spiritual-minded that life's undercurrents will have no effect upon us.

To live so spiritually that those whom we meet will be made thirsty for the water of life.

And above all, let us have Christ, who was the most spiritual of all and the Minister of all, as our Ideal.

If these be our ideals, then our lives as ministers and pastors shall neither be barren nor unfruitful.

Lindsay, Calif.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 6

VI. *Scripture*, Matt. 14:23: And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come he was there alone.

1. "To pray," Greek, *proseuchomai*, restricted to prayer to God.

2. Parallel passages: Mark 6:46; John 6:15.

3. Setting: The feeding of the 5,000.

4. Situation: After he fed the multitudes, he sends the disciples away in a boat, he sends the multitudes away over land, he himself goes up into the mountain to pray.

5. Purpose of his going into the mountain: *To pray*. John simply tells us that he withdrew to the mountain.

It is Matthew and Mark who tell us why he went. "To pray" is an aorist infinitive, of purpose, stating the purpose of the main verb, which is "went up."

The picture: (1) The multitudes have gone hither and thither. (2) The disciples are out on the sea in a storm. (3) Jesus is up in the mountain praying.

6. Why Jesus withdrew to pray. (1) John 6:15 gives us the answer: "Jesus therefore perceiving that they were about to come and take him by force, to make him King, withdrew again into the mountain himself alone." "Perceiving," Greek, *gnoos*, a second aorist participle of antecedent action. "Withdrew" is the principal verb. Therefore, antecedent to his withdrawing to pray is his perceiving that they want to make him King by force.

(2) He is praying that he might not enter into temptation. They would like to have the sort of a King who would settle the bread and butter question (v. 26). They want a King and kingdom of this world. But Christ's bread and butter and kingdom is spiritual. Hence the great discourse on the bread of life after praying it through. See verses 22ff.

7. *Practical*: (1) *Pray before times of temptation and trial*. Jesus here prayed before the temptation. He did not allow himself to come into this special testing. He had ascertained that it was not the Father's will for him to set up a material kingdom for them. So, on the day following the feeding of the five thousand, he forestalled their efforts by giving them the discourse on the Bread of Life. He really kept himself out of the testing. This example of Jesus ought to throw light on his injunctions to the disciples: "Watch and pray that ye enter not into temptation," and "Lead us not into temptation." If you can, keep out of temptation. Pray to that end. Jesus did, and taught us to do the same. If you can get the strength that comes from testing by the circuitous route, do so.

(2) *Pray to follow the Father's will in such crises*. How easy it was for Jesus to incorporate in the Lord's Prayer, "Thy will be done in earth as it is in heaven!"

(3) *No sidetracking*. If Jesus needed to pray to keep from being sidetracked in his mission to the world, how much more do we need to! Follow Jesus and pray the thing through. The world's way is not always God's way for us. A certain corporation could not sidetrack John R. Mott when it would have made him king by force (the force here was the fabulous sum offered him as a salary). His is a spiritual mission to the world, not a temporal.

New Windsor, Md.

Homely Homilies

BY A COUNTRY PREACHER

The Blind Horse

THERE is a horse which hath labored many years and is now become blind. And often he doth step in the ditch, or stumble over an obstacle, or bump his nose against a post or a tree. And because of this he doth sometimes become fearful and hesitate to pull up on the reins when his master doth drive him.

And when through fear he will not pull up on the reins, nor yet go forward at his driver's command, but seeketh for himself the unobstructed path, then it becomes impossible for his driver to direct his steps and often he stumbleth or receiveth a hard collision.

But so long as he obeyeth the driver and seeketh only to go forward, pulling up on the reins continually, the driver guideth him in the safe path.

And the Spirit said unto me, "Hear now the parable of the blind horse."

"Are not all men blind, so far as their future is concerned? Verily they know not what they shall meet within the next hour. But mine eye seeth far ahead. If then they will obey my voice and trust me to choose their paths, while they seek only to go forward with the work I give them, then will I cause them to walk in a straight way wherein they shall not stumble."

"But they who fear to trust me and lean to their own understanding, attempting to choose for themselves a path which they can not see, they shall stumble into many a snare and pitfall."

And I said, "Lord, evermore will I trust and will not be afraid."

HOME AND FAMILY

Transplanted

BY LINA N. STONER

Two sweet little girls came into the home,
To brighten, to bless and to cheer.
The one was Mildred, with eyes soft and brown,
The other was Mary, so dear.
They came to the cottage on yonder hill,
Where roses and wild flowers bloom.
In bowers of green the song birds do trill,
And sweet is the air with perfume.

Oh, sweet were the songs that the birdies sang,
And sweeter the flowers of May,
But sweetest of all their carols that rang,
Those two little girls at their play!
But song birds do fly to the sunny South
Ere keen winds of winter do blow,
And wild flowers sleep in their mossy beds,
Secure from the frost and the snow.

"Now, suffer the children," the Master said,
"Permit them to come unto me,
To mansions in heaven I go to prepare,
For such is the kingdom," saith he.
The darlings were robed in vestments of white,
Sweet Mary and Mildred so dear,
We heard not a sound, we caught not a sight
Of the angels who lingered near

To bear them away on pinions of light
To heaven's bright home of the soul;
There safe and secure from sin's deadly blight,
While years of eternity roll.
And there they await at the eastern gate
Their parents and kindred to greet;
All those who are true to Christ and his Word,
Shall worship at last at his feet.

Ladoga, Ind.

The Conversion of Philip Cabot

BY ROY TEMPLE HOUSE

PHILIP CABOT was a captain of industry—prompter and manager of public utility corporations, banker, authority and writer on industry and big business. He lived the feverish life of the capable and successful American business man of large caliber, and he broke down. It was this breakdown which occasioned his conversion. He tells the story in *The Atlantic Monthly*.

Philip Cabot writes well and convincingly, and an article in a high-grade secular magazine reaches an audience which never could be touched by the specifically religious press. It is to be hoped and expected that this straightforward account of how a hard-headed man of affairs found God, will influence a large number of overambitious materialists to stop and ask themselves whether their strained lives of money getting, interrupted now and then by no less strained pleasure seeking, is eternally worth while. One of the most compelling pages we have read in months is Cabot's story of his gifted business acquaintance, a master of men, who pushed through great enterprises with vigor and success, who played a game of bridge "of the fierce, predatory type, for a high stake," who crept out of his bed in the morning a wan, hollow-cheeked wreck, who had no life or zest in him till he had swallowed three cups of black coffee (a few years ago, Mr. Cabot, one cup did the business), and who was dashed to death one day from his auto while speeding—a death which was not an accident, but the inevitable result of his manner of living. His whole life, vocation and avocation, business and so-called amusements, was one long breathless gamble—and he lost.

Our fathers found satisfaction in repose. The modern American can not rest. He seeks satisfaction—note that he never finds it, because it flits constantly just out of his reach—in excitement. And, like the gambler's black coffee, it is necessary to increase the dose day by day, until one of two things happens—either a physical collapse carries him off in the hottest of his frantic pursuit—which happened to the gambler, and which was no doubt the most merciful fate which could have befallen him—or he reaches the point in time where his fagged body and

his sated-soul refuse to respond to any stimulus at his disposal, and he languishes away the remnant of a life which has ceased to be worth living. This is what came near, happening to Philip Cabot, and this, as he truly says, is as real a hell as the devil ever invented. Readers of Dante will remember that his deepest hell is not fire, but ice.

There is a natural body, says Saint Paul, and there is a spiritual body. It appears that with Cabot the natural body dropped, panting like an exhausted pack animal, just as the starved spiritual body was beginning to make its cries heard for attention, for exercise and nourishment. The sick man had gone on a diet, and by following a careful regimen and denying himself all indulgences and all pleasures, he was dragging on a sort of phantom existence; but in the dull silence of his half-living, the spiritual voice came to be heard more and more distinctly. What are money, reputation, great deeds and royal pleasures, if a man's soul is choked and starved within him? So Philip Cabot began trying to lift his thought to higher things. He is a college man, a man of keen intellect and of reading, and he learned from the psychologists that the subconscious mind is most effectively reached in the morning and in the evening. (David, Daniel and godly men through all time knew this, even though the conscious beginning of experimental psychology dates from yesterday.) And he found that the cultivation of good and lofty thoughts not only brought back to him in time the beginnings of a new wish to live, of a new and real, if calmer and quieter, pleasure in this world, but that the weary body ceased complaining and began to get back its spring and vigor. Then one day it struck this sophisticated rationalist, who had always looked upon churches and church ceremonials as superstition and childish folly, that the protest of his subconscious self had been the voice of God, and that his morning and evening exercises were nothing more nor less than what the orthodox call prayer.

It is keenly interesting and useful to know that the book which started Philip Cabot in the frankly and consciously Christian life was that invaluable little volume by Harry Emerson Fosdick, "The Meaning of Prayer," and that he has found the most satisfactory explanation of the operation of religious experience, from the point of view of the psychologist, in Professor William Ernest Hocking's "The Meaning of God in Human Experience." Professor Hocking conceives the year-round experience of the Christian engaged in a secular occupation which holds his attention of things material, as a constant succession of what he terms "alternations." It is like the procedure of the skipper at sea, whose boat drifts constantly a little out of its course, and who corrects his course by periodical observations of the sun. So the Christian must ever and anon cleanse his spiritual system of the subtle poison engendered by absorption in the affairs of this world, by stepping aside from the world and turning his undivided thought to the Source of all truth, all purity and perfection. And this is prayer and religious meditation, as the simple Christian who knows nothing of colleges and philosophies has always practiced it.

As the individual is an alliance of body and soul, so is society a collective mind in command of a world of matter. But the material tools of society, notably her mechanical contrivances, have been brought to a point of power and efficiency with which her spiritual growth has not at all kept pace. It is like a deranged man with a mighty physique, like a child with a revolver. The Great War would have given Rousseau or Ruskin a text for volumes of well-merited invective. Mankind, as Philip Cabot puts it, is the slave, not the master, of mankind's material resources. And the balance can be restored, not by going back to the stage coaches of our grandfathers, or the caves and skins of our remoter ancestors, but by growing to the size of our new powers and responsibilities; and this is possible only by partaking of the manna which comes from God.

We learn that Philip Cabot is now working in King's Chapel, Boston.

Norman, Ohio.

Are "Wild Oats" Necessary?

BY ISABEL McPHERSON

God created man in his own image. That statement should forever settle the question. How could God create a man in his own likeness and in that same being create a "something" which would make the sowing of "wild oats" necessary?

It is noticeable, in this connection, that sowing of "wild oats" refers to the man only. Who ever heard of any one tolerating or excusing a woman's wrongdoing by saying, "She is sowing her wild oats"? Where do we get the idea that a man can do wrong and "get by," and that a woman can not do wrong without being forever disgraced? Her sin, we say, would always be pointed out, even though she thoroughly repented.

In our idealistic and general conversation we all agree that there is one standard, yet when it comes down to the real point, and to particular cases, we say it is bad enough for a man to be profane or immoral, but it is much worse for a woman. Do the Scriptures teach this? This same principle is applied to most forms of wrongdoing. Where do we get the "double standard" idea? It is the old story of the man putting on a clean shirt, and the woman being degraded and shunned forever. And this from professing Christians!

The sowing of "wild oats" is not only unnecessary but it is very harmful to the individual and his associates. It is also harmful to one after he has passed this period and wishes to "settle down." One wrong act may be detrimental to a whole career. How many Christian lives today are of less influence because of earlier mistakes or wrongdoing! However consecrated a man may become, he is reminded of his past by some one saying, "He may be right now, but I remember the time when he wasn't." Not all of God's children are as forgiving and able to forget as God himself. The memory of "wild oats" keeps a man from being his best until he learns at last that God really forgives and forgets. Many fall under unkind criticisms and never reach that state of mind.

Others contend that those who have lived a life of sin are best able to appreciate God's love and purity when they do repent. How delusive! Who ever had a clearer vision of right and wrong than the sinless One?

Then, when we have done our sowing, do we begin with pleasure to reap the harvest? Not always, but if we sow we must reap, and reap as we have sown. Much of the harvest is broken and diseased bodies, poisoned minds, blind and diseased children. Who wants such a harvest? But we have sowed and we must reap.

We have heard young men contend for this sort of thing. They may, providentially, have escaped a disastrous harvest, but will they contend for the same thing when their children grow up and begin to explore and experience for themselves? Or will they pray mightily to God to keep their children from the snare and danger of sowing "wild oats"?

Dayton, Ohio.

What I Saw

BY JULIA GRAYDON

I WAS lying under the shade of a beautiful old tree when I suddenly saw a strange sight, for strange figures were floating past me and going on up into the blue above me.

"Why," I said to myself, "they are going even to the door of heaven itself."

And these things I wondered at were, a laugh, a song, a prayer, a baby's low cry, a loving word, a sigh and an unkind word. And I thought the gate opened to let into heaven all of these things save the unkind word, which was left to wander through space, a miserable, unhappy thing.

Then I awoke and found I had been dreaming, but my dream was not in vain, for I determined to make war upon the unkind word until it and its fellows should well-nigh perish and disappear altogether.

Will you help me to do this?

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, March 9

Sunday-school Lesson, The Reign of Saul.—1 Sam. 15: 13-23.

Christian Workers' Meeting, Lessons from Christian Experience.—1 Cor. 13: 1-13.

* * * *

Gains for the Kingdom

One baptism in the Sebring church, Fla.

One baptism in the Payette Valley church, Idaho.

Two baptisms in the Pleasant View church, W. Va.

One accepted Christ in the Los Angeles church, Calif.—Bro. Diaz, evangelist.

Eight confessions in the Elgin church, Ill.—Bro. C. B. Smith, of Martinsburg, Pa., evangelist.

Fifteen baptisms in the Outlook church, Wash.—Bro. W. J. Barnett, of Portland, Ore., evangelist.

Five accepted Christ in the Wawaka church, Texas.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Four baptisms in the Lone Star church, Kans.—Brother and Sister O. H. Austin, of McPherson, Kans., evangelists.

Nine converts in the Beaver Creek church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Forty-three were baptized and two restored in the New Carlisle church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Six baptisms, one received on former baptism and three restored to fellowship in the South Whitley church, Ind.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, of Huntingdon, Pa., to begin March 16 at Fruitdale, Ala.

Bro. C. B. Smith, of Martinsburg, Pa., to begin April 6 in the Frederick City church, Md.

* * * *

Personal Mention

Bro. M. R. Zigler, Home Mission Secretary, is scheduled for ten days' work among the churches of Oklahoma, beginning at Bartlesville, March 20.

We are sorry to learn from Bro. C. D. Hylton, of Roanoke, Va., of the serious illness of Sister Hylton. The prayers of God's children in her behalf are earnestly desired.

Referring last week to Bro. J. H. Morris' change of location from Carthage to Nevada, Mo., we did not have his street number. His complete address is 402 E. Atlantic St., Nevada, Mo.

From what our correspondents are writing we infer that the labors of Bro. E. B. Hoff, of Bethany Bible School, among the churches of the Pacific Coast country, have been very much appreciated.

Bro. Samuel Badger, of Manvel, Texas, has written to the Home Mission Department, expressing for himself and others in the Southwest their great appreciation of the work Bro. John R. Snyder has been doing in that section. At last reports Bro. Snyder was at Roanoke, La.

Bro. Paul F. Bechtold, pastor of the Afton church, Nebr., writes us that instead of a membership of twenty, as given in the Yearbook, they have seventy-nine on the church records, and that seventy of them are working members. We wish the Yearbook figures were proportionately short for every congregation in the Brotherhood, and especially that a corresponding ratio of working members would hold good everywhere.

Bro. E. M. Bowman, pastor of the Bethany congregation, Philadelphia, has distributed cards with the subjects of his sermons for ten weeks in advance printed on them, and has invited the young people to write essays on the same topics. A little substantial reward is offered for the best one submitted on each subject. Isn't there danger in that plan that some of the young folks might give a better treatment of the subject than the preacher can? But maybe he is more concerned in developing all the talent possible for Kingdom extension than in maintaining his own superiority.

Bro. H. A. Brandt, our new assistant editor, arrived this morning (Feb. 29), and by the time this issue is in your hands, will be getting on the editorial harness. One of his first concerns is to find living quarters for himself and family. The latter stopped off for a short time at Independence, Kansas, with Sister Brandt's parents, Brother and Sister A. C. Daggett. Needless to say we are glad for the promise of the efficient service on the "Messenger" which Bro. Brandt's coming affords and we are sure that the whole "Messenger" constituency will soon be sharing in our satisfaction.

Bro. J. E. Miller returned from his Southern Ohio lecture engagements the middle of last week. He spoke thirteen times in ten different churches. Most of these were places he had never been. He found the churches live and active in prosecuting the work of the Kingdom.

Bro. Jesse Stutzman, of Arcanum, Ohio, is not as vigorous as he once was but on the day before he passed the ninetieth milestone of his life's journey, which was not very long ago, he preached twice. We know of younger men who could hardly do that well.

* * * *

Miscellaneous Items

The elder of a church in the Middle West writes in to the mission rooms to say that his congregation contributed over five thousand dollars to the mission work during the past year, but expects to do better than this the coming year. Words like that seem to us to have a pleasant sound.

"The District Herald," published by Western Pennsylvania, with Bro. W. J. Hamilton as editor and manager, comes out in new and enlarged form. There are now twenty-four pages devoted to news, articles and reports of the various District activities. The young people's work is a prominent feature.

An increasing number of our local congregations find useful the publication of a directory or manual giving the names and addresses of the membership along with the various officers and committees and activities of the church. Both the Germantown and Pittsburgh churches of Pennsylvania and the Hutchinson church, Kansas, have recently favored us with copies of their latest issues.

The dedication services for the new house of worship at San Bernardino, Calif., which had been set for March 2, were postponed indefinitely on account of sickness. Prayers are requested in behalf of Sister Chas. C. Brown, who continues in a somewhat critical condition as the result of injuries received in a fall some weeks ago. And don't forget to pray for the entire band of God's children there, write Brother and Sister L. D. Bosserman, who have the work in charge. The time of the dedication will be announced later.

The people of Dixon, Ill., are to have an opportunity in the near future of voting on the question of closing the movies and other paid amusements on Sunday. A petition was circulated requesting the city council either to adopt the Sunday closing policy or submit the question to popular vote. The second alternative has been chosen. It seems that our own people have had their part in this agitation for greater respect for the Lord's Day. The pastor, Bro. W. C. Sell, has been active in the movement and recently preached a sermon on the need of more attention to spiritual culture in the life of the city. He thinks that "one day should be used for God and our soul development." If the church people everywhere were more vigorous in maintaining that opinion there would likely be less desecration of the Lord's Day. Christian sentiment can do much to raise the standard with reference to amusements as well as other things when it doesn't go to sleep on the job.

* * * *

Special Notices

The Mount Morris Orphanage has two boys five and six years old respectively, such, we are told, that "anyone will be proud of them," who would like to be adopted into Christian homes. For application blank and full particulars address the superintendent, Cecil Sell, Mount Morris, Ill.

To the Churches of Western Pennsylvania: All items of business as well as the various programs intended for the District Conference Program Booklet should be in the hands of the Writing Clerk not later than March 15. The District Conference will be held at Somerset, Pa., April 21-23.—H. Q. Rhodes, Clerk, Berlin, Pa., R. D. 2.

The Annual District Missionary, Temperance and Educational Meeting of Northwestern Ohio, will be held at Poplar Ridge church, near Defiance, Ohio, March 18 and 19. Tuesday, March 18, 7 P. M., Where Do We Stand?—Ralph R. Hatton. Address.—Otho Winger. March 19, 9:30 A. M., Address.—E. O. Norris. Our Crisis.—Otho Winger. Temperance and Purity Meeting, 1:30 P. M., Let Us Practice and Perpetuate Our Temperance Principles.—Otho Winger. Round Table. 6:30 P. M., Sisters' Aid Society Meeting and Educational Meeting. 7:45, Address.—Otho Winger.

To Churches of Northwestern Ohio: Delegates and visitors to District Meeting to be held at North Poplar Ridge church, March 18-20, coming by way of B. & O. or Defiance Lima traction will be met by transportation committee at trains listed below: B. & O. trains Nos. 7, 37 and 9 from the east and Nos. 38 and 10 from the west. Defiance Lima traction due at 9:35 A. M., 1:35 P. M., and 5:35 P. M. Secure transfer on traction line for over town to Crosby Hotel; committee will meet you there. If you come by way of the Wabash, stop off at Jewell, Ohio, where you will be met by the committee. If you should arrive at Defiance on one of the night trains, go

to the Crosby Hotel and call 948 F or 28 F by phone. If you are a delegate or an elder and expect to come by train or traction, will you please drop a card to C. L. Kintner, Defiance, Ohio, stating the time and train on which you will arrive.—Transportation Committee.

* * * *

A Bystander's Notes

Light Shining in the East.—Missionaries expect the time to come when some of the best evidences of Christianity will be from men and women of the East, now followers of Christ. Swami Akhilananda has written an essay on the Birth of Christ, which is remarkable in many ways. He says: "Nestled in the northern slope of the hills, among other villages, was the little town of Nazareth, with narrow streets climbing the hills between rows of white cottages, some of brick or stone, others of clay. In one of the humblest of these cottages lived a Jewish girl about twelve years old, named Mary, now known over all the civilized world as the Virgin Mother of Christ. Of her parents, Joachim and Anne, we know very little, but we may well suppose they were pious, God-loving persons. Of Mary we know that she possessed very high virtues. She was chaste, humble, prudent, gentle and courageous, and full of faith and devotion to God. This young girl was betrothed to a just and pious man, Joseph by name, considerably older than she was, a carpenter by trade. They both belonged to the common people, but they could trace their lineage back to David, the greatest king of Israel."

An Appeal for Higher Ideals.—At the General Session of the American Bankers' Association, in Convention at Atlantic City, N. J., recently, the following resolution was enthusiastically passed: "In the midst of the many puzzling economic problems which the world faces today, largely resulting from the political differences and ambitions of rival nations, the conclusion is inevitably forced on the impartial observer, that the primary need of the world is moral and spiritual regeneration, as the essential basis for economic recovery. Until the nations of the world are willing to liquidate their hates, they can make slight progress towards liquidating their debts. To the end of a better understanding, not only of the purposes of business, but of life, that a better order may be established among men, the Bankers of America dedicate themselves in a united effort to attain and maintain those ideals of civilization upon which alone human society can safely rest." This resolution sounds like the battle-cry of a great spiritual leader. It appeals to all the moral forces of America. It is decidedly reassuring when the largest financial organization of our country comes out forcefully for "moral and spiritual reorganization as the essential basis for economic recovery, as well as for the up-building of national life." It makes plain to Europe that the men who control the dollars of America, can have but slight sympathy with the troubles of the Old World, until those nations "liquidate their hates." It is up to every loyal American, to spread insistently the gospel of good will between all people.

* * * *

German Relief

The Plight of German Children is heartrending and pathetic. There are thousands of children who have not tasted milk for weeks and months. The birth rate has fallen off, rickets, tuberculosis and many malnutrient diseases are the pestilence of the children. As so often happens, the children, who were in no way responsible for the war, are the ones who must drink the dregs of the aftermath.

Are the German People Our Enemies? They are not our enemies, and even if they were it would be the more reason for helping them. "If thine enemy hunger feed him." The common people, the teachers, pastors and clerks suffer most, and those who have saved some money discover that the decline of the mark makes their hard-earned savings valueless.

What Is the Church of the Brethren Doing? The Relief Committee has asked Bro. Maynard Cassidy, who is in Germany in school, to make first-hand investigations, which he has done. He reports to us how we can do a great good with \$2,000 per month. We have told him to proceed to administer relief as fast as the church contributes. We earnestly need \$2,000 per month to do the work which he is able to administer. Thus far since the call was first made we have received \$1,162. We need not such large contributions, but some response from every church in the Brotherhood.

Germany Is Our Fatherland. It is fitting, indeed, that Germany, the land that gave birth to our church, should be helped in this, her time of need. Our relief will be administered in the name of the Church of the Brethren in America. We want to convince Germany of our friendship and not our enmity. At a time like this, when nations are teaching their children to hate other peoples, when the French schoolbooks definitely teach hate for Germans and the Germans teach their children hate for France, is it not an opportunity for us to administer works of love between nations? Send checks to General Mission Board, Relief Department, Elgin, Ill.

The Relief Committee.

AROUND THE WORLD

Edison's Simple Diet

Edison works hard and eats three simple meals a day. His favorite dishes are spinach, tomatoes, carrots, sardines and milk, and they make up the greater part of his diet. He attributes his health and vigor to his simple diet and the fact that he has abstained from eating the rich foods. Women have long taught us how to eat so as to reduce. Now Edison teaches us how to eat and keep healthy in old age.

Fewer Laws and Better Enforcement

In a recent address, Albert J. Beveridge urged the return to "fewer laws better enforced, less government better administered and more liberty better ordered" as one of our country's needs. He stated that when Lincoln was President there was one public official for about eight hundred adult citizens, but today we have one government employee for every eleven persons over sixteen years of age. To pay these employees and officials requires an annual expenditure of \$3,800,000,000. As a result our government machinery is so involved and overloaded that inefficiency rather than efficiency results.

Making the Tides Work

The Bay of Fundy, which separates Nova Scotia from New Brunswick, has a tide twice a day of more than thirty-five feet. At times the tide has risen as high as fifty feet. It is proposed to construct five miles of dams across Passamaquoddy Bay, thus dividing the bay into an upper and a lower pool. By locating a power house between these pools the incoming tide would flow through a system of gates into the upper pool. The receding tide would empty the water from the upper into the lower pool. Thus the tide would be harnessed going and coming and be made to do double work. It is claimed that power equal to that of Niagara Falls would be developed.

The Shenandoah and the North Pole

The North Pole continues to attract in spite of all hazards that stand in the way. Not just now, but some day the Shenandoah or some other air conveyance will make the trip and return in safety. Cold is the least of the obstacles in the way. Raging winds, whose course and force are not well known, are more to be dreaded. Even should a crew succeed in reaching the North Pole the return trip must not be forgotten. Then, too, unforeseen conditions may arise that will upset all well-laid plans. It will not be enough to start with equipment that will be sufficient for favorable conditions. The most adverse conditions must be provided for. Of course the radio will prove helpful, but even the radio may fail to report, and again reinforcements may be lacking to meet the reported conditions. And should relief be sent through a new expedition, this too might meet with insurmountable obstacles. But the hope of finding a northwest passage for commerce and the possibility of finding new land or new mineral fields beckons on and men of service and daring are not only willing but eager to accompany the party that will make not a "dash" for the pole, but a well-planned, deliberate and extended cruise that shall end in success.

Faith Healing Investigated

We hear much about faith cures—cures brought about through "anointing" and going "under the power." In many of our large cities are persons holding forth who claim to have supernatural healing powers, and who have drawn to themselves thousands of people professing to have derived great benefit from their treatment. Some even claim to have been cured of malignant cancers. A recent attempt in Vancouver, British Columbia, was made by certain faith healers to demonstrate their power over disease, but their efforts in most cases proved futile, and in a few almost disastrous. For the high hopes prompted by the healer were changed into disappointment so bitter as to raise a doubt as to the goodness of God. No blind person was made to see, no bedridden cripple was made to walk; only in a few cases amenable to mental treatment improvement was noted. The after effects were such that a committee of investigation was appointed, consisting of eleven ministers of different denominations, eight physicians who were members of Christian churches, three professors, competent to bring biological, physiological, and other knowledge to the inquiry, and one lawyer. This committee investigated 350 cases, covering a wide range of ailments. Of this number it was found that five amenable to mental treatment had apparently been cured, but that not a single case thus helped was of organic disease. The final report of the investigation was that whatever may be the facts and possibilities in the wide field of healing, faith in God is surely more truly manifest in working with God's laws and agencies than in neglecting the means of service and help that is provided. Christian faith and scientific knowledge and skill are alike God's provision for human life.

New Bridge Across the Seine

The French recently completed at Saint-Pierre-de-Vanvray across the Seine River a single-arch, reinforced-concrete bridge, which is the largest of its kind in the world. This bridge measures four hundred and thirty-three feet in length and is one hundred and fourteen feet high. The construction is considered one of the marked accomplishments of modern engineering skill. It seems men can do whatever they will, if they want to had enough.

Better Service for Second-class Mail

A recent order by the postoffice department recommends that newspapers be given the same consideration as is now given to first-class matter. If this becomes the rule, newspaper readers will not need to wait so long for the news. If, however, this should cause a delay in the letter service, there will be many—especially in big business—who will find the gain of swifter news service more than offset by the delay in business correspondence. The increase of the volume of mail has been more rapid than the increase in the number and efficiency of those who are responsible for handling the mail.

That Japanese Kimono

Certain Americans have long admired the simple dress of the Japanese women. It seems, however, that the Japanese women themselves do not find it such a simple and convenient dress as most of us had imagined. In the recent earthquake and fire, it has been learned, many of the Japanese women failed to escape in safety because the cumbersome kimono did not readily adapt itself to quick action. Now, we are told, a number of prominent women of Japan are earnestly advocating that school children be dressed in clothes of Western style. One can readily see that if the school children adopt Western dress it will be only a short time until the present dress of Japan will be a thing of the past.

Cure for Sleeping Sickness

From Bremen comes the announcement that German physicians have discovered a cure for sleeping sickness and tsetse fever. This announcement will be welcome not only to the inhabitants of Africa where this disease prevails, but to the entire world. But here comes another announcement saying that the Germans will not reveal this secret until their colonies are restored to them. Their policy will be "no colonies, no remedies." To justify themselves in this the Germans refer to the hunger blockade that brought them untold suffering. It will doubtless be many years before we will get away from all prejudice and hatred and return to the era of good will which once was so prevalent. But that era will return. Love is stronger than hate and the good is more powerful than evil.

And They Failed

Periods of great prosperity are accompanied with periods of overconfidence and overinvestment. Sooner or later times change and then men are called upon to pay the debts contracted in boom periods. Bank failures, farm failures and business failures just now are the natural harvest of wild speculation and extravagant investments a few years ago. Those who were conservative in their investments and bought only what they needed and what they were able to pay for are not in serious trouble, but those who expected to unload at prices still higher than the high prices which they paid, but failed to unload, are now reaping the whirlwind. Banks also have failed because, in addition to having too many frozen assets, they have multiplied too rapidly. In December, 1923, North Dakota had 831 banks, or one bank to 778 people. At the same time South Dakota had 687 banks, or one bank to 926 people. Turn now to Ohio which had 1,116 banks, only one bank for 5,161 inhabitants. There is a limit to the number of banking institutions a community can support. It seems we always spend money and contract debts at a time when we could pay, but defer payment later, only to discover that we are not able to pay when settlement must be made.

Court Rules in Favor of Bible

A recent decision of the supreme court of California reverses a lower court decision and allows placing the Bible into public school libraries. California's constitution provides that "no publication of a sectarian, partisan or denominational character must be used or distributed in any school, or school library, nor must any sectarian or denominational doctrine be taught therein." The lower court had held that it was unlawful to place King James' Version of the Bible into any school library because it is sectarian, since it teaches certain doctrines that are held by certain Protestant denominations. The highest court said that the King James Version is not sectarian in the generally accepted use of that term. This means that any school that chooses to do so may place this translation of the Bible in its library. Ours is a strange situation in many States. No form of religion may be taught, and that may be the best under existing conditions, though we are not admitting it, but there is no law against teaching irreligion and atheism in any of our schools. Many are

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Gain of Godliness

Ps. 1: 1-3

For Week Beginning March 16

Godliness Is a Way of Living.—In practical terms it means true religious development and activity. It involves walking and standing and sitting and thinking and meditating and growing and prospering under the guidance and power of divine companionship. Religion means living always with a consciousness of God's presence and delighting to do his will. One who lives in that way is bound to become like God in his manner of thinking and acting. Wherever a heart beats in harmony with the holy purposes of God, there is godliness. Jesus showed us in a supreme way how it operates in human life.

Godliness Is a Gain in Associations.—People and forces in our world make contacts with us, whether we will to have it so or not. An abundance of advice by word and suggestion awaits us on every hand. Many invitations and inducements are extended to have us follow where others have marked the trails of activity. We need to realize early that the character of counsel differs with its source. Fortunate are they whose training makes them quick and sensitive to know the voice of God, and whose hearts find no satisfaction in the unholy associations of wickedness. Those with whom we are and act stamp an evidence of character upon us which all may read.

Godliness Is a Gain in Enrichment of Life.—Another measure of a man is the sort of thing in which he takes most delight. Does he seek after the ribald jest, the vulgar story, coarse entertainment, and questionable literature? If so, his life is turning to worthless chaff, which makes him lean and perishing. Human life is much like soil which depends for fertility on the kind of fertilizer that is applied. The law of God furnishes the bone and sinew and blood of righteousness to the soul which delights in it. Then is human life partaking of nourishment from the original fountain and becomes rich in virtue, love, and power. The base and unworthy and questionable is given no place in his thought and meditation whose soul delights in God.

Godliness Is a Gain in Wholesome Influence.—It is a sobering thought for each of us to know that what we do affects others. According to inner character is our external influence. Sinners and scoffers are known by their speech and conduct. They whose lives are watered by the streams flowing from the throne of God have a gracious influence to win others into the life of God. Christian influence is called "fruit," I think, because it is good for others to consume. Christ's disciples are the "salt" and "light" of the earth, most powerful figures for the reflecting power of Christian lives. They who are godly stand in relation to God as does the moon to the sun, to reflect his presence and glory.

Godliness Is All Gain and No Loss.—Who can think of anything good that is denied to the godly? They have all the freedom of God's own life in which to range and find pasture for their souls. The wicked are the ones who really lose by denying themselves the blessings of grace. There is no permanent achievement which is not built on godliness. Paul counted all things to be "dross" which would in any way hinder him from becoming like Christ (Philpp. 3:8). It is the best and chief business in the world to cultivate godliness in heart and conduct.

Suggestions for Meditation

The riches of the godly (1 Cor. 3:21-23).
The profit of godliness (1 Tim. 4:8).
The great practical gain of godliness (1 Tim. 6:6).
Companion virtues of godliness (1 Tim. 6:11).
Personal experiences in the blessedness of godliness.

A Prayer

Righteous Father! Our conception and appreciation of thee grows as we ponder the fulness of the life in righteousness. Forgive us for ever thinking or feeling that we deny ourselves anything good by consecration to thy service. We have all to gain in the present and the future by walking in the light of thy counsel. Strengthen us anew against every temptation and inclination to wander out of the reach of thy voice and hand. Guard us in the way of life everlasting wherein is to be found that peace and happiness which our hearts long after. May godliness ever mean to us, more and more being like and doing like our Master, Jesus Christ. In his name, Amen. J. H. H.

the instances in which teachers have been instrumental in teaching against God and the Bible in the public institutions, but as a rule teachers recognize that if they do not teach religion they should at least not teach against it.

The World's Thought of God

(Continued from Page 147)

for one time he said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." Of course it follows there is no doctrine of salvation, for throughout his works and teachings he seldom referred to the great problems of destiny, and hence nothing relating to the saving of sinners.

Taoism

Whatever virtue there may be in Taoism as promulgated by Lao Tszé, its founder, apparently has been lost through the centuries, while accretions of Buddhism have established its temples, monasteries, liturgies and forms of worship. "There is hardly a word in his (the founder's) treatise which savors either of superstition or religion," hence there is no consideration of sin or man's future state. "Every trace of philosophy and truth has disappeared from it." Instead, in its present form it is a system of "wildest polytheism," and the highest ambition of its priests is not to point to salvation but "to learn how to best impose on the worshipers the vainest of superstitions and to practice on their credulity by tricks of legerdemain."

Shintoism

Two kinds of offenses in Shintoism are revealed through the ceremony called the Great Purification, observed all over Japan every six months. Among the "heavenly offenses" are "breaking down the divisions of the rice fields, filling up the irrigating channels, opening up the floodgate of the sluices, and the evacuation of one's bowels in improper places." Among the "earthly offenses" are "cutting the skin of the living or dead body, so as to become defiled by blood, being affected with corns, bunions, boils, or proud flesh." It will be noted that the first class of sins is against the land of the gods (Japan), while the earthly ones are matters of personal defilement. All refer to outward pollution and damage. Here may be the reason for the scrupulous cleanliness for which the Japanese are noted, but what a pity that a clean body and a spotless white robe do not with them symbolize a clean life, a pure heart and a blameless life—that there is no suggestion of spiritual defilement and cleansing to be found! Sin, as such, and salvation from it are almost unknown ideas to this otherwise refined and noble people.

Mohammedanism

In Islamic faith sin is simply a WILLFUL violation of the law of God. There is no such thing as a sin of ignorance. In Christianity God wills a thing because it is right; in Mohammedanism anything that God wills is right. According to the Koran God orders the commission of the grossest of crimes, and because he has commanded them they are right. Upon being asked what is the greatest sin, a Mohammedan teacher of Arabia said, "Undoubtedly, the sin of *shirk*" (denying the personal unity of the Godhead). Further asked about the second greatest sin, he replied, "Undoubtedly, the use of tobacco." And then he was interrogated about murder, lying and adultery and he replied, "Ah, God is merciful!" Adam sinned, but a Mohammedan inherits none of the Adamic nature of moral evil, not even a taint. Yet sin is recognized as universal, and its penalties as wholly within the pleasure of God without any thought of atonement or mediation. This cheapens sin and makes the sense of guilt exceedingly light. In addition, their terrible doctrine of predestination throws all responsibility for every act, even those of their own free wills, upon God. It is written, they say, "The fate of every man has been bound about his neck." This heartless, cruel predestination, which eliminates so much of the real sense of sin, is set forth (Clarke's "Ten Great Religions") by one of their own number in these words: "When God resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, and in which they in a manner preëxisted; and having divided the clod into two equal portions, he threw the one half into hell, saying, 'These to eternal fire, and I care not'; and projected the other half into heaven, adding, 'And these to paradise, and I care not.'"

With such conceptions of man's relations to God

what is the reaction as relates to salvation? Christian salvation is deliverance from the guilt and the power of sin. Mohammedan salvation is simply deliverance from the punishment of sin. Holiness is so completely absent that some of their teachers maintain that God's sovereignty would permit him to take into paradise one who never repented of any of his sins. Unlike Christ, who gave himself a sacrifice for sin, Mohammed, whom the Moslems say is greater, never so much as suggested any kind of expiatory sacrifice in order to pardon sin. No substitutionary work is permitted. "No soul shall acquire any merits or demerits but for himself; and no burdened soul shall bear the burden of another." They go so far as to deny the incarnation of Jesus Christ, and have provided a special hell for all "infidels" (and every one not a Mohammedan is one) who regard Jesus as the Son of God. As for purity of heart being taught, one seeks in vain in the Koran and finds no such teaching. In the last analysis, whatever salvation the Moslem hopes for is gained entirely by his good works—zealous in propagating the faith by the sword, wherever admissible thus to proceed. Grace is unknown to them.

Judaism

Art. III, Fundamental Principles, all Jews believe, reads as follows: "We believe that God ruleth and judgeth all men and nations in righteousness and love. By rewards and punishments, by joys and sufferings, he educateth and leadeth them to ever higher aims, until at last they shall arrive at the end of all time, when truth, justice, and peace shall unite mankind in the life of divine love and eternal salvation, and God will be King and Father of all. This is the Kingdom of God, for which we all hope and wait, and for which we work with all our strength of body and soul." The Orthodox Jew also declares, "I firmly believe that the Anointed [the Messiah] will come." These declarations have no clear statement of the guilt of sin—and sin consists in the violation of the many man-made decisions of the Talmud, which has crowded out the Bible. Through punishments and rewards in this life the Jew is educated to the higher life, and finally will land in a life of divine love and eternal salvation. The thought of satisfying sin through sacrifice seems to have slipped out of the faith. Their own good behavior, their response to God's dealings in the right manner—their own good works, to put it in another way—are the hope of salvation for them. To wait for him who has already come, and in that condition to be lost, as Paul declares, makes their condition most pitiful.

Huntingdon, Pa.

Temporal vs. Eternal Benefits

B. E. BRESHEARS

ONE great trouble with the human family is that they are too much interested in the things pertaining to this life. Most of us are inclined to walk by sight, not by faith. We are inclined to fasten our vision "on things which are seen" rather than "on things which are not seen." We too often forget that "the things which are seen are temporal" and will not endure, while the "things which are not seen" are abiding and eternal.

It has even been the purpose of the adversary to do his utmost to divert the thoughts of men and women from things eternal and imperishable to the fleeting and transitory things of life. He knows that if he can get us to spend our time in meditating, planning and working for the enjoyment of the things of this world we will easily forget and lose sight of the "reward of the inheritance" which God has prepared for the righteous "from the foundation of the world." In this way he seeks to rob us of our eternal birthright, offering instead a poor mess of pottage—some transient possession, some momentary pleasure, some position of honor, which we no sooner grasp than, like a bubble, it vanishes, leaving our lives empty and void.

After partaking to the full of all temporal blessings, and drinking deep of all the good this world has to offer, Solomon, the wisest of men, could only exclaim, "Vanity of vanities, all is vanity!" If we are so forgetful of God and his eternal benefits, the

things he wants us to strive for, we can scarcely realize the fullest enjoyment of the earthly blessings he so generously bestows upon us. This pays fearfully in the wrong way. How sad that, with all our arduous toil and self-denial, with all our thoughtful care, we can not even for so short a time fully enjoy the things we seek for!

God wants us to make temporal blessings afford a full measure of happiness; but, in order to do this, we must not allow them to obscure and becloud our vision of the unsearchable riches he has to offer his children in the great eternity. We should not trust in earthly things, "in uncertain riches, but in the living God who giveth us richly all things to enjoy." If we want to be happy in the possession of earthly things we should use them as stepping stones to reach the higher, the more substantial and heavenly things. Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." In doing this we can have the greater enjoyment of the lesser gifts from his hands. And these will not hinder, but help us in our striving to reach "that eternal life" in heaven, "where we have a better and an enduring substance." Paul was so earnestly engaged in "pressing toward the mark for the prize of the high calling of God in Christ Jesus" that he was willing to "suffer the loss of all things and to count them as refuse that he might win Christ."

James calls our attention to the brevity of life. He says: "Ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." Another illustration is seen in the sparkling dewdrop as it so beautifully glistens in the sun, but so soon vanishes from our sight. Let this tiny dewdrop represent our life in this world. How many such would it take to make the great ocean, thousands of miles of water covering the great deep? How many generations of men, even though their lives should reach threescore and ten, would it take to make the great eternity?

Oh, the vastness of eternity! Who can comprehend the limitless extent of the unending years? And we are promised life, eternal life, with God and all the redeemed while the unceasing centuries shall roll on and on. After spending millions of millenniums we can yet say "We've no less days to sing God's praise than when we first began." Who can conceive the beauties, the glory, and the grandeur of that eternal life in heaven? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," except as he is able by his Spirit faintly to reveal them to our finite minds, while we see, as it were, "through a glass darkly."

David said, "One day in thy courts is better than a thousand." If this is true of the earthly sanctuary, what may we expect in the heavenly? May we not anticipate more joy there in one day than may be found in a long lifetime in this world? And, too, our pleasures will not be mixed with sorrow, sickness, pain and death.

Dear reader, why spend so much time in studying how to attain earthly possessions, since they will not satisfy? "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." If we had all the silver and the gold of earth it would not be worth so much as one small atom of the gold with which the streets of the New Jerusalem are paved. Surely, it will pay us to "set our affections on things above, not on things on the earth."

Omak, Wash.

The Power of Sympathy

BY S. S. SHARP

ONE of the most important factors in the economy of grace is sympathy. Its chief controlling element is love. "God is love" (1 John 4:8). It is the moving power which originates charitable acts and builds charitable institutions. It binds together the members of Christ's body—the church. "Now are ye the body of Christ and severally members thereof" (1 Cor. 12:26).

The word *sympathy* comes from two Greek words

which mean "to suffer with." When God formed the human body he constructed it so that if one member of the body is hurt, all the other members of the body sympathize with it. This is done by means of the sympathetic nerves, which form a network from the brain to every particle of the body and act like telegraph wires to carry information to the brain and to the mind, so that when a bee stings the finger or toe, the information is carried to the brain like a flash, and the whole body feels the shock. Sometimes when the stomach gets out of order the head becomes sick.

"Christ is the head of the body, the church" (Col. 1:18). Just as the human body is constituted, so that when one member is hurt all the other members of the body sympathize with it, so is the church of Christ constituted. The Spirit of Christ, which pervades the body, corresponds to the sympathetic nerve and causes each member to sympathize with every one that is hurt, or suffers. This is well illustrated by the first converts to the Christian faith in Macedonia. When Paul first preached to the Gentiles in Macedonia, and many became Christians, when they heard that the brethren at Jerusalem were suffering, because of a famine, these Gentile Christians made a liberal donation for Paul to carry to the Jerusalem brethren. So it has been all down the ages. The Spirit of Christ, acting like a sympathetic nerve, induces his followers to sympathize with those that suffer and produces acts of charity. All civilized nations, in which the Gospel of Christ has had its influence, engage in acts of charity. The governments of those nations, out of sympathy for the afflicted and suffering, have established charitable institutions, such as asylums for the blind, the deaf and dumb, the insane, and hospitals for the disabled soldiers. It is a notable fact that only in nations where the Gospel has been preached and his Spirit has had its influence over governments, we find charitable institutions. In the heathen nations, in China, India, and Africa, where the Gospel of Christ has not had its influence, no such charitable institutions are found. The United States Government, with the Red Cross, out of sympathy spent \$20,000,000 to save the suffering children in Russia, and \$9,000,000 for those who suffered in the recent earthquake in Japan.

One of the most powerful charitable associations in the world is the Red Cross. Actuated by a spirit, the very opposite of that which wages war, its members brave the carnage of battle, they risk their lives and relieve the suffering, making no distinction between friend and foe who were cut down by the bitter hate of the enemy. No greater contrast could be found than that exhibited on a battlefield where the contending armies butcher each other with all the power which science can afford, while the members of the Red Cross, following after, try to relieve the wounded and suffering. It is one of the grand exhibits of sympathy.

Among the most touching stories in the Bible are descriptions of acts of sympathy and mercy. Such is the story of the good Samaritan. When a man went from Jerusalem to Jericho, and fell among robbers, who stripped and robbed him and left him half dead, and a priest of his own nation passed by, and paid no attention to him, and a Levite did the same, then a Samaritan, a man of a different nation, came along. He had sympathy for the unfortunate sufferer. He bound up his wounds, placed him upon his burro, took him to an inn and paid for his keeping.

Another beautiful story is that of the prodigal son. His fond father gave to his younger son the heritage that would fall to him. To escape the restrictions of his parental home he went to a far country and wasted all his substance with riotous living. When he had spent all, and was likely to starve, he decided to go back to his father and offer himself as a servant, but his father had sympathy for this prodigal outcast, embraced him, washed him, and clothed him in his best garment, made him a feast and took him back as a beloved son.

Every act of mercy that Christ performed during all his ministry was prompted by sympathy. He suffered with the suffering and healed every one of them.

When he looked over Jerusalem and foresaw that whole city, with its magnificent temple, destroyed and

the people perishing with hunger, famine and the sword; although they would not receive him as their Savior he pitied them and wept for them out of sympathy. The most touching incident in his ministry was when he stood at the grave of Lazarus and saw his two sisters weep; he felt their sorrow and wept with them.

Never elsewhere shall we find recorded in all history an incident where a man pitied his enemies who had no pity on him and most cruelly tortured him. But this Jesus did. When the soldiers were nailing him to the cross, driving the nails through his hands and feet, and causing him the most intense suffering that can be produced on the human body, his great pity did not forsake him, but he prayed and said, "Father, forgive them, they know not what they do."

Truly, sympathy is one of the greatest factors in God's economy of grace. When the world was lost in sin, God so pitied and loved us that he gave his only begotten Son, to suffer and die that we might live.

Fruita, Colo.

Our India Field

BY D. L. FORNEY

INDIA as a mission field has been occupied for more than a hundred years by other missions and less than thirty years by our own mission.

Concerning the work of these missions a Missionary Directory of India, Burma, and Ceylon is issued every two years, and from this some important facts are to be obtained, a few of which are given in this article.

There are 163 Missionary Societies at work in India. In 1903 from among these a Board of Arbitration was appointed to make a survey of India according to territory and population and degree of occupation. This Board after a careful survey of the field and the work to be done proposed that such territory as contained one hundred workers per one million of population was well occupied; territory containing from twenty-five to fifty workers per million insufficiently occupied; and territory containing less than twenty-five workers per million of population practically unoccupied.

According to the above scale and the last census, that of 1921, only the Delhi district in India proper and a few of the provinces of Ceylon are adequately occupied. Delhi is a small district of 1,290 square miles and has a population of 488,188, with a total of forty-nine mission workers.

On the other hand the Coorg state with 1,582 square miles of territory and 163,838 population has only one missionary. Nepal on the Tibetan border, though more than half as large as Bombay Presidency, is without a missionary. The Northwestern Frontier Provinces with a population of over five million have only thirty foreign workers. In our own or Bombay Presidency with an area of 186,923 square miles and a population 26,757,648 there is a total of 893 workers or one to 39,291 of the population, or thirty per million of population.

At the same ratio Illinois could be supplied with 195 workers which would include all unmarried workers with pastors and their wives. Indiana could be supplied with ninety, Iowa with seventy-five and Kansas with fifty. Less than half the above numbers you must remember could be considered as pastors in charge of a pastorate. Illinois might be assigned ninety pastors, Indiana forty, Iowa thirty and Kansas twenty. And yet how many towns in your county or the adjoining counties have from ten to twenty churches and as many pastors.

India as a whole has seventeen foreign workers per million of population. While Bombay Presidency is one of the best supplied districts in India it is far from being adequately occupied, as we in our own mission territory sadly realize, to say nothing of the outlying districts in which practically no work has been done.

Could we even now turn over the work to the India church to carry on to success and our entire force of missionaries move out into the unoccupied territory, it would require another thirty years to open up and develop in any real way this new territory. After that is accomplished there is adjoining our territory to the east the Hyderabad State in which are only eleven

workers per million of population. Or we might cross over into the Hajputana State to the north of us where there are only four workers to a million souls.

Recalling the fact that the people of India are not long lived it may be observed that in the short space of less than thirty years a practically new generation of people has come to face us. According to statistics the average length of life of India's population is 22.59 years, the lowest of any country in the world. This results in part from the fact that the infant mortality is astoundingly high, being 600 per thousand. In this alone is presented a wonderful challenge to the medical profession as well as to the educational and the social workers.

For all of India's population, 323,440,166, according to the 1921 census, there is a total missionary force of 5,925, compared to 6,562 for China with a population of 441,000,000. Included in the above millions of India's population are 5,454,764 Christians. These are some of the fruits of more than a hundred years of missions in India. Praise God for these millions of souls who have been redeemed through the blood of the Lamb! But how about the other 318 million yet unsaved? True, some of these have had the opportunity of hearing the gospel message and have not yet accepted. But as it stands at present more than the half of India is as yet unevangelized.

In the modern term "the devolution of missions" we are nearer the time now than we were a hundred years ago when the missionary can be eliminated and he can pack his grip and go back to his native land. But with the unevangelized millions around him or in the regions beyond who is ready to say he is no longer needed or, there is nothing now to be done? If need be that missionaries must be recalled because of lack of funds, still the needs of the field are not minimized thereby and neither is the responsibility of the Christian forces at home to give the Gospel to the world relieved thereby. The need for economizing in both men and means is apparent and it is also a cause for thanksgiving that in the above number listed as missionaries are included 770 of India's own people. Some are pastors, others are leaders in other lines. Gradually more and more are being prepared to take up the work and responsibility that formerly devolved upon the missionary and in some measure the latter can be relieved for other fields and other lines of work.

India's present state of unrest and transition is a challenge to the very best there is in every missionary on the field as well as a challenge to the forces at home in sacrificial giving and prayer that God may be glorified and that the millions of India may yet be saved.

Jalalpur, Surat District, India.

Disappointments

BY CLINTON A. BEACHEY

As we go through life we—some more than others—have disappointments. But why should we show the world that we are thus afflicted? We should bear up bravely, especially if we are Christians.

It is at these moments or hours of gloom or melancholy that the evil one can most easily lead us astray. When we are happy and thoroughly imbued with the Christian faith, then we are indeed an example that is a glory to God and a worthy example that the world might well follow.

The happiness of the world is fleeting and shallow, while that of the followers of Jesus is everlasting and substantial.

In the hours of disappointment we are apt to forget, and may forget, the spiritual and return to the materialistic for help. "The spirit is willing [not to err], but the flesh is weak."

We should not show by word or action our troubles to the world, for it cares not for them. Rather should we take our troubles in prayer to God in secret (Matt. 6:6), and we shall be rewarded fully. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you" (Matt. 7:8).

To brave disappointments we must be in communion with God through prayer, and obey him and be faithful followers of the Book.

Shipshewana, Ind.

Teaching Peace in Sunday-school

(Continued from Page 149)

There has been a great desire to find a way by which war may be banished from the world. May we not hope to accomplish this by teaching peace in our Sunday-schools? Should we begin now and teach peace carefully, faithfully and earnestly for twenty-five years, there is little doubt as to what the result would be.

Suppose we ask our next Annual Meeting to take steps to have inserted in our quarterlies four lessons each year on the subject of peace. This can be done by requesting our Sunday School Board to see that these four lessons are prepared and given a place in our quarterlies along with the other lessons. Possibly as good an arrangement as any would be to make the first lesson in each quarter the peace lesson.

If some one else should solve the problem before we have time to work it out by the means here suggested, no harm will have been done. Our teaching peace need not interfere in any way with the work now being done on other solutions. A quarter of a century is a very brief period in the history of the human race. Could we solve the problem in twenty-five years, or in fifty years, we should feel that we had done well. Could some one solve it in a year or five years or ten years we should feel that that one had done much better.

The teaching method of solution is sure to bring results. Why not begin at once? Perhaps others will see what we are doing and will be led to do likewise.

Bridgewater, Va.

For I Am With You

BY ELIZA POPE VAN DYNE

"HE is also my beloved of whom mankind is not afraid and who is not afraid of mankind" (Hindu).

If there are greater gifts than this, then they are kindred to it and must be known as "love" or "faith" or "brotherly kindness," unless, perhaps, this one combines the three of them. Of whom mankind is not afraid! Those of you in public life closely allied with other men and women in living and succeeding and doing, according to the light within and the need about you, know the joy of a human being whose presence is a comfort and whose absence stirs no doubt.

Many ways there are of doubting, many reasons for it, counting in the foe, the keen opponent, the excitement spreader, the magnifier, and including, also, those who are just unwise. Competitors may trouble purposely, indifferent ones unconsciously, friends circuitously. Many are the friends who hurt trying to be kind. One might well be afraid of them. Wives have injured many men, men their wives, through effort toward the other thing entirely. They have love and they have faith and they have kindness, but wisdom is another thing for us to pray for and to cherish. "With all thy getting get understanding. . . ." Before each word about another, before each act concerning them, let us offer up a little prayer to be quite sure. It helps. Somehow, we know and wait or act, according to the feeling deep in the heart of him who prays. It guarantees the thing as good. A wise man is not wise alone, and mankind need not be afraid of anything he does.

" . . . and who is not afraid of mankind." One who has never injured, and had no desire to do so and no intention of doing so, has no need of doing so. If there is in your heart no quarrel with life nor with your fellow-man, nor with your task at hand, then there will be no fear of any of these things. Let a man relax and believe and the fear that formerly hung about him will drift off like some dense fog. It is strange, but it is true, and any man or woman who has tried the two, will glory in the privilege provided in the mind and heart of man to fear or not to fear by choice of his own. If, for any reason, personal or professional, another has the power to make you in some degree afraid, then his power comes from your fear only. The moment that you come to see quite clearly that he needs your weakness for his strength, then you have won the battle however great its nature, however slight. If it be loss of a position or social dis-

comfort, perhaps, or some other dominance entirely, it is all the same, and when, in the quiet of your room you think it out, you win from there, you change, you conquer—just from knowing and from trusting and from asking. There is no other way.

Let us be quite kind and quite fair and mankind will know without a word and love us for it. Men and women will gather around the sweet assurance, the rare content, where a fault does not mean loss of friendship and success does not mean secret feelings.

He who is not afraid of mankind and of whom mankind is not afraid is, in short, a wholesome man, a merry, happy, loving man, knowing he has all his own, and wanting every other human being to have his own as well. The one who is not afraid is the one who is very close to God, who thinks alone, who prays, who is filled anew each day with the great and throbbing spirit, the essence of it all, and who, without assumption, without pretending anything, is a friend indeed; wise because of praying, kind because of love, fearless because of God within him making all things easy, all things good.

He is guided beyond his knowledge in every act of life and the comfort of him makes the heart warm and little children merry, and heavy souls serene. He is a "little bit of heaven," the man of God.

Washington, D. C.

Love

BY SARAH M. SAUNDERS

WHAT a beautiful theme, yea, what a heavenly theme—"Love to God and love to man"! It was love to man that prompted our Heavenly Father to send his only-begotten Son into this sin-cursed world to prepare a way whereby we may be saved.

It was love to humanity that actuated our Blessed Savior while on earth to relieve the afflicted, open the eyes of the blind, heal the sick, raise the dead, and preach the Gospel of good tidings to the poor. In the writings of the apostle we see that love is the most prominent feature, and the sweetest and best of all the heavenly graces of the people of God. In John 14 and 15 we see how tenderly, how lovingly, our Savior, in his last interview with the disciples before his crucifixion, endeavored to console them and appealed to them to be loyal. "If ye love me keep my commandments" (John 14:15). "If a man love me he will keep my words, and my Father will love him."

The apostle Paul, in writing to the Thessalonians, says: "But as touching brotherly love ye need not that I write unto you." Why? "Because," says the apostle, "ye are taught of God to love one another" (1 Thess. 4:9).

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God" (1 John 4:7). "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Peter tells us in his first epistle, "Seeing ye have purified your souls in obeying the truth through the Spirit, see that ye love one another with a pure heart, fervently."

Battle Creek, Mich.

CORRESPONDENCE

A RUN ON FISH

Isn't it strange that at times some of the biggest men and women of our country are a disappointment? I have often wondered why it is so.

Not long ago I attended a banquet. The speaker of the evening was an international man and had been for twenty years, and was to speak upon an international subject in which the American people are very much interested. The Chamber of Commerce and all the leading clubs of the city were represented at this meeting.

The speaker, to begin with, was late. The banquet hall was crowded to its capacity. The fish course was being brought in. The speaker sat down and while a musical number was being rendered he began to eat. He ate his fish and a fourth of a lemon which was beside it; then he ate the portions of the president and secretary and reached across the table and took that of another. He did not look for bones or notice that others about him were not eat-

ing. Not only did he eat the fish, but he ate the lemon and rind and looked about for more.

When he was called upon to speak he lifted his chest and announced his joy at being present but said that he should be at home in bed. He said he was full of his subject and began to talk of fish. Once in a while he made a statement in regard to international affairs, then went back to fish. About every other sentence he would lean over the president's chair for approval. He closed his address which was short and nonsensical by saying that he had never eaten such good fish in all his life and he hoped that we would all go on eating fish.

Of course it did not take long for all to know that he was intoxicated in dry America. Somehow everybody got out of the room as fast as they could, sorry and disgusted with the speaker. I shall never forget him. What must have been his feelings the next day? I saw the letter of apology he wrote the club. He was, as I thought, sorry and ashamed.

"For twenty years I have been speaking in public and this is the first time I have had this to happen," he wrote. "I am not a man to drink to excess. I must have gotten some bad whiskey!"

After reading his letter I thought, "Do we as men and women make mistakes because at times we fail to live up to what we know to be right?" He knew that the habit of drink would somehow or other get him, but went right along drinking.

Oh, to walk close to our Master that we may at all times give the best that is within us—that we do not make a run on fish!

Los Angeles, Calif.

Edith Brubaker.

WELLS BY THE WAYSIDE

La Verne, Calif., Feb. 2 to 9 and 12 to 16

La Verne Church

This is the largest church on the Pacific coast. The membership, including about a hundred nonresident members and eighteen Japanese members, numbers about 700. The official board consists of nineteen elders, thirteen ministers and forty-one deacons. Of this number many are old men and are not as active as in former years. Eld. J. P. Dickey is the efficient elder and Edgar Rothrock is the wide-awake pastor. Besides the commodious church building there are two other buildings to take care of the large Sunday-school and other gatherings. On Feb. 3 and 10 the Sunday-school attendance was 583 and 629, respectively.

The church very much feels the need of a larger church auditorium, as often many of the children have to go home after Sunday-school for want of room. Perhaps no better-organized Sunday-school and Christian Workers' bodies can be found in the Brotherhood. This church supports Brother and Sister Lynn Blickenstaff and Bro. John I. Kaylor in India and Brother and Sister Ernest Vaniman in China. The Ladies' Aid of this church probably stands at the head in the amount of money earned during the year.

La Verne College

For what I here say I am largely indebted to the November issue of the "La Verne College Bulletin." The first semester the enrollment was a little over 200. It is not quite that many now. The students are of a high type of character. The atmosphere around the institution is encouraging. The slogan is "Three Hundred Students for 1924-25." A large percentage of the constituency of La Verne College is taking a very splendid attitude toward the school. What the college needs, perhaps more than anything else, is the united support of the entire Pacific coast constituency, even including Idaho, Washington and Oregon.

The trustees, faculty and friends of the college are making great sacrifices to keep the college going and to make it worthy of the patronage of its entire constituency. The college is making a drive now for an endowment of \$150,000. Bro. Jacob Funk and others are conducting the canvass. A new college building is also in the plans of the trustees. The college owns fifteen acres right in La Verne, and a more desirable location for a college would be hard to find. The moral tone of the town is far above the average. There is no theater and no moving picture show. This is one town in which our church predominates. Three other denominations hold forth—Brethren, Methodist and Advent Christian.

The religious influences are the best. "The daily chapel hour is one of instruction and devotion, in which faculty and students together think of their common Lord and seek his help and guidance. The addresses of that period have been a constant challenge to the students to live nobly and well. In the classroom strong courses of Bible study are offered and a certain number of hours of such study are required for graduation. The interest in these classes is gratifying. Forty-five academy and fifty-one college students are enrolled in such study, while others are taking courses which deal also with religious truth."

"The Americanization work carried on among the Mexican population of the town is another characteristic movement. It is under the direction of Sister Grace Hile-

man Miller and is heartily supported by the students. Night school, music classes, house-to-house visitation and Sunday-school are among the activities engaged in by smaller groups, while more than a hundred students in seven different groups conduct weekly prayer meetings in as many Mexican homes."

The Student Volunteers constitute another group. They number about thirty-five. Some of them contemplate service "at home"; others have lifted up their eyes to "regions beyond." "Their lofty and holy purpose lies in the background of all their thinking. It dominates their lives. One evening a week is taken from their busy lives for worship and fellowship and to receive instruction and inspiration from such speakers as they may be able to procure." By invitation it was my privilege to meet with these devoted young people and lead them in their devotions. It was an inspiration to look into their happy faces, mingle in their songs and join in their prayers.

The Bible Institute

From Feb. 3 to 10 La Verne had its Annual Bible Institute. The attendance was encouraging and the instruction fine. A number of persons were present from other States. The weather could not have been nicer. La Verne College and church furnished the following instructors: J. B. Emmert, Ellis M. Studebaker, J. P. Dickey, Edgar Rothrock, and Jacob Funk. Outside instructors were E. B. Hoff, from Chicago; C. Ernest Davis, director of religious education of Northern California, and M. S. Frantz and A. O. Brubaker, also from Northern California; Harrison Frantz from Pomona; H. A. Brubaker from Pasadena.

Bro. Emmert gave five periods on Foreign Missions; Bro. Rothrock, two on Home Missions; Bro. Davis, one on Religious Education and a stereopticon lecture on Stewardship; Bro. Funk, one on the Responsibility of the Church and one on the Power of the Church; Bro. Dickey, one on Progressive Revelation and one on the Atonement; Bro. Studebaker, five on the Epistle of James; Bro. A. O. Brubaker, one on Organized Men's Work; Bro. H. A. Brubaker, one on the Fourfold Need of Boys and Girls; Bro. H. Frantz, one on Religious Education; Bro. Hoff, four each on the Doctrine of the Holy Spirit, Character Studies in the Life of Jesus and the Doctrine of Prayer; also two sermons Sunday, Feb. 10. Feb. 3 Bro. Rothrock gave a eulogy on the life of Woodrow Wilson, and Bro. M. S. Frantz preached in the evening. Besides all this we were treated one evening to a missionary play, entitled "Robert and Mary." One evening the Glee Club sang. One forenoon the Ladies' Aid had a conference with a large attendance. One Sunday afternoon the young people of the La Verne, Pomona, Covina, and Glendora congregations met in a Joint Young People's Conference, at which Rev. N. W. Jennings, of the First Brethren Church of Los Angeles, gave the principal address. The second Sunday afternoon there was a conference of District Sunday-school workers, at which Brethren Emmert and Davis gave strong talks. A period also was devoted to sectional conferences. These were full and busy days, and all who could attend had deep draughts from wells of spiritual water.

Veterans of the Cross

La Verne has in its membership a number of old soldiers of the cross, who are seldom heard of by "Messenger" readers. These men did good service for their Lord in the past, but their days of usefulness for the most of them are pretty well spent. The oldest of these is Andrew Hutchison, whose record as an evangelist is scarcely equaled in our church. He recently passed his eighty-eighth milestone, upon which occasion he was the happy recipient of a number of birthday cards and some money. His hearing is very dull, and his mind has largely lost its keenness. He can still attend services and was present at a number of the institute sessions. He makes his home with his daughter and son-in-law, Brother and Sister S. J. Miller. He has preached the Gospel about sixty-four years, and in almost every State of the Union. When seventeen years of age he was almost killed by being thrown from a horse, and ever since then he has hardly ever been without pain. Bro. Hutchison is a native of West Virginia. His wife died seven years ago.

Edmund Forney, nearing eighty-seven, is a son of Eld. Michael Forney, and a grandson of Eld. John Forney, Sr., of Somerset County, Pa. His companion, a daughter of Eld. Hershey, of Pennsylvania, is eighty-four. They have walked together life's journey more than sixty-two years. The sight of both is very much impaired, and they can not read any more. D. J. of California, D. L. of India, and a son-in-law, L. J. Lehman, are elders in the church. The last named are living in Bro. Forney's home and are caring for them. They are able to attend services. They always anxiously await news from their son in India.

Eld. I. N. Miller, a native of Virginia, celebrated his eighty-third birthday the day we were there, and received a number of cards. He has been a preacher forty-three years. He is badly crippled and unable to move unaided.

Eld. Samuel Henry, eighty-two, has been a minister forty years. His native State is Pennsylvania. Though he has been confined to his chair four years, Bro. Henry is usually cheerful, and can "crack a smile" and ask riddles.

Eld. D. A. Norcross, formerly of Indiana, has passed his eighty-first birthday. He has been in the ministry thirty-eight years. I found him lying on his back, with his hands under the cover, and he made no effort to move. For five and a half years he has been paralyzed and the past five months he has not been able to walk. He seems very patient.

Eld. W. Thomas Keiser and his good wife are living alone in their fine home. He is nearing seventy-nine and she is one year his senior. They have traveled together for fifty-five years. Sister Keiser is well preserved, but Bro. Keiser is lame, due to an accident twenty-five years ago. His hearing is dull, and his sight rather dim; still he is able to get around fairly well.

Eld. W. Q. Calvert, formerly of Southern Ohio, is seventy-two years of age and his wife is sixty-nine. He has been a minister forty-seven years and in the prime of life was a successful evangelist. He is rather feeble.

There also lives in La Verne an Eld. Shively, whom I did not meet at home. His wife said he is seventy-nine years of age, and is still pretty active.

There also lives here an aged saint by the name of Mary Neff Brubaker, widow of Deacon John Brubaker. She is aged ninety years, and has lived in widowhood about eighteen years. These good people were natives of southern Virginia. This sister is the mother of Missionary Charles H. Brubaker, who died in India, and who was the representative of the Quemahoning church, of which I was a minister at that time, and to whom he wrote his letters regularly to be read to the church. Many of them I still have. Three other sons are ministers and one is a deacon; another son was preparing for the mission field when he died. Sister Brubaker is the mother of seven sons and I don't remember how many daughters. She has made a rich contribution to the cause of Christianity and to our church. She enjoys visits, and converses intelligently about the cause she so much loves. God bless these faithful mothers!

Why do I write these lines about these old Christians? First, because they can not write themselves. Second, because all of them have friends in various parts of the Brotherhood, who will be glad to hear from them. Third, we do well to honor and remember the aged who have given so much service to the cause of Christianity. Let us not neglect them, but visit them often. Two other old sisters I called upon were Isabell Meyers, in anointing whom I assisted Pastor Rothrock, and Catharine Trimmer Woods and her husband; also Deacon and Sister Smith. We owe our thanks to the D. F. Schrocks, Edgar Rothrock, Joseph Mausts, L. J. Lehman, J. L. Millers, and I. J. Woodys for their hospitality.

Jerome E. Blough.

Buena Park, Calif., Feb. 18.

FROM SEBRING, FLORIDA

For some weeks there have been refreshing seasons in the Sebring congregation. Our Bible Institute, in charge of Bro. D. H. Zigler, of Broadway, Va., and Bro. D. E. Miller, of Bethany Bible School, Chicago, closed five days ago. There were two sessions each week day, one session on the Sermon on the Mount, and the other on the Book of Acts. The evenings were occupied with interesting and instructive talks by Sister Lydia E. Taylor, of Mt. Morris, Ill., who with her sister and their aged mother is spending the winter here. Proceeding these talks a half hour was devoted to a song service, in charge of different leaders, there being with us at this time a half dozen experienced song leaders.

The Institute lasted two weeks, and on the two Saturday evenings intensely interesting vocal music sessions were held, with Bro. Zigler presiding. On the first evening about fifty questions, covering many phases of church music, were handed in to be answered and discussed. We never attended a more interesting session of any character. The second session was occupied with short talks on several phases of vocal church music. Taking the Institute as a whole it was most satisfactory and fully up to any we have ever held. Following the Institute, one was received into the church by confession and baptism.

During the winter season we have enjoyed some splendid preaching by the several ministers spending the time in this part of the State. Our borders are also enlarging and our work increasing. It became necessary to enlarge the house of worship at the Crate Mill mission, to the north of us, and at one of our morning services at Sebring, nearly \$700 was raised for the purpose. Before the year is ended it is more than likely that we will have to build a house at another mission point.

At a members' meeting last evening it was decided to employ Bro. D. E. Miller as summer pastor for the Sebring congregation. He and Sister Miller have accepted the call and will at once enter upon their work. This gives us two supported pastors in this part of the State, Bro. J. W. Rogers for the outlying fields, and Bro. Miller for the Sebring congregation proper. And still we ought to have two more efficient workers if some one would furnish the money to take care of them.

The present arrangement permits Bro. Garst, a member of our District Mission and Ministerial Boards, to give more attention to some of the isolated groups of members

calling for the bread of life. As for your humble servant, well, a man who has been preaching steadily for fifty-five years might be excused if he prefers to devote the rest of his days to the "pen ministry."

Our love feast is to be held on Sunday evening, March 16, at which time we are sure, as usual, to have a full attendance and a high order of spirituality. From now on Sister Anna Miller, wife of our pastor, will serve as our "Messenger" correspondent.

Feb. 21.

J. H. Moore.

Notes From Our Correspondents

CALIFORNIA

Covina.—Eld. Hoff, of Chicago, preached both morning and evening Feb. 3. Feb. 10, Eld. J. Blough, of Johnstown, Pa., preached in the morning and Eld. S. F. Sanger, of Empire, Calif., in the evening. Bro. H. A. Brandt, who is soon to leave for his new duties in Elgin, preached for us Feb. 17. One pleasant thought to me and no doubt to all lovers of the truth is that these brethren from various points of the Brotherhood gave their messages of love and the good old gospel ring. Well balanced gospel sermons with the love of God and the power of his Spirit behind them is what the world is sorely needing. Bro. Hoff spent a night with us and we greatly enjoyed his conversation and personal fellowship, as well as his able and sound pulpit ministrations. I expect to meet my Bro. Hoff in the Kingdom of our Lord and take a seat further back than he. Bro. Blough's discourse was timely and helpful to all. Bro. Sanger gave us some helpful thoughts on past, present and future salvation, and impressed upon us the thought that those who have been in service and are presently saved are impelled by the love of God to be active in service or work for their Savior. Bro. Brandt in discoursing on Jesus as a Reformer, showed his superior way of reforming above the world's way of trying to reform the world in groups and masses, by legislation, etc. While Jesus does his work individually in the heart by a new birth, a regenerated heart. This is sound doctrine and the brotherhood can feel safe in having such sound young brethren like him to help direct the work of the "Messenger." The prayers of this kind of work will go with our dear Bro. Brandt—S. W. Funk, Charter Oak, Calif., Feb. 22.

Los Angeles.—Sister Vada Brumbaugh, of Dayton, Ohio, came to us last November and has been serving the church in the capacity of a personal worker ever since. Her labors are marked with good results. Dec. 19 we had a very pleasant council with Eld. Baker presiding. Since Bro. Diaz began work in this city a number of Filipinos, converted from the Catholic faith, have come into our midst. Dec. 30 Mr. Filio, a friend of Bro. Diaz and a minister of the Gospel, preached two very touching and instructive sermons. Jan. 6 Brother and Sister Diaz began their evangelistic campaign. Bro. Diaz presents the Gospel in a very interesting way. Sister Diaz in her modest and unassuming manner sweetly sings the Gospel into the souls of men. The attendance and attention were good throughout the meeting. One accepted Christ. Bro. Diaz's zeal for saving his people from Romanism is akin to that of Paul's for saving Israel from Judaism. During his stay in the city, Isaac G. Grandonum became interested and found his way to the church. In giving his testimony the fact was revealed that he owed his conversion to the life of Brother and Sister Beckner, with whom he made his home for some time during their stay in the Philippine Islands. He is an assistant pastor in the largest native Protestant church in Manila. As a student in the University of Southern California, he is making further preparation for the great work to which he feels the Lord has called him. Last Sunday evening Rev. Kerckman, a converted Jew, gave a very interesting discourse on the subject of the fulfillment of prophecy as it pertains to Israel. He made a strong appeal to the sympathy of the Christian people for the Jews on the ground that they are God's chosen people who are in darkness because of sin and need the light of life. Because of persecution the Jews think all Christians hate them. The Jews can be saved if the Christian people can convince them that they love them, and that the Messiah of the Old Testament is the Son of God and their only Savior who loves them also. The testimony of these people who have been converted from another faith is a stimulus to us who have been reared and trained in the faith of the Gospel. It helps us to appreciate the interest our parents take in us and the sacrifice they make to hold us for Christ.—Mrs. Della Lehner, Los Angeles, Calif., Feb. 22.

CANADA

Rodcliff.—The brethren and sisters at this place have had many discouragements the last few years. The majority of our members have moved to other places, leaving only a few of us to continue services. Although these reverses have come we still have many things to be thankful for. While there are only five families of members here at present, we are not discouraged, but are glad to have come to the rescue and support of the work. Church attendance has

(Continued on Page 160)

SISTERS' AID SOCIETIES

BARREN RIDGE, VA.—We held 12 meetings with an average attendance of 11. We made prayer-coverings, comforts and sold Larkin goods. Carried over, \$11.63; amount received, \$97.23; expenditures, \$97.81; to a needy sister, \$40.33; to Orphans' Home, \$4; to General Secretary, \$1; to Greene County Industrial School, \$15; to Sunday-school rooms, \$10; for Christmas box, \$14.42; to Little River Mission, \$17; for material, \$22.06; balance, \$110.07. Officers: President, Sister Deliah Diehl; Vice-President, Sister Elizabeth Coffman; Secretary, Sister Beatrice Harris; Treasurer, Sister Georgia Gilbert;—Effie Alley, Staunton, Va., Feb. 18.

BATAVIA, ILL.—We held 46 half-day meetings; enrollment, 12; average attendance, 6. Our work consisted mostly of quilting and making comforts. Total receipts, \$114.36; carried over, \$57.71; expenditures, \$101.51; balance, \$72.56. We gave \$15 to Industrial School, Va.; \$15 to the church expenses; \$20 to Bethany Hospital; bag of clothing to Hastings Street Mission. Officers: President, Sister Sadie Barkdill; Vice-President, Sister Susan Cunningham; Secretary, Sister Hattie; Secretary-Treasurer, the writer, Mrs. Galen T. Lehman, Batavia, Ill., Feb. 18.

DALEVILLE, VA.—Number of meetings held, 11; average attendance, 11. Carried over, \$32.89; offerings, \$12.93; quilting, etc., \$37.72; dinners served, \$137.50; Christmas sale, \$39.25; for benevolences, \$32.20; total, \$291.95. Disbursements: for material and hemstitching, \$13.97; expenses, District Meeting, \$29.19; for benevolences, \$32.20; to General Secretary, \$1; to Woman's Exchange, \$1; to Greene County School, \$40; total, \$117.36; balance, \$174.59. Officers: President, Mrs. D. N. Eller; Vice-President, Mrs. D. V. Overmyer; Superintendent, Mrs. N. Huff; Secretary-Treasurer, the writer, Mrs. J. P. Bowman, Daleville, Va., Feb. 22.

EAST CHIPPEWA, OHIO.—Number of members enrolled, 18; active, 13; meetings held, 12; sales, 5. Offerings, \$13.20; from sales, \$68.17; for bonnets, coverings, aprons, etc., \$11.55; for a quilt and quilting two quilts, \$7.75. We put up a quilted wife, \$10; for a quilt, \$5; for material, \$5; furniture for church, \$47.50; flowers, \$2.75; appropriation to Virginia Industrial School, \$19.80; District Secretary, \$1; expenses, \$14.99; balance, \$28.36. Officers: President, Sister Florence McFadden; Vice-President, Sister Dora Leitch; Superintendent, Sister Mary Kishore; Secretary, Sister Sarah Blough; Treasurer, the writer, Mrs. S. S. King, Orrville, Ohio, Feb. 21.

ELGIN, ILL.—Regular work meetings held 25; average attendance, 7. One devotional and mission study meeting was held each month with a much higher average attendance. Also some work was done on the days of the devotional and missionary meetings. Receipts: sewing, \$14.00; food, \$38.77; extracts, \$10.65; commission on "Messengers" subscription, \$12.29; material, \$1.95; laundry, \$8.45; milk boxes, \$136.44; white sales, \$120.60; food sales, \$93.87; dinners and suppers, \$114.06; commission on lyceum tickets, \$33.25. Expenditures: Old Folks' Home, \$25; apron material, \$10; Greene County Industrial School, \$45; Associated Charities, \$5; laundry, \$10; Bowers and fruit for sick, \$14.70; reserve fund, \$100; miscellaneous, \$25.79. Officers: President, Sister Edward Frantz; Vice-President, Sister Chas. L. Bates; Secretary, Sister M. R. Zigler; Treasurer, Sister Fred P. Greenwalt; Superintendent, Sister Ezra Flory.—Mrs. M. R. Zigler, Elgin, Ill., Feb. 19.

EVERETT, PA.—We held 34 meetings, with an average attendance of 5. We have a membership of 19. Work consisted in making garments, quilting, selling cook books and the Stover missionary book. We received for the year from dues, \$11.60; rainy-day bags, \$24.17; collection, \$3.52; articles sold, \$92.84; balance from last year, \$20.01; total receipts, \$159.11. Paid to District Treasurer, \$1; for Missionary Home in Huntington, \$10; Greene County Industrial School, \$20; Indiana orphan support, \$25; total paid out, \$56; balance, \$103.11. Officers: President, Mrs. Ira C. Holmeyer; Vice-President, Mrs. Philip H. Mountain; Secretary, Treasurer, Mrs. J. G. West; Superintendent, Mrs. C. M. Holmeyer; Mrs. I. C. Brallier, Everett, Pa., Feb. 19.

FALLS CITY, NEBR.—We held 7 all-day and 6 half-day meetings; enrollment, 16; average attendance, 6. We quilted 4 quilts, served lunch at two sales, held 7 food sales and 1 bread sale in connection with articles of needlework; made 25 garments and 100 canning for sick. Receipts: \$246.34; carried over, \$78.35; expenditures, \$24.77; sick. Receipts, \$24.77. We gave \$14 to Greene County School; District dues, \$1; to South Loup parsonage, \$16; Bethany Hospital, \$25; ministerial fund, \$75; to Bro. Austin, \$30; Mexican School, Texas, \$46; Bowers, \$22.42. Officers: Sister Leone Peck, President; Sister Ethel Witt, Vice-President; Officers: President, Sister R. G. West; Secretary, Treasurer, the writer—Pearl Friend, Keysar, W. Va., Feb. 17.

GRAND RAPIDS, MICH.—We held 20 all-day and 7 half-day meetings, 7 social and business meetings and 6 evening meetings; average attendance, 18. We knitted 14 comforters, 13 quilts pieced, 3 tops made, 5 garments, 6 pillow slips, 6 sheets and some holders. We gave \$50 to home missions, \$10 to Greene County Industrial School, \$4.65 to needy; flowers to the sick. Free will offering, \$41.33; art work sale, \$58.76; other sales, \$105.11; total, \$205.20; expenses, \$172.78; balance, \$32.42.—Mrs. E. McDonald, Grand Rapids, Mich., Feb. 28.

HUNTINGTON CITY, IND.—We held 46 all-day and 2 called meetings; enrollment, 17; average attendance, 9. We quilted 9 quilts and knitted 4 comforters. We gave \$10 to Greene County Industrial School, \$25; to Old Folks' Home, \$25; for laundering tablecloths, \$11; to District, \$25; offering, \$20.77; receipts, \$131.94; carried over, \$75.63. Officers: President, Mrs. J. B. Bailey; Vice-President, Mrs. Friedley; Superintendent, Mrs. Grossman; Secretary-Treasurer, the writer—Anna Mahoney, Huntington, Ind., Feb. 19.

KEYSER, W. VA.—We held 12 meetings; average attendance, 12; enrollment, 32. We made clothespin aprons, caps, bonnets, prayer-coverings, pillow slips and a comfort. We held 2 socials and a food sale, clearing \$66.50; sold extracts and cook books; gave to home missions, \$7; equipment for church, \$46.50; total, \$161; receipts, \$239; balance, \$64.04. Officers: President, Sister R. G. West; Secretary-Treasurer, the writer—Pearl Friend, Keyser, W. Va., Feb. 17.

MARTINSBURG, PA. (Memorial Church).—We held 45 meetings; enrollment, 32; average attendance, 7. Our work consisted of making 33 sun-bonnets, 75 prayer-coverings, 6 quilts, a number of clothespin aprons, and serving meals. We gave \$500 to the church debt; \$10 to the Missionary Home; \$10 to Greene County Industrial School, \$4; \$1 and two sacks of clothing to Russian Relief; \$55 for electric sweeper for church; \$15 for sewing machine for Aid; \$1 to Mrs. Royer; carried over, \$66.49; receipts, \$986.60; paid out, \$782.66; balance, \$92.38. Officers: President, Mrs. J. H. Kensing; Superintendent, Mrs. D. A. Muck; Secretary, Mrs. H. H. Brown; Treasurer, Mrs. J. B. Muck; Mrs. J. H. Brumbaugh, Martinsburg, Pa., Feb. 16.

MT. VERNON, VA.—We held 11 meetings with an average attendance of 6; enrollment, 9. We received by donation and enrollment fee, \$22.48; sale dinner, \$13.21; chicken sale, \$17.21; articles made and sold, \$38.46; carried over, \$25.96; total, \$135.32. We gave to Industrial School, Va., \$15; to Greene County Industrial School, \$10; to needy worker, \$5; Orphans' Home, \$5; a poor sister, \$10; to a poor family \$5 and clothing; material, \$13.99; balance, \$53.33. Officers: President, Sister Pearl Harper; Vice-President, Sister Florence Cline; Superintendents, Sister Mary Cline and Florence Cline; Secretary-Treasurer, the writer—Norma King, Waynesboro, Va., Feb. 15.

MT. ZION, MD.—We held 20 all-day meetings; enrollment, 18; active, 12. Our work consisted of making aprons, bonnets, dresses, piecing and quilting quilts. Receipts, \$30.94; we gave \$31 to home work; \$12 for flowers, fruit, etc.; \$25 to Fahmy Memorial Home, \$70, to general church work; \$1 to District Secretary; balance, \$97. 01. Officers: President, Sister E. F. Fahmy; Superintendent, Vergie Fahmy; Secretary, the writer; Treasurer, Rhoda Minnebraker—Bessie L. Kaylor, Boonsboro, Md., Feb. 18.

OKLAHOMA CITY, OKLA.—We held 17 business meetings and conducted 13 food sales. Carried over, \$25.58; receipts, \$231.96; paid out, \$159.48; balance, \$100. We made and sold a number of aprons and quilted one quilt. We gave \$21 to Greene County Industrial School. Many hours have been spent in the sick room and flowers were sent a number of times. We have ten active members. Officers: Mrs. J. E. Franks, President; Mrs. Jessa McCoy, Vice-President; Mrs. J. R. Pitzer, Secretary-Treasurer; Mrs. C. C. Clark, Superintendent.—Mrs. J. R. Pitzer, Oklahoma City, Okla., Feb. 21.

OMAHA, NEBR.—We held 26 meetings with an average attendance of 8. Our work consisted of quilting, sewing and making prayer-coverings. We gave a supper at the church and held a bazaar. We received a box of clothing and box of provisions and \$25 in cash from the Enders church. Donations: \$25 payment on piano; \$28.50 for coal for church; \$35.50 for food and repair work on church; \$5 Virginia home; \$1 membership dues; received during the year, \$109.29; bazaar, \$99.30; total, \$308.51; paid out, \$177.70; balance, \$90.81. Officers: President, Mrs. L. J. Norris; Superintendent, Mrs. O. J. Jarboe; Secretary, Mrs. O. J. Jarboe; Treasurer, Mrs. A. J. Fry.—Mrs. J. L. Norris, Omaha, Neb., Feb. 21.

OWL CREEK, OHIO (Union).—Organized Feb. 10, 1923. Officers: Minnie Litt, President; Hazel Gilmore, Vice-President; Estella McIntire, Secretary; Laura McIntire, Treasurer. We held 12 all-day meetings with an average attendance of 5. We did various kinds of work, including sewing for Sister Loda Helser and furnishing materials for hospital in Africa. Receipts: \$21.00; sale of clothing, \$10.00; food, \$4.45 for dues; sale lunch, \$13.80; food exchange, \$17; articles sold and donation, \$11.20; total, \$68.20. Paid out for support of Sister Helser, \$50; District Secretary, \$1; material for Bethany Hospital, \$7.50; balance, \$9.70. Received from Greene County Industrial School, \$10. We held 26 all-day meetings; enrollment, 19; average attendance of 19. We knitted 12 all-day quilts, 8 quilts, made children's clothing, also some dresses and aprons. Held one sale, sold 12 of Bro. Stover's books; donated a box of clothing to Douglas Park Mission and one to Hastings Street; 6 sheets and 12 pillow cases and 2 pairs of socks to the same; \$10 to the same. Received \$19.50; receipts, \$193.25; paid out, \$119.86; on hand, \$73.39. President, Sister Martha Royer; Vice-President, Sister Mary Wagoner; Secretary-Treasurer, the writer—Ida M. Messamer, Adel, Iowa, Feb. 18.

PASADENA, CALIF.—We held 23 all-day meetings; average attendance, 9. Total receipts, \$206.41; expenditure, \$159.89; Forward Movement, \$69.50; Greene County School, \$25; Bethany Hospital, \$10; Oakland church, \$5; dishes for church, \$10.12. We made 27 comforters, 1 quilt, 11 rug, prayer-coverings, bonnets, aprons, etc. Officers: President, Mrs. D. R. Ketter, Mrs. D. R. Ketter, Secretary, Mrs. D. R. Ketter, Treasurer, the writer—Katie M. Myers, Pasadena, Calif., Feb. 19.

PETAS CREEK, VA.—We held 8 all-day meetings and 2 half-day, with an average attendance of 11; enrollment, 22. Our work consisted of making quilts and comforters. Easter offering, \$7; membership fees, \$46.50; received for work, \$25.50; total, \$82; balance from last year, \$11.

\$11; expenditures, evangelist's wife, \$5; funeral design, \$3; General Mission Board, \$10; Greene County School, \$40; for the poor, \$10; Red Cross work, \$5; total, \$73; balance, \$20. Officers: President, Sister Amy Naff; Vice-President, Sister Ida Shewalter; Secretary-Treasurer, the writer—Lillian Garst, Roanoke, Va., Feb. 19.

ROAN, IND.—We held 19 all-day meetings; sewed one day for our pastor's wife; average attendance, 9; enrollment, 22. Our work consisted of piecing quilts, quilting 5 quilts, knitting 3 comforters; making 44 garments; we held 3 markets and 3 sale dinners. Carried over, \$13.22; receipts, \$160.64; paid on the new church, \$120; lent the truss, \$25; sent to the Greene County School, \$10; District Treasurer, \$1. Officers: Sister S. P. Coy, President; Sister Stella Musselman, Vice-President; Sister J. D. Rife, Superintendent; Secretary-Treasurer, the writer—Linnie P. Miller, Roan, Ind., Feb. 18.

SANGERVILLE, VA.—We held 12 half-day and 3 called meetings; enrollment, 41. Our work consisted of making comforters, prayer-coverings, aprons and other articles. We furnished dinner at one sale, sent a box of clothing to Russia, 2 sunshine boxes to sick. Carried over, \$6.09; received from Sunday egg money, \$134.87; monthly fees, \$36.08; donations, \$131.30; coverings, \$12.18; for the sick, \$6.45; birthday dues, \$4.27; washing tablets, \$3.25; cards, \$3.78; total, \$232.18. Amount paid out: to home church, \$92.32; Bethany Hospital, \$10; Russian sufferers, \$13.35; orphan in India, \$25; Orphans' Home, \$9; District worker, \$10; District Meeting offering, \$10; Greene County School, \$27; Old Folks' Home, \$5; District Secretary, \$1; for "Messenger" subscription, \$1.25; other expenses, \$25.45; total, \$227.37; on hand, \$10.00. Officers: President, Sister Stella Musselman; Secretary, Sister E. M. Michael; Secretary, the writer—Annie B. Carioffe, Bridgeville, Va.—Feb. 20.

SEATTLE, WASH.—We held 12 all-day meetings; enrollment, 10; average attendance, 11. We embroidered, made prayer-coverings and sewed for two families. Receipts, \$230.38; total from bazaar, \$87.40; paid out to Bethany Hospital, \$1. Messages: subscription, \$1.00; flowers, \$8.10; balance, \$118.59. Officers: President, Sister M. A. Long; Vice-President and Superintendent, Sister Minnie Baker; the writer, Secretary-Treasurer—Jerusha Bancroft, Seattle, Wash., Feb. 19.

SHOAL CREEK, MO.—We held 14 meetings with an average attendance of 5. Our work consisted of making 2 duets, 2 pairs of prayer-coverings and piecing quilts. We sold extracts and home-made candy. We sent our quota for Greene County Industrial School and District dues. Officers: President, Sister Nancy Davidson; Vice-President, Sister Stella Early; Treasurer, Sister Ova Erisman; Secretary, the writer—Virgie Argabright, Fairview, Mo., Feb. 19.

TIMBERVILLE, VA.—We have an enrollment of 27; average attendance, 10. We held 24 half-day meetings and 8 half-day called meetings, besides two all-day meetings, with other Societies, one at Old Folks' Home and one at Orphans' Home. Our work consisted of quilting, making comforters, half-hats, prayer-coverings and various kinds of garments. We held two sales, two oyster and chicken dinners and suppers; also ice cream and cake supper. At the beginning of the year we had on hand \$46.40; received during the year for work done, donations and fees, \$111; expenses, \$109.72. We gave to Bridgewater College for scholarship, \$25; Forward movement, \$23.25; toward Orphans' Home, \$25; building portion at Orphans' Home, \$5; Greene County Industrial School, \$50; to our home church, \$32.18; leaving \$150.85 in bank. Officers: Sister Margaret Glover, President; Sister Edie Zigler, Vice-President; Sister Nina Wampler, Secretary and Treasurer—Lida M. Zigler, Timberville, Va., Feb. 19.

TOLEDO, OHIO.—We held 49 all-day meetings; average attendance, 5; enrollment, 7. We quilted 9 quilts, clearing \$42.41; 3 comforters made, \$7.25; made and donated a quilt to a poor family, value \$6. A number of prayer-coverings made and dues paid in amounted to \$26.44; donated \$25 to our new church; home missions, \$10; foreign missions, \$5; receipts, \$96.10; paid out, \$46; balance, \$30.30. Officers: President, Sister Norris; Assistant Secretary, Sister McKimney; Secretary, the writer; Treasurer, Sister Vada Burrows.—Mrs. E. D. Penney, Toledo, Ohio, Feb. 21.

WEST CHARLESTON, OHIO.—We held 13 meetings; average attendance, 10. Collections, \$21.92; sale lunches, \$64; dinner and supper, \$30; Christmas sale and supper, \$55; sale of extracts, \$4; we gave to Greene County School, \$25; for "Messenger" in homes of new members, \$17.40; for song books to South Eagle, \$97; papering parsonage, \$29; Aid Society equipment, \$37; other home work, \$7.80; clothing and material for needy, \$12.50; General Mission Board, \$25; 4 comforters to poor; to Sister Anna Eby Lichty, sheets, pillow cases and towels; balance, \$110.—Elizabeth G. Flora, Secretary-Treasurer, Tippecanoe City, Ohio, Feb. 16.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent and full address given.

Smith-Oliver.—By the undersigned, at the bride's home, Jan. 23, 1924, Bro. Walter Smith, of Kinross, Iowa, and Sister Maude Oliver, of North English, Iowa.—J. E. Smith, North English, Iowa.

Thompson-Fike.—By the undersigned, at the home of the bride's mother, Sister Eva Fike, Kingsley, Iowa, Feb. 12, 1924, Mr. Floyd Thompson and Miss Anna Fike, both of Kingsley, Iowa.—Merlin G. Miller, Kingsley, Iowa.

FALLEN ASLEEP

Berkey. Mrs. Julia Reitz, of Scalp Level, died Jan. 31, 1924, aged 73 years. Her husband, Jacob D. Berkey, preceded her some time ago. She was married twice, her first husband being Christian Reitz, who passed away many years ago. She is survived by 10 children and nine stepchildren. Services in the Church of the Brethren. Interment in Berkey cemetery.—Leora Hoffman, Scalp Level, Pa.

Bowman. David S., born at North Georgetown, Ohio, the son of George and Catherine Bowman, died Jan. 9, 1924, at Fallurria, Texas, aged 89 years, 2 months and 18 days. He married Rachel Criswell on Oct. 25, 1860, at Fallurria, Texas. He was a member of the Brethren church. He died Jan. 9, 1924, at Fallurria, Texas. Five children were born to this union. He is survived by one son, one daughter, three grandchildren and one great-grandchild. He, with his family, moved to Lard, Kans., in 1880, where he spent the remainder of his life, except the last ten years, which time he divided between his son and daughter. At an early age he united with the Church of the Brethren and was elected deacon, in which office he served very acceptably up to the time of his death. He had a long Christian experience and contributed in a very liberal way to the upbuilding of numerous local churches, bending his energy and effort toward the uplift of the church and the community and its moral and educational forces. He bore his long suffering with fortitude. Services in the Larned Rural church by Eld. J. J. Yoder.—Michael Keller, Larned, Kans.

Brown. Bro. John, died Jan. 24, 1924, aged 73 years. He is survived by five children, three daughters and two sons. Services by Bro. I. W. Miller. Interment in Cedar Run cemetery.—Mamie K. Myers, Broadway, Va.

Bush. August, born in Pennsylvania, died at Lemore, Calif., Dec. 25, 1923, aged 76 years, 11 months and 14 days. He was a consistent member of the Church of the Brethren. He was married three times. His last marriage was May 2, 1922, to Mrs. Katie Keller, who survives with a sister and a son. Services at Lemore by the writer.—D. R. Holsinger, Laton, Calif.

Cover. Lidda, daughter of Jacob and Tilla Hall Cover, died near New Geneva, Pa., Jan. 15, 1924, aged 60 years. She was the sixth

of seven children, four of whom are living. She was a niece of the late Eld. J. I. Cover. While a young girl she united with the Presbyterian church, being a charter member at New Geneva. She remained in that faith until her death. Services by the writer, assisted by Bro. G. C. Humphreys. Burial in the Fairview cemetery.—F. P. Durr, Martinsburg, Pa.

Dilling. John Irvin, son of Bro. Henry (deceased) and Sister Sarah Dilling, born near Martinsburg, Pa., Sept. 30, 1873, died Jan. 23, 1924. He met almost instant death while at work in a clay bank about two miles east of Martinsburg, when a blast was being discharged. He was married Nov. 19, 1893, to Sister Katie Smouse, who survived with three daughters, four sons, an aged mother, two brothers and three sisters. Services in the Clover Creek church by Bro. L. R. Holsinger, assisted by Rev. J. I. Hall, of the First Brethren.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Dilling. Melvin, son of Bro. Geo. C. and Sister Elda Dilling, died Feb. 19, 1924, aged 3 years, 3 months and 22 days. Ella May Dilling, a daughter, died Feb. 11, 1924, aged 5 years, 4 months and 6 days. Death was caused by diphtheria. The parents, two brothers and two sisters survive. Services at the home by Bro. J. D. Baker. Interment in the Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Donathen. Margaret E., daughter of John R. and Anna E. Sickell, born Feb. 14, 1883, at Louden, Pa., died at the home of her mother, near South Bend, Ind., Jan. 7, 1924. She was united in marriage to Adam Donathen, Jan. 19, 1875. Ten children were born to them. She was a member of the Church of the Brethren for over fifty years. Her children survive, also twenty-one grandchildren. Services in the First Brethren church, near South Bend, by the writer. Burial in the cemetery near by.—H. H. Helman, South Bend, Ind.

Duddleston. Bro. Thos. J., died of infirmities of age at the home of his son-in-law, Bro. Ora Landis, near Camden, Ind., Feb. 1, 1924, aged 74 years, 9 months and 26 days. For more than thirty years he was a deacon in the Lower Deer Creek Church of the Brethren. He is survived by his wife, seven daughters, three sons, thirty-three grandchildren and one great-grandchild. Two children preceded him. Services by the writer in the Lower Deer Creek church. Interment in the Musselman cemetery.—J. G. Stinebaugh, Rossville, Ind.

Eberly. Kate, born in Pennsylvania, died in Elkhart County, Ind., Feb. 19, 1924, aged 73 years, 4 months and 2 days. She was the daughter of Peter and Ann Eliza Leese. She came with her parents from Germany when she was a young girl. She was married to John Eberly, who died in 1875. They had two daughters and one son. She moved to Nebraska and Missouri and coming to Indiana in December, 1910. In 1878 she married Isaac Eberly, who preceded her Oct. 26, 1915. There were seven children, three of whom survive. She accepted Christ as her Savior early in life, being a member of the Church of the Brethren. Services by the writer—Irvin Miller, Goslen, Ind.

Fast. Lizzie, daughter of Michael and Hannah Brownfield Schnatterly, born at Old Farm, Pa., died Dec. 5, 1923, at Masontown, Pa., aged 51 years, 9 months and 24 days. She was married Oct. 8, 1866, to Ira W. Fast. There were two daughters and one son. She was united with the Oak Hill Baptist church in 1890, and later transferred her membership to the Lutheran church. She had been an invalid for a long time, being unable to walk. She suffered a great deal but was very patient and manifested a Christian spirit during all her affliction. Services in the home by the writer, assisted by Rev. Peter of the Lutheran church. Interment at Smithfield, Pa.—F. P. Durr, Smithfield, Pa.

Frantz. Bro. Samuel O., died Feb. 11, 1924, aged 86 years, 9 months and 22 days. He is survived by four sons and two daughters, fourteen grandchildren and sixteen great-grandchildren. His companion and wife preceded him. He was born in Springfield, Ohio, April 9, 1837. July 31, 1859, he was married to Magdalene Rorer. He gave his heart to Christ in early life, and united with the Church of the Brethren. In March, 1884, he moved to Conway Springs, Kansas, where he remained until his death. He was always active and industrious. He was a member of the Church of the Brethren and joined to his family, church and God. His death was caused by hardening of the arteries. Funeral services from the Church of the Brethren by the writer. Interment at the Conway Springs cemetery.—Harvey Hostetter, Conway Springs, Kans.

Geiger. Sister Evelyn May, daughter of Brother and Sister Calvin Geiger, born at Meyersdale, Pa., died of pneumonia, Feb. 10, 1924, aged 16 years, 2 months and 12 days. She was the second of six children. Her father was a member of the Church of the Brethren. She was united with the church when twelve years of age. She is survived by her father and mother, four sisters and three brothers. Services in the home by Bro. B. T. R. Coffaro. Interment in the Union cemetery.—Mrs. Thio Bittner, Meyersdale, Pa.

Holmager. Bro. Chas. D., died of pneumonia Jan. 12, 1924, aged 54 years. He was twice married, in 1905 to Miss Elizabeth Spitzer, and in 1915 to Miss Sallie Fulk, who survives with two children, an aged father and two brothers. Services by Bro. J. Carson Miller at Lincoln Creek church.—Mamie K. Myers, Broadway, Va.

Hull. Benjamin, died Feb. 18, 1924, aged 87 years, 7 months and 16 days. He was married to Dorcas A. Owen. They had three sons and one daughter. His wife died in 1887. He married Mrs. Clara E. Brown Aug. 30, 1888. To this union were born five daughters and four sons. He is survived by his widow, five sons, three daughters, fourteen grandchildren and two great-grandchildren. He united with the Church of the Brethren in 1850. He was a member of the church until very much from the church. Services by the writer. Burial in the home cemetery.—B. W. Smith, Burlington, W. Va.

Kohne. Bro. Benjamin Franklin, died in the Rockingham Memorial Hospital, Jan. 27, 1924, aged 77 years, 6 months and 11 days. Services by the writer. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

Leathem. Nancy Ellen, died June 21, 1923, of cancer, aged 74 years, 2 months and 27 days. She was of a family of thirteen children. Two sisters and three brothers remain. She spent all her life in Mineral County, W. Va. She with her husband united with the Church of the Brethren about forty-six years ago and since that time had been a faithful Christian. Her passing at times was intense but she bore it all with Christian fortitude. She leaves one son, one daughter and nine grandchildren. Her husband died about a year ago. Services at the Beaver Run church by the undersigned, assisted by Rev. A. P. Neel, Methodist. Burial in the Beaver Run cemetery.—B. W. Smith, Burlington, W. Va.

Miller. Bro. Joseph S., born near Meyersdale, died Feb. 10, 1924, aged 81 years, 11 months and 26 days. He was stricken with paralysis and lived only a few hours. He was twice married, his first wife being Miss Mary Livengood, who with several children preceded him. He later married Miss Gisbert, who survives with three daughters and three sons. He was a member of the Church of the Brethren. Services in the home by Bro. Coffman, assisted by Rev. Fisher of the E. church. Interment in Union cemetery.—Mrs. Theo Bittner, Meyersdale, Pa.

Miller. Eliza A., daughter of Thomas and Catherine Sigler, born in Washington County, Md., Sept. 22, 1848, died Feb. 4, 1924. She moved with her parents to the Brethren colony five years ago. She was married to Isaac H. Miller June 18, 1879. There were five children. Her husband and two children preceded her. She has been a faithful member of the Church of the Brethren since 1869. She was afflicted for some time and could not attend church services, but as long as she was able, she was always in her place and ready to do her share. She was anointed several times during her illness. She leaves three children, five grandchildren, three brothers and four sisters. Services by Bro. J. S. Alldredge, assisted by Bro. Lewis and Bro. Zirkle, in the Brethren church. Interment in Miller cemetery.—F. P. Durr, Middletown, Ind.

Miller. Sister Emma E., died Feb. 16, 1924, in Miller cemetery, 6 months and 4 days. She was united with the Church of the Brethren over thirty years ago. She was the mother of twelve children, five of whom are still living. Her husband died fourteen years ago. She had lived in the Pleasant View congregation for many years. Services at the Pleasant View church by the writer. Interment in the cemetery near the church.—E. L. Clower, Gatewood, W. Va.

The Easter Ingathering

The practice of a special evangelistic effort before Easter has met with favor wherever it has been tried. It is time now to plan and pray for it in your church. All should help the minister. A united effort will accomplish results that will surprise you. A book from this list, read thoughtfully, will stir your heart and will for this glorious work.

General

Normal Evangelism\$1.25

O. Olin Greene.

It is the conviction of the author that the professional evangelist is not normal; that the necessity of his coming rests in the neglect of some one. Plans and methods are given. A valuable book on the subject that is especially pertinent to the program of our church for this year.

How to Promote and Conduct a Successful Revival, ...\$1.25

R. A. Torrey, editor.

The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

Essentials of Evangelism\$1.25

Oscar L. Joseph.

It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men. The author emphasizes the work of the Holy Spirit, the place and power of prayer, love, and personal work.

Evangelistic Preaching, ...\$1.50

Ozora S. Davis, D. D.

The first half of this book is an excellent challenge to every Christian and will prove interesting to every earnest reader. The word evangelism is broadened to include much more than is usually understood. Part two has many suggestive outlines for sermons and special addresses, that to a layman seem to have great worth.

Every Church Its Own Evangelist, ...\$1.00

Loren M. Edwards.

A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions,—with rural, suburban and city churches,—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

The Pastor His Own Evangelist\$2.50

This book will help every pastor to be his own evangelist. Here is the proof: The Introduction was written by J. Wilbur Chapman, himself a noted evangelist. The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed thoughts and fresh illustrations.

Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to make cumulative by following a natural order of sequence.

Plans for Sunday School Evangelism\$1.50

Frank L. Brown, General Secretary World Sunday School Association. (American Section.)

A pertinent quotation from Dr. Rowland of the British section of the International Lesson Committee is—"Our duty is to bring a cargo to port, not a derelict." It is the earnest belief of the author that all connected with the Sunday-school have their share in the evangelistic message of the Sunday-school. Plans are suggested for work for pastor, superintendent, teachers, etc. Also detailed plans for Decision Day and the conserving of the fruits of all this labor. A copy of this book should be in every school, or better, in the hands and heart of each teacher.

Prayer

A needed element of power in the revival

Getting Things From God. Paper, 75c; Cloth, \$1.25
Charles A. Blanchard, D. D.

A very thoughtful and practical book for the individual or for the family or larger Christian group. A simple and interesting treatment of the vital subject of prayer.

Ministry of Intercession\$1.25

Rev. Andrew Murray.

A companion volume to "With Christ in the School of Prayer." This series of studies puts especial emphasis on the need of more prayer. A well-written, deeply spiritual and wonderfully helpful book.

Practice of Prayer, The, ...75c

Rev. G. Campbell Morgan.

The aim of this book is purely practical. "Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

The Possibilities of Prayer, ...\$1.25

Edward M. Bounds, D. D.

This book by a master in the art of praying emphasizes the fact that it is the privilege and duty of every Christian to pray for guidance.

Real Prayer 60c

Cortland Myers, D. D.

Not a book of prayers, but a book that will let you into the secret of real prayer. The author's aim is to make prayer a great reality, for "if prayer is anything it is everything; if it is true it is the greatest truth."

Personal Work

Taking Men Alive\$1.15

Charles G. Trumbull.

A book prepared for class use on the subject of Soul Winning. The principles discussed are illustrated by experiences of H. Clay Trumbull as recorded in Individual Work for Individuals. A class in this book should be in every church in the Brotherhood.

Book of Personal Work\$1.25

John T. Faris.

Many people will be helped more by the concrete experience of others in winning souls than by the study of principles. This book gives such experiences. In all such books the testimony is necessarily very personal.

How to Bring Men to Christ 75c

R. A. Torrey.

A book by an evangelist of international reputation who has been greatly used of God to the saving of souls. Coupled with a large experience is an attractive manner of presenting the facts in the case. Sure to be helpful to the earnest seeker of the right methods in this great work.

Individual Work for Individuals\$1.10

H. Clay Trumbull.

The personal experiences of one of the best-known workers of modern times, and his convictions, make this one of the most important books ever published on this subject.

Book of Points for Christians and Personal Workers 35c

Geo. W. Noble.

This little book answers the objections usually offered by the uncovered, simplifies Bible doctrine, outlines Scripture readings and teachings, and gives a large collection of personal experience testimonies for use on all occasions. It is vest-pocket size, contains 128 pages, with a full index to the contents. It is just the kind of a help a busy Christian Worker needs.

The Personal Touch\$1.00

J. Wilbur Chapman.

If to be a Christian is worth while, then the most ordinary interest in those with whom we come in contact should prompt us to speak to them of Christ.

Nace, Wm., died at his residence in Sinking Spring, Ohio, Feb. 13, 1924, aged 82 years, 2 months and 11 days. He was twice married. Both companions preceded him. He was christened in the M. E. church. Two brothers, five daughters and two sons are left. He was a veteran of the Civil War. Services in the home by the undersigned, assisted by Rev. H. K. Bucholz, of the M. E. church. Interment in Mt. Pleasant cemetery.—Van. B. Wright, Peebles, Ohio.

Nickolas, Mrs. Wm. H., died Jan. 31, 1924, aged 51 years. She is survived by her husband and four sons. Services from the home by Bro. Daniel Bowser. Interment in Green Mount cemetery.—Mrs. G. W. Kraft, York, Pa.

Ott, Sister Frances, died Jan. 31, 1924, aged 64 years, 9 months and 15 days. She was the youngest child of the late David and Elizabeth Hoffman Shaffer. She married Lewis Ott Nov. 25, 1883. There were five sons and two daughters. A son and daughter died in infancy. She is survived by her husband and five children. Services in the Church of the Brethren at Windber by Bro. J. F. Ream. Interment at Church Grove, Mennonite cemetery.—Mrs. L. C. Penrod, Windber, Pa.

Prickitt, James Hudson, born in Clinton County, Ohio, Nov. 7, 1843, died at the Washington State Soldiers' Home at Orting, Jan. 31, 1924. He was married to Eunice T. Astel June 10, 1869; she died Jan. 21, 1909. He was a veteran of the Civil War, serving nearly four years in Company H, 3rd Ohio Cavalry. He received injuries while in the service from which he has suffered for many years. He joined the Christian Church in 1869. He has been faithful to the church and was a great temperance worker. He leaves one son, one daughter, a stepson, two sisters and three brothers. Services by the undersigned at Outlook, Wash.—B. J. Fike, Sunnyside, Wash.

Riley, Amanda, nee Flory, born in Darke County, Ohio, April 18, 1855, died Feb. 13, 1924, at the home of her daughter, Mrs. Emma Undergr, near Greenville, Ohio, where she was spending the winter. She married Julius Seymour Riley in 1872. There were eight children, four of whom with her husband preceded her. She is survived by one son, three daughters, eighteen grandchildren, four great-grandchildren, two brothers and four sisters. In 1903 they moved to Michigan, where she has since made her home. She was a faithful member of the Church of the Brethren for many years. Services at the Greenville church by Eld. B. F. Sharp. Interment in the Riverdale cemetery, Isabella County, Mich., where short services were conducted by Eld. Harvey Stauffer.—Mrs. Wm. J. Nash, Flint, Mich.

Roadcap, Clyde Wilbur, infant son of Bro. Geo. and Sister Riley Roadcap, of Mt. Sidney, Va., born Dec. 25, 1923, died Jan. 19, 1924. He leaves his father and mother, a twin sister and five other sisters and three brothers. Services at the home by Eld. S. D. Miller. Interment in the Pleasant Valley cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Rose, Bro. Alfred Bennett, died Feb. 11, 1924, aged 70 years, 3 months and 18 days. He came from Milan, Mich., with his parents in 1879 and located near Mc Bain, Mich. In 1898 he united with the Church of the Brethren, the first to be baptized by them in Muskegon County. In 1900 he married Veronica Shantz, who survives with one daughter, one son and two brothers. Services at the Riverside church by Bro. A. S. Tyson and the writer. Interment in the cemetery near by.—W. H. Good, Prescott, Mich.

Smith, Mrs. Jacob, died Feb. 13, 1924, at her home, York, Pa., aged 51 years, 1 month and 19 days. She had been ill for some time with a complication of diseases. She is survived by her husband, one son and one daughter. Services in the First church by Bro. J. E. Rowland, assisted by L. Elmer Leas. Interment in Green Mount cemetery.—Mrs. G. W. Kraft, York, Pa.

Spitzer, Sister Annie, nee Summers, wife of Bro. David Spitzer, died Jan. 12, 1924, aged 63 years, after a long illness and much suffering. She leaves her husband, seven stepchildren and one sister. Services by Bro. L. W. Miller at the Linville Creek church.—Mamie K. Myers, Broadway, Va.

Sterling, Samuel, died near Carmichael's, Pa., Feb. 8, 1924, aged 74 years, 5 months and 18 days. He was married March 20, 1871 to Rich Ann Duke. There were four children; one died in early childhood. Two sons and one daughter survive. His wife died thirty years ago. In 1871 he united with the Methodist Church but later with the Church of the Brethren and has been a member of the Fairview church, Georges Creek congregation, ever since. He was a devoted Christian. Services by the writer, assisted by Bro. L. G. Humphreys. Interment in the Fairview cemetery.—F. F. Durr, Smithfield, Pa.

Stoner, Anna Cecelia, was born near Bokholm, Iowa, Feb. 26, 1880, and passed to the great beyond at the Sabetha Hospital, Feb. 16, 1924, at the age of 43 years, 11 months and 20 days. Following a prostration, complications set in that caused her death after only a few days' illness. She was married to Bro. H. B. Stoner in 1919 and lived in the bounds of the Morrill church ever since. She was a faithful and consistent worker in the Sunday-school as teacher and in the C. W. B., where she was serving her second term as president. Her duty as teacher was more than ordinary for her experience of fourteen terms in the public schools of Kansas and Montana added to her value as worker when consecrated to the work of the church she loved. The community loses a consecrated and devoted worker. Funeral services were held at the Berea church by Eld. J. G. Bollman. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Swisshelm, Bro. Jeremiah, born in Adams County, Ohio, April 16, 1844, died Feb. 16, 1924. He united with the Church of the Brethren many years ago. In 1920 he renewed his relationship with the church and has remained a devoted member. March 15, 1862 he married Margaret Williamson, who survives with two daughters, three sons and a number of grandchildren and great-grandchildren. His recent affliction was asthma and heart trouble. He died at the home of his son in the bounds of the Strait Creek Valley congregation. Services in the May Hill Church of the Brethren by the writer, assisted by G. Hampton Williams of the M. E. church. Interment in the May Hill cemetery.—Van B. Wright, Peebles, Ohio.

Truex, Sarah, daughter of Mr. and Mrs. Peter Miller, was born in Ohio, died at her home in Elkhart, Jan. 25, 1924, aged 59 years, 6 months and 13 days. She moved with her parents to the vicinity of Wakarusa, Ind., in early life, where she grew to womanhood. She married Guilford Truex. She had been afflicted the greater part of her life; three operations failed to bring relief from the malignant growth which caused her so much suffering. She became a member of the Church of the Brethren at Elkhart, Ind., many years ago and has been a faithful member. Surviving are the husband and one son, two grandchildren, one brother and four sisters. Services at the Elkhart City church by the writer, assisted by Eld. J. G. Bollman and Rev. Skinner of the Baptist church. Burial in the Prairie Street cemetery.—E. C. Swihart, Elkhart, Ind.

Uery, Samuel A., passed to his reward from his home at Nappanee, Ind., Nov. 11, 1923, aged 71 years, 6 months and 21 days. Brother Uery's death was very sudden, he only being ill a few days. He was an active member of the church for more than forty years, being in the category of deacons for a long period of time. He was always much interested in the church and her work. In his younger days he was a successful school teacher, and was active in other lines of work which stood for the right. He was united in marriage with Sarah Ann Martin in 1875. This union was blessed with six children, two of whom preceded him. He is survived by his wife and the four children. The funeral services were conducted from his old home church southeast of Milford, Ind., the church he helped to build and donated the ground upon which it stands, where he worshipped for years before leaving the farm. Eld. T. E. George had charge of the services. Interment was made in the adjacent cemetery.—J. F. Appleman, Plymouth, Ind.

Whitmer, Rosethila, A., daughter of Daniel and Elizabeth Whitmer, born Nov. 30, 1864, near South Bend, Ind., died at Epworth Hospital, South Bend, Feb. 13, 1924. She was a graduate of Washington, D. C. (Columbia), Hospital and spent most of her life as a nurse. Since the death of her mother, Feb. 7, 1917, she has cared for her aged father, Eld. Daniel Whitmer. She has been a faithful member of the Church of the Brethren since her fifteenth year. Her father, four sisters, one brother and a foster brother survive. Services at Oak Grove church by the writer. Burial in Sumption Prairie cemetery.—H. H. Helman, South Bend, Ind.

Send all orders to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 152)

increased very materially in the last few months as has also our Sunday-school attendance. Our members are all Sunday-school people and our average attendance is five times the number of members. The average attendance for January was seventy. Two Sundays in the month were extremely cold—two thirty-five below zero. By mutual consent, at a meeting held in December, we asked Bro. Walter K. Gish to accept the call to the ministry. He with his family has gone to Edmonton, where he is attending the university and hopes to finish his work there in another year. In this great big needy field there is work for many more. We would gladly welcome those who could serve the church so acceptably if they only saw the need and were willing to make some sacrifice—Catharine Hollinger, Redcliff, Alta., Feb. 21.

IDAHO

Payette Valley church met in council Feb. 14, with Eld. H. A. Kauffman presiding. Four letters were granted. There has been one baptism since our last report. Bro. Ben Bohanen was elected president of the Christian Workers, with Bro. Jesse Beckwith and J. H. Bowers to help him in making out the topics for Sunday evenings. Sister Rona Jenks was elected one of the committee for the summer assembly that we hope to have this year. Our Sunday-school is progressing very nicely. The different classes have monthly meetings and often hold social gatherings at the church—Marvel Bowers, Payette, Idaho, Feb. 16.

INDIANA

Baugo church met in council Feb. 15. Two letters were granted. Bro. Wm. Brubaker was chosen delegate to Annual Meeting, with Bro. David Whisler, alternate. We decided to have our communion May 29—Clo Bower, Feb. 25.

Bertel congregation met in council Feb. 22 with Bro. Manly Deater presiding. We decided to have Mrs. Carl Tuttle, of Pleasant Lake, Ind., be with us on Mothers' Day. As Bro. Deater's term expires as a member on the Ministerial Board, Bro. J. B. Neff was chosen for three years; "Messenger" correspondent, Sister Lula Cooper; elder for the coming year, Bro. L. R. Cory. An invitation was extended to North Manchester Glee Club to be with us in the near future—Mrs. Lula Cooper, Milford, Ind., Feb. 25.

New Salem church met in council Feb. 28, with Eld. Lee Cory presiding. Several letters were received. It was decided that we be represented at Annual Conference by the pastor, Bro. Russell Sherman, with Bro. Earl Uery, alternate. June 28 is the date for our love feast. We were favored with a lecture by Bro. H. K. Ober, Feb. 16—Dora A. Stout, Milford, Ind.

Union City—Eld. O. P. Haines, of Lima, Ohio, began a revival here Jan. 27, and continued for three weeks. A wonderful spirit of co-operation prevailed throughout the meetings. Special songs were broadcast at each service. The neighboring congregations, Poplar Grove and Pleasant Valley, gave us several special prayers, which were greatly appreciated by all. Bro. Haines preached eleven doctrinal sermons, which were very instructive to both old and new converts. Three illustrated talks were given for and enjoyed by the young people. The attendance was all through the meetings considering the weather. Thirty-one were baptized and one was reconsecrated. Our meetings closed with a love feast held at the Union City house. The members were much strengthened and encouraged for future work—Mrs. Ruth Ruff, Union City, Ind., Feb. 21.

IOWA

Greene church met in council Feb. 23, with our pastor, Bro. J. F. Burton, presiding. Our love feast will be held the first Saturday after Annual Conference. Bro. J. F. Burton gave a lecture with stereopticon views Feb. 10, which was enjoyed by all. Bro. Sammie Eikenberry has been present at Sunday-school every Sunday for over four years—Mrs. Clara J. Swab, Greene, Iowa, Feb. 27.

Grundy County church held a Bible Institute Feb. 17 to 24, with Bro. Nicodemus, of Manchester College, as instructor. The books of Hebrews and First John were studied. This is the second time Bro. Nicodemus has been with us in an Institute, and all appreciated his interesting and forceful teaching. Bro. Emmert, of Mt. Morris, was with us the last Sunday of January and preached both morning and evening. He also gave a very helpful talk to the young people during the Christian Workers' hour—Ray Y. Smith, Whittien, Iowa, Feb. 25.

KANSAS

Hutchinson—The interest and attendance of our Sabbath-school since the first of the year have been very good. More of our classes are becoming organized, thus being able to do more efficient work. The Men's Bible Class is doing splendidly; they now have an enrollment of over forty. Last Thursday evening we were given a splendid program by the B. E. O. organization of our young people when they gave the play, "The Heir of Mount Vernon." Friday evening they repeated the play at the Monitor Community church. Feb. 10 Bro. E. F. Sherfy, of McPherson, spent the day here, giving very inspiring sermons both morning and evening—Mrs. D. E. Flora, Hutchinson, Kans., Feb. 26.

Lone Star—Brother and Sister O. H. Austin came to us in a revival meeting Jan. 27. The conditions were very unfavorable throughout the entire three weeks that they remained with us. One of the worst snow storms in years, at the end of the first week, made the roads impassable and the meetings were discontinued for three nights. Bro. Austin's sermons were logical and convincing and very much appreciated by all. Sister Austin's pleasing manner in her short helpful talks each evening and her ability as a leader in song service, can hardly be surpassed. Four were baptized. Bro. Quakenbush who has been our pastor the last year, will take charge of the work at Overbrook—Mrs. J. W. Gorbitt, Lone Star, Kans., Feb. 25.

Salem community church held a business meeting Feb. 16, with Eld. J. J. Yoder presiding. Plans were made for Easter evangelistic work. All departments are making good progress. During the last quarter the average attendance at Sunday-school was 100. The Sunday-school treasurer will give a monthly report hereafter. The Sunday-school money received the third Sunday in each month is given to our missionary fund. The finances of the church are to be handled by a systematic plan of giving during our revival services conducted by the pastor, Bro. Earl Frantz, there were revivings and conversions. The love feast will be held May 17—Hazel Stifer, Nickerson, Kans., Feb. 26.

MARYLAND

Pleasant Hill church (Bush Creek congregation) wishes to announce through the "Messenger" that the council meeting will be held April 5 at 10 A. M. Our love feast is appointed for May 17 at 2:30 P. M.—C. E. Duval, New Market, Md., Feb. 20.

OHIO

New Carlisle—Jan. 27 we closed a very successful three weeks' revival meeting. Bro. D. R. McFadden, the evangelist, has a strong spiritual personality with fine delivery and consequently drew large crowds. He is strong for the principles of the Brethren Church. The splendid messages which he gave aroused both sinners and saints.

The members as well as non-members are very much encouraged. Forty-three were baptized and two restored. The efforts of Bro. McFadden will long be remembered by our church here—Nellie M. Evans, New Carlisle, Ohio, Feb. 24.

Sugar Creek—Dec. 16 our Sunday-school gave a temperance program followed by several short talks. Dec. 23 they gave a Christmas and missionary program. For a number of years our school has made a practice of furnishing Christmas dinners for some poor families and this year gave dinners to twelve families. Our average Sunday-school attendance was very low the first six weeks of the year, on account of sickness and severe cold weather, but we hope for better work from now on. We are giving the offering of the third Sunday of each month for the Emergency Fund. We decided to be one of the schools to help the sufferers in Germany, in response to the appeal made through the "Messenger." Dec. 29 the church met in council with Eld. N. I. Cool presiding. Church and Sunday-school officers were elected as follows: for elder one year, Bro. N. I. Cool; trustee, Bro. David Joseph; "Messenger" agent, Sister Carrie Early; correspondent, the writer, who was also re-elected Sunday-school superintendent. Our delegate to District Meeting is Eld. S. I. Driver, with Sister S. I. Driver, alternate. We were very much pleased to have Bro. Straubach preach for us Feb. 24—Mrs. S. I. Driver, Lima, Ohio, Feb. 28.

West Fulton congregation met in council Feb. 27, with Eld. L. I. Moss presiding. We decided to have our love feast May 3, on an all-day meeting. Bro. L. I. Moss was chosen delegate to District Meeting—Mrs. Aaron Beck, Wauson, Ohio, Feb. 28.

OKLAHOMA

Pleasant Plains church met in council Feb. 16. Our next meeting will be held May 3 at which time we will decide the date for our spring love feast. Bro. Blair Hoover, of Avard, Okla., commenced preaching for us Feb. 16. We are having good crowds and real Gospel sermons. The harvest is plenteous and our petition is for souls—Mary Prentice Wilson, Aline, Okla., Feb. 20.

PENNSYLVANIA

Bethany—Our pastor, Bro. E. M. Bowman, has started on a ten weeks' preaching program which is to end with Easter as Decision Day. He had cards printed with the topic for each Sunday and all the young people are invited to write essays on these subjects. A prize of one dollar is given each Sunday for the best essay. We hope to rouse the interest of the young people by this method—Katherine Gotwals, Philadelphia, Pa., Feb. 25.

Philadelphia (First Church)—Jan. 27 Bro. M. G. Brumbaugh gave us a powerful sermon. His appeal was to hold on to the faith within us. At our quarterly business meeting Jan. 28 we elected various church officers for the ensuing year: Bro. Ross Murphy, elder; Bro. J. O. Good, clerk. Sinke Bro. Stover, Kulp left us for Africa. Bro. Ross Murphy has served as elder and acting pastor. His work at the University of Pennsylvania is very strenuous and he has made many sacrifices in serving our church. This has been greatly appreciated. At this meeting we extended him a call to be our pastor for one year from Sept. 1. We hope the way will open so that he will be able to accept the call—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Feb. 25.

TENNESSEE

Pleasant Hill church held her first quarterly council for the year 1924, on Feb. 16, with Eld. S. H. Garst, presiding. Church officers were, by acclamation, elected for the ensuing year. The church voted unanimously that the District Ministerial Board grant to Bro. Paul Kaasper Sherly, a ministerial license. The entire congregation was deeply saddened by the unexpected death of one of our most consecrated deacons. Bro. Samuel D. Nead, having been stricken on Friday morning previous, with pneumonia, passed away on the afternoon of the same day. His funeral and burial were conducted on Sunday following by our elder—Sallie E. Garst, Blountville, Tenn., Feb. 25.

VIRGINIA

Barren Ridge church met in council Feb. 2 with Bro. N. W. Coff-

man presiding. Bro. S. D. Miller opened the meeting. Bro. Peter Garber also was present. Bro. C. M. Key and wife were installed into the ministry. Bro. N. W. Coffman was elected presiding elder for another year. He was also elected delegate to Annual Meeting, with Bro. C. M. Key, alternate. Brethren Victor Phillips and Homer Garber were chosen delegates to District Meeting. The congregation is very much pleased with the new Sunday-school rooms which are about ready for use—Ruth Driver, Staunton, Va., Feb. 25.

Merrimac church met in council Feb. 9, with Eld. J. F. Keith presiding. Officers for the year were elected: Bro. Keith, elder; Sister Reed, church clerk; Bro. Kyle Dixon, "Messenger" agent; the writer, correspondent. Our Sunday-school is doing fine. Our next council will be held April 12 at 2:30—Mrs. Della Martin, Cambria, Va., Feb. 20.

WASHINGTON

Outlook—Jan. 6 Bro. W. J. Barnett, of Portland, Ore., began a very uplifting three weeks' series of meetings. He preached the Word with simplicity and power which resulted in fifteen being baptized; others await the rite. Bro. Barnett visited many homes which was much appreciated and did much good. Prayer was held each evening after services for the unaved, and we feel that God has answered the prayers of the faithful. A special invitation was given high school students to attend services on Thursday night. Bro. Barnett's subject was "Finding a Man." Seats were reserved for the students and the house was crowded. Bro. E. B. Hoff, of Bethany, was with us two days and gave us some teachings from the New Testament. The first lesson was on prayer, and was enjoyed by all. Bro. Hoff was happy to meet his first teacher, Bro. Miller, of Sunnyside, Wash., also Bro. Barnett, a pupil of his at Bethany Bible School. A basket dinner was served in the basement of the church—Goldie M. Temby, Outlook, Wash., Feb. 18.

WEST VIRGINIA

Pleasant View—We met in council Feb. 23. The yearly reports were read. Our total offerings for the Emergency Fund through the Sunday-school since Oct. 21 were \$20.56. The offering for German Relief, taken Feb. 24, was \$36.24. Bro. W. M. Kahle, of Virginia, is to hold our revival beginning one week after District Meeting which is to be held at the Pleasant View house about Aug. 1. Two have been baptized since our last report. We will only have preaching services twice a month—the first and third Sundays—for a while, as Bro. Clower wants to spend some time at mission points—Mrs. I. W. Jones, Fayetteville, W. Va., Feb. 25.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 18-20, Northwestern Ohio,
Poplar Ridge church, North
house, near Defiance.
April 17, 18, Northern Virginia,
Mill Creek congregation.

LOVE FEASTS

Florida
March 16, Sebring.
Illinois
April 22, Girard.
April 27, Mt. Morris.
Virginia
April 20, 4:30 pm, Bridgewater.

Put on a Drive for Family Worship in your Church and Community. It can be done. Bro. W. B. Stover's new book on the subject will help you to do it. When you have read it, you will know. Pages 136, Price, 75c.
Order from The College Press, Mt. Morris, Ill.

26 Reasons

There are more reasons than that why you should invest in our Annuity Bonds.

However, the General Mission Board has given twenty-six pointed reasons, in a new booklet very soon to come off the press, that should interest thousands in their Annuity Plan.

Our booklet, "MISSION ANNUITY BONDS," besides the "26 Reasons" gives the history of annuities and something of interest about wills and other plans of investing in the Lord's work.

Ask for a copy. Just a postal card request will do. Simply ask for Booklet M234.

General Mission Board

OF THE CHURCH OF THE BRETHREN

ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., March 15, 1924

No. 11

In This Number

Editorial—	
Feeding a Current of Destiny, ...	161
Everywhere It Is Unpardonable, ...	161
Plant the Seed and Let It Grow, ...	161
A Question With Implications, ...	161
Among the Churches, ...	163
Around the World, ...	169
The Quiet Hour (J. H. H.), ...	169
Our Forward Movement—	
Miscellaneous Items, ...	165
Notes on Religious Education (E. F.), ...	165
Mission Notes (C. D. B.), ...	165
General Forum—	
Words of Strength (Poem), ...	162
A Church Divided on Its Preachers.—Part 1. By H. C. Early, ...	162
The Bible and Social Service.—Part 1. By Carman Cover Johnson, ...	162
Authority. By C. A. Eselman, ...	163
"She Did What She Couldn't." By F. D. Anthony, ...	163
"Profitable for Teaching." By Claude H. Murray, ...	163
The Fear and Trembling Principle. By Olin F. Shaw, ...	164
Fashions in Church Work. By Wm. J. Tinkle, ...	164
Divine Healing. By Ida M. Helm, ...	164
The World's Thought of God.—Chapter 7. By Galen B. Royer, ...	171
Seeing Is Believing. By Elgin S. Moyer, ...	171
Business for the General Conference, ...	171
The Pastor's Study—	
The Pastor and the Word. By H. H. Helman, ...	166
Confidential Friends of God. By R. H. Miller, ...	166
Simple Studies on the Teaching of Prayer by Jesus.—No. 7. By Wm. Kinsey, ...	166
What Is the Function of the Minister's Wife? By Mary Polk Ellenberger, ...	166
Home and Family—	
"Lest We Forget" (Poem), ...	167
As It Happens. By Elizabeth Rosenberger Blough, ...	167
Words and Feathers. By George W. Tuttle, ...	167
My Neighbor Again. By C. S. Van Dyke, ...	167

...EDITORIAL...

Feeding a Current of Destiny

WHEN William McKinley was president of the United States and a candidate for reelection, he said in one of his speeches that the currents of destiny flow through the hearts of the people. He was justifying his attitude, and what he conceived to be the popular attitude, toward the acquisition of the Philippine Islands at the close of the Spanish-American War. Mr. Bryan, the opposing candidate, championed the cause of "anti-imperialism" and took good occasion to refer jestingly to Mr. McKinley's "fine destiny talk."

With the merit of that issue we are not now concerned, though we can not resist the temptation to note here how the accident of politics has reversed the positions of the two leading parties with reference to America's relation to international affairs. It happened that the party in power when the world war came on was not the one at the helm during the war with Spain. And so, by a purely political accident, the two parties exchanged attitudes towards America's relation to the world at large. For party policies with reference to great issues are not calmly reasoned out and adopted deliberately. The compelling logic of governmental responsibility largely determines the position of the administration, and the other party, through supposed political necessity, naturally drifts over to the opposite side, whatever that may happen to be. That is how much reason or sense there generally is in party politics.

But this fascinating line of observation threatens to turn us aside from our main purpose. We wanted only to cite the great truth which Mr. McKinley phrased so charmingly, by way of clinching our last week's thought a little more securely.

McKinley was right. The currents of destiny do flow through the people's hearts. That is to say, in more prosaic fashion, great issues are settled finally by the force of public opinion. And the making and molding of this opinion is one of the most effective kinds of service to the cause of righteousness that any individual or organization can render. To perform such a service is our own unique opportunity. If not to start a current of destiny flowing through the popu-

lar heart—for it is already started—at least to feed it by ever-enlarging streams of intelligent and earnest proclamation of the truth, is our high privilege and urgent duty.

We ought to redeem a perfectly good word from the bad company into which it has fallen and cheerfully acknowledge the charge that we are propagandists—propagandists for peace. Wasn't that congressional inquiry into Mr. Bok's peace activities the silliest piece of politics we have been treated to in many a day! When one thinks of all the lobbying of past years in which congressmen themselves have been directly interested, and then to hale Mr. Bok before them on the ground that he was trying to influence congressional action! Whether he spent his money to the best advantage or proceeded in the wisest way—all that is a proper subject of individual opinion, but since when isn't it anybody's privilege to try to influence public sentiment, and through that the action of our public servants? Let us enter a plea of guilty, brethren, and take care hereafter that we are more worthy of the charge. We are propagandists in behalf of peace.

Not very long ago the Assistant Secretary of the Navy said the pacifist talk makes him so mad he feels like jumping up and down and screaming. By inference also he blamed this for his brother's death on the battlefield, since this was what kept his brother from being provided with a better airplane. He ventured no explanation, however, of the death of the millions on the other side. Wasn't that because they were not provided with better equipment? But that doesn't concern us, we suppose!

As for the Secretary's proposal to jump up and down and scream, we heartily favor the idea. Nothing could more effectively advertise the absence of sound argument.

Brethren, the strength of our cause is its righteousness. Common sense will assert itself by and by. It is in process of doing it right now with reference to this preparedness folly. Most people's brains are beginning to function, and they see that this policy is nothing but a challenge to each nation to outdo the others, and that there can be no end to such a mad scramble but ruin for all of us. We must help them to see, too, that pacifism is more than a refusal to take part in war. Pacifism which holds that war is inevitable and necessary and merely demands that somebody else do the fighting, is a hypocritical sham. True pacifism is as anxious to keep others out of war as to keep ourselves out. It is grounded in the conviction that God has no need of war and that the principles of Jesus are practicable. By declining to have part in war, it desires and expects to persuade others to do likewise. It believes that whatever sacrifice and suffering may be required to achieve the final result are as nothing compared to the misery and moral degradation which are sure to follow the preparedness-policy. It expects the nations to learn to settle their differences by conference and counsel instead of by war, and proposes to keep up its campaign until they do.

It is a strategic time for a people with a heritage like ours. Are we going to be in the van of this movement or trail on behind? The subject ought to have, and doubtless will have, a prominent place in the next General Conference. The young manhood of the world is going to decide, one of these days, that there shall be no more war. We can hasten that decision. Ought we not to do it?

The nations are destined to quit this accursed war folly and live in peace. A current of that destiny is already flowing through the hearts of the people. Let's feed it, that it may run more swiftly.

Everywhere It Is Unpardonable

THE unpardonable sin in nature, some open-eyed student has observed, is stagnation. And isn't it? How exacting nature is, in that matter! Just let some organ get the notion that it will cease to work, go on strike and have a good time! In due time it will be having that good time on the scrap heap of extinction. Nature is, in some respects, very forgiving, but the sin of stagnation is unpardonable, absolutely.

Is it not so in the moral and spiritual realm? Wasn't that the essence of the trouble with those captious critics who refused to see any good in the good work of Jesus? Their faculty of moral discernment had refused to function. They had not walked in the light they had, and so good and evil looked alike to them. Their God-given power of spiritual insight was paying the penalty of irrevocable annihilation—the always unescapable penalty for stagnation.

It's a terrible thing to contemplate. Why court such an unhappy fate? The blundering aggressiveness of misguided zeal can be forgiven because it can be corrected. It can be set on the right track. But how can you turn in the right direction an effort that is no effort at all, that isn't headed in any direction? That is beyond Omnipotence. God can not use it. He casts it off wherever he finds it, whether in churches or individuals, no less than in the natural world.

In every realm stagnation is unpardonable. It is its own sure doom.

Plant the Seed and Let It Grow

THE best teacher is not the one who stamps his own personality most completely upon his pupil; he is the one who calls out into fullest expression all that is worthy in the personality of his pupil.

It is the peculiar genius of Christianity that it does just this. It seeks to put its spirit, which is the Spirit of its Founder, into all people and peoples, but it does not try to compress them all into one mould.

Very pertinent are these words from an India newspaper: "Many people in India seem to think that for India to accept Christianity is to adopt western civilization. Such a view is not merely shallow but is wholly mistaken. . . . India's hope, individual and national, lies in accepting Christ."

That is just as true as if it had been said in Europe or America. And it needs to be said in Europe and America, for people in those countries cherish the same error that the quotation attributes to some of the people of India. They think that the Christianizing of other peoples means that they must adopt the customs, institutions and forms which are current in the so-called Christian lands.

It is the task of Christian evangelism to discover and develop the elements of strength which are native to both the personalities and the institutions of all the nations and to put the Spirit of Christ into them. The Gospel of Jesus Christ is spirit and life.

A Question With Implications

HERE is another matter that one inquirer would like to have settled before the year is too far gone. When a man is driving a nail or trying to, and hits his thumb, what is it that he gets mad at, the hammer, the nail, or his thumb? We surmise that anyone who gives the question a little serious thought will find it of larger import than might at first appear. The correct answer, if carefully studied out in all its bearings, will probably throw a good deal of light on numerous other hitherto inexplicable actions of the creature commonly reputed to be the most intelligent in all the earth.

GENERAL FORUM

Words of Strength

There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus 'grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Frederick Schiller.

A Church Divided on Its Preachers

BY H. C. EARLY

In Two Parts—Part One

FIRST CORINTHIANS, first chapter, twelfth verse, shows how a church may be divided on its preachers. It was so at Corinth. One said, "I am of Paul"; another said, "I am of Apollos"; another said, "I am of Cephas"; another said, "I am of Christ."

Division on the preachers in this early day shows that the trouble is not new. It even goes far back beyond this date and stretches itself down to the present. It is perplexing, in many cases most annoying; it has been the source of endless trouble and confusion. It was so at Corinth. Those set for instruction in righteousness and the unity and peace of the church—its leaders—have been the source of division in many, many cases. It is so still. What is the cause? What is the remedy?

In the Corinthian letter Paul had in mind the Founder of the church. Especially is this true in the first three chapters. The eleventh verse of the third chapter is the conclusion of the question: "Other foundation can no man lay than that is laid, which is Jesus Christ." This must be borne in mind in considering the question in the light of conditions at Corinth.

I. The Cause

The division at Corinth, whatever the thoughts of the followers of Paul, Apollos and Cephas may have been of them as founders, we may think was because of the difference in service and the characteristics of the four teachers and preachers. They stood in different relations to the Corinthian church in service, and then they represented distinctly different moulds of character. Let us see.

Paul was a great Christian philosopher. Jesus stated the principles of Christianity and laid the foundation without developing at length the philosophy of the system he brought. This was left for Paul, and this he did. He was the Christian philosopher of his age, and of all ages. Mean in personal presence and not of eloquent speech, as he describes himself, yet his real ability attracted many. The book of Romans is his masterpiece. The Corinthians were tempered with Grecian philosophy, and naturally many of them inclined to a teacher of Paul's type, and said, "I am of Paul."

Apollos was an eloquent man, and mighty in the Scriptures. A finished orator he was, fluent and polished. His eloquence thrilled the crowds. And not only did he speak in finished diction, with beautifully-rounded periods and thrilling climaxes, under the bound of his fruitful imagination—which things have always intoxicated the admiration of the intellectual group, such as the Corinthians were—but he spoke with sense and judgment. It was not a play upon words, but the exposition of truth in the most eloquent

form. He was both *eloquent* and *mighty* in the Scriptures. And so a class of the Corinthians, charmed with the *eloquence* and *power* of Apollos, fell to him.

Cephas, or Peter, was an impetuous and vehement preacher—the most impetuous and vehement of preachers. He was so by temperament. His impetuous temperament frequently ruled out good judgment. As a man his temperament must dominate his preaching. He was an impassioned preacher, taking the crowd by storm. He could not be tame. Of this class of orators he was of the first order. His preaching was filled with flights of the most impassioned oratory, when, by fervor and the conviction of the truth of his message burning like a flame in his own heart, he drove it home to the hearts of those who heard him. His was a fiery tongue, insisting upon the point of his message. He was the master of men. And a class of the Corinthians declared themselves for Peter.

Jesus is the Master, the one Master, the Teacher of teachers. And yet in this case he is placed in comparison with men—mere men. And when he is compared with his rivals—in the minds of the Corinthians—it must be admitted that he has all the gifts and graces of Paul and Apollos and Peter. As a Christian philosopher he is equal to Paul, and more, though his life is given in narrative, not as a system of philosophy. But in him are hid the treasures of wisdom and knowledge. As an eloquent, finished Teacher, or Preacher, he is equal to Apollos, and more. He spake as never man spake, and the people wondered at the gracious words that proceeded out of his mouth. As a Preacher committed, absolutely committed, to his message, Jesus was equal to Peter, and more. He spoke, not merely from the conviction of truth, but with absolute knowledge. HE IS LIGHT. In him is no darkness at all. And so a class of the Corinthians inclined to Jesus.

But the comparison, if it proves anything at all, shows how unfair it is to consider Jesus *among* the leaders. HE IS THE LEADER, not one of them, not to be compared with them. And so, in the comparison of men, it often happens that men far apart in goodness, in faithfulness, in ability, are considered as equals and counted in the same class. In other words, men far apart in the things that count are set out by the people as competitors for their following.

The same causes for division on the preachers exist today as in the days of Corinth, though they may be stated differently and supplemented.

Flora, Ind.

The Bible and Social Service

BY CARMAN COVER JOHNSON

In Two Parts—Part One

"THE woman tempted me and I did eat," constitutes man's original acknowledgment of the social element in sin, even if it does not eliminate personal responsibility for the sin. "Am I my brother's keeper?" raises the eternal question as to the metes and bounds of human selfishness, and suggests its own answer as coming from God's own reaction upon the awakening conscience of primitive man. Responsibility for the life and welfare of one's brother is as old as the Adamic family. In Noah's ability to meet the last great geological cataclysm, in what we know as "The Flood," we discover a distinctively moral element in the process of the "survival of the fittest" in the human race; and, in consequence thereof, we find the post-diluvian world operating on a decidedly superior moral and ethical plane in their dealings with one another as well as in their dealings with Jehovah.

The departure of Abram from Ur of the Chaldees, while full of significance as an act of personal faith in God, is attended with much suggestiveness with respect to the sociological factors of heredity, environment, wealth, governmental forms, and social customs, as bearing upon that element of pure and personal religion in which we are usually most interested when we think of Abram. The expulsion of Hagar is a signal of divine recognition for the dignity and purity of the monogamic family. The slavery of the Israelites in Egypt, coupled with their vision of a righteous God, produces the world's first great historic conception of

social equality, economic justice, and political democracy, and all this resting upon a theistic basis. The wanderings in the wilderness give occasion for uncommon tests as to the harmony between lofty spiritual idealism and the stern realities or practical issues of the temporal life. The Sinaitic law, especially because of its unquestioned divine inspiration, is the most lofty example of adjustment between the purely spiritual and individualistic aims of religion and the social or ethical corollaries thereof, ever given through human instrumentality to man; and if the great law-giver had been appreciated by his contemporaries and successors in any really large and effective way, rather than in such a merely formal way, not only would the temporal history of the Hebrews but of the entire world be written today in bolder strokes of justice and mercy. At least six and one-half of the Ten Commandments are mainly social and ethical in their content, and so have to do with man's religion as conditioned by his human relationships.

The books of Joshua, Judges, Samuel, and Kings, instead of being uninteresting, obsolete, and without significance for our day, offer to the student of socio-religious problems the richest field to be found in all the literatures of the world. Here are social origins in the concrete; and the interplay of moral conduct and worship upon the social contacts that occurred in the days when Israel was yet in its tribal form, is vividly set forth for our guidance. When, at last, out of the crude utterances of the Nebim, we begin to meet real prophets of the Lord, then we have a real exponent of that portion of the ancient "Ten Words" that deals with man's divinely-intentioned duty to his fellow-man; and religion is given an earthly as well as a magical meaning. All the prophets from Samuel to Malachi are understood best when they are recognized as the moral, social, economic and political reformers and even revolutionists of their own day. The pent-up fires of the very wrath of God seemed to burst into flame in hot indignation over "sin and society" whenever the prophets spoke and wherever they appeared. The eternal tendency of the priests unduly to emphasize magic, mystery, symbolism, legalism, formalism, conventionality, regularity, aristocracy, and authority, is met by the righteous malediction and terrible curses of the prophets, whose great concern is forever for social justice and moral cleanness in matters of goods, wages, taxes, labor, capital, land, temperance, purity and national and international peace.

"What doth the Lord require of thee, O man," says Micah, "but to do justice, love mercy, and walk humbly with thy God?" And, while it must be admitted that Jesus came with a greater emphasis upon individual responsibility for sin and righteousness and eternal life than can possibly be found in the story of the Hebrews or Jews before him, yet at the same time one must realize that the New Gospel actually involves the saved individual in deeper socio-religious responsibility than ever was possible under the teachings and precepts of the old dispensation. If the old law may be said to have made the race or the nation or the Jewish church responsible for the individual, the new law may more truly be said to make the saved individual and the saved church of today responsible for the race and for the nation and for society at large. There can be no such thing as Christian indifference to public injustice and social distress. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" ought not to be rolled as a sweet morsel under our tongues by way of contrast between our comfort and their torture; nay, rather, let it be a challenge to us to relieve the ungodly and the sinner from such a weight of unsocial and immoral and unrighteous environment as makes his acceptance of Christ not only unlikely but very difficult, and practically impossible to maintain. The apostle James thinks very little of the "faith" of a churchman who says to the naked and hungry, "Go in peace, be ye warmed and filled," and yet does nothing to relieve a condition of destitution and starvation.

The appeal of "salvation from the wrath to come," for one's own sake selfishly, is refuted over and over again in such expressions as "Ye are the salt of the earth," not the select or the best or the aristocratic,

or the indifferent, but the curative, the corrective, the preservative, the concerned. "Thy kingdom come, thy will be done on the earth even as in heaven" may be forced into a personal setting by saying that "the kingdom is 'within-you,' but we should be reminded also that the Kingdom is 'with' or 'among' you. It means a real reign of righteousness in our present temporal life in township, town, city, State, nation, world, and church. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift," is a sort of suggestion that easy access to God is found through harmonious relationship with one's fellow-men. Oh, no, you say, this means a brother in the church. "Very well, then, so let it be; and the social value is still preserved in even greater religious meaning." "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"—why, it's a veritable program of modern civic and social amelioration and reconstruction. Why have we read this marvelous program as if it had reference alone to spiritual poverty, slavery, blindness, lameness and the like, a mere figure of speech, when it was so real and vital and practical and physical and social with Jesus and his apostles?

Pittsburgh, Pa.

Authority

BY C. A. ESHELMAN

THOSE who listened to Jesus were astonished at his authority. There was a convicting and a convincing ring to his words that did not mark the teaching of the scribes. The scribes and the rabbis read and quoted other rabbis, but Christ opened his mouth and spoke with authority. Christ was well acquainted with literature and could have quoted very much. When he referred to the Old Testament, with which he was very familiar, he amplified and complemented it by his own truth, which was practical for his own day.

There are different types and different degrees of authority. There is one glory of the scribe and another glory of the spiritual teacher. The authority with which most of us are familiar is that which is hedged about with power sufficient to enforce action. Even the most dignified and highly-honored take notice of the shrill whistle or the raised hand of the policeman and pause for his signals, because back of him is the power of a great city. The school-teacher has authority to discipline her school as she chooses, as long as she keeps within the limit of justice, regardless of what parents or patrons may say, because she has the board back her, and back of the board is the law of the commonwealth, hence she can demand obedience. This is our standard of authority, which has in it the "horn and tooth."

There is another type of authority which has considerable sway, and that is the authority of prestige or influence. A man who represents an institution, or a vast number of people, who speaks for the multitude, has a predominant influence over the masses and his word is authority, even though there is no physical power back of him. I have in mind just now a business man in a certain community, who has won the confidence of the people of the town and community, and as a consequence what he advises has a great bearing with the neighborhood in general. He is a man of some learning and has had a wide experience in the business world, and because of this his words are authoritative. Institutions, because of long standing, and documents which are antique, have sanction to a great degree, at least in the minds of some, because they originated in the idealized past. This type of authority sometimes hinders progress and gives leaders of this new age no little concern.

There is a higher authority, which is the authority of scientific facts. Who can doubt the demonstrations of the man with the test tube and the apparatus of the laboratory? Some preachers scout the facts of the scientist, but the speaker who does not recognize scien-

tific facts nowadays is doomed, because science speaks with authority. Every broad-minded man would rejoice if he could even approach the accuracy of the scientific expert. The summation of facts defies all inclination to doubt the scientist. This body of facts, which has been built up and marshaled together as scientific, carries an irresistible authority over many minds.

But the authority that is highest and most significant is that of life, beauty, character, love and truth. This authority is all concentrated in the great life of the Man of Galilee. He spoke with power, and his words are life. This authority is not to be analyzed, but can be felt in the life that will accept his Word. Coleridge said the authority of the Bible lay in the fact that it found him. "It finds me on a deeper level than any other book does." That is exactly the authority of Christ; he finds men. He called from many walks of life men who gave up their vocation to walk with One who spoke with authority. This remarkable Authority does not attempt to prove by argument or debate. "If any man willeth to do he shall know." "The pure in heart shall see God." "They that hunger and thirst after righteousness shall be filled." "He that loveth his life shall lose it." The Master deals with the eternal nature of things.

These laws that Christ announces are superior to the laws of the laboratory, because they function in a realm that is more important. "My words, they are spirit and they are life." Hence, they sway the soul and influence the personality—they are life. What will it profit a man to gain the world and lose his self-possession? The authority of Christ deals with the most profound truths, and is the highest authority among men.

Galva, Kans.

"She Did What She Couldn't"

BY F. D. ANTHONY

THIS was the epitaph found on the headstone of a woman's grave in New England—so it is written in a religious magazine that came in my mail a few days ago. It is probable that the author had in mind the words of Jesus concerning a woman who wrought a good work upon him—"She hath done what she could." The epitaph means, when simply interpreted, "She did the impossible"—and this meaning seems to reduce it to an absurdity. However, in the light of the divine element as to guidance and power in human achievement, may not these words on the stone, after all, be sensible and all too true?

To do what we *can* do, humanly speaking, is just an ordinary exploit, and yet this is to be commended, because there are so many that do *not* do what they can do. Any person of ordinary intelligence can easily believe that to do *what can't be done* is greater than to do *what can be done*; and, therefore, the force of the epitaph—"She did what she couldn't." In the light of the inerrant Word of God it will be well for us, therefore, to consider carefully this paradoxical epitaph, for by so doing the truth of this apparent contradiction will finally be made clear.

May it be observed, then, to do the things *you can* is possible to all men; but to do the things *you couldn't* is possible only to God. In other words, to do what you can is a human possibility, but to do what you couldn't is divine achievement. To do what you couldn't is extraordinary—apparently impossible—but with God, who worketh in you both to will and to work (Philpp. 2:13), nothing shall be impossible unto you (Matt. 17:20). Hence, in the light of divine revelation, "She did what she couldn't," means that God operates through human agencies "his wonders to perform." He is the God of the impossible and he is our God. What we can not do, God does through us; hence we do what we couldn't. Herein lies the truth of the matter, which is not only freely taught in the Word, but demonstrated again and again "through faith in the working of God."

Did I say faith? Yes, for "all things are possible to him that believeth" (Mark 9:23). Faith is a part of the Christian's armor and makes him mighty through God to quench all the fiery darts of the evil one. His sufficiency is of God. The Christian's life

is a life of faith, and if a life of faith, then a life of victory (1 John 5:4). By *force* we may do what we *can*, but by *faith* the Christian can do what he *couldn't*.

The eleventh chapter of Hebrews is the record of those who did what they couldn't. Look for a while upon the list. What they could not do, God did through them, and so they did what they couldn't. Amazing truth! Faith always laughs at impossibilities and cries, "It shall be done." Of the long list of ancient worthies mentioned in the above chapter, we can truly say that they "through faith, . . . out of weakness were made strong." "By faith" is the open door to all of God's resources. "By faith" is the slogan of the spiritually-minded. If you do what you couldn't it is evidence of a life of faith and victory in the Lord of faith and victory. "All things are possible to him that believeth." Amen and amen!

Hooversville, Pa.

"Profitable for Teaching"

BY CLAUDE H. MURRAY

A NUMBER of articles have appeared in the MESSENGER during the past year, by Brethren M. W. Emmert, J. H. Moore, B. E. Kesler, Ezra Flory, and others, and quite recently Sister Garst's splendid appeal to our Aid Societies, all stressing the beauty and power of a consistent Christian life, one harmonizing with the Gospel requirements, and also obedient to church regulations as they have been given us from time to time through Annual Conference and our various District Conferences, as an interpretation of the Scriptures and an effort at unifying methods throughout our Fraternity. Reading these as they came to hand, one by one, I was much impressed with what it seems must be called a lack of respect for the work of our Annual Conferences. I am sure that if, as a teacher in the schoolroom, my disciplinary measures were given the same consideration that is being given some of our Conference decisions, there would soon be a "day of reckoning" for the students, or it is likely my resignation as teacher would be offered. It matters not what organization is attempted, or for what purpose, there must be rules and regulations and they must be respected, or the organization will fail of its object. The Church of the Brethren is no exception, and I wonder sometimes if our loss of prestige in some localities, our failure to grow (we have been rated about 100,000 in numerical strength for practically the whole of my religious lifetime—thirty years), is not largely due to our general attitude toward our internal church government. At the present time there is great dearth of funds for mission work and other church activities. In view of our present attitude toward Conference regulations, it almost seems a wicked waste of our Lord's money to spend so much of it traveling to and from these church gatherings, and of the time given to them. I for one would not like to see our Conferences discontinued, but I would rejoice to see the day when the business done at these gatherings would receive its "just recompense of reward" in general acceptance and obedience without quibbling throughout our Brotherhood. I am more and more impressed, as time goes by, that if our church is to have the approval of High Heaven upon its work, then we individual members must not fail to respect such regulations as we, by means of our Conferences and councils, impose upon ourselves. These regulations, representing as they do the mind of the majority, seem to me to have fully as much weight as the Scripture itself. If decisions are sometimes made that later appear untenable and can not be backed by scriptural authority, there is a better way to dispose of them than by disregarding them—labor earnestly and kindly to have such modified until they do harmonize with God's Word, or strike them off the minute book entirely and substitute something better, through action of Conference, not of individuals.

In one way the Gospel is broad enough to take in all mankind and provide for their future welfare, but in another way the Church of Christ is essentially narrow and the pathway of the consecrated Christian is a circumscribed one. We can not hope to carry all

(Continued on Page 170)

The Fear and Trembling Principle

BY OLIN F. SHAW

BEFORE entering upon a discussion of this topic let me caution the reader against any thought of pessimism the caption might suggest. The text upon which it is based—"Work out your own salvation with fear and trembling"—is one of the most practical texts in the Bible. If I were advising young people who were about to marry, I should say to marry with fear and trembling, though not because the ordinary young person is coarse and unreliable. If I were advising husband and wife how to live so as to enjoy the maximum of happiness, I should tell them to live together with fear and trembling, though not because the ordinary man is in danger of the mopstick or rolling-pin, nor that he is inclined to be brutish. My advice to parents and children in the home would be to live together in fear and trembling—not that the parent need fear being overmastered by the child, nor the child that the parent will be inhuman.

One of the most comforting messages I bring is that life is a workday. It is comforting, because it spells our salvation. When the too-lazy-to-work marry they are looking for trouble. To think to live in idleness, were it possible, is to plan to sacrifice most of the joy of living. This condition is not changed, even though there should be ever so much money vainly to endeavor to purchase the joy of life. Money is by no means the chief contributing element to a successful life. Idleness begets discontentment. The Lord deliver us from such an unhappy condition! "Godliness with contentment is great gain." Idleness has been the chief cause of the unhappiness found in many, many thousands of what we commonly speak of as our better homes. Pure old-fashioned laziness, and lack of exercise, contribute much to ill health. (See a recent number of the *American Magazine*.) This is responsible for many of the economic and financial failures. Inertia of mind is even greater than that of the body and has a proportionately large part in success or failure in life. It is fairly well proven that the hardest thing we have to do is to think.

To think of the life of Jesus as one not of joy is a misconception. He expressed himself as wishing, "That my joy may be in you, and that your joy may be made full." He said that "my Father worketh even until now, and I work." We shall never know the real life of joy our Lord would have us know until we live the same busy life the Master lived.

Our salvation from our *past failures* is work. Our salvation from our *present difficulties* is work. Our salvation to *future happiness* is work.

Let this "fear and trembling" principle be, first of all, due recognition of the scriptural principle that "it is not within man that walketh to guide his own steps." Second, that there is a heavenly and divine wisdom available for all. Third, "that he is a rewarder of them that diligently seek after him." What can be more unpardonable in the eyes of the Lord than that such divine grace should be offered to us and we should not avail ourselves of it?

Did I say, dear young people, to marry with fear and trembling? Why? Lest ye be led not by the Holy Spirit. Lest any other motive than love may be prompting you to marry. Lest at any time you should let any opportunity slip to show your love to each other. Did I say, husbands and wives, to live together with fear and trembling? Why? Lest you, too, fail at any time to show your love to each other. And we parents, and you children, let us live in fear and trembling, lest we neglect to show our love to one another as we should. I want to hear from the first home where this principle is the ruling principle, and where it does not prove a success.

In our business affairs the fear and trembling principle has a most practical application. Those who came through the inflation period with fear and trembling are on a sound basis. Those who did not, are not only filled with fear and trembling, but with great sorrow. Many have seen all they had go. In our business matters let us first of all consult the Lord. It wouldn't be bad, also, to talk to our banker. If we will do that we will be saved much trouble, and the gold-brick man will

not deceive us. As farmers we must unceasingly, and with fear and trembling, select our seeds and varieties of grain. With the utmost diligence we must prepare the seed bed in seed time; by the most careful selective breeding secure the types of animals that stock our farms. The ordinary hen, like the ordinary cow on the farm, is a hypocrite and can not be kept with profit. Nothing can be taken for granted. We must unceasingly wage a war of prevention against whatever disease threatens stock or crops. No one can afford to forget the rainy day of life and old age that is stealing upon all, and not be making suitable preparation with fear and trembling. And last, and perhaps most important, we should remember our relations to God in our business; that *ours is a stewardship*. With fear and trembling we should diligently consider whether or not any of the Lord's money is being diverted from its legitimate channels. "It is required in stewards that a man be found faithful." If, in our habits of thrift, the practice of charity has not kept pace there is need of a real spiritual awakening.

Even your automobile must work out *its own* salvation. When it refuses to function for you, if you can not sell it you will give it away, as people are doing every day. You insist that it must work. You will furnish the gasoline, and you will also sit at the steering wheel. Further, you demand that it must go when you want to go. We are not automatons. "It is the Father that worketh in you both to will and to do of his good pleasure." In this God is supreme. On the other hand, the will of man is free. God can sit supreme in our will only as we enthroned him. In this man is supreme. What a happy relationship when God and man walk thus together! What a happy ending for every life in which God works both to will and to do of his good pleasure!

Girard, Ill.

Fashions in Church Work

BY WM. J. TINKLE

It is not only in the fashion plates that we see changes in fashion, but also in many other activities of life, including church work.

We find that church work is not carried on in just the same way as in the days of our grandfathers; and we say that it is because of the changed conditions. If this be true it is well to have a change in our methods; we must meet the conditions as we find them. But if we conduct our services in a certain way, simply because some other congregation does that way, it is difficult to justify the change.

One of several examples that could be cited is the fluctuation of sentiment in conferences. Some earnest brother presents some phase of church work that needs more attention. It may be evangelism, foreign missions, securing pastors, more organization, more consecration, or religious education. He presents his subject forcefully, and as a result other speakers and writers adopt his theme and magnify it until they say it is the *one thing needed*. Still others take up the cry and agree that it is *just the thing*. It is so easy to repeat instead of thinking, so this cry keeps up for months or years until some brother points out that, after all, there is something else needed, and names another very important method. Then the former emphasis is discredited and the new need is heralded as being all-important. Thus the fashions revolve.

Then there are the fashions that appeal to certain sections. Some people are attracted to any plan that is "up to date." Others are in favor of anything that is "loyal" (as the word is misused), meaning that all methods should correspond with the way somebody has done something in the past. Dear brethren, can we not see that neither of these attitudes is trustworthy? No matter whether a method has been used once or a million times, if it helps us to accomplish more for the Lord let us have it; if it aids the work of the devil, by all means discard it.

I trust that in this article I have not been misunderstood. I am not writing in favor of nor against any certain method. I am dealing with *principles*. Let us not choose our methods of church work by the prevailing opinion of the time or place, but search the Scriptures, pray for guidance, and use the judgment

that God has given us. This will make our work effective for the cause of Christ.

Portland, Ind.

Divine Healing

BY IDA M. HELM

"Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise up; and if he have committed sins, it shall be forgiven him" (James 5:14, 15).

To me this seems very much like divine healing. It is a Bible warrant for anointing a sick person in the name of the Lord, then sending up to the throne of grace a prayer of faith that the sick one may be healed. Nowadays the blessing and privilege of divine healing is misunderstood because there is so much fanaticism and foolishness connected with it. A healing service in which all the ailing persons, even impenitent sinners, who happen to be present, are invited to the altar, if they wish to come, to be anointed in the name of the Lord, seems like the veriest foolishness. People who pay little attention to a service for the healing of the soul will flock to the service of a so-called divine healer, then proclaim his name far and near, regardless of the character of the operator. Yet the saving of a soul is worth far more than the healing of the physical body. Professing Christians engaging in this sort of thing have brought the privilege of anointing in the name of the Lord into disrepute.

Divine healing must rest on a basis of common sense. Not everybody is authorized to anoint in the name of the Lord. "In the Romish church extreme unction is administered to those whose life is despaired of, to heal the soul, whereas St. James' unction was to heal the body. Cardinal Capetan (commentary) admits that St. James can not refer to extreme unction." St. James was not talking about healing sinners but he was giving instructions how to heal saints. Some people will have to repent in order to get healed, just as sinners have to repent to get saved.

James says, speaking to his followers: "Is any among you sick?" Here we see the sick person must be a member of the church, the body of Christ. "Let him call for" (not divine healers, but) "the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Anointing with oil was a symbol of divine grace, hence it was an appropriate symbol in performing miraculous cures. James does not say the oil shall save the sick, but the prayer of faith. The elders are but instruments in God's hands. Elders and patient must alike be true followers of Christ, strong in faith. If the sick person has committed sins he must be in a repentant state that his sins may be forgiven and, if it be God's will, his physical body healed of the disease.

However, the sick person must do what he can in order to get cured. It would be foolishness for the elders to ask God to remove a splinter from my finger or heal it while the splinter was left in. Or if I had broken a limb it would be folly for me to ask God to set it. It would remain out of place no matter how much the elders or I myself might pray. God has given us intellects and common sense and he expects us to use them and do what we can for ourselves and what we can't do he will do for us. Common sense tells us if we wait for God to put the food in our mouths we'll starve to death. We can do that ourselves. If I have a dislocated hip, common sense would call for a surgeon to replace the dislocated member, then the elders may anoint me with oil in the name of the Lord and pray God's blessing on me. If I gorge my stomach till I become ill with dyspepsia, then call for the elders to anoint me and pray for my healing; then if I keep on gorging, the same thing that brought on my dyspepsia will keep it going. As long as I violate the laws of health by overloading my stomach, I must pay the penalty. The church has the right and duty in the matter of anointing and the members should be properly taught so they will understand and obey the Word. God's Word calls for it.

Ashland, Ohio.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Miscellaneous Items

District Organization

THE District of Western Pennsylvania has a very active and efficient field man in the person of W. J. Hamilton. If we are to judge by facts filtering into this office he is doing a real constructive piece of work.

On my desk is the *District Herald*, a twenty-four page magazine edited and managed by Bro. Hamilton. He has six associate editors representing different departments of District work. This magazine going into the homes of the members of this District will solicit a cooperation and inspire a zeal that will stir things for God.

This field man is doing a work that should be done in all of our Districts. His work in part corresponds to what was said concerning the work of a District elder two weeks ago in this department. More duties could be given to this worker. The field worker or District elder would not take the place of District Boards but he would be almost invaluable to these Boards in executing the needed work of the District.

Other District Boards might get in touch with Bro. Hamilton and find out what he is doing. We may learn from each other.

Budgets

Several church and Sunday-school budgets have been sent to the office; we are glad for them. They show that churches are really in earnest in the Lord's work.

Without naming the church I am producing several that may prove suggestive and helpful to other churches. I wonder if a Sunday-school budget is becoming general? It occurs to me that the idea is a good one

Sunday School Budget

Foreign Missions	\$ 115.00
District Missions	115.00
Home Missions (birthday offerings)	70.00
Building Fund (church)	500.00
Old Folks' Home	325.00
Building Fund (District)	100.00
Educational purposes	75.00
Delegates to Conventions	75.00
County work	50.00
Daily Vacation Bible School	150.00
Supplies	250.00
Advertising	70.00
General Sunday School Board	25.00
Other items	130.00
	\$2,050.00

Church Budget

Building Fund	\$1500.00
Foreign Missions	1300.00
Home Missions	400.00
Pastor	1500.00
Delegates to Annual Meeting	100.00
Janitor	100.00
Sweeping	100.00
Parsonage	275.00
Printing	100.00
Coal, water, telephone, light	150.80
Education	
Juniata	75.00
Bethany	25.00
Additional pulpit supply	60.00
District expense	40.00
Annual Meeting expense	10.00
Other items	164.20
Total	\$5,900.00

These two budgets, one for the Sunday-school and the other for the church, represent the financial askings of a wide-awake congregation. Do not ask where it is,

neither who the pastor is. Suffice it to say he is awake while some folks sleep.

To Our Sunday-Schools

The records show that many of the Sunday-schools in the Brotherhood did not heed the Emergency Call of our Mission Board. From many others responses have been most gratifying. The difference in the two groups lies not in the fact that some schools have wealthier folks attending them, but in the fact that the schools which responded have superintendents that can be touched by the need of a heathen world.

To the schools that have responded we say "thank you," and also, keep up the third Sunday offering for missions. I am sure you are not poorer, even financially, because of the efforts of the past. And, no doubt, you are richer spiritually and happier in the fact that you have helped in a cause than which there is none worthier. Make your third Sunday of each month missionary Sunday and get all of the classes thinking in terms of our mission fields and mission workers on that day.

To the schools that did not respond let me say we can not believe that you are indifferent to our mission work. Our Master and Lord was vitally interested: so much so in fact that he went to the cross for no other reason than that the world might be saved. How can they be saved except they hear of the Savior? How can they hear except some one go and tell them? How can they go in sufficient numbers except your Sunday-school takes to heart the raising of the money that is required to send the missionary? This is a call to a glorious opportunity. Brother superintendent, talk to your school about it. Speak to your boys and girls about it. They will become interested. Your boys and girls and your young people will respond the same as they have in many places if they are told about the need and given a chance to give. Your Sunday-school needs this opportunity. Tie the people up to a worthy and worth-while cause and their interests grow.

To all of the Sunday-schools I appeal to make the third Sunday of each month Missionary Sunday. We have the number of all schools in our Brotherhood and we are looking your way, desiring that every school will come in and help. All together, 100 per cent in this worthy cause.

A report comes from one District saying that the poorest school in the District gave the most to the fund last year and the second poorest stood second best. This verifies what I said above. It is not a matter of wealth; it is a matter of being interested enough to plan for and undertake the work.

Notes on Religious Education

If schools desire helpful leadership we are able to name some of the best and most consecrated in the Brotherhood. One dear sister who is in college writes that she hopes to be a medical missionary and desires to be of service in Vacation Schools next summer.

A new leaflet giving a list of all necessary materials for Vacation Schools running for terms of different lengths, will soon appear. It will also list the new texts for the Third Year course. Intermediates will be glad to have a text on "Builders of the Church" and a pamphlet by J. S. Flory giving an account of the history and policies of our denomination. This pamphlet will not be ready till about the last of April.

Almost one-third of our Sunday-schools reported Vacation Schools for 1923. This is much the best of any denomination. But we wonder why the children of every community and of every Sunday-school can not be provided with this form of instruction. The argument of expense falls when we remember that the average cost per pupil last year was less than twenty cents for materials. Compare this with expenses for public education, then ponder.

Many short training courses will be planned over our Brotherhood for the training of workers of Vacation Schools and Sunday-schools. These may be so planned as to receive credit in the Standard Training Course. Those interested should write the General Sunday School Board for particulars. A new course is now offered for this unit and additional courses may receive credit upon certain conditions.

We trust that our leaders of Vacation Schools will not stimulate the tendency to overdo handwork. What we need is the stressing of the needs of the child which will relate to his life and experiences such materials as are needed for his growth in religion, for this is what gave rise to these schools. In building such a program the Bible will find a primary place. This will not exclude much other matter. Our course is provided so as to correlate Biblical materials with other matter around a central theme for the day. Much of the work done in some schools is not motivated or correlated and in this way some teachers seem to think they have done much because they have been busy. Much of the craft work stressed by some, is merely disconnected busy work. Let no one think that the only matter to be taught is Bible lessons. On the other hand, excellent matter is provided in the form of habit talks, songs, missionary stories, and motivated expression of various types. E. F.

Mission Notes

A SISTER sends \$6.00 for missions; the result of a quilt made and sold. She says it was such a joy to do it for the Lord, and she recommends the idea to others. There are so many ways to help the cause—but we must first have the desire!

A MISSIONARY that went to the field this past summer, writes: "One of the things that impresses us most of all here on the field, is the seriousness with which all the workers regard the financial shortage. If the church at home regarded it one-fourth as seriously as the workers on the field, the shortage would be no more." Of course, for it is the lack of this "serious concern" that occasions it!

MARCH 9 was to be a day of prayer for world-wide missions. Did you remember it? If not, do not forget that the privilege of prayer is not limited to any certain days. While the Scriptures bid us have times "when two or more agree as touching things they shall ask"; yet the ever-increasing problems of mission work demand also those who can "pray without ceasing." Wisdom and power are needed such as the Lord alone can give. Do not forget to pray!

ONE of our faithful workers on the field writes, "Things are much better than when we came, but there is much room for improvement! If there wasn't we would return to America at once. It was because things were not as they ought to be that we came here." These are wise words of a more general application. The Christian church is not called to enjoy its own fellowship and virtues alone; but to carry the Gospel where it is needed most. Sin and wrong are but the call for the healing of Christ! Let us never fail or tire in this blessed ministry!

THE fiscal year closed February 29 with a deficit of \$16,818.81. This means that this amount must be added to any amount necessary to continue the work during the coming year. We had hoped that the splendid giving of the Sunday-school in addition to that of the churches would cover the shortage; but building already begun made this impossible for this year. It is evident that we must increase our giving or decrease our work. We can hold up the building for a year or two and send no workers to the field, but this policy cannot continue without disaster. But the work is the Lord's and we believe he will provide in proportion to our worthiness to serve! Let us consecrate ourselves anew to the work that our fathers have so well begun! C. D. B.

"PRAISE waiteth for thee, O God, in Zion."

THE PASTOR'S STUDY

The Pastor and the Word

BY H. H. EELMAN

No pastor will succeed who neglects the Word. Whatever else he may neglect he can not afford to neglect the Word. The great and successful ministers of every age have been close readers and students of the Word and have persisted in preaching it. No pastor, to whom the Word is not precious, can hope for success, nor is he worthy of success. The pastor who takes no pleasure in reading the Word, finds no profit in studying it, does not love it, thinks it not important to obey it; for the sake of the church, the Christian religion, and the souls that need the Word of Life, this pastor should not try to preach it. The pastor who is worthy of his calling needs fully to believe the Word, trust it, love it, accept it as the Word of God, and proclaim it as God's revelation to men. He who denies the Word has no authority for preaching, for it alone contains the authority for the minister. It tells the pastor where to serve and how to serve. It is his text book, his guide. It is his starting point and the living source of all his preaching. If he succeeds in his preaching he must speak from within the silent sanctuary of the Word. When he opens the Book he must realize that he comes into the very presence of God, who is about to speak to him. To preach it the pastor must realize its holiness and power, and depend upon the Spirit, its Author, to illumine his mind for correct interpretation and presentation.

This Word is divine. It is holy. It is eternal. It is independent of all other books. It stands alone. In originality and power it is supreme. It is superior to all, holier than all—it must be more precious than all to the pastor. It is from heaven—let the pastor seek from heaven the power to understand it and preach it. The pastor fails in the measure that he fails to know God's message here. He must depend upon its teachings, not himself, to lead folks along the way of life. This Word teaches FULLY the way of life, and needs no aids but the knowledge of it and the disposition to follow where it leads.

Thus the pastor should be a man of ONE BOOK. Others are read with reference to it, always. Where the Book and books do not agree, books are wrong, the Book is right. Where the Life of the Book and lives do not agree, the Life of the Book is right, lives are wrong. Where the Revelation of the Book and revelations do not agree, the Revelation of the Book is right, revelations are wrong. Where the Authority of the Book and authorities do not agree, the Authority of the Book is right, authorities are wrong. Where the Way of the Book and ways do not agree, the Way of the Book is the right way, the others, the wrong. In short, where the Teachings of the Word and other teachings do not agree, the Teachings of the Word are right, the others wrong. Let the pastor know well that the Book is incomparable among books—it transcends and surpasses them all.

Let no pastor contravene the Bible, God's Holy Word, or despise its teachings, or lose faith in its power, or his awe of its sacredness and divinity, or his love for it! Let him cling to it as that most precious to his soul, and spread its message with the constant fear that souls be lost because they do not know its message or its power to save. The Bible is the pastor's if the pastor is God's. He has neither the authority nor the power to present it if he is the world's. This Book, fellow-pastors, is the rock upon which the church stands. May we stand upon it as our firm foundation!

South Bend, Ind.

Confidential Friends of God

BY R. H. MILLER

Eph. 1:9: "Having made known unto us the mystery of his will."

It is not fancy but fact to speak of the "secret of the universe." "Wonder is the mother of wisdom,"

said Aristotle. "The man who can not wonder, who does not habitually wonder and worship, is but a pair of spectacles behind which there is no eye."

"The secret of success," "the mystery of iniquity," "the mystery of godliness," the surprise of the good at the credits, and of the evil at the debits, set opposite their names in God's book of judgment, are all recognitions of the fact that the real truth of things lies not on the surface.

True, God saves us—glorious fact, occasion for eternal rejoicing! But more, he has revealed to us his secrets. We are his confidential friends. "We are workers together with him." "We abide in the secret place of the Most High." "His secret is with us, for we fear him."

"Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you."

The mystery of his will revealed in our text is his purpose "to gather together in one all things in Christ."

A friend tells you the central purpose of his life. Then you watch the means and methods he uses. You have thus two stakes by which to measure and know him, to take him in. For the purpose of knowing him, nothing could add to the opportunity thus afforded.

With respect to God we stand on exactly the same vantage ground. We know his eternal purpose of love, "to gather together in one all things in Christ." We can behold the operations of his hands. And moreover we can join our hands with his, and work together with him.

No road could lead more directly into his very heart.

By this route we have become rich in an intimate knowledge of a few of his children. We will press on in the Godward quest, all athrill with expectation of what even a day may bring forth.

North Manchester, Ind.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 7

VII. *Scripture*, Luke 9:18: "And it came to pass, as he was praying apart, the disciples were with him: and he asked them saying, Who do the multitudes say that I am?"

1. "Praying apart," Greek, *proseuchomai*, restricted to prayer to God.

2. A. V., "praying alone." The disciples are doubtless with him, but he and they are apart from the multitudes. They are in the region of Caesarea Philippi (Matt. 16:13).

3. *Setting*: (Besides Luke 9:18ff., cf. Matt. 16:13ff., Mark 8:27ff.)

Jesus is approaching his consummation and passion. And here we have Peter's confession.

First, Jesus prayed. Then he asked the disciples who the multitudes said he was. Then he asked them who they said he was. Then followed Peter's confession: Christ the Son of God.

4. *Why does Jesus pray at this time?* Jesus has again reached another one of the crises of his life. He has arrived at the place where he must look toward the closing of his ministry. He is going up to Mt. Hermon, and, by the way, he is going up there to pray, also. And when he turns from the mount he sets his face toward Jerusalem, and when he sets his face toward Jerusalem this time he sets it toward persecution, suffering and death.

Jesus is now desirous of knowing whether he has been with his disciples long enough in the world to have put across the thing for which he came into the world. With him it was: If I close up my ministry now and return to the Father, will I have triumphed? Will it be indelible? Will it be rock that will never disintegrate, "Rock of Ages"? They have seen him do many signs, and besides, he had been frank about many things. But they were slow to learn, and their minds were biased by many Jewish conceptions. The time was due when he wanted to know of a certain whether they knew who he was. The multitudes may

miss it, and they did; but if the disciples really know, it's all settled. This question being settled, he at once begins to enlighten them in that direction, and so tells them about his suffering, death and even the resurrection. But do they even understand him then? Cf. John 20:9.

"Who am I? Christ the Son of God." It seems very simple, doesn't it? But do you know that it sometimes takes quite a while to learn who Mr. So-and-so is? How long does it take folks to get your number? Or are you still misunderstood?

Christ wants to know whether the disciples really know who he is; that's all. Their job would be to witness it to all the world (Matt. 28:19; Acts 1:8).

The situation was so important that Jesus prayed about it all.

5. *Practical*: (1) Who he was, and how his life would end no doubt were the two things about which Jesus prayed. Doubtless Jesus asked the Father to tell the disciples who he was; to reveal it to them. And when Peter said: "Christ the Son of God," Jesus at once said, "My Father revealed that to you. You didn't get that through flesh and blood. That has a spiritual source, not material. I prayed the Father to make that revelation, and my prayer is answered."

We need to pray much more than we do, "Father, prepare the hearts of this people for the message of the hour." Preachers will do well to prepare the hearts of their hearers through prayer. Pray that they may have a capacity to hear; that the seed may fall, as it were, on ready soil; that they may get a revelation. Hearers should be able to say, "I had visions today."

(2) Relative to the end, we have Jesus here praying before announcing his death. A death notice (Luke 9:22)! How shocking! He no doubt prays for the disciples, that they may be prepared in some way for such sad news. It always helps to pray for folks who have to be notified of the death of their loved ones. It is also hard to carry such news to a wife. Pray that they may stand the shock better. God may even get them ready by giving them a consciousness that sad news is coming. Prayer will help to break the news. Jesus prays before telling them of his death.

New Windsor, Md.

What Is the Function of the Minister's Wife?

BY MARY POLK ELLENBERGER

THERE are subjects so delicate that they must be treated in an impersonal manner if at all; otherwise we dare not write upon them, lest we be suspected of throwing stones—a very unwise procedure for one who lives in a glass house. Nor do we desire to call forth the exclamation, "Lo, the worm turneth!"

With the salaried ministry came the much-discussed query of the ability, fitness and desirability of the pastor's wife. In earlier days little thought was given to her as the spiritual leader of the gentler sex in her husband's flock. The activities in church work were limited, and there was but slight need for any public service from her. But as the importance of her husband's duties increased, she finds the veil rent from the retirement and privacy of her life which previously was devoted entirely to domesticity, and in many cases duties are thrust upon her for which she is totally unprepared and which she is unwilling to assume.

We may well ask who has made an effort to help the minister's wife to a fuller knowledge of the requirements of her position? The missionary, who sails away across the sea with his wife by his side, has his duties no more clearly defined than does she; she has her "papers of authority" just as he does. A man and wife enter a school where they have positions awaiting them; they have no doubts about the duties devolving upon them.

In no other profession than in the ministry do we find the wife occupying a strategic, undefined and unsalaried position, to which she comes by virtue of being the pastor's wife, whether by happy accident—or, we may say, by God's intervention—she has the qualifications and talents necessary for the creditable discharge of her duties or not; but which position,

(Continued on Page 170)

HOME AND FAMILY

"Lest We Forget"

Did you ever think as the hearse passed by
That it won't be long 'til you and I
Are taking a ride in that black-plumed hack
And never remember the coming back?

Did you ever think in your search for gold,
That a dead man's hand can't a dollar hold?
You may work and strive to produce and save
But you leave it all when you go to the grave.

It's better to send a cheap bouquet,
To a living soul this very day
Than a basket of roses white and red
To be placed on his casket when he is dead.

As It Happened

BY ELIZABETH ROSENBERGER BLOUGH

"MARIAN is worse. She told me this morning to take complete charge of John and Rachel for awhile."

"Marian? She is not going to die, is she?" asked Ruth of her husband.

"No; but she is unable to lift her head from the pillow this morning."

"I am going right now to get the children," said Ruth.

"I think you should, and pack their clothes. We may have them several months," said the young doctor, hurrying away.

It was in this wise that Rachel, aged five, and John, aged three, came to live with Aunt Ruth, to the great joy of Ruth and her husband. The young doctor was glad to find the two children waiting for him when he came home that evening. His office was uptown. They lived in a small bungalow a little way out from town. Ruth had prepared some hot milk toast for the children, and they liked it. The next morning Rachel asked for some food with milk and sugar. However, she liked the soft eggs that were carefully prepared for her.

The doctor listened and observed. After breakfast he said: "I believe I have the chance to do what I have longed to do for my brother's children. With Marian sick, her shelves are crowded with pasteboard boxes and cans. These foods are easily set before the children. John is particularly in need of good, nourishing food. He is nervous, cries often, and does things which he is forbidden to do, though not because he is perverse. He is the finest-spirited little fellow, but he is not well. You are going to build up a better body for the little chap. He really is underfed, undernourished."

Ruth looked shocked. "His mother would never forgive you if she heard you say that."

"Granted. But he had convulsions. You remember? A boy should not have convulsions. Those who do are in need of a minor operation or lack nutrition."

"I am as glad as you are to do my part. And Marian will be grateful for anything we do when she realizes the facts. What about the little stream of water for them to play in?"

"I thought of that water while Marian was telling me to take her children. Nothing can harm them there."

Ruth looked for the oldest garments the children had brought with them. She dressed them then, though Rachel objected to the ugly dress. "I never wear this one," Ruth laughed, and taking the two children with her, started for the stream. It was so shallow that there was no danger of their being drowned. John waded into it first, then sat down in it, to the horror of his sister Rachel. "John, get up! Whatever would mother say?" But John did not answer. Ruth showed Rachel how to float a raft made of an old shingle. It was not long until her dress was dirty. The child was dismayed. "Never mind, I want you to see if it will sail further," suggested Ruth.

"But we are so dirty." The worried little face tugged at Ruth's heartstrings.

Ruth went to the kitchen and brought a basket with some buttered bread, jam and plenty of milk. They all

sat down on the grass to eat. After that Ruth helped them to bake some mud pies.

"May we play in the dirt again?" asked Rachel, with a note of unbelief in her voice. Ruth helped them all afternoon. They took their nap, one of them reclining in a hammock, the other lying on the grass in a blanket. That evening the doctor weighed them. He wanted to be sure of his ground. He also told Ruth some of his experiences with weak children.

"The bent legs, poor little tortured faces, the weakened constitutions are just awful! A few drops from a bottle is supposed to make everything right. I give all the medicine, knowing that the child is going to be physically unfit, largely through the ignorance of parents."

"Why don't you tell them what the trouble really is?"

"Some mothers, like Marian, would not be convinced. They do not know that the first few years of a child's life are like the foundation to a house. It is really only during the last few years that doctors have recognized some of these truths."

The next day they went to the water again. Rachel at first kept looking at Ruth, afraid of reproof or repression. But Ruth showed her how to play, and in time the remembrance of her mother's constant "Don't do this," or "Don't do that" faded out of her mind. And they were fed. Hot milk, more eggs, even meat, fruit and vegetables, were given them as the doctor suggested. The dozens of white dresses remained in the suitcase. They wore old things as they played in the water, where the doctor sometimes joined them.

There their father found them one day when he came back from a long business trip. "What in the world have you been doing to them?" he asked. The soft flabbiness of flesh was becoming firm, they were tanned, good-natured and happy.

"Is it this you are asking for in our schools?" asked the father. "I saw something about it in the paper this morning."

"I have been fighting for a lunch for the children between times. It is too long for any child to do without food from eight o'clock in the morning until noon. So the school board are giving them something nourishing to eat between times, at the recess. But I had to make them see that our weak, nervous, dull and backward children fail in their work, lose heart and fall behind the others. Their weak, rickety, stunted bodies tell the story of physical neglect. Then they become vicious; later we send them to some reformatory."

"I believe you," said the father of John and Rachel. "Why did we not know all this long ago? I remember ill-developed boys out of poor homes when we went to school. They were underfed. They were lighter in weight, short, and industrially inefficient."

"You are thinking of the Clarity family? G. Stanley Hall says that juvenile criminals as a class are inferior in body and mind to normal children. Well, John and Rachel shall never belong to that class; look at them!"

But the father was wondering how it might have been if his brother had not had this opportunity to help the children to grow strong.

Huntingdon, Pa.

Words and Feathers

BY GEORGE W. TUTTLE

ARE not words like feathers because they are so easily scattered here, there, and everywhere? Stopping to ask directions from a native, during a long country drive, we were told to turn to the right, drive straight ahead until we came to the house where they picked chickens, then turn to the left, etc. How we did laugh as we journeyed on! "Why," said my companion, "how shall we know the house where they pick chickens?" Well, it was unnecessary to cross that particular bridge until we came to it. Know it; why, there were feathers to the right of us, feathers to the left of us, feathers behind us, more than six hundred! I was only a boy at that time, and had I been given the task of collecting those scattered feathers I presume I should have passed away immediately from overworked imagination.

A feather-brained girl is a wonderful scatterer of words, but a sensible girl sets a guard at the door of her lips. The careless girl may toss her head—no trouble, it is so light—and exclaim: "I say what I please!" but we note that the careful, thoughtful girl has a habit of saying things that sound wonderfully sweet and attractive to us. You can gather up your words of yesterday as easily as I could gather up the water used in irrigating my garden. Yes, and as my garden responds to the life-giving water, so other lives will respond to your words if they are kindly and helpful.

Only clean feathers are valuable; how about clean words? When the speech and heart of a girl are clean, purity seems to clothe her like a garment. Cleanliness of speech never loses either its charm or its power. Impurities may add weight to feathers, but never to the words of a girl.

Feathers only blow with the wind, but alas for the girl whose words are wafted about by every changing wind of sentiment that blows! She who would please everybody will please nobody—not even herself. Feathers are good as a pillow for your head at the nighttime. Do not kindly words also make a soft pillow when the night has come and you are weary? Again, are not sharp or unjust words thorns in your pillow? Do not words, as well as chickens, come home to roost? Both feathers and words should be comfortable bedfellows.

Very striking are the Master's words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." When we think soberly of these words of our Master the old proverb, "Think twice before you speak once," seems somewhat deficient—possibly we should make it seven times.

Pasadena, Calif.

My Neighbor Again

BY C. S. VAN DYKE

It is a household idea that Christ is the model Teacher. Christ, the Omniscent, formed, created the mind. Should not, therefore, his lessons be intelligible? Did Christ fail as such a Teacher in his lesson to the lawyer, in answer to the latter's question: "Who is my neighbor?" Keep in mind that the motive in the lawyer's question was to learn whom he must "love as he loved himself." Had it been any one with whom his life might come in touch, Christ should have said: "Behold, how they throng thee, and yet askest thou, 'Who is my neighbor?'" Clearly evident is it that those surrounding him were not his neighbors, whom he should love as he loved himself.

Again, after Christ contrasted the conduct of three characters toward the man who fell among thieves, why would he ask, "Now, of these three, which?"

Two distinctly different ideas are being confused in the consideration of this lesson—the active and the passive relation or attitude. By the passive I learn who is my neighbor. When I am in need and am rendered the required help I have found a neighbor, but not by my own merit. I am not advanced a step toward the Kingdom. Indeed, I am in the greater danger of retrograding if I fail of Christ's command to love him as I love myself. Not a star is added to my crown, but a new charge is given me. I am only the beneficiary. It is the active relation or attitude that I am to seek. Being the benefactor, serving, I march toward the prize. Earning the title of neighbor is the Christian vocation. Ask no more, "Who is my neighbor?" When the questions that concerns us—"Whom may I serve as neighbor? to whom may I be neighbor?"—are put, our eyes open upon a field ripe and ready to harvest. "Go thou and do likewise."

Nowhere are we commanded to love the vagabond, filthy ingrate who receives of our self-sacrificing service, but, against our tender pleading, returns to his vomit or his wallow in the mire, as we are to love him who is lifted by our service and chooses to walk in newness of life. God, who formed the soul, has not failed to adapt all his commandments to its delightful acceptance. To the truly converted heart, verily it is said:

"Full of beauty
Is the path of duty."

Lark, N. Dak.

AMONG THE CHURCHES

Calendar for Sunday, March 16

Sunday-school Lesson, The Reign of David.—2 Sam. 7: 18-26; 8: 14b-15.

Christian Workers' Meeting, Three Views of the Gospel.—Jsa. 55.

* * * *

Gains for the Kingdom

Two baptisms in the Chico church, Calif.

Two baptisms in the Roann church, Ind.

Four baptisms in the Akron church, Ohio.

Two baptisms in the West Green Tree church, Pa.

One baptism in the Glendora church, Calif.—Bro. Bra. D. Diaz, evangelist.

Two additions at Lakeside, Mo.—Bro. C. H. Brown, of Lowell, Ark., evangelist.

Five baptisms at Grier, N. Mex.—Bro. S. E. Thompson, of Clovis, N. Mex., evangelist.

Eight decisions in the Lebanon church, Pa.—Bro. Wm. Zabler, of Lancaster, Pa., evangelist.

Seven decisions in the Wawaka church, Texas.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Thirty-one baptisms in the Rockingham church, Mo.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Seventeen confessions in the Salem Community church, Kans.—Bro. Earl Frantz, the pastor, in charge.

Thirty-one were baptized and six reclaimed in the Robinson church, Pa.—Bro. W. K. Kulp, of Rockwood, Pa., evangelist.

Eight were baptized and one reclaimed in the Greenville church, Ohio.—Bro. W. C. Detrick, of Dayton, Ohio, evangelist.

Five came into the Hermosa Beach church, Calif., and several await baptism.—Bro. Jacob Funk, of La Verne, Calif., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Oberlin, of Monticello, Ind., to begin May 12 in the Eel River church, Ind.

Bro. C. C. Kindy, of Huntington, Ind., to begin April 28 in the Spring Creek church, Ind.

Bro. D. B. Garber, of Basic, Va., to begin April 27 in the Oak Grove church, Lebanon congregation, Va.

* * * *

Personal Mention

The First District of West Virginia is to be represented on the Standing Committee of the 1924 General Conference by Eld. C. E. Grapes, with Eld. B. W. Smith as the alternate delegate.

Bro. W. B. Stover dropped in last week as he was on his way to a few days' visit with the loved ones at home. The prospects look good to him for the work in Cleveland, Ohio, where he has lately taken up pastoral work. It is surprising how members of the church and children or friends of members keep turning up in a city like Cleveland when a systematic search for them is made.

Bro. G. K. Walker, pastor of the Huntingdon church, Pa., is just now teaching a new-members' class of over fifty. It is his habit to conduct a class of this kind once each year. He has favored us with a copy of the outlines he uses and we think so well of them that we are hoping to be able a little later to give them, in part at least, to our readers. They were prepared for Bro. Walker's own use but he can furnish copies to any who may be interested for ten cents each or at a reduced rate in quantities.

Isn't this example worthy of thoughtful consideration? Sister Elizabeth Harnly, who recently passed to her reward—aged mother of Dr. H. J. Harnly, of McPherson College—did not believe in a lavish display of flowers for the dead, especially when the world need is so great. And so, in conformity with her well known wishes the old people's Sunday-school class put their flower money into an offering for missions in memory of the departed. "The class is sending the money," the secretary writes, "hoping it may do some good and cause others to have the great heart for missions that she did."

Eld. S. R. Zug, of Palmyra, Pa., has a birthday only every four years and once he went eight years with but one, but he was ninety-two years of age, Feb. 29, last. He was remembered with messages of greeting and love and gifts from friends in many States. He appreciated them all and would like to answer each one personally, but it would be a hard strain for him to acknowledge thus a hundred and fifty or more such greetings, and we are expressing for him in this way his appreciation and thanks. We are glad to learn that his physical condition is fairly good. He reads much, even without glasses at times, and his heart is still warm with interest in the activities of the church.

Bro. John F. Graham, of Shippensburg, Pa., has still some open dates for evangelistic meetings during this coming summer.

Bro. J. M. Henry, President of Blue Ridge College, was awarded the Ph. D. degree by George Washington University at the mid-winter convocation Feb. 22. The subject of his thesis was the "History of the Church of the Brethren in Maryland." He hopes to continue his work on the "History" and have it ready for publication some time in the near future. The college is enjoying a splendid year with the largest enrollment it has ever had.

* * * *

Special Notices

The District Mission Board of Southern Iowa wants some good brother and sister to take the pastorate of the church at Council Bluffs, Iowa. Who will answer the call? Address A. H. Brower, South English, Iowa.

The committee reports and queries for the next Hershey Conference which have so far come into our hands will be found in this number. We earnestly hope that the other committees concerned will bestir themselves to the end that their reports may reach us in due time. See notice in "Messenger" of March 1, page 136.

The Ministerial Association of the Northern District of Virginia will meet in the Linville Creek church near Broadway, on Thursday, April 3 at 10 A. M. The following topics will be discussed: The Advisability of a More Authoritative and Systematic Plan for the Distribution and Control of Our Ministers.—I. W. Miller, J. S. Good. How Prevent Our Young Ministers from Being Sidetracked into Other Callings.—B. S. Landis, Russel K. Showalter. 1: 30 P. M., Round Table.—D. H. Zigler. Business Session.

* * * *

Miscellaneous Items

On page eighty-one of the Yearbook, under Michigan, the name of G. Nevinger should appear as elder in charge of both the Long Lake and Marilla churches. Please make the correction.

Thurmont church, Md., will dedicate their new house April 13. Bro. J. M. Henry, of Blue Ridge College, will preach the dedicatory sermon. An all-day meeting is planned and a special invitation extended to members of the surrounding churches to attend the services.

At Wenatchee, Wash., the new church building is nearing completion. Our correspondent writes: "The spirit of cooperation has been so splendid as to call forth the comment of the city newspapers." Certainly, that is the way to build a church. The "Messenger" is glad to give publicity to such newspaper comment.

"The church decided to send letters of greeting to its members away at college. The church as a body also expressed by a standing vote appreciation for the helpfulness and faithfulness of our aged members." Well, why not express our appreciation of each other in substantial ways? Surely such expressions will do us all good.

Will the pastors and other ministers please invite their wives into their "study" this week long enough to permit them to read the article which appears on their special page in this issue, entitled, "What Is the Function of the Minister's Wife?" What would a pastor amount to, anyway, were it not for his good wife to keep him straight and make atonement for his blunders and deficiencies? There is another good article on the same theme coming a little later.

"The Reminder" is an occasional publication of the Plattsburg church, Mo. Bro. S. W. Garber, pastor. Among the good things we find in the copy which came to our desk is this taken from a card seen in a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering sad looks for other places, and if you can't smile, don't go in." It strikes us that this advice is good for other places than hospitals.

When discouraged with some of the matter printed in the newspapers on marriage and divorce just remember that there are a lot of good folks living together as happily as when they were first married. For example, at Waterford, Calif., a Sunday-school class helped Brother and Sister John Deeter to celebrate their fiftieth wedding anniversary. Another touch of the remarkable is added to this incident by the fact that Eld. Jesse Stutsman, the minister who performed the marriage ceremony for Brother and Sister Deeter fifty years ago, is still living.

Countess Helen Chittenden Pacelli, whoever that esteemed lady may happen to have been, died some time ago, as is the way with mortals. The feature of the case that interested us most, as reported in the press, was that the bulk of her estate of nearly a million dollars was left to three charitable institutions of her city, Columbus, Ohio. The sense of obligation to the common good grows in the public conscience—that is the fine thing we like to think about. Is your own conscience keeping pace with it? That it may do so it is not necessary to have a million dollars.

Do you think by the year in your church work? A live congregation down in Indiana has worked out a program for the year. We know of other churches that are doing the same thing. Do you?

A two weeks' pre-Easter campaign has been planned by the Church of the Brethren, the Brethren Church and the Christian Church, of Pleasant Hill, Ohio. Beginning Sunday evening, April 6, a series of union services is to be held for which the local pastors are preparing appropriate sermons.

A brother asks "what the two witnesses are, spoken of in the eleventh chapter of Revelation." We do not know. Some say Moses and Elijah. Some say Peter and Paul. Some say they represent "the church in her function of witness-bearing." Some say two prophets or leaders yet to appear. One commentator who happens to be humble and honest as well as learned says it is impossible to discover what the writer referred to. One thing we do know, if we are faithful in bearing witness to Jesus Christ in a world that needs this testimony above all things, he will bear witness for us before the Father and the holy angels. And that makes us happy in spite of the immensity of our ignorance.

* * * *

A Bystander's Notes

Drawing Them Together—Most congregations do not find it a difficult matter to hold the boys and girls in Sunday-school up to a certain age. But when the critical years arrive many of these same boys and girls are lost to the Sunday-school. Some congregations are more successful in this particular than others. Some succeed fairly well in bringing boys and girls not only into church membership but into church fellowship and into church attendance. Others confess that their success has not been flattering. Some religious leaders draw children, boys and girls, young people and adults all in together and bind them into one body. Other religious leaders succeed in fixing sharp lines, separating the different groups so that there is no loss in attendance in one general Sunday-school or church session. Every church must face these problems sooner or later. Wise heads are needed for its proper solution.

Concerning Members of the Standing Committee—Many of the members for the Standing Committee for 1924 have already been chosen. Others will be chosen in the next few months. Those who were chosen in the fall District Meetings have an advantage of time at least. It is possible for them by this time to have made a thorough study of all deferred business that is to come before the Hershey Conference. Further, as soon as new business is reported in the "Messenger" they are in position to take up the study of this new business. Is it reasonable to expect that members of the Standing Committee will make a careful study of the questions that will come before them, and to post themselves fully on all sides of these questions so that they may have a thorough understanding of them? Is it generally understood by our brethren that election to Standing Committee places upon them a serious responsibility? May there be a brother now and then who looks upon his election to Standing Committee as an opportunity to attend Conference without any expense to himself? Do the District Meetings in choosing their representatives to Standing Committee consider not only the ability of the brother to represent them but also his willingness to buckle down to the job and represent them well? These questions are asked not with a view of criticising but of stimulating so that members of the Standing Committee may be representative, consecrated, intelligent workers who will not shirk any duties, but will grasp every opportunity to fit themselves for their important task.

Colonizing for the Kingdom—One correspondent writes that the little group of members in her community are praying that more of our brethren will locate in their promising District in order to help "possess the land for the church and God's Kingdom." This suggestion reminds the Bystander that there have been times when he desired to say something about colonizing for the Kingdom. The particular Bystander writing this note is the son of a man who once had the distinction of living in every county in Southern California. Then, too, his ancestors touched at most of the principal stops from Lancaster County, Pa., to the Pacific Coast. Out of this fund of family experience the Bystander ventures to suggest that it is about time those desiring new locations seek out the communities where our brethren are already making a success of the line of work the colonist desires to engage in. Thus, if as a general policy, we keep our moving about confined to typically Brethren communities we will tend to conserve our membership. Of course, there will always be some absolutely new openings worth trying but we ought to get away from the moves that put our members away from association with other brethren for a period of twenty-seven years. As a general policy we should not fritter away our energy trying to find better localities. Our people have already discovered most of the places where the big berries grow. As our correspondent suggests, it is easy to find openings where the colonist's move will mean something to the church. Let us make the most of our opportunities in the promising fields already discovered.

AROUND THE WORLD

How Preparedness Makes for War

When one nation begins to make extensive preparations for defence, other nations follow suit. Thus, in the end, no nation is safer, relative to the strength of others, than it was before. "Indeed, military preparedness, so far as insuring against war, actually invites it. It creates in other nations an atmosphere of fear and suspicion—twin breeders of war since time began. More serious still, it destroys confidence in other means than force for obtaining security and justice."

Getting Better Results

Attorney General Daugherty in a recent report to the President states that better enforcement of prohibition is becoming the rule. As a result violators are showing a more wholesome respect for law. The federal courts have concluded more than 115,000 cases, of which 92,111, or about eighty per cent, resulted in convictions, with fines amounting to \$15,726,593. The enemies of the law are not broadcasting these figures, because they disprove their repeated statements that the law cannot be enforced and that the fines do not pay for the enforcement.

The Spectacle at Washington

The spectacle at Washington is one that presents a new trial of faith to the people who believe in democracy. For months Congress has been unable to do anything particularly constructive either as regards domestic problems or foreign policy. And now we have the oil mess that is certainly shaking public confidence in some of the highest officials of the national government. With the spectacle of such things as have recently happened at Washington it is really little wonder that cartoonists are beginning to represent public confidence in the government as a crumbling structure.

Getting the Best of Scarlet Fever

Recent developments in the medical field seem to indicate that scarlet fever may be one of the next dreaded diseases to go. The responsibility for scarlet fever has finally been placed on a germ, a streptococcus that destroys blood corpuscles. And, most encouraging, the discoverers of the germ have taken the first steps toward immunizing against the disease by the use of products obtained from the apparently specific scarlet fever streptococcus. The experiments also seem to show that less than half of the population is susceptible to scarlet fever. From two to five persons in every 100,000 die each year from scarlet fever, and the young are more subject to attack than those who reach maturity.

An Appreciation of the Christian College

A young man in writing of the special service of the small Christian college has this to say: "Not all students really have opened clearly before them the full meaning of the Christian program as it touches them in the Christian college. Not all of them sense the serious import of that atmosphere or spirit which perpetuates the lives of those servants of God who have built their very lives into the institution and have marked it as God's own work. Not all of them realize just what it means to sit under professors every day who have the Spirit of God in them, who have the great ideal of service, who are first men and women of God and then professors of Greek and mathematics. More than all the book knowledge, necessary as it is; more than all the honorary positions in student affairs; more than increased fitness for winning position and comfort in this world, are those ideals of Christian living to me. To have science well taught by men who know God, to have, in fact, an interpretation of every subject in its relationship to Christian living, to see God in the life of every instructor, those things can be assured to one in no place other than in the Christian college."

Looking for the Rainbow

There have been various attempts to explain the lawless period to which the nation has come. In some sense it may be regarded as a natural reaction from the idealism of the war period. In so far as this is true one has material for a rainbow. For the next natural reaction should be a very general reaction against crime and lawlessness in all walks of life. Again, more material for a rainbow can be found in the fact that wrongs are being discovered, probed, and condemned. For men in high positions who are inclined to wrongdoing the fear of public disapproval will do more than a prison term in easy times. Thus, although the disheartening spectacle at Washington seems to get us nowhere at present, it is, on the other hand, certain to make for better conditions in the future. Yet other material for a real rainbow may be found in the fact that the evil that men do is continually played up in the newspapers because there is more news in the doings of one rascal than in the even tenor of life characteristic of the ninety and nine just persons who are even now faithful and true in the accustomed walks of life.

Italy Gets Fiume

Italy and Yugoslavia have concluded a treaty which gives Fiume to Italy. Yugoslavia is to have the use of two docks in the port for which she is to pay a nominal rent of one lira per year. Three villages north of the city become the property of Yugoslavia and the Seminary of St. Jerome at Rome is retained as a training school for Yugoslavia priests. This agreement will lessen the budget of Yugoslavia and will decrease the number of soldiers in her army. Unfortunately these poverty-stricken nations of Europe are very slow in coming to the point where they are willing to decrease their expenditures for army and navy purposes.

A Lawless Age

For some years wave after wave of crime has swept over the United States. From coast to coast crimes of the violent type have been dishearteningly numerous. At first it seemed possible to take refuge in the thought that crime was the work of men weakened by dope or otherwise subnormal. But steadily the black shadow of crime has risen until it has touched law-breakers at the top. It is now claimed that a great number of lawless men, intent on booty, followed the late President Harding to Washington. Senator Pepper suggests that President Harding's natural faith in men prevented him from suspecting the members of this lawless gang as soon as a man of the austere type would have discovered them. All of which led on to the present spectacle at Washington.

Education and War

"The sixty-second annual convention of the department of superintendence of the National Education Association has marked its character, just before adjournment, with a resolution demanding 'a program of education which, in bringing about a better understanding among the peoples of the earth, speedily will produce a situation in which offensive wars will become impossible.'"

"Just how education will stop wars is not explained. Up to date it seems to have exerted some influence in promoting them. The greatest war of all times, recently concluded, seems to have been marked most notably by advances in education. The work of German scientists, gas inventors, and so forth, certainly played an important part in prolonging the war. Germany, probably the most advanced country in the world in scientific education, proved the most violent and aggressive fighter of any single nation. France and England, also highly educated, were close seconds." Education is really a two-edged weapon. It is therefore much to the point to ask "just how" education is to contribute toward a warless world. More education may mean more terrible wars, but more education tempered by the Christian doctrine of obligation will certainly make for the better understanding that leads toward a less warlike world.

The Huguenot Memorial Coin

"In pursuance of an act passed by Congress last year the United States mint has produced a large quantity of half-dollar pieces inscribed as a memorial of the 300th anniversary of the first permanent settlement of New York city, then called New Amsterdam. This settlement was effected under the flag of Holland, but the settlers were almost all Huguenot refugees who had fled from France to Holland to escape the Catholic persecution instituted by Louis XIV. The settlement, therefore, had much the same religious significance that attached to the Pilgrim settlement at Plymouth. The committee in charge of the celebration, organized under the Federal Council of Churches, is known as the Huguenot-Walloon New Netherland commission, and its chairman is Robert W. de Forest, a direct descendant in the male line of the leader of the Huguenot emigration. In causing a coin to be struck in commemoration of this anniversary the United States government does the same service to this commission as it did for the committee on the celebration of the Pilgrim centenary and indirectly grants in this way a subsidy for its program. Like the Pilgrim half-dollar, the Huguenot half-dollar will be sold at \$1 as a memento. The extra 50 cents will be a contribution toward the expenses of the commission. Persons desiring the keepsake can order it from the Fifth National Bank, 23rd Street and Lexington Avenue, New York City."

On Discovering Jesus Christ

"In these days it is delightful to observe the men who are discovering Jesus Christ. They are so surprised when they find him and so pleased with his character and teaching that they want to tell other people about him. Two instances are familiar. The Italian poet had never had any use for religion nor for Christ, and then one day he discovered Christ and could hardly contain himself. No one need be disturbed over the deficiencies of Papini's Life of Christ; let him be pleased instead with the amount of truth about our Lord which the discoverer found so quickly. The book throbs with the amazement of a man who pioneers over a strange and beautiful country. He can hardly believe that anybody else could have seen such beauty, and those who love the familiar land which he

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Untroubled Heart of Trust

John 14: 1

For Week Beginning March 23, 1924

Confidence in Jesus Means Clearer Knowledge of God.

One who has never heard of Jesus may believe in God according to his light, but he who has faith in Jesus has come to the clearest conception of the nature and work of God. It was his great mission to set God forth to all the world (John 1:18). All humanity is seeking after God and the chief cause of confusion and unrest is that they have failed to find him in a satisfactory way. The disciples of Jesus believed in God according to the Jewish way of thinking, but the request of Philip in verse eight shows that they did not yet appreciate Jesus for what and who he really was. Study Jesus' reply to Philip in the following text. Unless we know Jesus as the Son of God, capable above all others to disclose the Father and lead the way to him, we have not really made the acquaintance of the Christ.

Confidence in Jesus Gives Comfort in Present Distress.

The disciples were troubled because Jesus persisted in saying that he was going to leave them. Their inability to understand his teaching about this added to the hardship of the Master's trials. Nothing is harder to bear than misunderstanding by close friends. We cannot blame those disciples too much for being perplexed; it is better that we commend them for the measure of trust in Jesus which held them to him until fuller light could be given. Their faith was centered in the personality of Jesus. The full meaning of his words was to dawn later. So it is with us in the disappointments and hardships of the present hour, which of all hours is always most immediate and pressing and we feel its troubles most. Our confidence in God through Jesus is the anchorage upon which we rest for strength and comfort, believing that a divine providence has some lessons to teach us out of our experiences and the future will be the more glorious for our present trials.

Confidence in Jesus Creates Blessed Hope for the Future.

When Jesus sought to console his disciples regarding his parting from them he did it by giving them a bright forward look. Important as the present hour and duty may be, the full significance of them consists in what they are leading to. Nothing is ever fully completed under human conditions and on a material plane. The spiritual value of what is now going on is the test of worth. The departure of Jesus made possible his spiritual coming in the person and power of the Holy Spirit and is the promise of future glory for his people. Christians have every reason for no fearful apprehension about the future. Little speculation about it is needed. The clearest thing in Scripture about it is teaching trust in God far beyond what we are able to understand. They who have confidence in Jesus are willing to walk with him serenely, through the field of present duty into the broader land of future blessing.

Suggestions for Meditation

How does confidence in Jesus add to trust in God?
What influences hinder trust in God through Christ?
Some applications of trust in daily living.
What gives poise to contemplation of the future?
Some examples of people whose hearts are untroubled.

A Prayer

Eternal Father! We rejoice in the vision we have of thee in the person of Jesus Christ. As Christian disciples we know not how we could have believed on thee without the revelation of thy Son. Draw us closer to thee in order that the hardships of our human living may be relieved by a serene trust in thy kindness and aid, and that our lives may be glorified in the supreme business of reflecting godlikeness so that all the world may see. Keep us from the sin of doubting and wavering discipleship. For Jesus' sake, Amen.

J. H. H.

traverses will rejoice to have it praised so well. It is poor welcome to declare that there is much which the newcomer has not seen. Certainly, but is it not wonderful that he sees so much? The American playwright thought he knew literature and human nature. If any one had told him that he had missed the finest classic of humanism and the sanest teachings about life to be found anywhere in literature, he would have resented the suggestion. But one day, through the challenge of a fellow-writer, he discovered the New Testament and, central in it, the person of Christ. He was enthralled. Nothing so interesting and promising had come his way before. With all the enthusiasm of a discoverer he set to work. He did not get the whole story; how could one hope to do so in the first survey? But here again the wonder is not that something was missed but rather that so much was found."

What Is the Function of the Minister's Wife?

(Continued from Page 166)

nevertheless, exposes her to criticism and perhaps to censure, while the patient performance of her manifold duties is taken for granted.

At our Annual Conference we have ministerial conferences daily. They are, without a doubt, a great help to the ministry, but where are the wives who are expected to bear their part in the pastorate at home? Some of them are at home engrossed in domestic duties; others are on the grounds, and although vitally interested in everything pertaining to the work of the minister and his pastorate, they are not invited to the ministers' conference. There is a pressing call from the best-thinking women in the church for a conference for ministers' wives, where we may discuss our problems, and in doing so help one another.

Not until recently, since the pressing need is felt, did we hear of conferences for ministers and their wives being held here and there over the Brotherhood.

When a pastor is under consideration we well know the questions invariably asked, "How about his wife? How much help is she to him? Will she be a help or a hindrance?" And at District Meeting the query often is brought forth concerning the minister's wife, and how much the church has a right to expect of her. In short, the unique position of a pastor's wife remains an unsolved problem up to date.

We do not condemn this desire for enlightenment. Indeed, quite often it is an evidence of kindly interest and a desire not to overtax the object of discussion; and sometimes these questions come from the ministry. But why should conditions exist by which such queries are brought about?—unless it is the state of transition through which the church is passing, in which case we have the more need for education upon the subject.

When the new minister moves in, my heart goes out to the wife. It is much more difficult for a woman, especially if she be a wife and mother, to adjust herself to strange conditions and people. She has the welfare of her husband and children at heart; she must bring order and comfort out of chaos in her new home as quickly as possible. The children present a hard problem. They resent being torn from familiar scenes, school, church and playmates, and mother must comfort them. It is a strain upon her, both mentally and physically. Indeed, we may say it is one of the most trying times of her life.

She is conscious of the fact that she is the object of conjecture and appraisal as to her ability or inability to reach the popular ideal of a helpmeet for the pastor. She is lonely; homesick, no doubt, for familiar faces, scenes and voices she loves. She has learned from experience, perhaps, that she will be tried and tested before she is fully received as one of them. She is a stranger in a strange land and, almost sick with weariness and the discomfort of moving, realizes that to curious eyes she appears at her worst. Would it not be wiser for her to remain at home until she is settled and rested?

If she is a woman of spirit and a sensitive nature, intuitively she detects the chill in the atmosphere. Her self-consciousness is deepened. Hesitancy debars her from making the advances that might overcome a delicate and difficult situation. She withdraws within herself and closes heart and mind against those whom she had hoped to love and serve. Wounded and stricken, her usefulness is impaired, and her husband is handicapped by her abnormal sensitiveness, while the church sustains an irreparable loss, all because of something in the atmosphere, a blighting element that is felt by all and understood by no one.

The church must awaken to the psychological fact that for a pastorate to be a success the pastor and his wife must work together, and congenial associations and surroundings contribute in a large measure to that success. Even though conditions may be such that no public work can be expected of the wife, she may be of invaluable assistance to her husband, his best and safest counselor, his dearest comforter and his constant intercessor at the throne of grace.

Public work by the pastor's wife quite often is

needed and is acceptable, yet it should be voluntary upon her part. We do not admit that the church has the right to expect arduous public service of the wife without having made previous mention of such expectations.

But without a doubt the church does have a perfect right to expect the pastor's wife to be capable of such service if it be necessary or possible for her to give it; to consider it her duty to become as capable as her opportunities and environments will permit, and that she be a woman of reasonable culture and refinement, who will at least be a credit to the church.

The minister has more assurance of a welcome. Having been "called" to the pastorate because of qualities and attainments that render him desirable to the people he has a decided advantage over his wife in becoming an essential part of the church life, both socially and spiritually. Then, too, by the very nature of his position he is brought in constant contact with them in a more intimate way, and in a very little time is established as their leader, counselor and friend; he is one of them.

Are you expecting a new pastor? When he comes, bringing his wife, do not forget that you owe her something of the finer sort of hospitality; she will in the course of time be called upon to make many sacrifices for your sake, unknown to you. In speaking of the finer sort of hospitality, we do not mean big dinners or expensive entertainment, for which she has no desire. We mean the warm greeting that comes from the kind heart and understanding mind; the consideration that is due one who no doubt has broken fond ties to come to you as the helpmeet of your pastor; that you may treat her as you would have her treat you were you in her situation. Remember, that while you are studying her, she is at liberty to make her own calculations of your qualities, whether they are admirable or otherwise.

While tact and diplomacy upon the part of the pastor's wife may quite often avert unpleasant and embarrassing conditions, she should refrain from showing favoritism among the parishioners, in spite of the fact that one naturally feels drawn to those who most valiantly support the work. To do so makes harder the task of winning the indifferent ones to a warm interest in God's cause. She should remember that her work is supplementary to that of her husband; that her first duty is to inspire him to his best effort, and so to manage her home and family that the atmosphere is such as should prevail in a minister's home. She should have dignity of mind enough to refuse, in a kind way, to undertake more of the active church duties than she is physically or mentally able to do well.

We are women like unto other women; the same duties, the same cares, are ours; the same joys and sorrows come to us that come to our sisters.

Personally, I have never defined my position as a minister's wife in the common terms of a worldly bargain. I would rather think that my authority came from on high; that God had planned my work for me. It is the better way to be guided by the vision that God gives us, and toward which we reach in our thought life; when we see a need that we can fill, even though at great sacrifice, to have faith enough and love enough to do our best. There are those who, like Paul, are in bonds to the Spirit. They tremble with eagerness to enter the fray, their hearts are so full of zeal and devotion to a great cause. They can not think in terms of personal rights or compensation; self-pity is an unknown emotion to them; they could not refuse to serve if they would.

But this is not written for the brave, bright and courageous spirits to whom obstacles are simply "things" to be joyfully overcome; upon whose warm hearts the frost falls unnoticed, whose nimble wit and well-developed sense of humor carries them safely through difficult and trying situations. They are able to confuse their critics and finally to win their way to the love and respect of their people. They have had a vision of the inevitable progress, and have prepared for it.

Rather is it written upon behalf of the more timid ones who have not yet learned to suffer in silence, to

bear loneliness without complaining, and to serve with neither fear of criticism nor expectation of praise, just for the joy of serving their Master. For not until one arrives at that spiritual altitude where she can so completely depend upon God, so unreservedly surrender her will and ambitions to his infinite will, that she can live above criticism, personal jealousies and heart burnings, will she be able to do her best service for him, and so come into agreement with the divine purpose of her creation.

I have treated this subject from an entirely impersonal standpoint. In the thirty-six years of my life as a minister's wife, during which time I have done about everything, from blacking the old-fashioned box stoves and scrubbing the church floor of soft pine, and sweeping the cobwebs from the basement ceiling, to filling the pulpit when necessary, it is but natural for me to have made observations along the way. Then there are the heart-to-heart talks with the wives of ministers from many parts of our country, and from other denominations as well, all of whom have their vexatious problems. These personal observations and experiences created the natural desire to make a sincere study of what constitutes a real problem, and to encourage those who are made really unhappy by the undefined position which they occupy. These considerations have impelled me to discuss the subject thus freely.

For further encouragement, let me add, forget self, and after many years of faithful service you will, in retrospective view, wonder at the great personal enrichment of mind, heart and friends that has come to you in reward for your faithfulness. Then and not until then will your heart be filled with that real humility which in God's sight is at once a confession of your own weakness and a tribute to the strength and leadership of his Spirit.

Holmesville, Nebr.

"Profitable for Teaching"

(Continued from Page 163)

the pleasures of the world with us and fall in with every attractive device affected by modern popular Christianity, if we expect to pass through the gates into the city of God. Jesus has told us (Matt. 7:14), "Narrow is the gate and straitened the way that leadeth unto life, and few are they that find it." Sad, indeed, it would be if some of us, coming to heaven's gate at the end of our life's little day, should hear the dreadful words, "Depart from me. I never knew you!"

One of our India missionaries, Bro. A. W. Ross, some years ago gave such an excellent summary of one of our doctrines that I want to put it before our eyes again in conclusion:

Nonconformity

"Be not conformed to the world" means to me that, though the world dresses gaudily, arraying itself in ornaments and costly apparel, I should dress modestly and plain, and have rather the ornaments of a meek and quiet spirit. It further means to me that, though the world delights in high-sounding phrases, filthy conversation, and subjects of the carnal mind, I should have my conversation such as becometh godliness, and should think on heavenly things; that, while the world 'seeketh her own,' drives hard bargains, oppresses the poor, the widows and the fatherless, I should rather give to my needy brother, and minister to the widows and orphans in their affliction; that, though the world delights in extravagances, excesses and frivolities, I should avoid all these, knowing that God requireth me to be a good steward over his possessions entrusted to me; that, while the worldly revel in Sunday feasts, Sunday picnics, Sunday excursions, and vain amusements, I should respect the Lord's day and keep it holy unto the Lord; that, while the world praises men living in palaces gorgeously furnished, I should be happy in a humble home, remembering that my Lord had not where to lay his head; that, while the worldly seek places of power before the eyes of men, I should seek only a humble place among the redeemed ones, and power over sin and the evil one."

A certain great preacher (I do not now recall his

name—perhaps Dr. Jowett) once read for the morning lesson before the sermon that wonderful passage from Rom. 8:35: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or peril, or persecution, or famine, or nakedness, or sword?" As he finished reading, after an impressive pause he added in a low, distinct tone, "Perhaps something less!" Shall we today be condemned by "something less" which we may lightly regard as being too trivial to matter?

Creston, Ohio.

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Seven

As Relates to the Moral and Social Results

Christianity

"LIFE," said the Master, in response to being asked about eternal life, was promised to the lawyer who recited, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Whatsoever ye would that men should do to you, do ye even so to them" is another of the Lord's sayings that has done much to make Christianity what it is today. These things, however, must be obeyed from the heart, to receive full blessing therefrom. In fact, it is one of the characteristics of the teachings of our Lord that he stressed principle rather than mere outward observance, and hence, in the eyes of God, it is the lustful look and not the act that makes one an adulterer. On every hand the uplifting and cleansing influence of the Gospel is seen in transforming lives. What is found among the other religions?

Hinduism

Hindus—211,000,000. Found mainly in India. Founder not known historically.

Some worthy moral duties—such as children honoring parents, governing one's temper, truthfulness, and faithfulness in the marriage relation, are extolled by Hindus. There is no doubt at least that these are taught in Hinduism.

But when it comes to actual results in practical life another story must be written. Quite significant is it that the Hindi, the language of the Hindus, has no word for the English word "chaste," and the prevalence of diseases, due to a life of unchastity, according to medical authorities, is alarming. But how could it be otherwise, when the idols in their temples and the carving on their sacred cars are too obscene to be described? This obscenity goes back to the old Vedic literature, and the practice is as old as the faith. Then, further, some of their gods have only degrading attributes assigned to them. Ram is full of deceit. Krishna is distinguished by unthinkable licentiousness. Yet these two gods represent Vishnu, one of the great Triad. Add to all this the unspeakably filthy ascetics, who rove over India and pose as holy men, whose conduct is unspeakable, and yet because they are holy men they are almost worshiped, and the downward influence is frightful. But India is also cursed with caste. The lower under penalty dare not approach the higher. One lower than a Brahmin dare not be taught the Veda, their sacred book, and he who would venture to do so must be cast into an awful darkness. Concerning caste a Hindu reformer recently said, "When I view it on moral grounds, it appears as a scandal to conscience, and an insult to humanity, and all our moral ideals and sentiments rise to execrate it." Instead of doing good to all, and "especially to those of the household of faith," the Brahmin is taught and believes that he can take all the property—the last morsel of food—from his low-caste fellow-man simply because the latter is supposed to own nothing and everything belongs to the Brahmin.

The sacred books, no doubt, say some nice things about Hindu women and how they should be treated, but they also instruct that a woman may be beaten with cords or a bamboo. Or, "Let the wife who wishes to perform sacred oblations wash the feet of her lord, and drink the water. . . . The husband is her god, her priest, and her religion; wherefore, abandoning everything else, she ought to worship her husband."

India widowhood is deplorable. The widow's condition is not to be described, and nothing that the reader can imagine will in the smallest degree measure up to the actual facts as they are known among the Hindus.

But deeper and more serious than the social conditions is the fact that the Hindu fails to draw a distinction between the right and the wrong. Actions of themselves harm no one if performed in the right mind. Krishna, the vilest and lowliest of gods, teaches that "actions defile me not." Not only are the common people thus taught about the right and the wrong, but this is the view the educated people take. Thus writes one of the well-trained men of India: "To our mind virtue and vice, being relative terms, can never be applied to one who is regarded as the Supreme Being. . . . Conceive a man who is trying his utmost to fly from vice to its opposite, virtue. . . . Imagine a being to whom virtue and vice are the same; and you will find that the latter is infinitely superior to the former." Thus the young men of India are being taught, and doing right or wrong is a matter entirely of expediency. There is no underlying moral obligation in conduct. In fact, such words as "duty," "ought," "conscience" and their class, which express moral obligation, have no corresponding words in the Hindi.

Buddhism

Buddhists—138,000,000; Africa, 11,000; North America, 6,000; Asia, 137,950,000; other countries, 33,000. Founded by Gautama, born about 550 B. C.

Buddhism is a revolt from the degrading influences of Hinduism, the caste which the latter fostered, and was a mighty effort to bring equality among men. Its teachings are in many particulars elevating. For example, "Let a man overcome anger with love; let him overcome evil with good." It stresses a proper inward life, seen in "Leave the sins of the mind," and the teaching that a lustful look at the wife of another is sin. And moral purity of thought, word and action, even when cultivated for personal merit alone, kept a high ideal before the Buddhist. Further, instead of greed he is taught generosity, charity, tolerance, and a kindly feeling towards all living things. War is disapproved. Taking the life of an animal is strictly forbidden. These virtues can not be presented without having a good effect.

On the other hand, underlying all this and standing in strong contrast as most fundamental, is the fact that the Buddhist recognizes no Supreme Being, and therefore knows nothing of moral obligation to fellow-man. His teachings are simply advisory—he refrains from pressing his ideas upon another. He is radically egoistic and selfish. His religion rests on pure individualism, for each man's object is to save himself. "Am I my brother's keeper?" is as far from him as the east is from the west. "Thy kingdom come," with the thought that man helps his neighbor into the Kingdom, is beyond the Buddhist, whose solitary occupation is his own salvation. Instead of seeking the good about him, which would lead him up to behold one Supreme One who is good, his mind is completely absorbed in evil. This gives no one room for one spark of the divine to enter. As a result, heaven is (nirvana) nothing, while hell is everything, an awful reality. God has disappeared from the universe, and in his stead is inexorable law which grinds, and grinds—which punishes and never offers reward; or, if there be reward somewhere, there is no love connected with it. It is only dead, cold, hard, cruel law. "Thus," writes another, "while the Christian moral ideal is found in perfect love to an absolutely perfect Being, leading to utter self-forgetfulness for Christ's sake, in Buddhism the ideal is found in absolute and selfish asceticism, which in its fullest realization regards virtue and vice alike with indifference."

Huntingdon, Pa.

Seeing Is Believing

BY ELGIN S. MOYER

THE author of these words uttered an almost axiomatic statement. How true they are in our experiences! They proved true for a group of Samaritans on one occasion. You remember that Jesus was talking with the woman at the well at Sychar. Seeing the

Messiah, she was convinced and believed. Then she went to the city and reported to the people her experience with the Master. When they heard her testimony, they only partially accepted it. But they did accept it far enough to go with her to the place where she reported Jesus to be. Then, when they saw Jesus and heard the message from his own lips, they said to the woman, "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Savior of the world."

It is not only this group of Samaritans who have been privileged to know that Jesus is the Savior. We today can have that experiential knowledge of him. We can know that he is the Savior of the world; yes, that he is our own Savior; that in him we have certain salvation. John said that he wrote his epistle that we might know that we have eternal life. There need be no guesswork or doubts about this fundamental fact and experience. If we have seen Jesus, we know it. If we have taken him as our Savior, there is no doubt about our relationship with him. If we have accepted him and believe in him and obey him, he has accepted us. This mutual acceptance means that we have eternal life, we have salvation, we are Christians, we are saved.

What a privilege and what a joy! Is this joy yours, Christian friend? If not, just meet Jesus; have a personal acquaintance and experience with him. Take him at his word. Believe in him and know that you have life in him. To see him and to live with him is to believe in him; and to believe in him is to have eternal life.

343 S. Trumbull Ave., Chicago, Ill.

Business for the General Conference

I. Committee Reports

A. Giving and Receiving Certificates of Membership

To the Annual Conference of 1924, Greeting:

We, the committee appointed by Conference of 1923 to consider the matter of giving and receiving certificates of membership, after a careful and prayerful consideration of the question herewith submit the following:

We urge all members to give diligence so to live that there never need be any question as to the church granting or receiving a letter of membership (Philpp. 2:12).

1. Granting Letters of Membership

(a) In order that the spiritual life of members moving from one congregation to another may be best conserved, that growth in grace of such members may be fostered, and that they may function in the largest possible interests of the church, letters of membership shall be granted recommending them to the love and care of the congregation to which they go (2 Peter 3:18; Acts 20:28).

(b) If any member for any reason thinks that a letter should not be granted, he should state his objection in writing and deliver it to the elder (or pastor), properly dated and signed by himself. If the elder (or pastor) can succeed in having the objection withdrawn or removed, he shall instruct the clerk accordingly and the letter shall be granted. If the objection cannot be removed, the matter shall be presented as regular business to the open council for disposal (Matt. 18:15-20).

(c) In view of the importance of gospel plainness and the simple life, if, because of a lack of complete harmony with the order of the church in dress, or for any other reason, the congregation does not see her way clear to grant a letter in full fellowship, she may state the exception on the back of the letter.

2. Receiving Letters of Membership

(a) In order that members moving into a congregation may become a source of strength to the cause and also receive the needed fostering and guidance of the church, we recommend kindly consideration upon the part of the congregation with reference to all letters that are presented, with the hope of carrying out the purpose of the church in harmony with Conference decisions on the dress question (Matt. 18:14).

(b) At the time of the new affiliation, the letters shall be presented and the members (standing) shall be introduced to the congregation. At the same time they shall be asked to confess their willingness to work in harmony with the said congregation. In order that all may proceed harmoniously this course should be explained beforehand to the persons bringing letters, and their willingness to assent be assured.

3. Repeal of Previous Rulings

With the adoption of this paper all previous rulings not in harmony are repealed.

Committee: D. M. Garver, S. S. Blough, Wilbur B. Stover, J. Carson Miller, James M. Moore.

(Continued on Page 174)

CORRESPONDENCE

DIARY LEAVES

Mt. Morris, Ill., Thursday, January 24

I had promised the folks in Cleveland to come and preach for them on 13th, but found myself in the companionship of a painful pair of boils, and wired my apologies. On the 20th I was with the Brethren in Cleveland, and spent most of the time on Monday in the hospitable home of Dr. Elson, who dwelt in Dayton 30 years ago, and who reminded me that when on our wedding tour, as it were, we took a meal with them. Of course the point of remembrance was a delight to both of us and we were glad to stay in the house and just visit, as the weather outside was so very forbidding.

The members seem to think I would suit them as pastor for the mission church, which is looking for a pastor. I have enjoyed the fellowship with them all, and the nucleus for a worth-while congregation seems rather beyond the ordinary.

On the way home I stopped at Elkhart, with appointments for missionary meetings, but the roads were impassable, and so the meetings were cancelled "for a more convenient season." Meanwhile a visit with Bro. T. E. George of Goshen, and Sister Edyth Hay; also with Bro. George Lambert of Elkhart was mutually enjoyable, I think.

Monday, 11th February, 1924

For the folks at Mt. Morris I preached yesterday, and I trust what I said was of beneficial import to all who were present. If I discern the way to have reverence in the house of worship, it is not to scold the children once in a while, neither to reprove them for their life within the church but to develop reverence in the home. If there is no family worship in the home, if God is not a familiar subject of conversation, if the mission work of the church is not frequently talked of, why, what is the use of trying to put it across in the church?

That brings me to my new book on the subject of "Family Worship." It is done. It is in the hands of the printers, and in a few days will go to the binders. At the suggestion of one of the brethren, we are having it printed here at Mt. Morris, and bound at Elgin. Then our family will undertake the broadcasting ourselves; that will give something for the children to do as they go on in college, towards making expenses. Also the use of the name College Press will touch others outside our own folks. The Executive Committee of the Board of Trustees have given their permission to do this. Moreover, the name of "College Press" gives a sort of special literary taste to the book. And indirectly it may help to advertise the College.

Cleveland, Ohio, Monday, 18th February

It has been decided. On the fifteenth of this month I came to Cleveland, to undertake the pastor's work for the city mission church here. I am staying with Dr. Dredge, on Cleveland Heights. They are folks who are known well at La Verne, and wherever they have been. I am glad to be with them. Sister Dredge is sort of a general secretary to the whole church situation here in the city. She is a distant cousin to the Editor of the "Messenger."

My first job is to get the situation well in hand, to know all the folks, to get a vision of the need, of the opportunity, of the open doors, and to find myself in a hearty coöperation with the whole little group. First, we need to conserve what we've got; second, we need to cast the net for others. I have been making a revised list of the members and their children in the city. I cannot tell how many there are; the list does not continue the same long enough. The District Conference minutes list forty. But the delight which tops all is the spirit of coöperation which the whole group manifests. All feel the day of larger things has arrived, and all are ready to work to that end. That makes a situation that is pleasant in the extreme.

With Brother George B. Replogle, who has not been well, but who is now better, and hopes to go to work again by the first of April, I went down town and to several places. The day is clear and cold. I called at the office of the "Evangelical Messenger." The Replogle twins are as bright little kiddies as one ever sees.

The Cleveland trolley cars are different from those of Chicago, where the announcement is, "Pay as you enter." Here you get in for nothing, and pay to get out. It is interesting as a method, and it works. The conductor stands by a post at the center of the car. When you pass the post you pay. Those who have paid sit at one end, those who have yet to pay sit at the other. But there is no rush on paying. You pay when you have leisure. I was amused at the idea at first, now I think it is just fine.

Cleveland, Ohio, Friday, Feb. 22

The other night I went with a Friend to the Friends' meeting, in the city. They have a main church, and also a mission or two in the city. Their college here has an interesting group of over 100 students. At the meeting a woman was preaching, a bit long, and perhaps a bit

tedious, to me. But at the close of the meeting a great interest was shown, and several came forward to the altar rail, where prayer was wont to be made. I have not attended a Friends' meeting before.

I went again this noon to give them an address on Mission Work, but they had received a telegram that one of their leaders was very ill, and the whole school had dismissed classes, and were spending the time in fasting and prayer. I joined in with them for a couple of hours, and was glad to know how they dealt with such an occasion. The Friends are fine people. The missionary address will come another time.

Cleveland, Ohio, Monday, Feb. 25

Yesterday I preached on the "Visible Christ." Really, when one has his eyes open, he can see the manifestations of the Lord almost everywhere in a Christian country. Most of all, perhaps I would say, he is seen in the Book, in the Church, and in the Day. The Day of the Lord (Sunday, the day of his resurrection) becomes more and more a day of blessing to those who are looking for him. I found my cousin, Robert M. Stover, who was born in Lanark, Ill., but who lives here now. We had not seen each other for over thirty years.

In the evening I had the pleasure of speaking on Missions, in the Euclid Ave. Congregational Church, to an assembly of Sunday-school teachers who are taking a course in Religious Education, under the guidance of Bro. J. Quinter Miller, who is Director of Religious Education for the whole city. This was followed by other invitations to talk on Missions.

Mt. Morris, Ill., March 3, Monday

Yesterday after the morning service in our little rented church I set out for Toledo. "Our Church" in Cleveland is a rented affair, but bears our name without. It is rented also to others, and bears their names too: Spiritualist, and Jr. U. O. A. M., besides having a dance on Saturday night, and other kinds of doings throughout the week nights. But a good brother said to me the other day a word I enjoyed: "The value of a dollar depends largely on whose pocket it is in."

I found the church in Toledo in good time for the evening services, and the house was pleasantly filled. I enjoyed worshipping with the Brethren and friends there. And then, taking the night train, I reached Chicago in the morning, spent several hours at Elgin on the way, and came home via Leaf River. Coming home is always joyous to us all.

The work in Cleveland is interesting. I am ninth on the list of preachers! There are about thirteen teachers in High Schools and College. The folks have held together remarkably, just waiting and hoping and praying that a way might open to go forward. Names with which all are familiar, the Crowells, A. Brown Millers, Harshmans, Harleys, Replogles, Millers and Mohlers, Ankenys and Dredges, Elsens, Myers and Zigers, names of high repute, names to conjure with. But the work is all before us, all to be planned out, all to be prayed through. If the Lord be with us, we have the assurance that it is well worth-while; otherwise not. I hereby request all the folks who have friends in the city who are members or ought to be, to send their names to me, with addresses, that I may look them up, and be of some service to them.

Here at home at Mt. Morris, it was a very pleasant surprise to receive a letter from a good brother, enclosing a check for a hundred copies of the new book on "Family Worship," with a request that his name be kept quiet, but that the books be sent to the Sisters' Aid Society of his congregation, with certain specified conditions. This is a great idea. That brother is to be thanked. It will put a wonderful spirit into an Aid Society to have 100 books sent them, by which they can both earn a bit, and be the means of inspiring their homes with the idea of family prayers. And before two days had passed, another brother heard of this, and he did it too. Who says evil is more contagious than good? I do not believe it. I must return to Cleveland in a few days. Wilbur B. Stover.

1149 Parkwood Drive, Cleveland, Ohio.

BIBLE INSTITUTE AT BLUE RIDGE COLLEGE

The Bible Institute at Blue Ridge College began Feb. 7, at 7:30 P. M., with a lecture by Dr. Herbert Stephens on Christian Education. The Institute was intensive for three days with evening programs. Bro. Frank F. Holtsapple gave five splendid expository talks on Studies in Isaiah. Pastoral and Sunday School problems were ably discussed on Friday by Brethren McKinley Coffman, A. L. B. Martin, C. H. Shamberger and Dr. C. E. Forelines. The regular Lecture Course number was given at 8 P. M., by Dr. Hilton Ira Jones. It was a masterful presentation of scientific truth from a religious point of view.

Saturday was Educational and Home Mission day. The crowds were large and the speakers were listened to with close attention. Pres. I. Harvey Brumbaugh of Juniata College presented in a convincing manner the Fundamentals in Education. Sister Nelie Wampler in her characteristic way inspired young and old with her vivid narration of "Fourteen Years on the Front Line," a recital of her rich experience in home mission work in Greene

County, Virginia. The day closed with a lecture by Dr. John A. Garber, of Washington, D. C., on "The Battle Ground of Life."

Sunday was Missionary day with special programs by the Mission Band at 8:30 A. M., followed by Sunday-school, Studies in Isaiah by Bro. Holtsapple and an address by Bro. I. Harvey Brumbaugh. In the afternoon Sister Wampler and Bro. Holtsapple gave missionary messages. The College Ministerial Association rendered a good program at 7 P. M. The last address was a powerful appeal by Bro. John A. Garber.

It was a disappointment that Bro. C. S. Ikenberry was unable to be present as scheduled, but we were fortunate to have Bro. C. H. Shamberger, whose messages were helpful.

The weather was ideal for the Institute and the crowds were larger than usual. There was an unusually large delegation of young people sent by their respective churches. One congregation sent eight delegates. We trust that great good will result from these inspiring meetings.

LeRoy Dudrow.

New Windsor, Md.

IN MEMORY OF A. J. REED

A. J. Reed, son of Michael and Delilah Reed, was born near Alum, Floyd County, Va., Aug. 6, 1840, and died Jan.



14, 1924, aged eighty-three years, five months and eight days. He spent practically all of his life in the community in which he was born. He was married to Sarah Dulaney, daughter of Samuel and Mattie Dulaney, May 3, 1866. To this union were born seven sons and two daughters. One son died in infancy. He leaves his wife and one sister, eight children, twenty grandchildren and seven great-grandchildren. All of his children are members of the Church of the Brethren. Five are ministers, four are elders, and the two daughters are wives of deacons. He with

his wife joined the church Aug. 8, 1868, and held their membership in the Pleasant Valley congregation. He was elected to the office of deacon Nov. 17, 1879, and served the church in this capacity the remainder of his life.

He was always ready and willing to serve the church in any task assigned him, being on a number of committees and going as delegate to District Meetings. He was naturally gifted in singing and was often called upon to lead the song service, and yet he knew but little about the rudiments of music.

When the Beaver Creek congregation was organized in 1900 he became a charter member and spent the remainder of his life there. He was of a cheerful disposition and made friends wherever he went. He helped quite a bit in the building of Mt. Jackson, White Rock and Beaver Creek churches, as well as contributing very liberally to Pleasant Valley.

About two years ago he had a stroke of apoplexy. He was anointed and remained at home enjoying fairly good health until Christmas Day. Services in the Beaver Creek church by Brethren G. W. Hylton, Jesse Booth and R. T. Akers. Burial in the cemetery near by. S. P. Reed.

Floyd, Va.

"OUR RADIO—OUR LIVES"

On the evening of Feb. 27, our prayer meeting was promptly dismissed at nine, in order that we could go to our homes, or to the home of some one possessing one of the greatest inventions of the present day, a radio receiving set. A branch or a vine of our own church, the Bethany Bible School, was to broadcast a program of good tidings or sacred music from the station KYW Chicago, Ill.

Nearly all present went to some home where a radio was quickly put into communication with the things in the air; such as music, speeches, operas, market reports and the best feeds for cattle, all of which did not interest us at this time, since the main object was to tune in with KYW.

At last we tuned in, but due either to some interference or a higher meter range (KYW is run on 536 meters) KYW could not be heard as distinctly as WDAF broadcasting at 360 meters in the same city.

This brought very forcibly to our minds the untiring efforts that we must use in this life; once the music came in beautifully, and next it was almost gone. So in life, things are moving along very smoothly, and this world seems just the grandest place to be; and next, just a trifling little thing comes upon our pathway and takes all of this music out of our life. But we must do like we do with the radio, tune over again.

Just as the radio has a meter range, so our lives have a range. We sometimes go to the places or do the things that others do, even against the dictates of our own

mind. This puts us on a higher range that does for a while, but soon this kind of life begins to fade and the quicker we get back to the range intended for a professing Christian the quicker life moves along very pleasantly for us.

If your radio produces a good selection of program on stations broadcasting up to 500 meters be content to enjoy these stations. If your radio does not produce a satisfactory program above the meter range intended for it come back to its range, and you will enjoy it as you enjoy living the proper range in the Christian life.

I think I speak the voice of many others when I ask this favor of the Bethany Bible School: try and arrange a program to be broadcasted through WJAZ 360 meters or WJAZ 447 meters.

E. P. Lehman.

York, Pa.

BROADCASTING THE GOSPEL IN SONG A SUCCESS

The program that was broadcast by the Music and Expression Departments of Bethany Bible School on the evening of February 27, was appreciated evidently by thousands of people as indicated by more than three hundred telegrams, letters and postal cards, from Atascadero, California, on the west to Boston, Massachusetts, on the east and from Canada on the north to Sebring, Florida, and Ft. Worth, Texas, on the south. The prevailing opinion in the minds of the people who are furnishing programs is that the most important thing is entertainment. These responses indicate that there is a sincere appreciation for spiritual things. Many have requested a repetition of this service and expressed themselves as appreciating young people endowed with a desire to put forth the Gospel in Song. It was a real inspiration to read the messages that came from thousands of miles away, where forty, in a home or three hundred in a church heard the voices just as distinctly as if they were present in the room. Surely we are constantly finding out about our great Creator and we ought to be constantly praising him for the privilege of living in such a day of opportunity.

A certain Lyceum Bureau here in Chicago is soliciting the services of the Harmony Quartet for chautauqua work this summer. This quartet will be available and desires to put forth the Gospel in Song among our own churches, and would be open for engagements during the summer months. They would prefer Pennsylvania, Virginia, Maryland, Ohio, and Indiana. Any church that is interested should write to Mrs. Cora Stahly.

We are hoping to make arrangements to give another program some time in April. We will give due notice to the "Messenger" readers.

Frank N. Sargent.

Chicago, Ill.

Notes From Our Correspondents

CALIFORNIA

Chico church met in council Feb. 25, with Eld. J. C. Wright as moderator. We had previously arranged for Brethren W. Brubaker and C. W. Davis of the Live Oak congregation to be with us but on account of the serious illness of Bro. Brubaker's wife, he could not be here. Brethren C. W. Davis and A. Crites were present. Brethren Arnie Wright and John Reynolds were called to the ministry, and Bro. Earl Harlacher to the deacon's office. They were all installed except Sister Harlacher, who will be installed later. We rejoiced when a man and his wife accepted Christ and were baptized Feb. 24. Our communion will be held April 19.—Martha Harlacher, Chico, Calif., March 2.

Glendora.—The church has passed through another season of re-awakening. Brother and Sister Bro. D. Diaz, of Wenatche, Wash., came to us Feb. 10. He preached twice on Sunday and each evening during the week to a large and appreciative audience. He gave us some wonderful messages from God's Word, creating an interest and spiritual awakening among our own people. He came especially in behalf of his own countrymen, who took quite an interest in the services. Several stood for Christ and one was baptized. Sister Diaz rendered several selections in song, which added much to the meeting. For the benefit of the public, but especially his own people, Bro. Diaz rented a hall and gave several lectures on Catholicism. His aim was to expose it and to exalt the Christ. Jan. 27 Bro. J. Groff, of Patterson, preached for us, encouraging us to greater consecration. In the evening Bro. Geo. Carl, of Hermosa Beach, preached an excellent sermon along missionary lines. He remained several days soliciting funds for a new building, which is being needed for Sunday-school work.—Anna M. Grogg, Glendora, Calif., Feb. 28.

Hermosa Beach.—For the last ten days we have been enjoying some splendid sermons given by Bro. Jacob Funk. He was an able speaker for the occasion. Every night found us well filled, and on Sunday evening a chair was placed in every available space to accommodate the audience. Bro. Funk was a great help to the young people as well as to the adults. We were all very sorry he could not stay longer, but duties called him back to La Verne College. As a result of the meeting five came into the church and several were baptized. Bro. William Bowman faithfully led the singing, assisted by his wife at the piano. Special music was provided for every night but one. On Sunday a quartet from La Verne College favored us with a number of songs, both morning and evening. Our Sunday-school attendance was 187. The Sunday-school offering was \$91.10, being the third Sunday offering which goes toward our new churchhouse. At present the total amount raised is \$3,200 in money and pledges. During our meetings Bro. Carl did no soliciting but he expects to begin again this week as we very much need a new building. Two more classes have been divided, making a total of twenty-one classes in the school.—Mrs. Alpha N. Stump, Lomita, Calif., Feb. 29.

Live Oak church met in special council Feb. 26. This being the time set for making final arrangements for a pastor, we decided to procure Bro. E. Sutphin, of Ontario, Calif., to commence about April 1. The two departments of Mission Study will commence on March 7, the adults using the book, "Japan on the Upward Trail," with J. L. Ott, teacher, and the juniors, "The Honorable Japanese Fan," with the writer as teacher. A committee has been appointed and is busy with the preliminaries for a Daily Vacation Bible School.—Albert Crites, Live Oak, Calif., Feb. 29.

Waterford.—The fifteenth anniversary of the marriage of Brother and Sister John Deeter was celebrated by the Bible Class of the Sunday-school Feb. 8. Through the hospitality of Brother and Sister Ira Martin, their new home was thrown open for the oc-

casional. Brother and Sister Deeter were married at Painter Creek, Ohio, Feb. 8, 1874, by Bro. Jesse Stutzman, of Pittsburg, Ohio, who is still living. Simon Deeter, the oldest son, and family, from Fresno, one great-granddaughter and Edw. Swinger and wife, from Alhambra, Calif., who is a nephew of Sister Deeter, were present. The evening was spent in singing old-time hymns, after which Bro. Robert Kennedy offered prayer. Bro. Deeter then read a Scripture and short talks were made by Brethren Deeter and Deeter. Devotional talks were made by Brethren Deeter and Deeter. Deeter was presented with a gift by the class. There were forty-three present and the evening was enjoyed by all.—Mrs. Iva Kennedy, Waterford, Calif., March 1.

COLORADO

Wiley church had an all-day meeting Feb. 24, with an attendance at Sunday-school of 163. Our elder, Bro. D. O. Cottrell, delivered two very instructive messages on Bible Study which were very much appreciated. Lunch was served at the noon hour, followed by a social hour and a special business meeting of the church. A number of items were considered, namely, Vacation Bible School, missionary work, mothers and daughters, and association membership. It was mentioned that those passing through our country to California might stop at our churches at Wiley, McClave and Rocky Ford, Colo., and render a great service, which would be very much appreciated. Our pastor will conduct revival meetings for us beginning about the second week of November. The youth department was taken and Brother and Sister Blough were ordained into the full ministry; Brethren Cottrell and Ullom officiating. Feb. 16 the Brethren and M. E. churches held a joint community public sale. The ladies were asked to contribute some article, also the business men of the town. The ladies sold the two churches for \$1,050. The proceeds of the sale totaled \$2,075, the Brethren receiving \$1,050. This puts our church on a good financial standing for which we rejoice.—J. R. Ellenberger, Wiley, Colo., Feb. 28.

ILLINOIS

Okaw congregation met in council March 1, with Eld. G. W. Miller presiding. Our love feast will be held May 30 at 7 P. M., at Centennial. We decided to have both Christian Workers and preaching each Sunday evening at La Place. Bro. Glenn Garber, who is in school at Manchester, was granted a vacation Bible School. We had only one series of meetings each year, alternately; this fall they will be at La Place. Feb. 24 we enjoyed a program by the Mt. Morris male quartet. The last number of the lecture course will be some time this month with Dr. C. C. Ellis as speaker.—Estella Arnold, La Place, Ill., March 5.

INDIANA

Bethany church met in regular council Feb. 28, with our elder, Bro. Raleigh Neff, presiding. We granted three letters, one being to one of our ministers, Bro. Noble Neff. Our delegate to Annual Conference is Bro. Raleigh Neff; alternate, Bro. Milo Geyer. Our attendance is increasing since the severe cold weather is over.—Mrs. Bertha B. Weybright, Syracuse, Ind., Feb. 29.

Ecl River church met in business session March 1 with Bro. Amos Freed presiding. Two letters were received and five granted. A committee was appointed to arrange for a Vacation Bible School to begin the second week of June. We will not be represented by delegate at Annual Conference. Our revival meeting is to begin May 12, with Bro. Chas. Oberlin, evangelist. At the close of these meetings we will have a communion. Dec. 2 Mr. York, of the Anti-Saloon League, gave an address on temperance. Our Christmas program was well attended. Feb. 10 Bro. Fish, of Manchester College, gave an address on the subject of "The Church and the World." Feb. 17, counting party, counting of Brethren Otto Winger and R. H. Miller and Sisters Iva Grossnickle and Clara Wine, were with us in an all-day meeting. They gave much helpful instruction pertaining to church work.—Laura Miller, North Manchester, Ind., March 3.

Laporte.—The long-looked-for day of the dedication of the new church in Laporte, Ind., was held Feb. 22. The church was a very large one for which we had been praying. The house was crowded with eager, anxious listeners to hear President Otto Winger's sermon. He gave us some thoughts on the spiritual church and her attitude toward fundamental Bible truths that we trust will be a help to all that heard. Representatives were present from other churches of the District who gave us much help and encouragement. We especially wish to express our gratitude to the Blavissville quartet and Union Center chorus. They inspired our young people in a way that will not soon be forgotten. After having received assistance from the Mission Board of the District, we received \$1,000. We were yet about \$600 short. An appeal was made and we went over the top through the liberal response of those present, for which we are very thankful. We can now go forward without an indebtedness. The three members of the Mission Board, Dr. Yoder, Frank Kreider and Christian Metzler, were also present and rejoiced with us. Other ministers attending were Eld. Kesler and Ira Eisenhour. The Ministerial Association of the city had four representatives here in the afternoon who gave valuable assistance and encouragement. In the morning following the dedication, the C. C. Trip of Bremen, Ind., began a series of meetings which will continue indefinitely.—Ellen Roose, Laporte, Ind., March 5.

Nettle Creek church met in council Feb. 9, with Eld. O. D. Wierking presiding. Two letters were granted. It was decided that each fifth Sunday an all-day meeting will be held at the Brick church with dinner at noon and a program. The next meeting of our spring communion will be held April 20 and our fall communion Oct. 25. The music institute, in progress for two weeks at the Brick church, closed Feb. 14 with a special program. Sister Nellie Bechtelheimer, of South Bend, who had charge, is an able instructor. She taught some rudiments of music and also made the members feel what a message there is in song. She gave some very uplifting and spiritual talks on "Qualifications for Christian Leadership." A series of meetings began March 2 at White Branch, conducted by Bro. Carl Hilbert.—Mary E. Riechart, Hagerstown, Ind., March 3.

Pine Creek church met in members' meeting Feb. 5, with Eld. James O. Kesler presiding. Our program for the year is as follows: Easter program April 20; singing class once a week during the summer; mothers' meeting May 11; two weeks' Vacation Bible School beginning May 26; Puritan and Temperance Meeting June 22; Home Coming Aug. 15; Harvest Meeting Oct. 5; series of meetings of two weeks to follow, closing with a love feast; thanksgiving sermon on Thanksgiving Day; Bible Institute during the holidays. Our next council will be held the fourth Saturday in March.—M. S. Morris, North Liberty, Ind., Feb. 29.

Roann.—There was a mistake made in our last letter which I wish to correct. A union Thanksgiving meeting was held at the Brethren instead of the Church of the Brethren, at which Bro. Cover, our pastor, delivered the address. Jan. 29 representatives of the Volunteer Mission Band of Manchester College met with us both morning and evening. Their programs were very interesting. Feb. 16 two were baptized after the preaching hour. In the afternoon the Mothers and Daughters' Meeting was reorganized with Sister Marvin Ranck president. Our meetings are held every two months. Talks are given by mothers and daughters which are beneficial to all. These gatherings have a tendency to form a closer relationship between every mother and daughter. We feel highly favored in having been chosen as one of the meeting places of the District Touring party. Bro. Bousack gave his address in the forenoon because of having to leave for other fields of labor. Bro. Otto Winger, of North Manchester, was to fill his place in the evening but on account of other duties could not come, so Bro. A. R. Eikenberry substituted. We were very glad to have a feast of good things, especially uplifting to all.—Estella Musselman, Denver, Ind., March 3.

IOWA

Beaver.—Our pastor, O. W. Diehl, has returned from California, and we are very glad to have him back again. Bro. C. B. Rowe gave us a splendid sermon on Feb. 10. Our Mission Circle has been doing commendable work here at Beaver.—S. K. Powers, Ogden, Iowa, Feb. 29.

Brooklyn church held its quarterly business meeting March 1. The various church officers were chosen: Elder, J. Schechter; church clerk, Sister Dora Heatwell; correspondent, the writer. We decided to hold our series of meetings beginning June 15, providing the speaker can come at that time. The meetings will close with a love feast. Bro. J. Schechter was chosen to superintend the Vacation Bible School which will be held during the summer. We are looking forward to hearing the Mt. Morris Glee Club some time in May.—Minnie Schechter, Brooklyn, Iowa, March 3.

KANSAS

Merrill church met in council March 1, with Eld. W. H. Yoder presiding. It was decided to hold a love feast May 18. The missionary budget is to be raised at last year's voluntary gifts. One Sunday will be set apart as Missionary Sunday, with appropriate sermon and music. A committee is to be appointed by the pastor to cooperate with other churches here to formulate plans for the fourth union Vacation Bible School. Eld. W. H. Yoder was elected delegate to Annual Conference. He was also re-elected pastor and elder for the coming year. The annual visit is again to be an informal visit by the deacons and their wives, which plan proved very acceptable last year. The church decided to send letters of greeting to its members away at college. The church as a body also expressed by a standing vote appreciation for the helpfulness and faithfulness of our aged members, one of whom, Bro. W. H. H. Sawyer, aged eighty-seven, a pioneer elder, has just been restored to health after a critical illness. Another member faithful in church attendance is Wm. Flickinger, the oldest member in the congregation as well as the oldest citizen in our town. He will celebrate his eighty-ninth birthday on March 6. A sum of song books no longer needed have been sent where they can be used. The church is looking forward to a consecration Easter program, a Fathers and Sons', also a Mothers and Daughters' banquet and meeting, and a series of meetings to be conducted sometime in the early fall by Bro. O. P. Haines, of Lima, Ohio.—Mrs. Elma Hobbs, Morrill, Kans., March 3.

MARYLAND

Brownsville.—Sister Naomi Jennings and the writer were sent as delegates by the Sunday-school and church to the Bible Term at Blue Ridge College. An interesting report of the many good things heard was given. We will hold our council April 5 and the love feast May 24 and 25.—Mrs. Nellie S. Kaetzel, Brownsville, Md., March 3.

Thurmont church has set Sunday, April 13, for the dedication of their new church. Eld. J. M. Henry, president of Blue Ridge College, will preach the dedicatory sermon. A cordial invitation is given to the members of surrounding churches. An all-day meeting will be held, beginning at 10 A. M. There will be other speakers, also some special music in charge of Prof. Fletcher, of Blue Ridge College. We also expect the male chorus of York to sing for a "Brang" of Praise" and your lunch. Come and help the little Thurmont church. We need and will appreciate your help.—T. S. Fike, Thurmont, Md., Feb. 29.

MICHIGAN

Woodland church met in council Feb. 23, with Eld. John M. Smith presiding. He was re-elected elder for two years, also pastor for the present year. Celia Townsend was re-elected on the ministerial board; the writer, church correspondent. We decided to have a Bible Institute next month during the holidays. We also decided to have a Mission Study Class once each quarter. One was restored to fellowship.—Jesse Spindler, Woodland, Mich., March 5.

MINNESOTA

Lewiston.—March 1 we held our quarterly council, with Bro. B. D. Kerlin as moderator. We decided to hold a series of meetings sometime in June, in charge of Bro. Kerlin, our resident pastor. We are also arranging for a Vacation Bible School this summer under the direction of Mrs. Kerlin. Feb. 27 a fair-sized audience listened with interest to our program and to the address by the writer, of the Department of Bethany Bible School, Chicago.—Mrs. Laura L. Weimer, Lewiston, Minn., March 5.

MISSOURI

Lakeale.—We have just closed the two weeks' series of meetings that has ever been experienced at Lakeale. The meetings began with rather unfavorable weather, but closed gloriously with good weather and two additions to our little band here, which makes us rejoice in the work of God and thank him for his goodness to us in years and have heard many revival sermons, but I must say that I have never heard anything surpassing Bro. C. H. Brown's ardent and convincing Gospel sermons. The meetings closed with fine interest and good attendance.—J. L. Switzer, Carterville, Mo., Feb. 28.

North St. Joseph.—Feb. 24 I met with the North St. Joseph church. J. S. Kline has served this congregation as pastor and evangelist a number of years. As Brother and Sister Kline have decided to move to California, arrangements were made for the continuation of the work. The undersigned was chosen elder. Bro. D. E. Sell was chosen to the ministry, and Bro. T. B. Sell to the deacon's office. These brethren with their companions were duly installed. The members are quite congenial and very anxious to maintain the organization which was made for carrying on the work. Bro. Kline's labors have been a help in this congregation as well as in the Northern District of Missouri.—S. W. Garber, Plattsburg, Mo., March 1.

NEW YORK

Locke.—We are hoping and praying that more of our brethren who live in localities where there are good roads, good schools, good markets, good neighbors and good land at reasonable prices, will come and help to possess the land for the church and God's Kingdom. Many in this great State are living indifferent to their souls' welfare and their duty to their fellow-men and God. Here are thousands of souls just as precious in God's sight as our own. May the call of this needy field challenge those who are looking for larger service, those with ability who are "sitting at ease in Zion." Feb. 2 a brother, his wife and five children drove up to our door. They were from Kansas. They drove through in a Ford sedan, coming by way of Virginia, where they visited several weeks. Four of this family are members of the church and so far they seem well pleased with the country and expect to locate here. More are expected in the near future. May God speed the day when there will be many churches in this State.—Mrs. A. F. Frantz, Locke, N. Y., Feb. 24.

OHIO

Akron.—The church met in council Jan. 5, with Eld. A. H. Miller presiding, assisted by Elders C. L. Wilkins and S. S. Shoemaker. Bro. Miller presented his resignation as pastor, which was accepted, but it was rejected and he was chosen elder and pastor for another year, beginning July 1. Three letters were granted and the various committees chosen, among them Temperance and Missionary. The work is progressing nicely. Four have been restored to membership since our last report.—C. Kaufman, Akron, Ohio, Feb. 25.

Black Swamp church met in council March 1 with Eld. J. L. Guthrie presiding. We elected church officers, with Sister Elsie Korn, clerk; the writer, correspondent. We will send two delegates to District Meeting, namely, Bro. Geo. Garner and Sister Elsie Korn. Bro. Uriah Garner and Elder Edith Korn were elected delegates to Annual Meeting. One letter was granted. Bro. Guthrie preached a very acceptable sermon, Saturday evening on "Spiritual Sleep." Sunday morning he preached the rededicatory sermon, taking for his theme, "The Church as a Living Temple." He was greeted by a large number of brethren from adjoining churches. The Buchanan quartet from the Deshler church rendered several selections. At noon a basket dinner was served. In the afternoon Bro. Guthrie preached on "The Necessity of Regular Church Attendance" (Feb. 10-20). He called on to preach at the evening, but the services were called off to allow the congregation to attend at Toledo to meet Bro. W. B. Stover.—Mrs. Asenath Baker, Le Moyne, Ohio, March 3.

(Continued on Page 176)

Business for the General Conference

(Continued from Page 171)

B. Uniform Fiscal Year

To the Annual Meeting of 1924, Assembled at Hershey, Pa.—Greeting:

We, your committee to consider a common fiscal year for all General Boards and Committees of the church submit the following:

We recommend that March first be made the beginning of our fiscal year for all the General Boards and Committees of the church.

Committee: G. A. Snider, J. J. Yoder, Chas. D. Bon-sack.

II. Queries

A. Middle Indiana

1. We, the Spring Creek congregation, petition Annual Meeting, through the District Meeting of Middle Indiana, to adopt the organization of the Mothers and Daughters' Association as one of the departments of Christian work recognized by the Annual Meeting.

Answer by District Meeting: Passed to Annual Meeting and recommended that this work be referred to the Sunday School Board.

2. In view of the fact that some of our State Districts are exceedingly small in number of members, and others very large, thus not giving a just basis for representation in General Conference, and in order that some territories may be helpful to other sections, we, the Spring Creek congregation, petition Annual Conference, through the District Meeting of Middle Indiana, to appoint a committee to study the question of redistricting parts of the Brotherhood and report to the Annual Conference of 1925.

Passed to Annual Meeting.

3. Pleasant View church asks Annual Meeting, through District Meeting of Middle Indiana, to grant the Annual Meeting of 1925 to the Central Zone—said meeting to be held at Winona Lake, Ind.

Passed to Annual Meeting.

4. We, the Plunge Creek church, petition Annual Conference, through District Conference of Middle Indiana, to decide that the full report of Annual Meeting shall consist of an edited account of the business sessions and of all the preceding sessions, and that the Publishing House shall provide for the editing of the same.

Answer by District Meeting: We ask Annual Meeting to authorize the Publishing House to include with the full report of the business session of the Conference an edited report of the best part of the general program.

5. Whereas, there are many calls for the anointing service from people who are not members of the Church of the Brethren; but who have implicit faith in the anointing of the sick in harmony with Jas. 5: 13-16;

Whereas, by our present ruling, elders and ministers are not permitted to administer to the desires made in the aforesaid requests;

Whereas, some elders and ministers who have responded to the requests have been brought before the District Meeting and have been severely dealt with;

And whereas, it was the custom of Jesus and the apostles to do good to all men and heal the sick when they came in contact with the same,

Therefore, we, the Markle church, petition Annual Meeting, through District Meeting of Middle Indiana, to reconsider all past decisions and permit elders and ministers to be governed by circumstances and the guidance of the Holy Spirit when receiving such calls.

Passed to Annual Meeting.

B. Northern Indiana

Realizing the great need of pastoral care of all the churches, and because of the present disturbance that is often caused among churches in the change of pastors, the matter often being on a commercial basis; we, the Berrien church, ask Annual Meeting, through District Meeting of Northern Indiana, to appoint a committee of five to take the whole pastoral question under advisement, and formulate a plan for the selection and support of pastors, looking toward some central authority in each State District, and making the pastors responsible to the District, rather than the church they serve.

Passed to Annual Meeting.

C. Nebraska and Northeastern Colorado

We, the members of the Lincoln congregation, petition Annual Meeting, through District Meeting, to award the 1925 meeting to the Missouri River Zone.

Answer: Request granted.

D. Northeastern Ohio

We, the West Nimishillen church, petition Annual Conference, through District Meeting, to change its decision of 1921 with regard to the Local Ministerial Board, to read as follows:

Each congregation may, with the consent of the majority, elect a Local Ministerial Committee of three loyal, spiritual brethren, whose duties shall be:

1. To make a careful annual investigation of the needs of the congregation, under the direction of the elder in

charge, and report such needs as the congregation can not supply to the District Ministerial Board, who shall aid in supplying such needs in cooperation with said congregation.

2. To arrange the forces within the congregation for filling of all appointments.

Passed to Annual Meeting.

E. Eastern Colorado

We, all the churches in Colorado east of the Continental Divide, including Miami, New Mexico, having formed a tentative organization, in harmony with the action taken by the three State Districts to which we at present severally belong, petition Annual Conference for recognition as a District, under the name of Eastern Colorado.

AID SOCIETY NOTES

Our work for 1923 is finished, and I hope we have started the present year with a determination to make this the best year of our organization. New officers have, in many places, taken charge of the local aids, which will undoubtedly bring new ideas and new life into our work.

It is interesting to read the reports published each week in the "Messenger," and to see the different ways we have found to get funds for our work. We notice with a great deal of satisfaction that nearly every society contributed to the General Aid Fund—the Industrial School in Greene County, Va. There are few that did not, and we hope they will do so yet, before Conference time, so that there will be no deficit then. It is only by united effort that we have the best success.

At least four societies have reported more than a thousand dollars made last year; one of these reaching over two thousand. These sisters have made a fine record, and have given us an example of what can be accomplished in our work.

We notice, also, that a number of societies have sold Bro. Stover's book on missions, and we would urge others to do likewise. In the light of our present deficiency in mission funds, we surely need teaching along this line. This little book gives it to us clearly and unhesitatingly. It will make every one of us think of our part in the real work of our church—missions.

Sister, if we can place this book in every home in our Brotherhood, we will be doing real mission work, besides adding funds to our treasury to be used again for some other good cause.

We hope the annual letter from our secretary, Sister Minnich, has been read by every society and its contents well noted. A rereading of this letter occasionally would prove helpful in keeping all working together.

Our program for Conference will be published soon. May we all continually work together for the glory of God, and for the advancement of his Kingdom.

Broadway, Va.

Mrs. John C. Myers, President.

SISTERS' AID SOCIETIES

BRICK, VA.—Number of all-day meetings, 13; average attendance, 11. We made 42 prayer-coverings, turfed 3 bedsprings, knotted a comfort, mended quilt blocks and made a pair of gaiters for the needy. Offerings, \$17.87; received for work, \$22.10; expenses, \$40.60; garments donated to needy, also bedclothes, value \$100. We gave \$15 to Greene County School; \$1 to General Secretary; \$5 to Emergency Fund; \$5 to Near East Relief; balance, \$16.93. Officers: Sister Lydia Sink, President; Sister Lizzie Peters, Vice-President; Sister Sophia Swanson, Superintendent; the writer, Secretary-Treasurer.—Mrs. H. G. Peters, Wirtz, Va., Feb. 15.

BROADFORDING, MD.—We held 10 meetings; enrollment, 8; average attendance, 7. Our work consisted of making rugs, comforts, bonnets, selling vanilla. Balance on hand, \$12.80; donations, \$30.30; monthly fees, \$12.01; articles sold, \$105.80; cost of material, \$24.71; District Secretary, \$1; Greene County School, \$130; balance, \$5.29. We sent a box of clothing to Greene County, Va.; donated 2 comforts to the Old Folks' Home. Sister Sue Rowland, President; the writer, Secretary-Treasurer.—Mrs. J. E. Rowland, Maugansville, Md., Feb. 23.

BROOKVILLE, OHIO.—We held 23 all-day meetings; enrollment, 24; average attendance, 14. Carried over, \$180.72; receipts, \$801.21; expenditures, \$658.49; balance, \$142.72. We gave \$297.45 to home missions and \$68.17 to foreign. We made 150 prayer-coverings; quilted 8 quilts and knotted 3 comforts. We also made sunbonnets, aprons, clothing bags, stocking dolls, dresses and various other articles. We sent a number of ready-made things to the missions at Springfield and Cincinnati, to assist in the sales they conducted, the proceeds being used to equip their Aid room. We also served lunch 5 sales. Officers: President, Ollie Fidler; Superintendent, Ada Hay; the writer, Secretary-Treasurer.—Mrs. Ezra Kimmel, Brookville, Ohio, March 1.

COVINA, CALIF.—We had 36 all-day meetings, with an average attendance of 8. We made clothing for needy, prayer-veils, tied comforters, quilted and sewed carpet rags and quilt blocks. Carried over, \$13.23; receipts, \$122.32; paid out, \$173.84. We contributed our quota to home and foreign missions besides giving to our home field. Officers: Sister S. W. Funk, President; Sister Laura Bruhaker, Vice-President; the writer, Secretary-Treasurer.—Eulalia Overholter, Covina, Calif., Feb. 18.

CUSHING, OKLA.—We held 5 all-day and 11 half-day meetings; members enrolled, 14; average attendance, 6; visitors, 11. We quilted 3 quilts, tacked 7 comforts, pieced 3 comfort-tops; held 2 food sales and served lunch at one sale. Dues received, \$11.95; for coverings, \$9.90; for quilting, tacking comforts, selling books, etc., \$13.19; for food sales and lunch at sale, \$47.37; carried over, \$1.75; total, \$110.56; expenditures, \$72.16; balance, \$38.40. Officers: President, Sister Abbie Pote; Vice-President, Sister Belle Kinzie; Secretary-Treasurer, the writer.—Mrs. Oliver D. Kinzie, Ripley, Okla., Feb. 23.

HOOVERVILLE, PA.—Number enrolled, 20. We held 30 all-day meetings, with an average attendance of 12. We pieced and quilted haps, mended aprons and sun-bonnets, and sold vanilla, for which we received \$13.27; paid out for material, \$32.77; paid to District Secretary, \$1; to Bethany Hospital, \$25; to home mission building fund, \$10; to Industrial School, Va., \$25; to home church fund, \$10; for flowers, \$5. Officers: President, Sister Annie E. Kootz; Vice-Presi-

dent, Emma C. Blough; Secretary, Sister Ida Marshall; Treasurer, Sister Grace Berkey; Superintendents, Sisters H. J. Kootz and C. B. Zimmerman.—Mrs. W. H. Blough, Hooverville, Pa., Feb. 21.

LEAMERSVILLE, PA.—We held 26 meetings, with an average attendance of 5. Our work consisted of quilting. We donated a hup and other things to the poor. Carried over, \$28.14; money received, \$62.47; paid out, \$89.91. We gave \$25 to foreign missions; \$20 to home missions. Officers: Mrs. Sara Sell, President and Treasurer; Mrs. Jennie Clair, Vice-President; Mrs. Mary Potter, Superintendent; the writer, Secretary.—Sara Potter, Leamersville, Pa., Feb. 23.

MOSCOW, VA.—Enrollment 20; we held 12 half-day meetings with an average attendance of 11. Carried over from 1922, \$82.18; freewill offering, \$12.58; Sunday egg offering, \$29.22; rainy day, \$6.72; birthday offering, \$5.54; received for prayer-veils, \$9.19; donations and other articles, \$13; Easter social, \$17.83; dinner and white sale, \$34; total, \$210.26. We gave to Greene County School, \$50; Timberville Orphanage, \$15; Sara Zigler Myers in China, \$10; a family whose house burned, \$12.81; Vera Fowler, \$2.55; home church work, \$39.39; other causes, \$14.60; balance, \$41.37. Number of visits to sick, 194. Officers: President, Sister Emma Simmons; Vice-President, Sister Jeanie Driver; Secretary, Sister Dorothy Judy; Treasurer, Sister Hattie Dinkle; Superintendent, Sister Luverna Sheets.—Dorothy Judy, Mt. Solon, Va., Feb. 26.

OCTAVIA, NEBR.—We held 11 meetings; average attendance, 10. Offerings, \$37.23; fine fees, \$6.50; coverings sold, \$10.05; apron sale, \$12; for quilting, \$33.35; miscellaneous sale, \$122.97; paid out \$25 for the piano; also our apportionment for Greene County School and Litchfield parsonage; for flowers, \$6.75. Officers: Sister Erma Bliekensatt; President; Sister Susie Burkholder, Vice-President; Sister Lillie Keller, Treasurer; the writer, Secretary.—Alice Keller, Octavia, Nebr., March 1.

OLYMPIA, WASH.—We held 34 all-day meetings, with an average attendance of 8. We quilted 11 quilts, pieced 3, knotted 8 comforters and 3 crib quilts for Orphans' Home in Seattle, and sent clothing and canned 210 quarts of fruit. We took in \$71.68; paid out, \$62.27; on hand, \$9.41; paid our assessment for Virginia Industrial School and \$10 for this year. Officers: Mable Thomas, President; Ethel Thomas, Vice-President; the writer, Secretary-Treasurer.—Ida McNamee, Olympia, Wash., Feb. 11.

PLEASANT VALLEY, TENN.—We held 12 meetings with an average attendance of 8. Our work consisted of piecing and quilting and sewing for a sick sister. We have 23 members. Receipts, \$19.10 in dues; \$26 was pledged for missions. We paid out for material, \$7.90; for clothes and blankets for sick, \$7.75; to Greene County School, \$8.34; to District Secretary, \$1; Christmas donations, \$16; carried over, \$10.02; donated 2 comforts to needy. Officers: President, Miss Murphy Keen; Vice-President, Mrs. A. Diehl; Secretary, Treasurer, the writer.—Mrs. A. C. Diehl, Jonesboro, Tenn., Feb. 25.

WATERLOO CITY, IOWA.—Number of meetings, 51; average attendance, 14. We quilted 21 quilts and tied 9 comforters; made a number of prayer-coverings. For quilting and tying comforts we received \$53.25; dues, donations and miscellaneous, \$51.04; meals and a booth at cattle congress, \$25.15; selling pie and candy, \$33.61; total, \$84.85. We paid our \$1 and quota of \$50 for Virginia School. The remainder we used to install and furnish a kitchen in our church. Mrs. Hasbrouck, President; Mrs. Lentz, Vice-President; Mrs. Strayer, Treasurer; the writer, Secretary.—Mrs. E. A. Tidale, Waterloo, Iowa, Feb. 27.

WOODBURY, PA.—We held 2 business and 4 regular meetings; enrollment, 16; average attendance, 8. Our work consisted of quilting. We received in membership fees, \$16; offerings, \$6.25; for work done, \$5.65; carried over, \$3.28; total, \$31.18; expenditures, \$11 for carpet; \$3.5 for tumblers; \$5 for Industrial School of Virginia; balance, \$8.53. Officers: President, Sister Maggie Freder; Vice-President, Sister Fannie Smith; Secretary-Treasurer, Sister Hannah Kagarice.—Mrs. Maggie Replogle, Henrietta, Pa., Feb. 26.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice, should be applied to the three months' subscription to the Messenger; subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bachtel-Foltz.—At the home of the bride by her grandfather, Bro. Samuel M. Foltz, Bro. Marlin F. Bachtel and Sister Violet Maye Foltz, both of Hagerstown, Md.—Edw. S. Foltz, Hagerstown, Md.

Hylton-Morris.—By the Rev. Randolph Perdue, at Rocky Mount, Va., Feb. 24, 1924. Bro. C. Walter Hylton, of Roanoke, Va., and Miss Edith Pernell Morris, of Rocky Mount, Va.—C. D. Hylton, Roanoke, Va.

Simons-Lehman.—At the home of the undersigned, Feb. 21, 1924. Mr. Irvin Simons, of Marcus, Iowa, and Sister Irene Lehman, of Kingsley, Iowa.—Merlin G. Miller, Kingsley, Iowa.

FALLEN ASLEEP

Arnold, John Wm., born July 12, 1847, near Burlington, W. Va., where he spent his early life. Soon after his marriage to Lucy Kline they united with the Church of the Brethren. In 1876 he was called to the deacon's office. In 1899 he moved into the bounds of the Ridgely church. He died Feb. 2, 1924, after a lingering illness due to general debility. Bro. Arnold was of a congenial disposition, always willing to be used, and stood for what he thought to be right. He is survived by his widow and two foster children. Services at 2 P. M., R. B. Brumbaugh, assisted by Eld. A. C. R. and W. P. Cherry. Interment in Denton cemetery.—M. F. King, Ridgely, Md.

Barnhart. Sister Jerusha Elthea, born at Hicksville, Ohio, died at Tacoma, Wash., Feb. 23, 1924, aged 65 years, 8 months and 17 days. She was the second daughter of Henry and Bulah Cover and the widow of J. P. Barnhart, who died about one year ago. Surviving are four sons and two daughters. She was a faithful member of the Church of the Brethren for thirty-seven years. Interment at Centralia, their former home. Services by the writer.—D. B. Eby, Olympia, Wash.

Blackmore. Walter Arthur, son of Walter and Retta E. (Umphrey) Blackmore, died at the home of his parents, Feb. 29, 1924, aged 5 months and 18 days. He leaves his father, mother and one brother. Services at the residence by the undersigned. Interment at Locust Grove cemetery.—Van B. Wright, Peziah, Ohio.

Boone. Robert T., son of Jos. and Chiziah Boone, was born in Franklin County, Va., Dec. 23, 1854, died at his ranch home at Lake Elsinore, Calif., Dec. 23, 1923. Leaving Virginia at the age of twenty-two he spent several years in Missouri, Iowa and Kansas. Here his sister joined him and for seventeen years they were among the pioneers who bore their hardships together. In 1909 he moved to Elsinore, and for the past two and a half years his foster son and family have lived with him. He was an exemplar of the old-fashioned Christian virtues, professing his faith and adopting his Christian code, he lived up to it strictly as it appeared to him. No good cause need beg his support. When he sanctioned a cause it received his financial and moral assistance. In the church his work was especially in the Sunday-school. He held his father, mother and one brother church at Hemet. He was a man of unusually strong physique until the last eighteen months. He received the anointing and was reconciled to God's will. Services in the M. E. church in Elsinore by Bro. H. C. Lang, assisted by Rev. Harry Branton. Interment in Riverside cemetery. Services at home by Rev. H. C. Lang, with three brothers and a sister.—Esther Layman Boone, Elsinore, Calif.

Cessna. Sister Sarah Jane, nee Small, wife of Bro. James Cessna, died at her home, Feb. 23, 1924, aged 74 years, 11 months and 2 days.

Nearly two years ago she was stricken by paralysis, from the results of which she suffered constantly until the time of her death. While she had no children of her own, they raised a foster daughter, who assisted Brother Cassin in the care of his wife during her protracted illness. Services in the Plum Creek church, by the pastor, assisted by Bro. B. W. Miller. Interment in the Elderton cemetery.—Q. A. Holsopple, Shelocta, Pa.

Enfield, Arthur Leroy, born near Billings, died Feb. 8, 1924, aged 2 years, 2 months and 10 days. He was the youngest son of Bro. Otto and Hettie Enfield. Services by Rev. C. L. Young at the Antelope Valley church. Interment in the Polo cemetery.—Gracie Underwood, Billings, Okla.

Hadley, David, born in Ohio, June 16, 1830, died in a hospital, at Beatrice, Neb., Feb. 24, 1924. When a young man he moved to Elkhart, Ind., where he lived two years, after which he moved to Illinois, and in 1877 to Nebraska, settling on a farm near Holmesville. In 1891 he left the farm to spend his last days in Beatrice. While a young man he united with the Church of the Brethren, to which he remained faithful. He married Mary Schieck Dec. 25, 1855; she died Aug. 31, 1905. There were eleven children, eight of whom survive with thirty-eight grandchildren and forty-one great-grandchildren. Services in the Brethren church, Beatrice, by Bro. G. W. Ellenberger, assisted by Bro. A. M. Miller. Interment in the Brubaker cemetery.—Mary P. Ellenberger, Holmesville, Neb.

Henard, Robert Martin, died Feb. 18, 1924, of pneumonia, aged 6 years and 17 days. He was the adopted son of Bro. Orville and Sister Cora Henard, his mother, Sister Esther Martin, having died before he was a year old. The father and four other children also survive. Services in Whittier by the undersigned.—Harrison Frantz, Pomona, Calif.

Holler, Isaac, son of John and Elizabeth Holler, born in Henry County, Ind., died Jan. 31, 1924, aged 7 years, 11 months and 4 days. Jan. 4, 1874, he married Alice C. Terry. June 20, 1876, the wife became afflicted and for fourteen years was almost a helpless invalid. Dec. 12, 1890, she passed away. Oct. 27, 1895, he married Cora A. Snyder. To this union two children were born. Soon after his first marriage he became a member of the Church of the Brethren, to which he remained faithful. One year ago last June he became ill and called for the anointing. He leaves his wife, one daughter, one son, one half-sister and one half-brother.—Mary E. Rinehart, Hagerstown, Ind.

Kimmel, Ray Elwood, and Jay Forest, twin sons of Brother and Sister John Kimmel, born at Spiesville, Pa., Sept. 13, 1915, died Jan. 27, 1924. They were run over by an automobile while coasting near their home. Services in the Brethren Reformed church by the writer. Interment in the cemetery near the church.—H. Q. Rhodes, Berlin, Pa.

Lowman, Maria, daughter of Stephen and Eliza Cloyd, born near West Alexandria, Ohio, died Feb. 26, 1924, aged 82 years and 4 months. She married Geo. Lowman Nov. 26, 1860; he preceded her twenty years ago. Early in life she united with the Brethren church and was a consistent member. She was an invalid for a number of years and a great sufferer, but bore it all with Christian fortitude. She leaves two sons, one brother and three grandchildren. Services by the writer.—B. F. Petry, Eaton, Ohio.

Miller, Betty Elizabeth, youngest daughter of Brother and Sister J. D. Miller, born July 10, 1923, died Feb. 15, 1924. Death was due to whooping cough, following pneumonia. She leaves her parents, one brother and three sisters. Services in Milton, Ore., by Eld. John Ponopewitz, assisted by Eld. Stewart of the Adventist church.—Mrs. E. F. Tucker, Weston, Ore.

Minnich, John, son of Jacob and Christina Eberole Minnich, born at Clark County, Ohio, died Jan. 20, 1924, aged 88 years, 2 months and 10 days. Services at the Sugar Grove house of the Prairie Creek church, by Eld. J. W. Norris, assisted by the writer.—D. R. Hardman, Warren, Ind.

Peck, Sister Annie Gnagey, born at Meyersdale, Pa., July 12, 1862, died at her home near Somerset, Pa., Feb. 12, 1924. She united with the Church of the Brethren early in life and served her church faithfully for many years. Hers was a beautiful life of service for others. She is survived by her husband and three daughters. She always was ready to lend a helping hand and will be greatly missed in the church and community. Her aged father, Eld. Joel Gnagey, also survives. Services at the Somerset church. Interment in the Husband cemetery.—H. Q. Rhodes, Berlin, Pa.

Rithaus, Bro. Noah, born in Miami County, Ind., died Feb. 9, 1924, at his home in Idaho, at Pocatello, Idaho, Feb. 2, 1924. Her husband died very suddenly with heart trouble. He married Mary Blake. There were two sons, one of whom survives. In the spring of 1897 they moved to North Dakota, where his wife died. In 1898 he married Sadie Beigh. There were four sons and eight daughters. Three sons, four daughters and his wife survive. He moved to Idaho in 1904, where he resided until his death. Services by Bro. Ray S. Miller in the Brethren church, assisted by Rev. Adair of the United Presbyterian. Interment in the Hill Crest cemetery.—Annamay Rodabaugh, Weiser, Idaho.

Reiman, Rebecca Schrock, wife of Eld. Samuel Schrock, died at the home of her son, Berlin, Pa., Feb. 21, 1924. Her husband died twenty-seven years ago. One son and a daughter also preceded her. Two sons, one daughter and a brother survive. She was a quiet, unassuming member of the church for more than sixty years. Services in the Pike church by the writer. Burial in the cemetery near by.—H. Q. Rhodes, Berlin, Pa.

Schultz, Lena, daughter of John and Eliza Oberman, born at Pleasant Grove, Iowa, died at Worthington, Minn., Feb. 7, 1924, aged 67 years, 7 months and 17 days. Nov. 23, 1862, she married Paul Schultz. There were eight children. She is survived by her husband, one son, four daughters, two brothers, one sister and six grandchildren. She united with the Church of the Brethren about twenty-two years ago and has lived an exemplary Christian life. For ten years she had been an invalid, but bore her affliction uncomplainingly. She took to her bed only three days before her death, which was due to paralysis. Services by the writer. Interment in the cemetery near the church.—J. A. Eddy, Worthington, Minn.

Spoonhour, Mrs. Mary M., wife of Samuel Spoonhour and eldest daughter of Bro. Wm. and Sister Kling of New Franklin, died at the Chambersburg Hospital, where she had undergone an operation. She died Feb. 23, 1924, aged 28 years, 4 months and 1 day. She is survived by her husband and five daughters, her parents and three sisters. Services in the Falling Spring church by the writer. Interment in the cemetery adjoining.—D. S. Flohr, Shady Grove, Pa.

Summers, Bro. Jos. A., born near Stanton, Va., died at Navarre, Kans., Feb. 23, 1924, aged 67 years, 9 months and 10 days. He was married to Fanny Piper in 1881. There were three sons and one daughter. The wife and three children remain, also eight grandchildren. Forty years ago he came to Kansas, settling near Navarre. He united with the Church of the Brethren in 1892, and lived a consecrated Christian life. Services at the Church of the Brethren at Navarre by the writer, assisted by Eld. Engle of the Brethren in Christ and Rev. Chappel of the M. E. church. Burial in the Navarre cemetery.—C. A. Shank, Abilene, Kans.

Ward, Sister Frances Young, wife of Dr. U. E. Ward, and daughter of Bro. T. B. and Sister Catherine Young, born in Franklin County, Pa., died at her home in Wichita, Kans., Feb. 25, 1924, aged 51 years and 10 days. She had been a sufferer several years. She was baptized at an early age and was reconverted and anointed about two months ago. She leaves her husband, mother, one brother and two sisters. Services by the writer, assisted by Eld. H. F. Crist. Burial in the Maple Grove Abbey.—J. R. Wine, Wichita, Kans.

Wine, Mrs. Jacob, daughter of Henry and Elizabeth Brubaker, died in New Carlisle, Ohio, Feb. 22, 1924, aged 75 years, 10 months and 3 days. She married Jacob Wine in December, 1849. They were given children, two of whom died in childhood. Two weeks before Mother Wine died she had a fall which resulted in complications from which she failed to recover. She united with the Church of the Brethren when sixteen years old and to this faith she remained true. In her home she was a most devoted companion and mother. As a neighbor she was ready to give a cheering word and helping hand. She is survived by her husband, two sons, three daughters, seven grandchildren and one great-grandchild. Services at the home by Bro. Dredge and the writer.—J. B. Gump, New Carlisle, Ohio.

Sunday School Literature and Helps

International Uniform Lessons

WE have been unceasing in our endeavors to provide for our Sunday-schools the best that could be procured. Our editors canvassed the church thoroughly to secure the best writers for the various departments. Their success you know. The increasing number required each year testifies to the quality of this series of Sunday-school literature. The new quarterlies which we have added in recent years are in line with the best thought of religious educators. The lesson contents are graded according to the intelligence of the pupils.

Quarterlies and Leaflets

The Brethren Primary Quarterly

For the little folks. The primary ages are from six to eight years. Single copy per quarter 5 cents. In lots of five or more, each 3½ cents.

The Brethren Junior Quarterly

This follows the primary age. Children up to twelve are included in this grade. Single copy per quarter, 6 cents. In lots of five or more, each 4 cts.

The Brethren Intermediate Quarterly

As will be anticipated this quarterly expects more Bible study than those for the younger grades. It is intended for those from thirteen to sixteen years of age. Single copy, per quarter, 6 cents. Five or more to one address, each 4 cents.

The Brethren Advanced Quarterly

For general use in the older classes in the Sunday-school. The lesson discussion in the quarterly opens up avenues for interesting class discussion. Single copy per quarter, 6 cents. Five or more to one address, each 4 cents.

The Advanced Quarterly, Home Department Edition

This contains eight pages of additional help for those who must study without the assistance of the class discussions. Single copy, per year, 25 cents. Five or more, to one address, each per quarter 5 cents.

Lesson Leaflets

For the stranger who steps into your school. Each lesson on a separate leaflet. Five or more sets, per set, 4 cents.

Our Papers

The Brethren Teachers' Monthly

This contains special helps for teachers of the various grades each written by one who has made a study of the grade. This is in addition to the general lesson discussion. No teacher using the International Uniform Lessons should be without this help. Single copy per quarter, 20 cents; three or more to one address, per quarter, each 18 cents. Single copy per year, 75 cents; three or more to one address per year, each 60 cents.

Our Young People

An eight page weekly paper with fine stories, articles, and a news review. The topics for the Intermediate and Young People's Christian Workers' Society are written up each week. Every member of these societies should have the paper. Generally used for the upper Intermediate and Young People's Classes in the Sunday-school.

Single copy, per year, 75c. Five or more to one address per year, 60c each; per quarter, each 15c.

Our Boys and Girls

A four page weekly paper for the Juniors. Good stories and nature articles are in it, with puzzles and other features. Single subscription per year, 60c. Five or more, to one address, each per quarter, 10c.

Children at Work

An excellent four page weekly paper for the little folks filled with short stories and simple poems. It also has the Sunday-school lesson story. Single subscription, per year, 25c. Five or more to one address, each per quarter 6c.

If you do not use our quarterlies or papers, or use part of them only, write to us for our special introductory offer.

Picture Rolls and Cards

The Bible Lesson Picture Roll appeals to the senses of the children through the eye as the teacher appeals through the ear. A double chance of impressing the truth is thus furnished the teacher. The roll is 24 by 36 inches, insuring a picture large enough that all the children can see it. There is real artistic merit in these pictures. One for each lesson of the quarter. Price per quarter, \$1.00.

The Picture Lesson Cards are small reproductions of the pictures on the roll. The child, looking at this at home, will review in memory the lesson taught him. Price, per set per quarter, 4c.

The Wicand Graded Lessons

Seeing the need of greater adaptation for the teaching of beginner and primary pupils than was afforded by the International Uniform Lessons, Bro. A. C. Wicand, president of Bethany Bible School, prepared the two courses listed below:

Foundation Truths, a quarterly for teachers and parents intended for the six-year-old child. Adaptations indicated for four-year-old children. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Foundation Truths, a picture pamphlet for the pupil's notebook. Each, per quarter, 5c.

Child's Life of Christ, a quarterly for teachers and parents, intended for seven-year-old children. With adaptations indicated for five-year-olds. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Child's Life of Christ. A picture pamphlet to be used in connection with the teacher's quarterly. Each per quarter, 5c.

The International Graded Lessons

To meet the need for material adapted to the varied capacities of the growing children this series of lessons was prepared. The teaching in this way has definite aim for the whole course and for each part of it. In the series recommended by our General Sunday School Board we can give you all the advantages of large production: i. e., a full line of helps for pupil and teacher that are both helpful and artistic. The Sunday-school year in this series begins Oct. 1st, corresponding to the school year. So that the 1st quarter of each year's work is planned for October, November and December. Do not ask for back issues of these lessons, but plan to use the current quarter's lessons.

The Beginners' Course

is for pupils under six years old and the helps furnished are The Beginners' Teachers' Text Book, The Little Beginner, and The Large Beginners' Pictures.

The Primary Course

is for children from six to eight years and the helps that can be furnished are: The Primary Teachers' Text Book, The Primary Child, Primary Picture Lesson Cards, Primary Picture Lesson Roll and the Primary Cut-out Quarterly.

The Junior Course

is for ages nine to eleven and the helps are, Junior Teachers' Text Book and Junior Pupils' Text Book.

The Intermediate Course

is for ages twelve to fourteen with helps for teacher and pupil.

The Senior Course

is for ages fifteen to seventeen with helps for teacher and pupil.

The Young People's Course

is announced but not yet ready. This will cover the period up to twenty-three years of age.

An order blank giving prices on each of these will be sent on application.

The Brethren Secretary Minute Book

is newly revised and provides a compact yet complete record of the school's work. Bound in heavy manila covers. Postpaid, 25c.

Brethren Teachers' Class Book

is a convenient record for the teacher of the class. It is so arranged that the name needs to be written only once for the entire year. Prices, postpaid, each 6c; per dozen, 50c.

Collection and Attendance Envelope

This provides a means of receiving the offering and a summary of both offering and attendance. Price, paper, per dozen, postpaid, 25c; cloth, each, 5c.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., March 22, 1924

No. 12

In This Number

Editorial—

What Brought the Changed Emphasis, ...	177
For a Better Quality of Salt, ...	177
A Lenten Reflection, ...	177
A Choice Bargain, ...	177
Among the Churches, ...	184
Around the World, ...	185
The Quiet Hour (J. H. H.), ...	185

Our Forward Movement—

Spiritual Dynamics, ...	181
Questions and Answers, ...	181

General Forum—

Conscience (Poem), ...	178
A Shortage in the Ministry. By Ezra Flory, ...	178
Doing Your Work Well. By George W. Tuttle, ...	178
A Church Divided on Its Preachers.—Part 2. By H. C. Early, ...	179
The Bible and Social Service.—Part 2. By Carman Cover Johnson, ...	179
The World's Thought of God.—Chapter 8. By Galen B. Royer, ...	180
"What Was the Trouble?" By Leo Lillian Wise, ...	180
Christendom for a Warless World, ...	180
Crises and Commonplace. By Archer Wallace, ...	181
The Problem of Young People and Church Attendance. By Fern Irvin, ...	186
A Great Day. By W. E. Rice, ...	186

The Pastor's Study—

Simple Studies on the Teaching of Prayer by Jesus.—No. 8. By Wm. Kinsey, ...	182
Homely Homilies. By Ira H. Frantz, ...	182
Plain Speech. By J. H. Neher, ...	182

Home and Family—

The Shadowless (Poem). By Edyth Hillery Hay, ...	183
And Given to Hospitality. By Maud Mohler Trimmer, ...	183
"The Instinct for Adornment." By Edith R. Riddle, ...	183
"As the Twig Is Bent." By Claude H. Murray, ...	183

...EDITORIAL...

What Brought the Changed Emphasis

Two great ideas struggle for supremacy in Christian thought. Now one, now the other, is in the lead. One has to do with man's personal relation to his God; the other, with his relation to his fellows. One is individual; the other, social. The vocabulary of the one abounds in such terms as sin, atonement, regeneration, fellowship; that of the other, in such as love, justice, brotherhood, service.

Jesus gave logical priority to one of them by calling it the first commandment. But the other was like it, he said. And he said further that it was not possible to give heed to the first, and disregard the second. So also said his apostles.

Evidently, then, the primacy of the one is only logical, not chronological. They belong together. Each is incomplete without the other. They ought to quit warring with each other and together, hand in hand, go marching down the highway of Christian progress.

But the human mind does not easily maintain a just balance of ideas. It tends to waver back and forth in its emphasis, allowing its horizon to be completely filled with whatever may be engrossing it for the moment and giving due attention to each worthy object by turns rather than in a simultaneous and consistent unity. It all works out fairly well in the long run but that "long run" is so long sometimes, that it involves no little suffering and wreckage by the way, which could be avoided if the mind could cultivate a little broader grasp.

For several decades past the second of these great ideas has been commanding increasing interest. The tide is still rising and we are probably a good way yet from the crest of the wave. We have entered on a period of concern about our neighbor's welfare and social relations generally. This has come as a natural and overdue reaction from the long time and almost exclusive emphasis on individual salvation. Little attention was paid to the condition of social groups because it was felt that all such effort was wasted in view of the near approach of the end of the present age. Nothing of consequence could be accomplished anyway in the way of general improvement and the wise thing was to devote all energies to the spiritual rescue of individuals. Whether one was rich or poor,

bond or free, oppressed or justly treated, mattered little. All were encouraged to endure their present lot with resignation, knowing that everything would be well in the world to come, if divine intervention did not bring relief before death came.

But a different sort of atmosphere has now enveloped the Christian church. We are in the midst of a great wave of interest in social reforms of many kinds. The curse of strong drink is in process of banishment from civilized society. An amendment to the Constitution of the United States in the interest of children is about to be proposed. General discontent with our present industrial system, not on the part of the oppressed ones merely, but in the uneasy consciences of the "better classes" is very manifest. And the great world plague of war slowly but surely invites the assault of the aroused moral sentiment of Christendom.

Two main factors are in evidence in the present awakening. One is the realization that there has been something wrong with man's attempts to make out a calendar for God's use. We have lost confidence in his ability to do it. Enough history has been made in the last two thousand years to convince us that God isn't paying much attention to the beautifully colored schemes we map out for him. One of two things is certain, if not both. Either the early Christians were in error in their expectations as to the nearness of the final consummation or else "soon," "shortly," "at hand" and all such terms have meanings, when reckoned in the light of God's eternities of ages, which it is foolish for us to guess at. In either case we have no basis for calculation, and certainly no basis for the conclusion that it isn't worth while to try to improve the material conditions of our less fortunate brothers. What has already been done proves that it is abundantly worth while. Christian sentiment can be organized and made effective for destroying the devil's works.

The other factor in the situation is more important because it is the voice of an offended and aroused Christian conscience. And that is the most powerful force there is because the power of God is in it. Christians have begun to see more clearly that they can not offer an acceptable sacrifice at God's altar when they are guilty of injustice and unbrotherliness towards others. They can not shut their eyes to the iniquities of many things in modern life, of which they are part and parcel, and then go and stand in God's house and say, "We are delivered." They can not claim their own salvation through faith in Christ, and refuse or neglect to exemplify the Spirit of Christ in their attitude toward their fellow-men. They can not sit still and tolerate great wrongs involving the oppression and misery of multitudes, when they know these wrongs could be righted. This is what is stirring at the heart of Christian faith today.

In a word, the Spirit of truth whom Jesus said the Father would send, has been so busy showing the followers of Jesus what Jesus said, that he has bound up the social gospel with the gospel of individual salvation so inextricably that they can no longer be separated in Christian thought and practice.

Now, in such a pronounced, almost violent, swing of the pendulum of Christian emphasis as we are witnessing, we need not be surprised at certain excesses and distortions. That is the way such things go. We need to beware lest the doctrines associated with the first commandment and right personal relationship with God are forgotten in the new stress on the second, but our fears on this point could not justify us in ignoring or refusing to welcome the new interest. This also is of God. It was needed, terribly needed. The time was ripe for it, rotten ripe.

The pendulum will swing back again far enough.

The human soul was made for companionship with God and it can never find lasting rest until it rests in him. And the doctrines directly related to that fact will again take first place in Christian thought. No essential values will be permanently lost. But the second of these two great and central ideas in the religion of Jesus must ever after hold a larger place than heretofore. The truth which is now working its way into the Christian consciousness and conscience is that you can not love God while you forget your neighbor.

And that truth will stay on the job until it gets a decent hearing.

For a Better Quality of Salt

THAT was indeed a great honor which Jesus paid the church when he said the church is what preserves society from moral putrefaction. For that is what it means to be "the salt of the earth." But it doesn't do this unless it really is salt. That was the point.

Could that be why it hasn't been doing this salt work any too well? It isn't "salty" enough?

As sure as salt is salt it will do its work on whatever it touches. It does this by reason of its character as salt. Nobody knows any more about the "why" of it than this. It is the nature of it and that is all we can say about it.

The operation is just as certain in the case of the church. It will salt the earth as sure as it is salt. But if it loses its saltiness, its character as salt? That is where the matter hinges.

"Have salt in yourselves, and be at peace with one another," and exemplify every other Christian grace. For as sure as the salt of true Christlikeness is in the church, its influence must be felt throughout the whole human fabric.

It is the church's business to salt the earth. It can not do it if it isn't salt. And it can not fail to do it if it is.

A Lenten Reflection

AGAIN we are in the midst of the Lenten season though we Protestants hardly think enough about this to be aware of its coming. Is it because we practice self-denial so constantly and consistently that we do not need any special reminder of this duty? Or because we do not like to think of it at all?

Like any other Christian virtue, self-denial can be reduced to a meaningless formality. Just to deprive oneself of certain pleasures for a fixed period, and to endure this deprivation heroically or otherwise that one may feel the greater liberty to give oneself to unrestrained indulgence when the allotted time is over—this is indeed a very questionable virtue.

But to forego whatever is without real value as well as that which is definitely harmful that one may have greater resources of time, money and strength for service to the common good, and to practice this until its delightfulness far eclipses any pleasures found in self-gratification and becomes a deep and abiding joy—this is more than virtue. It is the fine art of bringing heaven down to earth.

A Choice Bargain

"HE taught us to yield up the love of life for the sake of the life of love."

And isn't that exactly what he did teach us? He said it over and over. As long as one loves his life more than he loves losing it in loving, he does not know how sweet life can be.

The life of love is not a hardship, not a heavy price demanded by an extortionate Master. It is giving up what is falsely called life for what is life.

GENERAL FORUM

Conscience

A conscience is a funny thing,
You don't know it's along,
Until the times you start to do
Something you know is wrong.
And then it hammers at your breast
With all its might and main,
And gives you not a minute's rest
Until you're right again.

For weeks and weeks you travel on
And never know it's there.
It doesn't interfere with you
So long as you are fair.
But when you start some shady trick
That later you'll be rueing,
Your conscience then is very quick
To ask you what you're doing.

You cannot fool your conscience much,
It's always onto you.
It knocks exactly all the time
The things you want to do.
It's just as still as it can be
When you are going right.
But when you stoop to trickery
It's then it starts to fight.

—Edgar A. Guest.

A Shortage in the Ministry

BY EZRA FLORY

SOME time ago a mother asked a college president, "Why don't you turn out more men for the ministry?" The president replied, "We will if you will send them to us; but you are sending your boys to us prejudiced against the ministry."

We are interested in the great work of the church at home and abroad; but what would be our plight if our sons and daughters were not dedicating themselves to the ministry and to the missionary service in numbers sufficient to do this work?

One denomination found that of the 397 students in their theological schools only forty-eight per cent were of their denomination. A few years ago the American Board (Congregational) drew forty-three per cent of its missionaries from other denominations and then left twenty-seven places unfilled. In twenty years the same denomination drew nearly two thousand ministers from other denominations.

These facts cause us to search our hearts and give us no little concern. We have many more young people enlisting for service at home and abroad than we are using. Shall we become a kindergarten of training for others? Should we not challenge even more of our good young people and use them? How shall we do so? Here lies one of our most strategic opportunities.

Three institutions have greatest influence in this important matter. They are the home, the church and the school. All other efforts will fail of adequate results unless the home does its part. When mothers cry to the Lord for offspring that can be given back in dedication to the cause of the Lord, like Hannah of old, this problem of recruits and of finance to send them out into training and service, will be solved, and not until then. Our ministerial boards will work at the surface until these home sentiments are created, dignifying the lofty work of the teacher and minister at home and abroad. The solution of many of the world's problems, too, lies close to this subject that must have a rebirth in the home.

There are some things we can do. First, there are men who have already entered the ministry and are leaving it. Some find themselves unsuited for the work and wisely change, but many splendid men who would be glad to stay, leave for reasons we can help to change. The cost of living increases on every hand, but the average minister's salary increases much more slowly, if it increases at all. In fact we listened to a plea at one of our District Meetings not long ago, declaring that since the War a readjustment has set in and ministers should "take their medicine with all others." It was soon shown that ministers had not inflated their salaries

during the war and that to "readjust" with others at the same rate of reduction, would be unjust. The fact remains that in our commercial age, the average salary of the ministry is too small. We can help to remedy this difficulty.

Second, there is a great tendency in our church today to automatically retire men early. With a small salary, the difficulty would not be so great were it not for this early retiring. We should make it possible for these retired worthy laborers of the church to be well cared for.

Third, many ministers are not satisfied with churches which are marking time. These wide-awake men feel that there are individual, social and world problems, which they rightly believe that Christianity alone can solve. Many churches are indifferent and are all too well satisfied with a man who will fill the appointments from Sunday to Sunday, especially if the meagerly paid minister will act as Sunday-school superintendent, teach a class, lead the young people, do the visiting of the sick, call upon the members of the flock, his wife lead the Aid meeting, conduct the singing, and teach in the department of little children. This never appeals to the red blood and high ideals of a man or woman of vision. They would gladly lead to accomplishment, but many self-satisfied, perfectly comfortable churches do not care to be led into a real application of Christianity to all life-relations. They do not want to be disturbed like that. They prefer a minister who will call them to no serious sacrifice or courageous personal work. Within the last week the writer has been counselled by three fine working ministers who are thinking of a change of location, not on account of the salary, which is barely a living wage, but because they desire greater usefulness than is possible where they are located.

We can change this condition which crushes the life from many a devoted minister. If we will set ourselves to remedying these three conditions we shall go far in solving some of our problems for those who are already in the ministry.

This does not mean we will have solved all of them. Some of these strong young men, devoted to the church, and whose parents were devoted to the church, sob tears of grief at being tabooed by present leaders who will not permit them to exercise because of some notion the leader holds concerning dress and social recreation.

Again, if we are not to fail in leadership, new recruits must be raised up. If the pastor of your church resigns or dies, you expect some one ready to take his place. You demand that such an one be trained, have experience, a small family, or perhaps no children so that you will be permitted selfishly to give a smaller support. But what about your responsibility to furnish these men and women? How can they be trained unless you furnish the young lives? Do not the Sunday-schools and the churches owe it to the cause to send some of their talent to places of training against future days?

Do we realize that there is not a scientific, practical practitioner anywhere in the world where Christianity has not gone, and that there is no modern educator anywhere where Christianity has not gone? Do we not too easily forget that India and China have but one in a hundred who can read and write and that in all these lands womanhood and childhood are downtrodden? Are we willing to share Christianity, the very heart of which in reality is in its being carried to others?

But the blessings of Christianity cannot continue unless fathers and mothers will be interested in furnishing leaders. The problem is squarely up to us. Recently a father in telling with keen interest about his children, declared, "Yes, my children are all doing well." This was said with gusto and a look of considerable satisfaction in his countenance. Then he proceeded to explain: "— is a cashier in a bank," etc. Does Christianity mean less to us than formerly? We profess to be apostolic. Are we, unless we are encouraging our sons and daughters to enter the ministry? A mother in good church standing, said, "Well, I do hope none of my daughters will marry a minister." Her daughters will not likely have an opportunity to

marry a worth while minister for, with her lower ideals held before her children, they have already drifted far enough into worldliness to evade such a call. And the tragedy of it all is the fact that that mother is blind to deeper piety and in reality is giving her offspring an appetite for a superficial social life. One's own growth, service and deepest happiness are to be found in Christian leadership, no matter how great the sacrifice. God has never made a wreck of a life committed to him, though the struggle may have been great.

But in making our appeal for leadership let us hold before the rising generation the enduring compensations and covet the best for our youth. What is greater than the pressure upon one to become his best and to do his best; to know life in its many aspects; the opportunity to touch life at its sources and to minister to life in all its phases; of the trying but interesting experiences to be had; to be conscious of the call of the best in one's own life and to bring it to others; to have intimate association with all kinds of people from the little children to the aged who have battled through the burden and heat of the day till they are almost at the end of their journey; to champion the weak and to fight the battle against wrongs of individuals, and society; to share human redemption in establishing God's Kingdom here upon the earth?—this is a joyous task in the sweat of endurance and these are some of the enduring compensations that challenge the mettle in our sons and daughters.

Life must be given. Europe cannot solve her burning problems by discussing and by giving money only. The church cannot save the world by any material thing. Patriotism sees millions tramping to her altar, never to return. Thither they go from the choicest homes. Shall it be said that the splendid sons and daughters of our good homes in our Church of the Brethren shall be sacrificed on an altar less glorious? Fathers and mothers, we are living in a day on other days telling! Shall the future turn back with a finger of scorn at our dead bodies after we have lived our time, and say, "They quibbled about theology, they sang 'Onward, Christian Soldiers,' but went in a circle emphasizing differences of detail when they might have helped the Master to spread his Kingdom and heal the world's bleeding sores"?

Elgin, Ill.

Doing Your Work Well

BY GEORGE W. TUTTLE

SURELY what is worth doing at all is worth doing well. The clock only half put together will not even run at a snail's pace! The lesson only half learned never helps us make the goals of life! The half-built bridge falls into the river with its human freight and the newspaper headlines say: "Great Catastrophe!" The horse that is only half-harnessed runs away! The cake only half-baked gives us indigestion! The house only half-plumbed gives us typhoid fever! The wiring only half done starts more than half of a great conflagration! The ship only half built turns turtle!

Is there not a wonderful satisfaction in doing work well, in putting our best into everything that we do? Pride in our work is a magnet for wages; "He who cares not, earns not." See the face of the skilled workman glow as he looks at his finished work and says, proudly, "That's a good job!" High ideals are as essential for mechanics as for statesmen.

The old carpenter shook his head as he examined the folding doors that a young carpenter in his employ had just hung. "Tom," said he, "this work is not quite perfect. You are new at that kind of work. I will help you to refit those doors perfectly tomorrow." On the morrow he took great pains to show his young workman exactly how the work should be done. Did he not realize that an ill-fitting door might be a great annoyance to the whole family in days to come?

Fine work is oil on the troubled waters of life. Paying some careless workman to ruin an auto or a watch is worse than throwing money into the sea. "First-class mechanic or none," would be a good slogan for the young fellow who aims to be a plumber, or a carpenter, or a machinist.

Is not the daily round of toil a drag—ball and chain, we might say—to a slovenly, careless workman? On

the other hand the painstaking, careful workman says, cheerily, "This is my blessing, not my doom." If we do our best today our tomorrow's best is bound to be still better. In work, as in life, we should aim at perfection. Is not our Father ready to give skill to the hands, wisdom to the heart, and usefulness to the life? Beautiful and inspiring are these words, spoken by David: "The Lord will perfect that which concerneth me."

Pasadena, Cal.

A Church Divided on Its Preachers

BY H. C. EARLY

In Two Parts—Part Two

CAUSES of division may be considered further, as follows:

Personality. There is the beautiful personality, the winsome personality, the unattractive personality, the unadaptable personality, and many more, and they are all represented among the preachers. The beautiful, graceful, winsome personality steals right into the hearts of the people. He is loved, in many cases idolized, for no other reason than that he is pleasing. It is his fortune—nature's gift to him—and his unchallenged passport into all classes of society. To him the people fall. And the pulpit is the most fitting place for the winsome personality. It seems a part of the message. On the other hand, the pulpit is the place where the unadaptable personality is most awkward with itself and the people.

Talent. That men are differently talented is well known. Talents differ both in kind and degree. There is as much difference also in development. Talent is at a premium, it has always been so, it will always be so. And the ministry is a fine field for talent—probably its best field. Here it is greatly admired, much sought after, and in some cases worshiped, for some worship the creature more than the Creator. These follow talent at any cost.

Capitalizing Personal Friendships. Position is a great influence in determining the use of personal friendships. In many cases it is the deciding influence. The minister may use the position of the ministry, and in many cases does use it, to capitalize the friendship of his admirers and supporters for commercial purposes. It is the prostitution of position for the purpose of making merchandise and commerce of friendly relations. It is the aim of the preacher or pastor to tie up his friends to himself and against others, that whether present or absent, in their service or the service of others, he may command their support and special gifts. This is a severe indictment, but it is manifestly evident that there are still those in the ministry quite ready for this sort of unholy traffic. Let the innocent maintain innocence and the guilty beware.

Service. Not personality, not talent, but service, faithful, self-sacrificing service, is the real test, and the final ground upon which the preacher should be considered. Faithful service in the right use of fortunate personality and high talent is the last word. These rare endowments are for service—their only purpose; not as a luxury or ornament. Who does not recognize service, even honor it? Who has suffered so much for service to the world as Paul? Who has been honored as Paul? If churches will divide on the preachers, service is the only condition that affords an excuse for it.

There is no effort or purpose, of course, to mention everything in the present discussion that may enter into the cause of division.

II. Remedy

What is the remedy? The example of Paul may furnish the answer. When the family of Chloe informed him of the division at Corinth, Paul became much disturbed—almost exasperated, it would seem. At least his feelings became much exaggerated over such division. He called them to account at once and thrust upon them the questions, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" He is glad he baptized none of them except a few, and thanks God, lest it should be said that he had baptized in his own name. That is, he had not

taken advantage of the simple believer to magnify himself, instead of Christ.

Paul's example brings out the right attitude of the preacher toward division on the preachers. Paul was the founder and faithful servant of the church at Corinth, and therefore, if any one could have expected special recognition and favors of this people, it was Paul. Instead thereof, he severely rebukes them for their folly, insisting that he is but a servant and must be so recognized with other servants, though he laid the foundation. And it must be granted, I think, that if all ministers would maintain Paul's attitude on the question, it would go far toward ridding the church of the trouble.

With most denominations whose pastoral systems have been worked out and settled, it is understood, when a pastor moves out of a congregation, or gives up the pastorate, that his relation as pastor ceases with that church, and that the congregation is no longer under obligation to him as pastor. The relations as pastor and congregation are severed. It is not expected that the pastor will attempt to take the congregation with him, nor to serve his special friends left behind as pastor. Nor is he expected to court gifts. It would not be tolerated. With us it is not so. Some of our pastors, who seem without knowledge and conscience, would, like a parasite, suck the blood of special friends after all pastoral relations are severed. I happen to know of one case in which a pastor had cheek enough to write back to the congregation he had left and ask for money to send one of his children to the General Conference. It is easy to see the effect of this sort of thing. And no one can hardly be so stupid as not to see the impropriety of it.

And, finally, while it is important that the preacher and pastor maintain the attitude exemplified by Paul, it is also important that the church know her just relation to the preacher. It must be known that the church is charged with the evangelization of the world. This is her task, this is the cause to which she is committed. The preacher is her servant to accomplish her task. There is no occasion for division over him. Nor should any be sought. Leave him where God puts him.

Flora, Ind.

The Bible and Social Service

BY CARMAN COVER JOHNSON

In Two Parts—Part Two

Look at the parable of "The Good Samaritan." Not only is the individualistic sanctity of the priest and of the Levite discounted because of its failure to express itself socially; but this self-satisfied sanctity is actually ridiculed by the Master, while the unorthodox Samaritan is made to appear most orthodox with respect to the Mosaic law concerning "the neighbor." Never were more religious zealots more scathingly rebuked than by Christ himself when, in Luke, he pronounces woe upon them for loading "men with burdens grievous to be borne," while they "touch not the burdens with one of their fingers," unless in Matthew, where as a Jew himself he reports Christ's denunciation of the Pharisees even more vividly than does Luke. When the Great Teacher refers to the extortions of the rich of his day, he not only seeks to show them their unwhiteness to receive the "true riches" in the way of inner spiritual satisfactions, but he deliberately denounces their unjust business methods. Why are we so careful today not to offend our wealthy parishioners? If we presume to preach the "whole Gospel," why omit reference to the things that gave Jesus so much concern? The Gospel, social or personal, the whole Gospel, with all its love and reproof, persuasion and correction! In practically every miracle wrought by Jesus there is far more effort made to meet human distress with human comfort than there is to give evidence of his divinity. Perhaps we, as disciples of his, might prove to the world his very Sonship by a broader, deeper, fuller, more practical, more varied, more appreciable interpretation of his Gospel of social interest.

While the church of the days of Jesus, of the apostles, and of the fathers does not show much of what we would today call public or social service effort

in behalf of a better government, a better social life, better housing conditions, better labor regulations, better civic spirit, and the like, we must realize that the idea of democratic expression and organization to these ends was not so common then as now. Of one thing further we may be certain, however, the apostles realized the meaning of the social aspects of the new message, even if they did not succeed in developing the machinery of social readjustment to any considerable degree. James demanded "works" as evidence of "faith," and Paul is not of a different opinion on this point, either, as some have thought. And "works" may be wonderfully varied in their character. We speak of "Christian Works" and "Christian Endeavor" and "Personal Work," as if they all were merely personal soul-winning, or a little speech in prayer meeting, or at best a few flowers for the sick. Peter is full of admonitions to "wives," "husbands," "fathers," "mothers," "children," and "servants" in their social relationships; and there are no fields in which the advocates of a social Gospel are really more concerned today. John gets the biggest vision of the socially and politically regenerating character of the Gospel Message to be found in the sacred Scriptures, when, in the book of Revelation, he sets all the moral energies of God and angels and spirits and men redeemed in opposition to Satan and devils and human degenerates and monsters of evil, and depicts, in mighty epic form, the triumph of the good over the evil, and the coming down of the New Jerusalem "out of heaven to be among men."

Time fails to speak of Paul's wonderful grasp of the organic or social force of the members of the body of Christ in their spiritual and moral reaction upon one another, or of his still more wonderful grasp of the church as a positive agent of righteousness against the "rulers of this world's darkness." We are convinced that the church of Jesus Christ on earth is in possession of a mighty Gospel of personal and social righteousness, and we are anxious to see the full force of this Gospel set to work by those who are in a position to understand it best. We claim to be absolutely orthodox in our emphasis of the social evangel of our Lord. We are assured, over and over again, of the scriptural criterion of this truth; we make bold to assert the urgent necessity for preaching and teaching and organizing this phase of the ancient Gospel, in order to meet the demands of the present age for a powerful moral and spiritual solution to the great big problems of our time. We deny most emphatically any inclination whatever to minimize the force of that personal appeal through which individual souls in all ages have been won from a life of sin to a life of faith and love in Jesus Christ as their personal Savior—why the social Gospel is impossible without the personal Gospel. The intensity of our personal faith compels us to see the possible force of the aggregate faith of the Christian church when directed en bloc, with all its accumulated social power, against any and all forms of massed iniquity. In the white heat of our zeal for a better world, in which saved and coming-to-be-saved souls may live more nearly "in tune with the Infinite," the vision of "Satan, falling as lightning from heaven," thrills our souls as it did that of the Master when he heard the report from his own disciples that "even the demons were subject unto us." It's power over evil in every form, devil-mastery, that we want today. If "greater things than these shall ye do because I go to the Father" is to be realized by us as his disciples, it were well that we make a greater showing than we are making just now, when the world is tossed on the troubled waters of international bloodshed, with no certain and unshaken voice coming from the united Christian church commanding "Peace, be still!"

If somehow, in the midst of the world's struggles with its problems of poverty, vice, crime, intemperance, capital, labor, and war, the Christian church, as one man, might say, as Christ himself did say, "For their sakes I sanctify myself," perchance the world might get another notion of the church's interest in human distress, and so turn to the church for moral leadership. Perhaps the phrase "social service" is rather new in

(Continued on Page 186)

The World's Thought of God

BY GALEN B. ROYER

In Eight Chapters—Chapter Eight

As Relates to the Moral and Social Results (Continued)

Confucianism

CONFUCIANISTS and Taoists together number about 301,000,000. They are mainly in China. It is impossible to number them separately for it is possible for a Chinaman to belong to both and worship at a Buddhist shrine in addition. The founder, Confucius, was born in Shantung, China, B. C. 551.

Confucius laid great stress upon filial piety in his system of ethics. He declared there was nothing "so essential as to reverence one's father"; that the highest mark of reverence was to place him on an equality with heaven. This filial piety consisted in obeying the parents while living, in giving them suitable burial when dead, and in offering sacrifices to them ever afterwards.

But Confucius was an atheist. He knew nothing of God's love to man, nor of loving him with all the heart, mind, and strength. How then could he plan to love his neighbor as himself? Here his system fails. While he provided for brother and brother and for father and son, there is no provision for the sister. Not until a girl is grown and becomes a mother can she claim to have any regard whatever. Women and servants, declared Confucius, were the most difficult people to manage. Marriage is simply for the needs of procreation. It follows, therefore, that easy divorce and polygamy are sanctioned. Because of the need of sons, a widower may marry again, but if a widow remarry this indicates a bad and lustful nature. Again, as long as a wife is childless she is a disgrace and a slave in the home; but as soon as she is a mother of a son she is an absolute monarch therein. This "failure to recognize the sanctity of the marriage bond is a great blot."

It has in a great measure destroyed domesticity, it has robbed women of their lawful influence and has degraded them into a position which is little better than slavery."

Taoism

Taoism has many beautiful sayings in its book of "Secret Blessings" but they all, with very few exceptions, refer to the duties of man. Then, too, all these sayings are simply in print. In life Taoism is the ancestor of superstition in its worst forms, for it generates and nourishes it, and keeps the Chinese mind ever ready for a conflagration without a real occasion. It is said by some who know that there is no good in Taoism. Passing by its idolatry, the very fact it adores the creature rather than the Creator makes it a religion of spirit worship, superstition, charms, witchcraft, and demonology. Its influence is degrading to the intellect and debasing to the soul. Its priests are miserable opium smokers, allowed to marry. Their women are degraded by polygamy. Girl babies are not welcome, while their mothers are slaves to their husbands. There is nothing uplifting in the whole system. "It is evil and only evil."

Shintoism

The Shintoists number 25,000,000 and are confined to Japan. If we pass the important point of not recognizing in any manner clearly the idea of a Supreme Being, the greatest moral defect in Shintoism is its lack of a clear concept of sin as a moral disease of the heart. Sin degrades wherever it is found. Where it is not clearly defined the cancer eats slowly but surely and character is undermined and finally destroyed. Further, the position of woman is very low and she is indeed unfortunate. She is subject to three forms of obedience which keeps her in servitude: she must bow to her parents, to her husband, and to her son. This too must be done in such a manner as to bring upon her the most humiliating slavery possible. It is no surprise, then, when it is stated that polygamy is practiced much to the hurt of womankind in the land of the Shintoists. It is but fair, too, to say that individual life is too cheap. The state is everything; the individual is of little consequence. These defects are being rapidly removed as contact with the Occident is more complete; for, the Japanese are out to learn all they can for the good of their own land.

Mohammedanism

The Mohammedans number 222,000,000. They are distributed as follows: Turkey, 18,000,000; Russia, 15,000,000; India, 65,000,000; China, 35,000,000; Persia, 10,000,000; Africa, 69,000,000. The founder, Mohammed, was born in Mecca, 570 and died 632 A. D. Mohammedanism is without exception Christianity's bitterest and most formidable foe. Its first mosque was built in the U. S. in Detroit in 1922.

Of course the Koran contains some elevating precepts. It prohibits wilful murder; but it also says that those who dare fight against God and Mohammed, his prophet, shall be slain, or crucified, or have a hand and foot cut off on opposite sides. Slavery is commanded, especially to make slaves of the women and children of heathen, Jews and Christians taken in battle. Besides, today, they are carrying on one of the basest slave trades the world has ever known. It remains as "the open sore of Africa." Concerning licentiousness among them, Dr. Henry Jessup of Beirut, says: "Polygamy has not diminished licentiousness among the Mohammedans. The sin of Sodom is so common among them as to make them in many places the object of dread to their neighbors. The burning words of the Apostle Paul in Rom. 1: 24-27 are applicable to tens of thousands in Mohammedan lands today." But as though liberty were not enough, note these words relating to the degrading teachings of the Mohammedan bible: "If anything were needed to the stimulation of the animal passions by the moral law instituted by Mohammed," says Kellog, "it is to be found in this, that whereas there is some nominal restriction on unbounded licentiousness on earth, in the limitation of the number of wives; the pious Moslem is taught that when he shall reach paradise, all restrictions shall be removed, and the faithful are promised that they shall delight themselves with thousands of beautiful virgins" drink wine and gratify every other fleshly lust with unending pleasure. "To be carnally minded is death" and the Moslem proves the truth of the statement in these later days.

Judaism

The Jews number 12,000,000. They are a people without a country of their own. Says one writer: "Judaism has lost all conception of the scriptural idea of sin and atonement, and that the doctrine of human merit has been enthroned by it." In addition to this the strict adherence to the Talmud has developed utter selfishness. Charity is for the Jew of kinship and no further. No helping hand should be given to idolaters, and this includes all Christians. Because of the severe restrictions of the Talmud its adherents are constantly seeking ways of evading its demands and thus they are undermining their characters. Under strict endorsement of the Talmud woman is painfully degraded. In any dispute a woman's testimony is not competent. She is barred from the honorable and meritorious acts of worship of their sanctuaries and is on a par with slaves as far as learning the revealed will of God. This is especially true where the rabbi and the blighting influences of traditions of the fathers are still in force.

Huntingdon, Pa.

"What Was the Trouble?"

BY LEO LILLIAN WISE

THE following incident was related by one of our ministers in his sermon some time ago:

"People make funny excuses for not going to church. I heard a minister in this city say he had a member on his church roll who had not been attending services. When he asked the reason why she did not come to services she made a to-do of wringing her hands and declaring 'Oh, I am so nervous I can't sit still during the preaching hour.' Well, anyone in that condition is greatly to be pitied. But just a little later when there was a notorious, sensational trial going on at the court house for more than a week that same woman went every day. She even carried her lunch with her that she might not lose her seat. She couldn't go to church but the trial did not affect her nerves at all." What do you suppose was the trouble?

Bellefontaine, Ohio.

Christendom for a Warless World

An Appeal to the Churches of Christ in All Countries

From the Philadelphia Yearly Meetings of the Religious Society of Friends (Quakers)

Fellow Christians and Sister Churches of All Lands:

THE small fraction of the Christian Church which ventures to address this appeal to you, does so in a spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the standards of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in opposite directions; we can not possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the signposts of Jesus Christ our Lord. Christ would not send his disciples where he himself does not lead. "Follow me," has been forever his watchword. Shall not, then, the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent with loyalty to one's native land. The higher loyalty includes the lower, and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the Fatherhood of God and the brotherhood of man; his church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians, we are striving for "a warless world." We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting cooperation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must

condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things, and that never fails? Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace? —◆◆◆—

Crisis and Commonplace

BY ARCHER WALLACE

JESUS frequently spoke with enthusiastic approval of those who were faithful in little things. It was, he said, the surest proof that they were ready for greater responsibilities. It is not easy to do apparently small tasks as though they were important and far-reaching in their significance. What patience the small part requires and what strength to sustain it without complaining!

When Kermit Roosevelt was a student at college, he read in the newspaper one day that his father was being bitterly attacked by some political opponents. "Dad's

all right," said Kermit to his chums, then after a pause he said: "The trouble with dad is, that he must either be the bride at the wedding or the corpse at the funeral; in either case he is the whole thing."

This was not by any means true of Theodore Roosevelt but a boy may be permitted to say things about his father which would not be tolerated from others. It is true, however, that there are many people who must be the whole thing or they will not do anything. That could hardly be called a Christian frame of mind. It reveals an utter failure to recognize that the truest and most useful service can only be rendered by those who are prepared to forget self.

We once heard a distinguished preacher say, "You cannot have a great sermon unless you have a great congregation." Then he went on to apply that principle to every walk of life, insisting that only great occasions call forth great efforts. We believe that man was wrong, both in regard to preaching and in other things as well. It is possible for a man to acquit himself with honor and courage when none are near to see, save God alone.

There is too much false glamor attached to the so-called outstanding events of life. We need to realize that much which seems spectacular may be of little moment, while the things regarded as trivial and humdrum may turn out to be the things of real consequence. Rev. J. H. Jowett says that there are multitudes of women who meet severe calamity with magnificent fortitude, but who are knocked to pieces by "servant troubles." But women are not the only ones who fail to meet the "test of the trivial." Many men who do well in the crises fail under small irritations. We need to read, and reread, Christ's eulogy: "He that is faithful in that which is least is faithful also in much."

Toronto, Canada.

do more than wealthy people do. It was so in Jesus' day. He beheld the rich putting in of their abundance and then a poor woman came along with two mites and Jesus was heard to say that this woman cast in more than all the others. How about that poor sister in our own church that recently sent in six dollars which represented the sale price of a quilt she had made? You wealthier folks, to give as much as she did, you likely would have to give sixty, six hundred or even six thousand. "Freely ye have received, freely give."

4. But we have a number of children in our membership and they do not earn money, yet they are counted.

Thank God for the children. What a potential asset they represent! They are not a present liability when it comes to giving. They are very liberal, too. Would that the older folks had not so fully lost the liberal spirit of their childhood! And what is more, if the older folks will show them how to make money and give them proper motives and objectives of spending they can be counted on to do more than their share. You will, won't you, children? Write and tell me if I am right.

5. But our local budget is very heavy. How can we add our quota of the Conference Budget?

Our records show that the churches which are doing most at home are doing the largest service away from home. Very few exceptions. Once in a while a church puts on such a big home program that they can not see over their home guard, but such churches are destined to become selfish and finally lose their zeal for the home field.

6. But haven't you forgot the demands our schools and colleges are making upon us?

No, I think not. But here again I must admit the truth. The facts show that the churches which are alive educationally and are counted as ready supporters of our schools are also listed as our best givers. And I feel sure that those who liberally support the local budget, the school budget and the Conference budget have plenty for themselves. O well, that is according to the Scripture again: "The liberal soul shall be made fat." Brother, if your soul is lean, better examine your pocketbook. Maybe it is a parasite sapping your spiritual vitality. Remember Jesus said, "Thou fool, this night thy soul shall be required of thee," and then added, "So is he that layeth up treasure for himself, and is not rich toward God."

7. If we knew the money would be properly invested we would feel more like giving.

You have a right to know. Write in and ask about it. Every dollar is accounted for. I guess you know that our treasurer makes an annual report to the Conference? You know too that an auditing committee is provided by Conference, do you not? Of course the boards who are administering this money might err sometimes in their judgment. I assure you, however, that they are even more careful here than they would be investing their own. But say, just a word here, to you who may be a little critical as to how mission money and other benevolences are expended, do you always make safe investments? How much have you lost this last year in speculating ventures that would have better been entrusted to the church boards? Don't publish it in these columns, but just think it over and invite Jesus in to think it over with you.

8. Is it true that a large per cent of the money sent to Elgin goes to pay secretaries' salaries and traveling expenses?

Less than seven per cent is consumed in what is known as overhead expense. The balance, ninety-three per cent, is expended in the work for which it is designated. Just recently a report filtered into our office to the effect that a large part of the money given for missions never sees the field. Of course one can never find out who makes these reports. They are always "hearsay." If you should hear such a statement will you immediately put Satan's brand on it?

9. Is it true that money designated for certain causes is sometimes used otherwise by the Boards?

No, it is not true. Every cent designated for a certain fund is administered by the Boards as designated; save, of course, the small percentage of overhead necessary in collecting and administering the money.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Spiritual Dynamics

THE history of the Christians of the first century tempts a doubt as to the accuracy of the record. Some fiction of our day is tame in comparison. Either these people received a special infilling of divine power that is impossible of duplication in any large degree in our time, or else the church of today is not sufficiently interested in the spiritual to pay the price demanded for the accomplishments of that century.

Not long since I read again the third and fourth chapters of Acts. I found myself musing, and in that meditation my mind raced back and forth from the first century of the church to the twentieth century. During these flights some interesting comparisons and contrasts forced themselves in upon me and as I imagined the early church at work for her Lord and Master I exclaimed in my soul: "O Master, repeat thyself of then in the church of now!" The answer seemed to come back: "Jesus Christ, the same yesterday, today and forever." Then I said: "But, Master! why the lack of zeal and power today in the church?" And then the answer: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." And once more I ventured: "But why, O Master! do we not ask?" And once more the reply came: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing." I felt very much rebuked and very much disheartened for a time. Then, thoroughly aroused, I determined to study this history a wee bit further.

The early church possessed a quality of spirit suited for just such a marvelous conquest. The need morally, socially and religiously was great, the band of workers was small, and the adversaries were numerous. The workers had enlisted under the bloodstained banner of the cross and were being marshalled by the Captain made perfect through suffering. They had burned the bridges behind them, staking everything for now and ever in their Leader. To these souls Luke 14:25-35 became joyously real as they in the spirit of this sacri-

fice went forth to do and die and live. To these men and women of faith, "Go ye into all the world and preach the gospel to the whole creation," presented no grievous burden to their limited means and inefficient capacity, for the same peerless Leader who launched the imperative "Go ye" also said, "I shall be with you even unto the end of the age." Not to bring them into the possession of earthly kingdoms but rather the bestowal of power for witnessing in behalf of a spiritual kingdom in which dwelleth righteousness and peace.

The history of that handful of godly men and women as they marched against the impossible (?) barriers of pagan idolatry, heathen superstition, and religious bigotry in the power of that "Name," and their history, as they cast mountains into the sea, blazed passes through the wilderness of unrighteousness and planted their flags of war and peace in every hamlet furnishes a gallant rebuke to the lukewarm, faithless and impotent church members of our day. These people were not superior to us, unless it be in that their wills were more fully God-centered. Their numbers were negligible in contrast; their education was meager; they did not have centuries of church history behind them; neither did they have a written Bible on their center table. Nevertheless, they had a living Christ in their lives who would ever through them minister to a lost world. And this history records the fact that "wisdom is justified of her children."

(To Be Continued)

Questions and Answers

1. What is the Conference Budget for 1924?

The Conference Budget for 1924 is \$479,500.00

2. Is it possible for our Brotherhood to raise that much money in one year?

Yes, it is possible, if every one would do his duty. That would be, on an average, less than five-dollars per member.

3. But many of our members are poor.

That is true, but records show that poor people often

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 8

VIII. *Scripture*, Luke 9:28, 29: "And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling."

1. "To pray," Greek, *proseuchomai*, restricted to prayer to God. The word as used here is the first aorist infinitive, and is the infinitive of purpose.

2. Therefore, the purpose of his going to the mountain was to pray; and, seemingly, not to be transfigured. How often Jesus went to mountains to pray! This is to be a little prayer meeting of an inner circle.

3. The parallel references are: Matt. 17:1, 2; Mark 9:2; cf. 2 Pet. 1:18, 19.

Note: Matthew and Mark say nothing about the praying. "... and bringeth them up into a high mountain apart, and he was transfigured before them" (Matt. 17:1, 2), "... and leadeth them up into a high mountain apart by themselves; and he was transfigured before them" (Mark 9:2), "... and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered" (Luke 9:28, 29).

4. Setting: The Transfiguration.

The word for "transfigured" is *metamorphoomai*, from which we get our English word, *metamorphosis*, which means transformation, or change into another form. This *metamorphosis* word is used only four times in the original in the New Testament, viz., Matt. 17:2, was transfigured. Mark 9:2, was transfigured. Rom. 12:2, be transformed. 2 Cor. 3:18, are changed. Luke uses a different word to tell the story or fact, viz., *heteron*, meaning *other*. Literal: and became (egeneto, hence as a process), as he was praying, the outward appearance of the face of him, other. Seemingly, his face became other while his praying progressed.

5. Moses, Elijah and Christ represent the Law, the Prophets, and the Gospel.

6. *Why did Jesus go up into the mountain to pray?*

(a) The problem on his mind now is his death. It must be according to the Old Testament scriptures, especially Isa. 53. Six days before this he told his disciples about it. (Matthew and Mark say, "six days"; Luke says, "about eight days.") Now he is praying about it in his own behalf. He is talking to his Father about his death and suffering. The Father answers his prayer in a beautiful way. He sends Moses and Elijah to talk it over with him. "There talked with him two men . . . and spake of his decease which he was about to accomplish at Jerusalem." Luke 9:30, 31. Matthew and Mark simply say that Moses and Elijah talked with Jesus. But Luke says that they talked of his decease. That is what Jesus was praying about.

"Decease." Decease, Greek, *exodos*; *ex*, out of; and *odos*, a road or way. Literally, "a going out," or "departure." Figuratively, a method. The word is used but three times in the New Testament. The other texts are: Heb. 11:22; 2 Pet. 1:15. Jesus' final fate and way out of this world was the subject of their talk.

The Accomplishment. "Which he was about to accomplish at Jerusalem." How significant! The atonement! The New Testament or will written with his blood! Salvation! "It is not all of death to die." Many things are accomplished by life. Too few things for the Lord Jesus are accomplished by death, or better, perhaps, departure.

(b) *Moses and Elijah.* Why did Moses and Elijah come in glory to talk to him about his decease? They represent the Law and the Prophets. Christ was to fulfill the law; he was to be the end of the law; he was to fulfill all of the Messianic prophecies.

Again, is not the manner of the death of Moses and Elijah significant? Two men from the Old Testament with most mysterious departures come and talk with Jesus about his "exodus." No one saw Moses depart. Only Elisha, and that through insistence, saw Elijah depart. Christ's departure will still be different. There are so many ways of dying, and around them hang so many mysteries.

(c) Jesus doubtless went up into the mountain to pray for strength and for the fullest understanding of the import of his decease. What he has to pass through will be terrible. What awaits him on the other side will be glorious and will be worth while. Here on the mount he gets a taste of it. Only be faithful.

Moses and Elijah prove to the disciples the immortality of the soul. Death doesn't end all. They appeared in glory. He is metamorphosed, and is strengthened by a taste of the glorified life. What Peter, James, and John see will help to clinch what he told them six days previous, and will help them to understand, "be killed and the third day be raised up," the resurrection. If Moses and Elijah still exist, it ought to be easily understood that Christ can live again, that death doesn't end all. And it becomes a means of identification of himself in the eyes of the apostles. 2 Pet. 1:15-18.

7. *Practical:* (a) How many of us ever pray to the Father about our deaths? More particularly, what do we pray for? We hear many pray: "And at last give us a happy hour in which to die." Some pray that God will take them while engaged in his service, "dying in the harness." It was a life prayer of Brother James Quinter, I believe, that he might die while engaged in prayer. And God answered him.

We must remember that *God is glorified in a man's death as well as his life.* "This he spake, signifying by what manner of death he should glorify God." John 21:19. Did you ever pray that God would glorify himself in your death?

(b) If our death is to be unnatural, if it means a crucifixion, a beheading, or a burning we can meet it better by talking to God about it. Ask God to glorify himself in it, and it will be an accomplishment.

The death of John Huss was an accomplishment. He died like a Christian. As he was being burned at the stake he prayed: "Lord Jesus, for thy sake I endure this cruel death; I beseech thee to pardon my enemies." So with the death or departure of Savonarola; the victims in the Boxer Insurrection, etc. These were all strengthened through prayer. Like Jesus, pray about the matter beforehand, and then in the time of the ordeal you can pray like the Christ: "Forgive them." So did Stephen, Huss, etc.

(c) Strength is needed for the death or departure that will glorify and accomplish.

"And though you be done to the death, what then?

If you battled the best you could,

If you played your part in the world of men,

Why, the Critic will call it good.

Death comes with a crawl, or comes with a pounce,

And whether he's slow or spy,

It isn't the fact that you're dead that counts,

But only how did you die?"

New Windsor, Md.

Homely Homilies

BY A COUNTRY PREACHER

The Roadside Grass

I was much concerned one summer because I had no pasture in which I could turn my faithful old driving horse to graze on those days when I did not need him.

Now there was much grass along the public highway and the same was good for grazing. And I said, "Why should this grass be wasted? I will now take my horse out to the roadside and loose him that he may eat of it. And it shall be that if he will not wander too far nor trespass on other people's property, then will I allow him to graze along the roadside day by day."

So I led him to the roadside and loosed him. But when, presently, I went to look for him I found him on my neighbor's lawn.

Then I made haste and drove him out again into the

road and said, "I will try him yet this once." But in a little while I found him again on the lawn.

Now there were shrubs there and flowers also, some of which he had broken. So I apologized to my neighbor and took the horse home and put him in the lot with only dry feed. And I said, "This horse hungereth for the tender grass and there is abundance which he might have if only he could learn to respect the rights and property of others."

But the Spirit said unto me, "This is a parable. Saith not the Scripture, 'No good thing will he withhold from them that walk uprightly'? And again, 'Ask whatsoever ye will and it shall be done unto you'? Yet because many ask only those things which would give them advantage over their fellow-men or that which would work harm to others, I cannot give to them and they are impoverished. I have abundance of good things for all mankind, so that no one need suffer lack, and moreover I delight to give unto them when they ask unselfishly."

And he said, "Even as this horse, because of his lack of understanding, is denied freedom and pasture, so also my people are restricted and unbled because they will not learn what is right and good."

Plain Speech

BY J. H. NEHER

FOR some time we have been thinking of the importance of plain speech. The power of speech is a talent that should be diligently cultivated. Of all the gifts received from God none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important then that it be so trained as to be most effective for good! The culture and right use of the voice are greatly neglected even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they can not be readily understood. Some have a thick, indistinct utterance; others speak in a high key, in sharp, shrill tones that are painful to the hearers. They read before a public assembly in such a way that they are not understood and often the force and impressiveness of what they say are destroyed. This is an evil that can and should be corrected.

On this point the Bible gives instruction. Of the Levites who read the Scriptures to the people in the days of Ezra it is said that they read in the book of the law of God distinctly and gave the sense and caused them to understand the reading. By diligent effort all may acquire the power to read intelligently and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ. Every Christian is called to make known to others the unsearchable riches of Christ. Therefore he should seek for perfection in speech. He should present the Word of God in a way that will commend it to the hearers.

We should look to Jesus, the perfect Pattern. We should pray for the aid of the Holy Spirit and in his strength we should seek to train every organ for perfect work. Especially is this true of those who are called to public service. Every minister and every teacher and every chorister should bear in mind that he is giving to the people a message that involves eternal interests. The truth spoken will judge them in the great day of final reckoning. With some souls the manner in which the message is delivered will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart. Slowly, distinctly, and solemnly should it be spoken, yet with all the earnestness which its importance demands.

The right culture and use of the power of speech has to do with every line of Christian work. It enters into the home life and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into his lips that he might know how to speak a word in season to him that is weary.

Guthrie, Ohio.

HOME AND FAMILY

The Shadowless

BY EDYTH HILLERY HAY

Just beyond these doubts and shadows
There's a land of summer sky—
And the beauty of that country
Lights a glow in every eye.
Here, the way is often dreary
And we grope in nameless fear—
But all heaven is bright and cheery,
And there are no shadows there.

What? A light that casts no shadow?
Aye, the glory of the Lamb
Shines through all the court of heaven—
Shines through mansion walls the same
As it shines in open spaces—
As on green and sunny plain.
No more shadows, with their lurking,
Hidden evils to annoy—
God will shine away all sorrow,
He will wipe each tear-stained eye.

What a city—what a country—
What a home and kindred fair—
And to know that through all ages
There will be no shadows there!

Goshen, Ind.

And Given to Hospitality

BY MAUD MOHLER TRIMMER

THE giving and the receiving of hospitality have always been popular. We have always liked even a picture of a company at dinner, or a hostess at a tea table, and we revel in written descriptions of entertaining. We are right in this feeling, for it is a Christian grace, highly commended by the writers of the epistles of the New Testament. Christ himself was hospitable, feeding the multitudes and providing wine for the marriage feast. Moreover, he left definite instructions in proper conduct for those who gave and those who received entertainment. Christian hospitality is a fine art.

We are prone to forget that there is another kind of hospitality—the pagan. The cultured pagan ancients were very fond of luxurious hospitality. They lived as if "Eat, drink and be merry, for tomorrow we die," was their slogan. Their feasts were orgies. Too often the hospitality of Christians is of pagan nature. The farming class, including some of our Brethren people, have sometimes been justly accused of lavish, wasteful meals. Many a hard-working farmer's wife, who prides herself on economy and good management, works hard on Saturday, perhaps even Friday, to serve on Sunday, the day of rest and meditation, a meal consisting of meat, a fowl, about four vegetables, three kinds of pickles, three or four kinds of jams and jellies, fruit, two kinds of pie, two kinds of cake, and whipped cream topping one or two of these dishes. Is such a meal part of the "simple life" and Christianity? Unfortunately it is altogether too common. To me it seems anything but complimentary. It is as if the hostess said, "I know your highest pleasure is in eating, so gorge like a glutton." She is usually too busy preparing, serving and cleaning up from the meal to have time to give any of her personality, her real self, to her guests. Her hospitality is not a fine art.

So much work is unnecessary and so much of the food is superfluous. It would be better to serve a simpler meal and have a long time to enjoy one's guests in comfort. A meat or a fowl, two vegetables, one or two relishes, fruit, and one dessert are ample for a balanced meal. Or a third vegetable may be added if one is catering to a guest of capricious palate.

There is no harm whatever in a well-balanced, delicious, daintily arranged meal if it is sufficiently simple. One must remember that one's guests have minds and souls as well as stomachs, and try to satisfy their finer tastes. That, I believe, was the real difference between Martha and Mary. Both were good and equally desirous of pleasing their Guest, but Martha saw only the material needs of a human, while Mary glimpsed not only these, but the aspirations, the hopes and loneliness of the God-man.

It is not so hard to show real Mary-like hospitality when the house is in apple pie order, and there is an abundance of prepared food on hand, but it is a real test of character to make a visitor feel absolutely welcome and comfortable when he happens in to a scant warmed-over meal, or to a cluttered house, or on a day overcrowded with work. There are many who think it can't be done, but is it impossible?

I have a friend who faced this problem. She says it can be solved. Her discovery of the fact was accidental. It happened once that she was a Sunday guest of an aged couple. Her hostess was not only old but quite frail. Together the women prepared a simple, pleasing meal. There followed a Mary-like afternoon, full of interesting discussions, of problems of state and church, and magazine articles. Once in a while one read aloud. The time flew. The afternoon faded before the assembled friends realized it. It was time for the evening meal, and the delicate old woman rose to get it. This was more than my friend could endure.

"Do you want to know what we would really like to have to eat?" she asked.

"What is it?" questioned the other, eager to please.

"A glass of milk and a slice of bread and butter would be just what we'd like," she answered, and the other guests agreed heartily.

The hostess, fearful of not satisfying her guests, demurred, but in the end all sat down to eat the bread, butter, milk and the boiled rice and fruit the old couple had intended for themselves. There was such a coziness and homelike feeling in the little group clustered around the simple table, in the glow of an oil lamp, that the guests felt they were having one of the happiest visits of their lives and the old host exclaimed, "My, but I like to have folks like you come! You're just like home folks."

My friends thought of this many times afterwards. It happened this same year that one evening as her own family were preparing to sit down to a supper of soup, in walked a visitor, one used to good living and of somewhat sophisticated manners. Here was a dilemma. Should she offer the lady this exceedingly simple food, or should she let the soup cool, and the children wait hungrily for a late supper when she had gone? Remembering her own experience as a guest, she graciously invited her guest to join them in partaking of the soup. She found her guest overjoyed to be taken into the heart of the home. Indeed her pleasure was so lively that she came to call on the next two succeeding days. It meant so much to her to be taken into the family fellowship.

Later she had unexpected guests when by no means could the food provided be stretched to supply the guests. Without comment she served the prepared meal to the guests and as many of her own family as she could. To the rest she gave something else. The situation struck every one as funny, and the meal was eaten with laughter and good spirits.

My friend loves to serve nice meals daintily with her table furnished in fine linen, china and silver, but she has learned that true hospitality is not so much in the food and entertainment offered as in the manner of giving.

Miami, New Mexico.

"The Instinct for Adornment"

BY EDITH R. RIDDLE

I HAVE read with interest Sister Bess Royer Bates' articles on this subject. Our ideas on this matter are apt to undergo modification, as she wisely concludes. How does anyone explain the fact that not only girls love beautiful clothes, but also boys? I knew a little boy who was never happier than when he had several kinds of ribbons and feathers on his hat. He afterward served his country in the World War and was very "manly," reports say. He was not a member of our Fraternity nor was he an exceptional boy.

Too much even of good lemonade—if we wish to be strictly temperate—is considered bad for one's health. But no one will quit drinking lemonade because some folks never know when they have enough. So with the idea of adornment. What is wrong with

beautiful colors and good taste in clothes even, if not carried to the extreme? Some people have an artistic nature. God gave the grass of the field beautiful colors. Do you know that a stalk of alfalfa is one of the most gorgeous bits of art there are? And the sunsets and sunrises! Well, all of nature is a mass of perfect blendings of color. Did you ever notice how the teeth, the color of the skin, and the color of the hair and eyes are always perfectly harmonized? Of course, evil thoughts and cosmetics may have marred one's original beauty. And has youth all the beauty? Don't you think your mother's gray hair and pink complexion, her few wrinkles and her deep hazel eyes that know so much—just the height of beauty? And don't you think that lavender linen dress she wears the sweetest thing on her? Why should one belittle God's gifts of beauty?

Baldwin, Md.

"As the Twig Is Bent"

BY CLAUDE H. MURRAY

PASSING along by an orchard one day, I observed some men attempting to straighten two crooked trees. One tree was young and small—the other much larger and older. First they drove a stout stake beside the small tree; then, by dint of considerable pushing and pulling, the young tree was pulled up and fastened securely to the stake. Not so, however, with the older tree—it resisted every effort and the men finally abandoned the attempt. *The older tree had become set in its crookedness.* In trying to force it to yield, a rope was stretched from it around an adjoining straight tree—but not enough force could be brought to bear either to straighten the one or to bend the other. *The straight tree was also set in its straightness, and would not permanently yield to a forced change.*

Two valuable lessons were impressed on my mind by this incident: (1) Life habits once fixed are almost unchangeable. (2) The time to fix right habits and to correct wrong ones is in early childhood. "Train up a child in the way he should go, and even when he is old he will not depart from it," is still as true as when wise King Solomon wrote it. The difficulty today is that many of us parents are too busy, or too indolent, or too indifferent, or too intent upon our own selfish pleasure, to do the necessary training. As the little tree was straightened without difficulty, so if we watch and guide our child and weed out wrong habits in his early, formative years, he will grow strong and straight and beautiful in character, and will not readily yield to evil temptations that may come in later years. *The habit of straightness will be fixed in his life.*

But as the older tree had been allowed to grow crooked, without correction, until it could not be straightened, so small wrong habits, if neglected, will become fixed in the child mind and moral crookedness will be developed that can not be corrected except by a miracle or a great tragedy.

Parents and teachers! Do we realize our responsibility to the little ones God has entrusted for a time to our care? The whole life of the little child—physical, mental, moral and spiritual—is in our hands and under our direction for a season. The way we accept our opportunity and use our power will be reflected when these little ones are grown. Gillilan, the poet, has given us much to think about in this little poem:

"There are no idle words where children are;
Things spoken in their hearing carry far,
Producing fruit of evil or of good
To our great future human brotherhood.

"The word dropt lightly from our careless lips,
Into the fertile child-mind seeps and drips,
And intertwines with thought and impulse, so
It may decide the path some soul shall go.

"The eager child may not know all it hears,
The words may fall upon unwitting ears,
But, nevertheless, the record's graven deep;
Subconsciousness a copy clear will keep.

"So, speak not thoughtlessly when they are by;
Your words fall not on sterile soil or dry,
Thoughts sound in plastic minds are carried far;
There are no idle words where children are."

Creston, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, March 23

Sunday-school Lesson, The Reign of Solomon.—2 Chron. 1:7-12; 1 Kings 11:6-11.

Christian Workers' Meeting, The Holy Scriptures.—Psa. 1.

* * * *

Gains for the Kingdom

Two baptisms in the Stonerstown church, Pa.

One baptism in the Welsh Run church, Pa.

Nine additions at Rose Pine, La.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Seven baptisms in the Union Center church, Ind.—Bro. W. J. Buckley, of Dayton, Ohio, evangelist.

Five confessions in the Manvel church, Texas.—Bro. J. R. Snyder, of Huntingdon, Pa., evangelist.

Four additions to the Glendale church, Ariz.—Bro. Leander Smith, of Phoenix, Ariz., evangelist.

Four accepted Christ in the Newberg church, Ore.—Bro. J. H. Graybill, of Nampa, Idaho, evangelist.

Forty-three accepted Christ in the Albright church, Pa.—Bro. O. P. Haines of Lima, Ohio, evangelist.

Ten baptisms in the Oklahoma City church, Okla.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Nine were baptized and two await the rite in the Lawrence church, Kans.—Bro. O. H. Austin and wife, evangelists.

Nine were reclaimed, five baptized and one awaits the rite at Littleton, W. Va.—Bro. D. M. Glick, of Trevilians, Va., evangelist.

Fifty-one were baptized, one renewed fellowship and two were received on former baptism in the Walnut Grove church, Johnstown, Pa.—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Orville Click, of Chicago, to begin May 10 in Garbers church, Va.

Bro. Roy Stern, the pastor, to begin about May 15 in the Yellow Creek church, Ill.

Bro. W. G. Group, of East Berlin, Pa., to begin May 11 in the Welsh Run church, Pa.

Bro. J. U. G. Stiverson, of Omak, Wash., to begin March 30 in the Omak church, Wash.

Bro. John R. Snyder, of Huntingdon, Pa., to begin March 31 in the Oneonta church, Ala.

Bro. R. N. Leatherman, the pastor, to begin April 6 in the West Alexandria church, Ohio.

Bro. W. A. Kinzie, of Nickerson, Kans., to begin April 21 in the Buckeye church, Kans.

Bro. J. F. Appleman, of Plymouth, Ind., to begin March 24 in the Wakarusa church, Ind.

Bro. J. L. Myers, of Loganville, Pa., to begin about May 1 in the Indian Creek church, Pa.

Bro. Chas. D. Cassel, of Manheim, Pa., to begin about the middle of May at the Myerstown house, same congregation, Pa.

* * * *

Personal Mention

Bro. S. S. Blough, pastor of the Decatur church, Illinois, expects to close his work at that place about June 1. We are not informed as to his plans for the future.

Bro. Walter J. Heisey and family, China missionaries on furlough, have been residing at Bethany Bible School for some months but are now changing their address to Boston, Indiana.

Bro. Harvey Hostetter, of Conway Springs, Kans., has accepted the pastorate of the church at Plattsburg, Mo., which will be his address after April 1, when he begins service in his new field.

We had the pleasure last week of a call by Bro. Herman H. Kreider, of Wadsworth, Ohio, who has just returned from the Near East where he represented the Mennonite fraternity in relief work.

Bro. E. S. Coffman has assumed his duties as pastor of the Geiger Memorial church, of Philadelphia, Pa. He has entered into the work with vigor and the congregation are experiencing the tide of new courage that naturally comes with able leadership.

Sister Ella Ebbert, missionary at Dahanu, India, is planning to take in the Glasgow Sunday-school Convention on her way homeward the coming summer for her first furlough. For a few days following the Convention she will join the party which is to tour England and other European points under the leadership of Bro. D. W. Kurtz. We understand that some twenty-five persons have already been booked for this tour.

Bro. H. Vernon Slawter, of Pottstown, Pa., assisted by a chorus, will broadcast a radio service from station WFI, Philadelphia, at 4:30 P. M., Sunday, March 23.

Bro. J. A. Buffenmyer, pastor of the Connellsville church, Pa., is in the midst of a series of doctrinal sermons covering the Sundays from Feb. 17 to May 4. His subjects are as follows: The Church, The Atonement, The New Birth, Baptism, The Holy Spirit, Feet-Washing, The Lord's Supper, The Communion, Prayer and the Veiling, The Anointing.

Bro. H. C. Early, acting on the doctor's advice, has resigned his pastorate at Flora, Ind., on account of some eye trouble, the resignation to take effect May 1. The latest examination indicates improvement in the condition of his eyes and the doctor thinks they may retain a fair degree of vision for years if the strain to which they are subjected is reduced. Brother and Sister Early are planning to locate in York, Pa.

Bro. Wm. E. Thompson, pastor at Ottumwa, Iowa, says they had sixty-seven out at their last prayer meeting and that their average attendance is forty-five. We know of larger congregations which can not make as good a report as that. "Most of the folks pulling together," he says. That does often make a difference. At a recent meeting they had a discussion on the relative harmfulness of tobacco and foolish dressing which helped to get folks to thinking.

Bro. H. Stover Kulp writes the Mission Rooms from Africa under date of Jan. 31, from which we quote as follows: "Yesterday our school attendance ran over the sixty mark. This is almost more than we can manage."

Our present plan is this: There is still a great deal of work to be done in the way of clearing off the land about the station. The bushes and trees must be dug out and the stones removed. School lasts about two and a half or three hours each day or about a third of a day. The other two-thirds of the day the boys work. Half of the pay they get for this work goes for tuition and the rest they keep. It means that they get about one cent a day or a little less. I hope that enough of them will get a real thirst for knowledge, so that when there is no longer work for them to do for which they receive compensation from us they will still continue to come to school. Sister Kulp is 'about again' though she has not yet recovered her usual strength.

* * * *

Special Notices

We now have about fifteen members living in Jacksonville, Fla., that we know of, and we think there are others. We want to arrange a weekly service with them. Anyone knowing of members or others living in the city who would appreciate a visit or desire to get in touch with a religious service will please send names and street number to the writer and we will gladly call on them. Let us pray and work for a strong church in Jacksonville.—I. H. Crist, Middleburg, Fla.

The Conference of ministers (Group No. 1, Northern Illinois and Wisconsin) will meet in the Freeport church, at Freeport, Ill., April 22 at 1 P. M. The following program will be discussed, each speaker being given twenty minutes: General Topic, Ministerial Ethics. The Minister in the Home.—R. C. Sterns. The Minister in the Community.—P. F. Eckerle. The Minister in the Priestly and Prophetic Function.—J. Clyde Forney. Following the talks the conference will be given opportunity for general discussion. A good representation of ministers and their wives is expected. I. E. Weaver, Secretary, Lanark, Ill.

Too late for insertion of the entire program we received notice of the Ministerial Meeting and Aid Society Institute to be held at Jonesboro, Tenn., in the M. E. church, South, Friday night and Saturday, March 28 and 29. The most important subjects to be considered are the following: A Vision of the World's Needs and Our Opportunity, What the Aid Societies Are Doing to Christianize the World, A Greater Vision of Home Mission Work, Why So Many Vacant Pulpits? The Need of More Evangelistic Work, The Need of More Brethren Churches in the Cities, and The Opportunity of Doing More Mission Work Among the Mountaineers.

Are you looking for a singing class teacher?—It frequently happens that a congregation desires to find a good teacher of singing who is prepared to do efficient work in the way of helping the congregational singing, and also to give directions to the young people in the way of preparing special music for special occasions. It is not always an easy matter to find such an one who is available when wanted. The General Music Committee is keeping in touch, so far as possible, with those who are equipped for such service or expect to be ready a little later. Some most excellent work has been done by those on the list, so that there need be no hesitancy in securing any whom the committee may recommend. Inquiries should be addressed to Mrs. Cora Stahly, Nappanee, Indiana; or, if more convenient, to either one of the other members of the committee. Those desiring such help should make their wants known as soon as possible. The best teachers are in

constant demand and their time is taken up rapidly.—William Beery, Secretary, 923 Larkin Ave., Elgin, Ill.

The District and Ministerial Meetings of Southeastern Pennsylvania, New Jersey and Eastern New York will be held in the Ambler church, Pa., April 23 and 24, 1924. Any queries or communications to come before the District Meeting should be sent not later than April 1, to the writing clerk, H. Vernon Slawter, Pottstown, Pa.

The General Ministerial Board has published a Congregational Register. This is to enable the various churches to keep more accurate records of their work. Enough copies have been placed into the hands of the Secretaries of the District Ministerial Boards to supply every church. If any church fails to receive its copy please write to your District Secretary or to the Secretary of the General Ministerial Board. Will those who have been looking after the questionnaires for the General Board please see that they are filled out at once and returned to the proper parties? This report will be needed in order to present a proper report to the General Conference.—S. S. Blough, Secretary, 328 Central Ave., Decatur, Illinois.

* * * *

Miscellaneous Items

The Akron church, Ohio, publishes a small weekly "Helper," in a recent issue of which we find a sentiment that meets our hearty approval and which we commend to the special attention of all pastors and elders. Excuse our lack of modesty, please, but it's true, just the same: "It is of the greatest importance that every member should be a reader of the 'Gospel Messenger.'"

"You need at least five minutes after coming to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins," says the "Official Directory" of the Freeport church, Ill., Bro. G. G. Canfield, pastor. Why is this simple fact about good church behavior so generally overlooked? If you arrive at church at the exact minute the service should begin, you are late. You must have a little time to get yourself adjusted. Make allowance for it when you start to church.

* * * *

Feeding Six Thousand Germans

Word has just been received from Bro. Cassidy in Germany, stating that he is at present feeding six thousand people daily. But do not misinterpret this, for he also states that he is giving them only one-fourth pound of bread each day. This means that he is simply supplementing their daily support with this one-fourth pound of bread. Probably we do not realize what that means. Of course these people need more than a quarter of a pound of bread for their support. We are glad to know that with the contributions our churches and Sunday-schools have been sending in Bro. Cassidy has been able to arrange for the partial support of at least six thousand people. When you sit down to your dinner today take your pound loaf of bread, cut off four ounces, and see just how much this is. You will then understand what your money is doing in Germany. You understand, of course, that Bro. Cassidy is not doing all this work himself. We send him the money and he arranges with the local authorities for the distribution of the food. Fortunately the communities have well organized systems of relief, so that under Bro. Cassidy's direction the work can be done without need of importing foreign workers.

Some have inquired how the money is coming in. Probably our people are giving as much as they can afford. Your committee is grateful for all Sunday-schools and churches that are taking part in this work. However, they are frank in stating that were it not for a few individuals who have sent personal checks our funds would be shorter than they are. Bro. Cassidy understands that we have not promised him a certain amount, but we would like to be able to furnish him with two thousand dollars a month for the present. If pastors and superintendents have not presented this matter, we trust they will do so in order that all may have a share in feeding those who are really hungry.

One thing should be mentioned. There is a feeling on the part of many that, if Germany used her resources conditions would be better financially than they are. It is also thought by some that some of the wealthy people of Germany are hoarding their money, or are sending it to other lands. If the German people are anything like the American people, there is doubtless some truth in this. But we should not lose sight of the fact that the class that suffers has no means. It is just as impossible for them to lay hold of the wealth and the means of the rich as it would be for a needy class in this country to do so. While the rich of Germany should be condemned, when they do not use their wealth in assisting their people in dire distress, we should not be one of those who would make the starving suffer for the sins of the rich.

Again, thanking you for the part you are taking in this work, and trusting that others will join your ranks the committee asks you to consider this as an opportunity of feeding your enemies and doing good in a time of dire need.

J. E. Miller, Chairman Relief Committee.

AROUND THE WORLD

First Turkish Woman Doctor

Dr. Safieh Ali, a member of the class of 1916 of the Constantinople Woman's College, is the first Turkish woman to practice in Constantinople. Her success has been so remarkable that she has received a personal letter of encouragement from Mustapha Kemal Pasha, president of the new republic.

Why Farmers Fail

According to the Department of Agriculture 42 per cent of the farmer's financial difficulties are due to low prices of farm products; 17 per cent are due to high taxes; 11 per cent to the high cost of farm labor; 10 per cent to high freight rates; 10 per cent to high interest; 6 per cent to obligations taken on during the boom period; and 4 per cent are due to too much credit.

The Bible by Radio

The Radio Bible Service Bureau has been organized by a group of Christian men in Cincinnati, Ohio. The object of the Bureau is to give the world each day a message from the Bible by radio broadcasting. The Radio World estimates the daily average of those who "listen in" at 11,160,180 and this number is increasing rapidly. Thus, literally millions may be reached with a brief message from the Bible.

The Greatest Resource Left

In the midst of a great disaster like the Japanese earthquake there would seem to be little left. "All gone but faith in God," was the message cabled by one missionary to his home board. But, while much was gone, the missionary realized that the greatest resource was left. He had God left. That was all that he had begun with in the first place. In the midst of disaster there was really no good reason why he should give up.

Coal and Hope

While there is coal there is hope. Recent estimates indicate that the coal resources of the United States will last for 6,033 years at the present rate of consumption. This estimate does not take account of the large deposits lately discovered in Alaska. Neither does it make allowance for an increased rate of consumption. However, these are minor refinements of the problem. It is something to be reassured as regards the coal supply for a period of 6,000 years or thereabouts.

Business Side of Tithing

Endorsements of good religious practices sometimes come from quite unexpected sources. For example, in a recent pamphlet put forth by the Federal Department of the Treasury on "How Other People Get Ahead" there is a comparative table showing how the "tightwad," the spendthrift, and the truly thrifty man spend their money. The man suggested as a model by our government is credited with giving ten per cent of his income for benevolent purposes. Evidently good religion is also good business.

A New Supply of Platinum

Platinum that had gone to five times the cost of gold seems in for the steady influence of a new supply from South Africa. Heretofore the world's supply of this very precious metal has come from the Ural Mountains in Russia. The discovery in South Africa was made by a prospector on an old farm that had formerly been worked for both gold and tin. Thus, just about the time that something gives out, along comes somebody with a substitute or a new supply to spoil a really dramatic situation.

God's Eternal Provision

It is rather common for the mathematically inclined to figure out just how long the supply of this or that essential material is likely to last an extravagant world. But with the coal supply assured for the next six thousand years and the outlook for plenty of platinum more hopeful, the average man can feel easier on at least two points of grave concern. All of which should suggest anew the really heartening truth that God will eternally provide above that which his children are able to either think or ask.

As Others See Us

Sir Auckland Geddes who has just returned to England after three years in Washington as British ambassador has some interesting things to say about Americans. He is plainly telling his English friends that England has much to learn from the United States. The former ambassador thinks that his countrymen are behind in industrial methods and in architecture. "Washington is going to be, perhaps, the most beautiful capital in the world, and throughout the nation they are erecting structures they have every right to be proud of." In domestic architecture Sir Auckland Geddes maintains that the Americans are far ahead of the British. The homes of the English working people do not compare with ours "in

beauty, comfort, and convenience." He also has high praise for our Department of Agriculture and what it has done for the American farmer. Amongst other things he touches on the prohibition situation in the United States, and says: "If I were an American I would also be a prohibitionist."

A Spiritual Awakening in Latin America

There are some interesting signs of a spiritual awakening in Latin America. For example, the Department of Education in Mexico issued a special popular edition of the New Testament for schools and libraries. However, the interest of the public was so great that the edition was immediately exhausted. A second and larger edition is now in press. Again, probably the first time in the history of South America, a distinguished intellectual, one of the editors of La Nacion of Buenos Aires, has resigned his position to enter work as an evangelist among the educated classes.

A Prime Minister as a Preacher

Prime Minister MacDonald made a striking plea for greater simplicity in living at a recent gathering of the national free church council meeting at Brighton. Mr. MacDonald made a plea for a revival of the Scotch Sabbath, asserting that the modern Sunday gave men no time for rest. In speaking of the English emphasis on class distinction he said: "We are going too far after superficialities, after gold braid, after things hanging from the lapel of the coat, after 'right honorables,' which occasionally are 'wrong dishonorables.' The essence of Christianity is that human quality alone matters. This idea of class is poisonous to the social mind. When we are wiser and more moral the classes will have disappeared."

Still a "Best Seller"

"The largest distribution of the Scriptures ever made in the history of this country in a single year is reported by the American Bible Society for 1923. More than 2,395,000 copies in over one hundred languages and dialects mark this high record. All these volumes were actually circulated in the United States, and do not include books manufactured but not yet put into circulation nor do they include the work of the Society in foreign lands, reports of which are not yet in hand. The Society's secretaries from all parts of the country in conference at the Bible House reported the greatest interest in the Bible ever known in their experience. The number of books circulated is nearly twice as large as that reported last year. The increase has been made in every section of the country from coast to coast."

Echoes from Indianapolis

The following interesting story was clipped from the Chicago Tribune: "The thirty-eight Northwestern University students who recently announced their intention of avoiding military service in future wars are members of a pacifist movement rapidly gaining strength in middle western colleges. At least 400 men and women attending Mississippi valley schools have openly taken such pledges. Meantime it was whispered that Miss Alice Hansen, winner of the Kirk prize for oratory at Northwestern during this, her senior year, was one of the ringleaders of the pacifist movement. Miss Hansen, 'one of the biggest women in school this year,' admitted she was a ringleader. She asserted she was a strong pacifist and had been an earnest worker in the Indianapolis convention. Miss Hansen gave her reasons for being a pacifist. 'First, war is the result of an economic situation. Purely that. Wars are caused by money lords who quarrel over the world's market places. Second, there is no reason, no excuse, no use for war. The good war does is overwhelmingly overbalanced by the harm it wreaks. Third, I am a Christian.'"

A Declaration Against War

At a meeting of the Methodist Episcopal Council of Cities held recently in Pittsburgh the following resolution against war was adopted: "Whereas, We as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Feb. 27-29, 1924, recognize that 'war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably unchristian; that it has now become not only futile, but suicidal and that recognition of this fact is necessary to the continuance of civilization'; therefore, be it Resolved, That we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's ideals and methods of righting wrong, and that we memorialize the general conference of the Methodist Episcopal Church, meeting in Springfield, Mass., in May, 1924, to declare for an unalterable opposition on the part of our church to the entire war system—economic exploitation, imperialism and militarism; to call upon the government to cooperate with other nations in organizations looking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced." At this meeting "Bishop McConnell declared himself opposed to war but admitted that in case of another war he would probably do what he did in the last one,

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Life's Supreme Choice

Joshua 24: 15

For Week Beginning March 30, 1924

Life's Supreme Choice Is a Decision for God. The first fact of the universe for mankind is God. Nothing else is explained without him. Human origin and purpose and destiny are meaningless apart from the Supreme Being who is above man, and yet with him. God has left no man without some knowledge of himself (Rom. 1:18-20). When men choose to act on the light they have, greater knowledge will come. Refusal to act on present light means lapsing into greater darkness. This is the primary meaning of judgment (John 3:19). God is first in the universe and wills to be so in the lives of people. Choosing God means finding the way of supreme blessing. His way is the way of the wise, the holy, and the eternal.

Life's Supreme Choice Is a Personal Matter. Every living person is a potential child of God in a spiritual sense. God is himself a Person. Each individual is a person with qualities patterned after those of his Creator. God made men with powers capable of choosing, but does not compel a choice. He does not call for conscripted children. Their acceptance of him must be a matter of free will. Joshua understood this well when he appealed to the intelligence and emotion and will of the Israelites to follow their highest guidance rather than their baser inclinations to cling to the futile idols of less enlightened people. Every person must make his own choice as to whether he will serve Jehovah.

Life's Supreme Choice Is a Social Matter. A careless man may think that he has only himself to consider in the things which he chooses. He is entirely mistaken. Life is not such a simple thing as that. When a man chooses God that choice is going to tell in his home relationships, in his neighborhood, and in his nation. A denial of God is also felt in every social relation. It is a practical fact that whether you or I accept God is going to determine whether or not some others will. Our children and our friends are affected by what we choose for ourselves. Joshua used this point when he declared his own stand as an additional inducement for his people to do right. There is no sweeter thing any one could say than: "Your words and influence helped me to decide for Christ."

Life's Supreme Choice Must Be Made Now. Today is the time for decision. Choosing between right and wrong cannot be postponed without grave danger. Deferred choice of God means greater inability to choose at all. There may be another opportunity, but the act of choosing will be harder. Life is too full of uncertainty to delay in a matter of such importance. If we neglect to choose at all, the decision is made by our very indecision. We may not decide to get out of the way of a swift train, neither to stay on the track, but the consequence of such indecision is the same as though we had decided the latter. To deny God is to move away from him. It is a fatal thing for any man, or family, or race, or nation to do. The richest lives are those which find God early and grow with him into godliness.

Suggestions for Meditation

The Absolute Necessity for Making a Choice (Luke 16: 13).

Choosing a Master Means Choice of a Service (Romans 6:16).

What have I found hindrances to the choice of God?

What inducements have led me to make the choice of God?

Observation in community and national life as to the effects of denying or accepting God.

A Prayer

Gracious Father! We address thee as a God of great choices. Thou hast chosen to create and endow and bless human life from before the foundation of the world. The world has its greatest evidence of thy choice for the salvation of all men in the sending of thy Son to be our Redeemer. We have seen him and in him have seen thee. Lord, help us to choose fully and completely without loss of time or ability. Set our feet in the path of duty and service, which we know is the way of blessing. Keep our individual lives in good repair and our love for others always kindly helpful and Christlike. In no thought or act allow us to be a living denial of thy power to grace humanity with holiness. May the world know we have found thee and made the supreme decision because we are always alive to every good work, seeking to do thy will. For Jesus' sake, Amen.

J. H. H.

'There will be no end to war,' he said, 'until it is put away by the conscientious objector. And by conscientious objector I mean the man who will stand up and be shot rather than to serve.'

The Bible and Social Service

(Continued from Page 179)

our Christian vocabulary, but its newness should not be its condemnation. The fact is, there is nothing new about the Gospel of social service at all: it is, after all, merely the whole Gospel of our Lord socially applied. Never before were there so many evident needs for kindly, glorious, sympathetic, corrective, and constructive effort by somebody in behalf of somebody else. Never before were men, women, and children so responsive to immediate human distress and injustice as they are today, in spite of the fact that wages, housing, sanitation, standards of living, education, health, safety, and general human welfare were never on a higher plane than now. It is not that things are worse than ever before: it is rather that things are so much better comparatively than people are. It is that material conditions and material advancement have exceeded immaterial things and spiritual advancement; and this is the fault of those of us who claim to be the moral and spiritual leaders of the people. We must show a broader concern, a deeper sympathy, a holier zeal for the really practical and tangible and concrete proofs of the reality of our religion. We can not win men to a life of bliss in a Jerusalem over yonder when we show no interest in Jerusalemic movements and impulses and causes right here and now.

The Christian religion that Jesus taught is both subjective and objective; it is subjective when it is individualistic in its interest and concern; it is objective when it is social in its concern. It sours if it remains individualistic too long. God grant that we all may soon see that the best Christian of the personal spirituality type is perforce the best Christian of the social service type! Right here, in this twentieth century, it may be given to us, to see the Gospel whole, and to demonstrate its power entirely. Then, and not until then, will we realize what Jesus meant when he said, "Greater things than these shall ye do, because I go to the Father."

Pittsburgh, Pa.

The Problem of Young People and Church Attendance

BY FERN IRVIN

THE problem of the young people is one which will exist as long as there are any young people. It arises from the fact that they are young people. Everywhere pastors and elders are asking, "How can we hold our young people?" The church is confronted with a serious problem, which every true Christian must face, and face squarely.

Before we can get the young people back into the churches we must know what has taken them away, or perhaps has kept them from ever getting there. The question will be considered from two angles: That due to conditions within the church, and that due to causes outside the church, or among the young people themselves.

The first, and perhaps the most noticeable, cause within the church is the attachment to the worn-out methods which are said to have been good enough for our grandfathers, and they will be good enough for us, even though they are proving to be failures. Nordell says, "The church must adjust its preaching and its methods to the tremendous changes that have taken place in human thought and in the social order during the past half century." Some one has said, "A rut in religious work is no more sacred than in a roadway." Let us, then, make an effort, at least, to get out of our ruts. Each church must study its own field, find its weaknesses and remedy them. An up-to-date business man, who sees that he is losing trade, is not content to sit still and let the drift go on. He studies the methods that have increased trade elsewhere, and if they seem applicable to his own conditions, he is swift to try them. Is not the work of the church as important as that of a business man?

Another reason, which is quite evident in many churches, is that an excessive emphasis is put upon living in the next world rather than right living in this world. Religion is neither apart from life, nor a part of life, but life, at its highest and best. Religion

in youth is personal and spiritual, not an abstract "something," as is so often held up to the young. Youth's viewpoints are fresh; its attacks are vigorous. Young people are full of "pep" and enthusiasm. They have no time to sit and listen to a lengthy discourse, setting forth religion as something entirely apart from their lives. It must be made a vital part of the youth's life and must be presented in the form of a challenge. Youth is not ready to make itself a part of an organization which is preparing to die, but rather one which is getting ready to live and to serve. People prefer to attach themselves to projects that have challenges in them. These challenges must also have "worth-whileness" as an essential element. Young people of today are not looking for an "easy" way, but for something worth-while.

Another reason prevalent in so many of our churches is an assumption that Christian doctrines are infallible, and that modern objections or doubts to them must never be considered, or it would tend to weaken faith in the doctrines themselves. Youth is an age of doubting. Heretofore in the youth's life religion has been merely a custom, and everything has been accepted without question. Few people realize that this is the age when new forces begin to act, and in which new powers commence to function, and as a result we have doubt. Questions arise as to the inspiration of the Bible, the divinity of Christ, the existence of God, and numerous others. To many, the doubter is stamped as a heretic or unbeliever. One author has said, "Instead of trying to crush doubt it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth." When we recall that the largest number of conversions take place in this age, we can understand that back of the whole youthful development there is the birth of a new and larger spiritual consciousness. They see religion from within and they gain a positive faith. Since doubts are a result of thinking, they should be expected from the normal developing mind. They should be recognized as an evidence of progress toward a Christian character. An earnest attempt should be made to answer these questions which are an indication that the soul is feeling out after the fundamental truths of the universe and dependable relationships with God and fellow-men.

Another reason, which is present in every church where young people are a problem, is that no place is given in which there is privilege to think, followed by opportunity to act. The time has come when the church must center its attention on the young people rather than on those who have lived a life of service and are ready to pass on. Too many churches are forgetting that some one must take up the work left behind by those who have finished their labor. It is evident that the young people will have to fill these vacant places. For this reason, if no other, every church should give the young people a definite part in the church program. People are interested most in that in which they have had a part. Young people are active and full of enthusiasm. Why not direct the enthusiasm and spirit shown on the athletic field and basketball floor in promoting the Kingdom on earth? Many wide-awake pastors have tried this plan and found that it works well. Give the young people a definite part in the organization and administration of the church. Why not have the young people represented on the Board of Religious Education and the Board of Trustees? Would it be an unwise plan to have a member from the Y. P. D. on the pastoral committee? Surely these suggestions are worthy of at least a trial. The results could be no more of a failure than the present plan has been in many churches. It has often been said that one can not learn to swim by standing on the shore. How often young people are thrust into some new work for which they have never had any training! After having done their best they have made a failure, and with it comes the severest criticism from those who were unwilling or too thoughtless to train them for the work. If the church expects to make its claim heard by the youth it must provide action and work for them. Give them positions of trust, a sense of responsibility, a feeling of importance.

Perhaps the most important reason for this alarming condition is that the churches do not exercise enough care in the choosing of a pastor. The church might receive some help from the method the public school boards use in choosing teachers. They investigate their character and ask them to pass rigid examinations, to prove that they not only know their subject matter, but that they know how to impart that knowledge to others. Why not ask our pastors, as well as our teachers in the public schools, to measure up to certain standards? The interest of young people in the church and its work depends largely upon the minister. To be a leader of young people, he must be a man of true Christian character, spiritual, inspiring, and conscientious, thus challenging them to a life of service by his own life. He, of course, must be a good mixer, for some one has said that a sociable pastor is the key to the whole situation. He should regard the church as a social institution, whose duty it is to contribute to the welfare of the community. The pastor, then, should be able to link up the principles of Christianity with everyday life and problems, interpreting the teachings of Jesus as they fit modern life. Find a church filled with young people and you will find there a pastor measuring up to these standards.

The blame for this condition does not lie entirely with the church. There are reasons prevalent among the young people which should be mentioned. One of these is a misunderstanding of the nature and aims of the church. Many people have the idea that churches are only for those who are old, both in ideas and spirit. While in many places this is true, it is encouraging to know that the majority of churches are trying to adjust their programs to the needs of the young.

Young people have given entirely too much time to modern fiction and magazine reading. Aside from the Sunday newspapers, picnics, etc., Sunday seems to be the only day in the week to read modern fiction and magazines; hence, there is no time to worship.

The pressure of modern life is such that when Sunday comes we are ready for rest and recreation. The day is spent in such a way that we do no one any good, and at the same time lose a blessing for ourselves.

Another prominent cause common to our city churches is that so many young people are working there without permanent homes or church homes. Unless found by the Y. W. C. A. or the Y. M. C. A. they remain away from the house of worship because there is no welcome or invitation given them from the church.

All of these reasons only indicate more certainly that the church has not been reaching the young people, or these conditions would not exist. The causes just mentioned call for a more efficient program, one which becomes a vital part of the lives of young men and women, relating itself to their social, physical, educational, and spiritual lives. This calls for a seven-day program instead of an hour on Sunday, with sometimes another on Sunday evening.

Black has said, "Youth is venturesome, age is cautious, and calculating. These very virtues keep many churches at a standstill, whereas the enthusiasm and the daring spirit of youth would drive them forward. Is it not better to make a few mistakes in an honest effort to redeem the world than to sit still in lifeless, fruitless perfection?"

Youth says:

"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible—
Doing the things that no one can do."

Are young people religious? Do they love the church? The answer is yes, and they desire to serve the church if only given a fair trial.

"Open thou our eyes, that we may see and do."

North Manchester, Ind.

A Great Day

BY W. E. RIFE

WHEN it was announced in the Edison home seventy-five years ago that a boy was born, and his name was Tom, it was a great day for the world. Think a minute

how it would be without the electric light, now illuminating every city and town in the world. At the touch of the button darkness is made to flee. It is wonderful that the birth of one boy named Tom should mean so much to the world. Yet who can say that had Edison not been born none would have discovered the incandescent lamp?

It was another great day when the birth of James Watt was announced to the world. Think of the various ways that steam is used, thereby adding to our comfort. Yet who can say that no man would have discovered the power of and harnessed this giant to serve mankind if Watt had not seen the light of day?

Still another great day it was when Alexander Graham Bell was born. How could we get on without the telephone? Yet who can say that no one would have invented the telephone if Mr. Bell had not been born?

But the greatest day, the supreme birthday of all time, was announced to the shepherds who were watching their flocks by night in the Judean fields; it was that birthday signaled by a glorious star to the Wise Men who came to Bethlehem with gifts of gold and frankincense and myrrh. The birth of Jesus means more to the world than all other birthdays combined. Those other birthdays brought material blessings. The coming of Jesus made possible the most wonderful spiritual blessing imaginable, and that is the only benefit which can endure through life and eternity.

It can not be said that if Jesus had not been born some other might have brought us salvation and life and joy, for "there is none other name under heaven given among men, whereby we must be saved."

Edison was used of God to give us light to read by; Jesus gives us light to live and to die by.

Watt was used of God to give us steam power for our various industries; Jesus gives us power to overcome evil which would destroy us, body and soul, and that power is infinitely more necessary.

Dr. Bell was used of God to supply us with the means of speaking and hearing over long distances; Jesus gives us connection with God and shortens to whispering nearness and forgiveness the long distance of separation between an outraged Heavenly Father and a disobedient child.

Chili, Ind.

CORRESPONDENCE

SAINT PETERSBURG AND THE TOURISTS—AND THE BOOSTERS

Saint Petersburg is a tourist city. Of course it has a permanent, resident populace, but the business of the place is catering to the tourists. Its streets, houses, hotels and all buildings are attractive and artistic. Many of the buildings are surfaced with stucco. The architecture is modern and generally beautiful. They do not want any factories or smoke yielding industries. The stucco and light bricks are always clean and white. The streets are very wide, and have grass-plats between the streets and the sidewalks and rows of palms and flowering trees and shrubs fringing all.

The resident population is about 18,000, with about 80,000 winter tourists. About the most apparent and flaunted business is the boosting of real estate sales; and the most conspicuous business man is the realtor and the booster. The city, and indeed, nearly every city and town in the State is possessed and obsessed with the spirit and purpose of town booming. It is as bad as Kansas was forty years ago, when every village, and occasionally a ranch, was organized and laid off into "city lots" for miles out into the prairies.

Every tourist is regarded as a prospective buyer of real estate, and, of course, the tourists are the expected patrons of the stores and shops and places of local supply. They say they live off the northern tourists. The real estate men recite this fact as an assurance to the prospective buyer that the town is bound to flourish and investors run no risk. One enthusiast said to me: "We got twenty-seven millions from the tourists last year, and expect to tap them for thirty-five millions this year."

Food commodities and restaurant prices are not so high; but building lots and houses and rents are extravagantly high. Building goes on, however. The outlay for buildings last year reached far into the millions. Several large hotels have been built and completed since last winter—million dollar structures, so they say; and rumors are afloat of an "eight million dollar hotel, with three sides in

the bay." Of course rates are high in the large hotels—ten to fifty dollars a day; fifty to two hundred dollars a week for rooms.

Lots in the business sections, and sites for hotels command fabulous prices. Residence lots and lots for speculative "opportunities," miles out from the city centers, in "Pasadena on the Gulf," and other additions, run far up in the thousands in the askings. They are running in many adjacent tracts of four hundred and five hundred acres for "development" and for placing on the market. The country is laid out in city blocks ten miles or more in every direction. It would look to a layman (or "tender-foot") as though the bottom might fall out sometime.

It is largely in the hands of the realty agents and boosters and "promoters." But it is not only here that this is so—the same condition, in some measure, obtains in other States. Nor is it to be inferred that these agents and boosters in Florida are moved by fraudulent purposes. They take care of their clients and make money for them—as long as other purchasers or adventurers or "suckers" come in; and as long as inflated values continue. The oftener a property changes hands the oftener the agent gets a commission.

Land values—or boosted prices, at least—run high. On Central Avenue they ask from three to four thousand dollars a front foot—and get it. Lots elsewhere are in proportion. There are "lot auctions," with automobile-give-away-baits every day. Miles out from the built up parts of the city, great plots—sometimes orange groves, sometimes pinella jungles—are cleaned up and placed on the market; and lots sell at from \$300 to \$2,000. If these conditions continue and prices increase as they have been doing, St. Petersburg will become a place exclusively for the very rich. (P. S. This is not the reason we are here.) A site on which to build a house costs so much that, till the owner gets a house built on it, he has so much money invested that he must charge high rates for rooms or apartments—having them occupied about four months in the year—in order to come out even. Some one said the name of the city now is just "Burg": that St. Peter couldn't abide the high prices and gay life and left—abandoning all claims to it as his town.

The people of Florida are naturally interested in the tourists. The tourists have made Florida. Tourists are the chief asset of Florida. The editor of one paper says: "The tourists are a good crop for any country." Florida is concerned about them and wants them to return. "If the tourist gets sand in his shoes he will come back." Everybody has heard that. This sign or charm or saying, however, is of Florida coinage. They—the people of Florida—want him to return. And whoever walked in Florida and didn't get sand in his shoes, (how could he help it?) and sandspurs in his stockings? They are entirely willing to exchange Florida sand for Northern dollars; and some of them seem to think dollars are as plentiful and convenient in the North as sand is in Florida, and "a fair exchange is no robbery." But, withal, Florida is a great place, and a fine place in which to spend the winter.

All this leads one to reflect on the spirit and conditions of the times. Any business or enterprise that succeeds must be pushed, advertised, boosted—which is the legitimate and proper price of success, if pursued with honest purpose and just method. Out of this fact, however, springs the abuse and perversion of it, leading on to the organization of speculative ventures that excite the interests of men; and the promise of "easy" money and big gains incite them to take a chance—and loss generally follows. Worse than this, fraudulent schemes are hatched out with the single purpose of filching money—howsoever hard earned—from innocent but gullible victims. It is astounding how many millions are lost every year. Few there are that have not lost money—not from holes in their own pockets, but from venturing it out into the pockets of others; and have had to "mark off" items from their assets from year to year. And still the game goes on. Was it Lincoln or Josh Billings that uttered the homely reflection that "the dear people seem to like to be fooled"?

Down here one of the most popular and successful methods of fishing is with the spoon—just a silver-plated, slightly curved piece of iron that is dragged through the water a hundred and fifty feet behind the boat. The too-willing and hungry fish takes it for a fine shiner and grabs on and is hauled in. An old gentleman, a Pennsylvania Dutchman, on the boat, to whom a spoon was handed for use asked, "But what do I put on for bait?" When told that he did not need any other bait, he said: "Do the fool fish just bite the bare hook?" I am almost made to think the "idea" obtains in the methods and purposes of some of these boosters and promoters. They offer their victims the bare hook, silvered over with the lure of extra gain, and the blinded, but rather willing victim takes it and is "hauled in." For, much as the rascals that get up the airy schemes receive our censure and deserve dire punishment, the victims were caught by the prospect of extraordinary returns.

The promoter and his schemes have become a factor in our present life and time that must be reckoned with. The purposefully defrauding promoter is a high criminal. The unsophisticated man may about as lief meet a bandit

as a "promoter." If a bandit should point his gun at me, I would know at once what he is after, and that he can get just what I have on my person. I can't tell or know just what the other man is after: and he wants my name which is back of all I have or possess. These schemers are well organized generally; they have a good presence; they are sleek and fluent talkers; they have fine offices and luxurious chairs; they furnish sumptuous banquets; they show material and assets on the ground and can deceive the very elect; they surprise everybody with the completeness and success of their trickery; they leave multitudes of duped clients—some chagrined, some mad (but rather quiet about it), some disappointed, some distressed, some impoverished—all now disillusioned: but too late.

But why all this? Where have I wandered to? And why should I thus write? Four things yet.

First: I am not intimating that the Florida land business is fraudulent nor would I needlessly recall unpleasant things to anyone or add a single tinge to the chagrin of any one who has invested in venturesome schemes and lost. Nor would I reflect on any one who has in any way, directly or indirectly, influenced others to go into any of these ventures on the supposition and belief that they are regular and honest enterprises; or increase the regret or embarrassment arising therefrom. But so many of my friends whom I know and love so well have suffered that I feel warnings should be uttered against investing in anything that is not standard and approved. Also that great care should be exercised by our people as to what they lend themselves to in promoting business ventures. And especially that our preachers should steer religiously clear of this sort of business.

Second: If the same push and energy and zeal were put into our religious and missionary and moral uplift work that is put into business enterprises, they would flourish. Verily, "The sons of this world are for their own generation wiser than the sons of the light."

Third: To those who have lost: You have not, necessarily, lost all—not the best, by any means. Schooling that is worth anything is generally expensive. You are wiser, if poorer. But remember:—

"He that steals my purse steals trash;
'T was something, nothing.
'T was mine: 'tis his, and has been slave to thousands.
But he that filches from me my good name,
Takes that which, though not enriching him,
Leaves me poor indeed."

If you have not parted with your own personal integrity; if you have the consciousness that you acted only on your best judgment and have the vindication of high heaven that your purpose was right and your desires were honest, you are still rich: you can still face the world, look up and make another start.

Fourth: Where is our treasure? Riches can grow wings so quickly, and fly away. Moth and rust and thieves are abroad in this world. When a little is accumulated where shall it be placed that it may be safe? What we keep we lose. What we give to the Lord and his legitimate causes is all we are sure of.

I am inclined to venture the estimate that, within the last year, our own people lost enough money in various investments to pay out the whole deficit that is troubling the Mission Board; or probably pay the whole year's budget. And in the last five years enough has gone to the winds in a similar way to complete the endowment fund to standard requirement in every college in the church. How comfortable and gracious would be the consciousness were it in some of these good causes in which it could be doing good instead of in the hands of those conscienceless rascals that get it.

With all the chances for losing money, persons with a little bit of savings and the desire to conserve it for old age, and then entail it to some good cause, are really perplexed as to where to place it. It seems to me the interest-bearing bonds offered by the colleges and the Mission Board would recommend themselves to such persons.

These Annuity Bonds are safe, having all the assets of the institutions back of them. They yield a fair and good semiannual return during life. They relieve one of all care and responsibility of investing and reinvesting. When the end comes the estate is settled. There is no need of fees or commissions; nor liability to wear and waste of the principal sum in contests or litigation strifes. All that remains to be done is the surrender of the bond and the bestowment is accomplished. It is all just where it was designed to be, and remains a perpetual fund to be doing good after the donor has gone to his reward. Write and make inquiry about them.

W. J. Swigart.

THE EDUCATIONAL BLUEBOOK AND DIRECTORY

Our interest was greatly aroused as we visited Bro. W. Arthur Cable in his study. He showed us the proofs of the Educational Bluebook and Directory which he and Homer F. Sanger have edited. It was most gratifying to see the splendid form in which that valuable material has been arranged. We believe it will be regarded as one of the most valuable educational works contributed to the literature of the Church of the Brethren. It was really amazing to see the immense amount of data on file, which

(Continued on Page 190)

IN MEMORY OF ELD. A. J. WEDDLE

A. J. Weddle, fifth son of Brother Levi and Sister Catherine Harter Weddle, was born in Floyd County, Va., and died Feb. 1, 1924, aged seventy-five years, six months and eleven days. He spent his entire life in Floyd County with the exception of a short time when he lived at St. Paul. Growing to manhood just prior to and during the Civil War he had very poor opportunities to get an education.



He married Anna Harman March 19, 1868. There were four sons and two daughters. One son, J. L. Weddle, is a minister in the Church of the

Brethren. There are also thirty-two grandchildren and four great-grandchildren. His first wife having died Dec. 2, 1902, he married Eliza A. Pratt Jan. 4, 1905. She survives with two daughters and one son. There are also four brothers living: Eld. Joel Weddle, aged eighty years, and Samuel, F. M., and E. A. Weddle. Two brothers, Harvey and J. C., are dead. His three sisters survive. They are: Mrs. Elizabeth Hylton, Mrs. Margaret Slaughter, and Ellen Harman.

Bro. Weddle was a consistent member of the church for about fifty-six years, serving in the ministry for approximately thirty-five years. He was either associate elder or elder in charge of his home church, Burks Fork (excepting the time he was away), from the year of his ordination to his death. He had charge of St. Paul church, across the Blue Ridge, from Sept. 27, 1899, until called to his reward, moving to St. Paul in 1907 and returning on account of his health in 1910. He was conscientious and faithful in his church work. He rode horseback over the mountains at almost any sacrifice, when other ministers under similar conditions would not have gone. He was a firm believer in his church and ardently supported its doctrines. He was endowed with a splendid memory and was a habitual Bible reader. Consequently he had a wonderful knowledge of the blessed Book which made him an able defender of the faith. Bro. Weddle was recognized in his District and served on some important committees.

The funeral sermon was preached at the church by the writer, assisted by Eld. S. E. Hylton. Interment in the cemetery near by.

L. M. Weddle.

Floyd, Va.

AMONG THE CHURCHES OF THE SOUTHLAND

Number 4

Our last letter was written from Manvel, Texas, where we labored for two weeks with encouraging results. After the close of the last service we were taken in charge by Bro. John Wyne, from near Cerro Gordo, Ill., and taken to his hospitable home near Houston where we spent the night. On that trip we had a demonstration that it can rain, even in Texas. Early the following morning we boarded the train at Houston for Roanoke, La., our next objective.

It is about 200 miles from Houston to Roanoke and it rained the entire time of the journey, so we had approximately 200 miles of rain with some extra thrown in. Arriving at Welsh, the station nearest Roanoke where the train stopped, we were met by Bro. J. F. Hoke, pastor and elder of the Roanoke congregation, and conveyed to his beautiful and hospitable home, where we abode during our stay there. The Roanoke church is located in the midst of one of the most productive rice growing sections of the South. Practically all the Brethren there are "rice farmers." Like the wheat farmer of the west and northwest, the rice farmer has been disastrously affected by the "after the war" slump, and while matters have not adjusted themselves back to normal, there is a gradual improvement and the outlook is more hopeful.

The Roanoke church is one of the best organized and apparently more prosperous than any other church we found in the South. The church, located in the village of Roanoke, is an integral part of the community and has in its membership some of the most highly respected and influential people of the community. Unlike many churches in isolated sections, it has not depended upon emigration alone for growth, but has reached out among the citizenship of the parish. And this phase of the work is just in its beginning.

During our stay there of nearly three weeks the work was much hindered by a serious epidemic of measles with an aftermath of pneumonia. There was scarcely a family that was not affected directly or indirectly. Heavy rains also interfered somewhat.

But in spite of all these discouragements we enjoyed the association of the Brethren there and a number were added to the church. While the work there has its problems, yet there is much to encourage.

The Roanoke church is the only organization of the Brethren in the great State of Louisiana. It has been organized more than thirty years. It would seem that this mother church of the State ought to have several chil-

dren. Brethren, why is it that other denominations come into a community and soon begin to grow and develop and before long there are other organizations of the same kind, while we seem to be content to "hold our own" apparently, yet always losing, by not reaching out. It certainly can not be our doctrine, else there is something wrong with the doctrine and we know this is not true. It must be our lack of vision. We ought to have scores of churches over this great Southland, whereas we have only a half score weak and struggling ones. May we be obedient to the vision of "Judaea and Samaria" as well as "Jerusalem" and "the uttermost parts." We need a new adjustment of work and workers, so that it may be possible for some one to care for the work without having to spend six days of strenuous labor endeavoring to make a living and then, with both mind and body weary, study to show himself an approved workman in breaking the Bread of life. The great need of the South is leaders who have the time and opportunity to do the work over which the Lord has made them overseers. It is a warfare and "no man that warreth entangleth himself with the affairs of this life."

We were glad for our fellowship with the Brethren and friends at Roanoke and shall always look back to our stay there with pleasure. May they continue to prosper. To any one looking for a home in a mild climate, where hardy vegetables grow the year round, where semi-tropical fruits may be had from your own gardens, where there is plenty of hard work and abundant room to spread out, investigate the country around Roanoke. There is room for many more Brethren there. You will find a warm welcome and a church home.

John R. Snyder.

Huntingdon, Pa.

Notes From Our Correspondents

ARIZONA

Glendale.—I am just home from Glendale where I had one of the most delightful engagements of eighteen days in a revival meeting. No doubt some word concerning the work will be sent by the church correspondent very shortly. The Brethren have just remodeled their house of worship; they have all the needed Sunday-school rooms now. Bro. D. D. Thomas is their pastor and elder, and has a splendid corps of collaborators. Elders C. E. Gillett and H. B. Mohler and Brethren Ola E. Gillett and Harold Kurtz, these all assist in the work. They have a good Sunday-school—well equipped with teachers and workers. While the visible results were not what we had hoped to see there were four additional additions to the church. We closed our efforts with a love feast Friday evening, March 7. More than eighty communed. I don't remember of ever laboring with a more appreciative people. Their efforts were all that could have been wished for. When we began the meetings there were two other meetings in progress in the town, but our attendance was fair from the first and the interest was very good. The Glendale church was the first charter Church of the Brethren in the State. And by the way I wish to state that Bro. C. E. Gillett administered the first baptism by triune immersion in the State of Arizona. It is a pleasure to serve such noble people and to be yoked up with such consecrated workers in the Lord's service. There are great possibilities for our people in Arizona, and especially in the Salt River Valley around Glendale and Phoenix. May God continue to bless the good brethren and sisters in Glendale and lead them to many glorious and triumphant victories in his blessed name.—Leander Smith, 1307 West Fillmore Street, Phoenix, Ariz., March 8.

CALIFORNIA

Belvedere.—The Lord's work at this place is moving along nicely, under the leadership of Bro. J. E. Steunour as pastor. One has been added to our number by baptism and three by letter since the last report. We have been favored from time to time during the past two months with sermons from visiting brethren, among them D. L. Forney and M. S. Frantz, of the Northern District, C. Fahney, of Twin Falls, Idaho, and George E. Blough, of Pennsylvania. Last Sunday Bro. Bra. D. Diaz gave us a very inspiring sermon. We are now better equipped for Sunday-school work by the addition of four new class rooms. Our mid-week prayer service and Bible Study Class is well attended and much interest is being shown. The pastor is leader. At present we are studying Paul's first epistle to the Thessalonians. The Women's Bible Class, which meets at the parsonage each Friday afternoon, with the pastor's wife as teacher, is also well attended and much interest is taken. Our mission work among the Mexicans, of whom there are many in our city, is encouraging. The work was begun sometime ago by the distribution of tracts in the homes. A Sunday-school has recently been opened, which at present is conducted in a home as we have no place of our own in which to hold service. This is a field in which we feel that a great work for the Lord may be accomplished.—Marie E. Barnhart, Los Angeles, Calif., March 10.

Chowchilla church met in council March 1, with Eld. S. F. Sanger presiding. Bro. Sanger was elected elder in charge; clerk, Sister McDaniel; correspondent and "Messenger" agent, Sister Allen; trustee, Bro. Leo Allen. Two vacancies in the Sunday-school force were also filled. Our Sunday-school is doing nicely under the leadership of Sister Jennie Allen. There is practically one hundred per cent of attendance. Regular E. Blough, of Pennsylvania, was guest speaker. Three letters were granted.—Mrs. H. J. McDaniel, Chowchilla, Calif., March 3.

Glendora.—March 2 was a great day of rejoicing for this church. A brother who had formerly lived in our congregation, and had moved 250 miles away, drove all night to be with us at the Sunday morning services. He had wandered away in sin and came to confess his sin and get right with his fellow-men and his God. He brought his little son along to be baptized and he received into the church. Our pastor, Bro. G. H. Bashor, spoke very fittingly, preparing the hearts of the congregation for the service. Bro. Bra. D. Diaz gave us a lecture at 3 o'clock in the hall, preaching for us also in the evening at the church. Two converted Filipinos from Pasadena helped in the service by testimony, prayer and special music, which was enjoyed by all. Bro. Diaz and his wife have decided to remain in Southern California and work among their own countrymen. There are about 2,000 Filipinos in the different camps around here.—Anna M. Gnagy, Glendora, Calif., March 7.

Inglewood.—For some time we have felt the need of securing a regular pastor for this church. We are happy to say an agreement has been made with Brother and Sister Sutphin, of Wenatchee, Wash., who come well recommended. With good leaders and faithful workers we are sure the work will prosper. At a church

meeting March 7 we decided to hold a love feast May 18. We also decided to hold a Vacation Bible School. The workers will be chosen soon and will meet with those from neighboring churches to make plans for the work. March 9 seventy-two Gideon Bibles were brought to the church to be dedicated to the Lord to be placed in the hotels. The band had visited us Jan. 6, when contributions were made to secure the Bibles. Members of the band gave us interesting accounts of persons "saved from a downward course on reading the Bibles in their hotel room." On the same date the student Volunteers Mission Band of La Verne College gave us a fine program on stewardship. Bro. Wertenbaker, who has had charge of the church for some years, remains our elder.—Mrs. Ella E. Buckwalter, Inglewood, Calif., March 12.

Pomona church will hold its love feast April 27 at 7 P. M. Our church is in a very healthy condition at present, due to the splendid work of our pastor, Bro. H. A. Frantz, together with the help of the many new people who are locating at Pomona.—R. C. Baldwin, Pomona, Calif., March 7.

San Bernardino.—Dedication services for our new house of worship are now planned for March 23—an all-day meeting. We will certainly appreciate a good representation from adjoining churches. There are members who have located in this locality and have drifted away somewhat, and we desire friends to assist us in an endeavor to bring them back. Today we held our first service in the new house, and we were glad and grateful to him who directs our lives. We are happy to send some interesting news of splendid services and souls saved from time to time as the work proceeds. The speaker for the evening was "Thine is to Think Aloud," and at the evening service "The Eleventh Commandment"—L. D. and Mrs. Bosserman, San Bernardino, Calif., March 9.

DELAWARE

Bethany.—Our Sunday-school has kept up a good attendance all winter. In January the Sunday-school gave \$48 to German relief. The church sent Sisters Edna Judy and Joy Unger to the Bible term at Blue Ridge College. The report they brought back was an inspiration to all. We have now bought the church in which we have been worshipping. The little town of Farmington in which it is located is on the main line of the Pennsylvania Railway and also on the State road. Some of our members live eighteen and twenty miles from church and are regular attendants.—Clara Seldner, Farmington, Del., March 11.

ILLINOIS

Astoria.—March 1 the church met in business session with Eld. I. D. Heckman in charge. It was decided to have church every Sunday at both houses instead of every other Sunday. A series of evangelistic services will also be held at both houses. Bro. J. W. Root, of Lafayette, Ind., will conduct them at South Fulton, after which the love feast will be held. Bro. Arthur Mott, of North Manchester, will conduct meetings in Astoria. The church decided not to represent at conference at Astoria. A brother was chosen to have charge of the Daily Vacation School this summer. The weekly prayer meetings are being held in the homes this winter. A missionary program was rendered by the young people at the Christian Workers' hour, March 9. March 2 Eld. I. D. Heckman, of Cerro Gordo, preached on the subject, "I Am Ready."—Hettie L. Gible, Astoria, Ill., March 11.

Springfield.—Our Mothers and Daughters' Society met at the parsonage March 7. There were thirty-six present to hear a helpful message on the "Power of Prayer in Our Lives," given by a worker from the rescue mission. The organization has sent many flowers to the sick during these winter months. Our young people have been studying the life of Christ Sunday evenings precluding the preaching service. We expect to observe Promotion Day in the Sunday-school the last Sunday of March. On Saturday, March 22, the ministers of the District will meet here in the regular quarterly conference. Bro. J. W. Lear is scheduled as the special speaker of the day.—Mrs. J. C. Shull, Springfield, Ill., March 10.

Springfield.—Our city has been stirred as never before to religious thought and a seeking after the Lord Jesus by one of God's great prophets, Gypsy Smith. Weeks before his coming, the Christian people organized for personal and corporate prayer that we might receive the Holy Spirit, and the Holy Spirit came three weeks twice, and often three times daily, he gave soul-stirring messages. His fearlessness in denouncing sin, his compassion for the lost, his sympathy for needy humanity are akin to the Master's. It was no uncommon sight to see the vast audience of thousands in a car as he gave his heart-rending appeal to each Jesus. When Jesus came they were held spellbound by an unseen power. Truly our hearts burned within us as he revealed the Savior of men. Thousands of Christians rededicated their lives to Jesus for a closer walk with him, while thousands also surrendered their lives for the first time. If God could come to a gypsy tent and take a little gypsy boy with him, what opportunity to win souls and to bring them to God, sending him to preach to millions on every continent of the globe, cannot he also appoint us who have greater opportunity if we yield our lives fully to him?—Mrs. J. C. Shull, Springfield, Ill., March 10.

Yellow Creek church met in council March 8, with Eld. E. E. Weaver presiding. We decided not to send a delegate to Annual Meeting this year. Our love feast will be held May 31 and June 1 beginning at 7 P. M. The church decided to adopt the budget system of financing for the coming year. Due to several deaths during the winter we did not have the series of meetings as planned. We have decided to hold these meetings the two weeks prior to our love feast with our pastor, Bro. Roy Stern, in charge. We also decided to secure if possible a song leader to help us at this time. Bro. A. Kuleman was chosen to act as foreman. We will have a Daily Vacation Bible School again this summer, and expect to secure a director for the work.—Minnie Kuleman, Pearl City, Ill., March 11.

INDIANA

Center church met in council March 2, with Bro. J. O. Kesler presiding. Five letters were granted. Bro. Hatcher is to be with us in a meeting sometime in November. Our delegate to Annual Conference is Bro. Albert Burke, with Bro. Clyde Miller, alternate. Our church has been closed for two months on account of smallpox, but again March 10 we were able to hold a meeting. Bro. John Hershey, of North Liberty, Ind., preached for us March 9.—Lucy M. Burke, Walkerton, Ind., March 10.

Spring Creek.—Our regular council convened March 3 with Eld. Amos Snell presiding. Three letters were received. A committee was appointed to buy new song books. A temperance committee also was chosen. The report of the Ladies' Aid Society was highly appreciated and we feel sure much good will be accomplished by them in coming years. We discussed the matter of the series of meetings deferred action until a later date when a definite location could be decided upon. Our revival will begin April 28, with Bro. C. K. Kindy in charge. A called meeting was decided upon a few weeks later to finish some business which could not be concluded at this time.—Mrs. Ada Mishler, South Whitley, Ind., March 8.

Turkey Creek church met in council March 1, with Eld. Henry Wysox presiding. Bro. Joseph K. K. K. was elected trustee for three years. Eld. Leroy Fisher was chosen delegate to Annual Conference, with Mervin Mishler and the writer, alternates. A committee was appointed to solicit funds to paint our churchhouse this spring.—Henry L. Fletcher, Nappanee, Ind., March 3.

Wabash City.—Our regular quarterly council was held March 7. Eld. Amos Snell had charge. We are planning a week of pre-Easter meetings to be conducted by our pastor, Bro. J. J. Cook. Reports from the missionary and temperance committees were given which show progress in the work at this place. Bro. Chester

Delebaugh was elected trustee for a term of three years. Plans are being made for a two weeks' meeting in the near future, after which our annual love feast will be held.—LaDora Green, Washash, Ind., March 9.

Walton church met in council March 7 with Bro. J. A. Snell presiding. We decided to have our communion May 2 at 7:30 P. M. Three letters of membership have been received since our last report. Virgil C. Finnell gave illustrated lectures at our church Jan. 21 and 22. We are planning for special music on Easter Sunday, also for Mothers' Day.—Grace Smith, Walton, Ind., March 12.

West Manchester church met in council March 1, with Eld. J. B. Book presiding. Two letters were received and five granted. The report of the church scholars for this year was given and approved. Eld. T. D. Butterbaugh was elected delegate to Annual Meeting, with Eld. A. R. Bridger alternate. Plans for beautifying our church grounds were discussed. We have an ideal location but the grounds need some attention. A committee was selected to get this work in hand. We are planning for a short revival effort just prior to Easter.—Alta Irene Williams, North Manchester, Ind., March 10.

IOWA

Ottumwa.—March 2 was Ottumwa Day for the Southern District of Iowa. All the Sunday-school were asked to contribute their offerings to the church building fund. Our offering for that day was \$21.82. Work is already started on the interior of the church. We have over \$500 for this purpose. Passion Week services will be conducted by our pastor. We expect a large attendance.—Lawrence Clark, Ottumwa, Iowa, March 10.

KANSAS

Appanoose church met in council Feb. 29, with Eld. W. B. Deville presiding. Three letters of membership were received. An account of home duties felt unable to fill the office. Bro. J. M. Ward was chosen instead. Bro. C. W. Shoemaker who has served for a number of years, asked to be relieved of the oversight at present. Bro. Milton Ikenberry was chosen to fill Bro. Ward's place as church clerk. Bro. Ray S. Waggoner, of McPherson, delivered a splendid sermon for us on the evening of Feb. 24.—Cordelia B. Beckner, Overbrook, Kans., March 9.

Buckeye church met in council March 8, with Bro. C. A. Shank presiding. Four letters were granted. We are expecting Bro. W. A. Kinzie, of Nickerson, Kans., to begin a series of meetings April 21. Our love feast will be held at the close of the meetings.—Blanche Brillhart, Abilene, Kans., March 10.

Lawrence church has just closed a revival. Brother and Sister O. H. Austin came to us Feb. 21 and remained until March 11. Nine were baptized and two wait to be baptized. The age from ten to seventy-eight years. We especially rejoice when an aged husband and wife came. Their joy was an inspiration to us. The meetings were well attended by members of other denominations. Their help in the prayer service was appreciated by the church and evangelists. Sister Austin won the love of all in the song service and in her presentation of the book of John. Seven have been added by letter since our last report. Our goal in the Sunday-school is 100 per cent on Easter.—Bro. B. S. Katherman, Lawrence, Kans., March 12.

Lone Star church met in council March 1, with Bro. C. A. Ward presiding. They decided to hold a spring communion the first Sunday and Sunday in May, having dinner at the church both days. A committee of three was appointed to secure an evangelist for a series of meetings, to be held as near Nov. 1 as possible. Bro. Quackenbush, having chanced his plans about leaving the community, made the church an offer which was accepted. He will live on a farm in the community and preach each Sunday morning until further arrangements are made.—Mrs. J. W. Gorbett, Lone Star, Kans., March 3.

Monitor church met in quarterly business session Feb. 27, with J. Voder presiding. It was decided to have a communion service April 22. Brother and Sister Austin have been asked to give a series of meetings the last two weeks of November. Our daily Vacation Bible School is to begin May 26. We decided to have Community Day again this spring. A committee was chosen to arrange the date and program.—Mrs. Pearl Stutzman, Conway, Kans., March 6.

Washington Creek church convened in council March 8, with Eld. J. S. Sherry presiding. The church remodeling committee has been organizing plans and costs and making a solicitation for funds. They recommended to the council that material be purchased and work begun as soon as possible. The church accepted their report and it is expected that building operations will begin about April 1. This will provide Sunday-school rooms, junior assembly room, Aid Society room, mothers' rest room, vestibule and cloak room, better seating arrangement, auditorium, a modern heating system, and other minor improvements. We have the promise of Brother and Sister O. H. Austin, of McPherson, for a series of meetings in the fall of 1925. For the past six months we have observed the first Sunday of each month as missionary day; the Sunday-school offering being sent to the Emergency Fund. The teachers alternately provide some special feature for the children. Instead of the sermon being given by the pastor, Bro. Ray Waggoner, field secretary of McPherson College, gave us a masterly discourse on "The Value of Vision," Sunday morning, March 9, and expects to give an illustrated lecture March 13, showing views of McPherson College.—Mrs. J. S. Sherry, Overbrook, Kans., March 11.

MICHIGAN

Elmdale church met in members' meeting March 8, with Eld. J. G. Barick presiding. Three letters were received. We decided to hold our communion May 3 at 10:30 A. M. Our attendance has been small during the winter months on account of the weather, roads and sickness.—Lizzie G. Leese, Alfio, Mich., March 12.

Lakeview church met in council March 1, with Bro. Nevinger presiding. One letter was granted. The following are the officers for the year: Eld. Nevinger, pastor; Bro. R. W. Collesor, clerk; trustee, D. E. Hillsamer; correspondent, the writer. Our Sisters Aid meets every Wednesday for the purpose of raising money for repairing the Lakeview church. Prayer meeting is held every Wednesday night with an attendance of about thirty.—Rhoda Brandenburg, Brethren, Mich., March 4.

MISSOURI

Kansas City.—First church met in council March 6 to transact business and review the work of the new year to date as well as to plan for the spring activities. Plans are being made for special pre-Easter services to end with a program on Easter Sunday morning and a love feast in the evening. The finance committee is completing an every-member canvass for funds for the year. The result is most gratifying. Two have been received by letter recently.—J. A. Wyatt, Kansas City, Mo., March 10.

Peace Valley.—March 1 we had our quarterly council, it being two months since our last meeting because of weather and sickness. We elected Sunday-school and Christian Workers' officers and also a few church officers: Sunday-school superintendent, Minnie Jarbo; president of Christian Workers, Clarence Fike; church clerk, Clara Jarbo; correspondent, the writer. The church decided that the Superintendent and officials of the church are to select the Sunday-school teachers. The first meeting was held on the third Sunday, both morning and evening and when the Methodists have not preaching on the second and fourth Sundays we then have preaching also.—Samuel Weimer, Peace Valley, Mo., March 7.

Prairie View.—We met in council March 1, with Eld. H. L. Holtsopple in charge. We decided to try and get a vacation pastor to work with us this summer. Our Sunday-school is averaging well considering our small membership. The Ladies' Aid Society did

some very effective work this winter. March 2 our little band met at the home of the writer with a surprise birthday dinner. Some of the good things were sent to the home of an elderly couple who can not go to church. These things cause us to work with new vision and purpose until the mind can find perfect peace in Christ Jesus.—Mrs. H. L. Holtsopple, Versailles, Mo., March 6.

Shelby County.—Our church being in the country we have been greatly hindered this winter in attending services on account of the weather. One has been sick since last report. We decided to take up a special collection in Sunday-school each third Sunday for the General Mission Board. Our Thanksgiving offering was \$37.80 and our Christmas offering \$36.50.—Mrs. J. H. Keller, Leonard, Mo., March 7.

Shoal Creek church met in council March 8, with Eld. W. R. Argabright presiding. Eld. J. H. Argabright was chosen to take the place of Eld. W. R. Argabright as moderator for the remainder of the year. Three letters were granted to Eld. W. R. Argabright and family who leave in a few days for Cushing, Okla., to take up pastoral work in the Big Creek church. We regret to lose them as we are so few in number. The writer was chosen to take the place of Sister Virgie Argabright as "Messenger" agent and church correspondent.—Ruth Argabright, Fairview, Mo., March 12.

NEBRASKA

Enders.—Recently the older folks demonstrated to the younger how quickly funds can be raised when a thing is strongly desired. In less than five minutes they raised and presented to the orchestra money to buy a full orchestra of "Hymns of Praise." Last Sunday they played from these books for the evening service. At our last council, topics concerning officials included the duties and qualifications of an official, our attitude toward them, their consecration, etc. Last Wednesday evening a large crowd at the church was entertained by the Bethany radio program which was thoroughly enjoyed.—Leta Fern Wine, Waucoma, Nebr., March 5.

Lincoln church met in council March 7, with Eld. J. R. Smith presiding. One letter was read. It was decided to retain Bro. Smith as pastor for another year. A Vacation Bible School will be conducted some time during June. We also decided to have a love feast in June, the exact date to be announced later. A few weeks ago Bro. Jarboe gave us an illustrated lecture in song on "The Life of Christ," which was very much appreciated.—Mrs. J. W. Plack, Lincoln, Nebr., March 10.

Omaha church held her first quarterly council on this year March 4, with Eld. L. L. Meek presiding. The church officers were elected as follows: Sister Marion Hixon, church clerk; correspondent, the writer. Our love feast is to be held some time during May, the date to be stated later. The church voted unanimously for retaining Bro. J. J. Johnson as pastor for another year. He has been giving us some practical sermons which are much appreciated. Our J. C. Class gave a missionary program Sunday evening, entitled, "The Mill Box," which was very good.—Mrs. J. L. Norris, Omaha, Nebr., March 11.

NEW MEXICO

Clovis.—Feb. 10 Bro. S. E. Thompson began a series of meetings at Clovis, (New Mexico, New Mexico), about twelve miles west of Clovis. The people in that community know very little concerning the doctrines as practiced by the Church of the Brethren and manifested a splendid interest toward the Gospel messages as they were given. The crowded house and excellent attendance with increasing interest in the salvation of souls made the work a pleasure. The atmosphere of the meetings was most encouraging. The people expressed their desire to live a Christian life. The meetings closed Feb. 24, but Bro. Thompson was invited and urged to come out again when possible. Since then two more decided for Christ, and Feb. 28 baptism was administered to five. Some have not decided on their church choice, being from homes of other denominations.—Kathryn M. Royer, Clovis, N. Mex., March 5.

NEW YORK

Lake Ridge church met in council March 8, with Eld. H. D. Jones presiding. Brethren Robert and Elmer Nedrow were chosen presiding elders for the coming year. We also retained Bro. John Reiser as advisory elder. We agreed to all other matters. The giving of a committee was appointed to make plans for a series of meetings this summer. Our quota for the German Relief was raised. A missionary program was given March 2 and an offering taken for missions. We have the new song books, Hymns of Praise, and are enjoying them. Bro. Jones preached for us March 9. We always enjoy his preaching. The Aid Society held an all-day meeting March 6 at the home of Brother and Sister Frank Keim. Nine sisters were present, also seven brethren who sawed wood for the church. The radio concert given by Bethany Bible School Feb. 27 was heard here from beginning to end with only one slight interruption, and was much enjoyed.—Zilpha Campbell, King Ferry, N. Y., March 9.

OHIO

Dupont church met in council March 1, with Bro. Weller as moderator. We elected officers for another year, with Bro. D. P. Weller, elder; Gladys Prowant, "Messenger" agent; the writer, correspondent. One letter was granted. Bro. Weller was chosen delegate to Annual Meeting. Bro. Will Prowant and Bro. J. A. Robinson were chosen delegates to District Meeting. We will deliver a Vacation Bible School this summer. Our communion will be held May 31.—Mrs. Verna Kohart, Continental, Ohio, March 7.

Marion (First Church).—Feb. 17 a special program was given by the Temperance and Purity Committee to a crowded house. L. M. Buckley, mayor of Marion, gave an address on Law Enforcement. The male chorus of twenty men from the Methodist church sang during the services. Special music was also rendered by others. There were recitations, a temperance dialogue and a pantomime, "America." An offering of \$6.11 was taken for the General Temperance and Purity Committee. March 4 the church met in council with Eld. David Byerly presiding. The pastor gave a report on the year. It was decided to hold a love feast in the evening, Easter, and to hold a communion April 19 at 6 P. M., with our elder officiating. We will have an all-day meeting on Mothers' Day. It was decided to start a relief department and use the Home Department and birthday money in this work. Our delegates to District Meeting are Mary L. Cook and Ralph R. Hatton.—Mrs. Ralph R. Hatton, Marion, Ohio, March 8.

Pleasant Hill.—Feb. 4 we enjoyed the privilege of hearing Bro. J. E. Miller, of Elgin, Ill., on the subject of "Paying the Price." Our pastor, Bro. J. A. Robinson, has been delivering a series of sermons Sunday morning on the subject of the "Seven Churches of Asia." March 5 we held our quarterly members' meeting. It was decided that Brother and Sister J. A. Robinson and Bro. John Pittenger act as delegates to District Meeting and Bro. J. A. Robinson as delegate to Annual Conference. We also decided to purchase new song books which are much needed. The interest and attendance at our weekly prayer meetings are growing.—Edna Laughman, Pleasant Hill, Ohio, March 12.

Poplar Grove church met in members' meeting March 2. One letter was received and three were granted. Our delegate to Annual Meeting is Bro. Eley; to District Meeting, Bro. H. Blocher and Elmer Baggett. The pastor was elected; Eld. H. Blocher, presiding elder; H. Wagner, church clerk, H. M. Blocher. Since our last report we have enjoyed a two weeks' revival conducted by Bro. G. A. Snider. We are planning to have an Easter program.—Blanche Wagner, Greenville, Ohio, March 12.

Prices Creek church met in members' meeting March 8, with Eld. I. G. Blocher presiding. Elders Noah Ebraugh, G. P. Petry and Jos. Longaneker were welcomed. Elders were granted. We will be represented at Annual Conference by Eld. I. G. Blocher,

and at the District Meeting by Elders Andrew Miller and I. G. Blocher. Our communion will be held Oct. 25. On Sunday morning Bro. Finnell gave one of his most interesting lectures in the evening his sermonection lecture on "Home Builders of Tomorrow." Both of these were much appreciated. Sister Junie Burnett was chosen church correspondent to fill the vacancy caused by the death of Sister Bertha Miller.—Mrs. Ada Weaver, Eldorado, Ohio, March 11.

Toledo (First Church).—Since our last report five letters of membership have been received. March 2 Bro. Wilbur Stover stopped with us on his way home, giving an address in the evening, which will long be remembered. Our church has adopted the new song book, Hymns of Praise. March 3 we met in council with Bro. J. L. Guthrie presiding. The pastor, Bro. E. O. Norris, is our delegate to District Meeting. During the week previous to Easter we will hold a meeting with our pastor in charge. We will have a love feast May 24. The work of this church is moving along nicely.—Fay McKimmy, Toledo, Ohio, March 10.

West Alexandria.—The congregation of West Alexandria, formerly known as Sugar Hill, will dedicate their new church, April 6. To these services you will be welcomed. Sunday-school will be at 9:15 A. M. (adults, juniors and primaries); sermon at 10:15 A. M. by Bro. J. A. Robinson; subject, "The Church Functioning in Community"; dedication sermon at 1:30 P. M. by Bro. Otho Winger. In the evening our pastor, Bro. R. N. Leatherman, will begin a series of revival meetings.—D. P. Groff, West Alexandria, Ohio, March 8.

OKLAHOMA

Okahoma City.—We have been enjoying a splendid revival meeting here for four weeks, conducted by Bro. O. H. Feiler. Twenty-five came forward and ten were baptized into our church. Bro. Feiler is giving a "live wire" and was one among the young people. The Oklahoma Live Wire Union met here Feb. 17. We had a good program and all enjoyed it very much. We expect to meet at Coyle, Okla., next time. Our regular business meeting was held March 6. A fine decision was made, namely, that we set aside the fourth Sunday in each month as a day to visit the hospitals, jail, Old Soldiers' Home, and all places where good might be done.—Pearl Huffman, Oklahoma City, Okla., March 9.

OREGON

Albany church held its regular council March 8, with E. W. Pratt, the elder, presiding. Two letters were received. We decided to hold our love feast May 17, with a council at 10 A. M. on an all-day service. Our two appointments are showing good interest. We had a very mild winter and the buds on the fruit trees are bursting now.—Eugene W. Pratt, Albany, Ore., March 8.

Newberg.—Bro. J. H. Graybill, of Nampa, Idaho, began revival services Feb. 10. The meetings continued until Sunday, March 2. Bro. Graybill gave us twenty-two strong Gospel sermons which were much appreciated. Two other revival meetings were in progress at this time, so our attendance was not what we had hoped for. Four accepted Christ as their Savior—all from our Sunday-school. March 1 a love feast was held, with Bro. Graybill officiating. Eld. Ritter, of Mabel, Eld. Barnett and wife, Bro. Pratt and family and others from the Portland church were in attendance. A very impressive and spiritual service was enjoyed. Sunday Bro. Graybill delivered two splendid sermons.—Eliza J. Moore, Newberg, Ore., March 7.

PENNSYLVANIA

Chiques church met in council Feb. 23, following the annual church visit. We decided to have Bro. V. C. Snell come to our church and give talks on temperance and purity at a local of our church. We also granted the privilege to the Volunteer Mission Band of Elizabethtown College to come to the Mt. Hope house to render their program some time this spring. Our love feast is to be held May 20 and 21 at the Chiques house, beginning at 10 A. M.—P. C. Geib, Manheim, Pa., March 11.

Conowago church held its semiannual council March 6. Our members have decided to render more service to their Master by conducting a Christian Workers' Union, alternating between our two churches. A Teacher-training Class will be organized in the near future. Bro. J. M. Hostetter was elected delegate to Annual Conference, with Bro. J. B. Aldinger, alternate; Brethren J. W. Brandt and J. S. Brandt, delegates to District Meeting; Brethren John Boorer, John Baker and Jos. Aldinger, alternates.—Mabel Hostetter, Lawn, Pa., March 11.

Elizabethtown church met in council March 4, with Eld. S. H. Hertzler presiding. The date for our love feast is May 10. The following delegates were elected: For Annual Conference, Brethren S. H. Hertzler and H. K. Ober; for District Meeting, Brethren J. H. Kline, R. W. Schlosser, H. H. Nye and J. G. Meyer. We hope to hold a Vacation Bible School again this summer.—E. R. McDannel, Elizabethtown, Pa., March 12.

Heidelberg.—Since our last report two certificates have been received and three granted. The members of the Volunteer Band of Elizabethtown recently gave us very interesting and helpful talks. Bro. F. S. Fahnestock spoke about "The Development of Missions in the Old and New Testament." Sister Mabel Minnich gave a reading, "Unguarded Gaps." Sister Vera Hackman spoke on "The Macedonian Call" and Bro. H. H. Hertzler spoke on "The Purpose of Missions." March 1 and 2 we held a Bible Institute. Bro. J. I. Baugher and L. W. Leiter from Elizabethtown were our instructors. The former spoke about doctrinal subjects of the Bible, dwelling most on the doctrine of sin. Bro. Leiter took the Book of James as the basis for his remarks. March 3 we held our council meeting. Our delegate to Annual Meeting is Bro. Perry Senger; alternate, Bro. Harry Brubaker; to District Meeting, Brethren Harry Brubaker and Henry King; alternates, Brethren Peter Heisey and Harry Dubble. We decided to hold our love feast May 27 and 28 at 10 A. M.—Mary Dubble, Myerstown, Pa., March 10.

Indian Creek church met in council March 1, with Eld. Jas. B. Shifler presiding. One certificate was granted. The reports of church and Sunday-school treasurers for the fiscal year were read and approved. Brethren Elmer Moyer and Jacob Price were elected delegates to District Meeting, with H. P. Moyer and D. H. Cassel, alternates. Bro. A. A. Price was chosen to represent us at Annual Conference, with Elmer Moyer and R. H. Brubaker, alternates. Conference, with Elmer Moyer and R. H. Brubaker, alternates. It was decided to hold our love feast on the afternoon and evening of May 17, this to be preceded by a two weeks' series of evangelistic meetings conducted by Bro. J. L. Myers, of Loganville, Pa.—Mathias P. Landis, Vernfield, Pa., March 12.

Mechanic Grove church will hold a local missionary and Sunday-school meeting at the Grove house March 30; Sunday-school session at 10:30 A. M., missionary session at 2 P. M. All joining churches will please take this as an invitation.—Mary P. Habacker, Quarryville, Pa., March 11.

Myerstown.—Feb. 3 Bro. H. S. Gipe preached a missionary sermon. The evening sermons on Feb. 10 and on March 2 were given by Eld. Ira Gible, of Frystown, and Bro. I. S. Hoffer, of Elizabethtown, respectively. At our regular council March 1 Brethren B. F. Zug and Elias Frantz were appointed delegates to District Meeting. Bro. H. Oberholzer was appointed delegate to Annual Conference. Our love feast will be held April 19 and 20, at 1 P. M. We expect Bro. Chas. D. Cassel, of Manheim, to be with us in a series of meetings the middle of May, at the Myerstown house.—Alice B. Royer, Myerstown, Pa., March 11.

Philadelphia (Geiger Memorial).—Bro. E. S. Coffman has assumed the duties of this pastorate, having begun the new year with the congregation, knowing of his acceptance by the congregation. During the morning service, he began to take on new life, born of a feeling of permanency in leadership. He comes to this field with a number of years of successful evangelistic and pastoral experiences. The

(Continued on Page 192)

EDUCATIONAL BLUE BOOK AND DIRECTORY

(Continued from Page 187)

had been gathered from the four corners of the Brotherhood. To see this mass of classified material, enables one to comprehend more fully the extensive correspondence it has required, and to appreciate more truly the time, labor and expense it has involved. Upon examining the proof, in which this mass of material has been so carefully arranged, it is realized at once that these Brethren have an unselfish interest in the cause of the educational work of the church. And this becomes the more apparent when it is known that any profits that may be realized from its publication go into the treasury of the General Educational Board.

In this work, these Brethren have rendered the church and her schools a most unique and valuable service. It will be of great value for reference, as well as history, for it contains exhaustive lists of our people who are graduates of schools, according to scholastic rank, years in which their courses were completed, and what they are now doing or if they are deceased. Brief biographical sketches of their lives are also given. Information concerning the lives of those who have been prominent in the development of our educational interests, who are not graduates of any school, is also given in such form that it may easily be referred to. A most interesting aspect of the work is, that it shows the growing interest among our people in education and the increasing numbers that have been graduating yearly from schools of higher grade.

The book will be a revelation to many, as it has already been to some, and every one who is interested in the educational phase of the church's work will want a copy of this splendid work. Our General Educational Board, realizing its value, has accepted the obligation and responsibility of its publication. It is now on the press. We await with interest its appearance and bespeak for it a generous circulation throughout the Brotherhood which it so richly deserves.

F. J. Byer.

358 60th St., Brooklyn, N. Y.

ANNUAL MEETING OF THE BOARD OF TRUSTEES OF McPHERSON COLLEGE

On Jan. 28 and 29 the Board of Trustees of McPherson College held their regular annual meeting. Many problems of vital importance were discussed at length, chief of which was the endowment drive to retain the standing of the college in the North Central Association of Schools and Colleges. Some new plans were made to the end of strengthening the campaign.

The matter of the academy was fully discussed, and it was decided that in view of the service this department was rendering to the church, it would be strengthened and continued as before.

In view of the fact that the academy is not self-supporting, and that no funds from the endowment can be used in its support if the funds are to be counted on our standing, and also in view of the imperative need, it was voted unanimously by the Board to ask the churches of the McPherson territory to give annually fifty cents per member as a sustaining fee for this work. Other schools in this crisis are doing this. Central Academy and Junior College here in McPherson ask one dollar and fifty cents per member, and last year realized six thousand dollars from four thousand members scattered over practically the same territory as ours. Appeals and explanations of this plan will be sent in due time to the churches.

Most of the teaching force of the present year will remain with the institution. The work of the college was found to be very encouraging, and the manner in which the individual trustees went into the problems of the school was a very encouraging feature of the meeting. The reorganization of the Board resulted in R. C. Strohm being chosen as President of the Board of Trustees; Roy Crist, Vice-President; H. J. Harnly, Secretary; F. A. Vaniman, Treasurer, and J. J. Yoder, Business Manager. Dr. Kurtz was retained as President, and most of the other organization remains as before.

Word has just been received to the effect that the summer school at McPherson College, to be held from May 26 to July 18, will receive full certification rights with the State Board. This will permit students to receive the same recognition there as they can receive in any other standard college or school in the State. Pastors please take note, and if you have any young people in your church planning on teaching next year please inform them of this arrangement. Send their names to the Director of the Summer School at McPherson College. This is of particular interest to recent high school graduates, and those who are teaching in the grades, and country schools.

McPherson, Kans. Ray S. Wagoner, Fld. Secy.

ATTENTION, ALL AID SOCIETY WORKERS

You will all be interested in knowing how much of our \$12,000 for the Industrial School has been paid in for this year since last Conference. A few days ago I received from the treasurer of the Mission Board the statement that \$5,808.48 had been received up to that time. June 7

is the time for our Aid Society Program at Hershey. At our business session we want to report our \$12,000 raised. For we have never yet failed, and we do not want that word to go into our report this year, and it will not if each does her part. Your general officers feel very keenly the responsibility of this work. We appeal to each District Secretary to see to it that her District comes forward with her full quota; this will mean the full amount raised. Would you like for some other District to ask you to please double your amount because it was not convenient for them to raise theirs? Is there any reason why you cannot send in your amount to the Mission Board by April 1? Please see to this at once. This can be done so easily on the share plan, each District doing its share. If you have a better plan, please inform your secretary-treasurer, who is anxious for the best way. Reports from the District Secretaries are coming in very slowly. Only six have been received so far, and it is almost three months since the blanks were sent out. Is it your local society that is delaying your District Secretary? Remember it is not her fault, it's yours, that I am not receiving more reports. Thanks to those who have reported.

Greenville, Ohio.

Mrs. Levi Minnick.

SISTERS' AID SOCIETIES

BEAR CREEK, OHIO.—Enrollment, 20; we held 16 half-day and 2 all-day meetings, with an average attendance of 9. We sold 17 prayer-coverings, 2 quilts, 2 comforters, 18 aprons, 6 clothes-pin aprons, etc. \$74.63. We paid \$1 for manual fee; \$5 to Sister Trotter; carpet for home church, \$170; carried over, \$88.04; receipts, \$262.18; expenditures, \$294.23; on hand, \$65.99. Officers: President, Maude Filburn; Superintendent, Annie Blessing; Secretary-Treasurer, the writer.—Drusilla John, Dayton, Ohio, March 3.

BEAVER, IOWA.—Enrollment, 11; we held 1 all-day and 21 half-day meetings; enrollment, 22; average attendance, 10. Our work consisted of making 9 aprons, 13 breakfast caps, 5 crocheted rugs and 2 comfort-tops; knotted 6 comforters; made 20 dish towels for church; also 23 gallons of apple butter and 42 quarts of sauce for District Meeting; donated several days' work; served lunch at 2 sales. Receipts on sales, \$86.55; for work, \$13.25; offerings, \$33.02. We paid our quota to General Aid, \$12.50; to District Secretary, \$1; to our minister and wife, \$35.50; for flowers, \$18; material, \$10.41; improvements for church, \$17; for District Meeting, \$6.99; extract and express, \$27.82; total receipts, \$142.82; expenditures, \$130.83; balance, \$16.14. Officers: President, Sister Katie Powers; Vice-President, Sister Prudy Grove; Secretary-Treasurer, the writer.—Mrs. Estella G. Elliott, Beaver, Iowa, March 1.

BETHEL CENT, IND.—Number enrolled, 22; meetings held, 18. Receipts, \$124.90; paid out, \$93.64; balance, \$29.26. Officers: Sister Nettie Wentz, President; Cattie Monroe, Vice-President; Ida Marshall, Secretary-Treasurer; the writer, Superintendent.—Thelma Michael, Hartford City, Ind., Feb. 20.

BLUEFIELD, W. VA.—We held 10 regular and a number of called meetings; enrollment, 12; average attendance, 6. Our work consisted of serving meals, holding bake sales, quilting, making fancy bedspreads, children's clothing, and other useful household articles. Also a mission quilt which netted us \$381.65; carried over, \$55.22; receipts, \$68.75; total, \$720.47; expenses, \$20 to District Secretary; \$1; light fixtures for parsonage, \$36; for extracts, materials, etc., \$130.49; pastor's salary, \$70; on hand, \$1.98.—Mrs. C. E. Boone, Bluefield, W. Va., March 3.

CANNON BRANCH, VA.—We held 10 meetings, with an average attendance of 5; enrollment, 8. We served lunch at 2 sales and held Christmas white sale. Receipts, \$144.00; expenses, \$10.00; balance, \$134.00. Officers: President, Sister Alice Blough; Vice-President, Sister Slusher; Secretary-Treasurer, the writer.—Lucy Cramer, Manassas, Va., Feb. 20.

CRYSTAL, MICH.—We held 11 all-day meetings; average attendance, 5; enrollment, 8. Our work consisted of making rugs and comforters. We served dinner at one sale, also made children's clothing and sent it to Grand Rapids. We gave \$5 to Greene County School; \$1 to District Secretary; \$10 to evangelist; \$2 to India worker; \$5 for home work; receipts, \$44.01; expenses, \$10.00; balance, \$34.01. Officers: Jennie Witter, Vice-President; Ruth Shrider, Secretary-Treasurer.—Mrs. Martha Shrider, Butternut, Mich., March 5.

FLORA, IND.—Number of members enrolled, 32; meetings held, 43; average attendance, 11. We quilted 7 quilts, knotted 10 comforters, held 4 markets, 4 sale lunches and 13 dinners. Receipts, \$555.49; carried over, \$97.29; paid out, \$275.00; balance, \$377.78. We gave \$15 to the Industrial School, Va., for blankets for Manchester Hospital; \$4; to District Secretary; \$1; helped the needy at home and made improvements on our parsonage. Officers: Flora Brim, President; Leva Clinepeel, Vice-President; Ella Musselman, Superintendent; Maud Albough, Secretary-Treasurer.—Bertha Barr, Flora, Ind., March 5.

FRENCH BROAD, TENN.—We organized our Aid Society Nov. 2, 1923, with an enrollment of 12; we held 10 meetings; average attendance, 8. We made 5 quilts and a number of garments for the poor. We received \$31.18; we gave \$10 for a new lamp for our church and \$5 to the poor. We will send some money to Greene County School. Officers: Mollie Satterfield, President; the writer, Secretary-Treasurer.—Etta Lemon, Dandridge, Tenn., Feb. 23.

GREEN SPRINGS, OHIO.—We held 10 regular meetings and one special; average attendance, 6. Our work consisted of knitting comforters, quilting, making sun-hats and sun-bonnets and aprons. Carried over, \$66.95; receipts, \$127.00; expenses, \$12.00; balance, \$141.95. Officers: President, Sister Ethel Painter; Vice-President, Sister Caroline Eberly; Superintendent, Berda Shavely; Secretary, the writer; Treasurer, Clara Zimmerman.—Elva L. Eberly, Old Fort, Ohio, March 5.

OAKLAND, CALIF.—We held 32 meetings, with an average attendance of 9. Receipts, \$540.36; expenditures, \$332.26. Our work consisted of making quilts, prayer-coverings and candy. We served meals during the dedication of our church and gave the profit to help buy a new carpet. We raised money to pay the parsonage; helped furnish the pastor's study and the nursery; distributed food and clothing sent by Aid Societies of our District for the poor in Oakland; gave a quilt and some money to needy. Just now we are working to pay for a concrete driveway to the parsonage garage. Officers: Sister Mary Wilkinson, President; Ivy Walter, Secretary; Flossie Troxel, Treasurer.—Mrs. Carrie Brown, Oakland, Calif., Feb. 29.

OAKLAND, KANS.—Number of meetings held, 28; average attendance, 8. Received for quilting, \$42.18; for comforters, \$4.50; offerings, \$7.53; buffer sets, \$7.40; Christmas exchange, \$16.05; expenditures: to Sister Jarboe, \$5; to Sister Saylor, \$12; to Sister Saylor, \$10; material, \$2.50. Officers: President, Sister Komisky; Vice-President, Mary Smith; Secretary-Treasurer, the writer; Superintendents, Rosa Branton and Alta Kaulman.—Laura Lewis, Oakland, Kans., March 3.

POTTSTOWN, PA.—Number of meetings held, 24; members enrolled, 17; average attendance, 8. We tackled quilts, made aprons and bon-

nets and conducted market, calendar and vanilla sales. Balance carried over, \$93.14; receipts, \$325.42; paid out, \$38.65 for papering parsonage; balance, \$100; parsonage, \$15; District assessments, \$1; Greene County School in Virginia, \$10; Brooklyn Mission, \$30; total expenses, \$412.90. President, Sister H. V. Slawter; Vice-President, Sister T. E. Hausman; Superintendent, Sister B. F. Iselt; Assistant Superintendent, Sister Ella Fry; Treasurer, Sister Isaac Vandercake; and Secretary, the writer.—Mrs. Wm. Wadsworth, Pottstown, Pa., March 5.

RICE LAKE, WIS.—We held 16 meetings, with an average attendance of 7. Carried over, \$24.41; receipts, \$322.62; paid to our church, \$70; for mission work, \$13.40; District dues, \$20; other expenses, \$89.43; total, \$193.83; balance, \$43.20. Officers: President, Sister A. S. Brubaker; Superintendent, Sister N. E. Prytz; Vice-President, Sister Ovela Shumaker; Secretary-Treasurer, the writer.—Esther Prytz, Rice Lake, Wis., March 3.

SNAKE SPRING, PA.—We held 12 meetings, with an average attendance of 12. We made and sold 20 bonnets, 13 aprons, 9 clothes-pin aprons, 6 prayer-coverings and 7 quilts; made 2 hats, which were donated to the poor. We gave \$20 to the Child Rescue work; \$10 to the Industrial Home, Va.; \$20 to foreign missions; \$19 for baptismal suit; balance, \$72.1. Officers: President, Bertha Snyder; Vice-President, Cassie Snyder; Treasurer, Sophia Baker; Superintendents, Mary Hersherberger, Edie Pepple, Mary Grimes; Secretary, the writer.—Orpha Snyder, Everett, Pa., March 1.

WILEY, COLO.—Our receipts for the year were \$238.76. Sources of income other than dues have been: sale dinners, \$30.24; oyster supper, \$21.85; program given at home and at neighboring towns, \$51.75; bazaar, \$17.70; bake sales, \$62.73; miscellaneous sewing, \$18.35; burials: to the church, \$100; getting a room in hospital, \$45.85; parsonage, \$60; total, \$205.85.—Mrs. W. L. Johnson, Secretary-Treasurer, Wiley, Colo., March 7.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Christy-Startz.—By the undersigned, at his home, Feb. 28, 1924, Harland B. Christy and Mae Startz, both of Garrison, Iowa.—J. F. Edmister, Garrison, Iowa.

Daggett-McGaffey.—By the undersigned, at the Monitor church, Conway, Kans., Feb. 27, 1924, Brother John W. Daggett, of Mc Louth, and Sister Winona McGaffey, of McPherson.—A. C. Daggett, Independence, Kans.

Fisher-Terkelson.—By the undersigned, Feb. 10, 1924, at the home of the bride's parents, Mr. and Mrs. Louis Terkelson, at Rio Linda, Calif., Sylvester Lee Fisher and Vera Elizabeth Terkelson.—W. R. Brubaker, Live Oak, Calif.

McDaniel-Crist.—By the undersigned, Feb. 14, 1924, at the home of the bride's parents, Mr. Walter McDaniel and Sister Ethel Crist, of Paola, Kans.—A. D. Crist, Paola, Kans.

FALLEN ASLEEP

Anderson, Sister M. L., born at Anderson, Ind., Nov. 25, 1850, and died at her home of her son's wife, Mrs. Vernon, Ill., Dec. 9, 1923. Her maiden name was Margaret Rodgers. She was married Oct. 6, 1881, and united with the church while yet young, and was faithful until the end. She was an invalid for three years, and had somewhat broken health for thirty years. Sister Anderson was patient throughout it all, always placing her trust in her Savior. She leaves her husband, three sons and one daughter. Funeral services at the Decatur Church of the Brethren by W. T. Heckman, assisted by the writer.—S. S. Blough, Decatur, Ill.

Boone, Sister Pearl Dodd, eldest daughter of L. M. and Clara Dodd died at her home in Perry, Okla., Feb. 16, 1924, aged 28 years, 7 months and 11 days. She married Frank Boone Aug. 1, 1915. Their union was blessed with three children. Sister Boone was a devoted Christian in her youth and lived faithful to the end. She called for the elders and received the anointing two months before her death. She was sick about seven months—the result of injuries received from a fall, but her intense suffering with Christian patience. She leaves her husband, three children, her parents and sisters. Services by the writer, assisted by Rev. Luton, a Baptist minister, Interment in Grace Hill cemetery, Perry.—J. R. Pitzer, Oklahoma City, Okla.

Brumbaugh, Isaac, the son of Eld. Henry and Catherine Brumbaugh, was born in Portage County, Ohio, and departed this life Feb. 12, 1924, at the age of 85 years, 3 months and 14 days. He was the fifth in a family of thirteen children—eight sons and five daughters. He was united with the church by Mary Palmer Dec. 1, 1887. To this union were born two sons; one departed this life July 24, 1897; C. B. Brumbaugh still survives. Bro. Brumbaugh united with the Brethren Church about forty-five years ago, and continued in his faith until his death. He was a substantial supporter of the educational institutions of the Brethren Church, having remembered three of her colleges, donating to them liberally. He was generous to the home congregation; he assisted in the building of the Lake, East Nimishillen and Hartsville churches. His wife preceded him in death about four years. There remain three brothers, two sisters, one son, and six grandchildren. The funeral services were held in the Brethren church at Hartsville, conducted by Eld. S. S. Shoemaker, assisted by Eld. Neale Longanecker. Burial in the East Nimishillen cemetery.—S. S. Shoemaker, Hartsville, Ohio.

Cromer, Artella Romain, daughter of Harvey Stremmel, died Feb. 29, 1924, aged 16 years, 11 months and 17 days. She is survived by her husband, Roy Cromer, and an infant only two weeks old, two brothers and one sister, and two brothers and three step-brothers. She joined the Church of the Brethren about two years ago. Her mother died about six years ago and since that time she spent much of her time among people outside of her immediate family. While in the vicinity of our church here she was a faithful member of both church and Sunday-school. At the time of her death she was making her home with her father, but having bought a small farm they were going to move soon. She did not complain of any illness, but collapsed one evening, only to regain partial consciousness and pass away before medical aid could be reached. She made special mention that she prayed God to send her to the Brethren church. Burial in the cemetery adjoining Sherman's church. Services by Bro. N. S. Sellers and Bro. Hollinger.—E. E. Baugher, Lineboro, Md.

Dupus, Matilda Ellen (Mercer), born in Schuyler County, Ill., died at her home near McWille, Okla., Feb. 22, 1924, aged 54 years, 11 months and 3 days. She with her parents moved to Reno County, Kans., in 1872, and March 27, 1886, was united with the Brethren Church at the age of thirteen, all of whom survive, except one son, who died in infancy, Dec. 23, 1902, she, with her family, moved to Oklahoma, when the territory was opened for settlement. She is also survived by an aged father and mother, two brothers, three sisters and fourteen grandchildren. She lived in the home of her father's home she became a member of the Church of the Brethren and has always lived a true, consistent life. She was confined to her home for more than six months following a slight stroke of paralysis, suffering intensely and greatly, but without complaint, and with peace of mind and without pain. She loved the church and always did what she could to promote the cause of Christ. Services at the Church of the Brethren at McWille by Bro. H. Boose, assisted by Bro. Blair Hoover. Burial in the Rubert cemetery.—Elizabeth Hoover, Avard, Okla.

Flora, Bro. Charles O., of Dillons Mills, Va., died Feb. 11, 1924. He had left his home early in the morning with his team, seemingly in splendid health, and about two hours later was found dead by the side of the wagon with his neck broken. It is thought that possibly he was thrown to the ground by the wagon dropping into a ditch. He was a son of Bro. Jacob and Sister Martha Flora and was born March 9, 1871. He was a man of great worth and influence in both community and church. He united with the Brethren Church in February, 1889, and his life has been one of loyalty and devotion to the cause. In the office of deacon, to which he was called June 13, 1901, he served faithfully. He also was treasurer of the Southern District of Virginia for many years. He married Sister Jennie L. Montgomery Dec. 4, 1892. While this union was never blessed with children, their love for youth and sympathetic interest in the development of young life was shown in the loving care bestowed upon an adopted daughter. Surviving are his wife, daughter, father, mother, three brothers and one sister. Services at Monte Vista church by Bro. E. E. Bowman and at Bethlehem by Bro. L. A. Bowman, assisted by Brethren Isaac Bowman, B. T. Naff, E. E. Bowman and J. A. Naff. Interment in Bethlehem cemetery.—Blanche Bowman, Boone Mill, Va.

George, Mrs. Duffie, died at the home of her daughter, Mrs. Harshbarger, in Lewistown, Feb. 15, 1924, aged 86 years. Her husband preceded her twenty-six years ago. Surviving are one son, four daughters and one sister. Four years ago she sustained a stroke of paralysis, from which she suffered a great deal; the last year cancer developed, but she bore her affliction patiently. She had been a member of the U. B. Church since eighteen years of age, and a lover of prayer and devotional service. Service by Bro. H. B. Heister and the writer in the Neimond Reformed church. Interment in the cemetery adjoining.—John E. Rowland, Bunkertown, Pa.

Huffman, Albert, son of Mr. and Mrs. Wm. Huffman, of Zimmermann, Ohio, died of pleuro-pneumonia, Feb. 24, 1924, aged 32 years, 5 months and 14 days. Services at the Church of the Brethren in Zimmermann by the writer.—J. H. Eidemiller, New Carlisle, Ohio.

Keefer, Mary Kathleen, only child of Floyd and Bessie Keefer, of St. Louis, Mich., died Feb. 10, 1924, aged about twenty months. Mrs. Keefer, while visiting her parents, Brother and Sister Levi Barnhart, at Boone Mill, Va., contracted measles. The little child, after an attack of measles, developed pneumonia and only lived a short time. Services by Bro. L. A. Bowman. Interment in a near-by cemetery.—Blanche Bowman, Boone Mill, Va.

Lawler, John Samuel, born in Fayette County, Ill., died at his home near Assumption, Ill., Feb. 18, 1924, aged 49 years, 1 month and 20 days. He is survived by his wife, who was Minnie Sensesbaugh, two daughters and four sons. Bro. Lawler had been a faithful member of the church since about 1910. He did his work to the very end, being sick during the night and died before morning, of heart trouble. Bro. Lawler was a quiet, unassuming man, kind and faithful to his family, and will be greatly missed by all who knew him. Services were conducted first at the home by a minister of the community, afterwards at the Decatur Church of the Brethren by Bro. W. T. L. Kaman, and the writer, his pastor.—S. B. Blough, Decatur, Ill.

Miles, Lawrence, son of Joseph and Cora Miles, died Dec. 31, 1923. He is survived by one twin brother and a sister. Services in the Brethren church by Bro. Conrad Steffen. Burial in the adjoining cemetery.—Mrs. J. H. Keller, Leonard, Mo.

Mishler, Sarah Catherine (Peters), born near Culver, Ind., died Feb. 28, 1924, in the hospital at Oxford, Neb., aged 62 years, 9 months and 28 days. She married John Mishler May 11, 1893. There were three daughters. When young in life she gave her heart to God and became a member of the Church of the Brethren, living a beautiful Christian life. She helped organize the church at Edison, Neb., and helped carry on the work for many years. Services near Edison by J. H. Snell.—Constance Snell, Oxford, Neb.

Monk, Cora, daughter of Bro. Joseph and Sister Sultzbach, born in Clark County, Ohio, died Feb. 11, 1924, aged 56 years and 7 days. She lived practically her entire life in Clark County. Jan. 11, 1898, she married Harry B. Monk. There were two children; one son survives. Survived by the writer, Midway, W. E. church. Burial in Midway cemetery.—J. D. Sandy, New Carlisle, Ohio.

Pearse, Sister Anna Elizabeth, daughter of Wm. and Rebecca Hulst, born in Darke County, Ohio, died Feb. 29, 1924, aged 44 years, 8 months and 10 days. She died at the Memorial Hospital, Piqua, Ohio, following an operation. She united with the Church of the Brethren in 1908 under the preaching of Bro. Andrew Hutchison. She married David S. Pearce Dec. 1, 1899. Her husband survived with two sons, one daughter, her father, three grandchildren, one sister and three brothers. Services at the Church of the Brethren in Potomac, Md., by Eld. Newton Binkley, assisted by Rev. Fletcher, of the Mount Zion Church. Burial in Mote cemetery.—Mary Weisenbarger, Piqua, Ohio.

Reber, Sister Susanna, died at the home of her daughter, Mrs. Nora Sussman, in Millington, Feb. 11, 1924, aged 84 years. For several months before her death she was confined to her bed, apparently because of old age and heart trouble. She was a member of the Brethren Church for fifty years. Her husband and only son preceded her some years ago. She is survived by four daughters and several grandchildren. Services by the writer at the home. Burial in the Lost Creek Mennonite cemetery.—John E. Rowland, Bunkertown, Pa.

Smith, Bro. Geo. W., son of Samuel and Annie Smith, born in Rockingham County, Va., died at his home near Staunton, Va., Feb. 11, 1924, aged 79 years, 10 months and 8 days. He united with the Church of the Brethren when a young man and lived a consecrated life. April 13, 1865, he married Mary C. Huffer, who preceded him Sept. 5, 1895. Later he married Mrs. Kelley, who survives with five sons, four daughters, one stepson, thirty-two grandchildren, one brother and a sister. One daughter died Oct. 29, 1919. Bro. Smith, though not active in church work, lived a quiet, consecrated life and had his influence. He saw his ten children unite with the church of his choice.—Lila B. Wine, Mt. Sidney, Va.

Smith, Bro. John H., died in the bounds of the Lost Creek congregation Feb. 28, 1924, aged 65 years, 1 month and 25 days. While for many years his heart was not good, yet it was just a few days that he was ill prior to his death. He died of heart trouble. He was a member of the Brethren Church for twenty-four years and led a very quiet life. Surviving are one half-sister, with whom he lived, and one step-sister. Services by the writer in the Ford Will house. Interment in the cemetery near by.—John E. Rowland, Bunkertown, Pa.

Steffen, Conrad, born in Germany, Sept. 15, 1840, came to America when quite young. He died Jan. 10, 1924. He had lived most of the time in Lewis County, Mo. He married Mary L. Fox June 21, 1862; she died Jan. 6, 1899. There were nine children, seven of whom are living. His second wife was Mary Frances Scott, who died in December of the same year; Elizabeth Chastain died July 3, 1920. He married Mary Throp March 7, 1909, who survives. Bro. Steffen served in the Civil War a short time. He united with the Church of the Brethren in 1872, and was called to the ministry over forty years ago, remaining faithful to that calling. He told the writer before he died that he never failed in filling an appointment in the ministry. He solemnized more than 100 marriages and preached many funerals, the last one a week before he died. Services by the writer and Bro. J. S. Carney in the Baptist church in Newark. Interment in the Newark cemetery.—J. H. Keller, Leonard, Mo.

Weaver, Christine, daughter of John and Catherine Kauffman, born in Campbell Township, May 10, 1874, died March 1, 1924. She married Samuel Weaver Sept. 23, 1893. There were three children—son and two daughters. She also had a great concern for motherless children and young people, several being taken into her home and given a mother's love and care. Most of her married life was spent on their farm in this community. Three years ago they moved to North Manchester, Ind., to give the daughter school privileges, returning in September, 1923. For twenty-five years she had been a loyal and untiring worker in the church. She was also a devoted co-worker with her husband in the deacon's office. For several months her health has been failing and about two months ago she called for the anointing. She leaves her husband, one son, two daughters, an aged father and three brothers. Services in the Mennonite church by the writer, assisted by Elders Bowser and Messner.—J. G. Rarick, Elmdale, Mich.

The Easter Ingathering

The practice of a special evangelistic effort before Easter has met with favor wherever it has been tried. It is time now to plan and pray for it in your church. All should help the minister. A united effort will accomplish results that will surprise you. A book from this list, read thoughtfully, will stir your heart and will for this glorious work.

General

Normal Evangelism\$1.25
O. Olin Greene.

It is the conviction of the author that the professional evangelist is not normal; that the necessity of his coming rests in the neglect of some one. Plans and methods are given. A valuable book on the subject that is especially pertinent to the program of our church for this year.

How to Promote and Conduct a Successful Revival\$1.25
R. A. Torrey, editor.

The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

Essentials of Evangelism\$1.25
Oscar L. Joseph.

It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men. The author emphasizes the work of the Holy Spirit, the place and power of prayer, love, and personal work.

Evangelistic Preaching\$1.50
Ozora S. Davis, D. D.

The first half of this book is an excellent challenge to every Christian and will prove interesting to every earnest reader. The word evangelism is broadened to include much more than is usually understood. Part two has many suggestive outlines for sermons and special addresses, that to a layman seem to have great worth.

Every Church Its Own Evangelist\$1.00
Loren M. Edwards.

A good many pastors, together with their churches, would save the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself pioneer and evangelist. Experience under the most varied conditions—with rural, suburban and city churches—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

The Pastor His Own Evangelist\$2.50

This book will help every pastor to be his own evangelist. Here is the proof: The Introduction was written by J. Wilbur Chapman, himself a noted evangelist. The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed thoughts and fresh illustrations.

Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to make cumulative by following a natural order of sequence.

Plans for Sunday School Evangelism\$1.50
Frank L. Brown, General Secretary World Sunday School Association. (American Section.)

A pertinent quotation from Dr. Rowland of the British section of the International Lesson Committee is—"Our duty is to bring a cargo to port, not a derelict." It is the earnest belief of the author that all connected with the Sunday-school have their share in the evangelistic message of the Sunday-school. Plans are suggested for work for pastor, superintendents, teachers, etc. Also detailed plans for Decision Day and the conserving of the fruits of all this labor. A copy of this book should be in every school, or better, in the hands and heart of each teacher.

Prayer

A needed element of power in the revival
Getting Things From God. Paper, 75c; Cloth, \$1.25
Charles A. Blanchard, D. D.

A very thoughtful and practical book for the individual or for the family or larger Christian group. A simple and interesting treatment of the vital subject of prayer.

Ministry of Intercession\$1.25
Rev. Andrew Murray.

A companion volume to "With Christ in the School of Prayer." This series of studies puts especial emphasis on the need of more prayer. A well-written, deeply spiritual and wonderfully helpful book.

Practice of Prayer, The 75c
Rev. G. Campbell Morgan.

The aim of this book is purely practical. "Teach us to pray" is taken to mean not teach us how, but to teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

The Possibilities of Prayer\$1.25
Edward M. Bounds, D. D.

This book by a master in the art of praying emphasizes the fact that it is the privilege and duty of every Christian to pray for guidance.

Real Prayer 60c
Cortland Myers, D. D.

Not a book of prayers, but a book that will let you into the secret of real prayer. The author's aim is to make prayer a great reality, for "if prayer is anything it is everything; if it is true it is the greatest truth."

Personal Work

Taking Men Alive\$1.15
Charles G. Trumbull.

A book prepared for class use on the subject of Soul Winning. The principles discussed are illustrated by experiences of H. Clay Trumbull as recorded in Individual Work for Individuals. A class in this book should be in every church in the Brotherhood.

Book of Personal Work\$1.25
John T. Faris.

Many people will be helped more by the concrete experience of others in winning souls than by the study of principles. This book gives such experiences. In all such books the testimony is necessarily very personal.

How to Bring Men to Christ 75c
R. A. Torrey.

A book by an evangelist of international reputation who has been greatly used of God to the saving of souls. Coupled with a large experience is an attractive manner of presenting the facts in the case. Sure to be helpful to the earnest seeker of the right methods in this great work.

Individual Work for Individuals\$1.10
H. Clay Trumbull.

The personal experiences of one of the best-known workers of modern times, and his convictions, make this one of the most important books ever published on this subject.

Book of Points for Christians and Personal Workers 35c
Geo. W. Noble.

This little book answers the objections usually offered by the unconverted, simplifies Bible doctrine, outlines Scripture readings and teachings, and gives a large collection of personal experience testimonies for use on all occasions. It is vest-pocket size, contains 128 pages, with a full index to the contents. It is just the kind of a help a busy Christian Worker needs.

The Personal Touch\$1.90
J. Wilbur Chapman.

If to be a Christian is worth while, then the most ordinary interest in those with whom we come in contact should prompt us to speak to them of Christ.

Send all orders to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., March 29, 1924

No. 13

In This Number

Editorial—	
Maintaining Our Distinctiveness.	193
An Important Ingredient Is Missing.	193
The Universal Question.	193
A Very Wise Choice.	193
Among the Churches.	200
Around the World.	201
The Quiet Hour (J. H. H.).	201
Our Forward Movement—	
Spiritual Dynamics, Continued.	197
Notes on Religious Education (E. F.).	197
General Forum—	
If You Were—(Poem).	194
The Symbols of the Church. By D. W. Kurtz.	194
The Futility of Force. By Roy Temple House.	194
Studies in Saint John's Philosophy.—Part I. By John W. Wayland.	195
Faith That Has Ceased to Wonder. By Ira H. Frantz.	195
The Religious Element in Early American Education.—Part I. By L. W. Shultz.	195
Shepherdless Sheep. By Mrs. D. F. Warner.	196
That Extra Quarter. By Elgin S. Moyer.	196
Our Attitude Towards Radio Broadcasting. By Chas. D. Rupel.	196
The Pastor's Study—	
The Pastor and His Message. By H. H. Helman.	198
Simple Studies on the Teaching of Prayer by Jesus.—No. 9. By Wm. Kinsey.	198
Feeding the Starved Pig. By Earl L. Flora.	198
Redeeming Love Has Been the Theme. By R. H. Miller.	198
Home and Family—	
Don't Take It to Heart (Poem).	199
"I Get Fair Homesick." By Leo Lillian Wise.	199
Spiritual Breakfast. By Chester E. Shuler.	199
Which? By Ursula Miller.	199

...EDITORIAL...

Maintaining Our Distinctiveness

Has anything a right to be which can not justify its right to be? That is, which can not show that it is meeting a real need? To make the matter more concrete and so to keep the question from being buried under pointless generalities, is the Church of the Brethren serving any purpose in the world sufficiently important and definite to justify its continued existence? Can it, or will it, maintain a distinctiveness of mission, of such value that the progress of the Kingdom can not afford to do without it?

We know that a good many readers of this paper are interested in this question, and with good reason, it seems to us. It is surely not a meaningless or trifling question. Organs or agencies in the kingdom of nature that refuse to function, first become useless incumbrances, the biologists tell us, and finally disappear. And unless we greatly err the same law holds in the kingdom of grace. It is on record that the trusteeship of that kingdom has been taken from one people and given to another, when the former ceased to bring forth fruits worthy of it.

The future of denominationalism is an inviting theme for speculative study, but the point of our present inquiry is more practical and more vital. So far as the Church of the Brethren is concerned, that question will take care of itself very nicely, if we get our proper bearings with reference to this other one. That is what should concern us now.

There are two ways in which a church may try to preserve its individuality or distinctive characteristics. Speaking broadly we may call them the method of isolation and the method of consecration. Not that either one of these necessarily excludes the other, but the terms indicate in each case the policy or idea on which the main reliance is placed. Thus, in the isolation method, the peculiarities of faith and practice are maintained by keeping the membership as much as possible away from opposing influences. In the other method the chief dependence is in building up strength of character in the membership, and church activities are largely directed to this end.

In carrying out the isolation policy it follows that higher education must be strenuously resisted. In fact, the less education the better for the purpose, for education leads the mind into new channels of thought

and constantly invites and even compels comparison of one's accustomed ways of thinking and living with different ones. It is evident that this is not favorable to maintaining the old ways unchanged. There is a continual danger that one may come to think that some other way is better. The safer plan is not to consider other ways at all, and so, educational influences, not of the schools alone but of every kind, are opposed. This inhibition naturally applies to participation in civic affairs and the community life in general, especially to association with other religious bodies, to books, magazines, pictures, travel, and modern inventions and appliances of every sort that facilitate communication with the outside world. The more completely the church life can be shut off from other groups and the world at large, the easier it is to preserve intact any peculiarities of doctrine or practice. To maintain the largest possible measure of exclusiveness, therefore, is regarded as highly desirable, and this becomes the controlling factor in church policy.

The consecration method regards any honorable escape from social contacts as impossible and tries to build up defenses against the evils to which such contacts expose the membership, by deepening its spiritual life. This is the goal kept constantly in view and the ideal which determines everything in the church program. Success in keeping the body true to its mission depends upon this, for if consecration to the cause be lacking in the hearts of the membership, worldly allurements of a thousand kinds are certain to entice the church from its proper course. According to this method consecration is the church's last and only hope.

Now it is quite unnecessary to waste words in showing that the church long ago abandoned the isolation method. Our well-established policy with reference to education, world evangelization and social reforms, our ready use of the best that science and invention can give us in our ways of living, our general interest in public affairs and the life of the world at large—all this has settled the question beyond recall. A few small religious groups still make a poor pretense at the isolation policy but not the Church of the Brethren. We have discovered that we are a city set on a hill, not a farmhouse in a sheltered cove.

But we can not pursue this inquiry with profit without raising a question as to the nature of the distinctiveness which we are seeking to maintain. Just what is it? What is our ambition? In what respects ought we to be different? What are we hoping to accomplish?

An Important Ingredient Is Missing

It is said of a certain ancient forward movement effort that the message proclaimed by the Lord's ambassadors did no good, because the people who heard it did not mix it with faith. That is a sufficient explanation of every like failure from that day to this.

There are always those who say it is impossible to conquer Canaan. We have them with us now. As long as so many of them take that attitude their contention is correct. Under the conditions, it is impossible. But the conditions which make it so are in their minds, not in Canaan.

And so they propose to stay on in the wilderness until it pleases the Lord to take them out. They'll never get out. Their children will, perhaps, or their children's children, but they themselves will die in the wilderness. That is the way it always goes with God's faithless children when they insist on dragging out through forty years what ought to be done in two.

The success of the world evangelization program which Jesus committed to his followers simply waits on getting the idea mixed with faith in its possibility. Too many Christians can not quite believe that Jesus

meant it. They do not think much can be accomplished and, sure enough, they easily prove the correctness of their opinion! But the real reason is not in the difficulties of the task but in the state of their own minds. They have heard what Jesus said about his unfailing presence in the prosecution of this work, but in their thought of it the idea has not been mixed with faith.

The establishment of a lasting world peace waits on faith in its possibility. That is the real difficulty. There are others, but not one of them nor all of them together can stem the tide of conviction that will result when the beauty of Isaiah's picture is mixed with faith in the realization of it.

The Universal Question

We are not running a magazine subscription agency. We get no commissions. But whoever missed seeing the leading article in the *March American* ought to read it yet, if possible. It's the story of a poor and unlettered woman of the mountains who found life's richest secret—the key to happiness—which somehow eluded such men of wealth and fame as Andrew Carnegie, Mark Twain and John Burroughs.

We commend it especially to students of theology. It is all the more valuable for this purpose because the writer seems not to be aware that he is writing on a religious theme. He is just dealing with a great human problem—the universal human problem. He is inquiring how to be happy, though alive. He found the answer. And unconsciously made a masterful contribution to both religion and theology.

The answer of that mountain woman's life of self-forgetting love is the answer of Christianity. It is the answer of Jesus. It will be your answer and mine, if we ever find any.

A Very Wise Choice

THE most significant thing about that choice which Solomon made in his dream at Gibeon is that by choosing wisely he got everything else he wanted—everything that was worth anything. Which was just what Jesus said would happen when one seeks the Kingdom first.

But Jesus set this truth to operating on a higher plane than that on which it moved before. In Solomon's days the "other things" were measured quantitatively. He was richest who had the most, and material prosperity was the measure of virtue. Jesus refined and dignified this doctrine by making the measure of riches not the bulk of things possessed but their capacity to minister to human satisfaction. And that depends on the power of appreciation, on one's standard of values.

A man might give up worldly treasure for the Gospel's sake, he said, and still be richer in houses, lands, mothers and brothers by a hundredfold. It would be worse than ridiculous to hold that he promised literally a hundred times as many of all these things. Faithfulness to Christian ideals does not always multiply the number of one's acres. But it does always multiply the value of one's acres or whatever else one may have, because it multiplies the ability to appreciate true worth and the desire to use one's resources in such a way that the yield of satisfaction will be the finest.

An understanding heart, that one may discern between good and evil, as Solomon desired, is indeed the choicest thing that one can covet for it sanctifies every other possible object of desire. It sets one forward, moreover, toward the goal of Christian culture, since this is exactly what "the first principles" are good for (Heb. 5: 14; 6: 1). And it creates capacity for heaven, for only this makes any heaven possible.

GENERAL FORUM

If You Were—

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true,
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Altho' your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong.

—Selected.

The Symbols of the Church

BY D. W. KURTZ

WHEN I was a boy I heard the symbols preached nearly every Sunday. No matter what the text was, before the sermon, or sermons, ended, baptism, feet-washing, the supper, etc., were touched upon. At all the love feasts, these matters were argued and defended, usually with the view of proving to the few visitors present, that we were right and they were wrong.

Those sermons were equally conspicuous for what they omitted. No sermons were preached on missions, except to condemn or to sidetrack the subject as no part of the plan of salvation. Other churches did that, and that was reason enough to avoid the subject. I could write many chapters on my personal experience after I attended the Student Volunteer Convention at Toronto, Canada. But not now.

Nothing was said in those sermons about Christian education. My boyhood was spent at a time when the Sunday-school was struggling for existence. The young people's societies had no existence. A few of our colleges were born, but no preacher supported them in my community. Education was looked upon as dangerous (and so it is, but not as dangerous as ignorance). How many of the young people of that day would now be missionaries, prophets, leaders if they had attended our Brethren colleges? But I must forbear.

One thing we did get was "Church Doctrine," which meant, not the doctrines of God, man, sin, Christ, salvation, the church, etc., but the symbols. These were grounded in us so thoroughly that it was almost true—once a Dunker, always a Dunker. Why do we hear so little on these subjects today? Have we outlived them? I think not. I am sure that they would not have a place in the Scriptures if they did not have a vital meaning for the Christian life. I feel sure that the younger generation is not getting enough teaching on the symbols of the church. Why are we neglecting them?

(1) I think we are neglecting teaching on the symbols because the vital tasks of missions, Christian education, and Christian living, evangelism and the problems of saving our young people to the church are so big that they take most of our time and energies.

(2) I also believe that the real meaning and beauty of these symbols is not understood by many. Too often they have been presented in a purely legalistic fashion. They are commanded; do them, and you will be rewarded; do them not, and you will be lost. This legalistic presentation does not have the same effect in these modern days when every evangelist preaches the Pauline doctrine that we are saved by grace through faith (Eph. 2:5, 8).

(3) Furthermore this critical age that seeks for reality has been sometimes repelled by those who are most strenuous for the symbols; because unfortunately

they do not demonstrate a more abundant life of love, and goodness, and kindness, and mercy. The woeful lack of the fruit of the Spirit in some (see Gal. 5:22) has been a real stumbling block.

I am convinced that the symbols of the church are (1) Scriptural, (2) vital and dynamic for the abundant life, and (3) that they will be responded to by this generation if properly understood. That the Scriptures teach them need not be argued here. The many tracts of the church abundantly show that. Perhaps these tracts could render a new service. Let us try.

That these symbols have a real vital and dynamic place in the Christian religion is my conviction. God took the race as it is, and provided a way for this kind of a race to get in tune and harmony with himself. God wants in us a definite type of character. The qualities of the Christian character can be defined.

1. God wants in us purity, righteousness and justice. Man must be cleansed from his sins. Hence the universal element, water, and the complete washing, as symbolic of the whole-hearted repentance, and absolute loyalty to Christ. The burial of the old, the resurrection of the new, the entrance into the life of Father, Son and Holy Spirit are all symbolized by true baptism. The symbol is the language of the Spirit. No word is adequate. There must be a drama, an element that all can understand in so momentous an event.

2. God wants us to have the Holy Spirit as the constant Guide, Director, Companion and Comforter. We have a symbol for this—the laying on of hands. Over the wide world the laying on of hands is a symbol of blessing and benediction. It is a going forth from the higher to the lower, the benedictions and grace of the superior. The minister of God speaks for God and acts for God in this symbolic endowment of the Holy Spirit.

3. God wants in us humility and the spirit of service. The apostles had a hard time to learn this lesson. They never did learn it from the words of Jesus, they only began to understand from the deeds of Jesus. He washed their feet. He gave them an example. All orientals are impressed with this symbol. It means but one thing to them—humble service. Yes, it is a cleansing too, a cleansing from the sin of pride. Psychology teaches us that we learn to become only by doing. We can learn the lessons of humility and service only by the deeds of humility and service. Merely thinking about humility produces pride; only deeds can make character.

4. God wants in us brotherhood and peace. How many people talk democracy, brotherhood, and peace, but they will not behave like brothers. God wants us to behave like members of one family. Therefore we must eat together. The Lord's Supper is eating together, and thus making with each other the bread and water covenant of brotherhood and peace. How different would be the world today if rich and poor, ruler and ruled, French and German, black and white, could in God's name, in God's house, in God's love, eat together, at the same table, and act like brethren. The symbol is the means of creating the spirit. In the doing, do we see and become. Obedience is the law of the soul.

5. God wants us to sacrifice. The fifty-third chapter of Isaiah is for every true child of God. Christ, the true Son of God, fulfilled it entirely and more. But the very nature of the Christian life is the willing sacrifice of all selfishness and the loving service of others for their salvation and the promotion of God's Kingdom. This plan of life was never understood till Jesus exemplified it in his life of love and service which found its climax on the cross. It was a common view that the good man need not hunger, nor suffer, nor lack anything in wealth or power or fame. But the true Son of God showed otherwise. We must be one with him. The broken bread represents the body of Christ, which was broken for us. What we need is his life—but his life sacrificed is the essence of his life. The broken bread is supremely the symbol of sacrifice. We always emphasize his death, his self-giving. We too need that, hence the symbol of identification with him in his sacrifice.

6. God wants us to be one with him. Jesus said, "The Father and I are one" (John 10:30). But he

also prayed that his followers should be one with God in the same way (John 17:21). Jesus also said, "I am the whole vine, ye are the branches." The branch can not live at all unless it has one life with the vine. Therefore the cup—which is the blood of the fruit of the vine—is the symbol of the blood of Christ. Partaking of the cup symbolized the blood-covenant. This is stronger than any other covenant or human relation on earth. In this covenant Christ pledges to us his loyalty, his love which nothing can destroy, himself as Savior and Lord. We pledge to him our time, our talents, our money, our all. We pledge to him our loyalty even if it means to break with father and mother, brother and sister, husband or wife, or children, or all earthly possessions and honors. The cup is the covenant of absolute oneness with God.

7. God wants us to love one another. The word is not rich enough to express this relation. Therefore the salutation which is the symbol of love. In the early church this was considered so sacred that it was used on rare occasions, so rare that the Christians had to be reminded again and again that occasions arose when the salutation should be used.

8. God wants us to be reverent. Hence the symbol of reverence is the bare head for the men and the covered head for the women. This, again, is universally recognized. Many of us men take our hats off before a great scene in nature. I took off my hat before the mountains of Switzerland, in Yellowstone National Park, and at Niagara. God's world impressed me with him. Reverence where he is specially manifest is a part of the Christian life. Especially in worship.

9. God wants us to be victorious in life or in death. I believe the anointing is especially the symbol of victory. In life or death, it is victory. God's will is done. If it is his will that we recover, we recover according to his will. But when life is over, the anointing again is the symbol of victory, the triumph of faith to go in peace.

The tragedy of the symbols is that too often they were looked upon as magic to pacify God. Of course all the truer knowledge of God shuts out such a view. But many of us saw only a "command to be obeyed." This did not produce spirituality, but pride. He who only obeys the letter, becomes a pharisee. Why not use these symbols as they are intended, as God's means of grace, as the language of the Spirit?

(1) The symbol is a language, it illumines the meaning of spiritual truth.

(2) The symbol is creative. In the doing of the symbol in faith and humility, we grow in the grace that the symbol exemplifies.

(3) The keeping of the symbols is following our Lord more fully, and there is the added grace of submission and obedience which also enlarge the spiritual life.

I am sure if these symbols are properly understood they will show that all our larger interests of missions, brotherhood, service, sacrifice, and spiritual unity with God are here implied; yes, not only implied, but expressed, and achieved. After the love feast we should have more missionary spirit than before. Let us use the symbols to create in us the life of unity with God through Jesus Christ our Lord.

McPherson, Kans.

The Futility of Force

BY ROY TEMPLE HOUSE

THE most fruitful method of historical study is the method of comparison and contrast. The experiences of Israel and of the Jews are full of interest and meaning to us, because nations and individuals are repeating their experiences today. It is sad that what we are repeating is so largely Israel's mistakes. If experience is the best teacher, observation is also a teacher, and all of us could follow her wholesome lessons more attentively and profitably than we do.

Again and again have leaders discovered by bitter experience that nothing worth-while can be gained by violence. Yet men and nations still have the lesson to learn. There is a suggestive parallelism between the melancholy career of King Rehoboam of Judah and

that of the late Emperor of Germany. In each case a wise and experienced ruler (Solomon, William I) hands a great monarchy over to a hot-headed boy. In each case the monarchy, though outwardly at its peak of prosperity, is honeycombed with corruption and perilous freethought (recall Solomon's harem and idolatry, the revelations of Maximilian Harden as to the moral rottenness of German high society, the fantastic excesses of German rationalists and doubtful German cults). In each case the new ruler utters at the beginning of his reign a statement of policy, after listening to contradictory advice by cautious conservatives and by an ambitious and unscrupulous group of younger counsellors. In each case he follows the suggestions of the harebrained younger element and plunges his country into ruin. In the case of the modern ruler the ruin is delayed nearly three decades; but all of us who are old enough remember how his violent pronouncements and his high-handed procedure on assuming the throne a generation ago, caused general apprehension, and how there were not wanting in those days Ahijahs (1 Kings 11: 29 ff.) to prophesy the disaster whose end is not yet, just as Rehoboam's rashness was the direct occasion of trials which Israel suffered for centuries. Jews and Prussians, deluded by the dangerous doctrine of Manifest Destiny, fell a prey to enemies whom they had despised; and Rehoboam and the Kaiser are two terrible examples of the Futility of Force. But the lesson is to be learned all about us.

We have seen it instanced a hundred times in the history of this continent. The cruelty of the Spanish *conquistadores* not only never subdued the Indians, but started a poisonous growth of rancour in the hearts of the native populations which has continued through the centuries and is responsible today for the blighting intestine divisions in most of the twenty countries which constitute Latin America. On the other hand, William Penn came to the Indians of the East with outstretched hand, and made them his devoted allies and constant well-wishers. A stern father of the last generation, imagining that he saw signs of stubbornness in his small son, initiated a regime of repression which eventually drove the son away from home, and which was without doubt largely responsible for the young man's violent death in an attempt to resist arrest for a serious crime. Every normal human being is a faithful soldier who acknowledges but one commander, his own will. No one, except by the exercise of physical constraint, has ever succeeded in winning the soldier from his allegiance. The only real force in the world is persuasion.

But if God has made man invulnerable to violence, he has left the way open to his heart. I can do anything I will with my brother, if I only love him enough. A nervous old lady was much annoyed by a noisy dog belonging to a family which had just moved in next door, and threatened to complain to the village authorities. The owner of the dog learned of her threat, but was hurt by her unkind attitude, and declined to do anything with the dog. In the course of time the old lady grew used to the animal, came to be good friends with her new neighbors, and helped them day and night last winter when they were all down with the flu. One day in the spring she realized that the dog was not about. "Oh, we sent him out into the country, to Mr. Blank's brother's" the owner's wife explained. "We remembered that you had complained about him when we came in, and we would rather never see him again than have him worry you." Our little friend Frederika shirks her music lesson regularly because her impatient young music-teacher once struck her on the fingers; but she says she would sit up and read all night if the third-grade teacher told her to learn the rest of the book—"she's so good to me, I'd just *have to*," she maintains.

We are amused or angered by the Mohammedan conception—which was also a conception of the Church in the Middle Ages—of conversion at the point of the sword. We know that God wins men by loving them, and that we have no other way of reaching them than the way he pointed out. Yet we bully and meddle, we judge and dictate, we presume to decide what another's line of conduct should be and to bring to bear whatever means are at our disposal to force his will—

knowing beforehand that we have no right to follow this procedure and that a fundamental law of God's ordaining dooms us to failure. David, sent out to battle with Goliath, refused to use a weapon which he knew he could not handle. May we professing Christians be as wise in our choice of equipment for our battle with sin and our campaign for souls.

Norman, Oklahoma.

Studies in Saint John's Philosophy

John 1: 1-18

BY JOHN W. WAYLAND

I. A Few Definitions

As a basis for these studies we have before us what seems to me the most wonderful passage in the Bible—the first eighteen verses of the Gospel by St. John, commonly known among Bible students as the Prologue of John's Gospel. In this wonderful passage this wonderful apostle not only points to the divine summits of theology, he also unfolds some of the profoundest truths of philosophy.

First, let us try to get some definite notions of what philosophy is and of its relations to other things.

If we take the word philosophy literally, it means the love of wisdom. If we should personify it—think of it as a person—we might picture a tall, strong man standing on the top of a lofty mountain, pointing up with one hand, reaching down with the other. The hand of philosophy that points upward points towards theology; the hand of philosophy that reaches downward reaches towards science. Theology is heavenly truth; science is earthly truth. Philosophy stands between the truth that is above and the truth that is below, urging science to look upward, and at the same time seeking to bring the truth of heaven down so that the hand of science may grasp it. When the hand of science shall grasp the truth of heaven, then, and not till then, will philosophy be satisfied. Philosophy is the love of wisdom, and wisdom is the understanding of truth and life in all of their elements and relationships.

Philosophy in the abstract is defined as the science of principles. By principles here we mean beginnings, fundamental laws, first causes. Hence, philosophy is the science of beginnings, the science of fundamental, directing, and controlling forces, the science of first causes.

In scientific discussions we speak of first causes, second causes, and final causes. By final causes we mean the eternal ends of destiny, the great purposes or goals towards which all creation moves. The book of Revelation, the last book of the Bible, is a book of final causes. By second causes we mean the facts and forces over which man has control—such things as chemicals, medicines, machines, books, education, public opinion, and government. Most books of science that are written and read in the world are treatises on second causes. It is often said that we live in a world of second causes.

By first causes, or the First Cause, we mean God—God as Creator and Director of the universe. The book of Genesis—the first book of the Bible—is a book of beginnings, showing us in those beginnings the great First Cause. Hence, the book of Genesis is a book of first causes—a book of philosophy. It is also a book of theology. Accordingly, we are again reminded of the close relations that subsist between philosophy and theology.

What we have just said about the book of Genesis is equally true of the prologue of John's Gospel. It is theology, in that it reveals the character and the work of God; it is philosophy, in that it shows the beginnings of certain of the great forces and activities with which science deals.

Harrisonburg, Va.

Faith That Has Ceased to Wonder

BY IRA H. FRANTZ

THE centurion who sent to Jesus to have his servant healed and then later asked him not to come but simply to "say the word, and my servant shall be healed," called forth from the Master an expression of highest

commendation. Both Matthew and Luke in recording the incident say that Jesus "marvelled, and said, I have not found so great faith, no, not in Israel." Many other people were commended for their faith but none so highly as this Roman officer.

A study of the centurion's statements will reveal what was the peculiar quality of his faith which brought such satisfaction to the heart of the Master. He said, "I also know what authority is, for I both obey and receive obedience." To him it was only natural that the Creator could also heal, that the Maker could also repair, that the universe should obey the command of its Lord. Where others observed his miracles with wonder and awe, this man saw nothing but what was to be expected. Where others saw a human wonder-worker, this man saw God at his everyday business. Where others saw magic the centurion saw divine authority, and it tallied with what men would naturally expect to see in an omnipotent God.

So when he told Jesus not to come under his roof, he was not trying to discover the limits of Christ's magical power; he was simply expressing a feeling of unworthiness and acting under the assurance that space does not limit authority. It was this deep insight into the real character of Christ and the nature of his work that called forth the Master's commendation.

Faith that refuses to believe in the supernatural can hardly be called faith. Faith that accepts the supernatural although it is almost unbelievable is of a higher order. But faith which sees nothing supernatural in the works of Christ simply because they are *his* works is certainly the most pleasing to him.

This latter quality of faith is needed in our present day Christianity. If we recognized not only the miracles of the Bible, but also the operation of the Spirit in the lives of men of our time, as being only the to-be-expected activities of the Divine Being, we should soon come to expect greater things from him. Then also we should attempt greater things for him. That would be faith in its practical aspects.

Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." But so long as we stand in amazement and forced belief or half-belief in his works, we shall hardly have faith to expect anything very great in answer to our petitions. We would honor Christ far more if we should accept his healing and saving power as a matter of course, and instead of stopping to wonder at it, should move right on asking and expecting new and greater manifestations of it day by day.

Beattie, Kans.

The Religious Element in Early American Education

BY L. W. SHULTZ

In Three Parts—Part One

1. The Origin of the American Educational System

MODERN education is the child of the church. The origin of our school system was not in "some fountain of the Protestant Reformation. We must go back yet farther to the schools set up by the church fathers of the early Christian church. They, too, were inspired by their predecessors in the Jewish synagogue schools in which for centuries the Jews had been training their children. These schools, the catechetical and catechumenal schools and colleges of the early Christian era, the monasteries, and the convents of the Middle Ages, and the schools which Christian leaders of thought have instituted since the opening of the Protestant Reformation, all have contributed to the ideals and beginnings of our early educational policies. These forerunners of American education form a continuous line of educational institutions and systems.

Charlemagne founded schools (largely for nobles). The pupils were urged to "Apply yourself so that you may with ease penetrate the mysteries of the Holy Scriptures."

Luther in his hiding place translated the Scriptures into simple German so that all might read the Book. He encouraged schools so that the people might learn the truth of God. From 1523-1527 in Europe the Bible was translated into a new tongue each year.

(Continued on Page 202)

Shepherdless Sheep

BY MRS. D. F. WARNER

NEARLY two thousand years ago our Heavenly Father looked down upon this old world and saw a multitude—fainting, scattered—as sheep without a shepherd. He saw keenly the need of a shepherd for this multitude, and cast about for some one to take up the task. He talked it over with his Son, and his Son agreed to go. He didn't offer a bundle of excuses and urge the Father to find some one else, but he went willingly and alone. The Father might have sent some one else, but he didn't. He had an only Son; and he so loved the world that he gave this only Son, that whosoever believeth in him should not perish but have everlasting life.

Jesus came as a Missionary to the scattered multitude, and a real Missionary he was. He helped on every hand. No task was too mean, no disease too foul, no sin too vile; no human was too deep in despair but Jesus was ready and able to help. As men today seek for wealth, Jesus went about doing good. As educators seek for new truth, Jesus sought out men. As modern men and women of today selfishly seek for pleasure, Jesus forgot self and sought to bring peace, comfort and happiness to those who were distressed. His whole being throbbled with sympathy and compassion and love for human kind. He spent his life going about doing good.

However, Jesus found the job too big for himself. He, too, looked out on the multitude and saw them fainting, scattered, as sheep without a shepherd. Only one Shepherd among so many! He prayed for laborers to go out into this great harvest field. And immediately he set to work to answer his own prayers. He sent out his own disciples to help shepherd these shepherdless sheep.

Where do we find the multitudes today? In India, China, Africa, you say. And have you looked out upon this scattered multitude? Have you prayed for laborers to be sent out into this great harvest field? Have you answered your own prayers by going or sending your son, or perchance your daughter? Or have you tried to answer your prayer by sending some one else's son? We are quite interested, at times, in finding shepherds for these shepherdless sheep, but we want our children to stay at home, and let our neighbors' children go. When once we pray hard enough for laborers we will set to work to answer our own prayers, even if it means the sending out of our own children. Yes, when once we pray hard enough we will help find the laborers and find the money to send them.

But do we find a scattered multitude nearer home? Yes, right here in the State of Pennsylvania we find 1,160,000 boys and girls between the ages of five and twenty not in Sunday-school. You will find a similar proportion in every other State. Oh, what a multitude of shepherdless sheep! Have you prayed the Lord of the harvest to send forth workers? Have you tried to answer your prayers?

And now, let us draw our circle a little smaller. Might it be that even in our own Sunday-school we have sheep without a shepherd? Oh, you say, nothing like that in our Sunday-school. Our classes all have teachers. But do they have shepherds? Do you have a class of boys in your Sunday-school whose teacher, in a half-hearted way, teaches the lesson on Sunday without giving his boys a thought during the week? Or perhaps you have a class of girls whose teacher is more often late than on time, who never prays for her girls and never gives them a moment of her time during the week. Yea, verily, sheep without a shepherd right in your own Sunday-school.

Once more, let us draw the circle a little smaller. Could it be possible that even in our own homes we have shepherdless sheep—children and young people who are not being shepherded? Yes, we hear lots of criticism about our young people. Just be a bit cautious. They may be as good as their leaders. They may be without a shepherd.

Oh, the world is sick and tired of criticism, of tears, of lip service! When once we are filled with that same love that sent Jesus forth it will permeate our whole being, and it will reach not only our eyes and

our lips, but it will reach the ends of our fingers and the soles of our feet and send us out as shepherds to the shepherdless sheep.

New Bethlehem, Pa.

That Extra Quarter

BY ELGIN S. MOYER

Do we love our religion? Do we love our church? Do we love our Lord? If we do how can we fail them? Will we not give to their support according to our love? Are we not under obligation to give? True, we are not living under law and compulsion, but under grace. Therefore we ought to give the more. Under the law of Moses the Jews gave much more than a tenth. The Mormons are forced by their leaders to give a tenth, that they may be enabled to spread their pernicious doctrines and practices. The Adventists as a church are tithing, that they may compass the world in their proselyting; and they are having wonderful results.

Can we not learn a lesson from these religions or cults? They are giving because their laws demand it. Does not the grace of our Lord, so freely bestowed upon us, challenge us to do as much as anyone else dare do? If our love to Christ and our appreciation of his abundant grace are measured by our giving, our love and appreciation certainly must be very meager.

Then, again, the blood of many of the people of this old world rests upon us as a church—upon *YOU* and *ME*—brother, sister! If we do not *GIVE*, the Christians may be left shepherdless, to fall back into sin; some of the mission stations may be closed; some of the missionaries under appointment may not be sent; and (God forbid that it become necessary!) some of the workers on the field may be called home—because *WE DID NOT GIVE* as we should.

My dear brother, dare we let this call—the persistent call—of the field pass unheeded? I know you feel the pinch, the stress of the times, the financial stringency, as we like to call it. But listen! As long as you can possess and run as much as a Ford, as long as you can have full tables three times a day, as long as you can add more and better equipment for the comfort and convenience of your homes, as long as the Lord showers his blessings bountifully upon you, how can you claim exemption from full duty to Christ?

Which is more important, a little more comfort and ease, while perhaps a dozen or more people somewhere in God's world, because of *your* enjoyment, are dying without Christ, or a bit less of these pleasures and luxuries and a few more people led by your sacrifice into God's heaven, to enjoy eternal bliss with you? Where is your love centered? Is it on the vain and transient things of this life, or is it on God's Kingdom and the salvation of souls? What is our purpose and our business here if it is not to glorify our Master with all we are and all we have? Let us hold nothing as dear unto ourselves. Let us put first things first. Let us be about our Father's business.

Listen, brother! Only a tithe of your income will provide an abundance of money to supply the workers and the necessary equipment to bring hundreds of the unsaved into the church—our church, your church—into the Kingdom of God every year. Dare you give less?

Shall we let the Board decide that, because of lack of funds this coming year, appropriations must be cut down, that work must be delayed, that some of the Christians and inquirers must be denied the Word of God, that many God-given opportunities must be sacrificed and lost? Are we willing to inform the Board that we are ready to bear such responsibility and to suffer the consequences thereof?

No! Let's get under the load—every member of the church—and make a desperate effort. Let's every one give something at once and clean our slate. Too large a debt has been marked up against us because we have failed to give. The Mission Board is thousands of dollars in debt because we have forced it to be. If every last member of the Church of the Brethren would send in just one extra quarter, we would more than clean the slate. Who among us can not do that much? Who will not? Brother, sister—young and old—do

your share, and send in to the Board your quarter; or if, perchance, that seems too small, send in several of them. If you do not do your part, you will be hindering the cause of Christ. If you, every one of you, give that quarter, consider the results—a deficit wiped out!

Then, with this new fiscal year which has just begun, let's begin tithing, and we'll have as much as the cause demands. Never let the Lord find us in debt again. How the Lord must pity us! How embarrassed the Board must feel! How ashamed we ought to be!—that our giving has slumped, and we have thus permitted a debt to be heaped upon the church. Let us not be guilty of such a deed again.

So, together, let us move forward, giving freely, willingly and systematically. Then, and not until then, will we be measuring up to our responsibility to the Lord and his Kingdom. If we do our part God will be pleased and his cause will be enhanced.

Chicago, Ill.

Our Attitude Towards Radio Broadcasting

BY CHAS. D. RUPÉL

As long as people live upon the earth there will be changes, and they will be either for good or bad. Many things will aid in the progress of civilization or will be detrimental, depending upon their use. One of these is the comparatively recent development of wireless in radio broadcasting. Are we going to utilize the possibilities in this, or let it go and later preach against it? The church people have to be up and doing to get ahead of Satan and his devices, and if the church does not at once get busy and use this it will go like many other things have gone. When moving pictures were first introduced the forces for good were slow in taking up the proposition, and we know the situation now. I am wondering if the future of radio broadcasting will not be the same, unless we Christian people make it different.

Some time ago three of the Chicago broadcasting stations invited all of their listeners to write and tell what kind of programs they desired. The response was instantaneous and the count shows the present-day tendency towards music. Condensing the article in the January 12 number of the *Radio Digest*, which had as a headline "Fans Want Jazz Music," we have the following:

"In answer to the request the three stations received 236,410 pieces of mail which they figured was a 50 to 1 ratio of their listeners. These answers came from every State in the Union and many foreign territories. Those in favor of popular, jazz and dance music were 52.6 per cent; for classical, dramatic, old-time songs and grand opera 34.4 per cent; for all other instrumental music 7 per cent; for all other vocal music 3.4 per cent. Those who preferred religious music were 2.6 per cent." Notice the first and last items. What a contrast!

No doubt many followers of Christ have radio sets, and some have answered some of these requests, but why did not all answer and put in a claim for the right kind of music? Many leaders have mentioned the result of music upon a people, and if the greater part of the listeners are younger folk what may we expect when all they hear is this type of music? Can we see our responsibility in trying to obtain a higher standard in our musical programs? We have not heard religious things over the "air" this winter as we did last, and the newspapers are not discussing the matter of broadcasting anything religious, and much of it is of the other type.

A group of religious people, giving a program from a certain station, were requested to broadcast only two or three religious songs. Shall we permit this to go on and not remonstrate? I am wondering if it would not be better to make an effort to see that more religious programs are given, and when they are given to thank the station and request more. Or, on the other hand, just let things "drift" and then soon have a situation that will not be of a character that Christians can tolerate or listen to at all. It is up to us to demand better programs.

Chicago, Ill.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Spiritual Dynamics—Continued

PETER and John, chief among the company of believers, amazed the leaders of the opposition in the exercise of their faith at the instance of being accosted for alms at the temple gate called Beautiful. For this act the authorities arrested them and drew them into court, but on discovering that the evidence was in favor of the offenders (?) they were dismissed after being warned against publishing the name "Jesus" either by preaching or teaching.

At the report from the two brethren to the company of believers they began an eventful praise and prayer service. Just how long it lasted and who led the meeting history failed to record. The Spirit was more interested in recording facts which demonstrate what may be done when human faith lays hold of divine power. What did take place is more than interesting.

SHAKEN

"When they had prayed the place was shaken, wherein they were gathered together" (Acts 4:31a).

One can not be too sure just what happened here. A tremendous emotion and stirring of energy at any rate. Human personality had formed a contact with divine personality and things began to stir. Such results require a fellowship that nominal Christians have not experienced.

This shaking came "when they had prayed." No formal prayer meeting at that time. No North Pole assembly could have thus interested heaven. These worshippers had not reduced God to a material force or even a personal God far away. With them he was intimately present, a spiritual personality in whose presence every atom of their spiritual natures became vibrant. This shaking convinced the group that the Father was interested and, if any doubt had lingered, this tangible manifestation flooded their souls with a conviction and resolution that defied persecution, suffering and even death itself.

The church of today needs just such an experience if great spiritual feats are to be accomplished. The members of Christ's body must become obsessed with a genuine faith in a present, living Christ. They must not only believe that he was able to do mighty acts in the day of his humiliation but that he, *here and now* through believing members, can do even greater things. "I am with you always even unto the end of the age." If that contact of faith is perfectly made a spiritual current of great possibilities may be reasonably certain. When this contact is perfected then history may record that the church in this generation *when she had prayed* was shaken so that choked channels opened, narrow channels widened, shallow channels deepened and men's and women's lives became efficient conductors of God's grace and power.

When Paul and Silas prayed and sang praises in the Philippian jail the place was shaken and the prison bands fell off so that these men of God were released for further service in righteousness. And there can be no doubt that if the church today praises and prays with the same degree of faith and devotion the shackles of sin will be loosed and spiritual resources will be released for the extension of the Kingdom. Our Father is as willing to make his power known today as he was then. We can make it possible if we pay the price.

This can never happen, however, until we rediscover God. And we shall not find him until we become hushed and give him a chance to reveal himself. "Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." Seeing him we must desire him. Too many times we do not want him so much as the things that belong to him. We think to get and use his property without loyal allegiance to him. Paul's power was revealed in that he desired to "know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." No wonder when Paul prayed things began to stir.

Stir Me

Stir me, oh, stir me, Lord, I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unrolled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till thy compelling "must" drives me to prayer;
Till thy constraining love reach to the poles,
Far North and South, in burning deep desire;
Till East and West are caught in love's great fire.

Stir me, O Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best-beloved One,
'E'en to the dreadful cross that I might live:
Stir me to give myself so back to thee
That thou canst give thyself again through me.

Stir me, oh, stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, awake! awake!
Oh, stir us, Lord, as heralds of that day!
The night is past, our King is on his way!

FILLED

"When they prayed . . . they were all filled with the Holy Spirit" (Acts 4:31b).

The time for the "greater works" had begun, but the sufficiency belonged to God. He is all-powerful and furnishes to his own all they need for any emergency. The Son of God had been glorified at his ascension and now he is to be glorified in his believers, and believers, if their motive, pure and simple, is to glorify their Master, may depend upon God for any amount of power up to the measure of individual ability to use the same. The power for the "greater works" comes from God but he must have human love and fidelity on the part of believers in order that Christian life may function properly. The disciples just prior to Jesus' ascension had signified a desire for material prominence but were promised what may have seemed less to them then, but what has since meant infinitely more to them and the world. "Ye shall have power after that the Holy Spirit has come upon you." With this power they were to girdle the globe and evangelize the nations. The power came in due time and these unlearned people were foolhardy (?) enough to buckle down to that, humanly speaking, impossible task.

They were all filled with power, for Holy Spirit spelled power with them. The spelling has not changed. That term still spells power. But he can do no mighty works through hearts of unbelief and sin. Too many times it must be said that church members are filled with weakness instead of power. All are filled with something. Judas was filled with covetousness and hypocrisy and betrayed his Master. Peter at one time was full of fear and denied his Lord. But now full of the Spirit he is ready to say in the face of dire threatening, "We can but speak the things we have seen and heard." If our lives lack power it is because we are filled with other than the Holy Spirit. When he speaks and acts in and through an individual, an amazing power is displayed. The church today lacks power but she may have power unto the same end that the early church had it if the same motive prevails.

This filling came "when they had prayed." How long did they pray? In time measure, I do not know. The record implies until they were filled. Maybe more time was required by some than others. I am only supposing here. I take it that the filling did not require much time. These people wanted, and wanting souls generally drink pretty freely. "Seek and ye shall find." "Blessed are they who hunger and thirst after righteousness for they shall be filled." People who are hungry and thirsty even look wishful. They soon learn how to make request. James said: "Ye receive not because ye ask not." He further said: "Ye ask, and receive not, because ye ask amiss, that you may spend it in your own pleasures." These early Christians had no other interests save the interests of their Master. They believed they were richer when they

were poor for his sake. To be his slave meant to be an heir of all things; so they prayed to be worthy bond servants and "when they prayed they were filled with the Holy Spirit."

I do not consider the act of filling a form of magic. The spirit in man is akin to God; so when man's spirit becomes God-centered, then the Holy Spirit controls and empowers for service in accordance with God's will. All men are potential sons of God by creation. They may by freedom of their own will refuse to offer allegiance to God but whenever they turn to the Lord then they become actual sons being led by the Spirit of God.

Beloved, our heavenly Father will fill us as gladly and fully as he did the early Christians. If and when he does our manner of life will reveal our fellowship.

Fill Me Now

Hover o'er me, Holy Spirit,
'Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, O come and fill me now.

Thou canst fill me, gracious Spirit,
Tho' I cannot tell Thee how,
But I need Thee, greatly need Thee,
Come, O come and fill me now.

I am weakness, full of weakness,
At Thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with pow'r and fill me now.

Cleanse and comfort, bless and save me,
Bathe, O bathe my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now.

Fill me now, fill me now,
Jesus come and fill me now;
Fill me with Thy hallowed presence,
Come, O come and fill me now.

Notes on Religious Education

JOSH BILLINGS once said, "If we bore in the right place with an auger that is long enough and keep at it long enough we will strike oil." This philosophy will apply in religious education as well.

It is claimed that 65,000 Jewish children in New York City get five hours a week in religious instruction. Some of them get as many as eight hours. These children represent but four per cent of the entire population of Jews in that city.

One of the threatening weaknesses of Vacation and Week-Day Schools is the tendency to make them more of the same sort of effort that we now have in the Sunday-schools. Our educational basis must be sounder than that usually found in Sunday-schools.

The wisest men have long said that education is not a mere preparation for life: it is life itself. The end of education is not merely knowledge or power, but efficiency in living at our best with other people, which includes, in a society like ours, the development of initiative, responsibility and good will.

If we shall come to the place where we may claim some of the time of children from public schools so as to teach religion and to secure credit to the pupils for the same, we must produce a course of study that has merit in literary excellency, in pedagogical value, through teachers who know how to teach and who have a program, as well as to give a course of religious values with training through service in Christian conduct.

Did it ever occur to you that our children in public schools have attractive textbooks at the eighth year, and that these books usually attract children so that they desire to read them? But these same children are not so provided in religious teaching. Again, it would be interesting to know how much money is spent for textbooks for secular education and then making a study, report to our readers what these same parents are spending for similar materials for teaching religion. It would be interesting also to compare the mechanical conditions of the two types of materials. To look at some materials is but an invitation to toss them to the wastebasket. It is not right to present good things in such an unappetizing manner.

E. F.

THE PASTOR'S STUDY

The Pastor and His Message

BY H. H. HELMAN

"THAT was a fine sermon you preached today." But maybe the person who said it had been waiting a long time for you to "hit" the bunch that needed to be told a few things. I attended a service in a rural church in Ohio one time when a young brother who was visiting there was invited to preach. The dominant element in this congregation was the ultra-conservative element. This young preacher knew it. He played to this element right. He was able to say almost all the things which elicit the nods and amens from such an element. His sermon did little good. It helped the cause very little. He had better have moved these folks out of their "sit-tight-and-sit-easy" attitude into some real constructive Christian service, even if they had gnashed their teeth and forgotten to say, "That was a fine sermon."

After a pastor is at a place a while he can, if he has eyes that see and ears that hear, discover just what kind of sermons will tickle folks and bring the "Fine sermon, Brother." Coward pastors continue the tickling. It is wrong to assume the "know it all" attitude, but just as wrong to bow to every whim of any or every member. This does not fail to recognize that when we bring deeply inspirational sermons, when folks are lifted up in the Spirit (and this ought to occur frequently), that folks will feel a deep gratitude to the pastor for his able leading into the Spirit, and may well tell him so. I am, however, decrying the sermons intended to "hit" certain elements more for the reaction of other elements than for correction of a certain evil or tendency. When our sermons are born out of a consciousness of our own shortcomings they are more likely to touch also the souls of others with an attitude and spirit which indicates a deep desire to be holy ourselves, and help others to be holy.

Of all the things I covet in my pastoral work I covet most to be able to bring good sermons. And I am not thinking about oratory particularly, when I say this. A sermon is better measured by its convicting, uplifting, and directing influence. I would rather have my folks go out in deep silence, thinking about their great responsibility, than have them stop and say, "Fine," and not be prompted to better lives and service. When a pastor learns his people, their strength and weakness, and fails to bring messages intended to correct and direct, even at the cost of scorn and criticism, he is a coward unworthy a soldier of the cross. I believe that many crises in churches could be averted by pastors studying carefully the situation which precipitates them, and then beginning in time the work of warning, staying, and construction. It is best done indirectly so far as reference to the portending crisis is concerned. Some pastors are very efficient in hastening a crisis by resorting to coercive measures. Of course, some churches enjoy crises,—it gives opportunity for an old-fashioned council meeting. It is sad indeed if the pastor enjoys them also.

The best sermons are the product of the greatest efforts. Pastors who do not study, as a rule just chatter when they are in the pulpit. The good sermons cost one more than study, usually. Is it not true that our best sermons are born into our souls at the cost of much agony which brings us in despair to Jesus' feet whence we take away the message that burns our souls, and the souls of our hearers? And have you ever noticed that your best messages were not the lecture kind, but just GOSPEL sermons, taken from the Word, with much of Christ in them? Woe is me if I preach not the gospel of Christ! It is always true that the larger part of the folks want to hear the gospel and do not care for dissertations on the topics of the day. I do not blame folks who remain away from church when this is all they hear when they do go. The gospel message wins, pastors, and when it doesn't, lectures and dissertations will also fail.

But when we preach the gospel we preach more than "don'ts." If we can't point to a better way, let us not

decry another. No pastor should cry out against the evil social inducements of the day if he does not build and preach a better thing provided by, and entering around, the church. Our messages must be more inclusive than those of our fathers in the church, even as the relations of our constituency are more inclusive than theirs. They did not preach the whole gospel in its applications to every relation of the Christian. They did not need to; they were not required to. It is a bigger world we live in today, and our folks touch this bigger world in ways our forebears never dreamed any would. Our forefathers scarcely needed to apply the gospel in its social aspect. It was automatically being applied, though unconsciously. They were not required to apply the gospel to the problems of capital and labor. For obvious reasons they were not required to apply the gospel as it relates to coöperation in Kingdom work. They applied the gospel that related to the problems at hand, vigorously and hopefully. God help the pastors of this more complex day to do as well for our constituency! I believe the Word is efficient to be applied to every human relationship of every age. And that we do not need to be taken "out of the world" to make it work in Christian lives as they touch every phase of their relation to the world.

And this is the burden of the message of the pastor,—to inspire his folks to apply the gospel of Christ in all their relationships. He should drive hard for fearless, active, purposeful living of the gospel before the world of today. The pastor shares the shame of his congregation when they fail to apply the principles of the gospel in their social, business, and family life. It was a great source of joy to a city pastor some time since when he was told by a leading physician of his city that the open lives of the people of his church were more visibly affected by his preaching than could be said of any other church in the city.

I believe that lives are built more about sermons than most folks are willing to confess. If this is true, what a responsibility we face, fellow pastors! Let us make every message the best we can in order to uplift, strengthen, and encourage those who listen. But you cannot do it alone. You can be just as fully inspired for the purposes of your task as were John, Peter or Paul for theirs, if you will.

South Bend, Indiana.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 9

IX. *Scripture*, Luke 10:21: In that same hour he rejoiced in the Holy Spirit, and said, *I thank thee*, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.

1. "I thank thee," Greek, *exomologeomai*, thank, or praise. This is not the regular "thank" word, which is *eucharistia*.

Exomologeomai is used 11 times. It is translated *thank* twice; *confess*, eight times, and *promised* once. Its parts are: *ex*, out of; *homon*, the same; and *logeon*, to say or speak. Jesus seems to say the same thing out of his heart that he feels in his heart when the Seventy make their report. So, "he rejoiced in the Holy Spirit and said, I thank thee." "Praise," the marginal reading, is perhaps the better translation. Jesus praises God here joyfully and openly for what seems to be a victory.

2. *Setting*: Jesus had sent out the Seventy, two and two, on a missionary tour. They carry out their commission, and "return with joy" and make their report (Luke 10:17ff.). And it was in this same hour that Jesus prays.

3. *The wise and understanding* here are the lawyers (cf. v. 25). The *babes* are the disciples, those who are not schooled in the law. Note the contrast.

4. *Why Jesus thanks or praises on this occasion*. (a) The causal clause: "that thou didst hide these things from the wise and understanding, and didst reveal them unto babes," gives the reason. A causal clause gives either the cause or reason of the fact stated in the principal clause. "These things" (vs. 17,

23) were secreted from the skilled in letters—cultivated—learned Jewish theologians and revealed to the untaught and unskilled in the law.

(b) The "babes" were not biased, they were not side-tracked, but were open-hearted and believing. The wise knew the Talmud, etc. They knew so much that was not so. *It is better not to know so much than to know so much that is not so* (cf. Matt. 5:21ff.; Mark 7:1-13; etc.).

5. *Practical*: (a) We, too, can thank God that he is hiding a lot of things from the "wise heads," those D. D.'s, who know so much theology as to deny the virgin birth of Jesus, etc. And those other D.'s who know so much materialistic evolutionary philosophy and science as to do away with the creation story. Yes, they would write a new Bible, deify science, and what not? Revelation is not with them. Jesus is passing them by (Luke 10:23). There is a great handicap in knowing so much that is not so.

To know so much theology and other "ology" that does not conform to the wisdom and knowledge of God so distorts vision and beclouds the intellect that it is almost impossible to see the truth. New knowledge is interpreted in terms of old knowledge or past experiences. This principle or law is called "apperception." There are those who have eyes but they cannot see. Dr. H. H. Horne speaks of mental eyes blinded by one's own prepossessions. That was the case of the wise and prudent. Those who were unschooled in the law, like "babes," were open-minded, and were ready, like a child, to believe. They could and would see straight. D. D.'s or any other D.'s are not discounted by Jesus, provided the fear of the Lord is the beginning of their wisdom.

(b) God often does greater wonders through a baseball evangelist or an "Aunt Sophie" than he can do through college or seminary graduates. Passing up the wise and prudent is abnormal. Jesus does not discount learning, true knowledge. It is the distorted knowledge and science falsely so called that is discounted.

(c) We thank God for the anointing of the Holy Spirit who leads into all truth. Bless his holy name!

New Windsor, Md.

Feeding the Stunted Pig

With Apologies to A Country Preacher

BY EARL L. FLORA

As with much sorrow of heart I continued to meditate upon the perverse and foolish behavior of the stunted pig, it came to pass that I did remember the first day that he did leave the wholesome feed for the dunghill. I remember too the behavior of the other pigs with which he had hitherto been accustomed to feed; I had observed that, because of his uncomely appearance they had rooted him out of the trough and pushed him aside most mercilessly. I also did remember that on that day I had said in my heart that the feed is before you; you may eat it or not as you choose. And lo! as I did meditate upon these things the words of the Master came to me, for he did say: "Feed my sheep, feed my lambs." And I was sore troubled in my spirit.

I said in my heart: "This thing will I do: I will prepare more savory and nourishing food; then, since he will not come to the trough where the others do eat, I will take it to him among the dunghills." This, then, I did for many days. Many nights I did lie awake planning more tempting and nourishing food for that runt pig, stunted because of my neglect.

But joy of all joys! one day when I did go to feed the pigs, I did behold the runt pig in his old place at the trough! And lo! he was as big, as fat, and as fair to look upon as any of the others.

Carpenter, N. Dak.

Redeeming Love Has Been the Theme

BY R. H. MILLER

Eph. 1:10: "In the dispensation of the fulness of times . . ."

EVERYWHERE, in everything, in every moment of time God works, with the one eternal purpose writ large on Calvary.

To Paul's mind redemption is not a side show, not a circling eddy in a small inlet, not a hastily conceived expedient or last resort. It is the main act; it is the broad, deep, ever-moving, central current; it is His eternal purpose of love; it is the theme of the whole universe!

"These struggling tides of life that seem
In wayward, aimless course to tend
Are eddies of a mighty stream
That moves to its appointed end."

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

If through all time and space redeeming love is the theme, then no life in God's world can enlarge with the passing days, unless in the very center of it is the same theme—redeeming love!

I once heard an elder in my childhood church testify in court. The lawyer asked him his business. He answered, "My business is preaching the Gospel. I farm for a living." When we got home, mother commended to us boys the beauty and truth of his answer.

If the theme of the universe is redemption, it isn't hard to find the biggest institution in town!

If the theme of the universe is redemption, you know what the most vital interest of all your life is!

"E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

North Manchester, Ind.

HOME AND FAMILY

Don't Take It to Heart

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish tomorrow,
Were we not unwilling to furnish the wings;
So, sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heartache can cure.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful
We feel life has much that's worth living for yet.

—Tinsley's Magazine.

"I Get Fair Homesick"

BY LEO LILLIAN WISE

It was a beautiful Sabbath day, fragrant with the scent of new-mown hay. The birds were sweetly singing and calling to one another. The flowers gaily shed their loveliness for all to behold.

The party had left their home early, for they were on the way to a distant village to attend a home-coming. The older woman and her daughter had worshipped there many years ago. The husband of the daughter and the two young girls had never been in that particular church.

It was almost a pilgrimage because of the memory of the one who used to drive about over these familiar grounds, the open-hearted man who met all with a merry upfling of the hand and a hearty greeting. Now he was in the land "far away," as even many of his boyhood friends were.

"Let's go out the Liberty road and drive past the

old home place," suggested mother; "and please drive slow, so we can see how everything looks."

Out the Liberty road they went—out past old homesteads; here new ones had been built. The old and new, the familiar and strange, were ever interwoven. And then suddenly they were passing the "old home." What memories it held! A place of toil and labor, a harbor in days gone by for home-loving hearts; a home that had known of struggles to keep going. Ah! A new barn, and not before it was needed, either. But the old orchard was gone, a victim, with other orchards, of invasion of insects. How the locust trees still tower—giants they are!

Then on down the road, and the daughter remembered. "Let's stop here and call for Joe; he worked for father so many years." Accordingly the good man stopped, and the little grandson came shyly out of the barn door. "Is Joe there?" "Yes." "Will you tell him to come here, please?"

Joe came out, wondering who it might be that had called for him. He did not recognize the younger woman, but one glance at the mother and his hand was outstretched. "Well, well, I never dreamed it was you." Then he knew the younger woman and was made acquainted with her husband and daughters.

Joe's eyes filled. Memories had come fast and swift to him as well as to the women. The little grandson was sent to tell grandmother to come and see who were without. "And I'm working on the old place again. But oh, this country is becoming a strange one to me, for there are so many new faces that I don't know. I get fair homesick for the folks I used to see." Eyes were misty as the man, usually so silent, said his words brokenly. There was a keen memory of him known as a man "hard to get along with," but how he and the father had worked together in accord and unity!

Then came his wife, a little older, a little worn, less elastic of step, but cheery nevertheless, and their hearts have ached and bled. It was more than a casual meeting; it was meeting upon hallowed ground, made sacred by yesterday.

"Good-by," and the little group separated. The ones who had come from afar had had a real "home-coming" just there when they stopped to visit with Joe for a moment. He belongs to that large group of silent, almost inarticulate folks who seldom express their feelings, but down deep under the reticence lies the keen, gripping desire for one moment of days and other folks who belong in times past.

If you know of one to whom a cheery word, a clasp of the hand, a written sentiment would bring happiness and pleasure, don't withhold the word, the hand or the message. Someday you, too, may "be fair homesick."

Bellefontaine, Ohio.

Spiritual Breakfast

BY CHESTER E. SHULER

A VERY pious man bought a piece of "clearing" and built thereon a house. He hired some men and set them to work clearing away the stumps and brush which surrounded his new home. So anxious to complete the job was he that he would call them early in the morning, go out with them and work until breakfast time, eat breakfast, and then resume work again.

Always before this there had been family worship each morning in that home. Now Satan suggested to the man that he could not afford to lose the time which the worship would require. The good wife saw with much grief that the family altar was being neglected, and that her husband in his haste to get rich was departing from God. She pleaded with him, but in vain. And then she determined to try an experiment.

Next morning the men arose early and went to work as usual. Breakfast time came and passed, but there was no summons to the meal. They grew very hungry. An hour later all went to the house. There was no sign of breakfast. The table was not set, and the wife was sitting quietly reading her Bible.

"What does this mean?" inquired the husband. "Why is breakfast not served?"

"I thought you were in such a hurry about your work that you hadn't time to eat!"

"Why, what—what do you mean?"

"You can live without eating as well as without praying and reading the Word of God. The spirit needs the bread of Heaven as much as the body needs the bread of earth."

The lesson sank home. The man said, "Well, well, I see. Now get us some breakfast, and we will have prayer every morning, no matter how busy we are or how many workmen I have."

And the work went better from that time forward.

Harrisburg, Pa.

Which?

BY URSULA MILLER

"HUSH, hush, my little Hadie; hush, hush, my little one! Do not be alarmed." The mother, nevertheless, was alarmed; nay, much more. She was almost frozen with fear and horror.

Many weeks ago her handsome young husband had to respond to the call of his country. He bade farewell far from gaily, but with every hope of a speedy return to sweet wife and dear little Hadie.

But the weary weeks had dragged on and on. How slowly they passed and how long they were! The young wife could hear nothing from her good, handsome husband. Baby Hadie spoke less and less often of her father. The servants had all left but good, faithful Ketura, who was too old to leave.

There was not an able-bodied man on any of the estates. The crops were wasting or destroyed. The cattle had been stolen or killed. There was nothing left, nothing but Hadie and her mother and they were half starved. Hungry! The young mother, a daughter of wealth, of aristocracy, was hungry! It seemed impossible, but it was true. She had known for days that hunger lurked in every shadow. She had denied herself everything possible in order that the child might have food. Something, something must happen! Surely the war must cease! Surely her husband would return; surely God would do something.

Tonight, something was happening, something horrible! She had heard the cry: "Equality, equality, down with the aristocrats! All men are equal." She heard it above the flames. She was weak from hunger, worry, and fright. She could not move. She could only hush the wail of her poor baby.

It was hotter and hotter, the cries were nearer and nearer, but the night was very dark, save only the light of the burning buildings. She slipped on, in the shadows. She was very weak from hunger, and the weight of the child. On and on she stumbled—from a cruel death of hunger, of fire—to what? Oh, the horrors, to mothers and babies, of war!

* * *

Across the water, but beneath the same sky, the next day the western sun hung in the glowing sky like a big red ball. The heat was intense, even yet at eventide. But peace was everywhere. The harvesters were returning from work. The tired horses were glad to turn their faces mangerward. The cows were unconplainingly giving their contribution to the world.

The pigs squealed with delight and the poultry yard was alive with squawks and cackles of contented yellow birds. The birds in the tree tops sang; some blithely and gaily, some chirped an evening lullaby. Even the house in this picture spelled peace. A smell of inviting food came to greet the tired men. In the doorway stood a sweet lady and a dear baby, the perfect embellishment to a picture already perfect. They were absolutely happy and contented.

Surely the peace of God was in the place.

This farm home—what did it know of war and its horrors? Only what the daily papers brought to the door—if there was time to read them. The inmates of the farm home had but a vague picture of nation fighting against nation—of bloodshed, of hunger. For they lived in a land where everyone and everything lifted up to its Maker an offering of peaceful praise.

Which shall we have? God, with his fullness and blessing and peace? Or War, with bitterness, hunger, hate? Which shall we have?

Hesston, Kansas.

AMONG THE CHURCHES

Calendar for Sunday, March 30

Sunday-school Lesson, Review: Abraham to Solomon.

Christian Workers' Meeting, The Bible Our Guide.—Psa. 19: 7-11.

* * *

Gains for the Kingdom

One baptism in the Walnut church, Ind.

Five baptisms in the Midway church, Pa.

One baptism in the Belvedere church, Calif.

Three baptisms in the Jaroso church, Colo.

Two baptisms in the Huntingdon church, Pa.

One baptism in the Germantown church, Pa.

Five baptisms in the Douglas Park Mission, Chicago, Ill.

Eight additions to the Roanoke church, La.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Eleven were reclaimed and two baptized at Jonesboro Chapel, Tenn.—Bro. A. M. Laughrun, of Jonesboro, evangelist.

Two were baptized and six reclaimed in the West Mission, Jonesboro, Tenn.—Brethren A. M. Laughrun and C. W. Clark, evangelists.

Thirty-two were baptized and one reclaimed in the Washington City church, D. C.—Bro. E. S. Coffman, of Harrisonburg, Va., evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Feiler, of McPherson, Kans., to begin April 6 at Ramona, Kans.

Bro. J. O. Garst, of Dayton, Ohio, began March 23 in the Troy church, Ohio.

Bro. S. Z. Smith, of Sidney, Ohio, to begin June 1 in the Cedar Creek church, Ind.

Bro. John R. Snyder, of Huntingdon, Pa., to begin May 11 in the Geiger church, Pa.

Bro. Jorgen Boe, of Kenmare, N. Dak., to begin June 15 in the Ellison church, N. Dak.

Bro. W. D. Keller, of Johnstown, Pa., to begin March 30 in the Viewmont church, Pa.

Bro. Norman A. Wilson, of Chicago, Ill., to begin April 5 in the Mulberry Grove church, Ill.

Bro. Russell Shull, of Auburn, Ind., to begin April 20 in the Tippecanoe (village) church, Ind.

Bro. Paul Studebaker, of Milledgeville, Ill., to begin April 6 in the Bethel Center church, Ind.

* * *

Personal Mention

Bro. John E. Rowland changes his address from Bunker-town to Woodbury, Pa.

Bro. D. D. Harner changes his address from Jasper to 822 N. Lynn St., Nevada, Mo.

The Indianapolis church, Ind., will dedicate its new house of worship Sunday, April 13. The sermon for the occasion is to be delivered by Pres. Otho Winger, of Manchester College.

Bro. M. J. Weaver's address is changed from Elgin, Ill., to 653 Park Ave., Johnstown, Pa. Bro. Weaver closed his pastoral labors with the Elgin church last week and will take up at once the pastorate of the Moxham congregation at Johnstown.

Bro. O. H. Austin and wife, owing to a change in their plans, will be available for one more evangelistic meeting after the completion of their engagements at Navarre and Belleville, Kans., and before their summer vacation. Address them at McPherson, Kans.

The assistant editor's smile has broadened noticeably as the result of the arrival a few days ago of Sister Brandt and their three little ones. It will widen still a little more when their household goods appear on the scene. They will be at home at 23 South Edison Avenue.

Bro. J. C. Flora, pastor of the West Charleston church, Ohio, is in the midst of a special series of pre-Easter sermons given on successive Sundays. Some of his subjects are "The Baptism of Jesus," "Jesus and Miracles," "Jesus and Finances," "The Savior and Suffering." For Passion Week a service is arranged for each evening.

Bro. J. W. Lear attended the District Meeting of Northwestern Ohio last week in the Poplar Ridge church and following this was scheduled to conduct a ministerial conference at Springfield, Ill. When Bro. Lear was drafted to direct the work of the Council of Promotion he could not at once drop all his work at Bethany Bible School. He has now closed up his responsibilities there and will give his energies entirely to the promotion work.

Bro. Merlin G. Miller, pastor of the church at Kingsley, Iowa, for the last three years and high school teacher, also, is contemplating a change of location and is open to consider an engagement where he might serve some needy church at the same time that he serves the community in a public school superintendency.

Bro. J. Walter Englar, of New Windsor, Md., we are sorry to learn, has had to go to the University Hospital at Baltimore and submit to a surgical operation. Bro. Englar and wife have been planning to attend the Glasgow Sunday School Convention this summer and this fact adds a little emphasis to our hope for his early recovery.

Bro. H. K. Ober has accepted the presidency of Elizabethtown College, to succeed Pres. J. G. Meyer whose resignation was announced some time ago. So the secretary of the faculty, Bro. H. H. Nye, informs us. The new president is to assume his duties July 1, next. The position will not be new to him, however, as he has already served the school in that capacity.

The Board of Christian Education for Middle Pennsylvania requests the publication of the following resolution: "Resolved, that as a Board we hereby express our appreciation of the twenty-five years' efficient service rendered to the Sunday-schools of this District by our brother, the late Eld. J. C. Stayor, of Woodbury, Pa., especially in his work as District Sunday School Treasurer." Committee: Lawrence Ruble, Charles C. Ellis.

Bro. James A. Sell, of Hollidaysburg, Pa., has written us of an interesting and unusual experience, the first of its kind in the nearly sixty years of his ministry. He had just returned from the State prison whither he had accompanied a man sentenced for second degree murder in shooting his wife—a man who on the day before receiving his sentence was received into the church by baptism. There was no question of his guilt but extenuating circumstances had enlisted much public sympathy in his behalf. At the solicitation of friends, Bro. Sell had visited the unfortunate man in his cell with the result that he was led to deep repentance and a desire to make public confession and to receive baptism. By consent of the judge a special service was arranged at the church to which the prisoner was taken and received into fellowship in the usual manner, though the extraordinary nature of the occasion made the scene, as an Altoona newspaper clipping describes it, exceedingly affecting and impressive.

* * *

Miscellaneous Items

"Four accepted Christ—all from our Sunday-school." Well, whatever else may need fixing about the church it is certainly gratifying to find that the Sunday-school is functioning pretty well up toward 100 per cent in efficiency.

The West Alexandria, Ohio, congregation which was formerly known as Sugar Hill, will dedicate its new church on April 6. In the evening the pastor, Bro. R. N. Leatherman, will begin a series of revival meetings.

Church grounds usually present one of the neglected opportunities in church life. Perhaps, you, too, "have an ideal location but the grounds need some attention." Why not appoint a committee to get this opportunity in hand before July?

Mount Morris College has arranged to give a radio program from station WOC, Davenport, Iowa, Friday, April 4, 8 P. M., which "Messenger" readers are invited to enjoy. Further particulars are given in the announcement on Page 204 of this issue.

The Viewmont church, Johnstown, Pa., has purchased a new plot of ground which it is thought will be more suitable for a new church home to be built sometime in the future and in a way to meet the needs of a growing community. We commend such a forward look and believe that God will abundantly bless the application of sound business principles to the business side of church work.

The Peru, Indiana, church recently closed "the most successful revival ever held in that congregation." This is certainly a most encouraging report. We suspect that one large element in the success of this meeting was the fact that the congregation was ready for the coming of the evangelist. "By sermons, prayers, personal work and advertising we were expecting a harvest. The spirit of revival was in the atmosphere."

"I think it is a great opportunity for us when we are invited and are able to go before the business men of a community and speak to them on the great principles of religion. If we wait till we get them all to our churches many of them will never hear the message that Christ has for them. A pastor loses no time when he mingles with men in such a way as to give them confidence in him and to lead them to feel that he has a manly and brotherly heart." Bro. H. B. Martin, of Virden, Ill., wrote to the "Messenger" thus after Bro. J. Clyde Forney, of Lanark, Ill., had delivered very able addresses before the Virden Commercial Club on "Building Personality" and the students of the Virden Community High School on "The Test of a man."

The Germantown congregation has decided to purchase at once the plot of ground adjoining their church. This step is taken with a view to enlarging the church when conditions are favorable. The whole Brotherhood will rejoice at such an evidence of vigor and faith upon the part of the "mother congregation" of the Church of the Brethren in America.

Did you ever hear of a member of the Church of the Brethren driving all night in order to be at the Sunday morning services? Well, this actually happened in California. A brother living 250 miles away from his home church, and who had also wandered away spiritually, drove the distance and time mentioned in order to get right with God. He also brought his little son along to be baptized and received into the church. The account sounds a good deal like a paragraph from the book of The Acts, does it not?

Transcending Colour.—Jesus Christ knew no colour lines, he transcended them all. He was born in Asia, but no one thinks of him as an "Asiatic." He led England out of barbarism, but no one thinks of him as British. He has dominated America, but is never regarded as American. When referring to his relationship to men, he called himself, "The Son of Man," not the Son of any one man, not the Son of men, but the Son of our human race. When Jesus Christ becomes regnant in human hearts, human society will transcend all thoughts of race. The "colour problem" will not be solved until Christ's Spirit has been received and his principles have been adopted. He stands ready today to unite the human race.—From an India Newspaper.

* * *

Special Notices

The District Meeting of Eastern Maryland will be held in the Washington City church, Washington, D. C., beginning April 22 at 1:30 P. M.; elders' meeting in the same church Tuesday, April 22 at 9 A. M.

Winona Lake will be the center of attraction August 10-21, next summer when workers of many denominations will gather in a school of methods in religious education, held under the auspices of the State of Indiana. Sister States will be asked to send workers also. Bro. L. W. Shultz will be one of the instructors and we hope many of our teachers and workers will find it possible to attend. Courses will be conducted in Bible, methods, organization and administration, pageantry, worship, sacred music, and other special subjects. A strong faculty has been provided. The expenses will be reduced to a figure that will not prohibit people from attending. For further information write John W. Welch, Sec'y, Winona Lake, Ind., or Ezra Flory, Sunday-School Secretary.

April 27—Temperance Sunday.—Our next quarterly Temperance Lesson for the Sunday-school is announced for Sunday, April 27, the subject being "Amos and Hosea Pleading for Righteousness." We would like to see our Sunday-school make some practical applications that will make for righteousness in our own day and in our own land. To that end we will send every Sunday-school teacher who will ask for same, the following helps: "The Truth About Jazz Music," "America's Greatest Curse," "What the Breakdown of the Law Would Mean," "What's the Matter with the Movies?" "Dancing in the Public Schools." All you need to do is write a post card to 505 No. Sycamore St., North Manchester, Ind., saying, "Send me help for the Sunday-school Lesson of April 27." We do the rest.—General Temperance and Purity Committee, per Virgil C. Fennell.

* * *

Transportation to the Hershey Conference

The different Passenger Associations of the States and Canada, have kindly granted to the Church of the Brethren, their families and their dependents going to the Conference, one and one-half fare, with minimum of one dollar for round trip, on the Identification Certificate Plan. Children of five and under twelve years of age, when accompanied by parents or guardian, will, under like conditions, be charged one-half of the fare of the adult. Tickets will be on sale in the different territories from May 30 to June 5 and 6, the locality determining the above dates of sale of tickets. These Identification Certificate tickets will be validated at Hershey, Pa., and will be good returning up to June 20 to 23, midnight, owing to locality. Notice will be given in the "Messenger" when certificates are ready. The ticket agent at your station will gladly give you all needed information if you but ask him. See him early. There will be a summer excursion rate from the different territories west of Chicago, which will be cheaper than the Identification Certificate Plan, which tickets will be on sale daily after May 2, good to return until September 15, 1924. We are arranging for special trains over the different lines, east of Chicago direct to Hershey, without change of cars, and likewise in returning to Chicago at the close of the Conference. I am quite sure the different lines west and south of Chicago will be willing to do their part in making this trip a most pleasant one for our people. I am at your service.

J. F. Appleman.

Gen. Transportation Agent, Plymouth, Ind.

AROUND THE WORLD

Old Bricks at New Prices

"Twenty-three years ago Judge C. M. Clark had a brick walk put down. The brick at that time cost him \$8 a thousand. Recently Judge Clark had the brick walk replaced with one of concrete. He sold the discarded brick at \$15 a thousand, an advance of almost 100 per cent, though the brick had been walked on for twenty-three years."

We Are Eating More Meat

The yearly report of President Thomas E. Wilson, of Wilson and Company, indicates that we have been eating more meat. Last year "Americans increased their consumption of meats and a record volume of live stock was absorbed." This is due to good general business conditions with practically full employment which created a correspondingly increased consuming power.

What Your Dollar Is Worth

Perhaps you have noticed that your dollars have not entirely recovered their old-time power to command the necessities of life. Well, what you may have noticed points in the direction of the truth, for dollars are now worth 66.4 cents upon the basis of their purchasing power in 1913. To state the same fact another way the economist would say that commodity prices now average 150.7 per cent more than they did in 1913.

Do We Need a New Religion?

The contention sometimes heard for a new religion is well answered by one who suggests that all that is really needed is simply the Christian religion fully practiced. "The religion of the Spirit, the religion of humanity, the religion of the Fatherhood of God and the brotherhood of man, the religion of the crucified God and the sacrificial life, the religion of the eternal atonement, the religion of the life everlasting and the love everlasting can have no superior, no equal; and there can be nothing newer."

India-rubber Parents

In an address before the Philadelphia Forum, Irving Bacheller, the noted author, says some very sensible things about the American home. Flapper mothers and lawless fathers make for the same spirit in the children. There is little question but that the easy-going attitude in many homes is at the basis of much that we would have different in our children. Mr. Bacheller says there are too many India-rubber parents who are bringing their children "up to regard life as an island of ice cream in an ocean of candies and chocolates."

More Railroad Men

Interstate commerce commission reports put the total of persons employed in railroad service during 1923 as 1,879,770, or 234,426 more than the average number the previous year. The railroad wage bill increased \$373,980,391 during the year, or 14 per cent, while the percentage of persons employed increased 14.3. The average railroad employee, exclusive of officials, worked 2,584 hours during 1923, the commission estimated, and earned \$1,588. In 1916, the average employee worked 3,148 hours for \$868, but in 1920, the year of highest average earnings in railroad employment, the total paid was \$1,794, for 2,692 hours of service. In 1922, the average earnings per railroad employee was \$1,590, and the average time worked 2,579 hours.

Enriching Public Worship

A writer in an exchange believes that the minister is not altogether at fault when people get but little out of church services. He thinks that regular attendance is a prerequisite to the enrichment of public worship. Neither the business man who visits his office occasionally nor the farmer who spends little time with his farm will get rich. Thus, the church member needs to be present in spirit as well as in body. The enrichment of public worship includes reverent and thoughtful participation in the singing. One needs also to follow the minister with open eyes. Perhaps other aids toward the enrichment of public worship will suggest themselves. But, if not, the list of suggestions is still worthy of a fair trial.

The Cost of Hiring and Firing

Addressing the Chicago Society of Industrial Engineers the other night, M. Howard Montgomery urged more honey and less vinegar in the foreman's lunch basket and expressed a doubt whether many executives appreciate the cost of hiring and firing. He presented an estimate worked out after two years' study by a Chicago concern employing 350 men. He gave it for what it was worth, adding that he thought it reasonable after about twenty-five years of experience in shop and foundry practice. Here it is, the cost of hiring and firing a man: Advertising, 50 cents; clerical work, 75 cents; instructing new workers, \$5.50; wear and tear on equipment, \$12; loss in production, \$25.50; defective work, \$12; accidents, \$3; interest on equipment, 50 cents; total, \$59.75.

Money or "Personal Liberty"

The contention of bootleggers and their encouragers in this country, that they are working for "personal liberty" is of course as false as their conduct is contemptible. A proof of their real motive came to light recently in a news item. The story goes that a member of the British nobility committed suicide when his company lost heavily in shipping whiskey to the United States. When the whiskey arrived in the United States the bootleggers to whom it was sold merely laughed when asked for payment. Evidently they were working for money and not for "personal liberty."

A Monument to Animals

Future visitors to London will in the near future see a new monument in Hyde Park. This monument is sponsored by The Royal Society for the Prevention of Cruelty to Animals. Ten thousand dollars have been received for this monument. This cenotaph will be dedicated to the horses, camels, reindeer, elephants, oxen, cats, pigeons, mice, small birds and goldfish that perished during the World War. Reports have it that 364,130 horses perished in the British army. In research work many cats were killed. Pigeons were shot down as they carried messages through the air. Poison gases were detected by the use of mice and small birds. Goldfish were used to discover the presence of water in gas helmets. This monument will record man's feelings towards the dumb animals.

Raw Materials Controlled Abroad

Secretary Hoover has stated that foreign monopolies or combinations are potentially or actually in control of prices and distribution of nine raw materials essential to American industry and agriculture. These materials are sisal, potash, nitrates, crude rubber, quinine, tin, mercury, coffee and quebracho. Our total imports of the materials listed above amounted to \$525,000,000 in 1923. It is easily seen that higher prices due to partial or complete control of these nine items would amount to a very large sum. Secretary Hoover recommends that the Webb-Pomerene act be so extended that American producers can combine for the purpose of selling in export so as to permit the setting up of common purchasing agencies by American interests which utilize the monopolized foreign raw materials.

Ohio's Predicament

Just now the public schools of Ohio are having a new experience. A recent law makes it unlawful for a school board to borrow money for the running expenses. Boards are required to make the necessary levy and secure the funds to meet all expenses. Now it happens that a number of school boards either failed to ask for sufficient funds or the citizens refused to vote the sums asked for. Now of the eighty-eight counties in the State, eighty-six find that some of the schools must close for lack of funds. At the same time schools are required to be in session eight months each year and another law provides for compulsory school attendance for certain ages. Again school boards have contracted with teachers and other workers for the full term, but now are required by law to cease operations. Under these conflicting laws confusion prevails and boards are doing their utmost to find some way out. The rapid expansion of school plants, the erection of new buildings and the increase of salaries all help to complicate the matter. This condition is teaching the people that after all our free schools are not entirely "free," and that bills must be paid. It seems that church boards are not the only boards whose treasuries run low and whose constituents fail to provide the "wherewith" to carry on.

The High Cost of Bread

There is at least food for the brain, if not for the stomach, in the following statement: "The retail price of bread will be little affected by changes in the price of flour, inasmuch as the cost of the flour entering into the bread is relatively small when compared with the other items of cost." We had begun to surmise as much, but now we have it down in black and white from the Department of Agriculture. But what is true for bread is true for many other commodities. The peaches that go into a quart can cost the cannery three, six, or nine cents, depending upon whether the canneries are paying twenty, forty, or sixty dollars per ton for the fruit. Thus, the cost of the fruit it takes to fill a can of peaches is so small that it can not make material differences in the final price to the consumer. Yet from the farmer's standpoint these seemingly trivial differences mark all the range between operating at a loss and making big money. There is nothing in peaches at twenty dollars per ton, but good money at forty dollars, and big money at sixty dollars per ton to the grower. A number of years ago an expert on marketing stated that it cost less than twenty dollars to build a type-writer that finally retailed at one hundred dollars. All of which goes to show that high costs are not so much a matter of the materials used as a matter of the type of service demanded. Every time a consumer wants a little dribble of something, in a pretty package, a long distance from where it was grown, and perhaps out of season, he can figure on paying good money for it.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christian Fasting

Matt. 6:16-18

For Week Beginning April 6, 1924

Christian Fasting Is a Practical Principle of Spiritual Living. It is an exercise which affects the soul through the physical body. Christianity is above all else a religion of the Spirit, but the fact is that we all live in material frames and in a world of tangible things. That which touches us physically has influence upon the action of our minds and hearts. Refraining from food, which is fasting, has practical value as it aids our minds to emphasize the spiritual above the material. Jesus taught us to put first things first in the interests of finding the true values of the Kingdom of God (Matt. 6:33). Fasting has a place in spiritual living by keeping the human mind centered and the heart fixed upon the virtues which grace lives which have entered upon Kingdom living.

Christian Fasting Is an Accompaniment of Prayer and Devotion. Jesus spoke of it in connection with teaching on prayer. Fasting is one of the religious acts mentioned in Matthew 6:1. Intelligent communion with the Father requires clear minds and open hearts. Overindulgence in food clogs the channels of intensive thought and sensitive feeling and thus hinders prayer. This is the reason why the best sermons are not preached after a full meal and why many of our prayer meetings are dull and unfruitful. It is also true that when the body is in urgent need of food that prayer is hindered. Fasting is then a futile hardship. Fasting, to be Christian, must promote the prayer-life of the disciple.

Christian Fasting Is Determined and Regulated by Circumstances and Need. The Gospel does not make it a matter of commandment nor of fixed times. Occasions arise when fasting is appropriate and is a natural outgrowth of circumstance. Times of sorrow make the need for food less acute. In observing memorial occasions fasting is an aid to thinking and appreciation. This reminder of the atonement is the basis for the Lenten season observed by some of the historic churches. It is worth while to caution that such wholesale fasting be free from the ostentation which Jesus so severely rebuked in the Pharisees. When important decisions are to be made in the Lord's work, councils to be held, and workers appointed, fasting is a natural precedent of such labor. But Jesus exhorted us above all else to be natural and private and humble in the exercise of fasting, that it be not in the sight of men but for the sake of self before the Lord.

Illustrative Texts on Christian Fasting

Job 23:12—Spiritual interest greater than need for food.
John 4:32—Spiritual service sustains the soul.
Matt. 4:2—Jesus' example in fasting in meditating upon his work.
Matt. 6:1—Caution against improper motives in fasting.
Matt. 9:14—Fasting of the Law is not that of the Gospel.
Acts 13:2, 3—Fasting before appointment of missionaries.
Acts 14:23—Fasting before appointment of ministers.
2 Cor. 6:5; 11:27—The example of Paul when engaged in service.

A Prayer

Righteous Father! It has become the chief aspiration of our hearts to approach thy likeness in our own lives. We look to Jesus as an example of that possibility. We accept his teachings as the way to holy character. We thank thee for every means of grace at our disposal, by means of which our spirituality is cultivated. Grant us spiritual discernment so that we shall know when it is appropriate to refrain from food and give ourselves wholly to thy service. Guard us from such publicity and ostentation in righteous acts that we shall frustrate the value of prayer and fasting. Lead us after the example of Jesus in all our exercises of devotion. For his sake, Amen.

J. H. H.

Topics for Quiet Hour

For Week Beginning
Second Quarter of 1924
April 6, Christian Fasting, ... Matt. 6:16-18
April 13, The Hope of the Resurrection, .. Philpp. 3:10, 11
April 20, Going On unto Perfection, ... Matt. 19:21
April 27, Christ's New Commandment, ... John 15:12
May 4, The Power of Godly Motherhood, ... 2 Tim. 1:3-6
May 11, Rightly-Centered Affections, ... 1 John 2:15-17
May 18, What We Can Do for the Truth, ... 2 Cor. 13:8
May 25, Awaiting Pentecost, ... Luke 24:49; Acts 1:14
June 1, The Promotion of Christian Work, .. Acts 15:22-29
June 8, Staying by the Task, ... Luke 9:62
June 15, Prayer for Good Government, ... 1 Tim. 2:1, 2
June 22, Increasing Christian Wisdom, ... Philpp. 1:9-11
June 29, Doing What We Know, ... James 4:17

The Religious Element in Early American Education

(Continued from Page 195)

Eagerness to read the Bible caused many to learn to read. The reading of the Book became a distinct motive for popular education. "Advanced learning was primarily preparation for the gown, the robe, and the cassock."

John Locke, who was very influential in the educational thought of his day, voiced the essential feature of the prevailing motives in school work when he said, "Heaven is our greatest interest and business, and 'happiness in the other world' is the spur for effort here."

Comenius, a great educator, was influenced by the religious ideal. He wanted the children to "express devotion with every movement of the eyes, hands, and feet, thus showing forth reverence and adoration for the invisible Majesty."

The Book became the center, the beginning, and the end of the instruction of the forerunners of American education.

2. Early Educational Motives in America

It was but a natural consequence therefore that the American colonists should build schools for religious purposes and that religious teaching should be the heart of the system. "One man in 250 (of the New England colonists) had been graduated from an English university and both clergy and laity had brought from home enviable records of superior service both in church and college. Their fear that education and religion should perish with the first generation resulted in the prompt establishment of institutions for their perpetuation."

This was but a very natural consequence, too, because the people who settled America were in the main Christians of a rather rare type for their day. They were sturdy pioneers who because of religious conviction came to America to find religious freedom. This was the primary motive for the coming of the Pilgrims and the Puritans to Massachusetts; the Quakers, Moravians, Mennonites, Dunkers, and Lutherans to Pennsylvania; the French Huguenots to the Carolinas; the Catholics to Maryland; the Dutch Calvinists to New York; and representatives of many sects to Rhode Island. They came not as conquerors but as earnest seekers after "freedom to worship God."

The religious motive for education was found in all the colonies. It was strongest in New England. Different types of schools grew up in different sections of the colonies because of different beliefs and local geographical conditions. The schools of the southern colonies were largely private and tutorial; those of the middle colonies were usually Catholic or Lutheran parochial schools; and in New England they were of the compulsory attendance type. This latter type is of particular importance for it is the basis of our present public system. We shall refer to this type more particularly in this study. Much that is true of the schools in New England, however, is true also of the other colonial schools.

The religious motive in education was more productive in New England than in other colonies because of the compactness of the groups and because of their strong type of local self-government. Another cause lies in the fact that "the main body of the people was religious and their schools were a vital part of their religious establishment."

Education was for the church. Everything was secondary and subservient to the will of the church. The clergy were the most powerful and the most influential individuals in the country. In order that the work of the church might be furthered schools were built, curriculum (limited as it was) provided, and teachers placed in charge. It was the direct aim to produce ministers and God-fearing men and women.

In this program it was taught that the state was subservient to ecclesiastical authority. "Hooker, the founder of Connecticut, when he shaped the constitution of that colony in 1638, made the government an humble auxiliary of the church. Cotton found in the Scriptures a complete and infallible platform of politics and of half a dozen other things besides."

Certain puritanical ideals were to be inculcated by

the schools. Reverence for authority, respect for rank, absolute faith in and acceptance of the Bible as interpreted, strict observance of forms and of Sabbath laws, together with a highly developed conscience; these were goals of the early educational system. The wickedness of "eating an apple," "cracking a nut," "non-attendance at church," and the "visiting of young women by young men" on Sundays was vigorously taught. "The colonial children were perpetually enveloped week days and Sundays in an atmosphere purposely saturated with religious forms, services, ideas, and language." Fearful were the punishments for lack of attainment of these ideals.

These motives can easily be detected in the early acts of Massachusetts which provided for education. The following is quoted from Hinsdale's "Horace Mann":

"In 1641 the General Court desired 'that the elders would make a catechism for the instruction of youth in the grounds of religion.' An act followed in 1642. But the act of 1642 did not provide schools nor teachers. Therefore on November 11, 1647, the General Court enacted a general school law, the first one, be it observed, met with in American history. In modernized spelling the law runs as follows:

"'It being one chief object of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading them from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saintseeming deceivers, that learning may not be buried in the grave of our fathers in the Church and the Commonwealth, the Lord assisting our endeavors—

"'It is therefore ordered, That every township in this jurisdiction, after the Lord has increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him, to write and read, whose wages shall be paid either by the parents or the masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; Provided, Those that send their children be not so oppressed by paying more than they can have them taught for in other towns.

"'It is further ordered, That where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the university. Provided, That if any town neglect the performance hereof of above one year, that every such town shall pay five pounds to the next school until they shall perform this order.'

This act of 1647 is important for it furnished a model to Connecticut, to other colonies, and to our modern system.

The motives for education in America were distinctly religious:—to produce ministers of church and state; to maintain the authority of the church and the Scriptures; and to instill the fundamental theological ideas of the age. As Horace Mann said, "Two divine ideas filled their hearts—duty to God—duty to posterity." The church, and the school as its agent, were to perform these duties.

North Manchester, Ind.

CORRESPONDENCE

AN OPEN DOOR IN TEXAS

Out in the northwestern part of the Panhandle of Texas, in a little village called Wawaka, is a great field with an open door. There is a union church building where regular Sunday-school is held, but no organized church is operating. There is also a fine new high school, directed by Christian teachers.

The writer spent but two weeks at Wawaka in a revival meeting that was well attended—people coming as far as twenty-five miles, hungry for the Gospel. A number were received into the church by baptism, and steps taken by the members there to put on an aggressive program for building up a church at this place.

Before coming to Wawaka we were under the impression that there were only a few families of members, but there were thirty-three that surrounded the Lord's table, during a love feast at the close of the revival meeting. Many more were near the Kingdom, in fact would probably have been in it if we could have given them any assurance of a shepherd for the flock.

Ten or more members have located in this community in the last few years from Thomas, Okla. This makes a

nice body to begin work with when added to those already here. These people are ready and anxious to do something for the Kingdom, and among them are many young families from good Christian homes, anxious to see something done in this big unworked field. But they need first of all a leader.

Here will be found a fair farming, and good stock raising country, and best of all a community that will stand back of a good church program. Here is a real challenge to a live young minister that wishes to be a real pioneer, and build a strong church for the Kingdom. If anyone is interested he can gain further information by writing to Sister Fern Stump, Wawaka, Texas. They are sending a call to the District Ministerial Board signed by thirty-five members. Who will answer the call?

McPherson, Kans.

O. H. Feiler.

DECEMBER EVANGELISTIC WORK IN INDIA

On account of the hot weather of the summer and the wet weather of the monsoon there is usually very little evangelistic work here excepting in the winter season. It lasts approximately from the time of the Mission Conference in November till the next meeting in March. In the very beginning of the season this year the discouraging word was received at Vyara that no public meetings were to be held. However, we are glad to be able to say that after December this order was rescinded and that since that time the work has been pushed rapidly.

At Anklesvar Bro. Miller was put in charge of the evangelistic work of the district. Up until Christmas Bro. Miller and his helpers had been in six villages holding meetings. They remained three days in each. Bro. Miller's plan of work is like this: They break camp on the third day in a village and go to a new village where they make a new camp and get acquainted with the inhabitants by visiting in their homes. This stirs up an interest in the meeting and at the first evening session quite a number of people are sure to be out. Of course some come out of curiosity just to see white people, and some come because others do so, but the big thing is for them to come and to find out that the missionaries are human and friends. Thus far they have had fine responses, the crowds averaging from 150 to 250 at the evening meetings. The second day they follow up the village visitation making an effort to win friends and to talk personally with any who may make inquiries arising from the evening meetings.

For the evening meetings these have been the themes: 1st night, "The Creation and Fall of Man"; 2nd night, "The Life of Jesus" shown by lantern slides; 3rd night, "The Power of the Holy Spirit in the Life of the Early Church and in the Lives of Men."

In the party are two Indian workers, one a singer, and the other doing most of the speaking at the meetings. These men have been very faithful and deserve most of the credit for the work which has been done. They work hard and the whole program depends on hard work plus prayer. The above words are Bro. Miller's. People are hungering for the truth and we are eager to lead them to the truth which is manifested perfectly in our Savior and Lord.

In the Jalapur district the principal work has been at Mahudi, Bhat and in the Unai district. At the first place Mahadeval and wife are in charge of the school. He also does evangelistic work. Bro. Forney made camp there for two weeks the latter part of November and with the help of Nathalal and Ranchord gave the slides on Temperance, Life of Christ, and other subjects. They also used the native drums and a small organ belonging to one of the workers. All of these are drawing features and help to bring the crowd. By these means the gospel story is given in picture, song and story. To most of the audience this was quite new. While they stayed here two men were baptized, and several others a few weeks later. The outlook here is encouraging.

At Unai the work was opened up about eighteen months ago when Ranchord Rama went there to start a school. At another village some four miles away another school was opened and in a little more than a year thirty have been baptized. Not only have baptisms been in evidence but one day recently at Unai when twelve were baptized there was also a wedding, a Christian wedding, the first of its kind in the history of the village. The same day there was a love feast in which thirty-four communed. Following the wedding was the wedding feast at which a hundred or more of the friends and relatives of the bride and bridegroom sat and enjoyed the feed which was served on plates made of leaves. There was an abundance of rice and curry for all who came, but to the minds of some there was one great lack because no drinks were furnished. The bride as well as her father had not long before become Christians and had been taught the harmful effects of liquor, and being a Christian, the bride's father refused to follow the usual custom of providing the customary beverage for the occasion. For the stand which he took some of his caste people have been persecuting him but he has held firm to his new-found faith. We need to pray that he may continue to be faithful in his witnessing for Christ.

At Bhat the teacher has been doing good work as

evangelist. As a result ten have been baptized in the last two years, all being men and larger boys. It is to be hoped that the women may also be reached. During the recent Devi movement in Gujerat the Christians in Bhat did not join themselves to this cause. One boy especially, Lellu Poona, though asked to bow before the Devi, refused to comply. He was cuffed by the leaders and his hat knocked to the ground, a sign of great dishonor. But before the great assembly of one thousand or more he stood firm in his refusal. While they forcibly thrust his head forward to bow to the Devi they were unable to change the heart. Then they imposed a fine which his father paid and he was allowed to go free. The spirit of the martyrs lives today. At Palghar Bro. Butterbaugh is meeting with good response in his work as we also in the Bulsar District. But this will be kept for a later report.

Will you continue to hold us up before a throne of grace!
J. E. Wagoner.

THE NONCOMBATANT BOYS

The writer not only saw the noncombatant boys go into aviation, into every branch of the medical department, ordnance department, clerical work, and the different branches of noncombatant service, but saw them in active duty. Also the boys who refused to accept any service under the military arm of the government, and who were confined in separate barracks under strict military guard.

Those boys sacrificed position and honor to promote the cause of peace and the church. I dare say it falls to the lot of but few missionaries in this age to undergo what the noncombatant boys did for the cause of peace and the church. While the writer pulled through with comparative ease himself, it was not so with the majority.

Recently at the annual convention of the United Mine Workers, held at Indianapolis, Indiana, they adopted a resolution, namely, that if war should occur again, they would go on strike, to curtail the fuel supply, to promote the cause of peace.

Has the Church of the Brethren done nothing more than merely to reaffirm her opposition to war? Or has she reaffirmed her position and adopted a definite policy for the future? If each member of the different denominations were to preach peace only half as hard for one year as the noncombatant boys did, could war occur again?

North Manchester, Ind. Homer Fosnaugh.

WHAT I HAVE TO BE THANKFUL FOR AT THE AGE OF EIGHTY-TWO

After having lived eighty-two years there comes a desire to give expression in a public way to the gratitude that is in one's heart. For my being and well-being for eighty-two years I am thankful. The gift of life with its possibilities and opportunities in this beautiful world is a most precious gift.

Even though eighty-two years old my gratitude for my Christian parents has not abated, for I realize probably more than ever, the value of religious training, good advice, and right example, that comes from godly parents. My parents did the best they could in that day, to give us the advantage of an education. Father hired a teacher who taught us in the wash-house, but the sessions were short, and there was so much work to do that our opportunities were poor compared with the advantages of today.

At the age of nineteen I was called into the Civil War. Well do I remember even now at eighty-two that day we said good-bye, the quivering lips, falling tears, the tremulous voices, that were expressions of sad hearts.

Dec. 16, 1863, I was taken prisoner, we waded streams, and mud, suffered with cold and hunger, reaching Camp Chase, Ohio, in January. The only comfort I had was a little pocket Testament my father gave me on leaving home. It became to me the bread of life. On April 15, 1864, I was released from prison without money or friends, but happy.

How many died in that prison of want and disease I will never know, but my gratitude to God is great today, because he preserved me and has permitted me to enjoy such a long and happy life.

I found my way to Jonathan Brubaker's, near Springfield, Ohio, a friend of my father's. He was a retired business man who could not give me work, but directed me to Peter Heck. While I was ragged, unshaven and dirty, yet they took me in. It was in this home and with the Donnell's Creek brethren and sisters that I remembered my vow, that was made in prison and gave my heart to God in July, 1864. I am so glad that I have had the privilege to give sixty years of my life to God my Father, and Jesus my Savior.

In December, 1865, I returned to my home in Montgomery County, Va., to find all living and anxiously awaiting my return. The joy of the meeting! What a contrast to the sadness of the parting. I remained two years at my home in the Johnsville congregation.

Nov. 26, 1868, I married Mary C. Moomaw, the only daughter of Eld. B. F. Moomaw, who lived near Roanoke, Va., in what was then the Botetourt congregation. It is in

this congregation that my life's work has been done and almost completed.

I was called to the ministry in October, 1872, and have had the joy of serving in that sacred office fifty-two years, for which I am grateful. The long horseback rides in the cold and heat are almost forgotten, but the remembrance of the precious fellowships, the sitting together in heavenly places and the good that I have tried to do are refreshing to me. I took up the work of the ministry reluctantly because I felt I lacked in educational advantages, but because of the encouragement of my good wife and others I accepted. My work in the church and with my ministering brethren has been pleasant. Some things have been decided not according to my views, but we have tried to keep from getting under the gourd vine. I give God praise that he has helped me to exercise charity toward all my brethren and in all this long life there have been no storms so severe that they mar or make unhappy my latter days.

God blessed us with seven children; two died in infancy. Three boys and two girls grew to manhood and womanhood. Two of the boys are ministers and one a deacon. Both daughters' husbands are deacons. We have twenty grandchildren and three great-grandchildren, all in the Cloverdale congregation. Mother and I are thankful to God that he has helped us to leave some one to take our place in his cause.

My great-grandfather, grandfather and father were ministers in the Church of the Brethren and to see that list lengthened by myself and sons is a source of gratitude.

Practically all the inventions and discoveries that have come to the world have come in my day. It is really a different world in so many ways from what it was in my boyhood days. I am glad that in this wonderful day of progress many have not forgotten God. I am grateful that I have not forgotten him, and let me say to all the younger brethren and sisters who are in the best of life, do not let the cares of life choke out the good seed. Then when you are fourscore and two years old you will be glad as I now am.

Then, too, I am glad for this, if I have walked with God as I have tried to do, I am now nearer his home than e'er before, and some day he will say, it is enough; come up higher.

Roanoke, Va.

Samuel Crumpacker.

WELLS BY THE WAYSIDE

Covina and Glendora, Calif., Feb. 9 to 12, 1924

Covina has the distinction of being the oldest church in Southern California. The church is located in a good part of the town, and is well suited to the needs of the congregation. J. A. Smeltzer is pastor and is doing a good work. It was our privilege to worship with these people in all of their services on Sunday, Feb. 10, and address them in the morning church service. In the evening we listened to a sermon by Elder S. F. Sanger of Empire, Calif. We were hospitably entertained in the homes of Brethren S. W. Funk, Frank Hepper and Edward Shaver. Sister Funk was known to "Messenger" readers as C. Tempie Sauble. Brother Shaver is a native of Somerset County and he and Mrs. Blough lived in the same neighborhood when children, and this visit was a great pleasure. Mrs. Shaver is a cousin of Dr. M. G. Brumbaugh, and is a native of Huntingdon County, Pa.

Brother Bra. Diaz was holding a week's meeting in the Glendora church and so Brother Shaver's took us there on Monday evening. A number of young Filipinos have been located in this vicinity and it was the hope of the church and Brother Diaz to win them to Christianity through this meeting. I have not heard what the results were. This is the church that called our Japanese brother to the ministry. He is now in Japan doing what he can among his countrymen. Brother G. H. Bashor is pastor and elder. We spent some time very pleasantly in the home of Brother William White. Sister White is a daughter of Elder Christian Holsinger of sacred memory.

Pomona and Ontario, Calif., Feb. 16 to 22

Feb. 17 we worshiped again in the Pomona church, and in the evening the pastor and elder, Harrison Frantz, asked me to do the preaching. Brother and Sister Frantz have the cause heavily upon their hearts and they are doing their utmost to get all the various activities of the church to do their best. Especially are they anxious that their splendid body of young people shoulder more of the work. The Ladies' Aid meets weekly, and it was my privilege to meet with them and enjoy a noonday lunch with them, accompanied by the pastor. I wonder sometimes whether the church in general fully appreciates the faithful, loving service rendered by the Aid Societies of the Brotherhood. I went with Brother Frantz one day as he visited among his parishioners, and again I wondered how much the rank and file of the membership actually knows, or cares, about the heavy load carried by the faithful pastors. This church very much feels the need of a larger and better arranged church building.

I spent very profitably a few hours one forenoon with Elder S. E. Yundt, seated on his front porch. Brother Yundt was born in Lancaster County, Pa., and at the age of twelve came to Naperville, Ill., but moved to California

a number of years ago. He is almost eighty years of age, and he and his good wife have traveled life's journey together more than fifty-eight years. He is suffering with rheumatism in his limbs and for more than five years he has walked only by the help of two canes. But his arms are good and he drives his car wherever he pleases. Both attend services twice a Sunday and they were present at a number of the Institute sessions. Sister Yundt's knowledge of the Bible is manifested in the Sunday-school class and prayer meeting which both attend. She also quilts in the Aid. A few Sundays ago while the pastor was quarantined, Brother Yundt preached a good sermon. He told me he is booked for a sermon in the Glendora church on his eightieth birthday.

Another aged soldier of the cross, who lives next door to Brother Yundt, is Deacon Samuel Bock, born in Loudon Co., Ohio, in 1840, and a charter member of the West Dayton church, Ohio. As Brother Bock expressed it, from start to finish, he was secretary and treasurer of the Book and Tract Work of the Brotherhood, and traveled considerably in its interest. They moved to Pomona in 1910 and his wife died in 1913. He has attended thirty-eight Annual Conferences, the first one being in 1848 when he was four years of age. He is remarkably well preserved for a man of his age. We visited two days at John F. Horner's and Walter Dull's in Ontario.

Pasadena, Calif., Feb. 22 to 25

This is the city of many millionaires and it is a beautiful city, lying at the foot of the famous Mount Lowe with its wonderful inclined railroad and scenic mountain car line. Near it rises Mount Wilson with its world-renowned observatory. Here we have a church of about 250 members and a commodious church building. Besides the pastor, H. A. Brubaker, who is also elder in charge, the official body consists of ten ministers and fourteen deacons. Many of these, if indeed not all, are able men in the pulpit, and I was made to think what a work could be accomplished in many unoccupied fields of this large District, if they would be willing to scatter out. We were the guests of Brother and Sister J. Scott Snively and Bro. John R. Gibbel. We came to Los Angeles with Brother Brubaker. Here is another hard-working pastor doing a good work. God bless the faithful pastors.

Los Angeles, Calif., Feb. 25 to March 10

What is today known as the First Church of the Brethren of Los Angeles is located on Hancock Street, and its beginning dates back just about a third of a century. At the time the Brethren began to locate in Los Angeles, work had already been started at Tropic, seven miles north. Covina was the only other organization at that time. For some years services were held in halls and other buildings in different parts of the city. Through the efforts of Elder P. S. Myers of sacred memory, and his son-in-law, Elder S. G. Lehmer, who is still actively engaged in the work here and in several other congregations, and a few others, the work gradually took on a permanent form, and twenty-seven years ago the church building was erected. Much of the money for this church was solicited in many parts of the Brotherhood.

Out of this church have grown the Pasadena, South Los Angeles and Belvedere churches. Some contribution of members has also been made to Inglewood. Thus it has come to pass that the present membership of about a hundred is a little less than in previous years. The passing of the Berean Bible School has also had its effect. The present elder in charge is N. E. Baker, and the preaching is done by him and Brethren S. G. Lehmer, G. G. Lehmer and C. W. Guthrie in turn.

Many of the workers here are feeling the need for a regular pastor. For some time past Bro. Guthrie has been meeting with a small number of members located in Linwood in a weekly Bible Study. Here reside Elder and Sister Peter Brubaker and their daughter and son-in-law and they are hoping that this is the beginning of a permanent work.

Work among the Chinese was begun in 1911 by the Berean Bible School and has been continued since by the church, Sister Maggie Early giving most of her time to this work at the present. More than forty Chinese have been baptized since the beginning of the work. Previous to the time that Sister Martha Shick went to South China, she was engaged in the work here. So also were Sisters Carrie and Rhea Deardoff. These sisters did house to house work among the women and children. Brother Moy Wing worked here among the boys about a year, previous to his going to China. Sister Early feels that her efforts would show more permanency if there could be provided a brother to shepherd these members.

The church in Belvedere is located on Hollenbeck Street and was erected in 1919. The work of several missions was consolidated into this church a few years ago. Brother J. E. Steimour and his good wife have pastoral charge while Brother J. P. Dickey is elder. The work is growing, there having been a number of baptisms during recent months. Present membership about seventy-five. This church is doing work among Mexicans and Spanish speaking people, Sister Lydia Gish, assisted by others, devoting most of her time to it. March 2 I addressed this church in the forenoon and First church in the evening.

(Continued on Page 205)

AMONG THE CHURCHES OF THE SOUTHLAND

Number Five

Leaving Roanoke, La., we came next to Rose Pine, La., a mission point of the Roanoke congregation, located about 100 miles northwest of that place. Rose Pine is up among the "sticks" as they locally call this "cut over" timber country, and the Brethren have been coming up here for several years ministering to a small group of members. Service are held in a community church, neat and commodious, and at the present time our people are the only ones who are holding regular services. There is no other church here.

This is a strategic place and one of the best opportunities for real service that we have seen in the South. The community contiguous to the little village center supports a population of perhaps 400 to 500. Among these is a splendid group of young people, forty or fifty in number, from ten to twenty-five years of age, practically all of whom are available as material from which to develop a Christian community. Nearly all, if not all, have no prejudices against the Church of the Brethren, and with proper care and leadership might become active members of the church and workers for the Kingdom. Some of them are of a high degree of intelligence, school teachers, etc. Among the first to be baptized during our stay here was a young lady just graduated from one of the State colleges.

Never have we coveted a place so much for our Christ and the church as Rose Pine. No other church here, why should not the Brethren be the church to take the community? Why do we wait until some other church or churches come in and occupy the field and then we come in and struggle with a weak organization until it dies? We have the Bible as our creed. Let us not be afraid to present it. And Rose Pine is one of the places where we have the opportunity.

We are not advertising land nor are we enthusiastic in advising people to move. But if any of our Brethren are looking for a place where land is still reasonably cheap, where the climate is mild all the year through, where fruits and vegetables do well, investigate the Rose Pine community. Do not expect all conditions to be ideal, or that there are no disappointments or discouragements. All such places, if there are any, are over populated. But if you are willing to work hard, live simply, even primitively for a while, and carve out a home from the timber, Rose Pine has an opportunity. We sincerely believe there is a future here for the man who stays by the job. And then, there is the opportunity of helping to build up a community for Christ and the church.

We regretted exceedingly that our plans were such that we could only remain a few days at this place. We should have been here two or three weeks. It seemed to be almost tragedy to get the people interested and then go away and leave them. So many almost at the point of decision. We hope and pray that in some way the work here may be cared for more intensely than is possible under present conditions. Bro. Hoke and Bro. Firestone of Roanoke come up here about once a month and preach for them and they are both loved and respected. But there should be a closer contact with the people. With this as a center we believe that a splendid work might be started in this part of the State. May the Lord open the way for the occupying of this needy field which is so ripe for the harvest.

Any one desirous of knowing more about this country might write Eld. J. F. Hoke, Roanoke, La., or Bro. L. S. Cox, Box 27, Rose Pine, La. Longingly and anxiously shall we look for the development of the work here.

Huntingdon, Pa. John R. Snyder.

COMMENTS ON EDITORIAL

The "Messenger" editorials are always interesting and inspiring to me, but I can not agree with all ideas under the topic, "The Currents of Destiny."

To the sentence, "Brethren, the strength of our cause is its righteousness," I wish to add a loud "Amen," and do hope the prophecy, "The young manhood of the world is going to decide one of these days that there shall be no more war," will come to pass. But I must confess that the present lawlessness, immorality, vice and crime indicate to me that there will be more war.

Will the brother please tell us whether evil corrects her mistakes? And whether laws prevent lawlessness? If the brother has a cure for war between nations, why not give it a try out between individuals? If it proves to be a success it will soon be adopted by all nations.

I do not wish to detract from the brother's beautiful sentiments for peace. But in this controversy I hear the great Teacher say: "Render unto Caesar that which is Caesar's, and unto God that which is God's." It is as fatal to misapply Scripture as it is to misinterpret it.

Christ's method is to cleanse first the heart, then the outside. To reverse this order is to have our pearls trampled by swine and risk their turning to rend us. The church and state are separate institutions with separate offices and will remain separate until the kingdoms of this world become the Kingdom of our Lord Jesus Christ.

The office of the law is to enforce justice, while the office of the church is the direct opposite; she offers mercy. For the law to function for mercy would be to encourage crime.

The League of Nations might be effective if all questions were one-sided, but when equally divided it would only increase the conflict.

Brother, preach the propaganda of peace and good will. It is beneficial and inspiring, but to bind the nations of earth with peace bands while their hearts are full of war would in no wise insure peace, and it could be the means of greatly multiplying our sorrows.

D. G. Sell.

Kansas City, Mo.

IN FAVOR OF FEEDING IT

I was so favorably impressed with the editorial on the first page of the "Gospel Messenger" No. 11 entitled, "Feeding a Current of Destiny," that I wanted to say a hearty "Amen" to it. Let's feed it.

I think the only way to get men to act on a question of this kind is to let them know that public sentiment demands it, and I think it is time for people to take a stand against war and its horrors. I am glad to see our governor taking a stand in that direction.

Again, I say, let us not be afraid to let the world know where we stand; let us make use of our press to that end.

W. H. McRoberts.

MOUNT MORRIS COLLEGE RADIO PROGRAM

Below is a copy of a Glee Club program, which is to be broadcasted from station WOC, Davenport, Iowa, on Friday evening, April 4, at 8 o'clock. We extend an invitation to all "Messenger" readers to tune in and listen to it. If everything goes well we anticipate that the program will be well rendered and hope it will be well received.

Program

1. For Fellowship and Song (Fears).—The Club.
2. That Old Refrain (Kreisler).—Mr. Wheelwright.
3. a. Po Lil' Lamb (Dunbar).
- b. Down by the Riverside (Negro Folk Song).—Male Quartet.
4. The Charmer (Boos).—Prof. DeArvil.
5. a. Unto the Hills (Hartsough).
- b. Send Out Thy Light (Gounod).—The Club.
6. Piano Solo.—Miss Lorraine Brown.
7. a. Achieved Is Thy Great Work (Haydn).
- b. Sweet and Low (Barnby).—Brass Quartet.
8. By Waters of Minnetonka (Lieurance).—Miss Mildred Zoller.
9. a. Steal Away (Arr. by Herbert).
- b. Deep River (Lucas).—The Club.

Miss Mildred Zoller, Director, Miss Lorraine Brown, Accompanist.

Mount Morris, Ill.

A. J. Brumbaugh, President.

Notes From Our Correspondents

CALIFORNIA

Long Beach.—We were indeed fortunate in having with us Bro. E. B. Hoff, of Chicago, in a week's Bible Institute. In the afternoon the studies were on the "Fundamental Teachings of the Bible and the Doctrine of the Holy Spirit," and in the evening on "Character Studies in the Life and Teachings of Jesus." The studies were very helpful and as we listened we felt a keen desire to know more of God's Word and to be more diligent in the study of the same. Recently the District Aid officers were with us to encourage us and to show us "how we might be more helpful to our church and community." Elizabeth Howe Brubaker and Mrs. E. B. Hoff were the principal speakers. Thus far nineteen have been received by letter and one by baptism.—Mrs. H. H. Vani-man, Long Beach, Calif., March 11.

McFarland.—Our regular council was held March 4. Letters were granted to Bro. A. P. Neher and family, who have moved to the southern part of the State. The matter of holding another Vacation Bible School was brought up, and the Sunday-school Board was authorized to make the decision. We are to hold a communion service at the close of the revival meeting, commencing March 23, with Bro. Ernest Davis in charge. Our home ministers, Brethren Andrew Bickelstaff and W. C. Hanxwalt, are having charge of our services each Sunday for this year. Feb. 22 the Ladies' Aid Society gave a delightful luncheon supper to the congregation. Twelve tables were set, each suggesting one month of the year. Each guest found his place at the table representing his birth month. The members donated \$28.40 to the Aid Society on this occasion. Mr. Knott, a representative of the Anti-Salvage League, gave us a splendid lecture Sunday morning, March 2. Pledges amounting to \$25 were made for this cause. The same day Mr. Andrew Guyers, of Bakersfield, told of the great work being done by the Salvation Army, urging the members to help in a financial way. Last Sunday evening a very interesting missionary program was conducted by Sister J. T. Thomas, our missionary secretary.—Mrs. D. L. Whisler, McFarland, Calif., March 13.

Oakland.—We are much encouraged by the help of our new special worker, Sister Etta Haines. She came to us Feb. 1, and is already proving a great help in the work. Feb. 14 our Sisters' Aid Society gave a fathers and sons' banquet which was enjoyed by sixty-three men and boys of our church and Sunday-school. Our eight weeks' School of Missions, which proved to be very interesting and instructive, closed March 2. A missionary drama was given by the different classes March 9. We are planning for a week's evangelistic service during Easter week, with Easter Sunday as Decision Day for our Sunday-school. We are to have our love feast April 27.—Ivy Walter, Oakland, Calif., March 15.

Pomona.—We recently had Bro. E. B. Hoff with us for a four-day Bible term. So thoroughly was Bro. Hoff's work appreciated that many kind letters were expressed from those in attendance as the Word of God was unfolded with plainness and beauty. The

glorious optimism held forth in the Word for the Kingdom of Righteousness calls forth great joy and inspiration. We recently appreciated messages from Bro. Jerome Blough, of Johnstown, Pa., and from S. F. Sanger, of Empire, Calif. We are procuring "Hymns of Praise" for use in our church. We are so planning each service that all members are thinking, and praying, and moving definitely into a new era, and we hope effect will be made to reach its climax in the pre-Easter week of intensive work to be led by the pastor. Our prayer is that great blessing, and joy and power through the Holy Spirit may come into the hearts of all our brethren in this Easter season, and that salvation may come to many who are yet unsaved. May God bless his church and Kingdom in every place.—H. A. Frantz, Pomona, Calif., March 17.

COLORADO

Jaroso church is moving along fairly well. Feb. 25 three more were baptized, making seven since Christmas. We expect others soon. The interest at all services is fine. The young people take great interest in the C. B. meetings. Ten letters have been granted.—W. D. Harris, Jaroso, Colo., March 11.

DISTRICT OF COLUMBIA

Washington.—Bro. Ernest S. Coffman, of Harrisonburg, Va., was with the Washington City congregation on Tuesday, from Jan. 13 to the 27th. He gave us a most excellent series of meetings, preaching every evening, including Saturdays, and twice on Sundays. Notwithstanding some inclement weather, there was a good attendance and splendid interest all the way through. There were thirty-three accessions—thirty-two by baptism and one reclaimed.—Ella B. Garber, Washington, D. C., March 14.

IDAHO

Boise Valley church met in council March 8, with Eld. H. M. Brubaker presiding. Two letters were received, those of Brother and Sister David Betts. We welcome them after being away a year in California. Our love feast will be held May 17 at 7:30 P. M. Bro. Ray Farver was elected Forward Movement Director, to take the place of Bro. Roy Rhodes. We are sorry to lose Brother and Sister Rhodes, who are leaving to make their home in Canada. Bro. David Betts was elected District Mission Solicitor.—Mrs. H. M. Brubaker, Meridian, Idaho, March 13.

ILLINOIS

Douglas Park Mission.—Jan. 20 a group of Student Volunteers from Northwestern University gave a religious and educational program. In spite of the severe cold weather we had a large and appreciative audience. Feb. 24 Sister Garner from India gave some very interesting facts and experiences to the Sunday-school, and later talked to the Juniors in their service. The mothers and daughters are enjoying a class in home art, held by Sister Carolyn Gough. Sister Gough is a student who was one of our faithful Sunday-school teachers before entering the hospital. Our Sunday school attendance and interest are growing; the past few Sundays we had 190 present. Four of our Juniors and one father were received into the church by baptism recently. Officers have been chosen for the year beginning March 1: Sunday school superintendent Marie Jasper; clerk, Helen Phillip; the writer correspondent and "Messenger" agent—Grace Kauffman, Chicago, Ill., March 13.

Sterling.—With saddened hearts the members and friends of the Sterling church met Sunday morning, Feb. 17, to listen to the parting words of this beloved pastor, Bro. E. P. Caslow. He took for his subject, "The Relation Between the Church and the Pastor," expressing his desire for our spiritual growth and continued faith in God. In the evening the story of the Prodigal Son was effectively rendered in narrative and song. The service was very impressive. A strong appeal was made by Bro. Caslow that those who had not yet accepted Christ might return and one responded to the invitation. Bro. Caslow and his wife will long be remembered by the Sterling church for their untiring efforts and deeds of kindness. We pray that God's richest blessings may attend them in their new field of labor at Woodland, Mich., where Bro. Caslow has been appointed District Secretary of Religious Education. Feb. 24 Bro. O. W. Diehl, of Beaver, Iowa, delivered two strong sermons. In the morning he took for his subject, "Home," pointing out the essentials for a real home. In the evening his subject was "A Most Momentous Question." A strong appeal was made to the Christians to be ready to give. March 2 Bro. G. B. Maphis, of Bethany, Okla., delivered two sermons with two fine sermons. In the morning his subject was "The Responsibilities of the Christian of Today as Contrasted with Those of the People Under the Mosaic Law." In the evening he portrayed to us "The Spirit of Jesus." Bro. Maphis is not a stranger among us, and here a number of times. We are looking forward to his coming soon again.—Jennie Hoak, Sterling, Ill., March 13.

Virden.—One of the most inspiring talks heard by members of the Virden Commercial Club for many months was delivered at the meeting held last Monday night. Bro. J. Clyde Forney, of Lanark, Ill., spoke on "Building Personality," and his hearers, who came expecting good things, were certainly not disappointed. Bro. Forney delivered a splendid address the day following to the students of the Virden Community High School on the subject "The Test of a Man," and in the evening at 7:30 he gave a sermon in our church on the subject "The Man of Faith." This sermon was listened to with much interest by the members of the church, as well as a number of other people. Bro. Forney is a forceful speaker and we feel that our church and the business men have been helped by his coming. I think it is a great opportunity for us when we are invited and are able to go before the business men of a community and speak to them on the great principles of religion. If we wait till we get them at our churches many of them will never come. We need a man like Christ has to come to them. This affords an opportunity of telling them how Jesus can be in the heart of the business man and how he can be a blessing to the community. Right here much work can and must be done outside the pulpit. A pastor loses no time when he mingles with men in such a way as to give them confidence in him and to lead them to feel that he has a manly and brotherly heart.—H. B. Martin, Virden, Ill., March 14.

INDIANA

Bremen congregation met in council March 1, with our pastor, Bro. Chas. C. Crisp, presiding. The date for our love feast is May 31, at 7:30 P. M. Bro. Crisp was elected delegate to Annual Meeting. We expect to have Bro. C. C. Kindy, of Huntington, Ind., with us in a revival sometime in November. We are also going to have one week of pre-Easter services conducted by our pastor. The Life of Christ in song will be given Easter Sunday at the home of our appointed evangelist, Mrs. Dorothy Miller, of Bremen Bible School, which is held in our church every year, all Protestant churches of the town uniting with us.—Mrs. Dorothy Miller, Bremen, Ind., March 17.

Cedar Creek church met in council March 14, with Bro. T. G. Weaver presiding. Our revival meetings will begin June 1, with Bro. S. Z. Smith, of Sidney, Ohio, evangelist. Our love feast will be held at these meetings. It was decided not to send a delegate to Annual Conference.—Mrs. Lawrence Smith, Garrett, Ind., March 18.

Cedar Lake church met in business session March 8, with Eld. Jesse Gump presiding. Four letters were received. Walter Kern was chosen assistant superintendent because of the resignation of Bro. Russel Sherman who was elected Sunday-school superintendent for the year. Bro. Sherman has accepted the pastorate of the congregation at Waterloo, Wis. It was decided not to send a delegate to Annual Conference. A report of our financial standing showed the pastor's salary and bills paid up to date. We adopted the envelope system of giving last fall to which our members are responding very nicely. The offerings are increasing each month. Several are putting God first by giving. We decided to have our love feast May 31, followed on June 1 with an all-day homecoming service.—Mrs. C. C. Crisp, Waterloo, Ind., March 19.

Marble church met in council March 15, with Eld. D. W. Paul in charge. It was decided to have a series of evangelistic meetings sometime during the year. At the December council Bro. Ora Garber

was installed into the ministry. The church and Sunday-school officers were chosen with Bro. D. W. Paul, elder for another year; Bro. Wallace Easton, Sunday-school superintendent. The ministers are to do the preaching for the year. The various classes of the Sunday-school have been rendering some splendid programs during the Christian Workers' hour.—Flora E. Funderburg, Roanoke, Ind., March 17.

Mexico—March 6 we met in council, with Eld. Walter Balaubach presiding. Eld. Irvin Fisher was chosen delegate to the Conference. The temperance committee planning to go on a program soon. We are anxious for a visit from Foster Grisso on her return from India. We hope she may be able to visit every home in the congregation.—Ira Fisher, Mexico, Ind., March 13.

Middlebury church met in council March 14, with Eld. T. E. George presiding. We expect Bro. Virgil Finnell to be with us March 22, and Dr. D. W. Kurtz, of McPherson, Kans., on April 13. We decided not to send a delegate to Annual Conference this year. Our love feast will be held June 7.—Mrs. Amanda J. Cripe, Middlebury, Ind., March 13.

Middletown—For some reason Bro. J. S. Aldredge did not come to talk for us today, but Bro. Zirkle gave us some good thoughts to feast upon. Bro. Dillon preached for us last Sunday. Our Sunday-school decided to give the collection every third Sunday. For the month to the General Mission Board for the benefit of the work wherever it is needed. On account of sickness in the family Bro. Werking could not be with us at our regular council March 1, and it was put off until April 5.—Florida J. E. Green, Middletown, Ind., March 16.

Peru—The most successful revival ever held in this church came to a close March 11, the immediate visible results of our united efforts being thirty-four. They are Sunday-school scholars, young men and women and married people of all ages. Brother and Sister Jarboe left for their next field of labor, Pontiac, Mich., Thursday morning following our final baptismal and consecration service. It was a get-together meeting from several different angles. Not that the church was divided, for the highest type of harmony and cooperation prevailed throughout. Keep us in touch with friends religiously, and the slogan throughout seemed to be "A United Home" which was realized in many instances. Bro. Jarboe is very strong on final appeal and has a personality which wins favor everywhere he goes. His wife is equally good along her line of work and is a valuable aid to her husband. We were ready for their coming. By sermons, prayers, and songs, we were adding to the number of the harvest. The spirit of revival was in the atmosphere. By God's help we will follow up the work so graciously begun. The first six months is carefully outlined and goals set which will require strong team work to put across. We have a splendid class of people, many of whom hold responsible positions with the government and private corporations, as well as those who work in the factories and shops. Keep us in touch with friends moving into the city and with our well organized forces we will get them all the good we possibly can.—A. G. Crosswhite, Peru, Ind., March 17.

Rock Run—We met in regular council March 14. Our elder, Bro. J. Harvey Schrock, could not be with us, therefore the writer acted as moderator. Five letters of membership were granted. The Missionary Committee gave their report for the year closing Jan. 29. The total receipts were \$504.08. The time for our spring love feast was set for May 10. The writer was chosen delegate to Annual Meeting, with Sister Carrie Utery and Bro. O. W. Stine, alternates. The time of our regular council was changed from the first Thursday evening of the last month of the quarter to the first Friday evening of the first month of the quarter. Several reports were given at the meeting. Bro. W. J. Buckley, of the Sunday-school receipts for the year were \$334.55. The church treasurer reported \$1,030.78 received for local expenses. Bro. W. B. Sawyer was to have been with us on the evening of Jan. 22, but on account of the drifted roads the appointment had to be rescheduled. We, however, expect him the latter part of this spring to appear on one number of the lecture tour by the Christian Workers' Society. The next number is to be given by Bro. Virgil C. Finnell March 21. We are having a good interest in teacher training. The young people's class meets during Sunday-school, and the adults' on Sunday evening.—Ervin Sawyer, Goshen, Ind., March 17.

Union Center church met in council March 8, with Bro. David Miller presiding. Our delegate to Annual Meeting is Bro. David Miller; alternate, Bro. John Frederick. Bro. W. J. Buckley, of Dayton, Ohio, was with us in a revival Jan. 28 to Feb. 10. Our highest expectations were more than realized in the eighteen soul-winning messages he delivered. We appreciated the wonderful way in which Bro. Buckley broke the Bread of Life. Seven were added to the church by baptism.—Mrs. Chloe Weldon, Nappanee, Ind., March 12.

Union City church met in council March 14, with Eld. Chas. Flory presiding. He was chosen delegate to Annual Conference; Brethren Chas. Stockdale and W. P. Nofsinger, delegates to District Meeting. An Easter program is being arranged for the children and young people of the church. The walls of our church have recently been painted, which adds much to the appearance of the church.—Mrs. Ruth Ruff, Union City, Ind., March 18.

Walnut church met in council March 8. Three letters were received and two granted. There has been a revival in the church by baptism since our last report. The diphtheria epidemic was the cause of our Christmas and New Year programs being recalled. A few weeks ago we held a program on Sunday evening to take the place of our watch meeting program. It consisted of an address by Rev. A. L. Vermillion, of Argos, music by the men's chorus, and a stereoscopic lecture on "The Passion Play" by our pastor. We were glad to have Bro. Chas. Bousack with us March 2. Bro. Utery, of North Manchester, spent several days in our vicinity soliciting for Manchester College. We are raising an endowment fund for the upkeep of the cemetery.—Mrs. D. R. Rohrer, Argos, Ind., March 17.

White church met in council March 5. Four letters were granted. We decided to have an all-day love feast May 31, beginning at 10 A. M.; evening service at 7 o'clock. We are planning to organize a Christian Workers' Meeting soon. On account of very bad roads, attendance has not been so good. We are expecting great things for the future.—Ira E. Long, Colfax, Ind., March 15.

IOWA

Coon River church held its quarterly business meeting at the Yale house March 18, with Eld. M. W. Eikenberry presiding. We expect to have a series of meetings beginning sometime in June; the exact date has not been set. We elected officers for Sunday-school and Christian Workers' Society for the year, with Bro. E. O. Reed, superintendent, and Sister Faye Fisel, president, respectively.—Mrs. Clara Reed, Yale, Iowa, March 19.

Libertyville church met in council March 1. Officers for the following year were elected. We are planning on having a love feast the latter part of May. Bro. Floyd Gletfely was appointed agent for "The History of the Church of Southern Iowa." We decided not to have a Vacation Bible School on account of having to care for the District Meeting. The committee is getting ready for work on the program next attendance at Annual Meeting. Sunday-school and church is beginning to improve as the roads and weather become better.—Nellie Faith Ogden, Batavia, Iowa, March 16.

Sheldon church met in council March 1, with Eld. J. E. Rolston presiding. One letter was granted and two were received. We decided to hold a series of meetings sometime in June in charge of J. E. Rolston. Our love feast will be held June 21. Bro. J. E. Rolston was chosen delegate to Annual Meeting. Sunday-school officers were elected with Bro. C. E. Kimmel, superintendent. Feb. 27, at the home of Paul Evens, a fair-sized audience listened

with interest to the radio program sent out by the Expression and Music Department of Bethany Bible School, Chicago.—Grace B. Kimmel, Sheldon, Iowa, March 17.

KANSAS

Quinter church met in council March 1, with Eld. D. A. Crist presiding. The church will be represented at the Hershey Conference by Bro. Floyd Crist. The time set for our love feast is May 31. We invite anyone who might be going to that Conference by way of the U. P. R. R., to stop off on the early train May 31 and enjoy this service with us, service beginning at 10:30 A. M. All our church services are reasonably well attended.—Mrs. J. W. Jarboe, Quinter, Kans., March 12.

LOUISIANA

Roanoke—Feb. 18 Eld. John R. Snyder, of Huntington, Pa., began a series of evangelistic services in this church, preaching in all eighteen strong Gospel sermons. Eight were added to the church. Unfortunately the community was in the grip of the severest epidemic of measles ever known in this country, and many were kept from attending the services, a number of whom the church had hoped might be won for Christ. The interest was good considering the existing conditions, and the messages emphasizing the terrible nature of sin and the exaltation of Christ as the only hope in the world were among the most forceful ever delivered here. From Roanoke Bro. Snyder went to Rose Pine, La., a mission point of this church, where he delivered seven messages, many power, resulting in nine more decisions for Christ.—Dorothy Hoke, Roanoke, La., March 18.

MARYLAND

Brownsville—Brethren LeRoy Dudrow, Walter Young and Jesse Whitner and Sisters Ruth Beahm and Rebecca Swartz, members of the Mission Band of Blue Ridge College, are on tour in Maryland and 16, giving splendid programs at West and South Brownsville and Brownsville to large, appreciative audiences. Dr. J. M. Henry, president of the college, was also here on Sunday and gave several short talks. The missionary committee is planning a program for Easter Sunday night, April 20.—Mrs. Nellie S. Kaetzel, Brownsville, Md., March 17.

Easton—March 16 Sister Kathryn Ziegler, returned missionary from India, spoke at the Fairview Church in the morning and at the Easton house in the evening. At both services she gave very vivid and interesting picture of her work in India and the conditions of the homes and lives of the people. She also showed some pictures, clothing and relics. Sister Ziegler has been on the Indian field sixteen years, this being her second furlough home. An offering of \$30 was taken at the Fairview Church, India mission work. Sister Ziegler also spoke at the Easton church March 14. Our church and Sunday-school work is growing. We now have two organized classes at Easton. They meet once a month and have a program and social time together. These two classes have been doing good work in remembering the sick and shut-ins with flowers, cards and sunny smiles. One of our deacons, Bro. F. H. Rittenhouse, is in a Baltimore hospital, and our elder, Wm. E. Sanger, is in a hospital in Philadelphia. During his absence the Easton ministers have been filling the appointments at the Fairview house. Our Sisters' Aid Society has recently given clothing and organized some of our have met with much fortune. Our spring council will be held in April. We have two Teacher-training Classes which are held each Sunday evening before Christian Workers' Meeting. The one at Easton is taught by Sister Ida Secrist, and the one at Fairview by Sister Ellen Hutchison.—Mrs. Barry T. Fox, Easton, Md., March 17.

Union Bridge church met in council March 9. Bro. Harry Wolfe was elected temperance secretary for the local congregation. We decided to invite Bro. Leroy Dudrow, from Blue Ridge, to put before the proposition of organizing a Young People's Department. Plans were made to have a Daily Vacation Bible School again this summer. The elder was asked to appoint a committee from the Pipe Creek congregation to investigate the needs of the local church in respect to a new building.—Ruth Dotterer, Union Bridge, Md., March 17.

MISSOURI

Carthage church met in council March 12, with Bro. J. H. Morris presiding. Two vacancies were to be filled on account of Bro. Morris moving to Nevada. Bro. Amos Shank was chosen the interim; the writer, church correspondent. The church decided to have a Vacation Bible School the first two weeks in June, also to have a series of meetings in September or October, with a love feast at the close. A collection was taken for the German sufferers. Bro. Earl Myers is now the pastor. The Sunday-school expects to have a program on Sunday. As spring opens we expect to gather more children into the Sunday-school. We have prayer meeting every Wednesday evening. We are studying the Book of John, on which Bro. Myers gives interesting and spiritual talks.—Mrs. Sam Bussard, Carthage, Mo., March 18.

Rockingham church has been steadily pressing forward under the direction of our pastor and his wife. Though this has been an unusual winter and the roads many times almost impassable, yet the interest has been very high and the work very good. The different light of our excellent work under the direction of Sister Blough, and other departments of the school will be doing better if present plans are worked out. Feb. 7 Bro. S. Z. Smith, of Sidney, Ohio, accompanied by his wife and Sister Ella Helman, as song leader, began a three weeks' series of meetings that were a spiritual uplift to the church and community. More and more do we realize that this is a community church and has it in its power to control the whole community from a religious point of view. As a result of these meetings thirty-one have united with the church by baptism. Although the one have united with the church by baptism, a different light has been shed upon the church. Bro. Smith, who conducts the opening exercises, varies them so that they do not get monotonous. Sister Helman has the happy faculty of getting hold of the young people. She organized them into a chorus for effectual work. March 9 was a great day for this church, with the first commencement exercises were held or a Teacher-training Class. Each member of the class had some part in the program and did his part in a very creditable way. Bro. Howard Oxley, high school superintendent, delivered the address, and Bro. Blough, our pastor, presented the diplomas. A new class will be organized the next Sunday evening and will get on well the second year's work. In the Sunday-school there is under contemplation the forming of a young mothers' class and one for fathers, in which will be taught the duties of motherhood and fatherhood. The Christian Workers' Society is planning an Easter program, as well as other programs for the future.—Mrs. Edith Miller Hogan, Norborne, Mo., March 13.

NORTH DAKOTA

Carrington—We had a called council March 15, with Bro. O. A. Myer, of James River, presiding. Bro. L. M. Thomas represents us at District Meeting. Having no elder in charge, Bro. O. A. Myer was chosen. We voted to have a series of meetings some time during the summer if we can secure a minister. A love feast will follow the meetings.—Emma Stambaugh, Carrington, N. Dak., March 13.

Ellison church met in council March 15, with Eld. Lewis Hyde in charge. Three letters were granted and two received. Our series of meetings will begin June 15, with Bro. Jorgen Boe, evangelist. Our love feast will be held at the close of the meetings, June 28.—Mrs. Lewis Hyde, Rock Lake, N. Dak., March 17.

NEBRASKA

South Beatrice church met in council March 15, with Eld. J. W. Gish in charge. We decided to organize a men's auxiliary.

We will have a Daily Vacation Bible School under the supervision of our pastor and wife and Sister Mary Heiney. Splendid progress was made in the plan to move the church building out from Holmesville to enlarge our accommodations, an improvement that is greatly needed. We hope to see this done soon. The church is greatly interested in the work of the Christian Workers' Society. The adult department of the Christian Workers' Society decided to continue the Bible study hour in place of the regular programs. Two letters were granted. We have received a number of letters lately from young people who had spent their childhood days among us, but had gone to Kansas. They have returned with their families which will add much to the strength of the church.—Lizzie V. Miller, South Beatrice, Nebr., March 17.

OHIO

Akron—Our series of meetings beginning March 16 will be conducted by Bro. D. R. McFadden. We will hold a love feast March 30. The Manchester Faculty Quartet will be with us sometime during May. The work here is progressing nicely.—G. C. Kaufman, Akron, Ohio, March 14.

Beach Creek church met in council March 4, with Eld. P. M. Filburn presiding. Brethren D. M. Garber, Wm. Swinger, Clarence Erbaugh and Jesse Nofsinger were with us and their help was much appreciated. Two letters were received and two granted. Bro. P. M. Filburn was elected delegate to Annual Meeting; Bro. Chas. Erbaugh and Sister Dora Beeghly, delegates to District Meeting. The church decided to hold a week's pre-Easter service with Bro. J. H. Murray in charge. Our love feast will be held June 1, at 6 P. M. On Sunday evening, April 6, Bro. R. Boomerhough will give us a lecture. Our midweek prayer meetings are being very well attended.—Bessie M. Filburn, Dayton, Ohio, March 17.

Beech Grove church met in council March 3, with Eld. Sylvan Bookwalter presiding. Two letters were granted. Sister Edna Hollinger was elected delegate to Annual Conference, with Bro. H. J. Baker and Bro. Studerker, delegates to District Meeting. Bro. Perry Eby and Sister Edna Hollinger. Bro. B. F. Perry was giving an encouraging report of the work. We decided to hold our love feast Oct. 11 at 10 A. M.—Hettie Rife, Hollansburg, Ohio, March 13.

Donnels Creek church met in business session March 8, with Eld. J. D. Sandy presiding. Three letters were granted. Our delegate to Annual Meeting is Bro. J. D. Sandy; to District Meeting, Brethren R. C. Studerker and J. D. Funderburg. Bro. G. A. Snider, of North Manchester, Ind., was with us at this meeting, and preached for us the following Sunday. His sermon was very much appreciated.—Ruth Dresher, Springfield, Ohio, March 17.

Ft. McKinley—Our church met in regular council this evening, with Eld. W. H. Holler presiding. Bro. Chester Beeghly and Bro. Harold Holstern were elected deacons, and they, with their wives, were installed by Bro. Detrick, of West Dayton. We also chose our delegates to District and Annual Meetings. Our pastor, Bro. F. Murray, gave us a very encouraging report of two years' services for the six months he has been with us. We have gained twenty-seven members since his coming here. The future looks very promising. Our Sunday-school and church attendance is growing steadily and since the icy weather is about over for the season, we expect to put on such a campaign that it will be hard for any one to find a reasonable excuse for not coming.—Albert C. Lyday, Ft. McKinley, Ohio, March 12.

Logan church met in council March 1, with Eld. H. Z. Smith presiding. It was decided to have the communion May 11 at 7 P. M. We are looking forward to hearing the Manchester College Quartet some time in April. An Easter program is being planned which will be given in the morning of April 20.—Hazel E. Wren, Bellefontaine, Ohio, March 17.

Middle District church met in council March 13, with Eld. L. A. Bookwalter presiding. Brethren S. A. Blessing, Minnich and J. C. Flory were present and their help was very much appreciated. One letter was received. Eld. L. A. Bookwalter was re-elected elder for one year. Bro. Marley Karns was chosen to the deacon's office and installed. Bro. H. M. Coppock was elected delegate to Annual Meeting, with Bro. Marley Karns, alternate; to District Meeting, Brethren R. C. Studerker and Bro. Marley Karns, with Bro. J. F. Calkins, alternates. Our love feast will be held May 24 at 7 P. M. We are planning a week's meeting prior to Easter. Feb. 28 Brethren G. A. Snider and J. E. Miller were with us, the latter giving an interesting lecture on "A Model Young Man." March 2, Mrs. Zellers of the Anti-Saloon League gave a temperance address. March 4 Bro. V. C. Finnell gave his illustrated lecture, "Home Builders," which was indeed interesting and helpful to all. President Ohio Winger will be with us on the evening of April 6.—Bertha Coy Karns, Dayton, Ohio, March 15.

Salem church met in business session Feb. 9, with Eld. E. M. Brumbaugh presiding. One letter was granted. Brethren Wm. Minnich and E. M. Brumbaugh were elected delegates to Annual Meeting, with A. H. Buckle and Chas. Flory, alternates; Brethren D. W. Kneisley, S. Snell, D. K. Rinehart and E. E. Brumbaugh, delegates to District Meeting, with Lloyd Brumbaugh, alternate. Our Sunday-school is prospering in interest and attendance. The average attendance for the past year was 311. Three Sunday evenings during the month our services are being conducted in five separate groups—senior, young people, intermediate, junior and primary. On the fourth Sunday evening, March 2, the members of the Anti-Saloon League gave a temperance address. The young people's division made it possible for Bro. J. E. Miller, of Elgin, to give us two lectures. Many people made an effort to attend the first one in spite of the icy roads. All were very grateful for Bro. Miller's return a week later. His lectures were much appreciated, and he brought with him a regard to our every day life.—Hazel Brumbaugh, Union, Ohio, March 14.

West Alexandria church met in council March 11 with Eld. Roland Leatherman in charge, and Elders Clarence Erbaugh, Samuel Hornung and B. F. Petry assisting. Four letters were received and six granted. Bro. R. N. Leatherman was elected delegate to Annual Meeting. A report of the Aid Societies was given and plans made for uniting. Sister Maria Rinehart was elected president. The mothers' organization was also reorganized, with Sister Lessertown as president. The girls' organization as a club was recognized by the church. The report of the building committee showed that our new church would be ready for dedication April 6. We expect to have Bro. John A. Robinson preach in the forenoon and Bro. Otto Winger in the evening. Our pastor, Bro. R. N. Leatherman, will begin a series of meetings. We decided to send two queries to District Meeting. An offering of \$5.19 was taken for the poor fund.—Marie Rinehart, West Alexandria, Ohio, March 13.

PENNSYLVANIA

Akron church met in council March 15. Various church officers were elected. Delegates were chosen to District Meeting as follows: David H. Snader and S. N. Wolf, alternates; Sister H. Snader; man and Emma Snader. Seven church letters were granted. It was decided that Bro. David H. Snader hold a series of meetings here in 1925. A special offering will be taken the last Sunday of each month for the following year for the church treasury and the April and October offerings will be given to the Anti-Saloon League. Our love feast will be held May 31 at 2 P. M.—David H. Snader, Akron, Pa., March 15.

Big Swatsara church met in council March 10, with Eld. J. H. Whitmer presiding. Elders J. H. Longenecker and J. C. Zug were also present. Bro. Samuel Wagner, who was licensed to preach a year ago, was installed. Eld. J. H. Whitmer who has served the church in the capacity of elder for twenty-five consecutive years, whose term expired, asked to be re-elected. Eld. Eliza Patrick was elected elder in charge for one year. Our delegates to District

(Continued on Page 208)

WELLS BY THE WAYSIDE

(Continued from Page 203)

One evening I accompanied Sister Maggie Early to her Chinese Mission in Chinatown and assisted her in her teaching of a number of boys. For about ten years this consecrated sister has worked here, formerly among the women and children only, but of recent years among the boys also. Her whole heart is in her work, and she is constantly seeing good results of her sacrificing labors. At this time about four of the boys are ready for baptism. In the presentation of the Gospel lesson one bright young Chinese brother acts as interpreter.

March 9 we worshipped again with the South Church and the First Brethren Church in their union services. In a former communication I mentioned these union services during the interval between the sale of the old property of the South Church and the erection of their new church on the corner of 52nd and Danker Streets where they have purchased three fine lots. The plans for the new building are now in the hands of the architect and the plan is to rush it to completion during the summer. This location is in a fine residential section of the city, and one that is not overchurched. In the morning Brother Boaz preached a strong sermon and in the evening, at the urgent request of the Brethren pastor, Rev. N. W. Jennings, I addressed an appreciative audience.

While in the city it was our privilege to be present at an afternoon meeting in Angelus Temple at Echo Park, and see and hear some of the work of Mrs. McPherson. We also heard Captain Gypsy Pat Smith twice. During our stay in Los Angeles we were hospitably entertained in the homes of S. G. Lehmer, Roy Lehmer, Ed. Fredrick, J. E. Steunou, C. W. Guthrie, J. C. Schrock, R. S. Mishler, Jos. W. Cline, Morris Leffler, Curtis Esch, Sarah Kuns, Maggie Early and Barbara Sanders. Today we return to Buena Park.

Jerome E. Blough,
Buena Park, California.

AID SOCIETY PROGRAM

The following Aid Society Program will be given at Hershey, Pa., Saturday, June 7, in the Central Auditorium at 3:30-5:00 P. M.

1. Devotional.
2. Address: "Faithful Stewardship."—Mrs. W. D. Keller, Johnstown, Pa.
3. Special Music.—Aid Society, Unity, Va.
4. "Our Industrial School in Virginia."—Nellie Wampler.
5. Reading.—Lois Eller, Va.
6. Five minute addresses followed by general discussion.
 - a. Our Enrollment.—Mrs. J. A. Robinson, Ohio.
 - b. Our Finances.—Mrs. Samuel Stoner, Ind.
 - c. Our Delegates.—Mrs. Levi Garst, Va.
7. Business Session.

Mrs. J. C. Myers, Pres.
Mrs. G. L. Studebaker, Vice-Pres.
Mrs. Levi Minnich, Sec-Treas.

SISTERS' AID SOCIETIES

ASHLAND, ORE.—We do not have regular meetings but have regular offerings. We held 2 all-day and 1 half-day meetings; donated 2 quilts, 12 quilts, 11 dust-caps, 21 clothespin sweepers, 20 dresses, etc. Virginia School; balance, \$10.50; total paid out, \$30.25; receipts, \$50.00; balance, \$30.40; which we decided to use in helping paint the church.—Mrs. M. C. Liminger, Sec., Ashland, Ore., March 12.

BIG SWATARA, PA.—We held 15 all-day meetings, with an average attendance of 15; enrollment, 25. We sold 103 aprons, 1 comfort, 47 quilts, 12 quilts, 11 dust-caps, 21 clothespin sweepers, 20 dresses, etc. Virginia School; balance, \$10.50; total paid out, \$30.25; receipts, \$50.00; balance, \$30.40; which we decided to use in helping paint the church.—Mrs. M. C. Liminger, Sec., Ashland, Ore., March 12.

BLACK SWAMP, OHIO.—We held 10 meetings; enrollment, 12; average attendance, 8. Our work consisted of sewing quilt blocks, weaving carpet and rugs, sewing carpet bags, making garments, and raising for a sick sister. Received for dues and donations, \$63.33; for work, \$10.58; total, \$94.11. Paid \$15 to Industrial School, Va.; \$1 to District Secretary; \$2.45 for papering church. Officers: President, Sister Maggie Crago; Vice-President, Sister Ida Garner; Secretary, Sister Ella Korn; Treasurer, Sister Della Johnson.—Ella E. Korn, Millbury, Ohio, March 10.

HARRISBURG, PA.—Number of members enrolled, 46; average attendance, 7. Carried over, \$4.34; received for fees, \$13.55; materials, \$11.85; for selling papers, \$20.33; quilting, making dust-bonnets, aprons, etc., \$13.03; paid out for material, \$19; pastor's support, \$8; District Secretary, \$1; Virginia Training School, \$27.75; Bro. Paul Zeller's family, \$11.50; for laundry for sister, \$1.60; Sweden mission, \$25; Chicago Hospital, \$3; on hand, \$78.45. We donated clothing to the County Home, to Orphans' Home, 3 packages of clothing for bundle day, and shoes and clothes to needy.—Annie E. Siple, Sec., Harrisburg, Pa., March 10.

KENT, OHIO.—We organized a Ladies' Aid Society Feb. 17, 1924, with an enrollment of 17. Officers: President, Elva Fox; Vice-President, Marietta Showalter; Superintendent, Lydia Miller; Secretary, Treasurer, the writer. Our first meeting for work was held March 6 when we organized a Junior Aid.—Bertha Ruble, Kavenna, Ohio, March 9.

NAMPA, IDAHO.—The Benefit Circle held 19 meetings; average attendance, 10; enrollment, 25. The work consisted mainly of serving dinner each Saturday at auction sales. We also furnished supplies and canned fruit for a Nampa hospital; made prayer-coverings, helped the poor with clothing and groceries; sent "Messengers" to several homes, also to public schools. State prison, sewed and prepared articles for a bazaar. Total receipts from food and bazaar, \$20.44; expenditures, \$77.31; on hand, \$125.30. Money loaned out on interest, \$13.33; sent to Bethany Bible School, \$50; for other mission purposes, \$91.97; paid on different church debts, \$114.50; for repair and supplies of kitchen at sale yard, \$303.64; total loaned out, to date,

\$440. The Benefit Circle and Aid Society have organized in one society—Aid Society of the Nampa church. Officers: Mrs. H. E. Bradley, President; Mrs. W. H. Graybill, Secretary; the writer, Treasurer.—Mrs. W. H. Keim, Nampa, Idaho, March 10.

NORTH ROCKINGHAM, MO.—We held 14 all-day and 9 half-day meetings; enrollment, 11; average attendance, 6; visit, 16. We received for prayer-coverings, \$3.45; for quilting, \$3.40; for 2 comforts made and sold, \$4.25; food sale, \$30.75; bazaar, \$30.66; extracts, \$7.75; sale lunches, \$61.14; offering, \$19.94. Paid out for flowers, \$13; on paragonage, \$50; for chairs for primary department, \$8; Greene County School, \$12.50; for material, \$2.75; for support of pastor, \$25; for church carpet, \$5; North Missouri Mission, \$2.50; Bro. Helm, \$2.50; table cloths, \$1.75; for material, \$10.45. President, Sister Mary Falls; Vice-President, Sister Sally Newham; Secretary-Treasurer, Sister Otie Early.—Maude Sandy, Norborne, Mo., March 10.

PIKE, PA.—Carried over, \$19.42; amount in savings account Jan. 1, 1923, \$100; interest, \$5.25; articles made and sold, \$322.61; rainy day offerings, \$24.16; monthly offerings, \$15.83; miscellaneous receipts, \$7.29; balance on deposit, \$322.65; balance on interest bearing account, \$105.26; total expenses, \$241.66. Number of meetings held, 12; members enrolled, 30; average attendance, 10. Contributed to Industrial School in Virginia, \$50; to home mission fund, \$50; to Bethany Hospital, \$30; box of clothing to Near East Relief; made and sold, 25 prayer-coverings and 11 bonnets; quilted 10 quilts and knotted a hap; sold calendars, mottoes, aprons and extracts; held 2 bake sales. Officers: President, Sister Mary Knepper; Assistant, Sister Emma Knepper; Secretary-Treasurer, the writer; Superintendents, Emma Mosoller, Jennie Knepper and Minnie Platt.—Mrs. Orpha G. M. Bauermeister, Windber, Pa., March 12.

PLEASANT VIEW, KANS.—Membership, 20; average attendance, 13; we held 12 all-day and 2 half-day meetings. We did quilting, tacking comforts, sewing, fancy work, made coverings, etc.; served dinner at three sales and held 2 bazaars and food sales, receipts of which were \$195.05; total receipts, including dues, etc., \$308.78; expenses, \$268.35; balance, \$40.43. We paid for home missions, \$25; for-gein, \$5; on pastor's salary, \$50; for piano, \$180.85; District Meeting expenses, \$1; Virginia School, \$12.25. We sewed for a sister; did a day's work at the Home, and sent flowers to sick. Officers: President, Mary Frincker; Vice-President, Alice Hollinger; Secretary, Nellie Hollinger.—Emma Horabacher, Darlow, Kans., March 10.

PRICES CREEK, OHIO.—We held 23 all-day and one half-day meeting; average attendance, 16. We received from free will offerings, \$41.32; for articles made and sold, \$71.25; for sewing, \$32.82. We sent the "Messenger" into nine homes; donated one toy to help a sister sew; gave \$5 for gravel at church; \$2.50 for stand; \$40 for pastor's support; \$25 for Greene County School; receipts, \$151.39; expenses, \$116.11; carried over, \$98.58; on hand, \$133.86. Officers: Presidents, Mrs. Gertie Stump and Mrs. Lavanda Brown; Superintendents, Mrs. Vernie Wolford and Mrs. Florida Spittler; Secretary, the writer.—Erma Miller, Eldorado, Ohio, March 11.

SOUTH BEND, IND.—Second church organized a Society in January, 1923. Number of active members, average attendance, 4; meetings, 12. Receipts, \$31.46; on hand, \$15.27. Our work consisted of quilting and making comforts. President, Sister Dora Henricks; Secretary-Treasurer, the writer.—Mrs. Kate Peterson, South Bend, Ind., March 11.

TROUTVILLE, VA.—We held 8 meetings; enrollment, 9; average attendance, 5. Our work consisted of making comfort, prayer-coverings, and sewing for needy. We sent a box of clothes to Greene County School valued at \$17.50; bought shades for church, \$12; gave \$10 to evangelist's wife; \$2.50 for other causes; \$1 to District Secretary; \$30 to Greene County School; balance, \$17.37. President, Mrs. N. W. Spigle; Vice-President, Mrs. C. A. Layman; Superintendent, Mrs. W. G. Spigle; Secretary-Treasurer, the writer.—Mrs. J. K. Snider, Troutville, Va., March 13.

TOPEKA, IND.—We held 11 meetings; membership, 10; average attendance, 7. Our work consisted of making 5 comforts, 4 quilts and 72 coverings, and sewing for needy. We paid out for goods, \$80.9; \$25 taken in for coverings; \$12 paid out for fixing up church; \$10 for Industrial School; \$5 for song books; \$5 for sick; on hand, \$181. Officers: President, Sister John Keim; Assistant, Sister Sarah Yontz; Superintendent, Sister Maud Kendall; Secretary-Treasurer, the writer.—Mrs. Jessie Marshall, Topeka, Ind., March 10.

WHITE RAPIDS, WIS.—We held 12 regular and 2 special meetings; average attendance, 7; enrollment, 9. Our work consisted of making 40 garments, 7 coverings, 5 comforts, 4 quilts, 10 aprons, 10 dresses. Receipts, \$31.27; expenditures, \$27.23 (for a clock, curtains, lamp and 50 cups and plates for the church, material, flowers, etc.). Officers: President, Sister Laura Harley; Secretary-Treasurer, the writer; Superintendent, Sister Levi Bontrager.—Mrs. Noah Heestand, Amburg, Wis., March 10.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full rate given.

Allender-Raibigh.—Mr. Clayton Allender, of Freeport, Mich., and Sister Alma Belle Raibigh, of Detroit, Mich., were united in marriage at his home on Jan. 19, 1924.—Arthur O. Mote, Detroit, Mich.

Griffith-Hemming.—By the undersigned, at his home, March 8, 1924, Bro. Martin L. Griffith, of Jerome, Pa., and Miss Mary Hemming, of Johnstown, Pa.—W. D. Rummel, Jerome, Pa.

Irmegeer-Leibert.—By the undersigned, at the home of the bride, March 1, 1924, Mr. Walter Irmegeer and Sister Emma Leibert, both of Myrion, Ind.—L. R. Beery, Myrion, Ind.

Macey-Wilkey.—Bro. Frederic W. Macey, of Detroit, and Sister Isabel M. Wilkey, of Detroit, were united at the First Church of the Brethren, of Detroit, March 9, 1924.—Arthur O. Mote, Detroit, Mich.

Post-Kibble.—By the writer, at the home of the bride's parents, near Redfield, Kans., Feb. 3, 1924, Bro. Lawrence Post and Sister Ruth Kibble, both of the Paint Creek congregation.—J. A. Strohm, Uniontown, Kans.

Racus-Dibble.—By the undersigned, at the home of Bro. W. A. Holland, Jan. 25, 1924, Bro. I. S. Racus, of Wenatchee, Wash., and Miss Bessie Dibble, of Minneapolis, Minn.—L. E. Ulrich, Wenatchee, Wash.

Reichenbach-Heestand.—By the undersigned, March 9, 1924, at the home of the bride's parents, Brother and Sister A. I. Heestand, Bro. Walter L. Reichenbach, of North Canton, Ohio, and Sister Zuma A. Heestand, of Orrville, Ohio.—A. I. Heestand, Wooster, Ohio.

Ritchey-Young.—By the undersigned, at the home of the bride's parents, Jan. 20, 1924, Mr. Burt Ritchey, of Rossview, Ind., and Sister Ada Young, of Florida, Ind.—L. R. Beery, Myrion, Ind.

FALLEN ASLEEP

Aldrich. Bro. Edw. Wm., born in Marshall County, Ind., died at the Epworth Hospital, South Bend, Ind., Feb. 16, 1924, aged 31 years, 5 months and 5 days. In 1913 he married Hazel Kesler. There were four children. Twelve years ago he united with the Church of the Brethren, to which he remained faithful. Three years ago he was elected to the office of deacon and served as Sunday-school superintendent for several years. He left a wife and two children, a daughter and mother, Ira and Minerva Aldrich, of Teggarden, Ind., one brother and a sister. Services at the Center church by Eld. Edw. Stump.—J. O. Kesler, Teggarden, Ind.

Ames, Davis. born in Lancaster County, Pa., died at his home in Girard, Ill., Feb. 22, 1924, aged 89 years, 1 month and 9 days. In February, 1858, he married Mary Weaver. To this union were born six children, two of whom with their mother preceded him. June 15, 1884, he married a second wife, Mrs. J. H. Reicher. He is survived by his wife and five children. He united with the Church of the Brethren about thirty-five years ago. He lived in and near Girard since 1869. His illness was short and he was comforted by the anointing service a few days before death. Services by Eld. I. J. Harsh-barger, assisted by Eld. O. F. Stutz, interment in Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

Bashor. Mary, daughter of David and Nettie Bashor, died Feb. 9, 1924, aged 14 years, 6 months and 12 days. She was converted at the age of nine and has lived a quiet, faithful Christian life. Services in the Palmyra church by the home ministers.—Noah G. Longenecker, Palmyra, Pa.

Berkner. Bro. John Franklin, born Feb. 11, 1852, in Morrisons Cove, Pa., died March 5, 1924, at his home in Curryville, Pa. Death was due to complications extending over a number of years. He was a lifelong member of the Church of the Brethren. He was married three times, first to Amanda Guyer. To this union were born two sons which died in 1896 and 1904. His wife died Jan. 26, 1894. His second wife, Della Clara Berkner, died Feb. 6, 1902. The third wife, Laura Rice Berkner, survives with one sister and one brother. He was active in the church of his choice as long as health permitted. Services in the Koonce church near Laysburg, Pa., by Eld. D. T. Dewiler, assisted by Eld. C. F. Stutz, interment in the cemetery adjoining the church.—Alice M. Baker, Curryville, Pa.

Carpenter. Harold Eugene, son of Bro. Oliver and Sister Mary Carpenter, died March 9, 1924, aged 2 years, 7 months and 12 days. He is survived by his parents, four sisters and three brothers. Services at the New Hope church by Eld. M. S. Smetzer. Interment in the Bedel cemetery.—Catharine Smetzer, Seymour, Ind.

Demsey. Sister Lula Jane, born June 16, 1861, died March 11, 1924, of pneumonia. She united with the Brethren Church in 1899 and was faithful to church life. She was a member of the Rowland Creek congregation. She is survived by four sons, two brothers and one sister. Services in the home by Bro. R. L. Suit. Burial in the Rowland Creek cemetery.—J. F. Richardson, Seven Mile Ford, Va.

Deardorff. Sister Margaret, died Dec. 17, 1923, aged 90 years and 3 months. She was the daughter of the late Benj. Hefflinger, of Newville. Her husband, Bro. Michael Deardorff, died March 20, 1896. She leaves eight children, four grand-children and ninety great-grandchildren. Three children also preceded her. She and her husband united with the Church of the Brethren in May, 1891, in the bounds of the Upper Conewago congregation.—Mrs. Amanda Walts, Dillsburg, Pa.

Haller. Sister Mary Catherine, nee Replogle, born at Altoona, Pa., Feb. 20, 1897, died Jan. 5, 1924. She was the daughter of Bro. Joseph B. and Gertrude Gardner Replogle. When less than two years of age she was left motherless and was cared for in the home of her paternal grandparents. She united with the Church of the Brethren when about eleven years old and remained faithful and true. She always took an interest in church work. June 11, 1917, she married Wm. H. Haller. She was taken ill in October, 1923, and never fully recovered, although able to be around until three weeks before she passed away. She was anointed Dec. 19, 1923. She leaves her husband and an infant daughter. Services at her home by the writer, assisted by Dr. Martin E. Kline, of the First Lutheran church. Burial in the Oak Ridge cemetery in Altoona.—B. F. Waltz, Altoona, Pa.

Harris. Sister Anna, daughter of Eld. Geo. Brwder, died at Mexico, Ind., Feb. 16, 1924, aged 87 years, 11 months and 1 day. In 1843 she came to this community with her parents from Preble County, Ohio. Sept. 24, 1878, she married James Harris who preceded her a number of years ago. She was a member of the Church of the Brethren for several years, being a strong believer and always loyal to its teachings and tenets. She was quiet and unassuming, with a helping hand always extended to those who needed her services. She is survived by two sisters. Services by Eld. Irvin Fisher. Burial in the adjoining cemetery.—Ira Fisher, Mexico, Ind.

Hays. Sister Sarah H. C. born at Forestville, Va., died at her home near Broadway, Feb. 12, 1924, aged 74 years, 8 months and 1 day. She united with the Church of the Brethren in her youth and was a faithful member until the end. She was married to Bro. Dan Hays in 1871. She lived the greater part of her life at Moore's Store, Va., moving to Broadway in 1891. Her husband preceded her by 10 years. She is survived by three daughters, two sons, five grand-children and one great-grandchild. Services at the Linville Creek church by Bro. J. Carson Miller, assisted by Bro. I. W. Miller.—Mamie K. Myers, Broadway, Va.

Keck. Blanche Loraine, born near Nappanee, Ind., died near Con-sath, Wis., March 4, 1924, aged 6 years, 1 month and 23 days. She was the daughter of Brother and Sister Jesse Keck and next to the youngest of a family of eight children. Death was caused by a complication of diseases. Services at the home by the writer. Burial at Nappanee, Ind.—J. E. Morphey, Sheldon, Wis.

Lam. Noah Washington, son of Noah and Deniza Lam, born in Pendleton County, W. Va., died at his home near New Erection, Va., Jan. 26, 1924, aged 10 years, 10 months and 10 days. He was married. His first wife was Susan Wimer. There were five children, two of whom survive. His second wife was Mary A. Sigafosse, whom he married April 17, 1873. To this union also were born five children, one of whom preceded him. He is survived by his wife, six children, three grand-children, eleven great-grandchildren, two brothers and one sister. He was a faithful member of the Church of the Brethren. By his death the congregation has lost one of its oldest members. Services at the Weaver Mennonite church by Eld. S. I. Bowman, assisted by Bro. B. S. Landes. Interment in the cemetery near the church.—Edith M. Bowman, Starzburg, Va.

Long. Sister Catherine, died Feb. 26, 1924, in the Somerset Hospital, aged 72 years. She was a member of the Church of the Brethren for many years. Services by her pastor, Bro. J. A. Buffenmyer.—Mrs. J. A. Buffenmyer, Connellsville, Pa.

Manking. Doris Mae, only child of Brother and Sister Joe Manking, died Jan. 17, 1924, aged 1 year, 2 months and 23 days. She suffered over a month with spinal meningitis. Services by the writer at Waukenda, Calif. Interment in the Waukenda cemetery.—W. W. Blough, Hardin, Mo.

McCoy. Noah Thomas, died March 5, 1924, aged 69 years, 10 months and 20 days. He leaves his wife and four children. He united with the Church of the Brethren in 1914 and was faithful until death. Services in the Empire church by the writer. Burial in the Modesto cemetery.—A. J. Smith, Modesto, Calif.

Morris. Harvey W., son of Walter A. and Lydia A. Morris, born near Plymouth, Ind., died following an operation at the Epworth Hospital, South Bend, March 6, 1924, aged 40 years, 1 month and 15 days. Dec. 2, 1905, he married Lottie May Taylor. There were four children. He united with the Church of the Brethren at the age of eighteen, and remained faithful until death. He leaves his wife, three children, his father and mother and two brothers. Services at his home by Bro. C. M. Yoder, and at the First Church of the Brethren by Eld. T. E. George. Burial in the Fair cemetery, near Lakeview.—C. M. Yoder, South Bend, Ind.

Nyes. Bro. Abram H., died at his home at Vernfield, Pa., March 2, 1924, aged 63 years, 4 months and 8 days. Death followed a lingering illness of Bright's disease, although he was confined to his bed only about one week. He was one of the best and most widely known men of his community, being the founder of the little town of Vernfield about twenty-five years ago. He is survived by his wife and three children, five grand-children, five sisters and two brothers. Services at the Indian Creek Church of the Brethren by Elders James B. Shisler and Elmer M. Moyer. Interment in the adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Ober. Frank, died March 3, 1924, aged 77 years, 1 month and 15 days. He was a member of the Church of the Brethren for fifty-five years and lived in the Brethren Home at Neffville for thirteen years. He is survived by two sisters. Services at the Home by Elders Henry Zug and Milt Forney. Interment in the cemetery at the Brethren church at White Oak.—E. A. Shank, Neffville, Pa.

Porter, Orra W., born in Darke County, Ohio, died Feb. 11, 1924, aged 47 years, 10 months and 12 days. He had been employed by the telephone company as repair man and while splicing a broken wire he fell from a high ladder and received injuries which caused concussion of the brain. While still in a semiconscious condition he contracted pneumonia. He united with the Church of the Brethren in 1897, and continued faithful. He was the second child of John G. and Elizabeth Porter. The father and older brother preceded him. He leaves his mother, two brothers and one sister. He will be missed by all who knew him. He always met his acquaintances with a cheerful greeting and was always ready to lend a helping hand. Services at the Fairview church by Rev. John Wells. Interment in the Fairview cemetery.—Mrs. J. L. Baker, Alpha, Sask., Canada.

Rhine, Irene, infant daughter of Bro. Moses and Sister Belvie Rhine, died Feb. 16, 1924. Services at the residence by Eld. M. Smeltzer. Interment in the Cana cemetery.—Catharine Smeltzer, Seymour, Ind.

Ridenour, Estella Cook, born near Plymouth, Ind., died March 1, 1924, aged 47 years, 9 months and 7 days. She united with the Church of the Brethren early in life. She married Lee Ridenour at Mt. Morris, Ill., Dec. 31, 1903. They came to Billings, Okla., in 1905 and have remained here since. For several years her health had not been good. Medical aid was sought in every way possible to prolong her life, but to no avail. She was possessed of a kind and loving disposition and was loved by all who knew her. She was faithful and devoted unto the end, and was always found to be in unity. She leaves her husband, mother, one sister and four brothers. Services by Eld. J. R. Pitzer at the Antelope Valley church. Interment in the Polo cemetery.—Gracie Underwood, Billings, Okla.

Shockley, Peter, born June 23, 1849, in Patrick County, Va., died March 1, 1924. Feb. 21 he went to Hot Lake, Ore., for medical treatment. He was married to Mary Wood May 25, 1876. There were six sons and three daughters. In 1900 they came to Washington, D.C., and lived there for about ten years. While living there they united with the Methodist Church. Fourteen years ago he came to the Yakima Valley, living in the neighborhood of Liberty for ten years. During this time he lost his companion. Nov. 12, 1919, he married Orla C. O'Neal. Since that time he has lived near Sunnyside, Wash. Services at Outlook church by B. J. Fike.—Goldie M. Temby, Outlook, Wash.

Shroyer, Harley K., son of James and Ursula Shroyer, died March 4, 1924, at the city hospital, Springfield, Ohio, aged 24 years, 10 months and 13 days. He united with the Church of the Brethren when eleven years old. He received the anointing previous to his death. He married Myrtle Alma Orth Dec. 1, 1920, and from that time until his death resided on a farm near New Carlisle, Ohio. As a neighbor and friend he was always ready to lend a helping hand. He leaves his wife, one daughter, father and mother, two brothers and two sisters. Services at the Church of the Brethren at Springfield, Ohio, assisted by the writer.—J. B. Gump, New Carlisle, Ohio.

Spittler, Bro. Isaac, son of Eld. Nathan and Rebecca Spittler, died March 12, 1924, in the bounds of the Mt. Zion congregation, aged 78 years, 10 months and 21 days. He was a sufferer from asthma for many years but his recent illness was from paralysis and the infirmities of old age. He was a consistent member of the Church of the Brethren for many years and lived faithful to the end. He married Sarah Varner, who preceded him five years ago. There were six children, one son and a daughter, the latter having preceded him in 1924. Services in the Mt. Zion church by Eld. C. E. Long, assisted by Eld. Chas. A. Hall, of the Baptist church. Interment in the cemetery near by.—H. F. Sour, Luray, Va.

Strole, Sallie Brower, born near New Hope, Va., died at Navarre, Kans., Jan. 7, 1924, aged 76 years, 2 months and 8 days. She married Isaac H. Strole Oct. 6, 1867, who died April 17, 1923. To this union were born fifteen children, four of whom preceded her. Five sons and six daughters survive, with thirty-six grandchildren and two great-grandchildren. They moved from Virginia to Russell County, Kansas, in 1882 and later to Nebraska and in 1901 to Dickinson County, Kansas. She and her husband accepted Christ while young in years. Their lives were worthy examples of faithfulness and loyalty to their family, church and God. Services by Bro. C. A. Shank. Burial in the Navarre cemetery.—Mrs. Sadie Cline, Hope, Kans.

Stutsman, Sister Mary A., daughter of Jacob and Sara Friday, was born in Scott County, Iowa, near Davenport, died at her home in Muscatine, Iowa, March 12, at the age of 68 years and 13 days. While a failing health for several years, her condition was serious only during the last few months. Death was due to dropsy and complications. In 1876 she was married to A. M. Stutsman. In 1880 the family moved on a farm near Muscatine, and for the past eleven years have resided in Muscatine. Five children were born, all of whom, with the husband, and six grandchildren, survive. She united with the Church of the Brethren early in life and was a faithful and devoted member. Services at the home and Church of the Brethren by the writer. Burial in Greenwood cemetery.—D. M. Brower, Muscatine, Iowa.

Wilkins, Sister Bertha, daughter of Bro. and Sister William E. Wilkins, born near Dayton, Ohio, Jan. 11, 1894, died at a local sanatorium in Phoenix, Arizona, March 7, 1924, of tuberculosis. She united with the Church of the Brethren thirteen years ago and remained faithful to her church until death. She was united in marriage with W. T. Wilkins, Nov. 11, 1923. She leaves her husband, father and mother, two brothers and sisters. Funeral by the writer. Burial in Greenwood cemetery.—Leander Smith, Phoenix, Arizona.

Woodmaney, Bro. Albert, died Jan. 28, 1924, aged 72 years and 6 months. He united with the Church of the Brethren about three years ago. He is survived by his wife, three sons and one daughter. Burial near the Bear Run Baptist church. Services by Bro. J. A. Bufenmyer.—Mrs. J. A. Bufenmyer, Connellsville, Pa.

The Church of the Brethren

Formerly Called Dunkers

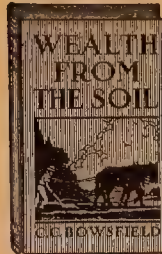
1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Lord's Supper (1 Cor. 10: 16; 11: 23-26); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; 13: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-8); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 1: 14-18); practices of chamber and similar amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

Books of Interest and Value



Making the Farm Pay, Bowsfield, ...\$1.25

This timely book tells how to get the biggest returns from the soil and at the same time make farm life more attractive. There are chapters on Diversified Farming, Soil Conservation, Care of the Orchard, Farm Pests, Farm Bookkeeping, Egg Production, etc.



Home Gardening, Albaugh, ...\$1.00

A simple and non-technical book for the person with a backyard or an extra lot that ought to be made to yield good fresh vegetables for home use. The book contains a full description of the famous "Sandwich Method" of preparing a garden.



Wealth From the Soil, Bowsfield, ...\$1.25

A sensible book for all who are interested in getting back to the land. The author writes informally on such subjects as: How and Where to Engage in Farming, Farm Planning and Management, Social Aspect of Farm Life, Money Making Garden Crops, Successful Poultry Management, Commercial Fruit Growing, etc.

The Back Yard Farmer, ...\$1.25

In seventy-six chapters this book gives complete and reliable directions for the proper cultivation of vegetables, fruit and flowers and the care of poultry and pets. It is a practical book that will enable you to make the most out of the garden.

The book discusses: Backyard Dividends, Hot Beds and Cold Frames, The Backyard Orchard, Rabbit Hutch and the Rabbit, Feeding Hens for Eggs, Shade Trees and Their Care, etc.

Success with Hens, Joos, ...\$1.25

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters of the book cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls.

Nothing but proven methods are given. A great boon to the skilled poultryman as well as to beginners.



BRETHREN PUBLISHING HOUSE, Elgin, Illinois



THE BOY AND THE MAN

BY J.H. MOORE.



Persistent requests that the series of articles in 'Our Young People' by Brother Moore, formerly editor of the Gospel Messenger, be published in book form have at last been met in the issuing of this new book. The author is so well known that a simple announcement of the book will bring many orders.

The early life of Brother Moore, lived as it was on the frontier, was full of interesting incidents. His natural ability as a writer and his long training as preacher and editor are manifest in this book.

The Editor of the Gospel Messenger says of the book:

"Originally intended to be only a few gleanings from the author's busy life, and not designed as an autobiography, it became practically that, although the story might have been told at much greater length. The first requirement of a book is that it should be interesting. This book meets this test fully. The author has had much experience in writing and, always interesting, is at his best, it seems to us, in matter of this kind. The fascination of his style is in its simplicity and naturalness.

"But the book is more than interesting. It is an inspiration to perseverance in the face of difficulties, and to high ideals of living. It is this because it is 'The story of a greatly handicapped boy, working his way up to active manhood' and to a career of exceptional influence and usefulness."

The Sebring White Way in a lengthy review says the following:

"The Boy and the Man" is a gripping, thrilling tale of the actual experience through which he lived, an autobiography of more than passing interest. It is the story of a boy handicapped by physical conditions and by circumstances, who, by sheer grit and unswerving faith has brought himself to a place of prominence in the world of culture and letters, as well as in the church which he has served so lovingly and so well for over sixty years.

"The story is simply told, threaded here and there with the whimsical humor that sparkles in the Elder's conversation as well as in his writings, a tale of early struggles, wholesome hardships and awakening ambitions brought to a gracious fulfillment. It stirs with the pioneer adventures that mark the settlement of the middle west, and glows with the love of service."

Illustrated with line drawings and photogravures. Bound in Cloth, Postpaid, \$1.25

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
H. A. BRANDT,

Editor
Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-Class Matter. Entered for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 205)

Meeting are Brethren Samuel Wagner, Geo. August and David Baker; to Annual Conference, Elders J. A. Landis and A. M. Kuhns. We decided to hold a love feast May 22 and 23 at 10 A. M.—Ulysses L. Gingrich, Palmyra, Pa., March 18.

Conestoga church met in council March 8, with Eld. Martin Ebersole presiding. Twenty certificates of membership were granted; two have been received since. The officers for the Earlville school were elected with Bro. Paul Wenger, superintendent. Our delegate to Conference is Eld. D. S. Meyer; to District Meeting, Eld. D. S. Meyer and Bro. Paul Wenger. March 30, the meeting at the Bareville house, Sister Kathryn Ziegler will be with us. Our love feast will be held at the Bareville house May 10 and 11; at 1:30 P. M.—Amos B. Hufford, Bareville, Pa., March 17.

Ephrata—Feb. 17 we had the pleasure of having Eld. Chas. D. Bunsack, of Elgin, Ill., in our midst. At the close of the Sunday-school session he spoke to the boys and girls, and then at the morning service on the subject, "Missions." In the afternoon under the auspices of the Young Men's organized class he gave a lecture on "How to Be Happy." The theme of the evening was "The Glory of the Church." All these meetings were well attended and Bro. Bunsack's splendid talk was inspiring. March 1, during the evening service, the Faculty Male Quartet, of Elizabethtown College, rendered a splendid musical to a large audience. The Young Men's Class also provided this treat. March 11 the church met in council with Eld. David Kihlmeier presiding. Ten letters were granted. Our love feast will be held May 18, beginning at 8 A. M. The meeting at the park was appointed, delegates to District Meeting, Brethren Caleb Kihlmeier and Elmer Shirk—Gertrude R. Shirk, Ephrata, Pa., March 13.

Geiger—Our regular New Year's business meeting resulted in the reelection of Brethren J. W. Weighley and H. Q. Rhodes as elder and pastor respectively for the ensuing year. Bro. Arthur F. Gierp was re-elected as clerk. May 11 Bro. John Snyder, of Huntingdon, Pa., will begin a revival at this place, closing with our love feast on May 25. We recently suffered a severe loss in the death of Sister M. S. Peck, who was a loyal worker and a strong supporter of all the activities of the church—F. F. Beechly, Somerset, Pa., March 17.

Germantown church held a special business meeting March 4, to take action on the purchase of the plot of ground adjoining the church. It was voted to purchase the plot at once and to enlarge our church when conditions are favorable. Since Bro. Swigart came here eighteen years ago we have been compelled to enlarge our church twice and now we find ourselves crowded again and will soon have to have more room. The price of the ground was \$22,000, which is reasonable considering the value of real estate in Philadelphia at present. We are gratified with the interest that is being shown by the present and prospective outsiders as well. Most of all the Sunday-school classes have pledged money. March 15 the Beginners' Class held a bake and can sale and raised over \$90. Other classes are going to have similar sales. The interest and attendance at all services continue good. Sunday morning, March 16, Bro. Swigart gave us a forcible sermon on "David a Man After God's Own Heart." March 12 Bro. Chas. Bartel, one of our oldest members, was buried. He joined the church after he had passed the threescore mark and was always faithful in attendance until health failed. One has been added by baptism since our last report—Frank P. Jester, Germantown, Pa., March 16.

Huntingdon—Two have been baptized since our last report. Bro. Walker is having interesting lessons in the new members' class. About forty attend and they are getting good instruction. The Y. M. and Y. W. C. A. of the college are host to a group of people who bring spiritual messages. Frank Buchanan is their leader. The Volunteer Band meets Tuesday evenings in the chapel, when all are invited and are interested, and sing ways finds helpful messages. Bro. C. E. Elbs spoke to them last on "Redeeming the Time." A program is in preparation for a Vacation Bible School, and the children look forward to it with pleasure. The effort to have more Bible teaching in homes is not in vain, for some see the mistake of this neglect, and are planning their own. Our church is the first Sunday school in May. Sunday school classes and individuals are collecting money for the addition to our church—Eleanor J. Brumbaugh, Huntingdon, Pa., March 17.

Little Swatara church met in council March 15, with Eld. Jacob Plautz presiding. Three certificates were granted. We will have preaching services and Sunday-school again at Shomos, our mission point, with Bro. P. Merkey, superintendent. Delegates to Annual Meeting are Brethren J. P. Merkey and Geo. S. Walder; to District Meeting, Brethren J. P. Merkey, Jos. Meyer and Wilmer Ziegler. Our love feast will be held May 29 and 30 at the Ziegler house—Anna Keene, Bethel, Pa., March 17.

Lower Cumberland. Several weeks ago the Sunday school at the Baker house reorganized, resulting in the reelection of the officers of last year. The Christian Workers at Boding Springs reorganized and Bro. Otto Hassinger was elected. Eld. E. H. Sunderbeck presided at the same place was reorganized, with Bro. J. F. Carr, superintendent. The Christian Workers at Mechanicsburg elected officers for the year, with Bro. Ray Shank, president. A deputation of the Mission Band of Elizabethtown College came to Mechanicsburg March 17 by invitation of the missionary committee of the Sunday-school. They gave a program morning and evening, which was greatly appreciated by all—Carrie Miller, Mechanicsburg, Pa., March 14.

Midway—Our regular council was held March 14, with Eld. Martin Martin presiding. It was decided to send some of our church literature, "The Messenger" and "Our P. to the county jail. We also decided to have services in the charge during Passion Week in the Lebanon church. Our delegates to Annual Meeting are Nathan Martin and S. K. Wenger; alternates, Wm. A. Forry and A. S. Hessey; to District Meeting, Howard Weiss, Amos Hoffer and A. S. Hessey; alternates, Wm. A. Forry, P. Nolt and S. K. Wenger. Our love feast will be held May 2 and 3, beginning at 9:30 A. M. The Elizabethtown College Volunteer Band will give us a program in the near future. Five were received into the church through baptism recently—Elizabeth B. Noli, Lebanon, Pa., March 13.

Palmyra church held its quarterly council, on Monday evening, March 3, this being the first of the new year and also the first after the annual church visit by the deacons. Eld. E. H. Longenecker presided. Elders John Herr and Samuel Hertzler, of Elizabethtown, were also present, the former representing the District Ministerial Board and the latter in the interest of Elizabethtown College. Bro. Longenecker was re-elected elder in charge for a term of three years. Bro. W. F. Garber, who was licensed as a preacher one year ago, was elected to the ministry, and with his wife, installed into office. At the same time Sister Lizzie Clendenen was installed as a deacon's wife. Eld. Herr had charge of this service. This special work took considerable time, and the meeting adjourned to finish March 10.

Delegates to Annual Meeting are Bro. W. F. Garber and Eld. John C. Zug; alternates, Eld. J. H. Longenecker and Bro. A. B. Grubb; delegates to District Meeting, Amos S. Blouch, Irwin A. Allwein and W. F. Garber; alternates, Noah F. Smith, F. S. Carper, A. G. Bucher. Aaron D. Grubb was elected a trustee for three years. Vacancies were filled on a number of committees, the writer being appointed as "Messenger" correspondent. The annual reports of the various activities of the church were given, showing considerable work done during 1923. Three letters of membership were received and seven letters granted. The date for our love feast was named for May 3, J. P. M. Bro. Will E. Glasmeir, returned missionary, gave us interesting talks on conditions in Denmark, on Sunday, March 9, both morning and evening—Sarah G. Shelly, Palmyra, Pa., March 10.

Philadelphia (First Church).—We observed a special missionary service on Sunday evening, Feb. 3, in memory of Brother and Sister 11. Stover Kulp. The meeting was in charge of our pastor, Bro. Ross Murphy. Bro. Byron Sell, who will graduate from the Jefferson Medical College this spring, spoke about the opportunities afforded the medical missionary on the foreign field. Bro. Raymond L. Meyer, who for two years taught near our mission field in China, and we in and out with them, gave us a very interesting report of the work of our missionaries. Bro. Geo. Griffith, who was a fellow student of Brother and Sister Kulp, spoke about their college life, dwelling upon their life of devotion and consecration. At the close of the service two crosses were placed on our service flag. The service was very impressive and will ever be remembered—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 13.

Schuylkill church met in council March 15, with Eld. E. M. Wenger presiding. Brethren Wm. R. Dohner and Chas. A. Morgan were chosen delegates to District Meeting. Eld. E. M. Wenger has been chosen to represent the Schuylkill church at Annual Conference. We decided to keep a church record and Sister Carrie J. Kintzel has been chosen accountant. We will have a series of meetings sometime during May, after which our love feast will be held, no definite date being made. Bro. J. W. G. Hershey will be the evangelist. Bro. Chas. A. Morgan was chosen assistant superintendent of the Big Dam Sunday-school. The Secretary of the Aid Society presented a very splendid annual report, and in appreciation of their annual report was acknowledged by a unanimous rising vote. Since our last report a Christian Workers' Meeting has been established, with Sister Carrie J. Kintzel, president. The mid-week prayer meetings are held in the homes of the members. One member was reinstated—Elias M. Kintzel, Pine Grove, Pa., March 17.

Viewmont—Under the supervision of Sisters Florence Head and Melissa Croyle this church had a fine Christmas program which was instructive and helpful to all. We have bought a new place which we think more suitable for a new church home which we contemplate building in the future to meet the needs of this growing community. The Juniata Mission Band, composed of four young men, rendered one of their fine programs March 9, which was appreciated by all. Our average attendance for 1923 was the best of any town in the county, being over 100 men; our enrollment is 116. The offerings were correspondingly good. Our series of meetings, which could not be held in November as planned, will begin March 30, with Bro. W. D. Keller, pastor of the Johnstown congregation, as evangelist, and Sister Lois Detwiler, of the same place, as song leader. We have selected teachers for our church school which we expect to have some time in June—Wm. H. Rummel, Johnstown, Pa., March 17.

TENNESSEE

Jonesboro—The writer began a series of meetings at the Jonesboro Yarn Mill Chapel Feb. 17, continuing until March 2. As a visible result of the Gospel preached, ninety took a stand for Christ. Eleven were reclaimed, two baptized and others await the rite. Too many people are like the potter's sand; they have to be made over before the Master can use them—A. M. Laughrun, Jonesboro, Tenn., March 13.

Jonesboro—Elders A. M. Laughrun and C. W. Clark began a revival in the West Mission, Jonesboro, Feb. 17 and continued until March 2. Nineteen were led to Christ. Two were baptized, six reclaimed and others await the rite. The members were greatly strengthened and the meeting closed with a crowded house. Ground was broken March 3 for the new Jackson Park church. Jonesboro is the oldest town in the State, and the church is located in the park that once was the home of George Jackson. There are five Brethren churches within a radius of about five miles, four of which have members living in Jonesboro. This is one of the best locations for a strong Brethren church in the South—Mrs. C. W. Clark, Jonesboro, Tenn., March 13.

New Hope church met in council March 8, with Bro. J. B. Hilbert presiding. The church gave members living in Jonesboro the right to organize the Jackson Park Brethren church, which is now under construction. Sunday Bro. D. F. Bowman, from Knob Creek, preached from the theme, "The Home the Seat of All Enterprise"—Mrs. C. W. Clark, Jonesboro, Tenn., March 13.

VIRGINIA

New Port church met in business session March 8, with Eld. G. W. Painter presiding. Bro. Irvin Wilson and Oscar Housden were chosen delegates to the District Meeting of Northern Virginia—J. N. Christ, Stanley, Va., March 13.

Pleasant Hill church met in council March 7, with Bro. A. N. Hylton presiding. The church granted four letters to Bro. Leonard Boyd, wife and two children. A number of members helped one of our old members in repairing her house. We elected officers for our Sunday-school for the coming summer, with the writer, superintendent—Mrs. A. B. Cannaday, Willis, Va., March 15.

Woodstock—The time for our quarterly council was Feb. 23, but on account of much ice and snow the time was deferred until March 1. Bro. Ernst Miller was licensed for one year to preach the Gospel. Delegates elected to District Meeting were Brethren Geo. Hoover and Jerry Wakeman; alternates, Brethren Lawrence Heisley and Jacob Fravel; to Annual Meeting, Bro. Lawrence Heisley, with Bro. H. R. Mowry, alternate. Brethren Samuel Ziegler and Charles Long were with us; we are always glad to have them—M. H. Copp, Mauretown, Va., March 8.

ANNOUNCEMENTS

DISTRICT MEETINGS	Indiana
April 8-10, Middle Pennsylvania, at Stonerstown church.	April 26, Nettle Creek.
April 17, 18, Northern Virginia, Mill Creek congregation.	Kansas
April 22, 23, Eastern Maryland, Washington City church, D. C.	April 27, Monitor.
April 21-23, Western Pennsylvania, at Somerset.	Missouri
April 24, 24, Southeastern Pennsylvania, New Jersey and Eastern New York, Ambler church, Pa.	April 20, First church, Kansas City.
April 24, 25, Second District of Virginia, Staunton church.	Ohio
LOVE FEASTS	March 30, Akron.
California	April 19, 6 pm, Marion.
April 19, Chico.	April 20, Brookville, all-day.
April 27, Oakland.	April 26, 2:30 pm, Kent.
April 27, 7 pm, Pomona.	Pennsylvania
Illinois	April 19, 20, 1 pm, Myerstown.
April 22, Girard.	Virginia
April 27, Mt. Morris.	April 19, Green Hill.
	April 20, 4:30 pm, Bridgewater.
	April 20, 7 pm, Staunton.
	April 26, 3:30 pm, Lebanon.
	Washington
	April 20, Omak.
	April 26, Olympia.

EASTER 1924, April 20

affords another unequalled opportunity to present the climax of the Gospel Message—that of the resurrection. Your Sunday-school will want to have special services. We offer here some splendid suggestions for such a program.

Our line of cards and postcards will provide the means of renewing friendships which have suffered by neglect. And friendship is one thing which is essential to a full life here.

Easter Booklets

- No. 101. Appropriate designs of children, flowers and birds. The colors are beautifully blended by the offset process. Six designs, size $3\frac{1}{2} \times 4\frac{1}{4}$ inches. Each in envelope. Each, \$0.05; per dozen, \$0.50.
- No. 4501. Beautiful designs of landscapes, Easter flowers and birds. Similar to No. 4500 but a folder. Beveled gold edges. Attractive Easter verses on 3rd page. Assorted designs, \$0.10; per dozen, assorted, \$0.35.
- No. 520. Four pleasing springtime designs worked up, in delicate colors make this series a leader. Easter Scripture texts give distinction and refinement. Beveled gilt edges. Size $4 \times 5\frac{1}{2}$. With envelopes, 50c a dozen.
- No. 530. A four page folder with delicate refined designs, on good grade bristol. Tied with silk ribbon. Easter-tide Scripture texts and greetings. Beveled gilt edges. Four designs. Size $3\frac{1}{2} \times 4\frac{1}{4}$. With envelopes, 2 for 25c; \$1.20 a dozen.
- No. 5900. A series of twelve designs of cut out folders. Four designs feature children with landscape backgrounds. Three designs show rabbits. Three show chicks. A lamb and a duckling complete the list. The outside of these is mottled and the pictures are printed by the offset process which blends the colors very skillfully. Excellent for the primary grades of the Sunday School. Each with envelope, \$0.05; per dozen, assorted, \$0.40.

Easter Post Cards

- No. 105. Cross-shaped panels with Palestinian landscapes. The series is very suggestive and appropriate to the season. Tinted borders. Four designs, per pack of 6, \$0.10. Three packs, \$0.25.
- No. 230. Sprays of lilies-of-the-valley, violets, apple-blossoms and pussy willow form the decoration of this series. Attractively tinted card with splendid Easter message. Four designs. Per pack of 6, \$0.10. Three packs, \$0.25.
- No. 324. A very pretty series. The attractive Easter designs with the picture, in colors, of springtime scenes make very pleasing combinations. The greeting and text is in half-letter printing. Four designs, 20c a dozen; \$1.25 a hundred.
- No. 314. The appropriate Easter scenes printed in the natural tints and colors by the offset process on marble-board stock makes this series of post cards very attractive. Easter greeting and fitting Scripture texts. Six designs, 20c a dozen; \$1.25 a hundred.
- No. 2254. Suggestive designs of crosses and spring flowers. The cross pointing to the death of Christ and the emblematic letters I. H. S. refer to his work, Jesus the Savior of the World. Six designs. Ten in pack, \$0.10. Three packs, \$0.25.
- No. 2258. Pleasing combination of landscapes and spring flowers, lithographed in colors and silver and embossed. Four designs. Ten in pack, \$0.10. Three packs, \$0.25.
- No. 2261. On two designs of this number are vases of lilies-of-the-valley and snowdrops. The other two have wreaths of these flowers. Each series of ten designs features this. Spring flowers add to the attractiveness. Per pack of ten, \$0.10. Three packs, \$0.25.
- No. 2265. Varied designs of spring flowers lithographed in full colors and embossed. Six designs. Per pack of ten, \$0.10. Three packs, \$0.25.
- No. 2268. One of the early emblems of the resurrection was the egg and a natural consequence was the association of little chicks. This series of ten designs features this. Spring flowers add to the attractiveness. Per pack of ten, \$0.10. Three packs, \$0.25.
- No. 265. MOTTO SERIES. For those who wish cards of distinction. These are the famous DAVID QUALITY card. A quotation from a great author in ten designs features this. Colors and gold on a white linen finish card. Beveled gold edges. Per pack of two cards, \$0.10. Three packs, \$0.25.

The Paramount Easter Book

Another book in the wonderfully successful Paramount line of books for Sunday-school programs. This book contains the following for Easter: Exercises, Dialogs, Drills, Pantomimes, Tableaux, Recitations and Songs. None of these numbers have previously appeared in print, but have been successfully tried out. 64 pages. \$0.25

Easter Tidings. A compilation of recitations, dialogs and songs for Easter. An excellent book for those planning programs for the Sunday-school. \$0.25

Easter Hope. A 32 page paper for Easter day consisting of songs, recitations, drills and readings. Special selections for Chorus or Choir. Prices: 1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.

Send all orders to
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

?? Have YOU received Our 100-page Illustrated Catalog? It is free! Brethren Publishing House, Elgin, Ill.

License to Preach

The new license blank brought out in accordance with the decision of Conference of 1922. Single copy 10c, three copies 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., April 5, 1924

No. 14

In This Number

Editorial—

The Highest Type of Distinctiveness, ...	209
Perhaps We Ought to Repent, ...	209
Going Up Singing, ...	209
A Relative Matter, ...	209
Among the Churches, ...	216
Around the World, ...	217
The Quiet Hour (J. H. H.), ...	217

Our Forward Movement—

Spiritual Dynamics—Continued, ...	213
Echoes From the Field, ...	213

General Forum—

I Will (Poem), ...	210
Stewardship of Possessions—Part 1. By O. W. Stine, ...	210
Studies in Saint John's Philosophy. By John W. Wayland, ...	210
The Joy of Doing Good. By Archer Wallace, ...	211
Heirs of God. By R. H. Miller, ...	211
The Religious Element in Early American Education—Part 2.	211
By L. W. Shultz, ...	212
God's Heirs. By D. C. Reber, ...	212
Week-day Brooks and Sunday River. By George W. Tuttle, ...	212
Letter and Spirit. By Jas. A. Sell, ...	212
Taking the Fruits. By Julia Graydon, ...	212

The Pastor's Study—

Simple Studies on the Teaching of Prayer by Jesus.—No. 10.	214
By Wm. Kinsey, ...	214
Praying and Paying, ...	214
Homely Homilies. By Ira H. Frantz, ...	214
This Means You, ...	214

Home and Family—

Justice (Poem). By Mrs. Joseph Miller, ...	215
"I Will Not Leave You Comfortless." By Elizabeth Rosenberger Blough, ...	215
Why the High-School Boy Smokes. By W. Leroy Emmert, ...	215

...EDITORIAL...

The Highest Type of Distinctiveness

SHOULD we seek to maintain our distinctiveness for the sake of being different from others or because fidelity to Christ requires us to be different? If the former, then our chief concern will be to notice how others do, and do some other way ourselves. If the latter, our purpose will be to discover what Jesus wants us to do, and do that whether it is different from what others do or not.

"Be not conformed to this world" is a good old text much quoted in past years. It is just as fine as it ever was and as much in place. But it should be observed that the ideal which Paul had in mind and which he was urging on the Romans was a positive thing, namely, conformity to the perfect will of God. This was to be sought through a renewed mind rather than through a studied effort to be unlike others. Paul exhorted to nonconformity to the world because the ideals, aims, methods, and spirit of the world were wrong. They are still wrong and should still be shunned for that same reason. But this is best accomplished through the positive aim of transforming the life into harmony with God's will. And this can be done only through a renewed mind.

Such a distinctiveness of the central aim is bound to involve distinctiveness of detail in practice. This is what we generally think of when reference is made to our distinctive doctrines. We have had occasion lately to emphasize one of them on this page, the doctrine of peace. Another which we have made much of as a church is the doctrine of simplicity or nonconformity as above-mentioned, especially as it refers to dress. And there are other "nons," like non-swearing and non-litigation. But the question we raise is this: Are these certain details of practice the essence of our distinctiveness? Should our energies be given mainly and directly to the preservation of these characteristic features of our church life? Is this where we are to seek and find our distinctive mission?

These are splendid virtues and may the recognition of them and the practice of them continually increase. But would it not be infinitely sad if, in focusing attention on a few items of conduct we would not only overlook others of equal or greater importance but would miss the greatest opportunity of all for unique-

ness in Christian service and fidelity to Christian truth? *This is the opportunity to go all the way as followers of Jesus, the opportunity to put his Spirit actually into all of life's relationships, the opportunity, in short, to take Jesus Christ in earnest.* This would be distinctiveness of the highest type because it would be making the distinction at the center of the problem instead of at a few places on the surface, and also because it would be doing something which no church has yet dared to do.

We were about to say that it is no reflection on other churches to note that we have here a vast territory practically unexplored. It is, in truth, a very serious reflection on all churches professing the name of Christ that our so-called Christian civilization has in it so much—and much that we Christians freely countenance and share in—which is absolutely antichristian. But it implies no discrimination against other churches to say that we have a clear field before us in this matter, since we have been as remiss as they and since they have the same field before them.

But have we not a special obligation at this point—an obligation to make good our claim to teach and practice a whole Gospel? How can we face the world with such a plea and continue to practice and even to defend an industrial system which flouts the golden rule at every turn and justifies the effort to get the business before the other fellow can? What does it avail to talk about a whole Gospel when we deny the spirit of it every day in extravagant living habits while multitudes of our fellow-men live and die in ignorance of that Gospel? Our profession of devotion to a whole Gospel is a delusion and a snare. We haven't gone half way with Jesus in the practice of his Gospel. And that we do not realize it and are content to have it so, is all the greater pity.

We are cherishing a false hope if we rest our claim to distinctiveness on the fact that we wash our brother's feet, while we belie the meaning of that act in our attitude to millions of our other brothers. Or if we rest it on our refusal to take an oath in confirmation of the truth, and then go right on lying to God every time we say to him, "Thy will be done on earth," when in fact we prefer to have our own will done.

There is indeed a great door and effectual wide open before the Church of the Brethren, a door to a distinctiveness of Christian service so fine and in such demand that if we were to enter it the Kingdom of God would come with new strides. The name of that door, written over it in blazing letters, is *individual consecration*. Directly from it a path leads straight to the great field of *unreserved application of the Spirit of Jesus to the whole of life*.

Here is an unprecedented chance for church distinction. How easy, if we take it, to justify our whole gospel plea, and our claim to a distinctive mission! And how impossible unless we do!

Perhaps We Ought to Repent

THERE is an old-fashioned doctrine of the Gospel of which none too much is heard these days. It never was very popular. The practice of it cuts directly across the grain of human nature. It is the doctrine of repentance.

It is a troublesome doctrine because it disturbs the existing order of things. It requires change. The primary idea in the word is change of purpose. That demands a conviction that the present policy or program is wrong, or at least not as good as it might be.

This requires both a change of mind and a change of practice. As a rule neither of these is easy. Natural inertia, pride, popularity, worldly success, carnal desire, a great host of things are in the way.

But there is no choice. You must think differently and do differently. Sometimes this means absolute reversal. Sometimes it means transformation; sometimes, modification. But the one sure thing is that you can not repent without changing both thinking and action.

Without repentance there can be no regeneration, or justification or sanctification. It is an indispensable condition of either a beginning of salvation or of progress in it.

Which fact at once proclaims the universality of its appeal. Everybody needs to repent. It was the cardinal doctrine in the preaching of both John and Jesus. They demanded it of all. Some classes thought they were exempt. That only showed they were in special need of it. Even the disciples of Jesus had occasion to practice it.

And Capernaum, which prided itself on its superiority over many other towns, was worse off than Sodom in judgment prospects. Can you imagine Jesus coming into some of our most respectable and refined communities and telling us that God looks more tolerantly on the vice dens of our large cities than on us?

Going Up Singing

FIFTEEN psalms, 120 to 134, have the superscription "A Song of Ascents." This indicates, probably, that they were sung by pilgrims on their way up to Jerusalem to attend the three great annual feasts. They are full of sentiment appropriate for such use and their beauty is hardly surpassed by any in the whole collection.

We are just now "going up" to the Christian festival which corresponds in time to the first of the annual Jewish feasts, the passover. And shouldn't it be a real going up in spirit as we come nearer to the Easter season, a mounting to greater heights of sacrificial cross bearing that we may rise to a more abundant life?

And shouldn't we sing, too, as we make the upgrade week by week?

A Relative Matter

It is noteworthy how little Jesus had to say about the so-called grosser sins. Indeed, by a little forced interpretation it might be made to appear that he looked upon them with a certain tolerance. He readily forgave the woman of John 8: 11 and another who was a sinner. Because of his carelessness (?) in the company he kept, he was called a glutton and a winebibber and worse. He said the publicans and harlots would go into the Kingdom of God before the scribes and Pharisees.

But in that statement we have the key to his apparent indifference to the vices of the flesh. He did not esteem these lightly but his soul was stirred by the hypocrisy, pride, arrogance and selfishness which were continually flaunted in his face, and by the prevailing false standards of righteousness which ignored these more insidious sins of the spirit because they were covered with a veneer of moral respectability. His fierce invectives were reserved for these because in them lay the danger of deception.

Is it not always so? The religious leaders of that day were quick to scent any apparent laxity with reference to customary standards, while the larger issues of heart purity and a brotherly interest in their less fortunate fellows were lost sight of completely. A like tendency is strong today. Anxiety for the safety of some long-cherished tenet may easily blind one to the neglect of the very center and soul of the Gospel.

"These ought ye to have done and not to leave the other undone."

GENERAL FORUM

I Will

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumblers' gaze;

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty, and be more concerned with mine.

—British Weekly.

Stewardship of Possessions

BY O. W. STINE

In Two Parts—Part One

Two questions have been puzzling the Christian people of our country for many years. They are: "How can the church be supported?" and "How much ought I to pay to God?" When these two questions are answered honestly and scripturally, there will be security for the church and peace for the Christian.

According to the dictionary, a steward is a person entrusted with the management of estates or affairs not his own, or one who manages or disburses for another. Then the word stewardship involves a trust wherein a person uses another's property for the other person's purposes. Stewardship is mentioned many times throughout the Old and New Testaments. One Bible authority has said that on the average every seventh verse in the Bible pertains to stewardship. Permit us to quote just one of these scriptures—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10).

We all recognize God's absolute ownership. Just a few quotations from the Psalms will prove this—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "For every beast of the forest is mine and the cattle upon a thousand hills." "The silver is mine and the gold is mine, saith the Lord of hosts." "Whatsoever is under the whole heaven is mine." Again may we quote from 1 Cor. 4:7—"What hast thou that thou didst not receive?" Yes; our life, talents, personality and possessions of all kinds come from God. He owns them all and gives us permission to possess or use them. Do we believe these facts? Yes. How, then, can we refuse to make God the preferred creditor?

Stewardship means that (1) the Owner must receive the first fruits of the increase; (2) the steward must devote the remainder to good purposes; (3) the steward must not permit any of the Owner's talents to be unused and (4) the steward must render an account of his stewardship at some time. This means that we must give not only a first share of our money, but also a first share of our time, talents and energy in order to acknowledge that all belongs to God.

"How much owest thou unto the Lord" (Luke 16:5)? "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord" (Lev. 27:30). Old Testament history tells us that Abraham paid tithes four hundred years before Moses; Jacob promised, "If thou wilt feed and clothe me, and bring me back again, of all that thou givest me I will surely give the tenth unto thee." Later Moses incorporated this principle of tithing into the Jewish law. Some may ask the question whether the law of the tenth or the tithe isn't a Jewish law and no longer binding on God's people. Let us consider a few facts before giving a definite answer. Under the law the Jew gave—

1. A tenth for the Levites (Num. 18:21, 22).
2. A tenth for the feasts (Deut. 14:22-27).
3. A tenth (every third year) for the poor (Deut. 14:28, 29). Besides these there were other offerings which brought his gifts up to practically one-third of all his income. Are we not as good as the Jew? Paul says, "Let every man give as God hath prospered him." When? "Upon the first day of the week." Jesus notices this principle of tithing and commends it in Matt. 23:23—"These [referring to tithes] ought ye to have done and not to have left the other [weightier matters of the law] undone." Are his words regarding the observance of the Sabbath as strong as these in favor of tithing? History tells us that even many pagan religions practiced it. If the godless heathen brought tithes to the worship of idols, what ought we, the disciples of the Son of God, to do? Any less?

Now may we look at this subject in the light of Mal. 3:8, 10. "Will a man rob God? Yet ye rob me. But ye say wherein have we robbed thee? In tithes and offerings." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to contain it." (Get your Bible and read the eleventh and twelfth verses too.) What a wonderful promise! Do we believe it? All right, let's try it and see the result—take God at his word. Proportions and not amounts are what the Father seeks after.

There are at least four reasons for tithing:

1. *It pays God his just dues.* God and I are partners—will I be selfish enough to keep all? God owns all and we possess what God owns upon terms laid down by him. To be sure, *love* is the basis or at least should be the basis for our accounting—how much more careful we should be to give God his *dues*, and how much more willingly we should give than if we were still under the law. Suppose every member of your church should begin to tithe today, what would be the result? Let's mention a few of them:
 - (a) All church expenses paid promptly.
 - (b) No more subscription lists or financial campaigns.
 - (c) It would be a pleasure instead of a bore to be church treasurer.
 - (d) The church would give more money for missions than ever before. Our Mission Board would have plenty of money. It would not be necessary to keep our missionaries at home and retard the work already started on our mission fields.
 - (e) The church would be a credit to the community and to the world instead of a mere organization struggling for existence.

2. *It pays me.* Some one has said that "the law of life is to get and to use, not to keep; also that we really keep what we give away." When I have given God his share of my income, I will have a clear conscience toward God and I will feel that I have done my duty to God and to man. Every one agrees that the Jews have prospered in the past and are prospering at the present time. Thousands of Christians testify that it has brought prosperity, but the greatest reward is not temporal but spiritual. How can we become covetous or forget God if we give God his just dues each week? It brings about a relationship that is lasting and one that can not be severed easily. The way a man spends most of his time and his money soon reflects on and influences his whole life.

3. *It is pleasant.* Our giving becomes a pleasure—we enjoy it from every point of view. We give not grudgingly or out of necessity but cheerfully. Tithing will solve the money problem for every man, woman and child, providing we do it willingly and cheerfully; it is fair to the rich and poor alike because God looks at the proportion and not the amount that we give. To practice this plan will drive religious pauperism from our midst; it will eliminate from the church practically all of the scheming, campaigning, and compromising with the world that we find in many churches today. Yes, we can afford to travel luxuriantly, to buy victrolas and automobiles, to build fine houses and

wear good clothes, in fact we can easily afford to do most anything to keep up with the ever-changing world—then, why can't we afford to be honest with God?

Goshen, Ind.

Studies in Saint John's Philosophy

John 1:1-18

BY JOHN W. WAYLAND

2. Life and Light

THE first great beginning with which Saint John deals in the remarkable passages before us is the origin of life.

Obviously, this is the greatest beginning of all. Death is no marvel, no mystery. It is life that is the great wonder, the great mystery. Death is a pure negative; it is merely the absence of life. Anybody can blow out a candle. The black, smoking wick is nothing remarkable; it is the bright light, the light-giving, heat-giving, consuming, penetrating flame that is wonderful. So life is the positive, moving, penetrating, growing, constructive mystery.

Life is the essential condition, the *sine qua non*, of all mysteries, of all wonders, yet itself the most wonderful of all. Without life there would be no trees, no flowers, no grains, no fruits. Without life there would be no animals, no birds, no fishes, no voices. Without life there would be no art, no music, no poetry, no science. Without life there would be no intelligence, no reason, no will; there would be no eye to see, no ear to hear, no hand to work, no skill to fashion, no brain to conceive, no sense or feeling to understand. Without life there would be no earth, no heaven, no divinity, no humanity, no right, no wrong, no time, no eternity.

Once I had a good friend who seemed on the point of falling out with me because I could not, on the spur of the moment, tell him what life is. "It is our business to know," he declared. He then gave me his definition of life. He said he thought that every intelligent man ought to know what life is. Perhaps he was right. Certain it is that every intelligent man wants to know. But I must confess that I have forgotten his definition. Somehow it didn't stick. This may have been my fault; but it did not appeal to me as having come down from the heights.

The Stoic philosophers thought that life is essential heat. Some earlier philosophers, Leucippus and Democritus, for example, seem to have associated life with fire, and to have thought that both were composed of round atoms. These conceptions indicate how difficult this question is and how inadequate were the answers that ancient philosophers gave to it.

St. John answers the question as to the origin of life in a very few words. He says, "In him was life." By him he means the Logos, the Word, the Christ, the Son of God. He means God, Father and Son. Accordingly, on the authority of St. John, we may think of life as an attribute of God, which was given to the world through the creative power of his Son.

This agrees with the statement in Genesis 2:7 that in the creation of man God breathed into his nostrils the breath of life, and man became a living soul. This statement allows us to define life as the breath of God. This may not be scientific, but until science can provide something better it may be well worth our consideration.

In the fourteenth chapter of his gospel St. John reports Jesus as saying, "I am the life." This permits us to say that the Logos, the Son of God, is life.

Obviously, however, we have set forth in the passages referred to two kinds of life: physical life—the life of the body; and spiritual life—the life of the soul.

But the essential fact to notice is that both come from God. God is the first great cause of life in its several phases, in all its phases, we may well believe.

With St. John life was a sweet and beautiful subject. Listen to some of his statements about it:

"As the Father hath life in himself, so hath he given to the Son to have life in himself."

"For the bread of God is he who cometh down from heaven and giveth life unto the world."

"I am the bread of life."

"The water that I shall give him shall be in him a well of water springing up into everlasting life."

"The words that I speak unto you, they are spirit and they are life."

All these remarkable statements about life; with many others, are found in the writings of St. John. They all identify life and the power to give life with God and the Son of God. And the most beautiful of all these sayings, perhaps, is this one, in the words of the Master himself:

"The thief cometh not but for to steal and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly."

This, then, is St. John's philosophy as to the origin of life:

It is in God;

It is the breath of God;

It is the gift of God.

The next step that St. John takes here is to identify life and light. He declares that the life which was in the Creator was the light of men.

He may mean only spiritual life, and he may mean only spiritual light. But which of us can separate the spiritual and the physical? St. John does not undertake to do it. Christ does not do it. Can anybody do it?

If there were no physical light in the world, would there not be much less spiritual light? If there were no physical life in your body, where would the life of your spirit be? If there never had been any physical life in your body, would the life of your spirit ever have been?

If now we find it difficult to separate physical life and spiritual life, physical light and spiritual light, may we not find it equally difficult to separate life and light?

St. John does not separate them. He identifies them. In no less than twelve places in his gospel he associates light with the Son of God; and in the passage before us he associates all three: light, life, and Christ as Creator. "In him was life; and the life was the light of men."

In John 8:12 Jesus says substantially the same thing: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

It is certainly a beautiful thought, worthy of any system of philosophy, that light and life go naturally and normally together. This is why you do not find sweet, multicolored flowers as a rule in dark caves, but somewhere in the sunlight or near it. This is why you never see how beautiful and wonderful a cloud is until the sun shines on it or through it. This is why every great movement for enriching and bettering the life of the world has been born in light, in understanding, not in darkness or ignorance. This is why the young life of the world is sent to school. Life and light must dwell together and grow together. This is why the tall statue of liberty in New York harbor holds up a great light. If liberty held up no light her promises of life would be all in vain.

Harrisonburg, Va.

The Joy of Doing Good

BY ARCHER WALLACE

Not long ago we heard of a woman who came to a minister with an offering for the poor. The minister, who knew that the woman was not in very good circumstances herself, hesitated about taking it. "Please do not deny me the joy of doing good," said the woman.

Is there anything in life which can compare with this joy of helping others? The supreme happiness of life is found in serving others. J. M. Barrie writes: "Those who bring sunshine into the lives of others cannot keep it from themselves." The dulllest and most depressing moments of life are those in which we have no one but ourselves to work for and to please. As we look back upon our lives we find that the moments which really stand out; the moments in which we have really lived, are those occasions when we have served others in the spirit of love. The happiest people we meet are those who do most for others; the most miserable are those who do the least.

"Half the world," said Henry Drummond, "is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and being served by others. This is altogether wrong. Happiness con-

sists in giving and in serving others. He who would be happy must remember that there is but one way—it is more blessed to give than to receive."

For those who wish to serve there are opportunities on every hand. The world is full of people who need just such kindness and sympathy as loving hearts can give. One of Beethoven's most famous concertos was suggested to him as he heard repeated knocks in the stillness of the night, at a neighbor's door. With a musical ear sensitive to an extraordinary degree, he detected at once the musical arrangement of the taps, and arose from his bed to put the suggestion on paper. Millions of people have heard taps on a neighbor's door, and it suggested nothing to them. Beethoven recognized musical possibilities because he was ever on the lookout for them.

The loving heart will never lack opportunities for expression. Everyday life abounds with experiences which afford forms of service.

Toronto, Can.

Heirs of God

BY R. H. MILLER

Eph. 1:11. "In whom we have obtained an inheritance."

"Heirs of God,"—the figure means that we have full and complete access to all the resources of God.

The father says to the elder brother, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). The heir is "lord of all" (Gal. 4:1). We are "joint-heirs with Christ" (Rom. 8:17). All the resources of God's wisdom, love and power are available to him who chooses God's will.

"For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things" (Rom. 8:32)?

Did he make the world? Does he marshal the hosts of heaven? Does he hold the constellations in the hollow of his hand? All this infinite resource of power is within the reach of those who do his will!

This conclusion becomes more and more reasonable as you think upon it.

God Is Spirit

The issues and values at stake among men are spiritual. Therefore if God is fully and effectively present anywhere it is in man.

God Is Love

His fullest, completest bestowments may be expected to fall upon the objects of his love. It is hard to believe that God is much enamoured with the moon or the sun or the stars. But that he loves his children is our deepest and most joyful assurance. If there seems to be less of his power put forth in their behalf, it is only because it is put forth in love.

We Share His Purpose

I once heard an employer speak of his men thus: "A ——— always does what I tell him, just exactly as I tell him; but he never sees anything to be done. I've got to be over him all the time. B ——— is worth ten times as much to me. He sees what ought to be done, studies out a way to do it, and does it. He shares my purposes and problems."

The physical universe does just what God tells it, with an intricacy and accuracy which amaze. But man shares his purposes, and for this very reason is, of all creation, nearest his heart and his store.

We have complete and unhindered access to all the resources of God!

North Manchester, Ind.

The Religious Element in Early American Education

BY L. W. SHULTZ

In Three Parts—Part Two

3. The Religious Element in the Curriculum

FIRST of all the Bible should be mentioned. It was the basis for practically all the curriculum of the early schools. As late as the beginning of the nineteenth century it was used by advanced reading classes, and in

the early schools it was the regular textbook of reading in these classes.

The *Hornbook* was the introductory book for many children. It was "a sheet of paper, about three by four inches, pasted on a flat piece of wood and covered with transparent horn so as to save the printing underneath. With a handle at one end it resembled a paddle, and from the accounts that have come down to us, was often used for that purpose as a means of punishing refractory pupils. There were handsome ones for the rich and very poor uncovered ones for the poor children."

There were many different types of these books, yet all had practically the same features: an alphabet (large and small), the Lord's Prayer, sometimes the Apostles' Creed or Benediction, and a moral or Scripture verse for memory work. Many of the early books had the Christ's cross at the beginning of the alphabet. Some had pictures and designs around the edges. During the day many children wore these books about them. Holes bored through the handles and strong cords thrown about their necks and passed through these openings served as a means to carry them. It was a queer sight, those little damsels and masters running about or trudging to school with their hornbooks flying about. This quaint little book represented for that day a long list of supplies that are now required in our public schools.

The *A B C* (spelled ABCE, abcie, and abeesee) Book was merely a series of verses or rhymes turning on some key words which began with the successive letters of the alphabet. The verses many times were moral or scriptural in nature. We have many types of the *A B C* book today, but the old style ones were much smaller than our modern books.

The *New England Primer* was perhaps the most notable and important text in the early American schools.

"On Saturdays forth came, yellow and dim,
New England's Primer; and the scholars all
Lord's prayer recite, commandments, cradle hymn,
And fatal consequence of Adam's fall."

"It was 'the school book of the dissenters of America,' reprinted time after time for two centuries, reaching an annual average sale of 20,000 copies and a total sale of over 3,000,000, and even came down so near to us as an edition of 1866."

The largest primer contained only a few pages. But this thin little volume did the service of half a dozen readers of the present day.

Originally a "primer was a book of private devotion. Finally rudiments of learning were introduced. Many times changes were made in its contents but for centuries the teaching of reading and religion was united in it."

Luther's Primer contained the Credo, Paternoster, and other portions of the Bible. Melancthon added the Sermon on the Mount and other selections from the New Testament. During the Reformation the primer contained prayers and meditations and in some of its later forms was much like a modern catechism. It came at last to include the contents of the *Hornbook* and the *A B C* book. Such was the *New England Primer*.

It had its rise near the end of the seventeenth century and passed through innumerable editions. It was constantly in use in the home, in the school, and in the church. The people became saturated with its doctrines and no book save the Bible did more to form New England character.

A typical table of contents follows:—

1. Alphabet taught in moral and religious couplets.
2. Alphabet—One page.
3. "Easy Syllables for Children." 2pp.
4. Longer words and syllables—3pp.
5. Pious sentiments for memory work.
6. The Lord's Prayer.
7. The Apostles' Creed.
8. Ten Commandments.
9. Moral Sentiments.
10. Picture of Martyr John Rogers burning at the stake.
11. Letter of Rogers to his children.
12. Short questions and answers.
13. Shorter Catechism.
14. Colton's "Spiritual Milk for American Babies."

(Continued on Page 218)

God's Heirs

BY D. C. REBER

"If a son, then an heir of God through Christ" (Gal. 4:7). In relation to their possessions and prospects, Christians are heirs of God. No inheritance without sonship; no sonship without spiritual birth; no spiritual birth without Christ; no Christ without faith. How do we know we are heirs to eternal glory? Paul says: "Having also believed in Christ, ye were sealed with the Holy Spirit of promise which is an earnest of our inheritance" (Eph. 1:14). Every child of God, then, possessing the Holy Spirit in his heart, has a proof positive of his possessing immortality and everlasting life. The present possession of the Spirit of God is a guarantee of the full possession of the heavenly inheritance hereafter. The indwelling Holy Spirit produces characteristics which are the true ground of certainty that we are heirs of God. As Paul again says: "The Spirit himself beareth witness: with our spirit that we are children of God" (Rom. 8:16).

What is the character of the Christian's inheritance? "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love" (Col. 1:12, 13). "God according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3, 4). "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:11).

These quotations of Scripture declare that Christians will inherit heaven or the kingdom of God. But the kingdom of God is entered in this life, and continues throughout the eternal ages. So that heaven is the perfecting of the life of the Spirit begun here on earth. This is put into very simple language by Christ in John 14:23: "If any man love me, he will keep my word, and my Father will love him and we will come unto him and make our abode with him." Heaven is the soul's everlasting abiding with God and Christ.

Let us inquire further into the present inheritance of the saints. Christians inherit present salvation. Paul asks of angels: "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14)? He further says: "The free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). Jesus said: "He that heareth my word and believeth him that sent me hath eternal life and cometh not into judgment but hath passed out of death into life" (John 5:24).

Again Paul says in Heb. 6:12: "Be not sluggish but imitators of them who through faith and patience inherit the promises." What promises do God's children inherit? These can not be enumerated here in their entirety. The first one to be named is freedom from sin. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). Through justification both past and future sins of the child of God are provided for. Through Christ's death, he atoned for all sins prior to baptism. Remission of sins and the gift of the Holy Spirit are the blessed consequences following faith in Christ as the great atonement, repentance toward God, and baptism which is the seal of a holy vow. Sins committed after holy baptism are remitted through faith in Christ the great Advocate, through repentance, and through prayer to God. As additional means of removal of post-baptismal sins, the ordinances of feet-washing and anointing are provided. Through justification, the condemnation of sin is taken away. By obedience to the commandments of Christ, growth in grace takes place which may be called sanctification. Sin no longer controls as the individual yields his members to deeds of righteousness, thus dying to sin. Not until the Christian has put on immortality in the future home of the soul will there be final and absolute freedom from sin. But thanks be to God who enables the consecrated soul through God's grace to attain complete victory over sin.

Another promise assures the Christian of the end of sorrow in the new heaven. "God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). As sorrow is a consequence of sin, it easily follows that when sin is destroyed, sorrow also will be no more. In a world where so much sorrow abounds, many souls long for the time to come when sorrow's waves no longer sweep over the soul.

A third valuable promise given the Christian to be realized in the spirit world is fuller knowledge. Knowledge is God's gift. Solomon said: "To the man that pleaseth him, God giveth wisdom, and knowledge and joy" (Eccles. 2:29). Yet in this life human knowledge is imperfect and frequently mere foolishness. But God is omniscient and in God's perfect wisdom, man's knowledge will some day vanish away. Now Christians, however well versed in human wisdom, know only in part, but then in yonder world, they shall know fully (1 Cor. 13:12).

The Apostle Peter says that parents are the heirs together of the grace of life (1 Peter 3:7). The power of procreation is another of God's sacred gifts to mankind. Christian parents should use this heritage as those entrusted with grave and solemn responsibilities and as those having to render an account of the stewardship of life.

Another item of the saints' inheritance is righteousness. This is none other than Christian character. It can not be self-acquired but is of faith through obedience to the divine will (Heb. 11:7).

Christians as heirs of God possess all things of true worth in this world and the eternal verities in the world to come. "He that overcometh shall inherit all things" (Rev. 21:7). They only are truly rich who are rich toward God and who have a right to the tree of life and may enter in through the gates into the city, the holy Jerusalem.

North Manchester, Ind.

Week-day Brooks and Sunday River

BY GEORGE W. TUTTLE

HERE is where the week-day brooks run into the Sunday river of the Adult class. Let us look for a moment at these human brooks. How diversified they are! From what different surroundings they flow! For instance, here is a human brook that has flowed adown the hills of temptation during the past week. Hark! listen to its song as its waters join the great Sunday-school river: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Again, here is a human brook that has flowed peacefully through sheltered nooks and delightful scenes all the week. The song of both is a song of praise. Have not the brooks that met difficulties had a vision of the deep flowing river of the Adult class, and above and beyond that a vision of the unsounded depths of their Father's love?

Here is a human brook that has flowed through the hard labor but peaceful environment of the farm; now its waters are turned gladly into the Sunday river—its peaceful, restful flow. Here is a banker brook that has run its course within the narrow walls of a bank during the week, yet its sparkling living waters have not failed, and now it swells the volume of the Sunday-school river.

The stenographer, who has taken dictation from man all the week, can now listen to the voice of God. The clerk, who has perchance handled buttons and thread and dress goods during the week, can now handle the Word of Life. The bookkeeper, who has added columns of figures from Monday morning to Saturday night, can now rejoice in profitable Gospel addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Is there not refreshing for all in the Adult class when its waters run clear and sparkling, as pure as the waters of Abana and Pharpar seemed to Naaman the leper? Shall we allow any self-seeking, or pride, or harsh judgment, or tactlessness to defile its waters?

Rather shall not all the hills adown which run the week-day brooks reëcho with this invitation of our God through his prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, buy wine and milk without money and without price."

Pasadena, Calif.

Letter and Spirit

BY JAS. A. SELL

THERE are some among us—and the number seems to be growing—who are zealous for the spiritual life who can not reconcile the idea of literal obedience to the observance of ceremonies or ordinances as being promotive of spirituality. They rather look upon it as having the opposite effect and speak of it as "legalism." To sustain this contention they quote Paul as saying, "The letter killeth but the spirit giveth life."

Now did Paul really mean what his language is taken to prove—that obedience to the Savior's commandments will kill spiritual life? Can it be possible that the Son of God came into this world to save a fallen race and left a system of doctrines contained in ordinances involving the dearest interests of the human race the observance of which will kill spiritual life? If this be true, then a goodly portion of the New Testament had better not been written. At this our intelligence and our souls revolt and we are forced to doubt that this interpretation properly represents what the apostle had in mind.

True, to rest in the letter alone "killeth." Every institution given to intelligent creatures must have its letter and spirit. All true worship must be in "spirit and truth" (letter). There is therefore a "legal" part in true worship.

There is another sense in which the "letter killeth." It is true now as of old that the "law of the Lord is perfect, converting the soul." This is truly a wonderful killing. It is a killing of ignorance—"making wise the simple," and "enlightening the eyes." Killing unbelief, carnality and the lustful passions of the unregenerate nature. And is not such a killing necessary? How can one pass from "death unto life" without being killed?

No, Paul did not mean that obeying the Savior's commandments would kill the spiritual life. He only meant to teach us that the letter and spirit go hand in hand. We must not neglect the one and expect the blessing of the other. At another time he said that Christ "became the author of eternal salvation to all those who obey him."

Our Savior said to his sorrow-stricken people that he was about to leave this inconstant, sinful world, that he would send them a Comforter who would give them a spiritual life full of joy and peace and "guide them into all truth." And again, "He that loveth me keepeth my commandments and he shall be loved of my Father and we will come unto him and make our abode with him."

Holidaysburg, Pa.

Taking the Fruits

BY JULIA GRAYDON

MISS ASIN (Faith) KIM, a young Korean girl taking a course in a Philadelphia School for Christian Workers, in writing of her impressions of American cities and of the God-given blessings which we all enjoy, adds:

"But the strangest thing to me is the half-filled churches and the crowds seeking only pleasure on Sabbaths. Why are not the churches filled to overflowing, and why are you not pouring out your hearts to God, who gave you all these blessings? You are taking freely of the fruits and neglecting the roots. My desire and prayer is that you will not forget God, but with hearts overflowing with gratitude and renewed zeal, you will preach the Gospel of your Savior in all the world."

We have preached the Gospel to the nations, and now representative Christians are coming over to see if America herself is walking in the "Way Everlasting."

Harrisburg, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Spiritual Dynamics—Continued

BOLDNESS

IN the former article we found that this prayer meeting was the occasion of a *shaking* and *filling* that inspired more than ordinary courage and the text says,

"When they had prayed . . . they spake the word of God with boldness" (Acts 4:31c).

The bitter hatred against Christianity along with the lack of law protecting the Christian placed the life of a disciple of Christ in jeopardy almost every hour. They were hunted like wild beasts but with more terrible cruelty. And yet with faith undaunted they witnessed for Christ with a courage unparalleled. It was not popular to be a Christian in those days. As they counted the cost of fellowship with the Master they were signally reminded that they dare not reckon their lives as dear unto themselves.

Strange, is it not, that men and women in such large numbers clamored for church membership. From a material standpoint Christianity in those days required the "loss of all things." Not a single temporal inducement could be offered and yet three thousand, five thousand in a brief time were enrolled until the inspired writer was forced to quit numbering and just say "the number of the disciples multiplied in Jerusalem exceedingly." Yea, "So mightily grew the word of the Lord" that the enemies were put to their wits' end to conjure up methods sufficiently terrible to halt this unheard of madness to join the "everywhere spoken against" cult.

This movement was not blind fanaticism, neither was it simply the much worn modern term called "spirit of adventure." Often "fools rush in where angels fear to tread" but not so here. The boldness of the "unlearned and ignorant" Peter and John was significant of these early disciples and the only word of explanation, even by the human hounds of persecution and torture was, "that they had been with Jesus." Fellowship with the Lord Jesus Christ the Son of God and the Son of man furnished the magnetism and the dynamic that held these simple folk steady in the trying hours and sent them forth with boldness to speak the things they had seen and heard.

It requires boldness today to be a Christian. Persecution is in store in plenty for that one; not the same in kind, for our laws would not tolerate it. Satan knows how to do it and still evade the law. You can be a member of the church and the devil will not fuss too much about it. But you must not be too puritanical in your life nor too exuberant with your testimony. One can be a disciple if one will just keep still about it. But there is the rub. There is where we get hooked up on the devil's hook. How can one keep still if one is under a full head of spiritual steam? But the devil is wise here, wiser than some of the so-called children of God, for he at once pipes up, saying that one must quit stoking the fire and adding fuel. Why, of course, if one is filled with the Word and Spirit of God one must speak, and, of course, courage must be screwed up to that point. Satan, using his cohorts, will scoff, sneer and jeer one down; he will threaten one's popularity in society. He will bombard one with the lure of personal liberty, self-determinism and self-aggrandizement until bond-service with Jesus Christ appears sheer nonsense if not crass suicide. At this juncture boldness wanes, the spiritual fires smoulder, tongues are tied and the Laodicean lukewarmness has arrived.

Gideon's army was stronger and more assured of victory when the twenty-two thousand cowards went home. So the Christian army would suffer less frequent defeats if she could rid herself of the moral cowards either by a Pentecostal infilling or by sending them to their own company. When personal feelings rather than devotion to duty actuate an individual, moral cowardice has fertile soil in which to grow, and truth hangs bleeding on the cross or writhes crushed to earth amidst pretended friends.

Courage sufficient to speak with boldness on this occasion followed a prayer meeting. Real prayer changes things. Great Christian enterprises have found birth in unheralded prayer meetings. The one who prays, however, must have had a vision of the Lord or faith, upon which boldness rests, will be lacking. These disciples were being tempted to keep their mouths closed. They had been granted physical freedom with a solemn charge to keep still about the Author of their religion. They were betwixt two words. The first "Ye shall be witnesses of me" and the second "Speak no more in this name." They prayed, and when they had prayed "they spake the word of God with boldness."

In the warfare that is raging
For the truth and for the right,
When the conflict fierce is raging
With the powers of the night;
God needs people brave and true:
May he then depend on you?

See, they come on sable pinions,
Come in strong Satanic might,—
Powers come, and dark dominions,
From the regions of the night;
God requires the brave and true:
May he then depend on you?

From his throne the Father sees us;
Angels help us to prevail;
And our Leader true is Jesus,
And we shall not, cannot fail:
Triumph crowns the brave and true,—
May the Lord depend on you?

UNITY

"When they had prayed . . . the multitude of them that believed were of one heart and one soul" (Acts 4:32a).

Undoubtedly, a large percentage of the success of the early disciples was due to their unity of spirit and program. Individual wills were centered in the all-sufficient will of their Master. Many personalities were blended for life and service in the Divine Personality. If in former years some of them were selfish enough to request personal honor and mention, that spirit passed and now all were united in the task of bringing honor to him who is worthy "to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing."

John R. Mott once said, "An unbelieving world is the price we pay for a divided church." And one might say that a divided church is the price being paid for the privilege of self-determinism and selfish egotism. A sinful world on one side and a loving, forgiving Father on the other only needs the Savior to bring them together. But Jesus as a Reconciler is poorly recommended to the estranged and needy world through a divided church.

Did our Lord speak in vain when he said, "Other sheep I have which are not of this fold, these also I must bring that there may be one fold and one Shepherd"? Or did he pray in vain, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me"? Jesus does say here that the unity of believers in fellowship with the Father and the Son would be the convincing evidence to the world of his Sonship. What a miserable mess professing Christendom has made and very largely because believers have failed to pray for unity. Doctrines, creeds, dogmas, philosophies and men have tended to divide the church. The church of today has no ground for union save in the Person of the Christ. When all denominations find his heart and determine to imitate his example then the "get-together" movement will have been ushered in. But this experience cannot be realized without sincere and meaningful prayer to that end.

There will need to be not only a baptism with water, but also a baptism with the Holy Spirit and fire. There

are some things that cannot be united without intense heat. The blacksmith welds two pieces of steel but not until the heat of the forge melts the molecules of each until they embrace each other. No amount of pressure can unite the grains of sand, but under the power of heat they are united and crystallized. Just so, if the denominations were willing, in the forge of divine radiance, the union for which our Master died and lived and prayed could be realized.

No use to talk of denominations uniting, however, until folks within their own denomination are more unified. Often members of the same communion war against each other seeking to overthrow the other for the sake of personal advantage. Letters pass through the mails from one side of the continent to the other in which members of the same fraternity are maligned without a chance to reply. Sermons are preached in which ministers, missionaries, and Committees of the church are publicly incriminated without their knowledge, and without any recourse. If the damages wrought only affected individuals the harm would be slight, but such conduct divides the believers and hinders the evangelization of the world. What fire can bring a warring membership to terms of peace, that together they may war against the spiritual hosts of wickedness? As these first Christians prayed the fires of the Almighty burned away the foreign materials of self-interest so completely that "they were of one heart and soul."

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!
Christ, the royal Master,
Leads against the foe:
Forward into battle
See his banners go.

Like a mighty army
Moves the church of God:
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Echoes From the Field

A SISTER in Ohio writes in a way that heartens all those interested in the Lord's cause. She says, "Before receiving your letter our Sunday-school had decided to continue the special monthly offerings for the 'Emergency Fund.' Our people seem to have caught the spirit and enjoy it."

Dear sister, you do not know how much good this postage card message did us. We get most discouraged sometimes and only our concern for the cause keeps us going. But such reports cause us to praise God and take courage. *Thank you.*

A brother writes, "I am sure that there is nothing that is retarding the giving of the Brethren in this part of the country so much as these unsound teachings that are coming in among us. It is not a lack of finance, . . . neither that there is not a spirit of giving, but the Brethren are realizing . . . responsibility as to where their money goes . . . and are giving liberally but are not giving to the support through the Boards."

This is interesting and much could be said. First, let me say that I seriously doubt if another denomination in Christendom has less doubtful teaching than our own. Second, I happen to know that in many quarters many thousands of dollars were lost in speculation and unwise investments that would have done much more good if it had gone through the hands of our Boards, as unfit as they may be. In the third place, that money given through other channels beside our own Boards passes through human hands, and very often these persons are not any more conscientious, if as much so, as our own brethren. We should be very sure that we do not condemn ourselves in the things which we allow. Where I cannot trust my means to the authorized channels of administering benevolences through our own church, I think I shall change church relationship. Let us not do evil that good may come.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 10

X. *Scripture*, Matt. 19:13: "Then were brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them."

1. "Pray," Greek, *proseuchomai*, prayer restricted to God.

2. Parallel Passages: Mark 10:13-16; Luke 18:15-17. Luke says nothing about prayer; he mentions only that "he should touch them." Matthew says: "That he should lay his hands on them, and pray." Mark says: "That he should touch them . . . and he took them in his arms, and blessed them, laying his hands upon them."

3. Setting: Jesus Blessing Little Children and Babies. Matthew says: "Then were brought unto him little children"—*paidia*. Mark says: "And they were bringing unto him little children"—*paidia*. Luke says: "And they were bringing unto him also their babes"—*brephe*. Note: *Paidon* means a young child. *Brephe* means a babe more in the sense of an infant, a new born child. In fact the first meaning given the word by Thayer is: an unborn child, embryo, foetus. "Brephe, infants carried in arms; infants, sucklings."—Expositor's Greek Testament. "Brephe points out more distinctly the tender age of the children than *paidia*."—Alford. "Were bringing" *prosepheron*, means primarily to bear or carry, rather than to lead. We think the real picture of Jesus blessing little children has not yet been painted. The children are usually too large.

4. The Nature of His Prayer: (a) From Mark, "blessed them," Greek, *eulogeo*, we are enabled to understand the content of "pray" as used by Matthew. *Eulogeo*, to praise, to invoke blessings. With the accusative of a thing, to consecrate a thing with solemn prayers; to ask God's blessing upon a thing, pray him to bless it to one's use, pronounce a consecratory blessing on. (b) "The imposition of hands was a symbol of prayer and blessing."—Expositor's Greek Testament. (c) Doubtless his prayer here was dedicatory and consecratory. "Our Lord was not to teach them, but only to touch and pray over them."—Alford.

"Were bringing," *prosepheron*: "The word is commonly used of sacrifices, and suggests here the idea of dedication."—Expositor's Greek Testament.

"It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by way of dedication or consecration to God—the person being considered the sacred property of God ever after. . . . But this consecration of children to God seems to have grown out of use. Is it any wonder that the great mass of children are so wicked, when so few are put under the care of Christ, by humble, praying, believing parents?"—Clarke's Commentary.

5. Why Jesus Prays. (a) It was because of his appreciation of womanhood and the child. Neither has had its rightful place up to this time. Jesus came into the world to correct such abnormalities. The relation of the child to the kingdom of heaven places a new value upon the child. Wherever Jesus is known the child is exalted. An African girl baby's advent into the world is unwelcome. Ill luck is believed to accompany deformity. Twin babies stand for conflicting ideas, and so must be disposed of. The baby that per chance cuts its upper teeth first may forfeit its life. What is true of infant and babyhood in Africa, is also true in practically all of the heathen nations. Historically, in the Grecian system of education, children were regarded as belonging to the state. The power and strength of the nation was measured in the terms of its might as wrapped up in its soldierhood. It was an honor for a mother to contribute a healthy, robust child to the state. He would make a good soldier. Or if in the judgment of the Council of the Elders the

child was born weakly, or with a deformity, it was not permitted to live. It was carried away to the mountain glens where, of course, it starved, or was devoured by the wild beasts. Since Jesus came into the world, and wherever he has gone since, he has changed the child's program of life.

(b) He dedicates and consecrates the infants and children in response to the mothers' desires. The purpose clause is: "that he should lay his hands on them and pray."

6. *Practical*: (a) What Jesus did we can do. We can dedicate and consecrate our babies to the Lord. There are some sects who use this incident to support infant baptism. That is false. But we do think it argues a consecration of the infants and little ones. Why not dedicate them to the Lord? Hannah dedicated Samuel (1 Sam. 1:11). Samson's mother consecrated him (Judges 13:5). For the Nazirite vow, see Num. 6:1-21. Note how often the word "separate" appears. Margin: "consecration," etc. We dedicate buildings and put them at God's disposal, why not a child? They are from the Lord. Hannah said: "God, you give, and then I will give." So God gave, and then she gave her child back to him (1 Sam. 1:11).

(b) We cannot see where any violence would be done to the Scriptures if, soon after the advent of the child, the minister of God would be invited in for a christening or dedicatory service, laying his hands upon it and invoking God's blessing upon it. Surely it would make a difference in our children. There would be more missionaries forthcoming, more ministers, more men and women of God. Parents would be helped, and the sanctity of the home would be preserved. It is interesting to note that Jesus had been talking about the foundation of the home, and against divorce. Did that discussion encourage these mothers to break loose and come to him with their babies?

The ministry of Jesus would not be complete if it did not have in it the scene of a group of mothers bringing their babies to him that he might lay his hands upon them and pray. Yes, it was Cradle Roll Day.

(c) God bless the babies:—

"Babies short and babies tall,
Babies big and babies small,
Blue-eyed babies, babies fair,
Brown-eyed babies with lots of hair,
Babies so tiny they can't sit up,
Babies that drink from a silver cup,
Babies that coo, babies that creep,
Babies that can only eat and sleep,
Babies that laugh and babies that talk,
Babies quite big enough to walk;
Dimpled fingers and dimpled feet—
What in the world is half so sweet
As babies that jump, laugh, cry, and crawl,
Eat, sleep, talk, walk, creep, coo, and all
Wee babies?" * * * *

"Mothers then their Savior sought
In the places where he taught,
Unto him their children brought,
Little ones like me."

Yes, God bless the mothers of babies, they will be the mothers of men. God bless the Cradle Roll. God bless all the books, good books written on babies. May babies be desired and loved more and poodle dogs less. May the cradle still grace the home. God bless those children today who do not have it as good as many dogs; the dogs that are blanketed, well fed, that ride in automobiles, and at last receive a burial. Convert the women who have lost their natural affections.

New Windsor, Md.

Praying and Paying

THE "Sky Pilot" says that religion always has been, is now, and for years to come, apparently, will be, a thing which the average man fails to rate at its full worth. He claims, perhaps, to appreciate it. But he shows by his unwillingness to pay liberally for it in that which he does value—money—just the reverse. Therefore a minister, whose temporal interests depend on religion, must take the consequences. He must, in general, content himself with much smaller compensation than he might secure in other professions or trades, with the same abilities and effort. Settle it in your mind never to expect all that your services

are worth. But, blessed be God, there are other compensations in the ministry, richer than money can make.—*The Expositor*.

Homely Homilies

BY A COUNTRY PREACHER

The Tender Plants

WHEN I considered the ways of some of the young people of the church my heart was troubled and I said, "What shall I do? For I have been patient and kind with these people and yet they do things which are not consistent with the Christian life. And they will not study their Sunday-school lessons, and in time of worship they do whisper and laugh, and they manifest more interest in the members of the opposite sex than they do in my excellent sermons."

And I said, "I am resolved what I will do. I will exercise mine authority and will speak roughly with them and will say unto them that unless they conduct themselves in a more pious manner according to my notion of what is proper they shall be put out of the synagogue. For if they refuse to do that which is right why should they any longer be called Christians?"

But the Spirit said unto me, "Son of man, go now into the cornfield where they plow the corn and I will teach thee concerning this thing."

And he said, "Behold, these plants have as yet no sign of fruit and in themselves are of no value, yet the farmer is careful not to break or destroy one of them. He does not handle them roughly nor dig about them too deeply nor allow overmuch earth to fall about them. Shouldest not thou be equally careful of my tender plants?"

And I said, "But Lord, these plants do grow."

And he said: "Hast thou seen any growth in the hour thou hast been watching them? Yet thou sayest that they grow. How then canst thou know that my plants do not also grow?"

And I said, "But Lord, surely these youths who are so giddy can never become perfect Christians."

And he said unto me, "Go again into the cornfield in the autumn." And when I went he said unto me, "Search now and find me a perfect ear of corn." But although I searched long I could find none that was perfect. Some indeed were large but many were small. Yet the farmer said that the yield would be very good.

And the Spirit said unto me, "Go now and cultivate carefully my tender plants."

This Means You

How does the present day minister find time to get his work done? Perhaps he does not get it all done, but how does he do as well as he does? The MESSENGER is wondering if our pastors would not like to compare notes on this common problem. If you have something to say about the more efficient use of a pastor's time just fill in the form below and mail it to the MESSENGER.

The Gospel Messenger,
Elgin, Illinois.

Pastor's Study Department:

I am the pastor of . . . church. The following is a typical schedule for a week indicating what I try to do on the different days. This is what I do on:

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

SUNDAY

I have the following suggestions for the more efficient use of a pastor's time.

(Use separate sheet of paper if necessary.)

Name, ...
R. F. D. or Street, ...
Town State

HOME AND FAMILY

Justice

BY MRS. JOSEPH MILLER

She wears upon her quiet life, a cruel scar,
This mother, who is not a wife as others are!
Across her breast—I wonder why—the scarlet pen
Has blazed a brand to vilify this Magdalen!

He wears upon his honored life rich diadems—
A son, a daughter and a wife, his precious gems!
With golden letters men indite his badge—and yet
They know the scarlet pen should write—an alphabet.
Los Angeles, Calif.

"I Will Not Leave You Comfortless"

BY ELIZABETH ROSENBERGER BLOUGH

CELIA DARKE, sitting before her window, shivered slightly. Perhaps the furnace needed attention, but the boy would see to that. A February blizzard had set in, and impeded traffic. The trees were bending, swaying, and crashing in the storm. She could hear the branches beating against the corner of the house. In her lap lay an old-fashioned little leather book. It had verses written in it in the fine angular script of thirty years ago. Memory was bringing up pictures of those days she wanted rather to forget. She glanced at some verses which she knew by heart:

"Nobody knows how many times I go
To that far window gazing on the snow,
Watching the children as they gaily pass,
Watching the frost make pictures on the glass,
Thinking of once when I could look and see
The print of footsteps coming in to me.

"Nobody knows how many times in vain
I think I see your shadow on the pane.
I think I hear your footstep on the walk,
Your mellow voice in sympathetic talk.
Nobody knows how lonely days can grow
Until a loved one's gone and then they know."

She got up and stood before the pictures of her parents, for whom she had cared most tenderly. She thought of friends also. "But this will not do," she said to herself. "I can invite some one to spend the night with me. Who shall it be?"

She thought first of Mrs. Alderfer, but she was away visiting her daughter. Mrs. Brandt had company from Coalport, Miss Somers was out of town. There was Mrs. Herlock, she would invite her.

Miss Celia went to her telephone and tried to get Mrs. Herlock. She had trouble in getting central, then she could not make her take the right number. Neither could she hear Mrs. Herlock's answer very well. But after a time she concluded. "Can you hear me, Mrs. Herlock? I want you to come in time for supper. Yes, And stay for the night—What? Yes, I am lonesome and need you—Yes? Then you'll come! All right!"

Miss Celia asked central about the trouble with the wire. She was told that the lines were not in good working order. The storm had beaten some of them down, there might be water in the cable.

Then she went into her kitchen singing. Celia's hair was streaked with gray, she was comfortably well-off and naturally light-hearted. The prospect of having a visitor for tea, delighted her. In the midst of her preparations for mixing a salad, the electric bell in the kitchen jingled pleasantly. It held the information that her guest had come. She hurried to her front door, expecting Mrs. Herlock to sail in on the wind which just then had the force of a cyclone. But it was not the bulky grayness of figure associated with Mrs. Herlock. Instead, there before the open door stood a young girl, with a thin white face, and blue eyes that smiled trustingly into Celia's with all the pathetic longing of youth.

Celia restrained her half exclamation of surprise. She took the girl's hand and drew her in. "Take off your wraps and come to the fire," she said hospitably. "It was so kind of you to ask me. I was lonely too. I never had anything quite so nice happen to me before."

"Let me put away your coat," said Celia, hanging

up the wrap which was thin and poor. The girl's shoes might leak. Were her stockings wet? Her hands were blue with the cold.

"You know it was so lucky that I answered the telephone for Mrs. Pratt. I was so surprised when I heard my name called. You did have some trouble in getting our message through?"

Celia recognized her as a girl she had seen at Mrs. Pratt's when she went there for dinner occasionally.

"But how did you know that my name was Gerlock?"

So that was it.

"The name is not a common one," evaded Celia. "But I must go and see about our supper. Sit here, and there are some books, if you care to read?"

Celia's heart warmed towards the girl. How dear she was, her voice was sweet. She opened a jar of her peach preserves. She should have the best kind of a meal for once. Then she placed a small table before the open fire, because she knew that would please her. She served some mushrooms on toast. Later she smiled to herself as she noted how appreciatively this stranger handled her china cups and enjoyed the dainty meal. As a teacher, Celia was quite familiar with the different stages of a girl's development. Now she noted the slim fingers, sensitive and restless, the Burne-Jones mouth, the easy unstudied grace of manner. But back of all this was something which puzzled Celia. How could the child be so light hearted and happy? She did not seem to fear anything.

After supper was over, they sat down together. Her name was Mildred. Her mother had died just six months before. "She went, thinking this must be God's way of caring for me; some good must come out of it."

Miss Celia asked gently, "What do you think about it?"

Mildred answered slowly. "You see all the rest of my life in this world is left, and all heaven and Jesus. He can go right back of all my troubles and just help me somehow."

It was an almost irresistible impulse which made Miss Celia say, "But it's hardly fair. There are the girls who have money to throw away! They think of their homes as lodging houses where their mothers can wait on them—and you have nothing."

"Ah, but that is not true. I have a special claim on Jesus for that very reason. He knows I cannot find money in the street."

"But the circumstances of your life are hard, you are only seventeen. You should have an education."

"Your heavenly Father knoweth that ye have need of these things." Mildred said it trustfully as if every word was precious. "I must have an education, I shall do all in my power to get it, then God will help me. Why, Miss Celia, his banner over me is love."

Miss Celia faltered, "I too am a Christian, but I do not have your faith."

Mildred remained there that night. Celia insisted that she stay with her all week, and Mildred consented. Every evening she came in, happy, ready to enjoy anything Miss Celia might propose. "Would you be willing to stay here all the time?" asked Miss Celia, on Saturday evening.

"Would I? Oh, how can you even ask me? And how can I ever praise the Lord for all his care for me? Now you yourself have answered some of my prayers." Her shining eyes were all the thanks Miss Celia needed.

Huntingdon, Pa.

Why the High-School Boy Smokes

BY W. LEROY EMMERT

WHY does the youth of America, today, smoke away efficiency, nerves, morals and brains? Every thinking adult has asked himself this question. How many of you have found the answer?

Allow, if you will, one who is scarcely out of the teen age, himself, to tell you from the standpoint of the American youth, why we are becoming smokers. Most of us have attended anti-cigarette lectures. Many of us have signed anti-cigarette pledges. Are we, then, a growing generation of liars and pledge-breakers, that we become smokers in spite of this? I think not.

Go with me, if you will, on a cross-country drive, on any of the well-traveled highways. In one day's travel, I could point out to you hundreds of great, glaring, compelling sign-boards, placed in the most conspicuous places along the highway, bearing advertisements for "Chesterfield Cigarettes, they satisfy," "Everybody smokes Camels—there's a reason," "Velvet Pipe tobacco," and so on.

Almost every magazine one can pick up, contains page after page of full-page, well-colored advertisements for wellknown brands of tobacco.

These pictures and posters not only advertise, but they assert. They assert that manhood is *not*, without the cigarette. They assert that this particular brand is the kind every one should smoke. In every case there is pictured a virile, strong-bodied man, a man who is well-dressed, surrounded with luxuries, a man who has made a success—this man smoking this particular brand of tobacco. Stop a moment and think. Have you ever seen a tobacco advertisement, picturing a boy of high-school age, smoking? Of course not. Every time the picture is of a man. They are appealing to the idealizing instinct of the inexperienced boy.

There really is not so much competition between tobacco companies as one would suppose from the numerous advertisements. Their interests are one. That common interest is to create users for their product. Their one field for this is the youth, the youth of the high-school age. So they place before us everywhere, pictures of healthy, wealthy men, smoking their products and asserting that "there's a reason." Their seeming competition and extensive advertisement for different brands, is but a blind for the trap they have set for us boys. Their business depends upon the number of smokers they can break in.

And not only are we surrounded by posters and advertisements, but when we go to the movies, we see the hero, yes, and even the heroine, smoking cigarettes. These men of the movies do great things before our youthful eyes. One rides on horseback into a gang of ruffians who are insulting the heroine, and single-handed, puts them to flight. He calmly lights a cigarette and contemplatively puffs clouds of smoke at their retreating backs. Another enters the ballroom of a millionaire's mansion, and under the giddy lights, converses and dances with beautiful women—and lights a cigarette and blows smoke in their faces. These men that do the things that we dream of doing—they smoke. Why shouldn't we?

The trapper or big-game hunter we read about, in this or that magazine, smoked his pipe around the campfire of an evening and told hunting stories and dreamed pipe dreams. How ideal! The darkness of the big woods, the light of a roaring fire, men lounging in the fire's glow, the contented puffing of pipes—

And do you wonder still that we smoke? You teach us in our physiologies (how we hate them), the evil effects of tobacco on the heart and how it weakens the tissue of the lungs. Very good. You bring us a lecturer to tell us of the dreadful poisons in cigarettes, and how we can kill horses and cats with these poisons. We try it out. The cats swallow the "poison" and meow for more, and the old horse still drags the plow across the cornfield. But, ah! The men of our dreams and ambitions—they smoke!

As one of the youth of our country, I beg of you to fight this curse. But I ask you not to be satisfied with sending us lecturers who quote us dry statistics, or tell us about the poison in cigarette papers. I ask that you enact laws that will take away from before our eyes, these insinuating pictures and words, these desire-creating advertisements, stories, and movies.

If the advertising of tobacco were prohibited and our literature were cleaned up, within ten years, the problem of the teen-age boy's smoking would be but a matter of history.

Mount Morris, Ill.

THE hope of the world is not altogether in the weary hands of the folks who bear the burdens of today. Youth has vision and strength. He, too, must help to bring us toward the world of things as he thinks they ought to be.

AMONG THE CHURCHES

Calendar for Sunday, April 6

Sunday-school Lesson, The Kingdom Rent Asunder.—1 Kings 12:12-20.

Christian Workers' Meeting, Christian Baptism.—Matt. 3:13-17.

* * * *

Gains for the Kingdom

One baptism in the Mountville church, Pa.

Five baptisms in the West Branch church, Ill.

Two baptisms in the Woodberry church, Md.

Two conversions in the Ottawa church, Kans.

Three baptisms in the Hermosa Beach church, Calif.

Thirty-six baptisms in the Albright church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Ten were added to the South Whitley church, Ind.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Two were baptized and two reclaimed in the Glendale church, Ariz.—Bro. L. Smith, of Phoenix, Ariz., evangelist.

Six were baptized and one awaits the rite in the LaPorte church, Ind.—Bro. Chas. C. Cripe, of Bremen, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, of Huntingdon, Pa., to begin April 6 at Piney Flats, Tenn.

Bro. Glen A. Moyer, the pastor, to begin April 6 in the Cincinnati church, Ohio.

Bro. H. W. Peters, of Spray, N. C., to begin May 4 in the Schoolfield church, Va.

Bro. Leo H. Miller, of Glendora, Calif., to begin April 13 in the Empire church, Calif.

Bro. S. P. Van Dyke, of Newberg, Ore., to begin April 20 in the church at Mabel, Ore.

Bro. J. Edwin Jarboe, of Lincoln, Neb., to begin April 6 in the Iowa River church, Iowa.

Bro. Vernon Slawter, of Brooklyn, N. Y., to begin May 11 in the Mechanic Grove church, Pa.

Bro. B. B. Garber, of Waynesboro, Va., to begin the latter part of May at the Sangerville house, same congregation, Va.

* * * *

Personal Mention

Bro. S. S. Eshelman's address is changed from Elizabethtown to R. 4, Manheim, Pa.

Bro. W. R. Argebright, of Fairview, Mo., has taken up the pastorate of the Big Creek church, Okla. His new address is Cushing, Okla.

Northwestern Ohio has chosen Eld. J. A. Guthrie as Standing Committee delegate to the Hershey Conference, with Eld. J. L. Guthrie as alternate.

Bro. Ralph B. Shade, of Terry, Mont., informs us that he still has time for a few revival meetings during the summer months. Any church desiring his services, should correspond with him at an early date.

Bro. L. A. Walker, pastor at Sheridan, Mo., is planning special services each evening from Palm Sunday to Easter. The subjects to be considered are the events of the corresponding days of the Passion Week.

Bro. J. E. Faulkner, his wife and little girl, of Harrisburg, Pa., formerly of Maryland, were recent callers at the "Messenger" rooms. It was their first visit to the Publishing House. They are old acquaintances of the Bonsacks.

Bro. J. H. Morris and wife of Southwestern Missouri are to take up the regular pastorate of the Sebring church, Fla., Sept. 1, we are informed, on the expiration of the temporary pastorate of Brother and Sister D. E. Miller who have been spending the winter in Florida.

Bro. H. C. Early and wife have changed their plans in respect to their future location and will locate at Muncie, Ind., on terminating their Flora pastorate May 1, instead of at York, Pa., as was stated two weeks ago. They will not assume any special responsibilities for the work at Muncie but the more central location appealed to them.

"The Spectator," a weekly publication of the Student Council of McPherson College, announces the resignation of Dr. E. L. Craik, Head of the Department of History, to take effect at the close of the summer session. He has accepted the corresponding position in Juniata College and will begin his work there September next.

Friendly calls are always appreciated by the "Messenger" office and especially when they represent a special effort on the part of friends from distant parts of the Brotherhood. On Friday of last week Miss Rhoda Price of La Verne, Calif., and Mrs. Byerly of West Chicago, who was formerly Miss Wilma Klinzman of La Verne, Calif., were unexpected callers.

From the "Bethany Bible School Bulletin" for April we learn that "President A. C. Wicand is enjoying an opportunity of leave of absence for research work in Boston during the second semester. He is working in Boston and Harvard Universities."

Bro. W. B. Stover is furnishing his people at Cleveland a news sheet which he calls the city edition of "Diary Leaves." The March 28 issue has many good things in it, among them this: "Everyone says that interest and attendance on our regular Sunday morning services are increasing in a way that is pleasant to see. This is what we are here for. The next step will be toward getting a church all our own."

* * * *

Special Notices

As Corresponding Sunday-school Secretary for Southwestern Kansas I wish the churches to know that if I can be of any service to them in finding help for vacation schools I shall be glad to answer all inquiries and do all I can to assist in that matter. There are a few who could go out from the school here and ought to be used somewhere.—E. F. Sherfy, College Hill, McPherson, Kans.

Ministers of Eastern Maryland, please notice: Whereas, our last District Conference authorized a call for a special joint-meeting of all elders, pastors and assistant ministers of Eastern Maryland, therefore, we, the undersigned Ministerial Board, by order of the District Meeting do hereby announce a "Special Joint Elders and Preachers' Meeting" to be held in the Church of the Brethren in Washington, D. C., on Monday, April 21, beginning 7:30 P. M. Our District Meeting is announced for Tuesday and Wednesday, April 22-23, 1924.—Ministerial Board of Eastern Maryland, A. P. Snader, Chairman, John J. John, Treasurer, J. Kurtz Miller, Secretary.

All our Vacation School workers will be glad to see this announcement of a twenty-five page "Handbook" by the International Association of Daily Vacation Bible Schools. It is free. It contains many practical suggestions about these schools, annual publications by various houses, statistics, standards, and much other valuable information. Our own denominational course is partially set forth. The General Sunday School Board has procured a limited number to be used in our training schools. A limited number will be supplied by our Sunday School Board to our own workers requesting same. Other copies may be had from the International Association of D. V. B. S., Room 1119, 381 Fourth Avenue, New York City.—Ezra Flory, Secretary.

* * * *

Miscellaneous Items

The dedication of the new church at Indianapolis, Ind., previously announced for April 13, has been postponed to May 11. Further particulars will be given later.

Why not make a special effort to pay up all delinquencies? The church at Canton, Illinois, has decided on this step and we commend it as a sound business policy worthy of a wide acceptance.

The Santa Ana church, at Santa Ana, Calif., has marked up another red-letter day in her history. It all came about with the laying of the corner stone for a new church. Eld. E. M. Studebaker conducted the dedication services assisted by Eld. S. G. Lehmer.

The "Four Mile Gleaner," parish paper of the Four Mile church, Ind., Bro. A. P. Musselman, pastor, says that the church produces the finest specimens of character of which this world has any knowledge, and that it stands most universally and uncompromisingly for the right and against the wrong. Don't you believe it?

A Macedonian call comes from a Colorado sister who writes that her community needs a farmer-preacher. She states that the climate and the schools are good, that there is always plenty to live on, and that many of her neighbors are desirous of a church home. Any minister interested in such an opening should write Mrs. H. M. Long, R. F. D. No. 1, Loma, Colo.

Enforced absence from church services furnishes a good opportunity to review the goodness of God. Thus, one correspondent whose family has been subject to quarantine twice in less than a year writes: "It gave us time to study, to read and meditate upon the goodness, mercy, love and justice of our heavenly Father. We can say with the apostle Paul, 'these light afflictions work for us a far more exceeding weight of glory.'"

Barnum's Will.—Of course you have made your will, and you have made it just the way you want it. You have made it with the intention of standing. Whether or not it will stand depends upon the attitude your heirs will take after your departure. P. T. Barnum was once called into a lawsuit where the will of one of his friends was contested. Being asked as to the sanity of the deceased Barnum testified that he thought the man's mind was as sound as that of any rich man who had poor relatives. When Barnum was about to make his own will he called in a number of physicians and secured their testimony that he was of sound mind. Having secured their testimony he signed his will in which was one clause setting aside \$100,-

000 to settle any contest that might be brought against it. Barnum's will stood. It is possible to dispose of property without a will and many are doing that. He who possesses property can place it in the hands of heirs or benevolent organizations and receive an annuity during life. Having done this he can rest assured that his money after death will be where he wished it to be.

The Harmonyville church in Pennsylvania is showing an unusual interest in Bible study. Four lines of systematic study are being carried on in addition to the Sunday-school work. One class is just completing a study of the book of Genesis, there is a Teacher-training Class, a class in doctrinal studies on Wednesday evenings, and a number are taking the Bible-Says-So Course prepared by Eld. Galen B. Royer.

"I want the prayers of the church for my burden is greater than I can bear," a heart-broken brother writes us, and no one could read the outpourings of his crushed spirit without being deeply moved. His young wife and baby boy are gone, and with them have gone the man in whom he trusted, the man with whom they lived, the man, a minister, who united them in marriage and installed him into the ministry. It is a touching story. And this deeply wronged husband and friend cherishes no malice, no desire for revenge. He only longs for the opportunity to forgive them. He wants them back and wants them to know this. He hopes they may see this notice. Listen to his closing words: "I can not and will not give them up. I'll trust God until the end that he will bring them back and save them from eternal destruction. Prayer changes things. Let us change things by praying."

* * * *

German Relief

Do the German people still require our help? Will the recent action of the House of Representatives at Washington in voting to appropriate \$10,000,000 relieve the individual contributors from making personal gifts? A letter just received from the Federal Council of Churches appears to give authentic information and we quote it as follows:

"Active coöperation and generous contributions on the part of individuals are needed now in behalf of the suffering German children, particularly in view of the probable effect of the announcement that the House of Representatives has passed a bill favoring a loan of \$10,000,000 for German Relief. Some people may feel that this excuses them from further efforts and contributions. There is danger that the campaign will be greatly slowed up by this reaction. We should call attention to the facts: (1) That the appropriation has not been voted by the Senate and has not been signed by the President. (2) That the hunger of the children will not be appeased nor the death rate diminished by the hope that the appropriation will be available soon. (3) The amount will be wholly inadequate if it is appropriated. People should know that 4,000,000 men are out of employment, that 3,500,000 are working only part time, that 2,500,000 children are on the verge of starvation and other millions are sadly undernourished and an easy prey to disease." Send checks to General Mission Board, Relief Department, Elgin, Ill.—The Relief Committee. * * * *

The Conference Program

Thinking that the "Messenger" readers might be anxious to know something concerning the program for the coming Conference at Hershey, the Conference Program Committee is glad to announce that the program is assuming final shape. However, there are many details to be worked out yet. The boards and committees have co-operated splendidly thus making our work comparatively easy and pleasant. **Stewardship** will be the theme of the Conference with **All for Christ, Christ for All** as the slogan.

A chairman has been selected for each day who will have charge of all programs given in the main auditorium, the Convention Hall. Saturday has been specially designated as Stewardship Day and Sunday as Peace Day.

The program will begin Wednesday evening June 4 with a sermon by one of our strong men in which will be sounded the key note of the entire program.

The schedule, given below, will be followed with but little variation:

Forenoon

7:00—8:00 Early Morning Conference.
8:45—9:15 Praise Service and Devotion.
9:15—10:00 Bible Hour.
10:00—11:50 General Conference.
11:50—12:00 Closing Meditations.

Afternoon

1:15—1:45 Praise Service and Devotions.
1:45—3:20 General Conference.
3:30—5:00 Sectional Conferences.
5:10—6:00 Choristers' Conference.

Evening

7:00—7:30 Praise Service and Devotion.
7:30— Sermon.

We hope to have the program ready for the printer about the middle of April.

C. C. Kindy, Secretary.

AROUND THE WORLD

"Silver Threads Among the Gold"

Mrs. Harriet Danks, the woman who inspired the well-known song, "Silver Threads Among the Gold," has just died at the age of eighty-two years. Strange as it may seem, she died estranged from her children by the very song she had inspired. Lawsuits over royalties from the song brought bitterness and estrangement into what should have been a happy family.

Less Reckless Buying

Close observers of general business conditions say that the American people are "playing safe" in their buying. They are purchasing necessities in fairly generous quantities, but they are not indulging in an orgy of spending. Consequently manufacturers and merchants are producing cautiously. They are seeking to fill immediate needs rather than to anticipate the future. This tendency is particularly manifest in the automotive industries where production programs are especially sensitive to changes in demand.

Wages in the Building Trades

According to a national survey wages in the building trades are now at a peak point. Apprentice schools, particularly in Chicago, have helped to relieve the labor shortage somewhat. But in general, wages in the building trades remain at or a little above the schedule for 1923. St. Louis boasts the highest wage scales in the country where negro hodcarriers have just signed an agreement specifying a rate of \$1.25 per hour. The same survey shows that wages are much lower in Canada than in the United States.

Suggestions for Successful Marriage

In view of the perennial interest in getting married some of our readers may be interested in Prof. H. E. Walter's suggestions for success in the undertaking. According to our authority the fateful factors to be considered are environment, heredity and response. But it "is far better for men to marry good blood than good environment, because natural capacity usually leads sooner or later to an effective response, which is likely in the end to insure a desirable environment." While Prof. Walter's suggestions are good it would also be well for candidates to read Genesis 24. This chapter contains several fine suggestions for those who are specially interested.

Continued Interest in Zionism

Dr. Joseph Silverman, a leading Jewish rabbi of New York City, has changed his attitude toward Zionism since a recent visit to Palestine. He is now an ardent supporter of the movement. In an address delivered since his return he said: "Any Jew who wilfully hinders the movement to rebuild the ancient homeland, is injuring his people and his faith." It is said that present plans of the Palestine Foundation Fund include the erection of a temple on the Mount of Olives on the model of Solomon's Temple which it is intended should be the world's greatest center of Jewish worship.

Capper Uniform Marriage and Divorce Bill

"Senator Capper, of Kansas, has introduced a bill for a uniform marriage and divorce law. The law forbids the feeble-minded, or those afflicted with epilepsy, insanity or communicable diseases to marry, also those of the white and Mongolian races, and those within the first degree of blood relationship to intermarry. Application for the marriage license must be made two weeks before it is issued. Both parties must present affidavits certifying that they do not possess any of the above impediments. This application must be posted in the office of the clerk and in his public record. Divorce will likewise be safeguarded under the proposed law. Divorce may be granted on the following grounds: unfaithfulness, physical and mental cruelty, desertion or failure to provide for a wife or family, incurable insanity, or the commission of a felony."

What to Raise

In response to a general demand on the part of farmers the Department of Agriculture has issued a report giving all available information that would enable farmers to judge more accurately whether to increase or decrease the acreage under the various crops. The figures so far reported show a slight decline in wheat acreage occurring principally in the United States. The report also indicates that there is liable to be an overproduction in corn in 1924. This possibility is indicated both by the returns on the intention to plant and the assumption that farmers will cut down their herds of hogs and cattle, thus creating a lighter demand for corn to feed. In the past, periods of low hog prices have usually been followed by too drastic a reduction in feeding herds and periods of high prices by too great an expansion in hog production. This has reacted on corn by tending to leave a surplus in the first instance and to make a shortage in the second. The report would indicate that if corn is to be increased then hog production should also be increased.

Future of the English Language

There are some things that seem to indicate that the English language may some day become a world language much as the Greek once was. For example, English seems destined to become the language of Japan, as all candidates for entrance into the higher schools of learning must have had four years of English, while those entering technical schools must have had five years.

New Secretary of the Navy

"Curtis D. Wilbur, chief justice of the California Supreme Court and a graduate of the Naval Academy in the class of 1888, has been chosen by President Coolidge to succeed Edwin Denby as Secretary of the Navy and has accepted the place. The new Secretary for years has been one of California's most distinguished lawyers and jurists, as well as a leader in Sunday-school and child welfare work."

Why Ford Wants Muscle Shoals

While we are waiting for the truth to get out it might be interesting to list some of the reasons why Henry Ford is supposed to want Muscle Shoals. Thus one writer who thinks he knows maintains that Ford does not want Muscle Shoals to make fertilizer because he is now making fertilizer much cheaper as a by-product of his coke ovens at River Rouge. Nor does he want the plant to make aluminum because the aluminum industry is gradually shifting to Norway. It is finally suggested that Ford may want the plant to control an alloy process which employs aluminum only in part. Thus it is suggested that he may be planning to go into electric metallurgy on a great scale regardless of the Norwegian advantages in the manufacture of the straight metal.

Playing Shuttlecock with Progress

The last session of the Bombay legislative council is reported to have adopted definite measures for the removal of the restrictions imposed upon outcaste people by the "time-honored customs" of the Hindoos. By this resolution all schools, courts, wells and dispensaries which are open to the public but which have been scrupulously denied the lower castes, are now to admit all who come. Contrast with the attitude in India the Turkish policy on reconstruction which, according to recent legislation, requires all business houses to use Turkish names and signs only, under penalty of heavy fines for violation. Turkish Moslems only are to be employed in the public service, the troops are to be taught how to use modern farm machinery, and all residents will be required to register.

Declining a Public Office

While some men are hard to get out of office there is occasionally a man who recognizes his limitations and consequently refuses to go into office. Thus, William S. Kenyon, Federal Judge in the Eighth Circuit, issued the following rather unusual and frank statement in declining appointment as Secretary of the Navy: "A man in a judicial position acquires the habit of looking at all sides of a question before arriving at a conclusion. I am appreciative of the honor conferred, and confidence shown in tendering me the position of Secretary of the Navy. It is difficult not to respond to a supposed call to duty from the President of the United States, especially a President of the type of Calvin Coolidge. I have not considered my personal preferences in the matter, as I would be willing to make any sacrifice for real public service. I cannot, however, escape the conclusion that I do not possess the qualifications or training for the office. Hence it seems very clear that I should go no further in its consideration. It would have been a pleasure and privilege to serve with President Coolidge, whom I esteem as one of the finest representatives of our real American life and one imbued in public life with the same high ideals of honesty and clean government as was Abraham Lincoln."

Weak Spots in Child Training

In both the home and the school it is becoming evident that the neglect of the moral and spiritual side of education is fraught with terrible consequences. Tests given to school children seem to show that "more than one-half of our American school children will, under temptation, have an unethical outlook on life. They show more than this, that under temptation more than half of them will cheat and lie and steal." But along with this weak spot in the public school educational system there is also a deplorable lack in home training. The strenuousness of modern life makes it hard for some parents to find time to get acquainted with their children. Thus in one way or another the moral and spiritual training of the children of today is being neglected, and this involves terrible consequences. A Brooklyn judge who was at the point of passing the death sentence on four murderers, three of whom were scarcely past twenty-one years of age, said: "If the people of Brooklyn ask why so many youths become criminals I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Resurrection Hope

Philippians 3:10, 11

For Week Beginning April 13, 1924

The Resurrection Hope Rests Upon Belief That Jesus Lives. There is no event in history more fully authenticated than that Jesus rose from the dead. The Gospel records are explicit about his disclosure of himself to his disciples in recognizable form. His appearance after the resurrection was so real that their lives were revolutionized by it. We can account for the Apostle Paul only by a living Christ. The power of Christianity in the world is corroborative evidence of a living Christ. "Because I live, ye shall live also" (John 14:19).

A Mohammedan boasted that the body of his great leader was actually entombed in Mecca, while the Christians could display only an empty tomb at Jerusalem. "That is just the difference," replied a Christian disciple. "You honor a dead prophet; we worship a risen Savior and a living Lord."

The Resurrection Hope Grows in the Soil of Sincere Faith. The fact of the resurrection gives validity to all the personal claims and teachings of Jesus. It proves that he was indeed the Son of God. Confidence in a risen Lord furnishes a platform for the preaching of a triumphant Gospel. Christ's resurrection is the clearest word ever spoken to the world on the subject of immortality. Even Socrates could only say he hoped that there was a future life. The Christian disciple rests upon the promises of Jesus, knowing that present spiritual joys are but a foretaste of better things to come. The sting of sin and the fear of death have been removed from the life of faith. Spurgeon once said, "It makes me preach like a lion to see how my people can die." The experiences of a life of growing faith make the hope of continued blessedness clear and real.

The Resurrection Hope Is a Purifying Force in Character. It is natural to man to wish to live after this life. There is also a natural and instinctive feeling that only that which is of eternal worth deserves to survive. The Christian believer with his hope set on Christ "purifieth himself, even as he is pure" (1 John 3:3). That which defiles does not belong to a life which continues to live. Nothing was too great a denial for Paul if it hindered his full attainment of Christ and "the power of his resurrection." That power is able to purify and preserve into happy, strong, and beautiful living.

The Resurrection Hope Is a Powerful Incentive to Consecrated Service. The sanctified life retains its purity by activity. He who has a vision of life everlasting is ever eager to forget the failures of the past and use his triumphs as stepping-stones for advance. He has come to see the unity of life now with that which is hereafter. The assurance of immortality speaks of endless possibilities and unlimited spheres of knowledge and power. To be fitted for abundant life to come means making the present life full. Faith in the future is manifested by a life which is consecrated in a love to God and men now. Paul's heart was set on service after the fashion of Christ's own example.

Texts on the Resurrection Hope

Jesus Himself the Resurrection, John 11:25.
The Mercy of God Disclosed, 1 Peter 1:3.
The Certainty of Resurrection, 1 Corinthians 15:20.
Importance of the Resurrection for Faith, 1 Corinthians 15:13-19.
The Resurrection an Incentive to Service, 1 Corinthians 15:58.

J. H. H.

12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is they follow the wrong leaders."

Age and Church Membership

"Dean Walter Scott Athearn, of the Boston School of Religious Education, has recently been urging the importance of child conversion and enrollment in the Church membership. After an exhaustive study, in which the records of 8,194 persons in 43 States were tabulated, it was found that the largest number of the Methodists united with the Church between their tenth and eleventh birthdays, in the Congregational Church at 13 years of age, in the Presbyterian Church between 12 and 13, in the Baptist and Disciple between 11 and 13. A similar investigation made in 1900 showed that the time of greatest frequency was between 16 and 17 years. This shows a decided trend toward earlier membership in the Church and will, according to Professor Athearn, greatly influence the teaching in the Sabbath school and the preparation of Sabbath school material."

The Religious Element in Early American Education

(Continued from Page 211)

15. "A Dialogue in verse between Christ, Youth, and the Devil."

The front cover page read:

THE NEW ENGLAND PRIMER

or an

Easy and Pleasant

Guide to the Art of Reading

To which is added

The

Assembly of Divines and Mr. Cotton's Catechism.

Boston

Printed by E. Draper

For B. Larkin in Cornhill.

Below is a set of verses for the Alphabet. Pictures accompanied.

"In Adam's fall, We sinned all.	Noah did view The old World and new.
Heaven to find, The Bible mind.	Young Obadiah, David, Josias, All were pious.
Christ crucified For sinners died.	Peter denied His Lord and cried.
The Deluge drowned, The Earth around.	Queen Esther sues And saves the Jews.
Elijah hid, By ravens fed.	Young pious Ruth Left all for truth.
The judgment made, Felix afraid.	Young Samuel dear The Lord did fear.
As runs the glass Our life doth pass.	Young Timothy Learned sin to fly.
My Book and Heart Must never part.	Vashti for Pride Was set aside.
Job feels the rod, Yet blesses God.	Whales in the Sea God's voice obey.
Proud Korah's troop Was swallowed up.	Xerxes did die, And so must I.
Lot fled to Zoar, Saw fiery Shower On Sodom pour.	White Youth do cheer, Death may be near.
Moses was he, Who Israel's host Led thru the Sea.	Zaccheus he Did climb a tree Our Lord to see."

The following are some extracts from "Lessons for Youth" alphabetically arranged:

"Foolishness is bound up in the Heart of a Child, but the Rod of Correction shall drive it from him.

"Liars shall have their Part in the Lake which burns with Fire and Brimstone.

"Exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of Sin."

The feature of the Primer that perhaps aroused most interest was an illustration depicting John Rogers burning at the stake with his wife and ten children looking on. Below the picture were these words:—

"Mr. John Rogers, minister of the gospel in London, was the first martyr in Queen Mary's reign, and was burned at Smithfield, February 14, 1554. His wife with nine small children and one at her breast following him to the stake; with which sorrowful sight he was not in the least daunted, but with wonderful patience died courageously for the gospel of Jesus Christ."—Webster's Edition, 1843.

This was followed by a borrowed exhortation that Rogers was supposed to have given his children just before execution.

In many Primers were lists of short questions and answers:—

Who was the first man?	Adam.
Who was the oldest man?	Methuselah.
Who was the patientest man?	Job.
Who was the hard-heartedest man?	Pharaoh.
Who made iron swim?	Elisha.
Who was in the whale's belly?	Jonah.

Following are some questions and answers chosen from the Shorter Catechism:—

Q. What is the chief end of man?

A. Man's chief end is to glorify God and enjoy him forever.

Q. What Rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God which is contained in the Scriptures of the Old and New Testament is the only rule to direct us how we may glorify and enjoy him.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duties God requires of man.

Q. What is God?

A. God is a Spirit, Infinite, Eternal, and Unchangeable; in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

Q. Wherein consists the sinfulness of the Estate whereunto man fell?

A. The Sinfulness of that Estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and in the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

Q. What is Justification?

A. Justification is an Act of God's Free Grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the Righteousness of Christ imputed to us and received by Faith alone.

Q. What is the Lord's Supper?

A. The Lord's Supper is a sacrament wherein by giving and receiving Bread and Wine according to Christ's appointment, his Death is shewed forth and the worthy Receivers, are not after a corporal and carnal Manner, but by Faith made Partakers of His Body and Blood with all His Benefits, to their spiritual Nourishment and Growth in Grace.

Here are a few questions and answers from Mr. Cotton's "Spiritual Milk for American Babes. Drawn out of the Breasts of Both Testaments for their Souls' Nourishment."

Q. What hath God done for you?

A. God hath made me, he keepeth me, and he can save me.

Q. What is God?

A. God is a Spirit, of himself, and for himself.

Q. What is meant by Father and Mother in the Fifth Commandment?

A. All our Superiors, whether in Family, School, Church or Commonwealth.

Q. What is the Wages of Sin?

A. Death and Damnation.

Q. How then do you look to be saved?

A. Only by Jesus Christ.

Q. What is the Church?

A. It is a Congregation of Saints, joined together in the Bond of the Covenant to worship the Lord, and to edify one another in all his holy Ordinances.

Q. What is done for you in the Lord's Supper?

A. In the Lord's Supper the receiving of the Bread broke and the Wine poured out is a Sign and a Seal of my receiving the Communion of the Body of Christ broke for me, and thereby of my Growth in Christ, and the Pardon and Healing of my Sins, of the Fellowship of the Spirit, of my strengthening and quickening in Grace, and of my sitting together with Christ on his Throne of Glory at the Last Judgment.

In the "Dialogue between Youth, Christ, and the Devil," Youth declares:

"Those days which God to me doth send
In pleasure I'm resolved to spend."

The Devil applauds:

"If thou my counsel will embrace, lie, curse, swear, etc.
Then I in thee will take delight."

Christ pleads with the Youth to leave his folly until at last he wavers. Youth cannot however make up his mind. He is promising to reform at some other time later when his surprise Death enters and says:—

"Youth, I am come to fetch thy breath,
And carry thee to the shades of death,

And thy dear soul in hell must be
With Devils to eternity."

These extracts were secured from a Ginn and Co. reprint of facsimile copy of a New England Primer "Published and Sold by I. and W. R. Hill at their Bookstore. Concord, N. H. 1813."

So much space has been given to this text because of its profound influence on early American life. It was the most read text of its day. By it the founders of our country and the leaders of the early national life were taught.

The catechism was an integral part of the school curriculum. It was usually a ponderous and clumsy theological statement. The children of those days no doubt wondered what a long catechism would be if

the one they used was a short one. Cotton's "Spiritual Milk for American Babes" began with shorter and simpler questions and answers but these soon are followed by answers as long and almost as involved as in the "Shorter Catechism." Watts' Catechism also illustrates the absurd form (from a psychological standpoint at least) used in these times.

The following is from Watts' "Young Child's Catechism" (First half for Learners three and four years old):

Q. Have you learned to know who God is?

Q. What must you do to escape God's Anger which your sins have deserved?

Q. What must become of you if you are wicked?

A. If I am wicked, I shall be sent down to everlasting fire in Hell among wicked and miserable creatures.

The Psalter was used next after the Primer. "It was a version of the Psalms in meter." The New England divines soon issued their own Psalter known as the Bay Psalm Book. It was used as a reader and its rough rhymes served as a pleasant change for the stern humdrum of ordinary school life.

In the latter part of the colonial period spelling books were imported. These also contained much that was distinctly religious. Benezet's speller of 168 pages had 20 pages of spelling, the remainder was composed of extracts from the Bible and of moral teachings. He says his aim was to turn the youthful mind to "early sentiments of piety and virtue." Cootes' "The English Schoolmaster," a text of 72 pages, published in 1596, popular for over a century, contained besides spelling, history, writing lessons, prayers, psalms, and a short catechism. Strong's "England's Perfect Schoolmaster" 1676 says that "By this Book a Lad may be taught to read a Chapter perfectly in the Bible in a quarter of a year's time."

Besides these there were the following books: Dilworth's "New Guide to the English Tongue" 1740; Fenning's "Fables of Words" 1755; Watts' "Complete Spelling Book"; "The Youth's Instructor in the English Tongue" 1770; and then Webster's "Speller" 1782, which drove most of the others out of the field. Beginnings in arithmetic and grammars were soon issued, too, but all of them had some distinctly moral and religious material as a primary element.

Lily's "Latin Grammar" and Cheever's "Accidence" were extensively used as introductory texts in Latin. For the purpose of translation and exegesis the Greek and Latin versions of the Scripture were used. Dissertations on theology and ethics were written and read by students in the colleges. A religious career was the heart and motive of it all.

The whole curriculum was chosen and used so that the children, whom Jonathan Edwards called "Young vipers and infinitely more hateful to God than vipers," might grow up into Christian men and women. It was a day of doctrines, church councils, punishments, and of heresies. And the curriculum reflects it.

North Manchester, Ind.

CORRESPONDENCE

IN MEMORY OF ELD. J. H. BURKHOLDER

Eld. J. H. Burkholder was born in Adams County, Pa., Sept. 23, 1876, died at Mt. Carmel Hospital, Pittsburg, Kans., March 3, 1924, aged forty-seven years, five months and thirteen days. He came with his parents to Dick County in 1878, locating south of Abilene. In 1882 they moved to the vicinity of Holland. He was converted at the age of thirteen, uniting with the Church of the Brethren. He was elected to the ministry in 1898.

He married Jessie Smith in 1906. To this union were born one son and one daughter. He moved to southeastern Kansas four years ago, locating near McCune. He was ordained to the eldership in 1921 in the Osage church. He had charge of the Fredonia church, was District Sunday School Secretary and a member of the Ministerial Board at the time of his death. He gave his companion and children full assurance of his faith



in his Christ. His life was an influence for the Master.

He leaves his wife, son and daughter and three sisters. Services in Green Elm church in Osage congregation by Eld. D. P. Neher; also at the Navarre church, his former home, by the writer. Burial in the Navarre cemetery.

Abilene, Kans.

C. A. Shank.

NEWS FROM ROANOKE CITY

The Roanoke City church has just concluded one of the best, if not the best, revivals in its history. Feb. 24 at the morning hour of worship the membership decided to hold one more revival in the old church building, and at the evening service the revival started. Bro. Flory, our pastor, did the preaching, ably assisted throughout by our chorister, Bro. A. D. Miller, and our pianist, Mrs. A. D. Miller. The music was indeed a great feature of the meeting, and Bro. Miller led the large congregation each night with much enthusiasm. The sermons were strong and heart-searching, and with Bro. Flory's individual personal work, the result was that one hundred and twelve came forward for fellowship. Some of these were received through letters, some came from other churches, and quite a number by baptism. This is the fifth revival Bro. Flory has held in the Roanoke City church, and through his inspiring sermons over 800 of our present membership have come into the church.



Church to Be Built in the Northwest Section of Roanoke, Va.

March 9 we held the last service of the revival, as well as the last service in the old building. This was indeed very touching and beautiful, and could fittingly be called the "farewell service" for on Monday morning, the old church building in which we have worshiped for a number of years, was torn down. In its place will be erected a handsome stone and brick structure, more suitable for our needs. Last October the new Sunday-school building was completed, and when the main auditorium is finished, the Roanoke City congregation will have one of the most modern up-to-date churchhouses in the Brotherhood.

Roanoke will soon have at least three large churches, for in the near future the members of the southwest section of our city will erect a handsome church on a lot purchased sometime ago by them for that purpose. The members of the southeast section, which up until several months ago was a mission point but has now become a separate organization, will also erect an up-to-date house of worship on their present site. The field in this city is large and much work can be done for the upbuilding of God's Kingdom when these churches are completed and ready for occupancy.

Lelia Maude Cundiff.

Roanoke, Va.

UNIVERSAL PEACE

One of the great topics of the day is world peace. This is an indication that man is tired of war. Therefore it is the opportune time for all to work together for universal peace.

And when we study the Bible we are made to wonder why there are so many wars and rumors of more wars. We must conclude that it is because of the depravity of the carnal mind, "which is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

The spiritually minded, whose souls have been regenerated by the atoning blood of Jesus Christ, will not go to war and take the life of their fellow-men; "for no murderer hath eternal life abiding in him" (1 John 3:15).

Ever since Cain slew his brother, man has tried with all of his wisdom to devise a plan by which murder, war, and bloodshed might be prevented among the people and nations of earth. But everything tried has failed. The civil laws of all nations have failed. "Preparedness" has only proved to be an agitation of war. "The League of Nations," "World Court," "Disarmament," nor yet "Ar-

bitration" (all of which are necessary) will never, within themselves, bring about the desired results.

The plan accepted by the committee of the Bok Peace Award will never be adopted. Even if it was adopted, the plan would only prove to be a failure, and prohibit or postpone the adoption of the plan that would be a success.

All the combined wisdom of this world will never produce a plan that will prevent carnal warfare. And why so? Simply because it is man's plan, devised and suggested by the wisdom of man. Therefore we must look to some other source. There was a plan suggested to the Bok Peace Jury of Award, which, if accepted by them, and adopted by the United States Senate, would be a success. It would eventually bring about universal peace among all the nations of the earth simply because it is God's plan. In it we find a panacea for every trouble, both individual and national. For all of our troubles come because of disobedience, and a disregard for God's laws. And we will continue to have wars, strikes, labor troubles, and all other kinds of troubles, until we accept, adopt and obey the Bible plan.

The church of God, the true followers of Jesus Christ, the Prince of Peace, all have been praying, working, and preaching the gospel of peace for centuries; but within themselves they have not been able to reach the desired goal. Then if we, as the enlightened and Christianized people of the United

States of America, wish to put an end to war and bloodshed, why not lead out in this God-given work, and put forth a united effort, both ecclesiastically and politically, for the abolition of war, as we did in the abolition of the American saloon?

Who would dare say that this can not be done? This would not be a union of church and state, but a united effort of church and state.

Christ was born the Prince of Peace: "and of the increase of his government of

justice and peace there shall be no end" (Isa. 9:6,7). The prophets tell us that "he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4; Mic. 4:3). Now this prophecy has not yet been fulfilled, but it must be, and the sooner the better for all nations of earth. So let us all work to that end, while we have an opportunity to do so.

The Christian dare not take up the weapons of carnal warfare. Neither can the divers nations of earth go to war and fight it out to a finish, and thereby bring about the desirable condition here spoken of by the prophets. Then how is it to be done?

Jesus said: "Go ye therefore, and teach [or make disciples of] all nations" (Matt. 28:19). And again: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Now if this can not be done Jesus never would have commanded it. Therefore, my conception of God's plan is to teach and expound the Gospel of Jesus Christ, which is the gospel of peace, not only to all nations, but to every creature, as Christ commanded, and in this way Christianize all nations. In other words, go forth to battle with the sword of the Spirit, which is the Word of God. In this way we can convert the nations of earth from the error of their carnal ways, and get them to accept the gospel of peace, and God will regenerate their souls. They will then have the "love of God shed abroad in their hearts, by the Holy Spirit which is given unto them" (Rom. 5:5). All thus born of God will live by the golden rule.

This is the only way to abolish war and bring about world peace. And the time is coming when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ" (Rev. 11:15). Then the kings of this earth shall bring their honor and glory into the Kingdom of God; then our prayers will be answered: "Thy Kingdom come, thy will be done on earth as it is in heaven."

The Church of the Brethren is the oldest peace organization in the world, having always opposed war, and contended for peace. Naturally we are glad to know that many others are falling in line with us, and that they are in sympathy with the doctrine of peace. We all have enough of war.

If one-tenth of the money spent in the World War had been spent in mission work, preaching the Gospel of Christ to the various nations of earth, we would have no

more war. And if the lives of the men sacrificed on the battlefields of carnal warfare had been spent on the mission field, preaching the gospel of peace, no nation on earth could be induced to lift up the sword against another nation. Then think of the contrast—carnal warfare is the service of the devil, destroying life. The Christian warfare is honorable, it saves life and glorifies God.

Therefore let us earnestly contend for God's plan for universal peace on earth; let us preach it everywhere both in the pulpit and through the press. Let us all stand in a solid phalanx with Christ our Captain, who is the Prince of Peace, until we have universal peace.

Springdale, W. Va.

A. M. Frantz.

FROM THE NORTH

Recently several gentlemen stopped at our place for the night, and after talking for a while one of them said: "I want to get in touch with Mr. Dulcos and see if he can't come and have church at Brusso. I am sure he would have lots of people go to his church."

Brusso is an inland village thirty-five miles south of St. Paul, situated on the north bank of the Saskatchewan River, and a ferry ride brings us to De Verna, a larger village.

Mr. Dulcos is seventy-two years old and left his very comfortable home at Edmonton to look after hospitals and mission points. He came northeast to St. Paul, a distance of one hundred and twenty miles, and from there traveled by team ninety miles north to Cold Lake. He made three such trips in ten days and once it was 62 below zero when he was on this long trail. He can not go to Brusso at present as he has more than he can do.

Can you picture a trail of this distance, with many good people hungry for the teachings of Jesus, having only this old man, with not half enough student help in summer time, to look after their spiritual needs?

There are many, many trails in Canada with no one to help, as in this case. Dear brethren, if you are looking for souls to save, as we are commanded to do, why not look around a little just over the line where souls are perishing?

St. Paul, Alta., Canada.

Daisy Highberg.

LETTER OF INTEREST FROM INDIA

Dear Brethren:—

I want to tell you a few things about the District Meeting of Gujarat which was held at Rudha last week that may not appear in the report.

First about the place itself. It is in the north half of our territory, roughly speaking, about half way between Vyara and Vali. It is in charge of the District Mission Board of the Indian church. Bro. Lichty is chairman of this Board. The other members are Indian Christians. For some fourteen years the work has been in charge of Bro. Bhagavadas and under his management the work has made fair progress. Indeed from the speeches made concerning him and his work at this meeting, when it was learned that he was to go independent, one was made to think that the work could hardly advance without him. However, we trust and pray that it may continue to prosper. They have a small boarding school and besides this do evangelistic work.

The meeting was to begin on the evening of February 19. So on that morning we bundled as much luggage together as we conveniently could and took the eight o'clock train from here. Our party consisted of Bro. Summer, Bro. Moomaw, the three Indian delegates, that is, David Premchand, Dr. Raguel and Jethalal, and myself. At Jalapur we were joined by the Forneys, and at Surat by Bro. Blough, from Vyara. We changed cars at Kosamba and about 2:30 o'clock arrived at Jankhva (pronounced something like "Junk-wav"). The place looks something like the name sounds in English. From here we boarded our next train, which consisted of several Indian carts with our luggage upon which we sat in more or less luxurious comfort. The road was four miles long—all of it—and thick with dust. Also rocky with many chuck-holes. But we managed to hold on, and enjoy it, the enjoyment coming from watching the other fellow's discomfort. But we were glad when we came in sight of Rudha. Bro. Lichty had gone on several days before and had put up our tents so we had lodging places at once. There were tents for the Forneys, Lichtys and Millers, and one for the other men-folks. For the Indians there were mandavas. These are places surrounded and covered by matting. It makes a really good place, and if covered thickly with grass, is a good protection from the sun.

On Tuesday evening the Conference was organized and some of the business disposed of. The officers chosen were: Chairman, Bro. Lichty; Secretaries, Bro. Summer, and Bro. Jethalal.

Wednesday was devoted to a discussion of the early Christian church. Special attention was given to the growth and development of this church, and the part that prayer and the Holy Spirit had in it. Wednesday night Bro. Lichty delivered an excellent discourse on the

(Continued on Page 222)

IN MEMORY OF T. M. SMITH

T. M. Smith was born in Carroll Co., Va., Nov. 15, 1847. He died in Spray, N. C., March 4, 1924. He was married to Melia Woods Nov. 14, 1872. He united with the Church of the Brethren in 1887 and was called to the ministry in 1889. In this capacity he served faithfully for many years. He may never have spoken as fluently as some, yet back of his sermons was a life that added weight to his message. After all it is the man back of the message that counts. He was confined to his bed only eight days. While he suffered much, yet with a triumphant faith, he rejoiced in "the God of his salvation" till the very last.

Some of his last words to his pastor were as follows: "Bro. Peters, you and the children can go with me down to the Jordan, but where you must leave me my Lord will meet me. I can see the glories of the other world. Oh, how beautiful it is! I wish I could tell you, but I can not now. Just as Lazarus did I shall soon fall asleep to wake up in Abraham's bosom." Just before the close he raised his hand and said: "It is enough. 'I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have finished my course. I have kept the faith.'" And that text was used by Eld. H. W. Peters in the funeral service. Thus ended the life of a good and faithful man.

H. W. Peters.

Spray, N. C.

BETHANY HOSPITAL

Since Annual Meeting has decided to encourage the development of Bethany Hospital I feel that the "Messenger" readers should have a report of its growth. The hospital has been in operation for three years and is gradually finding its place in a small way in the program of the church. All property is held in trust by the directors for the Church of the Brethren. We have just finished the most successful year in the history of the work. A one-year nurses' course is being given which is especially helpful to mission workers and home makers. The course includes one hundred forty hours of class work in the following subjects: Practical Nursing, Hydrotherapy, Anatomy and Physiology, Bacteriology, Hygiene, First Aid, Ethics, Dietetics and Obstetrics. This course is planned for what we hope is to become a regular standard three years' course which will no doubt have to grow gradually by affiliating with some other institution until we have grown large enough to offer the complete course. Thirteen student nurses coming from ten different States have taken this short course. Three of these have been missionaries under appointment for the foreign-field. Our nurses' force consists of two registered nurses and four student nurses. One of the registered nurses is also superintendent of nurses. In addition to the regular course a six weeks' red-cross course was given this winter that was appreciated very much by the fifteen that were privileged to take it. During the last year over seventeen hundred patients were cared for, nearly two hundred of these were bed patients, 33% of whom were from the Church of the Brethren. Seventeen different physicians and surgeons ministered to these suffering folks. We have been compelled to turn away a number of patients recently because our beds were all full.

There is a prevalent idea in the minds of some people that the church is retiring from this field of service, and that this need is being cared for by municipalities and other organizations. I have made some investigations and find that the church is more interested and making larger plans for work of this kind than ever before. In consultation with Mr. Asa Bacon, Superintendent of probably the largest Protestant hospital in the world and Ex-President of the American Hospital Association he said that more than ever the churches are entering this great field of service, more and more is the public coming to appreciate these institutions. He further said that those who say the churches are leaving this field are uninformed as to the facts. I have on my desk a letter from Dr. Frank C. English, Secretary of the American Protestant Hospital Association in which he says: "No sir, Protestant hospitals are not on the decline," and he further states that after traveling over the whole United States and talking with church leaders he is of the opinion that we are only at the beginning of the church hospital. Benevolences of this kind have been given a very small place in our church program in the past, but a balanced program that includes more of this kind of work will be helpful to our people I am sure.

Jesus had one theme in life while he was on earth, and that was to bring Salvation to men. Yet he went about teaching and healing; he never lost an opportunity to minister to suffering humanity. Thus any institution aiming to train young people for a life work of ministering to sick folks is indeed perpetuating the ideals of the Christ who said: "Inasmuch as ye did it unto one of these my brethren, ye have done it unto me" (Matt. 25:40).

Chicago, Ill.

Frank N. Sargent.

ONE DAY WITH THE VILLAGERS

During the touring season we spend as much time as possible among the people of the villages. Now and then one day among them will stand out as a red letter day in

the calendar. Such a day was January 11, 1924, when the first Christian wedding, the first love feast and twelve baptisms took place at Unai, all in one day. Unai is one of our out-stations and about thirty miles from Jalalpur. To reach the place one should take the main line from Navsari to Bilimora, then the narrow gauge railway to Unai station. This place is known all over this part of India as a place of pilgrimage where thousands come annually to bathe in the hot sulphur springs for physical cleansing as well as for cleansing from sin.

Not far from the station lives Renchord Rama, the Christian teacher and evangelist who has lived here for less than two years. His humble home with its mud-plastered walls and straw roof corresponds favorably with surrounding houses with the exception that he has built only for his family while his neighbors have built large enough for their family including the cattle. For this special occasion a temporary shelter was built for the wedding as well as for the other meetings. Our own mission tent was pitched near by for Sister Forney, Lucile and myself. Some meetings were held prior to our coming so the first one after we arrived was the service preparatory to baptism. Our co-laborers Govindji and Nathalal were also present and instructed the applicants and at the close of the service we went to the river not far away and twelve persons, eight women and four men were baptized. Nathalal, who has been in charge of this section of our district as supervisor and pastor, did the baptizing. The fact that twice as many women as men were ready for baptism is very unusual. As a rule more men than women come for baptism. One of those who came was a grey-haired grandmother while the youngest was a girl in her teens. In a few days over one year there have been thirty baptisms in this part of our district and there are others yet as applicants.

The baptisms over, we returned to the place of meeting again and the wedding service was arranged for. The bride was a daughter of Amassie, who was one of the first to become a Christian in this district. Later the family also became Christians. The groom was one of the teachers in the Vyara boarding school and has been a Christian for several years. The wedding ceremony was performed by Pastor Nathalal and most of those present saw a Christian wedding for the first time. After the wedding, the congratulations, and some gifts of money were given to the bride and groom, the wedding feast was served to a hundred or more guests.

While this was being done and the shades of evening were gathering about us another feast, the love feast, was also being prepared. Under the spreading branches of a large tree thirty-four of the Lord's children sat to commemorate the suffering and death of their Lord and Savior. To most of those who participated this was their first love feast. It was an impressive occasion, the fore-runner we may hope of many others in the Unai district. After the wedding feast and the love feast were over there followed a service of song. At this service pictures on Bible subjects were shown on the screen with the magic lantern. Thus the hour for retiring was late but we felt that a profitable and an eventful day had come into the experiences of many of us and one that would not soon be forgotten. Our brother Amassie who served such a bountiful feast in honor of his daughter's wedding had later to bear the taunts and reproaches of his neighbors and caste people because he did not serve toddy as is the custom among them. In many ways those who take their stand for Christ in this land must suffer persecution. Shall we not pray for them?

D. L. Forney.

Jalalpur, District Surat, India.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach.—Mr. Olwin, Secretary of District Board of Christian Education, was with us March 9, and gave a talk to the Sunday-school which was appreciated. The same Sunday evening the Deputation Team from La Verne College conducted a splendid meeting. On the following Wednesday evening our elder and wife, Brother and Sister J. Z. Gilbert, of Los Angeles, were with us. Mrs. Gilbert, being a member of the District Board of Christian Education, told us about the Mission course which had been mapped out by the Board. While there was no definite arrangement made at this meeting we will undoubtedly take up the study soon. At the close of her talk two mothers and one daughter were baptized. Our membership now numbers ninety-two and forty-eight of that number are under eighteen years of age. We are certainly glad for all of those who have been added to the church recently, and we pray God's help in directing so many young lives within our midst. Last Sunday our attendance for Sunday-school was only 168; the previous Sunday it was over 200. Even with that number our offering was \$106. Being the third Sunday, the offering goes toward our new church. We have a large clock face up on the wall which is marked off in spaces of \$100. So for every \$100 raised, the hand is moved up one space. The children as well as the adults look forward eagerly to every move of the hand. We are very grateful for any help given us in a financial way, as our new building is needed so badly.—Mrs. Alpha N. Stump, Pomona, Calif., March 19.

Laton congregation met in council March 10, with Eld. D. R. Holsinger as moderator. Our spring love feast and communion will be held on the evening of May 3. Examination services will be held on Sunday, April 27, at the regular morning service. It was unanimously decided to hold a Daily Vacation Bible School this summer. Sisters Verna DeHart, Bessie Ackley and Rena Vaughn were elected as a committee to make arrangements. Our Sunday-school is taking regular monthly offerings for the Emergency Fund. Bro. D. R. Holsinger, our resident elder, has been assisted in the pulpit for the last few months by Bro. C. E. Wolfe, of Raisin, and Bro. Simeon Davis, who is at present attending State

Teachers' College at Fresno. A committee is planning a program to be given Easter Sunday in place of Christian Workers' Meeting.—Mrs. Lottie M. Ross, Laton, Calif., March 19.

Santa Ana.—March 16 will long be remembered by this church. Bro. Ellis M. Studabaker, of La Verne, spent the day with us. He gave us a wonderful message at 11 o'clock making our shortcomings plain to us but also giving us a greater desire to follow more closely in the footsteps of our Savior. Lunch was served to all that cared to remain, followed by a social hour. Soon people began gathering in from far and near for the laying of the corner stone. This stone was purchased by the Sunday-school, each child being given a chance to help. Bro. Studabaker conducted the dedication services assisted by Eld. S. G. Lehmer. Bro. Studabaker also delivered the evening message. This service closed a full day that was greatly enjoyed by all.—Maude Frick, Tustin, Calif., March 18.

FLORIDA

Orlando.—A few members met at the home of Bro. Howard Ellis March 4 and organized a Sunday-school. We elected officers, with Bro. Ellis superintendent. Each Sunday morning Eld. Clarence Bower will hold preaching services. As we have no regular place of worship we take turns in opening our homes. There are sixteen members. Any of the brethren passing through Orlando would be welcome to attend our Sunday-school.—Hester Ibrag, Orlando, Fla., March 17.

ILLINOIS

Canton church (Coal Creek) met in council March 15. By special arrangements with our elder, S. S. Blough, our pastor, Eld. Oscar Wagner, had charge of the meeting. A report was given by the pastor of the work for the past three months. The Sisters' Aid gave a splendid report. They held a doughnut sale and cleared \$35, adding enough to it to pay for some church improvements which amounted to \$55. At this meeting they lifted an offering of \$19.25 for District mission work. The church decided to make a special effort to pay up all delinquencies. Our love feast is to be held May 3 at 7 P. M. Our mission secretary, Blanche Rose, reads the missiongrams each month and the church has been in closer touch with the General Mission Board. Under her direction the young people and children gave a good missionary program March 9. Our prayer meetings have been well attended and our young people are doing some fine work. Our attendance at all services has been good considering the roads and weather. Bro. Emmert, of Mt. Morris, gave us two splendid talks March 23 which were much appreciated.—Mrs. Oscar Wagner, Canton, Ill., March 24.

Cherry Grove church met in council March 19 with I. R. Young as moderator. Four letters were granted. We decided to have our love feast May 24 and 25, commencing at 6:30 P. M. Eld. I. R. Young was selected to serve us another year. We also decided to retain our pastor, Eld. E. A. Wechsner, and to have Eld. E. A. Wechsner, of G. Wolfensberger, we chosen delegate to Annual Conference. The envelope system is to be used for our Sunday morning offerings another year.—Lanah E. Shidler, Lanark, Ill., March 20.

Lena.—March 8 we held our regular council, with Eld. John Heckman as moderator. We decided to have a Vacation Bible School next summer, to be conducted by home talent. Our love feast is to be held on Sunday night, June 1. During the illness of our pastor the pulpit has been filled by Elders Geo. K. Miller, John Heckman, August Kuhlman and G. L. Wine, who have delivered some inspiring sermons.—Mildred Starr, Lena, Ill., March 22.

Rockford.—Much interest is being taken in our Sunday-school members conference, one of which is to be held tomorrow. Many problems which confront us as workers have been disposed of and at the same time given us a view of the Lord's service which we never might have gotten. Sunday evening services are devoted to Mission Study. The China field is being considered at present; later Africa will be studied. The members of the Rockford church were permitted to hear the radio broadcast given by Bethany Bible School through the courtesy of the Rockford Radio Shop. A set was installed in the church by them for the evening. The program was much appreciated by a large audience of the community. A church and community social is being planned for March 29. This has proven one of the best means of gaining interest in the Lord's work at this place. Our pastor and his faithful wife have their hearts in the service as shown by their unremitting efforts in directing and laboring in the work. Our next council will be held April 3.—Walter E. Stern, Rockford, Ill., March 21.

West Branch.—March 20 twenty-two were in attendance at Sunday-school. Bro. Plum gave us a good sermon on "The Straight and Narrow Way." Owing to the illness of the members living at a distance from the church requested that our business meeting be held in the afternoon. Well filled baskets were brought and all enjoyed the good dinner. At 1:30 our business meeting was called with Eld. S. S. Plum presiding. He was chosen delegate to Annual Meeting, with Bro. F. Long, alternate delegate. Daniel Strite and Frank Long. We expect Bro. S. Z. Smith to be with us in December for our revival services. Our love feast is to be held May 24 and 25 at 7 P. M. Five were received into the church by baptism a few weeks ago; two await the rite. Four letters were granted. Our Sunday-school is having very good interest and attendance. The condition of the roads we will have a program on Easter and also Mothers' Day. Our Aid Society has forty members enrolled and all are wide awake, doing an abundance of work.—Mrs. R. S. Madies, Polo, Ill., March 21.

INDIANA

Buck Creek church met in council March 8, with Eld. L. L. Teeter presiding. One was received by letter. Two delegates were chosen to Annual Meeting: Lewis L. Paul and L. L. Teeter; to District Meeting, Neva Replogle and the writer; alternates, A. C. Priddy and Lewis L. Paul. March 9, Bro. G. L. Studabaker gave us an inspiring sermon. Bro. V. C. Finck delivered two illustrated lectures which were very interesting and much appreciated. We decided to hold our love feast May 24 at 7:30 P. M. Bro. Paul gave us a very interesting sermon Sunday evening.—Phoebe E. Teeter, Moorland, Ind., March 18.

Camp Creek church met in council March 15, with Eld. O. C. Rife presiding. Various members were chosen on the financial, mission and ministerial boards. It was decided to hold our Harvest Meeting the third Sunday in August, and our love feast June 21. The Willing Workers' Class has a monthly meeting at which Bible contests are conducted. Collections are taken for charitable purposes.—Bessie B. Burns, Etna Green, Ind., March 24.

Cart Creek church met in council March 15, with Eld. O. C. Rife presiding. We decided not to send a delegate to Annual Conference.

Bro. J. Oscar Wenger is to hold our revival meetings this fall, at the close of which a love feast will be held. The Sisters' Aid Society is going to buy paint for the church. Bro. C. S. Blue was elected trustee. Bro. O. C. Rife was received elder for three years.—Oma M. Rife, Converse, Ind., March 19.

First South Bend.—On Sunday morning, March 23, we had Prof. W. W. Peters, of Manchester College, with us. He gave us his lecture-sermon on "Peace." This subject is sometimes a little dry for the ordinary audience, but this was not true of its presentation by Professor Peters. He deals not with the past but with the future. He leaves the audience feeling that every one of us has a responsibility for maintaining peace. He would like to see this lecture repeated in a large number of the churches contiguous to Manchester College. Our church needs such lectures just now. We will have Dr. Charles L. Goodell, of New York City, in our services on Easter morning. Dr. Goodell is coming to the city in a pre-Easter campaign, under the auspices of the Ministerial Association. He will preach at 11 o'clock on Easter Sunday and each noonday at the Blackstone Theatre. We expect great things during these services. We recently had Bro. W. R. Miller, in a series of illustrated lectures on the Orient. The lectures were

FALLEN ASLEEP

Adams, Dora (Miller), born in North Carolina, died at the Swedish Hospital in Seattle, March 8, 1924, from the effects of an operation for cancer, aged 44 years and 9 months. She united with the Brethren Church at the age of fifteen. She leaves one son, one brother, and one sister. Her father and mother preceded her. At the time of her death she was a member of the Brethren church at Seattle, remaining faithful all these years.—Mrs. Barbara Meeker, Omak, Wash.

Bankard, Sister Elnora Ogle, died Jan. 20, 1923, aged 95 years, 2 months and 6 days. She was sick but a few weeks. She was a native of Carroll County, Md. She was a member of the Brethren Church for over fifty years. The last few years of her life she was totally blind. For the last twenty years she had her home with her daughter, Mrs. C. Garrison, of Baltimore. She leaves two sons, two daughters, eight grandchildren and six great-grandchildren. Services at the house and at the chapel of the Pipe Creek cemetery, by the writer, assisted by Eld. J. Walter Englar.—A. L. B. Martin, Baltimore, Md.

Bennett, Bro. Silas, died March 9, 1924, aged 62 years, 11 months and 7 days. He was married to Malinda Richey, by whom he had six children, four of whom are living. His second wife was Bertha Potts, who survives. They had four children, three of whom also survive. Services in the Fairview Christian church by Eld. Ira Holsopple.—John Bennett, Artemas, Pa.

Bonnett, Washington, son of Bro. Marshall and Sister Lovina Bonnett, was born in Mahaska County, Iowa, died March 9, 1924, at his home near Bussey, Iowa, aged 62 years, 5 months and 29 days. He was married Dec. 23, 1885, to Sister Emma Miller. To this union were born nine children. One son preceded him in death. He was a member of the Brethren church at Westminister, Iowa, where he was brothers and four sisters. While Mr. Bonnett made no profession of Christianity, he was known to be honest in dealing with his fellow-men, and played his part as a neighbor and friend. Services at the Union church, by the undersigned. Interment in the Cowan cemetery.—H. N. W. Fisher, Westminister, Iowa.

Brantz, Bro. Arthur C., died at his home in Baltimore, of pneumonia, Dec. 17, 1923, aged 42 years, 2 months and 11 days. For many years he was a member of the Woodberry congregation, but later grew indifferent to the cause. At the watch night services in 1922 he responded to a public appeal to return to God through Jesus Christ and was reinstated in full fellowship. He was married to Mrs. L. B. Martin, Baltimore, Md. daughters.

Brant, Sister Elizabeth E., born Sept. 4, 1843, in Berlin, Germany, died at her home in Gravelton, Ind., Feb. 17, 1924, aged 80 years, 5 months and 13 days. She married Wm. F. Brant in 1865, and emigrated to this country in 1867. There were eight children. Two daughters preceded her. Her husband died twenty-three years ago. She united with the Church of the Brethren about six years ago, and continued in the service of her Master until death. She has six children, thirteen grandchildren and four great-grandchildren. Services by the writer, assisted by Leroy Fisher at the Gravelton churchhouse. Interment in the Brumbaugh cemetery.—Henry Wysong, Nappanee, Ind.

Byers, Elmer H., died Feb. 25, 1923, aged 40 years. He leaves his wife and one daughter. Services by the writer, assisted by the Lutheran minister of Westminister. Burial at Westminister.—A. L. B. Martin, Baltimore, Md.

Cincinnati, Margaret Isabella, died March 3, 1924, aged 73 years and 2 days. Death was due to cancerous trouble. May 21, 1860, she married Augustus Cincinnati. There were three sons and one daughter who survive with the Brethren church. Her husband preceded her in death. Since that time she has lived with her youngest son at the old home place. She united with the Church of the Brethren at the age of nineteen and for fifty-four years labored faithfully in the cause. Services by Eld. A. S. Arnold at the Trinity church, burial in the Arden cemetery near Junction, W. Va.—B. W. Smith, Burlington, W. Va.

Cockley, Lolita June, daughter of Mr. and Mrs. S. J. Cockley, born July 10, 1921, near Yakima, Wash., died March 10, 1924, in Wichita, Kan.—She leaves father, mother, one brother and one sister. Services at the grave by the writer, assisted by Eld. H. F. Crist.—J. R. Wine, Wichita, Kans.

Condry, Sister Elizabeth (Kline), died in the bounds of the Akron congregation, March 9, 1924, aged 72 years, 7 months and 29 days. In December, 1921, she was united in marriage with Bro. Daniel B. Condy, who survives her and was a constant companion during her illness, which extended over a period of six months. Besides the husband there are four daughters and one son. At the age of nine she united with the Church of the Brethren and continued a faithful, devoted member to the end. During her illness, caused by an internal cancer, she was able to give a most beautiful testimony of the "grace that is sufficient." Funeral services were conducted by the writer in the Akron church, Akron, Ohio.

Dorer, Mrs. Nancy, died Feb. 19, 1924, aged 72 years, 3 months and 9 days. She was the wife of Mr. and Mrs. Robert Dunlap, who resided in Indiana County. She married Samuel Stutsman and resided on the Stutsman homestead until her husband's death. Later she married Crispia Dorer who died in 1915. Three brothers survive. She united with the church about thirty years ago and was a responsive member in the ways that she could serve. Services by Bro. L. B. Harshbarger, assisted by Bro. Irvin R. Pletcher. Burial in the Grandview cemetery.—Wm. H. Rummel, Johnstown, Pa.

Frantz, Bro. William H., died March 10, 1924, aged 63 years, 8 months and 23 days. He is survived by his companion, one son, two daughters, and four grandchildren. One daughter preceded him. He was born June 17, 1860, near Cerro Gordo, Ia. In April 15, 1884, he married Martha A. Harshbarger. They came immediately to Kansas and settled on a farm near Conway Springs. In 1904 they moved to town where they made their home until his death. In 1916 he united with the Church of the Brethren, and remained a loyal and generous supporter of the church. In 1920, he was attacked by a slight stroke of paralysis. A second stroke came in March, 1922, which left him a partial invalid, with weakened heart and hardening of the arteries, which caused his death. Funeral services from the Church of the Brethren by the writer. Interment in Conway Springs cemetery.—Harvey Hostetter, Conway Springs, Kan.

Grove, Sister Anna, died March 6, 1923, at the Methodist Old Folks' Home, Baltimore, aged 76 years. She came to our services frequently although so deaf that she could hardly understand a word. Services by the writer.—A. L. B. Martin, Baltimore, Md.

Hackman, Ezra, born in Montgomery County, Ohio, Dec. 26, 1840, died of diseases incident to old age March 15, 1924, aged 83 years, 2 months and 19 days. He was the son of William and Mary Ann Hackman. He married his first wife, Elizabeth, in 1861, and they had four children. To them were born one son and three daughters. His wife died March 20, 1915, and he continued to reside with his children on David Hill, Ind. His last illness was short but at times full of suffering which he bore with patience to the end. He is survived by one son, three daughters, six grandchildren, six great-grandchildren and one sister. Services by the writer in the First Brethren church, Clayton, Ohio. Burial in Warner cemetery.—L. A. Bookwalter, Trentwood, Ohio.

Hockman, Sister Ellen, died Feb. 19, 1924, of pneumonia, aged 79 years. Services by Eld. J. H. Smith, at the Valley Pike church. Interment in the cemetery near by.—M. H. Copp, Mauretown, Va.

Landis, Frances Ellen (Kindig), born in Lancaster County, Pa., died Feb. 26, 1924, aged 72 years, 1 month and 6 days. She married David Landis May 8, 1870. There were two daughters and one son. Her father and mother preceded her. Her last years were passed in Covington. She was

only gave herself devotedly to the interests of her own family, but provided a home for two foster sons. She joined the Church of the Brethren at the age of fifteen and lived faithful to her Christian vows. In her last few days of sickness she was removed to her daughter's home in West Milton. Services from the Brethren church in Covington by Bro. McKee.—Quindora Grubb, Covington, Ohio.

Manfield, Alice, oldest daughter of Archibald and Elizabeth Frisby, born in Indiana, died at the home of her granddaughter, Mrs. G. R. Monte, at Mauretown, Va., March 5, 1924, aged 73 years, 9 months and 20 days. May 5, 1867, she married John Manfield. There were five children who, with the husband, preceded her. Early in life she united with the Church and has been a faithful and devoted Christian. Her husband was a minister and as his helper she served her Master. She leaves one son, one daughter, one grandchild and again, great-grandchildren. Services at the Brethren church by Rev. Fikeme, assisted by Eld. Jonathan Broadwater, Interment in the nearby cemetery.—Mrs. J. C. Tammell, Preston, Minn.

May, Sister Sarah Moyers, died March 9, 1924, aged 72 years. She was the widow of Eld. Siram May, who died twenty years ago. There were three children, one son and two daughters, and five great-grandchildren and three great-grandchildren. The family came to this congregation from West Virginia about sixteen years ago. Since the death of her husband Sister May has made her home mostly with her son Jacob. She was confined to her bed about two months and was unaided two weeks before her death. Services by Eld. S. H. Foley.—Mary B. Beahm, Nokesville, Va.

McKinley, Guy Edw., son of Wm. and Laura Krall McKinley, died of diphtheria, Feb. 27, 1924, aged 9 years, 11 months and 27 days. Death came after ten days of intense suffering. He leaves father, mother and two brothers. Services at the home by the writer. Interment in the Ebenezer cemetery.—L. A. Bookwalter, Trentwood, Ohio.

Merritt, Bro. Wm. C., died on his birthday, Sept. 15, 1923, aged 88 years. He attended the Friday evening Bible Class at the Fulton Avenue church and always took a delight in the study of God's Word. At the close of the services he boarded a street car for home and when changing to another car, he fell to the street. He was the youngest of the youngest men in spirit, for he had met no one I have ever met. He was one of our ardent temperance men, in private and in public, and would always voice his sentiment against alcohol. He was a Civil War veteran, serving in the Maryland Infantry, 2nd Regiment. He is survived by his wife, Catherine Merritt, six sons and one daughter. Services by the writer.—A. L. B. Martin, Baltimore, Md.

Miller, Sister Margaret Marker, born in Preble County, Ohio, died Feb. 6, 1924, aged 87 years, 9 months and 11 days. She was the second in a family of eight children born to Lewis and Nancy Marker, five of whom are still living. She married Samuel Miller Sept. 20, 1860, and there were three children, one son and two daughters, and eleven great-grandchildren. She united with the Church of the Brethren in 1862 and was faithful in her duties to the church. She has been a great sufferer but endured with patience and a Christian spirit. She leaves her husband, the sons and their families. Services by Bro. D. M. Garver, assisted by Bro. Noah W. Brumbaugh. Burial in the Sugar Hill cemetery.—Marie Rinchart, West Alexandria, Ohio.

Mummet, Mary Catherine, born in Florida, Ind., died Feb. 16, 1924, aged 24 years, 6 months and 16 days. Her illness was of only four days' duration, but her suffering was intense. In 1900 the parents moved to the old homestead in the Upper Deer Creek church, where she lived until 1919, when they went to the new home. In 1919, Ind. Mary was a graduate of the Walton High School, and also of the Logan Business College. Services by Rev. Jackson of the Christian church, of which she was a member, assisted by Bro. Jacob Cripe and Bro. Geo. Phillips, of the Church of the Brethren. Interment in the Walton cemetery. She leaves father, mother and one brother.—Grace Smith, Walton, Ind.

Pugh, Sister Eliza, nee Shultz, born at Meyersdale, died March 5, 1924, aged 64 years, 4 months and 14 days. She had been a sufferer for several years from a complication of diseases. She was a faithful member of the church for fifty years. She is survived by five daughters and one son. Services at the home of her daughter, Mrs. J. H. Coffman. Interment in Union cemetery.—Mrs. Thos. Bittner, Meyersdale, Pa.

Rhodes, Sister Mary J., nee Marker, born in Miami County, Ohio, died March 10, 1924, within half a mile of the place where she was born, aged 53 years, 10 months and 1 day. She married Wm. H. Rhodes Dec. 31, 1867. Her husband survives with one son and one daughter. She was a devoted and loyal member of the Church of the Brethren in Covington, being known in her immediate community as a woman of fine Christian character. Services in the Harris Creek church by Bro. McKee. Burial in the cemetery adjoining the church.—Mrs. Quindora Grubb, Covington, Ohio.

Robbins, Hiram C., son of Lewis and Arminia Robbins, born at Pearl City, Ill., died March 2, 1924, at Worthington, Minn., aged 45 years, 3 months and 18 days. When fifteen years old he moved with his parents to Iowa, where he resided for nine years. Twenty-two years ago he came to Worthington, which has been his home to the time of his death. He was married to his first wife, Flossie Bearden. His father and four brothers preceded him. He leaves his wife and his mother, one sister and two brothers. At the age of fifteen he united with the Church of the Brethren and has been a faithful follower of the Christ ever since. For years he was an ardent student of the Bible, and at the cause of his sudden death. Services by the writer. Interment in the cemetery near the church.—J. A. Eddy, Worthington, Minn.

Roop, Sister Emma Charlotte, wife of Bro. Wm. A. Roop, died at her home in Westminister, Md., March 15, 1924, aged 72 years, 3 months and 43 days. She was the daughter of Mr. and Mrs. Isaac Norris. She is survived by her husband, three daughters, one son, four grandchildren and two sisters. After marriage she united with the Church of the Brethren and spent the remainder of her life in good works, unusual in one so frail. For genuine spirituality, unselfishness and devotion to the community, with Christian fortitude she manifested patience in her suffering. Services in the Church of the Brethren in Westminister by the writer, assisted by Eld. Uriah Bixler. Interment in Pipe Creek cemetery.—Wm. E. Roop, Westminister, Md.

Shipe, Sister Belle, died in Woodstock, Va., Feb. 5, 1924. Services by Eld. H. R. Mowry, assisted by J. S. Taylor, at the Valley Pike church. Interment in the cemetery near by.—M. H. Copp, Mauretown, Va.

Towe, Winna Marie, died March 14, 1924, aged 18 years, 8 months and 3 days. She was the daughter of Wilbur Johnson. She married Medley Towe Sept. 20, 1921. She leaves her husband, an infant daughter, seven years old, and two brothers. Her mother preceded her. Services at the home by the writer, assisted by Eld. J. B. Hyton. Interment in the Fairview cemetery.—Mrs. J. B. Hyton, Ava, Mo.

Utz, Sister Rachel Elizabeth, died at Baltimore, Md., Aug. 20, 1923, aged 83 years, 2 months and 24 days. She was a member of the church for sixty years. In character she was refined, in disposition sweet, long-suffering and compassionate. She was the widow of the late long-suffering and compassionate brother, John Utz, who was one of the staunch pillars in the work. She came to the public services as long as strength would permit, and was one of the class of hearers who inspire and encourage any Gospel speaker that the pulpit. She leaves three sons, one daughter, and eight grandchildren. Services at the residence of the daughter, Mrs. Alice Baker, by the writer.—A. L. B. Martin, Baltimore, Md.

Wall, Bro. Geo. E., son of John and Mary Wall, born Dec. 5, 1882, died at his home of cancer, March 19, 1924. He married Lena Hodgden June 16, 1909. He is survived by his wife, two daughters, one son, father and mother, one brother and two sisters. He united with the Church of the Brethren Oct. 16, 1916, and was a consistent member, always a faithful attendant at all church services. He was

bedfast for ten weeks but bore his intense suffering with patience, and never lost hope or faith in his Savior. He was anointed during his illness by the Church of the Brethren by the writer, Julia Clark. Interment in the Galesburg cemetery.—Julia C. Jones, Parsons, Kans.

Wike, Henry B., son of George and Elizabeth Wike, born in Blair County, Pa., died March 11, 1924, aged 70 years, 4 months and 20 days. At the age of eleven he came with his parents to Lancaster Township, where he made his home the remainder of his life. When he was twelve a serious accident caused the death of his father, and from that time until he was twenty-one he made his home with Geo. Paul. Nov. 7, 1880, he married Phoebe J. Ulrich. At the early age of sixteen he accepted Jesus as his personal Savior in the Church of the Brethren, in which church he lived and labored to the end. The church recognized his faithfulness by calling him to the ministry when he was twenty-one, and later to the eldership. In this capacity he faithfully served his Master. For two years he has been failing in health and four weeks ago took to his bed. He leaves his wife, one daughter, two sisters and one brother, services by Harley Townsend and the writer. In his departure the church has lost a faithful servant and a good counselor. Two things lived with him as long as consciousness remained, one was a passionate love for the church, the other, the burning desire to see men saved.—H. L. Hartsough, Huntington, Ind.

Yager, Mary Larkins, born in Rockingham County, Va., died Feb. 27, 1923, at her home near Brightwood, Va., aged 60 years, 3 months and 10 days. She was a daughter of the late Jas. H. and Elizabeth Larkins. When sixteen years of age she united with the Madison Church of the Brethren, the house of worship which her parents were in building. From that time until her death she was a faithful and sacrificed throughout her life, her great desire being to promote the Master's Kingdom on earth. Dec. 28, 1881, she married John Taylor Yager. There were three sons, the eldest preceding her twenty-two years ago. She is survived by her husband, two sons, one brother and four sisters. She was an earnest and devout student of the Bible and was well versed both in the Old and New Testaments. The work and progress of the church was the burden of her soul. Interested, faithful, devoted and consecrated, she was never tiring in her efforts to foster, encourage and promote the cause of the Kingdom. The church has lost a staunch supporter, a successful worker, a valuable and efficient Sunday-school teacher and an able defender and exponent of the truth and righteousness.—H. Linwood Yager, University, Va.

Zeigler, Sister Rachel Priscilla, born in Cumberland County, died at her home at Middle Spring, March 9, 1924, aged 72 years, 4 months and 19 days. She was sick only a few days, suffering severely from what seemed to be a stroke. She was the second daughter of Bro. Abram and Sister Magdalene Hock. Surviving are her husband, Wm. S. Zeigler, one daughter, two grandsons, two brothers and one sister. She also lost four girls and one boy in her home. I have known her for many years in the Ridge congregation, of one so faithful and true to her Master in every good work. For twenty years she taught a class of young men. Services by the undersigned. Interment at Spring Hill cemetery.—Joseph Burkhardt, Shippensburg, Pa.

OFFICIAL DIRECTORY

General Mission Board—H. C. Early, Chairman, Flora, Ind.; Ohio Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. General Secretary, Chas. D. Bonack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; H. K. Ober, Elizabethtown, Pa.; L. W. Shultz, 322 Sherman Ave., Evanston, Ill.; Eva Lichty Whisler, Milledgeville, Ga. General Secretary and Field Director, Ezra A. Morris, Elgin, Ill.; Secretary, Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Education Board—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Trentwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Lear, 31 W. 1st St., Chicago, Ill. Assistant Secretary for the Board, H. Spenser Minnich, Chicago, Ill.

General Ministerial Board—W. S. Long, President, 510 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, Broadway, Va.; S. S. Blough, Secretary, 328 Central Ave., Decatur, Ill.; David Metzler, Treasurer, Nappanee, Ind.; S. J. Miller, La Verne, Calif.

Temperance and Purity Committee—S. S. Blessing, Chairman, West Milton, Ohio; H. S. Reigle, Secretary, Mt. Morris, Ill.; F. W. Emmert, Secretary, Elgin, Ill.; Field Secretary, Virgil C. Finnell, North Manchester, Ind.

Pence Committee—W. J. Swigart, Chairman, Huntington, Pa.; J. M. Henry, Secretary, New Windsor, Md.; Jacob Funk, Treasurer, La Verne, Calif. Advisory Member, I. W. Taylor, Epoca, Pa.

Homeless Children Committee—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Taylor, 328 Albion Ave., Portland, Ore. Advisory Members from the Sisters' Aid Society; Rachel A. Uler, Timberville, Va.; Ida M. Winger, North Manchester, Ind.; Mrs. John L. Kuus, McPherson, Kans.; Jennie Brubaker, Covina, Calif.

Dress Reform Committee—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, Mt. Morris, Ill.; Eva Trostle, 345 Van Buren St., Chicago; Mary Polk Ellenberger, Holmesville, Nebr.

Tract Examining Committee—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; E. B. Hoff, 1306 S. Seventeenth Ave., Nappanee, Ind.

Musical Committee—Corra M. Stahly, Chairman, Nappanee, Ind.; William Berry, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Church Service Program Committee—W. O. Becker, Chairman, McPherson, Kans.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House—Board of Directors: H. C. Early, President, Flora, Ind.; Ohio Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Ind.; H. H. Nye, Elizabethtown, Pa. Manager and Treasurer, R. Iowa; H. H. Nye, Elgin, Ill.; Secretary, Lauren T. Miller, Elgin, Ill.

Council of Promotion—General Director: J. W. Lear, 16 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holdstock, 120 E. Washington St., Hagerstown, Md.; General Mission Board, Chas. D. Bonack; General Sunday School Board, Ezra Flory; General Education Board, S. S. Blessing; Temperance and Purity Committee, M. W. Emmert; Peace Committee, W. J. Swigart; Dress Reform Committee, Lydia E. Taylor; Homeless Children Committee, P. S. Thomas; Tract Examining Committee, E. B. Hoff; Musical Committee, J. B. Miller; Church Service Program Committee, J. A. Dove; Brethren Publishing Conference Program Committee, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Huntington, Ind.; Mrs. Levi Minnich, Secretary-Treasurer, Greentown, Ohio.

Auditing Committee—E. M. Butterbaugh, 526 E. Indiana Avenue, South Bend, Ind.; J. J. Oiler, Westbury, Pa.

Member of the Advisory Board of American Bible Society—Albert C. Wiencek, 232 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agent—J. F. Appelman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ind.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1920.

Notes From Our Correspondents

(Continued from Page 221)

to the doctrinal outlines prepared for the Christian Workers, and their use in this way has been found very profitable. A dozen or more members and friends of the church are working on the Bible-Says-So Course prepared by Dr. Galen B. Royer and issued by Juniata College. The Barab Bible Class of the Sunday school has entered upon an Easter campaign of evangelism, with the cooperation of the entire church, which is to culminate in a brief series of evangelistic meetings during Easter week, to be conducted by Bro. Galen Blough, of Juniata College—W. G. Nyce, Pottstown, Pa., March 20.

Lancaster City church met in council March 12. Delegates elected to Annual Conference are Brethren H. B. Yoder and G. W. Beaman to District Meeting, Sister Eva Witmer and Brethren H. B. Yoder and Elmer Hertzler. The church decided to install pew phones for the benefit of those whose hearing is defective. The Daily Vacation Bible School is practically assured this coming summer. Most of the money needed to finance it has already been pledged. A change was made in the authorization of the mission fund. Instead of dividing it equally between the General Mission Board and the District Mission Board, hereafter two-thirds will be given to the former and one-third to the latter. One member has been reclaimed since the last report. Two letters were received and two granted. March 16 the evening service consisted of our quarterly mission offering. Sister Mary Shaffer, who is home from China, addressed us, presenting in a forcible yet interesting manner China's greatest needs. Some of our Sunday-school children also had part in the service—Estella Frantz Martin, Lancaster, Pa., March 20.

Locust Grove congregation met in council March 21, with Eld. J. Lloyd Nedrow presiding. Bro. Nedrow was chosen delegate to Annual Conference, with Bro. Walter Berkebile alternate. Our delegates to District Meeting to be held at Somerset, Pa., are Brethren D. C. Ribblett and W. G. Wilson, with Brethren Walter Berkebile and J. Lloyd Nedrow, alternates. Bro. Nedrow has been retained as our pastor for another year—Elizabeth Ribblett, Johnstown, Pa., March 25.

Mountville church met in council March 4. Elders M. G. Forney and H. B. Yoder were present and took the voice of the church in the selection of an elder for the next three years, which resulted in I. N. Musser being reflected. Our elder was chosen to represent us at Annual Meeting, and with Bro. Harry C. Neff, at District Meeting. Our missionary solicitors reported \$139.75 for mission purposes. One applicant was received for baptism. We decided to hold our love feast May 14 and 15 at 1:30 P. M. The remodeling of our church is now completed, the exception of a few minor improvements. We held our rededication services Feb. 3. Eld. H. K. Ober preached the sermon for us, assisted in the services by Brethren Roy and Phares Forney—N. K. Musser, Mountville, Pa., March 24.

Mechanic Grove church met in council March 15. Eight certificates were called for. It was agreed that each member pay one dollar annually for the benefit of Elizabethtown College. Eld. Rufus P. Bucher was reflected for three years. A singing class was organized in the near future. Our delegate to Annual Meeting is U. C. Fasnacht; to District Meeting, Sister Crissie Bucher and Bro. C. Y. Stauffer. Our series of meetings is to begin May 11, with Bro. Slawter in charge. Our love feast will be held May 31 at the Grove house at 2 P. M.—Mary P. Habecker, Quarryville, Pa., March 24.

Mingo—March 1 the church met in council, with Eld. Jos. N. Cassel presiding. Two letters were received. Bro. Jos. N. Cassel and Bro. Albert Gottschall were chosen delegates to District Meeting; Eld. S. H. Hess, delegate to Annual Conference. Sister Carrie Smith was chosen president of our Sisters' Aid Society. Bro. A. G. Fahnestock has promised to hold a series of meetings at the Mingo house probably some time in May. Dora M. Ziegler, Limerick, Pa., March 24.

Penn Run church met in council March 15, with Eld. C. Walter Warstler presiding. The date for our love feast is June 22. A special missionary program was given on Feb. 24. H. A. Holtsapple was elected delegate to District Meeting. We received Eld. Warstler's help and kindly counsel as he comes among us from time to time. May the inspiration we receive lead us on to accomplish great things for the coming year—Sue Widdowson, Penn Run, Pa., March 24.

Roxbury's program since the first of the year has been very interesting, due to the fact that we have had quite a few special services. The latter part of January our pastor, Bro. Detwiler, held a series of revival meetings in the Connollyville church, during which time the pulpit was filled by our local ministers, Brethren J. C. W. Beam, John Sherman, E. P. Blough and the writer. We were also very fortunate to have with us Sister Grace Clapper who spoke to us on her large experience in China. Representatives from the local Y. M. C. A. also had charge of one of these services. March 11 the church held a lecture by Dr. C. C. Ellis, Vice-President of Juniata College, gave his lecture on "The Lincoln Qualities" Tuesday evening, March 18. March 21 our Choral Society entertained in a musical program, consisting of solos, duets, mixed and male quartettes, choruses and readings. The two remaining numbers of our course will be a musical by the Aetolian Quartette of our city, and a lecture by Dr. H. K. Ober. At present our pastor is giving us a series of sermons on the seven messages from the cross Sunday evenings. These sermons are proving very interesting. We are very well pleased with the attendance at all of our services. Several young men and women from the Sunday-school have called for Christ since the first of the year—John P. Coleman, Johnstown, Pa., March 24.

Spring Creek church met in council March 1, with Bro. John Zug presiding. Two letters were granted. Bro. John Zug was elected elder in charge for three years; Bro. B. W. S. Ebersole, church clerk for three years. Delegates to Annual Meeting are Brethren B. W. S. Ebersole, Milton Bashore; to District Meeting, Chester Ebersole, Isaac Brandt, Harper Snavely. Our love feast will be held April 19, beginning at 1:30 P. M. Six letters have been received since the last report—Mary Bashore, Hershey, Pa., March 13.

VIRGINIA

Greenmount church met in council March 22, with Eld. J. W. Wampler presiding. Two certificates were granted. The church

decided to take an offering at each of the churches to relieve the sufferers in Germany. Delegates chosen for Annual Meeting are J. W. Wampler and S. L. Garber; for District Meeting, H. E. Kline, J. F. Wampler and J. H. Kagey—Lizzie S. Myers, Edom, Va., March 24.

Hopewell Mission.—March 16 marks the beginning of the first Brethren mission to be opened in this city. Having met in the home of Bro. J. T. Miller on a previous Sunday and organized, we were ready to proceed without delay with the work at the opening of the Sunday-school services at 2:30 P. M. Bro. A. P. Cook, superintendent, presided. We had a good attendance and came away inspired to work with new zeal. A number of our Richmond brethren motored over for the opening services and we were very glad to have them present. Christian Workers was held at 6:45 P. M., with preaching services following, conducted by Bro. J. T. Miller, who has recently been elected to the ministry. His subject, "A Midnight Storm at Sea," was a very helpful and inspiring one. The attendance was large. As to the persistent efforts of four families residing here it was possible to open this mission. We have secured a large, commodious hall in a very desirable location, which we have remodeled and fitted for services. The auditorium has a seating capacity of about 175 to 200. We have at present four class rooms, and as the mission grows there is ample room for expansion. The four families, mentioned above, were able to bear the expenses of remodeling and furnishing by asking individual friends in the Valley for donations. Two families helped in a unique way. They had formerly resided at Crewe, Va., and had helped purchase lots there for a church. When the project of building was abandoned, the lots were sold and the money turned over to the Mission Board, which upon request turned it back to these families to be used in church work here. If at any time brethren are traveling via the Norfolk and Western Railway through Petersburg, we would greatly appreciate their paying us a visit, as Hopewell is connected with Petersburg by interurban trolley—Madeline M. Hayes, Hopewell, Va., March 18.

Linville Creek church met in council March 15, with Eld. I. W. Miller presiding. Nine letters were granted to members who have moved from the congregation. Sister Annie Wine was elected "Messenger" agent. Delegates to Annual Meeting are Brethren A. J. Fittwater and D. H. Ziegler; and to District Meeting, Brethren D. S. Wampler, L. W. Miller and J. L. Humbert—Mamie K. Myers, Broadway, Va., March 24.

Mill Creek church met in council March 15, with Eld. Samuel Pence presiding. Delegates to Annual Meeting are Brethren C. E. Long and Samuel Pence; to District Meeting, I. J. Long, T. I. Bowman, A. E. Wilberger and B. B. Miller. The District Meeting of the Northern District will convene at Mill Creek April 17 and 18. We decided to hold a Vacation Bible School in August, also a series of meetings, to be conducted by Bro. J. W. Miller, of Greensmont. Sunday-school superintendents for the year are Dr. C. P. Harshbarger, Bro. I. J. Long and Sister Bessie Jarrels. We have a Teacher-training Class, taught by Bro. Jos. Pence, taking the second year work—Ida Wilberger, Port Republic, Va., March 24.

Sangerville congregation met in council March 7, with Eld. J. M. Pence presiding. Bro. B. B. Garber will begin a series of meetings at Sangerville house the latter part of May. Our visit council will be held April 3. A worker will be placed in our mission territory in Highland County this summer—Meda G. Argenbright, Bridgewater, Va., March 24.

Schoolfield church met in council March 15, with Eld. W. A. Reed in charge. The ministerial committee reported that Eld. H. W. Peters, of Spray, N. C., would begin a two weeks' meeting here the first Sunday night in May. Our love feast will be held at the close of the meeting—W. C. Swift, Schoolfield, Va., March 25.

WASHINGTON

Okanogan Valley church enjoyed Sunday, March 18, as an exceptional day. Bro. Stiverson, representative of the State Board of Religious Education, talked to an audience of over 130. He stressed the importance of teaching from four sources: the home, preaching service, Sunday-school and Christian Workers' Society. Maintaining the family altar, preaching the whole Gospel, teaching the boys and girls with the Bible as a text book, and using proper methods in the Sunday-school, together with urging prayer and practical work by the young people—all are a necessary part of religious education. Sister Stiverson, State president of the Aid Society, also gave a short talk. The evening Bible study, with Bro. Shamberger as teacher, was resumed after being discontinued on account of an epidemic of measles. Was voted to change the subject matter from Genesis to John's Gospel. Bro. Paul Mohler recently preached a sermon on "Faith"—Hazel Rothrock, Tonasket, Wash., March 17.

Whitestone.—We are enjoying an early spring this year and as a result our Sunday-school attendance is growing. Last Sunday morning Bro. Groat and wife, of the Mennonite church, gave us a fine musical selection. In the evening Mr. Witt rendered a selection. Eld. J. G. Stiverson was with us the evening of March 16 and talked to us on "Religious Education." Plans are being made by our Sunday-school teachers for an Easter program. Feb. 20 the Ladies' Aid Society had an apron sale and made \$75 for our building fund. To those near here—the joint Sunday-school and Christian Workers' convention of the Okanogan Valley, Omak and Whitestone churches will be held here June 1.—Mrs. Freda T. Ries, Tonasket, Wash., March 20.

ANNOUNCEMENTS

DISTRICT MEETINGS
April 8-10, Middle Pennsylvania, at Stonerstown church.
April 17, 18, Northern Virginia, Mill Creek congregation.
April 22, 23, Eastern Maryland, Washington City church, D. C.
April 21-23, Western Pennsylvania, at Somerset.
April 23, 24, Southeastern Pennsylvania, New Jersey and Eastern New York, Ambler church, Pa.
April 24, 25, Second District of Virginia, Staunton church.

LOVE FEASTS
California
April 19, Chico.
April 27, Oakland.
April 27, 7 pm, Pomona.
May 3, Laton.
Illinois
April 22, Girard.
April 27, Mt. Morris.
May 3, 7 pm, Canton (Coal Creek).
Indiana
April 19, 6:30 pm, Pyramont.
April 20, South Whitley.
April 26, Nettle Creek.
May 2, 7:30 pm, Walton.
Iowa
April 19, Iowa River.
Kansas
April 12, Ottawa.
April 27, Monitor.
May 4, Sabetha.

Maryland
April 20, 4 pm, Frederick City.
May 3, 2 pm, Mountaineer.

Michigan
May 3, 10:30 am, Elmdale.
May 4, evening, Thornapple.

Minnesota
April 20, Minneapolis.

Missouri
April 20, First church, Kansas City.

Ohio
April 19, 6 pm, Marion.
April 20, Brookville, all-day.
April 26, 2:30 pm, Kent.
May 3, West Fulton.
May 11, 7 pm, Logan.

Oklahoma
May 9, Paradise Prairie.

Oregon
May 3, 7 pm, Mabel.

Pennsylvania
April 19, 1:30 pm, Spring Creek.
April 19, 20, 1 pm, Myerstown.
May 3, 3 pm, Palmyra.
May 4, Huntingdon.
May 4, 3:30 pm, Lancaster.

Virginia
April 19, 6 pm, Manassas, Canon Branch.
April 19, Green Hill.
April 20, 4:30 pm, Bridgewater.
April 20, 7 pm, Staunton.
April 26, 3:30 pm, Lebanon.
May 3, 6 pm, Fairfax.

Washington
April 20, Omak.
April 26, Olympia.

BETHANY BIBLE SCHOOL

Announces Its

SUMMER SESSION FOR 1924

Opening June 16—Closing August 22

For complete information address

The Registrar

3435 Van Buren Street, Chicago, Ill.

The Challenge of Youth

Alfred E. Stearns

The author is principal of Phillips-Andover Academy and so has had much opportunity to come in contact with the ideas and ideals of young people. "The tendencies of the age, temptations of modern life, the attitude of the home and society—all call for clear thinking and just action. Youth asks only for a fair field and no favor and Dr. Stearns champions its cause." All that is asked of older people is a sympathetic interest and such guidance as experience may be able to furnish. This book will help leaders of youth to properly appraise the problems and suggest solutions for them.

Price, postpaid, \$1.25.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Heroic Lives

by

Minor C. Miller

This series of stories is intended for use in week-day and vacation schools of religion for children approximately nine, ten and eleven years of age. The chief purpose of these lessons is to deepen within the child the consciousness of God as a real, vital, living Personality, and to set up models for conduct through a biographical study of God's noblemen of the past. The attempt has been made to select worthy characters who strongly illustrate some virtue which ought to become a definite, controlling force in the lives of boys and girls, and to correlate with each story such additional material as will help to reinforce the central theme of the lesson.

A book of over 300 pages, bound in cloth. Price, postpaid, \$1.50.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

The Great First-Work of the Church—Missions

By W. B. Stover

The Aim of this Book is to show clearly that Missions, and not something else, is, and ought to be, the First-Work of the Church. To have it otherwise is to Fail in the Sense of Proportion. The closing Chapter on Stewardship will be helpful to all who take the Christian Life seriously.

A good Brother in Pennsylvania, by liberal cooperation, has made the low price of this book possible, with its 112 well-packed pages. Single copy, postpaid, 60c. There are special prices when large numbers are desired.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

VACATION BIBLE SCHOOL

MATERIAL SHOULD BE
SELECTED NOW

The course has been selected by the General Sunday School Board. We have the material on hand for prompt shipment.

Order a Syllabus giving the complete course, 30c. Ask for free leaflet giving description and prices of material needed. More schools are being held each year. Write us.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., April 12, 1924

No. 15

In This Number

Editorial—	
The Contagion of True Consecration, ...	225
A Sacrifice Which Pleases Well, ...	225
A Sure Way and the Only Way, ...	225
Sins We Forget to Confess, ...	225
Among the Churches, ...	232
Around the World, ...	233
The Quiet Hour (J. H. H.), ...	233
Our Forward Movement—	
Spiritual Dynamics—Concluded, ...	229
Stewardship Principles, ...	229
The Apportionment Plan, ...	229
Mission Notes (C. D. B.), ...	229
General Feature—	
My Faith (Poem), ...	226
The Cross or the Crown—Which? By Homer E. Blough, ...	226
Studies in Saint John's Philosophy.—Part 3. By John W. Wayland, ...	226
The Death of the Cross—a Pre-Easter Message. By F. D. Anthony, ...	227
The Religious Element in Early American Education.—Part 3. By L. W. Shultz, ...	227
Harry Alonzo Brandt, the New Editor. By H. C. Early, ...	228
Our Sacrificial Offering. By W. A. Kinzie, ...	228
The Cross. By Ida M. Helm, ...	228
Stewardship of Possessions.—Part 2. By O. W. Stine, ...	228
The Ten Commandments. By E. F. Atwood, ...	235
Am I Saved? By Martha B. Lahman, ...	235
The Pastor's Study—	
The Organization of the Forces of the Local Church. By Earl E. Eshelman, ...	230
Simple Studies on the Teaching of Prayer by Jesus.—No. 11. By Wm. Kinsey, ...	230
The Bottom Shelf. By Chester E. Shuler, ...	230
Home and Family—	
She Will Sleep Tonight (Poem). Selected by Cora E. Weller, ...	230
Grandmother Warren. By Bess Kroyer Bates, ...	231
Your Secret Goal. By George W. Tuttle, ...	231
Home. By Bessie Morefield, ...	231

...EDITORIAL...

The Contagion of True Consecration

We can well afford to repeat it, not once or twice, but as often as may be necessary to get it through the thick shell of our spiritual callousness: The Church of the Brethren can maintain a distinctiveness worthy of its high profession, *if and only if* it seeks this through the gateway of individual consecration to the business of the Kingdom, which means the business of putting the Spirit of Jesus Christ into the whole of life.

Is it necessary to add that "the whole of life" as used here means the whole of one's own life and the whole of all other lives? That it is impossible to have one's own life under the control of the Spirit of Jesus Christ without desiring and striving to bring all other lives under that same control? How surely that would take good care of the doctrines of peace, of simplicity in dress and life, and of every other mark of a distinctive Christian practice! And how surely nothing else will!

But it is hard for the human mind to give up the illusion that there must be some other way. And so church polity must always be seeking to devise some swifter, more visibly effective method. There is none—none that can secure results of eternal worth. There is no substitute. Individual consecration, the enthronement of Jesus Christ in the soul, the subjection of every thought and wish to his Spirit—this is the only way.

This is too slow? Better slow than not at all, but the truth is it would not need to be nearly so slow as it is. What is to hinder you, gentle reader, from placing your life wholly in the hands of Jesus right now? Perhaps it is already there. Your supreme desire is, possibly, to see the Spirit of Christ in control of all human activities, and such resources as you have are all consecrated to this end. Your daily labor, your purchases of household necessities, your expenditures of every kind, your investments, your reading, your recreation, your travel, your ambitions for future years—all this is made tributary to this purpose. You are praying, planning, working, living for this, and in this pursuit you find your highest joy.

If not, the way is open. Does your own zeal need rekindling? This is the psychological moment, as it happens. We are just entering the week of our Lord's

passion. It is the week in which his life of perfect consecration to the promotion of the Kingdom came to its climax. It is the week in which he carried to its farthest reach his doctrine that the way to save one's life is to lose it for the Gospel's sake—that the way to enjoy life at its richest is to spend it without reserve in the enrichment of the lives of others. Read that story once again. Then shut your eyes and think it through. Then pray it through—that the spirit of it may seize you and grip you and fill you and thrill you. Then open your eyes wide to the world of things that ought not to be stretching from your very threshold to the remotest bounds of human habitation. Then under the compelling urge of that spirit open wide the floodgates of your heart and let that spirit overflow every act and purpose of your life from henceforth.

That is the first step and the important thing about it is that it is your step. Nobody else can take it for you and nobody else can keep you from taking it. The initiative is yours.

What would happen next we know very well from an interesting little story Jesus told about a woman who put some leaven in some meal. It was quite a lot of meal but the leavening process went on until the whole mass was affected. It shows the transforming power of contact. It is a false notion that only evil is contagious. Good is quite as much so, when it is as definitely pronounced. Jesus warned against the leaven of the Pharisees because their influence was bad, but the leaven of the truly consecrated disciple of Jesus is the hope of the Kingdom's triumph. The Kingdom of heaven is like leaven as truly as the Kingdom of hell.

The consecration method is too slow and uncertain? It is positively the only method that has any certainty about it. And as for the speed, that is in our hands far more than we have realized and more, no doubt, than we would even now be willing to admit. In *our* hands? In the hands of all of us, taken collectively, most surely, but also in large measure in the hands of each one of us. For when did a single individual life, completely inspired and dominated by the Spirit of Jesus Christ and hence completely devoted to the task of placing other lives under that same control—when did such a life fail to leaven some of those around it? And these some more?

The problem of maintaining a distinctiveness of Christian service worthy of our profession can be solved. And the key to it is not hidden away in some far off corner, either. True consecration is contagious.

A Sacrifice Which Pleases Well

THE meaning of acceptable sacrifice and the relation between profession and practice are beautifully and forcefully set forth in the fifteenth and sixteenth verses of the last chapter of Hebrews. This is a book, you know, which has much to say about sacrifice. The writer has just been referring once more to the sacrifice of Jesus.

"Through him then," he goes on to say, "let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name."

That's the sacrifice of talk, the sacrifice of oral praise and confession. It is implied that God desires this, and that it is, therefore, acceptable to him. But how quickly the writer guards against a false security here, the danger of being satisfied with this.

Here is what the next verse says: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

The import of the two verses taken together is plain. Praise and confession are the natural expression of a sincere heart. They are to be expected. But the sacri-

fice which is pleasing to God must take care not to stop there. It must do good and do it by communicating. That is a frequent New Testament word for sharing with another. It is the old doctrine that Jesus was forever reiterating—that sacrificial service to others is the highest form of sacrifice to God.

You see, brother, God is best pleased when we help him to realize the great object that is continually on his heart. He is trying to establish a great family of brothers who love each other and in whose hearts, therefore, he can live. So when we are busy coöperating with him in this gigantic and blessed enterprise he is delighted.

Then he enjoys also the fruit of our lips. Then our hymns and prayers sound good to him. But only then.

A Sure Way and the Only Way

It is sometimes said that when love fails we have to resort to something more effective, a more compelling kind of force. We do, for certain purposes, but not to accomplish what love would have done, had it been successful. In such cases, we simply acknowledge defeat, and decide to do something else. We may deceive ourselves into thinking that we are getting the result some other way, but we are not. We are getting a different result. There is no other way of doing what love alone can do.

"And I, if I be lifted up, will draw all men unto me," Jesus said. He is going to *draw* them, because that is the only way to get them. Some things you can drive, but not men. In rare circumstances you can drive their bodies but never their wills, their spirits. These must be won, drawn. Love is the only thing that can do this.

And if those words are to be taken at face value, they tell us that love will not fail to draw them. They will yield, finally. Isn't the real difficulty merely that love has not had a complete test? When is it time to give up? God hasn't given up yet. Why should we?

Love is the most powerful force there is, because it can move the most intractable, unyielding thing there is—a human will—and because nothing else can do this. The world needs more faith in the power of love. It will get it when the church does.

Sins We Forget to Confess

THE sin of neglect and failure is much more insidious and much more likely, therefore, to ensnare us than the sin of positive wrongdoing. This much is freely granted. But the most insidious aspect of the matter is not so clearly perceived. This concerns not our neglect of purely individual duty, though this is bad enough, but our failure to feel any personal guilt for wrongs which belong to the whole community.

The easy conclusion that we could not help it, the feeling that we are not responsible for what we, acting alone, could not do or prevent, is thoroughly vicious and a powerful hindrance to progress. Of course we are to blame, each and every one of us. If we had felt a lively interest in the matter ourselves we might have interested others and together we could have struck an effective blow for righteousness.

We have no right to lean back in our easy chair and dismiss the iniquities of the world from our thought with the reflection that it is too bad but is not our fault. Almost certainly it is our fault. Isn't it, at least, our fault if the evil situation is permitted to continue undisturbed?

It avails nothing to confess that we are all miserable sinners, as the old liturgy has it, when no definite sense of responsibility or guilt is felt. And not to feel such a sense in such a world as this is to admit that we are blind.

GENERAL FORUM

My Faith

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave
And plead his love for love.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—John Greenleaf Whittier.

"The Cross or the Crown—Which?" (A Sermon for Palm Sunday)

BY HOMER E. BLOUGH

"And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord" (Mark 11:9).

"Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified" (Matt. 27:22).

TODAY, our thoughts go back across the centuries to the first Palm Sunday. We picture Jesus as he rode along the road amidst the shouts and hosannas which welcomed him to the Holy City, Jerusalem. It is that beautiful, ancient picture which many generations have looked upon and studied. As he rode along, the people gathered from out over the countryside and joined the crowd. Some went before, while others followed, but they all rejoiced in their happiness and sang hosannas to their Lord. Many of the followers broke off branches from the trees by the wayside and ran ahead to strew them in the way; others took off their outer garments and spread them in the way for the great Rabbi to pass over. It was all a token of spontaneous loyalty and good will to the One they so much loved and worshiped.

This was a wonderful experience in the life of Jesus. It was one of those rare moments which come to one on the hilltop of the journey of life, and which only a truly great soul can properly evaluate. The drama of life moves forward; the experience becomes more complex; the picture is striking, but is yet to be balanced by the true correctives of life. "As Jesus and his followers passed over by Mount Olivet towards the Eastern Gate, behold, a great crowd came out from Jerusalem to meet him. It was the time of the annual feast of the passover, and many of Jesus' friends were in the city. Hearing that he was coming to the city they 'took branches of palm trees and went forth to meet him.' They went forth singing, 'Hosanna! Blessed is he that cometh in the name of the Lord.' Jerusalem, the Holy City, was coming out to receive her King and Jesus was coming to the city of his fathers to receive and claim his own.

But the picture is not yet complete. That it may be true to life it needs to be balanced by its just correctives. We are to see a picture of life as it is, a picture true to world form. As Jesus moves on into the city toward the temple, a great crowd follows. All classes gather to see and observe this Jewish Rabbi, the Messiah, this King of the Jews! There were men standing along the street that day who owed to him the straightness of their limbs, the sight of their eyes, the sane reason of their mind. They made the old streets ring with their shouts of welcome. But there were those whom he had disappointed and defeated. He had trampled on their traditions, contradicted their doctrines, and spoiled their trade. They muttered bitter curses, they jeered at him, they sullenly watched him go by in triumph. What a marvelous, dazzling, yet disappointing picture of life! How vividly the eternal struggle of the race is dramatized here before us! The secret of all the world's joys and sorrows, the glorious

triumphs and defeats, the hopes and disappointments are here so wonderfully displayed in this one precious page of world history.

We look back upon that interesting picture the world has called, "The Triumphal Entry." We look back to interpret its meaning. We are to see in it a real picture of the life of a human soul and the life of the soul of the human race. Let us look back upon the moving, surging life of that great ancient city of Zion, as reflecting the life of the race itself. We see that ancient city of rugged Judea come out to meet her Lord and King. We see in Jerusalem a picture of the way in which the world at large, with all its cross-currents of thought and opposing classes of men, can welcome and yet reject its Lord and Christ. We see here the alternating shifts in the loyalties of the moving crowd. The masses pass back and forth between opposing leaders. The outcome is yet uncertain, but definite attitudes are forming and radical action must inevitably follow. Jesus is both an intruder and a King. We are anxious for the drama to proceed. Will he be presented with a cross or a crown? It may be that many who on this memorable day were singing "Hosanna" will on some other day shout, "We will not have this man rule over us!" and "Away with him! Crucify him, crucify him!" Perhaps they will mock him saying, "Hail, King of the Jews!"

What a vivid picture of life! How the cross-currents of life furnish materials for the great drama of life! How this whole picture suggests that unending struggle of the soul for its Lord, and of Christ for the soul. As in that far off day, so now, we go out to our Lord to accept or reject him. As ancient Jerusalem was divided against itself, so there is the divided self. There is something within us that sings out to him, "Hosanna; Come!" There is also something in every one, too, that seems to say, "Begone! Be crucified! We will not have thee rule over us!" And as on that day, so on every day, Christ marches triumphantly on through the tumult of the crowded soul. He presses on and on, and every heart inevitably must decide to *crown* or *crucify* him. May each of us make the good choice this Easteride.

Wiley, Colo.

Studies in Saint John's Philosophy

John 1: 1-18

BY JOHN W. WAYLAND

3. Choice, Chance and Change

A THIRD great philosophical principle set forth by St. John is this: Man is limited in power, but unlimited in choice.

This, I think, is clearly set forth in verses 11 and 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

It is clearly shown here that only certain men have the power indicated—power to become the sons of God; but it is just as clearly shown that all men have something else—freedom in choosing, freedom to believe, freedom to receive the Son of God.

By creation all men are Christ's—all are his own in that sense; and in a special sense the Jews were his own; but even such he does not compel to receive him or to entertain him. Most of them, as St. John indicates, did not receive him. He did not compel them to receive him—he allowed them to decide against him. But some did receive him, some did believe on him. They, too, must have been free in their choice.

A fourth great principle that St. John here uncovers is this: The world which we know and see about us is a product of intelligence, not of chance. Evolution does not mean chance any more than it means power, but people often think of it that way; and hence some very erroneous conclusions may be reached.

All will probably agree that in the physical universe, as well as in civilization, order has triumphed over chaos, and that growth or development has followed rather definite lines or laws. If growth (orderly development) were mere chance, then we might naturally and logically conclude that the world came about by chance.

But growth (orderly development) is not chance.

A tree does not come by chance and it does not undergo changes capriciously. It undergoes changes, one step after another, but all these changes are related; they are logical and according to a certain definite order. It is an oak tree or a hickory, according as to whether it started from an acorn or a nut. If it is an oak tree it develops like other oaks, not like hickories or chestnuts. It follows the plan, the order, the pattern, the essence of its kind.

A flower does not come by chance. If you see the bud and recognize it as a rose bud you know at once the general character of the flower that will appear. If you know what kind of roses that particular bush bore the preceding season you can safely predict even the color, the size, the shape, and the odor of this rose. Yet as the bud unfolds and the petals take shape, and the beautiful tints appear, you witness a marvel. You can hardly believe that it came by chance. You know that if nothing but chance were there there would be no rose. Behind it all you feel, if you do not see, a vital, directing force, a law that cannot be broken. If there is not a personality behind this particular rose, you feel that there must have been a marvelous and benevolent intelligence behind the first rose.

A child does not grow up by chance. And we would not want it to do so. Every home, every school, every church, every Sunday-school, is a standing protest against chance in the life of youth. We do not want chance. We want order; we want culture; we want character. Chance, we know, is against all these things. We want change, but change ordered by intelligence.

Wherever we find such change, we can usually find intelligence and benevolence back of it. We can hardly escape the conviction that it must always have been so. Long before the days of St. John, the greatest and the wisest of the pagan philosophers felt about it just as we do. They had already come to the conclusion that the universe is a mirror of God—that matter itself alone could not have shaped itself and given itself unchangeable law. God could not be seen, but in the wonderful world, which could be seen, even the heathen perceived the Invisible to be wise and eternal.

Here is what one of them, Aristotle by name, said on one occasion about this matter:

"Imagine men who have always dwelt beneath the earth. . . . Suppose these men never to have come up to the surface of the earth, but to have gathered from an obscure legend that a Deity and divine powers exist. If the earth were once to be opened for these men, so that they could ascend out of their concealed abodes to the regions inhabited by us, and if they were to step forth and suddenly see before them the earth and the sea and skies, and perceive the masses of the clouds and the violence of the winds; and if then they were to look up at the sun and become cognizant of its magnitude and also of its workings, that he is the author of day, in that he sheds his light over the entire heavens; and if afterward, when night had overshadowed the earth, they were to see the whole sky beset and adorned with stars, and should contemplate the changing light of the moon in its increase and decrease, the rising and setting of all these heavenly bodies, and their course to all eternity inviolable and unalterable: truly, they would then believe that Gods really exist, and that these mighty works originate with them." (Ueberweg's History of Philosophy, Vol. 1, page 163.)

These are the words of a heathen who died more than 300 years before the birth of Christ. He could see the wonder and the order in the world, but he could not see it without recognizing God back of it. Through the things that are made he perceived the Invisible, and his everlasting power and divinity.

If Aristotle, without any personal revelation, could rise to such understanding, we need not be surprised that St. John, having seen the Son of God in the flesh, could declare:

"He was in the world, and the world was made by him, and the world knew him not."

"All things were made by him; and without him was not anything made that was made."

"In him was life."

Harrisonburg, Va.

The Death of the Cross—a Pre-Easter Message

BY F. D. ANTHONY

SOME one has said: "The heart of the world is Britain, the heart of Britain is London, and the heart of London is Westminster." And so it may be truly said that the heart of Christianity is the Bible, the heart of the Bible is the cross, and the heart of the cross is the very heart of God: a heart full of the tenderest compassion for sinful, erring man: a heart that was "bruised for our iniquities," and broken while atoning for our guilt.

"Seven times he spake, seven words of love,
And all three hours his silence cried
For mercy on the souls of men—
Jesus, our Lord, the Crucified."

Before we go any further, shall we silently ask the Holy Spirit to give us a clearer vision of this wondrous cross and a deeper and richer experience of its transforming power?

The cross is at once the most awful and the most gloriously tragic scene ever witnessed by men or angels outside the gate of heaven. In 1 Cor. 1:18 we read: "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (R. V.). And again, "If our gospel is veiled, it is veiled in them that perish;—but it is the power of God unto salvation to every one that believeth" (2 Cor. 4:3; Rom. 1:16). All the great doctrines of the Bible—the incarnation, the atonement, faith, love, grace, forgiveness, redemption, regeneration, justification, etc.—are laid by the Holy Spirit at the foot of the cross. The cross and the Christ are represented as one, because they were nailed together. To preach the cross is to preach Christ and him crucified. To glory in the cross is to glory in that grace (2 Cor. 8:9) which, through death, has put away sin and slain the enmity of the human heart (Heb. 9:26; Eph. 2:16). Sin is the barrier in man's way to God, and by the death of the cross Christ abolished—put an end to—death and brought life and immortality to light through the gospel. Through death he destroyed him that had the power of death, that is, the devil. Therefore, to be dead with him means to be dead indeed unto sin—its dominion and power—and that we have assurance of victory and eternal life through Jesus Christ our Lord. How our very voice needs to be sanctified to speak of such a death as this! Read Rom. 6 and 1 Cor. 15:54-57.

At this time of the year when the most eventful week of his earthly life is near at hand and we solemnly approach the shadow of the cross, it will be well for us to consider again some of the outstanding features of the death of this God-Man.

1. *It was a predicted death.* Better said, it was the predicted death. No other death before or since has so affected heaven and earth. The most original thought that has ever entered the mind of man is connected with the Lord Jesus Christ—"the Lamb slain from the foundation of the world." From this it will be seen that it was no afterthought that led God to give his Son for the salvation of the world. At the world's very inception—whenever and however that may have been—the Son of God was given and slain in the purpose of God. His death was the purpose of his incarnation (Heb. 2:14). Peter tells us that Christ was foreordained before the foundation of the world (1 Peter 1:20), and that "the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled" (Acts 3:18, R. V.). On the world's first Easter Day the risen Christ points certain disciples to all that the prophets spoke concerning his sufferings and death (Luke 24:25-27). Christ in the flesh predicted his own sufferings and death (Matt. 16:21), and at that glorious gathering "with him in the holy mount," the only subject worthy of their attention was "his decease which he should accomplish at Jerusalem." Predictions of his death are frequently made throughout the Bible and may we not overlook the touching, tender, graphic prediction of his life and death as given in Isa. 53. Also ponder Eph. 1:3-12.

2. *It was a voluntary death.* The will of God was written in his heart. In his daily and hourly obedience to that will, he became obedient unto death, even the death of the cross. Christ had no desire and made no effort to avoid the cross as some would teach. To teach thus would vilify and weaken all prophecy concerning his death and mission in the world. The eternal purpose of God and the counsel of his own will would be rendered meaningless and obedience and harmony between Father and Son would be destroyed and the world hopelessly lost. But, thank God, Christ came to do his Father's will (Heb. 10:7; John 6:38), and we have his words for it that "I do always those things that please him" (John 8:29). It was the Father's will to "bruise him and to make his soul an offering for sin" (Isa. 53:10). Nothing short of this would satisfy the demands of a holy God (Isa. 53:11; Acts 2:23). His death could have had no sweet savor unto God as an atonement for sin had it not been freely and thankfully offered for this very purpose. Let us study and know God's Word more fully at this point. Yes, his was a voluntary death. He said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18). "I lay down my life for the sheep" (John 10:15). May we not lose sight of the fact that his voluntary death should never be dissociated from his voluntary life. His obedience was unto death, so that his obedience and death were one offering—a sacrifice which will have a sweet-smelling savor unto God through the eternal ages. Dear reader, is there any sweet savor in it to your soul?

3. *It was a shameful death.* It is said that for robbery or murder, the Roman slave was stripped naked and crucified. The Holy One, who was numbered with transgressors, fared no better than an abject criminal (John 19:23, 24). "They took his garments, and made four parts, to every soldier a part . . . and for my vesture they did cast lots." They stripped him naked, putting him to an open shame; but so deep and strong was his love for sinful men, and so great was his delight in the will of God, that he "endured the cross, despising the shame" (Heb. 12:2). He bore the sin and suffered also the shame, for sin and shame can not be separated. "Dear reader, are you so ashamed of your sins that you have ceased putting him to an open shame? 'Oh, the shame of being ashamed of him who was not ashamed to suffer the painful and shameful death of the cross for us, that we might be saved from the guilt and power of sin, and the agony of an eternal shame!'" It would put a deeper meaning into that little hymn, "I'm not ashamed to own my Lord," if we would think more deeply into his shameful death on the cross.

4. *It was a substitutionary death.* Sometimes we say vicarious death. The meaning is the same. He laid down his life for the purpose of saving us from guilt and sin, that we might be reconciled and brought to God (Rom. 5:10; 1 Peter 3:18). Surely the Word of God is abundantly clear upon this most vital point. Listen to the plain words of Peter: "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). Hear the statements of Paul: "Our Savior Jesus Christ gave himself for us, that he might redeem us from all iniquity" (Titus 2:13, 14). "God hath made him to be sin for us, who knew no sin" (2 Cor. 5:21). "Christ died for our sins according to the scriptures" (1 Cor. 15:3). "While we were yet sinners, Christ died for us" (Rom. 5:8). Isaiah says of him: "Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities. . . . and with his stripes we are healed." John the Revelator said: "He loved us and washed us from our sins in his own blood." Paul to the Galatians said: "He loved me, and gave himself for me." The death of Jesus Christ in the sinner's stead is God's final and irrevocable settlement with sin. The Old Testament sacrifices could never take away sins, for in them there was "a remembrance again made of sins every year" (Heb. 10:3, 4). But Christ, by the one offering of himself, has forever completed the blessing for those whom he is setting free from sin. "For by one offer-

ing he hath perfected forever them that are sanctified" (Heb. 10:14). That Sacrifice offered on the cross is God's last remembrance of the sins of his believing people. "Your sins and your iniquities will I remember no more." Sin must be an indescribably awful thing in the sight of God, when he could not, and will not, accept any other price for it than the holy, spotless soul of his own eternally beloved Son. With this Sacrifice for our sins God is infinitely and everlastingly pleased. Why should not *we* be? Are you pleased with it? I will close this pre-Easter message by quoting the "little Gospel" followed by a suggested stanza: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."
Hooversville, Pa.

The Religious Element in Early American Education

BY L. W. SHULTZ

In Three Parts—PART THREE

4. The Schools and Their Directors

THE first school was the home. Much of the primary teaching was done there. Sometimes if children could not spell they were sent home. In the home they were supposed to master the Horn Book, A-B-C book, and the Primer so that they could spell and read. Some well ordered homes held four or six religious observances daily. There was much of private Bible reading and devotion.

The *Dame School* grew up out of the need for this primary instruction which the home gradually failed to give. Some woman in the community would agree to give these elementary rudiments of learning at her home. Children often recited to these dames as they went about their work. The dames could sew and cook while hearing lessons. In the dames' schools the religious element was dominant in the atmosphere.

The *ordinary school* advanced the child in his ability to read and to "rite and cipher." As fast as they could be put forward by the individual method of recitation then in vogue they were advanced. In this school the main texts were the New England Primer, the psalter, and the Bible.

The duties and the character of the teachers in these schools varied. The following quotations will be interesting:

A teacher in Roxbury, Massachusetts, had an agreement "to use his best skill and endeavor, both by precept and example, to instruct in all scholastic, moral, and theological discipline the children of the proprietors of the school, the a-b-c-darians excepted."

"In ethical importance the teacher stood next to the preacher; in fact he often discharged the other's functions. His duties were detailed for him and a strict agreement bound him to certain things. In general here is what he had to do in New England:

1. To act as court messenger.
2. To serve summonses.
3. To conduct certain ceremonial services of the church.
4. To lead the Sunday choir.
5. To ring the bell for public worship.
6. To dig the graves.
7. To take charge of the school.
8. To perform other occasional duties.

"In one locality in New York State the teacher was directed to have four prayers daily from the catechism by his class, and to teach the common prayers and the catechism on Wednesdays and Saturdays so as to have all well prepared for the Sunday lessons. In some cases three-fourths of the teacher's articles of agreement related to religion, but scarcely a syllable would be inserted on education proper. If he could be a sexton and a 'Psalm setter,' could read the sermon

(Continued on Page 234)

Harry Alonzo Brandt, the New Editor

BY H. C. EARLY

THE recent death of Bro. L. A. Plate made a vacancy in the Brethren Publishing House hard to fill. He had been connected with the House for forty-odd years and knew every department, in fact, could turn his hand to almost anything to be done from shoveling coal, to full oversight of the editor's sanctum. His familiarity with every department and interest and ability to do were hardly less than marvelous. However, for the last years his labor was confined to the GOSPEL MESSENGER, and during a number of these years he served as assistant editor. And when his position was made vacant it became necessary to find his successor. The field was thought over prayerfully, east and west, north and south, men were considered in the light of the duties and responsibilities of the position, and the management, after counselling together at length, unanimously agreed to call Brother Harry Alonzo Brandt, of La Verne, California. He accepted the call and is already on the job. And I feel that the placing of a new man in a position meaning so much to the church at large justifies, in fact, demands, a little statement of his history and qualifications.

Ancestry. Brother Brandt was born February 5, 1885, near Harlan, Shelby County, Iowa, and is therefore 39 years old. His father, Christian Jacob Brandt, and his mother, Sarah F. Yoder, daughter of Elder Stephen Yoder, were natives of Iowa, though they spring from Lancaster County, Pa., Brethren stock, and have always been very staunch members of the Church of the Brethren. And still there are many Brandts and Yoders of this line in the State of Pennsylvania and the East among the stable and devoted members of the Brotherhood. In the fall of 1887 the family moved to California, where Harry grew to manhood and has lived most of the time since.

Education. In June, 1905, Brother Brandt graduated from the Covina City High School. In the fall of 1907 he went to Bethany Bible School and continued until June, 1910—three years. The next four years were spent in study in Pomona College, Claremont, California, graduating from this institution with special honors in 1914. He majored in Economics and also took special work in Bible and English. He was elected a member of the Gamma Chapter of the Phi Beta Kappa of the college, and this society admitted only those of exceptional scholarship. He was a charter member of the Scribblers' Club and edited its magazine. In 1916 he was awarded a Courier Fellowship in the Yale Graduate School and spent the following school year of 1916-1917 in study in the University, and then declined the fellowship for the following year.

Business and Professional Activities. After his graduation from high school Brother Brandt spent two years as a bookkeeper for the Covina Orange Growers Association and later for the Covina National Bank. After his graduation from Pomona College he was a teacher in the college in the Department of Economics for two years, and during this time edited the *Scribblers' Magazine* for one year. Beginning in the fall of 1917 he served as Book Editor in the Brethren Publishing House for almost two years. For a number of years he has been a frequent contributor to the GOSPEL MESSENGER. For the last four and one-half years he has been engaged in ranching at La Verne, California. On the first day of March he began work as Assistant Editor of the GOSPEL MESSENGER.

Domestic Relations. On fourth day of October, 1917, Brother Brandt was united in marriage with Sister Mary E. Daggett, oldest daughter of Elder A. C. Daggett and Elizabeth Daggett. To this union three children have been born—one daughter and two sons. Our China missionary, Martha D. Horning, wife of Dr. Horning, and Sister Brandt are sisters.

Church Relationships. Brother Brandt was baptized at Covina, California, in November, 1904, in his twentieth year, during a series of meetings conducted by Brother W. E. Trostle. Though young he took an active interest in the work of the church from the beginning, and in October, 1906—a little less than two years from the date of his baptism—he was called to the ministry by the Covina church. At once his usefulness appeared, and in September, 1917, he was ordained to the eldership, in which capacity he now serves the Church of the Brethren. At the time of the call to his present work he was serving the Ministerial Association of Southern California as secretary. And whatever may be said of his ability as a student and his business and professional activities and the opportunities open to him for a successful career in these fields, it must be seen that he is distinctly a man of the church—a churchman above everything else. He has always loved the church and no sacrifice was too great for him to make for the church of his choice and love.

Brother Brandt has a pleasing personality, a well balanced temperament, good judgment, a keen mind, rare ability as a writer, the editorial instinct, great interest in the development of Brethren literature, unquestionable loyalty to fundamental Christian doctrines and Brethren principles, but forward-looking, with no fads and hobbies to parade—a rare but essential combination of qualities and qualifications for an editor of our church paper. He is without reactionary tendencies on the one hand, or revolutionary purposes on the other. He is conservative, believing that extremes are dangerous. He believes in holding on to the best that has come down from the past and striving for better things in the future. The mistakes of the past, he holds, should serve as a schoolmaster to guide us into better conditions in the future. He understands the temper and spirit of the people he agrees to serve and commits himself wholeheartedly to his task, praying for wisdom and grace. And now, permit me to introduce Elder Harry Alonzo Brandt, formerly of La Verne, California, but now of Elgin, Illinois, the new Assistant Editor of the GOSPEL MESSENGER to its readers.

Flora, Ind.

Our Sacrificial Offering

BY W. A. KINZIE

JUST now we are entering into the most sacred period in the history of our Christ. As those days passed swiftly by the joys of the redeemed became sweeter while the malice and hatred of the enemy grew blacker and more contemptible.

Every true child of God should pause in deep reverence to our King as we approach the last days of his untold passion and sacrifice. He gave us the plan of life. He blazed the way of love and service. He performed his mission without quivering. He struggled to Calvary's brow without a murmur. He wore the thorns, he bore the shame, he submitted to illegal and unjust treatment, to pain and death for the world—for me.

He spoke kindly, pleadingly, yet earnestly to his disciples as he glanced down through the ages and saw the millions of souls struggling on the dark uncharted sea of life without a guiding star to direct and save. Go tell the world, "I am the Way, the Truth, and the Life" that "I came to seek and to save the lost" was his great command. Will we obey the call?

Today, millions are living without Christ in the homeland and beyond the sea. Their distressing cries come floating in upon the morning breeze. Their voices echo and reëcho down along the shores of time. Their unsaved souls go floating out to sea at eventide. What shall we do?

The nations of the world are standing with open doors. The General Mission Board has outlined the work. Strong young men and daring young women are ready and waiting to give their lives. The church has the money. May we not experience a thrill of joy by giving largely of our income during the great Passion Week as our sacrificial offering for the souls of men? Can we do less and remain true to his cause?

Ottawa, Kansas.

At Easter time it is especially appropriate to see that what we do for self is matched by what we are willing to do for God. Somehow, twenty-five dollars for new Easter clothes and twenty-five cents for an Easter offering do not suggest the proper balance in one's spending. Shall it be "dolling up" or "paying up" at this Eastertide?

The Cross

BY IDA M. HELM

THE cross with its awful burden, God's Son incarnate, the great sacrifice, suffering excruciating grief and agony to atone for the sins of the whole world, is such a sublime spectacle that the mind of man is helpless in the presence of the stupendous sacrifice.

To the Greeks the cross was foolishness and to the Jews a stumblingblock. At the time when Jesus was crucified the cross meant to the people what the hangman's rope means to us today. It was a disgraceful instrument of torture. At the first it stunned even the disciples and they fled. Ever since that day men have been trying to flee from the cross. Yet the history of the church shows clearly that the farther believers have wandered from the cross the more they have lost power.

The cross is also a drawing power. St. John regards Christ's sufferings and death on the cross as an ensign around which all nations shall gather (John 12: 32). The truth of the redeeming power of the blood of Christ impressed on the hearts of the people by the Holy Spirit will be comfort, light and life to all people, no matter how well educated or how illiterate they may be. It will draw them to Christ. Paul, the apostle to the Gentiles, found the cross a powerful inspiration, a tremendous drawing power. He says, "Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2).

"But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world" (Gal. 6: 14). It is rightly said that, "in the New Testament, Christ's sacrifice is of threefold measure."

First, it measures the love of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life" (John 3: 16).

Second, it is the measure of the dignity of man. Man is of priceless worth to have necessitated the offering up of Jesus for his redemption.

Third, it is a measure of the dreadfulness of sin. If sin could not be pardoned in any other way than through the sacrifice of the Son of God it must be inexpressibly dreadful. Have we eyes to see? Can we see something of the deep meaning of the cross? Look at Jesus, agonizing on the cross, the world hanging on his heart. It was the ordinary sins of men, such as envy, greed, hatred, that sent Jesus to the cross. He died for even the ones who drove the nails that pierced his hands and feet. He died for the ones who passed sentence on him, for the ones who witnessed against him, and for the ones who consented to his death by silently looking on with approval as willingly as he died to save those who remained loyal and true to him to the last, and for us today.

"But none of the ransomed ever knew
How deep was the water crossed,
Nor how dark was the night that the Lord
passed through
Ere he found his sheep that was lost."

Yet midst the cares and pleasures and sorrows of life we are so apt to become indifferent to the priceless value of the people in the crowded cities and in the degradation of heathenism. If we catch a vision of the cross it will rescue us from our indifference.

Herodotus tells us that "Cyrus, on his way to India, captured Tigranes and his army and compelled him to surrender his kingdom for his life. Cyrus then asked him what he would give to redeem his father and mother and he offered all his personal treasures. Then said Cyrus: 'With what will you redeem the life of your wife?' Lifting his head, Tigranes exclaimed: 'O, I will redeem her, I will die for her if only you will let her go free!' Cyrus was so moved by his heroic words that he ordered them both released. In the evening Tigranes said to his wife: 'Were you not struck with the noble appearance of Cyrus?' 'No,' said she, 'I was looking at the man who offered his life for me.'"

On the cross we can see the One who gave his life to free us from the bondage of Satan.

Ashland, Ohio.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Spiritual Dynamics—Concluded

SACRIFICED

"When they had prayed . . . not one of them said that aught of the things which he possessed was his own" (Acts 4: 32b).

ALL would say that these early Christians were in earnest. I imagine some would say they were foolish if not fanatical. But the cumulative evidence proves their sanity. This was not a case of misplaced zeal. God revealed in Jesus Christ was to them the greatest Personality. Fellowship with him their greatest privilege. This Personality and privilege furnished them a new power and this power made possible to them a great service. This was a very rich heritage to them but they were aware that only as they passed it on could they enjoy it for themselves. They were so completely charmed and claimed by this Personality, privilege and power for service that their possessions were at the disposal of the Holy Spirit as he administered the Kingdom interests. Sacrificing personal interests to enhance Kingdom interests was a joyful privilege for these first century disciples.

Today, maybe as never before the people of the world are in *desperate* need of the good news told by these early Christians, and need to have confirmed in their experience the joy of allegiance to Jesus Christ. Dear fellow believer, in the face of this universal need, if your will refuses to draw liberally on your possessions it is high time you fall upon your knees. Rev. Versteeg, in his book "The Deeper Meaning of Stewardship" says, "If the pocketbook does not first seek the Kingdom, it is antichrist." The evangelization of the world is delayed because the Christian people have withheld from the church the means with which to reach mankind. It is not enough to preach and teach stewardship, it must be practiced. Religion, of course, is determined by relation to God, but it is expressed in relation to men. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me," said Jesus. Mr. Ford in commenting on the church was heard to say that it was surely a divine institution for any other institution run in the same slipshod fashion would have failed long ago.

All of us possess more than we own, we may pay rent or interest for its use while in our possession. The way we handle property reveals our personality. The Bible requires that a person's possessions promote the person. How often the Bible demands are disobeyed! Frequently, property or possessions damn rather than promote Personality. Jesus cited a few cases just to warn us. Witness "The rich young ruler," the "rich fool," "Dives" and others one might mention. Stewardship registers the conduct of a believer in the matter of possessions. Is the individual after God or gold? Is he the servant or the master of possessions unto the purpose of God? Whether man believes in God as a loving heavenly Father or as blind energy is determined by the way he administers his possessions. It is said that the heathen cannot comprehend God as a Person until he has some idea of personal property and property values. What do you say about your possessions? Contrast what you say with what these early Christians said. Why the difference if there is a difference?

"There walks Judas, he who sold
Yesterday his Lord for gold,
Sold God's presence in his heart
For a proud step in the mart;
He hath dealt in flesh and blood—
At the bank his name is good,
At the bank, and only there,
'Tis a marketable ware."

Acquisition of property is dangerous. Property may interfere with great values. The value of ointment to Judas was greater than worshiping Jesus and little wonder that he could betray him for thirty pieces of silver. Greed argues that the right to accumulate wealth is limitless and it often resorts to very low standards to increase capital stock. When profit be-

comes master of motives, God moves out. God is known best by the term sacrifice. "God so loved the world that he gave," "Behold, what manner of love the Father hath bestowed upon us," "Christ commended his own love toward us in that while we were yet sinners Christ died for us." The Bible teaches, not a self-seeking but a self-giving God. These early Christians attituded and motivated themselves as they did because of their conception of God. Love is the price of sacrifice whether in God or in man. These early Christians had it. Have we?

These early Christians were able to make *this sacrifice* after "they had prayed." I doubt if that attitude can be arrived at outside the school of prayer. One can give without praying. Yes, I believe one could even give the tithe without praying very much; but I verily doubt if one can honestly say that the things one possesses are not one's own without praying it through, maybe spending all night in prayer or at least arising a great while before day and searching out a lonely place to pray. The signs of the times are ominous and they call for a discipline of prayer something akin to the one recorded in Acts 4: 31, 32. Are we as a denomination ready to enroll in this school?

"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong wide
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live."

Stewardship Principles

I.

God is our loving heavenly Father.

II.

God is sovereign Owner of all created things.

III.

As God's son I am a steward over all he has committed to me.

IV.

As a steward, I acknowledge his creative ownership of all that I have acquired.

V.

All that I have acquired, I must faithfully administer so that my life and property may truly represent his personality.

VI.

To administer righteously, I must honorably acquire, cautiously spend, wisely invest, liberally give, and carefully account.

The Apportionment Plan

The plan of preparing and sending quotas to churches as a guide and spur to their giving is subject to criticism. About the most that can be said in its favor is that it may serve as an emergency measure until a permanent scriptural plan can be perfected.

Several reasons are herein stated why the plan should not be permanent.

1. It creates a tendency to make giving mechanical.
2. It makes a fixed quota rather than personal prosperity the norm of our gifts.
3. It stimulates a motive of pride in that the quota has been realized or it creates a fear at failing to meet it; neither of which is a healthy religious attitude.
4. It fails to stress the spiritual values and especially the spiritual significance of giving.

This plan is used not because it is the best but because we have not educated our people in the best plan, and, therefore, must use an inferior one until we arrive at the better way. The cause must have the money and we use the "drawing out" method until we learn the "automatic release" method, or the Bible way of giving.

It is highly important that the church change as soon as possible from a handed-down system to an educational program which will bring to all the members of the church the needs of the world field so that

they may understand what their money is doing and what specific tasks they are undertaking. All of this will minister to the spiritual life of the membership at the same time the money is being raised.

In the manner of raising the funds the congregation should have a complete record of their past giving and hold before the members the importance of a steady increase up to the Gospel measure "as the Lord has prospered." This would place the emphasis upon individual responsibility before God rather than being guided by a quota. This method will not work itself, however. The hearts of men and women must be quickened by the grace of God and the poverty of the world. It will require prayer, patience, and perseverance on the part of pastors and church leaders, generally.

Mission Notes

LET us not forget that the world-wide mission work does not belong to the General Mission Board, but to the whole church. They are only servants to administer wisely and economically the extent of your interest.

Deficits only increase the expense and difficulty of managing the work of missions. But while financial deficits are serious, the deficits in prayer and passion for the work are very much more so! The work is the Lord's—talk it over with him!

The Sunday-schools like the special offering for missions. Most of them have expressed a desire to continue their third Sunday offering for the work. Many new ones are also beginning it too. If you have not tried it yet, talk it over. Real Christian education will want to express itself in some such way.

A brother, who is a merchant, remarked the other evening, "It is really peculiar how this tithing business works. My wife and I hesitated, then we decided to try it, and we have never been so much blessed in so many ways." This testimony is almost unanimous with the liberal givers to the Lord's work. But the Lord has promised to open the windows of heaven to such! Try it, brother, the Lord is good!

We have a list of 35 or 40 names at one of our China mission stations for whom the faithful workers there would like for some one to join with them in definite prayer for their salvation and guidance. The names and a brief biography are available to any who will join in prayer to the living God in their behalf. Now this is not a request for money, but a passion for souls—a more precious thing. Let the list be speedily exhausted.

A few friends have kindly and wisely called attention to an article in the *King's Business* of Los Angeles, in which there are quoted some apparently unsupportable opinions appearing in the *Dnyanodaya*, a Bombay Christian weekly in which the Church of the Brethren Mission has a kind of coöperating interest. We have tried to assure these good folks that the India Mission is worthy of their confidence on this point and every other. We notice in the items of business received today that shall come before their District Meeting in India this item, "Correspondence on Objectionable things in the *Dnyanodaya*." This only shows that when we get all the facts, our fears are sometimes turned to prayers; for often those whom we suspicion are wrestling manfully against the very thing which we sometimes fear they endorse. May we hold our faith in him with a love that thinketh no evil! C. D. B.

A SUNDAY-SCHOOL superintendent writes as follows: "Yesterday being the third Sunday, I emphasized the cause of missions in the opening exercise of the Sunday-school. If our church would all read the notes in the GOSPEL MESSENGER under Our Forward Movement, they would realize more the need of giving. As for myself, I read them regularly."

Thank you, brother superintendent, I hope your zeal will not only inspire your own people but will hearten other superintendents to enlist their schools in this worthy cause. I trust that you with others will abound more and more in the grace of giving.

THE PASTOR'S STUDY

The Organization of the Forces of the Local Church

BY EARL E. ESHELMAN

ALL will agree with the Committee on Social and Religious Surveys that "the test of a church's success is the service, spiritual and material, which it renders to the community of which it is a part and the measure of support which it in turn receives from the community." The church is so vitally related to the whole life of the individual and the group that she simply must concern herself with every interest that engages the attention of her people.

This, of course, means a large field and many activities. It is true that when there is a "church service" once a Sunday, Sunday-school every Sunday morning, and an annual series of meetings there is not much need of organization. A few business meetings a year, a few official meetings, an occasional talk by the superintendent with the minister and the regular meetings of the Aid Society is all the program that such a church needs. The deacons "automatically" arrange for the semiannual love feast occasion. These things constitute the "work" of all too many churches.

Any church that qualifies under the above description is not doing her God given work. She is loitering. She is lazy and indifferent. She is on the way to dissolution and death. Such a church is not rendering any service to the community if she spends more time disciplining her membership for going to unwholesome places than in providing good, noble, uplifting, worthy, and wholesome occasions for them to attend. Such a church cannot expect to be supported by the community. Dozens of persons will pass her doors weekly but each one will breathe a funeral prayer as he passes.

Now let that church put on a working program and see what will happen. Let her plan gatherings of a social nature for the youth. Let her organize them into a Department and give them an opportunity to exercise in public speaking and music. If the church will challenge them with the best things the bad things will lose much of their attraction. Let the church lay out a task for the young people and put them on their honor to do it.

Organization has but one end, namely, to put people to work at genuine worthwhile tasks the doing of which will make both the doer and the community better. Organizations carried on with this in view will succeed. Without this well defined motive they will be just so much dead weight to the church. Organizations of this type ought to die. Organizations, sometimes, are like people, when they have done their work they quietly and peacefully pass out of existence. It is no disgrace to bury an organization. Lay it by if it does not fit and get a new one that will do the work to be done.

An intimate study of 40 country churches that were successful in meeting the test named in the first paragraph shows two principal kinds of organization. One is the Committee plan. Under this plan all activities are cared for by committees appointed by the pastor or executive board. These committees range from a very few up to thirty or more, the number being determined by the size of the church and the needs of the field. The names of these committees indicate their duties. Some are, social, parsonage and furniture, music, fuel, Sunday-school, pastoral, lookout, lecture, etc. In this way committees can be called into being as work appears.

The other principal method in use is the Departmental plan. This plan covers general fields, as a rule such as religious education, social service, publicity, gospel extension, evangelism, missions, music, stewardship, etc. It will be readily seen that a third plan of organization is the combination of the two, that is, a number of committees will function well under the various departments.

Again, there are churches that have only a minimum of committees, such as finance, temperance, and perhaps missions, but where the pastor appoints various

individuals to do certain specified tasks and report to him. This is good but it does not develop the initiative of the laity.

We believe that with a little thought and planning every church can be organized about the Department and Committee plan. There are certain lines of work that every church must care for if the church is to do the work that the community and the world has a right to expect of her. These may be summed up under eleven heads, namely, the Departments of Public Worship and Services, Visitation and Survey, Religious Education, Evangelism, Missions, Finance, Physical Equipment, Music, Publicity, Young People's, and Social Welfare. The Department of Visitation and Survey may well have under it a Lookout and a Pastoral Committee and perhaps a Survey Committee. The Department of Religious Education will have as many committees as necessary to carry forward that work at its best. The Social Welfare Department may need a Lecture Committee, a Social Committee and a Public Welfare Committee. Under this Department come all the social, moral reform and law-enforcement activities.

It must not be overlooked that the best thing that a pastor can do for his people is to get them to work. In this part of his work let his motto be, "A task for every one and every one performing his task." It is not easy to do this and success may seem far in the future but the nearer he can approach it the more successful will his work be. Then, too, there are some folks who do not like to be tied down to one thing and who tire soon. For such a heart to heart talk or a new task may be helpful. Then there are always some who refuse on one ground or another to do anything, except perhaps to criticize those who do try to advance the work. Well, sometimes they are like poor sufferers with an incurable, malignant disease, all we can do is to make life as comfortable as possible until the Lord calls them home.

The way of the organizer is often hard. People want to be let alone. They do not want to have so much doing. But too often this is the cry of one who is at ease in Zion and who does not want to have his slumbers disturbed. We dare not listen to the protest. Our duty is to get folks saved and into the service of God. The individual and the church that will not work will die. They simply cannot stand up in the intense competition of the present time.

The church that goes at its task in a haphazard way without order or system is wasting much time, means and energy that could be conserved by a little time and work on organization.

Red Cloud, Nebr.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 11

XI. *Scripture*, John 11:41, 42: "So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me."

1. "Thank," Greek, *eucharisteo*, the grateful acknowledgment of God's mercies, chiefly in prayer. Hence it is translated, to be grateful, to feel thankful, to give thanks.

2. Setting: Raising of Lazarus from the dead. Lazarus was the brother of Mary and Martha.

3. Why Jesus Prays: (a) *That he was heard*, that is, doubtless, a prayer had been answered. "That thou hearest me" is a causal clause giving the cause or reason for the fact stated in the principal clause, which in this case is: "I thank thee." "Heardest" is in the aorist tense, which is a past tense. As to action: A single act, or simple occurrence. He seems to be referring to some past prayer, just *when*, is nowhere stated, but it no doubt occurred about the time indicated by verse 4: "But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

(b) *For the sake of the multitude* standing around. "Because of the multitude," *Because*, "dia with the

accusative of a person is often the same as, *for the benefit of* (English for the sake of) Mark 2:27; John 11:42."—Thayer. Why does Jesus pray here? He thanks here to be heard. He is witnessing for his Father before the multitude. No doubt at the time indicated by verse 4, Jesus asked God to make the sickness and death of Lazarus an opportunity for the Father's glory, and for his own glory too. See verse 4. God answered, and Jesus is now before the tomb, and says, I thank thee. Many believed, verse 45. He prays that they might believe that the Father sent him. This is something the Jews did not want to believe, viz., that God was his Father. They wanted to kill him for that. Jesus claimed Sonship here. Verse 4, "the Son of God may be glorified thereby."

4. *Practical*: (a) We should thank God for being heard, in other words, for answered prayer. It is proper to ask, "Ask and ye shall receive," but we should not forget to give thanks. If you ever thanked God for anything, thank him in a way that he hears you. It means that the wires are not severed. "If I regard iniquity in my heart, the Lord will not hear" (Psa. 66:18). Sin and iniquity stop the ears of God (Isa. 59:1, 2). Thank God because he answers your prayers.

(b) Jesus here confesses his Father before the crowd, and witnesses with works. He raises Lazarus from the dead. He confesses him with prayer. How many professing Christians there are who have never yet confessed to him in prayer!

(c) Your praying will help others to pray. Shall we pray to be heard? Yes, when the motive is right. "So let your light shine before men that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). Jesus wished to glorify his Father in raising Lazarus. But praying to be seen of men had better not be heard. It will not help others.

(d) We note here that Jesus had some converts, verse 45. And we ought to have some converts to prayer. Your example will help others to pray. Let us follow our Master.

New Windsor, Md.

The Bottom Shelf

BY CHESTER E. SHULER

A GREAT preacher used to tell about his boyhood visits to two of his aunts. He always loved to visit his aunt Mary's house, because she kept the cookies on the *bottom* shelf in the pantry and told the boys to help themselves.

The other aunt told them the same, but she put the cookies on the *top* shelf, and the boys couldn't reach them.

It is needless to say which aunt had the larger "congregations"!

A free and full Gospel, preached in a way that all can understand and partake of, is needed today. It is needed more than fine churches and comfortable pews.

One of the characteristics of Jesus' teaching was his *simplicity*. Folks could grasp his meaning, because he spake in their language.

Harrisburg, Pa.

HOME AND FAMILY

She Will Sleep Tonight

Selected by Cora E. Weller

Smooth the braids of her silken hair,
On her queenly brow with tender care;
Gather the robe in a final fold
Around the form that will not grow old;
Lay on her bosom, pure as snow,
The fairest, sweetest flowers that grow;
Kiss her and leave her, your heart's delight,
In dreamless peace she will sleep tonight.

A shadowy gleam of life-lights lies
Around the lids of her slumbering eyes,
And her lips are closed in fond delay
Of the loving words she had to say;
But her gentle heart forgot to beat,
And from dainty hands to dainty feet
She is strangely quiet, cold and white;
The fever is gone; she will sleep tonight.

Put up her work and her empty chair;
Fold up the garments she used to wear;
Let down the curtains and close the door;
She will need the garish light no more,
For the work assigned to her under the sun
Is finished now, and the guerdon won.
Fondly kiss her; put out the light,
And leave her alone—she will sleep tonight.

Oh, blessed sleep that will not break,
For tears, nor prayers, nor love's sweet sake;
O perfect rest! that knows no pain,
No throb nor thrill of heart, or brain;
Oh, life sublime beyond all reach,
That only the pure through dying reach;
God understands, and his ways are right.
Bid his beloved a long good-night.

Laketon, Ind.

Grandmother Warren

BY BESS ROYER BATES
The Value of Controversy

SAID Sally:

"If we had as much trouble in our church as they have over at Grandview, I would not tell about it, anyway. I would be too ashamed."

"What's the trouble?" asked Grandmother.

"The old fight. The young people want to go faster than the old people want them to. If it isn't one thing, it's another. Right now it's a fight over the primary department in the Sunday-school. Mamie Jenkins has been away at school and has picked up a lot of new ideas. She got a teachers' training class started and was going to reorganize the whole school but she struck a snag when she tried to reorganize Aunt Phoebe Fuller. Aunt Phoebe has taught the beginners' class as long as anyone can remember almost. Mamie wants her to put in a sand table and do a lot of other new fangled things. I guess Mamie would really be glad if they could get another teacher, but Aunt Phoebe has been there too long to be fired. And she won't reform. The quarrel has kept on and kept on until it is like to divide the church. I told Jennie Myers at the Aid this afternoon that I would be ashamed to have such goings-on in our church."

"It is too bad," admitted Grandmother. "But then I do not think one need worry too much about it. Both Mamie and Aunt Phoebe have the good of the Sunday-school at heart. It's just a matter of difference in the method of running the school. As long as they are occupied with such troubles, one need not worry. Troubles of that kind are merely a sign of growth."

"Of course, Aunt Phoebe is set in her ways. She has had her own way so long that she cannot change now. And no doubt Mamie is about as set in her way too. She has just gotten home after getting her head filled with new ideas and seeing new customs and she naturally sees all the faults of the home church and wants to change them right away. There's nothing harder than breaking up old habits. Doubtless Mamie is learning that lesson right now. Maybe she was a little abrupt in the way she suggested these new ideas. Perhaps the Grandviewers are not ready yet for sand tables in their Sunday-school. If all the parents at home object to sand tables and say so before their children—and the children will know what they think without their saying much—those sand tables are not going to be such a wonderful asset. They may have to grow into using sand tables. Mamie may be married and gone before a sand table enters that primary room. But that doesn't mean that Mamie is making a failure of her cause either. She has that whole church thinking about sand tables. What are they for? How are they used? Is this the best method of teaching the beginners the Bible stories? Are there better ways? Have we been using the best methods?"

"Now, Sally, when a whole church gets down to business and thinks on questions like that and makes up their individual minds what they think about it, good is going to come out of it—more good than evil. Such troubles show growth and activity. Some hurt feelings and bitter words go with it, but those can be forgiven and forgotten. But you don't need to worry over a church that is arguing over methods of doing good work. You can be sure of one thing. They are all united on doing good work. If you didn't hear any

arguing or see a little smoke rising now and then, you might think that they were too good to do anything.

"Don't be ashamed of honest controversy carried on in an open and sincere manner. Controversy means growth and progress. Over a hundred years ago, our church was concerned over brethren who kept stills and others who held slaves. A perusal of the Conference Minutes shows that these troubles lasted over a number of years. Every year or so, it was decided that running stills and keeping slaves were not in accordance with the Scripture and with the beliefs of the Church of the Brethren. One decision did not stop the matter either. There were numerous decisions regarding it.

"Now Sally, no one would dream of bringing up such a question at the Conference. We are past that. Our controversies are over other things now, and things that seem to me to be more worthy of controversy. We have grown.

"Mamie undoubtedly thinks that the church should adopt her program without a dissenting voice. But that would be wrong, even though her ideas are absolutely right. If any member could suggest revolutionary ideas and the church accept them without due thought and argument, the church would be thrown open to all sorts of reforms, some good and some bad. Progress cannot be made rapidly where a large number of people have to be considered. Progress can only be made as the majority see the need. There will always be Mamies with visions of how things should be and likewise, there will also be the Aunt Phobes sitting on the job faithfully, and by their very faithfulness making it hard to secure the needed reform.

"It's all right for the Mamies and the Aunt Phobes to stand firmly for what they believe, but they should not stand so hard that they cannot give a little here and a little there. Nor should they become so set in their own ways that they cannot help with the work when another way is decided to be the best."

Pittsburgh, Pa.

Your Secret Goal

BY GEORGE W. TUTTLE

FAR up in the mountains, where the mountain quail calls to his mate, and the foaming waters play, and the cunning trout leap high as they seem to say: "No worms with metal backbones for us," there is a mountain resort under the cooling shade of the trees, known as Switzer's Camp. Two very small but very lively boys of mine often heard me tell of this charming place as I had seen it on my fishing trips.

One Saturday morning the elder of the two boys said: "Mother, Harry and I want to go up the Arroyo today and take our lunch." As they had often been allowed to go up the canyon for a mile or two my wife consented. The Arroyo Seco is an ideal place for boys, shady and delightful, with sparkling pools where the clear mountain water mirrors the brick red water dogs that tumble clumsily about the pools. The boys' mother knew not that they had a secret ambition, a hidden goal.

The day passed rapidly, at last my wife said: "It is high time for the boys to appear." As the sun disappeared our two sons appeared, footsore and weary, but triumphant. "Mother," they said, "we have been clear to Switzer's Camp!" then Harry added, "But I got so tired that I almost fell over sideways." The little rascals had walked twenty-three miles between sunrise and sunset to make their secret goal! The trail to Switzer's followed the Arroyo for miles; they had told the truth in saying that they wanted to go up the Arroyo but they had held back the important part—that secret goal—well knowing that their mother would not consent to such a tramp.

The boys were to blame in deceiving their good mother, although we admire their pluck and perseverance. What is your secret goal? The goal of a boy is not always on the surface; you have your own secret thoughts, plans and purposes. Very likely your hopes and plans are higher than we suspect. Boys are often very reserved as to their feelings, plans and purposes.

Possibly you have determined, in your secret heart, to make the goal of a practical Christian life. The

trail will not always be easy, you may sometimes feel as weary as did the small boys whose goal was the mountain camp, but you can make the goal for you have Christ as your Helper. The good Lord pity the boy who whines and says, "I can't make the goal." Just remember these words: "If God be for us, who can be against us?" The Bible gives us great truths in small word-packages. Here is another: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

You may have a secret goal for your life work. You may not be saying openly as yet, "Oh, if I could only be a physician," or "a business man," or even "a fine mechanic." Remember that God smiles on worthy ambitions and that he is ready to help you attain worthwhile goals. Get the pure ambitions out into his sunshine and watch them grow. It is true that secret goals do not long remain secret. For instance, you are trying to make the goal of tact, or the courtesy-goal—well, how long can you keep us in ignorance of the fact? In what you are we see, as in a mirror, your goal. Can a boy rise higher than his ideals, or will he run beyond his goal?

Pasadena, Calif.

Home

BY BESSIE MOREFIELD

THICKLY the snow covered the roofs and the streets of the city. Even the trees and shrubbery seemed to love their burden of snow. Merrily the jingling sleigh bells rang out in the streets. Gay crowds sought the shops, the theatres, whose brilliant lights lured them in.

A few wended their way in quiet groups of three or four to a small church whose neighbors were mills and factories. Their smoke and soot had grayed the once white walls of the church.

There was sacred hush within as the organ began the air of "Crown Him Lord of All." While the voices came out sweetly on the frosty air, a lonely, troubled man paused in the street near the door.

James Tanner was no longer a young man. Gone were the great pride and ambitions of youth. Gone were relatives, friends and home. And, here in the cold, snowy street, he stood; nowhere to lay his head, not a cent to buy the much needed food. Where was that arrogant assurance that he needed nothing but himself? He did not need to read his Bible, or pray; what good could an invisible Person do him?

He bent his head to listen; one voice was singing sweetly. Softly it came to the saddened man:

"Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home;
Lead thou me on!"

His bowed head was uncovered; tears coursed down his face. What home could the singer mean? A child across the street called out in its clear treble: "Look up, mama, see how the stars shine tonight? Are they the candles in God's home?"

God's home, God's house, he found his way to the back seat and bowed his face in his hands as the singer sang on:

"I was not always thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on!
I loved the garish day, and, spite of fears
Pride ruled my will. Remember not past years!"

There was the touch of the white-haired minister's hand upon his bowed head, and a few whispered words. As they knelt in prayer another wanderer found his Father's home.

Was it only chance that the hungry, homeless man should pause beside a church? It was a place he had never entered when his purse was full and he had plenty of friends. Ah, no, call it not chance! Friends, remember:

"There is no love like the love of Jesus.
Never fail or fall,
Till unto the fold of peace of God
He has gathered us all."

Hemet, Cal.

AMONG THE CHURCHES

Calendar for Sunday, April 13

Sunday-school Lesson, Elijah and the Struggle with Baal.—1 Kings 18:20-24, 36-39.

Christian Workers' Meeting, Laying on of Hands.—2 Tim. 1:3-14.

* * *

Gains for the Kingdom

Two baptisms in the Walnut church, Ind.

One baptism in the LaPorte church, Ind.

Three baptisms in the Kokomo church, Ind.

One baptism in the Waynesboro church, Pa.

One accession to the Mt. Morris church, Ill.

One baptism in the Sunnyside church, Wash.

One baptism in the Maiden Creek church, Pa.

One baptism in the First church, Philadelphia, Pa.

Three were born into the Kingdom in the Burnham church, Pa.

Thirteen confessions at Fruitdale, Ala.—Bro. John R. Snyder, Huntingdon, Pa., evangelist.

Eight baptisms in the Modesto church, Calif.—Bro. C. E. Davis, of Empire, Calif., evangelist.

Two accepted Christ in the Fostoria church, Ohio.—Bro. L. J. Martin, of Virden, Ill., evangelist.

Three baptisms in the Palmyra church, Pa.—Bro. R. P. Bucher, of Mechanic Grove, Pa., evangelist.

Thirty-four baptisms in the Morrellville church, Pa.—Bro. H. S. Replogle, of Oaks, Pa., evangelist.

Three baptisms in the Kansas City Central Avenue church, Kans.—Bro. W. P. Strole, the pastor, in charge.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brethren Glick and Hamstead will begin June 7 in the Shiloh church, W. Va.

Bro. Ira Gible, of Myerstown, Pa., to begin May 10 in the Hatfield congregation, Pa.

Brother and Sister O. H. Austin were to begin April 9 or 13 in the Belleville church, Kans.

Bro. B. D. Kerlin, of Lewiston, Minn., to begin April 27 in the White Rapids church, Wis.

Bro. O. P. Haines, of Lima, Ohio, to begin about June 15 in the Carson Valley church, Pa.

Bro. David Weaver, of Birdsboro, Pa., to begin May 11 in the Blue Ball house, Spring Grove congregation, Pa.

Bro. Norman A. Wilson, of Middletown, Md., now attending Bethany Bible School, is in a revival meeting at Mulberry Grove, Ill.

Personal Mention

Bro. Wm. H. Eiler, recently pastor of the Camp Creek church, Ill., has taken up work in the Blissville congregation, Indiana. His new address is Walkerton, Ind.

Bro. C. Walter Warstler, pastor of the Pittsburgh church, Pa., is conducting a series of fifty minute pre-Easter services, beginning Wednesday evening of this week.

Sunday-school teachers especially may be interested to know that Bro. Carman C. Johnson speaks every Saturday evening at 7:45, Eastern standard time, from the broadcasting station KDKA Pittsburgh, on "Teaching the Sunday-school Lesson to Teachers."

Bro. D. F. Warner, of New Bethlehem, Pa., who has been contributing sermons to the "Michigan Business Farmer" during the past year, has been asked to become Religious Editor of the magazine, and has accepted the appointment, we note from the issue of March 29.

Bro. Earl M. Bowman, pastor of the Bethany congregation, Philadelphia, is nearing the close of a specially prepared "eleven weeks' preaching program." The series began Sunday morning, Feb. 10, with "A Hundred Point Christian" and is to conclude Easter evening with "Jesus and the Sweet Assurance of Life Beyond."

Bro. J. Edwin Jarboe writes us from Wakarusa, Ind., where they had stopped off a few days on their way to their next engagement at Marshalltown, Iowa, that Sister Jarboe is confined to her bed at Wakarusa. She had never fully recovered from the operation of last summer, and it is feared that she may have to go to the hospital again. They desire the prayers of their many friends.

Our aged brother George Hartsough, of Spencer, Ohio, has been a regular subscriber to the "Gospel Messenger" and its predecessors for nearly fifty years and prizes it very highly, he says. Some time ago he read something in it that pleased him so much he had to write us a good long letter and tell us about it. He is just as willing to be used in the Lord's work as ever and his whole heart is in the cause.

The Home Mission Secretary has returned from his work in the Southwest. He was almost snowed under, literally speaking, while in Oklahoma, but this interference with the work there was not present in other parts of the field farther South. His report will no doubt be an interesting feature of the coming Mission Board Meeting.

Bro. A. K. Kulp, one of the pillars of the old Coventry church, Pa., and the father of our Africa missionary, H. Stover Kulp, passed on to his reward March 31, we learn through a communication from Bro. Galen B. Royer. Before his son left for Africa Bro. Kulp had a slight stroke but was getting better and was up and around and on the way to recovery, apparently, when the missionaries sailed. About four weeks ago complications set in. An operation was necessary but the physical frame was worn out and unable to recuperate. He was about sixty-two years of age. Further details are to be given later. Our sympathies go out to all the sorrowing ones and in particular to the son on the Kingdom's frontier firing line so far away.

* * *

Miscellaneous Items

The Joint Sunday-school and Christian Workers' Convention of the Okanogan Valley, Omak, and Whitestone churches will be held at the latter place on June 1.

The Cedar Creek church, Ind., is looking for a pastor. Correspondence should be addressed to Sister Sadie A. Ober, Garrett, Ind. Further particulars will be found in the Correspondence Department of this issue.

We commend the action of the North Manchester church, Ind., as described elsewhere in this issue under the head of "Manchester Peace Resolutions," to the favorable attention of our churches generally.

The General Mission Board will meet in regular session next week, the 16th and 17th. The Council of Promotion is to meet Monday afternoon the 14th. The Educational Board, we understand, and perhaps others, will also meet within the week.

What kind of an impression should an evangelist make? We are inclined to believe he is placing the emphasis in the right place when a church correspondent feels impelled to write: "His chief concern is forwarding the work of the church and saving souls for the Kingdom."

"The Place of Calvary," "The Man of Calvary," "The Message of Calvary," "The Suffering of Calvary," "The Atonement of Calvary," "The Vision of Calvary," "The Witnesses of Calvary," "The Victory of Calvary"—these are subjects the pastors at Pleasant Hill, Ohio, are using by turns in the pre-Easter services of the coming week.

* * *

Special Notices

The District Meeting of Middle Maryland will be held in the Pleasant View congregation, near Burkittsville, Md., on Wednesday and Thursday, April 16 and 17; Elders' Meeting on Wednesday at 10 A. M.

The District Meeting of Eastern Pennsylvania will be held in the East Petersburg church, April 30 and May 1. All queries for the booklet should be mailed to Bro. Ralph W. Schlosser, Elizabethtown, Pa., before April 8.

Notice to the Churches of Southwestern Kansas, Southeastern Colorado and New Mexico: As secretary treasurer of the Mission Board I have decided to use the columns of our church paper this once to remind the churches of the fact that the second quarter of the year is right on us. The pastors will remember that I sent out an urgent call not so long ago to raise money that we might pay more on the Crumacker fund. As a result we did something. But as a new quarter faces us we plead that the quarter dues may come in as two churches have done. We expect only half the quotas from the Colorado churches as they will be with us only half the time. Thanks in advance.—E. F. Sherfy, McPherson, Kans.

To reach Washington City Church of the Brethren, 4th Street and North Carolina Ave., S. E., note directions given below: Those coming by automobile to District Meeting by the Frederick Road (Wisconsin Ave.) should turn left into Massachusetts Avenue near the Cathedral and follow it past Union Station to 4th Street N. E., then turn to the right about six full blocks south, crossing Pennsylvania Avenue to the church. Those coming by the Baltimore road should continue on Maryland Avenue to 4th Street N. E., and then turn left and go south six full blocks to the church. Those coming by train should take a car at the Union Station marked "Navy Yard." Those coming by Baltimore (Washington Electric train) should get off at 8th and F Streets N. E., and take "Navy Yard" car south, transferring west on Pennsylvania Ave., 4 blocks to the church; 4th Street and Pennsylvania Avenue S. E. is the nearest street car stop, just a few hundred feet from the church. Bro. J. W. Lear is expected to be present for the Tuesday evening program April 22.—Chas. E. Resser.

* * *

The International Training Diploma

Many of our teachers and pupils of training classes have eagerly desired to know what will be the requirements of

the International Council of Religious Education for the securing of their diplomas. The International Council of Religious Education has just issued its revised Bulletin No. 3 on Leadership Training in Religious Education. It contains forty-five pages, and costs fifteen cents (15c). It sets forth many things of interest about Sunday-school teacher training, young people's camp conferences, non-credit schools, etc.

We quote from this bulletin, pages twelve and thirteen, where requirements for their diploma are set forth as follows:

1. There shall be at least ten lesson periods (for each course unit). This means that there shall be ten lessons for each amount for which we give examination.
2. Lesson periods (class recitations, lectures, or discussions) shall not be less than fifty minutes each.
3. Students shall be required to devote not less than one hour of preparation to each lesson.
4. Textbooks shall be subject to approval by the International Council on recommendation of the Committee on Education.
5. On page thirty-six: Qualifications of teachers are not definitely stated, but college training will be acceptable. A meeting of leaders over the country will convene late in April, which will doubtless determine this point more specifically.
6. On page thirty-seven: Pupils should be at least sixteen years of age and have completed at least two years of high school work, but this does not apply to teachers and officers in service, or persons of matured judgment and experience.

Ezra Flory, Sunday-school Secretary.

* * *

Committee Report for Annual Meeting

To the Annual Meeting of 1924.—Greeting:

We, your committee, appointed by the Annual Conference of 1923, to carefully study the relations of the General Ministerial Board and the General Mission Board and the matter of incorporation of the General Ministerial Board, respectfully submit the following:

Referring to the plan of the Ministerial Board adopted by the General Conference of 1921, we recommend:

1. That sections 1, 2, 3, 4 and 5 remain as they are.
2. That section No. 6 be eliminated.
3. That section No. 7 stand as it is.
4. That the expense necessary for time, travel and literature to carry out the foregoing plan be provided for by the General Budget.
5. That all apparent overlapping of the work of the General Ministerial Board and Home Department of the General Mission Board be referred to the Council of Promotion.
6. As to the incorporation of the General Ministerial Board we report adversely.

Committee: I. B. Book, M. J. Brougher, S. H. Hertzler, H. C. Early (for General Mission Board), D. H. Zigler (for General Ministerial Board).

* * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Educational Blue Book and Directory, compiled by W. Arthur Cable and Homer F. Sanger and published by the General Educational Board, has just come from the press, and catches the eye at once by reason of its attractive appearance and general make-up. Its 656 pages represent an immense amount of painstaking labor. The main body of the work consists of biographical sketches of the leaders in our educational activities from the beginning of those activities until the present, and of our collegiate graduates. It thus becomes a biographical educational history. It is well indexed and profusely illustrated. One of the most valuable features of the book is the historical sketch of our educational development in narrative form by Dr. John S. Flory, of Bridgewater College, and a member of the Educational Board. Nearly a hundred pages are given to this most excellent treatment of the subject. This together with the large personal element in the book will give it a wide range of interest, and cause it to be much prized by many as a unique and valuable addition to our educational literature.

The Teaching Work of the Church, by Weigle and others. Our teachers and church workers will welcome the edition just off the press of the Association Press entitled "The Teaching Work of the Church." It is the last of a series of five books by the War Commission on Religious Conditions. There are 310 pages written by prominent men such as Weigle, Winchester, Brown, and others. There are chapters on The New Program of Religion, Teaching Religion to the Child, Teaching Religion to Boys and Girls, Teaching Religion to Young People, Teaching Religion to Maturity, and others of great importance. We have already sent out special letters to our field workers announcing the importance of this book. The price is \$2.00, and it can be secured through our Publishing House.

E. F.

AROUND THE WORLD

Death of Dr. Orison Swett Marden

Dr. Orison Swett Marden, editor of "Success Magazine" and the well known author of many encouraging books died recently in Los Angeles. Dr. Marden knew something of the discouraging side of life. He had a hard struggle with poverty in his early manhood. He worked his way through Boston University and afterwards took a medical degree at Harvard. But he made his great contribution as an author and editor in which field he gave real help and good advice to many a young man striving toward an honorable career.

Death of Prohibition Leader

Dr. P. A. Baker for twenty years the general superintendent of the National Anti-Saloon League died at his home in Westerville, Ohio, on March 30. His first pastorate was at Jasper, Ohio, where one of Dr. Baker's first converts was a saloonkeeper, whom he persuaded to destroy his stock of liquor. In 1896 Dr. Baker became associated with the Anti-Saloon League and in 1903 he was elected general superintendent of the Anti-Saloon League of America which office he has held by reelection biennially ever since. In 1919, upon the formation of the World League Against Alcoholism, Dr. Baker was made one of its vice presidents.

Refusing Tobacco Advertisements

Announcement is made by the publishers of the Saturday Evening Post, the Ladies' Home Journal and the Country Gentleman that no more tobacco advertisements will be printed henceforth in their publications. In addition all references to tobacco are to be eliminated from stories and general communications accepted for publication. A step of this kind is sure to have an effect on the public mind with respect to the estimate placed on the social worth of tobacco. There is no doubt but that the snobbish advertisements that so brazenly associate the use of tobacco with wealth, power and refinement have tended to make the imitative types take up the use of tobacco because it was made to seem to be the correct thing.

Fewer Daily Newspapers

A process of combination has been cutting down the number of daily newspapers in our large cities until many of our great cities do not now have half the number of dailies they once had. The process has been going on all over the country and is due to the increasing cost of labor and paper. While such combinations have their economic advantages they also involve some disadvantages that are not particularly delightful to contemplate. In a number of cases it is claimed that the changes have resulted in a distinct lowering of journalistic standards. Centralized ownership may also mitigate against the fairest presentation of news. At least there will be less opportunity to get all sides of a question where both the news gathering and the news giving agencies are centralized in ownership.

Broadcasting the Gospel

In broadcasting the Gospel a number of problems have to be thought through, according to a minister who has had considerable experience in this field. Naturally the first question has to do with what to broadcast. Experiments show that music must be an important feature. The majority of listeners want good music and especially enjoy old-fashioned tunes. The sermon part of the program should not exceed twenty minutes, according to our authority. The sermon itself should not be built on the plan of a grand climax for the reason that listeners who happen to tune in for a few minutes would not get the run of what was being said. All of which indicates that the radio sermon had better be a succession of related points complete within themselves. It is further suggested that the best time to broadcast is from six to seven o'clock in the evening. At this time there is not so much on the air.

A Remedy for Pyorrhea

Again the University of Toronto has put us all in debt. Not so long ago the discovery of insulin was announced. Now another Toronto University man announces the discovery of a remedy for a disease as important in dentistry as is diabetes in medicine. Pyorrhea has heretofore baffled the dentists. It appears, as a rule, where the teeth have been in otherwise perfectly normal condition. The tooth socket shrinks away from the neck and roots of the tooth, leaving a space where inflammation sets in. Harold Box, the young professor of dental pathology at the University of Toronto, has discovered a new disease which he calls rarifying pericementitis fibrosa. That is, an inflammation about the tooth socket extending into the deeper tissues, and resulting in the formation of new fibrous tissue. The disease always precedes and virtually causes pyorrhea. But, happily, Dr. Box has also discovered a cure for pericementitis, and therefore a cure for pyorrhea. As in the case of insulin, the discoverer has turned over to the University the formulas of the specific for the disease and everything else connected with the discovery.

Our Latin American Investments

The citizens of the United States have about \$4,000,000,000 invested in Latin America according to reports from the Department of Commerce. The two major items are \$610,000,000 in public securities and \$3,150,000,000 in industries. Our financial interest in Latin America is largely a growth of the past ten years.

Rural Highway Expenditures for 1924

Since 1921 the total expenditures for all highway purposes, such as construction, maintenance and interest on borrowed money for all our public roads located outside the limits of incorporated towns and cities has approximated \$1,000,000,000 per year. "The work directly controlled by the States will probably continue to increase as has been the case during recent years. The local work controlled by the counties, townships and districts may possibly decrease somewhat, due to the agitation against bonds and highway taxes, but it is not likely that this decrease will be very large." Thus, in view of the ever increasing number of motor vehicles constantly demanding more and better roads the normal expectancy in road expenditures for 1924 is that certainly not less than \$1,000,000,000 will be spent.

Gold Importations

"Net gold importations into this country during the calendar year 1923 aggregated about \$300,000,000, a great movement undreamed of under the stable conditions existing prior to the war; in the first quarter of 1924 they have aggregated about \$100,000,000. When gold is imported at New York, it is delivered at the United States assay office in Wall Street, or if brought in at another port it is forwarded here or to some other office of the mint service, where it is assayed and bought by the Treasury, payment being made with gold certificates, dollar for dollar. These certificates create a deposit credit for the importer in the bank where he does business, and are passed on to the Federal reserve bank, where they create a reserve credit for the depositing member bank. Against this credit the member bank can make loans and draw currency."

A Conscience Against Pistols

An important step in the right direction has been taken by one of the largest Chicago mail order houses in striking pocket firearms from its stock. An officer of Butler Brothers said: "We have observed that a considerable percentage of the guns sent out to our customers by mail are not purchased for any lawful purpose." This discovery led to a conviction that it was against the public interest to in any way further the sale of a weapon that is distinctly a man killer. The pistol is the weapon of the crook, the maniac, the hop head, and the person of violent passions. It is indeed commendable that a great business concern has shown a conscience against the sale of pocket firearms. It would seem that the next logical step is for manufacturing concerns to develop a conscience against the making of a weapon that contributes so largely to crimes of violence.

Filipinos Accepting the Weeks Recommendation

Two Filipinos of prominence in the city of Manila, Manuel D. Buenaventura and Leovio Lucian, are organizing a party to approve the recommendation of Secretary of War Weeks that the islands be given independence after twenty-five years. "In our opinion," said Senor Buenaventura, "the Philippines are not yet ready economically for complete independence. We feel that the United States should be the sovereign power of these islands for at least twenty-five years more. Many other Filipino citizens are also of this opinion, and realize that the time has come for them to give expression to what they really feel. According to Rear Admiral Bradley A. Fiske, the Philippines now are practically defenseless, and we should abide by the decision of such experts as he is. We have been given a tremendous responsibility by the United States government, and Washington authorities have noted the fact that we have achieved some success."

The Future of Mohammedanism

The separation of church and state in Turkey will now throw the Mohammedan religion upon its own resources. From now on Mohammedanism will be obliged to make its way by the power of its own ideals and doctrines. Of course, no one can forecast just what will happen since Mohammedanism has been thrown upon its own resources to sink or swim as the case may be. During the World War the spirit of nationalism was stronger than the religious idea. Thus the British government was able to hold Mohammedans even against the influence of the caliphate. Thus it is interesting to speculate just what will be the future of Mohammedanism under new conditions. Now it must meet the modern scientific method and ideal; it must justify itself to people. This change in the conditions of the conflict as between Christianity and Mohammedanism would seem to favor the former. Christianity has genuine spiritual dynamics; Christianity is thoroughly alert. In the conflict between Christianity and Mohammedanism, sacrifice will be opposed to self-indulgence and love will have to win against harshness.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Going On Unto Perfection

Matthew 19: 21

For Week Beginning April 20, 1924

The Practical Meaning of Perfection Is Complete Living.

Rich, full human life is the most beautiful thing on earth. We were created with powers to be and grow. Anything that is less than what we might be is imperfection. The normal and symmetrical development of Jesus is evidence of what a human life can be. Compare Luke 2:40, 57. The body, mind, and spirit are all precious in God's sight, because he knows their possibilities. Paul was accustomed to impress their sacredness (1 Thess. 5:27). The abundant life which Jesus came to give so freely is intended to have a present effect in establishing our peace with God and put us in right relations with men. Perfection thrives in the soil of inner joy.

Perfection Is Not Achieved by Keeping Moral Rules.

This teaching is clear in the incident of the lesson passage. This young man was morally unimpeachable. Youth and riches had not proven to be a ruinous combination for him, as it is so often. Jesus looked upon his clean life and "loved him" (Mark 10:21). But his legal blamelessness had not brought satisfaction. It never can. Moral law may provide a guide and protection for morality, but it never creates perfection. Paul found that out under his experience in Judaism. We know it from our own efforts to regulate our lives by moral precepts, in which we have met so many disappointments.

Jesus Teaches That Life Is Made Perfect by the Positive Outpouring of Love.

This is the cure he proposed for the discontent of the rich young man. This youth thought too much about himself and his money. He had a tendency to be self-righteous. His moral caliber was to be tested by an utter consecration of all he was and had to a cause that did not center in himself. He had made progress in many commendable directions. Jesus wished him to become perfect by a possession of complete love. It is love which defines the perfection of God himself (1 John 4:7-13). Christ is the supreme disclosure of that love (John 1:18; 3:16). The Master pointed out the method of lovely living as the way to godlikeness, which is the aspiration of every soul who has caught a glimpse of the Father whom Christ reveals. Compare the exhortation and promise of Matthew 5:48.

Our Hope of Perfection Lies in Jesus Christ. He is for us indeed the "way, and the truth and the life." The young ruler never went on his way to perfection unless he accepted the dictation of Christ. It is the Spirit of our Lord dwelling and operating in us which brings a realization of present completeness and hope of future glory. Human conditions always have limitations and in them we shall never find the full meaning of that which is perfect. We would be unable to realize it if we saw it. Perfection is a matter of spirit and only God is able to estimate in what measure it exists. When we appropriate the revelation of God in Christ our natures are touched with a perfect glow and the hope is set upon us that "we shall be like him" (1 John 3:2). Like Paul (Philipp. 3:12), we have not yet a claim to completeness, but we can be on our way toward the perfect goal of complete redemption. It is after all a development in the life of grace which achieves perfection.

Meditative Suggestions

A picture of complete love (1 Corinthians 13:4-7).

An estimate of personal progress in the perfect way.

What traces of perfection do I find in others?

What is my contribution to them in helpfulness?

The relation of faith and rules in attaining perfection.

J. H. H.

Some Other Bok Peace Plans

In response to a very general wish on the part of the public that something might be known of the unsuccessful plans submitted for the Bok Peace Prize the Committee has decided to publish nineteen plans which received special mention. It is indeed interesting to see how many prominent men have been interested to the extent of submitting a plan. The list of authors has proved to be a very distinguished one. "It includes Dr. Charles W. Eliot, president emeritus of Harvard; David Starr Jordan, ex-chancellor of Leland Stanford University; and still another college ex-president, Dr. M. Carey Thomas, of Bryn Mawr; William S. Culberson, ex-president of the United States Tariff Commission; Simeon Strunsky; Bishop Brent, of Buffalo; Gutzon Borglum, the distinguished sculptor; Manley O. Hudson, of the Harvard Law School and the League of Nations; Brigadier General John M. Palmer, formerly aide-de-camp to General Pershing, and Theodore Stanfield, formerly of the American Metal Company. The youngest of the nineteen authors is a graduate student at Columbia University aged twenty-three."

The Religious Element in Early American Education

(Continued from Page 227)

in the absence of the pastor, toll the bell, intone prayers, and assist at churchly ceremonials, then he was fitted to be a school teacher.

"One of the teacher's greatest obligations was to catechise the children on the sermon of the previous Sunday and require them to rack their little brains for the text, the subject, and most of the moving passages. It is not to be wondered that the calling was loathed; and that tramps, peddlers, the very driftwood of society, men of broken fortunes, discharged soldiers, often presided in the school room. That pioneer and patriarchal Boston schoolmaster, Ezekiel Cheever, whose reputation shines down to the present, was one very notable exception. Brooks called him: "the typical man, the man of prayer, the man of faith, the man of duty, the man of God, one of Cromwell's men." One of Cheever's pupils said: "Cheever so constantly prayed daily, so catechised us weekly, counseled us so wisely, and warned us so carefully, that I do propose him for imitation."

The *Grammar School* was a school for beginners in Latin. Sometimes a little Greek and Hebrew were taught. It was primarily a Latin school and recitations and conversations were supposed to be held in that language. The Grammar School prepared for college. A thorough knowledge of Latin was a college entrance requirement. The religious observances, teachings, and prayers were not at all omitted in the Grammar School. Fines were assessed for breaking such rules as:—

No meeting or walking or riding with opposite sex. Attendance at all church services required.

No walking in streets or fields on Saturday evening or Sunday.

Games of cards, checkers, backgammon, forbidden. Playing ball near building forbidden.

Be in room during study hours.

Morning prayer attendance.

Punctuality at opening of class.

Damage to library or borrowed books to be paid for.

Each leaf torn—so much per inch of tear,

Number of marks or scratches, etc.

The English colonists believed that education and religion were inseparable and therefore it was necessary "to educate ministers in order that the religious welfare of the colonies might be guarded." The first aim stated in the founding of the early universities: Harvard, William and Mary, and Yale, was to prepare and educate ministers. The study of divinity was a chief end. "Prayer and religious consecration were prescribed academic duties. Bible reading twice a day and the faithful reporting of sermons were enjoined. The test for the first degree was a student's ability to render the Old and New Testament out of Hebrew and Greek and to resolve them logically." It was expressly stated in 1642 that the function of Harvard College was "To be a faithful instrument to promote the holy religion here practised and established, by instructing and fitting for our pulpits and churches and public usefulness such as shall be brought there for study." Nearly one-half of its graduates for the first two centuries were clergymen.

And the minister played an important part in early American education. It became his duty not only to preach and pray and do pastoral work in general, but also to supervise the schools. The children were a special part of his charge. He saw that the catechism was taught, he examined the children in their knowledge of it and sometimes he questioned them on the last Sunday's sermon. Boston ministers in 1710 were to pray with the pupils and "entertain them with some instruction of piety specially adapted to their age and education" on these visits.

In the country districts much was made of an examination in the catechism on three Sundays two weeks apart. These were in the summer months and great preparation and anxiety on the part of youth and parents preceded those eventful days. The minister did the catechising from the pulpit. Woe and shame to those who faltered or failed.

The country schoolmaster was often the minister

also. Many times he boarded several students as well as taught them. As a minister he was an officer of the whole community, not of a denomination. This made him an important personage especially since he was related in a very definite way with the school and was understood to be the guardian of the right in all phases of the community's life.

Early American education was an outgrowth of the ideals and attainments of education in Europe before 1620.

Its motives were distinctly religious. Education was for the church. Life was organized about the church. Religion was the central thought of the day. Life revolved about the Word of God. The words of the Book were used in court as well as in the pulpit. The schools were to teach it and prepare men for the ministry of church and state.

The curriculum of early American education was meager and unsound, pedagogically speaking. It was filled with the religious element. The Bible, the catechism and moral truth made up the major portion of the few books used.

The church supervised the schools, examined the pupils, and made the curriculum. "The moulding of the intellect throughout all Christendom was in the hands of the priesthood."

The religious element was dominant in early American education.

Is it not true that the religious element should be dominant in our educational system?

North Manchester, Ind.

Stewardship of Possessions

BY O. W. STINE

In Two Parts—Part Two

Fourth, it is practical. In order to prove this, let us look at some of the arguments that are sometimes given against tithing:

1. Some say, "I would begin to tithe if others would do it." Why deny yourself of the joy and satisfaction that is possible for you to obtain, and rob God of his much-needed share just because others do?

2. Others say, "I am in debt." Yes, but we buy presents for our friends, and buy candy and toys for our children before our debts are paid, so why not give or rather pay God his share?

3. "Tithing is unfair because some ought to pay more than others." Tithing is really not giving, it is merely an acknowledgment of God's ownership—if God and I are partners, I must give him his share.

4. "I can not tell what my income is." Suppose God would offer to give us an extra tenth, providing we would keep an accurate record of our income, could we do it? Surely, and dare I say, gladly. Count out your tithe as fast as it comes and lay it aside for the Lord. It is the *spent dollar* that is hard to count. Simply say, "This is the Lord's share; I have no more right to use this than I have to use my neighbor's money." Yes, it may require sacrifice and careful planning on our part. We may have to give up trying to keep up with the world and with appearances; rather let us change our attitudes, separate ourselves from the world and devote our time, energy, and money to the saving of souls and the evangelization of the world.

Would I give up my plan of tithing? *Absolutely no.* There is far more pleasure and satisfaction in giving the Lord his share than in spending the remainder on ourselves. Christ and his church need a part of *our time, our energy, and our money* in order to do a *perfect piece of work* in the world.

What is the present outlook? How remedy the situation? Those who have made a study and survey of the situation claim that only a small per cent of our church membership are tithers—this applies not only to the Church of the Brethren but to most of the other denominations as well. Has it been taught from the pulpit? Elders, pastors, ministers, when did you preach your last sermon on Stewardship? Or possibly this is one of your duties that has been neglected. The story is told of a certain elder (of the Church of the Brethren) in the West who told his wife on the way home from church one Sunday that he had lost nine cents that morning. His wife questioned him for

some time in order to find out just how it happened. Finally he told her that when the offering plate passed him, he made a mistake and put in a dime instead of a penny. It happened that this same elder was the owner of two or three large farms.

Mr. W. C. Pearce, General Secretary of the World's Sunday School Association, says: "If I could stand on top of the highest point in the world and if I could speak so loud that every pastor, superintendent, and Sunday-school teacher in the world could hear me, I would have only one message and I would repeat that message ten thousand times—the message would be: '*Teach Jesus Christ to the youth of the world.*'" In teaching Jesus Christ to the youth of the world, let us include his teaching on stewardship and tithing. Such a plan would place the Christian church on a firm financial foundation, and we would not need to retard our missionary efforts but would be able to face each problem and each obligation fair and square. An old colored preacher had the right idea when he said: "I hab nebber known a church killed by too much gibbing to de Lord; if I should hear of such a church, I would go down to dat church dis very night, climb up on its moss-covered roof, sit straddle of its ridge-pole and exclaim as loud as I could, 'Blessed am de dead which die in de Lord.'"

The Wesley Chapel M. E. church of Cincinnati, Ohio, has adopted a plan that is worthy of our consideration. Tithing is the financial plan by this church and their Tithe Covenant is based on Mal. 3:7-12. If you are a member of this church and sign the Tithe-book, you agree with God and with the others who sign up that:

1. You will tithe your income so long as you remain a member of Wesley Chapel.

2. At the end of each week, you will count out one-tenth of your income from every source, inclose the money in a weekly envelope without writing thereon your name or the amount, and place it on the offering-plate at the Sunday service.

3. This money will be apportioned by the pastor and duly authorized official members as follows: to Current Expenses, 42½ per cent; to Missions and Benevolences, 42½ per cent; for repairs and improvements of church property, 15 per cent.

4. Having entered into this Covenant, you will not be under obligation or expected to sign any subscription or other pledge of any kind for any church work or benevolence.

5. Additional offerings may be made by those desiring to do so. For this purpose the church treasurer keeps a separate account so that you may have the privilege of directing how the money may be used.

6. For any matters not herein provided, the pastor and official members are empowered to act for the best interests of the church.

It is my prayer and earnest desire to see this financial plan tried out in the Church of the Brethren, *i. e.*, a plan based on Mal. 3:10, "Bring ye all the tithes into the storehouse." Let us organize a band of tithers in each and every church and try it out for one year and report at District Meeting next year. May each pastor or elder be the leader of these groups and teach stewardship conscientiously and systematically—then watch the development of a new era in the Church of the Brethren in Northern Indiana which will lead up to and bring about the following results:

- (a) All quotas to the Forward Movement overpaid.
- (b) All District and home mission dues paid promptly.
- (c) Every church out of debt and looking for places to use the surplus money in the treasury.
- (d) Northern Indiana would take the lead in financing and building up an adequate system of Christian education for the young people and children of our country through our Sunday-schools, our Vacation Bible Schools, our Week Day Schools of Religion, our Training Schools and Conferences, and our church colleges.

In closing this discussion, may we spend considerable time in thought and meditation upon Matt. 6:21: "For where thy treasure is, there will thy heart be also." Also read John 3:16; Gal. 2:20; and 2 Cor. 8:9, 24.

Goshen, Ind.

The Ten Commandments

BY E. F. ATWOOD

WHEN you first began to acquire the foundation for an education in books, you learned letters and words; ideas from the printed page came later and rather slowly at first. You learned the meaning of marks of punctuation and how to help yourself to think the thought intended by the writer. And finally you began to do your own thinking based on the ideas of the book. Now has there ever come a time when the primary lessons were "done away with," or "changed" for you? Or do you not still follow the *spirit* of them, and very seldom even think of them?

The entire New Testament abounds with this idea, the literal obeying of the Ten Commandments is not enough and it can not be done. Jesus broadened several of them to cover an impossible scope for the flesh to live up to. Every epistle has part of the explanation, or rather many ideas and illustrations of the change that did occur. That change was from man attempting in his own strength to obey God's law, to man redeemed and guided by the Spirit into all truth, no longer depending on self, but on strength and guidance from above.

We have passed from the primary grades into the higher institutions of heavenly learning.

But what about the Sabbath? Get out your Testament and read every reference, Jesus explaining the commandments and the explanations of the apostles, and see if the fourth commandment was not also expanded so that the true Christian keeps *every day* holy, sacred, set apart for the glory of God. I've often wondered what the ten commandments really were. As a boy I only found nine, until it occurred to me that the command to labor was one of them, given first to Adam. The labor of the Christian must be also in accord with the Spirit; every day is holy. Then as a *free will offering* we set aside a day to assemble ourselves together, no longer as slaves to the law, but as free men in Christ. Sunday is not the "Sabbath" by any commandment, but by common consent we use it especially as a day apart.

The Jew gave his tithe; the Christian should do no less, but rather remember he owns nothing of his own. All he is, has and hopes is God's. The Jew observed days, months and years, but to the Christian all days, time and eternity are God's.

The literal interpretation of the law was nailed to the cross and today we gather each Sunday to commemorate the resurrection, to study the new revelation, to exchange experiences, to gain added strength for another week in his service, not because he literally ordered it, but because we love him.

Sisseton, S. Dak.

Am I Saved?

BY MARTHA B. LAHMAN

"Blessed assurance, Jesus is mine,
Oh, what a foretaste of glory divine."

THE question is often asked, How may we know if we are fully saved? To me, as Christian experience widens, this question seems to savor of doubt.

There are so many assurances in the Blessed Book that we should not be left in the dark. Surely it is best that we walk by faith, but faith is an evidence.

I have heard people say that they believe the Bible to be truth, and to all outward appearance they are obeying the commandments from the heart, but, somehow, it seems to them to good to be true that they have the witness. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).

We will notice a few more assurances: "He that believeth and is baptized shall be saved." "But the Lord is faithful, who shall establish you, and keep you from evil" (2 Thess. 3:3). "He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail" (1 Sam. 2:9). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John 4:15). "But in every nation he that feareth God and worketh righteousness is accepted with him" (Acts 10:35). "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

ness." Yes, but some will say: "Only the perfect have this assurance."

To all such we would say: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:5-8). What is perfection? Is it not seeking God's forgiveness when we sin? And is he not under obligation to restore us?

To the aged, Isaiah would say: "And even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."

Let us not forget that Christ is our continual Sacrifice, our Advocate, our Shield. A certain writer has said: "Every dart directed at us, strikes the shield and it saves us."

Are we fully saved in the light of all these assurances? Can we honestly doubt? And these are only a few of the proofs.

Nothing would please the enemy of our souls better than to weaken our faith by making us believe we are not good enough to be saved. "Salvation is for the just through works or merit." Yes, he would keep us under the law, because he despises grace. Lord, increase our faith, confirm our hope and perfect our trust!

Who would not prefer to be physically blind than to be spiritually blind? Recently a blind man was laid to rest. But he could see through this veil of tears.

"Perfect submission, all is at rest,
I, in my Savior, am happy and blest."

How may we certainly know? Answer this "questionnaire": Do you love God? Do you love his people? Do you believe in the Deity of Christ? Are you obeying all of the commandments? Do you enjoy serving? Do you enjoy the public sanctuary? Is Bible reading a pleasure? Do you hate the opposing kingdom? Do you engage often in private prayer? Do you believe in home and foreign missions as a means of extending and ushering in the Kingdom? Has your pocket-book been converted? Do you believe in a literal resurrection, and are you looking and longing for the "rapture" at Christ's return for his bride?

If you can answer all of these in the affirmative, you have the sure knowledge. Never mind about your weakness. God will take care of that. Better feel weak and unworthy, for such we are, than to become self-righteous.

Think less about preparing for death, and more about preparing for life—the better life. Perhaps we should not expect young converts to qualify in all of these points, though often, during their "first love," faith is specially keen.

They are not impossible attainments for mature Christians, and make them sure members of Christ's glorious body. Praise his name!

Franklin Grove, Ill.

CORRESPONDENCE

SAN BERNARDINO, CALIFORNIA

Dedication services of the First Church of the Brethren, San Bernardino, were held Sunday, March 23. The prayers, the hopes, the fondest desires of our hearts were realized in this special service. Although it was a cloudy, rainy day, yet our house was full both morning and afternoon. The program was followed out in a very satisfactory manner. Never did we witness a group of people brought together from various churches who seemed so full of happiness and good will. All our friends, and true they were, drove from fifteen to sixty miles through the rain, in large representative numbers, showing genuine cooperation.

As a body of members we fail to find expression for our heartfelt appreciation, first to our Father in heaven for his directing hand, and to our many friends who so lovingly joined with us in this triumphal service. It would be a pleasure to make personal mention of each one who came and those who had special part, but we can do so only in a general way. It was a great pleasure and a source of joy to have these members and friends with us.

At 10 A. M. Sister Della Lehmer and Eld. J. Z. Gilbert addressed the Sunday-school on the lesson of the day. This was followed by a sermon, both timely and pointed, delivered by Dr. Ellis M. Studebaker, of La Verne. The noon hour was a happy social time, when we enjoyed together a common family dinner and became better acquainted.

At 2 P. M. the dedicatory service proper began. Eld. S. G. Lehmer, of Los Angeles, preached the sermon, portraying the blessings God would delight to bestow if we would dedicate our lives and our all to his will to make it possible. Following the prayer Dr. Studebaker, in his very pleasing, yet forceful manner, conducted the "helping hand" service, which resulted in cash and pledges amounting to about \$700. This will enable us to carry on the work and we feel truly grateful for such kind benevolences.

The services were interspersed with special selections of music. Bro. Bassinger, of Ohio, who had helped us in our preparations and so kindly assisted, directed the congregational singing throughout the day. Sister C. P. Shaffer's class of girls from La Verne, also gave inspiration to us.

The Student Volunteer Band from La Verne rendered a delightful and spiritual program of song and recitation in the evening service, which was followed by a special discourse by Eld. J. Z. Gilbert.

Riverside, Calif.

L. D. and Mrs. Bosserman.

A RETREAT

During Jesus' three strenuous years of ministry he often found it necessary to get away from the crowd and spend time in prayer. "He went to the mountain" or "he withdrew to a desert place," or sometimes "he departed alone." In each case his purpose was that he might be alone with God and renew his strength.

In this age of feverish haste with so many activities calling for our time and strength and thought is it not essential that we sometimes get away and, as Jesus did, seek new faith and strength for the work before us? We are so busy "doing things" that it is hard to quietly wait before the Lord for direction and help. But if we want our efforts to tell for Christ we must sometimes "go to the mountain or desert" where the clamor of the crowds calling for attention will not distract us. There we can let our hearts be refilled with the truth. Then when we go back to the crowd we really have something for them.

As an aid toward filling the need for quiet communion, the women evangelistic workers of Shansi met in January for a two-day conference and retreat. The retreat was at T'ai-ku, an American Board Mission station. The delegates were eleven in number, representing three boards and six stations. There were five ladies from the American Board of Missions, one English Baptist, and five from the Church of the Brethren.

Within the walls of the Women's School court we slept, ate our Chinese food, became acquainted with each other and together worshiped God. It was during the Chinese New Year vacation so the entire court was at our service.

The strains of a hymn, sung by a trio, broke into our dreams each morning and called us to the work of the day. Breakfast was preceded by a short worship and followed by a conference. The problems of the work were discussed and each discussion followed by a season of prayer for the particular phase under consideration. Each phase: itinerant work, station classes, women's schools and social service was dealt with separately.

Each forenoon a half hour was devoted to "morning coffee" and visiting. This is an English custom but quite agreeable to many Americans. From 12:30 o'clock until four the time was left open for the individuals to use as they pleased. Each evening the time was spent in devotional meetings.

The Conference and Retreat was a feast in a number of ways. The workers of the various missions thus coming together were all impressed with the likeness of our work in plan and result. The mutual exchange of plans and methods was helpful to all. British and American, Baptist, Congregational and Church of the Brethren, all different but all servants of one Master and working toward a single goal. The spirit of true fellowship prevailed. But the best part of all was the communion with the Father who is the common Director of all Christian movements. We came "down from the mountain" feeling nearer to God and with new courage and fresh zeal to go forward with our task of bringing to the women of Shansi the gospel of life and love as it has been given to us.

Ping Ting Chow, Shansi, China.

Ada Dunning.

CEDAR CREEK CHURCH, INDIANA

Cedar Creek Church is located in De Kalb County, Indiana, in the northeastern part of the State. It is three and one-half miles from Garrett, a town of about 5,500 people, and lies twenty miles north of Fort Wayne.

The Brethren are not strong, numerically, in this country, although Cedar Creek is not a new church. Within a radius of twenty-five miles are to be found seven organized churches. Ours is a country church in a prosperous community and our members are nearly all rural folks.

In August, 1921, Bro. and Sister Theron G. Weaver moved into our midst to minister to the spiritual wants of our people. The church had been without a resident minister for some time previous and the work had not been kept up well. Quite a number of our members were aged, some lived a considerable distance from the church, and a few had grown cold. Services were kept up by a few faithful families. (Continued on Page 300)

TRIUMPH IN JESUS

About 1894 Eld. Joseph Glick came to Altamont, Kans., to hold a series of meetings. Among the early converts was our daughter, Nellie, who was then received into the church.

In 1904 she was married. There were three children, the oldest one, a beautiful girl, dying just previous to the birth of the youngest. Immediately following this bereavement a series of reverses to her husband followed and added to Nellie's sorrow. This, in her weakened condition, proved more than her delicate nerves were able to bear. Her reason failed and fled away in a cloud of imaginary terrors.

Her husband kindly brought her home to us, hoping the trouble might only be temporary, and that she might soon be restored to him and the children. Forty-seven days she patiently waited while we cared for her and the two children. Then, through the advice of physicians and others it became evident that she must go to the asylum. Realizing that she must leave her family she desired that she might be anointed by the elders of the church. Elders Barnhart and Oren came promptly to attend to the ordinance. It was an affecting and impressive one to us all. To our surprise, just as the last prayer was finished, Nellie broke forth into singing. She began and led, from start to finish, this beautiful hymn:

"Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior, hide;
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

By this time the tears began to roll as she continued:

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me,
All my trust on thee is stayed,
All my help from thee I bring,
Cover my defenseless head
With the shadow of thy wing."

Our bosoms heaved with sobbing and emotion. Inspired by the sad thought of leaving her children and friends, her voice softened as slowly she continued:

"Thou, O Christ, art all I want,
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

"Plenteous grace with thee is found,
Grace to pardon all my sins;
Let the healing stream abound,
Make and keep me pure within;
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

Calmly, the next day, she parted with us and her children. She left us with the tears still flowing and that beautiful song still ringing in our hearts. 'Four years she was gone. But most assuredly did we know that she had taken the Savior with her; and that indeed seemed all she wanted. She willingly gave up all else for him. Her husband, her children, her father, her mother, her brothers, her sisters, her home, and all the world she left behind when the asylum closed its doors upon her. With everything else her reason was taken away.

After four years of privation and prayerful wrestling, the asylum doors were opened, as by a Divine Providence. The superintendent wrote: "You can come for Nellie now. She is fully restored." Jesus repaid it all. Blessed be the Lord!

J. L. Switzer.

Carterville, Mo.

WORLD'S PEACE SUNDAY

The church's task is to Christianize the world. And if we will prevent war we have taken a long step in the proper direction. We can, if we will. To get the 'World's Peace Sunday' and the 'No War Pledge' to function properly the Sunday-school lesson should be on peace. The sermon should be on peace. And the Christian Workers' Meeting on peace. The church is the recruiting station. The minister in charge should make the most of the occasion; he should display opportunity before the youth of the land with a capital 'O.'

We live in the greatest country under the sun. We love Old Glory with her red, white and blue. Red is the symbol of love. White is the symbol of purity. Blue is the symbol of truth. Oh, youth of the land, do you want to see Old Glory with her symbols of love, purity and truth stained with the blood of war? What greater service can the youth of the land render their country than to prevent war? What finer thing than to keep Old Glory pure and proudly waving over the 'land of the free and the home of the brave'? To be one hundred per cent American one must be a Christian.

At the close of the services opportunity should be given

to all to sign the "No War Pledge." After which the minister should forward them to Washington, D. C.

North Manchester, Ind.

Homer Fosnaugh.

Notes From Our Correspondents

ARIZONA

Glendale.—Our three weeks' series of meetings closed March 7, with a love feast. The meetings were conducted by Bro. Leander Smith, of Phoenix, Ariz. He preached twenty-three soul-stirring sermons and much interest was manifested. Four confessed Christ, two being baptized and two reclaimed. We are planning a Homecoming for Sunday, April 20. The juniors will have charge of a missionary program in the morning. The young people will render an Easter program in the evening—Etta Wilson, Glendale, Ariz., March 15.

CALIFORNIA

Empire.—At our quarterly council March 1, two certificates of membership were granted. A committee was appointed to solicit funds and arrange for a Vacation Bible School coming summer. Elders A. M. Bechtel, E. R. Livingston and J. H. Barnhart were elected as a committee of arrangements for District Meeting to be held at Empire next October. We are expecting Bro. Leo H. Miller, formerly of Ladoga, Ind., who with his family is at present temporarily located at Glendale, Calif., to be with us April 13 to conduct a series of meetings—John W. Vetter, Empire, Calif., March 24.

Ladoga church met in council March 5. Several letters were granted. We are sorry to have some of our best workers move from our midst. The assistant Sunday-school superintendent has moved away, so Bro. J. E. Cunningham was elected to serve the rest of the term. Our pastor, Bro. M. S. Frantz, was granted a three months' leave of absence, beginning June 1. During his absence Bro. Ora Weddle will act as pastor. The young people from McFarland gave a splendid program March 16. The talks on "The Bible" and the special music were much appreciated. The cottage prayer meetings on Wednesday night have been well attended during the winter. All have enjoyed the studies from the books of Jude and James—Mrs. Hazel L. Cunningham, Strathmore, Calif., March 26.

Modesto.—March 9 we dedicated our new church building. Bro. C. Ernest Davis, of Emery, Calif., had charge of the dedicatory service, followed with a revival meeting of about two weeks. Bro. Davis gave us soul-stirring messages. Eight young people made the good choice and were baptized. We feel that the Modesto church has been much benefited by these services. We decided to have our love feast some time during Passion Week. Since we have our own house of worship we have organized a Christian Workers' Meeting with three departments—Mrs. I. M. Kauffman, Modesto, Calif., March 25.

Reedley.—Our quarterly council was held March 9. Our love feast will be held May 17. We expect to have a Daily Vacation Bible School. Beginning April 1 our Sunday-school will open at 9:30 and preaching at 10:30. We will have services each evening during Passion Week and a cantata will be given on Easter evening. A number of letters have been received and several granted since our last report—Mrs. Mamie Slink, Reedley, Calif., March 24.

San Diego.—The church here is certainly living in a thriving period. Our Sunday-school enrollment has increased from twenty to over eighty. The children of all ages seem much interested in their lessons. March 9 we held our quarterly council. Our elder, Bro. Lehmer, brought with him Bro. Wertenbaker, of Los Angeles, who gave us a wonderfully helpful sermon the morning hour, his theme being the practical thoughts from last quarter's lessons. We had a basket lunch at the church, followed by the council meeting. We decided to have the love feast the Saturday before the second Sunday of May. After this we adjourned for an Aid Society meeting conducted by Sister Teague, of La Verne, Sister Overholzer, of Covina, and Sister Wertenbaker, of Los Angeles. These sisters gave us some helpful and inspiring talks. We have made a few improvements in the back room of the church for the use of the Aid Society—Eltha Neff, National City, Calif., March 18.

Santa Ana.—March 24 we met in council with Eld. S. G. Lehmer presiding. The greater part of the evening was taken up in discussing plans concerning the building of our new church, which is progressing nicely. A committee is to be appointed to arrange for the dedication, which we hope can be held not later than June 1. Recently eight have been received by letter and one by baptism—Mrs. Maude Frick, Tustin, Calif., March 31.

Santa Ana.—March 26 the Ladies' Aid Society went to the home of our beloved sister, Mrs. A. C. Snowberger, to hold their usual meeting. We chose this day especially because it was her birthday, she being seventy-eight years of age. Her church activities have been so helpful and inspiring that we took this means of showing our appreciation. No matter what happens, Brother and Sister Snowberger fill their accustomed places in church. Bro. Snowberger also celebrated his birthday on Saturday, March 22. A bountiful dinner was served, including a big birthday cake. These two dear folks have spent their life time in active service with the Church of the Brethren. Thirty persons were present—Mrs. E. M. Henriksen, Santa Ana, Calif., March 27.

COLORADO

Denver church met in council March 19. Our love feast will be held May 11, in the evening. The church decided to retain Bro. Ira Sollenberger as pastor for the next three months. We decided to have a Vacation Bible School as usual this summer, probably conducted by Emily Moore. Our Aid Society is progressing very nicely, with Sister Harris, as president. We would be very glad to have any of our ministering brethren going to Annual Meeting stop over and give us a sermon. Our young people have organized and are doing fine work. Our Sunday evening teachers' meeting will render an Easter program, including a pageant. "The Triumph of Love." I think I voice the sentiment of our Brotherhood by saying we enjoy the correspondence columns of the "Messenger," especially the western people who move from State to State. The writer has lived in Virginia, Kansas, California and now in Colorado. We know so many people that we are always glad when the "Messenger" comes and we can read of our many loved ones—W. R. Cline, Denver, Colo., March 30.

Haxton church met in council March 29, with Eld. I. C. Snively presiding. He was chosen elder at the last quarterly meeting, this being the first time he met with us. Bro. Galen Barkdoll, during his pastorate Nov. 1 and is doing some very commendable work. On Sunday evening, March 9, the Junior Band gave a very interesting program entitled "Aunt Margaret's Tenth." We decided not to represent by delegate to Annual Meeting this year. Arrangements have been made for Bro. J. Edwin Jarboe to hold revival meetings for us sometime in June. We will have a love feast at the close of the meetings. We decided to hold a Vacation Bible School again this summer. The writer was chosen "Messenger" correspondent. Our Sunday-school is growing slowly, but a strong effort is being made to increase attendance and interest before our series of meetings begins. The Sunday-school took out a \$75 share plan. The money will be sent to the Boys' School in China. The mid-week prayer meetings are quite interesting. The Easter program and cantata are being prepared. Last Saturday

evening an aged sister called for the elders and was anointed. The Sisters' Aid Society is doing some splendid work. Last Sunday evening a temperance program was rendered to an interested audience.—Maude C. Kinzie, Haxton, Colo., April 1.

Rocky Ford.—The regular council was held March 29. In the report of the visit, appreciation was expressed for the good and the fellowship to be derived from a visit properly made, where prayer was held in the home. Plans are being made to take part in a two weeks' pre-Easter union evangelistic service. A schedule of seventeen special programs and services for the rest of the year was adopted, and will be given by designated committees and organizations existing within the church. The building committee reported that the monthly payments into the fund are being promptly met. The date of the spring communion was set for the evening of May 7. A call was extended to our pastor, D. O. Cottrell, to be with us for another year. Plans are being made for a community Easter sunrise service, to be in charge of the young people.—Frances Santee, Rocky Ford, Colo., April 1.

Sterling.—On March 5 we held our quarterly love feast. While there were no visiting members, thirty-two surrounded the Lord's table. Nine of this number were new converts who communed for their first time. It was truly an enjoyable feast for us all. Our pastor, Bro. F. G. Edwards, officiated. March 12 we held a regular business council, in charge of our elder. At this meeting the church unanimously decided to advance one of our young men, Bro. Chas. Zunkel, to the ministry, who one year ago had been licensed to preach, but at present is at South Bend, Indiana. Four were given certificates of membership. We are planning to hold a Daily Vacation Bible School again this summer, which is in the hands of the local Sunday-school board to arrange for the same. Although we have been having unusually bad weather, our Sunday-school and church attendance has held up nicely.—Della M. Edwards, Sterling, Colo., March 24.

FLORIDA

Chosen.—A few brethren and sisters living on the southeastern border of Lake Okeechobee have just had a very helpful series of meetings conducted by Eld. D. H. Zigler, who was accompanied by his wife. There were no accessions but the teaching we hope will bear fruit. We have a union Sunday-school every Sunday, with preaching once a month. The average attendance is about thirty-five. This locality was not readily accessible until recently when a good road was built in from West Palm Beach. There is much activity here now, with prospects that this will soon be one of the most famous localities for the growing of avocado pears, vegetables, in the winter, as well as oranges and grapefruit. A road has now been built from the west of the lake around its southern shore to within seventeen miles of us, and another is building from its north end around the eastern shore, to pass on through here to Miami. When this is completed we will have good transportation facilities. With the pleasant, healthful climate, and church already organized, it merits a visit from our northern brethren who may have a desire to move to a milder climate—J. R. Leatherman, Chosen, Fla., March 28.

Sebring.—The addition to the church building at the estate mill near Avon Park has been completed, the dedicatory service having been held on March 9, with Bro. D. E. Miller, pastor of the Sebring church, delivering the message. The outlook at this place is very encouraging as well as at the Sunnyside Mission at Isthopage where it is hoped to build a church in the near future. Both of these points are under the care of our minister, Bro. D. E. Miller. The regular spring council of the Sebring church was held March 11, at which time reports were given by the deacon board, the church treasurer, and by Bro. Rogers concerning his year's work at the mission points. The love feast was held on Sunday, March 16. This was largely attended as there were over 150 at the tables. Many remarked about the sweetness and spirituality of the service. The pastor officiated, the following visiting ministers being present: E. Stone, A. D. Coate (both of Ohio), J. B. Skellenberger and J. A. Myers, of Pennsylvania, E. A. Snader, of Maryland. The work of the various departments is moving along nicely. Brethren J. H. Garst and D. H. Zigler have been giving special attention to some of the other outlying points where we have members living while Eld. J. H. Moore devotes his time to the work at the Sebring and the ministry of the pen. March 30 was observed as Home Department Day. A splendid report was given by the superintendent showing a total membership of twenty-five; total amount of offerings, \$7.11; over sixty calls made; two scholars secured for main school, and 142 lessons studied; over 1,000 chapters read. During the winter we have had much assistance in the work by the visiting tourists as Sebring continues to be quite a favorite place for many of our members from the North and West. Some are already beginning to take their departure, thus increasing the responsibilities of those who remain through the summer.—Mrs. D. E. Miller, Sebring, Fla., March 31.

IDAHO

Bowmont church met in business session March 28, with Eld. J. L. Thomas presiding. We are planning for an evangelistic meeting this fall. A committee was appointed to secure an evangelist. Chloe Gross and Bro. Wm. Riddleberger were chosen delegates to District Meeting. Our church decided to have an all-day "old-time" communion service May 31, beginning at 10 A. M. We welcome those from adjoining churches to attend this meeting. Come prepared to stay all night and be here for Sunday morning services. A short time ago Bro. Austin Eiler, of Boise Valley, was with us for Sunday morning service and gave a very interesting message—Chloe V. Gross, Bowmont, Idaho, March 31.

Emmett church met March 8, for the quarterly business meeting, with Eld. Eby presiding. The principal item was the discussion of the District Meeting to be held here the latter part of June. We are greatly enthused over this meeting and preparations are well under way. Our congregation is small but of wonderful force. The Sunday-school is on the gain after a long, cold winter and bad roads. Our Ladies' Aid is organized again and has started out on a very promising program for the year. We are planning for an Easter bazaar, the proceeds to be used for the benefit of the church—Mrs. Dora Koonrt, Emmett, Idaho, March 18.

ILLINOIS

Hickory Grove church met in council March 23, with Bro. Paul Studebaker presiding. Our communion will be held May 24 at 7 P. M. This summer the Tri-Union church will have a new officer, Brother and Sister Emmert Stover, another year. Bro. John Heckman was chosen elder. Bro. Stover will act as delegate to Annual Meeting. We will have a Vacation Bible School again this summer with Bro. Stover as superintendent. Church officers were elected as follows: Bro. Paul Becker, trustee; Sister Davis Crouse, clerk; correspondents, the writer. The Sunday-school is preparing a program for Easter Sunday. We have organized a Teacher-training class with Bro. Stover as teacher—Mary C. Kessler, Mt. Carroll, Ill., March 25.

Mt. Morris.—Bro. McCune will conduct a week of evangelistic services preceding Easter. On Easter Sunday morning the Intermediates will give a program, and at the evening service a cantata will be given, prepared by the church chorus. For the past few quarters we have had intermediate classes, of which there are four, have been engaged in a contest. The winner at the close of each quarter is awarded a banner which is kept in its Sunday-school room. Credits are given for bringing Bibles, attendance, being on time, studied lessons and class behavior. The young folks are taking a great interest in this contest, and at the close of the last quarter there were forty-one Intermediates present. The German Relief offering, taken the last Sunday in March, amounted to \$36.25. Bro. Emanuel Newcomer, who has just passed his ninety-fifth birthday, led in the opening prayer at the church services several Sundays ago. Our communion will be held April 27. There

has been one accession to the church since the last report. Mrs. M. Heckman, Chicago, recently conducted a five class in her handcraft for the benefit of Vacation School and primary teachers. Those who attended found the work very helpful and interesting.—Lola Lizer, Mt. Morris, Ill., April 2.

INDIANA

Beech Grove church met in council March 1, with Eld. A. B. Roof presiding. Our love feast will be held May 10. An Easter program is being arranged for the children and young people of the Sunday-school. Mrs. Emma L. Foust, Pendleton, Ind., April 1.

Bethany—Bro. David Metzler was with us March 30, at the forenoon and afternoon service. He gave us two fine sermons which we appreciated very much. We are having good interest in our services and prayer meetings.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 31.

Blissville congregation met in members' meeting March 8, at the Blissville house, with Eld. John Markley in charge. Two letters were granted and three received, those of Bro. Wm. Eiler, a minister, and family, whom we are glad to welcome into our midst. Bro. Arthur Miller was chosen delegate to Annual Conference.—Mrs. Stella Ruff, Plymouth, Ind., March 31.

Elkhart Valley congregation met today in council. Although the weather was disagreeable, a good crowd was present. Our communion was fixed for May 31. We also decided to begin our revival meetings Nov. 1, with Bro. Frederick, of Nappanee, Ind., evangelist. The general outlook of the church is promising for the year.—Mabel Bigler, Elkhart, Ind., March 28.

Goshen (West Side)—The church at this place met in special council March 27 to consider plans for the purpose of adding more Sunday-school class rooms. We decided to build a vestibule with entrance, bathroom, cloak room and to excavate the entire basement. A building committee was selected with a committee to secure funds. At a previous meeting Bro. M. D. Stutsman was chosen presiding elder for 1924. He and C. A. Huber were elected delegates to Annual Conference. March 25 Bro. Virgil Pinnell gave us a most interesting lecture.—Mrs. Osie G. Brumbaugh, Goshen, Ind., March 28.

Kokomo—The last Sunday in January Bro. Pinnell visited our church and gave us two addresses which were much enjoyed by large audiences. Feb. 28 at the close of our prayer meeting one was baptized. March 17 we met for our regular business meeting, with our pastor, Bro. Miller, presiding. Five letters were granted. We will have our communion service the first Sunday evening in May. Last Sunday morning and afternoon Bro. Pinnell returned missionary work with us. His talks were very interesting and instructive. Last evening at the close of prayer meeting two were baptized. Five letters have been received since our last report. Our primary Sunday-school scholars will render a program Easter Sunday.—Amanda Miller, Kokomo, Ind., March 28.

LaPorte—Sunday evening, March 23, concluded a very interesting and successful revival conducted by Bro. Chas. C. Crine, of Bremen, Ind. The meetings were continued immediately after the dedication of the new church, the Lake View addition to the city of LaPorte. Although the weather was inclement part of the time the audiences kept steadily increasing, with the largest crowd the last night.—Bro. Crine taught the distinctive doctrines of the church in a way that every one could understand, which met the approval not only of the members but of outsiders as well. Bro. Crine was greatly appreciated by the people of the church. 139 calls with the pastor. Six were baptized, four renewed their covenant, and one awaits baptism. Many friends were made for the church. The members were greatly inspired and many expressed their determination to labor more earnestly for the conversion of souls. We have a live prayer meeting and the Sunday-school has more gain since we have the new church.—Mrs. Ellen Reese, LaPorte, Ind., March 24.

LaPorte church met in council March 29, with Eld. J. C. Collins presiding. The various committees gave their reports in regard to the completion of the new churchhouse which was dedicated March 2. We decided to hold the love feast the first Saturday in October. One aged brother was restored and one was baptized. The Sunday-school is growing. A program will be given Easter Sunday.—Rachel C. Merchant, LaPorte, Ind., March 31.

Muncie—Our two weeks' series of meetings conducted by Bro. H. C. Early, of Florida, Ind., closed March 23, with good attendance. His sermons were inspiring and uplifting and were given with power and conviction. His chief concern is forwarding the work of the church and saving souls for the Kingdom. We are much pleased to know that Bro. Early is planning to make Muncie his future home.—Mrs. Cynthia Miller, Muncie, Ind., March 30.

New Paris church met in council Feb. 29, with Bro. J. H. Gordon in charge. Four letters were granted. One was received. Eld. Chas. Arnold was elected delegate to Annual Conference. Bro. Melvin Neff, alternate. We decided to have a singing school sometime in the near future and a committee was elected to secure an instructor. Bro. David Metzler, of Nappanee, was with us in a revival meeting from March 9 to 23. He is an able speaker and gave us some excellent devotional sermons. We were glad to realize more of our duty in service to God and man. A number of members and friends met at the home of John Bollinger and listened to the radio program given by the Expression and Music Department of Bethany Bible School on Feb. 27. The Sunday-school classes have in turn given some very interesting programs during the Christian Workers' Meetings.—Mrs. Velma Miller, New Paris, Ind., April 1.

North Liberty congregation met in council March 4. Three letters were granted. Our pastor, Bro. I. J. Kreider, was chosen to represent us at the Conference at Hershey. Bro. Vern Schwalm has been secured for our Harvest Meeting on Sept. 7. Our love feast date has been chosen as the last Saturday in October, annually.—Mary Markley, North Liberty, Ind., March 25.

Plymouth church met in council March 20, with our pastor, Bro. J. F. Appleman, presiding. Five letters were received into the church since our last report, and five letters have been granted. Bro. Appleman was chosen delegate to Annual Meeting, with Bro. Cecil Reed, alternate. Our Sunday-school work is moving along nicely under the leadership of Bro. Reed. We are preparing a program for Easter, the children giving their part at the morning service and the adults in the evening.—Emma E. Foust, Plymouth, Ind., April 1.

Walnut—Our spring love feast will be held Saturday evening, May 17. At the close of the Sunday morning services on March 23, a very impressive service was held at which two were baptized.—Mrs. D. R. Rohrer, Argos, Ind., March 29.

IOWA

English River church met in council Feb. 23, with Eld. H. C. N. Coffman presiding. Bro. J. D. Brower was elected delegate to Annual Conference. We decided to have a Fourth of July program at the church and chose a committee for the same. On account of bad roads and sickness our church attendance has been rather small, but interest seems to be good. Bro. D. W. Kurtz, of McPherson, Kans., was in our midst from Feb. 15 to 17 and we certainly had spiritual and educational meetings.—Mrs. Sylvia Senger, South English, Iowa, March 24.

Fairview church met in council recently with Bro. Orlando Ogden presiding. Bro. Anthony Senger was chosen Messenger agent for the coming year. Our Sunday-school and church attendance has been cut down some this winter by the severely cold weather and bad roads. We are expecting much better attendance at both services from now on as spring and warm days advance. Our love feast will be held May 3 beginning at 6:30. A report from the finance committee states that our building fund for the new church is steadily gaining. Bro. Emmert was here recently in

the interest of Mt. Morris College, but owing to the icy roads no service could be held. We were very sorry not to hear Bro. Emmert.—Mrs. Ola Tarrence, Udell, Iowa, March 24.

Indian Creek church met in council March 22, with Bro. E. D. Fisel presiding. We decided to hold our communion service Sunday, June 1, at 8 P. M. An Easter program is being planned which will be given Sunday morning, April 20. We also decided to hold a series of meetings sometime during the fall when an evangelist can be secured. These meetings will close with a love feast.—Mrs. Bertha Beal, Maxwell, Iowa, March 31.

Iowa River church met in business session March 16, with Eld. G. W. Keedy presiding. One letter was granted. It was decided to have evangelistic meetings beginning April 6 and closing with a love feast April 19. We were fortunate enough to secure Bro. J. Edwin Jarboe to conduct these meetings. We will have a basket dinner at the church each Sunday during the meetings. We have hopes of good results providing weather conditions are favorable.—Ota Lee Russell, Marshalltown, Iowa, March 24.

South Keokuk church met in council March 22, with Eld. D. F. Shelley in charge. We decided not to represent at Annual Conference. Christian Workers' officers were elected. Sister Mary Butler was chosen to act as agent for the book, Church History of Southern District of Iowa. Our love feast will be held May 18, beginning at 7 P. M. One letter was granted. The writer was chosen "Messenger" agent. The building committee asked to be released. Their report was given and their request granted. An offering was taken recently for Mt. Morris College. Bro. M. W. Emmert gave us two good sermons Feb. 23 and 24. Owing to the bad condition of the roads the attendance at services has been small the greater part of the winter, but we are looking forward to better days.—Vera M. Wonderlich, Richmond, Iowa, March 24.

KANSAS

Belleville church met in council March 6, with our elder and pastor, E. D. Steward, in charge. It was decided to have our second Daily Vacation Bible School this spring. Also the plan of taking 25 new members was adopted. Brother and Sister Oliver Austin start our series of meetings either April 9 or 13. The love feast will begin at 2 P. M., April 26.—Jessie O. Ball, Belleville, Kans., March 28.

Ottawa—At our March council we decided to send letters of greeting and sympathy to our aged and isolated members. Our love feast will be held April 10. It was received by Aptism Sunday evening, March 31. Our young people are preparing to sing the cantata, "Mary of Bethany" as an Easter program.—Mrs. H. B. Wheeler, Ottawa, Kans., March 25.

Overbrook church convened in council March 15. The Aid Society was given the privilege of soliciting funds for refinishing the interior of the church. The clerk was instructed to correspond with an evangelist with regard to conducting a revival for us this fall. Two new members were appointed on our ministerial board, making the present number five.—Iva Fishburn, Overbrook, Kans., March 23.

Rock Creek church met in council March 13, with Eld. R. A. Yoder presiding. He was elected elder for the coming year. We also have secured his services as pastor for one year. Four letters were granted. The church presented a resignation as elders. The church's Meeting as soon as the weather permits. The writer was chosen "Messenger" agent and correspondent.—Ethel Davis, Sabetha, Kans., March 24.

MICHIGAN

New Haven church met in council March 22, with Eld. J. F. Sherrill presiding. Officers were elected for the coming year. Our Sisters' Aid Society was reorganized. The church decided to hold a communion service June 21, beginning at 10:30 A. M. The children are preparing an Easter program to be given Sunday morning.—Mrs. Grace Sherrill, Middleton, Mich., April 2.

Shepherd church met in business session March 9, when the church officers for the coming year were elected: Elder in charge, Harvey Stauffer; Sister O. F. Class, clerk; the writer, agent for the theosophical publication, "Theosophy." The church adopted a financial program for the year, including our local expenses and both home and foreign missionary work. Our church attendance has been below normal during the winter, owing to the unusual bad roads and cold weather. We hope to put on new life as spring returns. We are planning an Easter program.—Mrs. Harvey Stauffer, Mt. Pleasant, Mich., March 30.

MISSOURI

North Bethel church met in council March 12, with Bro. J. S. Kline presiding. A committee was chosen to look after the graveyard yards, etc. A committee was also chosen to look after securing a pastor. Bro. Kline presented a resignation as elder, as he is leaving St. Joseph. Bro. L. A. Walker, of Sheridan, Mo., was elected elder. Bro. Wm. U. Wagner, of Lena, Ill., is coming to take up the pastorate in June.—Ruth Prather, Mound City, Mo., April 1.

OHIO

Castine church met in council March 15, with Bro. S. A. Blessing presiding. Visiting elders present were Brethren I. G. Blocher and Andrew Miller. Bro. C. C. Petry was chosen delegate to Annual Conference; Brethren C. C. Petry and Jos. Longenecker, delegates to District Meeting. March 8 Bro. Fimmel gave his lecture with slides on the subject, "The Home Builders' Pamphlet." Sunday morning Eld. S. A. Blessing, Bro. J. A. Robinson gave his sermon. Sunday evening Bro. Wm. Deaton gave a talk to the young people.—Esther Petry, West Manchester, Ohio, April 1.

Fostoria church recently enjoyed a series of revival services under the able direction of L. J. Martin, of Virden, Ill. The membership received new courage and strength to continue the work and two accepted the Master. At the quarterly council meeting, Bro. Fair was chosen as the church at District Meeting. Bro. Fair, with Manly Roberts, alternate. The church is now looking forward to the visit of the Manchester Deputation Team April 6.—Vera Ingle, Fostoria, Ohio, March 30.

Painter Creek church met in council March 8, with Eld. Wm. A. Royer presiding. Elders Levi Bookwalter, Wm. Minnick, J. A. Robinson and Newton Binkley were with us. Bro. Wm. Royer is to represent us at Annual Conference and Brethren Roy Honeyman, Blaine Flory and Walter Swinger at District Meeting. We decided to have a lecture course during the year. Arrangements were made for our Daily Vacation Bible School. This being the time for our annual report from the different committees, a full report was given. March 27 Bro. J. A. Robinson gave his splendid lecture on "Problems of the Home."—Mrs. Irvin Fourman, Greenville, Ohio, March 28.

Trotwood church met in council March 26. Visiting elders were Brethren Levi Bookwalter, E. S. Petry, Hugh Clappert and Parker Filburn. Our elder, D. M. Garver, presided. Six letters were received. Eld. Garver was returned pastor for two years. He was also chosen delegate to Annual Meeting, with Bro. Frank W. Eberly, alternate. Brethren Wm. Swinger and Frank Eby were elected delegates to District Meeting, with Thos. Kams and C. M. Bantz, alternates. Our series of meetings will begin March 30, in charge of Bro. J. W. Fidler, of Brookville, Ohio.—Anna M. Coffman, Trotwood, Ohio, March 28.

OKLAHOMA

Thomas church met in business session March 29, with Eld. Ed R. Herndon in charge. Seven letters were granted to members now living at Wawaka, Texas. It was decided to hold our spring love feast on Easter Sunday. The church plans to cooperate with the other churches in Sunday evening meetings throughout the summer.—H. W. Forney, Thomas, Okla., March 31.

PENNSYLVANIA

Bachmanville—A local Sunday-school meeting will be held at the Bachmanville house April 13 at 1:30 P. M. Every Sunday evening devotionals, regular services, special services are held after Christian Workers' Meeting.—Mabel Hostler, Lawton, Pa., March 27.

Burnham—March 9 a fine sermon was preached, the invitation was given and three were born into the church. The church met in council March 29, with Eld. H. W. Hanawalt presiding. Two certificates were received. We elected a new board of trustees and will try a new plan. We elected a body of five, each to serve five years, excepting those first elected. To start with it was decided that J. B. Haeberle should serve five years; Bro. W. A. Hummel, four; Sister W. A. Hummel, three; Bro. M. M. Wertz, two, and Sister M. M. Wertz, one. Bro. H. W. Hanawalt was elected delegate to District Meeting. Our love feast will be held May 11.—Hazel Yeatter, Burnham, Pa., March 29.

Carson Valley church met in council Feb. 27, with Eld. L. B. Benner presiding. He and Bro. J. A. Brubaker were elected delegates to District Meeting. Bro. Benner was also chosen delegate to Annual Conference with Bro. J. W. Hoover, alternate. Our love feast will be held May 18. Bro. O. P. Haines, of Lima, Ohio, will begin a series of meetings here about the middle of June.—Mrs. Elsie Brubaker, Duncansville, Pa., March 28.

East Fairview church met in council March 1, with Eld. S. B. Fahnestock presiding. Bro. Howard Merkey was elected delegate to Annual Meeting; delegates to District Meeting, Howard Merkey and Harry Brehm. Eld. John B. Brubaker has moved out of our district to Greater Erie. He will be greatly missed and he is a very able preacher. His services were especially much appreciated. Eld. Geo. Weaver was reflected on the ministerial board, and Eld. Allen Becker was elected as a new member. Bro. Herman Hershey was elected on the missionary board. We also took an offering for German relief. Our church services, Sunday-school, prayer meeting, nicely—Jerome S. Long, Mansfield, Pa., March 26.

Fredericksburg—Our church met in council March 6, with Eld. E. M. Wenger presiding. One certificate was granted and six accepted. We are reaching out in home missions. A call came some time ago to have preaching in the Monroe Valley which was accepted. Another urgent call was made to start Sunday-school at Bashore's schoolhouse. This was also accepted and we organized a school this fall. David Bashore superintendent. We expect to have a Vacation Bible School in the fall. The church will continue for ten days. We had with us also Eld. Jacob Plautz, of Little Swatara, and Eld. Nathan Martin, of Midway, to take the vote for an elder. Eld. E. M. Wenger was reflected for one year. We have the promise of Eld. Amos M. Kuhns, of Union Deposit, to serve us in a series of meetings at the Union house during the summer. Our love feast is set for May 18, May 3, beginning at 10 A. M.—Peter G. Edris, Fredericksburg, Pa., March 28.

Hatfield congregation met in council, with Eld. Wm. B. Fretz presiding. Three letters were received and two granted. We had an all-day meeting with a fairly good representation of members present. At our last local meeting the Sunday-school superintendent elected for the Lancaster church, who could not serve, was chosen as superintendent Bro. Warren Price. We decided to begin our two weeks' revival effort May 10, ending May 25, with a love feast on May 24, at 6 P. M., with preparatory services at 2 o'clock. We expect Bro. Ira Gible, of Myerstown, Pa., to preach for us. Our congregation is also looking forward to a Bible Institute in the Hatfield hospital, this summer. This summer we have had a conference in Bro. David N. Cassel, alternate, Bro. Wm. B. Fretz, to District Meeting, Brethren Frank Munzinger and Wm. M. Delap.—J. Herman Rosenberg, Souderton, Pa., April 1.

Leamersville church met in council March 23. One letter was received and one granted. We decided to hold our love feast May 18. Bro. Jacob Benton was elected Annual Meeting delegate, and he and his wife were elected delegates to District Meeting. Bro. Geo. Rogers and his wife and children have gone home May 17. We are sorry to lose them but they will do the work here. Bro. J. B. Miller, who has served as elder for some time, has been chosen to carry on the pastoral work here and at Claysburg the coming year, entering upon his duties April 4. Bro. M. R. Brumbaugh preached for us last Sunday. Our Sunday-school is preparing an Easter service. The Sunday-school and Christian Workers' Meeting were represented at a county conference of young people of the different denominations which was held at the First Church of the Brethren in Altoona March 27 and 28. Two of the delegates gave an interesting report at the close of the Sunday-school session. This report showed that the conference encouraged the prayer life, the daily reading of God's Word, and the preparation of young folks for leadership in Christian service. Our organized classes working with much interest for which we are glad.—Florine Snowerger, East Freedom, Pa., April 1.

Malden Creek church met in council March 22, with Eld. J. G. Reber presiding. Our Sunday-school officers were continued for another year. One has been received by baptism and one by letter since our last report. Our love feast will be held May 17 and 18, at 10 A. M. Annual Meeting delegates are Eld. J. G. Reber; District Meeting, D. Markey and H. H. Reber.—E. S. Ernst, Bernville, Pa., March 27.

Mt. Wellsville—We recently experienced one of the best series of revival meetings ever held in our church. Cottage prayer meetings were held during the week preceding the revival. A splendid spirit characterized the services from the first night. The attendance was large throughout the entire two weeks. The sister churches in and about the city came with large delegations, which added interest to the meetings. The Scalp Level delegation numbered almost one hundred. The evangelist, Eld. H. S. Replege, of Oaks, Pa., gave strong, well-prepared, spiritual sermons, which were equally helpful to both saint and sinner. Sister Lois Peter, of this city, did most commendable service in inspiring, singing, and in providing for special numbers each night. At the close of the meeting, on Monday night, a final service was held, after which, in a most impressive baptismal service, twenty-nine were received into the church. On the following Sunday four more were baptized, and still later another, making a total of thirty-four, besides two who renewed their consecration vows and their fellowship with the church. We feel that the Lord has richly blessed us.—Mrs. C. C. Sollenberger, Johnstown, Pa., March 27.

Mt. Pleasant church met in council March 23, with Brethren L. S. Knepper and M. J. Brounger in charge. We elected as our delegate to Annual Meeting Bro. A. J. Beeghly; to District Meeting, Brethren Scott Neiderhiser and Alfred Berg and Scott Neiderhiser. Two also were chosen: B. Strohm, A. Berg and Scott Neiderhiser. Of them were installed at this meeting. It was also decided to have a love feast some time in May. The building committee report their work about ready for the architect. But we may have to hold back owing to the fact that only about one month of the funds necessary are available. We are very anxious to get the rescue and help make possible the erection of this much-needed building. Since last May thirty-eight new members have been added to our church; five others are now awaiting baptism.—Ruth L. Myers, Mt. Pleasant, Pa., March 26.

Palmyra—Since our last report, two certificates of membership were read and accepted. On Sunday, March 23, three applicants were received into fellowship, through baptism, Sunday-school scholars, and converts of our series of meetings, held by Eld. R.

CEDAR CREEK CHURCH, INDIANA

(Continued from Page 235)

At the time of Brother and Sister Weaver's coming, the average Sunday-school attendance was about fifteen. A special effort was put forth to enroll the children of the community. Two services each Sunday were held at once, and a pleasant response soon came from the people.

In the spring of 1922, Brother and Sister J. Edwin Jarboe held a successful evangelistic meeting and twenty-five were added to the church. Many of these were young folks. Sunday-school attendance increased substantially throughout the summer and the next spring Brother and Sister W. E. Overholser held an evangelistic meeting in which 15 united with the church. Some of these were fathers and mothers. During the summer three heads of families were baptized at a regular service. The attendance at Sunday-school during last summer averaged about 65 and during the winter about forty.

A Christian Workers' Meeting has been organized and a splendid interest prevails. Evening services are attended as well as the morning service.

The field here is large. Within a radius of several miles are to be found many homes that are not Christian and from which the children have not yet been reached for the Sunday-school. With competent leadership and proper cooperation, a bright future is ahead for Cedar Creek.

Our pastor, Brother Weaver, intends to leave this fall and the church needs and is calling for some wide awake pastor to take up the work. This is being written, hoping some good brother may heed the call and respond.

We are giving part support to the pastor and have a parsonage near the church with a large garden. We have good school and high school privileges and are in a position to help some brother to a position as teacher.

Anyone interested may secure further information by writing to our ministerial committee.

Garrett, Ind. Mrs. Sadie Ober, Corresponding Sec.

MANCHESTER PEACE RESOLUTIONS

The following resolutions were adopted at our church business meeting last night by the unanimous vote of a large audience:

RESOLVED, That the Walnut Street Church of the Brethren engage in an active peace program using every opportunity of press, pulpit, and platform to inform the people as to the causes and evil effects of war versus the good effects of peace and to create in their deeper convictions on the same.

Further, that we foster in the Church of the Brethren an organization for a positive progressive program of education and of humanitarian efforts of relief similar to that of the Friends.

To this end the church appoint two interested and able persons with the pastor shall be a Committee, to carry out the above wishes of the church. Said Committee is hereby authorized to call to their assistance any persons whom they may desire.

Further, that the expenses of such a program be met by public collections this year, and that beginning with next year the budget be enlarged to include this work.

FURTHER RESOLVED, First, That the Walnut Street Church of the Brethren, through its regular business meeting March 27, petition the Program Committee for 1924 General Conference to arrange for a vigorous and constructive Peace Program at the Hershey meeting in June.

Second, That we favor and urge that our church publications be used more extensively for forwarding a more constructive peace program.

Third, That the Church of the Brethren cooperate with other peace organizations to the end of outlawing war and bringing about an international mind based upon Christian fellowship and good will.

Our local committee is as follows: Pastor R. H. Miller, A. W. Ross and W. W. Peters.

One brother in the church here has presented fifty dollars to the committee to initiate the work. We plan to put on an intensive educational program in our local church and college and to furnish speakers and literature for churches and organizations that will give a hearing.

W. W. Peters.

North Manchester, Ind., March 28, 1924.

ELIZABETHTOWN COLLEGE

The writer's resignation from the presidency of Elizabethtown College was accepted by the Board of Trustees in the early part of January. At a later meeting Professor H. K. Ober was elected to the office. It is not an easy matter for any one to decide on accepting responsibilities fraught with so many anxious problems. The friends of Elizabethtown College will not fail to uphold the arms of him on whom such strenuous duties now devolve.

Elizabethtown College has a big place to fill. Christian education should have the support of everybody. Elizabethtown College is worthy of the unstinted support especially of every alumnus and of every present and former student. With the beginning of a new administration desirable changes can easily be effected. New interests are aroused and flickering loyalties are fanned into a flame.

By this time Professor Ober has completed practically all the requirements for his doctorate. He holds the following degrees: the Ph. D. from Millersville State Normal School, the B. S. and the M. S. from Franklin and Marshall College, and the A. M. degree from Columbia University. During the last two years he practically completed the required residence work toward the Ph. D. degree at the University of Pennsylvania.

For many years Professor Ober was chairman of the General Sunday School Board of the Church of the Brethren.

ren. The last several years he has been president of the Lancaster County Sunday School Association. From the beginning of the Forward Movement he was chairman of the joint Board Meetings. At the last conference of the Church of the Brethren held at Calgary, Canada, where he represented the Eastern District of Pennsylvania on Standing Committee, he served as Secretary of the Conference.

The writer holds dear the cause of Elizabethtown College and he is confident that the new administration to be inaugurated in September of 1924 does not purpose to take any backward steps. With the coming into office of Professor Ober who has so many opportunities for making contacts with leaders of today, Elizabethtown College we trust will live on and on, increasingly filling a larger place and influencing more lives for nobler living in the Church and in the world at large.

J. G. Meyer.

Elizabethtown, Pa.

AID SOCIETIES OF NEBRASKA

The local reports are all in. They show a very successful year's work. The totals are all larger than the previous year. Among the fourteen societies only one reports a decrease in membership, the largest reporting a 50 per cent increase. Nearly all responded to the general and District calls for help. All have done a great deal of local work. Besides helping the poor, they have paved streets, supported pastors, built garages, sent flowers to shut-ins, done canning for sick, helped Bethany Hospital, cooked Christmas dinner for a family where the mother was sick, sent clothing to Hastings Street Mission and other places, and sewed for those who needed help.

We are sorry to lose two good working societies by the formation of the District of Eastern Colorado, but let the rest of us work the harder that the report for Nebraska shall not go backward.

Our share of the Industrial School fund has not quite all been paid. May each one give all the help possible. Our parsonage fund for South Loup has begun to be paid without any notice. I appreciate that very much and hope all will remember it is due April 1.

When Mrs. Minnich told us through the "Messenger" of March 22 that only six District Secretaries had sent in reports, I should have liked to clasp the hand of each one of my local secretaries, because they had made it possible for Nebraska to be one of the six.

By the report of Sister Minnich the Industrial School fund is not half in. We have done some better than that. Let us make it 100 per cent.

Cambridge, Nebr. Mrs. Maud Dick, District Secretary.

SISTERS' AID SOCIETIES

BANDON, ORE.—We held 22 regular and 2 special meetings; average attendance, 4. Our work consisted of making rompers, handkerchiefs, crocheting, quilt blocks, quilting and tying comforts. We received \$11.53; we gave \$1 to District Secretary; to Virginia Industrial School, \$3. Officers: President, Sister Pearl John; Vice-President, Sister Lou Allen; Secretary-Treasurer, the writer.—Inas Barnett, Bandon, Ore., March 17.

BETHEL, NEBR.—We held 21 meetings; average attendance, 7. We received for quilting, \$19.87; two sale lunches, \$30.46; one food sale, \$20.59; donations, \$8.50; paid \$20 to Greene County School; \$20 to Litchfield parsonage; \$1 to District Secretary; flowers for the sick, \$14.05. Officers: President, Sister Jessie Tetter; Vice-President, Sister Wray; Secretary-Treasurer, the writer.—Mrs. Edith Miller, Carleton, Nebr., March 24.

EAGLE CREEK, OHIO.—We held 12 all-day meetings. Officers: Sister Alice Donaldson, President; Sister Kate Tombaugh, Vice-President; Sister Pearl Rodabaugh, Secretary-Treasurer. Our work consisted mostly of making clothes and comforts; most of which were sent to Chicago mission and Near East. We served lunch at four sales. Carried over, \$20.33; receipts, \$169.15; expenses, \$110.96; balance, \$78.32.—Pearl Rodabaugh, Findlay, Ohio, March 26.

GIRARD, ILL.—We met in 22 regular and 2 half-day sessions, with an average attendance of 13. We quilted 20 quilts, \$69.05; tacked 10 comforts, \$6.80; served banquet, \$225; sold extracts, \$14.90; served lunch at 2 sales, \$31.84. Paid out to: Greene County School, \$35; General Mission Board, Emergency Fund, \$25; church treasurer, \$25; O. H. Austin and wife, \$10; Bethany Hospital, \$25; Japan Relief, \$10; E. H. Brubaker for Bro. Wagner, \$10; Greene County School for 1924, \$35; General Mission Board, \$25; Mrs. M. Morris College, \$10; carried over, \$45.81; receipts, \$459.34; paid out, \$408.07; balance, \$77.08.—Mrs. E. A. Gibson, Secretary-Treasurer, Girard, Ill., March 25.

LAUREL BRANCH, VA.—We held 2 all-day and 9 half-day meetings; enrollment, 10; average attendance, 5. Our work consisted of crocheting, piecing and quilting quilts and other fancy work. Receipts, \$5; work done, \$48.90. We donated a quilt to a sister; quilt for \$1; to Greene County School, \$10; balance, \$43.65. Officers: President, Sister Fannie Jones; Secretary, the writer.—Salena Hynton, Floyd, Va., March 24.

MABEL, ORE.—We held 25 meetings; enrollment, 7; average attendance, 5. Our work consisted mostly of quilting and making comforts. Receipts, \$108.95; paid out, \$108.95; balance, \$0.00. Church expenses, \$5; individuals helped, \$45.50; Bro. Stover's books, \$8; helping hand fund, \$9.25; material, \$6.99; total, \$102.74; on hand, \$6.21. Officers: President, Sister M. H. Ritter; Secretary-Treasurer, the writer. Mrs. H. M. Young, Mabel, Ore., March 24.

MAPLE LEIGH, PA.—Meetings held, 45; average attendance, 5; enrollment, 14. Our work consisted of quilting, selling ribbons, making coverings, glue and sewing for poor. Carried over, \$47.04; receipts, \$121.78; paid out, \$117.90; balance, \$43.52. We gave to Greene County School, \$25; District expenses, \$1; Bethany Hospital, \$15; Sister Ida Shumaker, \$10; mission building fund, \$10; church expenses, \$8; expenses for material, etc., \$48.90. We donated a quilt to a sister; quilt and pillow cases to Old Folks' Home; 2 sacks clothing to Russian Relief and clothing to needy. Officers: President, Sister Lucy Peck; Vice-President, Sister Mary Davis; the writer, Secretary-Treasurer.—Oliver Peck, Fort Hill, Pa., March 25.

MUSCATINE, IOWA.—We held our usual half-day meetings and had four food sales. Our work consisted of carding butter. We have used most of our money for local work, for plants and flowers, rent and church expenses. On hand, \$98, which we expect to use

in fixing our church. Officers: Sister Saxton, President; Sister Smith, Vice-President; Sister Paduck, Secretary; Sister Vangile, Treasurer.—Mrs. Edwin Smith, Muscatine, Iowa, March 12.

NOKEVILLE, VA.—We held 11 afternoon meetings; average attendance, 9; enrollment, 20. We pieced and knitted comforts, did general sewing, etc. We donated to the Greene County School, \$24.75; Hebron Seminary, \$40; District Mission Board, \$15; Vacation Church Schools, \$5; for other worthy causes, \$24.93; total, \$109.68; balance, \$2.25. We gave clothing and several comforts to needy. President, Sister Maudie Seay; Vice-President, Sister Alverta Beahm; Secretary-Treasurer, the writer.—Bertha Shepherd, Nokesville, Va., March 20.

POMONA, CALIF.—Total enrollment, 60; number of meetings held, 27. Receipts, \$351.03; amount given to homework, \$116.65; 147 visits reported to sick, or in interest of church. A number of new and old garments were given to needy; also bedding and shoes.—Mrs. J. E. Neher, President; Mrs. F. R. Hartman, Secretary-Treasurer, Pomona, Calif., March 26.

ROCK CREEK, ILL.—We held 23 half-day meetings, with an average attendance of 4. Received for collections, \$11.50; goods sold, \$12.50. We bought a stove for the church and sent to District Secretary, \$2; Greene County School, \$5. Our work consisted of piecing and making quilts and comforts. President, Sister Nettie Wells; the writer, Secretary-Treasurer.—Mrs. Bertha Longanacker, Morrison, Ill., March 26.

ROCKFORD, ILL.—We held 34 meetings; average attendance, 6. Our work consisted of making comforts, sheets, pillow cases, rugs and quilting. We held 2 food and white sales. Total received for work and from free-will offerings, \$93.19; sent a box of clothing to Near East Relief; \$5 worth of bed linen to Mt. Morris College; \$20 for church furniture; \$10.59 for materials; on hand, \$55.76. Officers: President, Sister John M. Roller; Vice-President, Sister Ross Falconer; Superintendent, Sister George Andrews; Secretary, the writer; Treasurer, Sister Henry La Parr.—Mrs. Wm. Morrow, Rockford, Ill., March 28.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carson-Walker.—By the writer, at the home of the bride's parents, Brother and Sister Ira S. Walker, Linden, Iowa, March 27, 1924. Dr. Harry R. Carson, of Knoxville, Iowa, and Miss Lillian M. Walker.—J. B. Spurgeon, Adel, Iowa.

Kibble-Brindle.—At the home of the bride, by her father, Feb. 12, 1924. Bro. Verdetta V. Kibble and Sister Etta Grace Brindle, both of Franklin Grove, Ill.—J. H. Brindle, Franklin Grove, Ill.

Yoder-Flory.—By the undersigned, at the bride's home, March 23, 1924. Bro. Harold E. Yoder, of South Bend, Ind., and Sister Ella Flory, of Etina Green, Ind.—I. S. Burns, Etina Green, Ind.

FALLEN ASLEEP

Appel, Katherine K., died March 12, 1924, at the home of a nephew, at Reamstown, aged 85 years, 10 months and 22 days. She had been a resident of Ephrata for many years. Her nearest relatives were nephews and nieces. Death was due to a stroke. She was a member of the Church of the Brethren for fifty-four years. Services at the Peter Fry home, Reamstown, and in the church at this place by Elders David Kihlnefer and Samuel Kulp. Interment in Middle Creek cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Cripe, Sister Elizabeth (Stong), born in Pennsylvania, died March 15, 1924, at her home in Gladstone, Mich., aged 69 years, 11 months and 27 days. She married Jacob Cripe March 2, 1862. There were spent about twenty-four years in North Dakota, but for several years lived in Stanley and Gladstone, Mich. She has been a faithful member of the Church of the Brethren since she was twenty years old. She leaves her husband, two sons, two daughters, six brothers and three sisters. The remains were brought to Stanley for burial in the city cemetery. Services at the Church of the Brethren by Bro. R. G. Rarick.—Mrs. Jacob Winkler, Stanley, Wis.

Folker, Bro. Jacob, died in Dayton, Ohio, March 22, 1924, aged 82 years, 3 months and 10 days. He married Elizabeth Shearer in 1861. There were six children. He was a faithful member of the Church of the Brethren. He leaves five grandchildren and eight great-grandchildren. Services at the church in Potsdam by Eld. Newton Binkley. Burial in the cemetery near by.—Mary Weisenberger, Laura, Ohio.

Freed, Otto Welcome, son of Edw. W. and Rachel P. Freed, born near Etina Green, Ind., died March 23, 1924, aged 21 years, 8 months and 22 days. He united with the Church of the Brethren in 1913 and led a consistent life in childhood. Bro. French united with the Church of the Brethren after he leaves his wife and daughter and his mother. Services at Stony Point church by Rev. Hedges of the Church of God, and the writer.—I. S. Burns, Etina Green, Ind.

French, Geo. Riley, born in Monroe County, Mich., died Feb. 25, 1924, aged 70 years, 1 month and 14 days. He married Clara Belle Cleveland Sept. 25, 1873. She died March 20, 1924. There were eight children, two dying in childhood. Bro. French united with the Church of the Brethren about ten years ago. He leaves one son, a daughter, nine grandchildren and five great-grandchildren. Services by Rev. Thomas of the Free Methodist church.—Mrs. Alma Somers, Elsie, Mich.

Good, Sister Ida Florence, died at her home near New Market, Va., in the bounds of the Flat Rock congregation March 11, 1924. March 9 she was stricken with acute indigestion. She was the daughter of Uriah and Anna Hoover Foltz, and was born in Rockingham, Va., June 28, 1857. She was married to Bro. J. Frank Good March 3, 1885. There were three sons and one daughter, all of whom survive. In her husband, two brothers, three sisters and four grandchildren. She became a member of the Church of the Brethren in 1887 and remained faithful and devoted until death. Services from the Cedar Grove church by the writer, assisted by Eld. B. W. Neff. Interment in the cemetery near by.—J. Carson Miller, Moore's Store, Va.

Gray, Kemper Eugene, infant son of Bro. Governor and Sister Clara Gray, died of diphtheria and membranous croup March 8, 1924, aged 2 years, 1 month and 8 days. Hattie Virginia Gray died of diphtheria March 15, 1924, aged 4 years, 7 months and 24 days. The parents and three sisters survive. Services at the grave by Bro. J. W. Hord. Interment in the cemetery at Sangerville.—Meda G. Argabright, Bridgewater, Va.

Hahn, Sister Elizabeth, born in Green Spring, Pa., Oct. 30, 1846, died at Arkansas City, Kans., March 4, 1924. She was the daughter of Isaac and Margaret Kemper. With her parents she came to Illinois in 1856. Her parents were charter members of the Wadlams Grove church. She is survived by her husband, three brothers and one stepson. She married Bro. Jos. Howe in 1877; he died in 1891. Afterwards she lived in Sterling, Ill., a number of years and very efficiently assisted the writer and his wife in the mission work there. Later she moved to Leabeta, Kans., where she married Bro. Jacob Hahn, who died in 1911. She possessed true Christian refinement and lived the simple life because of her convictions of Bible teachings. She loved to be busy in God's Kingdom, to talk of its needs and prospects, and to be present in the house of worship. She was always ready to do good in word and deed. Services at the grave by the writer, assisted by Rev. Wentworth. The body was temporarily placed in a receiving vault and will later be taken to her old home at Lena, Ill., for burial.—P. R. Keltner, Lena, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 237)

P. Bucher, of Mechanic Grove. The same day Bro. Samuel H. Hess, Assistant District Sunday-school Secretary, visited our Sunday school, and gave us some helpful advice, which was much appreciated.—Sarah G. Shelly, Palmyra, Pa., March 24.

Philadelphia (First Church).—On Sunday morning, March 2, one was received into the church by baptism. Five letters have been received. The Juniata banquet, held Feb. 16, was well attended. Bro. C. C. Ellis represented the college. He remained with us and on Sunday morning delivered a splendid address on "What is the Truth?" Feb. 21 Bro. M. C. Swigart gave us an illustrated lecture on his trip to Calgary over the Canadian Rockies and Pacific Coast. Most of the pictures he had taken himself, while on his way home, which helped to make it very interesting.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 28.

Pleasant Hill congregation lifted a very liberal offering for German Relief at the morning service, March 30. We expect to meet in quarterly council April 18. Our love feast will be held May 10 and 11, at the Pleasant Hill house, beginning at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., March 31.

Spring Grove.—We held our regular council March 29, with Eld. I. W. Taylor presiding. Four certificates were granted. Delegates to Annual Meeting are Eld. I. W. Taylor; alternate, Bro. Amos M. Martin; to District Meeting, Bro. Amos W. Martin and Bro. A. G. Wanner; alternate, Eld. I. W. Taylor and Sister Lillian Good. The writer was chosen correspondent and "Messenger" agent. May 11 we expect to open a series of meetings at the Blue Ball house, with Bro. David Weaver, of Birdsboro, in charge. Our love feast will be held May 11, at the Kemper house, beginning at 2 P. M.—Emma F. Wanner, Ephrata, Pa., March 31.

Springville church met in council March 15. Eld. I. W. Taylor presided. Several letters were granted. We decided to hold a love feast May 27 and 28 at the Mohler house. The writer was chosen "Messenger" correspondent instead of A. R. Gible, at his request. Eld. I. W. Taylor and Bro. E. M. Dinger are delegates to Annual Meeting, and R. P. Royer, J. Bitzer Johns and I. G. Mohler, delegates to District Meeting. March 23 Sister Kathryn Ziegler, returned missionary, gave an interesting talk to a large audience, concerning her work. The Evergreen Sunday-school class met Tuesday evening, April 1, at the home of Bro. W. Dummoyser—John L. Myer, Stevens, Pa., April 2.

Waynesboro.—At our church business meeting, held March 18, it was decided to hold a two weeks' evangelistic meeting just preceding Easter. Our love feast is to be on April 23, the Wednesday following Easter. Delegates to Annual Meeting are Elders C. R. Oellig and James M. Moore. We will hold our Vacation Bible School in June providing it does not conflict with the work of enlarging our church building. One was baptized since our last report.—Mrs. J. M. Moore, Waynesboro, Pa., March 27.

SOUTH DAKOTA

Willow Creek church met in council March 20. The meeting had been delayed from January on account of a scarlet fever epidemic in the community. The yearly officers of church and Sunday-school were elected. A temperance program was given in accordance with the wishes of the General Temperance Committee. We are looking forward to a series of revival services to be held in June under the direction of Bro. Jacob Funk, of California. We are also to have the privilege of entertaining our District Conference next fall. This church has been organized forty years and never has had the privilege granted before. It gives us great pleasure to plan for this conference.—Lola M. Root, Wetonska, S. Dak., March 31.

VIRGINIA

Burks Fork church met in called council March 22, with Eld. Austin Hylton presiding. We organized the Sunday-school. Sister Andra Hylton was elected superintendent and Sister Zeula Weddle, clerk.—Ethel Sweitzer, Floyd, Va., March 26.

Mt. Zion church met in council March 22, with Eld. D. N. Spitzer presiding. One letter was granted. Our delegate to District Meeting is E. L. Cave; to Annual Conference, the writer. A ministerial board was appointed composed of the writer, E. L. Cave and C. N. Spitzer. The church has secured the services of M. G. West, a student of Bridgewater College, to preach for us once a month. We expect him to hold a series of meetings in the near future. Our Sunday-school is getting along very nicely under the supervision of Bro. Amos Cave.—H. F. Sours, Luray, Va., March 25.

Pleasant Valley (Second District).—Our church met in council March 15, with Eld. Peter Garber presiding. One query will go to District Meeting. Our delegates to Annual Conference are Elders S. D. Miller and Peter Garber; alternates, Eld. B. F. Miller and Bro. Frank Garber; to District Meeting, Brethren S. L. Wampler, Frank Garber and L. S. Flora; alternates, Eld. B. F. Miller, Bro. B. F. Miller, Jr., and Bro. P. F. Cline. Our love feast will be held June 7, at 4 P. M. We granted leave several of our members who have moved away.—Mrs. M. C. Williams, Mt. Sidney, Va., March 25.

Salem church met in council March 15, with Eld. L. R. Dettra presiding. We will have our love feast April 19. We elected Bro. L. R. Dettra delegate to Annual Meeting; Brethren P. M. Funkhouser and Scott Cline, delegates to District Meeting, with Margaret Conner and Simon Hausenbuck, alternates.—Esther Leidig Thompson, Middletown, Va., March 28.

St. Paul (Va.) church met in council March 22, with Eld. W. J. Payne presiding. Officers were chosen for the coming year: Bro. Payne, elder; the writer and Sister Connie Johnson, correspondents. Our Sunday-school is progressing nicely. Bro. Payne preaches for us every second and fourth Sunday. On Saturday nights he has services in the homes of those who live so far from church that they can not attend. Our Sisters' Aid Society is getting along splendidly with its work.—Nancy E. Payne, Mt. Airy, N. C., April 1.

Valley Bethel church met in council March 4, with Eld. A. A. Miller presiding. Two letters were granted. Brethren A. H. Miller and R. E. Bussard were chosen delegates to District Meeting, with Eld. A. A. Miller and C. B. Gibbs, alternates. We are planning to have a series of meetings sometime next fall.—Mrs. Chas. B. Gibbs, Bolar, Va., March 26.

WASHINGTON

Okanogan Valley.—Our council meeting was held March 28. We can not measure in this life the value of our fellowship together, nor the value of meditation on the Scripture reading, and the exhortations given at the times of meeting in the Lord's house as

the body of Christ. Our love feast is planned for May 10, at 6 P. M. Examination sermons are scheduled for the previous Sunday morning and also on the Saturday afternoon of the feast day. One letter was granted. It was decided to represent at the Hershey Conference by letter on account of the great distance and expense. Bro. Robert Mohler preached Sunday morning, March 23. The children are being trained for the Easter program.—Hazel Rothrock, Tonasket, Wash., March 29.

Outlook church met in council March 5, with Eld. C. A. Wagner presiding. Bro. Fike reported that he had procured a quit claim deed of the church property and given it to the trustees. The committee reported that instead of deeding the property to the trustees they decided to incorporate, which calls for five trustees. Having only three, two more were appointed. The trustees are: Telle Sutphin, W. J. Knight, G. W. Shockley, C. A. Wagner and A. A. Myers. Bro. Larell Wise was licensed to preach for one year and the time expired April 22. The motion carried that he be installed into the ministry. We decided to hold a love feast the first Saturday in May. Brother and Sister A. A. Myers were installed into the deacon's office.—Goldie M. Temby, Outlook, Wash., March 26.

Sunnyside church met in council Nov. 13, with Eld. Wagoner presiding. It was decided to join Outlook in their love feast in May. Jan. 27 one more of our young pupils was baptized. We are planning a program for Easter which will also be Decision Day.—Mrs. Tracy Phelps, Sunnyside, Wash., March 26.

WEST VIRGINIA

Shiloh church met in council March 15, with Eld. Obed Hamsted presiding. Sunday-school officers were elected for the coming year. A committee was appointed to look after enlarging the cemetery. Our series of meetings will begin June 7 and close with a love feast June 15. We decided to get Brethren Glick and Hamsted to hold the meetings. Bro. Hamsted preached for us on Saturday night and Sunday following the council.—Lovella R. Spurgeon, Montsville, W. Va., March 26.

Teacoccat congregation met in council March 22, with Eld. I. J. Saville presiding. A letter was granted to Bro. Chas. Grapes, wife and daughter, who are going to Bunkertown, Pa., where Bro. Grapes has taken a pastorate in the Lost Creek congregation. We are very sorry to have them leave us. We are planning for a series of meetings in August. Bro. E. D. Combs was reelected Sunday-school superintendent.—Mabel Wolford, Augusta, W. Va., March 28.

WISCONSIN

White Rapids.—Bro. B. D. Kerlin, of Lewiston, Minn., will conduct our evangelistic campaign beginning April 27 and closing May 11. We expect to have our love feast on Monday night, May 12.—Laura Harley, Amberg, Wis., April 1.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 16, 17, Middle Maryland, Pleasant View congregation, near Burkittsville.

April 17, 18, Northern Virginia, Mill Creek congregation.

April 22, 23, Eastern Maryland, Washington City church, D. C.

April 21-23, Western Pennsylvania, at Somerset.

April 23, 24, Southeastern Pennsylvania, New Jersey and Eastern New York, Ambler church, Pa.

April 24, 25, Second District of Virginia, Staunton church.

April 30, May 1, Eastern Pennsylvania, East Petersburg house.

LOVE FEASTS

California

April 19, Chico.
April 27, Oakland.
April 27, 7 pm, Pomona.
May 3, Laton.

Colorado

May 7, Rocky Ford.
May 11, Denver.

Illinois

April 22, Girard.
April 27, Mt. Morris.
May 3, 7 pm, Canton (Coal Creek).
May 4, 6 pm, Elgin.

Indiana

April 19, 6:30 pm, Pyrmont.
April 20, South Whitley.
April 26, Nettle Creek.
May 2, 7:30 pm, Walton.
May 4, Kokomo.
May 10, Beech Grove.
May 10, Pleasant Valley.
May 10, 10 am, Plevna.

Iowa

April 19, Iowa River.
May 3, 6:30 pm, Fairview.

Kansas

April 12, Ottawa.
April 26, 2 pm, Belleville.
April 27, Monitor.
May 4, Sabetha.

Maryland

April 20, 4 pm, Frederick City.
May 3, 2 pm, Mountaineale.

Michigan

May 3, 10:30 am, Elmdale.
May 4, evening, Thornapple.

Minnesota

May 10, Minneapolis.

Missouri

April 20, First church, Kansas City.

Ohio

April 19, 6 pm, Marion.
April 20, Brookville, all-day.
April 26, 2:30 pm, Kent.
May 3, West Fulton.
May 11, 7 pm, Logan.

Oklahoma

April 20, Thomas.
May 9, Paradise Prairie.

Oregon

May 3, 7 pm, Mabel.

Pennsylvania

April 18, Lititz.
April 19, 1:30 pm, Spring Creek.
April 19, 2, 1 pm, Myerstown.
April 23, 6:30 pm, Waynesboro.
May 3, 10 am, Fredericksburg at Myer house.
May 3, 3 pm, Palmyra.
May 4, Huntingdon.
May 4, 3:30 pm, Lancaster.
May 10, Elizabethtown.
May 10, 2 pm, Conewago at Bachmanville house.
May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 11, 1:30 pm, Conestoga at Bareville house.
May 11, Burnham.

Virginia

April 19, 6 pm, Manassas, Canon Branch.
April 19, Salem.
April 19, Green Hill.
April 20, 4:30 pm, Bridgewater.
April 20, 7 pm, Staunton.
April 26, 3:30 pm, Lebanon.
May 3, 6 pm, Fairfax.

Washington

April 13, Tacoma.
April 20, Omak.
April 26, Olympia.
May 3, Outlook.
May 10, 6 pm, Okanogan Valley.
Wisconsin
May 12, White Rapids.

BETHANY BIBLE SCHOOL

Announces Its

SUMMER SESSION FOR 1924

Opening June 16—Closing August 22

For complete information address

The Registrar

3435 Van Buren Street, Chicago, Ill

\$1,026.00

Was lost every minute in 1923
through business failures
--a staggering total of nearly
\$540,000,000

How much of this did you lose through
investments which turned out badly? A
minute's worth? That was too much.

There is no certain rule for making SAFE
investments. It is the best advice how-
ever to avoid putting money into the
hands of others managing new and un-
tried enterprises. Watch for the "going
concern," the business that has been suc-
cessful for years. To such should be en-
trusted at least the most of your surplus
funds.

The General Mission Board has been a
"going concern" in the annuity invest-
ment field since 1897. You need to know
about its Annuity Plan. ASK FOR
BOOKLET M244. It will be gladly sent.

General Mission Board

OF THE CHURCH OF THE BRETHREN

Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., April 19, 1924

No. 16

In This Number

Editorial—	
Another Eastertide Is Here (H. A. B.),	241
We Need It as Much as They,	241
Always Upward Through the Years,	241
We Can Comfort Each Other,	241
Among the Churches,	248
Around the World,	249
The Quiet Hour (J. H. H.),	249
Our Forward Movement—	
The Every-Member Canvass,	245
Expansion (Poem),	245
The Ministry of the Church,	245
Mission Expenses of 1923 and 1924,	245
Notes on Religious Education (E. F.),	245
General Forum—	
The Stone Rolled Away (Poem),	242
The Dawn. By Floyd M. Irvin,	242
Again the Easter Message. By Olive A. Smith,	242
Studies in Saint John's Philosophy.—Part 4. By John W. Way-	
land,	243
The Power of Hope. By J. Kurtz Miller,	243
Growth and Service. By Minneva J. Neher,	243
The Golden Rule. By Margie John Garst,	244
The Exceeding Greatness of His Power to Us—Ward Who	
Believe. By R. H. Miller,	244
Faithful to the End. By Mary Prentice Wilson,	244
Was This Promise Fulfilled? By Rebecca C. Poutz,	250
Fastened to the Cross. By Elgin S. Moyer,	250
"He Is Risen." By Leo Lillian Wise,	250
The Peace Sentiment. By Homer Fosnaugh,	251
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus. No. 12.	
By Wm. Kinsey,	246
How to Increase. By Ezra Flory,	246
The Pastor and His Flock. By H. H. Helman,	246
Home and Family—	
The Son of God (Poem). By E. F. M. Sours,	247
Morning. By Edyth Hillery Hay,	247
"Let Him Have It." By Chester E. Shuler,	247
Home and Friends (Poem),	247
What Is Heaven's Currency? By Effie Evers Glick,	247

...EDITORIAL...

Another Eastertide Is Here

It is Easter time again. Once more the swiftly circling years have brought us to this special day. But what have you done with the months between the last and this new Eastertide? What have you discovered since last year about the cross, the tomb, and the resurrection morn? Have these great symbols of the suffering, death, and resurrection come to mean less or more as the months have gone by?

Our grandfathers lived in a leisurely age; at least, they had time to read and meditate. To them life was a solemn trust. To them life meant purpose, work, and destiny. But the busy lives we lead in this present day have largely cut us off from serious thought. To-day men live a nervous, superficial life because they do not seem to find the time to think upon the fundamental things of life. The transient material interests of this present life press in upon our consciousness with such a din that we can not hear the call of the finer things of the life eternal.

Under such conditions one ought to be glad for a day to think quietly upon the deeper interests of life. One needs at least once a year to discover his basic convictions about this life that now is and the life that is to come.

When one begins to meditate upon life he sooner or later comes to the question of Job: "If a man die, shall he live again?" But at Easter time the world is so full of promise. Usually the birds are back and buds are beginning to swell. And in the churches are the lilies, first fruits of the seeds and bulbs that slept. Why think of death and of life after death in the springtime? And yet, in the time when the trees are putting forth, there are those from amongst us who keep going to man's long home. Sometime in the midst of this interesting and busy life the most unconcerned will have to keep his rendezvous with Death.

"If a man die, shall he live again?" How old, and yet how new, is this question! It has been something of a favorite, especially with the poets. Our present day poets are no exception; they continue to ask and attempt to answer the question.

"We know not what it is, dear,
This sleep so deep and still;
The folded hands, the awful calm,
The cheek so pale and chill;
The lids that will not lift again,
Though we may call and call;
The strange white solitude of peace
That settles over all."



The Marys at the Tomb

"The child who enters life comes not
With knowledge or intent,
So those who enter death must go
As little children sent.
Nothing is known. But I believe
That God is overhead;
And as life is to the living,
So death is to the dead."

As the poets struggle with the question they come to answer it much the same. There is a future life, but they do not know just what it is. This life we live is so incomplete, so unfair, and God is a good Father. Surely the life that now is can not end all; surely, "If a man die, he shall live again!" Thus, by one way or another the intuitions of the poets agree with the convictions of Paul and the teachings of Jesus.

But what if the poets have added a few crumbs of assurance to our convictions about the hereafter? Should it make any difference that Easter time has come again with its flood of quieting thoughts? Should it make any difference if the cross, the tomb, and especially the story of the resurrection morning, seem a little more vivid and substantial to each of us?

What is the meaning of this Easter day to the busy people of the year 1924? Most of all this Eastertide should call us back to the fact that life is not just a pageant; life is really full of meaning. Life is one with thoughtful purpose, honest effort, eternal destiny. Thus, one may drift along with the great impetuous company that lives by the day; or, he may join himself to the men and women of faith who think of life as a whole. One may rise and fall with the tide with no particular harbor in view; or, one may steer such a straight course that every year will count in mileage toward the desired haven. Yes, life is as full of interest as most of us have found it to be. It is also about as full of meaning as our grandfathers thought it was. And most of all we are constrained to believe that this Eastertide may best be used to thoughtfully weigh again the great and abiding values of the life eternal.

H. A. B.

We Need It as Much as They

HELPING to carry the burden of other people's sorrows is a Christian service we may shrink from, naturally, but we are something less than Christian if we do. We do not have the spirit of him who bore our griefs and carried our sorrows.

Here is a faithful servant of God over whose life has fallen the shadow of a great domestic tragedy. Sore affliction both physical and mental has befallen some of his dearest loved ones, and his heart cries out for a bit of understanding sympathy. Here is another whose sorrow is still greater, for the calamity which has destroyed his home is spiritual. Sin has enticed his loved ones away. And these are but instances of the incalculable weight of human woe which calls out to us daily for relief.

Dare we refuse to share the burden of these suffering ones? We'd better not. We can not and be Christ's. And only God knows how soon we ourselves may be passing through the same dark valley. The Golden Rule is particularly golden in its relation to this phase of human experience.

Any inclination to turn away from opportunities of this kind is only proof of how much our spirits need the mellowing touch of the sorrows of our fellows.

Always Upward Through the Years

REFERRING to the special pre-Easter campaign which was on in his congregation one of our most successful pastors said: "I would like to urge every member and friend of the First Church of the Brethren to assist in bringing about a record attendance at Sunday-school and church from now on till Easter."

This seemed to us a most worthy ambition and we hope the idea took root in many other churches also. And what is to hinder the further extension of it? The associations of the Easter season do make it favorable to renewed activity in forwarding the interests of the Kingdom, but is the reason sound, which takes for granted a slump in church activities at certain other seasons, or is it only an unnecessary habit due to long established ways of thinking?

Why should not the period from Easter to Pentecost be another good time to make progress? And from Pentecost to Rally Day, another? And from Rally Day to Christmas, still another? And then from Christmas to Easter again, and so on, indefinitely?

Thus, we should think of our religious life not as a level stretch of road marked only by its annual ups and downs, but rather as a spiral driveway round the gentle slopes of life's eternally ascending Mount Rubidoux. Each year would be a circuit and the several red letter days named above would be just widened places in the road with refreshing springs and spaces for setting new milestones of progress from which we should go, not back nor down, but right on up the next section of the incline.

Would it not be better to travel upward through the years, always approaching, but never reaching, the summit of church progress?

We Can Comfort Each Other

SOMETIMES readers of the MESSENGER are kind enough to write us and tell us of something they have seen in an editorial with which they do not agree. Instantly we feel a certain bond of sympathy with such readers and sometimes we write them and tell them so. The ground of that feeling is the fact that the editor often sees things in the MESSENGER with which he can not agree. So when he discovers a reader who has had the same experience he knows he has found somebody able to sympathize with him.

GENERAL FORUM

The Stone Rolled Away

Fair is the morn, and on Judea's lofty hills

A golden glint proclaims another day;

From distant fields and gently swaying trees

The lark and thrush unite in joyous roundelay.

Swift, at the dawn of light, three women ran,

Bearing spices, sweet, and rich perfume.

Their eyes suffused with tears, and hearts bowed down,

They hastened eager toward the Savior's tomb.

"Who shall roll away for us the stone?" they cried;

They knew the grave was sealed wherein he lay.

But wist not that, ere the morn had come,

An Unseen Hand had rolled the stone away.

They stood in awe before the open sepulchre,

When an angel said, "Jesus the Christ is risen. Do

not fear.

Come, see the place they laid him. Behold the empty

tomb."

Legions of angels, nor even death, could hold him here.

Salome and the Marys turned, and went straightway

And said to his disciples: "Jesus is risen! He lives

again!"

And listening angels tuned a thousand harps

To echo, till the end of time, the glad refrain.

Risen, no more to walk the earth in seamless robe

O'er desert sands, with weary feet, and sore.

Ascended to his throne, and crowned King of kings,

Jesus of Nazareth, the sinner's friend, to reign for-

evermore.

—Christian Observer.

The Dawn

BY FLOYD M. IRVIN

"At early dawn they came unto the tomb" (Luke 24:1).

It was early dawn when they came to the tomb, when the shadows of night were giving place to the light of day, when the darkness that enshrouded the earth was being driven back into the valleys by the conquering rays of the rising sun which glowed with warmth and glory as they peered over the Judean hills. Yes, it was early dawn,—while the air was crisp and cool, but filled with the melodious songs of singing birds which thrilled with joy at the warming light of coming day. 'Twas early dawn,—while the dew hung in drops on the flowers of the field and sparkled like diamonds in the sun till this old earth glowed, and sparkled and shone like the new Jerusalem to come. A new day was dawning, bringing new joy, new hopes, new opportunities and new tasks. But this day was dawning as never a day dawned before or since. It was not only the beginning of a new twenty-four hour day. It was not only the first day of a new week. It was the beginning of a new day in the history of the world. It was the first day of a new age. It was the resurrection day of our Lord. It was the beginning of a great victory of righteousness and life over sin and death.

"At early dawn, they came to the tomb." But every dawn implies a night; and every tomb, a death.

"None knoweth joy who have not tasted pain;

No bow of promise shineth but through clouds and rain."

The night and the death had preceded this dawn and this tomb. The fondest hopes of those who came to the tomb had been blasted. They saw the One whom they loved torn away from them. The new kingdom and new life they had expected vanished away like a dream. They thought God was about to bless them as he had never blessed them before; but now instead, he seemed to have mocked and cursed them. All that they had prayed for, worked for, and suffered for had fallen and was crushed by wicked men. With their dreams vanishing, their faith wavering, their best Friend gone, they scarcely desired to live any longer. One of the chosen ones whose faith and love was weakest actually put an end to his life by suicide. While the others lived on, they lived in misery and fear. For their life was vain and empty, the future dark and drear. Their spirits had sunk down to the very depths.

It was in such spirits that they came to the tomb,—John says, "while it was yet dark";—dark without

and dark within. They came out of love for Jesus; but they thought of him as dead. He had helped them in the past, but he could help them no more. In hopeless devotion they brought spices for his dead body. They did not know him as a living victorious One. Soon the light of truth was to dawn in their hearts; but they came "while it was yet dark."

It was a great discovery they made when they came. They experienced a wonderful dawn. Suddenly the night of disappointment, sorrow, and despair was over. They saw that Jesus was a victorious One, victorious even over death. They saw that his cause was not lost. They told the good news to others. They became new creatures. Their fear gave place to courage, their sorrow to joy, their despair to zeal. Soon they were going abroad witnessing with power of the resurrection of the Lord Jesus, "and great grace was upon them all." It was the beginning of a new day in their lives and in the affairs of the world.

What the discovery of a risen Christ did for them, it will do for us. Behold, he lives for you and me.

Right now let me ask you in all seriousness: Are you walking in the darkness of sorrow, disappointment and fear? Are your dreams shattered? Your hopes fallen? Your soul depressed? Do you feel that your life is a failure? Are you ashamed of the past? Do you dread the future? Would you hesitate to let your pastor, or to let your God look down deep into the depths of your heart and see all that is there? Are you walking in the darkness? Are you without the help of a living victorious Savior?

You need him! You must find him who overcame sin, death, and the grave, and who is able to help you to overcome. Come to him, though you must come in the dark. Seek him, and ye shall find light, and life, and the joy of victory! There is a great discovery awaiting you!

Perhaps you are a Christian,—one who loves Jesus; but only as One who lived and died a long while ago. If you do not know him as a personal Friend living now and continually leading you on to victory over your nasty habits and lower impulses, if you are not full of grace and witnessing with power, you are walking where it is yet dark. There is a great discovery for you to make! A wonderful dawn for you to experience!

Perhaps you are a devoted servant of God; you have prayed for the coming of his Kingdom on earth; you have labored to show your neighbor the light; you have striven to help the intemperate and the immoral out of the mire of sin unto a higher life; you have tried to fan into a glowing flame the spark of the divine in the hearts of materially minded ones; you have seen the impending doom awaiting nations full of hate and selfish pride, and you have worked to promote the spirit of good will, cooperation and service; you have championed the cause of the downtrodden and the oppressed; you have fought for righteousness, purity, truth and love; you have forgotten self and poured out all the energies of your life in the name of Jesus Christ to promote his Kingdom, until now it seems to be all in vain. You are tired and exhausted. You have found that your neighbors loved darkness rather than light; that sinners returned to wallow in the mire of debauchery and immorality; that the materialist refused to heed the promptings of the Spirit; that nations continue to hate and rush toward destruction while heaven born movements came to naught; that the indifferent could not be aroused to activity in the fight for right. Thus, all has seemed to be for naught. You are discouraged, hopeless and overwhelmed by the sin about you. You are in the dark.

Come to the tomb! The One who poured out his life for the sins of the world lives! The light drives back the darkness. The sinfulness of sin is revealed and it is despised. The frustrated heaven born movement is revived. The fight for righteousness, justice, purity, love and truth triumphs! Lift up your eyes and see! The day is dawning! From far and near, from aged and youth, from saint and sinner come evidences of the dawn. Christ lives and wins. Arise and press on for:

"The path of the righteous is as the dawning light
That shineth more and more unto the perfect day."

"Thanks be to God who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Eustis, Fla.

Again the Easter Message

BY OLIVE A. SMITH

EASTER brings a message of hope for the individual life. We believe that we shall live, and that our loved ones shall live, because the conqueror of life proved to be also the Conqueror of death. There may have been a faith in immortality before Jesus came to earth, but it was strengthened and clarified, made real and vital by the events of that first Easter dawn. "Because I live, ye shall live also."

It is a message concerning the moral resurrection. The past can be buried. The earth life does form a continuous chain, yet the weak links, the broken links, may be put away from us. The individual who has a genuine desire to walk honestly before his fellows, will always find the necessary help. We are never tempted beyond what we are able to bear. There is a wondrous meaning in the baptismal burial, in the resurrection, "to walk in newness of life." But we must be sure that it is not a half-hearted burial, nor a half-hearted resurrection.

It is a message of testimony to the silent forces of the spiritual world. The life of today is pitifully lacking in silence. Everywhere are noise, confusion, unholy strife and competition. And, like the child who liked the train because it made "a pleasant noise," we like the noisy forces as long as we have the physical strength and zest of life to battle with them. Even in our churches, the noise of the exploitation of material advantages and personal achievements is sometimes almost sickening.

Not so was the Easter dawn. There was no blowing of horns, no blare of trumpets. In the holy silence of that Easter morning he arose, "bringing truth and immortality to light." The Christian world may not agree as to the exact nature of the forces which made the resurrection possible, but it can not disagree on the thought that it was a silent force, a force residing in the personality of him who demonstrated it. So Easter emphasizes anew the command: "Be still, and know that I am God."

Most important of all, the Easter message is one of renewed and enlarged opportunity. The child reads of the gallant deeds of knights of old, and wonders why there is no chance for the performance of such deeds today. So do we, the children of this strange, new life that is upon us, wonder why there seems to be so little opportunity for the realization of dreams of Christian idealism. It seems to demand the exercise of every human power just to live, to exist in a reasonable degree of conformity to the life about us. The individual seems doomed to mediocrity of mind and soul. The struggle for existence appears to be all-absorbing, the conditions of moral or spiritual leadership so uncertain that we hesitate to assume the attitude which will make such leadership possible in our own lives. Yet all this is a delusion which should vanish before the sweet magic of the Easter dawn. In reality, the open tomb means the open door to larger life, and for the individual and the race, the door opens wider with every passing year.

Throughout the universe, all force is rhythmic, periodical; all power comes and subsides in waves. Time is marked by the rising and setting sun, by the procession of days, weeks, months and years. We speak of "crime waves," of periods when some certain element seems to dominate the public thought and action. The individual life is measured by birthdays, by the passing of the old year and the birth of the new. And no normal human being is impervious to the influence of these anniversaries, these sacred memorial days which mark the life journey. They spur us to realization, to increased effort and achievement.

So comes Easter, in the most auspicious season of Nature's awakening from her long sleep. She brings her annual message of enlarged opportunity for one and all. Even though that opportunity must present

itself in a form differing from the form of other Easter days, it must exist, because increased opportunity is the law of progress, and progress is the law of life.

"What a worm!" exclaimed Dr. Frank Crane, as he contemplated the achievements and the possibilities of man. And it is true. We are still "of the earth, earthy." The tomb is still a reality. Real, also, is the lack of impetus toward moral and spiritual achievement. So we need to concentrate anew upon the meaning of the open tomb, the open door which is the logical result of it, the significance of the sacred anniversary of that day when the principle of death was conquered by the principle of life.

Emporia, Kans.

Studies in Saint John's Philosophy

John 1: 1-18

BY JOHN W. WAYLAND

4. The Sum of the Matter

You will observe that, according to the philosophy of St. John as well as that of Aristotle, the universe is a great building, ordered by Divinity and shaped with intelligence and power. It is a far cry from what some persons imagine, or try to imagine—that darkness plus darkness once upon a time equalled light; that chaos plus chaos once upon a time equalled cosmos; that nothing plus nothing once upon a time equalled something; that one piece of nothing once upon a time set out to find another piece of nothing and that these two pieces of nothing together discovered life; that this spark of life that the two pieces of nothing found in the darkness turned out after awhile to be a fish; that this fish after awhile turned out to be a monkey; that this monkey after a long time turned out to be something that nobody has yet discovered; that this undiscovered something finally turned out to be a very ugly man: in short, that all the different pieces of nothing in the darkness after a while had a wonderful world of order and system and light and life and beauty to their credit.

It sounds like a fairy tale, doesn't it? It does not sound like the philosophy of St. John or of Aristotle either.

Here then, in summary, are what seem to be some of the principles of St. John's philosophy, as set forth in the wonderful prologue of his wonderful gospel:

1. Life had its origin not in the world, but in God, by whom it was given to the world.

2. Light, like life, comes from God; and we get light, especially spiritual light, through the life of God's Son.

3. Man is limited in power, but unlimited in choice; and his choices determine and measure the kind of power that God gives him.

4. The world is not an accident of chance, but the product of God's creative power and wisdom, whose life and light have been graciously bestowed upon it.

And once more, St. John teaches that law is gradually to be displaced by love. At least I so interpret this passage: "The law was given by Moses, but grace and truth came by Jesus Christ."

Grace is good will. A world in which truth and good will prevail is certainly a finer and a better world than one in which law and the sword of law are still necessary. It may have taken ages of building, under God's hand, to make this material world; and it may take ages more of education, under God's guidance, to rise from law to love; but our God is a God of truth and justice and good will, no less than a God of life and light and power. He certainly will have, sooner or later, with us or without us, a world wherein dwelleth righteousness. This I verily believe is the purport of St. John's philosophy; for in one word his philosophy is a splendid Christian optimism.

Harrisonburg, Va.

The Power of Hope

BY J. KURTZ MILLER

A WISE teacher once said: "Always take counsel of your hopes and never of your fears." Hope spurs us on with a quickening power. But fear has robbed us of much that might have been ours. Easter morning found the disciples mourning and weeping behind

closed doors for fear of the Jews. But it was hope that spurred Mary Magdalene to go to the tomb of our Lord very early that first Easter morning.

In nature, God keeps his word with every living thing. He does not disappoint the hope of the little birds who follow an instinct to migrate to the sunny South. They find their objective. An inner instinct tells the young salmon to swim down the stream and put out into the great deep ocean. Here they grow. Hope disappoints them not, for there is a God, who even keeps his word with his creatures in the sea. Take another example, in the ugly caterpillar. In the fall of the year an inner hope spurs it on to spin with matchless skill (and for the first time) a soft bed. Here the chrysalis sleeps through the cold winter and awakes in the spring a new creature with wings of most beautiful colors. How is this wonderful transformation accomplished? From an ugly worm to a most beautiful butterfly. No scientist can tell. There is but one answer: God has kept his word with a caterpillar and the power of hope realized a completeness.

In Job's day, we have man spoken of as a worm. But Job himself placed a higher valuation upon himself, than did his friends. Job had a hope that caused him to sing even in the darkest hours of his affliction. God kept his word with Job. And hope had a double reward. Will he not much more keep his word with us? Today we have the full revelation made to us through Jesus. Easter is the climax! Here we see our Lord with the complete touch which only heaven can give. The power of hope is demonstrated in the resurrected Christ! Heaven is land of our completion.

But why is it that the best of Christians move towards their physical death with a revolt? As a pastor, I am by the dying often. I have sat by only one man who passed over as I think a Christian believer in Christ should express himself and peacefully die. All others have told me that they feared death and dreaded to go out into the unknown. There is but one remedy for fear. It is this: "Fix your heart upon him who died for sin in your place and arose for your justification." See this victorious Christ as the power of your hope! This is the message of Easter to a Christian believer.

The first thirty years of our life is full of fascination. The second time around the circle we are sixty, and our labors for Jesus should have some marked degree of maturity. If we enter the next circle, it will most likely be our finish. Here we begin to discover that we are lingering late upon the stage of life, for most of our companions have passed over; they have transferred to another world. Through the medium of service for him we transfer our investments before we go hence. If our real treasures are yonder our hearts should often be yonder also. The power of hope lifts us beyond the skies. We see our Lord who has triumphed for us and we hope to share the full meaning of Easter with him in the ages to come.

Recently a hospital surgeon said: "I see that the power of a Christian's hope not only draws a marked line of cleavage between our patients, but it teaches us how we may all peacefully and hopefully pass into the great unknown beyond."

Frederick, Md.

Growth and Service

BY MINNEVA J. NEHER

WHEN an individual, who recognizes his own sinful and helpless condition, accepts in faith Christ as his Savior, and trustingly surrenders himself to the divine love and will, he enters into a harmonious relationship with God; who, because of the individual's attitude of penitence and faith, declares him to be righteous, free from guilt and punishment. His past life with its sins and failures is left behind and he enters upon a new life with God as its center. While the individual is counted righteous in the sight of God, there is no mysterious process by which he is made in a moment intrinsically righteous. He is merely now in an attitude of heart and mind where intrinsic righteousness becomes possible. His response, through faith, to God is just the beginning. He has entered as a babe into the family of God. Into his being has come the hallowing influence of the Holy Spirit who is the seal

of his redemption from the life of sin and of his adoption into the family of God. "Wherefore if any man is in Christ, he is a new creature, the old things are passed away, behold they are become new." A new life giving force is operative in his life. The root impulse or attitude of the self is changed and hallowed so that the whole man can be regarded as consecrated to God. He is dead to the old self-centered life and alive to the will and ends of God. As Paul says, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave himself for me."

But this new attitude, this new relationship is but the beginning. The new life giving force and power of the Holy Spirit has just begun its work. The spiritual babe has all the possibilities of growth into manhood before him. No time yet to sing, "'Tis done, the great transaction's done."

As a new born babe the young Christian has need of the spiritual milk that he may grow unto salvation (2 Pet. 2:2). Too many of these little ones have stopped growing and have never advanced beyond the stage of babyhood because older, more mature Christians have not recognized that the development of Christian character is a gradual unfolding and requires years of growth in the wisdom and knowledge of God. Young Christians have been expected to change over night into a perfect Christlikeness; and, as a result, neglect and criticism have seriously interfered with the growth of otherwise promising young Christians.

While the heart attitude may be perfect toward God yet there are habits of right thinking and of right action to be formed which require patient, tender, watchful care and training until these babes have learned to walk in the new path alone hand in hand with their Master. The epistles of Paul are full of the tender solicitude which he had for his infant converts. When he rebuked them it was with tears. Note the tenderness and concern back of these words, "My little children, of whom I am again in travail until Christ be formed in you" (Gal. 4:19). He was constantly in prayer for them that they might grow into strong Christlike characters. Such a prayer was Eph. 3:14-19: "For this cause I bow my knees unto the Father, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." A most remarkable prayer! What might be the results in our church today had we this tender, deep concern for our young Christians!

The goal of Christian development is Christlikeness, that we may be conformed to his image, that we may "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of man, in craftiness, after the wiles of error; but speaking the truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4:13-15).

In order to grow into the image of Christ, a study of the historical person of Christ is essential. We grow like that which we study and admire. The ideal which we set for ourselves will sooner or later bear fruitage in our character. As little Ernest through studying the Great Stone Face day after day, year after year, finally bore a likeness to that upon which he gazed, even so we as we study the life of our Master and keep him before us as our criterion, noting the beauty of his life and drinking in day by day the truth which he taught shall be transformed into his image and likeness (2 Cor. 3:18). The Christian should become a reflector of the Christ Spirit to such a degree that others as they come under his influence are reminded of the Christ and are drawn nearer to him. No higher

(Continued on Page 250)

The Golden Rule

BY MARGIE JOHN GARST

WHEN we begin to think of the Golden Rule of life, when we begin to talk of its meaning, then the word "others" speaks a message of service, of love, of duty to our fellow-man. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This thought frames itself into these words, oftentimes used: "Do unto others as you would have others do unto you."

How we can picture in our imagination the mountain top near Capernaum on which these words were uttered. Here we have the Master, the disciples, the multitude. On the beautiful Galilean hilltop Jesus is teaching them the brotherhood of man. How narrow and small was the religious life, when the golden rule was first uttered. Men dwelt in slavery to tradition and form—the strong against the weak. The spirit of love, of brotherly kindness, of Christian fellowship was unknown. Then in that time-honored sermon on the mount Jesus uttered the words still so applicable today. On down through the pages of history, never growing old, never becoming less interesting, the same Golden Rule is speaking to us with its meaning so full of service and good will for others. The other person and myself, you and I, pronouns of so much meaning when we begin to analyze. Sometimes our improper vision makes "I" look too large and you too small. This isn't the vision Jesus would have us keep. He would have us see others. He would have us have sympathy for others. He would have us go the second mile with an unflinching love, with a never-ending interest in others.

Rom. 15:1 says: "We then that are strong, ought to bear the infirmities of the weak and not to please ourselves." Isa. 1:4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Whittier said many years ago:

"If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer thee."

Many little things we may do for another, that to us perhaps are trifling; but they may mean so much to your brother, your neighbor, your friend.

Wilkinson says: "Ask God to increase your powers of sympathy, to give you more quickness and depth of sympathy, in little things as well as great."

Opportunities for doing a kindness are often lost for mere want of thought. Half a dozen lines of kindness may bring sunshine into the whole day of some sick person. Think of the pleasure you might give to the one who is shut in and who has fewer pleasures than you have, by sharing with her some little comfort or enjoyment that you have learned to look upon as a real necessity of life, the pleasant drive, the new book, flowers from the country. Try to put yourself in another's place. Ask "What should I like myself if I were sick, hard worked, or lonely?" What unkind things we sometimes say. What ugly thoughts we sometimes have, and how little we sometimes prove ourselves by not being considerate of others.

From a religious standpoint the world is suffering today because of our scant consideration for others. How many over-worked ministers we have who are needing the help of the laity to make the work of the church a success. How many splendid pastors who work hard to give us splendid food for spiritual growth, in place of a thank you, receive only indifferent handshakes, with perhaps a feeling of ingratitude for the service rendered.

How many faithful elders must feel that spirit of indifference to things spiritual as they go to their different fields of labor, realizing that empty pews are prominent everywhere.

When we start out on Sunday morning for a nice pleasure trip, with no church going in view, do we think of the minister back home delivering his message to the empty seats? Remember the subject, "Do unto others as you would have others do unto you." Would you like to be in your minister's place?

How would you feel if on Sunday morning some one came with the news: "Our pastor and family arranged for a visit today in the place of coming to preach!"

We have our place to fill, coworkers for the Lord. If the minister's place is in the pulpit, ours is in the audience. Too often it is true that we expect the minister to be there, regardless of circumstances, while we should like to do as we please, and often we please to do otherwise. Too often we expect the minister to lead out in our offerings with the decision on our part, if we give half as much, we have done a good part toward the support of the work. Too often we expect the minister to do his work well, while we are content for ours to be half done.

In the business world the Golden Rule must be applied if we would be true loyal citizens. "What you are speaks so loud I can not hear what you say" was uttered many years ago but its teaching still holds the same truth as of yore. In business, in daily living, in all our association with our fellow-man, we must be just and honest, pure and true. Then will we be willing to say, "I will do unto others as I would have others do unto me."

"Lord, speak to me that I may speak
In living echoes of thy tone.
As thou hast sought, so let me seek
Thy erring children, lost and lone.

"O, lead me, Lord, that I may lead
The wandering and the wavering feet.
O, feed me, Lord, that I may feed
Thy hungering ones, with manna sweet.

"O, strengthen me, that while I stand
Firm on the rock, and strong in thee
I may stretch out a loving hand
To wrestlers with the troubled sea.

"O, teach me, Lord, that I may teach
The precious things, thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

"O, give thine own sweet rest to me
That I may speak with soothing power
A word in season, as from thee
To weary ones in needful hour.

"O, fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, thy praise to show.

"O, use me, Lord, use even me
Just as thou wilt and when and where
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

Salem, Va.

The Exceeding Greatness of His Power to Us-Ward Who Believe

BY R. H. MILLER

Eph. 1:19-20: "That ye may know . . . the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead."

THE measure and proof of God's power to us-ward is the resurrection of Christ from the dead.

"Death cannot keep his prey, Jesus my Savior,
He tore the bars away, Jesus my Lord.
Up from the grave he arose,
With a mighty triumph o'er his foes;
He arose a victor o'er the dark domain,
And he lives forever with his saints to reign:
He arose! He arose! Hallelujah! Christ arose!"

To believe that this is the power that works in us for righteousness is at first a little hard. Our present attainment seems to deny it. But exactly this is the assertion of our text. And when we meditate upon it, it changes from a hard saying that breeds despair, into a sweet assurance and ground of hope.

In my life this power is incomplete, modulated, gradual. At Christ's tomb it was fully, suddenly and completely manifested. Our difficulty in believing it to be one and the same power arises from the fact that we insist on seeing with eyes of flesh. To the world this is ground for atheism. To the believer it is ground for hope.

"If God loves you," says the man of the world, "he is weak, else he would come to your rescue, abolish

evil and establish righteousness. Or if he is able, his failure to come denies his love."

The Christian answers, "This apparent incompleteness and modulation of his power is the choice of his wisdom and love. The end he has in store for me is too good and too high to be realized by any summary manifestation of his power in my behalf. He is able to make my choices and fight my battles, but his love for me prevents it."

The other day our six and one half year old son spent a happy forenoon in preparing and sending valentines to a few of his friends. He came to my desk for stamps, pencil, and a copy of each name and address. Now I could have enclosed, stamped and addressed the valentines, much to the comfort of the postal employees. Why not? Why was it better that they be addressed with pencil, lines uneven, letters scarcely legible, finger-stained? For the simple reason that a boy growing to manhood is worth more than a valentine going to California.

If the purpose is bound and defined by a valentine, an envelope, a stamp—if the highest end is within these things, then let dad do it! He can do it better.

But if the purpose is to develop the boy into a man with skill, initiative and self-reliance, let the father give his aid in measured, partial fashion.

One of the finest expressions of parental love is the ability to give partial aid in just that measure which will best serve the far high ends of life. Short-sighted benevolence gets the valentines addressed all right—but at the expense of the boy! A parent's refusal to make a child's choices, do his work, fight his battles does not show lack of love; it shows love at its best, with wisdom and far-sighted vision.

The Father allows you to grope, to stumble, to fall. You may feel at times that he has deserted you. But this apparent temporary desertion is but proof of his eternal presence.

His purpose for your life is not defined in terms of threescore years and ten, physical health, barns and houses. You are to be like him, eternally with him, his son and heir! Moving to this high end, under conduct of his Love and Wisdom, we must often go through ways that seem remote from him. But faith sees in this lonely road glorious promise of its happy end, and of his eternal presence.

The exceeding greatness of his power to us-ward is promised and measured by Christ's resurrection from the dead.

North Manchester, Ind.

Faithful to the End

BY MARY PRENTICE WILSON

"Well done" is what we all want to hear at the end of the race, and yet only a few of us may hear it. Still, it is for all who endure and remain faithful. In all the relations of life much importance is attached to our faithfulness. Even the world looks for that. It isn't enough to become identified with the right; we have no reward promised for that; we must persevere to the end.

How much greater to live a Christian life than just to become a Christian! A great many start well, but fall out by the way so soon.

The Bible abounds in wonderful promises to those who determinedly set their faces Zionward, such as this one: "Be thou faithful unto death and I will give thee a crown of life." We will meet with conflicts, opposition and persecution, but if we endure to the end we shall be saved. There is nothing so helpful and useful for a Christian as an abundance of unshaken faith. Many run well while everything favors them, but soon lose out by the wayside. A real Christian always is able to keep going, even in the face of criticism and persecution.

If we are faithful we can remain unshaken though the unexpected arise. If we are true in all responsibilities to God we can grow rapidly in his grace and be crowned at last. How welcome to hear that "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord!"

Aline, Okla.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Every-Member Canvass

As this caption is read, I think I hear some one saying "Just a scheme for pulling money out of folks. These Boards are constantly after money." Maybe it does appear so to some, but isn't it a shame that begging must be resorted to in order that money may be obtained in sufficient amounts to properly finance the most important work in the world?

But let me now say that the every-member canvass is not a "scheme" to extort money. It is offering to every member of the church an opportunity to face squarely the world's need of a Savior and as each one images the extremity of that need the canvass requests that each do his solemn duty before God to send Jesus Christ to satisfy that need. Jesus wants to go but the church must make it possible.

How any honest, informed Christian can be indifferent to such an opportunity and speak as though these Boards are a lot of taskmasters exploiting the church for self-gratification, is more than I can understand. If the church is a purely human creation and the organized agencies are official preferments meant to give somebody a soft snap with good pay, then it is high time to disillusion ourselves, dismiss all effort to promote and administer the present organized activities of the church and lie down to pleasant dreams.

How can we sing "For Christ and the church let our voices ring;" "Lord, I care not for riches neither silver nor gold;" "I am thine, O Lord, I have heard thy voice;" "I'll go where you want me to go, I'll be what you want me to be, dear Lord;" and then make all manner of excuses when an opportunity is presented to prove the sincerity of our hearts as expressed in these and many other of the songs we sing? Brethren and sisters, we are not playing at religion, are we? Is it not real to us? Let us say it together; now, in unison,

"All to Jesus I surrender
All to him I freely give."

Now repeat this again and again on the day of the every-member canvass in May.

But now somebody speaks thus: "Yes, I believe implicitly in Jesus and his church and I am in sympathy with her mission, and I wish I could do something substantial, but I am so poor, so hard run." Well, just listen, that is easily fixed. If we have a willing mind, it is accepted according to what we have and not according to what we do not have. We are admonished to give as we have prospered. Now, remember that the only person who received honorable mention by Jesus at the time the offering was lifted was the poor widow. She was mentioned not because of the *little* she gave but because of the *much*, for she gave "all of her living."

It is easy to grumble and stew when the church calls for money to finance the commission of our Lord. Judas grumbled out loud when Mary anointed Jesus with the precious spikenard, all because he loved gold more than he loved God. "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." I know that some of us have been trained to think that if a man amassed a pretty good fortune during his lifetime and could leave a snug sum to each of his heirs he was a decided success. But in eternity more joy will come to the Christian if he has transformed his wealth into the souls of men as he gave for their salvation. In fact, that is the only way that material values become legal tender in glory. In this way we can really lay up treasures in heaven.

Sometimes, a church listens to a missionary sermon on a Sunday morning followed by a missionary offering and then calls that an every-member canvass. And, very often, too, that one offering registers the financial interest in missions for a whole year. There are exceptions, of course, and a number of them. Thank God for the exceptions, for without them our missions in India, China, and Africa would have to close, or, at least, suffer a serious handicap.

I happen to know of an instance where a missionary sermon was preached and an offering lifted amounting to less than one hundred dollars, which offering represented the gift of that church for missions for a year. Some time later the Anti-Saloon League worker came in, delivered a temperance talk, passed out his monthly pledge cards, and in cash and pledges raised several times what was given for missions. Who can tell why? Who can tell us why a call for physical suffering awakens quicker and more hearty response from our people than a call for spiritual need will arouse? Saving physical life is important, moral reform is necessary, but taking the Savior to the heathen and preparing workers to go is vastly more important if I read my Bible aright.

This message is a plea requesting every congregation in our Brotherhood that has not already done so to put on an every-member canvass in order to provide for the general benevolences of our church. We have arranged neat educational pledge cards for this purpose. Write for them giving the number you will need and they will be sent free. We have other literature that every member ought to read. We are depending upon the pastors and elders to give every member an opportunity to be a blessing and get a blessing.

Expansion

Is this the time, O church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—Charles Summer Hoyt.

The Ministry of the Church

THE church of Jesus Christ has a decided function in the world. Her Head commissioned that she make him known. The church has no creed but Christ. He is sufficient for every need of humanity. To know him, to love him and to obey him determines divine relations. Divine sonship always declares human brotherhood. The Father's will is gladly broadcasted by obedient sons. Paul said the grace of God given to him was "to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God."

In carrying out this commission the church has a fourfold ministry. Every group or assembly of believers is by virtue of its relation obligated to this task. This ministry may be summed up as follows:

1. A ministry of worship. This activity acknowledges personal sovereignty and tends to keep alive in the breasts of men the consciousness of God. The church should make this part of her ministry beautiful, inspiring and vital. To do this will require prayerful thought and careful planning.

2. A ministry of evangelism. The religion of the church should be winsome and it will be in the measure that the believers exemplify Christ. Men everywhere should be won to a personal discipleship to Jesus Christ. This does not mean a simple acknowledgment of his divinity, neither a formal declaration of membership, but rather an utter abandonment to his ideals of life. This ministry should engage the church the year round but specially and with intensity around the Easter season.

3. A ministry of teaching. The church should sponsor the principles that insure purity of life. Only the pure in heart shall see God. Children and youths

should be trained by the church in the Christian way of life. Many homes are failing here. The church must not fail or civilization is ruined. The freedom of the individual is assured through bond service with Jesus Christ. Mere profession of Christianity leaves the life cloudy. The glorious day comes when the professor grows up into him in all things and thus possesses Christlikeness.

4. A ministry of social rebuilding. The church must take an active part in refashioning all phases of human life. Jesus had counsel and direction for every inquirer. Jesus meant that his ideals should transform society. The home, the school, the state, along with the industry, the commerce, the work, and the play of the world need the leavening power of the Gospel. The church has a definite ministry of service here. She is not here simply to be saved. If she is like her Master, and that she must be, she is in the world as one that serveth.

This fourfold ministry is a world-wide ministry. It dare not be confined to the country in which we live. Our Savior is a universal Savior. His church must minister a universal service. To undertake this missionary program it will require on the part of all members of the church the acceptance of the principles of stewardship.

Mission Expenses of 1923 and 1924

MANY will be interested to know just how, and in what proportions, the mission money of the last year was expended. A summary follows:—

India	\$135,648.93
China	90,070.59
Sweden	13,899.05
Africa	9,398.00
Denmark	4,693.84
South China	2,291.84
Total foreign	\$256,002.25..... 78.8%
Home	43,878.02..... 13.4%
Promotion (Including Visitor) ...	14,140.51..... 4.3%
Administration	11,234.05..... 3.5%

\$325,254.83.....100. %

Notes on Religious Education

DID it ever occur to you that the per cent of attendance of the enrollment of pupils in our public schools is over ninety and that the per cent of punctuality is ninety-eight? Yet the attendance of the same pupils in Sunday-school is less than sixty and the punctuality in Sunday-school is less than sixty. Why?

We do positive harm when we hold up standards of attainment that are unattainable. We will not accomplish much good by haranguing about lack of punctuality and attendance. Let us have a standard and raise the goals of our schools and we shall see people trying to attain to these.

Are we responsible for the religious education of all children in a community, or is our effort sufficient when we have secured this blessing to the children of church members? At present little more than the latter is being done and church members are seemingly not disturbed about such a condition.

It is the duty of the church to maintain schools for the teaching of religion which are as competent in their own field as we expect the public schools to be in the fields which belong to them. Less than a hundred years ago debate was still waging in New England as to whether there really are or can be any means of grace. The church has been accused of a contrast between evangelistic and educational ways of conceiving the function of the church. On the one hand some have been accused of believing that morality and the grace of God can be cultivated by an educative process without the regenerating Spirit of God. Others have usurped to themselves the name of evangelists speaking at times as though the message of salvation were preeminently contained in Jesus' words, "The Spirit bloweth where it listeth." . . . They have relied upon sporadic revivals of religion to the neglect of the more sober, constant, and constructive methods of educational evangelism.

E. F.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 12

XII. *Scripture*, John 12:27, 28, "Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

1. The Prayer. The words above constitute the prayer. He simply talks to his Father. It is spontaneous, resulting, no doubt, from the emotions occasioned by his discussion on his passion which he is now beginning to discuss.

2. Time: Not over five days before his crucifixion. Compare verses 1 and 12. It was during his last public discourse.

3. Place: The Temple, in Jerusalem.

4. The Meaning of the Prayer: (a) There has been quite a bit of discussion as to the meaning of this prayer, arising out of the punctuation and also from the phrase, "for this cause." But for our purpose we shall be content to study it just as it stands in the Revised Version.

(b) The meaning seems clear to us from the following wording: Father, save me from (or, out of) this hour (time). But for a Calvary (violent, cruel) death came I unto this time. Father, glorify thyself in it all. He shudders and shrinks for a moment, but then is resigned, because he remembers that it is the divine plan.

(c) "*Hour*," in this prayer, in each case stands for *time*, the time of his passion and death. His passion and death measure the length of this hour. Compare verse 23, "The *hour* is come that the Son of man should be glorified." Again, 13:1, "Jesus knowing that his *hour* was come that he should depart out of this world unto the Father," etc. Also, 17:1, "The *hour* is come, glorify thy Son, that the Son may glorify thee." In chapters 12-17, *hour* (*hora*) is used ten times. Seven times it is translated "hour," and three times, "time." See John 12:23, 27; 13:1; 16:2, 4, 21, 25, 32; 17:1. In Revised Version it is all "hour."

"For this cause," represented by his expressions: "Except a corn of wheat fall into the ground and die" (John 12:24), "He that *loseth his life* in this world" (John 12:25), "And I, if I be *lifted up* from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die" (John 12:32, 33).

"Glorify," in chapters 12-17, we have, relative to himself and to his disciples, the noun "glory" used three times, and the verb, eighteen times, or twenty-one times in all. They are: John 12:16, 23, 28; 13:31, 32; 14:13; 15:8; 16:14; 17:1, 4, 5 (twice), 10, 22, 24.

5. The Nature of the Prayer: (a) John does not record the Gethsemane prayer. But the above prayer is recorded and is quite similar in nature. In Gethsemane he said, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." In Jerusalem where the prayer of our study was prayed, he said, "Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name." He has a temptation.

(b) What it really means for Jesus to die will be studied in the study of the Gethsemane prayer.

(c) He begins by praying one thing, "Save me from this hour"; then interrupts, correcting himself, and says, "Do not, in other words, let the hour come, glorify thyself." "But," *alla*, is a conjunction of antithesis, and is emphatic, and is used to mark opposition, interruption, transition. "But," *de*, is adversative. He caught himself praying the wrong thing. It all shows his resignation and desire to do his Father's will.

6. Practical: (a) Jesus had a little trouble, "Now is my soul [or, life] troubled." When our souls are troubled, it is a good thing to pray. Let not your heart be troubled, believe in God, believe also in me. John 14:1. And believers pray, "Is any suffering? let him pray" (Jas. 5:13). Impression and expression.

(b) When we are troubled and tempted we are apt

to catch ourselves praying the wrong thing. If so, do as Jesus did, interrupt the course, and pray according to his will.

(c) God answers the prayer that ends right. Our prayers may sometimes begin wrong, but if they end right, all will be right, and they will be answered just as Jesus' was. "There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again." Jesus told the multitude that the voice was not for his sake, but for theirs. They had a sake, a worthy end. Does not God answer our prayers often for the sake of others?

(d) If God has chosen to glorify himself in our death, as he did in the case of Peter, etc. (John 21:18, 19), let us keep our eyes on Jesus, and pass through it just as he did. When he prays, let us pray. Whatever he does, let us do. Here is our comfort. If the Divine One needed to pray, how much more do we. Stephen met his passion, he prayed, and he triumphed.

(e) Prayer is so spontaneous with Jesus that he can pray right in the midst of his discourse.

New Windsor, Md.

How to Increase

BY EZRA FLORY

We hear so much these days about how to increase the Sunday-school that it would seem superfluous to say more. If we are to discover some of the essential characteristics of the early church and at the same time some of the essentials of success in religious education we shall need to know what to emphasize and what to eliminate, or at least what to give secondary or even tertiary place in our efforts.

After the conversion of Paul we read an interesting review or outlook of the church the like of which appears a number of times in the book of Acts: "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

Here are a number of characteristics of growth. It was through the building up of the membership and growing, that the church multiplied. Christian members who are alive to God, active toward fellow-man, spiritually alert, will always commend themselves to a blind world. They will be eagerly holding forth the word of life and will give mouth and wisdom which nothing but genuine spiritual experience can give. It is always important to see that before we try to multiply the church we set ourselves to building up ourselves in our most holy faith. We hear a great deal these days about "forward movements," and I am in sympathy with all that is said in favor of them. But we must not forget that the antecedents of all these movements is a *GODWARD* movement. It is useless to talk about lengthening the cords unless we begin with strengthening the stakes. One of the faults of Christians is that they set themselves to working upon others before the prerequisites of a deepened and glowing godliness and devotion in their own souls. Eloquence may draw people. Oddities may draw them, too. All sorts of lower attractions may draw crowds for a little time. The one solid power which Christian men and women can exercise for the numerical increase of the church is rooted in, and only tenable through, their own personal increase day by day in consecration and likeness to the Savior, in possession of the Spirit, and in loving fear of the Lord.

The same law holds with regard to reviving a church. We have too often sought to "get a crowd," instead of beginning at the heart of the matter. Let us learn to put "a" before "b." Why do we not begin by deepening piety and in discovering the true goal of our task in religious education; in strengthening our teachers, our grading, our equipment and curriculum of song, of worship, of instruction, of giving, of missions, of service—in fact, in strengthening the stakes first? We shall certainly need to lengthen the cords, but people will not remain unless the soul is fed and they are given something worth while when they do come. Let us put first things first. Let us remember the words of Jesus in another setting, "These ought you to have done, and not to have left the others undone."

Elgin, Ill.

The Pastor and His Flock

BY H. H. HELMAN

I AM the good shepherd and know my sheep and am known of mine. I know the deep desires of their hearts, their struggles, their trials, their disgust at their own weakness, their joy when they succeed, their sorrow when they fail. I know the things that tempt them and how they struggle day after day against them. I know what warms their hearts and kindles in them new courage and new hope. I know when their hearts are borne down with grief and sorrow and when they need comfort and encouragement. I know why they come to church and why they remain away. I know whether they enjoy their religion or not. I know whether they are cheerful givers or not. I know what they think of the other members of the flock. I know their sons and daughters, the boys and girls. I know how proud they are of them. I know whether these will love the church because father and mother praise it, or whether they will hate it because father and mother criticize it. I know just how their hearts respond to the call of the world when I do not have them set on higher things.

And I am known of mine. They know whether I love them or not. They know whether my attitude is one of helpfulness or criticism. They know whether I love to serve the flock or want the flock to serve me. They know whether I appreciate their efforts or not. They know whether I am interested in their burdens and trials. They know whether my smile is feigned or real. They know whether my sermons are born of a desire to lift up and inspire or to criticize and abhor. They know whether I pray in earnest or perfunctorily to be heard. They know whether I am lazy or diligent in my task. They know when I am "warming over" old sermons or giving them new bread. They know my heart and can read it as well as I know theirs and read them. I am known of mine.

And it is better that we know each other—if we live well. Since it is true we know each other the flock ought to live so that the pastor is proud to point them out as his flock. And the pastor, because of his position, to be as good as they must be better than they. Both should remember, however, that they are human. Mistakes may be made. Each has his weakness, for there is none perfect, no, not one. So let the pastor recognize this in his relation to his flock. The weaker need his greater attention, his fervent prayers, his encouragement, his help. Let him share the shame of a mistake rather than criticize and drive a weakening out of the flock. Restore such an one in the spirit of meekness, considering thyself, that but for the grace of God it had been you that fell.

The members of our flock are largely what we make them. What food does our flock get from the soul rations we give them? Do we point out clearly and insistently the way of truth that they may travel here? Have we inspired them to press onward and upward? Have we served them in the vicariousness of suffering and sacrifice? Do we satisfy their hunger for real soul food? Do our sermons warn, protect, guide, heal, rescue, and nourish?

I covet for every pastor the respect of his flock, the love of his flock, and the prayers of his flock. I covet for him a faith on the part of his flock that under God he is trying to lead them rightly, and that he loves them. And I covet for him their desire to follow him as he leads. I covet for us the ability to respond to the yearnings of their hearts, when they desire to find a place in our deepest affections, when they want to be led into the holy of holies, when they want to apply their hands to some task for Christ, when they want a burden of disappointment or despondency lifted from their hearts, when they grieve at their weakness and sin. I covet for us a heart that is keen to listen and warm to respond to such calls. I covet for us a unity in our flock, and with our flock, that is born of love, understanding, charity, good will and hope. If we are truly God's servants I covet for us a following of our *whole* flock, that when we have gathered into the fold where there will be one fold and one Shepherd, there shall be none missing.

South Bend, Ind.

HOME AND FAMILY

The Son of God

BY B. F. M. SOURS

O God of love, we nestle in thy mercy,
And sing thy praises though on earth we roam;
We feel thy hand, we hear the voice supporting,
And some day we shall reach the heavenly home.

O love of God! O'er violets and daisies,
The bluebirds trill; and orioles of song
Seem telling that afar, within thy glory,
There is a rest; there is a happy throng.

But hark! the angels! The night pastures lowly
Once heard a story that has moved the world;
And all true hearts that learn the manger-story
Press forward as Christ's banner is unfurled.

But there are those who would declare their knowledge
Is vaster far than angels from the skies!
They tell us that the Christ is all a fable;
They tell us that he never did arise!

O blind! O stubborn! Earth has thrilled with rapture
That issues from his empty sepulchre;
His mighty hand of present power betokens
If wiser these than bands of angels were!

The God of love still spans the world with rainbows,
And still his daisies spangle when stars die;
The Son of God in chariot eternal
Still hastens on to final victory.

But ye? O traitors to your high commission,
Ye spurners of the Christ who died to save,
Where shall you stand to view his coronation
When bursts the prison you have called your grave?
Mechanicsburg, Pa.

Morning

BY EDYTH HILLERY HAY

It always follows night.

There is something revivifying and electrifying in a morning. Wretched, indeed, is that heart which ceases to thrill with this dawn of new hope.

The lives of most people have a good many "night" experiences, but there have been wonderful mornings too.

O, the morning after you engaged in that long, fierce struggle with the adversary of souls, and resolved to follow Jesus! What a blessed, peaceful morning! Then the morning after you were washed and made clean, and had now embarked upon a course of selfless, consecrated service for him! How you prayed that you might have many days to labor and to love!

That morning of your graduation day. Did the sun ever shine so brightly? Did the air ever seem so pure, the sky so blue and boundless? Did dew ever sparkle so brilliantly, or birds ever trill with such gay abandonment?

Then, the morning of a happy wedding day. Will you ever forget it? Ah! You trembled with the tenderest emotions you had ever felt, and perhaps more than ever before you marveled at the vastness of the future—your future—yours and his! Yes, it was a great morning, though not without a solemn sense of awe.

The morning after the babe arrived—the first one in the home. Who could describe such a morning? Life has been enriched a thousand fold. You envy no one—not a living soul! You are rich—so rich! You have come forth from a long, long night of unutterable anguish, pale, but with the tread of a conqueror! You have been granted the custody of a little immortal soul! You thought you understood the philosophy of love; now you know you never knew. But beware on such a morning and many mornings to follow, that you do not forget God in the worship of his gift!

Then those mornings after the first sweet dawn of spring, after winter's ice and snow, with their wonderful assurance that the Creator of all things is still ordering the course of things here below. Each year it seems more and more wonderful as each year your knowledge of nature and of God increases.

And, oh, the consummation, the compensation of the glorious, golden dawn of Eastertide, when the Immortal Christ conquered death and all the powers of darkness!

Sing, for the dawn is come,
Dawn of a glad, new morn;
Sing, for the night is gone,
Sing, for the Day is born!
Burst are the bars of gloom,
Rent by the Light God gives;
Gone is the dread of the tomb,
The Lord of Glory lives!

The Lord of Glory lives,
Eternal life he gives;
Death, hell and grave no more enslave—
The Lord of Glory lives!

Goshen, Ind.

"Let Him Have It"

BY CHESTER E. SHULER

THE attention of the passengers on board a high-class express train was attracted, one day recently, by the words and actions of a very much overdressed woman, a bright-looking, patient nurse girl, and a self-willed, tyrannical boy of about three years.

The boy aroused the indignation of the passengers by his continued shrieks, and his viciousness toward the patient, long-suffering nurse. He tore her bonnet, scratched her hands, and finally spat in her face. There was never a word of remonstrance from his mother.

Home and Friends

There's a power to make each hour
As sweet as heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature gave us;
For life hath here no charms so dear
As home and friends around us.

—Selected.

Whenever the nurse manifested any firmness, the mother would chide her sharply, and say: "Let him have it, Jane. Let him alone, will you!"

Finally the mother composed herself for a nap. About the time the boy had slapped the nurse girl for the fiftieth time, a wasp came sailing in and flew on the window of the nurse's seat. The boy at once tried to catch it.

The watchful nurse caught his hand, seeing his danger, and said, coaxingly and kindly:

"Harry musn't touch! Bug will bite Harry! Be care—"

Harry screamed savagely, and began to kick and pound his nurse. He wanted the "bug"! The nurse's warning only made him want it the more. He'd been used to having his way, and he meant to have it now.

The mother, without opening her eyes or lifting her head, cried out, sharply:

"Why will you tease that dear child so, Jane? Let him have what he wants at once!"

"But, ma'am, it's—"

"Let him have it, I say!"

Thus encouraged by his indulgent parent, Harry clutched at the wasp and caught it.

The yell that followed brought tears of joy to the eyes of the passengers.

The mother awoke again.

"Jane!" she cried, "let him have it—do you hear me?"

"He's got it, ma'am," said Jane, confusedly, as she turned in her seat. And for once the child who had so long cried for nothing had really something worth crying about.

The worst thing any one can have is his own way. And it is by "turning every one to his own way" that folks "go astray." It is by yielding to Divine authority and learning to yield to higher control that peace can be found and rest secured.

Like the child in the story, the one who does not know this has much to learn, and whoever will not learn has much to suffer.

There is something that stings worse than a wasp. And many wilful, untrained, ungoverned mortals succeed in getting hold of *sin*, after unheeded warnings, and in time reap its "wages."

Harrisburg, Pa.

What Is Heaven's Currency?

BY EFFIE EVERS GLICK

EVERY country has a different kind of currency and I am wondering what kind heaven has. But I believe I know.

A friend was sick in a hospital. She had had a nervous breakdown as a result of physical disorders. It was necessary for her husband to leave his work in order to be with her. They were just starting in life and with the accumulation of doctor bills, nurse's bills and hospital expenses, their small savings were soon exhausted. Thoughts of continual expense did not tend to make her condition better. One evening a Sunday-school class—none of the members of which she knew—came to the hospital and gave to her and her husband a purse of thirty dollars. Their gift will always be gratefully remembered, not only because of the money but for the kind thought back of it. Were you to ask her if she thought there was anything heavenly about it, she would answer yes.

A sister whose family of little folks would not permit her gathering berries, called on the phone an old brother who was a regular helper to everyone in the neighborhood, and asked if he would gather some for her. As it was rainy the next day she did not expect any, but evening brought the brother with a large pan of berries. He and his wife had gathered them in the drizzling rain and he would take no pay for them.

Verily the love of Christ constraineth some to do kind deeds—heaven's currency.

An old brother lay sick. The hours were filled with suffering. A young man went often to see him. To him one evening he said: "I can hardly realize that it is evening. The hours have passed so quickly while talking with you."

Could you spend some of your time to make the hard places less hard for some one?

Let me mention a rather personal incident. Some time ago I asked a neighbor for the loan of a pattern. The next day when her little boy came to school he brought a note from his mother saying that she would gladly, freely, make the garment for me. All mothers know what lifts like this mean.

Is *your* time heavenly riches? Some people live to be old and their lives do not count for much. What have they done with their time? I stood one time on a hillside and watched a funeral procession winding its way through the valley at my feet, and it was that of an old man who had never accepted Christ, whose children quarreled in his presence when death had laid his icy hand upon him. And he had gone into the presence of his Maker with nothing worth while to show for his many days. The tragedy of such a life is awful when we think of what it might have been.

Truly, we should lay up for ourselves treasures in heaven where they can not be taken from us.

Some flowers were sent by a Sunday-school class to a sick woman. To the member who took them the recipient said: "I appreciate them so much. This bunch of flowers will do me more good than a bushel when I am dead." And when her grave was piled high with lovely flowers her words were regaled to the minds of those who had given while she could enjoy. It was an object lesson not to be forgotten and in the days that followed the class often made use of heaven's currency—service to those in suffering.

The day was gloomy, the children out of humor and the housework went backward, but the morning mail brought a bright, cheery letter from a friend far away and soon the mother was cheerily singing at her tasks, the children playing happily, and everyone and everything had a different aspect.

Oh, friends, are we making the most of heaven's currency, or does it stop circulating when it crosses our threshold?

"Have you had a kindness shown?
Pass it on, pass it on,
'Twas not meant for you alone;
Pass it on, pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on, pass it on."

Timberville, Va.

AMONG THE CHURCHES

Calendar for Sunday, April 20

Sunday-school Lesson, Elisha: Teacher and Statesman.
—2 Kings 6: 15-23.

Christian Workers' Meeting, The Future Life—Easter Lesson. 1 Cor. 15: 50-58.

* * * *

Gains for the Kingdom

One baptism in the Phoenix church, Ariz.

Three baptisms in the Manor church, Md.

Five baptisms in the Spray Mission, N. C.

One baptism in the Glendora church, Calif.

Two baptisms in the Anderson church, Ind.

Six baptisms in the Clovis church, N. Mex.

One baptism in the Santa Ana church, Calif.

Two baptisms in the Basic City church, Va.

Two baptisms in the Pasadena church, Calif.

One baptism in the East Wichita church, Kans.

Sixteen confessions at the Riggle's Gap church, Pa.—
Bro. O. P. Haines, of Lima, Ohio, evangelist.

Forty confessions in the Hawthorne church, Tenn.—
Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Thirty-four additions to the Peru church, Ind.—Bro.
J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

One hundred thirty-one decided for Christ in the Lewis-
town church, Pa.—Bro. H. B. Heisey, the pastor, in charge.

Twenty-eight additions to the Pontiac church, Mich.,
and five awaiting the rite.—Bro. J. Edwin Jarboe and wife,
of Lincoln, Nebr., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you
pray for the success of these meetings?

Bro. B. E. Hoover, the pastor, to begin May 11 in the
Wawaka church, Ind.

Bro. John R. Snyder, of Huntingdon, Pa., to begin June
15 in the Glade Run church, Pa.

Bro. L. T. Holsinger, of Logansport, Ind., to begin about
May 11 in the Plevna church, Ind.

Bro. O. H. Feiler, of McPherson, Kans., to begin June
15 in the Big Creek church, Okla.

Bro. W. G. Group, of East Berlin, Pa., to begin about
May 10 in the Welsh Run church, Pa.

Bro. Glenn R. Montz, of Preston, Minn., to begin June
15 in the Franklin County church, Iowa.

Bro. J. F. Appleman, of Plymouth, Ind., to begin April
21 instead of March 23 in the Wakarusa church, Ind.

Bro. Lewis Hyde, of Rock Lake, N. Dak., to begin May
18 in the Minot church, N. Dak.; June 2 at Glasgow, Mont.

Bro. McKinley Coffman, of Fairplay, Md., to begin
April 20 in the Harmony house, Middletown Valley church,
Md.

Bro. Ralph B. Shade, of Terry, Mont., to begin a two
weeks' series of meetings at the Florendale schoolhouse of
the Paxton Mission, Mont.

Bro. O. P. Haines, of Lima, Ohio, to begin April 24 at
Snake Spring church, Pa.; to begin May 12 in the New
Enterprise church, Pa.; he is now at Defiance, Oho, in a
meeting.

* * * *

Personal Mention

Bro. D. M. Brubaker's address is changed from Weilers-
ville, Ohio, to Liberty, Adams Co., Ill.

Texas and Louisiana is to be represented on the Stand-
ing Committee of the coming Conference by Eld. J. A.
Miller. Eld. J. F. Hoke is the alternate delegate.

Bro. C. E. Grapes, recently of Augusta, W. Va., has en-
tered upon the pastorate of the Lost Creek congregation
of Southern Pennsylvania. His new address is Bunker-
town, Pa.

Bro. James M. Moore, pastor of the Waynesboro church,
Pa., has been conducting a two weeks' pre-Easter evan-
gelistic meeting in his home congregation, with good at-
tendance and interest, the rain notwithstanding.

Returning from Flora, Ind., where he spent last Lord's
Day, Bro. C. D. Bonsack informs us that Bro. H. C. Early
was confined to his bed with complications following the
contracting of a severe cold and would not be able to at-
tend the Mission Board Meeting this week, much to the
regret and disappointment of all concerned.

Bro. J. E. Wagoner writes us from Bulsar, India, under
date of March 12, from which we quote: "It is beginning
to get hot, 100 in the shade and like the heat from a
burning brush heap out in the sun. But thus far we are
well, that is, my family. Sister Eby is still in bed and
quite weak. Otherwise the missionaries are about as usual."

Eld. W. S. Reichard, of Hagerstown, Md., after an ill-
ness of nearly three months, passed on to his reward on
Sunday morning, April 6. Funeral services were held Tues-
day afternoon following, conducted by the pastor, Bro.
F. F. Holkopp. Bro. Reichard was seventy-six years
of age. He had served the church in many important
capacities and was long an influential leader in both the
church and community life. Further particulars of his life
and work will be published later.

Some Reasons Why The Hershey Missionary Offering Should Be Most Liberal

1. Because the Good Father, from whom all blessings come, is worthy of it. He gave his best for us!
2. Because evangelism and missions is the first duty of the church. If we fail here, it is heart failure indeed!
3. Because there is a deficit of \$19,516.14 April 1st. A special effort is needed to meet it. To this, good Christianity and good business agree.
4. Because some cannot give as in the past, but with the strong helping the weak, we shall know the joy of a common and united brotherhood.
5. Because consecrated men and women, called of God, and approved by the church, are detained on account of funds. "How can they go except they be sent?"
6. Because in the face of the need, the missionaries themselves are asking for a reduced support. Shall they alone share the Cross which is for the healing of the nations?
7. Because we ought to make sacred the memory of our fathers, who, in 1724—200 years ago—made the first missionary tour of the church with much sacrifice and success.
8. Because the investment of our money in the affairs of men is fraught with disappointment and sorrow. But translated into service for God, it enriches us now, and is safe for eternity.
9. Because of a tendency to excessive expenditure for our own comfort and pleasure which can be corrected by sympathetic regard for present word needs, which are both urgent and opportune for the Gospel.
10. Because a sincere faith in Christ and the simple life of trust and obedience to God's Word, which is characteristic of the Church of the Brethren, is most necessary in this hour to stabilize Christianity.
11. Because modern tendencies to enthrone human reason, to depersonalize the Son of God and regard the Father as an unnamed influence, can only be changed when we pour out our best in an intelligent passion for him!

We are glad for the tendency to make our mission offering more regular throughout the year. This is right, for giving is the divinest spiritual exercise and should be as regular as worship. But conditions demand a special effort of faith and sacrifice. Every church should send a special offering and every member should do his part, however small or great. In so doing we shall come into a consciousness of divine comradeship that shall more than compensate us. May we do the heroic and Christian thing!

Fraternally yours,
GENERAL MISSION BOARD
Elgin, Ill.

Aunt Hannah Neher, as she is affectionately known by everybody, a beloved mother in Israel, of 1116 E. Harrison Avenue, Guthrie, Okla., has been confined to her bed most of the time for many weeks, Sister J. K. Fretz informs us. It is suggested to her many friends that cards or letters or other forms of remembrance would do her a kindly service and be much appreciated by her.

Bro. Amos H. Haines of Huntingdon, Pa., has had the kindness to send us a copy of his little booklet "No Creed—the Bible and Biblical Interpretation." This is a second and revised edition just published. A considerable portion of it appeared as an article in the "Gospel Messenger" of Aug. 29, 1914, under the title "Biblical Interpretation." To this has been added about an equal amount of other matter, including extracts from well-known authors and a list of books recommended for further study. One is surprised to find how much interesting information and

stimulating suggestion is contained in its twenty-four pages. It may be obtained from the author at the low rate of five cents per copy.

Eld. S. E. Yundt, of Pomona, Calif., recently preached a sermon at the Glendora, Calif., church on his eightieth birthday. Although somewhat infirm in body Bro. Yundt is as strong as always in the faith.

The Mission Rooms enjoyed a visit a few days ago from Dr. W. W. Peter, of Shanghai, China, Executive Secretary of the Council on Health Education. Dr. Peter had just landed at Seattle and was on his way to Washington to consult the government officials concerning the safe-guarding of the funds which it is proposed to return to the Chinese government, in the bill presented to Congress by Senator Lodge.

Bro. S. S. Blough, pastor of the Decatur church, Ill., has been following a five months' preaching program, which began Feb. 3, with a sermon on "The Life Hid with Christ in God" and is scheduled to close June 29, which will be Education Sunday, with a sermon on "Educating for Christ and the Church." We note also that the Ministerial Association of Decatur, of which Bro. Blough is vice-president, arranged for a three hours' union devotional service on Good Friday, the 18th.

A long letter from Dr. Homer L. Burke dated at Garkida, Feb. 22, accompanied by another, not so long, from Bro. Helser, gives the mission office much interesting information about the arrival of the Burkes, the beginning of their work, and the exceedingly encouraging outlook for the Africa mission. Certain difficulties which had arisen and even suggested the possibility of being obliged to seek another location had been happily cleared away and all the missionaries were full of enthusiasm. "There is work enough here for ten people right now," and they hope to have them soon.

* * * *

Miscellaneous Mention

The Chippewa Valley church, Wisconsin, will be in need of a pastor about Sept. 1. Anyone who might be available is invited to correspond with Bro. John Cripe, Mondovi, Wis., R. 5, Box 105.

Uniontown, Ohio, was postmarked on the envelope and inside was a letter from a sister expressing her great pleasure in reading a certain article in the "Messenger," and offering a suggestion about which we would be glad to write her, but she did not give us her name.

"Be it remembered that out of the depth of pain, suffering, sorrow and death, this glorious day (Easter) was born, and through it the doctrine of the resurrection has become the climax of the Christian's hope." So says "Our Community Booster," published by the Beaver Creek church, Ind., Bro. B. D. Hirt, pastor.

The Brethren at Rice Lake, Wis., do not seem to be particularly susceptible to adverse weather conditions. Bro. A. S. Brubaker writes: "Our Sunday-school attendance has been good all winter, even during the severest weather. More than two-thirds of our enrollment were present two consecutive Sundays when it was 38 degrees below zero, and some of the children came a mile."

How the Lord multiplies our efforts is concretely told in a sentence: "Last year the missionary committee gave out fifteen dimes to be used for this purpose (to raise funds for a new church); their increase amounted to \$43.95." The committee of the Lima, Ohio, church is so encouraged over last year's showing that fifty dimes will be distributed this year.

* * * *

Special Notices

We desire to hear from Ministering Brethren who are ready to consider a call from the church located at Grand Rapids, Mich. Address reply to Wm. H. Cable, 2252 So. Division Ave., Grand Rapids, Mich.

Notice.—The District Sunday-school and Ministerial Conference of Northwestern Ohio will be held in the Dupont church, Dupont, Ohio, Aug. 18-20.—Board of Religious Education, by Mary L. Cook, Marion, Ohio.

Notice.—The Sisters' Aid Society Meeting of the Eastern District of Pennsylvania will be held in the Church of the Brethren, East Petersburg, Pa., Wednesday, April 30, at 1:30 P. M. The program will be as follows: Our Aid Societies a Missionary Endeavor, by Mrs. Nathan Martin; Our Present Work, the Industrial School of Virginia, by Mrs. Horace Buffenmyer; Round Table by Mrs. Hannah Ziegler.—Florence B. Gibbel, District Secretary, Lititz, Pa.

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the new pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official board of his church and to the president and secretary of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members. This offer will stand until July 1. Please give your denomination and mention the "Gospel Messenger."—The Layman Company, 35 N. Dearborn Street, Chicago, Illinois.

AROUND THE WORLD

Postal Salary Increases

Pending bills for increasing the salaries of postal employees would add \$150,000,000 a year to the expenses of the Post Office Department. Postmaster General New is opposing the proposed increases on the ground that since the national budget could not be saddled with the additional amount it would be necessary to raise postage and postal service fees to meet such a raise in salaries.

New Uses of Insulin

It is now being discovered that insulin is about as spectacular as a treatment for other forms of coma and near coma as it is for those due to diabetes. Thus, two doctors report that in cases of vomiting and shock after operations insulin and glucose seem to be just what was needed. Another noted doctor is suggesting the use of insulin for the trying condition in children known as acidosis, or a closely related condition known as cyclic vomiting.

Negro Longevity

Recent studies indicate that the life-span of the American negro has been lengthened by five years during the last decade. Two factors are chiefly responsible. Through the work of the organized public health movement control is being gained over tuberculosis, typhoid fever, malaria and other diseases that caused a high death rate among negroes ten years ago. Then, too, the negro race is awakening to its opportunities for better conditions of life and labor.

Are You Going to Glasgow?

"At the World's Sunday School Association convention, Glasgow, Scotland, June 18-26, more than 4,000 delegates are to be in attendance. Hotels will be used up to their ability to care for the Sunday-school folks, but these cannot lodge even a majority of the delegates. So arrangements have been made to billet the travelers in homes, and at present 1,550 beds have been obtained. Adequate provision will be made to provide for all who will participate in the convention."

The City of Changing Names

St. Petersburg that became Petrograd is now Leningrad. Anyone familiar with European history will doubtless recall reading of the way in which Peter the Great founded and built his new capital city. This great ruler did much to westernize his country, and his capital city in both spirit and name was a type of what he hoped to do for Russia. The intense nationalism of the war period resulted in the change in form from St. Petersburg to Petrograd. Now the great city, shrunken and stricken, is to be known as Leningrad.

For Peace in the Pacific

Some of the most important news items are frequently found in obscure parts of our newspapers. Thus, the brief statement that the British Labor Government has withdrawn plans for a naval base at Singapore is infinitely more significant than the latest Washington scandal. It means more than that Great Britain is going to save fifty million pounds in an initial venture to terrorize Japan and the Dutch islands. It means that Ramsay MacDonald sees the futility of force. Mr. MacDonald has certainly set forward the prospects of world peace by the abandonment of the plan for a great naval base on the edge of the Pacific Ocean.

Prohibition and Real Estate Values

The real estate section of the "New York World" recently quoted one of the largest real estate operators in New York as saying: "Prohibition has a splendid effect. Its greatest benefits are still to be felt. Tradespeople have taken over all old saloon space thrown on the market, at even higher rentals, in many cases. The tenement dweller has become a better tenant. He pays his rent more promptly and suffers depression much less than in former times. In consequence, tenements are staple investments, with steadily rising value. If the prohibition law ever is fully enforced, we may even hope to see slum districts entirely wiped out and replaced by apartment homes that will be good investments for any one."

The Returning Interest in Religion

The current demand for Bibles and religious works indicates a returning interest in religion. A reason for the awakening of the modern mind to the value of religious reading is given in the following statement made by the head of the religious department of a great publishing house: "The war upset the easy optimism current among us. It was followed by a year or two of exhaustion—of refusal to think and of license in pleasures—anything to fend off the disturbing queries that would not down. With the returning tides of life people have begun to think things over, to cast about for solid grounds of hopefulness in regard to the future; and that means at once new interest in philosophy and religion."

Cigarettes and Certificates

A recent news item carries the information that the Jacksonville State Normal School of Jacksonville, Ala., will hereafter issue no certificates to students who smoke cigarettes. The cigarette is not banned from the campus, but students who use them will not be permitted to do practice teaching. As practice teaching is a requirement for a certificate to teach in Alabama the ultimate result is the separation of cigarettes and teachers' certificates in the State mentioned.

Then and Now

It is said that it cost an Oxford student in the Middle Ages less to live per day than it costs the modern young man for his carfare to the office in the morning. But allowing for the tremendous differences in the purchasing power of money between then and now one is still compelled to believe that the ancient Oxford student was a frugal youth. Here are his expenses which reach the magnificent sum of \$12.20 for a school year of thirty-eight weeks: For lectures, \$1.80; rent of room, \$2; food (for 38 weeks), \$8; payment for servant (38 weeks), 40 cents; total, \$12.20.

Militarism on the Wane in Japan

A Japanese paper gives two interesting facts indicating that there is a great wane in the spirit of militarism amongst the Japanese people. Thus, in 1905 after the Russian War there were 5,000 applicants for admission into the Government Military College, the entering class being limited to two hundred. At the close of the World War there were only 110 available for the same class. During the high tide of interest in military training a questionnaire to students in leading girls' high schools showed that a large proportion would choose military officers for husbands whereas last year not one wanted to marry a military man.

Missionaries Are Appreciated

One of the educational leaders of India paid the following tribute to the work of the missionaries in his land: "We non-Christian Indians can never forget the immense debt of gratitude that we owe to the noble missionaries of the Christian religion for the vast work they have done in order to spread education in this land. Differ from them as we may . . . we cannot forget that for no little of the enlightenment and national awakening among our countrymen, we are indebted to the missionaries of the Christian faith in these provinces and in other parts of the country. I, myself, have no doubt that in the years to come, as in the past, their share in educational work in India will be as great and as glorious as it has ever been, and both as an individual and as a member of the government I can say that they need expect nothing but encouragement and help and appreciation from us in going forward."

Forest Protection Week

Our 36,000 forest fires which every year sweep over 11,000,000 acres of land are involving losses that even the American people can no longer afford. The facts in the situation have stirred President Coolidge and he has accordingly issued a proclamation of which the following is the essential paragraph: "Therefore, I, Calvin Coolidge, President of the United States, do urge upon the Governors of the various States to designate and set apart the week of April 21-27, 1924, as Forest Protection Week, and, wherever practicable and not in conflict with State law or accepted customs, to celebrate Arbor Day within that week. I also urge all citizens, either in association or as individuals, all schools, and the press of the land to give common thought to the protection of our forests from fire, to the end that, in the future as in the past, these forests may supply us with wood, protect the purity of our streams, and otherwise serve the people of the United States."

"Litigation Between Brethren"

Under the above caption the "Christian Standard" says some very pertinent things about church members airing their differences in court. The four reasons given sum up our side of the case so well that they are printed here for our encouragement. "First, the life and welfare of the congregation should be of primary consideration. Any considerable difference between brethren, if put on display before the public, as is done in the usual court process, will emphasize the disunion of the spiritual family and thus bring reproach on the church. Secondly, such a resort widens the gap between the disputants. The ugly temper growing out of a lawsuit will often extend through years, if not generations. The one who wins is as likely to hold rancor in his heart as the one who loses. There is slight prospect of amicable relations ever being restored, once a difference has been aired in the courtroom. The contending attorneys, who seem to be at swords' points, will go out and lunch together, but the litigants who pay the bill, accumulate vitriol and vinegar for days to come and generations yet to be. Thirdly, the cost is exorbitant and the expense needless. Often the amount at stake is negligible, while the sum spent, not to get equitable adjustment, but to determine which shall have his own way,

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christ's New Commandment

John 13: 34; 15: 12, 17

For Week Beginning April 27, 1924

Christ's Commandment Is New in Intensity and Authority. Jesus did not originate truth which never existed before. He disclosed fresh aspects of the divine moral order and human conduct. He stated old truths with authority that was new to men. This commandment of love is the most distinctive he ever gave, because of the rich content that he breathed and lived into it. Jesus found the philosophy of love to be interpreted and applied selfishly and nationally. He probed for its deeper meaning into unselfish motive and expanded its application into an attitude, a spirit, and a way of living among men.

Christ Made Love the Bond of Christian Brotherhood. This was the characteristic which above all others he sought to cultivate in his disciples. Christian faith begins in personal love for God through Jesus Christ. This love is the foundation and ground of agreement among brethren. Without it there can be no peace. Common allegiance to the living Lord generates expanding love among brethren which lives through differences of opinion by taking away the spirit of criticism and making faith a matter of the life rather than the mind. This unity of love is required for cooperation in Christian work.

Brotherly Love Enables the Christian to Witness Effectively. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35). It matters not what we say to people not Christians if we have not love among ourselves. Intelligent people in heathen lands reproach Christendom for its divisions. Of early disciples it was said "Behold how these Christians love each other!" Whatever the world at large thinks of Christ, they regard him as a great apostle of love and judge his disciples accordingly. Christlike love is the greatest need of the world of humanity and none other is so well empowered to extend it as the Christian church. The message of divine love can be effectively given only by lives which carry the attraction of that love.

Christ Set the Measure of Brotherly Love by His Example. "Even as I have loved you" is the Master's statement of this measure. That is so complete that we may be making continuous discovery of its meaning throughout all our lifetime. We are sounding divine depths when we try to conceive it. But Jesus said it as a human possibility, to love from the same motive and spirit as did he himself. "He loved them unto the uttermost" (John 13: 1), even though that meant death. Jesus declared the highest expression of love to be a willingness to die if by such an offering the life of a loved one would be preserved and enriched (John 15: 13). In practical life this principle will most often mean living self-denial for the good of our friends and brethren.

Consistent Brotherly Love Is the Test of Christian Faith. A superficial love is not consistent. It is swayed by moods and circumstances. True brotherly affection makes lovely living natural through clouds and sunshine. Faith in God constrains love of brethren, because "God is love" (1 John 4: 7, 8). The goodness of God is the sublime reason for godly human love (John 4: 11). Out of the soundness of its faith love will always find a way to express itself in word and deed to the constructive helpfulness of the brotherhood.

Suggestive Texts on Brotherly Love

A Wholesome Personal Admonition, Jude 21
A Timely Church Admonition, 1 Peter 2: 17
A Christlike Aspiration, John 17: 23
Our Holy Resolution, John 15: 14

J. H. H.

is considerable. * Finally, if Christ be the Son of God—and he is, or our whole profession is a farce—and if Christians are under his rule, the leading Christian men in a community are far more competent to decide a case of difference between brethren than are the common courts."

The Bible in China and Japan

"China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or 30 per cent over the preceding year. According to Frank H. Mann, General Secretary, there was no increase in the Society's Budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation."

Growth and Service

(Continued from Page 243)

tribute can be paid to a Christian than that paid by a fellow-countryman to Sadhu Sundar Singh as he said: "Oh, he's like Jesus, he's like Jesus," or that of a heathen woman to a missionary when she said, "If your Jesus is like you, I want to know him."

Through the power of the Holy Spirit "which helpeth our infirmity" we are enabled to grow into the fullness of the Christ life. He is the sanctifying power in our lives. Through his influence the old impulses and desires are changed. The mind is no longer set on the things of earth but upon the things which are above. Through the power of the Spirit new desires and new habits are formed. The love of God is shed abroad in the heart, which gives a new motive in life. He is the guide into spiritual truth; the words of Jesus take on a new meaning and the things of God are made plain. Through the witness of the Spirit in the heart, we can come into unembarrassed communion with God, because "His Spirit beareth witness with our spirit that we are children of God and joint heirs with Jesus Christ." Through this communion with God the soul breathes the atmosphere of heaven which softens and mellows the heart, quickens the pulse of the soul and gives courage and confidence to press on "toward the goal unto the prize of the high calling of God in Christ Jesus."

As the Spirit is allowed to work freely in the life we will find it bringing forth a fruitage of Christlike characteristics, for the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

If we would attain to a true Christlikeness more is involved than the attaining of a negative goodness. Had Christ come into the world merely to be good there never would have been any Christianity. There must also be the development of positive virtues through the giving of ourselves in service. "The love of the Master is not an absorbing, but a radiating love." As his love and light illuminates our souls we are to be radiating centers to the world.

Service has a very direct relation to the growth of Christian character. While the soul breathes the atmosphere of heaven and is animated by the power of the Spirit, it is essential that we exercise in the gymnasium of service if we are to experience a sound healthy growth. Strong characters are not built up in the cloister. For as the lone oak on the prairie grows rugged and strong as each year it resists the wintry blasts, so the soul that grows in the field of service, where it feels the sting of criticism and the weight of the burden of humanity's need and sorrow will develop a strength of character which is vitally necessary for the largest service. It is in the "University of Hard Knocks," that the sterling qualities of character are brought out into their finest beauty. James understood this when he said, "Count it all joy, my brethren, when you fall into manifold temptations, knowing that the proving of your faith worketh patience, and let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

As vital as prayer is to normal Christian growth, a Christian will grow faster in the field of service than in his prayer closet. But the more he serves the more will he feel the need of the prayer closet, for there is no place like the field of service to help us to properly evaluate our own worth and strength. As we serve we grow humble for we learn our weakness and necessarily lean more upon him who is our true strength. "When I am weak then am I strong," testifies Paul, for God's strength is made perfect in weakness. It was when John R. Mott tried to lead another man to God that he himself found God.

Many a sickly Christian whose growth is retarded will take on new life and develop into a strong Christian character when he begins to work for other people. Many of the doubts and difficulties will disappear or sink into the background because the interest and powers of the whole self are called out into activity. As one has experience out in real life his interests enlarge; he gets a new sympathy for other folk. Most of all, he comes into a vital experience with God and learns to know his power both in his own life and in the

lives of others. Many of our churches which are now functioning largely as hospitals would develop into flourishing strong churches if they would forget their troubles for a while and begin to serve in their communities. A missionary church is a growing church. The church which is busy at work has no time to quibble over the trifling questions which so often have caused strife and dissension.

The reflex value of personal service upon personal growth is dependent upon the motive with which one serves. Paul teaches that though we speak with the tongues of eloquence, and though we may give all our goods to the poor, and although we endure persecution, yet if there is not the motivation of love it will profit nothing to us individually. It is love that the people of this needy world need more than anything else; the largest service cannot be done apart from it.

While as stated before service is essential to Christian growth, yet no less is Christian character essential for Christian service; for, after all is said and done, "the man is the message." Only as the Gospel is written on the heart and unconsciously borne out into the life can our lives really be a savor of life unto life to those about us. We must *BE* before we can *DO*, but we cannot *BE* what we ought to be unless we *DO* also. Personal growth and service are reciprocally related and cannot be separated.

May we keep our eyes on Jesus as our criterion, and with the dynamic of the indwelling Holy Spirit enabling us each day to grow in character and in service, attain unto a spiritual maturity that can finally say with Paul, "I have fought the good fight. I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness" (2 Tim. 4:7).

Chicago, Ill.

Was This Promise Fulfilled?

BY REBECCA C. FOUTZ

WHEN John, in his gospel, recorded those sacred occurrences in the upper room, he also preserved for us much of Christ's talk to his disciples. It was in the heart to heart talk of those last intimate moments that he tried to prepare his disciples for the faith-trying events soon to occur, as well as for their future work.

Among the things he said that much disturbed them was his reference to his going away: "A little while, and ye shall not see me: and again, a little while, and ye shall see me" (John 16:16). As Jesus understood their questioning minds, he goes on to assure them that, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

Have you ever considered this verse in connection with the resurrection? Did Christ fulfill his promise to see them again after death and burial and thereby give them a joy that nothing or no one ever succeeded in taking from them?

Ah, every Christian since then, every product of Christian life, influence and teaching, is a witness, a testimonial, to the fact that he did. For on the disciples rested the work of spreading and giving to mankind the Gospel their Master had brought and taught and it was alone their *knowledge* that he did fulfill his promise to them, and their joy in it that drove them out to tell the world.

Do you think that a deceiving apparition could have removed the doubt from Thomas' mind or put a steel rod into Peter's stringlike spine?

Do you suppose that anything less than the actual resurrection of their Lord and Master could have made those disillusioned, discouraged, "We really thought he was what he said, but it's all over now," disciples as they left the cross, face right about and go out into a hostile world and preach Jesus with a zeal and joy, that as Christ had said, no man could take from them?

No, not the influence of the powers of darkness, hardships, persecution, or a martyr's fate, even robbed them of or even quenched their joy in the Savior's resurrection. Why? Because they didn't imagine or guess that he arose—they *knew*.

The same precious promises of John 16:22 are for us too, if we do not allow the seductive whispering of

Satan or his emissaries to rob us of these, the greatest and supreme joys of the world, that Christ arose from the dead and that we shall see him when he returns to claim his own.

Sometimes we hear those who have rather strict ideas as regards a Christian's conduct and relation to the pleasures of this world, spoken of as narrow or as joy-killers. But are they? No, the really narrow and the genuine joy-killers are those whose intellects are not large enough to encompass faith that is fact and who would thus rob us of the only real joy there is.

Philadelphia, Pa.

Fastened to the Cross

BY ELGIN S. MOYER

THE other Sunday evening during the Chinese Sunday-school session one of the teachers and her pupil who is not yet a Christian, were having a lesson on "signs." They had talked about various signs seen on the street car, at the stations and elsewhere. The teacher had just finished explaining the meaning of the star on the policeman's coat. Then the pupil drew on his paper the figure of a cross, and said that his cousin had given him one of those. Then he said, "What does that sign mean to you?" She told him again the story of the death of Christ on the cross, how he died for us to save us from our sins. Then he asked, "You mean our sins are fastened to the cross?" The teacher said that was right, and asked him to retell the story. He said, "Yes, I understand, but you please tell me more about it."

Here is a hungry soul who has caught a glimpse of the light. He has a concept of the cross as a place where we can cast our sins, but more than that, a place where they will be fastened.

Is that not a beautiful and wholesome picture for us, the cross yonder in our life's experience, with our sins fastened on it? Jesus fastened them there for us. Once we were bearing them ourselves and were weighted down with their guilt. But Jesus bore them to the cross and nailed them there, where they must remain throughout eternity. We need not bear them any more. We thus enter eternal life with the realization that Christ has taken our sins once and for all, and without any guilt of his own bore our guilty sins and nailed them to the cross.

Happy creatures that we are in Christ, free from sin and free from the guilt of sin. What a wonderful Savior, to bestow such grace and such mercy, and to bear the guilt himself, and to make it possible for us to be forever free from all those sins that once burdened our life! How I ought to love him and to glorify him in my life for this marvelous grace and for his vicarious atonement!

Chicago, Ill.

"He Is Risen"

BY LEO LILLIAN WISE

AGAIN Mary Carr had started toward the telephone to call the Superintendent, but as before she halted. All the week she had been doing this very thing and tomorrow would be Easter Sunday.

Just the week before the Superintendent had announced that he was arranging for the teachers above the primary department to teach classes other than their own. And Mary Carr was to teach the class of young women. A year ago her own beloved daughter had been one of that number; today Carol was out in Fern Cliff retreat.

Small wonder that Mary Carr was battling with self. She felt that she had hardly been left alone to grieve for one call after another to service had come to her. She had often moaned, "If only I could get away to myself where I could cry all I wanted to!"

And now to face a class of young women the age of Carol and proclaim to them the fact of immortality. Why had she not been left to teach her junior boys? It had been hard to reconcile her thoughts to that realm beyond the grave. How could she face clear-eyed wistful girls?

Quite impulsively she put on her outdoor wraps and hurriedly went to Fern Cliff to stand for a bit beside Carol's little allotted space of God's earth.

The birds were calling and chattering to her as she

went along. The trees were putting on new life, their buds swelling. For a moment because of tear-blinded eyes she could not read the inscription: "Carol, Beloved Daughter of Robert and Mary Carr."

Then as she stooped down, to her utter amazement she caught sight of tiny flowers peeping shyly at her. The care-taker was passing and she called to him, "Mr. Smith, how did this happen?"

He reverently removed his cap. "Last fall one day, old Grandma White walked out here and worked all afternoon planting bulbs. She said that Carol was always so alive in life and she wanted to think of her as so in death."

The picture of the poor, crippled old woman coming on such a laborious errand of love came vividly to Mary Carr and she bowed her head marveling.

Now she *must* teach that class of young women. Yet, was she entirely settled in her mind, and unmistaken? The day passed all too swiftly for Robert had gone with her late in the afternoon to behold the miracle of the flowers.

The next morning the old struggle was upon her, even Robert felt that. Then the door opened and in came the tall son of whom they were so fond; he had been on the train all night long in order to be with them this day. "Arthur, did you come just for today?" He had gravely replied, "I knew that you and father would be missing Carol."

As Mary faced the class of young women it seemed to her that in some miraculous way God himself had noted her pain and sent her reassurance. True, her voice trembled, but she had gone bravely through the lesson and helped the class to see the triumphant message of the day. As they passed out one after the other and had silently laid their hand upon her arm, she thought, what if she had failed them who had their heartaches to bear?

Seated with Robert and Arthur to listen to the Easter sermon, she was still to receive another evidence that Carol was faring in that other world. For the soft music and Eleanor's rich, melodious voice sang out a refrain that was familiar, for Carol herself had written the words and composed the music shortly before leaving this earthly world. Eleanor, the beloved friend, had seemed to have kept the spirit of the other girl and touched the hearts of all as she sang, "He is Risen."

Yes, now Mary Carr knew for herself that all the vivid aliveness of Carol had not been lost; she knew, though she could not have found words to express her thoughts, that Christ had broken the bands of death. She knew that immortality was *real* and just beyond her girl was waiting the brief space of time until the beloved family would be reunited.

Bellevue, Ohio.

The Peace Sentiment

BY HOMER FOSNAUGH

AFTER reading the editorial in the GOSPEL MESSENGER of March 8 on, A Distinctive Service for the Brethren, it compels one to think. Doubly so if he passed through the grinding mill of the draft. Frequently we read what others are doing to promote the cause of peace. We as a church have always been opposed to war. Are we going to live up to our principles? Are we going to let others outdo us in the cause of peace? There never was a time when the "peace sentiment" was sweeping over the country as it is today, even among non-Christians. It is sweeping the country like a storm. When the blacksmith welds a piece of iron, he must strike while the iron is welding hot. And if he is careful about his strokes you can not see a seam. But when he welds steel he must use welding compound. Today we need to use the welding compound on the peace sentiment and strike with all our might while the iron is welding hot.

And to avert another war we must enlist and school the youth of the land. The army to keep its ranks filled has recruiting stations. The one in charge is never idle, but is always displaying opportunity before the youth of the land.

We have Educational Sunday, Go-to-Sunday-school Sunday, and Go-to-Church Sunday. Why not have a Peace Sunday? We have a Clean Life pledge. Why

not a "No War" pledge? Why not enlist and cooperate with the other denominations who are opposed to war, and adopt a "No War" pledge, and flood our congressmen and senators with them? Let's mold the peace sentiment so strong that our country will not dare enter another war.

Let's go, face and eyes to the front. Forward, march.

North Manchester, Ind.

CORRESPONDENCE

WELLS BY THE WAYSIDE

Hermosa Beach, Calif., March 16, 1924

At the Ministerial Meeting in January, I promised Bro. Geo. C. Carl that we would come to Hermosa before leaving California. Accordingly the cousin Bezonas took us there March 16, and we had the pleasure of being in the Hermosa Sunday-school, and afterwards of speaking during the preaching hour.

Hermosa is one of the live growing churches of Southern California. Brother and Sister Carl are doing fine work and are getting results. In 1921 the membership was seventeen. That year Bro. Carl held a revival during which effort nineteen were baptized. In September of 1922 he

AN EASTER GREETING

By Jas. A. Sell

A happy greeting to you in the name of our Divine Redeemer who lived and died for our sins and arose from the dead to live for evermore, and holds the keys of death and the grave.

He has assured us that as he now lives we shall also live.—John 14:19.

"Blessed and holy is he that hath part in the first resurrection."—Rev. 20:6.

With happy hearts we celebrate,

The resurrection day,

It lightens up the valley gloom,

That leads from earth away,

Our Savior took the sting from death,

And victory from the grave,

So let us cast our all on him,

Who has the power to save.

Let us never forget the love our Savior had for the church that he left to us to perpetuate in the world as the pillar and ground of his truth, and through which he promotes his own glory in the salvation of souls.

"Arise, let us go hence."

Hollidaysburg, Pa.

took up the pastorate of this church, and now the membership numbers ninety-two, of which number forty-eight are under eighteen years of age.

Under the leadership of Bro. L. A. Stump the Sunday-school has outgrown its quarters. At present 230 are enrolled in the twenty-one classes which gather for class work in the church, two small Sunday-school buildings, a garage, and two neighboring homes. Their Cradle Roll numbers sixty-seven, and the Home Department forty-four.

This church has decided to build a new and up-to-date church just as soon as the necessary funds are in sight. The District Mission Board owns three fine lots overlooking the beautiful Pacific Ocean. The church and its friends are doing their utmost to raise the required \$15,000.00. Only about a third of this amount has been raised. The church has permission to solicit the District and Bro. Carl is out in the field as much as his time allows, and it is to be hoped that the District will rally to their help, because the new church building is an absolute need. On this particular Sunday the Sunday-school offering for the Building Fund totaled one hundred dollars.

After lunch on the sunny beach, and a walk out on the pier and along the beach, we drove over the famous Palos Verdes hill road, in view of the ocean for about twenty miles. We continued home via Point Firmin, Wilmington, San Pedro and Long Beach, covering in all a distance of eighty miles. Parts of this road are new, rough and dangerous.

Long Beach, Calif., March 19-23

During this our second visit to this enterprising and growing city, we were the guests of the pastor and his good wife, Bro. and Sister J. S. Zimmerman, and of Bert J. Smith and M. Frantz. Saturday, the 22nd, we took the trip to Santa Catalina Island and a voyage over the world-famous Submarine Gardens in the glass bottom boat. This trip was recommended to us as well worth one's time and money, and we found it so.

The fine steamer "Avalon" makes the trip from Wilmington, about thirty miles, in two and a fourth hours. Senor Juan Rodriguez Cabillo is credited with the discovery of Santa Catalina Island. In 1542 this explorer of southern seas sailed into the quiet waters of what is now

Avalon, and, raising the Portuguese flag, gave the island the name of San Salvador after one of his ships. In 1602 an expedition equipped by Philip III of Spain, and commanded by Sebastian Vizcaino, anchored at Avalon and rechristened the island by its present name of Santa Catalina.

The harbor of Avalon was once the home of a prosperous tribe of Indians far superior to the Indians of the mainland. They were fine looking, dressed in well-cured skins and dwelt in large dwellings. The women were attractive and refined. Their canoes were well built and capacious, holding twenty men, for the islanders were skillful fishermen. About 145 years ago almost the entire population was enticed to the mainland by the Franciscan friars, and now there is nothing but the crumbling bones and the old stone implements to tell of the days that were.

The island has passed through many hands since then; the largest part of it during recent years has been the property of the Banning Company. In February of 1919 William Wrigley, Jr., purchased a controlling interest of the Banning ownership. The island is some twenty miles in length and contains about 55,000 acres of well diversified country. There are mountain ranges and peaks, all commanding incomparable views; the highest being Mt. Orizaba, having an elevation of 2,109 feet.

Avalon is on the northeast side of the island, and is the outlet of a beautiful canyon. The beach is crescent-shaped. Along the beach is Crescent Avenue upon which are the stores and hotels. There is a bank, three churches and a school. Thousands of tourists make the trip to Avalon, and visit the stores that are filled with curios. The climate is more equable than that of the mainland, and sea bathing can be indulged in all the year round, though I am sure that on the day that we were over, one would have found it entirely too chilly.

When the sea is calm the trip to Catalina is wonderful. This particular day it was neither smooth nor as rough as it sometimes gets, and still the boat did considerable rocking and many of the passengers could not remain on the upper deck. Quite a number were very visibly seasick, and had to take to a reclining posture. Mrs. Blough and I escaped entirely and enjoyed every minute of the trip.

While at Long Beach this time we were present at the midweek prayer meeting, their quarterly council and the forenoon services on Sunday, including Sunday-school, and were pleased with all of these services. The interest manifested in their council, both in attendance and in the manner in which they enter into the business, is commendable. Brother and Sister Zimmerman are doing splendid work and are being held in high esteem. On this particular Sunday Bro. Jacob Funk and the Bingo Quartet of La Verne College were present both morning and evening in the interest of the endowment of the college. Brother Funk delivered two strong messages and the quartet rendered a number of appropriate selections. Everybody seemed glad to see Brother B. F. Masterson present again after his recent illness.

San Diego, Calif., March 29—April 2

A ride on the Santa Fe from Fullerton to San Diego is both pleasant and interesting. About half of the distance the Pacific Ocean is in full view. It seems that we never tire of watching the waves and breakers of the ocean.

Our church in this city is located at 4176 Pacific Avenue in what was formerly East San Diego, but is now a part of the city proper. For a number of years a work had been carried on at Santee about fifteen miles east where quite a nucleus of members lived. But the removal of nearly of these members made it necessary to discontinue the work there, and a beginning was made here in the home of a Brother Johnson. The need for a church was very apparent, but the District Mission Board did not have funds available to render assistance. It was then that Elder S. G. Lehmer came to the assistance of the few scattered members and in October of 1922 a neat little church was dedicated, with a main auditorium seating about 125 people, and three small Sunday-school rooms. In November of the same year Brother and Sister Fred A. Flora took over the pastoral work. From a Sunday-school numbering in the twenties the enrollment has grown to more than eighty and it is steadily growing. Already there is a need of more room for Sunday-school classes. A number of members who have resided in the city for years have been encouraged to place their letters here, and with some baptisms the membership has reached fifty. An active Aid Society meets weekly.

Since Brother Flora located here, a good parsonage has been erected, the lumber for which has been largely paid for by Brother Lehmer, who is the elder of this enterprising band of members. The territory of this church is almost limitless. The nearest church on the north is Santa Ana, about ninety miles away, and the nearest on the east Glendale, Arizona, while to the south is Mexico and to the west the Pacific. The scattered condition of the membership makes church attendance not only laborious but expensive as a number of the members live fifteen miles away, and one family lives at Oceanside, thirty-eight miles north.

Brother and Sister Flora are working hard and their

(Continued on Page 254)

AMONG THE CHURCHES OF THE SOUTHLAND

Number Six

On leaving Rose Pine, La., we crossed the great State of Louisiana from east to west. This took us through the timber country of the western part, the cypress swamps of the central section with trees hanging pendant with masses of Spanish moss, through the lower Mississippi River valley, across the "Father of Waters" at Baton Rouge on a ferry, and on down through the rich delta lands to the quaint old city of New Orleans. It was a pleasure to have made this trip by daylight for it gave us an idea of the diversified resources of the Delta State. Perhaps more than any other southern State, Louisiana stands out prominent in the great variety of her natural resources.

Arriving at New Orleans, we were met at the railway station by a son of Bro. Samuel J. Stayer and wife, and soon found ourselves hospitably domiciled in their pleasant home on Jeannette Street. We had never met any of the family before but we had no sooner stepped inside the door than we felt at home. Bro. Stayer and wife (nee Replogle) both come from good old Morrison Cove, Pa., Brethren stock and it was not long until we were discussing Stayers, Replogles, Overs, Brumbaughes, Dillings and many other names familiar in Bedford and Blair Counties. So far as we know, Brother and Sister Stayer were the only members living in the city at the time of our visit. But another family is locating there and this will help break the feeling of isolation. Brother and Sister Stayer have a fine family of children all of whom are faithful to the Brethren, although they have never had the opportunity of uniting with the church. Several are in high school, college and university, preparing for their life work. It was a pleasure to meet them and hear them speak of "our church" when mentioning the Brethren. We covet them with their youthful enthusiasm, ambition and energy for Christ and the church.

New Orleans is a city of many parts. Here the old and the new cross in such a way as may not perhaps be found in any other city of the United States. Settled by the Spanish and later by the French, principally the latter, much of these influences may be found in the city even today. The newer sections of the city are modernly American, but the old French and Spanish sections remain to more or less extent. The French section still retains the characteristics of the Napoleonic era, but is fast giving way to that more in line with modern ideas of building and environment, and it will not be more than another generation until it will have practically disappeared. With Bro. Stayer as our guide it was a real pleasure to visit many of these places of historic interest in the city. After practically eleven weeks of continuous, strenuous, evangelistic work, the change of scene was a most appreciated one.

The Brethren should be represented in New Orleans by a working organization. More and more as the South develops, and the Central and South American countries come to us for help in many avenues, our young men and women, as well as older ones, will look toward this metropolis and Gateway City as a place to earn a livelihood. There are opportunities there now that would appeal to many of our people if we had a church there. We should look forward to occupying it in the not distant future. Already the nucleus is there. The city itself is largely Catholic but there is a growing Protestant sentiment and we should take advantage of it. The schools especially present an open door for efficient teachers. Standards are high and wages good.

The South is an open door for the Brethren Church. Shall its metropolis city be among those places where we shall lift up a standard? May the Lord have his way as we answer.

En route from New Orleans to Fruitdale, Ala., we spent several hours in Mobile. We understand there are several members living there, among them Bro. J. E. White, a minister, but as no one seemed to be able to direct us to Owen's Lane, his address, we did not get to see him or his family. We regretted this very much. Leaving Mobile, a two hours' ride brought us to Fruitdale, our next field of labor.

Huntingdon, Pa.

John R. Snyder.

Notes From Our Correspondents

ARIZONA

Phoenix church met in council March 23, with Bro. Leander Smith presiding. Bro. C. E. Allman was elected Sunday-school superintendent. Christian Worker officers also were chosen. Plans are being made to hold a Vacation Bible School at the close of the city schools. We will have in the future a monthly Sunday-school teachers' or workers' conference. Also we plan to have a song service once each week immediately preceding our prayer meeting. This will help us to get better acquainted with our new song book, "Hymns of Praise," which is giving excellent satisfaction. Since our last report there has been one baptism—Lois Greenawalt, Phoenix, Ariz., April 1.

CALIFORNIA

Glendora—March 13 the District Aid Workers were with us in an all-day meeting. They presented the work of the District for the coming year, also what had been and could be done through united efforts. They gave us some splendid talks along missionary lines. At our last Aid meeting we had a big gathering when the Young

Married People's Class of the Sunday-school served us at the lunch hour which was a surprise and a treat; they also worked willingly afterward with their needles. March 16 Bro. Jesse Emmert, director of Religious Education, was with us during the Christian Workers' hour. His message on "Christianity as a social, very instructive and helpful. Bro. Jacob Wine, lately of Illinois, followed with a sermon. Our pastor is giving us a series of sermons on the work and mission of the Holy Spirit which is helping us to feel our responsibility more keenly and inspire us to greater service for our Master. March 23 Bro. Geo. Mishler, of South Whittier, Ind., preached for us along the line of our first to God and second to our fellow-men. March 30 the deputation team of La Verne was with us. Their theme was Stewardship. They reminded us very forcibly that we were only stewards and that all we have and are should be used for the extension of the Kingdom, and the salvation of souls. One of the speakers said: "By our own efforts we receive a very small part, the other ninety-five from the Lord," proving to us our obligations and responsibilities are greater than the tithing system. Eld. S. E. Yundt, of Pomona, followed with a sermon. It was his eightieth birthday. It did our hearts good to hear words of encouragement and warning from this faithful soldier of the cross. At the close of the service one young man, a Filipino, gave his heart to the Lord and was baptized in the evening. Our evangelist, Bro. Bra. Diaz, is still with us laboring among the camps of his own countrymen. April 1 our regular business meeting was held, with Eld. G. H. Bashor in charge. Six letters were received and one was received previously. One letter was granted. Our work is prospering for which we praise the Lord—Anna M. Gnagy, Glendora, Calif., April 3.

Elk Creek congregation met in council April 3, with our pastor, Bro. J. B. Decker, presiding. The meeting was held at the home of Sister Sadler as president. Bro. S. M. Silver, who has been away for six years, has returned to be a member of our church again—Mrs. Jessie Silver, Elk Creek, Calif., April 4.

Long Beach church met in council March 21, with Bro. J. S. Zimmerman presiding. One certificate of membership was granted. Homer Frantz, president of the trustee board, made a report that the interior decorating had been completed and that the carpet had been ordered for the auditorium. The church has been extended for the work already completed. Arrangements are being made to hold a communion in the very near future. March 23 Bro. Jacob Funk was with us in an educational meeting in the interest of La Verne College. Two splendid addresses were given. The male quartet assisted ably with their musical selections—Mrs. H. H. Vaniman, Long Beach, Calif., March 30.

Pasadena—Beginning in January eighteen churches put on a School of Missions. We had two classes, with an enrollment of 161, and an average attendance of 137. All classes held the Young People's Department studied Japan; the young people and adults studied Stewardship. Bro. Hoff, of Bethany Bible School, was here during the last week of the school. He conducted two class periods, one in the forenoon on the Holy Spirit and Teachings of Jesus, and the other in the afternoon on the life of Jesus and one on the Fundamental Teachings of the New Testament. There was a large attendance and much interest was manifested. March 9 E. M. Studebaker, President of La Verne College, preached a soul-inspiring sermon in the morning. Jacob Funk, field representative of the college, gave the needs of the denominational college in the evening. These brethren launched a campaign for endowment funds for the college. The congregation of March 16 the La Verne deputation team gave a missionary program on stewardship at the morning services. The young people of the church provided dinner in the church bungalow and forty-eight enjoyed a social time together. A program was given in the afternoon. At our last council a few church officers were elected. Bro. H. A. Brubaker was retained as pastor for another year. Two have been baptized since our last report and twelve received by certificate. During the last quarter our Sunday-school broke previous records in attendance. We have many new people moving into our church. You are welcome and we want you to feel at home among us. Our love feast will be held May 18, at 6:30 P. M.—Ida B. Gibbel, Pasadena, Calif., April 1.

FLORIDA

Bethel church met in council April 5, with Eld. A. D. Bowman presiding. Six letters were granted. Our love feast will be held May 31. Eld. A. D. Bowman preached for us on Sunday, April 6, from the subject, "The Book." Bro. D. H. Zigler and wife with Brother and Sister Wright, passing from their northern homes, stopped with us March 30. Bro. Zigler preached two excellent sermons for us—H. B. Layman, Doctors Inlet, Fla., April 9.

ILLINOIS

Dixon church met in regular business meeting Dec. 31. Bro. O. D. Buck was re-elected as elder for another year. The church decided to have another day school this summer, about the middle of June if possible. The directors have not yet been selected. Three more have finished reading the Bible through: Sister Leona Underwood, Sister Mary Underwood and Rev. D. B. Martin. Sister Wm. Underwood has finished reading it through the second time. The church had a fellowship meeting and an oyster supper at the home of Sister C. E. Kinney and family, who moved to Wisconsin. It was an impressive service, and especially so to them, as they are not now located near a Brethren church and will miss meeting with our people. The Bible doctrine class, which the pastor holds each week, is progressing splendidly. The attendance is good and the interest is high. We feel that we are of great value, if the future of the Brethren Church is to be well looked after and her high standard maintained. For some time we have been having cottage prayer meetings. They have been a success and are faithfully attended. We have met in some homes, where it was hard for the family to meet with us in the regular church service and the meeting helped both the family and the ones who came. March 31 our church again met in quarterly business meeting. The love feast was set for May 11, at 7 P. M. Bro. C. Boyd was re-elected as church clerk; Mrs. Frank Suter as "Messenger" correspondent and Mrs. Sell as superintendent of the Junior Christian Workers' Society. The question of the pastor was then taken up. The vote of the congregation was taken, with the result of over two-thirds majority in favor of retaining the present pastor, Rev. Sell and wife. The pastor and wife have enjoyed working with the Dixon congregation, but feeling the need of further education, have refused to accept the position. Their desire is to have charge of a church close enough to a Brethren college, where they will be able to give part of their time to serving the church and part to the study of the Bible. If anyone is looking for such a pastor, Brother and Sister Sell would appreciate corresponding with that church, before Sept. 1. The church decided to have a delegate sent to the Annual Meeting this June, and the pastor was chosen—Mrs. W. C. Sell, 215 Madison St., Dixon, Ill., April 3.

INDIANA

Anderson church recently met in council. We decided to hold our love feasts for this year as follows: First Saturday in May, or May 3, at 7 P. M., and the first Saturday in October, or Oct. 4, at 7 P. M. The community recently had a union tabernacle meeting, lasting for many days, presided over by E. J. Bulgin, of Portland, Ore., with a corps of workers. The service was laid before us our national as well as our local sins in a most wonderfully convincing way, which caused over 1,200 to confess their wrongs and come out for a better and cleaner life. At our recent prayer meeting we baptized two applicants. Our Sisters' Aid Society is doing most excellent work for the church and community. Our various Sunday-schools and churches, cooperating with our county sheriff, routed a number of slot-machine venders, and won a victory which helps us to breathe better. It gave us

an object lesson, that if we win against sin we must organize the good forces, and when they are organized, sin will have no show.—Levi Wise, Anderson, Ind., April 5.

Arcadia—We met in council April 5, with Eld. I. B. Wike in charge. Bro. Wike was chosen to represent us at Annual Meeting. We are preparing for an Easter program. Easter Sunday has also been chosen as Decision Day. Pre-Easter services will be conducted by our pastor and wife, beginning April 5. We decided to hold our love feast May 24, at 7 P. M. Our Sunday-school is progressing exceedingly well considering the many hindrances. There is much sickness among both children and aged members. We are expecting great things for our church in the future. With the untiring work of our pastor the outlook is very promising—Sarah Kinder, Arcadia, Ind., April 6.

Auburn church met in council March 21, with Eld. Kreider in charge. We hope to paint the church and parsonage this spring. Though our membership is not large in numbers we have a fine church and a growing Sunday-school. Our teachers urge that each pupil bring some one along that is not attending other Sunday-schools. The time for our spring communion will be announced later—Clara E. Kennedy, Garrett, Ind., April 5.

Flora church held her quarterly council March 27. Bro. H. C. Ely presided. Eld. Wm. Angle also was present by invitation. The finance treasurer gave a report which showed that our finance system is working fine. We have had for years the envelope system, each member being willing to say what he would give for the year and how it should be paid. We changed this from dropping it in the mite box to the plate offering, which is passed every Sunday before preaching. All who care to may drop their envelope in, and those who wish may drop in an offering of silver. As Bro. Ely's time will soon expire, the ministerial committee has been busy with the church vote for his successor, the new man, of Kitchell, Ind., as our pastor, but there is nothing definite about it. Bro. Clifford Workman was elected delegate to the Annual Conference, with the writer, alternate—Mattie Welty, Flora, Ind., April 4.

Manchester church held its regular quarterly members' meeting March 27. The devotional part of the meeting was conducted by Bro. W. W. Miller, a former pastor of the Indiana Brethren church. Bro. Ross gave some excellent missionary thoughts which laid a fine basis for the large amount of business which followed. Favorable reports were received from the treasurer and from the Sisters' Aid Society. It was decided to have a series of meetings during the autumn months. Bro. Otho Winger and Bro. R. H. Miller were elected as Elders. Bro. Wm. Angle, with Bro. J. H. Wright and Bro. A. L. Wright, as alternates. The report of the annual church visit was presented. This showed a fine spirit of harmony, peace and loyalty existing among the large membership of this church. We were made to feel good over the progress of the work here. The church made provisions for the organizing of a Junior Band of the New Hope and the high school at Seymour. But what seemed to be the most important item of business was the passage of a paper which calls for an aggressive local program to create sentiment in favor of world-wide peace. This paper also calls upon the Brotherhood at large to put forth an aggressive effort to make our peace convictions felt throughout this country and the world. A committee composed of Bro. A. W. Ross, Bro. W. W. Peters and Pastor R. H. Miller was appointed to carry into effect the provisions of this paper. There was a strong sentiment expressed in this meeting that our church at large should be more energetic in teaching her peace principles, that this should be done through local peace programs, through publications, tracts and through local peace programs—Emma M. Dotterer, North Manchester, Ind., March 28.

Middletown—We met in council yesterday with Bro. Hay, of Hagerstown, as moderator. The church decided to have a series of meetings this fall and appointed the ministerial board to attend to it. They will report at our next council which will be held the first Saturday in June. Bro. Bowman, of Anderson, forwarded a letter of commendation for a good sermon, and was greatly appreciated—Florida J. E. Green, Middletown, Ind., April 7.

New Hope church met in council March 15, with Eld. O. D. Werking and our pastor, Eld. M. Smelter, in charge. We were pleased to have Bro. Miller, of Scottsburg, Ind., with us. Feb. 26 and 27 Bro. V. C. Fennell gave us a very splendid and inspiring lecture with stereopticon views. His talks concerned the evils of tobacco and cigaret smoking, intoxicating drinks and impure morals. He also gave lectures at five schools, one at Crothersville, two at Uniontown and two in the vicinity of New Hope and the high school at Seymour. Our Sunday-school is having very good attendance in spite of the condition of the roads—Mrs. Bessie Carpenter, Seymour, Ind., April 3.

Plevna church met in council March 13, with Bro. F. P. Hostetter in charge. It was decided to have a communion May 10, beginning at 10 A. M. Sunday the 11th we expect to dedicate our house, which has been remodeled. Bro. T. Holinger, of Logansport, Ind., gave the sermon and followed with a series of meetings. Bro. Fennell recently gave his lecture on "The Brown God and His White Imps," which was much enjoyed by a full house—Mrs. D. W. Hostetter, Bennetts Switch, Ind., April 3.

Wakarusa—We had the privilege of having Bro. Edson Ullery with us the evening of March 16. He delivered a wonderful message which was enjoyed by everyone. March 23 and 24 David Metzler delivered two very good sermons. Bro. J. E. Jarboe, of Lincoln, Neb., addressed us April 6 at both morning and evening services. His visits are always greatly appreciated by the entire church. Our revival meetings, announced for March 23, were postponed on account of bad roads until April 21. Bro. J. F. Appleman, of Plymouth, Ind., will conduct these meetings. Our love feast will be held the evening of May 5—Bertha Metzler, Wakarusa, Ind., April 7.

IOWA

Dallas Center—At our recent council, presided over by Eld. C. B. Rowe, we decided to hold our love feast June 7 and 8. Eld. M. E. Benkenberg was chosen delegate to Annual Conference with Sister Nora Rhodes, alternate. A series of meetings of the deacon body for more help an election was held, which resulted in the calling of three brethren to the office. They, with their wives, were installed. Eld. J. B. Spurgeon, of the Panther Creek church, was present at this meeting and remained with us, filling the pulpit on Sunday morning. Eld. A. M. Sink, from the same congregation, was also with us. A very timely and very impressive message on the subject of "Neglect" Our church is preparing a musical program for Easter—Maude A. Myers, Dallas Center, Iowa, March 27.

Des Moines Valley church met in council March 6, with Bro. Sink as moderator. One letter was received. Bro. Sink is to be with us another year. It was decided to have our love feast May 19, commencing at 7 P. M. We will have a series of meetings this fall whenever the ministerial committee can secure an evangelist. Our attendance has not been large on account of bad roads. The Junior Christian Workers are preparing an Easter program—Pearl B. Kinzie, Ankeny, Iowa, April 7.

Franklin County—Our council meeting opened with Eld. I. L. Erbaugh in charge. One letter was received and six were granted. The church is doing most excellent work for the church and community. We are planning a program and rally day for Easter. Eld. Glenn R. Montz has been secured to hold our revival meetings beginning June 15. Our love feast will be held at the close of the meetings—Blanche Fyle, Hampton, Iowa, April 4.

KANSAS

East Wichita church met in council March 19, with Bro. Henry J.

Criss presiding. We decided to remodel our church building, making it more convenient, and also giving us more class room. Work on the same is in progress now. Brother and Sister Henry J. Criss began their work with us in February. We appreciate their presence and can see that much good has been accomplished through their efforts. We are planning for an Easter program. One applicant has been received into the church by baptism since the last writing.—Mrs. Minnie Ramsey, Wichita, Kans., April 7.

Larned Rural church met in council March 29, with Bro. J. J. Yoder presiding. Two letters were granted. It was decided to hold our love feast May 17. We decided not to represent by delegate at Annual Conference this year. We are already through with the school and arrangements are being made for same by the Board of Religious Education. Sunday-school attendance is better since the change in weather. There is also a decided increase at preaching service, and much interest is shown in the splendid messages which it is our privilege to hear. We feel that the church is growing, and greatly appreciate the untiring efforts of our pastor, Bro. Earl Breon, in directing and laboring in the work with us.—Mrs. Evelyn Martin, Larned, Kans., April 8.

Oage church met in council March 8, with Eld. D. P. Neher presiding. It was decided to secure the new song books, "Hymns of Praise." A series of meetings will begin in May and continue until sometime in June. The budget system was discussed and the committee on the same are working. We are also planning with the superintendent and assistant for the Vacation Bible School. Our church was saddened by the death of Bro. John Burkholder, who passed away March 3. The interest in Sunday-school and church services is good. Our home ministers, Brethren D. P. Neher, D. W. Shidler and L. G. Harris, are having charge of the services each week. They are assisting in the work of the church. Bro. Neher, during vacation, and occasionally by our aged minister, Brethren L. Wolf and H. Shidler.—Effie Grandle, McCune, Kans., March 31.

Parsons congregation met in business session April 6, with Eld. J. S. Clark presiding. One was dismissed by letter. A Vacation Bible School was planned for June, the date to be decided later. Our love feast will be held Saturday, May 3. All are looking forward to April 12 and 13, when Prof. Morris, of McPherson, Kans., will be here. The illustrated sermon will be given. The Christian Workers are giving a program once a month which takes up the entire evening. Last Sunday it was a missionary program. The school will render an Easter program, the juniors in the morning and the seniors in the evening. The latter will give the cantata, "The Garden of Joseph."—Mrs. Julia C. Jones, Parsons, Kans., April 9.

Piedra View church met in council April 5, with Eld. E. E. Crist in charge. Officers for the Sunday-school were elected with Bro. I. L. Drake, superintendent. Christian Workers' officers also were chosen with Bro. R. Armantrout, president. Brother and Sister John Crist, of Bethel church, Mo., moved into our midst and we are glad to have them with us. Our love feast will be held May 17, beginning at 7 P. M.—Minnie Dague, Scott City, Kans., April 7.

Topeka—March 16 Brethren O. H. Feiler and Ray Waggoner were with this congregation in the morning. The former delivered a much appreciated sermon and Bro. Waggoner gave an illustrated lecture on McPherson College and the work that is being done there. Considering the stormy weather the attendance was good at both meetings. March 29 we met for our quarterly council. Bro. H. C. Taylor was elected delegate to the State Sunday-school Convention to be held at Emporia, April 22-25. We are to have several pre-Easter services. We are also preparing an Easter program. We are planning a mothers and daughters' banquet to be given in May.—Mary M. Smith, Okla., Kans., April 5.

MARYLAND

Manor church assembled in business meeting March 29, with Eld. S. D. Hartman presiding. Two letters were granted. Bro. Hartman was re-elected elder for another year. Bro. Rowland Reichard was elected delegate to Annual Conference; alternate, Bro. Hartman. Delegates to District Meeting are Brethren Chas. D. Coffman, Daniel Thomas and Samuel Neikirk. Our love feast will be held May 17, at 7 P. M. April 15 we expect Bro. V. C. Finnell, of North Manchester, Ind., to deliver one of his famous lectures. Since our last report three have been received into the church by baptism.—Naomi H. Coffman, Fairplay, Md., April 7.

Middletown Valley church met in council April 5. Our pastor, Bro. McKinley Coffman, will conduct a two weeks' meeting for us in the Harmony house, commencing Easter Sunday. Bro. Geo. Eld Harp was elected delegate to Annual Meeting; Bro. C. A. Auserman and the writer delegates to District Meeting. Our love feast will be held May 24 in the Grossnickle house.—C. H. Frushour, Myersville, Md., April 6.

Pipe Creek church met in council at the Pipe Creek house April 5, with Eld. J. J. John presiding. Several queries were sent to District Meeting. Delegates to Annual Meeting are Elders J. J. John and E. C. Bixler; to District Meeting, Bro. Lewis Green, John H. Roop and the writer. The church is growing very well considering the roads and weather. We are hoping for better attendance when spring opens up.—Ida M. Englar, Uniontown, Md., April 7.

MICHIGAN

Homestead church met in business session April 5. We decided to hold a love feast sometime this spring, the time to be announced later. If possible we will arrange to hold it when Bro. E. F. Caslow, our field worker, meets with us. We have paid all of our expenses and sent offerings amounting to \$180 to the Mission Board. We will also send our quota to the District Mission Board. Any one wishing to move where his services are greatly needed, remember this part of Michigan. Any one passing through will be welcome to stop and visit us, especially ministers who would preach for us.—Jacob Slonker, Benzonia, Mich., April 7.

Crystal church met in council April 5, with the writer presiding. Four members were received into the church by baptism. It was decided to hold a love feast June 14, at 7 P. M. A number of church officials were selected to take in charge the work of painting our church, also improving the sheds and church grounds. Bro. E. F. Caslow and wife are to be with us April 16. The writer was chosen to correspond with ministers who are available for evangelistic services.—Floyd Bollinger, Carson City, Mich., April 9.

Pontiac—Bro. J. Edwin Jarboe and wife closed a very successful two weeks' meeting at Pontiac, Mich., with twenty-eight conversions and many reconciliations. Bro. Jarboe's strongest appeals were to men—fathers and brothers; to women—mothers and sisters, and to a large class of splendid young people. Old men and women who had for years resisted all efforts for their salvation were led to the place where they had no more arguments to offer and at last accepted the invitation. Families in which only a few members were united. Only four of the twenty-eight conversions were from homes in which there were members before the mission was started four years ago in Pontiac. Only a few had ever heard of the Brethren. At our last council one deacon, Bro. Glen Shelton, was elected. Bro. D. F. Jones was licensed to preach. Our preaching services have been conducted by Brethren Bowman, Eikenberry and Miller, of the Detroit church. We have a membership of about seventy at present, and begin to feel the need of being organized as a separate church. We will hold a reception for the new members on April 10. Our love feast is to be held May 4. We are planning improvements during the coming season. An Easter program will be given Sunday evening.—Enoch J. Ehey, Pontiac, Mich., April 6.

MISSOURI

Broadwater church is taking on new life with the spring sunshine. During the winter months the attendance was very small most of the time, due to the weather and bad roads, but with the

beginning of a new quarter, the attendance is very encouraging and interesting. March 29 the church met in regular council, with Eld. E. R. Fisher in charge. A number of matters for promoting the local church work were considered, and several letters granted. Some of our most faithful members moving away has made harder work for those left. We are planning a good Easter program.—Cora H. Fisher, Essex, Mo., April 8.

Cabool congregation convened in council March 30 at the Cabool house, with Eld. E. R. Harris as moderator, at the request of Eld. Peterson. Twelve members were received by letter, all locating in this end of the congregation. A love feast was appointed for Cabool for May 11, and one at a later, undecided date for Mountain Grove house. Vacation Bible Schools are planned for these houses also. Church activities have taken on a more robust aspect since Bro. J. W. Sala has taken up the work in this end of the congregation.—Mary H. Jones, Cabool, Mo., April 5.

NORTH CAROLINA

Little Pine congregation met in council March 15, with Elders W. H. Handy and E. T. Lowe present. The former delivered an interesting sermon Saturday and also on Sunday. The elders of our church anointed one of our sisters sometime ago. Eld. Handy is going to and for proclaiming God's Word in its purity. May we have more laborers in the vineyard that the good work of our Master may prosper.—Elizabeth Greene, Eunice, N. C., April 2.

OHIO

Cleveland Mission—We are very fortunate in having Bro. W. B. Stover as pastor in charge. He is an efficient worker in every phase of church activity. Our attendance in Sunday-school and church services has increased and plans for a definite work in different lines are in progress, including Ladies' Aid, mid-week prayer service and a Sunday evening service as soon as a place of worship is available. The membership being scattered over a city of this size makes it a little more difficult for all to get together. But we trust every one will do his part in some way. Any one knowing of persons residing in the city whom we might interest, drop us a postal with their names and we will do our best to reach them.—Verna M. Dredge, 856 Greyton Rd., Cleveland Heights, Cleveland, Ohio, April 1.

Covington church met in council April 4, with Bro. McKee in the chair. Brethren McKee and Mohler were elected delegates to District Meeting, and Bro. McKee to Annual Meeting. April 6 Bro. Bousack was elected to the morning and evening in the interest of the mission work, giving us two services which were of great interest to all.—Mrs. Quindora Grubb, Covington, Ohio, April 7.

Kent—Special services April 26 and 27; Saturday, 2:30, preaching; evening, love feast; Sunday, 10 A. M., Sunday-school; 11 A. M., address by S. A. Kieffer. Following the morning services dinner will be served in the basement. We invite those of adjoining churches who can to come direct to the dining service, bringing baskets with them, and together we will eat our fellowship dinner. At 2:30 P. M., special address by W. B. Stover, now of Cleveland.—G. W. Kieffer, Canton, Ohio, April 7.

Lima church met in council March 13, with Eld. Wm. E. Overholser presiding. He was chosen delegate to Annual Conference. Bro. Otis Kettimmon was elected treasurer to care for the funds contributed toward the building of the church which we are planning for in the future. Last year the missionary committee gave out fifteen dimes to be used for this purpose; their increase amounted to \$43.55. They are trying the same plan again this year, giving out fifty dimes. We will have a week's meeting, preceding Easter, with our pastor in charge. We decided to have the Vacation Bible School some during July. In connection with the school Bro. H. Beachly, of Harrisburg, Pa., will conduct a one week's revival meeting. We have also decided to adopt the new song book, "Hymns of Praise." We were recently favored with two sermons by Bro. Bagwell, and two by Bro. Strausbaugh, which were much appreciated. March 30 a musical program was given by home talent, including two readings and pantomime, which was enjoyed by all. Since our last report three letters have been received and two of our number have been claimed by death.—Mrs. Flora D. Byerly, Lima, Ohio, April 4.

Pleasant Valley (Ohio) church met in council March 4, with Brethren David Minnich and Arthur Dodge presiding. Nine letters were granted. Brethren Arthur Dodge and Bert McKibben and Vacation Bible School. Delegates to Annual Conference are to District Meeting are Brethren Arthur Dodge and David Minnich; alternates, J. W. Wise and Sister David Minnich. Our love feast will be held Oct. 11.—Grace Rhoades, Union City, Ind., April 7.

OKLAHOMA

Big Creek church met in council, with Eld. J. R. Pitzer in charge. Three letters were received. We have secured Bro. Feiler, of McPherson, Kans., to hold a series of meetings beginning June 15. Our love feast will be held July 5. Bro. Argabright and family are now with us. We have secured him as pastor and he was also chosen elder, as Bro. Pitzer resigned.—Mrs. Oliver Fillmore, Cushing, Okla., April 4.

OREGON

Portland church met in council March 4, with Eld. Barnett presiding. Bro. H. H. Ritter, member of the District Mission and Ministerial Boards, was with us. Bro. Barnett was chosen pastor for the coming year. Our semiannual love feast will be held April 26. We decided to hold a series of meetings, the time to be decided after we secure an evangelist. W. T. Pratt was licensed to preach for one year. The Sunday-school attendance is on the increase. The Sisters' Aid meets each week with a good attendance. There is much work for the Society this year.—Nora Rench Pratt, Clackamas, Ore., March 31.

PENNSYLVANIA

Back Creek church met in council March 15, at the Upton house, with Eld. D. A. Foust presiding, assisted by Bro. D. M. Zook. We elected a ministerial board of three members. Our delegates to Annual Meeting are Albert Niswander and Edgar Landis; alternates, D. A. Foust and C. H. Steernman. Our love feast will be held at the Upton house, May 31, at 10 A. M.—J. D. Wilson, Greencastle, Pa., April 1.

Bunkertown—The Good Will Church was completely filled by people of the entire community Sunday evening, March 30, to hear Bro. J. E. Rowland's farewell sermon. His text was taken from Acts 20: 32 and 2 Cor. 13: 11. The choosing of these texts revealed, as did also his life, a real concern for the people of the place. After the service, delegates to Annual Conference met for an hour or so for their farewell handshake. During the eight short years that Bro. Rowland and wife labored with us, over 100 were added to the Lost Creek congregation, and interest in the church in general was increased. Mrs. Rowland was an active co-worker, whether there was great success in their new field of labor. We feel that we were fortunate in securing Bro. E. E. Grapes, of Augusta, W. Va., to be our pastor. The love feast at this place will be held May 17 and 18.—E. Esther Leister, Coccolamus, Pa., April 7.

Carlisle church met in council March 31, with Eld. J. A. Long presiding. Bro. Long having served for us twelve years as pastor, the elder asked that he be released. The church granted his request and unanimously extended a rising vote of thanks for past services. Bro. J. E. Trimmer was elected presiding elder. Brethren C. L. Baker and M. A. Jacobs assisted in the election. Bro. J. E. Trimmer was chosen delegate to Annual Meeting, and the writer, alternate. Our love feast will be held May 25.—J. E. Faulkner, Carlisle, Pa., April 1.

County Line (Indian Creek).—We met in council March 29, with Eld. J. C. Beahn presiding. Officers for the present year were elected at a former meeting. Bro. Beahn was re-elected church elder for another year; the writer, correspondent and "Messenger" agent. We will hold our love feast sometime in May. One has been baptized since our last report. Bro. D. P. Hoover will hold a meeting for us sometime this fall. Brethren Chas. Youthers and Walter Ringler were elected delegates to District Meeting; Eld. J. C. Beahn delegate to Annual Meeting.—Lepha L. Schumacher, County Line, Pa., April 6.

Hanover—Our regular council was held April 4, with Eld. J. W. Myer presiding. Bro. Claud Miller was elected church clerk. The delegate to Annual Meeting is J. W. Myer; alternate, J. E. Myers. The trustees reported that certain repairs should be made, such as painting the church, installing a better heating plant, etc. It was decided that they should go on with the work. Next came the question of how to raise the money with the result that \$136 was subscribed and \$60 in cash turned over to the treasurer. A later date was set to give all a chance to help in hearing the expense. We also decided to try to procure an evangelist for some time in 1925. Our love feast will be the first Sunday in May. We expect to have the Faculty Quartette from Elizabethtown College with us April 27 in the morning. The Vacation Bible School will begin June 19. March 30 Bro. J. G. Myers preached a very interesting and instructive sermon for us. Jan. 27 Bro. T. T. Myers, of Huntingdon, a representative of the Anti-Slavery League, filled the pulpit and gave a splendid lecture. There were a number of pledges, also an offering turned over for the cause. Feb. 17 the offering at both the morning and evening services was given for the German sufferers; the Sisters' Aid Society gave \$5, making the amount \$79.94. We are looking forward to our revival meeting which will begin July 20, to be conducted by Bro. Ralph Schlosser.—Mrs. J. W. Myer, Hanover, Pa., April 3.

Lewistown—Sunday-school and church officers were elected recently for the year, with Bro. Chas. Hopkins, Sunday-school superintendent; elder in charge, Eld. H. B. Heisey; "Messenger" agent, Bro. Heisey; corresponding secretary, the writer; president of the Christian Workers' Meeting, Mr. Cherry. During a three weeks' evangelistic campaign which began Feb. 17, there were 131 who decided for Christ. The meeting was carried on by our earnest and devoted pastor, Bro. H. B. Heisey, and Edw. White, of the Moody Bible Institute, of Erie, Pa. The meeting was very happy indeed and also thankful to God for what he has done for us not only during this campaign but at all times. This meeting will long be remembered by the workers of the Lewistown church.—Sarah Moist, Lewistown, Pa., March 29.

Littis church met in council March 19, with Eld. J. W. G. Hershey presiding. Six certificates were granted. Since then there have been received by letter, and by baptism, three new members, and one awaits baptism. Various committees were appointed for the year. Our delegates to Annual Meeting are Eld. J. W. G. Hershey and Bro. Mahlon Garman; to District Meeting, Brethren Mahlon Garman, Benj. Mohler, Noah Trimmer. Sisters Lottie Nies and Anna Brubaker were appointed a committee to conduct a Daily Vacation Bible School during the summer. Our love feast will be held April 18—an all-day service. Sister Kathryn Ziegler will be with us April 27—Florence B. Gibbel, Littis, Pa., April 3.

Lower Clear church met in council April 5, with Eld. D. I. Pepple presiding. We elected officers for the year: Elder, D. I. Pepple; clerk, the writer; "Messenger" agent, F. A. Clear. Eld. Pepple was chosen delegate to the Annual Conference. We decided to hold our love feast May 24. We expect to hold a revival before the love feast if we can secure an evangelist.—Linnie Clear, Queen, Pa., April 7.

Lower Cumberland congregation met in council with Bro. Samuel Stouffer presiding. He and Bro. Jacob Miller were elected delegates to Annual Meeting. It was decided to hold our love feast at the home of Bro. B. B. B. on May 18, at 9:30 A. M. The first Sunday-school meetings during the year in the five Sunday-schools of the congregation, the object being that of social and spiritual advancement. The male quartet of Elizabethtown College rendered a very fine program during the afternoon of March 23 in the Baker house. At 10:30 A. M. a very excellent sermon was delivered by Bro. Ralph Schlosser, of Erie, Pa. In the evening at Boiling Springs the quartet gave an equally splendid program.—Carrie Miller, Mechanicsburg, Pa., April 6.

Mt. Joy—Eld. M. J. Brougher presided at our quarterly council held last evening. We are planning to make Easter a "red letter" day, the offering to be used toward paying for our new parsonage. Our pastor, Bro. Frank A. Myers, is delegate to Annual Conference. We expect to have a communion service on May 15. We intend to organize a Christian Endeavor soon. Our Sisters' Aid Society is busy doing good. We are facing serious problems of construction and advancement, both material and spiritual, which only grace and wisdom divine, united with living faith and works, will solve.—Frank B. Myers, Mt. Pleasant, Pa., April 9.

New Enterprise church met in members' meeting April 3. Bro. O. P. Haines comes to assist in the service beginning May 12. Our communion service will be held May 11. We sent \$150 of our Christian Workers' money to the Mission Board for world-wide missions. Bro. Jos. Clapper was with us in the interest of the Orphans' Home at Martinsburg. Pledges and cash were sent to the amount of \$270. Our delegates to District Meeting are Brethren Yoder, Detwiler and the writer; to Annual Meeting, Bro. G. E. Yoder and Eld. D. T. Detwiler. Junata College Glee Club was with us April 6. The young men gave a splendid program under the direction of Prof. Rowland.—Mrs. Jno. Snobberger, New Enterprise, Pa., April 7.

Perry congregation met in council at the Three Springs house April 5, with Bro. Trostle Dick as moderator. We decided to change the permanent date of our love feast from the first Saturday in October to the second Saturday in September, and our council to the last Saturday in August. Bro. T. P. Dick was elected as our representative to Annual Conference, with the writer, alternate. We are planning a short program for Easter. Recently the Mission Band of Elizabethtown College gave an interesting program in our church.—Alice Reeder, Blain, Pa., April 8.

Quakertown church met in council at the Springfield house March 25, with Eld. H. H. Reubenshaw presiding. Brethren J. A. Acker and E. F. Rotenberg were elected delegates to District Meeting; Bro. Mathias Stealy to Annual Meeting, with Bro. S. Lint, alternate. We decided to have Bro. Finnell visit our congregation and give some of his helpful illustrated lectures. Sister Kathryn Ziegler gave two talks, one at each house, on the subject of the school work being done in India by our missionaries. She told her story in a very entertaining but impressive manner. Bro. N. H. Blough at present is giving us some strong Bible sermons. He is a thoughtful Bible student, and will be a great help to our people at this place.—Mrs. S. S. Lint, Quakertown, Pa., April 4.

Schuykill church will have a series of meetings beginning May 10, continuing for two weeks, to be held at the Big Bush house. The love feast will be held on the same house May 25, beginning at 10:30 A. M.—Elias M. Kintzel, Pine Grove, Pa., April 2.

Stonerstown—At a business session last Sunday morning the following delegates were elected: Eld. John C. Harris and T. S. Foreman to District Meeting; and John P. Harris to Annual Conference.—Dessa P. Ritchey, Saxton, Pa., April 5.

Welsh Run church met in council April 3, with Eld. D. M. Zuck presiding. Delegates to District Meeting are Brethren L. E. Eliot and Frank Laughlin; alternates, Eld. M. Secret and J. H. Eliot. We expect to hold our love feast May 24, at 1:30 P. M., at the close of a two weeks' meeting, held by W. G. Group, of East Berlin, Pa.—Otho D. Martin, Mercersburg, Pa., April 6.

(Continued on Page 256)

WELLS BY THE WAYSIDE

(Continued from Page 251)

work is being highly spoken of. Bro. Flora did a lot of work on the parsonage, all the painting having been done by him. Just yesterday he put the last coat of paint on the church floor. This is a great city for tourists, and this winter there were some members here who made their attendance at church very much appreciated. All such will find here a hearty welcome. The pastor will appreciate any information concerning members living here of whom he has not yet learned or others moving here. It was our pleasure to worship with these people on the 30th and to minister to them morning and evening. We very much appreciated the hospitality of Fred A. Flora's, Ira Beckley's, Elmer Whitmer's and Mary Gish's. Brother Whitmer and Mr. Wm. Gibb drove over the city and showed us many points of interest, of which I may write in my next. Tomorrow we expect to start for Phoenix, Arizona, thus turning our faces homeward.

San Diego, Calif., April 1.

Jerome E. Blough.

IN MEMORY OF CATHARINE STERLING DEBOLT

Catharine Sterling Debolt died Jan. 23, 1924, aged 73 years, 9 months, 14 days. She was the daughter of Jonathan and Mary (Hart) Sterling.



In May, 1868, she was united in marriage to the late Elder Alpheus Debolt. To this union there were born nine children. Four of them have preceded her in death. She is survived by the following children: John W. and Charles O., of Masontown, Pa.; Mrs. E. A. Folk, of Phoenix, Ariz.; Mrs. T. H. Easter, of Abilene, Kans.; and Mrs. E. G. Mallory, of Masontown, Pa.

Sister Debolt lived to see all her children members of the Church of the Brethren.

Elder Joseph I. Cover performed the marriage ceremony, and also baptized Sister Debolt into the Church of the Brethren in 1871. She has proven to be a very conservative member. Many that read this obituary from far and near, will remember the kind treatment they have received in the hospitable home of Brother and Sister Debolt.

As many as thirty at one time have been known to shelter there in time of District Meeting or when official or other duties called them into the congregation. Indeed, the weary traveler never was denied a place to rest.

We have but to scan her life briefly to note that she, like other mothers, had her trials and temptations. Four times she stood beside the grave of her dear departed children, one an innocent babe, two in the bloom of youth, the fourth in the prime of life.

The duties devolving upon Bro. Debolt as a minister took him from home days and weeks, but in his ministerial duties he was greatly assisted by his wife, whose Christian character, hospitality and charitableness were of a high standard. Her seat in the sanctuary was seldom vacant when health permitted. Her funeral was largely attended by friends and acquaintances. Bro. Mahlon J. Brougher of Greensburg, Pa., delivered a very fitting discourse. He spoke of her high Christian character, and did not fail to give the living a timely warning.

Her body was laid to rest beside that of her husband, to wait the resurrection of the just.

Smithfield, Pa., R. D.

F. F. Durr.

IS OUR CRITICISM CONSTRUCTIVE OR DESTRUCTIVE?

I wish to say, "Amen," to that excellent editorial in "Gospel Messenger" No. 11 entitled, "Feeding a Current of Destiny." To begin with the editor mildly comments on the kind of political paper, which caused some one to say, "Politics makes strange bedfellows." How true this is.

Immediately he touches on the making and molding of public opinion and what greater force is now at work than this selfsame "Gospel Messenger." God bless it.

Admitting that "a perfectly good word has fallen into bad company," the editor urges that God's chosen people be worthy the name of Christian, followers of Christ, and that they lend their last ounce of energy to redeem this sin-cursed world.

Pacifists? Sure we are, and willing to sacrifice and suffer to keep others out of war; then, too, we ourselves will be spared the misery and moral degradation of war. May this message successfully bear fruitage in the lives of our young men and women.

Then comes our brother critic on page 204 who asks, "If the brother has a cure for war between nations why not give it a tryout between individuals?" Turn back to said article and read, "The principles of Jesus are practicable," and the writer wishes to add his personal testimony: "Yes, it works, and that far better than the old method of fighting back."

Is it constructive to quote scriptures accepted by all and then say, "It is as fatal to misapply scripture as it is to misinterpret it?" Brethren, do be careful, for the unwary by this reading would form opinions, never taking trouble to find out that the editorial referred to contained no scriptural quotation.

I write this at the solicitation of no one, but the good Holy Spirit urges me to plead that criticism, if it be constructive, is all right; all true men shrink not from it. May the Spirit of truth lead us all till we have the "mind of Christ."

Grants Pass, Oregon.

A. B. Coover.

SISTERS' AID SOCIETIES

CASTINE, OHIO.—We held 42 meetings with an average attendance of 8. We quilted 17 quilts, made 9 comforts, and sold about 80 sun-bonnets, besides a number of aprons, towels, etc. Donations: Bethany Hospital, \$25; Virginia Industrial School, \$30; Brooklyn Mission, \$5; Mission Board, \$5; paid for "Messenger" subscription, \$15. Receipts, \$35.40; expenditures, \$110.14; carried over, \$99.19; on hand, \$24.45. Officers: President, Altha Lutz; Vice-President, Anna Longenecker; Superintendents, Mandilla Petry and Katie Crawford; Secretary-Treasurer, the writer—Esther Petry, West Manchester, Ohio, March 29.

CLOVERDALE, VA.—We held 12 all-day meetings; average attendance, 14; enrollment, 27. Our work consisted of making comforts, prayer coverings, aprons and other garments. We received for coverings, \$7.50; for 3 comforts, \$13; ice cream sold, \$5.65; bazaar, \$131.05; garments sold, \$12.80; offerings, \$34.30. Paid out for flowers, \$5; for material, \$30.50; donated to Russia, \$20; to Near East, \$20; Brooklyn church, \$20; for Greene County School, \$40; District Secretary, \$1. Officers: President, Mrs. J. S. Crumacker; Vice-President, Mrs. C. W. Kuzio; Secretary-Treasurer, the writer—Mrs. J. W. Layman, Cloverdale, Va., April 3.

FOSTORIA, OHIO.—Number of meetings held, 50; enrollment, 12; average attendance, 6. We quilted 15 quilts, made and sold 7 comforts, \$39; 16 rugs, \$7.80; 8 clothpin aprons, \$2.80; 19 bottles of vanilla, \$17.80; received in donations, \$29.73; paid to Virginia Industrial School, \$30; for carpet for church, \$39.50; toward parsonage, \$100; General Receipts, \$11; 2 "Messengers," \$2; two sisters each \$5; total receipts, \$173.39. Sister Lydia Dickey, President; Sister Nancy Whitmer, Treasurer; the writer, Secretary—Ella Sellers, Fostoria, Ohio, April 2.

GREENMOUNT, VA.—We met regularly once a month in all-day meetings; enrollment, 15. Our work consisted of making coverings, work shirts, cutting carpet rags, quilting and miscellaneous sewing. Received by collections, \$28.55; for coverings, \$19.45; for shirts, \$4; for books and washing tablets, \$9.75; carried over, \$9.38. Disbursements: Society expenses, \$34.97; to District Secretary, \$1; Greene County School, \$50; Bridgewater College on ministerial tuition, \$10; charity, \$10.50; total, \$106.47. Donated to Orphans' Home a box of groceries, fruit, etc., value, \$30.50; clothing to Russian Relief, value, \$30; carpet to needy, value, \$15. Sister Martha Sills, Vice-President; Sister Sallie Myers, Secretary-Treasurer—Bettie Whitmer, Harrisonburg, Va., April 3.

LANSDALE, PA.—We had 24 half-day meetings and one all-day; enrollment, 25; average attendance, 8. We quilted 16 quilts, knitted 3 comforts, sold 11 sun-bonnets, 11 aprons and 33 bottles of vanilla. Received \$20.50 as donations; \$14.25 for material sold which was: vanilla, \$17.80; receipts, \$95.75; expenses, \$40. We gave \$10 for Japan; 2 pair blankets, 2 sheets to two sisters; \$16 to needy; and flowers to sick. Officers: Mrs. Emma Moyer, President; Susan Fretz, Vice-President; Mrs. Henning, Superintendents; the writer, Treasurer—Ella Moyer, Lansdale, Pa., April 3.

MONTE VISTA, VA.—We met 13 all-day meetings; enrollment, 30; average attendance, 12. Donations, \$41.76; number of visitors, 35. We tacked 17 comforts, made 2 quilts, 42 prayer veils, 4 bonnets, 12 dresses, shirts and other garments. Collected for work, \$24.39; for 6 comforts and a quilt, \$25.50; total, \$93.72. We gave \$5 to Emergency Fund; \$7 to Greene County School; \$1 to District Secretary; for material, \$22.94; balance, \$57.14. Officers: President, Sister Ida Flora; Vice-President, Sister Jennie Flora; Superintendents, Sister Mary Webster; the writer, Secretary-Treasurer—Mrs. E. F. Bowman, Dilons Mill, Va., March 31.

NEWTON, KANS.—We held 39 half-day and 3 all-day meetings; average attendance, 7; enrollment, 17. We did quilting, made comforts, shirts, prayer-coverings and sewed half a day. Sister Ida Flora, \$80 for painting the inside of the church; \$5 for knives and forks for the church; \$4 for a floral tribute; \$1 for the "Messenger" for a family; gave a comfort to the pastor; balance, \$24.44. Officers: President, Sister Lottie Royer; Vice-President, Sister Martha Sills; Secretary-Treasurer, the writer—Mrs. Alice Ramsey, Newton, Kans., April 4.

NORTH BETHEL, MO.—We organized March 1, 1923, with a membership of 31; total attendance, 17. We met 94 days and 4% of these days the Aid gave to some of the sisters for which each paid \$1 a day. The other 5 days were spent in making quilts, comforts, aprons and clothpin bags. We received for work and donations and goods sold, \$32; serving at a sale, \$58.35; for birthday and membership fees, \$20; total, \$100.35. We paid out \$36 for sale expenses; \$12 for flowers; \$5 for material; \$5 to Eva Trostle; total, \$60; balance, \$40.35. Officers: Emma Crist, President; Bell Smith, Vice-President; Superintendents, Sisters Minnie Andos and Mrs. Will Taylor; Treasurer, Martha Taylor; Secretary, the writer—Georgia Werber, Mound City, Mo., April 1.

ROCKINGHAM, MO. (Dorcas).—We held 16 all-day and 20 half-day meetings; average attendance, 10. We received for quilting and making comforts, \$29; offerings, \$24.15; prayer-coverings, \$8.30; contracts, \$7.75; bazaar, \$30.60; lunch at sale, \$7.50; donations, \$10. We gave to the Greene County School, \$12.50; toward our parsonage, \$175; pastor's salary, \$6; church treasury, \$10; Annual Conference, \$5; Thanksgiving offering, \$5; Otto Helm, \$2.50; North Missouri Mission, \$5; chairs for primary department, \$3; carpet for church, \$5; table cloth, \$1.75; flowers, \$2.25. Officers: Sister Kittie Bowman, President; Sister Jessie Linville, Vice-President; Secretary-Treasurer, the writer.—Ada Filer, Hardin, Mo., March 29.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Jacobs-Sweitzer.—By the undersigned, at his home near Hanover, Pa., March 29, 1924, Bro. Stewart E. Jacobs, of Seven Valley, Pa., and Sister Lydia M. Sweitzer, of Spring Grove, Pa.—David B. Hohl, Hanover, Pa.

Kellar-Sparks.—At the parsonage of the Church of the Brethren, by the undersigned, March 8, 1924, Brother Paul Bowman Kellar, of Empire, Calif., and Miss Mildred Sparks, of Oakland, Calif.—W. M. Platt, Oakland, Calif.

Lehman-Dunlap.—By the undersigned, at the home of the bride's parents, April 2, 1924, Bro. Wm. H. Lehman and Sister Ethel Dunlap, both of Holland, Kans.—C. A. Smith, Abilene, Kans.

FAILEN ASLEEP

Auspach, Mildred Cleo, nee Enslan, born in Delphos, Ohio, died March 27, 1924, aged 18 years, 7 months and 13 days. She was married to Grant Auspach March 13, 1922. She is survived by her husband, infant son, father, mother and three brothers. Sister united with the Church of the Brethren in June, 1920, and remained faithful. She was taken to the city hospital March 26, where she underwent an operation and died the following evening. Services at the Lima church by Eld. Wm. E. Overholser. Burial at the Lafayette cemetery—Mrs. Flora D. Beyerly, Lima, Ohio.

Blickenstaff, Joseph, son of Jacob and Susan Blickenstaff, born in Clinton County, Ind., died March 19, 1924, aged 66 years, 11 months and 9 days. He was confined to his bed only six days. The immediate cause of his death was bronchial pneumonia. He had been blind for more than two years. About two years ago he became very ill and ended for the anointing, which gave him much comfort. He became a member of the Church of the Brethren when a young man and continued in this faith. He married Mary Heckman March 18, 1858; she died Jan. 26, 1920. There were twelve children, one son and two daughters having preceded him. Five sons and four daughters, one still living, his brother survive. He was buried at home by J. A. Faulders of the Christian church. Interment in the Blankenship cemetery south of Rosalia.—Mrs. Susie Enslan, Rosalia, Kans.

Blough, Bro. Harold J., eldest son of Warren W. and Cora Lichty Blough, was born in Black Hawk County, Iowa, Jan. 1, 1908, and died March 24, 1924, aged 16 years, 2 months and 23 days. He was a victim of that most dread disease, cerebro-spinal meningitis, and passed away on the third day after he was stricken. On June 30, 1919, he was received into fellowship with the Church of the Brethren. He was a regular attendant at Sunday-school and church services from childhood. In his public school work he was in the sophomore year. He is survived by his parents and one brother. Services in the home of the writer. Burial in Orange Township cemetery.—A. F. Blough, Waterloo, Iowa.

Brant, Bro. Milton, born in Somerset County, Pa., died at his home near Beachdale, of pleural pneumonia, March 26, 1924, aged 42 years, 10 months and 2 days. He united with the Church of the Brethren when a young boy. He leaves his wife, one daughter and seven grandchildren. Services at Ellersburg by Eld. D. K. Clapper, assisted by Bro. Guy Hartman. Interment in the Berlin cemetery.—Mrs. Pearl Brant, Garrett, Pa.

Breidenstine, Sister Hannah, nee Dohner, died March 27, 1924, aged 73 years, 7 months and 2 days. She was married to John Breidenstine in 1870. There were ten children, six of whom survive. Her husband died 36 years ago. She united with the Church of the Brethren in her youth and remained faithful. Services at the Midway church by Eld. Nathan Martin and Bro. Wm. A. Forry, assisted by the other home ministers. Interment in the adjoining cemetery—Elizabeth B. Nolt, Lebanon, Pa.

Clapper, Willard, son of the late Eld. D. S. Clapper, born at Yellow Creek, Pa., died at his home near Ellettsburg, Colo., aged 45 years, 11 months and 3 days. In early life he joined the Church of the Brethren and lived a consistent Christian life. For the last fourteen years he held his membership in the Wiley congregation. He was married April 12, 1900, to Miss Jennie Smith. There were ten children, nine of whom survive with his wife, one brother, five sisters and his mother. Services by Rev. B. B. Lawton. Burial in the Lamar cemetery.—M. Keller, Larned, Kans.

Dague, Sarah M. (Gauby), born at Washington, Kans., died March 30, 1924, at the age of 36 years and 2 months. She married Chas. L. Dague May 22, 1904. There were two sons and three daughters, all of whom survive, with her mother, one brother and seven sisters. She united with the Brethren Church seven years before she was married and was a faithful member. She was very active in all church work and will be greatly missed. She requested the anointing Sept. 24, 1923, from which she derived great comfort and blessing. Thirteen months ago she was stricken with a serious attack of pneumonia and never recovered from its effects. She was taken to the hospital in September, where she died. All through this great affliction she was patient. Services at the Church of the Brethren by Bro. R. A. Yoder.—Mrs. Minnie Bell, Washington, Kans.

Fike, Bro. John, was born near Davisville, Somerset Co., Pa., Oct. 1, 1847, and died at his home in Waterloo, Iowa, March 17, 1924, aged 76 years, 5 months, 16 days. On Oct. 10, 1872, he was united in marriage with Mary A. Miller. To this union were born four children—two having preceded their father in death. He is survived by his companion and two sons—one of whom is U. J. Fike, of Clarence, Iowa. He was a member of the Church of the Brethren for more than 30 years. He was very liberal in the support of all of the different activities of the church with his means as well as with his interest. His physical strength began to wane more than five years ago and soon left him an invalid. Services in the Waterloo City church. Burial in the Orange township cemetery.—A. F. Blough, Waterloo, Iowa.

Flory, Joanna, nee Hildebrand, of Stevens, Pa., born June 4, 1837, died March 17, 1924, aged 86 years, 9 months and 13 days. Services by I. W. Taylor and J. Bitzer Johns—John L. Myer, Stevens, Pa.

Foy, Addie Marie, daughter of Mr. and Mrs. Marion Kemp, died March 27, 1924, aged 23 years, 2 months and 27 days. She married Ernest W. Foy May 19, 1923. She leaves her husband, father and brother, one son and two brothers. She was united with the Church of the Brethren at the age of fifteen. Services by the writer at Hartford City church. Burial at the Union cemetery near Eaton, Ind.—Frederick Goudy, Shideler, Ind.

Goslin, J. R., born at Sumner, Ill., died at the Sabetha hospital, March 24, 1924, aged 60 years, 3 months and 21 days. For nine months he had been a sufferer and for almost eight weeks had been at the hospital. His fortitude and his constant hopefulness of life were markedly outstanding. He leaves a wife and five children. Services at the Brick church by the undersigned. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Heckman, Sister Maria, wife of Bro. Daniel Heckman, died at her home near Brant, Pa., March 24, 1924, aged 50 years, 6 months and 22 days. A test of her beautiful Christian character was her patience. She suffered from heart trouble for some time, during which time she was anointed. She is survived by her husband, two sons and three daughters, her aged father and one brother. Services by Bro. Steepman, Niswander and D. A. Foust—Pearl Heckman, Williamson, Pa.

Lindsay, Mable Marie, born at Wolkerton, Ind., died at her home, at Buchanan, Mich., March 30, 1924, aged 27 years, 8 months and 23 days. She married Ross Lindsay May 15, 1914. There were three daughters, two of whom survive with the husband, her father and mother, and two brothers. One young, five sisters and one brother. Services in the Christian church by the writer, assisted by Prior Umphlet and the pastor of the above church.—Frank Kreider, Goshen, Ind.

Longnecker, Nancy Anne, born near Newton, Ohio, died at her home in Olathe, Kans., April 1, 1924, aged 75 years and 8 months. She was married to Jeremiah Longnecker in January, 1866. There were six daughters and three sons. One son and a daughter and her husband preceded her. She united with the Brethren Church when seventeen years of age and has lived a devoted Christian life, which is reflected in the lives of her children. She has been in poor health for many years, and in recent years was greatly afflicted, but was always patient and uncomplaining. Services by Bro. H. T. Brubaker. Burial in the Olathe cemetery.—Mrs. Lily Riffey, Olathe, Kans.

Mason, Wm. F., son of Wm. H. and Lydia E. Mason, born Nov. 4, 1866, died March 22, 1924. He united with the Church of the Brethren in 1884, and has been a faithful member since. He was married in the year 1907, he, with his family, moved to Ogemaw County, Mich. He leaves his mother, Mrs. Lydia E. Mason, and three children. Services by the writer at Pioneer, Ohio.—G. S. Thorne, Pioneer, Ohio.

Maust, Frank A., died at his home in Elk Lick, Pa., March 22, 1924, aged 61 years. Death was caused by cancer of the spine, after an illness of seven months. He was a faithful member of the Church of the Brethren, having served for many years as Sunday-school teacher, deacon and member of the board of trustees. He is survived by his wife, Ada Lichy Maust, four children, and his father, Abraham A. Maust. Services by Bro. D. K. Clapper—Sallie E. Lichy, Elk Lick, Pa.

Miller, Sister Mattie E., nee Thompson, born Feb. 9, 1860, in Garrett County, Md., died Feb. 2, 1924, after one week's illness. April 12, 1877, she was married to Edwin W. Miller, who died May 13, 1891. At the time of her husband's death the oldest son was twelve years old; the youngest son died two years later. There are four sons and seventeen grandchildren living. Sister Miller united with the church early in life and was faithful to the end. She had a special love for music. It was her delight to gather the little children around her and teach them the songs of Zion. She was a woman of fine Christian character who served her church and home well. Services at her late home by Brethren Albert Pike, Norman Warner and the writer. Burial in the cemetery of the Maple Spring church, Eglen, W. Va., where services were conducted by Brethren Ezra Pike and John Pike—Barry T. Fox, Eanton, Md.

Montgomery, Riley, born in Franklin County, Va., died at his home in Bringham, Ind., March 28, 1924, aged 67 years, 3 months and 28 days. He grew to manhood in his native State and later came to Carroll County, Ind. Sept. 11, 1880, he married Rebecca Lesh. There were six children. The mother died April 29, 1908. He was later married to Josephine Lane. He was baptized in 1882 and in 1884 was elected to the ministry and then advanced to the second degree. He was a great student of the Bible. Often in his early days while following the plow he would repeat his Bible lesson. He leaves his wife, four daughters, two brothers (one an elder in the Old Order church) and one sister. He was anxious a few days before he died, to be at the church in Flora by Eld. H. C. Early. Interment in Moss cemetery—Mattie Welty, Flora, Ind.

Mosholder, Robert Earl, son of Bro. Merle and Sister Elva Livingston Mosholder, died March 9, 1924, aged 6 months and 16 days. Services at the home of her mother, with whom they are living, by Bro. J. B. Harshberger. Burial in Grand View cemetery—Wm. H. Rummel, Johnston, Pa.

Moss, Sister Martha, daughter of Samuel and Mary Feathers, died in the hospital in Richmond, Ind., March 17, 1924, aged 89 years, 2 months and 17 days. She married Jos. Moss June 19, 1851. There were seven sons and four daughters. Her husband and one son preceded her. She united with the Church of the Brethren in Iowa in 1855 and has always been a devoted sister. She leaves ten children, forty-two grandchildren, sixty-four great-grandchildren and one great-great-grandchild. Services in the Muncie church, where she held her membership, by the writer, assisted by Bro. Frank Dillon. Interment in the Bethel cemetery—Geo. L. Studebaker, Muncie, Ind.

Naugle, Sister Sarah Hester, died at the home of her daughter, Mrs. Roy Reed, at Hollidaysburg, where she was visiting, March 17, 1924, aged 71 years, 9 months and 17 days. She was married to Winfield Scott Naugle Jan. 14, 1870. Her husband died Sept. 5, 1916. She is survived by two sons and three daughters, seventeen grandchildren and one great-grandchild, one sister and one half-brother. She was a member of the Brethren church at this place, having united with the church when young. Services at her late home by Bro. Ira C. Holsapple. Interment in the Everett cemetery—Nancy Lashley, Everett, Pa.

Neff, Sister Iona B., daughter of James and Nancy Brown, born in Delaware County, Ind., died in Muncie, Ind., March 12, 1924, aged 53 years, 7 months and 13 days. She spent most of her life in the county of her birth. She united with the Church of the Brethren in 1919. She married Mr. Arney Neff June 25, 1919. She bore her affliction of about nine months with Christian courage. She leaves her husband, daughter, two stepdaughters, mother, three brothers and three sisters. Services in the Muncie church by the writer, assisted by Eld. H. C. Early. Interment in the Beech Grove cemetery—Geo. L. Studebaker, Muncie, Ind.

Obaugh, Mary J., born in Augusta County, Va., died in the bounds of the Barren Ridge congregation, March 12, 1924, aged 65 years, 5 months and 21 days. She suffered from rheumatism for eighteen years, being unable to walk for the last twelve years. In spite of this affliction she remained happy, being of a cheerful disposition. Several years ago she called for the anointing. She united with the Church of the Brethren many years ago and remained faithful and loyal to the last. She leaves one son, four daughters, one brother and three sisters. Burial in the Barren Ridge cemetery by the side of her husband, who preceded her twenty-two years ago. Services by Bro. N. W. Coffman—Ruth Driver, Staunton, Va.

Quinn, Doris Louise, oldest daughter of Brother and Sister Emery Quinn, born near Rossville, Ind., died near Bringham, Ind., March 4, 1924, aged 9 years, 2 months and 14 days. She leaves father, mother, one brother and a sister. Services at the Bethel R. M. church by Bro. H. C. Early and the writer. Interment in Rossville cemetery—W. L. Angle, Bringham, Ind.

Riggelman, Jos. W., of the Bean Settlement congregation, W. Va., died March 3, 1924, aged 67 years, 6 months and 19 days. He was twice married, his first wife having died twenty-eight years ago. In all there were thirteen children, four of whom preceded him. He leaves his wife and nine children. One son, W. L. Riggelman, is an elder in the church. He also leaves two brothers and three sisters. He was a member of the Church of the Brethren for about forty-six years and served in the deacon's office for nearly thirty-five years. He was devoted to the church of his choice and stood firm for its doctrines. Services at the Bean Settlement church by the undersigned, assisted by Eld. G. S. Arnold. Burial in the cemetery near the church—B. W. Smith, Burlington, W. Va.

Schwier, Henry, born Jan. 19, 1845, near Bremen, Germany. He came to America when eighteen years old, locating in Indiana. He married Elmira Lampy. There were four children, one of whom is a number of grandchildren. In 1878, they moved to near Heizer, Kans., where he lived until his death, March 30, 1924. They made confession in the Lutheran church many years ago. Services in the Church of the Brethren by the writer—Michael Keller, Larned, Kans.

Sell, Sister Syra Myers, born near Fredonia, Kans., died March 14, 1924, aged 41 years, 4 months and 12 days. Dec. 20, 1899, she married Bro. W. H. Sell. Early in life she united with the Church of the Brethren. Her daily life was always in keeping with the spirit of her Master. Besides her husband and son she leaves one sister and two brothers. Services at the home by Rev. Satterlee of the M. E. church. Burial in the Fredonia cemetery—Mrs. Flora Reed, Fredonia, Kans.

Stockdale, Joseph Monroe, son of Bro. Charles and Sister Grace Stockdale, born in Darke County, Ohio, near Union City, Ind., died March 26, 1924, aged 11 months and 7 days. Death was due to pneumonia. One brother and one sister preceded him. The father, mother, one sister and eight brothers survive. Services at the home by the writer. Interment in the Brick cemetery near by—Theo. R. Eley, Union City, Ind.

Swihart, Uriah, son of Matthias and Mary Swihart, born in Stark County, Ohio, died Jan. 22, 1924, aged 84 years and 12 days. In 1882 he came to Indiana and for nearly forty-two years has lived on the farm where he died near Tippecanoe. He was the third in a family of eleven children, seven of whom with the parents preceded him. Two brothers and one sister remain. About two years ago he was received into the Church of the Brethren by baptism. Services at the Church of the Brethren by H. A. Claybaugh—Mrs. D. R. Rohrer, Argos, Ind.

Tranter, Bro. Henry, born in Martin County, Ind., died March 25, aged 90 years, 2 months and 7 days. He married Susan Quakenbush in 1854. There were five sons and four daughters. His companion and four children preceded him. He made his home with his daughter at Vincennes. His death was the result of an accident when he was struck by a passing train and instantly killed. He served in the Confederate Army during the Civil War. He was a faithful and consistent member of the Church of the Brethren for more than fifty years and has served well in the church of his choice. Services in the Methodist church at Shoals by Eld. M. Smeltzer. Interment in the near-by cemetery—Catharine Smeltzer, Seymour, Ind.

THE HOME LIBRARY

It has well been said that, though books will lie inert on the table, they are yet living entities that mold and influence all who read. What an importance, then, devolves on the choice of books, and especially upon those for children.

DAVID GRAYSON. The name conceals a man who is representative of many Americans of today. He left his country home with the lure of the city strong in him. His achievements there were worth while but at too great a cost, for they cost him his health. In his endeavor to regain his health he returned to the country and then realized that there "far from the madding crowd's ignoble strife" was to be found true happiness. He also found that many who had not had his experiences did not appreciate the things and forces by which they were surrounded. To awaken the interest of the American people in the things around them he wrote the following named books:

Adventures in Contentment

Adventures in Friendship

The Friendly Road

Great Possessions

These display delightful humor and an abiding appreciation of the glories of the commonplace.

Price each postpaid, \$75

CHARLES FREDERIC GOSS in a long life as pastor and preacher has had opportunity to observe the homes of others and has thought deeply on the problems that are met in home life. Add to that an unusual ability with the pen to clearly set forth the things he has seen and learned. So that in his book

Husband, Wife and Home

you will find help on the perplexing problems you have to face. In fact it will reveal what is the trouble in some places where there is only a sense of irritation without a clear conception of what is the matter. A careful reading of this will save many a home from shipwreck. Price postpaid, \$1.50.

DR. SYLVANUS STALL when a young man was browsing in the library of a college which he was attending and there ran across two small fine print volumes on the history of the Bible. He took them to his room and soon was absorbed in the reading of his find.

Gleig's Wonderful Book

was the work which so enthused the young man that in after years when he was in a position to have it reprinted he did so. The physical make-up of the book leaves nothing to be desired. The content is written from the orthodox viewpoint and will help any one who is beginning to have some doubts on the inspiration and authority of the Bible and the various parts of it.

This will be especially helpful in the study of the Sunday-school lessons. Price postpaid, \$1.80.

ARTHUR SALMON is one of the finest of modern day essayists. In his writings he touches on things nearest the lives of each one of us. In

The Joy of Love and Friendship

he writes of the deep things of the heart. His definition of these two great words is clear and convincing. His style is interesting and entertaining. In

The Man and the Woman

the author touches one of the greatest questions of the age. For the relations that do, or should, subsist between the individuals of the community are of utmost importance to every right-thinking person.

Short chapters make the reading easy to pick up. A model for clarity and brevity. Price, \$1.00 each, postpaid.

STRICKLAND GILLILAN is one of the best humorists on the public stage today. The finest I believe because he uses his gift not merely to make people laugh (though it would be a confirmed grouch who could sit through a lecture of his without laughing), but he has found that the person who is in good humor is open to suggestion and betterment. His humor too is spontaneous and unlabored. Those who have heard his famous lectures

Sunshine and Awkwardness

and

A Sample Case of Humor

will be glad of the opportunity to secure and read these lectures. His hearers will remember that he makes free use of his own poems in his lecture. The charm of the man is all here in the book and he is with you to stay.

More of his poems than could find place in his lectures are collected in his two volumes of poems:

Including Finnigan

and

Including You and Me

There is a homelike charm about his verse that will reach the heart, while the verses swing between laughter and tears. Good for reading aloud in the family circle. Price, \$1.25 each, postpaid.

NIXON WATERMAN built around the familiar sign

"Boy Wanted"

a very delightful book for boys. He calls it a book of cheerful counsel to boys and the reader will be willing to agree with him. In addition to his own thoughts the author has selected the best thoughts of others on the line. Here and there through the chapters are placed as jewels in their setting little gems of poetry. The charm of these verses emphasizes and clinches the point to be brought out.

A companion book written for the boy's sister so that she will not feel slighted is

A Girl Wanted

This is just as charming as the other. Price, \$1.25 each, postpaid.

Send all orders to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, P. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 253)

Upper Clair church held its regular council March 9, with Eld. F. C. Dively presiding. Bro. Emory Burket was elected trustee of the union chapel which is located three miles from Upper Clair. The church also decided to hold a revival meeting at the church sometime during the summer. Bro. O. P. Haines, of Lima, Ohio, will probably be the evangelist. We especially invite the sister churches to attend these meetings and help to make them a success. The church decided to hold a love feast May 10, at 7 P. M.—Stella Walter, Klahr, Pa., April 7.

Upper Cumberland congregation met in council at the Huntsdale house April 5. Three certificates were granted. Our love feast will be held May 11, beginning at 2 P. M. Deacons elected were: Brethren Geo. L. Line, John Lear, Frank Baldosser and Roy Shultz. Our presiding elder, Bro. S. M. Stouffer, having asked to be relieved, the church accepted his resignation and chose Bro. W. I. Sheaffer to fill the unexpired term. Elders present from adjoining churches were Brethren Peter Lehman and Jacob Trimmer. Our delegates to Annual Conference are W. I. Sheaffer and the writer.—A. A. Evans, Carlisle, Pa., April 7.

TENNESSEE

Hawthorne.—We have just finished a very successful revival meeting at Hawthorne church, four miles from Johnson City, Tenn. It was assisted in by the meeting by Bro. E. Maxey, of Taylors Valley, Virginia. Forty persons came forward and gave their hearts to God and the meeting was one of the most spiritual revivals that I have ever conducted. The Holy Spirit was with us in great power, and the little church was crowded to its very capacity at every meeting, and sometimes there was not even standing room in the little church. The organization which boasts so much about its one hundred per cent Americanism (the Ku Klux Klan) tried to intimidate us and break up the meeting, and it was necessary to have armed guards to protect the church during the services, as the Ku Klux Klan sent a delegation out to the meeting, and threatened to take the preachers out and do them some bodily harm. They fired dynamite near the church and burned their fiery cross in order to scare the preachers and the congregation, but the meeting went on just the same, for the people were too much interested in the Cross of Calvary, and in the explosion of the Gospel of Christ as it was taken from God's Word and hurled out into the congregation to pay very much attention to the dynamite and fiery cross before the subject, "Secret Societies or the Church—Which?"—A. M. Laughrun, Jonesboro, Tenn., April 2.

TEXAS

Ft. Worth church met in council March 23, with Bro. Horner, our pastor, as moderator. It was our great pleasure to have with us that day Bro. M. R. Zigler, of Elgin, Ill. He gave us two inspiring talks which made us feel that there is something more to be done for the great Kingdom of God. It was decided to hold our love feast April 13. We also made plans to hold our evangelistic meetings sometime in August, the date to be stated later. Our church held a social on March 21, which was enjoyed by all, with games and contests for the young people. These gatherings always bring us closer together and we become better acquainted. Our Sunday-school continues to grow and new classes will be organized.—Esther Pearson, Ft. Worth, Texas, April 8.

VIRGINIA

Antioch church met in council April 5, with Bro. S. M. Ikenberry presiding. Two letters were granted. Brethren J. A. Naff and Z. E. Mitchell were elected delegates to Annual Conference; Brethren Isaac Bowman and H. A. Flora, alternates. Bro. Ikenberry preached for us the following Sunday.—Mrs. A. O. Brubaker, Callaway, Va., April 8.

Belmont church met in council at Brooks Mission March 21, with Eld. I. N. Zigler presiding. Both Sunday-schools were reorganized, with Bro. Jos. Mason superintendent for Belmont, and Bro. Raleigh Brooks for the mission point. Bro. L. L. Mason was chosen delegate to Annual Meeting, with Bro. I. N. Zigler, alternate. A committee was appointed to make arrangements for a Vacation Bible School some time this summer.—Florence Yagel, Belmont, Va., April 7.

Bridgewater church met in council April 5, with Eld. John S. Flory presiding. A report was given by the brethren who made the yearly visit which was very good. Brethren John G. Miller and D. M. Glick were with us and gave good admonition which was much appreciated. Six members were received by letter; several letters have been granted since our last report. Delegates selected to Annual Meeting are Elders N. D. Cool and P. H. Bowman. One query was sent to Annual Meeting and one to District Meeting. Arrangements are being made for the State Sunday-school Convention which will be held in our church June 4-6.—Ida Fry, Bridgewater, Va., April 7.

WASHINGTON

Mt. Hope church met in council March 29, with Eld. John O. Streeter presiding. Two letters were granted. Our love feast is to be held May 3. Our Sunday-school convention will follow the next day. We organized a Sunday-school class and meet every month on Friday night. The superintendent gave out twenty-five Bible verses, also twelve Golden Texts, to learn from memory, and where they were found. One young sister had them all and received first prize. A sister fifty-seven years old received second prize. We have profitable meetings and good attendance for being so scattered.—Alice M. Streeter, Chewelah, Wash., April 1.

Tacoma church met in council March 21, with Eld. E. S. Gregory presiding. One was received by letter. Our love feast will be held April 13, beginning at 6 P. M. Delegates to the joint Sunday-school and Christian Workers' Convention, to be held in Seattle, are Bro. Glen Barnhart and Sister J. Greenawalt. We have Sunday-school at 9:45 and preaching at 10:45 A. M. each Lord's Day; also services in the evening at 7 o'clock. Bro. W. H. Greenawalt was chosen pastor. We have been contemplating the repairing of the church building and will begin in the near future. Christian Workers' officers were elected with Bro. W. H. Greenawalt, president. March 30 the District Sunday School Secretary, Bro. J. U. G. Stiversen, gave a splendid, uplifting talk on Sunday-school work.—Sylvia E. Ruff, Tacoma, Wash., April 1.

WEST VIRGINIA

Upper Lost River congregation met in council March 1, with Eld. S. W. See presiding. He was unanimously elected for three years. Seven letters were granted to members who have moved from this congregation; one was received. Delegates to Annual Meeting is ELM S. W. See, with Bro. H. A. Halteman, alternate; to District Meeting, Brethren J. W. Stultz and J. F. Caldwell and Sister Sallie

Stultz; alternates, Bro. John Wilkins and the writer. Sunday-school officers were elected with Bro. John See, superintendent. It was decided to have a Vacation Bible School in connection with a series of meetings some time the latter part of August if we can secure a pastor.—Sadie E. Mathias, Mathias, W. Va., April 5.

WISCONSIN

Rice Lake.—We held our quarterly business meeting on the evening of April 5, with the pastor in charge. We decided to have a Daily Vacation Bible School this summer. Sister A. S. Brubaker was elected superintendent. Bro. R. G. Rarick's resignation, as our elder, to take effect at our next regular business meeting, was accepted. We are sorry that Bro. Rarick cannot remain with us longer, for his work in the Rice Lake church is greatly appreciated. Sunday evening, March 23, we closed our Church School of Missions, with an impressive program, consisting of songs and readings having a strong missionary appeal. Our school was held six consecutive Sunday evenings. Much interest was manifested by those who are not members of the church, as well as by members. Realizing a great blessing in the Missionary Day one Sunday each month, it was decided at the close of the year 1923 to continue the plan. Our Sunday-school attendance has been good all winter, even during the severest weather. More than two-thirds of our enrollment were present two consecutive Sundays when it was 18 degrees below zero. Some children came a mile to get there. We are now working on our services for Easter. We are also making plans for the Young People's Conference to be held here, May 16-18. All young people who can come to this conference are urged to be present. Bro. C. H. Shamberger and Bro. M. R. Zigler will be the leaders in this conference.—A. S. Brubaker, Rice Lake, Wis., April 9.

Stanley church met in council April 3, with Bro. R. G. Rarick as moderator. Two letters were read. Church officers were elected for the coming year, with Sister O. W. Henderson, church clerk; Bro. Chas. Guyer, trustee; Bro. Wilbur Mondobaugh, missionary secretary; Bro. R. G. Rarick secretary of the Forward Movement; the writer, correspondent and "Messenger" agent. Owing to financial conditions the ministerial committee is not in position to secure a pastor for the new year, beginning Sept. 1. We decided to hold a love feast some time this spring. We will not have a Vacation Bible School this summer. We have a few loyal members who have carried most of the burden of the Stanley church, but it has become too heavy, and unless others come to the rescue the cause of Christ will suffer at this place. April 4 we were permitted to listen in on the Mt. Morris College program through the courtesy of Bro. O. W. Henderson, who installed his radio in the church for the evening. There will be union pre-Easter prayer meetings April 8-10. The Presbyterian, Methodist and Brethren churches have enjoyed a number of these union meetings together.—Mrs. Jacob Winkler, Stanley, Wis., April 5.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 22, 23, Eastern Maryland, Washington City Church, D. C.

April 21-23, Western Pennsylvania, at Somerset.

April 23, 24, Southeastern Pennsylvania, New Jersey and Eastern New York, Ambler church, Pa.

April 24, 25, Second District of Virginia, Staunton church.

April 30, May 1, Eastern Pennsylvania, East Petersburg house.

LOVE FEASTS

California

April 19, Chico.

April 27, Oakland.

April 27, 7 pm, Pomona.

May 3, Laton.

May 7, 7:30 pm, Long Beach.

May 17, Redley.

May 18, Inglewood.

May 18, 6:30 pm, Pasadena.

Colorado

May 7, Rocky Ford.

May 11, Denver.

Idaho

May 17, 7:30 pm, Boise Valley.

Illinois

April 22, Girard.

April 27, Mt. Morris.

May 3, 7 pm, Canton (Coal Creek).

May 4, 6 pm, Elgin.

May 11, 7 pm, Dixon.

May 24, 25, 7 pm, West Branch.

Indiana

April 19, 6:30 pm, Pyrrmont.

April 20, South Whitley.

April 26, Nettle Creek.

May 2, 7:30 pm, Walton.

May 3, 7 pm, Anderson.

May 4, Kokomo.

May 5, Wakarusa.

May 10, Beech Grove.

May 10, Pleasant Valley.

May 10, 10 am, Fleva.

May 17, Walnut.

Iowa

April 19, Iowa River.

May 3, 6:30 pm, Fairview.

May 10, 11, 7 pm, Des Moines Valley.

May 17, Libertyville.

May 18, 7 pm, South Keokuk.

May 24, 7 pm, Prairie City.

Kansas

April 26, 2 pm, Bellville.

April 27, Monitor.

May 3, Parsons.

May 4, Sabetha.

May 17, 7 pm, Prairie View.

May 17, Larned Rural.

May 17, Bloom.

May 17, Salem Community.

May 18, Morrill.

Maryland

April 20, 4 pm, Frederick City.

May 3, 2 pm, Mountandale.

May 10, 3 pm, Pipe Creek.

May 11, 4 pm, Pleasant View.

May 17, 4 pm, Manor.

May 17, 2:30 pm, Pleasant Hill (Bush Creek congregation).

May 18, 6 pm, Washington City (D. C.).

Michigan

April 20, 6 pm, Detroit.

May 3, 10:30 am, Elmdale.

May 4, evening, Thornapple.

May 4, Pontiac.

Minnesota

April 20, Minneapolis.

Missouri

April 20, First church, Kansas City.

May 11, Cabool, Cabool house.

Ohio

April 19, 6 pm, Marion.

April 20, Brookville, all-day.

April 25, 2:30 pm, Kent.

May 3, West Fulton.

May 11, 7 pm, Logan.

May 17, 6:30 pm, West Charles-ton.

Oklahoma

April 20, Thomas.

May 9, Paradise Prairie.

Oregon

April 26, Portland.

May 3, 7 pm, Mabey.

May 7, 10 am, Albany.

Pennsylvania

April 19, 1:30 pm, Spring Creek.

April 19, 20, 1 pm, Spring Creek.

April 23, 6:30 pm, Waynesboro.

May 3, 10 am, Fredericksburg at Myer house.

May 3, 3 pm, Palmyra.

May 4, Hanover.

May 4, Huntingdon.

May 4, 3:30 pm, Lancaster.

May 10, 7 pm, Upper Clair.

May 10, Elizabethtown.

May 10, 2 pm, Conewago at Bachmanville house.

May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.

May 10, 11, 1:30 pm, Conestoga at Bareville house.

May 11, Burnham.

May 11, Meyersdale.

May 11, New Enterprise.

May 11, 2 pm, Upper Cumberland.

May 17, Indian Creek.

May 17, 18, 1:30 pm, Annville.

May 17, 18, 10 am, Maiden Creek.

May 18, Hollidaysburg.

May 18, Scalp Level.

May 18, 4 pm, Ephrata.

May 18, Carson Valley.

May 18, Leamersville.

May 18, 9:30 am, Lower Cumberland, Mohler house.

May 18, Clover Creek, Clover Creek house.

May 18, Mt. Joy.

Virginia

April 19, 6 pm, Manassas, Canon Branch.

April 19, Salem.

April 19, Green Hill.

April 20, 2:30 pm, Bridgewater.

April 20, 7 pm, Staunton.

April 26, 3:30 pm, Lebanon.

April 27, 5 pm, Timberville.

May 3, 6 pm, Fairfax.

May 17, 6 pm, Midland.

May 17, 3:30 pm, Hinton Grove.

Washington

April 20, Omak.

April 26, Olympia.

May 3, Mt. Hope.

May 3, Outlook.

May 10, 6 pm, Okanogan Valley.

Wisconsin

May 12, White Rapids.

License to Preach

The new license blank brought out in accordance with the decision of Conference of 1922. Single copy 10c, three copies 25c.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

VACATION BIBLE SCHOOL

MATERIAL SHOULD BE SELECTED NOW

The course has been selected by the General Sunday School Board. We have the material on hand for prompt shipment.

Order a Syllabus giving the complete course, 30c

Ask for free leaflet giving description and prices of material needed. More schools are being held each year. Write us.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

THE LOST BROTHERS OF THE ALLEGHANIES

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

The Challenge of Youth

Alfred E. Stearns

The author is principal of Phillips-Andover Academy and so has had much opportunity to come in contact with the ideas and ideals of young people. "The tendencies of the age, temptations of modern life, the attitude of the home and society—all call for clear thinking and just action. Youth asks only for a fair field, and no favor and Dr. Stearns champions its cause." All that is asked of older people is a sympathetic interest and such guidance as experience may be able to furnish. This book will help leaders of youth to properly appraise the problems and suggest solutions for them.

Price, postpaid, \$1.25.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

Heroic Lives

by
Minor C. Miller

This series of stories is intended for use in week-day and vacation schools of religion for children approximately nine, ten and eleven years of age. The chief purpose of these lessons is to deepen within the child the consciousness of God as a real, vital, living Personality, and to set up models for conduct through a biographical study of God's noblemen of the past. The attempt has been made to select worthy characters who strongly illustrate some virtue which ought to become a definite, controlling force in the lives of boys and girls, and to correlate with each story such additional material as will help to reinforce the central theme of the lesson.

A book of over 300 pages, bound in cloth. Price, postpaid, \$1.50.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

YOU Better Send Today for
Our Big 1924 Illustrated CATALOG—It is free!
Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., April 26, 1924

No. 17

In This Number

Editorial—

Will We Go All the Way?	257
The Elder Brother Still Flourishes, ...	257
When the Product Looks Unpromising, ...	257
Meeting of the General Mission Board (C. D. B.), ...	257
Among the Churches, ...	264
Around the World, ...	265
The Quiet Hour (J. H. H.), ...	265

Our Forward Movement—

Church Quotas, ...	261
Our Record of Giving, ...	261
Notes on Religious Education (E. F.), ...	261
To Pastors and Elders, ...	261

General Forum—

This Moment (Poem), ...	258
On Being a Nonconformist. By V. F. Schwalm, ...	258
Those Symbols of the Church Again. By James A. Sell, ...	258
The Church and Some Recreation Problems.—No. 1. By C. Ernest Davis, ...	259
How to Win Back Your Friends. By Frank M. Kintzel, ...	259
Learning to Hear. By D. C. Reber, ...	260
The Hidden Word. By Chester E. Shuler, ...	260
Business for General Conference, ...	266

The Pastor's Study—

The Positive Note in Preaching and Teaching. By B. F. Waltz, ...	262
Simple Studies on the Teaching of Prayer by Jesus.—No. 13. By Wm. Kinsey, ...	262
Two Classes. By Anna E. Landes, ...	262

Home and Family—

Our Yesterdays—Our Now (Poem). By Edyth Hillery Hay, ...	263
Just Out of the Woods. By Elizabeth Rosenberger Blough, ...	263
"What Will You Have?" By Eliza Pope Van Dyne, ...	263
Why I Attend the Prayer Meeting. By Sara F. Rice, ...	263

...EDITORIAL...

Will We Go All the Way?

EVERY now and then some reader of this paper takes it into his good and honest heart to remind us that the church and state are different institutions with entirely different functions. No doubt this is well for there would soon be a great mixup if this truth were forgotten. We are just wondering whether this caution ought to be carried further and applied to the relation of the church to other things.

There's the family, for instance, another institution of long and honored standing and one of which the present writer happens to be a member. He is also a member of the church. He would not like to give up his membership in either. Must he choose between them, or can he keep his place in both? If the latter, can he take his religion along home with him from church, or must his home life be governed by ideals and principles contrary to those which move him when he goes to church to sing or pray or preach or practice the church rites or make an offering for missions?

He understands perfectly that family life has well-defined duties and functions peculiar to itself, but what he is wondering about now is whether he must cease to be a Christian in order to be a successful husband and father. He was brought up to believe that the church has a perfect right to try to impose Christian standards on the family. Was that teaching wrong?

Life in a well-ordered society has many relationships and these have developed many institutions and organizations to take care of them. Their functions are different. Should their moral standards be different also? We think not. Christianity is applicable to the whole of life.

The foregoing would have no bearing on the church and state question if the state were an institution of the devil. But such an idea is preposterous. The state organization is essential to human welfare. This is conceded by all. Besides, we have the express word of Scripture that civil government is ordained of God. The analogy of the family, therefore, is entirely pertinent. One is not outside the sphere of Christian obligation, when he is discharging the obligations of family life. Neither is he when he is discharging the obligations of a citizen. And these obligations can not conflict. Whatever is one's duty as a citizen of the

state must be a Christian duty. There are no duties which are not Christian. For Christian obligation covers the whole case always. It covers *the whole of life*.

The old notion that Christianity is something apart from the necessary human activities of everyday life—an extra superimposed system whose tenets and principles can not be practiced in many necessary human activities—that notion is dying a hard death. But it is dying because it has no right to be alive. It is the proper business of Christianity to permeate and inspire all needful human endeavor with its spirit, which is the Spirit of Jesus Christ. No institution which has any right to be at all can be regarded as outside the range of its control.

The most recent reminders of the separateness of church and state seem to have been inspired by the peace talk the MESSENGER has been indulging in, and apparently also by the fear that pacifist principles might spread too fast or too far. This doctrine is considered all right for ourselves but if too many of our fellow-citizens should imbibe it, disastrous consequences might result. The state might not be able to protect our lives and property.

This is an example of the muddled thinking which was at the bottom of our confusion when the great war came on and which still works against a clear and definite attitude toward the peace movement of our time. It tries to hold two conflicting ideas: namely, that Christians can not take the sword, and that governments sometimes must. Granted that civil government is necessary and of divine sanction and granted also that the call of the Gospel to all men is sincere and genuine, then both the above propositions can not be true. Considered purely as possibilities of logic, either one or neither may be true, but both can not be.

Here is the vital question with reference to this matter: Will the Church of the Brethren go halting between two opinions in the face of the greatest moral issue of our day, or will it stand up foursquare, in a manner worthy of its profession, on a platform of unreserved application of the Spirit of Jesus to the whole of life?

The Elder Brother Still Flourishes

THE story of the prodigal son would be beautiful and impressive without the elder brother part of it, but that feature drives the main point a little harder. It brings out more vividly the contrast between God's attitude toward the world of sinful men and the attitude of many of the "best people."

These are upright in conduct and reverent toward God. They are known and respected for their piety and many stalwart Christian qualities. Their great fault is that they are short on love for their erring fellow-men. Lacking in sympathy for them themselves it follows that they can not understand God's sympathy for them.

Whether it ever takes definite form in their own minds or not, their attitude presupposes that God's highest concern is to preserve his own dignity untarnished. He would not be too condescending, therefore, toward those who have once trampled his love under their feet. They wouldn't be, make sure of that. If some folks have been so foolish as to throw themselves away by wallowing in the filth of sin, let them take the consequences! Why worry overmuch about them? Should nice and clean people jeopardize their own respectability?

How little insight they have had into the heart of God! How little they have ever learned of Jesus! Or they would know that God takes care of his dignity by lavishing his love upon lost men. They would know

that the reclamation and development of human personality—soul-saving, if you like the old and simple term better—is the noblest business in which they could engage. And that their own precious little persons can not be hurt thereby.

The malady from which these fine folks are suffering is selfishness. They would make poor prodigals but first-class elder brothers.

When the Product Looks Unpromising

THE unpromising character of some of Paul's converts must have made his soul sick. From the exhortations in his letters we can easily discover the moral standard of these recruits from paganism. What was the use for a man to toil and sacrifice like he did, if such was the product of his labors? What was the use to build up a church, especially at such tremendous cost, if the people in it were no better than those outside?

You have had thoughts like that sometimes about some things you see now. But something solid and enduring and worth while did come out of Paul's work, didn't it? How it would have cheered him if he could have seen the unfolding future! But he did see it, by faith, and that is what kept him going.

And that is what can keep you and me going, however unlikely the present fruitage of our longings and labors may seem to be.

Meeting of the General Mission Board

THE quarterly meeting of the General Mission Board was held at Elgin, Wednesday and Thursday of last week. All members were present, except Brother H. C. Early, who was in bed with a bad case of gripe. Many others were present from time to time at the various sessions, since all sessions are open to the public except those that must necessarily deal with matters of personal relationships, adaptation, and difficulties. A visit to any of these meetings would be helpful to all who are interested in the extension work of the church. It would reveal the many varied and difficult problems involved.

The April meeting brings the close of the year's business with its reports. Budgets for the foreign fields a year ahead are also considered and approved. Any outgoing missionaries for the year must be finally approved, and recommended to Conference. Aside from these usual large tasks, there was much additional work. Nearly one hundred different items are on the minutes as representing decisions made, besides the many questions considered that did not reach such final action for record.

Nearly a whole day was given to the business of the Publishing House. Many of our folks confuse the Publishing House with the Mission Board. By the act of incorporation, the directors of the former are the same folks that the Conference selects as members of the latter, but they are separate corporations, with different secretaries, and are entirely separate from each other. This was shown especially this year, when the buildings of the Publishing House and all adjacent real estate passed from the trustees of the Mission Board to the directors of the Publishing House. This is a real event in the history of our church. This property was originally purchased by endowment funds of the Mission Board. These have now all been paid from year to year out of a portion of the earnings until it becomes the property of the House, which, like everything else held by either of these corporations, is the property of the whole church.

The Executive Committee from the Sunday School Board presented to the Publishing House the matter of

(Continued on Page 260)

GENERAL FORUM

This Moment

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.

He's guiding me now—this moment
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—Annie Johnson Flint.

On Being a Nonconformist

BY V. F. SCHWALM

PUBLIC opinion is one of the most powerful forces in the world. As a means of social control, nothing is quite so effective. With a shrug of the shoulders, with a look of scorn or with the sting of the lash of public criticism we are whipped into the line of accepted standards of conduct. Public opinion acts as a deterrent on the criminal and it says to the pious, "Be not righteous overmuch." It tends to bring to the common level, both him who would sink below and him who would rise above it. Nature abhors a stray—and likewise public opinion.

In these days when public opinion is so articulate it is unusually powerful. It has a tendency to set up standards and mercilessly lash him who deviates therefrom.

"Every age on him who strays
From its broad and beaten ways
Pours its seven-fold vial."

Much has been said about the virtue and grace of social adjustment or social conformity. It is a virtue, a grace, an accomplishment, if you do not pay too big a price for it. But it seems to me that too much has been said in certain quarters about the value of social conformity. A call to return to normalcy may mean a relaxation from a too severe idealism; it may even mean an acceptance of the standards of men of easy morality.

Too many are listening with an ear to the ground to hear the murmurings or mutterings of the multitude. The trouble with this procedure is that it decidedly affects the limits of our vision. "Everybody's doing it now" is the silent but powerful reason for doing many things now. "Be a good sport," says another, and this is a challenge to many which means: come on, fall in line, mark time, keep step with the crowd, do the conventional thing, be like the world.

Spineless, brainless, thoughtless conformity to the insipid ways of the world, is the creed of the man who lives but for the day. He who dares to stand alone for the right belongs to the ages.

Come ye out from among them and be ye a separate people was the command of Jehovah to the Jews. Yet even they could not escape the awful power of public opinion and wanted at times, as when they wanted a king, to be like other nations. But inasmuch and be-

cause they were peculiar—that is, different from the world in many of their moral and religious ideas and practices—have they made a contribution to the world that has blessed and enriched it.

There were thousands of monks and priests in Germany in the 16th century who mumbled their "thumb-worn creeds," who sold indulgences, and said their masses in the conventional way. Only one dared to proclaim the evils in the church and to make a fight against the majority. And he has made the heart of the world beat a little faster and more hopefully ever since.

England in the 18th century had a host of cold, rationalistic preachers who did their work in a perfectly correct conventional manner. But they have gone into oblivion. Only two or three dared to break because of their conviction of right. This explains why the name of the Wesleys has become a household word around the world.

Samuel Walter Foss says that when a calf walks up a hill, the calf's path is followed by the next man who goes that way. He follows the calf path regardless how crooked it may be; others follow him and soon the calf path becomes the beaten pathway of humanity. Only he who is more thoughtful than the rest dares to straighten the crooked path that the calf has made, to courageously cross the field in a new way. But soon others follow and finally humanity goes the way his feet falteringly marked out by faith, and so comes progress.

Nonconformity is not recommended as an end in itself. Being different for the sake of being different has no virtue. Judas was different from the rest of the apostles, Benedict Arnold was different from the rest of the generals of the American Revolution, John Wilkes Booth was different from most Civil War men. Mere obstinate, selfish individualism is not what I am making a plea for, it is rather for that type of individualism that grows out of the conviction that certain things are right.

A certain eminent divine recently said, that the pathway of the nonconformist is a hard path; that if you do not have courage, if you are not prepared to suffer, if you cannot stand against the scorn and cynicism of the crowd, if you are not prepared for the severe test of isolation and desertion, you had better take the easier pathway and go with the crowd. The path of the nonconformist is indeed a hard path and he who chooses to walk it needs the sword of the Spirit, the shield of faith, the breastplate of righteousness, as well as every other piece of armor in God's arsenal. But the pathway of progress is lit up by the light of the burning martyrs and so-called heretics who in their day have dared to stand alone for what they felt to be right. These words of Whittier set forth the qualities needed for such high heroism:

"Happy he whose inward ear
Angel conferings can hear,
O'er the rabble's laughter;
And while Hatred's fagots burn,
Glances through the smoke discern
Of the good hereafter.

"Thus, with somewhat of the seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, in midnight's sky of rain
Paint the golden morrow."

North Manchester, Ind.

Those Symbols of the Church Again

BY JAMES A. SELL

I READ with deep interest Bro. D. W. Kurtz's article on the above subject in GOSPEL MESSENGER No. 13.

Some of us of the older school have gone in and out, up and down among the people for more than half a century teaching them that as sinners they can be saved on the terms of the Gospel as laid down by our Savior—that salvation is conditional, that there are commands given and if man in a penitent, believing state of mind and soul obeys them God has promised to save him.

In other words, God is dealing with man as an intelligent being, and that he will not save him unless man manifests a desire or willingness to be saved. There

must therefore be something given for man to do. He violated God's law and became a sinner. This left him helpless; he could plead no claim; he was sinking in a rayless night. But God so loved the world that he gave his only Son to be the Savior. He devised the plan. He had a right to say on what terms he would save. If he saves by his grace without any work on the part of man then the whole human race will be saved. The whole work was therefore ended at the cross. If that be true our mission work is all a useless burden.

But our intelligence and all that is within us repudiates that thought. And why? Because man has a part to perform and has not performed it. The Savior said: "He that believeth and is baptized shall be saved." "He that loveth me keepeth my commandments," and other things to the same import.

But is not this legalism? Yes, if we prefer to so characterize it. As said above, the Lord had a right to say on what terms he would save a soul. He has said, and in every case something is demanded of the sinner. Man is not saved by his works, neither is he saved without them. Even Eph. 2:5 that every evangelist preaches setting forth the doctrine that we are saved by grace through faith, does not teach that we are saved without works as the concluding or explanatory part of the text shows. It reads: "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I recently visited a murderer in prison. He was in deep distress. He confessed his guilt, but had about given up all hope, fearing that he had committed an unpardonable sin. I told him not to yield to despair—that his deep conviction was an evidence of the work and presence of the Holy Spirit. Hope revived and in deep contrition he said: "What must I do to be saved?" I told him the only answer I knew to give were the words of our divine Redeemer: "He that believeth and is baptized shall be saved," and the answer of the Apostle Peter to a company of penitents who had asked the same question, "What must we do?" And he said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

Others visited him and talked encouragingly and sympathetically about his soul. He asked them the same question: "What must I do to be saved?" They said that all he had to do was believe. That we are "justified by faith," and when he asked them about baptism they said that was altogether unnecessary as it was only a "symbol" of repentance and purity and belonged to the outward or legal part, and there was nothing about it that was essential as we are saved by grace.

Now here were two teachers—professed ambassadors of our Lord, teaching a lost man who was awaiting a sentence that might send him into eternity in a very short time, but teaching him two different doctrines. The one telling him that the way to life eternal is through obedience to his Lord and Savior, the other, saying that all you need to do is believe and you will be saved by grace. Which is right? God is our Judge. My prayer is:

"If I am right thy grace impart,
Still in the right to stay,
If I am wrong thy grace impart,
To find the better way."

The symbols (doctrines) are the cause or the effect of a Christian life. If they are the effect, what is the cause? Surely not the Holy Spirit for he gave the symbols. "All scripture is given by inspiration." His work is to convict the sinner and he, said the Savior, "shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "He will guide you into all truth. He shall glorify me; for he shall receive of mine, and shall shew it unto you" (John 16:4).

Surely the Holy Spirit who took such an active interest in the salvation of a lost world, and who was the prime agent of all the spiritual, if not all other light that ever dawned upon our ignorant race will not now lead people away from obedience to the law or system

of doctrines that he gave inspiration to holy men to write.

Or putting it in another way. Does obedience to the symbols (doctrines) have anything to do, or contribute anything to the making of Christian character, or does the believer observe the symbols because he is a Christian? If so, how did he become a Christian? This is a vital point, and we pause to repeat the question, How can we become a child of God without obedience to his doctrines? Let the Word of God answer: "Except a man be born of water and the Spirit he can not enter into the kingdom of God." "He that believeth and is baptized shall be saved." Christ "became the author of eternal salvation to all them that obey him." "Seeing ye have purified your souls in obeying the truth." "Ye were the servants of sin but ye have obeyed from the heart that form of doctrine which was delivered you, and being made free from sin ye became the servants of righteousness." "Take heed unto thyself and unto the doctrine, continue in them, for in doing so thou shalt both save thyself and them that hear thee."

Bro. Kurtz's exegesis and application of the symbols is very beautiful, and important, too, and good as far as they go, but they do not go far enough. We must not lose sight of the fundamentals and essentials in fine figures of rhetoric, or glowing pictures of fancy.

The symbols of the Gospel as they relate to ordinances are fundamentals and characterize the organization that observes them as the church of Jesus Christ. It is his church to the extent that it upholds and practices his ordinances.

Is there anything essential about these symbols that we should practice them? Will we lose anything by not observing them? If not, why not drop them and stop preaching about them? If even they are not essential in a legal sense, accepting Bro. Kurtz's application, they are essential as a means of grace. We can not make a success of the Christian life without God's grace and how are we to obtain his grace if we neglect the means?

I agree with Bro. Kurtz that "the symbols of the church are scriptural, vital and dynamic for the abundant life and that they will be responded to by this generation if properly understood."

I do not think that they were overemphasized by the ministers of a generation or two ago but they were emphasized to the neglect of other important matters. Now the pendulum has swung too far the other way. Our ministers, especially the evangelists, rarely approach the symbols. They essay at times to preach in doctrine but select such subjects as the being of God, evolution, modernism, the divinity of Christ and personality of the Holy Spirit and the devil. Holding interdenominational meetings and fraternizing with people who believe in faith and grace alone makes them compromising; and, to avoid friction or offense, they drift with the tide.

These symbols are becoming more and more vital to the existence of the Church of the Brethren.

"O, brothers, if my faith is vain,
If thoughts like these betray,
Pray for me that my feet may gain
The sure and better way.
And thou, O Lord, by whom are seen,
Thy creatures as they be,
Forgive me if too close I lean,
My human heart on thee."

Hollidaysburg, Pa.

The Church and Some Recreation Problems

BY C. ERNEST DAVIS

I. Play

THERE was a day when play was considered to belong only to small children, a necessary evil that was to be overcome as soon as possible in the life of the child. Play was frowned upon and discouraged in the older boy or girl. But the age of the child has at last arrived and people are becoming interested in play. Parents, teachers, clubs, societies, rural communities, and cities are reading, thinking, discussing, planning, and engaging in play.

We are beginning to understand the function and value of play. The physical benefit of play is now clearly recognized. Little children need to play in

order to develop sturdy, healthy bodies. Their little muscles need exercise not only that they may grow strong but in order that they may function properly, coordinating harmoniously with the nervous system. Play tends to secure a rounded development, strengthening parts that would otherwise be weak. Nor does the function of play cease with the smaller child or even with the larger boy and girl. During the middle adolescent age—fifteen to seventeen—the physical problem is one of adjustment and integration. The body has just passed through a period of rapid growth and now it sets about to work in the parts and smooth out their action. Athletics and games of skill render a real service here, bringing about a coordination of bodily parts and of body with brain that changes clumsy, awkward youth into graceful men and women.

We have heard for years that "all work and no play make Jack a dull boy." That old saying probably developed in some far off unscientific age, but modern science verifies the statement. Play and recreation brighten up the mind and quicken the mental processes. The brain gets tired and needs rest and recreation. Games have a mental value. In order to participate one must think quickly. Many naturally sluggish boys and girls have had their mental processes quickened by basketball, baseball, tennis, and kindred competitive games.

Moreover, lessons of sportsmanship, team work, sacrifice, loyalty, and heroic endeavor are learned. These social and moral virtues are by no means an unimportant consideration when determining the value of play.

Great as are the above mentioned values there is another worthy to take rank with them. Athletics and organized play give youth an objective interest in life at an age when they tend to be self-occupied and morbidly self-conscious and introspective. Their minds are kept off themselves at a time when objective interests are needed to balance up the strong subjective interests and so ease the mental and emotional strain that characterizes middle adolescence.

Churches need to recognize play in their program of religious education. It should not be used merely as a bait to attract. To do so is to misuse play and perpetrate a cheap deception. The real educational nature of play needs to be recognized and the play and recreation program planned accordingly. Care must be taken not to overdo the matter. Students of the high school age especially are already put to heavy strain. The changes within themselves and the demands of life without throw a heavy load upon their energy and vitality. Using discretion and judgment the church should provide a program of recreation and play that will put the social life of childhood and youth on a basis where helpful conditions and Christian contacts abound. Especially should the attitude of the church be such that the adolescent will never feel that it is necessary to get outside the church in order to enjoy life. On the other hand, he should see that the church recognizes his need of recreation and play and provides opportunity for it.

Man is a social being, he craves, needs, and enjoys the company of his fellows. Too much solitude is not good for the individual, neither is an unsocial condition good for the community or the state. Both private and public welfare demand that men and women get together. Leisure time gives the opportunity, and play and recreation furnish the stimulus.

From out the past there comes a mighty voice, and as we listen reverently to the wisdom of the ages Emerson proclaims, "Let all the people play."

Modesto, California.

How to Win Back Your Friends

BY FRANK M. KINTZEL

FRIENDSHIP here below is one of the finest and sweetest things that the human soul desires. Emerson said: "The ornaments of a house are the friends that frequent it." Likewise, the ornaments of a man's life are the earnest, sincere, and sympathetic souls whom he comes in touch with and who are ever ready to minister to his needs. Jesus knew the real value of friendship, and in his wonderful insight and infinite

wisdom he propounds to a bewildered humanity the greatest principle for retaining human friendships that has ever been uttered. It is so simple; and yet when followed, it will always prove effective. It reads: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15).

Jesus realized that human nature was very hard to deal with and equally hard to understand. He knew that today two humans may be exceedingly friendly, regular Jonathans and Davids, but that tomorrow, in dead earnestness, they may be waging war against each other! Some of our worthy contemporary business Christians might argue that it is folly to try to apply the principle of Matthew eighteen. In fact, those who are observant of the trend of our modern public sentiment fully realize that the tendency, especially in big business, is to neglect the principle. It is very seldom properly and psychologically applied, but where it has been applied it has always worked. And what is more, it will always do the trick, if it is adhered to in all its simplicity and if it is psychologically applied.

What causes differences and personal misunderstandings? What are the main underlying causes of war? All know that it is possible for a slight personal difference to lead to a war and all that goes with it, simply because the great principle laid down in Matthew eighteen was not applied in time.

Let us look at Matt. 18:15 from a psychological standpoint. Professor A in his dealings or associations with his friend B perchance fails in something or commits a deed which grinds the exposed nerve of B's molar. Naturally, B feels hurt. But his friend A may not be aware of B's sensitivity, and, if B's reticence on this matter continues indefinitely, which is too often the case, A will never realize that his friend B is wounded. For this reason Jesus wants the offending one to go and see the offender.

However, if offending A feels conscious of a misunderstanding there is no reason why he may not assume the responsibility of calling on B. At any rate, it behooves them to get together in the quickest and sanest way possible. Of course, we assume that B is not the type of a Christian who would do almost anything mean and contemptible in order to satiate his warring and malevolent appetite even though A may have been absolutely ignorant of B's mortal wound. However, it is possible that God, in his infinite wisdom, saw fit to create a selected few who bear this brand on their foreheads.

In this case, Jesus would advise B to go and see his friend A at the earliest possible moment *without telling any human soul*. However, it is at this juncture that many go wrong. It should not be hard and yet it is mighty hard! It is highly important *how B approaches his friend A*. He is to see his friend all "alone," in the spirit of meekness, and he is to tell him his fault. It may be said here that all further trouble may be directly traceable to the attitude B assumes while approaching his friend. When B feels that his power of forgiveness and long-suffering has dwindled beyond the point where he could ignore the whole matter, he ought to see his friend A. But he should be very careful that he does not give A the impression that he had been duly authorized as a reform official. Nobody likes the reformatory or its representatives. The better plan for A to follow would be to cast the entire affair into oblivion, to fling it far and wide into the sea of forgetfulness! For he must not allow this affair to crystallize into grudges, suspicions, and resentments! The most graceful characteristic that can possibly adorn the life of a human being is the power to refrain from showing evidence that one is hurt! At any rate, when B does approach A, he must of necessity strike the psychological moment, carry a smile, and show absolutely no sign that he is trying to deal with a human soul who may be much more sensitive than he himself, but who, on being touched, like a dehiscent plant, may burst into a thousand pieces! To say the least, B must feel his way, keep smiling, carve every word before he lets it fall,

(Continued on Page 266)

Learning to Hear

BY D. C. REBER

"THERE are, it may be, so many kinds of voices in the world, and none of them is without signification" (1 Cor. 14:10).

There is a world of sounds and songs, of lectures, sermons, and music in which a large number of people live and seek enjoyment. Others prefer the world of light and color, of scenery and sunlight, of movies and dramatization. The first class is said to be ear-minded, while the second class is called visualists. In which class do you find yourself?

The ear as the organ of hearing is as complex in its structure as the eye. The human ear can detect tones ranging from 16 to 50,000 vibrations per second while the number of discriminable tones exceeds 11,000. Of these, the key-board of a grand piano represents eighty-eight.

Many sounds arise from our natural environment such as the whistling wind, the songs of the birds, and the voices of our friends. These sensations are so common that we are unconscious of their effect upon us until they are no longer heard. Then there is a great variety of musical instruments from which mankind derives no little enjoyment. Here are only a few of them: the piano, the violin, the phonograph, the chime from the college belfry, and the radiophone.

How many of these instruments contribute to your daily enjoyment? Are you appreciating the sense of hearing? Is there any sum of money that you would take in exchange for it? How are you using this invaluable gift? Or are you deaf, unappreciative, and insensible to the multitudinous sounds and voices of the auditory world? What is the kind of world you live in? Much enjoyment of a refreshing, ennobling sort is derivable from wholesome music if one has had ear-training and musical culture.

But aside from the music of the human voice or the delicate instrument, one needs to learn to hear. Jesus addressed his audiences frequently with these words: "He that hath an ear to hear let him hear." On other occasions, he cautioned his hearers with such language: "Take heed what ye hear." What is it that you like to hear? Things heard frequently make an indelible impression on the soul and the whole future of life may be made unhappy because of cruel words, an impure story, or sarcastic language.

To hear what sort of things is your heart's door open? Gossip or the Gospel? Stories or sermons? Oaths or prayers? Ragtime music or classic productions? Complaints or compliments? One's interests, inclinations, and bent of character are at once revealed by the things he enjoys hearing.

The sense of hearing has great importance in the soul's intellectual culture and development. It is through hearing that from infancy the child learns to understand the ideas communicated to it by means of speech. Oral language can not be acquired without it. Most of the instruction from teachers comes to him by way of the ear. The deaf person is unable to receive sounds warning him of approaching dangers. To him the world must seem painfully still and monotonous. The soul development of persons deaf from birth or early childhood is necessarily one-sided and dwarfed. To such persons the perception of time must be difficult as one's sense of time arises from the regular succession of sounds, as the ticking of a clock, etc.

Likewise the moral and spiritual development of an individual is principally effected through this sense. Will training is largely dependent on commands, admonitions and exhortations received through hearing. Parents say: "Now listen to me, John," meaning that he shall will to do the things asked of him. The disobedient soul is said to be having ears but hearing not.

The soul's salvation may be dependent on the power to hear. Paul says: "Faith cometh by hearing" (Rom. 10:17). In Saul's conversion, after he was blinded by the dazzling light from above, he received his further instruction through a voice which told him what to do to receive admission into the church of Christ. Paul received a subsequent call to engage in mission work in Europe through the divine voice. It seems that the divine Personality is perceived in man's soul

more often in voices known as calls than in visions. The more the human communes with the divine, the more liable is he to hear voices calling him to higher and better things. It is a serious defect of our twentieth century method of living that we do not have daily pauses for meditation affording opportunities to hear the Divine speak to the soul face to face. It is in times of soul quietness that the voice of conscience may be heard and its promptings felt.

In Christ's ministry on earth, he cured deafness as well as blindness (Mark 7:33-35). So likewise he alone is able to cure spiritual deafness denoting a state of moral insensibility. While addressing such, he said: "Take heed how ye hear" (Luke 8:18). This refers no doubt to the motive one has in hearing. Some hear merely to criticize and find fault rather than to receive benefit. Four kinds of hearers are named in the parable of the sower. The so-called wayside hearer is listless, forgetful, and insincere. The stony-ground hearer is dull, hypocritical, and ephemeral. The thorny-ground hearer is irresponsible, and undependable, and accordingly unfruitful as the two former kinds. The good-ground hearer is attentive, honest, earnest, and obedient, and becomes fruitful.

Essential as hearing is, salvation does not consist in merely receiving the Gospel through this means. The message heard must be applied and here is where each individual's responsibility lies, namely, to use aright the grace of God received. The Apostle James' admonition is: "Be ye doers of the word and not hearers only, deceiving your own selves." By taking heed to the truth and continuing in the doctrine of Christ, we have the promise of both saving ourselves and them that hear us. "For the hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25).

North Manchester, Ind.

Meeting of the General Mission Board

(Continued from First Page)

publishing and handling their books and arrangements were made to this end. The most prayerful thought was given to our various publications. Suggestions, counsel and friendly criticisms were freely offered. Some committees were appointed for the further study of important matters. The year in the House was a good one, though much money was invested in new machinery for the better equipment thereof.

Facing the problems of the Mission Board was a bit more difficult with the urgent needs on the fields everywhere and with insufficiency of funds to meet them. Yet, believing that the Lord will not show us urgent needs and call consecrated folks to meet these needs, without opening some way for their support, the Board appointed the following to go out this year, subject to the approval of the Conference. To Africa: William Beahm and wife, Floyd E. Mallott and wife, Clarence Heckman and Lucile Gibson. To China: Leland Brubaker and wife, Minneva Neher and Esther Kreps. The latter is a trained nurse. To India: H. J. Brooks and wife, and Beulah Woods. There may be contingencies in a case or two that may prevent sailing this year. This action was prayerfully considered, but the opportunities on the field, the waiting workers, the effect on those who might look forward to the call of the Lord and the church, the breaking health of those in the work, and the consciousness of the Lord's command induced the Board to recommend these workers, who cannot go "except they be sent." That there is only one more active missionary in the Board's employ than three years ago, shows the difficulty of keeping up the supply. With six of these in Africa, there is necessarily a decrease in the other two fields.

The territory in China is being extended over two additional counties. This adds thousands more for which it is hoped our church will be able to assume responsibility. The budget in China is reduced some for 1925. This is possible through the native Christians assuming additional obligations and reducing the building program. Of course, the going of new workers will offset this somewhat.

In India the budget has been made considerably less for 1925 by withholding needed buildings and

through the encouragement of self-support. The mission there has asked that our giving to the field should be increased 20% before they can increase the number of foreign workers, even though the people are much more open to the Gospel than ever before. Many baptisms are reported.

A constitution for the China church was agreed upon wherein native Chinese Christians assume more responsibility and representation in active church affairs. This is all necessary to encourage self-support and growth and yet maintain wise guidance to the work by the mission. Both the Board and the mission have given this matter much thought. The matter of a man for Coast Agent and Treasurer has been solved for the present in a most economical manner.

The tragic suffering of Protestant Missions under German churches came up for help which had to be declined in the light of our own need. Some relief is being administered for the children. The largest sum yet given to the fund for this work in our hands was a thousand dollars by one who is not a member of our own church.

Some careful thought was given to problems of differing opinions in religious expression and theology, reports having been circulated especially concerning our India workers. Letters from the mission assure us of the most careful devotion to the vital doctrines of our faith by all the workers. The Board has asked for a separate article on this which shall come later.

It was decided to establish a period for prayer and intercession at all sessions of the Board where much time would be given to prayer for the many things that can only be thus solved. The Board will appreciate the church joining in this work of grace in their many problems. The work in South China will be continued in careful study by Brother and Sister Smith.

The matter of summer pastors was encouraged. This part of home mission work seems more fruitful of good. Evangelism was encouraged at mission points by trying to interest stronger churches to loan their pastors for a series of meetings. More than \$2,000 was granted to help the District work in Oklahoma, North Carolina, and Missouri.

A report was made that a brother would like to put up a church on the mission field. We hope this may be realized. This is a most helpful way of making an investment on the mission field. More folks and churches ought to make larger investments in this most vital of all gospel service. Many of our folks who can afford it should visit the mission fields and see the need and the work for themselves.

It is impossible to report in detail even a small part of the multitude of things considered in such a meeting. Brethren and sisters are always welcome to see and hear for themselves. Only then can one appreciate the growing problems and magnitude, in both the opportunities and responsibilities in the mission work of the church.

C. D. B.

The "Hidden" Word

BY CHESTER E. SEULER

"HIDING" the words of God's Book in hearts is a splendid precaution. A noble thought lodged in the heart of a boy may do him great good in some trying moment later in his life. Even though it may be temporarily forgotten, it may be recalled at a time of need.

A story is told of a certain little boy who attended Sunday-school many years ago, and, according to the custom of those days, memorized many passages of Scripture. But when he became a young man, he drifted away from the church and led a sinful life.

One day he was taken ill, was in much distress, and expected to die. It was then that a verse of Scripture—"hidden" in his heart many years before—came to him to comfort: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

He did call on God, was converted, recovered from his illness, and subsequently glorified God by becoming a missionary to Africa. Thousands of souls were saved in the Dark Continent because of his efforts—because one little boy "hid the Word of God in his heart" when he was a Sunday-school pupil.

Harrisburg, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Church Quotas

We are not sending out quotas to local congregations unless requested to do so. The apportionments to every church have been made out and we have them on file in our office. If the local director makes request the quota for his church will be sent. Otherwise we are trusting that every member is sufficiently interested in the mission and commission of our Savior that "as the Lord has prospered" will be the basis of the giving. On the other hand the fact that no quota is sent should not be construed to mean that the cause is not urgent. No church should become indifferent because it is not spurred to duty by a quota from this office. Every congregation, poor or rich, small or large, should take part in this work. The greatest need the world has today is to know and have fellowship with our Savior and the greatest privilege any member or church has is to undertake a full share of the cost required to give a saving message to the needy world. To get this done will require some system. This system should partake of getting facts before the members and then organizing some method by which every member may have opportunity to express his faith by a generous offering.

The ministers of the churches are responsible for bringing this information to the membership, and it also belongs to them to see that every member has an opportunity to give. Indifference here leads to neglect, and neglect in a matter of such eternal importance cannot be excused. The number of souls in the day of judgment that will cry out against an indifferent church may be appalling to say the least. We dare not withhold our money at the cry of the heathen. To do so means to suffer eternal loss for ourselves. "Whoso stoppeth his ears at the cry of the poor he also shall cry and shall not be heard" (Prov. 21: 13). Who is poorer than the person who has no Savior in his life?

A number of churches did not contribute a dollar last year to the Forward Movement of the church. Some excuse themselves on the ground of poverty. If our heavenly Father accepts that as sufficient cause, who am I that I should judge? But let me exhort that we discover his pleasure or displeasure now: at the judgment of the great day it will be too late. Some individuals withhold their money from the poor heathen with the plea of "lost confidence." Let us be sure that that plea is not used as an anesthetic to make the individual immune against a rebuking conscience. Let us not forget that Jesus is just as keen in discovering motives as in the days of his flesh. All I am pleading for is that our decisions be made looking our Master squarely in the face. I believe that every individual in the church can find some way to take some part in financing our foreign missionary program if he is old enough or able bodied enough to make money.

Jesus was interested in the giving of the people. He watched them as they cast their gifts into the treasury. He said to render to the state the things belonging to the state. In other words, pay your taxes. And render unto God what belongs to him. The state figures out the taxes and we pay them. Our Father allows us to do our own figuring in the other but he is keeping record. The state puts a penalty on indifference and failure. Property can be taken for tax. What is the penalty for neglect in the matter of giving for the cause of the Lord? Listen, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry and ye did not give me to eat; was thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison and ye visited me not. . . . Inasmuch as ye did it not unto these least ye did it not unto me." We should remember that Jesus is so fully and sympathetically related to the needs of humanity that our indifference and neglect of them registers against us as toward him personally. Brethren and sisters, let us face the privilege of giving this year in the light of that truth. If we do, quotas will be unnecessary.

Our Record of Giving

THE Church of the Brethren has proven her willingness to contribute to causes that promote the work of the kingdom. While we have much room for improvement, the increase of our gifts for benevolences and education has been almost phenomenal.

The records show that ten years ago the churches raised \$72,288.59 as compared with the receipts of this year of \$285,551.96. This does not take into consideration the amounts given for our colleges and for relief work. It is safe to assume that we are giving for benevolences and education ten times the amount we gave ten years ago.

The general trend of our giving has been upward. Some fluctuation is apparent. For instance in 1920-21 the amount given to the Forward Movement and Missions totaled \$433,190.78. The two years following there was a sharp decline because of the very serious financial depression following the war. Our church felt this depression much more than some others since 85% of our people are rural. In 1921-22 the churches contributed \$256,287.18 and in 1922-23 the amount was \$225,379.54. The fiscal year just closed, however, records a splendid increase over the two previous years and makes a record only exceeded by the years 1919-20 and 1920-21: the last year of the war and the year following.

This proves conclusively that our people still have the spirit of generosity and that the decline is not wholly traceable to causes assigned by writers whose motives, to say the least, are dubious, but very largely to the financial depression that fell upon us following the world war. While this depression is still upon us and may continue for a year or two, the gifts of this year manifest that our people are splendidly adjusting themselves to the deflated conditions and are making heroic sacrifices to push along the general program of the church.

If we are to judge by the hundreds of letters that reach our office many prayers are going up in behalf of the General Boards and large hope is being expressed, even in the midst of financial embarrassment, that the forward program of the church be not retarded and that the foreign mission stations by all means must not retrench to the point of severe loss.

All of this is very heartening to the General Boards, and I can assure the membership that the Boards have but one purpose; that is, to make every dollar of your money go as far as possible in doing what you want it to do. To be sure, the overhead expense increases proportionately as the volume of business increases but there is every disposition to keep that amount as low as possible.

Unwarranted statements have been given publicity both in the pulpit and by the press all of which has tended to break down confidence in the church and the organized work of the church. In the measure that this propaganda has been successful the authorized boards and committees have personally suffered and the work they have been assigned by Conference to do has been made the more difficult.

We are passing through a period of trial. Let us stand together and suffer together. The workers on the foreign fields as well as the home fields must be patient and careful in this crisis. The membership must do more praying, more careful planning, and more consistent giving. The Boards must use wisdom and discretion in administering the work entrusted to them. Those who are picking and batting at the work and workers could please the Lord more by praying and boasting.

Remember, dear people, the General Boards are serving the church as instruction is given to them from time to time by the Annual Conference. If you do not understand what they are doing, inquire. If they are not doing what you want done, command them. If they refuse to do what you want done when it is in their power, retire them. Let us stand together and then go forward trusting our Captain to lead the way.

Notes on Religious Education

DID you ever count the number of hours your child is under the personal influence of the public school teacher? He leaves home at eight and returns at four leaving him seven hours daily for we calculate an hour at home during noon. There are five such days a week and four weeks a month and ten months a year. This makes seven thousand hours. During these same days the child has fewer waking hours under parental contact in the home. How many hours do teachers of religion get these children? We are asking for more hours for this important work and public schools are willing to give more of the time provided the churches offer worth while courses and trained teachers. Let us not do evil that good may come.

One of the new challenges attracting many of our ministers and teachers, is the call to teach religious education in Week-Day schools. An earnest minister writes for help. If we are to do our full share in dignifying the cause of teaching religion and making it attractive to pupils and leaders of public education it behooves us to train teachers and to offer a curriculum for which public schools will be glad to give credit. It is not right for us to claim the time of pupils unless we give them as sound a curriculum and as good teaching methods as they receive in public schools. We are hardly aware that this call is upon us. Outstanding leaders both in and out of churches are turning attention to this needy phase of our education. Here is a great opportunity. Let us embrace it by preparing for it.

E. F.

To Pastors and Elders

PLEASE FILL OUT AND RETURN
To Council of Promotion, Elgin, Ill.

Date State

District

Name of Congregation

Membership No. of Families

Quote 1923 1924

Local Director

Postoffice

Street or R. F. D. State

It may be that you have overlooked the blank sent out from this department. You did not mean to do so, I feel sure. You just laid the letter by and your many duties have so occupied your attention that you have forgotten.

That bit of information is so small an item and would take such a short time to give it that you no doubt think it of very little consequence. To us here, however, it is of very great importance as we try to get in touch with every congregation in the Brotherhood. The doing of that little thing, too, may mean more to yourself and your congregation than you now realize. Suppose you fill it in now and send it to The Council of Promotion, Elgin, Illinois, and begin to get acquainted with us. Our whole ambition is to help the whole work of the whole church. To do this best we must have the cooperation of your church. Size, age or wealth makes no difference, we want you all.

For fear you have lost the little card we shall reproduce it here. Cut it out, fill in what you can and send forthwith. Thank you.

THE PASTOR'S STUDY

The Positive Note in Preaching and Teaching

BY B. F. WALTZ

(Extracts from an address delivered before the Ministerial Association of Altoona, Pa.)

As Christian ministers are we negative or positive forces for righteousness? Do our positive characteristics surpass the negative? Are we noted for what we do or for what we claim we do not do? Is our program filled with dos or with don'ts?

Are we open-minded or narrow, thorough or lazy, original or imitative, cheerful or gloomy, amiable or repellent, patient or irritable, generous or stingy, responsive or cold, refined or coarse, voice pleasing or unpleasant, in prayer life warm or cold, deeply believing the fundamentals or lacking in foundation for faith; triumphant over sin or do we frequently fall?

Perhaps the present unrest in the religious field is due to too many ministers preaching their doubts rather than the things they know. Job was positive in his beliefs, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

When the man who was born blind was asked concerning the healing of his eyes he knew something. "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Shortly after when the Master asked him if he believed on the Son of God he answered and said, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord, I believe." And he worshiped him. Would to God that more eyes were opened!

Saint Paul was not in doubt after he was converted. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The beloved disciple likewise had a positive mind. "But these are written, that Jesus is the Christ, the Son of God; and that believing ye may have life through his name."

Our church buildings must be built according to pedagogical plans. The new social aspect receiving emphasis must be met. The intellectual, social and physical must have some attention. It is true that we are a spiritual organism. But is it not a pity that fifty millions of dollars should be tied up in church property that is used only a few hours a week when a seven day program could be put on at just a little added expense? Jesus the great Teacher was a positive factor in four phases of righteousness. "And Jesus increased in wisdom [mentally] and stature [physically], and in favor with God [spiritually], and men [socially]."

If we are to meet the modern need for positive helpfulness in our communities, the modern program must provide four kinds of activity: worship, religious education, the social life, and recreation. It is at once apparent that a building erected only for worship will not meet our crying needs. Our future buildings will necessarily be practical structures rather than monuments.

Freobel says, "Wouldst thou teach the child, sit at his feet, he will tell you what to do." Have the churches been taking his advice?

The Master Pedagog placed the child in the midst. Moses' mother took the child and received her wages for nursing it. The children have been given to the church with the same promise. "Take this child and nurse it for me and I will give thee thy wages." Have we received our wages in the young manhood and womanhood becoming the new blood in our churches?

We have not been faithful nurses. We have lost our children. We have been living for our adult membership. State and society have been recognizing the child. We must reconstruct our program if we want to survive. Mr. Trumbull says, "Jesus not only gave children a place in his kingdom, he gave them the chief place."

There was positive teaching in the home and school life of every Jewish boy and girl. The truths of the Gospel must be made concrete to the boys and girls of today. Whether we use the story, dramatization, handwork, supervised play, music or social service the end should be the same. The child is to be led to the foot of the cross. There is salvation in no other than he who died upon the cross.

In St. John's first letter he speaks of modern positive teaching and preaching. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ."

Altoona, Pa.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 13

XIII. *Scripture*, John 17. Since the scripture in this study is too long to be printed, it should be read and studied in connection with the study of this article.

1. The Lord's Prayer. This is the Lord's prayer in the sense that he prayed this prayer. The so-called Lord's Prayer of Matthew 6, is the prayer he taught his disciples to pray. That prayer was for them to pray, or more possibly the manner in which they should pray.

2. "Pray," Greek, *erotao*, (a) to ask, in the sense of to interrogate; (b) to ask, i. e., to request, entreat, beg, beseech.—Thayer. Obviously, the nature of this prayer falls under the second meaning. While we have the prayer itself, yet the word "pray" is used four times.

3. Time: The Lord's last night on earth before his crucifixion.

4. Place: "The guest-chamber no doubt was the place of this prayer."—Alford. It may have been in the Temple Court. At any rate it occurred before crossing the brook Kidron, John 18:1.

5. High Priestly Prayer: This seventeenth chapter of John has long since been designated, "The Prayer of the High Priest," (a) because he is about to offer the sacrifice and thus make atonement for sinners; (b) because the chapter is a prayer of intercession.

Jesus as a Priest: He is both Priest and Sacrifice. *A Priest, he offers the sacrifice.* But he himself is the Sacrifice, "the Lamb of God that taketh away the sin of the world" (John 1:29). And the only way that a lamb can take away sin is by becoming a sacrifice. He is both Priest and Sacrifice, so he offers himself, once for all, and effects the atonement.

Also, as a Priest, He Makes Intercession: He prays for others. The priest, functioning in intercession, faces God. His back is to the people, and so he represents them to God. The functioning of the prophet is just the opposite. He faces the people, his back is to God, and so he represents God to the people. Both are mediaries. When Jesus taught the so-called Lord's Prayer of Matthew 6, he was a Prophet. In John 17, he is a Priest.

6. The Divisions of the Prayer: The prayer naturally falls into three parts: (a) He prays for himself, vs. 1-5 (for one). (b) He prays for his Disciples, vs. 6-19 (for eleven). (c) He prays for the Church, vs. 20-16 (for all believers).

7. The Nature of the Prayer: This prayer is all petition, all asking. It contains no thanksgiving. In this it is similar to the so-called Lord's Prayer of Matthew 6. We were greatly delighted to discover that this prayer contains *Seven Requests* (the perfect number). They are as follows:

- (a) "Glorify thy Son, that the Son may glorify thee." V. 1.
- (b) "Glorify thou me," etc. (with his preexistent glory). V. 5.
- (c) "Keep them in thy name which thou hast given to me." V. 11.
- (d) "Keep them from evil." V. 15. (Negatively: Take them not out of the world.)

(e) "Sanctify them in thy truth." V. 17.

(f) "I pray . . . that they may be one." V. 21.

(g) "I desire . . . that they may be with me." V. 24.

We note that there are two requests for himself; three for the eleven; and two for all after-believers or the Church (2, 3, 2). Requests (a) and (b) are for his glorification, (c) and (d) are for the eleven's preservation, (e) is for the eleven's sanctification or consecration, (f) is for all believers' unification, (g) is for all believers' consummation, or eternity with Christ. All of the above points are rich for elaboration.

8. Practical: (a) Intercession. Like Christ, we are also priests as well as prophets. Usually professing Christians do not function as strongly as priests as they do as prophets. They are more ready to teach a class, or talk in prayer meeting than they are willing to intercede in prayer for the unsaved of the class. The former is a prophetic function, the latter, a priestly function. As a priest you should intercede for your class, especially the unsaved. Turn your back to the class, your face to God, and as a mediator, represent them to God. As intercessors, we should pray for the members, Sunday-school classes, missions, sufferers, rulers, etc. Once God wondered that there was no intercessor (Isa. 59:16). Does he wonder today? Samuel once said, "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you" (1 Sam. 12:23). There is much priestly work to be done.

(b) Sacrifice. As priests we are like Christ in that we also offer sacrifices. And again we are like Christ in that we are both priest and sacrifice in one. As a priest we *present or offer*; and the sacrifice is our bodies in this particular case (Rom. 12:1). In the above prayer Jesus was making intercession; he was about to offer his body as the sacrifice. If you will live out Romans 12:1 you will do it first as a priest, and secondly as a prophet. In that verse "sacrifice" equals "which is your spiritual service" which equals verses 3 to 21, etc. (Other sacrifices that we offer: Heb. 13:15, 16; 2 Pet. 2:5; etc.)

Like Jesus, then, we can pray also for ourselves that God will glorify himself in our laying down our own lives in a sacrifice.

(c) Like Jesus, we may have our small circles first; then the family, then relatives or our Sunday-school classes, our congregation; then the congregations of the town; and finally, for all believers and peoples of the world. Our prayers widen out, they do not narrow down. It is not selfish to begin with ourselves, it is natural.

(d) The great practical lesson of this prayer is: The *priestly* phase of our lives.

Remark: Strange as it may seem, on the morning after finishing this article, we received in the morning mail a little tract stating "Seven Petitions" in John 17. They are not worked out quite like the arrangement of the requests as we have them in this article. We were glad to experience the joy that comes from discovering such things for one's self. We prefer to let our arrangement stand.

New Windsor, Md.

Two Classes

BY ANNA E. LANDES

Who is our neighbor? We need not be in a community long to see who are the neighbors. For they are ready to help in the hour of need. In sickness, death or any trouble that comes, they are always ready to lend a helping hand. No home is too rich or too poor, too high or too low, to enter in time of need. Our neighbors are not only those in the community, but anyone who makes our pathway a little brighter by a deed, word or smile. How easy it is to love a neighbor. But only through the grace of God can we love or pray for an enemy. Christ had enemies, and if the Son of God had, we must expect to have them too. But if God is for us, who can be against us? Let us ask for strength to love and pray for those who persecute us, and while it does not lie in our power not to have enemies, we can keep from being an enemy and always be a neighbor to our fellow-man and try to help every one to live better from day to day.

Richmond, Va.

HOME AND FAMILY

Our Yesterdays—Our Now

BY EDYTH HILLERY HAY

O, do not wish them back again,
Those yesterdays gone by,
For every pleasure had its pain,
And every song its sigh.

To love's young dream you fondly turn
On fancy's pinion borne,
But waste no time to sadly yearn—
Had not the rose its thorn?

Sweet recollections have a place
In every normal mind,
But present tasks we needs must face
And leave the past behind.

And great were the men of long ago,
Nor did they wisdom lack;
But do you guess their cups of woe?
Nay, do not wish them back!

Say, did you fall on yesterday?
O, soul, be glad that you
Can live anew on this today
And fill it with the true!

The great and strenuous throbbing now
Is here for you and me,
And may God's strength our minds endow
For present victory!
Goshen, Ind.

Just Out of the Woods

BY ELIZABETH ROSENBERGER BLOUGH

OVER the hills the storm clouds dropped, then the wind began to blow. In the city it blew a gale through the long narrow street. It swirled around a keg over which was suspended a sign, "Just out of the Woods." The sign went whirling down the sidewalk.

A tall thin man stood beside the door, looking at the keg. He was lost in thought; oblivious of the storm and the cold. In his heart dreams awoke at the sight of the luscious brown lumps of sugar. He bought some, thinking of the soft winds in the treetops, the drip of melting snows; of sunshine lying warm on sheltered hillsides, where already the grass showed a tinge of green.

The street car was in sight. He found a seat, thinking of the lonely old schoolhouse in the valley where the children used to assemble. There Minnie had given him cakes of maple sugar, scalloped like these around the edges. What was the name of the silent wild-eyed man who used to keep watch over the maple sap in a huge caldron? Minnie had been afraid of the wild-eyed dogs which had followed at their heels, and then went sniffing among the bushes. Minnie was in the foreground of each scene as memory pictured it.

The street car stopped. The man got out and walked up the street to his home. He opened his door with a latch-key. The house was still, as if it had been alone for some hours. "She has gone to her club at the Murrays," he said it out loud. Then he sat down by the window to face the issue squarely. That he, Andrew Stewart, should find himself down and out was all wrong, he admitted to himself, soberly.

The day was over, another day that he had hoped to fill with patient endeavor at least, but imperfect, incomplete, marred by failure, it had slipped away. He remembered, as he laid the maple sugar on his desk, that the camp was close to the river. The sunset flamed on its waters at this hour. In his childish imagination, behind the river, the hills and the golden gates of the West, had always been his picture of God. Andrew Stewart was a silent man not given to church activities; he was only a listener. But his faith in God as one who was supreme and eternal had been the most precious thing in his possession. Thus far, he had said, "I know that my Redeemer liveth." He had said it when Patricia, their angel child, had drifted away from them into the unknown. In a vivid sense the fidelity and power of God's grace was sufficient for him. But it is not possible for a "man's bow to abide in strength." For this reason we pray, "Hold thou me up, and I shall be safe."

Strange how that little grave seemed to form an impalpable, invisible, intangible something which had changed everything in their lives. When he wanted to comfort Minnie, she answered, "Don't talk to me about her, I cannot bear it." Then he had remained silent. Minnie went to her clubs, her parties, surrounded herself with friends. She seldom went with him to church. He never missed a service, a dogged persistence held him true.

As principal of the eighth ward schools, he was greatly troubled. He laid his resignation on the desk before him. Perhaps he should talk it over with Minnie. In his introspection he found himself averse to sharing his troubles with her. What would happen when she knew? Just then she came in:

"What is this they are saying, Andrew? Are you going to resign?"

She came close to him and he gave her the note. Even as she took it she noticed that his desk was laboriously tidy. There were numerous piles of papers, neatly tied together and labeled, also a few unopened letters. He moved sideways; the light fell on his face revealing the deep hollows of his cheeks.

"You don't look well," she said abruptly. "You are worrying, it's not worth while."

A sudden throb of pain startled the self-contained man. "I do not know just what to do next."

Minnie spoke angrily. "To think that they do not appreciate your service! You have given the best of yourself to your people, to the schools of this town! What were they when you took charge of them?" She was looking at him with luminous eyes. The man's face worked, he spoke passionately.

"You are wrong. I have not done my best for a long time. They accuse me of carelessness, of letting things go. It is true. I have not put my heart in my work. I have been forgetting—it was weakness. A man must conquer things if he has the right stuff in him. I did not conquer; I was sensitive to blame and criticism, and so—" he stopped there as if the story ended his failure.

Minnie was holding the bag of maple sugar in her hands, she bit off one of the scallops daintily, as she used to. "Funny, that you happened to come across this," she said. She sat down beside him.

"Andrew, I am so sorry. Will you let me help? For I am greatly to blame. I am unhappy, I have passed two years of blank wretchedness, a failure. I have been longing for your faith in God but his face is set against me. Let me at least stand by you."

And as she talked she was transfigured before him. She appeared like the little girl of the sugar camp; impulsive, but always willing to make amends for any wrong. Perhaps he too was to blame for their drifting apart through these months of pain.

"Minnie, let me speak while I can. I haven't your gift of expression. Sometimes I wanted to say what was in my heart, and did not—I am slow. I shall be guided by you in this."

"Let us begin again." She tore the letter in pieces. "In the beginning, God," quoted Andrew soberly. "There is no peace without him."

Huntingdon, Pa.

"What Will You Have . . . ?"

BY ELIZA POPE VAN DYNE

THE universe is a great market where one may have anything, substantial or subtle, small or great, if he but pay the price. Far more interesting to the onlooker is the price than the purchase.

Here one may buy a country or an emotion, great wealth or a friend, fame or a sweetheart, and like any other merchant sure and wise, Nature says: "So much"—"This is the price." And like an immutable law enforced on every side, on every day, the price is paid. Cunning man may haggle with his butcher for his meat, with his government for his taxes, with his wife for his privileges, but once he lays his hands upon a great desire and locks it in his heart as his, a charge is made. There is no redress.

Strange indeed are the charges, incomprehensible, incontestable. Yet somehow they are fair. "What will you have? Pay for it and take it." Here the

charge is home and family for success; here it is the reverse exactly. Here a man gives health for pleasure; a woman love for travel. Delicate issues balance great weights, a kingdom going for one person's respect, a little child outweighing the glory of renown. Many the price that goes for little things that might buy treasures.

Slowly men and women learn to see it so. "Nothing is given; all is sold." They accept the arrangement as great beyond their dreams and build their hopes upon the scheme of things, as a business man looks ahead and knows the end of such a purchase, where the loss would be, and where the gain. So with life. The one says: "I must have wealth"—and wealth is his because of all the things displayed before him fortune is the greatest, the most needed in his eyes. He has it because he wants it with all his soul. So nature tells him he may have it, and the price will be the love of a woman, the establishment of a home, the absence of children, the loss of friends, isolation from his kind. He must concentrate to earn; he must love but the one thing to have it entirely, and so he weighs fortune with loneliness as the price, and finds he still wants fortune. He knows what he is doing, takes and pays, quite satisfied. Another takes, without inquiry, and pays with his heart's blood the price the other paid with cash.

Sometimes we do not know just what is asked, yet we must know that if the desired goal is very dear, the price is very high. It is this that one must realize that the heart may not be hurt while the wish is granted. Once we know that the thing we hunt is dearer than all other things which we might lose in payment for it, then we have a steady hand in working toward the end, without a pull away from it, without rebellion, without remorse.

Nothing would be worth the effort if it were not priced high, and so the great provision to sell all things. Wise mothers and fathers of wealth begin in the beginning to have the rich child earn—and so value. If he will clean his boots, then he may have this; if he will save his pennies, then a bicycle may be bought; if he will take complete charge of all his pets, then he may have a yard full. So he learns the value of everything in life, so he saps the richest gift of all—his own because he paid for it. There is no other way.

For many years or months or days the man or woman or child may think that this has been given, or this taken, without payment of anything of any nature in return. It is not so. Enjoyment may be the price, and the blasé drag through life; it may be physical strength; it may be mental vigor; it may be accomplishment in sports or games or business, so that the time will come when if we only knew how to do, not just receive, our very life and soul would change with the ability. It is so we pay—with our money or with our spirit, with our love or with our peace, somehow, some day.

Washington, D. C.

Why I Attend the Prayer Meeting

BY SARA F. RICEL

1. It is a lifelong habit.
2. Hebrews 10:25 enjoins assembling together in worship.
3. I enjoy every meeting.
4. There we study the Scripture and are taught by the Spirit.
5. There we present petitions and thanksgiving to our Father and he hears us.
6. For a little midweek hour I lay down the vexations and burdens of the day and rest upon the love and power that are mine for the taking.
7. From there I go out a little stronger, a little more patient, a little more loving, to meet life's hard hours.
8. I believe what Christ said in Matt. 18:20. He is present at every meeting.
9. There is a bond that binds those who gather week by week that is one of the great joys of life. They make an "inner circle" to which I love to belong.

Pleasant Hill, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, April 27

Sunday-school Lesson, Amos and Hosea Pleading for Righteousness (Temperance Lesson).—Amos 6:1-6; Hosea 6:1-6.

Christian Workers' Meeting, Feet-Washing.—John 13:1-20.

Gains for the Kingdom

Two baptisms in the Portland church, Ore.

One baptism in the Yellow River church, Ind.

Four baptisms in the Calvary church, Kansas City, Kans.

One baptism in the County Line church, Indian Creek congregation, Pa.

Nine baptisms in the Troy church, Ohio.—Bro. J. O. Garst, of Dayton, Ohio, evangelist.

Three accessions at the Mulberry Grove church, Ill.—Bro. Norman A. Wilson evangelist.

Fifteen baptisms in the Weiser church, Idaho.—Bro. Hershel Shank, of Fruitland, Idaho, evangelist.

Thirteen baptisms in the Bethel Center church, Ind.—Bro. Paul Studebaker, of Milledgeville, Ill., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Waltz, of Altoona, Pa., to begin May 12 in the Plum Creek church, Pa.

Bro. J. C. Inman, of Springfield, Ohio, began April 20 at the East Dayton church, Ohio.

Bro. W. C. Detrick, of Dayton, Ohio, to begin May 11 in the Clear Creek church, Ind.

Bro. A. J. Beeghly, of Mt. Pleasant, Pa., to begin June 16 in the Locust Grove church, Pa.

Bro. J. A. Buffenmyer, of Connellsville, Pa., to begin May 19 in the Middle Creek church, Pa.

Personal Mention

Bro. A. M. Stout, pastor of the Aughwick congregation, is changing his address from Rockhill Furnace to Box 65, Orbisonia, Pa.

Bro. J. W. Lear, General Director of the Council of Promotion, has been absent from his office most of last week and this week attending District Conferences in the East.

Sister Eliza B. Miller went on eastward after the Mission Board meeting. Among her engagements are a number of "mission schools" which she will conduct in the Daleville territory between now and Conference time.

"Trip was a hard one for me, but am gaining in strength now, I am sure." So writes Sister Edyth Hillery Hay from 1623 W. Fifteenth St., Sioux City, Iowa, where she has gone to spend a while with an uncle while recuperating from her recent illness.

Bro. Samuel J. Burger, of Auburn, Ind., wishes us to say that since removing from the Blue River church he is no longer elder-in-charge of that congregation and correspondence pertaining to such matters should be addressed to Eld. Ellis M. Wagoner, Churubusco, Ind.

Bro. Homer F. Sanger and wife, of Oak Park, Ill., were among our last week's visitors. Bro. Sanger is Chairman of our Church Hospital Committee. He is much interested in the work and one object of his coming was to confer with the Council of Promotion in regard to it.

"I am praising the Lord that my health is fairly good and that I can do some work," writes Sister Eleanor J. Brumbaugh, of Huntingdon, Pa., in telling of her activities among some of the churches of Middle Pennsylvania in behalf of the Child Rescue work in which she is much interested.

Bro. F. F. Holsapple, who attended the recent meeting of the Council of Promotion as the direct representative of the General Conference, has been pastor of the Hagers-town church, Md., for the last five years. His term of service expires in September of this year, beyond which time he has made no commitments.

The Mission Board Secretary is taking in some of the Pennsylvania District Meetings this week and next and looking after the Master's business at other points. Most of the Board Secretaries took to the field following the meetings of last week. Indications of the activities of some of them appear elsewhere in this issue.

Bro. Leland S. Brubaker and wife showed very plainly in their faces the joy that was in their hearts over the prospect of going to the China field soon when they called the other day. They have been spending the school year at Bethany and will return shortly to their home in California to make the necessary preparations for sailing this summer.

Within the last week the Publishing House has had an unusual number of visitors, due to the Board meetings. Besides the members of the Boards and committees, and the missionaries both present and prospective mentioned elsewhere, there were still others whose id nity and mission in some cases we did not learn. The "Messenger" rooms and other departments of the House as well are always glad for the opportunity for a face-to-face contact with the people they are trying to serve, whether these are from the near by places or from the more remote sections of the Brotherhood.

Special Notices

The State Sunday School Convention will be held in Lincoln, Ill., June 17-20. Many of our people should plan their programs so as to attend. Sunday-schools might arrange to send one or more of their workers and thus bring them into vital touch with great specialists and get much in return from their reports and added enthusiasm. We trust our people will clip this announcement so as to have the place and date when needed.—Ezra Flory, Sunday-school Secretary.

Middle Pennsylvania will hold its Sunday-school and Young People's Convention in the Spring Run church of McVeytown Aug. 19 and 20, Bro. C. C. Ellis informs us. The principal speakers will be Bro. C. S. Ikenberry, Chairman of our Sunday School Board, and Walter E. Myers, General Secretary of the Pennsylvania Sunday-school Association. The afternoon and evening of the 19th will be given to the Young People while the Sunday-school will have right of way all day on the 20th.

Notice.—The District Meeting of Eastern Pennsylvania will be held at the East Petersburg house, East Petersburg. People coming from Lebanon can take the train for East Petersburg on the Philadelphia and Reading line; those coming from the east or west, should get off at Lancaster City and take Manheim car north, and ask to get off at East Petersburg State Bank. The church is a square west from the bank. It is located on the road leading from Harrisburg Pike to Neffsville.—S. Clyde Weaver, East Petersburg, Pa.

New certificates for organized classes are now ready, both for adults and for young people. The price is twenty-five cents (25c). We have arranged for these to be joint certificates recognized by the International Council of Religious Education and the General Sunday School Board, Church of the Brethren. We advise all organized classes to get these new certificates. The Sunday School Association is a thing of the past. All certificates procured from the General Sunday School Board since January 1 will be replaced free by new ones, upon request.—Ezra Flory, Secretary General Sunday School Board, Elgin, Ill.

The young people of southeastern Colorado have organized themselves into a definite group organization, each church entertaining the conference once each year. The Spring Conference will be held at the Wiley church, Sunday, April 27. Bro. Shamberger is to be with us and will be the principal speaker. A good program is arranged in which all the churches will take part. Some of the main topics for discussion are: "Evaluating Christian Vocations," "Vitalizing the Young People's Program," "Young People's Department Organized for Efficiency," "A Suggested Recreational Program for the Summer." The young people are to send their own delegates, make their own reports, and transact the business, as well as do most of the speaking.—H. E. Blough, Wiley, Colo.

Miscellaneous Items

The First Church of the Brethren, Philadelphia, Pa., will broadcast a service from station WFL, Strawbridge and Clothier, Sunday afternoon, May 11, at 3:30 Eastern Standard Time (4:30 Daylight Saving Time). There will be special music and Bro. Ross D. Murphy will preach the sermon.

One aged veteran writes us a good letter in which he says among other things: "I expect to keep my altar fire burning ready to offer my gift when I succeed in getting my brother reconciled, and if I could throw a brand from my altar to yours to make your altar fire burn brighter I would gladly do so."

The Wenatchee Valley Church, Wash., conducted their first services in the new churchhouse in the city on Sunday, April 6. However, on account of an auto accident in which the pastor, Bro. Ira Lapp, was injured both the dedication services and the contemplated revival meetings have been indefinitely postponed. We are especially glad to report that Bro. Lapp is recovering.

The present interest in peace makes it particularly opportune for the Church of the Brethren to witness for one of our great historic doctrines. Thus, after hearing the sermon-lecture on "Peace" by Prof. W. W. Peters, of Manchester College, Bro. H. S. Bowers, of Wakarusa, Ind., writes: "Churches putting on lecture courses would do

well to include this lecture among your numbers. At this time when leading men of all churches are coming out boldly for Christ's doctrine of 'Peace on Earth Good Will Toward Men' we of the Church of the Brethren should not be found wanting."

It is the season of Board Meetings. The Council of Promotion, the Mission Board, the Educational Board, the Conference Program Committee, and the Executive Committee of the Sunday School Board met at the Publishing House last week. The representation was complete, we understand, with two exceptions. Bro. Early, the Chairman, could not be present at the Mission Board meeting, as stated last week, and the Peace Committee was not represented on the Council of Promotion. We are told that the Hymnal Revision Committee also met in Chicago last week and that the Ministerial Board met at the same place the week before. A report of the Mission Board meeting appears in this issue, and some echoes from the others are likely to be heard through our columns in the near future.

A Bystander's Notes

India National Social Conference.—No less than 8,000 people attended the Social Conference, held at Coconada, Dec. 29, 1923. The president's address covers more than eleven columns of close print. Among other points made by the president, Sir T. Sadasiva Iyer, retired judge of the Madras High Court, the following is of high value: "The present innumerable caste divisions are based upon no principle except uncertain, and in many cases, misleading physical heredity. Let us for all practical purposes recognize only two divisions, the relatively unselfish and the relatively selfish, the knowers of God's plan, and the non-knowers, the followers of righteous brotherliness and the worshippers of Mammon."

Those Hideous Billboards.—Many times as you have traveled both by train and by automobile you have had your view of the beautiful scenery obstructed by huge billboards on both sides of the road. In some sections of our country those in charge of the public highways are asking that all advertisements be removed from the highways, but that still does not remove the objectionable billboards that stare you in the face just beyond the bounds of the public highways. In Honolulu, where mountain and ocean scenery present beauty on every hand, this same billboard nuisance prevailed. The women's organization in a certain section took up the matter and informed the merchants that they would not buy from those merchants whose billboards interrupted the scenery of mountain and sea. It was not long until the objectionable billboards disappeared. Further, these women did not stop with merely removing what was objectionable, but they organized and planted trees and shrubbery so as to beautify the scenery. They were constructive as well as destructive, and when they removed evil they planted in its place something that was good. American women might well take a lesson from their Hawaiian sisters.

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Why I Believe in Religion by Dean Charles R. Brown has a chapter on "The Power of Atonement" which we wish everybody who has trouble with that doctrine could read. It would be well also if others could read it who ought to have trouble, not with the doctrine but with their impossible interpretation of it. The other five chapters are full of good things too but we should wish to reserve the privilege of substituting an interrogation point for a period now and then. That is a privilege every reader of a new book should use freely. The book is easy to read, stimulating and clarifying. Pages, 175. Price, \$1.50.

Seeing Life Whole by President Henry Churchill King differs from the book just mentioned in that it is written for the philosopher and student rather than for everyday people. The subtitle is "A Christian Philosophy of Life." There is many a mine of rich truth in it for those who are willing to dig and able to discriminate between what is still a proper subject for speculative inquiry and what is directly applicable to practical life. Pages, 163. Price, \$1.50.

1001 Bible Problems by T. H. Darlow is the sort of book the present reviewer can never get enthusiastic about, though it makes a strong appeal to some. It is a list of questions—it is a misnomer to call them "problems"—the answers to which may be found in the Bible references given in the back part. Here are three questions taken at random from one page: Where does the Bible refer to butter-making? In which Psalm do we read of ice? Who is the only person in Scripture who is said to have sneezed? The book is useful for cultivating the power of attention to details in Bible reading, and would be good to have at young people's parties when you hardly know what to play next, but one might answer every question in it and still know very little of the real message of the Bible. Pages, 77. Price, \$1.00.

AROUND THE WORLD

Doubling the Mileage on Gas

Some recent experiments conducted by the General Motors Research Corporation seem to indicate the perfecting of a new motor capable of standing very high pressure. The American Chemical Society announces that as a practical result car owners will be able to get double the present amount of mileage out of gasoline.

A New Motto for Your Desk

Instead of "Business Is Business," "Do It Now," "Don't Park Here," and "Keep Smiling," it is now being suggested that the up-to-the-minute business man should display the following: "We Believe that Business Principles Should Conform to the Teachings of Christ." With appropriate changes this would not be a bad motto to place in home or school or any other place where one should consider the rights of others in relation to his own.

Our First Billionaire

When the output of the Ford Motor Car plants averages 10,000 cars per day the "Wall Street Journal" calculates that the Ford Company will be worth 1,260 million dollars. As Ford plans to increase production the indications are that he will soon be well within the billionaire class. Thus, while America has had many exceedingly rich men it looks as though Henry Ford would be our first real billionaire. While the elder John D. Rockefeller has long had a great plenty it is doubtful if he ever reached the billionaire class.

A Buddhist on the Bible

A Buddhist scholar, the son of a Buddhist priest, and reared in the strictest tenets of his father's faith relates the following concerning his experience in coming in contact with Christianity: "By degrees as I went on reading the Bible, I understood that the teaching of Christ was so far above those of other religions that they could not be compared to it. Christianity includes everything good to be found in Shin Shu, Nichiren Shu, and Zen Shu (Buddhist sects), and is higher than all. I am not making light of Buddhism; but I believe that its purpose is realized best in Christianity. After the sun has risen, it is not necessary to go on burning electric lights."

President Coolidge to Boys

To a group of a dozen boys who called on him recently President Coolidge, amongst other things, said: "The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are a boy. You don't need to rob yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience now. Remember that this is your country, and the country will be what you make it. I think it was President McKinley who said, 'A boy doesn't amount to anything unless he is good to his mother.'"

South America for the Latin Races

The new immigration policy of the United States is resulting in large increases in Italian emigration to South America. Recent reports indicate that more Italians are entering Argentine than the United States. It is being argued that this will work out to the advantage of the United States, South America, and the white race in general. It will also contribute to the strength, and vigor of the Mediterranean peoples and their culture. It is desirable from our own standpoint that a great civilization should be built up in the southern continent of this hemisphere. Then, too, it is almost inevitable from historical, climatic, and other reasons that this civilization should be Latin. Historically, the southern continent of this hemisphere belongs to the Latin races by virtue of the Spanish and Portuguese civilizations already planted there.

The Troubles of the City Man

"How can a man with five small children pay thirty-five dollars a month house rent and feed and clothe his family on fifteen dollars a week?" This timely question was recently sent on to a city newspaper by a hard-pressed laboring man. There is no doubt but that it touches something of sympathy and understanding in the hearts of many in our cities today. In commenting on the laboring man's question the Toledo "Union Leader" says: "This is the heartbreaking problem for thousands of families in towns and cities. An investment broker figures it will take from five to ten years before the housing shortage is met. The rush to the cities has made living room scarce; landlords are demanding two and three times as much rent. Families are compelled to live in one or two rooms, and in New York City 65,000 have been turned out in the street. In no big town or city does the average working man have much left after he has paid his rent. What

should most concern us is that the people are suffering in a way the nation cannot afford to have them suffer."

The Retreat from the Country

Another million people have left the open country for the crowded city since last year. This, with the natural increase in population for the year, makes 1,400,000 more mouths to feed, but with 1,000,000 fewer people engaged in supplying the agricultural products that we need. The shift from country to city should in time begin to tell to the decided advantage of those who stay with the farm.

Too Many Poor Samples

"The increase of the drink evil is depressing the missionaries in Palestine. Three-fourths of the population—Moslem—bidden by their religion to drink, are learning from the Christians." But, sad to say, Palestine is not the only country flooded with poor samples of Christianity. The work of the missionaries throughout the Orient today is being vastly hindered by renegade business men who are the very opposite of the Christian ideal presented by the missionaries. The people of the East are beginning to notice that while the missionaries' theory of life is fine many of our business men do not carry the theory into practice. Missionaries come to them with the story of a new and wonderful way of life; but our business men reveal us as anything but Christian. Too many poor samples is just the thing that is discrediting Christianity in the eyes of the thinking people of the Orient today and making doubly hard the work of Christian missionaries.

Heating Churches

"It is important to heat your church as comfortably and healthfully as your home. Investigations prove that most men and women feel most comfortable in a temperature of between 64 degrees and 70 degrees, and, of course, we work best when we feel best. This throws a very clear light upon the problem of proper warmth. That problem is simply this: To secure a degree of warmth which will be comfortable for the body, and yet will not rob the air of the vitality which is stimulating to the body and mind alike. This involves, of course, another factor which is much discussed, but little understood—humidity. Have you ever stepped inside a greenhouse and walked up and down between the low rows of plants and flowers? The room is cool, perhaps not over 60 degrees, yet you experience no discomfort. On the contrary, this air has a warm, fresh, spring-like character. The air is moist; and moist air, at a comparatively low temperature, is very much more comfortable than dry air at a very much higher temperature."

The Trouble With America

It has been suggested that the heart of the trouble with America lies in "our melancholy lack of a national literature." It is said that we were more nearly a nation in 1875 before the south European immigration of the 80's than we are today. In 1875 we were a people largely Nordic and strongly Puritan and could therefore rally around Thoreau, Emerson, and the rest of the English masters. But today we are racially in a state of flux and without the common interests that go with a common language and similar ideals. Thus, one may say that there is a vital relation between our immigration and race problems and "our melancholy lack of a national literature." But what helps to explain our lack in the field of literature helps also to explain some other American problems. "Our melancholy lack of a national literature" throws light on our equally melancholy lack of respect for law. Thus, if we are still so far from fused into a nation that we are without a distinctively national literature it must be clear that we are also too unlike to all obey a given set of laws. A conflict in ideals naturally results in lawbreaking. The American people will doubtless remain the champion law-breakers until they are more nearly one in the things they live for.

The Oregon School Law

"The Oregon school law, which was adopted by means of an initiative and referendum vote in that State in 1922, was declared unconstitutional last week by a Federal court at Portland, Oregon. The law would require parents and guardians of children over 8 and under 16 to send, after September 1, 1926, such children to a public school during the entire school year, unless the children were physically unable to attend school, or had completed the eighth grade or were taught by parent or private teacher. The constitutionality of the law was attacked by owners of a private military school in Portland and by a Catholic Church society supervising numerous parochial schools throughout the State. Representatives of Protestant churches, including many Presbyterians, also opposed the law. In enjoining the State officers from enforcing the law the court declared that it had the right to issue an injunction against any State law which would deprive a citizen of constitutional rights or would deprive a corporation of its property without due process of law. The court declared that the law was unconstitutional because it infringed not only the rights of the complaining organizations, but the rights of parents as well. Governor Walter M. Pierce, who supported the bill and whose election

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Power of Godly Motherhood

2 Timothy 1:3-6

For Week Beginning May 4, 1924

The Glory of a True Woman Is Motherhood. She is called and endowed by nature to cooperate with God in giving lives to the world. Every womanly heart longs to be the mother of children. God glorified this maternal instinct by directing that his Son should enter the flesh in a normal, human way. Hebrew women felt dishonored if motherhood was denied to them. This same feeling more or less is prevalent in every civilization. Of all complete human pictures and relationships the chief is that of a mother and her child.

The History of Noble Manhood Is the Story of Virtuous Motherhood. It is not merely a fashion that men who have risen to heights in the world should pay high tribute to their mothers for their successes. They are simply telling the truth. The aspirations, characteristics, and efforts of great men may usually be traced to ideals and teaching of far-sighted, prayerful mothers. Sometimes it is a wife who stands in the place of a mother. Somewhere in the life of a useful man is the influence of a worthy woman, normally a mother. Most of these have lived themselves quietly into the lives of their children and go unrecorded on the annals of time save for the contributions they made to society through their sons and daughters.

Practically All Great Leaders in the Kingdom of God Have Been Disciplined by Devout Mothers. Think of the motherhood in Israel that was responsible for Abraham, Isaac, Jacob, Moses, Samuel, David, the great prophets, and John the Baptist. It is natural and easy to believe that the winsome womanliness of Mary had a powerful influence over the soul of the growing Jesus. The church could never have afforded to be without Paul, Augustine, John Wesley, William Booth, and kindred leaders. Back of all of them was a motherhood which made for them a noble inheritance of faith and loyalty. Paul counted on this godly training of Timothy to be his tower of strength in the performance of his spiritual duties. Our mothers' prayers and tears are powerful agents of our continuance in righteous ways. Out of experience and the clearer understanding of maturity a true mother shall have the word of wisdom fulfilled, "Her children shall rise up and call her blessed" (Prov. 31:28).

Godly Mothers Have It Within Their Power to Renew the Character of Modern Society. They have the privilege of the first and most lasting touch upon human souls. "Mother" is the name of God in the lips and hearts of little children. She holds the destiny of future men and women in her power. National strength and character is determined by the purity of home-life and the mother's place therein is supreme. Acceptance of the responsibilities of motherhood in the fear of the Lord will mean a generation of youth brought up in wisdom and in righteousness. There are hopeful signs that the ideals and power of godly parentage will be more and more impressively taught through the processes of religious education.

Some Bible Mothers—Sarah (Gen. 17:16); Mother of Moses (Ex. 2:1-10); Hannah (1 Sam. 1:27, 28); Ruth (Ruth 4:13-17); The Shunammite (1 Kings 4); Elisabeth (Luke 1:58); Mary (Luke 1:28-38); Zebedee's Wife (Matt. 20:20); Mother of Mark (Acts 12:12); Apphia (Pilemon 1); Lois and Eunice (2 Tim. 1:3-6).

Meditative Suggestions

Mothers as living examples of true love.
What do I owe to my mother's influence?
How shall filial obligations best be discharged?
What are the compensations of sacrificing motherhood?
The contributions of mothers to Christian progress.
Consecrated mothers in the life of today. J. H. H.

many attribute to his indorsement of it, declared that the people would appeal the decision to the United States supreme court."

Hope for Plodders

The precocious child is not always as fortunate as he seems. He has the advantage at the start but he often fails to hold his good position. Perhaps the best explanation of why the plodder frequently overtakes his more precocious brother lies in the fact that early maturity predisposes to early decay. It has long been noted that nature does not hasten maturity where she aims at the highest development. A chicken is mature in less than a year, but a man must wait for thirty years to reach his best. Doubtless the operation of this general law as between individuals in any given family accounts in large measure for the plodder's frequent ultimate triumph.

How to Win Back Your Friends

(Continued from Page 259)

refrain from showing any evidence that he feels hurt, and, above all, he must as quickly and as intelligently as possible, determine whether or not his friend A is in a suitable attitude. Easy? Easy, and yet so mighty hard!

Now, if B should happen to strike the "psychological moment," that is, if both he and his friend A are in the right attitude, the two human souls will automatically be magnetized by the spirit of forgiveness, of unselfishness, of friendliness, of brotherly love! But if B is in the right attitude while A is not, they can not possibly get together. And if both are in the wrong attitude, they will naturally find themselves farther apart.

Now, should A refuse to receive his friend B the "first" time, what then? Then B is at liberty to do one of four things: He can either pursue step two, verse 16, give up in despair, let the whole affair rest and show no evidence that he was hurt, or he can repeat his first procedure time and again. Jesus does not specify the number of times that B in this case is at liberty to call on A. He can call on A once, twice, or many times, covering a space of several years of absolute reticence during which time he certainly ought to have a chance of meeting A at the psychological moment. However, one is inclined to feel that B will be received gently and amicably the first time, providing he will approach his friend in the manner described above. But if B chooses to forgive A, he must be careful that his mind does not turn into a hot-house of resentment and malevolence. The tendency is that if B continues to make repeated calls on A, the latter might be led to believe that his friend really is in dead earnest about the matter. The result might be that A, instead of locking up the front door of his house on seeing his friend approach, might hurriedly lick himself into shape and receive B with open arms. This course of procedure would render the other two steps unnecessary, both of which are more grinding on human nature and which tend to "advertise" a person's sins.

Some people like to advertise their religion, but nobody likes to have his sins advertised. All humans hate to have their sins advertised. The last step naturally leads to the nature of confession, a forced confession. It is mighty hard to make a forced confession; and what is more it is absolutely unsound. Woe unto the church that would lick a man or a woman into shape to render a sham confession to its members on the ground that it is an old-time custom to bring charges against members who happen to deviate away from the narrow path. Rather let the sinner's conscience air and ventilate until he comes from his own accord and make a *real* confession which does not only his soul good but which will touch the soul of everybody round about! Emerson said: "There is a right and a wrong way to do everything, even if it be to boil an egg." So there is a right way to make a confession.

Elizabethtown, Pa.

Business for General Conference

Report of the General Ministerial Board on the Licensing of Persons to Preach, Acting as a Conference Committee

Suggested Procedure for Licensing Persons to Preach

When a church in regular business session has voted to license one of her number to preach, the following form is suggested for the use of the officiating minister:

Statement by the Officiating Minister:

God has ordained that the Gospel shall be preached. It is committed to the church to carry out his will. You have signified your purpose to commit yourself to this high calling.

Examination:

1. Do you willingly engage in this work from a love for God and anxiety for lost souls?

2. Do you accept the Bible as the Inspired Word of God, and do you believe in the Deity and the atoning sacrifice of Jesus Christ?

3. Will you strive to live in harmony with and teach the doctrine and principles of the Bible, as interpreted by the Church of the Brethren?

Authority Given:

You are, therefore, by the authority of the church, authorized to preach the Gospel. The prayer life and the study of God's Word are essential to your development and to fit you for a life work in the ministry toward which you should strive. Faithful obedience to the teaching of the Word is required of God's servants.

A Short Prayer of Consecration

General Ministerial Board.

Report from the Council of Promotion

To the Annual Conference of the Church of the Brethren, assembled at Hershey, Pa., 1924, Greetings:

We, the Council of Promotion, to whom was referred the paper from Southwestern Kansas and Southeastern Colorado pertaining to the combination of the three general committees, viz., Dress Reform, Temperance and Purity, and Peace, submit herewith the following report:

1. a. In order that more efficiency as well as economy may be secured in the promotion of Temperance, Social Purity, Simple Life, Dress, Peace, and other moral reforms in the social and civic life of our church and country, we recommend that this Conference combine the three general committees of the Brotherhood, viz., Temperance and Purity, Dress Reform, and Peace under one general board consisting of five capable, representative persons to be known as the Welfare Board.
- b. The finances necessary for the efficient promotion of the work of the Welfare Board shall be provided from the General Conference Budget.
- c. The members of the above named board shall be appointed for five years except those first appointed, one of whom shall be appointed for one year, one for two years, one for three years, one for four years and one for five years.
2. It is further recommended, in view of the fact that the work of caring for homeless children is largely localized in the hands of the various State Districts, that the Committee on Homeless Children be eliminated, and its functions be transferred to the Welfare Board.

J. A. Dove, Chairman.

J. S. Noffsinger, Secretary.

Recommendation from the Council of Promotion

To the Annual Conference of the Church of the Brethren, assembled at Hershey, Pa., 1924, Greeting:

We, the Council of Promotion, believing that the church at large should have a larger representation in the Council of Promotion, do hereby recommend that Annual Conference appoint two representatives to said Council instead of one. These representatives to be appointed on alternate years for a term of two years each.

J. A. Dove, Chairman.

J. S. Noffsinger, Secretary.

Report of Commission of Seven

Your Commission reports progress.

Signed:

J. W. Lear, Chairman,

J. S. Noffsinger, Secretary.

CORRESPONDENCE

PEACE DAY AT THE HERSHEY CONFERENCE

In the "Messenger" of April 12 there is a set of resolutions from Manchester regarding Peace. These are most timely. There has been a rising tide of sentiment that we as a church should give major attention to this subject in the coming Hershey Conference. Accordingly, we have planned for Sunday, June 8, to be devoted entirely to Peace. Suitable addresses will be given on the subject, one of which will be by one of the leaders of this movement among the Friends, Mr. Frederick J. Libby.

It is our belief that we should face forward on this matter. That means just what Paul meant when he spoke of forgetting the past. There is nothing to be gained by criticising our Government for what is past. But a great deal is to be gained by facing the right direction at this time in an effort to outlaw murder on a national scale as a means of settling disputes. It is to the constructive side of the question that we must give our attention.

It is the hope that Peace Day at the Hershey Conference shall help us to think together on this matter with our faces ever forward, looking unto our Father for leadership. W. O. Beckner, Chairman Conference Program Committee.

WHY NOT A CHURCH OF THE BRETHREN IN EUSTIS, FLORIDA?

Why not a church of the Brethren in Eustis, Florida? This is a question which has been pondered in the mind of the writer ever since coming here seven months ago. It is a project which has been urged very strongly by some of the Brethren who have been in Eustis this winter.

Eustis is a thriving little town. It is called the liveliest place in the State of Florida. It is situated in the midst

of one of the best citrus growing sections of the State, in a county containing 1,400 lakes, but high in elevation (for Florida). Eustis has a delightful climate and is fast becoming a tourist town of considerable note. Several families of the Brethren have come here on account of the climate or financial opportunities. There have been about fifteen members here this winter. Some are active workers in the churches of the town, others seem too indifferent to religion to attend any church services. Some were here only for a short time and then moved on with the great throng of wandering tourists. Nevertheless there would be a respectable nucleus of members to start a Brethren church. Why not do it?

The writer has helped in several missions; he loves to do mission work, and under proper circumstances nothing would please him more than to start a church in Eustis. But first let us consider, lest when we have laid the foundation we shall be unable to finish.

Is a church of the Brethren needed in Eustis? Eustis has a population of about 2,500 permanent residents. It has ten churches. In a community where there are only 250 people for each church, the Kingdom of God must suffer because the churches are obliged to spend most of their energy in maintaining their own existence rather than in doing good; and too often they spend their efforts in trying to draw the people away from one another, as is the case here. Even the largest churches here are barely beyond the struggle for existence. Competition is keen. We ourselves have felt almost torn to pieces by the representatives of the different churches trying to secure our attendance. In the summer the audiences in the churches are necessarily small, and in the winter when the population is doubled by the tourists there is room for all who wish to attend church.

A splendid variety of worship services is afforded by the churches already established. Most anyone can find a service suited to his taste, with the exception of a few details. There are good Sunday-schools and poor ones. There are churches that cater to the rich and those that cater to the poor, to the white and to the black. A church can be found where doctrine is stressed and one where the Spirit of Christ abounds. The writer has heard sermons in which the doctrine of immersion was proclaimed as strongly, or more so, than he ever heard it in any Brethren church. There have also been sermons in which war, dancing, secret orders, degrading picture shows, and unchristian business were denounced as plainly and frankly as they are in the Church of the Brethren.

Is there need of another church? To the writer it appears not, unless we believe that we alone are the ones who can preach the Gospel, and assume that other professors of Christ are not to be considered as our brethren.

But some one asks, "What about the Brethren who live in Eustis and who are deprived of the privilege of worship in the church of their choice?" The same question can be asked in regard to the members of other churches who live here. Some of these are planning to establish their own churches here. When they tell us of their plans we ask ourselves: "Is such a move born out of a desire to promote the Kingdom of God, or out of selfishness?" What would be the result if every representative of a different religious organization should start a church of his choice? To know the answer we need but look about us and see the many churches struggling for life, just holding their own, with pastors overworked, broken in health, and overwhelmed with discouragements—the faithful few toiling on with no results. Let us consider the empty church buildings and not add to their number. Let us lift up our eyes and look upon the fields without churches where the Gospel is needed, and let us establish churches in such fields. Let us consider the scant treasures of our Mission Board and not waste a cent of it where it is not needed.

As to the members of the Church of the Brethren who are in Eustis, most of them are transients, here only for a short time for their health, for pleasure or for financial gain. Transients are not the best material out of which to build a church. While they are here let them attend and work in the churches already here. Eustis needs more church workers but not more church buildings. Those of the Brethren who cannot worship and work with others ought not come to Eustis, but rather go where there is a Church of the Brethren. Thus the interests of the Kingdom will be promoted, not hindered. Let our money and our efforts be used where they are needed and not wasted in over-churching fields.

Eustis, Fla.

Floyd M. Irvin.

FROM THE SOUTHEAST SECTION

The Beginning and Progress of the Church of the Brethren in Roanoke City, Virginia

In the early part of the summer of 1892 the few members then living in and near the city, urged making arrangements for the holding of public worship in the city of Roanoke. This, after due consideration, led to the renting of a hall in which meetings were held each Lord's day for a period of about three years. On the 3rd day of September, 1893, the church was organized and named Roanoke City Church of the Brethren. At the time of the organization there were thirty-two charter members, nineteen of whom are now living. Fifteen of the number are now living in the territory of the Roanoke City congregation.

In the early part of the year 1895 the building of a church was undertaken by the little band of believers. This church building was completed and dedicated to the worship of God on the 5th Sunday of August, of the same year. From the day of the dedication renewed energy seemed to be aroused in the minds and hearts of the members. The unsaved were also aroused as was evidenced by frequent calls for baptism, which was administered in near by streams where much pure water was to be found. For several years only one service was held each Lord's day. Revival, or evangelistic services were frequently held, the congregation calling to its assistance able ministers to do the preaching during the series and the combined efforts resulting in many additions to the church. From forty to fifty often joined during a two weeks' effort. Besides the numbers received by baptism many who moved into the city joined by letter; thus the membership increased in numerical strength and growth as well as in spiritual strength and growth. An idea of the increase during this period can be gotten from the following statistics: From the organization in 1893 until May, 1922, 560 were received by letter, 580 by baptism, and 47 reclaimed, making a total of 1193. During the period of time mentioned above, 35 died, 36 resigned and 156 were transferred by letter, a total of 227. This leaves the net membership in May, 1922, at 966. The greatest and most successful evangelistic series of meetings enjoyed during the history of the church, was in the fall of 1914. Bro. Geo. W. Flory, then of Covington, Ohio, was with the church during a revival effort during which 221 gave evidence of desiring church fellowship. However, the number actually added from the effort at the time was 171, those not joining deciding to wait awhile. A number of these have since joined the church. Brother Flory is now, and has been for the past three years, the pastor of the congregation. He has been successful in adding several hundred more to the membership by baptism and by letter.

The Present Sunday-school

The present enrollment of the Sunday-school is as follows: Adult Department 989, Home Department 90, Cradle Roll 133, total enrollment 1212.

Necessary Enlargement of Buildings

The growth of the church has been such as to make provision for more room a necessity from time to time. Thus in the years 1901, 1906, and in 1922 substantial additions were made, the latter being an entire new building for the Sunday-school with a capacity of 1160. At the present time a new church auditorium is being built that will afford when completed comfortable seating for 750. The auditorium now in process of building completes a combined plan for a modern and up-to-date equipment for Sunday-school and church services at a cost of from \$52,600 to \$54,000.

Dividing Into Four Congregations

Within the territorial boundary lines of the congregation there is an area of about eight miles square. As a result the question of dividing into four congregations has recently been considered by the membership, and the conclusion formed was that it would be advantageous for the membership to divide into four congregations, provided, of course, that it could be done in a satisfactory manner. The effort being made with unanimous agreement the propositions recommended for division were handed to the District Ministerial Board and the organizations effected to the satisfaction of all concerned. In Roanoke, Virginia, there are now four congregations of the Church of the Brethren, instead of one, as formerly. The one existing since 1893 embraces the northwest section of the original territory. The second church to be organized embraces the southeast section of the original territory. This membership now enjoys the advantages of a comfortable little church wherein are held regular services each Lord's day. However, this congregation contemplates building a larger and more modern house in the near future in order to better accommodate a growing membership. The third church to be organized embraces the southwest section of the original territory. This group of members is without the advantages of a church to worship in at the present time, but is now beginning the building of a modern church, of considerable dimensions. This is being done at a cost, including the interior fixtures, of \$60,000 to \$65,000. The fourth church to be organized embraces the northeast section of the original territory. This membership has the advantages of a comfortable little church, of sufficient size for present needs, but is contemplating additions. This congregation has enjoyed the advantages of regular services for the past few years. Further there is no church competition in the community served.

These are a few of the facts briefly and modestly told, relating how it has gone in Roanoke church work since the year 1892, a period of a little less than 31 years. On the average the workers have been a congregation of young people all the while. They have had the courage to do the noble, consistent and manly deeds of life while endeavoring to live consistently the teachings of the Holy Scriptures.

P. S. Miller.

April 7, 1924.

INDIANAPOLIS, INDIANA

Owing to an important move recently made by the Indianapolis congregation it is thought that a short résumé of the efforts which have been made might be interesting to our friends and readers of the "Messenger."

The first missionary efforts in the city were started in 1902 by Elder P. H. Beery and Sister Clara Stauffer, with a few resident members. A Sunday-school was organized and conducted in a hall. The work was more or less handicapped by moves which were necessary owing to the rooms being wanted for other purposes than religious uses. It soon became apparent to the local workers that if the Indianapolis work was to succeed a permanent location and building must be secured. Early in 1903 the matter was presented to the District Mission Board of Southern Indiana, and after considerable delay permission was granted to solicit the churches for financial aid in erecting a house of worship. During this time the mission was moved from the east side of the city to the west side. A committee was finally appointed to look out for a suitable location which was secured at 57 North Bellview Place. Elder J. W. Rarick became interested in the Indianapolis work, and it was largely through his efforts that this location was secured. He personally solicited for funds and too much credit cannot be given him for the church finally being able in February, 1905, to dedicate the little church at the above mentioned address. Bro. Rarick was chosen



The New Church at Indianapolis

The church is located in the north part of the city. It was purchased from the Grace Presbyterian organization, January 24, 1924. The frame part of the structure is about 35 by 70 feet and is the main church auditorium. This part has been built about twenty years. The section in the rear is brick veneer about 44 by 54 feet and is the Sunday-school annex. The main floor is surrounded with rooms, and a balcony is sectioned off in rooms, making a total of twelve rooms in all. There is a basement under the entire building, providing a furnace room, dining room, gymnasium and kitchen. The brick veneer section has been built about seven years.

by the Mission Board as the first pastor of the church when it started to work in the new location. During his residence here Bro. Rarick and his family made many friends, and we regret very much that he was not spared to be with us when we dedicate our new home in the near future.

The church was organized Nov. 22, 1906, the mission board retaining control and providing the pastor and elder. There were a number of pastors and workers connected with the work at various times, a few of whom we will mention: Brethren Geo. W. Mishler, D. E. Sauers, J. C. Murray, W. Carl Rarick, G. W. Hahn and S. A. Hylton. Brethren Hahn and Hylton were elected to the ministry in the local church, and in conjunction with their regular vocations carried on the ministerial work of the church for several years. Sisters Mary Stoner and Helen Guynn also served the church as missionary sisters.

The church became self-supporting and was released from the Mission Board on April 14, 1917, at which time Elder J. W. Norris was chosen elder. It was soon evident that a pastor on full time was needed and June 1, 1919, Elder S. G. Greyer began his pastorate. During Bro. Greyer's pastorate a parsonage was secured. Bro. Greyer closed his pastoral work Sept. 1, 1922, and was succeeded by Bro. Chas. A. Wright, our present pastor, in October the same year. Bro. Greyer was succeeded as elder by Bro. H. C. Early, who still holds that office.

During Bro. Greyer's pastorate a move was made by the city to acquire the church property on Bellview along with adjoining property for park purposes. This transaction was completed on May 28, 1923. This left the local organization without a church home. A building committee was appointed, and after considerable time and effort had been spent a location was found in another part of the city. Owing to two Presbyterian churches merging and building a new church their properties were for sale. One of the properties was considered suitable and on recommendation by the committee the church unanimously accepted the proposition, the deal being consummated on Jan. 21, 1924, and the Church of the Brethren taking possession on Feb. 1 of this year. The new church is located at Capitol Avenue and Thirty-second street, which is in the northern part of the city, a good residential section, close to one of the best car lines, and on one of the best boulevards. All in all, it is the consensus of opinion of all who have seen our new home that the church has made a good move. There are facilities for

a large Sunday-school and all the activities of the church.

President Otho Winger of Manchester College is to be with us on May 11 and dedicate our new home. An all day program is being arranged, dinner will be served at the church, and we are hoping to see quite a large attendance of those from near-by churches, and any others that can be present.

Indianapolis is a growing city, and has many inducements for young people who wish to go to the city to work. Indianapolis has many different kinds of industries and these probably give the working men better opportunities than many other cities which are built up around only one or two main industries. We find that many people come to the city who are friendly to the church, or even members, and for some reason or other do not find the church sometimes for several months. We are especially interested in getting in touch with anyone that may be interested in the church, and any information given the writer or the pastor, Rev. C. A. Wright, 50 North Bellview Place, will have our prompt attention.

J. J. Kintner.

127 W. 32nd St., Indianapolis, Ind.

AMONG THE CHURCHES OF THE SOUTHLAND

Number Seven

Alabama has three organized churches: Cedar Grove, near Citronelle; Oneonta, northeast of Birmingham, and Fruitdale, about fifty miles north of Mobile. It is at the latter place we find ourself for this writing. Fruitdale and Citronelle both bring back memories of more than twenty-five years ago when Bro. James M. Neff with others had outlined a rather ambitious program for colonization and education in this part of the South. As a part of this program, Fruitdale Seminary and Citronelle Academy came into existence, but only for a brief period, when both went the way of many other such programs.

Churches were organized at both places and have continued ever since with a more or less precarious hold on life, with many discouragements and disappointments. The church at Fruitdale has always been, and still is, the larger of the two. At present they have a listed membership of between sixty and seventy, but scattered over a territory many miles in extent. From here work has been carried on at other points and small groups of members have been gathered in. At Edith, Miss., a small congregation has been organized as a result of this work.

About one year ago through the helpfulness of the Home Mission Department of the General Mission Board, Bro. D. G. Brubaker and family were located at Fruitdale as pastor giving full time to the development of the work. This action has been demonstrated as a wise one, and the work has taken on new life and the church is taking its place as an integral part of the community. As in many other places, the location of the church is not the most fortunate, being located about one mile from the little village. No other denomination has an organization in the community except the Brethren. In the village a very neat and commodious union church has been built and our people are welcome to use it and prior to our coming Bro. Brubaker had been using it for a week-day service. Following the close of the special meetings it was decided to hold the Sunday evening service in the union chapel while the Sunday morning service, with the Sunday-school, will be held in the country church. By this means the church can serve both communities.

The special meetings were all held in the village church, with the exception of the Sunday morning services and week-day afternoon services for one week, which were held in the country church. Attendance at both places was quite good. There was splendid cooperation on the part of the community irrespective of church affiliation. We have rarely seen it better anywhere and with proper care and considerate attention the Brethren can serve the entire community. It is not large enough for two denominations. But we feel that if we do not meet the opportunity now, it may be lost for all time and another may take what might have been our own.

Bro. Brubaker has been doing some consecrated, sacrificing work and is respected by the community. The only solution for this and similar places is proper pastoral care. Bro. Madison Wine, as elder, is vitally interested in the development of the cause at Fruitdale. He has been there since the beginning. Bro. James Bashor is another minister located here and also is anxious for the prosperity of Zion.

During the meetings a number confessed Christ as their Savior and will unite with the church. Baptism was to follow the close of the meetings. Others are very near. We greatly enjoyed our visit and stay at Fruitdale. We hope to hear of its continued prosperity. Many obstacles are to be overcome. It has many features that may be discouraging and disappointing, but the Lord is able to give victory.

A handsome new school building, the best in the county, and a large sawmill, employing many men, are in course of construction and will add to the material and educational advantages of the community. May the Lord bless the work and workers at Fruitdale.

(Continued on Page 270)

(Continued on Page 272)

AMONG THE CHURCHES OF THE SOUTHLAND

(Continued from Page 267)

It was our rare privilege during the closing days of the meeting at Fruitdale to have Bro. M. R. Zigler's presence and assistance. His help and encouragement were much appreciated. His connection as Home Mission Secretary of the General Mission Board made his visit especially fortunate at this time.

Leaving Fruitdale, Sunday night, March 30, immediately following the close of the service, we took train for Oneonta, Ala., where an engagement for a few days' meetings had been made. Here on Monday night we met a houseful of interested people. A splendid nucleus of Brethren have been gathered here under the leadership of Bro. E. M. Culler, formerly of Northeastern Ohio. We looked forward to a splendid fellowship with these good people, but on Tuesday morning came the sad message telling of the death of a sister in Ohio, so we had to cancel our engagement with the Oneonta Brethren and journey toward the saddened home. We had been kept informed of our sister's critical condition and were hoping and praying that her life might be spared at least a few weeks longer, that we might see her in life once more, but it was not to be so. No hand can stay the Grim Messenger. Tenderly we laid her body to rest to await the resurrection day, and then turned our face toward the Southland again. May the Lord bless the Oneonta church. It looks as if they were ready for a fine ingathering.

We are now at Piney Flats, Tenn., an old historic community, with a historic background of interest to the Brethren church. Of this more later. John R. Snyder. Huntingdon, Pa.

SIDELIGHTS ON THE TOBACCO BUSINESS

A man living near Lancaster, Pa., in conversation with his neighbor who once raised tobacco, but who is now in other business, said in substance as follows: "When I lived on the farm I raised a little wheat, a little corn, a small patch of potatoes and some garden truck for my own use, but I raised all the tobacco I could which killed the other fellow."

Recently nine people were arrested for selling cigarettes to a boy fourteen years old, in Lancaster, Pa. Some of them plead guilty and paid their fines. Others were convicted and fined for breaking the law. The law makers have recognized the harmfulness of nicotine poisoning. In order to protect innocent boys, they have thought it best to enact laws to prevent the sale of cigarettes to boys under a certain age, which is very commendable indeed.

If nicotine kills bugs, lice, and boys can anybody insist that it is good for older boys and men? The enactment and enforcement of this law, is the first step toward the enactment of laws prohibiting the production and distribution of tobacco in any form, the same as it has done in the case of such narcotics and stimulants as opium and alcohol. It is deplorable that the civil authorities must come to the rescue by enacting and enforcing laws, to prevent even professing Christians from producing, handling or using tobacco which injures and kills their fellowmen. Even some nonresistants may be in the same business.

Dr. John D. Burkholder.

Lancaster, Pa.

LETTER FROM INDIA

Dear Brethren:—

Last week we had the March meeting of our Conference. This was preceded by devotional meetings, on Saturday night, Sunday and Monday.

Saturday evening Sister Anna Mow gave us a splendid talk on the history of the volunteer movement among students. She spoke as one who has inside information concerning the trials and discouragements at the beginning of the movement, the faith and enthusiasm of our own young people, and the single minded devotion of the volunteers to the cause of Christ.

Sunday afternoon from four to five there was a prayer hour. Men met in the church while the ladies went to Sister Kintner's room. At five Bro. Mow gave us a sermon on the Abundant Life.

On Monday, owing to Bro. Long's absence, Bro. Shull gave us two talks on the Holy Spirit which were much appreciated. Bro. Butterbaugh gave a review of the Life of David Brainerd. Sister Anetta Mow had the prayer hour from ten till eleven during which time we had pointed out to us very clearly the necessity for living the Christ life amidst the varying perplexities of a missionary's life. In the afternoon Bro. Miller gave an interesting and touching account of some of his village experiences this past winter. He was especially impressed with the desire of the people to know the truth.

In the evening there were experiences from others of our group concerning the work in boarding school, and in evangelistic work. The note of earnestness among the missionaries, faithfulness among our Indian workers, and a desire for light among those who know not our Christ was most prominent.

Tuesday morning we started on the business which lasted until something after ten o'clock Thursday night. Some of the things you will be interested in were the de-

cisions not to increase the enrollment in any of the Boarding Schools for boys; and to let the building of schools for Dahanu and Jalalpur go for another year. This step is taken because of the financial stringency. Another decision of the Educational Committee was that no more help would be given by the mission to English students. This means that those who wish to study English will have to pay all their own expenses, or get help from outside the mission. It will be very difficult for some of them to get any help, and some cannot get it at all, while a few may have their parents assist them. It may, perhaps, be good for the boys to seek work for a year and go to school next year. However, it is difficult for a sixth or eighth grade boy, untrained, or with very little training, to find employment paying enough that he can make his living and at the same time lay by to go to school. But I think some will make the effort. These boys need our prayers; first, that they may remain true to their religion for they go into temptations such as we know little about; second, that they may remain friendly toward the mission; and third, that they may be guided into such work, and at such wages, that they may be able to complete such preparation as may be necessary for their part of the Lord's work.

Sister Blickenstaff is to have a year at the hills in the hope that she may be restored to health.

May the Father bless all of you to his glory.

Sincerely,

Bulsar, India, Mar. 24, 1924.

J. E. Wagoner.

A MEMORIAL RESOLUTION

Be it resolved by the Willing Workers' Bible Class of the Brandt Sunday-school, that it make this minute of their sorrow and loss in the death of one of our classmates, Sister William Lininger, in order to record an expression of her virtues and their grief, and to give evidence of their appreciation of her active and faithful service; and, Be it further resolved, that a copy of this resolution be published in the "Messenger" and that a copy be sent to the bereaved family.

Mercersburg, Pa. Mrs. R. E. Zimmerman, Secretary.

SISTERS' AID SOCIETIES

A TWENTY-FIFTH ANNIVERSARY.—The Sisters' Aid Society of the Westminster church celebrated its twenty-fifth anniversary March 25, 1924. The meeting was to have been held on the 21st, but owing to a severe blizzard, was postponed. The Society was organized March 21, 1899, in the home of Brother and Sister David Hess, with seventeen charter members. Six of these were present; five have gone to their reward and five were heard from by letter. The anniversary was celebrated in the home of Brother and Sister Ezra Bish and consisted of a program and social time, after which ice cream and cake were served to about 120 guests.

The program included a welcome address by the president, Sister Clara Englar; a paper on "The Purpose and Work of the Past," read by Sister Lydia Trostle; a paper, "A Memorial for Those Who Have Gone to Their Reward," read by Sister Anna Royer; a poem composed by an Aid Sister; and a report of last year's work. Talks were made by former presidents and others; messages were read from five charter members and other members, who came from California, Oklahoma, Illinois, Florida and Maryland. An address was given by Bro. W. B. Yount, who also conducted the closing exercises.

Though the beginning was small, we today in our larger Society, can reap the benefits of their untiring efforts and faithfulness. They laid the foundation on which we are building and they builded better than they knew. Each year our responsibilities increase and we are now setting as our goal: Every sister in the congregation a member of the Aid Society.

The meeting was both enjoyable and inspirational, and we trust many who were present will live to celebrate the fiftieth anniversary of the organization of the Society.

Anna M. Royer.

Westminster, Md.

IN MEMORY OF MRS. EMMA CHARLOTTE ROOP.—The members of the Sisters' Aid Society, of Westminster, Md., desire to place on record an expression of their sorrow and loss in the death, on March 15, 1924, of their loyal member and fellow-worker, Emma Charlotte Roop. Sister Roop's services to the church, to the community, and her fellow-workers were many and varied. Her loss will be deeply felt in her home, the church, and our Aid Society, where she was always a faithful and cheerful companion and zealous worker. She leaves with us a memory which we shall long cherish, and an example of true womanhood and loving service. The members of the Aid Society extend to the family and friends their profound and sincere sympathy in this hour of their bereavement.—Committee, Mamie B. Helderbride, Lydia A. Trostle, Mollie A. Englar.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Betts-Dunning.—By the undersigned, at his home April 6, 1924, Bro. Nathaniel Betts, of Needhams, Kans., and Sister Elizabeth L. Dunning, of Independence, Kans.—A. C. Daggett, Independence, Kans.

Ecker-Grimes.—By the undersigned, at the home of the bride, Mr. Richard M. Ecker and Miss Margaret E. Grimes, both of New Windsor, Md.—Wm. E. Gosnell, Mt. Airy, Md.

Mariner-Hansen.—At the home of the undersigned, March 22, 1924, Bro. Geo. H. Mariner, of Denver, Colo., and Miss Valborg Hansen, of Longmont, Colo.—J. J. Sollenberger, Aurora, Colo.

Quilgo-Hoover.—By the undersigned, at his home March 22, 1924, Mr. Maurice Quilgo and Sister Dorothy Hoover, both of Battle Creek, Mich.—Russell E. Weller, Battle Creek, Mich.

Woodward-Clark.—By the undersigned, at his home April 8, 1924, Bro. Elmer Woodward, of Hart, Mich., and Mrs. Daisy Clark, of Muskegon, Mich.—C. H. Kaiser, Hart, Mich.

FALLEN ASLEEP

Bickel, Geo. S., born in Middlebury, Ohio, Jan. 2, 1833, died at the age of 91 years. He married Christena Hantz May 1, 1855; she died in Iowa in 1897. In 1913 he married Matilda Christenson who died Dec. 11, 1922. Jan. 2, 1923, he was admitted into the Kansas Brethren Home. During the last three months he suffered much and often expressed a desire to go to the eternal home. Services from the Home by the writer—O. H. Feiler, McPherson, Kans.

Bowens, Bro. Geo. Washington, born in Ross County, Ohio, died April 7, 1924, at the home of his daughter, Mrs. Joe Harris, near Fairview, Mo., aged 87 years, 9 months and 7 days. He was married to Catherine Shoo, Dec. 29, 1857. There were ten children, three of whom preceded him. He is survived by his wife, five daughters and two sons. In 1887 he united with the Brethren Church and served as a deacon for a number of years. He was one of the charter members of the Shoal Creek congregation. Services by Eld. J. H. Argabright, assisted by Eld. Michael Montgomery, of the Old Order Brethren. Interment in the Dice cemetery near Fairview, Mo.—Ruth Argabright, Fairview, Mo.

Bowser, Cornelius, died at the home of his daughter, Mrs. Silas Ketcher, near Bixington, Md., March 24, 1924, aged 76 years, 4 months and 2 days. He was a member of the Church of the Brethren. Four sons and three daughters survive. His wife and one son preceded him. Services by Bro. J. E. Walls in the Glades Menomonic church. Burial in the Maple Grove cemetery.—Elizabeth Yost, Grantsville, Md.

Brown, Sister Cora, died at the home of Mr. and Mrs. Frank Garber, Weverton, Md., April 4, 1924, aged 62 years, 6 months and 15 days. Her death was due to complications. She was a deaf mute all her life. She has been a faithful member of the church for many years. Services at the Brownsville church by Eld. N. P. Castle. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Chedister, Mrs. Lucy Eldora, born Sept. 9, 1863, in Washington C. H., Fayette County, Ohio, died at her home near Mendon, Ohio, April 5, 1924. She married Wm. Chedister in August, 1882. There were three daughters and one son. Early in life she confessed her faith in Christ, was baptized and became a member of the Baptist Church. Later on she transferred her membership to the Christian Church to which she remained faithful. She leaves her husband, one son, two daughters, one grandson and a sister. Services by Eld. J. A. Guthrie, assisted by Rev. Shearer of the U. B. Church. Burial in the Salem cemetery.—Mrs. Gertrude Guthrie, Swanton, Ohio.

Deardorff, Sister Ann M. (Lott), wife of the late Bro. Ephraim Deardorff, died March 24, 1924, at the home of her son, Dr. Wm. H. Deardorff, in Philadelphia. She was a lifelong resident of Adams County, Pa., with the exception of the past three years when she lived with her son. She is survived by two daughters, two sons, one stepson, thirteen grandchildren and two great-grandchildren. Two sons preceded her. She was a lifelong member of the Marsh Creek church, having joined the church about sixty-five years ago. Services from the Gettysburg church by Eld. J. H. Hollinger. Interment in the Evergreen cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.

Delauter, Hannah, daughter of George and Anna Grossnickle, born in Frederick County, Md., Sept. 27, 1845, died April 3, 1924. The family came to North Manchester, Ind., in March, 1865. July 5, 1865, she married Daniel Delauter. There were eight children, four of whom survive with her husband, two brothers, seventeen grandchildren and thirteen great-grandchildren. She united with the Church of the Brethren in 1886 and was always faithful and devoted in her religious life. For a number of weeks she had suffered intensely but bore it with Christian courage and patience. Services at the Walnut Street church by Eld. A. L. Wright and the undersigned. Burial near the West Manchester church.—R. H. Miller, North Manchester, Ind.

Ebersole, Frank, of Lemasters, died suddenly of heart trouble at Welsh Run, aged 66 years. He was one of the strongest men of the Beck Creek congregation. He was active in several departments of church work and was a very efficient Sunday-school teacher of the men's adult class at Brandt's church where he taught for many years. He leaves his wife and two foster children. Services by Bro. C. H. Steerman and Bro. Albert Niwander.—Pearl Heckman, Williamson, Pa.

Grady, Sister Annie V., died in Rockingham Memorial Hospital, Harrisonburg, Va., March 27, 1924, aged 39 years, 11 months and 16 days. She operated on eight years previous for gallstones and apparently was doing well. She united with the church early in life and remained faithful. She was a daughter of Bro. Henry and Sister Rebecca Ann Grady. She is survived by four brothers and three sisters. Service and burial at Beaver Creek by Eld. A. S. Thomas, assisted by J. W. Stearns, of the U. B. Church.—Nannie J. Miller, Bridgewater, Va.

Harnly, Elizabeth Hoerner, born at Manheim, Pa., died Feb. 22, 1924, aged 90 months and 9 months and 10 days. She was married to Henry H. Harnly Aug. 17, 1853. They lived on a small farm near Manheim until 1875, when they moved to Auburn, Ill. In 1911 she moved, with her daughter, the writer, to McPherson, Kans. Her husband died Oct. 9, 1909. Sister Harnly was a faithful, devout Christian, deeply interested in every church activity. She was a liberal giver and known for her hospitality. She loved the church which was her constant interest and consolation. There were seven sons and five daughters. One son and two daughters died in infancy. There are also twenty-six grandchildren and eleven great-grandchildren. Services at the college chapel by Bro. Richards. Burial at Auburn, Ill., in the Sugar Creek cemetery.—Mrs. D. S. Hoerner, McPherson, Kans.

Heiland, Sister Emma H., nee Gish, born in Lancaster County, Pa., died March 21, 1924, at Freeport Mills, Pa., aged 50 years, 4 months and 11 days. She was sick with pneumonia for about ten days. She became a member of the Church of the Brethren when twenty years old. She was married to Bro. Amos Heiland May 2, 1895. She leaves her husband, nine children, her mother and three brothers. She was active in the Sisters' Aid Society, Sunday-school and mission work. Services at Chickies Hill church by Brethren J. W. Meyer, E. W. Edris, S. L. Meyer, E. W. Edris and Anna Heiland. Burial in the adjoining cemetery.—Peter G. Edris, Fredericksburg, Pa.

Hofer, Bro. Addison H., died Jan. 29, 1924, aged 71 years and 27 days. He was born Jan. 2, 1853, in South Anville Township. July 29, 1878, he married Mary E. Royer. There were four sons and one daughter. In October, 1881, he united with the Brethren Church in which he served as a faithful deacon for about twenty years. He is survived by his wife, one son, a daughter and two grandchildren. Interment in Spring Creek cemetery.—Laura Grace Madeira, Harrisburg, Pa.

Jordan, John W., died at the home of his sisters, Margaret and Mauda Jordan, March 17, 1924, aged 80 years, 6 months and 6 days. He became paralyzed Jan. 28, 1924. Two sisters and one brother survive. Service and burial at Beaver Creek by Elders A. S. Thomas and M. B. Miller, assisted by Bro. L. E. Royer of the Methodist Church.—Nannie J. Miller, Bridgewater, Va.

Knotta, Anna, daughter of Mr. and Mrs. Geo. Haynes, born in Grant County, Ind., died at Marion Hospital, March 25, 1924, aged

42 years, 3 months and 18 days. She married James Knotts Oct. 11, 1871. She leaves her father, her husband and little daughter, four brothers and a sister. She united with the Church of the Brethren in childhood and lived a faithful and devoted Christian life. Services by Obed Rife and the writer.—E. S. Brubaker, Wabash, Ind.

Lambert, Bro. Lewis J., born at Teegarden, Ind., died at his home, April 6, 1924, aged 61 years, 1 month and 3 days. He married Melvina Falconburg Oct. 4, 1899. There were ten children, three having preceded him. He became a Christian when a young man and united with the Church of the Brethren in 1913. He leaves his wife, seven children, ten grandchildren and one brother. Services at the center church near his home by Brethren J. O. Kesler and Edw. Stump. Interment in the Center cemetery.—Lucy M. Burke, Walkerton, Ind.

Long, Sister Mollie Catherine, wife of Bro. Jasper Long, died March 31, 1924, at Rockingham Memorial Hospital, Harrisonburg, Va., aged 45 years, 8 months and 28 days. She was a daughter of Bro. Jacob and Sister Sallie Cline. She united with the church while young and continued faithful. She is survived by her husband, two daughters, mother, one brother and four sisters. Service and burial at Beaver Creek by Eld. A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

McDermott, John, died at the home of Brother and Sister Frank Shaffer, on Cassell's Run, near Stouts, Ohio, April 8, 1924, aged 60 years. Early in life he joined the M. P. Church. He always liked the tenets of the Church of the Brethren but never publicly subscribed to them. He was very quiet and reserved, but industrious and honorable. Services at the residence by the writer. Interment in the Brethren cemetery near the church.—Van B. Wright, Peebles, Ohio.

Mauck, Mrs. Catherine (Bradshaw), born in Wapello County, Iowa, died April 2, 1924, aged 69 years, 1 month and 16 days. Dec. 17, 1876, she married Peter Mauck. There were seven sons and three daughters. Four sons and three daughters survive with her husband, three brothers, four half-brothers, three half-sisters, twenty-five grandchildren and a stepmother. She united with the Church of the Brethren about eighteen years ago and lived faithful till death. She made profession of her Savior before uniting with the church. She was a great sufferer for about a year.—Mrs. J. M. Bradshaw, Walsburg, Kan.

Miller, Mrs. Mollie, M., daughter of Jacob and Mary Myers Holsinger, and wife of the late Bro. John J. Miller, died March 28, 1924, aged 75 years, 5 months and 18 days. She became a member of the Brethren Church in 1871 and lived a consistent, trustful Christian life. She suffered much from rheumatism in recent years. She often expressed her appreciation of the visits and prayers of the ministering brethren both verbally and financially. Service from the home of Cyrus Bonebrake by the writer.—H. M. Stover, Waynesboro, Pa.

Musselman, Sister Mollie, died of pneumonia, Feb. 14, 1924, aged 16 years, 8 months and 9 days. She was a member of the Clear Church of the Brethren for two years. She is survived by her father and mother, two brothers and three sisters. Services by Bro. J. B. Miller. Interment in the Upper Clear cemetery.—Linnie Clair, Queen, Pa.

Myers, Bro. J. Thad., son of Enoch and Nancy Myers, born in Juniata County, Pa., died at Lens, Ill., March 27, 1924, aged 73 years, 7 months and 23 days. He came with his parents to Jo Daviess County, Ill., in his youth, and all his mature years were spent near here. He married Sister Mary Jane Rhodes Jan. 6, 1874. He is survived by his wife, two daughters, four grandchildren and three sisters. He united with the church in 1916 and earnestly endeavored to live a devoted Christian life. Services in the home by the writer, assisted by Bro. Wm. Wagner.—F. R. Keltner, Lens, Ill.

Smith, Sister Eliza A., wife of Jasper Smith, died at his home near Broadway, Va., of paralysis, March 16, 1924, aged 52 years, 5 months and 24 days. She was a daughter of Bro. Peter and Sister Rebecca Cline and was born in the bounds of the Beaver Creek congregation where she spent most of her life. She united with the church early in life and continued faithful. She is survived by her husband, five daughters and one son, three brothers and one sister. Service and burial at Beaver Creek by Brethren I. W. Miller and A. J. Fitzwater.—Nannie J. Miller, Bridgewater, Va.

Snively, Christian, born in Lancaster County, Pa., March 13, 1854, died at his home, Henry, near Republic, April 3, 1924. He was the son of Joseph and Sarah Burkholder Snively, who came to Ohio in 1864. Sept. 14, 1876, he married Martha Bowerman. There were three children who survive with seven grandchildren, two brothers and two sisters. One brother and four sisters preceded him. He united with the Church of the Brethren in 1906 and was ever faithful. He was a good citizen, a man who possessed the confidence and esteem of his fellow-men.—Mrs. Caroline Eberly, Old Fort, Ohio.

Snively, John, son of David and Kathryn (Dohner) Snively, born near Lancaster, Pa., died March 28, 1924, aged 93 years. He married Kathryn Diefenbacher April 10, 1864. There were six children who survive with his wife, eight grandchildren and one great-grandchild. His entire life from his fourteenth year was spent on the farm where he lived. He was a member of the Church of the Brethren Church at Bethel and remained a faithful Christian until death. He was held in high esteem and was loved and respected by all who knew him, ever ready to lend a helping hand in time of need. Services from the church by Rev. E. M. Burroughs. Interment in the Nevada cemetery.—Mrs. Katie Campbell, Bucyrus, Ohio.

Warner, Geo. O., son of John and Sarah Warner, born in Kosciusko County, Ind., Feb. 6, 1851, died Jan. 13, 1924. He married Elmira Weaver, Feb. 6, 1872. There were two sons who survive with his wife, two grandchildren, a sister, a half-brother and one great-grandson. He and his wife united with the Church of the Brethren in 1880 and have served the Lord well in the church of their choice. For the last twenty-five years they have resided in North Manchester. Services by Elders T. E. George and R. H. Miller at the Walnut Street church. Burial in the Oak Lawn cemetery.—R. H. Miller, North Manchester, Ind.

Wiley, Mrs. Nancy Catherine, died March 22, 1924, at the home of her daughter, Mrs. Gus Ganser, aged 69 years. Services in the Church of the Brethren by Bro. McKee. Burial in Greenville Creek cemetery.—Mrs. Quindora Grubbs, Covington, Ohio.

Williams, John Henry, the son of Henry and Lou Williams, was born in Tennessee, August 15, 1855 and died March 31, 1924, near Hickory Ridge, Arkansas, aged 68 years, 7 months and 16 days. He lived in Arkansas all his life, having come there at the age of sixteen. He was baptized in 1903 by Eld. John Neter, in Prairie Creek. He lived faithful to the Brethren church until his death. He leaves a wife, one daughter, two sons and five grandchildren. Services by E. R. Fisher, assisted by Bro. Luke Burnett.—E. R. Fisher, Broadwater, Mo.

Wright, Ralph Edward, son of Brother and Sister E. E. Wright, died April 2, 1924, aged 13 months. He is survived by his father, mother and one sister. Services at the Bridgewater church by Eld. John T. Glick.—Ida Fry, Bridgewater, Va.

Wright, Sister Elizabeth Glick, second wife of Bro. John Wright, died at the home of her stepson, Gus Ganser, near Rockingham County, Va., in the Valley Creek congregation, Rockingham County, Va., aged 75 years, 7 months and 13 days. She was sick only a few days with asthma. She was a devoted Christian and a faithful church attendant. She was a daughter of Bro. Samuel and Sister Sallie Glick. Three brothers and three sisters survive, also five stepsons and three stepdaughters. Her husband died about nine years ago. Service and burial at Beaver Creek by Brethren A. S. Thomas and M. J. Cline.—Nannie J. Miller, Bridgewater, Va.

Natural Questions Answered Right

The bitter cry of many a deceived girl is "If I had only known"—The need is equally great for young men. The eager thirst for knowledge on the part of both young men and women, if not satisfied in right ways will lead to wrong doing.

The Self and Sex Series

Four Books to Men

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow

What a Young Boy Ought to Know

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird

Part II.—The manner in which the reproductive system is injured in boys by abuse. Part III.—The consequences in boys of abuse.

Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to aid others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc.

Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature.—The wrongs of wifehood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Four Books to Women

Condensed Tables of Contents follow

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young. —Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless.

Part IV.—Care of the body. —Mothers dealing honestly with their children.

Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The crisis in the girl's life. —Causes and cures for wrong physical conditions. —The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements. —Weddings.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

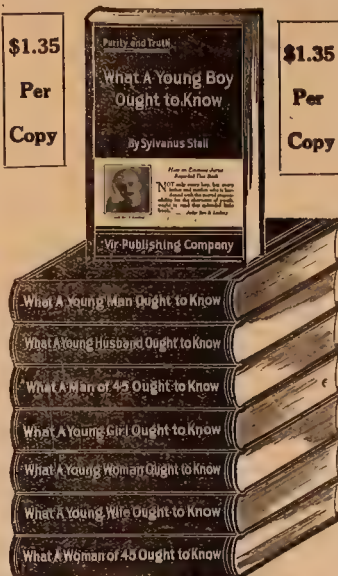
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.



The Lowry Books on Sex Knowledge

PREPARING FOR WOMANHOOD, \$1.25

By Dr. E. B. Lowry.

This book has been written for girls from fifteen to twenty-one and it helpfully discusses health, home-making and everything girls need to know to become healthy, happy women. Every girl should have an opportunity to read this excellent volume, for it will greatly aid her in attaining her highest ideals.

WOMAN OF FORTY, \$1.25

THE, \$1.25

Edith B. Lowry, M. D.

This is an important addition to the world-famous sex hygiene series of books by Dr. Lowry. It is a book of great vital interest to all women approaching middle age, for it gives the complete, reliable help they need on caring for the health.

YOUR BABY, \$1.25

Edith Lowry, M. D.

A complete handbook for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

TRUTHS, 60c

By Dr. E. B. Lowry.

Talks with a boy concerning himself, presenting the facts of life development and sex in clear and chaste language. The book will be most helpful to boys from ten to fourteen years of age. "We wish it might be read by all the boys in the world."—Eclectic Medical Journal.

CONFIDENCES, 60c

Edith B. Lowry, M. D.

Talks with a young girl concerning herself, explaining the origin and development of life in chaste, clear language. "A sweet and wholesome book and we are glad to recommend it."—Y. W. C. A. Monthly.

HERSELF, \$1.25

By Dr. E. B. Lowry.

Talks to women concerning themselves upon the structure and care of their bodies. This book contains sex hygiene and truths that all women should know. "A book vitally important to every woman."—The Mother's Magazine.

HIMSELF, \$1.25

Dr. E. B. Lowry and Dr. R. J. Lambert.

Talks to men concerning matters of vital concern to themselves and their offspring. A chaste discussion written with scientific accuracy and clearness. "This is a storehouse of knowledge that should be in the hands of every man."—United States Medical Journal.

14 S. State St., Elgin, Illinois

BRETHREN PUBLISHING HOUSE

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 269)

for several weeks, thus being unable to fill his appointment. Bro. Copenhagen also was unable to get out regularly in rough weather. Thus the care of both congregations rested on Brethren L. W. Ruble and W. C. Swigart who very ably took charge of all services. March 23 Bro. C. C. Ellis, of Huntington, gave an interesting talk to the Sunday-school in behalf of the Y. P. D. and preached on "The Greatest Peace Conference." At 2:30 a Y. P. D. meeting was held and he gave the young people splendid advice as to the manner of conducting their meetings and their line of work in general. May 10, besides our regular services, Bro. J. J. Shaffer, of Hollidaysburg, gave a much appreciated lecture on temperance. March 29 the regular council was held at the Pine Glen house. Our love feast will be held there May 24.—Mrs. Ira G. Masemore, McVeytown, Pa., April 7.

York church met in council March 29, with Eld. J. A. Long, presiding. One certificate was received. Our delegates to Annual Meeting are as follows: L. Elmer Leese, 30 besides our regular services, Bro. J. J. Shaffer, of Hollidaysburg, gave a much appreciated lecture on temperance. March 29 the regular council was held at the Pine Glen house. Our love feast will be held there May 24.—Mrs. Ira G. Masemore, McVeytown, Pa., April 7.

VIRGINIA

Basic City church met in council March 28, with Eld. N. W. Coffman presiding. One letter was granted and one received. We decided to have a Vacation School this summer. Bro. I. L. Bennett is to conduct a series of meetings for us in September. We also selected delegates as follows: Our pastor, D. B. Garber, to District Meeting, with Bro. Henry Gordon, alternate; to Annual Meeting, also, Bro. Garber, with Bro. Gordon, alternate. Last Sunday night we rejoiced when two converted Christ and were baptized. April 2 a member of the District Mission Board and one of the faculty of Bridgewater College were with us, giving some very interesting as well as instructive talks regarding the needs of greater education, and also of the Mission Boards.—Katie A. Garber, Basic, Va., April 11.

Beaver Creek.—We held our visit council April 4, with Eld. M. B. Miller presiding. We were glad to have with us Brethren J. G. Miller, Peter Garber, H. G. Miller, M. G. Sanger, M. D. Cool, Luther Miller, each one adding to the interest of the meeting by splendid talks. Other visiting ministers present were J. L. Driver, Chas. Click and D. M. Click. Eight letters were received and four granted. Delegates to Annual Meeting are J. D. Glick, A. S. Thomas; alternates, Homer Hess and M. B. Miller; to District Meeting, M. L. Miller, W. M. Miller, C. P. Cline, J. B. Coffman; alternates, A. S. Wenger, Willie Wine, Homer Hess, J. L. Driver. A very interesting report of Bro. Pugh's mission work in the mountain territory was read. Bro. Ira Thomas was elected to the ministry and licensed to preach. Bro. Willie Glick and Bro. Roy Arey were elected deacons. They, with Sister Arey, Sister C. F. Simmons and Sister W. M. Miller were installed. Our next council will be held at Montezuma church the first Saturday in May, at 10 o'clock.—Nannie J. Miller, Bridgewater, Va., April 12.

WASHINGTON

North Spokane church met in council March 21, with Eld. W. H. Tigner presiding. Visiting brethren present were Eld. John Streeter, of Chuchelah, and Eld. W. C. Lehman, of the First Spokane church. Since our last report a deacon, Bro. C. S. Colony, and family have moved here, which gives us five new members. Bro. Colony was appointed to fill the offices of trustee and church treasurer in the absence of Bro. Raula Snider. Our Sunday-school is progressing and growing in attendance. Two of our young sisters have chosen sides and are trying to get a mile of pennies to complete our church building, which we need very much.—Mrs. Raula Snider, Spokane, Wash., April 12.

Tacoma.—April 13 was a day of spiritual enjoyment. We had Sunday-school at 9:45 A. M., followed by an uplifting talk by Bro. Greenwalt. In the afternoon about thirty from the Olympia congregation gave an Easter program. In the evening the love feast was held, with fifty-eight members present. Bro. D. B. Eby of Ellicott—Sylvia E. Ruff, Tacoma, Wash., April 14.

Wenatchee Valley.—About the first of the year, the East Wenatchee congregation contributed \$300 to the general mission fund. The Community Builder's Class contributed \$25 to the church building fund. Last week a class of the young people very creditably finished a course in teacher-training. Within the past few weeks, the Primary Department of the city congregation remitted \$25 in payment for their share in the Ping Tung station in China, for the year 1923. They also turned over \$40 to the Ways and Means Committee to be applied on the church building fund. The Altruistic Bible Class paid \$80 for chairs. The C. W. sent \$25 to Martha Shick in South China. The C. W. has also been promoting local work. The farewell services at the East house were in charge of the trustees and were appropriate and inspiring. The farewell services in the city were both reminiscent and forward looking. Thus ends our work as two separate congregations and we will now be known as the Wenatchee Valley church of the Brethren. Sunday, April 6, we conducted our first services in the basement of our new churchhouse in the city. However, on account of an auto accident in which our pastor, Bro. J. Lapp, was injured, the dedication services were indefinitely postponed, as were the pre-Easter revival meetings. We are glad to report that Bro. Lapp is recovering. Sunday morning Eld. Warren Slaugh brought us the message of the cross in a very impressive manner. Our elder, W. A. Dearthoff, delivered the address of the evening. Four members were received by letter. Bro. J. Lapp, was anticipating good meetings this week at the Chelan County Sunday-school Convention at Peshastin, and also the Douglas County Sunday-school which will be in session at the East Wenatchee house.—Mrs. C. R. Weimer, Wenatchee, Wash., April 7.

WEST VIRGINIA

Berkeley congregation met in council March 23, with Eld. Wm. Lowry presiding. The delegates appointed to District Meeting were Eld. Wm. Lowry and Wm. Bradley. It was decided to hold our love feast June 1, beginning at 10:30 A. M. in the Vanceville house. Bro. Wm. Lowry was elected elder for this year.—Lucy D. Miller, Martinsburg, W. Va., April 12.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 30, May 1, Eastern Pennsylvania, East Petersburg house.

LOVE FEASTS

California April 27, Oakland. Pomona.

May 3, Laton.
May 7, 7:30 pm, Long Beach.
May 17, Redley.
May 18, Inglewood.
May 18, 6:30 pm, Pasadena.
Colorado
May 7, Rocky Ford.
May 11, Denver.
Idaho
May 17, 7:30 pm, Boise Valley.

Illinois
April 27, Mt. Morris.
May 3, 7 pm, Canton (Coal Creek).
May 4, 7 pm, Franklin Grove.
May 4, 6 pm, Elgin.
May 11, 7 pm, Dixon.
May 18, 7 pm, Polo.
May 24, 25, 7 pm, West Branch.
May 24, 25, Cherry Grove.

Indiana
April 26, Nettle Creek.
May 2, 7:30 pm, Walton.
May 3, 7 pm, Anderson.
May 4, Kokomo.
May 4, Wakarusa.
May 10, Beech Grove.
May 10, 10 am, Plevna.
May 17, Walnut.
May 24, Shipshewana.
May 24, 6:30 pm, Wawaka.
May 24, 7:30 pm, Buck Creek.
May 24, 7 pm, Arcadia.
May 31, Pleasant Valley.

Iowa
May 3, 6:30 pm, Fairview.
May 10, 11, 7 pm, Des Moines Valley.
May 17, Libertyville.
May 18, 7 pm, South Keokuk.
May 24, 7 pm, Prairie City.
May 25, 7 pm, First Church, Des Moines.

Kansas
April 26, 2 pm, Belleville.
April 27, Monitor.
May 3, Parsons.
May 4, Sabetha.
May 4, Newton.
May 11, Independence.
May 17, 7:30 pm, Verdigris.
May 17, 7 pm, Prairie View.
May 17, Larned Rural.
May 17, Bloom.
May 17, Salem Community.
May 18, Morrill.
May 24, 7 pm, Victor.

Maryland
April 27, 5 pm, Woodberry.
May 3, 2 pm, Piney Creek.
May 3, 2 pm, Mountaineer.
May 10, 3 pm, Pipe Creek.
May 11, 4 pm, Pleasant View.
May 17, 4 pm, Mt. Airy.
May 17, 2:30 pm, Pleasant Hill (Bush Creek congregation).
May 18, 6 pm, Washington City (D. C.).

May 24, 2:30 pm, Beaver Dam.
May 24, 2:30 pm, Middletown Valley, Grossville house.
May 24, 2:30 pm, Meadow Branch.
May 24, 25, Brownsville.

Michigan
May 3, 10:30 am, Elmdale.
May 4, evening, Thornapple.
May 4, Pontiac.

Minnesota
May 31, Winona.

Missouri
April 20, First church, Kansas City.
May 11, Cabool, Cabool house.
May 17, Peace Valley.

Nebraska
May 18, 7 pm, Omaha.
May 28, South Platte.

Ohio
April 26, 2:30 pm, Kent.

April 27, 7 pm, Troy.
May 3, 10 am, Eversole.
May 3, West Fulton.
May 4, 6:30 pm, East Dayton.
May 11, 7 pm, Logan.

May 16, 6:30 pm, West Charleston.
May 24, 7 pm, Middle District.
May 24, Toledo, First Church.

Oklahoma
May 9, Paradise Prairie.
Oregon
April 26, Portland.
May 3, 7 pm, Mabel.
May 7, 10 am, Albany.

Pennsylvania
May 1, 7:30 pm, Philadelphia, First Church.
May 3, 10 am, Fredericksburg at Myer house.
May 3, 3 pm, Palmyra.
May 4, Hanover.
May 4, Huntingdon.
May 4, 3:30 pm, Lancaster.
May 4, Everett.
May 10, 7 pm, Upper Clair.
May 10, 2 pm, Conewago at Bachmanville house.
May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 11, 1:30 pm, Conestoga at Bareville house.
May 10, 11, 1:30 pm, Richland.
May 11, Plum Creek.
May 11, 10 am, Snake Spring Valley.
May 11, 3:30 pm, Reading.
May 11, Bernham.
May 17, 11:30 pm, Annville.
May 17, 10 am, Maiden Creek.
May 17, 18, Upper Conewago at Mummert house.
May 18, 7:30 pm, Lower Coneago.

May 18, Rummel.
May 18, Williamsburg.
May 18, Hollidaysburg.
May 18, Scalp Level.
May 18, 4 pm, Ephrata.
May 18, 4 pm, Valley Forge.
May 18, Leamersville.
May 18, 9:30 am, Lower Cumberland, Mohler house.
May 18, Clover Creek, Clover Creek house.

May 18, Mt. Joy.
May 19, 20, 1:30 pm, East Petersburg, East Petersburg house.
May 20, 21, 10 am, Chiques, Chiques house.
May 21, 22, 1:30 pm, White Oak, Penville house.
May 22, 23, 10 am, Big Swatara.
May 23, 6 pm, Hatfield.
May 24, Spring Run at Pine Glen.
May 24, Lower Clair.
May 24, Spring Run.
May 24, 25, 9:30 am, Schuylkill at Big Dam house.
May 24, 25, 2 pm, Mt. Olivet.
May 24, 25, 9:30 am, Midway.
May 24, 25, 10 am, Falling Spring.
May 25, Geiger.
May 27, 28, Springville, Mohler house.
May 27, 28, 1:30 pm, East Fairview.
May 29, 30, 10 am, West Green Tree, Green Tree house.

Tennessee
May 3, 3 pm, French Broad.

Virginia
April 26, 3:30 pm, Lebanon.
April 27, 5 pm, Timberville.
May 3, 6 pm, Fairfax.
May 17, 3:30 pm, Hinton Grove.

Washington
April 26, Olympia.
May 3, Mt. Hope.
May 3, Outlook.
May 10, 6 pm, Okanagan Valley.

Wisconsin
May 12, White Rapids.

A WEDDING PRESENT

After reading a copy of "FAMILY WORSHIP" by Bro. Wilbur Stover, some men get deeper convictions on the great subject. Bro. W. E. West says: "From now on, I expect to give a copy of this book to every couple I marry." The price is 75c.
The College Press, Mt. Morris, Ill.

MINISTERIAL CERTIFICATE

The form authorized by Conference. Has your District Ministerial Board provided you with one properly signed? Price \$1.50 per hundred, in lots of 10 or more.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE EDUCATIONAL HISTORY OF THE CHURCH OF THE BRETHREN

by Dr. S. Z. Sharp, Dean of Educators among the Brethren, contains a full history of the beginnings and development of our educational work down to the present. Dr. Sharp has crowded into this volume much material that has never before been put into print. Being one of our earliest educators and having been associated with several of our colleges he knows the inside history of the educational movement as few ever knew it. Fully illustrated both as to buildings and men. Price, postpaid, \$1.50.

Send all orders to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

VACATION BIBLE SCHOOL

MATERIAL SHOULD BE SELECTED NOW

The course has been selected by the General Sunday School Board. We have the material on hand for prompt shipment.

Order a Syllabus giving the complete course, 30c

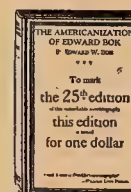
Ask for free leaflet giving description and prices of material needed. More schools are being held each year. Write us.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

The Americanization of Edward Bok

By Edward W. Bok



This book has had a remarkable sale. It was first published at \$5.00, later at \$3.50, and when the 25th edition was printed it was decided to put the price down to \$1.00 postpaid.

Notice what the author gives as his reasons for writing the book: "The title suggests my principal reason for writing the book. Every life has some interest and significance; mine, perhaps a special one. Here was a little Dutch boy unceremoniously set down in America, unable to make himself understood or even to know what persons were saying; his education was extremely limited, practically negligible; and yet, by some curious decree of fate, he was destined to write, for a period of years, to the largest body of readers ever addressed by an American editor." But how all this came about, how such a boy, with every disadvantage to overcome, was able, apparently, to "make good"—this possesses an interest and for some, perhaps, a value which, after all, is the only reason for any book. You will be more than pleased with this book. Send for your copy of this book of 462 pages today at the special price of \$1.00, postpaid. Send all orders to BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., May 3, 1924

No. 18

In This Number

Editorial—	
For Peace Among Lovers of Peace, ...	273
Let's Test Our Strength, ...	273
The Most Fruitful Field of Study, ...	273
The Perfect Law of Liberty, ...	273
Among the Churches, ...	280
Around the World, ...	281
The Quiet Hour (J. H. H.), ...	281
Our Forward Movement—	
Our Investments, ...	277
How About Your Money Matters?	277
Home Mission Notes (M. R. Z.), ...	277
General Forum—	
The Letters I Have Not Sent (Poem), ...	274
The Book and the Church, By J. H. Moore, ...	274
The Church and Some Recreation Problems.—No. 2. By C. Ernest Davis, ...	274
The Lord's Prayer, By Wilbur B. Stover, ...	275
"It's in the Air," By R. H. Miller, ...	275
The Church as a Social Institution, By F. L. Shoemaker, ...	275
Hold Fast, By Walter Swihart, ...	276
An Explanation, By Chas. D. Bonsack, ...	276
On Guard Against a Future Emergency, By Earl M. Bowman, ...	276
Business for General Conference, ...	280 and 282
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus.—No. 14, By Wm. Kinsey, ...	278
Show Card Sermons, By E. R. Fisher, ...	278
Am I a Sucker? By J. Emmert Stover, ...	278
A Mothers' Day Sermon, ...	278
Home and Family—	
Home, Sweet Home (Poem), ...	279
Grandmother Warren, By Bess Royer Bates, ...	279
Vashti, the Veiled, By Edyth Hillery Hay, ...	279
Two Sisters—Sympathy and Pity, By Mary Prentice Wilson, ...	279

...EDITORIAL...

For Peace Among Lovers of Peace

AN urgent need of the peace movement is a clear understanding, on the part of its adherents, of their own differences in viewpoint and of the ground which they hold in common. Only so can they work together, and work together they must if anything effective is to be accomplished. It is no time for one group to assume a holier-than-thou attitude toward others and refuse to respect their equal devotion to the cause of peace and the value of their efforts.

Some of us believe that the time is fully ripe for our nation to take an unqualified stand for a policy of international good will and depend upon that for our safety. We do not advocate the present abandonment of all use of force in our police systems or in the protection of society against evildoers, though we can not forget how far the greatest city in the world has already gone in this direction. Nor would we waste words trying to show that no good has ever come from any war. Nor would we accept any but first place in appreciation of the heroism and self-sacrifice with which so many have risked and lost their lives in war. But holding fast to an idealism which aims to be both practical and progressive, we insist that the time is here for a great step forward. We are bound, indeed, to have the utmost respect for all the heroic souls of the past who have believed that such a time was here long ago and by their refusal to consent to war, have sought to inspire others with a like faith. But the past is gone. At all events the time for such a step is here now. With the terrible lessons of the last great war so fresh in our minds and still so real in present experience, and with what we already know of what another war would mean, we hold that for any nation to seek safety in competitive armament is the sheerest madness. Far better would it be to give up that pretense and put our trust in the cultivation of good-will. The example of a great nation bold enough to do this would, we believe, be irresistible. In any case, we cheerfully choose whatever risks are involved in that policy in preference to those which are fostered by the policy of armed preparedness.

But not all friends of the peace movement are ready to go that far. Condemning all wars of aggression

without qualification, they would reserve the possibility that it might become the nation's duty to resist invasion by force of arms. And so they can not quite bring themselves to the point of pledging themselves *never* to take part in war. In this they are, of course, entirely consistent. If one grants the first part of their contention, then he must grant the other. There are indeed still a few Christians who try to hold that their country might need to defend itself by force but that they could take no part in such defense. We have already seen that this is an impossible position. One can not practice the doctrine of non-resistance by obeying outwardly one saying of Jesus and disobeying the very heart of his whole teaching. There are only two horns to this dilemma. Those who do not take the one indicated in the preceding paragraph have no honorable recourse but to take the other. And anyone able to appreciate the delicacy of the issue involved is bound to respect their position, even though he may wish they might be able to "go all the way."

The point we make is that we should rejoice in and welcome the coöperation of all those who see how terrible the curse of war is, and are laboring to reduce the hazard of its recurrence to the lowest possible degree. We should join in promoting the best agencies for the cultivation of international friendship, the adjustment of international differences by conference, and the establishment of mutual confidence between nations in the place of distrust and hatred. We should join in the campaign to educate the public conscience as to the realities of war, to destroy the age-old superstition that war is inevitable and to replace this with faith in the possibility of peace.

Here is common ground for all true lovers of peace. Here is a large field that will require much cultivation, probably, before the victory for world peace is completely won. Let there be no mutual recriminations among those who are striving with equal sincerity to promote the cause but are not perfectly agreed in every detail as to the most effective method of approach. Few of us have anything to boast of in our fidelity to the principles of peace, when all aspects of the problem are taken into account.

But we must keep everlastingly at it. Especially should we be alert to seize and make the most of those moments which, because of popular interest or for other reasons, are most favorable to progress.

"Nation shall not lift up sword against nation, neither shall they learn war any more."

That day will make haste more swiftly when we realize how much the slowness or rapidity of its approach depends upon ourselves.

Let's Test Our Strength

WE have all heard of those patients so weak and wasted by disease that they could not help themselves at all, who, nevertheless, when the alarm of fire was sounded, jumped out of bed and ran out of the house. And we have known persons who, in other circumstances, under the pressure of some extraordinary stimulus, suddenly gave evidence of powers no one could have believed that they possessed.

So the secret of unusual accomplishment is an unusual necessity. When you must, you can do a great deal more than when it doesn't matter much.

Is that why Christendom has acted in recent years as if it was about at the end of its rope? Is that why the Church of the Brethren has hardly known whether it wanted to go any further or not in carrying out her Lord's commission? Is it because it seemed not to matter very much? Because there was no sense of great urgency to spur the church to action?

But doesn't everybody know that men, women and

children are losing all, that civilization is perishing, that everything of value is lost, except as all this is prevented by the Gospel of Jesus Christ? What stimulus *would* it take to stir us to action, if that does not?

The resources are at hand. We have not drawn upon them, that's all. We have not found out what we *could* do.

The Most Fruitful Field of Study

O BROTHER philosopher and student of the world's deep lore, can't you connect up at all with the thought world of ordinary folks? Have you lived this long without finding out what the plain man wants to know most of all? Come down a while from the lofty heights of your metaphysical abstractions and mingle with the crowd and listen. Some of the best things are not in the encyclopedias. You will learn that you have been missing something besides the mark you shot at.

These people have problems more vital to their happiness than the ones you have been working so hard to explain. They want to know what to do when it doesn't rain all summer and they can not make the payment on their home. And when the baby gets diphtheria and dies, have you some word that will put courage into their hearts and make them feel like facing life again? Your discussion of the descent of Christ unto the abode of departed spirits sounded very learned but it did not interest these people. They are looking for relief for their own spirits. Have you any message from Christ for them?

The study of the problems of philosophy has possibilities of great usefulness and will do you good if you do not forget that the richest study field of all is the actualities of everyday human life.

The Perfect Law of Liberty

"GIVE me liberty or give me death" is the sober conclusion of all those earnest souls who have felt most deeply of life's realities. The joy of freedom is indeed sweet and life is a cheat without it.

But freedom is of many kinds and so are the ways of seeking it. We may grant that it is needful, at times, to break through the chains of circumstance which bind one down. There are tyrants of senseless custom which have no right to be, such as those of fashion or social convention or tradition. All honor to the heroic souls who are brave enough to assert their independence and move out from the prisonhouse of these follies.

But there are other causes of restraint. Sometimes the chafing can best be relieved some other way. As when through ignorance or perverseness one fails to observe the law of the realm in which he lives. Then one needs to learn that the prize of the sweetest freedom is obtained through conformity to necessary law. Good law is not a fetter on human personality but a most valuable instrument for its use. The problem of the truest freedom consists in discovering and utilizing the law of the physical, social or spiritual world in which one essays to live. That is what removes restraint and liberates the powers of the whole being so they can expand indefinitely.

No one else ever turned such a flood of light on this problem as did Jesus. When he makes a man free then he is free indeed. For then the law of his life is the law of the spiritual world in which God has placed him and into harmony with which God is seeking through Jesus to bring him. There's no chafing, no restraint, because he is in perfect adjustment to his environment. His soul powers are set free for unlimited expansion. The sense of liberty is complete. He can just grow and grow. It's truly wonderful.

GENERAL FORUM

The Letters I Have Not Sent

I have written them, keen and sarcastic, and long,
With righteously wrathful intent,
Not a stroke undeserved nor a censure too strong;
And some, alas! some of them went!

I have written them, challenging, eager to fight,
All hot with a merited ire;
And some of them chanced to be kept over night,
And mailed, the next day—in the fire!

Ah, blessed the letters that happily go
On errands of kindness bent;
But much of my peace and my fortune I owe
To the letters I never have sent.

—Tom A. Sykes.

The Book and the Church

BY J. H. MOORE

WHEN we come to think of the New Testament is a wonderfully convenient Book, and is just large enough to answer the purpose intended by the different writers, viz., "That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31). In filling its mission it contains all that is essential, none too much on any point treated. In this respect it is a marvelous record. Especially does this seem true in the light of what John says at the close of his Gospel: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

How we would enjoy reading an enlarged New Testament, one telling the story of Jesus until he reached full manhood at the age of thirty. One telling more about the sermons he preached, other miracles he performed, and all about his doings between his resurrection and the day of his ascension. Some early writers, we can not tell just how early, undertook to satisfy this longing for more information, but the stories they have told are in themselves full proof of their unreliability. And when we look over the different books purporting to deal with this phase of sacred history we can not help thinking that the compilers of the New Testament canon acted wisely in rejecting the documents they did. Out of the great mass of matter broadcast they selected just enough to form a book of unsurpassed dignity, simplicity and truthfulness. As early as the time of Luke, the gifted author of the Gospel of Luke, and the Acts of the Apostles, much had been written (Luke 1:1) of which the learned world knows little. But out of all that was placed on record, during the apostolic age, enough has survived the wreck of time and stood the test of scholarly and devout criticism to make for all ages the inspired Book we have, composed of the four Gospels, the Acts, a number of epistles and the final great and mysterious Apocalypse. Considered from the viewpoint of facts, commands, promises and prophecies, we have here the whole story, from Alpha to Omega. There is no other book to take its place. We may have our confessions of faith, our creeds, Conference rulings, commentaries, and a score or more of other helps, pleas and statements, but they all pale into insignificance as compared with the one Book. Other books, by the thousand, come and disappear, but the New Testament remains. For all that relates to the Christian life it is the unchallenged standard. It is our inspired guide for every condition in life, and when life's race is ended, it is the Book that will meet us at the judgment.

It is the one Book that can not be changed, can not be amended. As a people we can add amendments to the Constitution but we can not add anything to this our Rule of Life. Nor can we disannul anything therein recorded. In the light of scholarship and helpful textual discoveries we may revise a translation but we dare not amend or abridge. The Book must be taken as a whole, and this taking the Book as a whole must apply to every race, clime and age. The principles set

forth in the Book are not to be bent, expanded or curtailed to suit the conditions of an age or race. Conditions are to be adjusted to the demands of the Book. The New Testament, rightly applied, makes conditions that are intended to line up with its principles. In substance Napoleon one time said that he was not looking for conditions; he made his own conditions. This should be true of the New Testament so far as the Christ life is concerned. It enters the world not to be bent, interpreted and twisted to suit the prevailing whims or speculative theories but to make and stimulate conditions in accord with both the letter and the spirit of the Sacred Record.

When the Word, backed up by the Spirit, enters the heart of man it changes the man, makes of him a new creature, puts in motion new conditions. This change of the situation may and should affect, not only the man but even the church, the community and a nation as well. In other words, the entrance of the Word of God means for everything, out of harmony, to give way. The Word claims the right of way. Its purpose is to sweep the field. It gives way to nothing. It is in the world to conquer, to lead and demands that everything fall in line. Taking this view of the purpose of the Gospel, there should be no talking about adjusting the New Testament principles to the ever changing conditions of an unstable world. The adjusting wants to come from the other side.

But this we can and should do: Interpret and apply the Gospel in such a manner as to bring its principles within the comprehension of every man, woman, boy and girl in the world, not with a view of dragging the claims of Christianity down to the lower levels of living, but with a view of lifting people up to the higher planes. By its marvelous power of attraction the influence of the Spirit-filled Word reaches out in every direction for the purpose of drawing people of every class, age and condition to its fixed standard.

And what is true of the Word, the plan of salvation in this particular, should be true of the Spirit-filled church. It is the duty of the church to line up fully with the New Testament standard, and then help create conditions, atmosphere, and a sentiment that swings in the direction of the Gospel standard and not in the direction of an unconverted and an ungodly world. Do this and you give the church of Jesus Christ on earth a stability, a power and an influence that will be felt, recognized and respected everywhere. But if she, even with the Word in hand, swings out into space to be deflected by the existing and constantly changing forces, to be blown about by every wave of doctrine, she must necessarily cease to function as the working body contemplated in the Book of all books. Let it be understood that the church, against which the gates of hell shall not prevail, is among the nations of earth to mold and shape religious sentiment, as well as the religious life, and we shall have something to hold our minds and souls steady as we battle for the Lord and his Kingdom. In teaching, practice and influence, line up with the little Book, the New Testament, the Gem of books, and our policy in the world, as a force for righteousness, will appear so well defined that no one will fail to understand our mission as a church.

Sebring, Fla.

The Church and Some Recreation Problems

BY C. ERNEST DAVIS

II. The Control of Leisure and Recreation

It is now generally recognized that play has an educational value and that the use of leisure time has a great deal to do with the efficiency, morality, and general happiness of not only boys and girls, but men and women as well.

Whether or not people have sensed the value of play and recreation they have craved it and sought for it. Commercial interests have recognized this situation and have endeavored to supply something which would meet the demand. Merry-go-rounds, roller coasters, swimming pools, skating rinks, shooting galleries, theaters, movies, dance halls, saloons, gambling halls, and dens of vice have sprung up all over the land, especially in every large city, in an attempt to supply the popular demand for recreation. But the owners

and operators of these various amusement devices and concerns have not had the welfare of the public in mind. Rather they have had the idea of acquiring wealth. There has been no real attempt to minister to the public, but rather to supply something that will satisfy the demand of the people and at the same time yield a large financial return. Commercialism has therefore been willing to supply the cheap, the glittering, and even the vicious in order to reap a harvest of cash. Too often these things amuse but they do not re-create.

Commercial enterprise has taken undue liberties with the physical, mental, and moral welfare of the public. Some few men, it is true, have tried to protect the public, but they are the exception rather than the rule. Theaters and movies are largely given up to the cheap and melodramatic, dancing academies and dance halls are largely immoral, and liquor and licentiousness have gone hand in hand. The whole proposition has had an air of abandon and devil-may-care spirit. People have been caught with the lure of commercial amusements, they have freely spent their cash, but too often they have merely been amused or else they have engaged in that which is physically degenerating, mentally degrading, and morally debasing. Instead of such conditions we need an environment that will lead to active participation in healthy, wholesome, invigorating play and recreation. Leisure time should be the blessing and not the bane of young and old.

Commercialized recreation is a fact. It is with us. What can be done about it? First, there can be an elimination of those forms or institutions that are distinctly and hopelessly evil. The saloon has been banished. The brothel and gambling den are in the same class. Legislation can do much here. Awakened public sentiment has accomplished wonders, and neither its resources nor the fields of operation are exhausted.

Then the law should regulate those institutions that are left. Let the theater, movie, skating rink, and similar amusement concerns be under the rigid supervision of the law. Many harmful practices can be detected and stopped. People can, at least in a measure, be protected.

In addition to elimination and regulation we need a strong campaign of education. Let the people know what is good and what is evil in recreation, and why. Create a taste for good things and the people will demand them. Elimination and regulation will give valuable negative results but we must look to education for positive, constructive benefits. It is the path of hope.

Here is where the church can render a great service to humanity. The historic position of Christianity has been against worldly amusements. The church has taught against harmful amusements and even made participation in them a test of fellowship. Let the church maintain her historic position by a strong program of education on the whole subject of leisure and recreation. Conduct this campaign on broad educational lines, stressing the benefits that come into our lives as we wisely use our leisure time and the certain dangers that lurk along the path of mere pleasure seeking in a worldly sense. In this way the church can create a proper sense of recreational values.

A program of substitution should accompany or closely follow the campaign of education. A definite program of socialized recreation should be offered in the place of the commercialized type. Socialized recreation is the opposite from commercialized recreation. It may be said to be recreation "of the people, by the people, and for the people." It aims to minister to the needs of all. It considers the welfare of the people instead of the price of their admission. The church or some organization of Christian people within the community can well afford to stand sponsor for a public playground, a good music and lecture course, community musical organizations, and other forms of worth while recreation that will meet the needs of the community. Here is a splendid chance for coöperation between the churches of a community.

Our Young People's Life Work Conferences and the summer assemblies that some of our Districts are holding are good examples of a practical solution of the summer vacation problem. The whole field is new

with us. We are just beginning to really grapple with the problem and there are many things that we can do.

Some may object to such a program, but can we afford to do less, even as a self-defense measure? On every hand you hear the complaint that questionable amusements are making inroads upon the church. There is cause for some alarm because the commercialized amusements of our day do not contribute to a spiritual life. Rather they are anti-spiritual. We must act. And we ought to act in a way that will be an honest effort to deal with the situation in a constructive way.

Modesto, Calif.

The Lord's Prayer

BY WILBUR B. STOVER

IN looking over books of prayers, in which suggested prayers are presented, I am surprised to find that many people spend a great deal of time praying for themselves. I am not slow to see, neither unwilling to confess that the subjects need it; but three questions arise within me: What progress is made? What manner is the most fruitful? Is there a divine suggestion?

In meditating on this line I was surprised at what the Lord's prayer contains. In my book on "Family Worship," page 130, a study of the Lord's Prayer is made. May I quote therefrom? "The first thought is praise, adoration, worship. The second thought is with respect to the whole wide world; God's vision, his view of the world, the divine plan of the ages. The third thought is a recount of one's own personal needs; this has its place, but it must be very disappointing to God to have his people praying for themselves all the time. The fourth thought is a reversion to praise again."

- I. "Our Father which art in heaven,
Hallowed be thy name.
- II. Thy kingdom come.
Thy will be done on earth, as it is in heaven.
- III. Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
- IV. For thine is the kingdom, and the power, and the glory, forever, Amen."

"After this manner pray ye," is suggestive, surely, when we think a bit. After what manner? Is it to say the words? Praying these words is fine, but is that the full measure of meaning contained in the thought of the Master when he said: "After this manner pray ye"!

The heavenly Father, the mighty God, the all-glorious Father, the loving, sympathetic, prayer-hearing Father, "pavilioned in splendor," the "Ancient of days," worshiped by the invisible hosts forever and ever—is it not essential to our best interests and spiritual endeavor that the first part of our prayers be ever and always worship and adoration and praise?

Why, as we allow ourselves time to think on it, perhaps half the time allotted for our Family Worship might well be spent in praise. The Psalms are mostly praise. The hymns we sing, some of them, are noble expressions of pent up praise breaking forth and finding expression before him. Praise, worship, adoration, what a great place it finds in the lives of the saints!

Now look at the second section. What a world sweep finds expression in a few words! The whole world was lost in the darkness of sin. Jesus sees the whole world. He catches the vision from the highest vantage ground. This must be God's view of the world. He wants all to see the light. He wants the light to come to them. And as if the coming of the Kingdom to all the world might be misunderstood, the Lord puts the explanation into our mouths, and thereby into our hearts, that it will mean a great transformation, that as the rule of God prevails in heaven so will it prevail upon the earth. That is what we are to be praying for. And if we pray for it, we will work and live in harmony with our prayers.

The next sentence becomes local. But before we look at it, what rule of life may we apply to both thoughts, what suggestion equally prevails in the application of both to our lives? Can we find it? Is one

inherent in the two thoughts? I think so. If a man praying, "Give us this day our daily bread," will therefore say that he has placed the whole matter into the hands of God, that when he wants him to have bread he will give it to him, and then sits still to see the glory of God, fearing he might be one of the fools who rush in where angels fear to tread—if such a one pray, "Thy Kingdom come," and then sit still, and all the rest of it, he will at least be consistent. But if a man pray, and then work like a horse to get all that's coming to him, while he hesitates on Missions, I would say he has missed the Way of Life; he does not know the Lord, except as one in the twilight.

Now the third thought in the Lord's Prayer is a recount of one's own needs. Surely we are needy creatures. Surely we need to confess before him our sins. Surely we need to pray to be kept away from temptation, to be delivered from evil. But we miss the glory of prayer, and its blessing, and its abiding peace, and its accompanying joy, and its world sweep for the Kingdom of God, when we make the first and greatest and longest continued thought of our prayers, merely a recount of our own wants and perhaps imaginary needs.

The conclusion is again a reversion to praise with a mighty hint on stewardship, as if to suggest that praise is the thing to think about as you enter into prayer, and the thing to have uppermost on our hearts when we pass out of the prayer-room. The Lord's prayer is a wonderful prayer! And a wonderful God is our Heavenly Father, as revealed through our Lord Jesus Christ.

Cleveland, Ohio.

"It's in the Air"

BY R. H. MILLER

Ephesians 2:2-3: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in time past in the lust of our flesh."

"THE prince of the power of the air." The sense of this expression is not spatial but spiritual, not where Satan is, but how he works. It's the spirit of the age, a sort of indefinable, everywhere-present compulsion. "It's in the air."

The Devil's greatest resource then is not the heroes of iniquity but the masses who weakly acquiesce. Not mighty men of evil but the inert and spineless multitudes, not sinners that star but sinners that drift represent the greatest loss to the cause of righteousness and truth.

A Fellowship of Penitence

It's the spirit of the age, an everywhere-present compulsion. "It's in the air." And why? Simply because we have all had a part in it. We are all guilty. Therefore we must all unite in a fellowship of penitence.

But instead, we criticize and place blame. Nothing could be more unfortunate. That, in the face of an enemy, unified, constant, universal as the atmosphere, we should disintegrate our forces by a bickering assignment of blame, is a sure omen of defeat. It is either unite, or be overwhelmed by this onrushing tide. And the way into unity is a fellowship of confession and penitence.

This is exactly the sequence of Paul's thought. He has spoken of the "prince of the power of the air." Then he says, "Among the children of disobedience we all had our conversation in times past in the lusts of the flesh."

Penitence fuses men into a mighty cudgel in the hands of God which beats the enemy down. Only those who have mingled their tears in penitence can join their voices in songs of triumph. An "examination service" is but a fellowship of penitence. The glorious heights into which it leads are tokened by the services that follow, feet-washing, the Lord's supper and the communion.

Let recrimination cease. Let us repent together. Only thus can we attain that solidarity adequate to meet the compulsion of sin that "is in the air."

"A Peculiar People"

The spirit of the age is evil. The church of God must be different. She must come out from among them and be separate, a peculiar people. "Men conquer by being different, not by acquiescence with but by resistance to their environment." These are the words of S. Parkes Cadman.

Some external marks of our separateness are passing. Some hail it. Some mourn it. Some would hasten their passing. Others would perpetuate them. If questionable methods have been used by one group, let not the other "cast a stone."

Neither the passing nor the perpetuation of these external marks of separateness should command your chief interest. They are but an expression of the heart, and to the heart let our attention be directed. Let the concern of all be to realize moral and spiritual separateness from the world, so that in so far as the external marks of form remain, they may truthfully token, as they should, the inner life; and, in so far as they pass, we may still be separate from the world by marks of conduct and spirit and life.

North Manchester, Ind.

The Church as a Social Institution

BY F. L. SHOEMAKER

THE church is an institution which gets us into proper relationship with our fellow-men and with God. Some folks believe that the sole purpose of Christianity is to worship a Higher Being and to follow a set program which is essential for salvation. History reveals the fact that the primitive peoples of the earth held a similar conception of religion. Their worship was largely confined to propitiating a higher being. They believed that the mountains, trees, and lakes were the abode of spirits, both good and bad. In order to ward off the evil spirits, they practised various forms of magic, they smoked their pipes of peace, and they made long prayers to their gods. Frequently they worshipped the evil spirits rather than the good, for they thought that they must secure their good will before their souls could go unmolested to the happy hunting grounds.

These savage people also believed that they would earn a greater blessing in their heaven if they would treat their friends well, but would cheat, rob, or kill their enemies. But such a concept of religion does not appeal to us now. Love and faith in a wise and good God have convinced us that the religion of Jesus Christ is a social religion. While Jesus was with us he not only preached and taught the word of God, but he practised it by healing and blessing many of the poor wretches whom he met. His religion was a religion of spirit and of works, not of form; it was a growth, not a lifeless compliance with dogmas or laws. Thus, many of our most successful churches are emphasizing our relationships with our fellow-men as being of prime importance along with our relationships with God himself. They feel that God placed us human beings here on earth to live his commands in our associations with one another, and not merely to comply with certain set laws as a means of avoiding hell. Such churches teach the square deal, honesty, and truthfulness in business, in politics, and in our daily life. They strive to care for the sick and the unfortunate; to make life happy here as well as hereafter; and to enlighten the souls of men as well as to utter commands. No phase of life is beyond their refreshing touch. Such churches are indeed places where one soul meets another helpfully, and they are the places that will be crowded with the hungry populace who desire to know the living and soul-satisfying words of Jesus.

There are many things which can be done by any church for its community. Every church should have a rest room and a reading room which is open every night of the week. We lament the fact that our boys and girls go to unchristian places, but can we blame them if we do not open up our doors to them? Again, we can lend our help as well as our influence to officers who are trying to enforce the laws against the pool rooms, the bar rooms, the vice centers, or any other center of crime. Also, we can teach our members to

(Continued on Page 282)

Hold Fast

BY WALTER SWIHART

Hold fast that thou hast (Rev. 3:11).

MANY people pride themselves on their ability to hold fast. Holding fast is a splendid trait, but letting loose is a trait equally meritorious. Many call the former conservativeness; the latter, progressiveness. But they may be either: All depends on the way we hold on, or the way we release; and the reason for either act.

There was Paul. Once on a time he let loose, and we glory in his change of position. Pilate, likewise, let loose, and we deplore his blindness. Agrippa held fast, and we count it a great mistake. John the Baptist held fast and we do him homage.

See we this, then, that letting loose, or holding fast, may be either right or wrong? Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Therefore, it is a vital question, one of destiny. And besides, holding fast or letting loose does not necessarily mean that we are right, or its reverse. Hence comes the necessity of knowing our position. The Hindu holds his infamous myth; the Buddhist, his dogma, and the sons, Allah, their defense of the name of Mohammed. These three are emphasized cases of holding fast, and all are wrong.

Holding fast takes one of three forms—ignorance, superstition or conscious direction. If it be either or both of the former—and often they are wedded—it is more apt to be wrong than right. But conscious direction, however rare it may be, can not be wrong. Both superstition and ignorance are blind, but not blind in the same way. Ignorance may be classed as an ocular loss; superstition, only astigmatic; anything being thought a reason. Ignorance is a case of "eyes and see not"; superstition, a state of distorted vision. To the superstitious, the flight of comets, the phases of the moon, the appearance of any common phenomena, presage good or evil; not noting that the Eternal Word says, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The mildew and blight in the old Hebrew grainfields originated from a heart condition, just the same as the opening of the windows of heaven to shower down blessings. He that doeth with cause hath promise, but blindness is apt to be disappointing. Conscious direction is that little glittering gem that never fails.

Yes, hold fast. "Hold fast that thou hast"—the Word of Truth unerringly, unflinching. The Jew held fast? Yes, but to the letter, and "the letter killeth." It was that unconverted "white-sepulcher" service—fair without and foul within—"the cup and platter" service. In their ritualism they robbed widows' houses; tithed mint and anise and rue scrupulously, and forgot the worth-while feature—mercy and love. The foreskins of their bodies they exacted, but not that of their hearts.

Did you hear of the churchman and the sinner in the temple praying?—the one out of his place and the other in. The one said, "I am a sinner; God be merciful to me." The other, looking upon his service regalia, thanked God that he was better than the other man. With the Jew it was taxings and tithings, washings and eatings; but the thing that consecrates service is spirit.

It is not then only, are you holding? but what are you holding? But, why hold fast? "That no man take thy crown." It will climax thy triumph. Turn aside from wasteful diversions; watch lest we faint by the way; press true-hearted service to the center of every motive. Ah, we are prone to look on the outside, but "God looketh on the heart." It is the second mile that counts; the first is duty; the second fruitful sacrifice.

Moving pictures, bathing beaches, jazz bands, and two-steps may move our little souls more than the groans of distress. But God gave assurance that he'd be at the bedside of the sick; the bier of the departed; would comfort the widows and the fatherless. But how? By you—your second-mile service. Then, I say, hold fast to the Eternal Holy Truth behind the written face-truth dictated by the Holy Ghost.

Hold fast; with vengeance hold; hold fast:
But know ye what thou holdest aught;
For hold ye what, dear friends, thou should'st not
Is bad as holding naught.

Hold fast the Word of God, hold fast;
Forsake the ways its words condemn:
Be God's in heart; in Spirit bold;
In sacrifice a gem.

Hazelhurst, Ga.

An Explanation

BY CHAS. D. BONSACK

Secretary of General Mission Board

THERE has been circulated, we trust through ignorance, an item reflecting on the faith of our mission in India. It concerns some material which appeared in the *Dnyanodaya*, a Christian weekly published in Bombay in which the Church of the Brethren Mission has an interest, in order to provide some Christian literature for the native Christians in the Marathi language. It happened this way: In the absence of the regular editor on a furlough in America, there appeared two items that seemed unsound in theological statement. The matter was investigated. There seemed a difference of opinion as to what the statements meant, some thinking they were apparently unsound only when taken out of, and read apart from, the context. When the editor returned from America he tried to make proper Christian explanations, but for those whose instincts readily determine erroneous theological phraseology this offense was not to be lightly dismissed and was given wide circulation.

The matter came before the recent Board meeting. Our brethren were embarrassed to have the fair name of the church associated with this widely circulated report. Our confidence in our India missionaries made all feel that there were some misunderstandings and much truth that we did not know. A private letter from Brother J. M. Blough, from which we quote below, put at rest the anxieties of the Board. We were asked by the Board to give this larger circulation of these facts to those who may have felt as they did. Brother Blough writes:

"Yes, we know all about the matter of the *Dnyanodaya* discussion to which you refer, and we are very sorry to hear that this report has gone to America. . . . First of all let me say that our mission is sound in its loyalty to the Word and to our Lord Jesus Christ. We have harmony and no division whatever. Nothing has occurred among us to make us feel that any single missionary denies the faith that is dear to the church. Secondly, as far as I know (and I know western India pretty well) 'modernism' has made very little headway among us, for which we are extremely grateful. [Here we omit details too much for our space, with names of folks unknown to our readers.] . . . Yes, we read a great deal about the 'War in the Churches' and keep on praising the Lord that we are not rent as yet here on the mission field and I trust our church will never be rent at home. This thing is true, brother, when we can no longer preach the Bible as the Word of God, nor Christ as the Son of God, who came to earth to redeem men from their sins by the sacrifice of himself on the cross, then the Christian missionary has no message to give to a lost world, and the time and money and effort he spends are as good as wasted.

" . . . You can state it truly and unequivocally that our mission is sound and loyal, and we did not sanction these questionable articles in the *Dnyanodaya* at all, and will not, but that we do not feel like withdrawing from the paper at present for we trust the editors not to publish anything like it again, but if they do, we shall certainly have to withdraw our support. I trust that you can satisfy any who have been agitated over this matter. We are very sorry it happened and hope it will not happen again."

We can only add that we are glad for these assurances and trust that we will all hold our orthodoxy of faith in the orthodoxy of love—one "that thinketh no

evil"—for St. Paul, the apostle of faith, says also, "now abideth faith, hope, love, these three, and the greatest of these is love."

Elgin, Ill.

On Guard Against a Future Emergency

BY EARL M. BOWMAN

It may in a sense seem paradoxical to write about what we all certainly hope will never be. Therefore, let us also hope that every responsible member of our communion either has already been or will immediately be in haste to be on guard against a future financial emergency. We are not concerned here especially with the "way out" of the present bewildering and yet challenging financial situation. What we are primarily interested about is how to "keep out" of a like situation in the future. Ways and means of getting out of the present emergency have long ago been considered by our readers and are now being worked very efficiently. Let the present discouraging affair serve us as a mighty lesson to immediately take steps to be on guard for the sake of the future church. May it incite us into a successful effort to build a better financial program for a better Church of the Brethren.

But in order to get on guard it is necessary to see the present situation whole. Why are we in an emergency at this time? I think it is not because our Brethren have been doing *less giving* than in former years. Rather it is because expenses in the home congregations have increased many-fold above what they were a dozen years ago. Then few of our churches were employing salaried pastors. Now many of our churches are employing paid pastors. Then few of our churches were concerned about putting across any sort of constructive and efficient program of religious education. Now many of our congregations are spending considerable sums for the better equipment of Sunday-school class rooms and in pay to Daily Vacation Bible School workers. Then we were contented with rather plain and inexpensive churchhouses. Now we are launching financial drives on our congregations for raising sufficient funds to build more elaborate and better equipped churchhouses. Then we had few standardized colleges with endowments. Now our colleges must meet certain state requirements and maintain thousands of dollars of endowment, and if they did not meet these requirements they could no longer survive as worth while institutions of learning. Naturally our colleges are making heavy drives for increased endowment and they must have their share of our resources. Consequently practically all the giving that was done in former years went for general mission work away from the home congregation, whereas today there are vastly heavier home obligations. Moreover, a considerable part of our membership is rural and farmers have not recently been enjoying the limits of prosperity. When they have money to give they naturally feel obligated at home first.

Thus it is easy to see how we "got in." It is not necessarily because of lack of loyalty on the part of our membership. But it is because we are finding ourselves in an entirely new order of church affairs, when we are not prepared to make a rapid adjustment. For I think our Brethren have the potential resources, but doubtless are not able to get it available in quick fashion.

What are some definite ways of getting on guard? The way to "keep out" is not hard to see, and we do not have to go far afield to find it. There are just three suggestions that we need to make much of:

1. We need to get the notion to stick to our minds that when we are imparting money to the church systematically we are not then *giving*, but are only *paying* for a useful commodity. This may strike us as a rather new and queer idea, but the religion of our Lord is the most useful article in the world. It is the very foundation and sinew of our civilization. Without it our civilization will crash on the rocks of disaster. This is the up-to-the-minute point of view of big business men at this hour. We all like to enjoy comforts: we like comfortable homes to live in, nice clothing to wear, and nourishing and wholesome foods to eat; we

like to ride in good automobiles and on fast passenger trains. But without the church we could not enjoy the present material comforts. Have we stopped to consider that all these are an immediate by-product of Christianity? Have we never realized that the religion of our Lord is at the basis of the financial prosperity of our country? We only need to pass in review life among the savages of Africa or the South Sea Islands to be convinced of the truth of the foregoing statements. Material comfort, health, and prosperity have ever followed in the train of the religion of our Master. Are we willing to pay for religion? Do we consider money disbursed to the church as a charity proposition? It strikes me as being a worth while service to sometimes do without the new dress, the new suit, the new coat, the new hat, and the new pair of shoes, and pay the prices thereof toward the expansion of the Kingdom of Christ. For, suppose we were deprived of these comforts? Just this is not impossible if we fail to support our church as we ought. *Thus when you disburse funds to the church you are only paying for something without which you cannot live the most satisfactory life.*

2. Adopt some program for the teaching of systematic paying for religion. Here the way is not hard to see. It is a simple and plain path. The place to begin is with the children. I know a deacon who has two boys who are both wage earners on a small scale. From the time these boys began to earn they also began to put aside one-tenth of all their earnings to pay to the church. This was taught them as soon as they were old enough to be taught anything. It is as much a part of their program of life as is eating and sleeping. They would not feel any better over neglecting it than they would if they missed a meal or lost a night's sleep. The one son is a grown young man now, and the paying of a tenth of his earnings is an established part of his life program as much as is anything, and everything being equal he will probably continue the practice through life. This is good, but is it enough? It would be an efficient tentative plan to adopt, but maybe not sufficient as a permanent program for all future needs.

3. Paying for religion and giving to all needy causes ought to be put on a *love* rather than a *legal* basis. Tithing is only paying an honest debt without interest, and although it is vastly more than many are doing at the present time, it is yet too small. However, tithing is a step in the right direction, for it is better than the old way of either not paying anything at all, or if any paying was indulged in it was done spasmodically or in a nickel and dime fashion. Some need to break that old habit they acquired in childhood of paying in the penny and nickel fashion. They are men and women now and through the week buy things in man-fashion, but on *Sunday* the nickels and dimes seem to swell with great pride. So I would not discourage tithing; neither would I suggest making it the goal of church finances. However, there is a danger in overemphasizing it to the neglect of the principle underlying all giving. Tithing is liable to put both our *paying* and our *giving* on a purely *legal* basis. The tither is apt to say, "Now, I've done it. I have paid my debt, and have met all requirements. The Lord now has his tenth, and the nine-tenths that remain belong to me in fee simple. The Lord ought to shut his eyes while I lavish the remaining nine-tenths on myself and as I please. It is none of his business what I do with the nine-tenths." There is a danger in tithing tending toward drying up the springs of Christian benevolence, for the man who has established himself in the practice of tithing in a strictly legal fashion will not easily be persuaded to give the extras in case of paramount need. Tithing is not sufficient! All that we are and call our own in reality belongs to the Lord. Paying and giving ought to be put on a *love* basis, for no one is actually *giving* until he does considerably better than paying a tenth. There are many who, if they do their Christian duty, cannot stop with the payment of a tenth: they ought to give generously much above that payment. Let us begin the teaching of this fundamental principle of Christian stewardship to the childhood of our church!

Philadelphia, Pa.



Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion



Our Investments

It is no uncommon thing these days to hear of our people losing thousands of dollars by making unsound investments. There are numerous promotional interests that are purely speculative. These interests are financed for the most part by people in moderate circumstances as they listen to expert salesmen picture in glowing terms the brilliant prospects of the company they represent: prospects that probably in one case out of a thousand might be realized. The writer has, a time or two, listened to the song of these sirens and later had the privilege of dubbing himself a fool. I suppose he has plenty of company, but while the old adage says "Misery loves company" the company brings very little consolation and no compensation.

I have been thinking recently that we ought as a church to have a magazine that would promote several activities of our church: missions, religious education, moral reform, Christian colleges and schools, etc. We have a magazine now something like that, but it promotes for the most part only foreign missions. Why not make it broad enough to promote all of the interests authorized by our Conference? Then this magazine should be on the center table of every home. It should be so carefully and broadly edited that full information of the work of our church would be given to our people as well as the methods of promoting the work.

Then I have been thinking, too, that in this magazine a financial department might be edited through which our people might discover whether an investment would be comparatively safe or whether it would be purely speculative. When these agents come around who in a large number of cases are more interested in the large sales commissions they get rather than the dividends the purchaser receives, our people could inquire through this department what the financial rating of the concern is and thus be saved the loss of thousands of dollars. We have financial experts in our church whose judgment in such matters would be exceedingly helpful.

There are many kinds of propositions calling for investors ranging from the 100% safe to the "wild cat" schemes. There are instances where a proposition has merit and should be developed but where the prospects of dividends are too remote for the person with average means to invest. Through this department certain intelligence could be had that would lessen the danger of making investments. I have no hesitancy in saying that thousands of dollars have been lost to the work of the church because the money has been squandered by profitless speculation. This constant leakage ought to be avoided. I think this method would go a long way in that direction.

What do you think of a magazine of this nature? Suppose we have your mind pro and con. Send your judgment to The Council of Promotion headquarters at Elgin, Illinois. We have no axe to grind. We are desperately in earnest, however, that the work of the church may be promoted. Take a little time to think the matter through and to drop us a line. We do not want to start a thing that would not benefit the church and be pleasing to our heavenly Father.

How About Your Money Matters?

It is not so much a matter what we make as how we spend. And then not so much the expenditure of large sums as it is the small amounts. The small items are apt to be looked upon as inconsequential. They slip through our fingers with an "O, well, what of it? The amount is too small to talk about."

"Do you know where your nickels, dimes and quarters go?" Would you be surprised at the end of a year if you knew? At the end of every week or month can you tell where your money has gone? Why not make up your mind to try the account system and thus discover where your financial leaks are? A small leak may finally come to sink a large vessel. Many an

individual becomes bankrupt because he ignored the small items of expense.

The successful business man knows the value of system in his business. He takes pride in knowing where every penny goes. He learns to minimize his non-productive expenses. If a merchant, he studies carefully what each salesman is worth to his business. If a farmer, he soon discovers his liabilities, and turns them into assets. The wide-awake business genius knows the value of being able to account for every cent.

Do you know what your rent cost last year? How much car fare? How much for your heat and light? Your grocery and meat bill? What your expenditure for clothes amounted to? Can you imagine how much you spent for confections, for cigars, for amusements, for furniture, for medicine, for books and magazines, for charity, etc., etc.? Would it not be valuable to each one to be able to look over a year's expenditures and discover the unnecessary items?

The average single young man of today spends more in a year for luxuries than the young man of a generation ago spent for necessities. I know of a young man who spent more than \$25.00 in one day upon himself and lady friend. A careful accounting of that day would make interesting history. One must be a "good sport" these days or be dubbed stingy. Our country is suffering from extravagance. We are careless spenders. "The lust of the flesh, the lust of the eye and the vain-glory of life" is bankrupting thousands of people. This disease is also lessening our interest in the things spiritual. The charitable and benevolent interests are suffering a terrible handicap because of our insatiable carnal appetites. The emphasis in our economic education today is not so much a matter of acquisition, as important as that is, but, rather, how to consume what we have acquired to the honor and glory of God. A long step in this education will be made when we begin a system of careful accounting. Suppose we begin now.

Home Mission Notes

UNDER the direction of the Home Department of the General Mission Board, Brother John R. Snyder has just completed a tour of eight of our Southern churches. You no doubt have been following his trip by his reports in the MESSENGER. You will be interested in a summary of the work. He began work at Nocona, Texas, December 29. He closed his work at Piney Flats, Tenn., April 20. During this time he preached 132 sermons. Surely, the church should be thankful for men who are willing to sacrifice that such work can be done. As a result of these labors seventy-three accepted Christ. The harvest is wonderful.

Word has come from Rice Lake, Wis., that on Easter the invitation was given and twelve accepted Christ. There is a history back of this. Two summers ago Brother Brubaker and wife were sent to Rice Lake to take a summer pastorate. They fell in love with the people and work in such a way that they could not leave when it was time to go back to school in the fall. So they remained. The evangelistic program at Rice Lake has been a continuous one and the results have been normal and continuous. How wonderful it would have been if on last Easter Sunday every church could have reported as well.

Again this year it will be possible for us to send out at least six men into churches where the congregation has not been able to support a pastor, and where there is a need. To do this work, we select students who are planning to enter the ministry. Without such an arrangement these students would not have an opportunity to get the experience to fit them for full time service when they are through school. A large percentage of the men sent out during the last three years have found themselves and have dedicated their lives definitely to the work of a pastor. Also, many of the churches have been awakened to responsibilities and opportunities which were not recognized before the coming of the student pastor.

M. R. Z.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
No. 14

XIV. *Scripture*, Luke 22:17-20: "And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: . . . And he took bread and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me," etc.

1. Parallel Scriptures: Matt. 26:26, 27; Mark 14:22, 23; 1 Cor. 11:24, 25.

2. *Setting*: The last evening before the crucifixion when Jesus instituted the Holy Communion.

3. "Had given thanks," Greek, *eucharistesas*, from "eucharisteo," prayer in grateful acknowledgment to God for his mercies, and benefits. Eucharistesas (had given thanks), is an aorist participle of antecedent action; that is, the action of the participle is antecedent to the action of the principal verb. So the giving of thanks comes before the distribution of the bread and the cup and the eating and drinking of same.

4. The Original Words as used in the parallel scriptures may be compared as follows: (a) Matt. 26:26, "blessed," *eulogesas*, to praise; Matt. 26:27, "thanks," *eucharistesas*, to give thanks, etc. See above. (b) Mark 14:22, "blessed," *eulogesas*. See above. Mark 14:23, "thanks," *eucharistesas*. As above. (c) 1 Cor. 11:24, "thanks," *eucharistesas*. As above.

These are all participles of antecedent action. The two words "amount to the same thing in practice."

"*Eucharist*," thanksgiving, gratitude, is really not the proper designation for the Holy Communion. The name was so applied from the earliest times by the Fathers, viz., Justin Martyr, Cyril, Origen, etc.

(d) "*Communion*," the share which one has in anything, participation. The communion of the blood of Christ means that we share in the benefits of Christ's death. It means fellowship, comradeship, intercourse. The word "communion" in 1 Cor. 10:16 (twice), occurs twenty times in the New Testament. Four times it is translated "communion," and twelve times, "fellowship," hence fellowship and communion are used synonymously.

5. Jesus Praising and Thanking. (a) *At the instituting of the Holy Communion* Jesus thanks and praises God. He is grateful to his Father for the love and mercy that brought the reconciliation of believers to his Father through himself.

"*Eulogesas* (having blessed) has not *arton* (bread) for its object, which would in that case have been placed after it."—Exp. Greek Test. "*Eulogesas* (having blessed) and *eucharistesas* (having given thanks) amount to the same in practice. The looking up to heaven; and giving thanks was a virtual blessing of the meal or the bread. *Eulogesas* must be construed transitively (1 Cor. 10:16). *Artion* (bread) is governed by all four verbs, *labon* (taking), *eulogesas* (having blessed), *ehlasen* (brake), *edidou* (was giving)."—Alford. We are inclined to disagree with Alford on this point, and maintain that the bread and the cup are not the objects of *blessed*, and *thanks* as the words are used in the Gospels. In "he blessed it," "it" is supplied, and in the Revised Version is not used. In 1 Cor. 10:16, "the cup of blessing which we bless," *bless* is transitive and means to consecrate with solemn prayers, when used with the accusative of a thing, as it is in this case. But our station is not the same as that of Jesus. The Institutor of the ordinance does not thank and praise in the same sense as those for whom it is instituted. Hence the transitive use in the epistles. Jesus needed no mercy. It was not for his own salvation. But as for his followers, all may well bless the cup and the bread, and thank God we are at one again.

(b) *For God's Mercy*. Eucharistia is a grateful acknowledgment to God for his mercy. But we were the ones who needed the mercy. Naturally, we want mercy when we have wronged others; and we want

justice when others have wronged us. We were enemies of God, Rom. 5:10. We sinned against him. But God was merciful. The disciples were the objects of his mercy.

(c) *For Fellowship*. It is most natural, too, to believe that Jesus thanked God for the relationship now maintaining. There is unity, participation, at-onement. We benefit in his broken body and shed blood (death) because it is the death of the Sacrifice, the Lamb of God slain. Again, we benefit in the shed blood, because "the life is in the blood," and when we drink his blood we partake of his life. Then it is that our lives and the life of him are knit together. His blood flows in our veins. Evidently the covenant of friendship idea also figures in the atonement. There was no tasting of blood in connection with the sacrifice. It is however, the principal idea in the covenant of friendship. Compare the friendship covenant of Jonathan and David, 1 Sam. 18:1ff. They tasted each other's blood, and the life being in the blood, and their blood flowing in each other's veins, their souls or lives were knit together, and they loved each other as they loved their own souls or lives. (A good work on this and other Oriental customs is H. Clay Trumbull's *Studies in Oriental Social Life*). Surely Christ was thankful for this unity, this oneness of life. Except ye eat my flesh and drink my blood you have no life in you. The life is in the blood. Lev. 17:11, 14.

6. Practical: (a) Thanking and Praise. Sometimes Jesus' prayers were all petition. Sometimes, all praise. His life was well balanced. On this occasion we see him again as the Grateful One. We are usually better at asking than we are at thanking. He was thankful and appreciative, and we should behold him and be transformed into his full image.

(b) Since Jesus was, as *eucharistesas* indicates, grateful to God for his mercy toward us, should we not have the same Christlike spirit and be grateful to God for his mercy towards others? Should we not be grateful to him for his mercy toward the Hindoos, Chinese, and Hottentots? Should we not be glad and thankful when others are saved? How do you feel when the murderer behind the bars is converted? Can you say, Bless his holy name? Thank God for his mercy. How merciful was God! None of us got our dues (Isa. 53:8). Jesus gratefully acknowledged God's mercy toward us.

(c) Christ Jesus doubtless was thankful and praised God for the union through reconciliation which was about to be effected in his death. Surely we are thankful. The symbols of the bread and the cup stand for so much. Our salvation is a thing of mercy and not of justice. The supreme sacrifice should call forth our supreme thanks.

(d) Gratitude and Praise come before partaking of the broken bread and the cup. This was a love feast and communion thanksgiving prayer. We should keep in mind the things symbolized, rather than the symbols. Our ordinary meals are not symbols.

(e) Jesus was grateful for our sakes, let us be grateful for the sake of others.

New Windsor, Md.

Show Card Sermons

BY E. R. FISHER

A MAN who is a Methodist gave this testimony in prayer meeting: "I have resolved to live better this year. A motto here in the Brethren church set me to thinking. That motto was, 'What Must I Do to Be Lost?—Nothing.' I could not get away from that motto and I began to question myself on what I was doing. I knew I had not been living right. From now on I want my life to be used more in the Lord's service. Pray for me."

This testimony was of particular interest to me because I had been trying out the value of mottoes in the church. I have the good fortune of having a member in the congregation who can make good hand painted mottoes. I have one or two mottoes made and put up. I leave these for a few Sundays and then I put others up. In this way I have a variety of mottoes and placards without having the walls covered with mottoes. They are new all the time, too. A person can present some theme for a month that is in keep-

ing with the theme of the sermons. Perhaps it is prayer for January, evangelism for March and April, every member canvass for May, and so on. Or it may be a striking sentence upon which people ought to develop a conscience.

If I had an outside bulletin board I would use that, too. Placards and mottoes on the inside impress the ones who come to worship. I feel that there is great power in these silent sermons. People who sit facing one of these mottoes can not help but be influenced. Neither do I think they will detract from the sermon but will put some better thoughts in the minds of those who take the sermon hour for mind wandering. If these placards are made with an eye for art they will enhance the atmosphere of worship. Avoid the cheap appearing, or the gaudy motto. Mottoes should show as good taste as the show cards in a show window. That is what they really are, advertising the truths of the Christian religion. I believe we should use every opportunity to impress the minds of the people. I feel that my time and efforts have been well repaid in the good it has done the man who testified. No one will know how much the mottoes have influenced others. I believe that a study of the use of mottoes is worthy of any pastor's time and thought.

Essex, Mo.

Am I a Sucker?

BY J. EMMERT STOVER

WHILE pruning some apple trees recently a few verses of Scripture kept ringing in my mind, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit."

Before undertaking the task of pruning apple trees I asked a good neighbor to explain the fundamental principles of pruning. He said that the trees had three kinds of branches; good, strong branches, reaching well to the light, which needed just a little trimming; little, weak branches which might develop, but when shading stronger and better branches they ought to be pruned; and straight, vertical, slim, switch-like branches called suckers, which never amounted to anything and never would. These were always stealing sap from the fruit, and by all means ought to be pruned.

Then, as I was carrying out his suggestions and was hacking and sawing away, I thought of some people I knew, including myself, in connection with the church. Are we good, strong branches, reaching well toward the Light? If so, no wonder we are occasionally trimmed by the Husbandman. Or are we just fairly promising, but for the present at least shading a bigger, better, stronger branch? Or are we just suckers?

Mount Carroll, Ill.

A Mothers' Day Sermon

May 11

A MOTHERS' DAY sermon may be based on the life stories of the great mothers of the Bible. Five such women whose lives emphasize particular qualities of the ideal mother are listed in the brief outline below.

Possible Titles: Mothers of the Bible, The Ideal Mother, My Choice of a Mother, etc.

Text: John 19:25, 26.

I. **A Mother's Love.** Hannah, grace or favor. Read 1 Sam. 1 to 2:21. Note especially 1 Sam. 1:10, 11, 22; 2:19.

II. **A Mother's Care.** The Shunammite woman. Read 2 Kings 4:8-37; 8:1-6. Especially note 2 Kings 4:18-21, 24, 37; 8:1-3.

III. **A Mother's Training.** Eunice, good victory. Read Acts 16:1; 2 Tim. 1:5; 3:15.

IV. **A Mother's Faith.** Jochebed, whose glory is Jehovah. Read Ex. 2:1-10; 6:20; Num. 26:59. Study the first passage.

V. **A Mother's Sacrifice.** Mary, exalted of the Lord. Read Matt. 1:18 to 2:23; Luke 1:26 to 2:52. Compare Matt. 12:46-50; John 2:4; 19:25, 26; Acts 1:14.

Additional Material: The Mother Heart, Faris, 75c, may be obtained from the Brethren Publishing House, Elgin, Ill.

HOME AND FAMILY

Home, Sweet Home

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that knowing well my duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart,
But that only the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Nor would I grasp the robes of men above;
I would that friends, a few dear friends,
May know me,
And, knowing, love.

I do not pray for palaces of splendor,
Or far among the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.

—Anonymous.

Grandmother Warren

BY BESS ROYER BATES

"I Want My Chew-gum"

GRANDMOTHER WARREN stepped down out of the car without waiting for help.

"No," declared she with emphasis, "I am old, but I can still help myself. Thank you, John, just the same. Some days I feel very old but I still have my own mind and I can still get up and down without help."

To Sally who came hurrying down the front walk, her face puckered with solicitude, she said:

"I am all right, Sally. I didn't get cold. I had a good time. I am not tired, at all."

Grandmother hastened up the steps much more briskly than usual. She removed her wraps and hung them up and then sat down in her arm chair without leaning back, sat down so emphatically and leaned forward as if she had taken a resolve never to rest again. It took a deal of self-control for Sally to keep from asking what the trouble was. But it was not long before Grandmother enlightened her.

"Well, Sally, I have had an experience that has made me feel old and out-of-date. You know, Sally, I try to look on the ways of the young people with tolerance. I know they can't do the way I did when I was a girl, not in this day of radios and autos and aeroplanes. I enjoy an auto ride with a good, careful driver like John at the wheel. I would like to have a radio if we could afford it, and I really believe I wouldn't be so very afraid of going up in an aeroplane if I ever should have the chance; but I reached the place today where I refuse to go any farther.

"Ever since the Sunday-school camp was formed three years ago, I have wanted to visit it. I have given money for its support. You know I paid a third of Alice's way there this summer when the school balked on sending her. It seemed to me that a place to train Sunday-school workers would be as wonderful—well, as wonderful as a radio. You can't measure the good they will do. So I thought. So I believe. So I want to continue to believe. When John asked me to go up there this afternoon, I was pleased. I rarely get such trips now.

"We had a fine ride. Those hills, Sally, are like music. I love them. The road follows Stony Creek for miles. I had John stop the car so that I could hear the water sing its low-toned song over the rocks. Presently we reached the camp. I will say the road, at last, was so narrow as it went along the side of the bluff, that I would rather have walked than sit there and look down toward the valley below and think what would happen if John were not a careful driver. Well, we reached the camp at last. John wanted me to get out, but I said I would rather sit in the car and look about. So John went on to find the man he had come to see.

"I remained in the car and looked about. The camp was deserted for everyone was at supper. At one side was the long dining-room, unpainted, crude, but somehow fitting into the hill-top setting. I could see the

heads of a few of the people as they were eating. You know the camp is on a hilltop covered with enormous pine trees. There, besides the long dining-room, were several little cottages and an auditorium. Those simple buildings fit in there under those majestic pines as if they knew they made a meeting place for God and man. I looked about me and thought what mountain-top experiences one could have there, what spiritual power could be stored up for months of efforts down in the valley churches. I thought, Sally, how we had improved since my young days when we were not allowed even to go to Sunday-school. Being out in the woods like that, where the peaceful depths of the forest seem to breathe the very spirit of God, has always brought rest to my soul. I can feel God nearer out under the trees than anywhere else except during the singing of beautiful hymns and while I listen to the prayers of true saints. I was happy, Sally, happy that I had lived to witness the young people receiving such training.

"Then from the dining-room came a song. I listened. The last perfect touch to that inspiring scene would be a song from the young people. I listened carefully. I could not believe it at first, but when they came to the chorus of the first verse, I knew I was right. They were singing,

"'I want my chew-gum,' 'I want my chew-gum,' over and over. And the second verse was something about my mother gave me a nickel and I spent it for chew-gum. And then that awful chorus of 'I want my chew-gum.' And in the next the mother gave a dime and in the next a dollar and it was all spent for chew-gum which seemed to get lost and then they all came out strong on the chorus 'I want my chew-gum.'"

"Well, Sally, I don't want to judge others harshly, but I will say that I wasn't in the mood for that kind of a song right then. I don't believe in false sentiment, especially false religious sentiment. I believe in letting actions produce their own sentiment. I don't believe that because those young people have gone out there to a Sunday-school camp, they should be stuffed with religious ideas every minute. I believe the social life should be encouraged and that they should not be fed any more religion than they can digest. I believe in allowing young people a good time and giving them a chance to express themselves, but there are limits, Sally. There are limits. And a song like 'I want my chew-gum' was the limit for me."

Grandmother paused and sighed. Then she leaned back in her chair.

"Well, Sally, I am getting old. My opinion is biased. I suppose there is less harm in such things than it seems to me. But I have this consolation: when a thing is run to excess, it is bound to be stopped and turned back the other way. The Sunday-school is here to stay. Young people will always have to take an active part in running it. I believe that young people mean to do right, are sincere and honest. They will make missteps, be guided wrongly at times, but while there is sincerity and honesty of purpose, in their hearts, they will not go far wrong, in spite of such songs as, 'I want my chew-gum.'"

Vashti, the Veiled

BY EDYTH HILLERY HAY

"But the queen, Vashti, refused to come" (Esther 1:12).

PRESENTED TO YOUR VIEW is a scene of Oriental beauty: the Palace of Shushan in festal array. King Ahasuerus, ruler of a hundred and twenty-seven provinces, reaching from India to Ethiopia, now in the third year of his magnificent reign, has proclaimed a feast to all his princes, nobles and servants, for the purpose of displaying the glories of his kingdom, chief of which is the queen, Vashti.

Much could be written concerning this acme of perfection in Persian splendor—this Palace of Shushan. One might describe in detail its pinnacles flashing in the sunlight, columns towering high in the azure sky, pillars, wreathed and festooned, arching into other pillars, all interstudded with dazzling gems—draperies of white, green and blue lavishly embroidered by the slender fingers of the ladies of the court—porticos and pavilions extending beyond the main halls and throne room, filled with cushioned divans inviting rest and

repose—across which floats the dreamy air, redolent with languorous perfumes from spicewood and flowers.

All the people in the palace drink from vessels of gold, silver and shell, cunningly wrought with hand-cut likenesses of birds, beasts and flowers. Each cup is diverse from the other. Wine flows in abundance, for has not the king so ordered that every man shall drink according to his own pleasure, and without restriction? Is not the king's word law?

Vashti, the queen, also makes a feast for the women. Vashti is noted for her beauty and her charm, though none is so well aware of it as her lord, King Ahasuerus, for there was a rule in Oriental society that no woman might appear in public without having her face veiled.

Well, upon the seventh day of this memorable feast, Ahasuerus, having drunken himself merry with wine, sends forth, by his seven chamberlains, the astounding order that the queen, Vashti, shall appear before the princes and the people *unveiled!* But all the inherent holiness and modesty of her womanly nature rises up in stubborn revolt at such gross indignity, and *Vashti refuses to come!*

Oh, yes, she knows it means banishment from ease and luxury, from garlands and festivities, from position and applause, from Ahasuerus—from Shushan, but for the sake of *Righteousness* she dares even refuse to obey a commandment of the king.

All hail, Vashti, the queen, Vashti, the veiled! For though all Shushan lies in ruins, Vashti is immortalized in the minds of all true men and women. Ah, her *queenliness* lay not so much in the fact that she was wife of a king who ruled a hundred and twenty-seven provinces, as in the fact that she refused to lower her womanly dignity one iota to meet a demand of indecency, even though it came from so mighty a king.

All hail, Vashti, the queen, Vashti, the veiled! Long may she be reincarnated in the lives of the daughters of men!

Goshen, Ind.

Two Sisters—Sympathy and Pity

BY MARY PRENTICE WILSON

SOME people seem to think they are practically the same. But are they? Does not sympathy suggest something wider, bigger and fuller than pity? Sympathy means an entering into other people's lives, an understanding of their experiences, just really making their lives our personal affairs.

What a lot of happiness would be dimmed if we could not slip quietly around the corner and tell it out to a neighborly heart! Where would be the joy in success if no one cared? So much depends upon the fact that there is some one ready to laugh with us, rejoice with us, and give thanks with us.

Seldom do we crave pity. Not only in the big things does sympathy matter; it is much to each one of us in the trivial odds and ends that make up our common-place lives.

The girl who has saved up for a new summer gown needs a word or two of interested sympathy as to its style, color, and texture, just as much as the head of the house when contemplating buying a new auto. When the young people have a love affair it is often a real pleasure to them if a discreet ear listens to their account of the evening before. Mother takes her mending and slips over to Aunt June's because the old lady isn't bored at the stories of what Robert is doing at high school. When Helen decides in her young mind to be a foreign missionary she must confide it to some one. And so in drab times and bitter hours of blackness, sympathy walks along our life's pathway, with healing and helpfulness.

In stress and storm and loss, in dark hours of bereavement, we cling with the grip of desperation to the strong friends who understand.

Then, too, we have a Friend who sticketh closer than a brother, one who was tempted in every way as we are tempted, and who is able to help us over, a Friend who is never lacking in sympathy.

Let us be very careful to keep our hearts big enough to help our fellows through sadness as well as gladness. Let us keep our hearts full of sympathy and love.

Aline, Okla.

AMONG THE CHURCHES

Calendar for Sunday, May 4

Sunday-school Lesson, The Assyrian Exile of Israel.—2 Kings 17:9-18.

Christian Workers' Meeting, The Lord's Supper.—1 Cor. 11:17-34.

* * * *

Gains for the Kingdom

Six baptisms in the Outlook church, Wash.

One baptism in the Stonelick church, Ohio.

Twelve baptisms in the Des Moines church, Iowa.

Three baptisms in the Williamsburg church, Pa.

Seven were baptized and one awaits the rite at Rose Pine, La.

Five baptisms in the Geiger Memorial church, Philadelphia, Pa.

Eleven were baptized and two reclaimed in the Tyrone church, Pa.

Forty-four decisions in the Red Bank church, Pa.—D. F. Warner, the pastor, evangelist.

Fourteen baptisms in the Minneapolis church, Minn.—Bro. D. H. Keller and wife, evangelists.

Seven were received into the church at Defiance, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Twenty-one confessions at Piney Flats, Tenn.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Five baptisms in the Navarre church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Four baptisms in the Pleasant Dale church, Ind.—Bro. R. C. Wenger, of North Manchester, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Emra Fike, of Oakland, Md., to begin May 15 at the Bethel house, Unity congregation, Va.

Bro. G. S. Batzel, of Boonsboro, Md., to begin May 17 at the Shank house, Back Creek congregation, Pa.

Bro. W. E. Cocklin, of Mechanicsburg, Pa., to begin May 3 in the Salunga house, East Petersburg congregation, Pa.

Sister Mary E. Martin, of Mt. Airy, Md., to begin May 3 at Harness Run, W. Va.; to begin May 18 in the Aughwick congregation, German Valley house, near Shirlaysburg, Pa.

* * * *

Personal Mention

Bro. John Wieand, of Alvada, Ohio, is open to engagement for one or two revival meetings during the coming summer.

Sister Alice Kinzie of 3435 Van Buren St., Chicago, Ill., we are informed, will be available as leader in song for summer evangelistic work.

Bro. H. C. Early's address during the month of May will be Penn Laird, Va.; from June 1 to 12, Hershey, Pa.; after which his permanent address is to be 916 W. Main St., Muncie, Ind.

Bro. I. J. Gibson informs us that he is available for two or three evangelistic meetings between Conference time and Sept. 1, preferably in Ohio, Indiana, or Illinois. Address him at 1131 Hoover Place, N. W., Canton, Ohio.

Elders Jno. S. Flory and H. G. Miller are the Standing Committee representatives this year from the Second District of Virginia. The alternate delegates are Elders Peter Garber and D. B. Garber.

Western Pennsylvania has selected Elders E. M. Detwiler and D. K. Clapper as Standing Committee delegates to the Hershey Conference, with Elders C. C. Sollenberger and W. D. Keller as alternates.

Bro. C. A. Eshelman, of Galva, Kans., stopped off a day at Elgin and visited the Publishing House, as he was on his way farther east. He has registered as a member of the party which will take in the Glasgow Convention and other European points this summer under the direction of Bro. D. W. Kurtz.

This is the way one of the newer missionaries on the field, Sister E. L. Ikenberry, feels about it: "Both Ernest and I are liking China better every day and are glad that we can have some part, however small, in the great work that is being done for China." You will be interested in her forthcoming account of the Chinese New Year celebrations.

Writing on his homeward way, under date of April 21, just after his meetings at Piney Flats, Tenn., concerning which see elsewhere, Bro. John R. Snyder says: "This was my closing engagement on Southern tour. In eight churches, traveled 4,593 miles, preached 141 sermons, absent from home four months. It was a strenuous trip but the Lord gave me strength to keep going."

Eastern Maryland is to be represented on the Standing Committee of the coming Conference by Eld. John A. Garber. The alternate delegate is Eld. Wm. E. Roop.

Bro. W. C. Sell, pastor of the Dixon church, Ill., dropped in for a friendly call a few days ago as he and his family were on their way eastward on a little vacation trip. Bro. Sell is open to engagement for one series of meetings to be held within the next three months. He is also considering the question of taking some further school work and would be interested in learning of a location near one of our colleges where he might give some pastoral care to a needy congregation while pursuing his studies.

Former Governor Brumbaugh, of Pennsylvania, addressed four Elgin audiences on Tuesday of last week. Much of his time is given to the promotion of morally wholesome and physically healthful recreation for the children and youth of the schools and his coming to Elgin was in the interest of this movement. He gave two addresses at the high school auditorium, one at the Elgin Academy, and one before the Kiwanis Club of the city. The influence of the schoolroom may be all that could be desired, he says, but this is largely counteracted through the contacts of the street. The leisure time of our youth must be more carefully guarded. We regret that his closely filled schedule did not permit Bro. Brumbaugh to visit the Publishing House.

* * * *

Miscellaneous Mention

You will be interested in the communication of Bro. P. S. Thomas, Secretary of the Locating Committee for the approaching Conference, telling of the many improvements in progress on the Hershey grounds. A little too late for this issue, it will appear in our next.

We are informed that the Girls' Glee Club of Bethany Bible School consisting of fourteen singers will go to the Conference at Hershey, Pa., to help put forth the Gospel in song. They will leave Chicago, June 3, going by Buffalo and the Niagara Falls, reaching Hershey in time for the first service on Wednesday evening, June 4.

Our Hospital Committee reminds us that May 12, the anniversary of the birth of Florence Nightingale, is each year observed as National Hospital Day. On that day the hospitals of the land open their doors and give a special welcome to visitors. It is suggested that on the coming May 12 our people visit their local hospitals, lend their encouragement, and learn of the work and problems of caring for the sick of whom there are a half million in hospitals all the time.

* * * *

Special Notices

The Ministerial and Sunday School Workers' Conference of Southeast Kansas will be held at Fredonia, May 30. Bro. Ezra Flory will be the speaker of the day. This is special for Vacation School workers. There will also be instruction in handwork given by Sisters Olive Schechter and Lota Ncher.—Emma S. Miller, Chanute, Kans., Secretary.

To those going to the Annual Conference at Hershey, the identification certificates are now ready for distribution, free to all. Please order at once. Elders or delegates may order for all who go from their territory. Do not wait but order at once from the undersigned. Special trains will be announced soon.—J. F. Appleman, Plymouth, Ind.

The First Church of the Brethren, of Des Moines, Iowa, East 16th and Des Moines Streets, announces a series of four addresses Saturday evening, Sunday morning, afternoon and evening, May 17 and 18, by Bro. Ezra Flory, Sunday-school Secretary. The subjects are "The Vacation Church School," "The Supremacy of Childhood," "Characteristics of an Ideal Teacher of Religion" and "The New Program of Religious Education." The Sunday afternoon address will be given in the Asbury M. E. church, East 16th Street and Capitol Avenue. Sunday-school workers and church leaders of Middle Iowa and elsewhere are invited to hear any or all of these addresses.

* * * *

Business for General Conference

I. COMMITTEE REPORTS

A. Recommendation on Transfer of Bethany Bible School To the Annual Conference of the Church of the Brethren, assembled at Hershey, Pa., 1924, Greeting:

We, the Commission on Education, to whom was referred the 1923 Report of the Committee on the "Transfer of Bethany Bible School to the Church of the Brethren," do hereby recommend the following:

1. That the transfer of Bethany Bible School to the Church of the Brethren be effected as by the plan recommended in the 1923 Report of said Committee.

2. That until such time as the directors of Bethany Bible School and the General Educational Board of the Church of the Brethren shall have arranged for the financing of said institution, it shall continue to finance itself as heretofore.

Commission on Education: J. W. Lear, Chairman; J. A.

Dove, Otho Winger, J. J. Oller, D. W. Kurtz, C. D. Bon-sack, P. H. Bowman, J. S. Noffsinger, Secretary.

B. Report of Hymnal Revision Committee

To the Annual Conference of the Church of the Brethren, assembled at Hershey, Pa., 1924, Greeting:

We, your committee, appointed to revise the Brethren Hymnal, submit herewith our report.

We have completed the work of assembling and classifying hymns for the new book, and the Brethren Publishing House is negotiating for the use of copyrighted material. When this is finished your committee will be ready to submit complete manuscript at an early date.

Jno. S. Flory, Chairman; Cora Stahly, Secretary; Ellis M. Studebaker, Cora V. Wise, E. B. Hoff, T. T. Myers, Wm. Beery, J. B. Miller. Absent members: Edyth Hillery Hay, F. G. Muir.

II. QUERIES

A. Northwestern Ohio

To the Annual Conference, Greeting:

We, the members of the Baker church, petition Annual Meeting, through District Meeting of Northwestern Ohio, that the Annual Conference of the Church of the Brethren be held in the Central Zone in 1925.

Answer: Passed by District Meeting of Northwestern Ohio to Annual Meeting of 1924.

B. Northern Virginia

We, the Unity Congregation, petition Annual Meeting of 1924 through District Meeting of Northern Virginia, to authorize the member of the International Sunday School Lesson Committee who represents the Church of the Brethren, to use his influence to secure a place in the International Lesson System for at least one Sunday-school lesson annually on the subject of World Peace.

Approved and sent to Annual Meeting.

C. Eastern Maryland

We, the local Ministerial Board of Eastern Maryland, do hereby ask Annual Meeting through District Meeting to formulate some workable plan by which the various District boards may cooperate with churches selecting Pastors in regard to support and qualifications.

Passed to Annual Conference.

D. Western Pennsylvania

1. We, the Viewmont Congregation, petition Annual Meeting through District Meeting of Western Pennsylvania, that the ownership of Bethany Bible School be not assumed by the General Conference at this time for the following reasons: First, because the financial obligations involved may militate against the raising of missionary funds, and thus increase the deficit already existing. Second, because it is not expedient nor proper to make any one of our schools the special property and unique concern of the entire Brotherhood, especially under present conditions.

Answer by the District: We approve the paper and send it to Annual Conference.

2. Middle Creek Congregation requests District Meeting to consider the resident and non-resident membership problem as it relates to our financial quota.

Answer of the District: After much consideration we find the question one of difficulty and one that affects the whole Brotherhood. We therefore petition the Conference of 1924 to appoint a committee to take under consideration the whole matter of membership lists, and the proper care and responsibility of congregations thereto, and report to Conference of 1925.

E. Second District of Virginia

1. We, the Bridgewater Congregation, petition Annual Meeting through the District Meeting of Second District of Virginia:

(a) To endorse the Appeal to the Churches of Christ in all countries recently adopted by the Society of Friends (Quakers) throughout the United States, Great Britain and the Colonies, on the question of war, as published in the "Gospel Messenger" of March 22, 1924, pages 180-181, and

(b) To provide for a comprehensive program of education for the promotion of peace.

Passed by District Conference of Second District of Virginia.

2. Inasmuch as many of our Districts are small numerically, and weak financially, and their boards unable to support a full time secretary to promote the various phases of their work—a thing that is essential to effective District work—and inasmuch as our Districts are not connected in any organic way with the general boards of our church:

We, the Bridgewater Congregation, ask Annual Conference of 1924 through the Second District of Virginia to appoint a committee: First, to study the question of combining some of our Districts so as to make possible more effective working units; and second, of providing for our Districts to be connected in some organic way with the work of our general boards.

Passed by District Conference of Second District of Virginia.

AROUND THE WORLD

President Eliot's Health Program

President Eliot's long and useful life may be attributed in part to a sane health program. At ninety years of age he gives the following free advice on how to live: "Any one who desires to have a like experience will do well to eat moderately, to sleep at least seven hours a night with windows open, to take regular exercise in the open air every day, to use no stimulants, to enjoy all the natural delights without excess in any, and to keep under all circumstances as serene a spirit as his nature permits."

The President Quits Shaking Hands

A recent news item from Washington carries the following interesting information: "President Coolidge has abolished the daily presidential practice of shaking hands with the many visitors who come to the White House at 1 o'clock each day, and instead permits them to pass through his office and look at him at work at his desk. It has not been decided just how long this innovation will be continued, but it is thought that there will be no change back to the old order until after the customary annual spring rush."

Ready to Work for Air Disarmament

The race for air armaments in Europe is entailing immense expenditures and creating antagonisms between the nations. The situation is rapidly growing critical and in answer to a question concerning England's attitude Prime Minister MacDonald said: "As soon as we clear the way of some of the pressing difficulties of Europe we must face quite seriously this question of armaments—not only of air but other forms of armaments. I am quite sure the whole house is with me in this and I say that if any invitations are offered by any other power to help in bringing about this arrangement, my door is open."

Why the Danes Are Staying at Home

Emigration from Denmark has been steadily decreasing since the high tide period from 1882 to 1892 during which time not less than 10,000 Danes entered the United States every year. There is a definite internal cause for this. A peaceful social revolution has taken place in Denmark which has resulted in the breaking up of the vast feudal estates and the parceling out of these lands under government financial aid to the type of industrious farmers who would otherwise have gone to America. The disappearance of the tenant farming system is proving to be the chief factor in keeping the skilled Danish farmers at home.

The Mystery of the Aurora

As far back as the winter of 1912 Professor Lars Bergard of the University of Christiania conducted a series of investigations that led him to conclude that "northern lights" were due to nitrogen that was being bombarded by electric rays emitted by the sun. About a year ago Professor Bergard took up his investigations aided by a subsidy from the Norwegian Government which enabled him to carry out some very elaborate and extensive research. The results of these recent experiments seem to prove that frozen nitrogen particles in the intense cold of the outer atmosphere are the cause of many of the beautiful features of the aurora or "northern lights."

More Farmers Favoring Diversification

The one-crop farmers of the middle west and northwest are beginning to save themselves financially by going in for crop diversification. Reports of county agents show a drift out of wheat into livestock, a trend away from beef to dairy cattle, a heavy increase in poultry, and a general movement toward diversification in localities where such has not been the case heretofore. "Dairying has expanded practically everywhere. One case is cited of a beef cattle raiser who sold his herd, replaced it with twenty head of dairy cattle, and made more profit on milk every month than the same number of beef cows made for him in any of the last five years."

The Horse Still Has Some Advantages

Some interesting changes are taking place in the use of horse and mule power, especially in the direction of greater efficiency, mobility of units and saving of time and human labor. Thus, farmers are experimenting with new types of horse hitches. They are using eight, ten, and sixteen horse units pulling four bottom plows, two disks and harrows, thus getting the seed bed ready in one big drive. Amongst other things this saves time and wages to drivers. Horse power possesses the unique advantage over tractors in that it can be broken up and the surplus horses sold after the rush season is past. It is also worth noting that every horse is a miniature nitrate plant, yielding, according to some estimates, as high as twenty dollars worth of nitrates per year. In the cities, too, a new efficiency is being demanded of the horse. Thus one large New York manufacturer uses three wagons to

each team. While one wagon is being loaded, another is on the road and a third is being unloaded.

News for Landlords

News for landlords and others is contained in a Chicago jury's verdict awarding a tenant's widow \$10,000 damages on the claim that her husband's death from pneumonia four years ago was due to lack of heat in an apartment at 4012 Sheridan Road. Counsel for the owners of the apartment have indicated that they will appeal the case.

Our National Wealth

According to a recent report from the United States Census Bureau our per capita wealth is now \$2,918 as against \$1,950 in 1912. Thus, if the figures of the Census Bureau are to be taken at their face value there has been an increase of 70 per cent in the nation's wealth. And yet, analysis will show that the increase from 186 billions to 320 billions is more apparent than real. For, while we have more dollars than in 1912 one must remember that the 1924 dollar buys so much less than we are actually poorer now than we were in 1912. In order to make the average person as well off now as in 1912 his per capita share should be \$3,160 in place of \$2,918.

To Open the Outdoors to Everybody

Declaring that the federal government should take steps to put outdoor recreational opportunities within the grasp of the poor as well as the rich President Coolidge recently announced the appointment of a national policy committee on outdoor life. The President has asked the committee to formulate "a national policy which should not merely coordinate under federal guidance all activities in behalf of outdoor recreation but also formulate a program to serve as a guide for future action." The committee selected by the President is to consist of Secretary Weeks of the War Department, Secretary Work of the Interior Department, Secretary Wallace of the Agricultural Department, Secretary Hoover of the Commerce Department, and Assistant Secretary Roosevelt of the Navy Department. The proposal for such a committee was originally put forward by Mr. Roosevelt.

Hugo Stinnes Is Dead

By the time that the reader comes to these lines he may have forgotten that Hugo Stinnes, once the great figure in German industrial life, is dead; so soon does the memory of the self-centered life pass away. In continental Europe Hugo Stinnes was spoken of as the German who owned everything in sight. And to the average man it did seem for a time as though Stinnes was on a fair way to accomplish his goal. Now he is dead, doubtless another victim to the burden of work and care that goes with the insatiable ambition to acquire. More than three years ago a newspaper man who interviewed Hugo Stinnes wrote: "His whole appearance gives evidence of a tired man who is addicted to working incessantly. . . . As he talked he leaned back in a large arm chair and one could see that he had developed the habit of saving his energy. His voice never rose to much more than a whisper even when he wanted to give weight to a statement." Regarding his hours of work Mr. Stinnes said: "Yes, I worked until five o'clock this morning and started again at eight. I seldom get more than three or four hours of sleep." Thus, some that are immensely rich do lead a dog's life in more ways than one. The poor man often has some things that the rich man can not buy. "Be ye free from the love of money; content with such things as ye have."

Encouraging Militarism

After speaking of the rising tide of sentiment against war "The Herald of Gospel Liberty" has this to say regarding the recent action of Mrs. Calvin Coolidge: "Of such a growing situation, surely the leading officials of this nation cannot be unaware. Hence, while 'The Herald' is reluctant to criticize the 'first lady of the land,' yet we feel that it is the duty of every clear-thinking periodical and individual that hate war to express their stern displeasure over a plan in which Mrs. Calvin Coolidge has consented to participate, announced from Washington on April 1. She proposes to give three 'national trophies' from the White House on Flag Day, June 14, to the girls and young women who write the best short essays on why their young men friends should attend the citizens' military training camps which are conducted each summer by the War Department. This contest is sponsored by the Women's Overseas Service League, has been approved by the Secretary of War, and Mrs. Coolidge is lending herself to the scheme. How seductive it is becomes apparent when one reads that these essayists are to be not younger than thirteen nor older than nineteen, thus injecting into the young and receptive period of youth the subtle propaganda which would persuade our young people to become advocates of the war system and of a larger measure of military preparedness. Never before in the history of our nation, so far as we know, has any prominent official of the Government or any one closely associated with a

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Rightly-centered Affections

1 John 2: 15-17

For Week Beginning May 11, 1924

The Capacity to Love Is a Precious Trust. God gave men something of himself when he made them lovable and capable of loving. The act of loving means an outgoing of the self toward a person or object which has attracted the affections. These attractions must be worthy or the finest values that self has to give may be squandered. Jesus and the New Testament writers were much concerned lest men and women should miss the mark by expending the force and enthusiasm of their souls on things unworthy of their devotion. They are bound by their very natures to attach their affections to something. Therefore the exhortation, "Love not the world."

The World Is Not a True Objective for the Love of Man. The apostle is here referring to everything in the present earthly order of things which becomes a rival to God in being a center of human desire and affection. It is the world of unbelieving men and women, ungodly society, and the evil forces which corrupt human nature. Satan is busy trying to keep men's minds away from God and heaven. His method is to get people so busily occupied with objects and desires of this life in the flesh that they lose sight of higher and deeper spiritual truth. It is a tragedy that he has so much success. We must not confuse John's use of the word "world" here with God's beautiful world of nature and humanity which the Father loved so much that he sent his Son to save (John 3:16). Anything which makes God seem less good and less real is a part of the world which we are not to love. Anything which makes God more lovable and real, and which exalts his will to the supreme place in human life, is a factor in the world which Christians may love.

The Things of the Evil World Are Corrupting to the Human Soul. John's list of these things is not long, but very comprehensive. By them he makes his exhortation very specific. "The lust of the flesh" is unlawful desire which brings the soul under the power of sin. It would make the body a mere bundle of appetites to be gratified, instead of a holy temple to be disciplined and kept clean for the Spirit of God. "The lust of the eyes" signifies the avenue by which the riches and power of the material world appeal to the soul and undermine the beauty of spiritual realities. Where the eyes are allowed to rest the heart is prone to follow. "The vainglory of life" refers to the pride of self-attainment and self-possession which is so destructive to the spirit of humility. It leads to an arrogant assumption of self against God and is wholly unworthy of the Christian disciple. These things are temporary and will pass away; even the desire after them will fail for they do not satisfy.

Only the Person and Will of the Heavenly Father Are Supreme Objects for Human Affection. God tries to fill our lives with himself, and only the world opposed to his will, voluntarily chosen by the human will, can crowd him out of the heart. The Father's loving nature and will glorify the human capacity for love and make the life of the disciple rich with a glow of spiritual beauty and power. Here are the things which abide forever and realize for mankind the sweet assurance of a happy immortality. The desire for knowledge and association with God is a growing satisfaction to the soul as it discovers its own preservation in the holy will of God.

Meditative Suggestions

The first thing in Jesus' affection, John 6:38
The primary characteristic of a disciple, Mark 3:35
The apostolic injunction as to affections, Col. 3:2
Meeting temptation to lesser love, Matthew 16:23, 24
Is there illegitimate love in my life?

J. H. H.

President undertaken in times of peace to put war ideas and aspirations into the minds of our school children. And this effort becomes all the more repugnant to thinking people because it is done by women, and for girls, to plant in the minds and hearts of the girlhood of this land the war germ and the military ideals, and even to connect it all in the lives of these young girls with their warm personal attachment for some one of the opposite sex. It is certainly most discouraging in this great Christian land to have an organization of women become the authors and perpetrators of such a wily scheme to induct the seed of war into the minds of youth. And it becomes altogether distressing when the wife of our Chief Executive plays the leading figure of the scheme, and uses the White House and our national Flag Day to further this effort of the militarists."

The Church as a Social Institution

(Continued from Page 275)

live their religion during the week and not to wear it on Sunday only. Many other things can be done, but it is the work of each local church to take a careful survey of the needs of the community, and then to administer the proper treatment.

Some who have come into contact with the evils of the world think the situation has become so bad that the outlook is altogether hopeless, but the truth is that the world has so advanced in Christianity, civilization and learning that it is more cognizant of wrongdoing than formerly. It is only a few years since it was not bad form for all church members, even the preachers, to drink a social glass; since it was not uncommon for churches to pay their pastor with money secured by selling lottery tickets; and since good Christians felt that it was not their duty to Christianize the heathen. The only reason why folks think the present age is so immoral is because such wrongs have become so tabooed and the people have become so enlightened that wrongdoing is more easily recognized than formerly. True, there are many unchristian and unsocial acts going on, but if conditions are not getting better, why do we have vice laws, prohibition laws, laws against gambling, and many others. Even though these laws are not yet observed as we hope they will be, has not the world made one step forward when it said that such acts are so bad that we must legislate against them?

Probably no one institution has labored more valiantly for such reforms than has the church. We have preached, and we have taught, and the boys who listened to us yesterday are today sitting in our legislative halls carrying out our instructions. This church to which we belong is truly a great agency for good and it merits the support of every red-blooded, conscientious citizen of America.

There is one danger in this socialized religion and that is that it will not be a Christianized social religion. Surely we can not do our greatest good in the world unless our personal relations with God are right. We must establish proper relations with him first, and then go forth preaching and living his teachings.

Mantua, Ohio.

Business for General Conference REPORT OF THE PEACE COMMITTEE

Harmonyville church asks Annual Conference through District Conference, to appoint a committee to formulate an authoritative statement of the whole matter of our relation to the subject of war and peace.

Answer of District Conference: Passed to Annual Conference.

Answer of Conference: Decided that this matter be referred to the Peace Committee, to report to the Conference of 1924.

The paper from the Harmonyville church which the Conference has referred to the Peace Committee for answer asks for the formation of "An authoritative statement of the whole matter of our relation to the subject of peace and war." This gives it a large scope of inquiry.

1. The Testimony of the Fathers. At the organization of our church, when a few Brethren, as reformers, divesting themselves of all previous teaching and of all preconceived opinions, prostrated themselves in prayer and supplication, with the New Testament alone open before them; desiring the Holy Spirit to interpret to them its teachings—desiring thus to be led and influenced in the determination and formation of their religious beliefs and tenets, among the findings is that the New Testament, in letter and spirit, is clearly and definitely committed against war and in favor of peace; and that the follower of the Lord Jesus should not engage in war or learn the arts thereof.

2. The Continuance of This Teaching. This same principle has been diligently and persistently taught by our people throughout our course and history by faithful preaching, writing and teaching—both in public and in personal presentation of the subject. So entirely has this been the case that every applicant for membership in the church has been instructed on the subject and asked to assent to it as a Christian principle and teaching of the New Testament. Adherence to this principle has generally been held as a test of membership.

3. The Testimony of Those Affected. A faithful and effective testimony to our declaration against war and militarism has been borne by our brethren in time of existent war, as well as in time of peace—and always as a matter of conscience, and in fidelity to the letter and spirit

of the New Testament teachings and in devotion to their Lord and the church.

In defense of the Gospel, men—old men and young men, have exemplified to the end, their conviction, and suffered imprisonment and even death, rather than turn against what they believed their Savior taught and exemplified, and do violence to their conscience. Such tests were experienced during all the wars of our country. Let it be remembered, however, that our government made provision for those whose consciences or church tenets forbade their bearing or using weapons of carnal war.

4. Reasons for This Position Taken and Maintained by the Church:

- (1) The teachings and precepts of Jesus while here upon earth.
- (2) All the teachings and precepts of our Lord on the subject of non-resistance in personal conduct or in attitude towards militant service were exemplified by him in his contact with men and authorities.
- (3) The Acts of the Apostles, setting forth the teachings of the apostles and their successors—and their own conduct—during the organization of the church.
- (4) The epistolary writings harmonize throughout with the teaching and example of our Lord.

5. Conference Utterances. The General Annual Meetings or Conferences of the church have, from time to time, both during the times of peace and in the trying ordeals of war, given earnest admonition and encouragement to the members to remain faithful to their vows and testify to their faith. It has formally memorialized the government and authorities both by petitions and through personal committees asking that provision be made for those who cannot conscientiously engage in militant warfare; also asking that laws be enacted providing for settlement of differences by peaceful arbitration instead of resort to war, and urging the establishment of peaceful relations among the nations.

Conference has also, from time to time, given out clear and definite expression to our teachings of peace and our opposition to war, together with scriptural references in defence thereof. An official and definite and analytic statement was sent out from the Special Conference held at Goshen, Indiana, January 9, 1918. This Conference was called for the specific purpose of considering the exigencies that were then so grievously upon us on account of the war that was then so furiously waging upon the world; and into which our own country had been precipitated.

Especially on account of the complete and analytic presentation of the scriptural grounds for our opposition to war and our contention for peace, as well as for its clear and definite utterances, we quote the following from the "Goshen Statement":

Therefore this Conference of the Church of the Brethren hereby declares her continued adherence to the principles of nonresistance, held by the church since its organization in 1708.

I. We believe that war or any participation in war is wrong and entirely incompatible with the spirit, example and teachings of Jesus Christ.

II. That we can not conscientiously engage in any activity or perform any function, contributing to the destruction of human life.

THE FOUNDATIONS OF OUR BELIEF

I. The Old Testament Was Fulfilled in Christ, Hence Not the Christian's Guide.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." (Matt. 5: 17). "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10: 4). "So that the law is become our (Jews) tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." (Gal. 3: 24, 25). "For he (Christ) is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two, one new man, so making peace." (Eph. 2: 14, 15). "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds" (Heb. 1: 1, 2).

II. Some Teachings of the New Testament, the Christian's Rule of Action.

1. Christians are servants of Christ. "But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9). "Have this mind in you, which was also in Christ Jesus" (Philipp. 2: 5).

2. Love motivates the Christian's conduct. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3: 16). "Ye have heard that it was said, Thou shalt love thy neighbor, and thyself as thyself: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven" (Matt. 5: 43-45). "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other;—And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners do the same. But love your enemies, and do them good;—and your reward shall be great, and ye shall be sons of the Most High" (Luke 6: 27-35).

3. Human life sacred. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council" (Matt. 5: 21, 22).

4. Physical resistance and revenge are incompatible with Christian conduct. "Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not an enemy that is also; but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5: 38, 39). "Render unto him that evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me, I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12: 17-21). "Then saith Jesus unto him, Put

up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26: 52). Jesus answered (Pilate), My kingdom is not of this world; if my kingdom were of this world, my servants would fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John 18: 36). "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)" (2 Cor. 10: 3, 4).

5. Suffering for righteousness' sake a Christian's duty and privilege. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matt. 5: 11, 12). "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: For it is not ye that speak, but the Spirit of your Father, that speaketh in you" (Matt. 10: 16-20). "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15: 19). "But call to remembrance the former days, in which after ye were enlightened, ye endured a great conflict of sufferings; being made a laughing stock, and being reproached, and afflictions; and partly, becoming partakers with them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession, and abiding not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise" (Heb. 10: 32-36).

6. The instructions of John the Baptist to the soldiers (Luke 3: 14), and the suggestions of Jesus to the soldiers (Luke 22: 49-51), and buy swords, and his final saying that two swords are sufficient (Luke 22: 35-38), when studied in the text and context, are against military warfare, rather than in its favor.

III. The Lord's Example.

"Because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, he did not revile again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (1 Peter 2: 21-24).

"And the soldiers led him away within the court—and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on his garments. And they led him out, to crucify him" (Mark 15: 16-20, and to the end of the chapter). "And when they had come unto the place which is called The Skull, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And Jesus said, Father, forgive them; for they know not what they do" (Luke 23: 33-34, and to the end of chapter).

IV. The Teachings and Example of the Apostolic Church.

The Apostolic church and early church fathers endured, without physical resistance, the persecutions of the Jewish and heathen rulers, and ever taught and consistently followed the principles of peace.

THE CHURCH'S ATTITUDE TOWARD THE GOVERNMENT.
I. We are loyal citizens of this great nation, which has been and is now a safeguard of our religious liberties and the protector of our homes and loved ones.

II. Our attitude towards Civil Governments and rulers should be carefully taken into account. We are citizens of the world, and are ordained of God and that the administrators of Government are ministers of God. As such we are to be in subjection to them (Rom. 13: 1-7). We are admonished to pray for the rulers and magistrates, and for those in authority, that they may be able to govern us in justice and peace.

The word and authority of God, however, must be final and supreme over all. And when the demands of men and of Governments conflict with the Word of God, we are then bound by the latter, regardless of consequences. Whether it is right in the sight of God, we have no right to question (magistrates are to be feared, but God, judge ye" (Acts 4: 19), "but Peter and the Apostles answered and said, We must obey God rather than men" (Acts 5: 29). Therefore we urge—

First, That our various congregations pray without ceasing for the rulers of our nation that the nation may again enjoy peace, and that blood-shedding and destruction may cease.

Second, That they contribute liberally to the relief of human suffering, both in men and money.

Third, That they express their gratitude to God for our favored position and freedom from the devastation of war, by giving freely of our substance for constructive relief work, such as the Y. M. C. A., Friends' Relief Work, or through our own Service Committee.

Fourth, We urge our people to put forth their utmost effort in the cultivation of the home culture, the home culture, the garden and vacant lands, planting only such crops as will contribute to the real necessities of life; also that they practice the greatest economy in clothing, food, and all supplies which may be necessary, and that they be content with the simple necessities of food, clothing and fuel, so that a suffering and hungry world may be clothed, warmed and fed.

Four things may yet be said:

1. It is of interest to note that the teaching of peace and opposition to war as held and taught by our church from the beginning is being accepted and advocated by Christian preachers and teachers in nearly all denominations.

2. It is also accepted and advocated by leading statesmen and economists throughout the world. But while many base their opposition to war and advocate peace on social, economic and humane reasons; ours is for religious reasons—because the New Testament teaches it. Accepting this would work out the highest social, economic and humane good in the world. All of which is another proof that the Bible is the only infallible and sufficient revelation of God to the world.

3. In making this report the Peace Committee feel that, while our church has believed and taught this principle, and has practiced it with becoming consistency, we should be more diligent in propagating it and giving it to the world. Also, that as a church, we should be more active and efficient in constructive helpfulness to our stricken and suffering humanity.

4. While we believe that our holding in regard to bearing arms and engaging in carnal warfare is clear, reasonable and scriptural, let us remember that the same Holy Scriptures teach us to dwell together in unity and harmony among ourselves. That our lives be consistent with our claims for exemption from military service because of conscience. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meek-

mess, long suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body" (Col. 3:12-15).

Since this overture from the Harmonyville church asks for an "Authoritative statement on the whole subject," if the Conference thinks well, this report may be placed on the minutes for consideration for a year.

If adopted, whether as now reported, or as changed and amended, the committee recommend that it be published as a tract and generally distributed.

Peace Committee:
J. M. Henry, Sec.

CORRESPONDENCE

AMONG THE CHURCHES OF THE SOUTHLAND Number Eight

For the Brethren Tennessee is pioneer territory. In this respect it is different from any other section we have visited in the South. The first Brethren settlers came into the State from Virginia and perhaps North Carolina more than a century ago and from that time to the present there has been a more or less active Brethren constituency in the State. But the church has never spread over a very great area of the State. The early settlements were largely made in three or four counties in the eastern part of the State and there they remain. If we are informed rightly there is but one church in the western half of the State, Crowson, near Lawrenceburg. There are about twenty congregations in the State, most of them centering about Johnson City and Jonesboro.

Piney Flats, the place of our labors, is a part of one of the old historic congregations, going back for its beginning seventy-five years or more. It is a part of the old Lick Creek congregation, which has passed out of existence so far as that name is concerned, but which finds itself renewed in two or three other congregations. Over these hills and knobs and mountains, and through the gaps and valleys, the pioneer Brethren wrought and worked and preached and taught, doing much to lay the foundation for the church in Tennessee of the present day.

The old Lick Creek church was the scene of the Bowman division of two or more generations ago. Near here was held the council with a committee from Annual Meeting, which went far to heal the breach and unite the two divisions. While at the home of Bro. James Penix we read the minutes of the council meeting where the last of the Bowman contingent were received back into the church on their former baptism. This was many years before Annual Conference sanctioned reception of members, who had been baptized by trine immersion, upon their former relation. The old log church at Lick Creek has but recently been removed.

For many years the old congregation was at the point of extinction. But periodical revivals and the faithfulness of a few families has kept the fire burning on the congregational hearth and again there are signs of renewed life and activity that promise well for the future. For more than twenty-five years there has been service held in the little village of Piney Flats, about midway between Bristol and Jonesboro. A number of years ago a church was built and services held with more or less regularity. The Garsts, Bowmans, P. D. Reed, Jesse Clark, A. M. Laughrigh and others preached here and endeavored to keep the fire burning. But it was a discouraging work. Most of the people were poor, not having or not taking advantage of educational facilities; roads were poor and people were obliged to walk if they would travel. It was hard to build a church amid such environments and at times it seemed as if it would die altogether.

But almost a year ago, the District Mission Board, assisted largely by the Home Department of the General Mission Board, became interested in the spiritual development of the place and located Bro. Ralph White and wife here as full time pastor. It was a difficult task that confronted them but they took hold with a will. Almost at once there was an interest manifested. There had never been a Sunday-school at Piney Flats. One was organized at once, and it is prospering. The churchhouse had been neglected and was dilapidated in appearance. It was repaired and remodeled and rededicated with a special service. Regular weekly preaching services were arranged for together with other congregational activities.

The community entered heartily into the readjustment of things and have wholeheartedly supported the new program. It is a matter worthy of notice that in financial support, those outside the church have given more than the membership, for there is not much wealth among the members of the church. Just recently a Ladies' Aid Society has been organized by Sister White and this new work has an encouraging outlook.

During our two weeks' stay at Piney Flats we had splendid support both from the church and those who are non-members. The attendance was large, sometimes taxing the

capacity of the church. It was not unusual for people to be at the church an hour before time for service, some walking two, three and even five miles over rough mountain roads and trails to be present. One sister scarcely missed a service but she had to walk between two and three miles each way, over a very rough road to be there and she came rain or shine. Others were equally faithful.

Can Piney Flats be redeemed? Can a good, strong church be built up there in the face of such discouragements? Yes, we believe it can. But it will take years of hard, consecrated toil to accomplish the task. The church must demonstrate that she has what the community needs. She must take her place in community leadership and hold up the high ideals of Christ and all that Christianity stands for. There is a Brethren background there that was not to be found any other place we visited. This may or may not be an asset. It depends how we have and are now painting the background.

We sincerely believe in the plea of the Brethren Church. We believe it meets the needs of the world. Let us not be careless or lethargic in presenting it to the world. May the Lord bless the work at Piney Flats. Bro. White and his devoted wife are spending and being spent for the sake of the work there. May their hands be upheld in prayer and material support.

John R. Snyder.

Huntingdon, Pa.

IN MEMORY OF ELDER AARON MOSS

Eld. Aaron Moss, son of David and Mary Moss, was born in Cass County, Ind., July 5, 1848, and died March 16, 1924, at the home of his son, Charles Moss, Huntington County, Ind., at the age of seventy-five years, eight months and eleven days.



Oct. 13, 1872, he married Sarah Ellen Winger who preceded him in 1883. To this union were born three daughters and one son. He married Catherine Reisinger Nov. 7, 1885. There were two sons and three daughters. One daughter died in infancy. He leaves his wife, eight children, thirty grandchildren and four great-grandchildren, two sisters and five brothers.

He united with the church soon after his first marriage; was elected to the deacon's office in June, 1874; to the ministry in June, 1875; advanced to the second degree of the ministry in December, 1885; ordained to the full ministry April 17, 1896. In this capacity he served most faithfully for many years. He lived in the Roann, Howard, Landessville, Huntington City, Salamonic and West Manchester congregations. He has had the care of several churches, and won and baptized many souls for the Master. It was his greatest pleasure to go where there were isolated members. He carried on his evangelistic activities at a great sacrifice. One great feature of his work was to visit the sick. He was much interested in young ministers. He always had a burning desire to see men saved, and a passionate love for the church. He was in failing health for some time, and confined to his home most of the winter. He was anointed in December and expressed himself to be willing to submit to the Lord's will.

Services in the Salamonic church by Eld. Abraham Miller, assisted by Eld. Robert Miller. Burial in the Vernon cemetery.

Abraham Miller,

Anderson, Ind.

ISOLATION OR SEPARATION, WHICH?

In a recent editorial we had a practical definition of the word isolation given us. To carry out the distinctive doctrines by the isolation method, the church must shut herself in entirely from the outside world; live an ascetic life, or the life of a recluse, or hermit.

"Thus in the isolation method the peculiarities of faith are maintained by keeping the membership as much as possible away from opposing influences." This, according to other statements in the editorial, is the kind of life the Dunkards lived. We infer that they did not live the consecrated life. "Now it is quite unnecessary to waste words in showing that the church long ago abandoned the isolation method." By the consecration method the membership has become so deeply spiritual that deep spirituality has become an impregnable defense against all the social evils they may come in contact with. They are now so deeply spiritual that they are immune to all social evils and all adverse influences. They can play with fire and not get their fingers burnt. The Dunkards in their separate life did not take much part in civic life, neither very much in public affairs, and especially not with other religious bodies. The Second Epistle of John, verses 10 and 11, forbid them; that stood in their way. The Dunkards were literalists and legalists. The Apostle John would not say so now. "Conditions have changed."

I now have in mind a certain elder. He was an educated man, not a college graduate, neither a university graduate with a high-sounding title—Doctor So and So, or a Ph. D., or D. D. He held a number of debates with men of

other denominations, and one with a high Mason. He was successful in his debates. I lived under his ministry for seven years. I got pretty well acquainted with him. He absolutely took no part either in civic or public affairs; neither associated with other religious bodies. As far as public affairs were concerned he let Caesar attend to Caesar's affairs. He was busy about the "business of the King." He would not stand on the street and engage in conversation with any one. If you wanted a conversation with him you had to go to his house. He lived a separate life, not an isolated life, as defined in the editorial. The consecrated life, as defined in the editorial, is an easier life for the flesh than the separate life. A person can go anywhere and do as he pleases. In this consecrated life, sociability is a large feature. You are expected to mix with almost everybody. You are expected to be like those you happen to be with. You must not have convictions of your own, nor stand by your convictions lest you be considered exclusive. You must be chameleon-like, changing color to be in harmony with what you are with.

"Is the Church of the Brethren serving any purpose in the world sufficiently important and definite to justify its continued existence?" "Actions speak louder than words," judging by the actions and general trend of the church, her rapid abandoning of her distinctive doctrines and practices, and her ignoring parts of God's Word. The salutation is dead, yet it is commanded five times. The principle of nonconformity to the world is a dead issue, yet it is a fundamental principle of the Christian religion. As quick as a fashion originates it gets into the church until it goes out of style. The modern style was characterized by Bro. D. L. Miller as immodest. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (1 Tim. 2:9). "Whose adorning let it not be that outward adorning of plaiting the hair, of putting on of apparel, and of wearing of gold, but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4). These scriptures are flagrantly violated today and the watchmen sit quietly by and are as silent as the grave. They (the watchmen) are taking responsibilities they will face some day; but Paul and Peter would not say so now. "Conditions have changed," and the church has assimilated the doctrines of other denominations. In view of these and still other things the church is not serving any definite purpose in the world to justify her continued existence. "Her glory is departed." We have no more what I am pleased to call federal church government. We are congregational, yes, individual. The condition in the time of the judges is duplicated today. "Every man did that which was right in his own eyes." It is urged that the church participate in those great religious gatherings, Sunday-school conventions, world peace movements, etc., but retain the church's identity. That sounds plausible but that is a nonentity. We can not associate with any body of people whether religious or non-religious, but we will inevitably partake of their spirit. It is urged that we go to the polls and get good men in office, get corruption out of politics. You might as well try to turn the Himalayas upside down with a lead pencil as to try to get corruption out of politics. The church had as well make overtures to other denominations and become a part of them. There is enough mongrel religion in the world now. "Can it, or will it maintain a distinctiveness of mission of such value that the progress of the Kingdom can not afford to do without it?" Yes, if she will. M. S. Mohler.

Leeton, Mo.

WELLS BY THE WAYSIDE

We spent a little more than four months in the State of California, traveling the entire length of the State, and over the greater part of what is generally known as Southern California. Many people have asked us what we think of the State, and we usually say that we have not been here long enough to be able to express a worthwhile opinion. In common with some other States this has not been a normal winter in California. What is usually the rainy season has been anything but that. The rains were very slow in coming and far below the normal in the amount that has fallen. This condition caused a grave concern among all classes of people, for upon a copious rain, and snowfall in the mountains, depends the prosperity of the country. However, some rains have come, and hopes are entertained that a sufficient amount will yet come before the end of the rainy season.

The way Californians boost their State is very noticeable to the tourists. One common expression is, "Oh, you'll come back; everybody does." And from the way cities are growing in population, it is evident that many either stay or come back. There is perhaps no other business so hard worked as the real estate business. Almost everywhere one goes or looks he finds new plots staked off and offered for sale, "subdivided," as they call it. If buyers can be found to keep pace with the "subdividing," it will not be many years until there will be a continuous city from Ontario to the ocean. Los Angeles now extends to the ocean, taking in Wilmington and San Pedro

(Continued on Page 286)

DIARY LEAVES

Cleveland, Ohio, Friday, April 4, 1924

It is always good to go home, and always good to be back on the job. I arrived this morning in Cleveland, and went straight to the "Plain Dealer" to insert our church notice for Sunday's services. That costs \$2.10 per insertion, but we are all agreed that it pays to advertise. Several have come to know about the Church of the Brethren in the city by reading the Saturday morning mention of it.

I heard John McNeil preach this noon. I was sorry to hear him but once, for he was very rich in expression. Withal, the Scotch accent made it really attractive. He preached on the ax head that swam. It was great, the way he presented the subject. Every expression was brought to serve. And he took the story at face value. I could not help but compare preachers. At the noon Lenten Services here in the city, Dr. Parkes Cadman, Mr. Fred B. Smith, Dr. Ernest Tittle and now Dr. John McNeil have been in order the preachers, each speaking at noon in the Allen Theater, all of which services are being given free of charge. Each speaker continued a week, giving five addresses. Each had a splendid opportunity. Dr. Cadman made a great impression; he said he accepted the virgin birth just like he accepted the trinity; he accepted both by act of faith, and he could explain neither! His "Outlawry of War" was excellent. Mr. Smith presented the appeal to the heart; "Men, we must uphold our laws, or there will be a breakdown of civilization!" We must stand for what we know is good. We must cease to ridicule things sacred, no matter what sort they be. Dr. Tittle's addresses were well received also, but when he went out of his way to make it plain that he did not for a moment think the story of the three Hebrew children in the fiery furnace was true, he missed it. That is, the time was not a time of critical analysis, but of special devotional endeavor. To that end the people came together. I heard many expressions of disapproval of that and similar effusions.

Cleveland, Ohio, Friday, April 11, 1924

Last night I went to the west end where there is a large tabernacle, in which is being held a series of evangelistic services by several men. I introduced myself, and got up to the front. The crowds reminded me of a little Annual Conference. It was a gospel meeting, at the close of which prayers were offered for healing. Some eighty persons were anointed that evening. The men who were leaders seemed all dead in earnest, and humble withal, humble as little children. I questioned within myself: we believe in the anointing, we believe in the Lord's power to answer prayer even to the healing of the body. Why are we not stressing the teaching? These meetings will close on Sunday, and from here they go to Akron.

I gave an address to the Lutheran Ladies' Aid yesterday afternoon; after which all together had hot beef sandwiches and coffee. I was glad for the opportunity to tell of the mission work in India. I count this part of the job.

Two weeks ago I was out to the Garfield School, where Bro. Glen King is principal. I talked to the scholars in the morning, and to the teachers in the afternoon. I would like to give my message to the high school folks every Friday. The school system of a great city is something to challenge one's admiration. From Bro. King's, I went to the home of Sister Salisbury. That good family came from Woodland, Mich. But when within the homes of our people it seems just as if we were at Woodland, Mich., or Juniata, or Ashland. The Metzgers came from Ohio, Rebers from Colorado, Planks from Ashland, the Loudensteins from Johnstown. And when I called on dear old Sister Summers she handed me the subscription to the "Messenger," saying that it had run out, but she wished to renew again. She didn't mean to do without it.

On the street car I sat beside an old man. Presently I said: "You are doubtless older than I, but my whiskers are grayer than yours." And he replied "Nearer my God to thee." We had a splendid chat together until we reached our destination. And he was a Jew.

Cleveland, Ohio, Friday, April 18, 1924

Last Sunday I preached on "Christ our Passover" (1 Cor. 5:7). How full it grows! How wonderful that doctrine is! "A Lamb slain from the foundation of the world" (Rev. 5:6). How I wish it had been so that we could have had our love feast last night, an event for which all the lenten season brings our minds into preparation,—if we have any regard for the lenten season. And why should we not think of the lenten season, and why not speak of it, and why not regard it seriously? Is the fact that the Catholics keep Lent our reason for not doing so? That is no reason at all. We need not keep it as they do, surrounded with formality and ritualism. But to remember, to read, to have special meetings, and to have a special season of prayers daily in the lenten season; this only prepares us the more fully to appreciate the services of Thursday evening, the sacrifice of Good Friday and the resurrection of Easter morn.

This week Sherwood Eddy is preaching at the noon hour in the Allen Theater. His addresses are full of the urge for deeper consecration, wider service, and larger sacrifice. They bear a world challenge. It was deeply interesting to note how he approached the question of war. Organized

warfare is positively wrong! As slavery was put down, so war can be put down. As the liquor business was outlawed, so war can be outlawed. That will not stop it, fully, but it will make it illegal, and not an excuse for plunder and supremacy. Now the thing that appeals to me is that our people, always against war, apparently are doing nothing on the subject when it is most fitting to be active. To assume merely a negative position is good as far as it goes, but it does not go far enough. **We must use our splendid inheritance to strengthen our brother who has no such inheritance. This is the legitimate use of all inheritance. And unless so used, it will eventually slip out from between our fingers, and we will be left weaker than if we had never had such an inheritance.**

Family worship is increasing where some one stresses it. I have had the happy privilege of helping several families to set up the altar in their homes; one of these was a Lutheran family. The home in which I have my lodging, though not members of our church, as it happens, but near the church, now has morning worship. Not all come to the prayers, but those who wish it do so. This is like that other question; **we cannot hold our inheritance unless our belief in it is strong enough and sincere enough to impel us to urge others to its adoption.**

This is Good Friday. Last night I was talking with some Jews in a store, and they asked me if I was familiar with their "matzos." I said; "With what?" and they handed me a piece of their unleavened bread. As I began to eat it, they explained that this is their week of unleavened bread, and so breaking off, each for himself, we ate the unleavened bread together. I am glad for the experience of being a city pastor, and pray that the Lord may bless my ministry here. Wilbur B. Stover.

1149 Parkwood Drive, Cleveland, Ohio.

RESOLUTIONS OF APPRECIATION

We, the members of the Bible Class No. 1, of the Covenant Church of the Brethren, in the name of the church and Sunday-school, present the following resolutions of appreciation of our esteemed member and brother, A. K. Kulp, now at rest in the Father's home. We desire these paragraphs recorded in our minutes of our church records, and published in our local and church periodicals.

We remember our brother as a regular attendant whenever it was possible for him to be present. He was faithful and loyal to the cause he represented. His presence in the class to study God's Word in such a spiritual attitude was a stimulus to all of us. He was a liberal contributor to the class for he felt that the Sunday-school was worthy of large offerings.

Again, we think of our departed brother in his vision of missionary service. We know that he thought of this as the primary activity of the church. He gave freely of his substance to missions; also acted as one of the Missionary Committee for keeping information on missionary interests before the congregation.

We respect him as the father of H. Stover Kulp, who was a member of the first party of missionaries to Africa. His dying wish was that the mission work in Africa would be well cared for, and that the children over there might not suffer. The church, by unanimous consent, responds to this wish, and will loyally support our workers in Africa.

We shall always remember and be thankful for his life as a Christian business man. He carried into business, in word and action, the Christian spirit, "Do unto others as you would be done by." He was Treasurer of the church and a Trustee for many years. Looking into the future, he advocated a larger and better equipped church building to meet the needs of the coming generations; neither did he overlook the social, mental and spiritual needs of the church for the future.

May we be counted worthy to further the work in which he was engaged when called home.

We bow in submission to the Father's will and commend our Sister and her family to the love and protection of him who doeth all things well.

The Committee,

M. Emma Tyson,
George Krepps,
Aubrey Coffman,
John H. Halderman.

DAYS OF BLESSING AT VYARA

On Sunday, March 8, the Vyara church had the great joy of installing its first pastor. This was a forward step to which some of our number have looked with eagerness and much prayer for years. It speaks growth for the church and we can but pray that it shall mean life more abundant for these people.

The Vyara church has a membership of 1202. This membership is scattered throughout one hundred villages. Some of these villages are near Vyara and some are at least thirty miles away. By having the Boys' and Girls' Boarding Schools here at the station, the largest membership is found here at the station, yet we count that we have at least nine hundred members scattered in and out among the villages. Among these one hundred villages,

only twenty-five have regular services. Surely these people are as sheep that need a shepherd.

At our last council meeting, the church decided to undertake the support of its own pastor. Looking at the goal they had set for themselves, it seemed like a big task because there are no wealthy members in our midst. Nevertheless they have adopted a plan by which they may support the pastor and his family, according to the church's ability on an increasing scale of 10% every year. We are sure that although the members are all poor, in so far as this world's goods are concerned, they are going to reap a rich blessing and experience a greater joy since they know they are to help to support their pastor.

Because we were thinking of these added responsibilities and increased blessings, the installation service was one of unusual gravity. Bro. J. M. Blough gave us a message based on the Twenty-third Psalm, showing so clearly the duties and privileges of both the shepherd and the flock. As Bro. Jivabhai Hirabhai and wife stepped forward to receive the charge, it was a time of earnest prayer. It was the desire of our hearts that he might continue to humble himself before the Lord and walk before his people in a meek and quiet spirit.

Again at the close of the service, as the various members wished them God's blessing, our prayers ascended for both the pastor and the members, that through mutual full-hearted service each member would help to answer his own request for blessing.

Will you not join us in prayer that our church and our pastor may be richly blessed?

A week later, March 16, we had another occasion of rejoicing when twenty-three of the girls from the Vyara Girls' Boarding School were baptized. Previous to the baptism, these little girls had been in a special class in which they learned more fully about Jesus and what it means to love and obey him. These girls' ages range from nine to twelve. It is true they know very little about doctrines or creeds, as such, but it was beautiful to hear them tell what Jesus did, and that they "wanted to be like him. One little girl said that the Holy Spirit is the Jesus Spirit which lives in our hearts, and always tells us what Jesus wants us to do.

When these children become Christians, we cannot help but look forward into the future and with an eye of faith see that this "wilderness and dry land shall be glad and this desert shall rejoice, and blossom as the rose. It shall blossom abundantly and shall rejoice even with joy and singing." Anetta C. Mow.

Vyara, via Surat, India.

Notes From Our Correspondents

CALIFORNIA

Fresno.—Bro. A. O. Brubaker, pastor and elder, has been giving us some good sermons for several weeks, leading up to the resurrection of our Lord. His theme last Sunday morning was, "The Way of the Cross." We expect to have a Vacation Bible School. We have been holding Church Bible School every Wednesday evening several weeks. We have instruction in music, hymns and their meaning, how to sing, etc., by Sister Martha Brubaker; adult class on symbols of the Bible, Bro. A. O. Brubaker; young people's class, Bro. Simeon Davis; primaries in charge of different teachers. We will hold our love feast May 9.—Mrs. Amanda Crump, Fresno, Calif., April 14.

Glendora.—April 6, Bro. Jacob Funk, field representative of La Verne College, was with us at the morning service, and presented very forcibly the real needs of the school. The week following he canvassed the members for funds to carry on the work. In the evening Bro. Ellis Studebaker, president of the college, gave us a very helpful message on the "Christian's Armor." The college male quartet gave us some splendid musical numbers at both services, which were much appreciated. Since the last report three letters have been received and four granted. We decided to have our love feast May 25; song and praise service at 5 P. M., and love feast at 7 P. M. Easter was a record day for us, 293 being present at Sunday-school. In the evening the young people rendered a musical program which was a real treat to lovers of music. Our pastor, G. H. Bashor, spoke in the morning on the crucifixion, and in the evening on the "Living Christ, the Hope of the World"—a special Easter message. Ed. H. M. Bardoll, who has spent the last few years with us, left this week for his old home at Naperville, Ill. His words of encouragement and spirit of helpfulness while with us were an inspiration to all.—Anna M. Gnagy, Glendora, Calif., April 21.

La Verne.—A few weeks ago the young people's department of our Christian Workers put on a songbook during preaching service. The pastor read the missionary story which described Dr. Grondell's wonderful work in Alaska. The young people interspersed the story with many appropriate songs and hymns. Last Sunday evening the senior department gave "The Pink Rose." It is evangelistic in type and was a fitting prelude to our Easter meetings. Aside from the impressive message which these songbooks bring they afford a rock had a birthday several weeks ago, in honor of which the Aid Society gave a birthday dinner. He was presented with a book of poems by Guest. Our fifth, sixth, seventh and eighth grade (grammar school) girls' organization which coordinates with the Pioneer Boys, now forms two groups. Definite religious training is a part of their regular program. We are having very good attendance at prayer meetings. We have different leaders handle special subjects. This week our pastor led us in a study of "Personal Evangelism." Our Christian Workers Societies are in the midst of a six weeks' school of missions. The Juniors are studying Japan, and rendered a program in the adult department several weeks ago. Services at the Mexican mission are very well attended. The little chapel room in the native pastor's home is crowded to the utmost. We are planning to build a new church in Mexico town next July. The Mexicans have been saving money for this purpose for a number of years. The fund started with a little bootblack's seven cents and has grown to just about \$1,000. The Protestant people of La Verne are also helping.—Grace Hileman Miller, La Verne, Calif., April 10.

COLORADO

Antioch.—March 17, Eld. Geo. Filler came to hold a revival for us. He only remained ten days, on account of bad weather and almost impassable roads the meetings closed after several nights of very interesting sermons. Those who attended were well repaid for their

efforts. March 26 we held our regular council, with Bro. Ellen at the church. The church voted to have a series of meetings when we can get an evangelist either in July or August. On account of our Sunday-school superintendent moving away, Sister Bessie Rink was chosen to fill the vacancy. Bro. A. A. Heaston was chosen as leader of the official board; the writer, church correspondent.—Mrs. W. L. Pendleton, Yoder, Colo., April 18.

ILLINOIS

Rockford—The first Sunday of May will be observed as Home Coming day by the Rockford church. Services are being planned for the entire day. Bro. P. R. Keltner, of Lena, Ill., who started the church in Rockford, will deliver the morning sermon, and in the afternoon program will give some experience in connection with the beginning of the church here. The Rockford church has received and is receiving much assistance from the churches of the District, which is greatly appreciated, and it is hoped that many can be with us May 4.—John M. Roller, Rockford, Ill., April 15.

INDIANA

Bethel Center—April 4, Bro. Paul Studebaker, of Milledgeville, Ill., began a series of evangelistic services, closing April 13, with a basket dinner, followed by baptismal services. Thirteen were added to the church by baptism. Brethren G. H. Studebaker, V. B. Browning and Fred Gowdy were present at the closing services. From the very beginning of the meetings the attendance was good, and the working of the hearts of the people, and we felt that it was through the spiritual zeal and untiring efforts of Bro. Studebaker and the cooperation of the members that God has so richly blessed us. The interest was good throughout and the future looks very promising. The church met in council April 1, with Eld. V. B. Browning presiding. We will hold our love feast June 6, at 7:30 P. M.—Lulu Martin, Hartford City, Ind., April 15.

Middletown—Bro. Frank Dillon, superintendent of the Old People's Home, favored us with another one of his able sermons yesterday. Our Sunday-school seems to take more interest in the work and the number is increasing some. Our next called council will be on Saturday before the first Sunday of June. Then a delegate will be selected for District Meeting, to be held the last week in August at Hagerstown. We did not send a delegate to Annual Meeting. We are so few in number and the church in such limited circumstances that it was not able to send one. We would greatly appreciate it if some minister could locate a place where we need help in our work. The ministerial board has been very successful in their efforts to preach for us most of the time.—Florida J. E. Green, Middletown, Ind., April 14.

Monticello—April 13, Bro. J. Oscar Winger, of North Manchester, came to us and preached eight soul-stirring sermons. He preached the last of Jesus for the world, and the people were wonderfully moved on the cross that we might be saved. Three young people made a good confession and came out on the Lord's side. The church is much encouraged and resolved to press on. April 21 we had our communion services.—Mary Toombs, Monticello, Ind., April 22.

Pleasant Dale—We had our pre-Easter services April 16-20, with Bro. R. C. Wenger presiding. Fourteen young people accepted Christ and were baptized. The young people had charge of the opening services on Easter Sunday evening. Bro. Wenger has been filling the appointments every second and fourth Sunday of the month which we can enjoy. The young people are taking a course in Bible study, with Bro. Wenger as teacher. Bro. Jesse Byerly gave as delegate to Annual Conference.—Emma Miller, Magley, Ind., April 22.

Yellow River church met in council April 9, with Eld. Chas. Cripe in charge. Two letters were granted. We decided not to represent by delegate to Annual Conference this year. Our communion service will be held Sept. 27. Our Harvest Meeting will be the last of May in July. We decided not to have a June council, as the greater part of our business was transacted at this council. Our delegates to District Meeting are Brethren Russell Hanawalt and Harley Elliott. Since our last report we have had one baptism. Bro. Jesse Brown gave us a very good report. Our love feast will be held at the home of Mrs. A. E. Hanawalt, Plymouth, Ind., April 14.

IOWA

Des Moines—Sunday, April 20, was a day of rejoicing with our people. After Sunday-school we had a short Easter service by the school, which consisted of exercises by the little ones and special numbers of song by the older ones. Then Bro. Landis gave his message on the resurrection—its importance, reality, and power, closing with an invitation for people to decide for Christ, as we had been working toward Easter as a District church. Two new converts were baptized in the afternoon. We have grouped our C. W. into three divisions, hoping to do more effective work for the Master. The work at this place seems to be progressing nicely. Bro. Ezra Miller will be with us May 17 and 18, in the interest of Sunday-school and Vacation Bible School. Our love feast will be held on Sunday evening at seven o'clock.—Mrs. Anna B. Landis, Des Moines, Iowa, April 23.

Dry Creek church met in council April 11, with Eld. D. W. Miller presiding. It was decided not to send a delegate to Annual Conference but if anyone goes they should carry with them a singing school in connection with same. Sister Eliza Miller gave an illustrated lecture on India April 13. It was well attended and enjoyed by all. Our church observed Passion Week with services each evening except Sunday. These services were conducted by Eld. D. W. Miller, and the pastor, S. G. Nickey. Sister Nickey gave us an inspiring talk on the resurrection Easter morning. Our Sunday-school rendered an Easter program in the evening which was well attended. The collection on that day amounted to \$32.40, which will go for world-wide missions. The Bethans Bible class met in the church April 4, and were permitted to listen in on the Mt. Morris College program, through the courtesy of Lloyd Snyder, who installed his radio in the church for the evening.—Mrs. George Burgess, Robins, Iowa, April 21.

Iowa River—We are in the midst of a very interesting revival, being conducted by Bro. J. E. Jarboe, of Lincoln, Neb. We regret very much that Sister Jarboe could not be with us on account of ill health. Our elder, Bro. Keedy, has charge of the 'song service'. Our meetings will close with a communion on the evening of May 4.—Ota Lee Russell, Marshalltown, Iowa, April 22.

Monroe County—At our council in March we decided to have a love feast May 31. Some of our young sisters will soon be going away to summer school. These sisters will be glad to see them preparing for greater usefulness, both in the church and community. Bad roads and unfavorable weather have interfered much with our services during the winter and spring, but the attendance and interest are growing.—Alma E. Hanawalt, Plymouth, Ind., April 22.

Osceola church met in business session April 19, with Eld. Chas. Colyn presiding. Our love feast will be held May 25, in the evening. Most of our Sunday-school officers were re-elected for six months, with Sister Emma Propst, superintendent. Two of our members have moved away lately. The writer was elected church correspondent and 'Messenger' editor. The church has been very busy with especially the news from the different churches that have time for prayer meetings and the yearly church visits. I think they are essential for spiritual development. Too many of us are willing to be at the Zion when we should be at prayer meeting or Christian services at least two nights out of the seven.—Mrs. Dollie Foreman, Osceola, Iowa, April 21.

KANSAS

Morrill—Easter Sunday brought out 229 of the 297 enrolled in Sunday-school, and five star classes. The primary department rooms had been made beautiful with flowers and bunting. The children were brought to the auditorium for one of the primary boys who is in a hospital. Enrollment services were conducted for two babies, making a total membership in the Cradle Roll of forty-four. Being the third Sunday of the month, the offering of \$40.35 was given to the general fund. Our pastor took as the text for his morning sermon 1 Cor. 15: 20, "But now is Christ risen from the dead." In the evening a chorus of ladies' voices with Bro. W. H. Yoder, rendered the cantata, "The Easter King." Our pastor, W. H. Yoder, left the day following to hold a revival meet-

ing at the Central Avenue church, Kansas City. During his absence the home brethren will conduct all services. The date of our love feast will be May 18, in the evening.—Mrs. Elma Hobbs, Morrill, Kans., April 21.

Navarre church closed a very spiritual revival April 14. Brother and Sister Austin, of McPherson, Kans., were our evangelists. Five were added to the church by baptism. Although there were not so many conversions, the condition of the church has been greatly improved and members engaged to undertake with greater zeal the task of extending their influence in an ever-widening field of service. Brother and Sister Austin visited in 100 homes while here. To appreciate them and their untiring efforts it is necessary to be with them and work with them. They will long be remembered for the good they did here.—Mrs. Lola Eddy, Hope, Kans., April 15.

LOUISIANA

Rose Pine—Eld. J. F. Hoke, of Roanoke, filled his regular appointment April 5 and 6. We had a basket dinner Sunday noon and a short talk at 2:30 P. M. Afterwards seven were baptized; one awaits the rite. This was followed by an address to the Junior Christian Endeavor at 4:30, one to the seniors at 7 o'clock and a splendid sermon afterward. At the close of this service the members discussed the advisability of organizing a church. The members now trust we twenty-four. It was decided to request permission from the mother church at Roanoke to organize a church which has been arranged. Arrangements will be completed in the near future.—Mrs. Cora Cox, Rose Pine, La., April 21.

MARYLAND

Bear Creek church met in council March 22, with Eld. Arthur Scrogum presiding. Bro. J. Walter Speicher was elected delegate to Annual Conference. We are expecting Bro. T. R. Coffman, of Meyersdale, Pa., to be with us in a series of meetings soon after the Conference. The date for the love feast was set for June 28, Bro. Scrogum was retained as pastor for another year. Bro. Finnegan gave a lecture on "Home Builders of Tomorrow." April 5 the Young People's Department gave the "Pill Bottle," a missionary play which was much enjoyed by a large crowd. Our attendance has not been so good recently, because of weather and drifted roads, but with better conditions we hope to see the attendance increase.—Mrs. Arthur Scrogum, Accident, Md., April 17.

Broadspring church assembled in council April 5, with Eld. C. M. Hicks presiding. We decided to have a Vacation Bible School this summer and a committee was appointed to arrange for it. Eld. C. M. Hicks was chosen to represent us at Annual Meeting. We decided to have two evangelistic meetings, this fall, at Broad Spring and one at Maudanville. Bro. V. C. Finnell was with us April 18, in the interest of the Temperance and Purity Committee, and gave a splendid and inspiring lecture with apterocypion views. April 20 the Sunday-school rendered a very good service, which was much enjoyed by a large audience.—C. S. Hykes, Hagerstown, Md., April 20.

Moneysville church met in council April 10, with Eld. E. C. Bieler presiding. Delegates chosen to District Meeting are Brethren Chas. Storer and Jesse P. Weybright, with John Fogle and S. R. Weybright, alternates. Bro. Chas. Storer is to be delegate to Annual Meeting. Our love feast will be held Nov. 1, at 10:30 P. M. Bro. Bieler was re-elected as elder for another year.—Elsie A. Engenrode, Rocky Ridge, Md., April 20.

Thurmont—Our semi-annual members' meeting was held March 27. The building committee was given a vote of thanks for their faithful service in the erection of our new and complete church. Eld. T. S. Fike was re-elected elder in conference for three years. He was also chosen delegate to Hershey Conference April 13. Our new church was dedicated, and the Lord blessed us with an ideal day. Early in the morning people began to gather, and by 9 A. M. the house was pretty well filled for Sunday-school. At 10:30 the auditorium was filled with eager listeners. The dedication sermon was given by Eld. J. M. Henry. The Blue Ridge quartet gave some special music. The congregational singing was inspiring, led by Prof. Fletcher, of Blue Ridge, and others. Lunch was served in the basement of the church. By 1:30 P. M. the house was again filled to hear some special music by the Mount Zion Quartet. The dedication sermon was given by Eld. J. M. Henry. At 2 P. M. Eld. J. H. Hollinger, of Washington, D. C., delivered a sermon in his characteristic way. The same evening Bro. Leroy Ludrow, of Blue Ridge, began a week's evangelistic service, with good attendance and interest each evening.—Ida Fike Dern, Thurmont, Md., April 16.

MICHIGAN

Midland—A meeting was called Jan. 17, of the twelve members living in this place, for the purpose of raising money and making the necessary arrangements for equipment to be used in the Sunday-school. The building had been previously rented in which to hold the school. Jan. 20, Sunday-school was organized and for the remainder of the quarter we had an average attendance of thirty-five. A special members' meeting was held Feb. 12. Eld. John Killian has preached here twice a month since church started. Two were reinstated into the church and two were baptized during the quarter. A total of \$153 has been raised by the members in the quarter. The purpose of the latter part of June a series of meetings is to be held here, followed by a love feast.—G. Guernsey, Midland, Mich., April 18.

Sugar Ridge church met in members' meeting April 15, with Bro. J. H. Hamm presiding. Bro. Wm. Saxton was elected "Messenger" agent; Bro. H. C. Royer, correspondent. We are looking forward to our revival to begin July 27, with Bro. L. W. Kreider, of Warsaw, Ind., in charge, and Sister Royer as his wife. The Sunday-school gave an Easter program on Sunday morning, which was very much appreciated. An offering of \$35.19 was taken for District missions. The attendance and interest are increasing at all services. With good roads and weather necessary for them to return to Canada at the close of the revival.—H. C. Royer, Sugar Ridge, Mich., April 20.

NEW YORK

Freeville church met April 13 for an all-day meeting. In the forenoon Eld. H. D. Jones presided and gave a fine message on "Seek Ye First the Kingdom." In the afternoon the regular council was held, with Eld. Elmer Nedrow presiding. Four letters were received and the letters of Brother and Sister Porter were granted. We very much regret their leaving, but the sudden death of Bro. Porter's brother made it necessary for them to return to Canada to take charge of his widowed mother's business. Bro. Nedrow was re-elected elder for the coming year, with Bro. Jones, assistant. A committee of three was appointed, with Bro. Nedrow as advisory member, to investigate conditions at McLean relative to holding Sunday-school preaching service in the winter. This committee has five churches and no resident minister. Bro. A. W. Smoots was retained as church treasurer. Sister Lelia F. Smoots, clerk; and the writer as correspondent, to take the place of Sister Porter.—Dora M. Franz, Locke, N. Y., April 21.

NORTH DAKOTA

Surrey church met in council March 26, with Eld. D. T. Dierdorff presiding. Two letters were granted. As we do not have an Aid Society, we decided to give a donation to the District. We expect to hold our love feast May 10, at 7 P. M. We are arranging for the District Meeting which will be held here beginning July 7.—Nora E. Petry, Surrey, N. Dak., April 20.

Willow Grove congregation met in council April 13. As our elder could not be with us Bro. Stemen presided. Two letters were granted. Bro. Stemen was chosen delegate to District Meeting. Bro. O. A. Myer was chosen elder for the ensuing year. We decided to hold a love feast the latter part of May or the first of June.—Alma Stemen, Edgeley, N. Dak., April 16.

OHIO

Cleveland Mission—Our council was held April 15, with Eld. W. B. Stover presiding. Various committees were appointed to further the work. A permanent church location was discussed, but as yet nothing is available. Bro. Stover will represent us at Annual Meeting. April 22, the church observed Easter Sunday. The department is to be congratulated for their efforts in the way of recitations and songs. Mrs. Crowell is doing splendid work with the department. Bro. A. Replogle gave an inspiring talk on "The Value of Easter," followed by Bro. Stover on "The Real or True Meaning of Easter." A mis-

sionary collection of \$27 was taken.—Verna M. Dredge, Cleveland, Ohio, April 22.

Greenwood church met in council April 1, with Eld. G. S. Straubhaug presiding. The reports given by the pastor, Aid Society and other boards and committees revealed a real spirit of cooperation and fellowship. An Easter program and revival services were held. Fourth of July Sunday-school Convention were arranged for. Sisters Bessie Bower and Ruth Crist were elected delegates to the District Sunday-school convention. Our pastor, Eld. A. B. Horst, is to represent the church at Annual Meeting. An address by the elder was inspiring and helpful. The church is much encouraged.—Bessie Bower, Glenford, Ohio, April 18.

Marble Furnace church met in council April 17. We observed Passion Week with special services. Our pastor, Van B. Wright, was assisted by Rev. H. H. Haines, of Peesbles, Ohio, and J. O. Garst, of Dayton. We held our quarterly conference after Thursday evening services. There was a discussion relative to a new church which we are badly in need of. An Easter program was given at the church Sunday evening. The church was full and two-thirds of the people could not get in. The program was fine, and those present were to be commended. Sister Wright and the committees labored diligently in training the children. We hope that some time we may have a larger church so no one need be turned away.—Ettie Ramsey, Peesbles, Ohio, April 22.

Stonick congregation observed Easter in a very appropriate manner. Eld. H. C. Haines delivered the morning message on the subject, "Following Jesus." Afterward another one of our Sunday-school girls was baptized. In the evening the Sunday-school gave an Easter program which was well attended. Our midweek prayer meetings, April 21, were very interesting.—Mary S. Carr, Newonsville, Ohio, April 21.

OKLAHOMA

Red River church met in council April 9, with Eld. Joseph Hill presiding. The committee on moving the church, deferred the matter until next fall. Bro. Hill will begin regular preaching services at the Canon schoolhouse Easter Sunday and preach twice each month. Pearl Whitlock was chosen minister. Bro. Hill was very interested. An offering of \$12 was taken.—Pearl Whitlock, Loveland, Okla., April 15.

PENNSYLVANIA

Ambler church held its regular council April 4, with Bro. H. K. Garman, our pastor, presiding. The committee decided to send an offering to Annual Meeting, namely, Brethren H. K. Garman and Richard Royan. Bro. H. K. Garman and Sister Anna M. Brunner were chosen delegates to District Meeting. Our love feast will be held May 17, beginning at 10:30 A. M. April 13, Rev. James Schuch, of Harrisville, Pa., gave us an illustrated lecture on the Passion Play, which was very impressive and helpful. Rev. Boehm was at Oberammergau when the play was given and has a very interesting way of telling of it. Our church is progressing nicely in all lines of activity, with increasing interest and attendance.—Mrs. Elizabeth Halseman, Ambler, Pa., April 15.

Back Creek—Bro. G. S. Batzel, of Boonsboro, Md., will begin a revival meeting May 17, at the Shank house, Back Creek congregation. Sister's Sunday-school held Easter services April 20. In the evening we had a good program and good attendance. We lifted an offering of \$10.85 for the benefit of the Children's Home.—Mirferva E. Kriner, Greencastle, Pa., April 21.

East Petersburg congregation met in council April 3 with Eld. M. G. Forney presiding. Five letters were granted and six received. An offering of \$14.00 was lifted for the benefit of the Children's Home. The East Petersburg Sunday-school decided to hold a Vacation Bible School July 28 to Aug. 8. We will hold our love feast at the East Petersburg house at East Petersburg May 19 and 20. Our beginning at 1:30 o'clock. Our delegates to District Meeting are Bro. G. G. Gouging and Brethren Harry Graybill and Phares Forney.—S. Clyde Weaver, East Petersburg, Pa., April 18.

Mt. Joy—During Passion Week our pastor held special meetings, preaching eight strong, soul-winning sermons, crowning the effort yesterday morning with an impressive discourse on the resurrection. An offering of \$14.00 was lifted for the benefit of the Children's Home. School scholars confessed Christ. Recently three members were received by letter. Last evening we exalted the risen Savior in an inspiring program, rendered to a large appreciative audience. Church and Schools everywhere will be glad to hear of the most of special occasions, thus helping to increase and hold an interest in things worth while.—Frank B. Myers, Mt. Pleasant, Pa., April 21.

Philadelphia (Geiger Memorial)—Our Sunday-school rendered an interesting program on Easter Sunday. A special musical program was given in the evening, followed by a sermon and the baptism of five applicants. These came forward as the result of personal effort on the part of our pastor preceding Easter. Three had formerly been baptized as a result of evangelistic services. The church has been holding a revival since March—the highest monthly average for a year. Our Christian Endeavor Society has been reorganized and a junior society started. An organized class for young men and another for young married women have also gotten under way.—A. B. Miller, Germantown, Pa., April 21.

Pittsburgh—The work here has been progressing splendidly. All services have been largely attended, especially the Sunday-school. Jan. 23 a community service was held, with an attendance so great that the capacity of the church was taxed. It is rapidly becoming apparent that the new building will do well to hold the new members. Eld. J. C. Gouging delivered an address on "The Four Corners of Happiness." The address was a splendid one and so successful was this service that others of the kind are looked for. A council meeting was held April 3, in charge of our church at District and Annual Conferences. Bro. Wartsler, under whose leadership this church has progressed so steadily for the past six years, was re-elected for another term. Our love feast is to be held May 4, at 6:30 P. M. A letter was granted to L. E. Holsinger, one of our ministers engaged in educational work, who has gone to Elmira, N. Y. Recently one was received into the church by baptism. Pre-Easter services of an evangelistic nature were held April 9 to 20 by the pastor. April 20 slides of the Passion Play were shown at the evening service. The church is very active and the members are very active, but also the people of the community. Our Easter services gave to all a clearer understanding of the significance of the day. The new directory, the first of its kind to be put out here, has been found very satisfactory. Our church has been prospered and prospered. The writer is very glad to see the Sunday-school of Birdville is keeping up splendidly. A wonderful opportunity presents itself for a leader at this place. We would like to get in touch with a teacher who would like a pastorate jointly with his school work. Any one interested should correspond with the writer. Address: 112 Greenfield Ave., Pittsburgh, Pa.—Charles E. Mosier, Pittsburgh, Pa., April 20.

Roaring Spring church met in business session April 7. Delegates were elected for District and Annual Meeting. Our love feast will be May 18, April 13, our pastor, Bro. A. C. Miller, and Bro. Yoder, of New Enterprise, will be with us. Bro. Yoder's sermon was very much enjoyed. Easter Sunday we had special services. A program entitled, "Dawn of Hope" was rendered by the Sunday-school to a large audience.—Mrs. Eliza Over, Roaring Spring, Pa., April 22.

Somersett church met in council April 7, with Bro. Hesse presiding. He was elected delegate to Annual Meeting. Our love feast will be held May 11.—Mrs. E. D. Walker, April 18.

Tyone church met in council March 28, with Eld. Berry presiding. Our pastor, Bro. Fyock, was elected delegate to the Hershey Conference, and Sisters Gibboney and De Long, delegates to District Meeting. Bro. Berry was also re-elected elder for the year. Reports from the canvass have already been received. The folks of that section have pledged to give their support and go through with the building of this small church, and as there is none in that vicinity, all feel it is badly needed. We have also planned to enlarge the church, and we are very necessary to have more room. We had a week of very helpful sermons previous to Easter. Bro. Berry brought inspir-

(Continued on Page 288)

WELLS BY THE WAYSIDE

(Continued from Page 283)

and the harbor, and boasts a population of more than a million people. Harbor improvements have gone on and greater ones are planned. Pages could be written on the oil business, but I'll forbear.

For the past few months different sections of California have been hard hit by the foot-and-mouth disease among cattle and stock in general. Rigid measures to stamp it out have been taken, and thousands of head of fine dairy cows, beef cattle, hogs and sheep have been killed. Several States have passed very strict embargo measures against exports from the State.

California is a great place for the "biggest" things. Nearly everywhere one goes he hears of them. It has the biggest redwood trees, the biggest oak tree, the biggest fig tree, the biggest camphor tree, the biggest grape vine, the biggest wisteria vine, the biggest pecan tree, etc. It has the highest waterfall, the highest mountain, and the lowest valley and the hottest climate in the United States. It is the home of the old Spanish Catholic Missions. Los Angeles papers daily announce the number of automobiles stolen, and one day the number reached twenty-one for twenty-four hours. It is the center of the moving picture and film business. Here you find the Mission Play, The Ten Commandments, etc., drawing immense crowds of people.

California also offers most anything and everything in the matter of religious organizations. I think I never heard of so many sects, isms and cults as one finds here. He who cannot here find something to satisfy his whim certainly is hard to please. And no matter how unbiblical a faith is it finds plenty of followers. The pity is that many good people, and some of our own members, are being led away into error. Oh, the necessity for sound teaching! It seems that many people love darkness rather than light. When the blind lead the blind both fall into the ditch.

San Diego, Calif., to Phoenix, Arizona, April 2, 1924

The San Diego and Arizona Railroad, completed December 1, 1919, is one of the most interesting we have yet traveled on. With the Southern Pacific and its eastern connections it forms a new transcontinental route between San Diego and the East. Sixteen miles south of San Diego, at Tia Juana, this railroad passes into old Mexico (Lower California), turns eastward, and soon begins the ascent of the mountains by a number of long horseshoe curves. After winding upward a distance of forty-four miles through a barren mountain country, it passes into the United States again at Lindero. Fifteen miles farther on the traveler reaches the highest point at Hipass, where the elevation is 3,660 feet. This railroad passes through twenty-one tunnels, totaling a distance of about three miles, seventeen of which are in Carisso Gorge in a distance of eleven miles. These mountains are an extension of the Sierra Nevada range, and for barren, rocky wastes and deep, dangerous gorges are hard to equal.

Gradually we descend into the great Imperial Valley, the lowest parts of which are over two hundred feet below sea level. In 1900 this was desert waste. Today there are over 700,000 acres under irrigation, with a population of 50,000. In 1922 there were shipped from this valley 13,000 carloads of cantaloupes and melons, 6,000 carloads of lettuce and vegetables, 85,000 bales of cotton and 6,000,000 pounds of dairy products. The valley is irrigated from the Colorado River and plans are maturing for the reclamation of much more of this wonderful desert. A finer winter climate would be hard to find, but the summers are extremely hot. At Niland we changed to the Southern Pacific, and our course was southeastward to Yuma, Arizona. After passing into the unirrigated land again, we were much interested in a gigantic sand bank which stretched in a continuous line, parallel with the railroad several hundred yards to the west, for nearly fifty miles.

Phoenix and Glendale, Arizona, April 2 to 9, 1924

After a two hundred mile ride through southern Arizona, most of which is desert, we were glad to arrive at Phoenix at 11 P. M., and to be met by Elder Leander Smith, and taken to his very hospitable home. Phoenix is in the famous Salt River Valley. Since the completion of the great Roosevelt Dam the valley has been transformed from desert wastes into a garden, causing the "mesquite to give way to the orange grove and the greasewood to the olive and palm." The 300,000 acres now under irrigation produced in 1922, \$25,000,000 worth of crops. Dairying is a leading industry and one sees many herds of the finest type of milk cows and stock cattle. Alfalfa, cotton, melons, beans, corn, and citrus fruits are some of the best crops. It looks fine to see cattle grazing in April in knee-deep alfalfa. Hay is now being made. I was told that one rancher made his first crop the latter part of January. That, of course, is not the rule.

Arizona is the youngest State. Phoenix, the capital, is a thriving city. Since the building of the Roosevelt Dam its population has grown from 10,000 to about 35,000. The capitol grounds are very fine. I had the pleasure of a short interview with Governor Hunt. State authorities

were much worried over the danger of the spread of the foot-and-mouth disease into their State, and were planning a strict quarantine or embargo. This has been put into effect, and all entrances from California into Arizona have been closed, except the ones at Needles and Yuma, and there a double guard has been placed to examine and disinfect or spray all travelers, automobiles, and baggage that come from infected areas in California. Appropriations have also been made to fight the cotton boll weevil that has made its appearance in some sections of the State.

Our Brethren began to settle in the Salt River Valley about a third of a century ago, and a settlement was made at Glendale. I am indebted to Elder C. E. Gillett, who came here thirty-two years ago with his family, for some of this church history. The church at Glendale was built twenty-eight years ago. For a number of years Bro. Gillett has lived in the Verde River Valley, at Camp Verde, and there he had the pleasure of administering Christian baptism by trine immersion to the first person so baptized in the State. We made the acquaintance of Grandma Smith, eighty-two years of age, who was the second member baptized in the State. Her son was the first and her husband, who is dead, the third. This was at Verde River, where there was once an organization. The present membership at Glendale numbers about a hundred, with Elder D. D. Thomas pastor. Brother Thomas is a strong preacher, and is doing good work.

Out of the territory originally constituting the Glendale church has been organized the Phoenix church, ten miles southeast. For many years some members have resided here and in this vicinity. Here is a small church building, that has served its purpose well, but it is now not large enough for the growing Sunday-school and church. Plans have been made to build several Sunday-school rooms in the near future. Elder Leander Smith, as pastor, and his faithful wife, are doing faithful work here, in the face of some handicaps. One of the hindrances to the growth of the church in Arizona, as in some other newer States, has been the transiency of its membership. People come and go, many of them coming here, weakened in body, for their health. Present membership is about fifty.

There have at different times been small bodies of members at other places, but all have been abandoned and these are the only two churches of our people in the State at present. Being off the main line of the two big railroads crossing the State, not many preachers visit these churches, and I think I have never been where the people seemed gladder for the "strange preacher" than they were here. Our stay seemed all too short. I preached once at each place and more appreciative listeners one does not find. They cannot do enough for one's comfort. We are especially indebted to the Smiths for their hospitality and the drives out into the country and over the city. We visited in the homes of Elders A. W. Arnold and Isaac Forney and Brother Edward Folk at Phoenix, and with Elders D. D. Thomas and C. E. Gillett and Brother Oliver Rothrock at Glendale. We also assisted in the anointing of Eld. Harry D. Mohler, who is quite sick.

One cannot help being very much impressed as he listens to the touching narratives of the experiences and hardships endured by the pioneers, as related by Elder and Sister C. E. Gillett, with tear-dimmed eyes. This faithful couple with their large family have also pioneered in the Imperial Valley and in other parts of California. Practically wherever they have gone churches were established, and sometimes when they left, they were disorganized. At one time there were churches at El Centro and Holtville in the Imperial Valley, California, but they are now disorganized.

Through the courtesy of Sister O'Rourke, who is employed in the Indian School in Phoenix, I was shown through this institution. Also through the kindness of Sister Jones, a teacher in the Glendale schools, I was permitted to see some of the work there. Here they have what is called the unit or cottage system of buildings in the grammar school. Each cottage houses one unit, that is, a teacher and about forty pupils. Thirty-seven of these units are scattered over five acres of ground. They are highly pleased with the system. In the excellence of its country schools Arizona holds second place in the country. We came to Roswell, New Mexico, April 9, and expect to get to Clovis, N. M., Sunday morning.

Roswell, N. M., April 11, 1924.

Jerome E. Blough.

LETTER FROM INDIA

At our recent India Mission Conference the Economy Committee introduced a recommendation to inform the Home Board of the inadvisability of increasing our present force of foreign workers during the ensuing year. This was referred to the Executive Committee and their report follows:

Our field is still largely unoccupied. Many sections of it are without any Christian work whatever. At present there is within our territory a more sympathetic attitude toward the Gospel than ever before. Appeals for schools and other forms of Christian work must be refused for lack

of funds. Since our financial stringency demands curtailment rather than enlargement of our work, and since any further reduction will mean serious loss to the cause, we therefore ask the Board to appeal to the churches for an increase of funds that we may be enabled:

1. To greatly increase our force of Indian workers and train them for service.

2. To maintain and properly equip our present force of missionaries. Therefore until our normal budget can be increased 20% we deem it unwise to increase the present number of missionaries.

After considerable discussion this was passed, though I think we may say, regretfully. It is a matter about which we feel deeply. We think of the splendid, faithful volunteers who are now ready for service. We think of the literal millions in India who know not our Christ as we know him. In our own district there are scarcely three Christians in a thousand of population. Many villages are asking for schools. Many boys and girls wish to come to our schools. Many, who would expect to become workers for the Master, are asking for education and training. Some who have training are asking for service.

Now from the Board comes word that we should retrench. This makes it impossible to advance as we should like. We have dismissed some of our workers. This means that the missionary will have to do more work. No one complains of this. Perhaps a little more work will be good for him. Perhaps he has not been doing as much as he ought. But this fact remains that his best work is done through a group of faithful Indian helpers. Surely, when a missionary first opens up a new field in a non-Christian land he is forced to work by himself. And for the sake of his Master, he does so gladly. But as soon as possible he wins converts, and by and through them he continues his work. Perhaps he does less work. I am sure his work changes. I am sure it is more efficient. Into his helpers he puts his own enthusiasm, fire, faith, and by so doing doubles and trebles himself. Then there comes a time or limit to the number of men one can safely and surely inspire and lead, teach and guide. Then a new missionary is needed.

We hope to see the day when the Indian church can be made responsible for the evangelization of India. There is sentiment even now that there are enough foreigners here. This is one result of the non-cooperation movement. It is also among the Christians. Many feel that they could "take care of all their problems with very little outside help. Of course all do not think so. Many of the best Indian Christians do not feel so. And it is always a question as to how much this opinion should be allowed to influence us. But there is the feeling, and to be reckoned with, that the proportion of missionaries to workers is too high. And this is intensified when new missionaries are called while at the same time Indian workers are dismissed. And the missionaries have some of the same feeling. It has been estimated that it takes about \$3,000 annually for each missionary, above his support, to make him efficient, or perhaps, most efficient. He needs equipment. He has to have a house. He wants some furniture. There are vacations, or if not, there are doctor's bills. There may be both. There is education for the children. There are workers and their wages, last but not least in either size or importance. This is not to be interpreted to mean that recruits are not needed in India. It does not mean that new Indian workers are not needed. To take advantage of all our opportunities as we should like we need both as, perhaps never before. But we need the funds to efficiently finance them. We want that every missionary that comes to the field may feel from the moment he arrives that he has a full man-sized job awaiting him; one that will require all his enthusiasm, his strength, his ingenuity, his faith.

Now, what do we need? First, your prayers. Without them we indeed fail. Second, money to train and develop properly the leaders we now have, and hope to have, up to the limit of the abilities of the missionaries now on the field. Third, we need new recruits, missionaries, with their new, rich, red blood, fine enthusiasm and unwavering faith. These in the order given. We feel that under the present financial stringency we can do better by calling only to fill vacancies, and in using what we have to equip our Indian workers. We want to so develop our field that every one may be able to do his or her best without being in the least danger of stepping on any one's toes.

Oh, Brethren and Sisters! Won't you pray and work with us that God's will and work may not be hindered? We know full well the sacrifices many of you are making and will make. For this we praise you. We have no fault to find. We only want you to see the need as we see it from close quarters. I believe that if you could have seen the Indians as the Gospel was being presented to them this winter, if you could have heard the reports of their earnestness as they conversed with our evangelists concerning the Christ, if you could know of the opportunity that confronts us today as never before; if you could do this realizing that God gave his dear Son for these as well as for us, then I believe that your hearts would burn for them as never before, that you would pray for them as

never before, that you would give for them as never before, and that you would send for them as never before.

May the Father bless you and keep you for and in his service.

Bulsar, India.

THE ESHELMAN FAMILY, ATTENTION, PLEASE

I am compiling records of the ancestors and early descendants of the Eshelman or Eshelman family (originally Aeschlimann in Switzerland). Many present day descendants are readers of the "Gospel Messenger." Will those who have old records kindly send me copies of them, giving the line of descent back as far as possible, with exact dates, places of residence, marriages, etc.? I have extensive data, including mentions of the family in the court and other public documents of Lancaster and adjoining counties of Pennsylvania, and can in many cases give inquirers information carrying the lines back to the immigrant ancestors. Absolutely no charge for the information. A request like this in a Mennonite paper has brought excellent results, and I am hoping that through the "Gospel Messenger," which undoubtedly has a much larger circulation, many more interested persons will be reached.

Box 66, Ludington, Mich. Cyrus H. Eshelman.

AID SOCIETY NEWS

Just to show what progress is being made, and what is yet to be accomplished before our Conference Meeting June 7, consider that twenty-six State Districts have reported, but that there are eighteen yet to hear from. There is \$3,082 yet to be paid on our quota for the Virginia Industrial School. This is fine, and within a few weeks we expect everything to be complete and our report ready for Conference. If you have not quite done your part in this unfinished work, please do so at once. May we have every society reported; let not one be missing this year. There are so many big things ahead for us to do, but with a steady forward pull, and altogether, we can do great things for God. May he show us the way to go.

Greenville, Ohio. Mrs. Levi Minnich, Sec.-Treas.

SISTERS' AID MEETING

At the District Meeting of Middle Pennsylvania, held at the Stonerstown church, Saxton, April 8-10, the committee gave the Sisters' Aid a place on the program. This was much appreciated by the sisters and also by the brethren, who helped in different ways. Our program was well received. The offering was \$22. We decided to raise \$400 for the Greene County Home. Suggestions were made that we do some work for Africa along the line of hospital service. We would like to do this and will think, pray and plan for it. Our District has taken up Child Rescue work, and we recommend that attention be given this and money collected for it. Surely we should care for the homeless children. So many things to do. We ask the dear Lord to show us what to do first. All seems to be very important. Our officers are, Sister Anna Royer, President; Sannie S. Beery, Secretary; the writer, Assistant.

Huntingdon, Pa.

Eleanor J. Brumbaugh.

SISTERS' AID SOCIETIES

GREEN TREE, PA.—We held 39 all-day meetings; average attendance 15. Our work consisted mostly of quilting and making comforts, bonnets and aprons. Receipts, \$521.41; carried over, \$98.13. We paid out \$50 to Brooklyn Italian Mission; \$50 to Greene County School; \$10 on church debt; \$25.80 for flowers; other worthy causes, \$26.20; to District Secretary, \$1. Officers: President, Sister Josephine Repole; Secretary, Sister Sue Dettra; Treasurer, Sister Lizzie Richardson; Mrs. H. S. Replage, Oakes, Pa., April 14.

HUNTSDALE, PA.—We held 14 meetings; average attendance, 8; enrollment, 21. Our work consisted of quilting, making patchwork, bonnets, aprons and some other sewing. Carried over, \$23; received for work done, donations and fees, \$52.45; expenses, \$55.60; we gave to Greene County School for blankets for the Children's Home, Carlisle, \$15; to a sister, \$10; other expenses, \$10.60; balance, \$19.85. Officers: President, Sister Maud Woodrow; Vice-President, Sister Florence Hutchison; Treasurer, Sister Velva Evans; Superintendent, Sister Annie Culp; Secretary, the writer—Mrs. Elizabeth Kreider, Huntsdale, Pa., April 4.

PALMYRA, PA.—Enrollment, 20; meetings held, 35; total attendance, 405. Officers for 1924: President, Elizabeth Blouch; Vice-President, Kate Baker; Secretary, S. Ellen Gipe; Treasurer, Kate H. Zug. We quilted 27 quilts, and made other articles of wearing apparel, and turned meals for 9 funerals, for which we received, including a balance of \$57.18, a total of \$566.50 during the year. Paid out during the year: District assessment, \$1; Near East Relief, \$15; Annual Meeting offering, \$25; Bethany Hospital, \$50; Virginia Industrial School, church expense account, \$32; world-wide missions, \$100; groceries and materials, \$191.21; cash on hand, \$107.19; total, \$566.50—S. Ellen Gipe, Palmyra, Pa., March 3.

REEDLEY, CALIF.—We have an enrollment of 60, and an average attendance of 18. Our work consists of piecing comfort-tops and quilting and knitting comforts. We sewed and prepared articles for Christmas sale, consisting of comforts, aprons, towels, handkerchiefs, etc. We donated one day sewing to an unfortunate family; helped furnish the Thanksgiving dinner and gave \$5 to the Oakland church; caused over 300 quilts of fabric for District Meeting and made 26 Rallons pickles. Receipts, \$149.21; expenses, \$43.81; song books, \$47.28; sent to Virginia School, \$15.25. Officers: President, Sister Mable Brower; Vice-President, Fannie McCallister; Superintendent, Grace Ficker; Assistant, Fern Shanky; Secretary-Treasurer, the writer—Etta Warner, Reedley, Calif., April 14.

SCOTT VALLEY, KANS.—We held 23 meetings, with an average attendance of 10. We received \$229.45 and spent \$186.31. We held one bazaar and served lunch at 2 sales. A number of splendid socials were held. We contributed to pastoral support, church supplies, cementing church basement, Old Folks' Home, Darlow, Kansas City mission, Virginia Industrial School, flowers and fruit to sick. Officers: President, Olive Schechter; Superintendent, Lillie Brummell; Secretary,

Purnia Smith; Treasurer, Kate Leavell—Clara Krause, Waverly, Kans., April 14.

SOUTH BEATRICE, NEBR.—We held 13 meetings, with an average attendance of 22. Our work consisted of piecing and knitting comforts; sewing for needy, serving sale lunches. We sent \$10 to Orphan Home at Council Bluffs, Iowa; \$20 to the Children's Home, \$30 on South Loup parsonage; District expense, \$1; \$74 for putting lights in parsonage; \$5.25 for flowers. We received for coverings, \$6.71; donations of different articles, \$90; birthday and offerings, \$14.82; receipts, \$399.12; expenses, \$306.34; balance, \$92.02. Officers: President, Mrs. Mary Gouff; Vice-President, Mrs. Ida Root; Superintendent, Mrs. Ella Fry; Secretary-Treasurer, the writer—Mrs. Zelma Dell, Beatrice, Neb., April 14.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly married couple. Request should be made when the notice is sent and full address given.

Davis-Nicholson.—By the undersigned, at his home, April 16, 1924, Bro. Leonard Davis and Miss Rosa Edith Nicholson, both of Uniontown, Ind.—M. Smeltzer, Uniontown, Ind.

Hawbaker-Peacock.—By the undersigned, at his home, March 30, 1924, Bro. Merlin Hawbaker and Sister Maurita Peacock, both of Mt. Morris, Ill.—C. H. Gnagy, Mount Morris, Ill.

Newberry-Waring.—At the home of the undersigned, April 16, 1924, Mr. Levi Newberry, of Ulrichville, Ohio, and Miss M. Madeline Waring, of New Philadelphia, Ohio—M. M. Taylor, Louisville, Ohio.

FALLEN ASLEEP

Beeghly, Roy Albert, son of Mr. and Mrs. Harry Beeghly, died March 31, 1924, aged 1 year, 7 months and 4 days. He was sick for several weeks with spinal meningitis. Services at the Maple Spring church per Egion, W. Va., by Eld. John S. Pike. Interment in the Maple Spring cemetery—Golden Judy Moore.

Hinkle, Fannie, died Jan. 20, 1924, aged 69 years, 2 months and 14 days. Services at the home by Eld. C. E. Long, assisted by Rev. G. B. Fadely of the U. B. church. She was a faithful member of the Brethren Church from childhood. She leaves her husband, two sons and three grandchildren—Lizzie S. Myers, Edom, Va.

Hunt, Violet, born in London, England, Aug. 24, 1908, died April 1, 1924. In 1924 at the beginning of the great war she came with her parents to America, to Batavia, Ill., where they have since made their home. At an early date she became enrolled in the Brethren Sunday-school and in 1921 she gave her life to Christ and was baptized into the Brethren Church. Because of a weakened heart she was obliged to leave school about three years ago. Sometime ago she was stricken with scarlet fever, followed by complications culminating in pleural pneumonia. Her sunny nature and loving heart endeared her to both old and young. She was especially fond of birds and animals. Of special significance was the fact that two of her pet doves flew in at her open window during the last hours of her life and alighted upon her bed. And again as she lay peacefully sleeping her last sleep these little pets a second time entered her room and finally plucked a flower from her side, and then silently flew away.

She leaves father, mother, five sisters and three brothers. Because of being under quarantine, only a short service was held at the home. A memorial service was held at the church the following Sunday by Bro. Galen Lehman—Nellie K. Netzel, Batavia, Ill.

Kelso, Walter S., died at Denver, April 5, 1924. He was born in Somerset County, Pa., Dec. 26, 1861, the son of Jacob and Lizzie Lichty Kelso. He united with the Brethren Church at the age of 16. He has been a faithful and active member all his life. In 1884 he married Ella N. Shaffer who survives with five children. Death followed a stroke of apoplexy; he was sick but three days—Duane C. Kelso, Fort Collins, Colo.

Laughman, Sister Lizzie Jane, born July 25, 1878, died March 24, 1924. She united with the Brethren Church in 1906, and was faithful until death. She was a member of the York congregation. She is survived by her husband, Albert, two daughters and one son. Services from her late residence and at Muncie church, Adams County, by Eld. Daniel Bowser, assisted by Eld. C. L. Baker. Burial in the adjoining cemetery—Mrs. C. W. Kraft, York, Pa.

Miley, Bro. Harry M., died at his home in Litzitz, Pa., April 8, 1924, aged 36 years, 3 months and 24 days. He is survived by his wife, who was Mrs. Ella Boos, his mother, two sisters and two brothers. Services by Eld. J. W. G. Hershey and Bro. H. M. Eberly in the Litzitz church. Interment in Eby's cemetery at Monterey—Florence B. Gibbel, Litzitz, Pa.

Oellig, Joseph Brown, died at his home in Upton, Pa., aged 59 years, 1 month and 10 days. He had been in failing health for some months with kidney trouble and was only confined to the house for about two months. He was born at the old homestead near Mersburg and was a son of the old homestead near Mersburg. He lived on the farm and later went to Illinois, where he attended Mt. Morris College. In 1895 he married Miss Alice Royer, and afterward bought the old home farm. He served for nine years as school director and was a member of the Brethren Church. He served as Sunday-school superintendent for some time. He is survived by his wife and seven children, four brothers and three sisters. Services by Brethren J. M. Moore and A. M. Niswander. Interment in the cemetery adjoining the church—Alice R. Oellig, Greencastle, Pa.

Pletcher, Veta Ruth, daughter of Bro. Irwin R. and Sister Sadie G. Pletcher, born in Connellsville, Pa., and died April 12, 1924, at Johnson City, Pa., aged 2 years, 11 months and 18 days. She was instantly killed by an automobile. She leaves besides her parents a sister and three brothers. Services in the home. Burial in the Hill Grove cemetery, Connellsville, Pa.—C. C. Soltenberger, Johnstown, Pa.

Quakenbush, J. M., born in Chatham County, N. C., March 23, 1852, died April 1, 1924, at his home in Lyon, Kentucky. He was 71 years old. He came to Kansas, locating near Emporia, in 1866. He died a few years later and it fell to his lot to help support the widowed mother. March 7, 1875, he married Miss Alice Buck. There were twelve children. He united with the Church of the Brethren about thirty-five years ago, serving as deacon, and for forty-one years. He was a member of the Methodist Mission Board, also trustee of the Old Folks' Home at Darlow, Kans. In his early Christian life he never let business hinder his church activities. In April, 1881, he moved to the farm where he was living at the time of his death, and which has been known as the Quakenbush homestead ever since. He had no chance for an education, but went to night school after he was married. He saw Emporia grow from a prairie town to a city of over 10,000. He leaves two brothers, three sons, four daughters, seventeen grandchildren, one great-grandchild. Services in the Methodist church by Rev. Tauer of the Methodist church, assisted by Eld. S. E. Lantz. Burial in the Pleasant Ridge cemetery at Olpe, Kans.—Ralph W. Quakenbush, Lone Star, Kans.

Smith, Samuel B., born Feb. 28, 1837, died at the home of his daughter, near Bradford, Ohio, March 21, 1924, aged 87 years and 5 days. He was the youngest of eight children. His mother was Elizabeth, who was the wife of the late John Smith. To this union were born four sons and three daughters. His second marriage was to Mary M. Holstetter who died six years ago. This union was blessed with one son and two daughters. While Bro. Smith grew to manhood in Pennsylvania and lived ten years in Kansas, he spent most of his life in and around Bradford, Ohio. He was a member of the Church of the Brethren. Many found a real blessing in conversing with him during his sickness. His remarkable patience and cheerfulness in suffering was an inspiration. He leaves five children, twenty-nine grandchildren and thirty-three great-grandchildren. Services in the Harris Creek church by Eld.

D. G. Berkebile, assisted by Bro. John Eikenberry. Burial in Harris Creek cemetery—Mrs. Bertha Hoover, Bradford, Ohio.

Strausbaugh, John, son of Wm. and Jane Busby Strausbaugh, died April 9, 1924, aged 83 years, 2 months and 25 days. He married Christine Sprus Dec. 21, 1860. His wife died Dec. 5, 1881. He was later married to Bertha Reid, in 1892. She died Feb. 13, 1908. There are living ten children, sixty-eight grandchildren and fifty-two great-grandchildren. He united with the Church of the Brethren in 1906 and was faithful until death. Services from the South Charleston Mission by the writer—C. V. Coppelock, Circleville, Ohio.

Swigart, Eld. Geo. H., died at the home of his daughter, Mrs. Susanna Johnson, at Cambridge, Ill., March 14, 1924, aged a little more than 90 years. He was born and spent almost his entire life on the old Swigart homestead, in Milfill County, Pa., in the Spring Run congregation. He became a member of the church in his young years. He was called to the ministry in 1871, and to the full ministry in 1900, and was faithful and loyal in all of his work. He descends from a line of ancestry who were pioneers of the faith of the Brethren, in Milfill County. His grandfather—John Swigart—came from the eastern counties of the State about 1792, and is believed to have been the first resident minister, in the county, and whose descendants have been factors in the establishing and the promoting of the doctrine and faith of the Brethren here as also in many parts of the Brotherhood. Brother Swigart's wife died several years before he died. His life has been marked by the home of his children, five sons and one daughter. His body was brought to his old home here, and buried in the family plot in the Spring Run cemetery, the services being conducted by the resident ministry—J. C. Swigart, Mattawana, Pa.

Tappan, Samuel, born in Montgomery County, Ohio, died at his home in Dayton, April 7, 1924, aged 71 years, 2 months and 2 days. He was the youngest in a family of six children and spent the first fifty-one years of his life on the old home farm east of Dayton. Dec. 5, 1889, he married Mary Elizabeth Davis. There were three children, two of whom died in childhood. His wife died April 2, 1906. He had one daughter, Jennie Davis, who survives with one daughter and one brother. In June, 1904, he accepted Christ as his Savior, affiliating with the East Dayton Church of the Brethren. Appreciating his faithfulness and ability, the church called him to the ministry in 1905, and in this office he rendered almost twenty years of faithful and efficient service. His quiet spirit and almost unending judgment contributed much toward the success of his unceasing efforts for his Master. In his humility he thought of his own efforts as insignificant, but others valued them highly. When there were problems to be met his counsel was eagerly sought and received earnest consideration both by officials and laymen of the church. Services at the home by Eld. J. W. Fidler, assisted by Eld. Wm. J. Buckley. Interment in the Woodland cemetery—Mrs. Alva Richards, Dayton, Ohio.

Wilson, Noah D., son of Mr. and Mrs. Sam D. Wilson, died April 9, 1924, at his home in Dayton, Ohio, aged 28 years, 1 month and 2 days. Four years ago he married Sister Essie Cook. He leaves his wife, son, parents, three brothers and seven sisters. A brother and sister preceded him. Services at the Lutheran church at Willis by Rev. Taber of the Methodist Church, and Bro. A. N. Hylton. Burial at Willis—Raymond K. Martin, Willis, Va.

OFFICIAL DIRECTORY

General Mission Board.—H. C. Early, Chairman, Florida, Ind.; Otho Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. General Secretary, S. S. Spenser, Elgin, Ill.; Education, Secretary, S. S. Spenser, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board.—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; Elizabeth, Pa.; J. L. W. Miller, Vice-Chairman, Evanson, Ill.; Eva Lichty, Whistler, Pa.; Mildred, Ill. General Secretary and Field Director, Ezra Flory, Elgin, Ill.; Secretary Young People's Division and Treasurer, C. H. Shanberger, Elgin, Ill.

General Educational Board.—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Troutwood, Pa.; J. S. Singer, Secretary-Treasurer, 211 West 12th St., New York City; J. S. Flory, Bridgeport, Va.; J. W. Lear, 345 W. Van Buren Street, Chicago, Ill. Assistant Secretary for the Board, E. Spenser Minnich, Elgin, Ill.

General Ministerial Board.—W. S. Long, President, 150 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, West Chester, Va.; D. M. Meisler, Blough, Secretary, 328 Central Ave., Decatur, Ill.; J. S. Nye, Treasurer, Nappanee, Ind.; S. J. Miller, La Verne, Calif.

Temperance and Purity Committee.—A. A. Blessing, Chairman, West Mill, Ohio; H. S. Replage, Secretary, Oakes, Pa.; M. W. Emmert, Treasurer, Mt. Morris, Ill. Field Secretary, Virgil C. Finnell, North Manchester, Ind.

Peace Committee.—W. J. Swigart, Chairman, Huntingdon, Pa.; J. M. Henry, Secretary, New Windsor, Md.; Jacob Puck, Treasurer, La Verne, Calif. Advisory Member, I. W. Taylor, Ephrata, Pa.

Homeless Children Committee.—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans. Advisory Member, Geo. C. Carl, 1125 Albina Ave., Portland, Ore. Advisory Members from the Sisters' Aid Society: Rachel A. Urey, Timberlake, Neb.; Ida M. Winger, North Manchester, Ind.; John L. Kuna, McPherson, Kans.; Jerome Brubaker, Covina, Calif.

Dress Reform Committee.—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, Mt. Morris, Ill.; Eva Trostle, 345 Van Buren St., Chicago; Mary Polk Ellenberger, Holmesville, Ind.

Tract Examining Committee.—T. T. Myers, Chairman, Huntingdon, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Wayneboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; E. D. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

Music Committee.—Corra M. Stahly, Chairman, Nappanee, Ind.; William Berry, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee.—W. O. Becker, Chairman, McPherson, Kans.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House.—Board of Directors: H. C. Early, President, Florida, Ind.; Otho Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, Lauren T. Miller, Elgin, Ill.

Council of Promotion.—General Director: J. W. Lear, 16 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holsapple, 120 E. Washington St., Hagerstown, Md.; General Mission Representative, D. B. Donack; General Sunday School Board, Ezra Flory, Elgin, Ill.; General Educational Board, J. S. Noffinger; General Ministerial Board, S. S. Blough; Temperance and Purity Committee, W. Emmert; Peace Committee, W. J. Swigart; Homeless Children Committee, J. S. Flory; Education Committee, E. B. Hoff; Music Committee, William Berry; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society.—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. L. Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee.—E. M. Butterbaugh, 526 E. Indiana Avenue, South Bend, Ind.; J. J. Oller, Wayneboro, Pa.

Member of Advisory Board of American Bible Society.—Albert C. Wicand, 832 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agent.—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer.—E. J. Stauffer, Mulberry Grove, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 285)

ing messages on Monday and Tuesday, and Bro. Cox, of Warrior's Mark, on Wednesday and Thursday, and then our pastor the rest of the week, including Sunday. After a powerful sermon Sunday evening eleven were baptized and two reclaimed. Nine were men and eight were heads of families. A special offering was lifted for a building fund. The young men's class donated \$25 and a class of girls, \$20. Altogether the amount received so far is \$278. We have been missing our good friends, Brother and Sister Butterbaugh, and Bro. Roy Davis since they left for their home in Illinois. A farewell gathering was held for them March 31.—Mrs. Walter Stapleton, Tyrone, Pa., April 3.

Williamsburg church met in council April 7, with Eld. T. T. Myers presiding. Nine letters have been received; three have been baptized since the last report. Brethren Raymond Sollenberger and M. C. Shelly were elected delegates to District Meeting; also Bro. Sollenberger, delegate to Annual Meeting. Our love feast will be held May 18. We are planning to hold our Vacation Bible School in June.—Mrs. M. C. Shelly, Wertz, Pa., April 15.

Woodbury church met in council at the Replogle house April 19, with J. R. Stayer presiding. Bro. J. E. Rowland, our pastor, who came to us April 1, was present, as well as Bro. D. I. Pepple, who has moved into our midst. Brethren David Deter and Levi Struckey were to assist in the election of a presiding elder. Bro. D. I. Pepple was chosen to this office, and J. R. Stayer, the former elder, as honorary elder. Bro. J. E. Rowland and F. H. Mohr were elected delegates to Annual Conference, and Bro. Nelson Guyer and Sister Rowland, alternates. Sister Alice Stayer was appointed "Messenger" agent, and Mrs. Lydia J. Stayer, corresponding secretary. The revival meeting at the Replogle house, to be conducted by Bro. Rowland, will begin April 28. Our love feast will be May 11.—Mrs. Lydia J. Stayer, Woodbury, Pa., April 19.

TENNESSEE

French Broad.—On Easter Sunday, Bro. R. B. Pritchett preached a splendid sermon to an attentive audience. Our classrooms are almost finished. We are having a live Sunday-school and prayer meeting every Sunday night. Our communion will be held May 3, beginning at 3 P. M.—Mollie Satterfield, Dandridge, Tenn., April 22.

VIRGINIA

Hollywood church met in council April 5, with Eld. L. B. Flohr presiding. Our delegates to Sunday-school meeting are Brethren Melvin Quann and Harrison Sullivan; to Annual Meeting, Bro. Melvin Quann—Mamie F. Sullivan, Fredericksburg, Va., April 13.

Richmond Mission.—Our Sunday-school made a good report at the end of the first quarter. The Christian Workers' Society also is moving ahead. Our new minister, J. T. Miller, is taking active care of the Hopewell division of our field. The deacons are assisting earnestly in the appointments. The Sisters' Aid is getting lined up. We expect Bro. Miller over from Hopewell to preach several times one week hence. The members decided to order the Gish Fund books to help him on the way. We expect to have an important council May 31. Today the Sunday-school rendered a nice Easter program.—Kathryn Moore Ewing, Richmond, Va., April 20.

Tinkers Creek.—We accepted a call as pastor to this place and took charge March 1. We moved from Lynchburg, where we lived for more than two years. Our stay with the Brethren there was a happy one. Our Sunday-school class, which we had charge of for eighteen months, had grown very dear to us. This place is two miles north of Roanoke, Va., in a beautiful country thickly settled with people, and the outlook for the Brethren is bright, as this is the only church in the community. March 23, Tinkers Creek was organized as a separate body from the Roanoke, Va., church by Eld. D. C. Neff and Eld. C. S. Ikenberry. Bro. P. S. Miller was chosen elder; Bro. Albert Peters, clerk; Sister Mary Bunch, church correspondent; the writer, "Messenger" agent. Our first council meeting was set for April 11. We decided to begin a two weeks' meeting May 4, and close with the Sunday with the love feast.—Mrs. P. J. Jennings, Roanoke, Va., April 18.

Timberville church met in council April 5, with Eld. J. T. Glick presiding. Three letters were given. Delegates to District Meeting are Sisters Effie Zigler and Annice Wampler and Bro. J. T. Glick; to Annual Meeting, Brethren J. E. Blum and J. M. Clower. Our pastor, Bro. J. T. Glick, was called to the Daleville school. His request was granted very reluctantly. It was only that Bro. Glick feels that the Lord has a greater field of service for him than the church gave their permission.—Mrs. L. M. Clower, Timberville, Va., April 22.

Unity church met in council at Union Chapel April 5, with Eld. M. L. Huffman presiding. Letters were granted to Bro. Huffman, his wife, and daughter who are moving to an adjoining congregation. We are sorry to have them leave us. One query for Annual Meeting was sent to District Meeting. Bro. Emma Pike, of Oakland, Md., expects to begin a series of meetings May 15 at the Bethel house. Since our last report Eld. S. D. Zigler and family have moved into our midst.—Eva Nair, Broadway, Va., April 17.

Walnut Grove.—It was my blessed privilege to attend and take part in one of the most spiritual uplifting meetings at Walnut Grove church on Easter Sunday night that I have ever attended in my life. Bro. A. M. Laughlin, of Jonesboro, Tenn., preached for us on Saturday night, and Sunday morning and afternoon. We had the Lord's supper and communion on Sunday night. Bro. E. F. Lewis and his little daughter and myself drove fifty miles, most of the way over a very rough, muddy road to attend this meeting, but we all feel amply repaid, yes, paid a thousand times for our long, weary trip. I heard some of the old brethren and sisters say that this was one of the most spiritual meetings they had ever taken part in. This was my first experience in taking the Lord's supper and communion and I thank God that I was privileged to participate in this blessed service.—F. E. Maxey, Taylors Valley, Va., April 21.

WASHINGTON

Whitestone congregation met in council March 30, with Eld. C. E. Holmes presiding. A local missionary board was elected—Sisters Mayme Masters and Hazel Rothrock, to work with our missionary secretary, Sister Grace Stratton. Delegates to our Sunday-school and C. W. convention are as follows: Sisters Eva Woods and Arvilla Hyllton and Brethren Fred Stiverston and Lester Hawkins. An offering was taken for our church treasury. Bro. Will Mohler preached for us April 13.—Mrs. Freda T. Ries, Tonasket, Wash., April 14.

WEST VIRGINIA

Beaver Run church met in council March 22, with Bro. Geo. S. Arnold as moderator. Two letters were read. The church will send a delegate to Annual Meeting. The chief item of business was the installation of two ministers' wives. Sisters Howard Mason and Amos Holminger. It was decided to hold a love feast for one or two ministers at our next council. Our love feast will be Sept. 12, preceded by a two weeks' meeting.—Beattie Arnold Holminger, Burlington, W. Va., April 20.

Harness Run.—The Sunday-school at Harness Run is still progressing nicely, having continued the entire winter without missing a lesson. Much interest has been shown in a Christian Workers' Meeting started at the same place several months ago. We will miss the

services of Bro. Lester Stottlemeyer, who has given us much assistance for the past eight months. He is located in Cumberland since his school closed. Sister Mary Martin, of Mt. Airy, Md., is booked for a series of meetings at this place, to begin May 3.—Raphael Leatherman, Burlington, W. Va., April 16.

ANNOUNCEMENTS

LOVE FEASTS

California
May 3, Fresno.
May 7, 9:30 pm, Long Beach.
May 7, Laton.
May 17, Reddley.
May 18, Inglewood.
May 18, 6:30 pm, Pasadena.
May 25, 6 pm, Glendora.

Colorado
May 7, Rocky Ford.
May 11, Denver.
June 1, Fruita.

Florida
May 31, Bethel.
Idaho
May 17, 7:30 pm, Boise Valley.
May 31, 10 am, Bowmont.

Illinois
May 3, 7 pm, Canton (Coal Creek).
May 4, 7 pm, Franklin Grove.
May 4, 6 pm, Elgin.
May 11, 7 pm, Batavia.
May 11, 7 pm, Dixon.
May 18, 7 pm, Polo.
May 24, 25, 7 pm, West Branch.
May 25, Cherry Grove.
May 24, 7 pm, Hickory Grove.
May 30, 7 pm, Okaw, Centennial house.
May 31, June 1, 7 pm, Yellow Creek.
June 1, Lena.

Indiana
May 3, 7 pm, Anderson.
May 4, Kokomo.
May 5, Wakarusa.
May 10, Beech Grove.
May 10, 10 am, Pleasna.
May 10, Rock Run.
May 17, Walnut.
May 24, Rossville.
May 24, Shipshewana.
May 24, 6:30 pm, Wawaka.
May 24, 7:30 pm, Buck Creek.
May 24, 7 pm, Arcadia.
May 29, Bauge.
May 31, Pleasant Valley.
May 31, 7 pm, English Prairie.
May 31, Cedar Lake.
May 31, 6 pm, Pipe Creek.
May 31, Elkhart Valley.
May 31, 7:30 pm, Upper Fall Creek.

May 31, 7:30 pm, Bremen.
May 31, 7:30 pm, Syracuse.
May 31, 10 am, White, all-day.
June 1, Indianapolis.

Iowa
May 3, 6:30 pm, Fairview.
May 4, Iowa River.
May 10, 11, 7 pm, Des Moines Valley.
May 17, Libertyville.
May 18, 7 pm, South Keokuk.
May 24, 7 pm, Prairie City.
May 25, 7 pm, First Church, Des Moines.
May 25, Osceola.
May 31, 7 pm, English River.
May 31, Monroe County.
May 31, June 1, Beaver.
June 7, 30 pm, Panther Creek.
June 1, 8 pm, Indian Creek.

Kansas
May 3, Parsons.
May 4, Sabetha.
May 4, Newton.
May 11, Independence.
May 17, 7:30 pm, Verdigris.
May 17, 7 pm, Prairie View.
May 17, Larned Rural.
May 17, Bloom.
May 17, Salem Community.
May 18, Morrill.
May 24, 7 pm, Victor.
May 24, 7 pm, North Solomon.
May 31, Quinter.

Maryland
May 3, 2 pm, Piney Creek.
May 3, 2 pm, Mountindale.
May 10, 3 pm, Pipe Creek.
May 11, 4 pm, Pleasant View.
May 17, 4 pm, Manor.
May 17, 2:30 pm, Pleasant Hill (Bush Creek congregation).
May 18, 6 pm, Washington City (D. C.).

May 24, 2:30 pm, Beaver Dam.
May 24, 2:30 pm, Middletown Valley, Grossnickle house.
May 24, 2:30 pm, Meadow Branch.
May 24, 25, Brownsville.
May 31, 4 pm, Little Rock Valley.
May 31, June 1, Beaver Creek.

Michigan
May 3, 10:30 am, Elmdale.
May 4, evening, Thonapple.
May 4, Pontiac.
May 31, Woodland.

Minnesota
May 31, Winona.

Missouri
May 11, Cabool, Cabool house.
May 17, 6 pm, Valley.

Nebraska
May 18, 7 pm, Omaha.
May 26, South Beatrice.

North Dakota
May 10, 7 pm, Surrey.

Ohio
May 3, 10 am, Eversole.
May 3, West Fulton.
May 4, 6:30 pm, East Dayton.
May 11, 7 pm, Logan.

May 17, 6:30 pm, West Charleston.
May 24, 7 pm, Middle District.
May 24, Toledo, First Church.
May 24, 7 pm, Rome, Oak Grove house.
May 25, 6:30 pm, Oakland.
May 31, Lick Creek.
May 31, Dupont.
June 1, 6 pm, Bear Creek.

Oklahoma
May 9, Paradise Prairie.

Oregon
May 3, 7 pm, Mabel.
May 17, 10 am, Albany.

Pennsylvania
May 3, 10 am, Fredericksburg at Myer house.
May 3, 3 pm, Palmyra.
May 4, Hanover.
May 4, Huntingdon.
May 4, 3:30 pm, Lancaster.
May 4, Everett.
May 4, 6:30 pm, Pittsburgh.
May 10, Sugar Valley.
May 10, 7 pm, Upper Clair.
May 10, 2 pm, Conewago at Bachmanville house.

May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 11, 1:30 pm, Conestoga at Bareville house.
May 10, 11, 1:30 pm, Richland.
May 11, Plum Creek.
May 11, 10 am, Snake Spring Valley.

May 11, 3:30 pm, Reading.
May 11, Burnham.
May 11, Meyersdale.
May 11, New Esterprise.
May 11, 2 pm, Upper Cumberland.
May 11, Somerset.
May 11, Woodbury.
May 11, 6:30 pm, Tyrone.

May 11, 12, Elizabethtown.
May 14, 15, 1:30 pm, Mountville.
May 14, 15, 9:30 am, West Conestoga, Middle Creek.
May 17, 7 pm, Ambler.
May 17, Indian Creek.
May 17, 18, 1:30 pm, Annville.
May 17, 18, 10 am, Maiden Creek.
May 17, 18, Upper Conewago at Mummert house.
May 18, 7:30 pm, Lower Cone wago.

May 18, Rummel.
May 18, Williamsburg.
May 18, Hollidaysburg.
May 18, Scalp Level.
May 18, 4 pm, Ephrata.
May 18, Carson Valley.
May 18, Leamersville.
May 18, 9:30 am, Lower Cumberland, Mohler house.
May 18, Clover Creek, Clover Creek house.

May 18, Mt. Joy.
May 18, Reaching Spring.
May 19, 20, 1:30 pm, East Petersburg, East Petersburg house.
May 20, 21, 10 am, Chiques, Chiques house.

May 21, 22, 1:30 pm, White Oak, Pennville house.
May 22, 23, 10 am, Big Swatara.
May 24, 6 pm, Hatfield.
May 24, Spring Run at Pine Glen.
May 24, Lower Clair.
May 24, Spring Run.
May 24, 25, 9:30 am, Schuylkill at Big Dam house.

May 24, 25, 2 pm, Mt. Olivet.
May 24, 25, 9:30 am, Midway.
May 24, 25, 10 am, Falling Spring, Hade house.
May 25, Fairview.
May 25, Shade Creek.
May 25, Geiger.
May 25, Carlisle.
May 27, 28, Springville, Mohler house.

May 27, 28, 1:30 pm, East Fairview.
May 27, 28, 10 am, Heidelberg.
May 29, 30, 10 am, West Green Tree, Green Tree house.
May 29, 30, 9:30 am, Little Swatara, Ziegler house.

May 31, Aughwick, Germany Valley house.
May 31, 2 pm, Akron.
May 31, 2 pm, Ridge.
May 31, 2 pm, Mechanic Grove, Grove house.
May 31, 2 pm, Spring Grove, Kemper house.

May 31, 10 am, Back Creek, Up-ton house.
June 1, 2:30 pm, Marsh Creek.
June 1, Middle Creek.

June 1, Manor.
Tennessee
May 3, 3 pm, French Broad.

Virginia
May 3, 6 pm, Fairfax.
May 17, 6 pm, Midland.
May 17, 3:30 pm, Hinton Grove.
May 18, Spinkers Creek.
May 24, 5 pm, Rileville.

Washington
May 3, Mt. Hope.
May 3, Outlook.
May 10, 6 pm, Okanogan Valley.

West Virginia
June 1, 10:30 am, Berkeley, Van- cleavesville house.

Wisconsin
May 12, White Rapids.

Heroic Lives

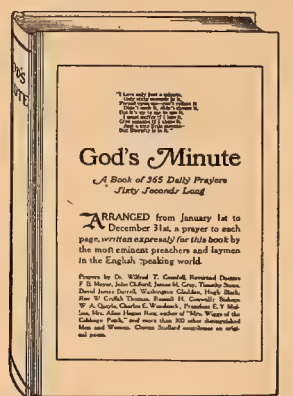
by

Minor C. Miller

This series of stories is intended for use in week-day and vacation schools of religion for children approximately nine, ten and eleven years of age. The chief purpose of these lessons is to deepen within the child the consciousness of God as a real, vital, living Personality, and to set up models for conduct through a biographical study of God's noblemen of the past. The attempt has been made to select worthy characters who strongly illustrate some virtue which ought to become a definite, controlling force in the lives of boys and girls, and to correlate with each story such additional material as will help to reinforce the central theme of the lesson.

A book of over 300 pages, bound in cloth. Price, postpaid, \$1.50.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.



This is a book you will appreciate.

Nearly 100,000 sold the first fifteen months
384 pages. Cloth binding, 60c. Keratol stiff covers, \$1; Art Leather, limp, \$1.50.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

What Is The Simple Life?

Are You Living It?

The Simple Life

Three Late Booklets

THESE 3 BOOKS
WILL HELP YOU THINK
HOW YOU MIGHT HAVE
More time to do good—
More Money for Missions—
More ways to serve—
More concern for souls—

These booklets were all published by the Dress Reform Committee. They are sane and instructive. Every home should have a copy of each. If really interested in teaching this subject of thrift and economy, now growing in favor everywhere, you will appreciate fully the contents of these booklets.

THE SIMPLE LIFE WILL WE MAINTAIN IT?

Delivered last Hershey Conference by Otho Winger, President of Manchester College. To know the author is to appreciate the book.

SIMPLE LIFE WINNERS

By James M. Moore, Pastor Lanark, Ill., and Waynesboro, Pa., and Anna Warster (Ind.), Student Volunteer, now in practical training in Chicago. Prize winning productions in the Cash Price Contest—Awards made at Hershey, 1921.

IS SIMPLICITY CONSISTENT WITH THE CHRISTIAN LIFE?

By Mary Polk Ellenberger, member of Dress Reform Committee—a gifted writer and fearless public speaker.

Price—Any of These Books

Single Copy \$.15
Dozen \$ 1.35
Hundred \$ 11.00
Sample copy of each—sent in one order to same address, 5c

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., May 10, 1924

No. 19

In This Number

Editorial—	
The Story of a True Mother (H. A. B.)	289
"If He Repent, Forgive Him"	289
A Straw in the Wind	289
When to Walk by Faith	289
Among the Churches	286
Around the World	297
The Quiet Hour (J. H. H.)	297
Our Forward Movement—	
Foreign Missionary Month	293
Desperately in Earnest	293
Paying the Pastor	293
General Forum—	
A Hymn of Peace (Poem)	290
The Problem of Peace.—Part 1 st By D. W. Kurtz	290
Conscience and War. By Edgar Rothrock	290
The Foundation and the Building. By J. H. Moore	291
Some Qualities of a True Mother. By Sadie Bowman Layman	291
Hershey Conference Program	292
Business for General Conference	292
Educational Board Meeting. By J. S. Noffsinger	300
Improvements for the Hershey Conference. By P. S. Thomas	300
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus.—No. 15.	
By Wm. Kinsey	294
What Jesus Preached. By Mary Prentice Wilson	294
Homely Homilies. By Ira H. Frantz	294
In Command of Both Armies. By R. H. Miller	294
Mr. Spurgeon's Aphorism	294
Home and Family—	
A Memory and a Hope (Poem). By Lina N. Stoner	295
We Must Move in May. By Elizabeth Rosenberger Blough	295
Memories of My Mother. By Mac Wolf	295
The Spirit of Motherhood. By Leo Lillian Wise	295
Home and the Family. By Claude H. Murray	298
The True Mother Heart. By Ida Showalter	298
Our Responsibilities to India. By Elsie Finckh	299

...EDITORIAL...

The Story of a True Mother

AND it fell, toward the end of a day, that a prophet of God with his servants passed through the borders of the beautiful Plain of Esdraelon at the season when the fields of grain whiten toward harvest. The day had been hot and both the prophet and his companion were thirsty and tired. But they hastened on as weary men who anticipate a pleasant ending to a tiresome journey. At length they entered a village on the southwestern slope of the hill of Moreh and found their way to a cool and quiet little chamber in the home of one of the chief men of Shunem.

The wife of the prophet's host was a great and good woman. And since the first day that she had constrained him to rest and eat bread the prophet had not lacked occasion to thank God for the hospitality of his hostess. As the prophet and his servant entered the little chamber that had been especially built for them they found, as usual, and ready for use, a bed, a table, a seat, and a candlestick. Perhaps never before had the two men been quite so grateful for the thoughtful provisions of their hostess. Even as they were resting, a servant entered with water, raisins, and cakes of figs. Thus the weary men ate and drank and thanked God anew for gracious hospitality. Suddenly, the prophet turned to his servant and said:

"Gehazi, call this Shunammite woman."

The servant obeyed, and soon the greatest woman in Shunem stood at the door of the prophet's chamber. Then said the prophet to his servant Gehazi: "Say unto this woman, behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host?"

But the great woman only bowed and said: "I dwell among mine own people." And so she departed.

For a time the prophet sat silent, but in a thoughtful attitude. At length he turned to his servant with the question: "What then is to be done for her?"

And Gehazi answered, perhaps because he had seen an unutterable hunger in the woman's eyes: "Verily she hath no son, and her husband is old."

Many months after, according to the promise of the prophet Elisha, a goodly child, a son, was born.

And the child was as dear to his mother as ever an only son could be. Like the mother of Moses, the mother in Shunem dreamed of what her son might be. Like Hannah, she made and adorned the simple garments that testify of a mother's love. Like Mary, the moth-



er of Jesus, she watched her child develop, pondering many things in her heart.

The years went by and the child became a lad. One bright morning he went out to his father to the reapers. As the day wore on the sun beat down mercilessly upon the men in the fields. Often they paused to rest or to get a cooling drink of water. Toward midday the child came to his father. The lad's face was flushed and tears were in his eyes. "Father," he cried, "my head, my head!"

The aged father loved his son only less than the mother loved their only child. How thoughtless he had been! The father inwardly upbraided himself for not protecting the child from the unusual heat. And now what could he do? A sense of utter helplessness came over him. The father called his strongest servant and bade him carry the lad to his mother.

The child sat on his mother's knees and cried softly because of the throbbing pain in his head. But the mother, choking back the pain at her heart, stroked the child's aching head and kissed away his tears. And the lad sat thus on his mother's knees until noon and then he died.

A mother is never so great as in defeat. With a strength tripled by sorrow the mother carried the limp body of her dead son to the prophet's chamber and laid it upon the bed. Then, summoning help, she prepared to hasten to Carmel to call the prophet. Others might weep for a time and then bury their dead. But a mother is the last to give up. The true mother always cries: "Drive, and go forward; slacken me not the riding, except I bid thee." And thus, with a heart bursting with sorrow the lad's mother came to the man of God at Mount Carmel. Of how the mother poured out the bitterness of her heart, and of how the prophet raised the child to life, one may read in the Book.

But when you read of the great mother in Shunem remember that she is an older sister of your mother and mine. Of course, they are not sisters by the ties of blood, but profounder still, they are sisters by the power of a kindred spirit. In the thoughtful hospitality of the Shunammite woman you and I can see the spontaneous generosity of our own mothers. How

often has your mother and mine prepared a chamber with a bed, table, seat and a light for the weary traveler! But it is in the care of children that the mother heart is most intimately revealed. It is our mothers who suffered most that we might live; and it is our mothers who nursed and prayed us back to life when others thought we were as good as dead. Such has always been the faithful, loving, sacrificial greatness of the mother heart; and such, as you and I are daily discovering, is the mother heart of the women we honor today.

H. A. B.

"If He Repent, Forgive Him"

"AN interested reader" writes to ask us whether a certain sin is unpardonable. The question moves us to say that the possibility of forgiveness for any sin depends not upon the nature of the sin but upon the nature of the repentance. "Though your sins be as scarlet, they shall be as white as snow," provided, of course, you repent of them sincerely and turn from them with full purpose of heart.

Dare the church of the living God say to a repentant soul, "We can not forgive you"? our correspondent asks. Surely not. There ought to be some "fruits meet for repentance," but when these are manifest to the full extent of the ability of the sinner, no individual or church can justly withhold the forgiveness which God fully bestows.

The only kind of unpardonable sin we know anything about is the sin which the sinner is not willing to give up. No sin is big enough to keep a man out of the fellowship of God in Jesus Christ, if he loves that fellowship more than his sin. Nor is any sin too small to keep him out of that fellowship, if he continues to cherish it in his heart and life.

A Straw in the Wind

MANY of us easily remember the days when the advertising columns of our newspapers and magazines were freely used to exploit the virtues of this or that particular brand of whiskey or other intoxicating liquor. We remember too when the leading magazines began to refuse such advertising. And the rest of that story everybody knows.

Is it not most deeply significant then, when the publishers of some of our most widely circulated periodicals announce that they will no longer admit to their columns tobacco advertisements? The more so, when we recall the new impetus given the tobacco habit during the war by the astuteness of the tobacco trust and the misguided sympathy of relief organizations for the lonesome soldier boys?

We must confess we had not expected anything like this so soon. Publishers are not in business to lose money and such action on their part is the best possible evidence of an oncoming tide of public sentiment which will ultimately put tobacco exactly where it belongs. Straws are not very dependable for some uses but they do show which way the wind is blowing.

When to Walk by Faith

DID you ever notice the marginal reading of that familiar "we walk by faith, not by sight," in Second Corinthians five seven? Substituting the word "appearance" for "sight" may give you a new insight into what Paul is saying. This is not that when we can not see we go on anyway, by faith, blessed as that truth is, but that when we can see and appearances would suggest one course we take the other because we walk by faith. We need faith when we can see, and see so much that is unfavorable, quite as much as when we can not see at all.

GENERAL FORUM

A Hymn of Peace

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe he brings release,
O who will with him go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea!

The Son of God goes forth for peace,
That men like brothers live,
And each desire the other's good,
And other's sin forgive.
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift—
Who follows in his train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, his peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to every land—
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim!

—Ernest Bourner Allen.

The Problem of Peace

BY D. W. KURTZ

In Three Parts—Part One

THE leading thinkers of the world are interested in the problem of peace. The outstanding ministers of the various denominations are speaking and writing to promote the cause of organizing for peace. The leading thinkers in the fields of political science, economics, sociology, and biology are agreed on this question. We must have peace to promote the survival and well-being of the race. The leading institutions and organizations of the country have passed resolutions and petitions to our government urging the cause of organized peace. Among these are the American Legion, the leading generals of the Army and officers of the Navy.

When one considers these facts, it might seem that the Millennium of Peace were just in sight.

But we must remember that the thinkers of the world are not in power, and those who are in power, have seldom studied human welfare in an unprejudiced way. Right now war clouds are hovering over Europe. The peace sentiment that spread over Germany a year ago is gone. Today, every child in Germany is determined some day "to fight France." France has gone into the Ruhr not for reparations, but to "undo the work of Bismarck," to dismember Germany. She is not succeeding in this task; the opposite is the result. The German peoples are being bound closer together on account of the menace to her integrity. The nations are spending more for armaments than they ever did previously in times of peace. The threat of war is felt on every hand. If we want peace, we must make peace. "Blessed are the peacemakers."

I. The Causes of War

In the first place, let us look at the causes of war. Bertrand Russell considers that all causes can be summed up under three heads—selfishness, fear, and pugnacity. But a closer examination of the facts shows that man's native pugnacity would not cause war, for the instinct of pugnacity burns far too short

a time, were it not aroused and maintained by propaganda. Wars have to be made. They do not spring naturally out of this instinct. The element of fear causes nations to build armaments. This is a provocative of war. For, when armaments are built there is a temptation to use them. But the real cause of war is selfishness—economic selfishness. Frederick C. Howe, in his book entitled "Why War," has shown the big place that economic selfishness plays in causing war. Of course, the propaganda that creates war veils the real cause. War must be made to look noble—is said to be undertaken "for self defense," "for patriotism," "for national honor," "for the defenseless," etc. But all that is propaganda so the masses will cooperate in the war. At least 95% of all the causes of war are rooted in the economic selfishness of a small group of men in each of the nations. Even in the United States, two per cent of the people own 56% of the wealth. In some nations the disproportion is even greater. To be concrete, in each nation about one per cent of the people own the money, the banks, the factories, the ships, the ammunition plants, and the newspapers. It is this group that wants special privileges, especially in the backward nations. They want special privileges (1) for raw materials for their factories, (2) for the export of their products, and (3) for the loaning of money, where they get, not 6% or 60%, but as high as 6,000% or 10,000% for their money. If these backward peoples cannot pay the interest, and fully comply with the hard bargains forced upon them, then the army and navy must be called into action—"to defend national honor." In every act, this group makes its enormous profits, by furnishing the government with ammunition, ships, and money, but the common man must do the fighting, the dying, and later pay the taxes, while this group makes the profits. This group runs the government and owns the newspapers—the instruments of propaganda. This group, in each nation, clashing with similar groups in other nations, causes the wars. It usually happens that these groups join with others, as the Central Powers, and the Allies. This is called the "Balance of Powers," the most unbalanced balance in the world.

This same influential group runs the government. Their henchmen become the diplomats. Diplomats bind their nations by "secret diplomacy." Read the government report, recording the speech of Hon. Senator Owen of Oklahoma, given in the U. S. Senate, December 18, 1923. This records the secret diplomacy of France and Russia from 1892 to 1914 when the war broke out. This secret diplomacy shows how France and Russia agreed to mobilize their forces without any declaration of war in case any disturbance arose in Austria. The German Kaiser did all in his power to maintain the peace and his final telegram to the Czar was that he alone (the Czar) could prevent a World War—by stopping the mobilization of the Russian forces. In case Russia did not cease her mobilization, Germany was compelled to mobilize in aid of her ally, Austria. The Kaiser waited twelve hours, until 5 P. M. August 1, before ordering the German mobilization. By this time both France and Russia had been mobilizing for five days.

Similarly, England had secret understandings with France. Secret diplomacy was the policy of Europe for centuries, and this diabolical method, making it possible for a few individuals, without the knowledge of the masses, to create war, must be abolished if we are to organize for peace.

Furthermore, the public should know more about the nature of propaganda. The same selfish group that causes the strained relations, also controls the newspapers and puts over the propaganda. We do not get the news but propaganda such as this group decides that the public shall have. Lord Northcliffe was the head of the Bureau of Propaganda for the Allies. He confessed before his death that most of the stories about "German atrocities" were false but were needed "to get America into the war." The editor who created the wild stories of the German spy system, now tells us that all of these hair-splitting stories were written in his own office, out of his imagination, without any basis in fact. "But," he says, "it had to be done to create the war spirit." The stories that the Germans

cut off the hands of Belgian boys so they could not in the future bear arms against Germany, are confessed falsehoods.

It is time that the public become aware of the causes of war, the methods used by this small, selfish, but powerful group of men who have at their disposal the instruments of propaganda to create war. General O'Ryan reminds us that "we must wage peace." For if we want to wage war, we remain silent about the good points of the enemy and exaggerate their bad points. But if we want peace, we must promote understandings, and emphasize rightly the common elements in our civilization. All wars are made by a few selfish people, but the masses are deceived into the belief that the war is for national honor and glory.

McPherson, Kans.

Conscience and War

BY EDGAR ROTHROCK

To give one's life for a great cause is worth while. Many have not died in vain. But when one is asked to take other lives in maintaining a cause it is not so glorious. To engage in destructive war and participate in the wholesale slaughter of men, who like you, think they are fighting for a worthy cause, is not pleasant to contemplate. In speaking of the soldier we too often forget that he kills for his country as well as exposes his life to the enemy. Most people love their country and will go to the limit in upholding it against all enemies. Serious minded people will hardly ask their neighbor to risk his life for the common defense in a way that they would be unwilling to jeopardize their own. When wars come, it is not alone the soldier who is responsible for the killing. He is merely the instrument, of the power so engaged, to handle the weapon of destruction.

England had 16,000 who refused to bear arms in the World War. The United States had 4,000 who accepted what was called noncombatant service. About 1,200 others were furloughed to farm work or assigned to the Friends' Reconstruction Work. 280 were sent to Leavenworth for refusing to participate in the war, or for hindering the government in the prosecution of the war. However, these presented no new problem. The Jews early refused to join the army and Mark Antony exempted them from service. The Mennonites were exempted from military service in Holland in 1575, in Zealand in 1577, and Napoleon assigned them to hospital service in 1793. To gain this recognition some gave their lives, while others were imprisoned, and still others suffered many indignities.

The government of the United States sought in many ways to get men who thought they were conscientious objectors to enter the regular service, open to all. The C. O.'s went to camp one by one. The receiving officer appealed to them to forget their scruples. The sight of thousands of their comrades freely taking the tasks assigned tended to break down the objector. Those who held to their objections, when questioned by the receiving officer, were passed on to others. One of the stock questions was: What would you do if a German assaulted your mother? If he said he would resist, he was a war man. If he said he would not, he was called a liar and a humbug. If the military men could not get him to desist in objecting, the chaplains or the Y. M. C. A. men, were given a chance. These "spiritual advisors" often succeeded where the others had failed. "The Old Testament is full of war," they said; or "The very essence of Christianity is to fight. Isolated texts were taken to justify war and particularly this "righteous" one. An English army chaplain deduced from the fact that Paul was a tent maker the conclusion that he was an army contractor proud to do his bit for the empire. The psychology of the times, the idealism of Wilson, the ruthlessness of Germany, the unjust treaty of Brest-Litovsk, the tolerant attitude of the government toward the objector, all helped to greatly reduce the number of men who persisted in their conscientious scruples.

Outside the military branches of service, millions who in peace time thought they were opposed to war, found themselves in all sorts of war work, war propaganda or in a sympathetic attitude followed the prog-

ress of the great struggle. Unconsciously we became inured to the wholesale slaughter; hardened even to the destruction of the lives of women and children. If the allied planes should have succeeded in flying over the German lines and dropping enough "Lewisite gas" in Berlin to literally wipe that city off the map, with all of its inhabitants, who of us would not have at least secretly rejoiced in this just judgment visited upon the enemy! War is hard on the conscience; so much so that all weakened, all came short, all sinned. It has always been so. The history of man is red with blood from the day Cain slew Abel to the present. But the World War was a war to end war. Perhaps—but not in the way we thought. If enough people will think long enough and hard enough to forever and always hate war, hate it until they cry out to the Father of all men for mercy and forgiveness, hate it until they are willing to lose their lives in the mighty struggle not only for personal righteousness but for social righteousness even to the ends of the earth, then war may cease. But the consciences of many make us kin to that one who in agony cried out:

"My soul hath long had her dwelling
With him that hateth peace.
I am for peace:
But when I speak, they are for war."

Others have their consciences deadened by narcotics, pleasure, the lure of materialism, militarism, or by indifference. To arouse the conscience of the world against war is a task worthy of the "Body of Christ."

When objectors to war are accused of declining a fundamental duty to their country, I cannot admit the justice of the accusation. One's duty is not to himself, his family, his country or to humanity, but to God. When the enlightened conscience has come to the conviction that armed resistance is contrary to the will of God one is bound to accept it at whatever cost. Love of country and love of humanity both find their highest fulfillment in the perfect will of God. He is the truth and he is love. Here we have no continuing city; the only abiding things in this world are the unseen spiritual forces. Our better consciences cry out that war always hinders the finer things which make these real and powerful in the hearts and lives of men. The idealism which was so much talked about in the late war was not based on the right foundation. We know a loftier patriotism than love for humanity which depends upon carnal weapons. This higher patriotism must ultimately sustain and inspire the lower. It leads the innocent to suffer for the guilty, as Christ did; it loves the soul of the enemy with a love which even persecution and death can not quench.

La Verne, Calif.

The Foundation and the Building

BY J. H. MOORE

WHEN addressing a group of Christian people who were dangerously divided in their notions regarding the ideal preacher and the efficient leader, Paul says: "I have laid the foundation, and another buildeth thereon" (1 Cor. 3:10). He even went so far by "the grace of God" as to call himself "a wise master builder." He was deeply concerned about two things: the foundation he had laid, and the sort of material others were using in building on that foundation. As a wise master builder he had laid the foundation according to the specifications entrusted to him. He understood his business and constructed a foundation that was meant to stand the test. As a man who was building for time and for eternity he perfectly duplicated the foundation laid in Jesus Christ, declaring that "other [enduring] foundation can no man lay than that is laid, which is Jesus Christ" (v. 11).

The foundation having been laid, and laid well, the next consideration was the material to be used in building thereon, and "how" the workmen "buildeth," two very important considerations in the erection of any superstructure intended to stand the test of time and storm. However efficient the material and workmanship entering into the foundation a lack of like care in rearing the building to rest thereon spells failure. It was this lack of care regarding material and workmanship that made Paul a bit nervous. He feared the result. In fact he knew that it meant something disastrous.

Wherever the Apostle Paul went he laid the foundation for the church of God. He understood the specifications perfectly, and was honest enough to follow the directions. He looked well to the "blue print" as a matter of form, then to the material and workmanship as well. When through it was the foundation of "the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). But in most instances he had to leave the foundation thus laid for others to build thereon. Ministers who followed in the footsteps of Paul did not have to spend any time on foundation work. Their whole attention could be given to the completion and proper care of the building. Those who were faithful and efficient in the performance of the duties entrusted to them did some splendid work. Others who paid little attention to the class of material used, or the workmanship employed, played havoc with their charges. Among the more faithful workers, under the direction of the apostle, were Timothy, Titus and Silas. In Philpp. 2:20 he speaks of the former as the one whom he could trust above all others.

There was a time in the history of civilization when much consideration was given to the laying of foundations for the buildings contemplated. The purpose was to lay foundations that would last. And so thoroughly was this done in prehistoric times that the modern spade is now uncovering well preserved foundations whose age must be recorded by the millenniums. The foundations have outlasted the magnificent buildings they once supported. Then in later periods more attention was given to the material that entered into the construction of edifices that adorned the skillfully completed foundations, and today, traveling in the Old World, we are permitted to look upon buildings that have weathered the storms, wars, hard usage and general devastation of centuries. But in these later decades, when everything goes on the run and rush, when a building may be completed and made ready for use inside of a few days, or a few weeks at most, little attention is given to the foundation or the lasting qualities of the building itself. In the erection of a building it is not always a matter of endurance but a matter of realizing on the investment. If a building lasts long enough to pay for its cost, and to pay a good per cent on the money invested, the venture is considered satisfactory.

In a way the story of religion lines up well with the history of architecture. Whatever may be said against the obsolete methods of founding and maintaining churches, we are not in these later generations devoting the time and attention to establishing in the hearts of the people the foundation principles of the Gospel characteristic of the great leaders, whose names and accomplishments grace the pages of both ecclesiastical and profane history. And especially is this true as we compare our very modern methods with those of Paul and his faithful comrades in the ministry. In the hearts of the people the apostle of the Gentiles emphasized the laying of a true, well established foundation in every community where a Christian church was to be established. Then, as already stated, he was as deeply interested in the type of material for the house of God on earth.

In these recent times we have grown so in the habit of doing things on the rush that there may be a possibility of overlooking the importance of a substantial foundation for the churches brought into existence, as well as the material composing the building. An evangelist enters a community and proceeds to assemble the material for what should be looked upon as a well established, working church without giving the least consideration whatever to the importance of the value and real necessity of a wisely laid foundation in the hearts of the people of the community. Into the little congregation he may gather converts by the dozen, and in the public print pronounce the efforts an eminent success, only to hear later on that the adverse storms and temptations of the day are sweeping his converts back into the worldly ranks in groups.

For the failure he may blame the resident pastor and his official board, when an impartial investigation would show that his method of securing converts is decidedly at fault. As an evangelist he may not know even the

first elements of foundation building, and for the life of him could not, in a new community, lay a true gospel foundation in the hearts of the people. He may have as little conception of the class of material pertaining to a well founded church as he has of a properly laid foundation. As regards his work in the revival field all he depends upon is a set of sermons that will interest, enthuse, stir and move the people of the community. Of course, wherever he goes his work must be accepted, but a lot of it has to be done over later on, or be discarded.

We one time asked a real devout man of great enthusiasm and a noble Christian spirit, why it was that he did not do more good, solid foundation work in his teaching and evangelistic efforts as he labored among the churches. His answer almost chilled me to the bone, for referring to others as well as himself he said in a very frank and honest way: "To tell the truth, Brother Moore, we do not know how." May there not be too much of this type of work going on: teachers and preachers having too narrow a conception of what it takes to constitute a reliable, well rounded out symmetrical working church, founded upon the rock of eternal truth, Jesus Christ our Lord and Master? But more of this in another article.

Sebring, Fla.

Some Qualities of a True Mother

BY SADIE BOWMAN LAYMAN

THERE are no words in any language on earth to express what is in the heart of a true mother for her child. Men and women of all times have sought by pen and brush and song to tell the story, but none have succeeded. They have only gathered a few of the scattered diamonds and left the most priceless gems undiscovered beneath. They have found only the shadows of a mother's love. Have you considered what great things we can do, mothers, and the power which we hold if we are consecrated for active service in his name? We have more opportunities than our great-grandmothers had. They knew little more than the narrow boundaries of their own dwellings. Some could not write their own names. To them the door to the world was closed. Yet, our great-grandmothers were great, true, noble souls, faithful in their limited spheres; and as they toiled they saw visions and dreamed dreams; and as always, when a true mother heart and a vision come together, a great work was wrought.

Since we can not tell you all the deep things that are in our hearts, we have chosen for a moment just to take a look at ourselves, for all true women are one in hope and ambition, in joy and sorrow, in service and victory.

It surely means something to be a true mother. I do not mean just a mother, for sometimes it does not take much for that. Many mothers go carelessly and unconcernedly through this world without the love in their hearts to protect their own children, sometimes even destroying their lives; or if they permit their children to live, destroying first their characters and next their souls, which is even worse. Just being a mother is so easily and so thoughtlessly entered into with some classes of people that their lives are a shame indeed to true motherhood.

Another picture shows many who are not mothers because they desire to be, but because they must be. Not many women of today pray the prayer of Hannah of old, that they might bear a son and rear him for God. Instead they are wishing and even praying that this cup might pass from them; they never think to add the latter clause, "Not my will but thine be done." They are only thinking of self and have learned schemes by which they may defeat this one great plan of God. What an awful destiny they must reap in the end!

Then many of us who have children are entirely too careless about how we live before them. The things which a child sees and hears are the things that go to make up his life. Mothers are often heard discussing the fashions of the world and other things too numerous to mention, instead of telling their children Bible stories and singing spiritual songs.

(Continued on Page 298)

HERSHEY CONFERENCE PROGRAM

June 4-11, 1924

CONFERENCE THEME: "STEWARDSHIP"

SLOGAN: "All for Christ; Christ for All."

Program Committee

W. O. Beckner, Chairman, ... Chicago, Ill.
C. C. Kindy, Secretary Huntington, Ind.
J. A. Dove Cloverdale, Va.

Conferences of the District Mission Boards will be held Tuesday and Wednesday, June 3 and 4, beginning at 2:00 P. M., Tuesday, under the direction of the Home Secretary of the General Mission Board.

The General Music Committee will have charge of all the music for the Conference.

Wednesday Evening, June 4

CONVENTION HALL

W. O. Beckner, Chairman of Peace Committee, Presiding

7:00-7:30, Praise Service and Devotion.

7:30, Sermon, "Stewardship and Vision."—W. B. Stover.

Thursday Forenoon, June 5

CENTRAL AUDITORIUM

7:00-8:00, Early Morning Conference.—L. S. Knepper, presiding.

Devotional program.—Walter M. Kahle.

CONVENTION HALL

J. W. Fidler, Chairman for the Day

8:45-9:15, Praise Service and Devotion.

9:15-10:00, Bible Hour, "The Christian Revelation of Things Unseen."—J. Hugh Heckman.

10:00-11:50, Child Rescue Conference.—M. R. Brumbaugh, presiding.

"The Dependent Boy and Girl."—L. R. Holsinger.

"A Home Versus an Orphanage."—Clarence Hesse.

"The Blessing that Comes to the Foster Parent."—A. M. Dixon.

"The Church's Privilege and Responsibility in This Work."—D. R. McFadden.

11:50-12:00, Closing Devotion.—J. W. Fidler.

Thursday Afternoon

CONVENTION HALL

1:15-1:45, Song Service and Devotion.

1:45-3:20, Temperance and Purity Conference.—Virgil C. Fennell presiding.

Law Enforcement.—S. A. Blessing.

Respect for Law.—Jacob Hollinger.

Safeguarding the Morals of Our Young People.—W. D. Keller.

Y. W. C. A. HALL

3:30-5:00, Sunday-school Workers.—Ezra Flory presiding.

Thursday Evening

CONVENTION HALL

7:00-7:30, Praise Service and Devotion.

7:30, Sermon, "The Great Starting Point."—S. H. Garst.

Friday Forenoon, June 6

CENTRAL AUDITORIUM

7:00-8:00, Early Morning Conference.—L. S. Knepper presiding.

Devotional.—Walter M. Kahle.

"The Missionary Enterprise from the Viewpoint of a Woman."—Mary P. Ellenberger.

CONVENTION HALL

G. A. Snider, Chairman for the Day

8:45-9:15, Praise Service and Devotion.

9:15-10:00, Bible Hour, "The Christian Interpretation of Things Seen."—J. Hugh Heckman.

10:00-11:50, Student Volunteer Conference.—L. S. Brumbaugh presiding.

Special Music.

"The Challenge of Foreign Missions."—Wm. Beahm.

Special Music.

"The Challenge of Home Missions."—Claire Miller.

Special Music.

1:45-3:15, Laymen's Conference.—W. M. Shickel, Chairman.

Theme, "The Layman a Kingdom Factor"

1. The Relation of the Layman to the Church in Her General Organization for Christian Service.—J. A. Garber.

2. How May the Church Best Conserve the Strength and Support of Her Laymen in the Various Fields of Church Activity?—P. G. Stahly.

3. Should the Laymen Be Organized into Special Units of Service, and if So, to What Extent?—W. S. Price.

4. The Layman as a Factor for Christian Service to the Community.—A. M. Hoist.

"The Challenge of a Stewardship."—Forest Eisenbise.

11:50-12:00, Closing Meditations.—G. A. Snider.

Friday Afternoon

CONVENTION HALL

1:15-1:35, Praise Service and Devotion.

SECTIONAL CONFERENCES

3:30-5:00, I. Young People's Conference (16-24)—Y. W. C. A. HALL.—John Schlagel presiding.

Theme, Young Brethren and the Future Church.

"That Upon Which We Build."—Mary Martin.

"Our Church Membership in 1934."—Lois Detwiler.

"The Challenge of the Future Church to Our Generation."—Wm. Beahm.

3:30-5:00, II. Historical Society Conference.—BAND SHELL.—Otho Winger presiding.

A Round Table and Business Session.

3:30-5:00, III. Ministerial Conference.—CONVENTION HALL.—D. H. Zigler presiding.

"The Pastor at Work."—H. L. Hartsough.

"The Present Outlook for the Young Minister."—T. S. Moherman.

"Developing Our Ministerial Talent."—S. J. Miller.

Round Table.

3:30-5:00, IV. Women's Conference, Dress Reform Committee.—HILLSIDE.—Mary Polk Ellenberger presiding.

"Some Phases of Simple Living."—Mrs. Florence Murphy.

"Lessons from the Dress of the Chinese and Japanese Women."—Mina Heckman.

"India Women, Dress and Customs."—Elizabeth McCann.

Stereopticon Illustration.—"America's Awakening."

Discussion.—Limited to two minutes each.

Round Table: Ten Questions on Moral Issues.

Clothing and Shoe Demonstration.

3:30-5:00, V. District Mission Boards.—Business Session.—GRAND STAND.—M. Clyde Horst presiding.

5:10, I. Song Leaders' Conference, CONVENTION HALL.

5:10, II. Junior Hour, Directed Recreation.

Boys.—Perry Rohrer.

Girls.—Althea Beery.

Friday Evening

CONVENTION HALL

7:00-7:30, Praise Service and Devotion.

7:30, Sermon, "The Work of the Ministry."—A. C. Wicand.

Saturday Forenoon, June 7

Stewardship Day

CENTRAL AUDITORIUM

7:00-8:00, Early Morning Conference.—L. S. Knepper presiding.

Devotional.—Walter M. Kahle.

"The Missionary Enterprise from the Viewpoint of a Layman."—Clyde M. Culp.

CONVENTION HALL

C. C. Ellis, Chairman for the Day

8:15-9:00, Choristers' Conference.—Prof. H. Augustine Smith in charge.

9:00-9:15, Devotion.

9:15-10:00, Bible Hour, "The First Aspiration of Christian Hearts."—J. Hugh Heckman.

10:00-11:50, Religious Education Conference.—C. S. Ikenberry presiding.

Report of the General Secretary.

Address, "Stewardship of Child Nature as a Parental Obligation."—J. B. Emmert.

11:50-12:00, Closing Meditations.—C. C. Ellis.

Saturday Afternoon

Stewardship Day

CONVENTION HALL

12:30-1:15, Music Conference.—Prof. H. Augustine Smith in charge.

1:30-3:20, Education Conference.—D. M. Garver presiding.

Devotion.

"Our Colleges in the Development of the Spiritual Resources of the Church."—Ellis M. Studebaker.

"Our College Problems and Policies."—J. S. Noffsinger.

SECTIONAL CONFERENCES

3:30-5:00, I. Young People's Conference.—Y. W. C. A. HALL.—Leslie Blough presiding.

Theme, Young Brethren and Stewardship.

"What Stewardship Is and What It Involves."—Geo. Griffith.

"The Particular Appeal of Stewardship to Young People."—Kenneth Bechtol.

"Resources Available to the Church Through the Practice of Stewardship."—Clara Wine.

3:30-5:00, II. Dress Reform Conference.—CONVENTION HALL.—Ellis M. Studebaker presiding.

"The Simple Life."—R. H. Miller.

3:30-5:00, III. Sisters' Aid Society Conference.—HILLSIDE.—Mrs. J. C. Myers presiding.

"Faithful Stewardship."—Mrs. W. D. Keller.

"Our Industrial School in Virginia."—Nellie Wampler.

Special Music.—Unity, Virginia, Aid Society.

Reading.—Lois Eller.

Topics for Discussion:

a. Our Enrollment.—Mrs. J. A. Robinson.

b. Our Finances.—Mrs. Samuel Stoner.

c. Our Delegates.—Mrs. Levi Garst.

3:30-5:00, IV. College Faculties and Trustees.—Y. W. C. A. HALL.—J. S. Noffsinger presiding.

3:30-5:00, V. District and Local Temperance Workers.—Virgil C. Fennell presiding.

5:10, I. Song Leaders' Conference, CONVENTION HALL.

5:10, II. Junior Hour, Supervised Recreation.

Boys.—Perry Rohrer.

Girls.—Althea Beery.

Saturday Evening

Stewardship Day

CONVENTION HALL

7:00-7:30, Praise Service and Devotion.

7:30, Address, "The Hindrances and Helps in Organization."—J. W. Lear.

Sunday Forenoon, June 8

Peace Day

CENTRAL AUDITORIUM

7:00-8:00, Early Morning Conference.—L. S. Knepper presiding.

Devotional.—Walter M. Kahle.

"The Home Base From the Viewpoint of the Foreign Missionary."—Eliza B. Miller.

CONVENTION HALL

M. C. Swigart, Chairman for the Day

8:45-9:15, Praise Service and Devotion.

9:15-10:00, Bible Hour, "Our Effective Christian Message."—J. Hugh Heckman.

10:00-11:50, Peace Conference.—W. J. Swigart presiding.

"The Problem of Peace."—Daniel West.

"The Quest of a Warless World."—J. Allen Miller.

"The Futility of War."—Frederick J. Libby.

11:50-12:00, Closing Meditations.—M. C. Swigart.

8:45-9:45, Sunday School Hour for Beginners, Esther Warner.—CENTRAL AUDITORIUM.

Primary.—CENTRAL AUDITORIUM.

Juniors, Esther Swigart, Y. W. C. A. HALL.

Intermediates, Rufus Bowman, HILLSIDE.

Sunday Afternoon

Peace Day

CONVENTION HALL

1:30-2:15, Music Conference.—Prof. H. Augustine Smith in charge.

2:30-4:50, Peace Conference.

Devotion.

"The New Call of the Church."—H. F. Richards.

Sectional groups for persons under forty, announced at this time.

Address, "Is War Justifiable According to Christian Standards?"—J. M. Henry.

"Peace, a Possibility."—W. W. Peters.

5:00, Song Leaders' Conference.

6:00-6:45, Young People's Vesper Service.—HILLSIDE.

Sunday Evening

Peace Day

CONVENTION HALL

6:45-7:20, A Great Song Service.—Prof. H. Augustine Smith in charge.

7:20-7:30, Scripture Reading and Prayer.

7:30, Sermon, "What World Peace Is Waiting On."—Edward Frantz.

(Continued on Page 300)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Foreign Missionary Month

FOREIGN MISSIONS should be emphasized this month. Ministers should preach missionary sermons. May 25 should be intensely missionary. Make it a red letter day.

The songs should have a missionary tone. The prayers should plead for the spirit of missionary desire and endeavor. The sermons should supply missionary facts and challenge missionary loyalty.

Each church service during the month should appeal in behalf of the missionary cause. Each Sunday-school class should think in terms of the heathen children without a Savior and give their offerings to help them know of our Jesus. The Christian Workers' groups all over the Brotherhood should arrange specific programs that will fan missionary enthusiasm into a white heat. We are counting on large things from this group. Then, too, the Sisters' Aid Societies have a privilege to make their work in this month count for the growth of the church.

The month of May is the month to pray for missions, the month to speak for missions, the month to pay for missions. The month of May is the month that every member will covet an opportunity to sacrifice for missions. The month of May is the month that pastors, Sunday-school superintendents, presidents of Christian Workers and presidents of Sisters' Aid will confer and unite to organize every department of the church in all our congregations into a great missionary army. MAKE MAY 25 THE CLIMAX.

Remember, too, that the missionary cause is greatly assisted by the work done by the other Boards of the church. The Mission Board must have missionaries and money to send them but the Board leans heavily upon the work done in these other fields to supply trained Spirit-filled workers. So we should not forget the other Boards and Committees in our efforts.

Then our Conference Budget is to be provided for and this month should furnish the opportunity. The Every Member Canvass should be put on in every congregation. No member should be slighted. This work is too important to admit of carelessness. Make the giving to this work a part of worship. Our gifts if given with right motives and with liberality go up as a sweet sacrifice unto Jehovah. There is no better way nor any better place to lay up treasures. When we give to forward the work of the church we please our Master who is the Head of the church.

Paul's advice to the Corinthian church is safe for each of our churches. In 1 Cor. 16:2—he suggests a system that is

Periodic "the first day of the week"
Personal "Each one"
Provident "lay by in store"
Proportionate "as he may prosper"

He appeals to the church at Corinth by citing the example of other churches. In 2 Cor. 8:1-8, Paul says the churches of Macedonia gave "according to their power, yea, and beyond their power they gave of their own accord." Paul not only gave these instructions to the church at Corinth but to the churches throughout the province of Galatia (1 Cor. 16:1).

Desperately in Earnest

NEHEMIAH was rebuilding the walls of Jerusalem. There were those who would have hindered, but this man of God was too busy pushing a constructive policy to listen to the enticements of the enemies.

This bit of history has given us courage many times as the opposition and discouragements come. The human would have surrendered, especially when the opposers come from the ranks of our own church, but for our belief that we are doing a good work, and, therefore, what reason have we for quitting the task?

Somebody is responsible for the present crisis. Our program calling for money is not cared for at our present rate of giving. That situation always produces

a deficit. A deficit cannot be tolerated long. It must not continue. There are two ways to get rid of a deficit, i. e., by retrenching and curtailing our program or by increasing our giving. Which course is to be taken rests with the Brotherhood. The Boards and Committees do not feel that our program is too large, in fact, they would favor a larger outlook, but they must rest the case with the church.

Of course, the Boards do not feel free from responsibility until every effort known to them has been made to finance a progressive and forward looking program. To this end the Council of Promotion is committed and dedicated. This organization is endeavoring to inspire sufficient zeal in the church to save from retrenchment. The next few months will tell the story. The attitude of the local congregations will bring in the verdict as they register by their giving their interest in the work.

Foreign Missionary Month

1924 MAY 1924						
SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Plan for May 25

The present Forward Movement program does not belong to the Boards. It is the authorized church program being executed by the Boards. If it fails, the blame and the disgrace cannot be placed anywhere save upon the church at large. For if the Boards have been remiss or inefficient, the church should have placed their program in other hands. If they have been faithful and the church has withheld the funds necessary to execute the authorized program, the responsibility must rest with the church.

From current verbal and printed reports there are those who evidently think the work of these Boards and Committees could be promoted and administered in a more efficient manner. This, we believe, is possible. And I dare say that if the church knows such to be the case, she is very negligent if she does not place the work in the hands of those who are more capable than the present incumbents in office. My vote is all the time for those brethren and sisters who have the best qualifications to be placed in these places of trust regardless of who they are or where they come from.

To the members of the Church of the Brethren I would like to say, "Are we doing a great work?" Is the work undertaken by us as important as rebuilding the walls of Jerusalem? Can any church or individual afford to stop and come down and listen to those inside or outside who would hinder the work? Shall we continue to train workers for the field? Shall we continue to send workers to the field? Shall we furnish the money to support the workers on the field? Brethren and sisters, I am desperately in earnest. Are you?

Paying the Pastor

SOME in our church believe that the pastoral office is ordained of God and that it is God's will that the pastor, if worthy, should be financially cared for while he serves the church. There are others who ridicule that idea, denounce it as being unscriptural and call such pastors "hiring" ministers.

I think it might be well to discover what Pastor Paul had to say on this question. He calls himself a pastor of churches and since he maintained that he received his commission from the Lord, his word on the subject should be edifying; and, really, since we claim that Paul was inspired his word ought to be final.

First of all let me go to that chapter in which the texts most of all quoted by the opposers are found, i. e., 1 Cor. 9. Let us discover if we can just what Paul has to say on this supported or salaried ministry question.

In doing this it will be good, I think, to observe what privileges he claims for himself.

1. That since he sowed unto them spiritual things he had a right to reap of their carnal things (v. 11). That is easily understood.

2. That he had perfect right to receive pay for his preaching (v. 18).

Now it seems good to discover the ground upon which Paul bases these claims. We find three plainly stated and we shall mention them in the order he gives them.

1. *Common sense.* (a) A soldier gets pay for his services to the government (v. 7a). (b) A husbandman eats from his own planting (v. 7b). (c) A shepherd eats of the product of the flock (v. 7c).

2. *The law.* (a) The ox that threshes the grain should be privileged to eat as he threshes (v. 9). Paul makes it plain here that God in employing this illustration was not thinking of the ox, but was thus speaking to authorize the right of the one who ministered (v. 10). (b) The minister in the temple who waited at the altar, or, in other words, the one who ministered for the people in spiritual things before the Lord lived out of the temple treasury (v. 13).

3. *The Lord.* It was ordained by the Lord himself that those who proclaim the Gospel should find their living in that way (v. 14; Matt. 10:10; Luke 10:7; 1 Tim. 5:17, 18). These scriptures cannot be interpreted in any other way than that the divine program arranges that the individual who looks after the spiritual welfare of the flock shall be cared for by the flock.

But Paul did not take wages of the Corinthian church while he labored among them. Does he say why? Yes. Was it because it was wrong to take wages? No. He said it was right but that he did not use his full right in the Gospel (v. 18). The reason is found in the fact that the Corinthians were too carnal and to claim his right would have hindered the Gospel. He had a stewardship intrusted to him, and that was, to preach Christ to the Gentiles; and if taking his full right, which included pay, hindered his ministry he would go on with his ministry and find his pay elsewhere. This he did at Corinth that he might be all things to all men that he might save some (v. 16-23).

Right here lies the distinction between a "hiring" and a true pastor. The minister that receives pay for his services is not a "hiring" necessarily, but if he refuses to be a faithful minister because he is not paid, he proves his desire for the fleece is stronger than his concern for the flock. Paul's reasoning cannot be misunderstood by any one seeking truth.

But while Paul did not take his full right in the Gospel from the church at Corinth, did he always support himself while there? Let him speak for himself. I think Paul later was afraid that his self-denial for the sake of the weakness of the Corinthian members only fed their carnality. Listen to his appealing note in 2 Cor. 11:7f.: "Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want." Paul said he took wages once and again while he was preaching in Corinth, not from the church there but from churches elsewhere. There were those at Corinth who were trying to destroy Paul's ministry there by saying that he had an ax to grind, a selfish personal ambition in that he was trying to get a personal following for the sake of advantage.

To summarize, we note that Paul said the minister had a right to receive pay for his spiritual ministrations, that he did not use his full right at Corinth from the church there lest it would hinder his ministry, but that he did take wages while preaching at Corinth from churches elsewhere. Thus he demonstrates that a minister is not a hiring simply because he receives wages for his work.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 15

XV. Scripture, Luke 22: 32, "But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren."

1. "Made supplication," Greek, *edeethen* (from *deomai*), to pray, make supplication. It is translated supplication or pray here because it is specific of a request addressed to God, viz., that thy faith fail not.

2. Setting: We do not have Jesus' prayer recorded. It simply says that he prayed, and what he prayed for. It is during the last evening before his crucifixion, after the instituting of the Lord's Supper, and the Communion. Compare Matt. 26: 31-35; Mark 14: 27-31; John 13: 36-48.

3. Satan's Request. (1) "Simon, Simon, behold, Satan asked to have you." "You" here is in the plural number. Satan asked for the whole bunch, Judas no doubt included. Though Judas was not then present. Peter is addressed, doubtless, because he is foremost, and consequently in greater danger. "Asked for," *ex-aito*, to ask from, to require, to demand of; and when used in a bad sense, for torture, for punishment. Used only here in the New Testament.

(2) What did Satan want with Peter? To sift him as wheat. "Sift," from *siniazo*, to sift, to shake in a sieve. "Dropping the figure, by inward agitation to try one's faith to the verge of overthrow."—Thayer. Wheat in the sieve is shaken and agitated, and for Peter it meant an agitation to provoke by trials and afflictions. And he got it. This is the time when Jesus tells Peter that before the cock shall crow, he would deny him thrice. How poor Peter was agitated when the maid asked him those questions at the trial of Jesus. He cursed and swore, Mark 14: 71. The shaking in the sieve was too agitating and became unbearable. How much shaking around can you stand? There seems to be a limit to patience.

4. Jesus' Request. (1) The "bad man" wanted Peter, and so does the "Good Man." Jesus prayed for Peter, "that thy faith fail not." Did he fail? Was Jesus' prayer: "I made supplication for thee," answered? "It must not be supposed that our Lord's prayer was not heard, because Peter's faith *did* fail, in his denial: *eclipse* (fail) implies a total extinction which Peter's faith *did* not suffer."—Alford. Christ prayed that his faith might not utterly fail. Christ's prayer was answered, because Peter wept, repented, and came through all right.

(2) And Jesus prayed for them all, but he could not keep Judas. John 17: 12. "Keep them from the evil one," John 17: 15. The time came when he did not pray for Judas.

5. Practical: (1) Intercession: intercession that centers around crises. Pray for one another when in trial or about to come into trial, when being agitated in the sieve. Pray that your brother's faith fail not. It will make a difference. "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death." 1 John 5: 16a. What a promise for this kind of intercession! Praying will forestall the failing of faith.

(2) Whom not to pray for. "There is a sin unto death: not concerning this do I say that he should make request." 1 John 5: 16b. How sad when a brother passes this point, the time when it is of no use to pray! Judas passed this point. Peter did not.

(3) Jesus prayed for Peter, and he told him so. We should pray for others, and in prudence, tell them so. In some cases, and for some individuals, it may be better not to tell them. But Christ told Peter so.

(4) It is pathetic when faith fails. There are many folks today, even ministers, whose faith in the incarnation, or in the deity of Jesus fails.

(5) Satan goes about as a roaring lion seeking whom he may devour (1 Pet. 5: 8). He asks for us. He does everything he can or is allowed to do; but

his chain is only so long. So in the case of Job (Job 1: 1-12); so the thorn in the flesh, the messenger from Satan (2 Cor. 12: 7, 8). But we are safe in him who prays and intercedes for us. My Father who hath given them unto me, is greater than all; and so no one is able to snatch them out of the Father's hand (John 10: 29). We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not (1 John 5: 18. See also John 12: 31; 1 Cor. 10: 13; Rom. 8: 34-39). The Christian can say to Satan, "Touch me if you dare." On Calvary, Christ triumphed over Satan and broke his power. But in the crises we should pray for one another that our faith fail not.

New Windsor, Md.

What Jesus Preached

BY MARY PRENTICE WILSON

If you are continually denouncing something, this article is written to you.

When Jesus was here upon earth he never, with only a few exceptions, said anything against the government. And the Roman government was as rotten then as any government is today. Our Blessed Master had other things to talk and preach about. For instance, the Bread of Life. Jesus never wrote a book, but he was such a wonderful person, so much above all others, that today thousands of people are busily engaged writing books and magazines about him. And many, many are the Bibles being printed the world over each year. There are so many good things to think, to read and write about that there is little need to be denouncing something all the time.

If there is any one thing that makes people nervous, discontented, discouraged and disgusted it is to go to church expecting to hear a sermon from the Bible and then have a minister from the beginning of his sermon to the end complain about the church and her members and how everything is going to ruin. The way to ruin the church is to sow the seed of discontent right in your own breast and ere long others have the contagion and a regular epidemic follows. Jesus did denounce the Pharisees but he did not do it all the time.

One of the requirements of an elder is that he exhort, but some seem to misinterpret the meaning and denounce the deplorable things they see in the church in every sermon and talk. Dear ministers of the Church of the Brethren, when you go to conduct a revival or stand before your congregation do not denounce the church and her members all the time. Encourage and help the people to do better, at least occasionally. Use a little bit of sympathy and a lot of love.

Perhaps like Lyman Beecher it would be well to tell them a few things *once*. But do not make that once every sermon. If our church members were really as mean and worldly as some of our ministers picture them, no one would want to affiliate with such an organization. What would be the use? When we turn the pulpit and printed page into a prophet of evil from day to day, and Sunday to Sunday, we are making a sad mistake and one we will have to give an account of. It would be well to think twice before we get up in the pulpit and speak against our blessed fraternity.

Aline, Okla.

Homely Homilies

BY A COUNTRY PREACHER

The Auctioneer

I ATTENDED one day a public sale. Now there were gathered together at the sale a great multitude of men, and not a few of them had come many miles to attend.

And behold, the day was cold, inasmuch that it was only by much stamping of feet and swinging of arms that they could keep warm. And the roads were rough exceedingly, which made travel both difficult and expensive since it was destructive to automobile tires and mechanisms.

And when I saw how great a multitude was there, I marvelled. For only two days previous when the temperature was ten degrees higher and the roads not any rougher, many of these same men who were church members had found it quite too bad to go to church,

and therefore their families and they themselves had missed the excellent Sunday-school lesson as well as the sermon I had worked so hard to prepare for them. The worship of prayer and praise and offering they had also missed and my heart had been sorely grieved at their great loss.

Now the auctioneer was a large man and eloquent. Moreover he did not scruple to use slang and even profane and obscene language. And behold, the multitude of men that stood around did listen attentively to his flow of language and did respond hilariously to his humor and pay good prices for that which he sold.

And it came to pass as I stood by and looked on that I said in my heart, "Would that I could address this multitude and that they would be as attentive! I would declare unto them the way of life. But it is a perverse generation and they care not for truth."

And I said, "Lord, I cannot compete with these men of the world for they have more ready wit and more personal magnetism; and, moreover, they have money and self-confidence. And I, behold, I am poor, and I work hard, and am slow of speech, and my bodily presence is weak. And the people also do not want sound doctrine but only jokes and repartee." So I became exceedingly glum.

But the word of the Lord came unto me saying, "Preacher, be not dismayed. 'Not by eloquence nor by wit, but by my Spirit,' saith the Lord."

And he said unto me, "See thou that thy message burn with the fire of a holy love and the zeal of a great and righteous cause. Declare unto men without fear my word of truth. Go to them personally and be persistent in persuading them. 'As I live,' saith Jehovah, 'my word shall not return unto me void, but shall accomplish that which I please and shall prosper in that whereunto I send it.'"

In Command of Both Armies

BY R. H. MILLER

Eph. 1: 22: "And hath put all things under his feet, and gave him, head over all things, to the church, which is his body."

The Facts

THE church is Christ's body.

THE universe is his subject.

HE indwells the church.

HE rules the universe.

So men fall into two classes: members of his body and victims of his power. I am either *son* or *subject*.

And if yet a subject, the one end and aim is that I advance to sonship. He rules all men that all men may come to be copartners in his rule. We are ruled by him that we may reign *with* him.

The advancement from a minority, which is under tutors and governors, to a majority which shares the Father's life and work, is the way by which we all must come.

The Question

Christ's exaltation puts him in command of both his own and his enemies' forces. So the question is not, "Shall I work for his cause?" You will! But rather this, "How? As a *partner*? or as a *conquered subject*? Shall my love or my wrath praise him?" Will you be a *conscripted victim* for a cause which you repudiate, or a *willing partner* in a cause which you love? You now serve:

"That one far-off divine event

Toward which the whole creation moves."

That much certain. But how? Is it of *love*, to your *salvation*? or of *compulsion*, to your *destruction*?

The Assurance

All things are under his foot, and he dwells in the church, his body. Assurance is thus made doubly sure. He commands his own to victory, and his enemy to defeat!

North Manchester, Ind.

Mr. Spurgeon's Aphorism

MR. SPURGEON warned his students against taking an over-hearty dinner if they were to preach in the afternoon. He was accustomed to say to them, "He that is full of pudding cannot be full of power." A minister may spoil his sermon at the table.

HOME AND FAMILY

A Memory and a Hope

BY LINA N. STONER

(Dedicated to Our Mother)

Full well do I remember, a bright and pleasant morn,
My heart was light and joyous, on wings of rapture borne;
For weeks and months my footsteps in ways of toil did roam,

But now my path was roses, for I was going home.
The creek flowed on beside me in cadence soft and still,
And up the stream, the rumbling of Buckey's old grist mill;
The dew-gemmed, sun-kissed landscape in radiant beauty shone,

While glory crowned on hilltop, where gleamed my childhood home.

No other spot so lovely my youthful heart had known;
A place of joy and gladness, a holy place,—my home!
And as I neared its portals with ever quick'ning pace,
There, beaming from the window, was mother's smiling face.

This picture lives in mem'ry, though twoscore years have flown

And stranger feet are treading the courts of our old home.
Dear mother's work is finished, we laid her form to rest
By father's on a hillside, a lily on her breast.

But still we're going homeward and sunshine gilds the day;
New tasks, new joys, new blessings illumine our onward way.

With shadows length'ning eastward, the day may not be long;

We tread the path of service and raise to God our song
Of praise for all his mercies, and trust for years to come;
With hope survey the future, "Tis better farther on."
Methinks when morning dawneth, if upward still our pace,
We'll see from heaven's portals, dear mother's smiling face.

Ladoga, Ind.

We Must Move in May

BY ELIZABETH ROSENBERGER BLOUGH

ISABEL HERRICK was used to hard work and hard times. Davis, her husband, had a job at the works. They had four children, and were looking ahead to the time when they should have a home of their own. Davis was steady and reliable and with Isabel's good management, it did seem as if they should make this dream come true. "And when our home is bought and paid for—" said Isabel. She always stopped there as if that was all she asked of the future.

She saved and worked and hoped, but there were extra expenses. The children had measles and mumps, and then Nora came down with scarlet fever, she was ill for months. Doctor's bills took much of what they were trying to save for their own home. But after it all Nora was spared and they were more quiet and resigned to what the years might bring.

One Sunday afternoon the entire family were walking in the suburbs. They went further than usual until they came to a country road. There stood the house! Isabel shrank back as if from a blow. The house, like the one she had wanted, was a small bungalow, unpretentious, well proportioned, and set a little back from the street. Jim, age ten, first saw the sign "For Sale" in the window. Some one was looking at it, the door was open, they could go through the house. When they came into the small kitchen, Isabel stood speechless before the very conveniences she longed for. The children were awed into silence by the excited interest of their mother. A dining room opened into a living room. Upstairs they found three bedrooms, each one had a roomy closet. A small bathroom, and a narrow hall completed that floor. An attic which could be used for another bedroom was over all.

"And oh, there's a yard," exulted Nora, over a back yard as large as a rug.

Davis and Isabel walked slowly away from the house. "Our two thousand dollars in the building and loan might do for the first payment," suggested Isabel.

Davis' tired eyes were fixed on the ground; he was thinking over the situation. "But, dear, if we could not meet the payments we might lose our two thousand, forfeit it, you know about that?"

Yes, Isabel understood that. But they decided that she should go to the agent in the morning. She found

him willing enough to accept the two thousand as the first payment. He demanded forty dollars a month until the entire amount should be paid.

"It is a risk, but if we keep well we can make it," said Davis that evening.

"We are going to move on the first of May," said Nora joyously.

"This is our own house," said Jimmy as he carried old chairs and rugs into it.

"We shall not buy one piece of furniture," said Isabel. "The old is good enough."

Sometimes they said to each other, "How did we ever live in our old home? This is so comfortable." Isabel liked to wash the windows, the old curtains were thin and torn, but she washed and mended them. Everything about her new home meant pleasure to herself and family. There was only one drawback to their happiness, if they should lose it what would become of them? Sometimes Isabel wakened suddenly in the night, fearing that they might be deprived of what was so precious to them. So life exacted its toll of care and unhappiness.

Then one day, Davis came home from the works and went to bed. He had always worked as hard as he could; now he was sick with a fever. All brave people are scared when things happen to those they love. Only cowards have no fear, cowards who are loveless. Isabel was terribly afraid of what might be the outcome. Horror-stricken, she worked on in the darkness; she paid the forty dollars a month to the agent. Their reserve was so pitifully small that it hurt her to think of it.

Davis was coming back to life and health, slowly. They were grateful and happy. Why should life mean living back of a high wall? The shadows lay thick and heavy. When Isabel went to ask the agent for more time in which to pay for their house, she was met with a rebuff. The agent was hard as a rock.

"We can't have you falling behind. A property as valuable as that must bring in returns."

On her way home, a smoldering despair flamed into rebellious anger in her heart. "Whom have we ever wronged?" she asked herself as others have questioned themselves in times of trouble. She had done without almost everything excepting wholesome food, in order to provide this home for her family. When she met Davis she saw that he was in a very agony of prayer to God for the help which must come if they were to keep the house. They had the faith which believes that God will do for them what they cannot do for themselves.

A woman came to the door one day; she was shabby, care-worn and tired looking. "Come in," said Isabel mechanically.

The woman entered and sat down, saying, "I am Mrs. Alice Lawton, the owner of the house."

Isabel stared at her wide-eyed. She had thought of this owner as a rich man, prosperous, arrogant, unfeeling. This woman was in the same class with herself. "How is your husband?" she asked. Isabel answered that he was better, but not able to work as yet, an unconscious note of defense crept into her voice.

Then the woman said, "I learned today that he was sick. I have come to say that I instructed my agent to give you four months' time to get on your feet. In any case, you shall not lose the two thousand dollars you have paid down in the beginning."

Isabel struggled against conflicting emotions, then the pain, doubt and despair of the last few weeks found voice in the cry, "Oh, how did you happen to come to us?"

After Isabel became calm enough to listen, the woman told her a little of her own poverty, of loss succeeding loss. "My own home seemed a Paradise when it was really ours."

"But I thought we had come to the very end of the road," sobbed Isabel. "Now we shall begin again. I shall work too, I have learned of a place where I can earn a little and every little helps."

At the door, the woman said, "I know well, this is not a business way of doing things. But I will never make it harder for some one to live in order to make it easier for me to live."

Huntingdon, Pa.

Memories of My Mother

BY MAE WOLF

WHAT has mother meant to me? Words can't not begin to tell. I can but praise my Heavenly Father that I had a mother whose influence and prayers were such that I was led to choose as my life work service in a foreign land.

The most sacred memory I have of childhood days is of my parents with the family around them daily, praying first, for the church and missions, and then that we children might serve him in our small way. They not only gave me happily to the mission work, but they also gave of their means to support me. My coming to India was an answer to their prayers.

Mother has been called from us. Though oceans divided me from her during all her sickness and home-going, this one thing is my comfort: I am where she wanted me to be. Though her condition was such that special nursing care was needed, yet at no time did she ask that her own daughter be called from India to serve her. Her concern for church and mission work was uppermost in her life, and she gave her influence, effort, prayers and means for these.

Though a cablegram and a letter have come to me telling of a great change in my home, yet I can not realize it. Daily I am living through memories of the days gone by. The only way I can realize that it is true is that her weekly messages of cheer and comfort, which have been a great help, will come no more. The last words she gave me in person and in letters were, "God bless you." The same sweet face which bade me good-by with a smile in America will be glorified and waiting to show me heaven's pathway which she has learned to travel. Even though the day seems full of sorrow now, I think of the gladness and joy which will be then. She is closer to me now than before. Oceans do not separate us from our Heavenly Father. He loaned her for a season. Though we have loved and lost it is better than never to have loved at all.

I am called to deeper consecration. I have found my Heavenly Father a closer Friend. The memory of my Christian home and mother is my guiding star. How good God has been to permit me to have a father whose life is going to continue to be used for the church and his children. My prayer is that others may have the same precious memories of a mother and home as I have had.

Bulsar, India.

The Spirit of Motherhood

BY LEO LILLIAN WISE

UNCLE DAVID was reading the church announcements for Mothers' Day. Suddenly he glanced at Aunt Ella, who was placidly reading a chapter from the Gospel of St. John, and asked: "Ella, you often say that you wish you could have a chance to preach a sermon for the rest of us. Now suppose you tell Priscilla and me your idea of a Mothers' Day sermon."

Priscilla had listened with attentive ear and she heartily seconded the suggestion: "Please do, Aunt Ella."

Aunt Ella was not in the least embarrassed; she was used to Uncle David projecting just such moments into their routine of life.

"Do you know I have been thinking all week about the sermons that will be preached tomorrow. So many times special sermons are given in a perfunctory manner. But at such a throb time as Mothers' Day I fail to understand how any one could not see beauty and love in their subject material. Any minister of the Gospel who looks out upon his audience tomorrow and fails to sense the wistfulness and love in the sea of human faces before him surely is not in tune with God."

"My subject would be, 'The Spirit of Motherhood.' Does that sound too broad? I always like to go back to the first chapter of Genesis and read: 'And the Spirit of God moved upon the face of the deep.' Somehow that impresses me with a material picture of the Trinity. How every true mother broods over the coming of her child, particularly the first one. She longs for the best of physical conditions, and for the best of prenatal care that her child may come into the world with a sound body. Oh, the wonderment and

(Continued on Page 298)

AMONG THE CHURCHES

Calendar for Sunday, May 11

Sunday-school Lesson, Jehoiada's Victory over Baal.—
2 Kings 11: 1-4, 11-18.

Christian Workers' Meeting, The Communion.—John
6: 52-59. * * * *

Gains for the Kingdom

Two baptisms at Midland, Mich.
Six baptisms in the Girard church, Ill.
Six baptisms in the Pomona church, Calif.
One baptism in the Omak church, Wash.
One baptism in the Pittsburgh church, Pa.
One baptism in the Brownsville church, Md.
Two baptisms in the Rouzerville church, Pa.
Ten baptisms in the South Bend church, Ind.
Four baptisms in the Oakland church, Calif.
One baptism in the Mt. Union church, W. Va.
One baptism in the Los Angeles church, Calif.
Four baptisms in the Waynesboro church, Pa.
One baptism in the Honey Creek church, Mo.
Seven baptisms in the First church, Marion, Ohio.
Nine baptisms in the Ashland City church, Ohio.
Two were born into the Kingdom in the Burnham church, Pa.

Five baptisms at Garden City, Kans.—Bro. D. O. Cottrell, of Rocky Ford, Colo., evangelist.

Eleven baptisms in the Akron church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Three accessions to the Trotwood church, Ohio.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.

Nineteen baptisms in the Ramona church, Kans.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Eleven united with the Eagle Creek church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Four were born into the Kingdom and three reinstated in the Defiance church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Seven were added to the Kingdom in the West Alexandria church, Ohio.—Bro. R. N. Leatherman, the elder, in charge. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. T. Hull, of Somerset, Pa., to begin May 11 in the Elbethel congregation, Pa.

Bro. Ernest Root, of Myrtle Point, Ore., began May 4 in the Ashland church, Ore.

Bro. C. E. Grapes, the pastor, to begin May 17 in the Lost Creek congregation, Pa.

Bro. O. H. Feiler, of McPherson, Kans., to begin May 24 in the Osage church, Kans.

Bro. F. R. Zook, the pastor, to begin about May 11 in the Shade Creek congregation, Pa.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin June 1 in the Abilene church, Kans. * * * *

Personal Mention

Middle Maryland has chosen Eld. H. R. Rowland as Standing Committee delegate to the coming Conference, with Eld. F. F. Holsopple as alternate.

Eld. Geo. A. Branscom is the Standing Committee delegate this year from North Carolina, South Carolina, Georgia and Florida, with Eld. W. H. Handy as alternate.

Bro. J. F. Britton has closed his work at Buena Vista, Va., and is now open to consider either pastoral or evangelistic engagements. He should be addressed at Vienna, Va.

Bro. J. W. Lear was scheduled to attend the District Meeting of Southern Ohio at New Carlisle, this week, following speaking engagements at West Dayton and Pleasant Hill.

Eld. J. S. Noffsinger has been named as Standing Committee delegate from Southeastern Pennsylvania, New Jersey and Eastern New York, with Eld. M. C. Swigart as alternate.

Middle Pennsylvania has elected as Standing Committee delegates to the coming Conference Elders B. F. Waltz and O. R. Myers, with Elders M. R. Brumbaugh and J. C. Swigart as alternates.

We are requested to state that the writer of the obituary of Sister Anna M. Deardorff, which appeared in our issue of April 26, inadvertently omitted to mention the age of the deceased. This was 97 years, 4 months and 28 days, a truly ripe old age to which few attain.

Bro. S. W. Garber's address is changed from Plattsburg, Mo., to Conway Springs, Kans. Bro. Garber took up pastoral work at the last-named place May 1.

Tennessee is to be represented on the Standing Committee of the approaching Conference by Eld. R. B. Pritchett, with Eld. A. E. Nead as alternate delegate.

Northern Virginia is to be represented on the Standing Committee of the Hershey Conference by Elders D. H. Zigler and I. Wm. Miller, with Elders P. S. Thomas and S. I. Bowman as alternates.

Eastern Pennsylvania has selected as Standing Committee representatives at the Hershey Conference Elders R. P. Bucher and I. W. Taylor, with Elders J. H. Longenecker and S. H. Hertzler as alternate delegates.

The Auditing Committee, consisting of Bro. J. J. Oller, of Waynesboro, Pa., and Bro. E. M. Butterbaugh, of South Bend, Ind., was busy last week concluding the work of examining the accounts of the Publishing House and the various Boards and Committees.

Marion Lawrance was for so long a leading figure in the Sunday-school world, so widely known and so universally loved, that his death from pneumonia at Portland, Oregon, last Friday, May 2, will seem like a personal loss to many readers of the "Gospel Messenger." Full of years, not only—he was well past his threescore and ten—but also of valiant service and ripened Christian manhood, a truly great leader has passed on.

We learn with sorrow of the recent death of Bro. H. B. Mohler, at Glendale, Arizona. Bro. Mohler was about fifty years of age, had labored faithfully in the Master's vineyard at various places in the Brotherhood, having changed location several times in the hope of finding conditions more favorable to his somewhat delicate health. His early life was spent in Pennsylvania and his body was laid to rest at Mechanicsburg on Friday of last week.

Bro. H. Spenser Minnich, Educational Secretary for the General Mission Board and Editor of the "Missionary Visitor," is scheduled to sail from Montreal for Europe next Saturday, May 17. He will be accompanied by Sister Minnich who is now visiting in Ohio with the grandparents of their two boys, where the latter will be cared for while their parents are away. Bro. Minnich and wife expect to attend the Glasgow Convention and before this will visit our Scandinavian mission field. Other European points are to be visited later involving altogether an absence of some three months. * * * *

Miscellaneous Mention

A very fine meeting they had in Eastern Pennsylvania last week, Bro. Bonsack tells us. The attendance was large, of course, as always, and the spirit of the meeting correspondingly good.

The Anniversary Bulletin of the Huntingdon church, Pa., marking the close of Bro. G. K. Walker's fourth year of pastoral service in that congregation, shows a splendid growth numerically and in general church activities. The net gain in membership for the last four years is 164.

Persons who visit the New Jersey seashore the coming summer may be interested in knowing that one of our own Fraternity, Sister Sarah E. Beck, resides at 410 Atlantic Avenue, Ocean City, and will be glad to meet any of our people and assist them in arranging for lodging accommodations or in any way she can.

"A wonderful opportunity presents itself for a leader at this place," writes Bro. Charles E. Mosier, of the Mission Sunday-school at Birdville. "We would like to get in touch with a teacher who would like a pastorate jointly with his school work. Any one interested should correspond with C. Walter Warstler, 1120 Greenfield Ave., Pittsburgh, Pa."

From La Verne, Calif., comes the following interesting item regarding the program of work among the Mexicans: "The little chapel room in the native pastor's home is crowded to the utmost. We are planning to build a new church in Mexico town next July. The Mexicans have been saving money for this purpose for a number of years. The fund started with a little bootblack's seven cents and has grown to just about \$1,000. The Protestant people of La Verne are also helping."

Signs of Spring have lately been in evidence at the Kearney, Nebr., church where spring housecleaning has taken place. We note, too, that the churchyard has been cleared up and seeded to grass. The house is also being repaired. Our correspondent writes, too, of a helpful Easter program and of plans for a Daily Vacation Bible School. We commend the spirit of this western church to others, especially where unfavorable weather conditions have made it hard to carry on vigorous work through the winter season. Spring is a good time to plow and sow for the spiritual harvest. * * * *

Special Notices

"Conference Daily" Notice: After considerable delay we have been able to make arrangement with the Harrisburg "Courier-Press" to publish the "Conference Daily"

for this year. It will be a special edition four to eight pages each day, six issues to be printed. The price will be 40 cents for the entire time. Please send in subscriptions in advance so the mailing list may be made up. This is very important. Let "Messenger" agents or others take it upon themselves to send in large lists. We will need a large subscription list to make it self-supporting. Who will be the first to respond? Send all correspondence to John R. Snyder, Editor "Conference Daily News," Huntingdon, Pa.

District Mission Board Announcement.—The Annual Meeting of the members of District Mission Boards will convene at Hershey, Pa., at 2 P. M., and will continue through the afternoon of June 4. A very good attendance is assured already for twenty-three have signified their decisions to attend. An outline of the program will appear soon in the "Messenger." Every Member of a District Mission Board is urged to attend. Each Board is urged to have a representative even though one would have to be selected outside the board membership. Perhaps, in distant Districts representatives to the Standing Committee would be willing to serve the District Mission Boards in the study of our Home Mission problems. Every member of the church is welcome to come also, and especially home mission workers.—M. R. Zigler, Home Mission Secretary.

The General Sunday School Board has announced the following books for third year work in Vacation Schools: Primaries: A Second Primary Book in Religion, Colson. Juniors: Knights of Service, Bradshaw. Intermediates: Builders of the Church, Faris.

Since these are not included in the syllabus, many of our people are asking what specific lessons shall be used. It is the intention that the Life of Christ be emphasized for Primaries and Juniors. We are therefore suggesting that in Colson's book, Lessons 2, 4, 6, 7, 9, 10, 13, 14, 26, 27, 28, and 29, be used. In Knights of Service, Bradshaw, we are suggesting that the Bible lessons be used in the following order: Lessons 9-14, 19, 22, and 8, and character stories: Lessons 4, 5, and 12. Teachers will find valuable help in methods and habit talks in "Knights of Service, Program Guide, Hawthorne." There are twenty-five lessons in "Builders of the Church" for intermediates. It is difficult to disconnect these lessons. Perhaps teachers will be able to give two lessons each day, and thus cover the entire book. The four lessons on our own denomination as mentioned in leaflet No. 118 will not be ready this year.—Ezra Flory, Sunday-school Secretary. * * * *

Business for General Conference

I. REPORTS

The Council of Promotion

1. In view of the fact that the asking of the 1924 Conference Budget is out of proportion to our record of giving, we submit the following revision of the Budget to the Annual Conference:

Mission Board	\$290,000.00
Sunday School Board	5,000.00
Educational Board	3,500.00
Ministerial Board	3,000.00
Welfare Board (Peace, Temperance and Purity, Dress Reform, Child Rescue)	3,500.00
American Bible Society	1,000.00
Missionary Deficit	15,000.00
Miscellaneous	7,000.00
Total	\$328,000.00

The expenses of the Music Committee and Tract Examining Committee for this year to be paid out of the Annual Meeting Treasury.

2. Proposed budget for 1925:

Mission Board	\$353,000.00
Sunday School Board	12,000.00
Educational Board	5,000.00
Ministerial Board	4,000.00
Welfare Board	4,000.00
American Bible Society	1,000.00
Music Committee	500.00
Tract Committee	500.00
Total	\$380,000.00

II. QUERIES

A. S. E. Pa., N. J. and E. N. Y.

1. Harmonyville Church, Pa., asks Annual Conference through District Conference, to adopt the following rules for granting committees to churches:

(1) A written statement of the difficulty, to accompany the request, and to be in the hands of the Clerk of the Conference thirty days before the first session of Standing Committee.

(2) An authoritative statement in writing, if the difficulty is personal, that the provisions of Matt. 18 have been fully

(Continued on Page 300)

AROUND THE WORLD

Taking Pictures of a Cannon Ball

A new camera has been developed by the United States Bureau of Standards that is fast enough to take pictures of projectiles in flight. It is reported that the camera can take 250 pictures a second, but that several thousand could be taken by increasing the number of lenses.

Nothing New Under the Sun

Many things that have been considered distinctively modern have later on turned out to have been anticipated by the ancients. According to a writer in "Popular Mechanics" the Romans had taxis in Rome before the days of Julius Caesar. The Romans often used to travel in hired chariots, and they paid according to distance traveled, too, much as we do. The Roman "taxicab" had a device like an hourglass by which a pebble was dropped into a bowl for every five thousand feet traversed. At the end of the trip the stones were counted and the fare computed.

The Seat of Happiness

With all the increase in utilities calculated to make life pleasant one does not seem to find a corresponding increase in happiness. It seems like a paradox, and yet, it begins to look as though the more people have the less they enjoy life. Each new thing that we get seems to create a desire for more, and thus discontent increases with wealth and prosperity. The new house brings with it the problem of furniture to correspond and a general standard of living involving new perplexities. The move from the old house into the new often results not so much in a new freedom as in a new slavery for the conscientious housewife. All of which goes to prove that contentment is not to be realized in the multitude of one's possessions. True contentment results from an attitude toward life, it is after all an affair of the heart. The person who expects to find it in material things or in outward circumstances is doomed to disappointment.

Lengthening the Church Year

There is a real need for lengthening the time span covered by the program of the average local church. Most congregations, if they plan at all, are content to think ahead for a year. And yet, twelve months is not sufficient to accomplish many things that properly belong in the program of the local church. As one writer well asks: "And how can we plan unless we think of the work committed to us as continuous from year to year as long as the world shall stand? How can a preacher plan with confidence or satisfaction if he is always on the lookout for a call to some other and 'wider' field; or if he is haunted by the consciousness that unrest or disaffection in the church may require that he move before the year is out?" These questions suggest a new resolution. Let us plan the local church program with more faith and vision in order to reap the abiding results of the long view in church work.

Nature Losing the Race

The American forests, once thought limitless, are disappearing four times faster than nature is able to replace them. It is estimated that 25,000,000,000 cubic feet is the annual drain on the timber lands, while 6,000,000,000 cubic feet is the present annual growth. Careless campers who leave fires burning in the woods or toss lighted cigar and cigarette stubs into the brush are the chief cause of the forest fires that are putting nature behind in the race. In the good old days when the average American regarded our natural resources as limitless, forest fires meant little more than the far off cause of the autumn haze and the reddened sun. Now, however, we are beginning to realize that the high cost of building material and of rents has a direct relation to our disappearing lumber supply. Directly or indirectly, we are all helping to pay for the waste occasioned by the careless camper.

"The Work of an Evangelist"

What is the work of an evangelist? In attempting to answer this question one writer has suggested a distinction between evangelists and "mere revivalists." The implied distinction is that the "mere revivalist" awakens interest for the moment but does not train and organize with a view to a continuance of the interest after he is gone. Whether or not this distinction between evangelist and revivalist really holds is a matter of minor importance. But that the work of both evangelist and revivalist should be planned with a view to permanent results is a point that is well taken. Thus, effective evangelism includes the training of leaders where they are wanting or in need of instruction. In view of modern conditions the true evangelist ought also to be able, if conditions require it, to give helpful suggestions regarding special financial problems. In a word, he should not only lead men to Christ, but also teach and organize his converts to the extent that they will be able to intelligently follow. Judging from St. Paul's wide interest in the problems of the church of his day—problems ranging all the way from the encourage-

ment of young men like Timothy to a suggestion for a weekly offering system—judging from all of this, St. Paul must have been more than a "mere revivalist"; he must himself have done "the work of an evangelist."

Clover Is Dead

"Clover," the world's oldest horse, is dead. He was fifty-three years old. "Clover" gained national fame when Mrs. Warren G. Harding sent a check for \$100 in order that "Clover" might have the comforts of old age.

Automobile in Relation to Morals

Most of our modern conveniences have possibilities both for good and for bad uses. Certain investigations in one of our middle-sized eastern cities have directed attention to the fact that fathers and mothers do not always sense the real danger to their sons and daughters that is potential in the automobile. "The very fact that young people can in the course of an hour travel miles and miles from their own home and their own home community, has plunged the present generation of youth into a situation of testing such as no other has ever known. Public opinion has far more to do with restraining all of us from evil than most of us have ever been willing to admit. And the very fact that the young people of today can in a short time be carried out among strangers where their identity is not known, as they could not do when restricted to the home community by the use of the horse and buggy, takes from them a most potential restraining influence. At the same time it opens to them avenues of temptation and opportunities for evil which their home communities do not afford, or else which they would be afraid to use when surrounded by their friends and neighbors. Most parents of boys and girls in their teens do not seem to comprehend the significance of this very vital fact. They see no more danger in auto driving than in the old-fashioned buggy ride of their own courting days. But the two cases are not at all parallel—at least not in their opportunities for temptation and wrongdoing."

That Amusement Problem

In order to reach the people, and especially the young people, it is frequently urged that the church should use liberal methods. However, in a recent number of the "Christian Herald" the reader can find a very frank statement from a well-known minister who experimented with the supervised dance. He says: "My study has led me to conclude that with all our liberality, we are not inducing the young people to consecrate their lives to the service of Jesus and his church. In the past I have encouraged my people in the use of these various pleasures, always directing and, with my wife, chaperoning the young people, but I frankly though sadly admit that I can not see spiritual results, nor am I alone in this respect." The article from which the above is taken concludes by pointing out three arguments that should be considered in connection with the dance. First, the dance is fundamentally selfish, for the reason that if once introduced it tends to crowd out every other form of amusement or recreation. Second, the dance "emphasizes the physical and social limitations of our less fortunate young people." Third, "I have not been able to find anything that the dance does for the young people of the church that can not be better done, more joyously done in other ways." But condemning the dance along with other questionable amusements does not solve the amusement problem. A large part of the solution would seem to lie in the encouragement of helpful, engaging activities rather than in warming over the devil's list. Surely, the church will come to a sad disillusionment whenever she substitutes the lure of pleasure for the challenge of high ideals and worthy tasks.

What Others Think of It

"The Christian Work" for April 26 contains the following paragraph. It will give the "Messenger" readers an idea of what some others think of it: "We are going through a curious episode just now. Women who have the right to be intelligent are taking their standards of taste both from the ignorant and from those who have a commercial axe to grind. Hairdressers want to make money; therefore the hairdressers tell our women that it is the style to wear cropped hair or to imitate Negro curls. And an appreciable fraction of our women fall over themselves to accept the verdict of tasteless business men or business women. Our manufacturers of cosmetics and talcum powders manage to circulate the idea that the face which has the complexion which nature gives it is in bad taste. They do not venture to criticize God's ideas of the human race explicitly, but they allow it to be understood that his color schemes can be improved upon; accordingly, they get great numbers of our women, not only in our ignorant cities, but even in the country, to rub dirt, under the name of talcum, into the pores. Why do not our women's clubs set out to wrestle with this problem? Why do they not attempt to educate women—and men, too, for that matter—to a clearer sight of what really is beautiful in women's faces? Why do not mothers and teachers make our high school girls think a vanity box matter for ridicule? Baby faces, doll complexions—the whole idea of centering attention on nothings—must pass if we are to have a race

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

What We Can Do for the Truth

2 Corinthians 13: 8

For Week Beginning May 18, 1924

The "Truth" Is Everything That God Is and Does, and What He Approves in Men. We can never fully define all that is meant by the "truth." Paul uses it in the text for all that is involved in the cause of Christ. This is a general Christian meaning. We may think of "truth" in terms of principle. This means virtue that may grace the heart and mind of man, making him stand for everything that is opposed to error. It gives a genuineness, beauty, and sincerity to the soul which take away all craven sense of shame. We may think of "truth" in terms of person. This makes it a vital, living character such as is God himself. Jesus revealed this quality of God in a supreme way (John 1:14), and declared of himself, "I am the truth" (John 14:6). God manifested in spirit is called, "the Spirit of truth" (John 16:13). Truth must be personalized to become effective. We may also think of "truth" in terms of conduct. This makes of it a way of life, especially the Christian way in which the apostle rejoiced to have his converts walk (3 John 2-4). The church is a social expression of the things of God in the lives of men, and as such becomes "the pillar and ground of the truth" (1 Tim. 3:15). All that God speaks through Christ is truth (John 17:17) and has a sanctifying influence over human living.

We Can Do Nothing Against the Truth. This is an expression of great futility. Truth is the way of eternal and sure progress and its antagonists are bound to fail. Men withstand the truth to their own disadvantage and sorrow. As long as Paul stood out against the Christian light he was storing up regrets from which he never became free through all his later life of usefulness. God is grieved over human sin, but he does not die because of it. The spiritual law speaks of men, "The soul that sinneth, it shall die." It is better to listen to the words of wisdom and prevent suffering, than to oppose the truth and take the consequences of such folly.

The Truth Does a Great Deal for Us. All that the Christian religion stands for has been an outworking of grace in our behalf. Christ's manifestation of the truth has been the means of freeing us from the enslavement of sin (John 8:32), and in his regeneration we have become new creatures. We need his revelation of the truth in order to know what it is. We need the power of the truth to enable us to do what we know. The truth as vital principle which becomes personalized in us is the way to Christlikeness.

We Can Do Something for the Truth. The first thing is to yield ourselves to its cleansing influence, and be made renewed persons. Paul exhorted the brethren at Corinth to make a careful examination of themselves and see how nearly they conformed to the best they knew about Christ. That is a necessary exercise in the work of establishing personal lives on the principles of truth. Such grounding in the truth comes only by accepting a share of responsibility for the promotion of truth in Christian living. The Bible is an expression of truth and we may participate in the good work of making its message known. The church is organized to forward the truth and each of us is invited to take a place within its field of labor. Every vocation of life calls for a demonstration of Christian theory put into practice. Our homes, and communities, and nations sorely need Christian applications. We are empowered and authorized by God in Christ to do something to bring in the victory of righteousness and truth. J. H. H.

whose women are lovely, not only of heart but of aspect. And the danger strikes deep. For when the outside is robbed of all its character, the inside is prone to become characterless too."

Morbus Sabbaticus

One of our valued exchanges gives a good description of a strange disease that is particularly virulent amongst Christians. It is said that the symptoms vary somewhat, but that there is never any interference with the appetite, and that an attack never lasts over twenty-four hours. "The physician is never called, but the disease proves fatal in the end to the soul. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes up feeling well and eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and read the Sunday papers, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work. He does not have any more symptoms of the disease until the following Sunday."

Some Qualities of a True Mother

(Continued from Page 291)

Most and best of all we like to think of true motherhood, of that which means a great deal more than the birth of a child. True motherhood means sacrifice. It means service for others. It means love deep down in the heart which none other than a true mother can experience. The life of a true mother is made up of little things. Things that are unnoticed in the public of today. Her duty is mostly in the home, especially if she has a large family. She is one who never stops. She does not have a six hour day nor an eight hour day. There is no definite measure to the number of her hours; she is in the habit of working from twelve to fifteen hours, for she is on duty from the time she rises in the morning until she retires at night. And even there is no certainty about her rest, for baby may have the colic, or Susie may have the measles, or anyone of a dozen other things may arouse her from slumber. Often in midafternoon you see her sitting by the big front window in the living room, and perhaps you may think she is resting, but if you pause to make closer observation, you will find she is sewing buttons on Billy's trousers, or she is making school dresses for the girls, or she is darning stockings, or doing some of the other thousand and one things that go to make up her routine of employment. Then later in the evening she is to prepare and serve the evening meal, but there is no use trying to enumerate all that she does. She begins before breakfast and works all day and sometimes far into the night. She does it cheerfully, too, with never a hope of wages, as wages are measured in money, and with never a hint or a thought of strike. True, she is working for a reward, but that reward isn't to be in dollars and cents, for all she expects is the consolation of a duty well done. That duty being the protection and the guidance aright of the children and the home. It is a big job, a tedious job. Yes, but she does not mind all of that for she is mother, whose sacrificing and unselfish love, whose holy devotion and enduring kindness place her near the angels above.

Callaway, Va.

Home and the Family

BY CLAUDE H. MURRAY

THE home was first established in the Garden of Eden. God made man from the dust of the earth, breathed into him the breath of life, and set him at work in the garden "to dress it and keep it" and to enjoy its products. Then God seeing "it was not good for man to be alone," took from man's side a rib and made woman "to be a helpmate for him." These few facts from the opening chapters of Genesis, show us God's plan for family and home life on the earth. That he intended these institutions to be permanent appears clearly from Gen. 1: 24 and from Paul's teaching in 1 Cor. 7 and various passages from other parts of the New Testament. It is evident, then, that the family and the home is a sacred institution, serving a divine purpose, therefore not to be entered upon lightly and hastily, nor broken off for any except the most serious reason. The mutual attraction of young men and young women toward each other was expressly ordained by the Creator to promote the establishment of families and homes and to perpetuate the race. Incidental to these, but inseparable from them, God has laid on the family and the home the responsibility for the proper training and development of the children who come into the home. The tendency of our day is to shirk this responsibility—to delegate it to school, to Sunday-school, to church, to children's homes—yes, often simply to ignore and neglect it entirely, letting the children raise and train themselves through association with other children similarly situated! Is it any wonder then, with such neglect and such training, or rather lack of training, by those of immature and inexperienced judgment, that we are shocked and appalled by the great and increasing number of crimes constantly thrust upon our attention by the daily press? Every interest under the sun engages and engrosses the attention of too many families and homes, except the vital one which is the proper development and training of the home's chief product—the children.

Farmers and stockraisers take great and special pains to secure and keep up pure blooded stock, while they let their children run wild. Merchants, tradesmen and professional men leave no stones unturned to increase their material profits and advance their professional interests, locating their homes most advantageously for proper attention to their business interests, while their children are given but scant attention. Wives and mothers in these homes too many times are more deeply interested in social obligations, in reading clubs, in bridge and euchre and tea parties, in keeping houses spick and span—free and spotless of dirt—than in promoting the culture and proper development of their boys and girls. It was the old serpent Satan who deceived and disgraced our first mother Eve, and the trail of the serpent still leaves its slimy gleam across the threshold of too many of our modern homes. How otherwise are we to account for such a constant grinding of our divorce mills? Divorces are often granted for most senseless and absurd reasons and literally thousands of men and women in so-called good society in America are today living in adultery! That is what my Bible calls it and I know no other standard by which to measure safely.

The writer's profession has taken him into association with many young men and young women, largely outside of our own denomination. He has heard young men laugh and joke, telling experiences concerning the most sacred human relationships in a way that many times has made him shudder and wonder how Sodom and Gomorrah could have been any worse! He has even overheard young women discuss and make light of the same subjects in a very similar way. The reason is not far to seek: Too many movies, socials, activities for amusement and entertainment in school, Sunday-school and church. The home is regarded as a place to eat and sleep in because father and mother are too busy making money or attending to social obligations to care to take an interest in their children's affairs. The children, too, do not always appreciate parental interference in their plans and so it goes on. But the obligation still rests where it did originally, on the home. Sunday-school and church officials may try hard to carry an extra share of the home obligation in an effort to save the children to Christian service. Now and then a consecrated public school teacher will try to shoulder a part of the burden in an effort at character building. But God will not hold guiltless the parents or the officials who willfully neglect this responsibility.

The vital question for every family and every home is: Am I discharging my duty toward society and toward the church? To every father and mother: Am I working and striving toward family harmony and unity in attacking this great duty and responsibility? To every child: Am I open to approach and do I welcome help to enable me to appreciate properly my place in helping to give my home a good standing with God? It is for us Christian professors to so arrange, or rearrange if necessary, our family affairs that our obligations to God with respect to the home can be faithfully discharged.

Creston, Ohio.

The Spirit of Motherhood

(Continued from Page 295)

awe that shine out of her eyes, even a half fear for the future! Then, when her child has come into the world how much of care and labor she must spend! Sometimes it seems almost too much for her strength, but she rallies to the tug of helpless little fingers. How I love to see a young mother with her babe. Yes, and also to see a woman who has her child late in life, for in her eyes there gleams a holy light.

"Then comes the delight of mothers and fathers in all the pretty, artless ways of the child, the eagerness for its first word or step. Joy and labor, tears and smile keep pace all through the days of babyhood and years to follow. There come oftentimes anxious days and nights to be succeeded by joy or sorrow. Ah, the pain that the first day of school brings, for the mother-heart yearns over her child out in a new world where he must learn to fend for himself; where he often comes into contact with a code of behavior contrary to her teaching. But again comes pride in

the attainments of the child, new achievements are praised. Perhaps there soon comes the touch of pain when the boy or the girl seems to have forged ahead of the parent; the mother like Mary of old must bide awhile and ponder things o'er.

"There is the keen delight in helping to build a body and character strong and symmetrical. Not always will there be the physical health desired, but the watchful mother seeks by correction and discipline to help her child to be strong and in favor with all. And if she belongs to the true type of motherhood she must respond to the call of other children, in other words she must hear the cry of suffering humanity everywhere. While the children are growing the mother must keep abreast also, for she is the mother of the world.

"Then when the son or daughter has gone out to take their place in the work-a-day world the mother is still eager that the foundation may stand the pressure and test of every-day life, that it may have been built upon the rock Christ Jesus, and because it is so built be able to withstand all temptations."

Aunt Ella paused, tears trembled ready to brim over in a hushed voice she continued: "And then I think of the mothers tomorrow who will have no one to wear a red rose for them. Some have lost their son or daughter in mission service, and others have lost them upon the cruel battle-fields. But tomorrow may they have the vision of their valiant, brave young soldiers of Christ's Kingdom as holding outstretched hands pleading for Peace."

Her voice was silent, each of the three had a mental picture of a certain field in France where "one of their own" was resting, the rows and rows of little white crosses, each a gentle, pleading, mute appeal for Peace.

Uncle David wiped his own tears away. "Ella, will you talk just like that to our folks tomorrow?"

"No, David dear, I'll trust you to put it straight to them," she answered.

Old Fort, Ohio.

The True Mother Heart

BY IDA SHOWALTER

WE all know that the mother with a true heart is a consecrated Christian in every respect. A mother of this type is constantly watching over her children, pleading with God to keep them from sin and hold their hands and keep them for his use. It is in the direction of moral training and the development of character that the mother is most powerfully felt.

How suggestive is that brief line from the dear old Bible: "His mother made him a little coat." The woman who wove the little tunic was Hannah. The lad who wore it was Samuel, who grew from beautiful boyhood into the holy prophet and upright ruler. No doubt it was a modest and comely little garment which the Jewish woman made, but that little garment has a figurative application. The mother not only provides her child from infancy's first moments with clothing for the body, but also with habits of character and conduct. The mother helps clothe the immortal soul in garments of light and loveliness, or else in garments of sin and shame. She makes little coats which no moth can consume, which never wear out, and which are worn by her offspring long after she has mouldered to dust. She weaves her child's habits of thought and conduct, and does it too, as clothes are made, stitch by stitch.

She does this not only by direct teaching but by little words and acts, by silent unconscious influence. Hannah's daily life helped to weave Samuel's noble character.

Richard Cecil says that in his early life he tried hard to be an infidel. But he could not get over the unanswerable argument of his own mother's godly life and influence. They were too much for him; they conquered him for Christ.

Just so it is with us who have the memory of a sainted Christian mother: the memory of such a mother will keep us from temptation and make it easier for us to do the right.

Then, dear mothers, let us be faithful and if our

children stray from the right, the ache in our hearts will not be quite so severe if we have been true. Let us so live that it can be said of you and me, "She hath done what she could."

The Shunammite son being carried to his mother when he became sick is like mothers and children everywhere. How readily the children go to mother who binds the wounds, relieves the pain, and dries the tears. But after all it is a sweet service. The big thrill of motherhood comes with the success of our children, and this compensates us for our own disappointments, mistakes and failures.

If we mothers can live so true, be such faithful, wise mothers, as to merit the praise set forth in Proverbs 31, we will not have lived in vain.

Roanoke, Va.

Our Responsibility to India

BY ELSIE FINCKE

"WHAT would be your condition at present had you been raised to maturity in an Indian home?" Surely one answers at once, "The same as that of the Indian of today." Listen to these words: "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them." Dare we be so selfish as to not tell of Christ's love to them in the face of the "Golden Rule"? Furthermore, we have, "Go ye, and teach all nations." Since it says "all," we cannot exclude the Hindu.

Let me show you a picture: A large river, which has a swift current, is filled with human beings. There are so many, and the river is so swift, none can escape the final ruin. But at last a few workers appear on the shore. After much effort, a few are saved; and, as more rescuers arrive, the number of those saved increases rapidly. But, still, many, many pass by with no aid. Those taken from the river are so weak they require much attention before they can become helpers. The people of India are in a condition similar to that of the people in the river. Don't you and I want to be life-savers to some of these?

Leaving the figure, and thinking of actual facts in India we find a country of over a million and a half square miles, inhabited by over three hundred and fifteen million people. India lies north of the equator, and extends one thousand nine hundred miles northward into the temperate zone. This region is composed of the highest mountains, jungles, plains, and sea coasts, giving a large variety of scenery and climate. Fertile soil, large forests, and mines make India a country rich in resources; yet, she is poor because her people are still ignorant of the uses of these resources.

The Indian must worship something. Since he knows nothing of the true God, he worships what he has at hand, which may be a stone, a wooden figure, an animal, or a plant. Because he thinks the spirit of a departed friend may enter an animal or plant, he is in constant fear of offending some one of them. He believes spirits are all about him, so he is very superstitious. How unhappy we would be if we were afraid of spirits!

The people of India are governed by their religion more than many other peoples. Not only idol worship and superstition, but also the caste system, plays an important part in their religion. A person may live the very worst kind of a life and nothing be done; but, if he should come in contact with a person of a different caste, his torment would be intense. Castes are separated from each other by the prohibition of intermarriage, of eating, or of mingling together. Since they have been taught this idea for centuries, it is very hard for them to give up their caste when becoming Christians. Mohammedism is also playing a great part in the religious life of India. It was introduced into India years ago. There are, at the present time, about sixty-six million Mohammedans in India, or a number equalling two-thirds of the population of the United States. These figures should make the people of America see the need of hastening workers forward at once to stop the great avalanche, which will in time bury India deeper than she has ever been before, unless something is done for her.

Since the family unit is thought of instead of the individual, women have been kept in subjection for

years. A woman is no more than a slave in most homes. Since child marriage is prevalent, we find a large number of widows, who are looked down on and shunned by all. One woman out of every six is a widow in India. Over one thousand are under one year. Do not the women of America owe a great deal to their needy sisters? The work among them consists of giving medical aid, advice, gospel teaching, and instruction in home-making. Homes are being built in many places, where they can be taught Christianity. The work is hard, but, oh, so necessary! For India will not be won to Christ except her women be raised to as high a plane educationally, socially, spiritually, and physically, as their sisters who live in other lands.

A strip of country, lying in the western part of India, north of Bombay, has been assigned to the Church of the Brethren. It is one hundred seventy-five miles long and from forty to ninety miles wide. It contains over seven thousand square miles, with more than a million people. Among these people are seven hundred fifty thousand who can be reached. There are, at present, two thousand five hundred Christians. In this field, we had (in 1921) ten mission stations and forty-eight American workers. How are these few workers to reach so many "reachable" people?

There are three phases of missionary work to be done; the evangelistic, the medical, and the educational. The evangelistic is the greatest work on the field, yet it in itself would fail to win the people. Other work must be carried on, not as the end sought, but as a means to an end. Native leaders must be trained to carry on the work of the native church. A great amount of Bible teaching is necessary before a native can become a Christian. There are so many temptations for the young Christian that it requires much effort to keep them Christian, unless much follow-up work is done. The Christians scatter, and this makes it difficult to keep in touch with them.

One of the best ways to get in touch with these people is through medical work. When in great need, they will put away superstitions and prejudices, and let doctors help them. This gives an opportunity to introduce to them Jesus Christ, the Great Physician. Each doctor in India has one hundred thousand people, for whom he should be responsible. How would you like to be one of that mass of people, not knowing when you might want his aid? We see the need of doctors and nurses.

Since it is impossible to make strong Christians without providing for their education, several boarding schools have been established, for boys and girls. At present, one and one-half per cent of the school-age children in our territory are in school. We have ninety-two schools, with one hundred teachers in various villages. Industry must be taught these people so that they will know how to work. The girls need lessons in cooking and sewing; while the boys need agriculture, carpentry, blacksmithing, and other subjects such as their community requires.

Much money is needed to carry on the work which is started. New stations and schools should be started, so that the work may continue to grow. More workers are needed, but funds are scarce. Both means and workers must come from somewhere if Christ's "Go ye" command is to be carried out. Will the members of the Church of the Brethren come forward to meet their responsibility which they owe to India? The church must push forward at once if India is to be won. Let each one ask himself if he is willing to bear his part of the responsibility.

Worthington, Minn.

CORRESPONDENCE

A WORD OF ENDORSEMENT

I hasten to sanction the article written by Bro. J. A. Sell on "The Symbols of the Church," in "Gospel Messenger" of April 26. I want to add a little more strength to it. In Rev. 20:14: "Blessed are they that do his commandments that they may have right to the tree of life." "Baptism doth save" (1 Peter 3:21).

If we can't be saved by doing his will we had just as well give away the Bible. A. J. Peebler.
Wichita, Kans.

THE FEAST OF LANTERNS

The Chinese year has four seasons like our year but they do not correspond to ours. For example, our spring begins on the 21st of March, if I remember correctly, our summer the 21st of June, our fall the 21st of September and our winter the 21st of December. Now the Chinese have an easier way for the first three months of their year is spring, the next three summer, and so on. The Chinese count their months by the moon so it is always new moon at the beginning of the month and full moon on the 15th. In this manner they go through the year; thus, their New Year and ours do not coincide. Theirs comes sometime in our February, and they are so happy to have safely passed another year that they make the first 15 days of the New Year a time of feasting and special days. They call their New Year, Kuo Nien, which means to pass the year.

During this time they always have the best of food and always invite in their friends. We went to several New Year feasts, but I am going to tell of one as it will serve as an example. Two or three days beforehand one of my students came and asked me if on a certain day I would please come to her house to eat. I told her I would be glad to, and asked her the time. She replied 12 o'clock. On the day at the appointed hour I was ready and waiting. As Miss Metzger and Miss Horning were going, too, I went down and waited with them. It got to be 12:15, 12:30, 12:45, and still the girl did not come for us. About 1:00 o'clock she appeared and showed us the way to her house. We went in and then there was a great time getting the proper seat. You have doubtless read in the Bible of the high and low seats at a feast. Well, if you should come to the Orient, you would begin to understand a few of those things. You must appear very reluctant to take the high seat and only sit there when you are forced into it by several people. Of course this takes time, for the longer you hesitate to take the high seat the better manners you are supposed to have. Then, there is the next highest, and so on. The two special seats of honor are those facing the door.

After we were seated we were served with tea and sweets. We sat around drinking tea, eating candies, and talking for about an hour, when we arose and they set the table while we went into another room. When we came out there was the seating to do all over again. Generally there is no grace said, but as we were in a Christian home we had grace. Then came the feast; I am at a loss to describe what we had. You will just have to come to China and go to a Chinese feast to really appreciate it. Well, it was after 4:00 o'clock when we left so you see we were not lacking for food.

This is a good example of the unimportant feasts of the New Year time. The day of importance, or I should say days, as it lasts three or more, is what is called the Feast of Lanterns. I have tried to find out the meaning of this feast, but no one seems to know exactly what its significance is. Some say that it is in honor of spring, and that people are rejoicing because winter is over. Others give other reasons. Needless to say, it is a traditional thing for all China, though each community has its own way of celebrating New Year.

On the 15th of the first month of the Chinese year our cook brought to us with our breakfast a big dish of Pien Cha (bee-en-chah). In Peking these are called Poa Tzu (bau-tze) and Chu Po Po (jew-boah-boah). It is the special dish eaten at the New Year season and there is no one who does not have it unless very poor indeed. It is made of meat and vegetables cut very fine and wrapped in dough packages about the size of a fifty cent piece and boiled like dumplings. When you eat them you have a little dish of vinegar and dip them in this as you eat. When Lao Hu (means tiger) brought them in to us that day he said that he was bringing us a little present. It was the first day of the Feast of Lanterns.

One of the captains at the army encampment just outside of town is a Christian and he invited us to come down to the exercises that the army was holding that day. He told us that they would begin about 10:00 A. M. so some of us took the Ford and went down, getting there about 10:15, but as far as we could see there was nothing doing. The captain has a brother who is attending Oberlin in Shansi at Taiku and he was present and showed us all around the encampment and introduced us to the head officers. In China the entertainments do not begin at a certain time but wait for the crowd to gather so it was after 12 o'clock before the exercises began. I think that for awhile we caused more excitement than the main show as there were a number of people there from the villages who had never seen a car who crowded so close that we were afraid to move for fear of hurting some one. The soldiers were even worse than the villagers. Crowds in America are not in it when it comes to a Chinese crowd. We had to stand up in the car to get to see anything.

The Chinese are very fond of stunts, so the first thing was a man naked to the waist doing summersaults and such like over a table. He did his list and then strapped knives to the corners of the table and did them all over again. This was followed by sort of sham battles which reminded me of the descriptions of the tournaments of the knights

(Continued on Page 302)

HERSHEY CONFERENCE PROGRAM

(Continued from Page 292)

Monday Forenoon, June 9

Missionary Day

CENTRAL AUDITORIUM

7:00-8:00, **Early Morning Conference**.—L. S. Knepper presiding.

Devotional.—Walter M. Kahle.

"Our One Task".—J. Clyde Forney.

CONVENTION HALL

Otho Winger, Chairman for the Day

8:45-9:15, **Praise Service and Devotion.**

9:15-10:00, Bible Hour, "The Response of Christian Living".—J. Hugh Heckman.

10:00-11:50, **Historical Society Conference.**

"The Church of the Brethren Two Hundred Years Ago."—M. G. Brumbaugh.

"Home Mission Work in the Church of the Brethren One Hundred Years Ago."—J. E. Miller.

"Home Mission Work in the Church of the Brethren Today."—M. R. Zigler.

11:50-12:00, **Closing Meditations**.—Otho Winger.

* * *

Monday Afternoon

Missionary Day

CONVENTION HALL

1:30, **Annual Missionary Convocation.**

Devotion.

Address, "The Heart Cry of a World."—C. C. Ellis.

Missionary Offering.

Presentation of the New Missionaries.

Placing of the crosses on the Flag of Service.

Consecration Hour.

Joint College Reunion, twenty minutes after close of the Missionary Meeting. J. S. Noffsinger presiding.

Music.—Elizabethtown Faculty Quartet.

Five Minute Talks:

A Review of 1923-24.

A Preview of 1924-25.

* * *

Monday Evening

Missionary Day

CONVENTION HALL

7:00-7:30, **Praise Service and Devotion.**

7:30, Sermon, "Our Church Task."—J. J. Yoder.

Tuesday Morning, June 10

CONVENTION HALL

7:00-7:45, **Prayer Service**, especially for the Business Conference.—T. T. Myers, leader.

8:00, **Business Conference Opens**, continuing each forenoon and afternoon until the business is completed.

* * *

Tuesday Evening

CONVENTION HALL

7:00-7:20, **Praise Service.**

7:20-7:30, Devotion.—F. F. Holsopple.

7:30, Sermon, "Jesus Christ, the Wonderful."—M. J. Brougher.

Business for General Conference

(Continued from Page 296)

complied with, and a statement of the action of the church.

(3) An authoritative statement in writing, whether the matter be personal or one of church polity, that a committee from the District in which the call originates, has been sent for its adjustment, and

(4) A signed statement from said committee giving its findings in the matter at issue.

Passed to Annual Conference.

2. Whereas the mission funds of the church are inadequate to meet the present mission program, and

Whereas, the educational program of the church in standardizing, endowing and equipping our colleges is in an unsettled condition,

We, the members of the First Church of the Brethren, of Philadelphia, Pa., petition Annual Conference of 1924 through District Meeting of S. E. Pa. N. J. and East N. Y. not to accept that part of the report of the Educational Comm. which recommends the transfer of Bethany Bible School to the General Brotherhood.

Passed to Annual Conference asking that action of taking over the school be deferred until such time as plans for the financing the school be presented.

B. Northern California

Whereas, the Church of the Brethren at her beginning having adopted among others, the cardinal principle of nonresistance, and having cherished and enjoyed the fruits

of this virtue throughout the more than two centuries of her existence, and

Whereas, this doctrine, though generally understood among us, having never been publicly proclaimed to the world and the state, and thus causing deplorable confusion and misunderstanding whenever serious military exigencies arose, now therefore, while peace and quiet have been restored to the extent that we may exercise calm and unrestrained deliberations, be it

Resolved, that we declare to the church, to the state, and to the world:

(1) That loyalty to Jesus Christ, whose we are, and whose spirit changeth not, forbids us to engage in any warfare whatsoever, for whatever cause, or purpose or end, wherein carnal weapons are employed to inflict the destruction of life and property; and that all such are in direct conflict with his teachings and his revealed will: whose precepts and example teach us to "overcome evil with good"; and these things we proclaim to the entire world. And

(2) That while we pledge our full loyalty to the government under which we live, and desire at all times to render due benevolence, we cannot without violation of the allegiance we owe to Christ our Commander, and to our individual consciences, bear arms and carnal weapons for the destruction of human life. And

(3) That these declarations constitute the expression of our faith restated and proclaimed to the entire world, and after most mature deliberation and prayer.

The McFarland Congregation requests, that the District Meeting of Northern California send this paper to Annual Meeting for consideration.

Request granted.

C. Middle Pennsylvania

1. To the District Conference assembled at Stonerstown, Pa., April 9-10, 1924, Greetings:

We the 28th Street Church of the Brethren assembled in members' meeting Apr. 2, 1924, ask the Hershey Annual Conference through the Middle District of Pennsylvania to decide that the proposed adoption of Bethany Bible School as the Theological School of the Brotherhood be impracticable.

(1) It would discriminate against our other schools that are giving Bible courses.

(2) The Brotherhood has not been meeting its present budget and cannot afford to take over such a large enterprise with all the finances it will require.

(3) In the event that the General Conference does see fit to take over Bethany Bible School that the Middle District of Pa. be exempt from all monies for its support because of the imperative needs of its own local college taxing the District to its capacity.

2. Query from the Fairview Church.

Inasmuch as church ownership and control of a single theological school in a Brotherhood means eventually that the teachings of such school become the creed of the church, and

Inasmuch as the faith of our fathers has hitherto been unhampered by the teachings of any one organization of any kind,

We, the members of the Fairview congregation, ask the Middle District of Pa., to petition General Conference not to accept the recommendation of the special Commission recommending that the Brotherhood shall own, be financially responsible for, and control Bethany Bible School.

Answer of District Meeting:

Believing that the points involved in the above papers are well taken, and being strongly of the conviction that assuming direct ownership and control of Bethany Bible School would not be for the best interests of the church, we grant the request of the papers and decide to ask Annual Meeting of 1924 not to take over Bethany Bible School as recommended by the Educational Committee.

Improvements for the Hershey Conference

Preparations for the Conference at Hershey in June, with the promised improvements are well under way. A recent visit of a sub-committee found fine progress and co-operation on the part of the Hershey management.

Amongst the improvements that are being made are: a hardwood floor in the pit of the Auditorium, also splendid chairs. A sounding board is ready to be put in place. Two new bridges have been built across the stream which divides the Park. New ice water drinking fountains are being installed, each with eight bubblers. A modern hospital has been erected and is being equipped, and also a home for trained nurses.

Arrangements for lodging are being made, with a fuller canvass in the near future. This feature of the meeting, it is hoped, will meet the needs of those attending the Conference.

A committee from the church has been appointed to co-operate with the Hershey management. Bro. Harper Snively is Secretary of the Lodging Committee. All inquiries for lodging should be addressed to him at Hershey, Pa.

Harrisonburg, Va.

P. S. Thomas,
Sec'y. Locating Committee.

Educational Board Meeting

BY J. S. NOFFSINGER, SECRETARY

The spring meeting of the General Educational Board was held at the Brethren Publishing House, Elgin, Ill., on Tuesday, April 15. Among the more important items of business coming before the meeting were the following:

1. It was decided that hereafter the annual Educational Day and the annual Children's Day in the local churches should be merged into one, the Children's Educational Day. It is recommended that all churches and Sunday-schools, as far as possible, observe this day, the last Sunday of June, with an appropriate children's program, in which the values of preparation for Christian living are adequately stressed. It is also recommended that the offering taken on this day be sent to the local college as a loan or scholarship fund for needy and worthy students. Suggestive helps for this Children's Educational Day program will be prepared in the near future by the Board for free distribution to those Sunday-school superintendents or churches requesting same. Requests should be addressed to the Secretary, J. S. Noffsinger, 211 W. 102nd St., New York, N. Y. The usual educational sermon will also be given 'on this day as heretofore.

2. Several pamphlets setting forth the desirability and giving specific instructions as to how to write one's will, were approved. These will soon be ready for free distribution. Copies may be obtained by addressing the secretary at the address given above.

3. Inasmuch as 1926 will be the Educational Semi-Centennial for the Church of the Brethren (our oldest college, Juniata, was founded in 1876), it is the plan of the Board to make that a Jubilee year in which Christian Education will be especially stressed throughout our entire Brotherhood.

4. The price of the newly published "Educational Blue Book" of the Church of the Brethren, prepared by Brethren Cable and Sanger, was fixed at \$2.00 per copy. This is a handsome volume of 656 pages containing a brief educational history of the church by Dr. Jno. S. Flory and biographical notes of approximately 2,200 college graduates and others closely associated with the educational activities of our church. The volume is well illustrated and bound in blue cloth stamped with gold. Only 900 copies of this book were printed. There will be no second edition. Copies may be obtained as long as this edition lasts from the Brethren Publishing House, Elgin, Ill., or from Prof. O. G. Davis at the Hershey Conference.

5. Twenty thousand dollars from the Educational Budget of the Board was appropriated and distributed among our ten colleges and schools for current operating expenses. Similar appropriations should be made each year to our respective educational institutions until they shall have secured adequate endowments. Three of the Brethren colleges are at the present time in the midst of an effort to raise endowment and other funds for the purpose of better equipping their respective institutions. Others are looking forward toward similar endeavors in the near future. The General Educational Board heartily recommends to the local churches these efforts of the colleges toward standardization.

New York City.

Notes From Our Correspondents

CALIFORNIA

Macdoel.—The Sunday-school work at this place has been enjoying a gradual growth since the time of the series of meetings, held by Bro. Ernest C. Davis last November. A prize was awarded to the Junior Class for winning the place of banner class for the first quarter, also a certificate on the roll of honor was awarded to the one having the most points during the quarter. A splendid Easter program was rendered. The neighbors and friends gathered in from a distance of several miles and there was almost a full house, which reminded us of the crowds that assembled in the early settlement of the Valley. Dinner was served in the basement and all enjoyed a good social time. The Brethren here are very anxious to see many more members move in, as the future of Butte Valley has a very encouraging outlook, owing to the construction of a large irrigation system. In answering a letter of inquiry from Berwyn, Ill., about the Valley, I had in some way lost or misplaced the party's letter, so could not let his notice I will be glad to write again, if he will send me his full address. The Brethren have also decided to take up a collection among the members to be sent to the Mission Board of the Northern District of California, to assist in much-needed missionary work over the District.—Raula Snider, Macdoel, Calif., April 20.

FLORIDA

Sebring.—While we miss the many splendid folks who have been wintering in Sebring, the work goes on with unrelenting enthusiasm as the permanent membership of close to a hundred bend to the tasks ahead. The Christian Workers' Meeting has been reorganized, with Mary Swark, President. A called council was held recently to authorize the holding of a Daily Vacation Bible School, which we hope to conduct in the near future. A special program was given by the Sunday-school on Easter morning. A noteworthy feature of the program was a mixed quartet in which the music and the words were composed by one of our teachers, Mrs. Marguerite Bixler Garrett. Our beloved elder, J. H. Moore, recently celebrated his seventieth birthday anniversary.—Mrs. D. E. Miller, Sebring, Fla., April 22.

IDAHO

Boise Valley church had a very splendid singing class for three weeks, conducted by Sister Marie Olsen, of Nampa. The attendance and interest were excellent. About thirty attended regularly. The number often reached fifty or sixty. An interesting program was rendered at the close of the sessions to a large number of people. Sister Olsen is a talented leader. Easter was a great day here. At the close of the morning service three young people came forward. In the evening the young people, who have done creditable work, ren-

dered a program to a packed house. We miss the help of Bro. Austin Eiler, who was called to Indiana by the serious illness of his father.—Mrs. H. M. Brubaker, Meridian, Idaho, April 23.

ILLINOIS

Wadams Grove.—Easter morning a large crowd of people gathered at our church to hear the program given by our young people. It consisted mostly of music with a few readings. The closing number was a short talk by Eld. Geo. K. Miller. At present our pulpit is being filled by neighboring ministers. Our former pastor, Bro. Wagnert, has resigned on account of ill health.—Mildred Starr, Lena, Ill., April 26.

INDIANA

North Winona.—Feb. 17 we had the first number of a lecture course. Bro. H. K. Ober was with us morning, afternoon and evening, speaking on "Child Rights," "A Trip to Japan," "Danger Points in Knowledge," and "Orange Blossoms." Attendance and interest were good as were also the lectures. The second lecture number will be given May 25. The work of the church is progressing nicely. A new class of young married folks called the Volunteers, has lately been formed. The adult classes now are: Anchors, young men and women, numbering about forty; Volunteers, about twelve; Winners, older married people; Guardian and Senior. These Sunday-school classes have regular class meetings. The Winners met at the pastor's home last evening, with sixty present. At Easter time the Anchor class put on the pageant, "The Questioner," a strong argument for the immortality of the soul. The other members of the church had parts and all did well. The County Sunday-school Convention will be held at our church June 12 and 13. Our evangelistic meetings will be held in August, with Bro. J. J. Beachly, of Pennsylvania, in charge. Our communion will occur May 10, and Mothers' Day will be observed on April 22. U. K. Ober, pastor, and his wife are faithful and untiring in their efforts to further the cause of the Master in our community. Both have undergone a good deal of physical suffering during the past year, but the Lord has graciously spared them, for which we are glad.—Catherine B. Van Dyke, North Winona, Ind., April 26.

Plymouth.—April 13 Mr. A. E. Miles, attorney for the Anti-Saloon League, was with us in the morning service. He gave a good talk on temperance work, bringing the Christian's duty home very forcibly. We had pre-Easter services conducted by our pastor, Bro. J. F. Appleman. Five were received into the church by letter, and one by the right hand of fellowship. We enjoyed many good things during the Easter tide. The sunrise praise service was well attended, and was a very spiritual meeting. The children gave a good Easter program immediately after Sunday-school, and in the evening the adults gave the story, "In Old Jerusalem," interspersed with songs. Bro. Appleman is now in the midst of a revival in the Wakarusa church. Bro. C. Metzler, of Wakarusa, filled the pulpit April 27, bringing us a good message on "The Importance of Prayer." Bro. Rohrer, of North Manchester, was with us in the evening, and delivered a good message.—Emma E. Foust, Plymouth, Ind., April 28.

Rock Run.—March 21 Bro. Virgil C. Fennell appeared on one of the lecture course numbers, giving us a stereoscopic lecture on temperance. The glee clubs from Manchester rendered a splendid musical program in the morning of April 6. At a special members' meeting April 18, with our elder, Bro. J. H. Schrock, presiding, it was unanimously decided to continue the present pastor another year, beginning with the first of September. Also, a committee was appointed to arrange for a Sunday-school picnic on the Fourth of July, and another committee to arrange for a "Homecoming meeting" in the near future. Saturday evening, April 26, the glee clubs from Bethany Bible School gave us a fine program—a number of our lecture course. Our large house was filled with an interested audience. The dedication of the group of twenty-four consecrated young men and women, directed so ably by Sister Stahly, left a lasting impression for good in this community. Sunday evening, April 27, the pastor gave an illustrated lecture on India, using the new film projecting lantern, provided by the General Mission Board.—Ervin Weaver, Goshen, Ind., R. 10, April 28.

Rossville.—Jan. 27 Bro. Bagwell, of North Manchester, gave us a very interesting sermon. Bro. Fennell delivered a splendid temperance lecture with stereoscopic pictures. The church met in council March 20. One letter was received and two were granted. Eld. J. G. Stinebaugh was chosen delegate to the Hershey Conference, with C. C. Hyton, alternate. May 24 is the date for our love feast. On the following Sunday, April 27, the church met for planning for an all-day meeting Easter Sunday morning. Bro. Walter Stinebaugh preached a splendid sermon and in the evening our pastor delivered the high school baccalaureate address in the Methodist church.—Floyd R. Wagoner, Rossville, Ind., April 22.

South Bend church met in council April 7, with Eld. Kreider presiding. Nine letters were granted. Bro. Chas. G. H. Helman delivered the Annual Meeting address. Bro. J. H. Helman. We decided to have a Vacation Bible School, although a community school is planned. Our instructors are to be members of our church. Since the last report we have had some fine sermons from different speakers. Bro. W. W. Peters, of North Manchester, gave the Easter message. April 13 Bro. Holopple, of Hagerstown, Md., preached for us on the subject of our call to duty and its responsibility. In the evening his subject was, "Acquaintance with God." April 20 Dr. Goodell, of New York City, preached an Easter sermon. Ten came forward and were baptized on Sunday afternoon. Attendance at the Sunday-school April 20 was 528, with \$41.25 collection.—Mrs. Mary Morris, Mishawaka, Ind., April 26.

West Elv River church met in council April 22, with Eld. Geo. Mishler in charge. Four letters were granted and four received. We considered plans for putting on a Vacation Bible School in the near future. As Bro. Geo. Bagwell has moved back to White County, we are very fortunate in having Bro. Mishler as elder.—C. F. Rush, Silver Lake, Ind., April 26.

IOWA

Salem.—Our Easter services will not be forgotten soon, as our pastor gave us the old story of the death and resurrection of our Savior in such a touching and impressive way. The piano played softly at times all through the story; and the hymns, sung with song to fit in with the story. Thursday evening the Reapers' Class entertained the whole Sunday-school and served lunch as a means of getting acquainted with the neighbors who moved in this spring. The class will meet at Bro. Chas. Wray's next week and have a program, to which the Bible Class has been invited.—Mrs. Meda Caskey, Lenox, Iowa, April 25.

KANSAS

Ableene church met in council at the Holland house March 1, with Eld. C. A. Shank in charge. It was decided not to send delegates to Annual Meeting this time, but will have a love feast May 31, beginning at 7 P. M. We expect Brother and Sister O. H. Austin to begin a revival June 1.—Mrs. Geo. Weber, Elmo, Kans., April 24.

Ottawa church together with some visiting members, enjoyed a spiritual love feast April 12. Bro. D. P. Schecter and wife, of Waverly, Bro. J. A. Strohm and wife, of Scotts Valley, and Bro. J. J. Sherry and wife, of Washington, Creek, were present, the brethren officiating and giving splendid addresses. The cantata, "Mary of Bethany," was well rendered by a chorus of twenty-five voices on Easter evening. The church was crowded to its capacity for this service. We are now preparing, "In the Presence of Our Mothers' Day program." Our church cooperated with the other churches of the town in taking a pre-Easter religious census. Our sacrificial Easter offering amounted to over \$63, which will be given to missions. The Passion Week offering meant more to our members than ever before, as our pastor gave a complete and touching account of the sufferings and experiences of our Savior during those seven days. Our Sunday-school superintendent, Bro. R. I. Troup, represented our school at the State Convention at Emporia, Kans. At present, our pastor, Bro. W. A. Kinzie, is engaged in a revival in the Chapman Creek church. During his absence our pulpit will be filled by Elders W. B. Devilbiss and W. O. Watkins.—Mrs. H. B. Wheeler, Ottawa, Kans., April 22.

Pleasant View church held its regular business meeting April

4, with Eld. Earl Breon in charge. Two letters were granted. It was decided to hold a series of meetings this fall, the time to be set later. The ways and means of a Vacation Bible School were left to the Board of Religious Education. On account of distance, the church decided not to send a delegate to Annual Meeting. As our present pastor is leaving, we decided to secure Bro. Birkin and wife, of McPherson, for the coming year. We held our love feast April 5, with Bro. Heckman, of McPherson, officiating. On account of sickness our Easter program was not given as planned. A few of the young folks gave us some good readings and songs, which were enjoyed by all. We are planning a Mothers' Day program.—Mrs. Mary Finrock, Darlow, Kans., April 28.

MARYLAND

Brownsville.—An interesting program was rendered Easter Sunday night. The service, "Dawn of Hope," was used, and the program carried the missionary thought throughout. Christ as the risen Redeemer and his last message were beautifully portrayed to the large audience. An offering of \$35.87 was taken, \$30 of which was sent to the General Board of Christian Emergency Fund. Bro. Jos. Rittenhouse, of Blue Ridge College, gave a splendid address. One applicant was received into the church by baptism recently.—Mrs. Nellie S. Kaetzel, Brownsville, Md., April 28.

Peach Blossom congregation met in council April 18. Two letters were granted. We will have two Vacation Bible Schools during the summer. Bro. H. H. Nye, of Elizabethtown, Pa., will hold a revival at the Easter house beginning Aug. 17. Our love feast will be at the Fairview house on Sunday, May 18. Bro. Albert Fike was elected delegate to District Meeting, with Bro. Arvey Miller, alternate. Bro. Barry Fox, delegate to Annual Conference, with Bro. Arvey Miller, alternate. Our two Sunday-schools will have an outing along the river on July 4. We are glad to hear that Bro. Wm. Sanger, has returned from the hospital in Philadelphia, where he had been for eleven weeks. On Easter Sunday a splendid program was rendered at both of our churches.—Mrs. Barry T. Fox, Easton, Md., April 25.

Sams Creek congregation met in council April 8 with Eld. A. P. Snader as moderator. The following officers were elected: A. P. Snader, elder; J. M. Wagner, Sunday-school superintendent. Brethren C. Strine and C. Brown, delegates to the District Meeting; Bro. Wm. Gosnell to Annual Conference. The query in regard to the advisability of securing a summer pastor was favorably considered. Our fall love feast will be held Sept. 20, at 3 P. M.—Paul Wagner, New Windsor, Md., April 20.

MICHIGAN

Beaverton church met in council March 1, with Eld. Geo. Killian presiding. We decided to adopt the Michigan Working Plan, and elected Bro. Clarence Mote, director. We will hold an all-day meeting with communion in the evening, June 1.—Joseph Van Dyke, Beaverton, Mich., April 28.

Durant members of the Elsie church held a members' meeting April 19, with Eld. Prowant in charge. It was decided to hold an evangelistic meeting, to be followed by an all-day meeting on Sunday with a communion in the evening, the time to be decided later. A committee was appointed to secure an evangelist. It was decided to continue giving the collection of the first Sunday of each month to the District Mission Board. Officers were elected, the former ones being retained, except that Elsie Prowant was chosen "Messenger" agent, and the writer, correspondent. An Easter offering was taken for Sister Bowman in China. Although there have been many hindrances, our Sunday-school and church services are getting along nicely. The Ladies' Aid has been busy. They served a community dinner March 22, which was well attended.—Aubra L. Shafer, Bancroft, Mich., April 27.

Elsie church met in council April 5, with Eld. L. M. Prowant presiding. We elected officers for the year. One letter was received. It was decided to hold our second Sunday school in June. We enjoyed preaching services Sunday morning, April 6, conducted by Eld. Prowant and Bro. Shafer.—Mrs. Alma Sower, Elsie, Mich., April 24.

MISSOURI

Honey Creek.—In January we started singing lessons, with Sister Ada Scholes as leader. We had two weeks of good practice and accomplished much in that time, but on account of the weather and bad roads we had to discontinue, and Sister Scholes returned to her home in Iowa. We decided to practice every two weeks with Sister Walker as leader. We had pre-Easter services on Sunday, April 7, with Bro. Walker, which were well attended. One was baptized Sunday and another went forward Sunday evening.—Myrtle L. Glass, Sheridan, Mo., April 26.

NEBRASKA

Kearney church has been having a spring housecleaning. We cleared up the yard and put in grass seed, partly resided the house and plan to paint and put in a new door. We are planning on a Daily Vacation Bible School this summer. Our Easter program was a real success. The three first appearances of Christ were dramatically acted, and we had pre-Easter services on Sunday, April 7, with Bro. F. C. Rohrer on our attitude toward war and how we should prepare and work for permanent peace. We are looking for a strong, well-indoctrinated pastor. Our opportunities are great here, but little has been accomplished.—Mary F. May, Kearney, Nebr., April 23.

Omaha.—Our church has been having some fine services. Bro. Johnson has been giving us some deeply spiritual sermons. Our Sunday-school has been very successful. The morning two—husband and wife—stepped out for God. In the evening the young people's class gave an Easter pageant which showed talent and work. Our love feast will be held Sunday evening, May 18.—Mrs. Bessie Norris, Omaha, Nebr., April 26.

OHIO

Akron.—Eld. D. R. McFadden, of Smithville, Ohio, came to this church to assist in a series of meetings, beginning March 16, and continued three weeks. From evening to evening he brought splendid Gospel messages which stirred the hearts of all. Though the weather was quite changeable and considerable sickness prevailed in the congregation the attendance was excellent. Five were received by baptism and since then six more have been received, making the total eleven. Our love feast, held March 30, was a very impressive occasion. Bro. McFadden officiated, assisted by Brother L. W. B. Nims, Medford, Neb., K. B. Bear, and our pastor. Our quarterly business meeting was held April 12, with Bro. A. H. Miller presiding. We will hold a Vacation Church School this summer. Our pastor was chosen delegate to Annual Conference, with Bro. Jos. Mullett, alternate. Four letters were read and four granted. We held our fall love feast on April 27, which was followed by a series of meetings in charge of the pastor. All departments of the church are progressing nicely.—G. C. Kauffman, Akron, Ohio, April 21.

Arlington.—In our Easter services we lingered at the cross of Calvary to hear again what Christ had to undergo and suffer for our redemption. We heard him pray for his enemies while on the cross. We heard his promise to hold the church together by a series of meetings from the cross. The interest was good for such a busy week for farmers in the field, and considering that there was sickness in our midst. We closed Sunday night with a message on "Behold the Lamb of God."—T. A. Robinson, Brookville, Ohio, April 23.

Ashtabula City.—We had a pre-Easter meeting, conducted by the pastor, S. G. Greyer. There were twelve confessions, nine of whom have been baptized. Our quarterly council met April 23, with Eld. G. A. Snider in charge. Bro. Greyer was elected delegate to Annual Conference, with Bro. Desenberg, alternate. It was decided to retain the pastor for two more years. Our Sunday-school is increasing greatly. The attendance has now reached 200 the last two Sundays. The work of the church looks brighter.—Mrs. S. G. Greyer, Ashtabula, Ohio, April 28.

Defiance.—By the action of District Meeting of Northwestern Ohio, Bro. A. Snider, of North Manchester, Bro. E. O. Norris, of Toledo, and Bro. D. P. Weller, of Dupont, met with the Poplar Ridge church at Defiance, Ohio, March 31, 1924, and took the voice of the

Poplar Ridge church to organize the Defiance Mission into the First Church of the Brethren of Defiance, Ohio. The action met with the hearty approval of the Poplar Ridge congregation, and the territory of the city of Defiance was organized, with twenty-two charter members. Organization was effected the same day, with the following officers: Bro. J. L. Guthrie, elder; Brethren Henry Lehman, Orville Noffinger, and Michael Kintner, trustees; Bro. Orville Noffinger, clerk; Brethren Leonard Schroder, Benjamin Rupp and C. L. Kintner, ministerial committee; Sister Edith Kintner, correspondent and "Messenger" agent; Sisters Laura Knapp, Rosy Rupp, and Edith Kintner, missionary committee. Following this organization, on April 2, Evangelist O. P. Haines, of Lorain, Ohio, preached a series of evangelistic services, which lasted for nearly three weeks, ending Easter Sunday. It will be of interest to "Messenger" readers to know that Brother Haines used the first week and a half in teaching and preaching the great fundamental doctrines of the Bible as given by Christ to the Church. These great spiritual doctrines drew the hearts of the people, and the attendance grew from sixty-five the first evening to 220 on Easter night. Four souls were born into the Kingdom, and three reinstated. We all rejoice for the good that has been wrought during these meetings.—Mrs. Edith Kintner, Defiance, Ohio, April 28.

Eagle Creek.—Feb. 24 we began a two weeks' series of meetings, conducted by Bro. R. N. Leatherman, of West Alexandria, Ohio. The services were all very well attended. Eleven united with the church. March 23 the Bluffton Glee Club gave a grand concert at our church. Last August the church purchased a piano which is quite a help in our services. A new light system was installed, and last summer the church was repapered.—Wm. Musgrave, Arlington, Ohio, April 28.

Lorain church met in members' meeting March 8, with Eld. J. B. Gump in charge. L. C. McCorkle and Nathan Cromes were elected trustees; Earl Helman, church clerk and correspondent; J. B. Gump, elder for another year. The church asked the Ladies' Aid Society to act as Ministerial Committee and endeavor to secure some one to preach for us this summer. Sister Mac Heigle and Bro. Earl Helman were chosen to represent the church at the District Conference, with Bro. U. R. McCorkle and L. C. McCorkle, alternates. Our attendance at services has been small during the winter, because of sickness and other hindrances, but with the opening of spring we hope to take on new life again.—Earl F. Helman, Sidney, Ohio, April 26.

Marion church has enjoyed a great spiritual feast over the Easter time. On Sunday evening, April 13, the pastor, Ralph R. Hatton, began a week's pre-Easter meeting. He used a series of sermons "The Cross to the Cross," basing his teaching on the life of Christ. The interest throughout the week was good. As a result of the meetings, seven were baptized and one awaits the rite. On Saturday evening, April 19, the church enjoyed a love feast and communion with Eld. G. S. Strausbaugh officiating. Easter Sunday was a great day for our church. We had a very large attendance at the Sunday-school and Eld. Strausbaugh preached at the morning worship. On Easter Sunday evening our young people gave a program entitled, "The Easter Story," which was appreciated by a large audience. We are planning on having an all-day meeting on Mothers' Day, with a basket dinner at the church.—Mrs. Ralph R. Hatton, Marion, Ohio, April 25.

Olivet church met in council April 5, with Bro. E. B. Bagwell presiding. Two amendments were made to our constitution. It was decided that the church and Sunday-school should publish a church paper. Goshen, White Cottage, Greenwood, and Olivet are solicited for a joint meeting on July 4, and plans to be selected later. A delegate to Annual Meeting is to be chosen by the church at regular services. The ministerial committee reports inability to secure a suitable pastor. Our Easter service was one long to be remembered. In the absence of a minister our Sunday-school superintendent, M. S. Leckrone, had charge of the service, which he conducted in a most efficient manner. An inspiring song service was introduced, and the service was rendered in a most impressive manner. Bro. Ralph Royer, on "The Tomb, the Power House of Christianity." A playlet given by six pupils of the Sunshine Class, assisted by three little girls, representing faith, hope and love, showed the triumph of Christianity over pleasure, fame, beauty, music and power to satisfy the longing of the soul not only now but forever. It was well done and embodied a real lesson for all. The offering of \$41.25 was presented, and the support of Bro. A. D. Helsler, in Africa—Lida E. Arnold, Somerset, Ohio, April 28.

Trotwood.—Our series of meetings came to a close Sunday evening, April 13. The sermons delivered by the evangelist, J. W. Fidler, of Brookville, were very helpful and inspiring. There were three accessions to the church. The interest and attendance were good. Our Sunday-school has been growing in interest and numbers. On Easter Sunday a program was rendered by the Sunday-school, after which our pastor, Bro. D. M. Garver, gave an appropriate sermon. The young folks' department has been progressing nicely. The programs are good and are well attended. A committee is offering help to suffering children of Germany.—Anna M. Coffman, Trotwood, Ohio, April 25.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—The members met in business meeting on April 2. Bro. B. F. Waltz continues as our pastor. He will also be our delegate to the Annual Conference at Hershey in June. The church was represented by three delegates at the District Meeting at Altoona, Pa., April 12. The church is planning a love feast to be held on May 11. Recently the Men's Bible Class gave a mock trial in the case of a John Absent at the Upper Clark church. The Girls' Glee Club of Juniata College gave a musical program in the church on the evening of April 13. On Easter Sunday morning Bro. Ezra Flory preached the sermon, "The Resurrection and the cantata, 'The Resurrection and the Life,'" in the evening. The attendance still increases at both the church and Sunday-school services.—N. Ardle Replogle, Altoona, Pa., April 24.

Calvary.—April 6 we held our love feast and communion service. Bro. E. S. Coffman and wife, who have just recently taken the pastorate of Geiger Memorial, were with us. His wife wrote some very helpful letters to all. Easter Sunday afternoon we had our program, which was well rendered by some of the little folks and older ones. Those who came, not thinking much of what Easter means, went home with an impression long to be remembered. Through a downpour of rain at the Sunday-school hour we had an attendance of 190, with sixty-five remarks were given. In the evening the service was assisted by music by our young ladies, Mrs. Margaret E. Rogers, Philadelphia, Pa., April 28.

Codorus congregation met in council April 21, at the Codorus house, with Eld. D. V. Brillhart presiding. We had with us Elders C. L. Baker and Daniel Bowser, who took the voice of the church, and it was unanimously agreed to advance Bro. J. L. Myers to the elder's office. The church is prospering. The committee. Our love feast will be held on May 11. Recently the Men's Bible Class gave a mock trial in the case of a John Absent at the Upper Clark church. The Girls' Glee Club of Juniata College gave a musical program in the church on the evening of April 13. On Easter Sunday morning Bro. Ezra Flory preached the sermon, "The Resurrection and the cantata, 'The Resurrection and the Life,'" in the evening. The attendance still increases at both the church and Sunday-school services.—N. Ardle Replogle, Altoona, Pa., April 24.

Connellsville.—We met in council April 3, with our elder, Bro. E. M. Detweiler, presiding. At this meeting we elected delegates as follows: To District Conference, Bro. Detweiler and Sister Buffenmyer; to Annual Conference, Bro. Buffenmyer. On the evening of Easter Sunday our Sunday-school rendered a pageant entitled, "His Victory," to an appreciative audience. The offering listed at this meeting goes to our District Mission Board. The work is very encouraging.—Mrs. J. A. Buffenmyer, 1118 Vine St., Connellsville, Pa., April 26.

Manor congregation met in council at the Diamondville house March

(Continued on Page 304)

THE FEAST OF LANTERNS

(Continued from Page 299)

of King Arthur. Six men, each armed with broad swords, fought in pairs. These swords were about three feet long and two to three inches wide. After this performance came a parade. They had two dragon lanterns about seventy feet long. Of course both of these were preceded by the ball of fire that the dragon is continually swallowing. Then came men on stilts dressed in all sorts of costumes, some representing women, some men, and almost everything. They had bicycles fixed up to represent anything from bird to beast or fish, the gold fish being a great favorite with the Chinese. As the exercises were in the day time these representations were not lighted up, but at night all were lighted by candles, and as they were made of paper, they were very pretty. The next thing on the program was more acrobatic stunts. About this time we were getting tired and hungry so we came home. I was told that the Chinese kept up their performance till evening and then had fireworks. Their fireworks are very remarkable. They shoot something into the air which bursts. Out of this may fall something looking like a big melon. It in its turn bursts and out of it will fall something else. They had a number of these besides things that correspond to our Roman candles. Of course it would not be "Chinesey" without noise, so they had a number of noisy cannon crackers.

At night they came up and paraded on the streets of Ping Ting. Night is the best time to appreciate the Feast of Lanterns for then the streets were all lighted up. The Chinese build a sort of stove out of clay which they fill with coal and this glows at night. Incidentally these fill the air with coal gas. Every store and temple has them in front of their gates. Then, too, there were other lanterns. Some were so arranged that the heat caused the images to move. There was one that looked like a great fish bowl and the heat caused a pin wheel affair to revolve. From this paper fish were suspended and it looked as if the fish were swimming in this bowl, which was nothing but a big lantern. There were lanterns of all sizes, shaped like fish, dragons, and men. As we went along the street we noticed one store sending off these fire fountains. At another place we noticed a large crowd and found there two men were doing stunts with candles. We went up on the wall to get a view of the city and it looked like a fairy land with the pretty lanterns everywhere, the clay stoves and the fireworks. Everyone was in holiday attire, for it was the time to wear new clothes, and all were in holiday spirit. The celebration lasted for about three days, then everything settled down to the old routine; schools opened, men went back to work, and the Chinese were well started on the New Year.

Olivia Dickens Ikenberry.

Ping Ting Chow, Shansi, China.

THE CANTON NURSES' CONVENTION

One of the interesting variations that have come to me since I landed on the shores of China about a year and a half ago was a trip to Canton to attend the biennial convention of the Nurses' Association of China. Although some said it would be a small convention as to numbers because of being so far to one side of this vast country, yet it was the largest this association has ever had. Its membership in the last two years has grown from 132 to over 750. To me the thought of going was only a dream as I heard others telling of their plans to go, and it was not until a week before starting that I began to consider it, and only three days before that I decided definitely.

Mrs. Carl Coffman and I left home Wednesday morning, January 23, and arrived in Canton Thursday afternoon, January 31. This entire time was spent in constant travel except one night in Peking and two days and nights in Shanghai. Our modes of travel were by train, ricksha, ferry boat, large ocean liner, small steamboat, and auto truck. While we had gone the greatest distance by bird flight, yet other delegates were not so fortunate as were we. Many of them spent much longer time on the way, going by way of cart, wheelbarrow, donkey, house boats, flat boats, sail boats, some of which would travel by day and stop at night, much to the discomfort of the foreign traveler. We had a lovely trip all the way except on the river from Hong Kong to Canton. Our night steamboat was to have landed in the morning, but due to a dense fog, the densest the captain said he had ever seen on that river, we were anchored most of the night and different times the next day. Finally after the dinner hour the fog lifted and we reached our destination about two o'clock, tired, hungry, in the rain, but glad to be with friends, though previously unknown to most of us.

But the fog seemed a minor affair compared to the many things that might have intervened. While on the train from Peking to Shanghai we passed through the section often referred to as the bandit section since the tragedy of nearly a year ago when this express was robbed by the bandits. The time of travel has been changed so as to cross that particular section in the daytime. Yet a part is passed during the early hours of the evening, during which time a machine gun and powerful search light are carried on the top of the train. We also heard that small-

pox, a disease so much to be dreaded by the westerner in China, was raging in Canton and that no one was going there except on business, so we had a vaccination party. Political conditions in and around Hong Kong (a British possession) and Canton are such that travel is not the best. Trains are either idle or uncertain and had we not had the river to resort to we would have been handicapped. There is no stable government and we noted with interest the gunboats of the U. S. A. as well as other world powers hovering near. Occasional skirmishes are reported even on the streets. Thus we thank our Heavenly Father for his loving care while we were about his business.

We were met at Hong Kong by one of the foreign nurses from near Canton, who very capably managed the delegate body as well as the baggage. Carrying baggage in China is no easy task as you are never sure of its safety unless you or some dependable person you delegate to do so has an eye on it. Our baggage is rather bulky as we usually are obliged to take our bedding along. At Canton we were met by large auto trucks and taken to the Kung Yee Medical College where we were lodged and where we held our meeting. This is a large institution and the finest part of it is that it is managed and financed by the Chinese themselves. They have invited an American missionary doctor and his wife, a nurse, to help them. It is a Christian institution. The doctor's wife is the superintendent of their Nurses' Training School.

As it was the Chinese New Year season the hospital did not have so many patients, because the Chinese go home at this time, if any time in the year; consequently we were roomed in private wards. We were given every comfort our good friends could afford. They had not planned on so large a delegate body. We from the north who were used to our comfortable firesides left our summer wear in the baggage and shivered, often being none too warm with all our winter wear on that we use where the snows blow instead of where the roses bloom. Even the flowers and growing bananas seemed to gaze at us and wonder why we were not comfortable—in the balmy South. But their beds seemed to be warmer out in the sun than ours in the damp indoors. It was their rainy season and we would have been better prepared had we put our rubber overshoes in our baggage in place of a duster for our shoes. Then there was the mosquito to add to our troubles. We who had not thought to carry our nets with us were provided with one, but the mosquitoes seemed to know who were not used to sleeping under one and insisted on proving to us that we did not know how it was done. Consequently much time that should have been spent resting from the strenuous day and for the coming day that was sure to be just as strenuous, was spent trying to kill what we often thought was the last intruder. But he never surrendered until he made sure that his successor was on the ground. If we had been walking the streets in the U. S. A. a couple days later we might have been stopped by a health officer and questioned as to the advisability of going to the "pest house" with the rest of the smallpox cases. Would you wonder that the nights became a nightmare to us? Each room had two hospital beds, one with springs and a mattress made of excelsior or something similar, and the other had neither springs nor mattress. The latter was for the servant of the private patient, as most of the more wealthy patients choose to have their own servants with them. In order to avoid sleeping on the hard boards, and also to share our covers to keep warm, Mrs. Coffman and I shared the one bed though it was a narrow single one.

Let us be wrongly impressed I shall tell you of some of our pleasures, as they far outweighed the discomforts. The meetings were held in the forenoon while the afternoons were spent sight-seeing. There were some very important questions presented for discussion. It is not as easy to come together on methods as it is at home where practically everyone is trained and surrounded by similar circumstances. Here we are, Chinese, British, Swedish, Scotch, American, doing the same kind of work, each having a different background, which produces quite different ideas. But a splendid spirit ruled as adjustments were made in the work of training nurses. All had the same source for wisdom and guidance. The spiritual life was evident in the leaders of the association. This is not always true among a group of nurses. I do not see how we, who have just come to work here where everything is so different from what we were used to, and where we must do everything differently, could enter our work with any intelligence were it not for the help received at such conventions. We could not be up-to-date workers ourselves nor produce first-class products in our schools without the contact and influence of workers of other missions than our own. We are all working for the same cause whether Methodist, Congregational, Baptist or Dunkard. We want to bring China to Christ, not to America, England or to one church denomination or another. "United we stand, divided we fall." The help of other mission workers that comes through learning of their methods, plans and achievements is a very necessary asset to our work.

One thing that made the business quite tedious was the necessity of a translator. While China has practically one language and all can read it, yet it has dialects. A southern doctor gave us very good service as a translator. He

speaks good English and several dialects. Usually it was first given in English then he would translate it from the mouth of the speakers sentence by sentence, in the Pekinese, then in the Cantonese. His was no easy task to say the least. It was very tiresome but only one time did he tire out and have to rest and then because he had had only three hours of sleep the night previous.

One could not help being stirred to see the fine bunch of Chinese men and women delegates present. Some of them took an important part on the program. One young man read a paper on the development of Christian character. The paper would have been a credit to a theological student at home. I questioned his having written it himself, but was assured by his superintendent that it was his own work. Such examples of the product of Christian missions in a heathen land spur us on to more self-sacrifice in order to have a hand in reaching out to help save and to train more like him. China has the material, it is our task to help reach and save them. One man was present who passed the examinations at the age of fifty. His son, also a graduate, was present. Miss Lillian Wu, graduate of Johns Hopkins, was present, being the only Chinese superintendent of nurses so far. We will rejoice to see a minority on the foreigners' side of the column. For no one can train a Chinese as well as a Chinese can.

During our afternoon trips we visited several hospitals of the city. The first one was a purely Chinese institution with not only no foreigners in it but no foreign medicines nor modern methods. From there we went to the Canton Christian Hospital. It is needless to compare the two, the reader may use his imagination. But imagine what you will, then you will not have imagined it all. I shall mention only one more as it is the only hospital for insane cases in China. Try to estimate the number of institutions for the insane in the States, then think of this country with so many more people with only one. It is a Christian hospital. Mrs. Kerr, widow of the founder, came to China fifty years ago, when China had no such thing as a trained nurse. She is now eighty-three years of age. She gave us a very good little talk. Her grandson is a doctor and has just come to take up the work. He helped to conduct us over the premises. The government sends many cases in. A few go from the north but it is too far to send all who should be sent even though they could care for them.

I wish all who read these lines could have accompanied us into the old Chinese shopping district of the city. The more modern parts accommodate rickshaws and motor buses but here we had to step out and go on foot as the streets are far too narrow, crowded and uneven. Our good hostesses were very kind and untiring in their efforts to take us to the places of most interest to us. We were obliged to divide into small groups. After they led us in and out and around for awhile the only directions we knew were up and down. We could not even tell by the sun, even if it was shining, as it could not get in to those places. We visited the ivory shops where they had articles from the tusk to the most beautiful carved products, the noted Canton crepes, embroideries, the beautiful South China chinaware, and other articles for which this section is noted.

The two days after the conference closed until our boat was scheduled to sail from Hong Kong Mrs. Coffman and I spent with Brother and Sister Albert Smith who have recently temporarily settled in Hong Kong. We were friends at home and needless to say the time was all too short. We wanted so much to visit Sister Shick and her work but the time was too short and the trains too uncertain. On our way up from Shanghai we stopped a day at Tschou, Shangtung, to see the hospital there in one of the main mission stations under the American Board Mission. Some of the workers there are friends of ours. They have a widely-known and well-managed hospital and training school.

We reached home the night of February 17, tired physically but much refreshed for our language work and other duties; feeling, too, that ours had been a wonderful opportunity educationally and with our friendships enriched that we were better armed for the work ahead of us.

Shou Yang, Shansi, China.

Elizabeth Baker.

SOUTH BEATRICE AID SOCIETY

The Aid Society of the South Beatrice church held an all day meeting at the home of Mrs. J. C. Dell Thursday, April 3. A pleasant and profitable day was spent. At 2:30 P. M. we laid aside our work for our afternoon program which was as follows: Devotional reading, Psalm 15, by Mrs. Ellenberger, followed by prayer. "How Christ Fulfills India's Every Need," by Benjamin F. Summer, in the January "Missionary Visitor," was read by Mrs. W. T. Fry. "A New Task for the Sisters' Aid Society," was read by Mrs. Oma Dell. These splendid articles made a deep impression upon every heart in the room, and a free discussion of them brought the thought very near to us that we are not doing all that we might. We decided to find a way to increase our numbers, to select some definite object in the foreign field to help, and to make a larger offering to the Mountain School if possible.

We feel that great benefit is to be had from these after-

noon programs. We get a new and larger vision of the world's needs from these heart to heart talks. They have a vitalizing effect upon our spiritual natures and we realize that we should put forth a greater effort to help the workers among the unfortunate ones at home and abroad.

In the past, among all denominations, the "Aid Society" was the subject of common jokes. The accusation of silly prattle and mischievous gossip, whether deserved or not, was brought against it. It was viewed by many with pronounced disfavor. Not so today, for it stands a reverent, dignified "Woman's Movement," recognized and encouraged by the church as one of her best activities. It is no longer regarded as a money making project only, but it has its social and educational side, too, bringing a personal contact of mind with mind, not for the purpose of common gossip but for higher standards of thought and living and for the discussion of important subjects pertaining to the home, school, community, Sunday-school, church and mission.

Mary Polk Ellenberger.

Holmesville, Nebr.

SISTERS' AID SOCIETIES

HONEY CREEK, MO.—The Aid was organized Jan. 11, 1923, with 11 members; meetings held, 16; average attendance, 11. We served lunch at 5 sales, held 3 markets, 2 bazars, an oyster supper, ice cream social, tacked 2 comforts, quilted 3 quilts, made a feather bed and pillow ticks; also had an ice cream stand at the chautauqua. Receipts, \$385.48; paid out, \$120 on minister's salary; \$23 for protracted meeting; sent flowers to the sick. Enrollment at the end of year, 30. In the bank, \$123.81.—Myrtle L. Glass, Sheridan, Mo., April 26.

JASPER, MO.—We had 23 half-day meetings and 3 all-day; enrollment, 9; average attendance, 6. Our work consisted of making quilts, comforts, aprons, bonnets, etc. Amount received for articles sold, \$40.66; for bazars or market sales, \$22.12; expenses, \$33.05; on hand, \$6.36; support for pastor, \$50; for Greene County School, \$70; one day's sewing donated and one quilt; also one Christmas box to a sister in the almshouse. Officers: Sister Ethel Harner, President; Sister Ella Teeter, Vice-President; the writer, Secretary-treasurer—Mrs. Lulu A. Weimer, Jasper, Mo., April 21.

MT. HERMON, VA.—We held 12 meetings, with an average attendance of 5; average offering, \$13.22. We made shirts, aprons, dust-caps, comforts, towel and clothing for needy, coverings, bonnets. Received from sales and offerings, \$104.90; balance from last year, 27.37; total, \$132.27; expenditures, \$117.12; balance, \$15.15. We gave to home missions, \$33.10; to foreign, \$15. We sent fruit and jelly to Hebron Seminary; gave second-hand clothing to the needy, amounting to \$30. Officers: President, Sister E. L. Ritchie; Vice-President, Sister L. D. Cook; Secretary, Sister Lela Andes; Treasurer, Sister Ira Weimer—Ethel E. Ritchie, Bealeton, Va., April 8.

SCHUYLKILL, PA.—We held 35 all-day meetings, with an average attendance of 6; enrollment, 18. We quilted 32 quilts, made 11 comforts, shirts and handkerchiefs. The church has started a benevolent fund to which we have contributed \$50; the interest (of said fund) to be used for the church. We donated \$5 for orphans; \$5 to Greene County School; \$20 to needy; \$9.50 for repairs and gas; \$9.10 for coal and fuel; \$21.47 for materials; total expenditures, \$120.07; income, \$280.85; balance, \$150.78. Officers: President, Sister Bessie Kutz; Vice-President, Sister Esther Copenhaber; Secretary, the writer; Treasurer, Sister Emma Zerbe—Katie Stump, Pine Grove, Pa., April 22.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bollinger-Cripe.—By the undersigned, April 20, 1924, in the New Paris church, Ind., Brother Russell Bollinger and Sister Martha Cripe.—E. B. Hoff, Maywood, Ill.

Clark-Hart.—By the undersigned, at the home of the bride's parents, April 19, 1924, Roy O. Clark and Louise S. Hart, both of Oakland, Calif.—W. M. Platt, Oakland, Calif.

Kruger-Brighlitt.—By the undersigned, at the home of Brother and Sister Alfred Ekroth, April 19, 1924, Bro. John W. Kruger, and Sister Emma E. Brighlitt, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

Metzger-Bassett.—By the undersigned, April 17, 1924, Galen R. Metzger, son of Mr. and Mrs. M. G. Metzger, and Hazel Bassett, daughter of Harry and Minnie Bassett, both of Johnston, Pa.—Irwin R. Fletcher, Johnston, Pa.

Shellhouse-Mitchell.—At the residence of the undersigned, on April 2, 1924, Brother Jay Shellhouse and Miss Leona Mitchell, both of Detroit.—Arthur O. Mote, Detroit, Mich.

FALLEN ASLEEP

Allen, Adam Sylvester, died April 19, 1924, aged 65 years, 3 months and 19 days. Surviving are his widow, five daughters, one son and one brother. Death was due to a complication of diseases from which he suffered for some time. He united with the Church of the Brethren a number of years ago and remained faithful until the end. Services at Summit Church of the Brethren by Elders M. J. Cram and Peter Garber. Interment in the adjoining cemetery.—Mattie F. Wise, Bridgewater, Va.

Brant, Hiram, died April 15, 1924, aged 68 years, 6 months and 8 days. Death was due to pleural pneumonia. He was a life-long member of the Beachdale church. He served as a deacon for many years and was a trustee at the time of his death. He is survived by the widow and one grandchild. His only son preceded him three weeks ago.—Maurice S. Brant, Berlin, Pa.

Butler, Meda Evelyn, eldest daughter of Bro. Allen and Ella Butler, died Feb. 12, 1924, aged 14 years, 7 months and 4 days. She united with the Church of the Brethren several years ago and was very faithful. She was sick about six months, suffering much at times. Her father, mother and one sister survive. Services in the church by the pastor, Bro. A. C. Miller.—Mrs. Eliza Over, Roaring Spring, Pa.

Chambers, Sister Maria Tyson, born in Stark County, Ohio, died April 14, 1924, aged 70 years, 1 month and 21 days. At the age of fifteen she gave her heart to the Lord, uniting with the Church of the Brethren, of which she has ever been a faithful member, living a quiet, Christian life. March 13, 1870, she married Erasmus Chambers. There were six children, one of whom with her husband preceded her. Services by the writer.—Max Hartstough, Portage, Ohio.

Clapper, Willard, son of the late Eld. D. S. Clapper, born at Yellow Creek, Pa., died at his home southwest of Tower, Colo., aged 43 years, 11 months and 3 days. In early life he joined the Church of the Brethren and lived a consistent Christian life. For the last fourteen years he held his membership in the Wiley congregation. He was married April 12, 1900, to Miss Jennie Lawton. There were ten children, nine of whom survive with his wife, one brother, five sisters and his mother. Services by Rev. B. R. Lawton. Burial in the Tower cemetery.—M. Keller, Larned, Kans.

Clark, Gerald William, son of Raymond and Irene Clark, born June 7, 1922, died April 6, 1924. Services by the undersigned. Interment at the Evergreen cemetery, Oakland.—W. M. Platt, Oakland, Calif.

Cover, Bro. Samuel C., died in Philadelphia, Pa., April 14, 1924, aged 62 years. He was called to the church in his youth and was called to the ministry, but being afflicted with throat trouble was much hindered in the work of the Master. Yet he often served when called to do so. He married the eldest daughter of Bro. Allen and Sister Walters, of Canton, Ohio. Interment in West-lawn cemetery. Services at Canton by the writer.—J. F. Kahler, Canton, Ohio.

Downer, Julian, nee Burger, born near Baltic, Ohio, died of apoplexy, April 12, 1924, aged 59 years, 6 months and 4 days. She was married to Henry Downer who preceded her some years ago. She united with the Church of the Brethren in her youth and remained a loyal member. She was the mother of three daughters and six sons, four of whom preceded her. Services in the Brethren church by Elders Edw. Shepherd and Wm. D. Fisher. Interment in Shutt cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Drusahl, Jacob, born in Wayne County, Ohio, died March 24, 1924, aged 88 years, 9 months and 29 days. He united with the Church of the Brethren at an early age and lived a consistent Christian life to the end. He married Jane McDonald. To this union were born two children who with the mother preceded him. Later he married Mary White, who survives with five children. Services by J. Allen Miller, assisted by C. H. Kerns, J. N. Steffanni and the writer.—D. E. Sower, Spencer, Ohio.

Dunlap, Crystal Elizabeth, daughter of Brother and Sister Ray Dunlap, born March 30, died April 14, 1924. Short services at the Brethren church by Bro. G. H. Bashor, assisted by Bro. J. C. Groff. Interment in Oakdale cemetery.—Anna M. Gnagy, Glendora, Calif.

Ebbert, Sister Nancy, daughter of Michael and Nancy Isabel Fitz Stambaugh, born in Hanover County, Md., died at her home near Browning, Ill., April 16, 1924, aged 81 years, 11 months and 27 days. She married Abraham S. Trone in June, 1858. There were eleven children. She leaves three daughters and five sons, forty-eight grandchildren and twenty-eight great-grandchildren. The husband preceded her July 8, 1883. She married John Ebbert Nov. 22, 1887; he died Nov. 11, 1894. At the age of seven she came to Illinois by wagon with the family and settled on a farm in Fulton County. She united with the Church of the Brethren in 1888 and remained a faithful Christian. She was of a kind and loving disposition, always willing to share the burdens of others. She has been in poor health for some time. Services at the Ridgeville church by the writer. Interment in the Ridgeville cemetery.—A. H. Lind, Astoria, Ill.

Eby, Sister Lillie M. Hostenette, born near East Petersburg, Pa., June 7, 1875, died in the bounds of the East Petersburg congregation, April 12, 1924, from a complication of diseases. Dec. 7, 1897, she married Elias M. Eby. She was a consistent member of the Church of the Brethren for about twenty years. She was anointed shortly before her death. She is survived by her husband, one son, two daughters, two grandchildren and her father, Eld. A. S. Hostenette. Services in the Church of the Brethren at East Petersburg, by the home ministers. Burial in the Brethren cemetery.—S. Clyde Weaver, East Petersburg, Pa.

Erb, Samuel, born at Warsaw, Ind., died at his home in Kingsley, Iowa, March 24, 1924, aged 67 years, 6 months and 24 days. He married Esther Irene Martin, July 3, 1881, who passed to the other world nineteen years ago. Their three daughters and one son survive. Bro. Erb was also his second wife, Sister Laura Poff. An invalid for the past six years, he has borne his afflictions with uncomplaining Christian patience. Services at the Congregational church by the writer, assisted by H. H. Wingert and the pastor of the above church.—Merlin G. Miller, Kingsley, Iowa.

Fishack, Sister Anna Rebecca, daughter of Jacob and Anna Willard, born March 27, 1857, in Sabillasville, Md., died at the home of her daughter in Waynesboro, Pa., April 7, 1924, aged 67 years and 10 days. Our sister was a faithful member of the Church of the Brethren for many years. Two children and a number of other relatives are left to mourn her departure. Funeral services at the home of her daughter, Mrs. D. F. Eschelman, in Waynesboro, conducted by Eld. James M. Moore, assisted by Eld. C. R. Oellig. Burial in Caveatown cemetery.—Mrs. J. M. Moore, Waynesboro, Pa.

Fellis, Leland Ivan, infant son of Brother and Sister E. M. Fellis, born Dec. 4, 1922, died Feb. 29, 1924. Services at the Church of the Brethren by the writer. Interment at the Evergreen cemetery, Oakland.—W. M. Platt, Oakland, Calif.

Fredrick, Sarah Smith Rust, born in Clark County, Ohio, Feb. 8, 1844, died April 6, 1924. She was a member of the Church of the Brethren from her youth. Services from the New Carlisle church by the writer, assisted by Eld. D. S. Dredge.—A. S. Neher, New Carlisle, Ohio.

Godfrey, Vernon, son of Brother and Sister Raymond Godfrey, died March 19, 1924, aged 9 months and 7 days. Services by Bro. J. L. Myers, assisted by Eld. D. Y. Brillhart. Interment in Codorus cemetery.—E. H. Lehman, Dallastown, Pa.

Harp, Sister Mary Catharine, daughter of Daniel and Mary Ann Harp, deceased, born May 19, 1854, died April 6, 1924, at the Old Folks' Home, San Mar, where she had made her home for the past seventeen months. She has been in a rather helpless condition for the past several years, but she was very patient and con-fined to her bed. She was a member of the Church of the Brethren at Rocky Ridge for a good many years, and lived a consistent life, always contending for obedience to the order of the church. A great part of her life was spent in helping others, especially caring for the sick. She is survived by three sisters and one brother. Services in Rocky Ridge church by Eld. L. J. Flier, assisted by Bro. J. Westlight and Chas. Storey. Burial in adjoining cemetery.—Elicia A. Eigenbrode, Rocky Ridge, Md.

Harsh, Rachel Ellen (Laugherie), died April 22, 1924, aged 71 years and 10 days. Death followed a lingering illness which she bore with true Christian patience. Three brothers and a sister survive. April 24, 1873, she married Lloyd E. Harsh who survives with ten children, fifty-two grandchildren and three great-grandchildren. At the age of sixteen she was received into the Church of the Brethren and remained true to the convictions and confessions of her girlhood. Services at the Maple Spring church by Elders John S. and Emma T. Fike. Burial in the cemetery near by.—Florence Judy, Eglen, W. Va.

Hueston, Wilma Maxine, daughter of Wm. and Hazel Hueston, died April 3, 1924, aged 2 years, 4 months and 25 days. She is

survived by her parents, one brother and one sister. Services at the Zion church by Eld. W. L. Hatcher. Burial in the Zion cemetery near by.—Mrs. W. L. Hatcher, Summitville, Ind.

Kindig, Robert Elmer, eldest son of Daniel Franklin and Lucy Ann Kindig, born Nov. 16, 1875, at Roanoke, Ill. Jan. 3, 1904, he married Mauda Lulu Priebe. They have three children. These survive with four sisters and four brothers. He united with the Brethren Church March 12, 1922, and has been faithful to his Lord and the church. After suffering patiently and with Christian fortitude through nine years of illness he died April 14, 1924, at Haxton, Colo. Death was the result of a sudden attack of blood poisoning. His quiet, consistent Christian life and his patience under suffering have won the admiration and sympathy of a wide circle of friends. Services in the Church of the Brethren in Haxton by Galen Barkdall, and in Juniata church by Eld. S. G. Nickey, assisted by Rev. Daniel Lapp. Interment in Juniata cemetery.—S. G. Nickey, Haxton, Colo.

Kling, Mrs. Mary Ann Freeland, died March 24, 1924, aged 89 years, 10 months and 4 days. She was born near Terra Alta, W. Va., and died at the home of her son, David King, near Accident, Md. She married Edw. King Oct. 18, 1855. There were two sons and one daughter who died at the age of four. She is survived by her sons, eight grandchildren, thirteen great-grandchildren and three sisters. She united with the Church of the Brethren in her youth and was a consistent member until death. Services by J. S. Fike, assisted by W. L. Teets and Arthur Scroggins in the Maple Spring church.—Goldie Judy Moon, Oakland, Md.

Kline, Elsie Christine, daughter of Brother and Sister Elmer P. Kline, died April 24, 1924, in Palmyra, Pa., of pneumonia, aged 1 year and 10 days. Father and mother, with seven brothers and sisters survive. Services by the home ministers. Interment in the Spring Creek cemetery.—Sarah G. Shelley, Palmyra, Pa.

Masters, Bro. Geo., born near Ringgold, Md., April 15, 1850, died of pneumonia in the Freeport, Md., hospital, March 16, 1924. He, with his parents, moved to Illinois in 1865. He married Sarah Ann Jones in 1875. There were two sons and four daughters. His wife and children survive, also two sisters. He united with the Church of the Brethren in 1877 and was elected to the deacon's office in 1887 in which capacity he lived and labored until death. Services at the home of his daughter, Mrs. J. H. Heckman, assisted by the writer.—P. R. Keltner, Leas, Ill.

Myers, David D., born in Montgomery County, Ohio, died April 6, 1924, aged 70 years, 2 months and 23 days. He was the second child of Daniel and Sarah Flory Myers. He married Charity A. Gannard Dec. 23, 1875. He was a loyal member of the Church of the Brethren for forty-six years and was one of the charter members that organized and built the church at Pleasant View, Kans. He was survived by his wife, five children and one sister. Services by Bro. Frank Fisher at the Pipe Creek church. Burial in the Metzger cemetery.—Dorothy Wissinger, Peru, Ind.

Naff, Sister Clara E. McNiel, born in Floyd County, Va., died April 12, 1924, aged 28 years, 4 months and 14 days. She was converted and united with the Methodist Church early in life. Later she became a member of the Church of the Brethren and was anointed. She called for the elders and was anointed. She leaves three daughters, three children, father and one brother. Services in the Red Oak Grove church by the home brethren and Jesse Hall, her aged grandfather. Interment in the Red Oak Grove cemetery.—Ella A. Vest, Floyd, Va.

Pepple, Sister Ida Diehl, died at her home, Everett, Pa., April 13, 1924, after a lingering illness, aged 39 years, 6 months and 16 days. She was a daughter of Wm. H. and Alice Diehl. She married Bro. D. Riley Pepple April 18, 1906. She leaves her husband, one daughter, one son, one brother and one sister. Services at her late home by Bro. Ira C. Hollospe, assisted by Rev. J. Weaver of the Lutheran church. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

Reeco, Sister Annie, died in the Middle Creek congregation, Somerset County, Pa., March 29, 1924, aged 30 years. She leaves her husband and one daughter. Services at the Middle Creek church by her pastor, Bro. Kulp, and the writer.—R. T. Hull, Somerset, Pa.

Ross, Geo. E., born in Westmoreland County, Pa., died in the bounds of the Pipe Creek church at his home near Tregarden, April 18, 1924, aged 72 years, 10 months and 20 days. He moved with his parents to Indiana when but a boy. In 1875 he married Savilla Jamison. There were three sons and one daughter. One son preceded him. He united with the Church of the Brethren forty-four years ago and remained faithful until death. In his last illness he called for the anointing. Two sons and one daughter survive, nine grandchildren and one great-grandchild. Services in the Pine Creek church by Eld. Jas. O. Kesler, assisted by Eld. Edw. Stump. Interment in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

See, Sarah Catherine, died March 3, 1924, aged 65 years, 6 months and 20 days. Services at Trissels church by Bro. S. L. Garber, assisted by Eld. P. L. Garber. She was a member of the Church of the Brethren for many years. Services at the home of her daughter, Mrs. J. H. Garber.

Shaffer, Sister Mary, daughter of Brother and Sister Noah Lohr, died at her home in the Shade Creek congregation, of tuberculosis, March 29, 1924, aged 35 years, 4 months and 11 days. She was married to Bro. Chas. K. Shaffer about seven years ago. She became a member of the Church of the Brethren at the age of twelve. During her illness of nearly a year she was always patient and uncomplaining. She leaves her husband, three daughters, her father, mother and two brothers. Services by Bro. F. R. Zook. Interment in the Berkeley cemetery.—Mrs. J. L. Weaver, Windber, Pa.

Shank, Wm. Franklin, born Oct. 17, 1846, in Holmes County, Ohio, died April 21, 1924, at his home in Little River, Kans. Death came after a long illness due to a stroke of apoplexy on March 5. He was married to Mary M. Kennedy April 16, 1876. There were two sons and two daughters. Husband and wife united both with the Church of the Brethren following their marriage. They moved to Kansas in 1883 and were members in the now disorganized Kansas Center congregation and then of the Monitor church. He is survived by his wife, two brothers, two sons, one daughter and two grandchildren. Services in the Congregational church at Little River by Bro. Henry Brubaker, assisted by Bro. J. H. Kline. Interment in Little River cemetery.—R. R. Stover, Coward, Kans.

Shirkey, Bro. Jonathan H., died March 20, 1924, at his home near Daphna, after a long illness, aged 74 years, 4 months and 27 days. His widow, three sons and a number of grandchildren survive. Services at the Linville Creek church by Brethren I. W. Miller and Geo. Flory.—Mamie K. Myers, Broadway, Va.

Sleasman, Sister Annie, born Oct. 7, 1889, died in the Middle Creek congregation, Somerset County, Pa., April 14, 1924. She leaves her husband and five children. Services at the Scullion church by Bro. R. T. Hull, Somerset, Pa.

Shutt, Josiah, son of Bro. Henry and Sister Mary Shutt, born near Baltic, Ohio, died April 12, 1924, aged 69 years, 9 months and 29 days. He married Lydia Damer June 14, 1855. She preceded him July 8, 1907. His second marriage was to Iva C. Levensgood, Dec. 1, 1912. She survives with two sons. He never united with any church. Services in the Brethren church near Baltic by Elders Edw. Shutt and Wm. D. Fisher. Interment in the Shutt cemetery.—Ellen Miller, Baltic, Ohio.

Webster, Robert Benton, died at his home near Summitville, April 13, 1924, aged 81 years, 4 months and 16 days. He was married to Martha E. Baker. There were four children. His wife and one child preceded him. Services at his home by Eld. W. L. Hatcher. Burial in the I. O. O. F. cemetery.—Mrs. W. L. Hatcher, Summitville, Ind.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 301)

15, with Eld. W. R. Myers in charge. An election was held, with the following results: Elder in charge, W. N. Myers; church clerk, Mark G. Fyock; corresponding secretary, the writer. Members were also chosen on the various church committees for the next year: Temperance, Child Rescue, Forward Movement, etc. Delegate to Annual Meeting is Bro. W. N. Myers, alternate, Lizzie Swartz; to District Meeting, Lizzie Swartz and Mark G. Fyock; first alternate, Jacob Fyock; second, J. W. Fyock. It was decided to hold the election of officers at the beginning of the calendar year hereafter. Our love feast will be held the first day of June. A committee was elected to draw up a budget system for the church finances. The congregation made plans for the securing of Bro. C. H. Wakeman, of Edinburgh, Va., as pastor. Since then it has been arranged for him to take charge about June 1—Ida Fyock, Clymer, Pa., April 24.

Rouersville.—On Easter evening we closed our two weeks' series of meetings. Bro. M. A. Jacobs, our regular minister, delivered a very helpful sermon each evening. The audience was not so large but we feel that God was in our midst. The first week the sermons were doctrinal and the second evangelistic. Although there were only two converts, much good was done among the members. We received inspiration which every church needs to keep alive and press forward in the work of the Master. The song service each evening, directed by Sister Ruth King, was a large part of the meeting. Sunday morning, following a very short Sunday-school period, an Easter program was rendered. This consisted mainly of songs. Following this we had baptismal services for the two applicants.—K. Mildred Burr, Waynesboro, Pa., April 23.

Scalp Level. church held its regular council April 2. Brother and Sister L. S. Knepper, Mary Blough and Aaron Hoffman were elected delegates to the District Meeting. An Easter program was rendered on Sunday morning, April 20, by the children. Songs, recitations and exercises were the main features of the program. The offering went toward the Old Folks' Home. Sunday evening a sacred story cantata was rendered, "The Easter King."—Leora Hoffman, Scalp Level, Pa., April 26.

Shade Creek congregation met in council April 2. A number of members were received by letter. It was decided to hold our love feast May 25. A two weeks' meeting will precede with our pastor, Bro. Zook, in charge. Bro. W. H. Fry, Bro. F. R. Zook and Sister Pearl Weaver were elected delegates to District Meeting. We are planning for a Vacation School in June, at the Berkeley house, to be conducted by local workers. Easter programs were rendered by the Morningland and the Berkeley schools. Our next monthly missionary meeting will be held at the Berkeley house Sunday evening, May 4.—Mrs. J. L. Weaver, Windber, Pa., April 21.

Upper Codorus (Pa.).—We met in regular council May 26. One paper of membership was received. The conference was called. G. Geiman and Bro. Reaser were elected delegates to Annual Conference. On Saturday evening, May 26, the Elizabethtown College Faculty quartette rendered an excellent program which was enjoyed very much by the audience. Sunday morning we were favored by an inspiring sermon by Bro. Joseph M. Baugher, from New York.—E. E. Baugher, Lineboro, Md., April 28.

Viewmont.—This church has passed through a two weeks' revival service under the supervision of W. D. Keller, evangelist, and Sister Leta Dewiler, song director. Bro. Keller gave us the good old Gospel messages night after night, which have strengthened us all spiritually. One was received on former baptism and six were willing to be born again. Our delegates to District Meeting are Sisters Florence Head and Elva Mosholder; to Annual Conference, our pastor and wife. Our Easter program, directed by Sister Melissa Croyle, was one of the best we have yet been privileged to enjoy. It was instructive and inspirational. Our Cradle Roll superintendent is planning for a Mothers' Day program.—Wm. H. Rummel, Johnston, Pa., April 26.

Waynesboro.—As a visible result of our pre-Easter services, four were baptized and two were received into the fellowship of our Progressive Brethren Church. Our love feast on April 23 was largely attended. Eld. S. D. Hartranft, of Maugansville, Md., officiated, assisted by Elders E. J. Egan and C. H. Steerman, of Greencastle, Pa. This ends another pleasant and profitable season of refreshing with the Lord. We are looking forward with pleasant anticipations to the coming of a deputation team from Juniata College and to the coming of Bro. V. C. Fennell, the early part of May.—Mrs. J. M. Moore, Waynesboro, Pa., April 25.

VIRGINIA

Johns River church met in council April 19, with Eld. D. C. Naff in charge. We were glad to have with us Sister Bertha Eikenberry, who gave us two interesting talks. The church was elected delegates to District Meeting, with Bro. P. H. Peters and J. T. Shepherd, alternates. One letter was granted. We hope to have Bro. J. H. Wimmer hold a series of meetings at Shiloh some time soon.—Gladys M. Grisso, Catawba, Va., April 25.

Summit church met in annual visit council April 17, with Eld. M. J. Craun presiding. Elders Jno. S. Flory, H. G. Miller, D. M. Glick and Bro. J. G. Miller were also with us from adjoining congregations, and gave some very interesting talks and helpful advice. The visiting Brethren gave encouraging reports of their work. We will have our Vacation Bible School the first of August. Delegates to Annual Meeting is M. J. Craun; alternate, S. I. Cline; to District Meeting, W. A. Craun and W. J. Glick; alternates, D. L. Evers and C. Frank Craun. Our love feast will be held May 10 at 5 P. M.—Mattie F. Wise, Bridgewater, Va., April 26.

WASHINGTON

Okanogan Valley.—The children's Easter program, under the direction of Sister Lucy Mohler, was rendered to an audience of about 150. Following this an appropriate sermon was preached by Bro. Geo. Stern. The increased attendance on Sunday evening manifests an interest in the Bible studies. Recent sermons have been given by Bro. Luther Shatto on the "New Birth," "Sowing to the Spirit" by Bro. Paul Mohler, and an address concerning the Jews by Bro. Siamberger.—Hazel Rothrock, Tonasket, Wash., April 21.

Omak.—Our pre-Easter revival closed on Friday evening, with one being baptized; several others came forward during the meetings and we trust they will be baptized later. Easter Sunday was a full day. We met at 6 A. M. for a sunrise praise service, which was very much enjoyed by all present; nineteen remained at the church for a fellowship breakfast. At 8:30 we drove to Lake Bide-a-Vie, where baptism was administered. Sunday-school was at 10, self-examination service at 11, and at 2 P. M. thirty-eight surrounded the Lord's tables for the love feast service, which was spiritual and uplifting. We were glad for the presence of the members from the Okanogan Valley and Whitestone churches.—Mrs. Sarah A. Siverson, Omak, Wash., April 23.

Whitestone.—Our Sunday-school gave a splendid program Easter Sunday, following the Sunday-school session. Each class took some part. The young people's chorus gave several fine musical selections. The children were remembered with bright-colored eggs and cards. Two babies were added to the Cradle Roll. Several of our members attended the communion service at Omak Easter evening. Our Sunday-school and C. W. Convention, which was announced for June 1,

has been changed to one week earlier, May 25, so those leaving for Normal may attend.—Mrs. Freda T. Ries, Tonasket, Wash., April 21.

WISCONSIN

Chippewa Valley.—The pre-Easter services, held by the pastor, Bro. C. I. Weber, closed April 20. In the evening a very fine program was given under the direction of Sister Weber, and was enjoyed by a well-filled house. The music by the chorus was especially fine. The prayer meetings are to begin again now that the roads and weather have improved.—John Cripe, Mondovi, Wis., April 22.

ANNOUNCEMENTS

LOVE FEASTS

California

May 10, Live Oak.
May 17, Reddley.
May 18, Ingleswood.
May 18, 6:30 pm, Pasadena.
May 18, Los Angeles.
May 25, 6 pm, Glendora.

Colorado

May 11, Denver.

June 1, Fruita.

May 31, Bethel.

Idaho

May 17, 7:30 pm, Boise Valley.

May 31, 10 am, Bowmont.

Illinois

May 11, 7 pm, Batavia.

May 11, 7 pm, Dixon.

May 18, 7 pm, Polo.

May 24, 25, 7 pm, West Branch.

May 24, 25, Cherry Grove.

May 24, 7 pm, Hickory Grove.

May 30, 7 pm, Okaw, Centennial.

May 31, June 1, 7 pm, Yellow Creek.

June 1, Lena.

Indiana

May 10, Beech Grove.

May 10, 7 pm, Plevna.

May 10, 7 pm, Rock Run.

May 17, Walnut.

May 24, Rossville.

May 24, Shipshewana.

May 24, 6:30 pm, Wawaka.

May 24, 7:30 pm, Buck Creek.

May 24, 7 pm, Arcadia.

May 29, Baugo.

May 31, Missisnawa.

May 31, Pleasant Valley.

May 31, 7 pm, English Prairie.

May 31, Cedar Lake.

May 31, 6 pm, Pipe Creek.

May 31, Elkhart Valley.

May 31, 7:30 pm, Upper Fall Creek.

May 31, 7:30 pm, Bremen.

May 31, 7:30 pm, Syracuse.

May 31, 10 am, White, all-day.

June 1, Indianapolis.

June 6, 7:30 pm, Bethel Center.

June 7, Middlebury.

Iowa

May 10, 11 7 pm, Des Moines Valley.

May 17, Libertyville.

May 18, 7 pm, South Keokuk.

May 24, 7 pm, Prairie City.

May 25, 7 pm, First Church, Des Moines.

May 25, Osceola.

May 31, 7 pm, English River.

May 31, Monroe County.

May 31, June 1, Beaver.

June 1, 7:30 pm, Panther Creek.

June 1, 8 pm, Indian Creek.

June 7, 8 pm, Dallas Center.

Kansas

May 11, Independence.

May 17, 7:30 pm, Verdigris.

May 17, 7 pm, Prairie View.

May 17, Larned Rural.

May 17, Bloom.

May 17, Salem Community.

May 18, Morrill.

May 24, 7 pm, Victor.

May 31, 7 pm, North Solomon.

May 31, Quinter.

May 31, 7 pm, Abilene.

Maryland

May 10, 3 pm, Pipe Creek.

May 17, 4 pm, Pleasant View.

May 17, 4 pm, Manor.

May 17, 2:30 pm, Pleasant Hill.

(Bush Creek congregation).

May 18, 6 pm, Washington City.

(D. C.).

May 18, Peach Blossom, Fairview house.

May 24, 2:30 pm, Beaver Dam.

May 24, 2 pm, Middletown Valley.

Grossville house.

May 24, 2:30 pm, Meadow Branch.

May 24, 25, Brownsville.

May 31, 4 pm, Long Green Valley.

May 31, June 1, Beaver Creek.

Michigan

May 31, Woodland.

June 1, Beaverton.

June 14, Elsie.

Minnesota

May 31, Winona.

Missouri

May 11, Cabool, Cabool house.

May 17, Peace Valley.

June 7, 7 pm, Bethany.

Nebraska

May 18, 7 pm, Omaha.

May 26, South Beatrice.

North Dakota

May 10, 7 pm, Surrey.

Ohio

May 10, Cincinnati.

May 11, 7 pm, Logan.

May 17, 6:30 pm, West Charleston.

May 18, 6:30 pm, Pleasant Hill.

May 24, 7 pm, Middle District.

May 24, 7 pm, Rome, Oak Grove house.

May 25, 6:30 pm, Oakland.

May 25, Toledo, First Church.

May 31, Lick Creek.

May 31, Dupont.

June 1, 6 pm, Bear Creek.

June 21, 7 pm, West Alexandria.

Oregon

May 17, 10 am, Albany.

May 17, Ashland.

Pennsylvania

May 10, Sugar Valley.

May 10, 7 pm, Upper Clear.

May 10, 2 pm, Conewago at Bachmanville house.

May 10, 11, 4 pm, Pleasant Hill.

Pleasant Hill house.

May 10, 11, 1:30 pm, Conestoga at Bureville house.

May 10, 11, 1:30 pm, Richland.

May 11, 3 pm, York.

May 11, Plum Creek.

May 11, 10 am, Snake Spring Valley.

May 11, 3:30 pm, Reading.

May 11, Burnham.

May 11, Meyersdale.

May 11, New Enterprise.

May 11, 2 pm, Upper Cumberland.

May 11, Somerset.

May 11, Woodbury.

May 11, 6:30 pm, Tyronne.

May 11, 12, Elizabethtown.

May 14, 15, 1:30 pm, Mountville.

May 14, 15, 9:30 am, West Conestoga, Middle Creek.

May 17, 7 pm, Ambler.

May 17, Indian Creek.

May 17, 18, 1:30 pm, Annville.

May 17, 18, 10 am, Maiden Creek.

May 17, 18, Upper Conewago at Mummert house.

May 18, 7:30 pm, Lower Cone wago.

May 18, Rummel.

May 18, Williamsburg.

May 18, Hollidaysburg.

May 18, Scalp Level.

May 18, 4 pm, Ephrata.

May 18, Carson Valley.

May 18, Leamersville.

May 18, 15, 9:30 am, Lower Cumberland, Mother house.

May 18, Clover Creek, Clover Creek house.

May 18, Mt. Joy.

May 18, Roaring Spring.

May 18, Elk Lick.

May 18, 7 pm, Green Tree.

May 19, 20, 1:30 pm, East Petersburg, East Petersburg house.

May 20, 21, 10 am, Chiques, Chiques house.

May 21, 22, 1:30 pm, White Oak, Pennville house.

May 22, 23, 10 am, Big Swatara.

May 24, 6 pm, Hatfield.

May 24, Spring Run at Pine Glen.

May 24, Lower Clear.

May 24, Spring Run.

May 24, 25, 9:30 am, Schuylkill at Big Dam house.

May 24, 25, 2 pm, Mt. Olivet.

May 24, 25, 9:30 am, Midway.

May 24, 25, 10 am, Falling Spring, Hade house.

May 24, 25, 10 am, Upper Codorus, Black Rock house.

May 25, 5 pm, Elbethel.

May 25, Codorus, Codorus house.

May 25, Fairview.

May 25, Shade Creek.

May 25, Geiger.

May 25, Carlisle.

May 27, 28, Springville, Mohler house.

May 27, 28, 1:30 pm, East Fairview.

May 27, 28, 10 am, Heidelberg.

May 29, 30, 10 am, West Green Tree, Green Tree house.

May 29, 30, 9:30 am, Little Swatara, Zigler house.

May 31, Aughwick, Germany Valley house.

May 31, 2 pm, Akron.

May 31, 2 pm, Ridge.

May 31, 2 pm, Mechanic Grove, Grove house.

May 31, 2 pm, Spring Grove, Kemper house.

May 31, 10 am, Back Creek, Up-ton house.

May 31, Lost Creek, Good Will house.

May 31, June 1, Antietam, Prices church.

June 1, Summit Mills.

June 1, 2:30 pm, Marsh Creek.

June 1, Hider Creek.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., May 17, 1924

No. 20

In This Number

Editorial—	
Towards Understanding Ourselves (H. A. B.),	305
A Short Study in Coöperation,	305
The Wars That Never Happen,	305
Reasons So-Called,	305
Among the Churches,	312
Around the World,	313
The Quiet Hour (J. H. H.),	313
Our Forward Movement—	
Missionary Month,	309
Advertising,	309
The Pledge Card,	309
Mission Notes (C. D. B.),	309
General Forum—	
A Benediction (Poem),	306
The Problem of Peace.—Part 2. By D. W. Kurtz,	306
The Well-Laid Foundation, By J. H. Moore,	306
Saint John's Theology, By John W. Wayland,	307
The New Testament and Church Activities, By L. W. Teeter,	307
The Church's Greatest Need, By David Metzler,	308
Meeting of the General Ministerial Board, By S. S. Blough,	308
Program of Meeting of District Mission Boards,	308
Business for General Conference,	312
Precious Promises, By D. C. Moomaw,	314
The Pastor's Study—	
Simple Studies on the Teaching of Prayer by Jesus.—No. 16.	
By Wm. Kinsey,	310
The Pastor and His Colleagues, By H. H. Helman,	310
Homely Homilies, By Ira H. Frantz,	310
Home and Family—	
Estranged (Poem), By Edyth Hillery Hay,	311
Time to Prune the Grapevines, By Elizabeth Rosenberger	
Blough,	311
Telling Troubles to Jesus, By Ezra Flory,	311
Do You Need a Guardian? By A. B. Coover,	311

...EDITORIAL...

Towards Understanding Ourselves

THE Church of the Brethren is growing increasingly self-conscious and critical. The customs handed down by other generations are being freely examined and evaluated. Indeed, it seems to be quite the thing to severely handle ourselves because of what we feel to be our common failure to appreciate the significance and the possibilities of our church doctrines. But in the midst of our confusion and regret we ought to remember that the present mental state of the church is a very natural aftermath of our educational renaissance, somewhat accentuated by the super-sensitive spirit characteristic of the world about us. Thus, it would seem that the doctrines and practices of the Church of the Brethren are in for a very thorough and intimate examination, not so much by others, as by ourselves. In view of what seems to be both in order and inevitable it may not be improper to submit one more personal contribution towards understanding ourselves.

Our church writers have already done something in the field of apologetics. In so far as they have attempted an explanation or interpretation of the history of the Church of the Brethren they have assumed three major periods. There is, first, the period of foundations. In the main this is a period of which all are justly proud. Then came a middle period that began with the misfortunes incident to the Revolutionary War and ended with divisions and regret. Shading out of this middle period came the era of the renaissance, a period in which we have surprised ourselves at the changes made. And in this situation is to be found the roots of many questions. We have begun to wonder what it is all about anyway. What is the proper work of the Church of the Brethren? Are we just an atavistic curiosity or do we really have a mission in this world?

The roots of most of our pessimism run back to the middle period of our church history—a period as yet little understood and less appreciated because we are too near to see it in its proper perspective. And yet, an examination of the period that some have called the Dark Ages in our church history will disclose some types of sacrifice and some actual achievements that can hardly be touched by this generation.

We submit that the three important periods in our church history may be briefly characterized as the period of foundations, the period of expansion, and the period of integration. When interpreted thus the periods in the history of the church are at once seen to have a vital continuity and interdependence. All of which suggests, that to be understood, the history of the Church of the Brethren must be viewed as a whole. No fair or adequate interpretation can be based on the facts and spirit of one particular period. Furthermore, the relations of foundation, expansion, and integration suggest that in spite of troublesome anomalies the history of the Church of the Brethren really has an underlying motif. What is the motif that makes possible an interpretation, a philosophy of the Church of the Brethren?

As a church we have come nearer working out an interpretation for the middle period of our history than for the other two divisions. Perhaps this has come about because the events of this period were such that we felt obliged to make some explanation. In self-defense we felt compelled to make an interpretation. And what was it? Well, the misfortunes incident to the Revolutionary War and the westward movement towards cheaper lands are two facts given as explaining the rise of conditions that characterize the middle period. But at best these two facts simply indicate obvious reasons why we came to change environment, for they do not fully explain why we reacted in a particular way as a result of a change in our environment. If we are to get at a fundamental motive it would be more to the point to discover why we had misfortunes in the Revolutionary War period and why we were interested in fertile lands. Did we just happen to be unfortunate in the war period and did we just happen to be on hand when the American people began their westward movement? Were we creatures of accident and circumstance or were we in some measure ourselves responsible for the situations that seemed to make a change in environment desirable?

All of this leads to the observation that while we have become intensely interested in our church history during the last generation we have emphasized facts rather than interpretation. Of course this is the natural order, for how could we hope to interpret our history without first gathering the facts? A keen interest in running down and recording the facts of the history of the Church of the Brethren is the first long step toward the correlation and interpretation of our history. Our church historians are well aware of this situation and one of the best of them has frankly stated that his aim is to give "a connected account of Brethren history, together with a general view of Brethren doctrine." Our whole contention is simply that thus far our emphasis has naturally been upon the facts and not upon the interpretation of our church history. But in the sensitive super-critical state of mind in which we now find ourselves we need to begin to think of interpretation as well as of facts. We need to do this in order that we may see things in their proper proportions. Indeed, if we can discover an underlying motif in our church history that will give us a new sense of its continuity and meaning we shall arrive at a new perspective, and that ought to yield much peaceable fruit in the way of understanding, patience, courage, charity and confidence.

H. A. B.

A Short Study in Coöperation

"If a father wishes to give his son an education, why doesn't he?" asks a wise teacher of religion by way of illustrating the necessity of response to God's advances if we mean what we say when we pray "Thy will be done."

"Why doesn't he?" Because the son has no genuine

desire for it, and in the presence of that passionless vacuum the father is helpless. Oh, yes, sometimes the son imagines he would like to have an education. If the father would hand it to him on a silver tray he'd take it. But the thing he has in mind isn't an education. That can't be given without the heart hungering coöperation of the son.

"Thy will be done" is a wonderful prayer. But submission, however beautiful and complete, is not enough to get the answer. It avails nothing to pray that God's will may be done unless you do all of it you can yourself.

The Wars That Never Happen

HISTORY is full of them, or would be, if they had all found place in the records. There are more of them, many more, than of the other kind.

What started us to thinking about this anew was a recent article in the *Saturday Evening Post* on the Scandinavian peoples. Part of it was given to an appreciation of the good temper which prevailed in these countries and prevented threatening wars on several occasions when the provocation was particularly strong. Reference is made to the revolt of Norway in 1905 and the more recent disputes over the Aland islands and over Schleswig-Holstein and the affair between Denmark and Iceland. Other countries could furnish many illustrations also, even America could supply some, but these Nordic races seem to have a specially creditable record in this matter.

The moral of this is that there is a vast fund of good will latent in the human heart which can be capitalized in the interest of peace. The advantage of it is often lost through a misguided patriotic frenzy aroused by a few hothouse politicians, but a little sane leadership in these times of crisis can easily discover and uncover great reserves of good sense which may be counted on to insure the peaceful settlement of the most exasperating questions if given half a chance.

And the further moral of this is that there is no ground at all for despair concerning the possibilities of world peace. We need more faith and could easily generate it if we would look at history fairly. Budding wars have been nipped off so often that we can easily see what is necessary to keep the rest of them from blossoming.

Forgive us, please, for associating, even in a figure, so beautiful a thing as a blossom with so hateful a thing as war.

Reasons So-Called

ONCE there was a man who missed going to church one Sunday. It was too cold to take his horse out. That was the reason he gave. But it wasn't any warmer the next morning when he forced the frosty bit into the horse's mouth, with no apparent compunctions of conscience whatsoever.

The incident illustrates the difference between a reason and an excuse. The reason the man missed the church services was that he did not want to go. He was looking for an excuse and used the most convenient one he could find. He would have found some other one, probably, if the weather had not come to his relief.

Excuses have a habit of sneaking up into the class of reasons. They like the more dignified label. It is always a good thing to look into reasons pretty closely to make sure whether they really are reasons or just excuses going about under an assumed name.

We had to think of this when a good brother said he could not support certain activities of the church with his money because he was afraid the funds were not administered properly. We had to wonder whether that was the real reason.

GENERAL FORUM

A Benediction

God keep thee in the busy day,
And in night's lonely hour;
Though storms may gather round thy way,
Trust his protecting power.

God guide thee! May his wisdom shine
Unclouded o'er thy soul,
And lead thee, by its light divine,
To the eternal goal!

God bless thee! On this earth below,
And in the world above,
His rich inheritance bestow
Of everlasting love.

The Problem of Peace

BY D. W. KURTZ

In Three Parts—Part Two

II. War Is a Failure

My second proposition is that war is a failure. Hopes were created in our hearts that "the war would make a new world," that "the war will make a world democracy," and that "the war will make a new church." Perhaps never in all the history of the world was there a finer optimism than at the time of the armistice—it was felt that a new world was being created by the war.

How soon came the disillusionment! We know now that not one single human problem was solved by the war, and not one was so much as improved by the war. What political problem was solved? What economic problem was solved? In short, what social, racial, moral, or religious problem, was solved or bettered by the war? On the other hand, all honest men who have faced the present world conditions have nothing but negative answers to the benefits of the war—when judged by the ethical standard that only that is good which promotes the survival and well-being of the race.

I heard Bishop McConnell of the Methodist Church speak their sentiments. "We should have known better than to expect war and force to improve the world. We cannot make a better world except as *truth* and *goodness* dominate human lives. This comes only as the Gospel of Christ is taught and obeyed by the human race." The late Bishop Williams of Michigan, of the Episcopal Church, uttered the same sentiments. In fact all thinkers know that war as such cannot, by its very nature, solve our human problems. "No problem is solved until it is solved right," said Lincoln. The right solution comes not by force, but by an insight into truth, and by the education of humanity to live in conformity with truth.

But some insist that the better day is coming, therefore the war brought the better day. How false this reasoning is! No better day is coming unless the forces of good create a better day. Only through Christian education can a better world be created. There is no other way. "Be not deceived, God is not mocked, for whatsoever a man soweth, that will he also reap." War is a failure.

III. The Cost of War

1. The Carnegie Institute at Pittsburgh made an investigation of the economic losses of the war. They set the loss at \$337,000,000,000. The statisticians of Copenhagen University place the total economic loss at \$355,000,000,000. During the last year of the war the loss was \$10,000,000 per hour, or \$240,000,000 per day.

But some people think this is not a real loss, it is only money changing hands. Let me remind you that money is only a means of exchange, and perhaps very little money was lost. But wealth is made up of food, clothing, shelter, and the land and industries that produce the wants and needs of men. You cannot convince me that if a house burns down there is no loss—or if a million houses are destroyed there is no loss. You cannot put \$40,000,000 into building a ship, then load it with wheat, and sink it to the bottom of the sea, and say there is no loss. You cannot take the labor and achievements of the race for thirty years and destroy them and say there is no loss. You cannot

destroy hundreds of thousands of acres of fertile land and make it unproductive without a real economic loss. The loss to France is about half her total wealth; to Germany, about 40 per cent; and to England, about 35 per cent.

2. But the loss of life is another factor. The best statistics I can find show that about 12,000,000 men were lost in battle. About 7,000,000 more are missing. About 20,000,000 men, women and children lost their lives because of the war—partly by malnutrition, disease, plagues, etc., caused by the war. It is also estimated that because of the war the birth rate has decreased, causing another loss to the white race of 50,000,000 more. If all, the white race has lost nearly 90,000,000 people on account of the war, while the yellow race, the black race and the brown race are increasing. Some experts prophesy that the white race is destined to perish and other races will rule the world. The white race is destroying itself by war.

3. Perhaps the economic loss, and the loss of life are not the worst losses of the war. The moral loss is indescribably great. Here we cannot use statistics. We must take the judgments and descriptions of men who knew Europe before the war and know Europe now. They tell us that in every respect the moral standards of the nations have fallen. That is equally true of the United States. The war unsettled the status quo, and while a few heroic souls rose in spirit because of the Great Conflict, where one rose, ninety-nine others fell below the moral standard that kept them before.

England has a drunken motherhood. During the war Lloyd George ordered liquor to be given the women in the factories. Today in front of each saloon are a dozen or more baby carriages, while the mothers are inside the saloon so drunk that they forget their babies and cannot tell them apart when they try to claim them again.

In France the morale has broken down all along the line. In Germany where once all was order, today all is chaos, starvation, theft, gambling, and every inhuman practice. War has developed the lower instincts of hate, suspicion, and lust. The masses of people have fallen. The moral cost of the war perhaps outbalances the cost of wealth and life itself.

4. Another cost of war is the loss of talent. Will Irwin in his book, *Christ or Mars*, has a chapter on the "Unknown Soldier." He does not refer to the unknown soldier who lay under the dome of the Capitol at Washington, and was then buried at Arlington with national ceremonies. Nor the unknown soldiers who in a similar way were the symbol of all unknown dead and were honored in London, Paris, Brussels and Rome. But that soldier who is gone who was endowed by the Creator with the special gifts that would have made him a benefactor of the race. What a pity if Shakespeare or Pasteur had perished in war, and the world would be the poorer by not having the blessings of their benefactions. Even so now we need a physician to discover the cure of cancer. One in ten will die of cancer. But it may be that one man whom God intended to render this service to mankind is among the missing. We need a new Moses to lead the modern laborers in slavery and bondage through the wilderness to the promised land of economic freedom. We need a new Shakespeare to interpret human life in this age of science, industry, and mechanism, and reveal modern tragedies so that we can get a new vision of eternal values. We need new composers like Mozart, Beethoven, Mendelssohn and their like to create new harmonies in our discordant age. We need new artists like Phidias, Praxiteles, Michael Angelo, Raphael, Correggio, and Da Vinci to present the *true* and *good* in the form of *beauty* and teach us a new sense of balance and harmony to enrich our ethics and religion. Yes, we need new prophets like Amos of old, like Chrysostom, Augustine, Francis of Assisi, Luther, Calvin and Knox, to call men back to Almighty God. "Where there is no vision the people perish." We need men of vision who see the eternal and show us so we may see and love the true values. Where are there men of vision? Perhaps among the missing in the Great War. It may be, this is the real cost of the war.

5. All biologists point out that modern war is not

a eugenic force, but a disgenic force. Modern war takes its toll of our best, and leaves the weak to propagate the race. No man would treat his herd of cattle in that way. He would not kill off the best and choose the scrubs and runts to propagate his herd. But war does just that thing. It takes the best, mentally and physically, and destroys them by the millions, and leaves the subnormal and the inefficient for the propagation of the race.

A recent authority on the race question makes this startling statement. The average height of the English people is five inches shorter than it was a hundred years ago. At present out of every nine men of military age in England, only three can pass the physical examination for military service. And only two of the remaining can be made fit by special training. In Japan 95 per cent of all young men can pass their stringent physical examination for war service.

Madison Grant, in his great book, *The Passing of the Great Race*, shows us how the Nordic race is passing. They were first in war and adventure. But war has killed the best, and today there are only 7,000,000 Nordics against 35,000,000 a hundred years ago.

Many of the weaker nations on earth today are in their present plight because past wars killed off their men of initiative and left the weak without leadership. War is the greatest power on earth to weaken the race.

McPherson, Kans.

The Well-laid Foundation

BY J. H. MOORE

WHAT was said last week about the foundation, along with the manner of building thereon, leads up to a further consideration of laying the spiritual foundation and the manner of building thereon. In 1 Cor. 3: 10 Paul said that, as a preacher, a wise master builder, he had laid the foundation for a church in Corinth but another was building on the foundation that he had completed. He was deeply concerned about the way this building was to be done as well as the material to be employed. The figure was intended to represent the establishing of a church, a body of believers in that city. Let us take a more extended look at the lesson, represented, as it applies to our day.

A building is supposed to fit its foundation, to be the same in length and width. The dimensions of the latter determine the size of the former. On a well-laid foundation composed of substantial material, it is possible to construct an inferior building, faulty in material and workmanship. But wisdom would call for a good, well finished building on a reliable foundation. In a figurative way all this may apply to the church, a body of believers. The foundation means the principles on which the church is founded, and the material built thereon the membership composing the church, or body of Christ on earth. In another sense, the foundation remaining as stated, the material worked into the church construction may mean the accepted tenets, the methods adopted in applying principles and the activities and machinery employed.

Getting back to the original thought, Christ—including his teaching—is the foundation of Christianity. On him the whole Christian superstructure rests. No other approved foundation can any man lay. This is the foundation which Paul, by preaching Jesus Christ, laid in Corinth. So far as Christian religion is concerned it is the foundation for time and eternity; the foundation of the apostles and prophets. Now comes the ringing injunction: "Let every man take heed how he buildeth thereupon," for every man's work is to be tested. Getting away from exegesis a bit, there is another view that we may take of the foundation and the construction placed thereupon. It is largely from this viewpoint that we record our present observation.

In the time of the apostles the church, both general and local, was one body, having "one Lord, one faith and one baptism." But now it is broken up into well organized denominations, hundreds of them, each one operating independent of all the rest. All claim Christ as their foundation, but we can not say of them, "one faith and one baptism." There are as many faiths as there are separate divisions, and several forms of bap-

tism to suit the different demands. The right or wrong of these separate bodies, with their different faiths and their several forms of baptism, is not to be discussed in this article. Broadly speaking, we are looking at the conditions as they are, and not as we would like to have them.

Each division, or denomination, as stated, claims Christ for its foundation. We are not discussing the right or wrong of this claim. But there is a denominational foundation for the faith and practice of each body of believers. To this there is no exception among the hundreds of Christian sect in the world. Some man, woman, or set of men and women, is held responsible for the foundation principles of the different churches. In this work Luther comes in for his share. So do Calvin, John Wesley, George Fox, Menno Simons, Alexander Mack, Alexander Campbell and a score or more of others. The Whites take their place as foundation layers. Mrs. Eddy tried her hand at it. Roger Williams comes in for a share in spite of being antedated by the Baptists of Europe. In the hearts of the people served all of them laid foundations, and no two of them just alike. The Greek Church, Roman Catholic, Waldenses, Church of England, Armenians, and others, have a longer history, but each of them lays claim to foundation principles.

All churches have their dogmas, principles, tenets and even traditions; some more, some less. They also have their church rules; customs and decrees they consider legal. Some of them have creeds, confessions of faith and matured decisions regulating faith and practice. Now and then some writer gets stirred up, thinks he has a vision clearer than the generations of the past, and ventures to wipe all dogmas, decrees and traditions from the slate. He does not pause to realize that there is not a live Christian denomination upon the earth, fifty years old, that does not have its share of the trio. Dogma, by the best dictionaries, is defined as meaning a settled opinion; a principle or tenet held as being firmly established. It is simply a system of established principles, tenets or doctrines. Dogma may be right, or it may be wrong, depending whether founded on gospel principles or the misdirected judgments of men. Divest the different churches of their dogmas, tenets, principles and regulations in general and they would all go to pieces. While this paragraph merely relates to a passing thought, still it fits in with the consideration of viewing things as we find them, and as they confront us.

Each denomination has its accepted foundation. Just now we are not discussing that which is true or that which is false in these foundations. We simply emphasize the fact that there is a foundation for each one, and we may further add that there is not much exchanging or appropriating of foundation elements. A careful study of the separate foundation laid by Wesley, Luther, Calvin, Campbell or Mack will show that they were well planned, clearly outlined, quite thoroughly understood, and with few changes remain practically as first laid and accepted. The question of the day, denominationally speaking, is building upon these separate, as well as the other unnamed foundations. It is at this point that we seek to rivet some practical thoughts.

Say what we will about federation, coöperation, union, community and affiliation movements, all the denominational machinery, agencies, bishops, preachers, presses and boards are looking well to their respective church foundations, along with the *what* and the *how* entering into building thereupon. There are no two ways about this. One has only to read the denominational literature and analyze the findings of conferences and synods to be convinced of this fact. No leading church is building upon her long respected and time honored foundation methods, agencies or activities without first testing them to the very core to see if they fit into the working system, and fully line up with the prescribed limitations of her accepted doctrinal principles. This is true of all church machinery.

How about us in building upon the foundation laid and tested by the united and prayerful efforts of our early consecrated builders? Having cut loose from everything but the Word of God they sought to lay the foundation for their movement upon Jesus Christ, following every gospel specification known to them. Con-

sidering the magnitude of the undertaking, the discouragement staring them in the face and the few apostolic landmarks yet remaining, their accomplishments border on the marvelous. They were certainly wise master builders, and builded better than they knew. With them the laying of the foundation was not a matter of days or even weeks. It was the work of years. Another article ends this line of thought.

Sebring, Fla.

Saint John's Theology

BY JOHN W. WAYLAND

IN connection with the studies in Saint John's philosophy, based on the wonderful prologue of his Gospel (John 1: 1-18), it may be helpful to consider a brief outline of some of the great theological truths that are expressed or implied in the same fruitful sources.

Theology is teaching concerning God. In the passage before us we have presented a number of remarkable facts concerning the Logos, the Word, the Son of God.

First, we are confronted with the eternity of the Word: "In the beginning was the Word." It makes no difference which way we turn, forward or backward, we face eternity. Eternity stretches backward towards the beginning at the same time that it reaches out into the future. Since the Word was in the beginning, the Word must be eternal. This clause reminds us of the first verse of Genesis: "In the beginning God."

Second, we perceive the association of the Word: "The Word was with God." By the very nature of things this association must also have been eternal. And association of such a kind implies equality.

Third, we have declared the divinity of the Word: "The Word was God." This is a grand climax: Eternity, equality, identity. And this is the stumbling block of scepticism. Deist, Mohammedan, Jew, all have found it very hard to believe the Word divine. And now many Christians are professing similar difficulties. But if the Word (the Christ) be not divine, what is Christianity?

Fourth, we note the creative function of the Word: "All things were made by him." This implies omniscience and omnipotence.

Fifth, we find asserted the vitality of the Word: "In him was life." This is an advance upon the merely creative function. It might be possible to create many things and yet to lack the life-giving power. Man is a creator, but he is not a life-giver in the real sense, as here set forth. Man merely transmits life, he cannot endow with life something that has no life in it. "In him was life" suggests divinity, omnipotence. This is another great climax, Christ the Lord of life. It may mean physical life, it may mean spiritual life; it means also life that is light.

Sixth, do we not perceive the sovereignty of the Word? This is not explicitly set forth, but it seems to be clearly implied. In verse eleven, for example, it is asserted that he came unto "his own." Ownership certainly implies sovereignty.

Seventh, we have declared in terms the incarnation of the Word: "The Word was made flesh." Divinity became humanity. This is a third great climax—a climax of love and grace, rather than of mystery or power. It was a coming down of God to make the sons of men the sons of God.

Therefore we may summarize and say, the Word was God; this was the climax of character. In him was life; this was the climax of power. The Word became flesh and dwelt among us; this was the climax of love.

And so we have Saint John's theology—his teaching concerning God, Father and Son: Jesus is Christ; Christ is God; Christ is life; Christ and God are love.

Harrisonburg, Va.

The New Testament and Church Activities

BY L. W. TEETER

THE New Testament should be first and foremost in all church activities. Why? Chiefly, because it is God's last and perfect will to men. The New Testament is the only absolutely good book in the world.

Religiously, it is our general rule, our "perfect law of liberty." It is altogether better than the old Testament in our day, because it is the fulfilment of the Old Testament. Jesus respected the law and the prophets and the psalms of the Old Testament, until he had fulfilled them. He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." In his great sermon on the mount he illustrates by five different allusions the excellency of his New Testament teaching over the Old Testament teaching.

First, "That whosoever is angry with his brother without a cause," is as guilty as the man who killed another under the Old Testament teaching. Second, That whosoever looketh on a woman to lust after her, is as guilty of adultery as the man who actually committed adultery under the Old Testament. Third, That whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery. His crime is really much greater than to "give her a writing of divorcement" under the Old Testament. Fourth, That instead of using any kind of oaths to substantiate facts, Jesus says: "Swear not at all; . . . But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." Fifth, Instead of hating our enemies, Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Jesus says plainly, "The law and the prophets were until John: from that time, the gospel of the kingdom of God is preached and every man entereth violently into it" (Luke 16: 16, R. V.). From this statement we most clearly understand that the Old Testament or covenant ceased to be in force as God's law of his kingdom, and that it was superseded by the Gospel of Jesus Christ as such. Therefore, the Old Testament is now a *dead letter from Genesis to Malachi*, and incapable of imparting spiritual life to its student and observer. It merely stands now as history, and as such it may now be studied, but only for the sake of learning historical facts pertaining to its weakness. Really, as a religious law, or rule, the whole of it has been abrogated, taking it out of the way, nailing it to the cross, at the crucifixion of Christ. It was only a shadow of good things to come; "but the body is of Christ" (Col. 2: 14-17).

Furthermore, the New Testament is full of the life of our Savior Jesus Christ. It actually imparts his life to every one that studies it, loves it, believes it, and obeys it. Thus one becomes a partaker of his life and Spirit, and from day to day grows up into his likeness, and is "changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18) "and he shall be a partaker of the Divine nature, having escaped the corruption that is in the world through lust." "And besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]"; "For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (2 Peter 1: 4-10). He will be so full of the life and Spirit of Jesus that he cannot fall. Fundamentally, it is the Spirit of God that quickeneth the disciples of Jesus, through faith in, and obedience to, his Word; of which he says, "The words that I speak unto you, they are spirit, and they are life."

Now, my dear reader, will you carefully think through the following statements as to how spiritual life is imparted to the follower of Christ? Jesus said: "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me." If these things are true of Jesus, are they not also true of his followers? "Labor not for the meat which perisheth, but for that

(Continued on Page 314)

The Church's Greatest Need

BY DAVID METZLER

A FOLL of the church no doubt would reveal a diversity of opinion concerning her greatest need. These opinions would fall into two general classes; the one would be related to methods, the other to principles. Both are essential to the success of the church, and the need lies in one or the other of these spheres. Before the remedy can be successfully applied, the need must be located.

There used to be a story in one of our old school readers about a man whose pump, when operated, failed to bring up water. He hastily proceeded to fix the pump; but all his mechanical skill failed to bring results. Finally, as a last resort, he examined the well and found it empty. Well, there is no use to tinker with the pump when the well is dry. Might it not be possible that we have been absorbed by the use and adjustment of plans and methods while the trouble is lying down deeper?

Candidly, it is our conviction that there is one fundamental principle upon which all else rests, and that is simply the old-fashioned pentecostal Holy Spirit power. This to us seems to be the supreme need of the church today.

This conviction is deepened when one considers the work of the church as it is recorded in the New Testament. The organization was very meager, in fact almost negligible, so much so that it can not be considered a factor of much importance in its work. Men were not moved much by organization or external influences, but they were moved mightily by the Holy Spirit. People responded readily to the Spirit and were led by him and went everywhere preaching the Gospel. Furthermore, the Spirit convicted men of their sins and through his power thousands were added to the church. Being rightly related to the Spirit, they were also rightly related to one another, to the unsaved, to material things, to the world, and to everything else.

It is remarkable how much work was done by these Spirit-moved people, and how rapidly the church grew with so meager an organization and under such trying conditions. There is but one solution to the problem, and that is that it was accomplished by the power of the Holy Spirit working in the lives of the people. We are forced to the conclusion that the Spirit of God working in the hearts of men and women is the predominating factor in the conversion and salvation of men, and in the extension of the Kingdom of God in the world. It is the prime factor overshadowing all the mechanical arrangements of men. Let us not forget that without the convicting and moving power of the Holy Spirit we will fail regardless of the standards and goals that we may set for ourselves and the attempts made to reach them.

We are not saying that the pump is useless; we realize its importance, but it can function only when there is water in the well. There is but one power that can uphold one and enable one to meet every emergency in the Lord's work, and that is the power of the Holy Spirit working in the hearts of men and women. When the Spirit is given first place then organization can be used to a good advantage.

Since the need is spiritual power, there must be reasons for it. Has that always been the need? Is it a natural result of our human weakness? Has it been underemphasized until it is underrated? Has something else been overemphasized until it has the preeminence in the minds of the people? Surely the fault can not lie with the Spirit, so it must lie elsewhere. The church at one time had the power and it was composed of men and women subject to the same weaknesses as those to which we are subject. Might it be possible that with the best of intentions we have unconsciously allowed some fundamentals to slip through our hands? Has not church activity in America in a general way been organized and standardized and socialized and commercialized and materialized until it is much unspiritualized? Have church machinery and the means to run it been allowed to overshadow the work of the Spirit in the lives of the people, and in the

work of the church? Is it possible that the various "goals," "aims," and "standards," valuable as they may be, and the use of contests, social functions, and such like so often used to reach these, become a means of diverting us? Food and clothing are necessary, yet Jesus warns again and again lest we should be detracted from the Kingdom by these, and the Kingdom should become a secondary matter.

Here it seems to us lies the danger—the danger of becoming centered upon a social and material, rather than upon a spiritual basis. To the extent that the spirit of socialism—food, fun and amusement, is allowed to supplant and overshadow the Spirit of God, and dominate the church, to that extent she becomes a social club. To the extent that she becomes centered in the perfecting and functioning of her machinery, to the exclusion of the work of the Spirit in the lives of the people, to that extent she becomes materialized. Whenever the mind becomes fixed upon the form instead of the spirit, on the means instead of the end, we become formal, unspiritual and powerless. It is then that we have a form of godliness but lack the power.

What then are our conclusions? Well, if our tinkering with the pump fails to bring results, let's look into the well; perhaps the trouble is a lack of water. If a man is not related rightly to his money the trouble lies in his relation to the Spirit, and there is where the adjustment must be made. There is where Peter found the trouble with Ananias and his wife. Here is where Jesus found the trouble with the man who asked him to speak to his brother that he might divide the inheritance with him. Jesus at once found the man's soul to be in the grip of the demon of greed; and what a heroic effort he made to liberate it that it might be free to love and serve him. Not only is this true of one's relation to money, but it is true of one's relation to the world, and to one's fellow-man, to the church and to Jesus.

In our evangelistic work we must be concerned about the kind of conversions we have. Numbers do not count. Three hundred Spirit-selected and moved men were worth more in Gideon's conquest than thirty-two thousand that were not so moved. "Not by might nor by power, but by my Spirit, saith the Lord." People that are moved by sentiment or excitement and must be stimulated and kept in action by the use of food and fun, lack the power that is needed to make their lives count for the Lord.

We need to emphasize the office and work of the Holy Spirit in our teaching, preaching and writing. We need to guard sacredly the realm of the Spirit of God against the intrusion of other powers or spirits. To the extent that we are detracted from the Spirit, and his work is overshadowed and supplanted, we fail; and to the extent that we respond to him, we succeed. God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Unasked for and unthought of possibilities lie before us, and the way to reach them is through the power working in us.

Nappanee, Ind.

Meeting of the General Ministerial Board

BY S. S. BLOUGH

The Board met at Bethany Bible School according to previous appointment on April 9. All the members were present except Brother Long. Three full sessions were held and matters concerning the work of the Board discussed and decided upon.

Each member reported work done and conditions met with in the section of the Brotherhood in which he lives. It has long been evident to those who have made a study of conditions that various sections of the Brotherhood differ widely. This is true in the problems of the ministry. Considerable time was spent in discussing these conditions, and suggestions were received as to how to best deal with them. The Board felt gratified with the progress that was reported. District Boards and local committees are functioning with added success and problems are being solved.

Action was taken looking toward a closer touch with the ministers in preparation, especially such as are isolated, by attending institutions of learning outside of our own. We believe we do not yet have all the names. The Secretary is eager to have in his possession all such names each year

It is our purpose to encourage them in their preparation and future work in the ministry.

Expenditures were held in check somewhat because of the uncertainty of the receipts. Work was planned for the future which it is hoped will do much in quickening interest in and gaining respect for the ministry of the church. It is the Board's purpose to make a vigorous effort to secure a larger and more correct fund of information which can be available and of value to various Boards and Committees. A sum for the budget for the work of the Board was decided upon. This is smaller than we felt the work needed but it was decided upon because of the somewhat strenuous financial condition of the Brotherhood.

The Board received the report of a subcommittee on the subject referred to them by the Conference as to a method of procedure for licensing ministers. After some amendment the report was adopted and sent to the Conference.

A booklet on the "Ministry of the Church" was arranged for to be published as soon as convenient. Some things that are vital were not ready for action and so will come up later. The Board is trying to prepare the way for a greater and more effective work on the part of a thoroughly consecrated ministry.

The meeting was held in Chicago because this would save some expense in car fare which might be used for the work in other ways. It is our desire to use in the very best way possible the funds which the Brotherhood is entrusting to us. The meeting was one of splendid spirit and the discussions showed a zeal for the welfare of the Kingdom of our Lord.

Decatur, Ill.

Program for Meeting of District Mission Boards

Hershey, Pa., June 3-4

M. CLYDE HORST, PRESIDING

Tuesday, 2:00 P. M.

Conference Conducted by W. H. Yoder, Morrill, Kans.

Devotions.—G. A. Branscom, Melvin Hill, N. C.

Subject: "Supervising Our Home Mission Work"

Suggested Questions

1. What does supervision signify?
2. What shall the Mission Board expect of the church and pastor?
3. What shall the pastor and church expect of the Mission Board?
4. What does the District expect of the Mission Board?
5. What are the best methods used to supervise the work?
6. How often should a mission point be visited?
7. Should the Mission Board help plan the program of a pastor?
8. How far ahead should the program be planned?
9. Should the elder in charge be a member of the District Board?
10. Should one member of the Board be held responsible for the supervision of a mission point?
11. How long should a pastor stay at one place?
12. What are the evidences of decline?
13. What are the evidences of growth?
14. How can a District Mission Board find suitable men?
15. When should a work be discontinued?
16. What are the evidences of a need for a new building?
17. What are the best methods to raise money for buildings?
18. What are the best methods to be used in communities where the Brethren church is the only church, but where there are a number of members of other churches wishing to worship and fellowship?
19. What is the right approach to unoccupied fields?
20. Should the Mission Board set aims for the mission point to reach?

Wednesday, 9 A. M.

Conference Directed by W. J. Hamilton, Rockwood, Pa.

Devotions.—E. E. Blough, Manassas, Va.

Subject: "Making a Mission Point Self Supporting."

Suggested Questions

1. What are the best methods to make a mission point self-supporting?
2. How long should it take?
3. How can the desire on the part of a mission point be created?
4. Is it better to concentrate with adequate support, than to scatter the means without adequate support?
5. Should money be spent in a place where the prospect is that it never will be self-supporting?
6. What is a normal growth?

Wednesday, 11-12

Business Session

(Continued on Page 316)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Missionary Month

THE first day of May is known as May Day. It is set apart to glorify festivity and mirth. The thirtieth day is known as Memorial Day. During this day we strew the graves with flowers and especially graves of the dead soldiers. On this day there is a tendency to glorify war.

Suppose now that every day of May be turned toward missions and that May 25 of this year memorialize him who came "not to be ministered unto but to minister and give his life a ransom for many." Let the ministers plan a special program. Let the every member canvass precede this occasion and have the solicitors report near the close of the service the amount of cash and pledges by the members. Now provide that according to the measure of liberality there be a corresponding measure of thanksgiving. Yes, brethren, that is Pauline. "Ye being enriched in everything unto all liberality, which worketh through us *thanksgiving to God*" (2 Cor. 9: 11). Remember, too, brethren, that your thanksgiving will not be the full measure, for wherever your liberality is dispensed other groups will glorify God on your behalf. Do you not see that all can increase the thanksgiving to God as we increase the liberality of our contributions? Read chapters 8 and 9 in Paul's second letter to the Corinthians.

Advertising

MILLIONS of dollars are being spent yearly by commercial firms to extend their business. The apple growers' association declared that they must make their business more lucrative by inducing people to eat more apples. A great financier said that if the churches would give him their churchhouse walls to advertise his business he would in turn agree to pay the current expenses of the church.

It is high time for the church to utilize this powerful method of promoting her work. Bulletins in front of the churches, placards on the walls, newspaper ads, printed announcements, and most worthy of all, the testimony of good Christian lives. We dare not overlook in this connection the value of well kept church premises, the heating and lighting of the house, the efficiency of the janitor, the friendliness of the ushers, the worthwhileness of the services. There are dozens of little things that advertise a church either to advantage or disadvantage.

On my desk is a folder very neat and suggestive sent by Ralph R. Hutton, pastor of the church at Marion, Ohio. The front page carries the name and location of the church, the name of the pastor and a hearty invitation to attend "The Friendly Church" as he calls it. He requests all who come to linger and be sociable. This idea is emphasized by the picture of two hands clasped and a striking stanza of poetry. On the inside are found the different services and time of each, a picture of the pastor and a well worded invitation to the mid-week meeting. On the back are a picture of the house in which "The Friendly Church" meets for worship and an announcement that the folder is used by the pastor as a calling card.

Another unique form has been sent in by H. H. Helman, pastor of one of the churches in South Bend, Indiana. It is very simple, yet very practical. On the front page is a picture of their church plant, its location and the names of some of the officers of the church. On the back is a Reference Calendar giving the standing announcements and other general information. On the inside are found an order of service for the day and some terse sayings suggestive of the occasion. The back and front are stock material and unchanged throughout the year. The inside is run off by mimeograph or some other device. The paper is simply a sheet of business letter paper. The front and back have the appearance of the printed page, the inside carries the letter stamp.

Other valuable material comes to my desk and I am

glad for it all. I have picked two that were a bit unique for publicity. I sometimes wish we had a way of reaching all of our pastors and ministers with material especially for them. Not theory, but something that has been tried and found worth while.

Whatever is worth doing at all is worth doing well, and whatever is worth doing well is worth advertising. One thing a pastor should do is to let the people know what the church has to offer. Only do not brag, neither advertise what you cannot give. God bless the faithful hardworking pastors. Let all of the people say, "Amen!"

The Pledge Card

OCCASIONALLY some one writes in saying, "We do not care for the pledge cards." Sometimes a reason is given and sometimes not. A few have said they do not believe in making pledges and others say they have found a better system.

That better system always sounds interesting to the man heading a promotional enterprise. Now the best system for raising money is none too good for our

1924	MAY					1924
SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

church. So, any one finding a more excellent way than the pledge card will do us a favor by writing it up for this page. Other churches want to know about it.

There are two things especially to keep in mind in a system of raising money. 1. Does it increase the amount of money? 2. Does it provide an education that prompts pure motives for giving and that produces real joy after the giving is over? When we have given with scriptural liberality that abounds in thanksgiving, we have struck the right key.

However, I cannot quite understand the ground for condemning wholesale the idea of signing a pledge. We rent farms and sign contracts to pay a certain amount either of the crop or cash for the privilege. We rent houses and promise to pay so much per month for the privilege of living in them. We borrow money from the bank or from individuals and give a promissory note to pay interest and the principal when due. Many other instances might be cited in which we sign pledges or promises to pay. In the light of all of this I can't quite understand why we balk when it comes to making a promise for a certain amount needed to promote the work of the Lord. Zaccheus made a pledge, and I am sure the Lord commended him for it. He said "The half of my goods I give to the poor," etc. What did Jesus say?

The pledge system has advantages. One of the most important is that the Boards of the church have a reasonable idea what to expect for their work throughout the year. It is necessary to plan ahead and especially is that true of the Mission Board. It brings a certain degree of satisfaction if the churches near the beginning of the fiscal year give some tangible evidence of what they expect to give throughout the year. Any one who has had experience in planning business enterprises knows what it means to have reasonable assurance of a certain sum to finance the enterprise. That is what pledges bring to the Boards of the church.

There are those who say that it is impossible to know ahead just how the Lord will prosper them. That is true, and yet, in itself it does not break down the value of the pledge. For if one would make a pledge and a calamity would overtake that one, nobody would think of demanding more than his measure of prosperity.

On the other hand, if the individual were prospered far beyond what is expressed in the pledge there is no law in heaven or on earth that would be violated if the party would double the subscription. In fact, there is much every way that sanctions such a course. The pledge is not meant to signify the exact amount one shall give, but rather suggests a goal in the light of present knowledge touching one's resources and at the same time signifies to operating Boards something near what capital they will have during the year just ahead.

The pledge card put out by this department is not solely a mechanical device to record an agreement. It has been gotten up for its educational value. On the face it teaches that our obligations are two-fold: Providing for the local expenses and giving to the general benevolences of the church designated as our Conference Budget. Then, too, the suggestion and provision is made for systematic giving; a thing that Paul stressed and a lesson that we all need to learn. Then in the center of the card is a symbol which carries the heart of the Gospel. Through HIS sacrifice we live, through our own sacrifices we grow up into him and become like him. He bore his cross for us. Whosoever will not take up his own cross and follow him cannot be his disciple. Let each one before filling out the pledge study carefully that symbol. And, too, before filling in your amounts look on the back side of that card. That side carries a message on stewardship. Take your Bible and look up the Scriptures. To be informed here will help one conduct his finances as a Christian should. The card has a message for you even though you may not use it as a pledge card.

If, after you have examined the card carefully, you find objections to it, write to this office stating your objection and reasons. If you think the card could be improved let me know how. If you have not seen one ask your pastor or elder to get one for you. If he refuses, drop us a line and we will mail you one.

Mission Notes

THE church at Vyara, India, has now exceeded the 1,200 mark in membership. Many were baptized recently. They now have a native pastor by the name of Jivanji Hirabhai.

The recent Mission Conference in India appointed a committee to investigate certain exorbitant wedding expenditures. The church in America might find a big task in trying to reduce our many social extravagances, but it is just as wrong here as in India.

Two counties have been added to our mission field in China. These were formerly in the hands of the China Inland Mission who found it impossible to serve this section. We understand that this territory adds between a million and a half and two million people; doubling the people of our territory. What an opportunity and need!

The mission deficit has increased another \$4,000 during the last month. Shall we not all work and pray that the Conference Offering may be sufficient to cover this deficit in order that we shall not hear of it again? If every member of the church would make it a matter of prayerful thought, a small portion of our comforts would do it, without hindering other work. Fifty cents sacrificed (?) on every Sunday dinner in Brethren homes for a year would mean \$500,000 for missions!

The Board of Foreign Missions of the Presbyterian Church is rejoicing in the fact that their deficit of almost a million dollars is entirely wiped out. Their year closed the first of April and the month of March brought them unexpected resources from their churches. Their papers report that the women and young people of the church had much to do with the success of the work. These same groups in the Church of the Brethren are helping the cause, but we must all help, if we shall succeed. The wiping out of the deficit is being celebrated by prayer meetings in the Presbyterian churches in many cities. Those of us who have been struggling with deficits can appreciate what this means to those interested, and share their joy and gratitude therefor.

C. D. B.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 16

XVI. *Scripture*, Matt. 26:6-46, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. . . . And he went forward a little and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. . . . Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. . . . And he left them again and went away, and prayed a third time, saying the same words."

1. Parallel passages: Mark 14:32-42; Luke 22:39-46; John 18:1; Heb. 5:7ff.

2. "Pray, prayed," Greek, *proseuchomai*, to offer prayers, to pray. It is restricted to prayer to God.

3. Setting: It is the night before the Crucifixion. The Love Feast and the Communion have just been instituted. This was followed by some of his farewell discourses. Then he and his disciples depart from the city, cross over the brook Kidron to the Garden of Gethsemane for prayer or communion with his Father. It does not exactly say for what they came to the garden, but what he did, and what he told the disciples to do seems to make the purpose clear. There was no better way to spend the time than to pray while awaiting the betrayal and arrest.

4. The Prayers: (a) Matthew says that he prayed three times. Two prayers are recorded, and the third time it says that he said the same words. (b) Mark first states the summary of the prayer, then he gives the prayer, then states that he went the second time and prayed the same words. And again, that he cometh the third time, and saith to them, "Sleep on," etc. This indicates, of course, that he went the third time and prayed. (c) Luke records the prayer. Then he refers to his being in agony and praying more earnestly. This no doubt refers to the time or times after his first act of prayer. The three accounts do not differ in any particular so far as the import of the prayer is concerned. Luke gives a few touches to the narrative not given by the others; viz., the appearance of the angel, his agony, and sweating as it were great drops of blood. (d) The general outline of the prayer is: address, petition, submission.

5. How Jesus Prayed: With a soul that was exceeding sorrowful, even unto death, Jesus prayed. Matthew says that he fell on his face, prostrate. Mark also speaks of falling on the ground and praying. Luke speaks of his kneeling down and praying. He agonized, he was in anguish. There is a conflict or contest on. He is undergoing a great temptation. In his anguish he sweat as it were great drops of blood. There was strong crying and tears to his Father who was able to save him from death. He is here learning obedience by the things he is suffering in the flesh. Heb. 5:7ff. The Father did not choose to remove the cup, but he did send an angel from heaven to strengthen him.

6. Why Jesus Prayed: (a) As previously stated, Jesus was again passing through a severe temptation. The Devil was still tempting him, he knew the importance of the moment. But soon Satan was to be triumphed over, and his power broken. (b) What the temptation was: Jesus was tempted to shrink from being made sin. What does it mean to be made sin? *To be separated from God.* And this is what "death" means. The word death means "separation"; and physical death is the separation of the soul from the body. While spiritual death means the separation of the soul from God. Jesus was approaching the time when he must experience both of these. For our sakes he was made sin: "Him who knew no sin he [God] made to be sin on our behalf; that we might become the righteousness of God." 2 Cor. 5:21. "Christ redeemed us from the curse of the law, having become a curse [katara] for us." Gal. 3:13.

Jesus died for all, because all were dead (2 Cor. 5:14). Jesus was separated from God for all, because all were separated from God. He tasted death. "He took the poor sinner's place." So on the cross he cried, "My God, my God, why hast thou forsaken me?" Here is where he is separated from God the Father, or has his spiritual death. And when he bowed his head and gave up the ghost at three o'clock in the afternoon, he died physically. So we may readily understand what the cup means. Soon enough Jesus was alive again forevermore.

In the first Adam came both spiritual and physical death or separation from God. In the second Adam came life eternal, which is a reconciliation with God, a union again with him. That is the meaning of everlasting life for Christians. The regenerated, real Christians will never die, spiritually, that is, they will never be separated from God. The physical death need not worry us now.

7. Practical: (a) Jesus is praying here in a time of temptation. The temptation was: to shrink from being "made sin," identified with sin, made a curse, etc., all of which would separate him from God. We should pray for ourselves (as he prayed for himself) as enjoined here by Jesus (Matt. 26:41), when we are tempted to be separated from God, by or through sin, our own or that of others. The soul that sinneth, it shall die, or be separated from God. Watch and pray that ye enter not into temptation. (b) We can do nothing better than to pray when we must suffer for the sin of others. We will be tempted. But so we learn obedience (Heb. 5:7, 8). (c) The disciples let Jesus go it alone. We like company in times of trial. (d) We should emulate his submission. Jesus was resigned to the Father's will. "Nevertheless, not as I will, but as thou wilt." (e) Jesus watched and prayed. He asked his disciples to practice the same.

New Windsor, Md.

The Pastor and His Colleagues

BY H. H. HELMAN

THERE was a day when the Church of the Brethren thrived on a program of isolation and aloofness. Conditions in society made it possible for the church to succeed, holding this spirit. This has left its stamp upon the church today. Many churches and many pastors are trying to carry that same program in the work of the church in this day of almost unlimited communication and transportation. But many Christians within the Church of the Brethren itself, and most of Christendom outside do not appreciate this spirit today. To them it betrays a bigotry that is inexcusable. It fosters self-righteousness and selfishness. It is so out of harmony with the Christ spirit that it is not accepted as Christian.

But why are we skeptical of cooperation? If it were true that the Church of the Brethren has a monopoly on truth, even this would not be sufficient reason not to cooperate. If we have truth, it will surely keep when we work with others. It may show up in our lives and have an influence on others. If the rest of the churches and pastors are as bad as some think them to be, and our own better than they all in every way, this is still not a reason to refuse to cooperate. A little of our kind injected into a community program of religion may help somewhat.

But this is addressed principally to pastors, I think. A pastor cannot afford to shut himself up with his own congregation. Such a world is too small for a preacher. He loses too much in doing that. He needs the contact with other men of God, who have been called, too, by God to build the Kingdom. He will soon learn that they are holy men of God. It will do him good to pray with them, weep with them, advise with them, plan with them, build with them, and join brothers' hands with them in the common task. If you and your people are big enough to deal with every moral and religious problem of the community, if the enemy's forces are so weak that you can do it alone, if your regiment can take the citadel, then I have no more to say. But this is nowhere true. It is a task for all Christendom together. It is a challenge to cooperate.

A disposition to cooperate on the part of church

and pastor is always to the advantage of both. It is so easy for folks to misunderstand us. After we work hand in hand with them they begin to appreciate our faith and our religion, a warmer atmosphere is created for our cause, folks are more inclined to come to us, that barrier too often existing in our churches is broken down, and we take our place among the churches with an open door, the door of invitation. We thus lose our reputation for bigotry and self-righteousness, and folks know us as sensible, sane, brotherly Christians.

If there exists a ministerial association in the community our pastors should by all means become represented in it. Don't go as a dogmatist, who cannot respect his brethren's differences of opinion and so leave them alone. But go to imbibe and create a spiritual atmosphere; go to receive and contribute, to encourage and receive courage, to be a man of God among men of God. You will find all kinds among your colleagues, but when you learn to know them, you will find in some of them the finest type of Christian lives. You will find most of them just as conscientious in their task and calling as you. You will find yourself measuring souls with these men, and perhaps not infrequently you will go home and pray God to strengthen your weaknesses. But that would be good for a lot of us preachers. Some of us have been too big to find out how little we are. Let us cooperate with our colleagues in the work of the Kingdom.

South Bend, Ind.

Homely Homilies

BY A COUNTRY PREACHER
The Pigs and the Flowers

ONE day when I returned from the market place I found that my neighbor's pigs had broken out and had invaded our garden.

Now we had worked hard on that garden. We had dugged it and pulverized it and had planted it with choice seeds. We had kept the weeds pulled out and had watered it until it had become a thing of beauty.

And behold the pigs had trampled it shamefully. Gladioli there had been and asters in gorgeous colors in which we took great delight, but now many of them had been broken down, others the pigs had rooted out and with their feet they had trampled even on the delicate blossoms and had crushed them into the earth. Then, too, there were other plants which had not yet flowered and vegetables also which were not yet ready to use, and many of these had they destroyed.

And it came to pass when I viewed all this destruction that I was exceedingly angry and did remove my garment and did get a stick and chase the pigs, shouting at them in an angry voice.

But the Spirit said unto me, "Son of man, doest thou well to be angry with the swine?"

And I said, "See what destruction they have wrought and how they have no appreciation of that which is beautiful and good but do destroy the whole garden to find a few earthworms." And as I thought upon it I became the more angry and the sweat did stand out upon my face.

At length the Spirit spake again unto me and said: "What is more beautiful than a virtuous life, and what doth God prize more highly than the souls of his children? Yet there are men who for the gratification of a moment do destroy the virtue of a life, and for gain they do manufacture and sell to boys and girls and to young men and young women poisons that destroy their bodies and their moral natures. And these evil men organize themselves into mighty trusts and carry their nefarious business even into foreign lands. Yea, and even governments, for the sake of revenue do countenance and encourage this destruction of my flowers and fruits."

And the Spirit said again unto me, "If thou wilt be angry, direct thine anger against that which is worthy of it and work thyself into a passion over evils that injure thy brethren."

And I said, "Lord, I will forget this garden, but let me never forget thy garden nor fail to fight against those who destroy priceless souls for mere earthly gain!"

HOME AND FAMILY

Estranged

BY EDYTH HILLERY HAY

They'd walked together many miles,
Constant and true;
Each happy in the other's smiles,
And skies were blue.
Adversities, trials,
They gladly braved and bore,
Shoulder to shoulder, uphill,
Struggling evermore.

At last they reached the summit where
The load grew less;
And, with traveling easier,
They found success.
He won. They say, he?
Who helped him in the war,
Shoulder to shoulder, uphill,
Struggling evermore?

She was a patient little soul,
Home-loving, kind.
She prayed that he might win the goal,
Escape the grind!
Things beautiful she saw,
But such she never wore;
Shoulder to shoulder, uphill,
Unselfish evermore.

Her frame grew weary in the race,
For she was frail.
Lines marred the freshness of her face,
'Twas wan and pale;
But faltered she? Never!
She struggled as of yore;
Shoulder to shoulder, uphill,
Loving evermore.

Congratulations came to him;
He soon forgot
Who 'twas that daily helped him win,
Who shared his lot.
His tender smiles turn now
To faces young and fair,
Forgetting almost, her who
Loveth evermore.

And she? You'd never guess her pain,
Her breaking heart,
The hours of cruel stress and strain
Whilst they're apart!
Ah! Weep for him, dear heart,
Pray for him o'er and o'er,
He's just forgotten a season
Who loves him evermore!

And he will surely turn again
Toward "home, sweet home,"
For in his heart he's still a man,
Though careless grown.
Take courage, dear,
Believing as of yore:
To heart and home he will return,
Loving evermore!

Goshen, Ind.

Time to Prune the Grapevines

BY ELIZABETH ROSENBERGER BLOUGH

ANOTHER cut in Allan's salary made it necessary that they give up the flat in Bellville, and go to an old house in the country. It belonged to Jane's aunt, and they might have it, if they cared to look after it that summer. Jane told Allan she was glad to go. He was gloomy, disheartened, but would do his best to be there early on Saturday evening. During her first week there, Jane awakened one night from a bad dream. The wind was blowing with a rushing sound of great wings, soothing like a harp that is softly played. In the morning Jane went to the window and looked at the change which had taken place. The snow lay in patches on the hillside, but her yard was brown and bare.

Later she went into her garden. She had rubbers and an old cloak on so she plunged into the depths of the shrubbery. A narrow stone walk led to a clump of trees and bushes, but what was this at her feet? Pure and white as snowflakes, yet sentient with vitality, she saw buds imbedded in green leaves. "Oh, the crocuses, how many of them!" she exclaimed. She found also the reddened pointed leaves of the tulips, some jonquils and narcissi. With a stick she stirred

the dead leaves and earth, there were some small pansies with hearts aflame.

She heard a step, an old man was coming slowly along the walk. He spoke first, "I am Hodson, I have always pruned the grapevines and the fruit trees about here."

"Very well, you may do it now if you want to," answered Jane.

Hodson went to work systematically and intelligently. He whistled and the birds came nearer. His robin trills and the notes of the hermit thrush were so real that the birds answered him. Jane liked his way of handling the vines. He would study a vine: then lift one branch, and then another, as if deciding which one must go. It was the fifteenth chapter of John which had the words of Jesus, "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth much more fruit."

Hodson talked while he worked. "Yes, the Lord makes us over; we take the wrong slant sometimes. Now you poor old thing!" He was speaking to the crooked grapevine. "It may hurt a little but you don't want to keep on growing uglier with every year?" He carefully cut away about half of the vine while he was questioning it. Then he turned to Jane and said, "The vines are like people. The Lord sends us loss and trouble and suffering. It does something to us, we bear more fruit."

This brought to Jane's mind a verse in the first chapter of the Song of Solomon: "They made me the keeper of vineyards, but my own vineyard have I not kept." Guiltily, Jane thought of that lament. Mercilessly she scrutinized her past days. She had been a leader of clubs and committees but she had not found time for much church work. She had neglected her own home. Her own vineyard she had not kept as she should.

When Allan came on Saturday evening, she listened to his account of what he was trying to do. "Why did I ever take this job? Well, the old saying, 'As you make your bed so you must lie in it,' is true enough. I do not like the way things are going, but what can I do?"

Jane's eyes were very bright. "I never heard you say anything as cowardly as that before. To think that we must be content with the way the bed is made! Why, that's just the reason we have to go to work and bring about changes, until we are suited."

Allan was eating one of Jane's best cooked dinners, it had some effect. "I am ready to do whatever will bring in a better living than we now have."

Jane answered, "I watched Hodson prune our vines and trees this last week. He lopped off branches that might have had fruit. I want to work on our expense account. We have been spending too much money for things we can do without. We fritter money away. Here's one small item, you sometimes bring home three daily papers. One is enough. I stop to buy dainties when I am shopping, small items, but they do mean much in a year. We both have too many ice cream sodas. I shall eat less candy. You should give up—"

"Smoking," promptly supplied Allan. "The boss suggested the same thing. I hate to do it though."

"I shall make our own preserves, and can our own vegetables, and oh, I am sure we can economize in many ways, and live even better than we have in the past."

Jane was as good as her word. They had company often, her dinners were talked about. Then Jane had another idea. She offered to teach Expert Cookery or Efficiency in the Kitchen, any name would do. Her friends came in classes of four. Jane taught them how to market first of all. To go to the grocery themselves and choose their vegetables and meats, paying cash for each purchase. They were amazed at the difference it made in their grocers' bills. No telephoning in their orders was permitted by Jane. Then she taught them how to casserole a roast, how to bake light one-egg cakes. Biscuits, jellies, soups, all that could be taught about ordinary every day good cooking, she taught them conscientiously.

Soon Allan was a most prosperous looking business man, for in their plans he had greatly profited by Jane's ideas. "I never made as much as I am getting now," he said at the end of the year. But Jane said, "I am keeping my own vineyard instead of neglecting it."

Huntingdon, Pa.

Telling Troubles to Jesus

BY EZRA FLORY

IN all the world of friends there is no one close enough to our hearts to make it worth while to say much about our troubles. The loneliness of grief is itself a great hardship. It is a bitter cup that no one else can know the taste of. There is only one intimate Friend—the One to whom Mary and Martha turned instinctively.

How dark must be the day for those who have but a vague hope of immortality, without the joy and security of an unshaken faith. Many a great man is known through his contribution to science, letters or philanthropy. But not infrequently such characters are known to be rooted in convictions like one who declared, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We have often thought of this incident of the two sisters in sorrow and reflected upon it to discover the emotions of the Son of God—his anxiety, affection, sympathy, indignation, faith, prayer, triumph. He had known for some time that his life was threatened in Judea. When Galilee also became unsafe for him, he went across the Jordan into Perea. Thither many came to hear him and believed on him. At that place he received the message of the sisters. He risked his life that he might change their sorrow into joy. He wept with them at the tomb. In perfect confidence he thanked God before he called his dead from the tomb. At his summons Lazarus came out alive from the burial chamber to him, to his sisters and his friends.

This is our Friend and Redeemer. He is still saying, "I was dead, and behold, I am alive for evermore." "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Elgin, Ill.

Do You Need a Guardian?

BY A. B. COOVER

SOME people in this world need a supervisor to watch over them while they work, some one to tell them to improve their work and themselves; but the master man has learned to do that for himself.

Oh, the possibilities of a human soul, of your soul and mine! Even if we have but one talent.

Look to God, dear one. Take courage and say, "I can." God has used less efficient workers than we are in a most glorious way. Great men like Paul, Peter, Luther, John Wesley, Alexander Mack, and J. H. B. Williams would never have been remembered had they said, "What's the use? I can't, so that ends it."

Where does a man get the idea that when times are hard it is the time for him to go to sleep on the job? Where does he get the idea that it is time for him to decrease his efforts? When you are driving your auto and come to the foot of the hill, do you take your foot off the accelerator, decrease your power and wait for the hill to be removed? Of course not. You double and triple the power until you make the grade.

Then where do you get the idea that when business strikes a hill you should decrease your efforts and lie low?

Beloved, we have but one life to live. Let us take our mental selves by the shoulder, frequently, and shake ourselves and say, "I am not doing my best. I am not advancing; I am not growing stronger." David would not take defeat. Hear him singing: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."

Grants Pass, Ore.

AMONG THE CHURCHES

Calendar for Sunday, May 18

Sunday-school Lesson, Isaiah and the Assyrian Crisis. — Isa. 37: 14, 21-23, 29, 33-36.

Christian Workers' Meeting, The Christian Salvation. —1 John 4: 7-21.

Gains for the Kingdom

Six baptisms in the Cabool church, Mo.
Two baptisms in the La Verne church, Calif.
Six accessions to the Mt. Morris church, Ill.
Four baptisms in the First church, Philadelphia, Pa.
Six baptisms in the Fulton Avenue church, Baltimore, Md.
Eight baptisms in the Afton church, Nebr., Bro. D. G. Wine, of Enders, Nebr., evangelist.
Five baptisms in the Rio Linda church, Calif.—Bro. Wm. Trostle, of Pasadena, Calif., evangelist.
Nineteen baptisms in the Ramona church, Kans.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.
Fifteen baptisms in the Belleville church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.
Eight accessions to the Bradford church, Ohio.—Brethren J. M. Stover and S. E. Porter, home ministers, in charge.
Fifteen were baptized, three received on former baptism and two await the time in the Iowa River church, Iowa.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?
Bro. E. F. Weaver, the pastor, to begin June 1 in the church at Clovis, N. Mex.
Bro. W. T. Luckett, of McPherson, Kans., to begin May 26 in the church at Hollow, Okla.
Bro. S. C. Greyer, of Ashland, Ohio, to begin June 15 in the Milledgeville church, Ill.
Bro. G. L. Wine, of Mt. Morris, Ill., to begin June 22 in the Worthington church, Minn.

Personal Mention

Bro. John R. Snyder will again be the efficient editor of the "Conference Daily News." Note his announcements last week and this. Send him your order now. Why wait?
Eld. J. B. Emmert, chosen to represent Southern California and Arizona at the Calgary Conference but unable to attend the same, is Standing Committee delegate this year. Eld. W. I. T. Hoover is the alternate delegate.
Bro. O. E. Stern, of Copemish, is the pastor of the Harlan church, Mich., and not Bro. Jacob Sloniker, of Benzonia, as stated on page 81 of the Yearbook. So Bro. Sloniker informs us. The latter, however, is elder of the congregation.
Bro. R. H. Miller, pastor of the North Manchester church, Ind., is scheduled to preach the baccalaureate sermon at Bethany Bible School, June 1, 11:45 A. M. The commencement program which appears on page 315 of this issue went to press before this information was at hand.

We are informed that Eld. J. A. Miller, chosen to represent Texas and Louisiana as Standing Committee delegate, will not be able to attend the Conference on account of his wife's health and other conditions. Accordingly it devolves upon Eld. J. F. Hoke, as alternate, to represent the District.

A friendly recognition of Eld. I. H. Miller's years of service was recently tendered him by the Monitor church of Nash, Okla. After the morning service the congregation followed Bro. Miller to his home with well-filled baskets and spread a bountiful dinner in honor of his sixty-eighth birthday.

Eld. C. E. Gillett, wife and granddaughter of Glendale, Ariz., are on their way by auto to the Hershey Conference. They will spend the summer in the East and Middle West, including Bro. Gillett's native State of Michigan. Churches desiring his services in holding meetings may address him at Hershey or confer with him personally at the Conference.

Southern Ohio had a forward-looking District Meeting last week, Bro. Lear tells us on his return. Among the constructive actions taken was the appointment of Bro. J. A. Robinson as field worker for the District. Perhaps his official title is Director of Religious Education, we are not sure. The names of the Standing Committee delegates appear in the list found elsewhere on this page. We may add here that Elders D. M. Garver and L. A. Bookwalter were named as alternate delegates.

Summer will soon be here again and in view of this the Young People's Secretary has been busy completing arrangements for the summer conferences to be held the coming season. Altogether they will make a nearly continuous program beginning shortly after the Hershey Conference and extending to the last of August. Bro. Shamberger reports much interest among the young people.

Bro. O. G. Davis, of the department of Public Speaking of Bethany Bible School, was a visitor at the House last Monday. The matter weighing most heavily on his mind seemed to be the Home Coming to be held at Bethany next Sunday, May 18. One feature of the all-day program is a visit to the congregation's recently acquired church home on the corner of Congress Street and South Central Park Avenue.

We have just learned of the passing from the scenes of earth of Eld. David A. Norcross, of La Verne, Calif., April 28. Bro. Norcross was well past his four score years, and until a few years ago when he became afflicted with partial paralysis, was actively identified with the church work of his District, having served the same on Standing Committee and in other important capacities. His early life was spent in Indiana but he had lived in Southern California since 1888.

Special Notices

Tract Examining Committee Meeting.—A meeting of the Tract Examining Committee is to be held at the time of our coming Annual Conference at Hershey, Pa. The exact date has not been determined. Considerable business is now awaiting our attention. Any manuscript to be submitted for tracts, or any other business to be considered, should be in the hands of the Secretary soon.—James M. Moore, Sec., 113 S. Church St., Waynesboro, Pa.

Notice to District Aid Society Officers: It is very much desired that a special meeting of District Aid Officers be held some time during Conference week at Hershey. We should soon consider the work to be taken up when our pledge to the Greene County Industrial School is paid. Every District and every Aid through its District should help decide our future undertakings. Therefore we urge that all District officers or at least one officer from each District be present at Conference this year.—Mrs. John C. Myers, President.

The "Conference Daily News." Again let us call your attention to the "Conference Daily News." Letters and subscription blanks have been sent to practically all the churches asking them to lend their support to the "Daily" by sending in large lists. Next Sunday, May 18, has been suggested as "Conference Daily Sunday" when the matter may be presented to each congregation and they be urged to subscribe. The "Daily" will give a full and complete account of the Conference day by day. Whether you attend or not, you will want the reports of the various meetings. The main addresses will be given practically complete. It will be like a daily letter from the Conference, much more complete than you could write it. The papers will be mailed each day. Although the cost is higher than ever before, the price to subscribers is the same as heretofore, forty cents for the entire Conference. To "Messenger" agents and club raisers, for lists of five names or more, 35 cents each. Rush your lists in at once. Address "Conference Daily News," 1823 Moore street, Huntingdon, Pa. John R. Snyder, Editor and Publisher.

Miscellaneous Items

The new church at Meyersdale, Pa., is to be dedicated Sunday, May 25. The sermon for the occasion will be delivered by Bro. M. G. Brumbaugh.

Don't fail to give heed to our Transportation Agent's announcement on the opposite page. And get your certificates early. You can not use them if they reach you too late.

Have you ordered your copy of the Educational Blue Book and Directory which has recently been published? It contains a wealth of material that will interest you. Address the General Educational Board, Elgin, Ill. \$2.00.

We are sorry the Standing Committee list is not quite complete. A few Districts, especially some of the foreign ones, will not be represented probably, but if we had known how to put into more persuasive language those appeals for information we sent out to some of our home Districts, perhaps there would be fewer vacant places.

"A family came here from a prominent church in the Brotherhood, and before coming they asked their pastor if there was a church here and he was not sure, and was not able to help them find out. They came, and soon after they were here their small child took sick and died, and they went through all that sorrow without being in touch with the church here. These things should not be." So writes Bro. Arthur O. Mote, pastor of the Detroit church, Mich., and he doesn't want things like that to happen any more. If you have friends in Detroit or know

of persons who ought to know about our church there, send their names and addresses to Bro. Mote. His address is 4824 McClellan Ave. Watch for his communication in next issue giving more interesting information.

Exchanging Special Programs.—The preparation of a really good special program calls for a large and unselfish expenditure of time and effort. This raises the question of how best to spread the necessary cost. Sometimes it is possible to spread the cost by an exchange of special programs and in this way reach at least two audiences where but one was reached before. The plan appeals to us as a practical way, both to promote good fellowship between adjoining congregations and to add to the variety and interest of the local church services.

Some Easter Gains.—The reports from the churches covering the Easter season indicate several impressive results. Many churches have reported substantial membership gains where decision for Christ was stressed. But perhaps most significant of all has been the impress of the special Easter messages upon the membership at large. The study of the life of Christ, and especially the events of the Passion Week, has had its natural profound effect. In the wilderness of this world many that were heartsick and heavy laden have looked unto the uplifted Christ and discovered anew the road to life.

Business for General Conference

Western Colorado and Utah

We, the Fruita Church, ask Annual Meeting of 1924, through District Meeting of Western Colorado and Utah, to appoint a Board of Publication of five members, who shall have charge of the Publishing House of the Church of the Brethren and all its publishing interests. This Board to be selected by the Standing Committee and approved in open council and appointed by the General Mission Board of the Church of the Brethren. The members of this Board shall serve a term of five years except the first who shall serve one, two, three, four, and five years respectively.

Passed to Annual Meeting.

Standing Committee for 1924

Arkansas and S. E. Missouri	E. R. Fisher
California, Northern	M. S. Frantz
California, Southern and Arizona	J. B. Emmert
Canada, Western	David Hollinger
China	I. E. Oberholtzer
Colorado, Western and Utah	D. O. Cottrell
Colorado, Eastern	D. O. Cottrell
Denmark	
Idaho and Western Montana	H. M. Brubaker
Illinois, Northern and Wisconsin	J. E. Miller
Illinois, Southern	Geo. W. Miller
India, First	
India, Second	
Indiana, Middle	I. B. Book, C. C. Kindy
Indiana, Northern	David Metzler, Henry Wysong
Indiana, Southern	John A. Miller
Iowa, Middle	I. W. Brubaker
Iowa, Northern, Minnesota and S. Dakota	D. H. Keller
Iowa, Southern	Harry K. Rogers
Kansas, Northeastern	W. A. Kinzie
Kansas, Northwestern	D. A. Crist
Kansas, Southeastern	F. E. Strohm
Kansas, Southwestern	J. J. Yoder
Maryland, Eastern	John A. Garber
Maryland, Middle	H. R. Rowland
Maryland, Western	P. P. Snyder
Michigan	J. M. Smith
Missouri, Middle	G. W. Lentz
Missouri, Northern	W. W. Blough
Missouri, S. W. and N. W. Arkansas	J. B. Hylton
Nebraska	L. L. Meck
North Dakota and Eastern Montana	O. A. Myer
N. and S. Carolina, Georgia, Florida	Geo. A. Branscom
Ohio, Northeastern	H. H. Helman
Ohio, Northwestern	I. A. Guthrie
Ohio, Southern	J. A. Robinson, D. G. Berkebile
Oklahoma, Pan. of Texas, and New Mexico	J. W. Sala
Oregon	Hiram Smith
Pennsylvania, Eastern	R. P. Bucher, I. W. Taylor
Pennsylvania, Middle	B. F. Waltz, O. R. Myers
Pennsylvania, S. E., N. J. and E. N. Y.	J. S. Noffsinger
Pennsylvania, Southern	J. A. Long, A. S. Baugher
Pennsylvania, Western	E. M. Detweiler, D. K. Clapper
Sweden	
Tennessee	R. B. Pritchett
Texas and Louisiana	J. F. Hoke
Virginia, Eastern	J. A. Dove, D. C. Naff
Virginia, First	D. H. Zigler, I. Wm. Miller
Virginia, Northern	Jno. S. Floger, H. G. Miller
Virginia, Second	
Virginia, Southern	R. F. Hiner
Washington	C. E. Grapes
West Virginia, First	A. C. Auvil
West Virginia, Second	

AROUND THE WORLD

Your Prospects for Summer

The Bureau of Mines, coöperating with the American Society of Heating and Ventilating Engineers, has recently completed some experiments with a view to discovering what types of men can stand the most heat. Fleshly men, the Bureau found, lost more weight when subjected to uncomfortably hot temperatures, but they were less exhausted when relieved than were lean men. In a state of rest and in still air, the experiments showed that the human body can not endure indefinitely a temperature higher than ninety degrees Fahrenheit with one hundred per cent relative humidity.

Superstitions That Die Hard

The popular belief that the ostrich buries its head in the sand to keep from being seen is said to exist only among people unfamiliar with the habits of the ostrich. When the late Colonel Roosevelt was in Africa he inquired diligently of all the Negroes he met whether they had ever seen ostriches bury their heads. He reports that they had never heard of such a thing, and, on the contrary, expressed the greatest respect for the astuteness of the ostrich. It also stands to reason that if ostriches were as stupid as commonly reputed they would soon all fall a prey to leopards and other predatory animals.

The Hen Has Gotten Her Lesson

According to George H. Graham of the National Automobile Chamber of Commerce the farmer's hen has learned her lesson. Fewer feathered corpses lie in the roadways than in the years gone by. But it is claimed that the human "chicken head" still has his education to acquire. Investigations show that "practically all of the grade crossing accidents in the Northwest were primarily caused by lack of necessary precaution on the part of the automobile driver. It was found that 80 per cent occurred in broad daylight, many when weather conditions were ideal, and many when the drivers had an unobstructed view in all directions."

A Good Hint for Students

In Dr. Eliot's address in connection with the celebration of his ninetieth birthday he gave several good hints for students. For example Dr. Eliot suggests that students may well select studies with a view to discovering in just what work or profession they may expect to find joy in work throughout life. The student should deliberately seek to find the type of work that will yield the maximum of joy in accomplishment. He says: "I have learned by observation of my own life, that putting aside domestic joys, the joys that come with marriage and children, the chief satisfaction of my life—and it has been a durable one—has come out of the joy of work."

Where Good Candidates Come From

Politics as an occupation or an avocation is generally looked upon with suspicion in church circles. And while it is true that local political leaders are not usually church men, yet it is interesting to notice that the more important offices of government in the States and in the nation are held by church members to an extent far beyond the ratio of church membership to population. A recent survey of our present Congress revealed the fact that nine-tenths of the citizens who are now intrusted with the duty of making laws for the nation belong to some church. Thus, it would seem that the kind of reputation that makes a man a good candidate is found more often in the church than outside.

The Country Church

Of recent years so much that is discouraging has been written of the country church that many farmers have lost interest in the rural church enterprise. And yet, the rural community presents a problem in religious life that is not completely solved when the religiously inclined get in their automobiles and hasten away to a city church. The rural community that is self-contained in the rest of its life must also look after and minister to its own religious needs. A recent article on the country church well suggests that "farmers must make up their minds that they and they alone can take care of the church and religious life of the farming sections. No one can do it for them. And no one should do it for them. They are self-supporting in everything else, and they should be and will be self-supporting in religion. The time will soon come when they will not feel self-respecting if their churches and religious activities are supported shabbily. One of the main reasons why so many country churches are dying now is that many farmers are ashamed and humiliated to be connected up with such poor, struggling affairs. They have as good as there is in everything else—in schools, in homes, in autos, in clothing, in live-stock—and they will have high-grade pastors and churches or they will have none at all. That is the spirit of the modern farmer. Country church leaders must recognize this spirit and take advantage of it. They must arouse the whole farming community to put the church and the religious activities of the community on a sound basis."

Why the Caliph Was Expelled

It now appears from statements of Mustapha Kemal Pasha that the recent expulsion of the Caliph from the new Turkish Republic is merely the first step toward getting rid of all powerful religious dignitaries. Thus, the president of the new Turkish Republic writes: "We intend first to abolish our own Moslem prototype of a Patriarch, whom we call Caliph, in order to prove to the world that we are serious in our undertaking to separate our political system from religious establishments."

Biggest Single Business in the World

The typical American will be gratified to learn that the United States Postal Service is the biggest single business in the world. Every year the Postal Service handles 23,000,000,000 articles. The present rate of increase in number of articles in the mails is more than one billion. Of the total mail submitted 12,000,000,000 pieces are letters, which makes an average of 112 letters for every man, woman and child in the United States. It is estimated that the annual load of letters alone totals 133,350 tons. Letters go into Uncle Sam's letter boxes at the rate of 389 per second.

Conference Railroad Arrangements

Arrangements for special train service to Conference have been completed. The Pennsylvania lines will operate special equipment for those going over their road. There will be day coaches, sleepers, and dining car service on the train leaving the Union Station in Chicago at 5:15 P. M., June 3, and arriving at Hershey, Pa., without change of cars the next day, June 4, at 1:00 P. M. This is the shortest line to Hershey. The fare from Chicago and return will be \$39.27.

The Michigan Central will leave the Central Station at 6:00 P. M., June 2, by way of Niagara Falls, arriving there at 7:00 A. M., June 3. It will leave Niagara at 8:10 P. M. and arrive at Hershey at 7:10 A. M., June 4. The fare from Chicago and return will be \$39.27. This train will operate the same equipment and will get the Standing Committee Delegates to Hershey in time for their organization at 8:00 A. M., June 4. There will be no change of cars on this special.

The Wabash lines will also operate a special train leaving Chicago from the Dearborn St. Station at 6:00 P. M., June 3, by the way of Niagara Falls, arriving at Niagara at 7:00 A. M., June 4. Free trip to Buffalo, leaving Buffalo at 12 noon, and arriving at Hershey at 8:30 the same evening.

The trip from the Falls to Buffalo will be made on an electric train, hence a change of cars must be made. Mr. Frank J. Sweeney, traveling Passenger Agent, will be on the train to render assistance in making the change. On the return trip over this line those wishing to do so may use the boat from Buffalo to Detroit on the same ticket without extra cost. The fare over this line from Chicago and return will be \$39.27.

For those desiring to go East to the coast, there is a Sea Board fare from some localities in the West, where these tickets are issued at a reduced price. There are also summer tourist tickets to Chicago from the different western points, which would be a saving.

Upon arriving in Chicago use your Identification Certificate in purchasing your ticket for Hershey and return. Your local agent will be glad to render any assistance needed. Make your reservations early through your local agent.

Order your Identification Certificates at once, sending postage but not envelope.

I am at your service,

J. F. Appleman,

Transportation Agent, Church of the Brethren
Plymouth, Ind.

"Cashing In" on Fame

If the reader can remember back as far as the closing weeks of the World War he may recall something of the daring exploits of a certain modest hero from the South, by the name of Sergeant Alvin York. When he returned to America he naturally had a good many opportunities to "cash in" on his fame. For example, just recently he was visited by a representative of a large Eastern manufacturer who offered him several thousand dollars if he would pose for a picture to be used in connection with advertising a new gun. There are a good many who would have snapped up such an offer as just so much "easy money." They would have given no thought to the finer ethical problems involved. Indeed, one does not need to strain to recall the names of men high in public life, but with a less fastidious conscience than Sergeant York, who have allowed their names to be used in connection with

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Awaiting Pentecost

Luke 24:44-53; Acts 1:8, 14

For Week Beginning May 18, 1924

The First Pentecost Meant Realization of Christ's Promise for Spiritual Enlightenment and Power. The occasion followed the ascension of Jesus and was in accord with his express bidding that the disciples should await divine infilling. They were appointed to responsibility for the gospel message and were awaiting the seal and authority of that commission. Their lives were rich in personal experience with a living Lord and now they needed only a working understanding of the truth of God disclosed in Christ to loosen their tongues for witness and illumine their lives for testimony. All this came in the outpouring of the Holy Spirit when the time of Pentecost was being fulfilled (Acts 2).

Pentecost Represents a Continuous Experience in the Lives of Christian People. Only as we share in its blessed experience does the Pentecost of early church history become significant to us. We accept the promises of God for spiritual endowment as applicable to ourselves, and assume responsibility for Christian witness according to the Master's commission (Matt. 28: 19, 20). There ought to be a day of conscious spiritual awakening in the life of every disciple when he feels the power to speak with a new tongue to the glory of God. Along with the normal "growth in grace and knowledge of the truth" there should be constantly renewed ability to live and speak in spiritual terms. It is a very practical aspect of Christian development to become so much at home in our thinking and experience that we have freedom of utterance concerning God and the realities of Christian redemption and service.

Awaiting Pentecost Means Personal Preparation for Further Reception of Divine Blessings. The early disciples set us a worthy example when they "continued steadfastly in prayer" during those days of waiting. It was for them an appropriate time for the cultivation of concord and agreement among themselves. Who can doubt but that they talked over the precious days of intimacy with the living and ascended Lord, discussed the perplexing experiences of his death, and basked in the sunshine of their joy in the truth of the resurrection? See Luke 24:52. When Christ left them to be crucified they were sorrowful; when he left them to ascend to heaven they were happy. Undoubtedly they took an inventory of their reasons for joy and made the waiting time an occasion of self-examination. Our tasks are no less significant, our need is just as great, our privileges are just as abundant. While we wait before the Lord for "power from on high," let it be a time of recollection of what the Lord has done, a period of praise and worship for his present intimacy now, and a deeper consecration to his will for us as it is progressively revealed for the future. The response of God to such Pentecostal waiting is as sure as his eternal promises and power. He is able and eager to bestow upon us the Holy Spirit.

Meditative Suggestions

Waiting before the Lord, Psalm 25.

Consider our personal needs for spiritual outpouring.

The power of united prayer and meditation in bringing about brotherly agreement and coöperation.

What we may expect from God, 2 Corinthians 9: 8.

The importance of praying for our approaching Conference, that speakers and delegates and all in attendance and all at home may be Spirit-filled to the promotion of the Kingdom of God.

J. H. H.

promotional enterprises for a consideration of one kind or another. And thus it has come about that many public officials, or other persons high in public confidence, have in the course of time discovered that in "cashing in" on fame or position they have really sold their good name for a mess of pottage. It takes a good old-fashioned conscience and real moral heroism to turn down offers of the type that Sergeant York has refused, but a course that is uncompromisingly right pays big dividends in the long run.

Prospects for a Preacher's Sons

There is an old saw to the effect that preachers' sons are apt to be a bad lot. Bishop Hughes has collected some information in this field that seems to brighten the prospects for a preacher's son. Three presidents of the United States have been sons of ministers. Nine of the signers of the Declaration of Independence, five Supreme Court judges and many governors have been ministers' sons. In addition, a great list of lesser political officials have been products of manes. Any one familiar with the record of the Jonathan Edwards family will be inclined to feel that what ministers' sons have achieved in the political field is, perhaps, only typical of what they have done in all lines of worthy endeavor.

The New Testament and Church Activities

(Continued from Page 307)

meat which endureth to everlasting life." "I am that bread of life." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I shall give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh and drinketh my blood hath everlasting life. . . . For my flesh is meat indeed, and my blood is drink indeed." I might continue making statements similar to these to great length. These statements with many others, in the New Testament, all emphasize the importance of one being in the closest possible contact with all New Testament teaching in order to enable him to receive the New Testament life, which was first in its Author, *Jesus Christ*. It will be helpful right here to inquire by what process the life of Jesus was put into the New Testament as we have it now. Hear the beloved disciple, and evangelist John, tell how it was done: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John [the Baptist]. The same came for a witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth. John [the Baptist] bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace." Thus writes John the evangelist, and continuing, says: "For the law was given by Moses, but grace and truth came by *Jesus Christ*" (John 1:1-17).

Now we have seen the process by which the Word became flesh, so likewise let us see how the fleshly body of Jesus became the Word again: Jesus said: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father*" (John 10:14-18).

In this we can see clearly, that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). In this capital event we can see three chief attainments: The natural blood of Jesus was separated from his body as the atonement price for the "sin of the world," freeing all from the sin of Adam, and the destruction of the power of death and the grave; and to the perfecting of Jesus' teaching, full of the power of God, and capable to save all men, who will believe it. So Jesus could truthfully say, the night before his death: "I am the way, and the truth, and the life, and no man cometh unto the Father but by me."

Now, where does the Church of the Brethren stand as to the use of the New Testament? In 1872 the General Conference of the Church of the Brethren decided that the Gospel is "a perfect law to govern the church in all things necessary to salvation." I am therefore justified in saying that the New Testament

should be "first and foremost" in all the activities of the Church of the Brethren. To the minister it is the all-sufficient textbook, and his boundless compendium of the subject-matter of all proper discourses or teachings that the true follower of Christ needs. It should be the only Sunday-school lesson textbook, for our Sunday-schools. It is the only book that stands in defense of all Christian missionary efforts. It should be the leading book in all Christian Workers' meetings, and prayer meetings, and family worship. Be it clearly understood, that when I say "New Testament," I mean the twenty-seven books from Matthew to Revelation. Further, I want the reader to see clearly, at what a disadvantage we as a church are, in allowing the use of the International Sunday-school Lesson Text, thus depriving us of New Testament study about half of each year in our Sunday-schools. Besides, the International Sunday-school Lesson Committee are most likely not in special sympathy with the peculiar form of doctrine which we hold that the New Testament fully supports, so that their arrangement of even New Testament lessons, is not as helpful as it might be.

Furthermore, we all know that the epistolary writings from Romans to and including Revelation, have been generally omitted by the International Committee as Sunday-school Lesson material. All these are a part of the accepted New Testament canon, and are of vast importance in general church work. Observe here, that all those epistles were written by inspired men to churches and pastors at work who were in need of good instruction; therefore, they are very helpful to churches and pastors in our day. In a great measure they supply the needed "nurture and admonition" to edify the general membership, and especially the children.

I firmly believe that if in the past years the New Testament had been gone over, at least once every three years in our Sunday-schools, there would not be the rapid trend toward worldliness we see now. In fact, there is only one way to keep worldliness out of the church—that is to study the New Testament.

Again, the New Testament teaches us clearly that Jesus Christ is the Bridegroom, and that his church is to be his bride. (See John 27-30; 2 Cor. 11:2; Eph. 5:25-32; 2 Cor. 11:2-3; Rev. 19:7-9.) These texts teach that the church, the bride, is to make herself ready for the marriage; that she is to be without "spot or wrinkle" or anything of that kind, that she should be "holy and without blemish." Paul warns the Corinthian church, as he might warn the Church of the Brethren at present, saying: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Now, as seen before, the General Conference of the Church of the Brethren decided in 1872, Art. 5, "that the Gospel is a perfect law to govern the church in all things necessary to salvation." Therefore, and for the many other reasons cited in this article, the New Testament should by all means be used as the *first and foremost* book in all church activities. The use of it as our Sunday-school lesson text should not be an exception to said decision as in the past years. Hence, let us not continue to make the mistake that the Hebrews did in clinging to the old covenant, after it had been superseded by the new covenant, and was ready to "vanish away" (Heb. 8:13).

The New Testament is our Eternal-Salvation-Book. Jesus commanded his disciples, saying: "Have salt in yourselves, and have peace one with another" (Mark 9:50). John, speaking of our Savior, locates his origin with God in the beginning of the creation, calling him Logos in the closest association with God, full of life, light and creative power, full of grace and truth. "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." There was no spiritual salt nor grace in the law of Moses, the old covenant. But in the new covenant was put everything needful for the re-creation of the sinner into newness of spiritual life as those powers first existed in him as

the eternal Logos, and are now brought extant via the New Testament volume for our development into his image and likeness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

Lastly, I should insist, that the entire book of Revelation ought to be gone over in its regular turn in in our Sunday-schools. Why? (1) Because the seven letters to the seven churches would be very helpful instruction and warning to our churches in their worldly tendency at present. (2) Because the reading of its terrible judgments impresses every one with holy awe and reverence, even if he does not fully understand them. (3) Because, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

Hagerstown, Ind.

Precious Promises

BY D. C. MOOMAW

A PROMISE is a form of verbiage some one employs when he proposes to present a gift to some one else in the future. Such a procedure is in constant use among us humans. We are prolific in promises and too often sparse in performance. The dilemma is often caused by inability to perform, often by disinclination to perform.

The "Precious Promises" of this message are not of that type. The promises of our Heavenly Father will all be carried out beyond the limit of our hopes and expectations, and they are among our richest treasures.

Let us note a few specifications. "All the promises of God are yea and amen" (2 Cor. 1:20). There is no negation here. When our Father says "yes," that ends the controversy. "He who doubteth is damned." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If we perform the conditions mentioned in this verse we get the promises of the sixth chapter; if we do not perform them the promises are annulled.

The conditions on which we obtain the promises are given in Heb. 11:33: "Who through faith subdued kingdoms [Joshua's wars], wrought righteousness [Moses' achievements], obtained promises [the patriarchs], stopped the mouths of lions [Daniel the prophet], quenched the violence of fire [the three Hebrews]," etc. Without this faith we can not, will not, receive the promises.

Let us specialize further. "God is a very present help in trouble" (Psa. 46:1). "Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isa. 41:10). "Fear not, thou worm Jacob, and ye men of Israel, I will help thee" (Isa. 41:14). "When my father and mother forsake me then will the Lord take me up" (Psa. 27:10). "For our God is a merciful God, he will not forsake thee" (Deut. 4:31). "I will not leave you comfortless, I will come unto you" (John 14:18). "Peace I leave with you, my peace I give unto you" (John 14:27). "He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee" (Job 5:19).

Our great book is full of demonstrations of God's performances along this line. Doubtless our personal experiences will abundantly verify every circumstance recorded in Bible history. It should be rich in verifications of his faithfulness in keeping his promises. If we do not have such evidence it shows a spiritual condition that will annul every hope of a blissful state on the next stage.

In our zeal for the fulfillment of expectations in the realization of the promises we place all of our spiritual assets on the second of the greatest things in the schedule of the divine category, that of "hope," the great, efficient "anchor to the soul, sure and steadfast."

St. Paul had rich experience of this sort. Read Acts 26:6, 7: "I am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, serving God day and night, hope to come." This hope was in the promise of the coming of our Savior, his ministry, his crucifixion, resurrection, ascension into heaven and coming back to earth again.

We could continue to fill page after page recording evidences and special features of the rich promises of our Heavenly Father and his Son, Jesus Christ, but the foregoing will suffice to emphasize the abundance of that feature of our religious curriculum, and strengthen our hearts to press onward to the glorious goal. Hereby we know that we have a loving Father, a loving Elder Brother, and a retinue of angelic helpers, and an abundant assurance that when life's fitful, transient fever is past we will be transformed from the field of warfare with the world, the flesh and the devil, to one of unspeakable, indescribable peace, and rest, and love, through all the ages to come; and having this hope may we "press toward the mark for the prize of the high calling of God in Christ Jesus."

Roanoke, Va.

CORRESPONDENCE

MANCHESTER COLLEGE

Manchester College is closing her largest, and in many ways, the most successful year of her history. Although the academy was discontinued last year, yet the loss was more than made up by the increased number of college students. The spring quarter is closing with more than six hundred students on the grounds while the entire enrollment for the four quarters will exceed 1,050 students.

The college has had the added strength this year of a number of teachers. Dean V. F. Schwalm, after a year of post graduate study in the university, has returned and contributed much as a teacher and administrator. Dr. Carl W. Holl, Ph. D., has, as was expected, rendered most valuable service as head of the department of chemistry. Dr. M. M. Sherrick, who twice before has been connected with Manchester, has been with us again this year. The institution feels the influence of his work as a teacher and his high ideals of the Christian life.

A number of our teachers who have been on leave of absence this year will return for work next year: Prof. L. W. Shultz has been specializing in Religious Education at Northwestern University; D. W. Boyer, director of the music department, has taken special training in New York City; Rev. J. R. Schutz has made further preparation for Sociology in Yale University; while Miss Della Lehman has studied English in the University of Southern California.

Manchester has been pleased with visits from officials of Indiana, Ohio and Michigan and with splendid recognition by the State boards of education in these States. The campaign to raise the endowment to \$500,000 is moving on with much encouragement and with every indication that it will succeed by September 1.

The commencement week will be from May 16 to 23. The alumni association will have most of the week's programs in charge. One new feature will be the election of a college trustee by the college alumni. This has been provided for by a unanimous vote of the State Districts owning the college. The baccalaureate sermon will be given at the Walnut Street church by Elder R. H. Miller, A. B., '16, pastor of the Manchester Church of the Brethren. The final program of the week will be the class address by Dr. Chas. McKenny, president of the Ypsilanti State Normal School, on Friday morning, May 23, at nine o'clock. More than sixty graduates will receive college degrees, while a large number will complete other courses.

North Manchester, Ind.

Clara Harper.

AN INVITATION FROM BETHANY BIBLE SCHOOL

One of the providential blessings of each year at Bethany is the large number of Brethren who pass through the city and visit the school. The Rural Workers' Conference, General Committee Meetings, special lectures, and the usual flow of travelers, have made recent months especially rich in the inspiring presence of busy people from the church field. These visits make us feel a close relation to the Brotherhood which we seek to serve.

The approach of another Annual Meeting affords us an opportunity to extend a cordial invitation to those en route to attend the closing exercises of the nineteenth annual session of Bethany. This invitation, of course, includes anybody else besides Conference people who may be able to come. The program of these exercises follows:

Friday, May 30, 8 P. M., Music and Expressional Recital.

Saturday, May 31, 8 P. M., School Prayer Meeting.
Sunday, June 1, 11:45 A. M., Baccalaureate Sermon.
Sunday, June 1, 8 P. M., Student Volunteer Program.
Monday, June 2, 8 P. M., Illustrated Lecture.—O. G. Davis. Alumni Banquet.

Tuesday, June 3, 10 A. M., Class Program.
Tuesday, June 3, 2 P. M., Commencement Exercises.
Speaker.—J. Hugh Heckman.

All the hours indicated are according to Daylight Saving time now in use in Chicago and vicinity. This means one hour earlier than Standard time.

As announced elsewhere special trains are to leave Chicago for Hershey on Tuesday evening, June 3. One travels over the Wabash, leaving the city at 5 o'clock (Standard time) and proceeding to Hershey via Niagara Falls. Another leaves Chicago over the Pennsylvania System at 5:15 o'clock (Standard time) and goes direct to Hershey via Harrisburg. Both trains arrive on Conference grounds in ample time for people to get settled before the opening session on Wednesday evening, June 4. Exercises at Bethany will be over in good time for all to make these trains without haste. We urge all who can possibly come to share these closing programs with us. Let us know in advance of your coming and you will be met if you wish it. Be sure to state over what railway you are coming and the time of arrival in Chicago.

The Summer Session at Bethany is to open on June 16 and close on August 22. Instructors for the quarter are A. C. Wieand, E. S. Moyer, J. Hugh Heckman, O. G. Davis, and O. E. Trent. A wide range of subjects in Bible, Religious Education, Missions, Sociology, Homiletics, Public Speaking, and Music are offered. We invite all who can to spend all or a part of the summer with us. Address the registrar for complete information.

3435 Van Buren St., Chicago, Ill. J. Hugh Heckman.

AMONG THE CHURCHES OF THE SOUTHLAND

Number Nine. Conclusion

Briefly, here is a resumé of our trip among the churches of the South: time absent from home, seventeen weeks; distance traveled by rail, approximately 4,600 miles; churches and missions visited, eight; sermons preached, 141; number of confessions, 76. From the time we left home until our return we traveled in sixteen States beside the District of Columbia where we spent a few hours in attendance at the District Meeting of Eastern Maryland which convened at the First Church of the Brethren in Washington. It was a strenuous, but withal, a pleasant and profitable experience. And we are hopeful that it was not altogether without permanent value to the church at large.

But what of the field? Is it worth while for the Church of the Brethren to spend time and money in the South? Will the people of the South respond to our plea? Such queries as these have been put to us since our return and during our presence in the South. These questions cannot be answered in a word. To say "Yes" or "No" would not be the whole truth. First, let us say that nowhere that we have labored, North, South, East or West, city or rural district, mission point or well organized church with its large membership, has there been a more sympathetic response to the Gospel message. Nowhere has there been better cooperation on the part of Christian people among other communions with our own, than that given by the people of the South. This much is in our favor.

There are some things that hinder our work in the South. In the first place, we are not well known outside of a very few restricted areas. In many places the people have had prejudicial ideas concerning our practices and principles. Too often this has been our own fault. In too many cases we have created prejudice by unwise methods, instead of allaying opposition by judicious and wise teaching. With a few exceptions the churches are far apart, from 100 to 400 miles between congregations, and we have thus lost the impact of community influence. Such isolation also breeds exclusiveness. The first churches in the South were formed by immigration. The members came from various churches in the North with different methods and ideas of church polity and government. Sometimes this caused internal dissensions and killed the spirit of community leadership. Discouragements came and this hindered aggressive evangelism. We grouped ourselves together and mingled but little among those of the "outside" and they formed a wrong impression of our ideals. Immigration always brings dealings in real estate and our Brethren sometimes mingled among the money changers to their own downfall and the injury of the church. What a blessing it would have been to many of the churches of the South, as well as other sections, if our ministers especially, would have kept themselves free from entangling alliances in the matter of real estate and other questionable financial dealings. It has caused almost irreparable damage to the influence of the church in many places.

But in spite of all this, there is a field of work for the Brethren in the Southland. But it will mean hard work and considerable expenditure of time and money and men to accomplish the task as it appears at the present

time. The South is religiously inclined. Nearly all the adult population belong to church, principally Baptist, Methodist, and Disciple. Religious and denominational prejudices are much more pronounced than in the North. But while adults are nearly all church members, there are great areas of unchurched people where no regular denominational work is being carried on and where the young people are growing up without competent spiritual leadership. We were at one place where there were more than 40 fine young people between the ages of ten and twenty-five with no regular church service, except a union Sunday-school and a Christian Endeavor Society. But it was wonderful what an influence these were having upon the young life of the community. But it needs directing and we are glad to know that the Brethren will most likely be the church that will have this work to do. There are scores of similar communities scattered over the South. Some of our young people who aspire to spiritual leadership and have the "inner urge" to service would find this a splendid field for development by finding positions as teachers in the public schools, thus winning their way into ideals of home and community life. The people are kind-hearted and hospitable almost to a fault. Sectional prejudices must be forgotten and one will have to learn to see the South from the Southerner's standpoint. We will win not by arousing unnecessary opposition, but by kindly ministrations and sticking right by the old Gospel message, of a Christ who saves from sin and whose law and commandments are holy and supreme; that is, we will win not by proselytizing but by evangelizing. The Church of the Brethren has such a plea and we have not done our duty, let alone met our privilege, until we do our best to carry this message to our "Samaria," the Southland.

As to the most imminent needs, we would say that a few more full-time pastors should be located at advantageous points where they could reach out to near-by needy points and thus serve the villages round about as well as the rural sections. An aggressive campaign of evangelism should also be cared for and planned with caution. The people of the South are strong for revival meetings and they appeal to their religious reaction. They love to sing, and songs that appeal to the Northerner do not always "take" down South. They like considerable of the "rousing" so characteristic of the camp meeting and bush arbor meetings.

Yes, there is a field in the Southland for the Church of the Brethren. The regrettable thing is that we have let the field lie dormant so long. That is why it will be so hard now if we attempt to "redeem the time."

Huntingdon, Pa.

John R. Snyder.

BRETHREN'S HOME, GREENVILLE, OHIO

On Nov. 7, 1923, we took charge of the Brethren's Home as superintendent and matron, succeeding Brother and Sister Wm. K. Sell, whose efficiency we can never hope to attain. However, by the help of God we hope in some measure to fulfill the "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Although we find the work arduous, we find pleasure in helping to make this a real home for these unfortunates who have no other home. Having been separated from their loved ones by some misfortune, they sometimes feel homesick for their friends and we are glad to make them happy.

During the winter we had considerable sickness, but at present the general health is good. We now have twenty-two inmates, ranging in age from forty-nine to ninety-four years, and seven children from seven to sixteen years of age.

Just as in our own homes, there are repairs to be made constantly which adds to the expense of keeping up the home. Heating plants, machinery of all kinds, farming tools, carpets, rugs, linoleums, curtains, bedding, and cooking utensils wear out, so we must repair and replace with new. At our special request the Aid Societies of the State District have supplied us with thirty-seven new bed sheets and \$34.00 for bed spreads.

Recently the West Dayton Aid Society sent each of our three girls a nice dress and just before Christmas this same society sent us a twenty-five pound box of prunes. A sister from Bear Creek who withheld her name sent us about ten pounds of prunes. The Trotwood Junior Aid Society gave us \$3.00 for dried fruit which we invested in apricots. This fruit is enjoyed by all.

A short time before Christmas one of the Sunday-school classes of the West Dayton church asked us what they could do for the children here, so inasmuch as they get plenty of toys, candy and the things children usually expect, we asked them to send each child a bath towel and wash cloth, which they kindly did and they were as much appreciated as any gift they received. The children from East Dayton also sent a nice box of gifts. Also for Christmas our baker presented us with a large cake and one grocer with two bushels of apples. At the valentine season the children of the Ft. McKinley and Bear Creek churches sent valentines. We have recently received \$5.00 from the Prices Creek church for whatever purpose we see fit. We

(Continued on Page 318)

Program for Meeting of District Mission Boards

(Continued from Page 308)

Wednesday 2 P. M.

Conference Directed by M. C. Swigart, Philadelphia, Pa.
Devotions.—D. B. Maddocks, Altoona, Pa.

Subject: "The Financial Program of the District Mission Boards."

Suggested Questions

1. What are the best methods to raise money?
2. What makes people give liberally and willingly to missions?
3. How can a local church give to missions when the local church has a heavy budget?
4. Is it wise to apportion the budget to the churches?
5. What factors determine the amount of the budget?
6. Should the stronger Districts make their Home Mission Budget larger in order to help the weaker Districts?
7. What salaries should we pay our men?
8. When is it wise to spend mission money?
9. Why do we have deficits?
10. How can a District Mission Board help to teach stewardship?

DISTRICT MEETING OF EASTERN PENNSYLVANIA

The fifty-eighth annual District Meeting of Eastern Pennsylvania was held in the East Petersburg congregation at East Petersburg, Pennsylvania, on Wednesday, April 30, and on Thursday, May 1, 1924. Rufus P. Bucher was elected moderator; J. G. Meyer, writing clerk; W. K. Conner, reading clerk. The Eastern District of Pennsylvania comprises forty different congregations. Every congregation, except one, was represented by delegates.

On the first day of the meeting the Elders were in session in a room in the basement of the church until three o'clock in the afternoon when the above organization was effected; at five o'clock the meeting adjourned to meet at eight o'clock on the following morning. Earlier in the afternoon the Sisters' Aid Society rendered a program in the main auditorium of the church. At 6:45 P. M. workers from the various mission points of the District gave reports of interest from experiences in their respective fields of labor. Following these reports there was a sermon by Brother A. P. Wenger, Principal of the Academy of Elizabethtown College. Brother Charles Bonsack of Elgin, Ill., and Brother John R. Snyder of Huntingdon, Pa., were present both days of the meeting.

Brethren R. P. Bucher and J. W. Taylor were elected delegates on Standing Committee with Brethren S. H. Hertzler and J. H. Longenecker as alternates. Most of the forenoon on May first was spent in the reading and discussion of reports from the various officers and standing committees of the District. The entire conference was characterized with a splendid spirit and interest.

The following new appointees on District committees and to District offices were made: new member on Auditing Committee, John G. Graybill, Manheim, Pennsylvania; District Sunday School Secretary, Howard Merkey, Manheim, Pennsylvania; new member on District Sunday School Board, J. I. Baugher, Elizabethtown, Pennsylvania; new member on Board of Trustees for Elizabethtown College, J. M. Miller, Lititz, Pennsylvania; District Missionary Secretary, S. G. Meyer, Jonestown, Pennsylvania.

It was decided to hold an annual Missionary Meeting on Ascension day at Elizabethtown College. A call for the meeting for next year was presented by the Indian Creek Church. This call was accepted. Therefore next year the District Meeting will be held in the Indian Creek Church near Harleysville, Montgomery County, Pennsylvania.

Elizabethtown, Pa.

J. G. Meyer.

Notes From Our Correspondents

CALIFORNIA

Belvedere—Church met in council April 15, with Bro. J. E. Steiner presiding. Two letters were granted. The church voted unanimously to retain Bro. Steiner as pastor for another year. Our church will meet with the First Los Angeles church May 18 to observe communion services. A splendid program of songs and recitations was given by the Sunday-school Easter Sunday. Much joy was brought to the hearts of the sick and shut-ins and others of the community on Easter morning. The resurrection message in song was rendered by a band of singers who went from home to home. Bro. G. F. Chamberlain, of Covina, gave us a splendid sermon April 6, on "The Crisis of Christianity." The following Sunday morning Bro. J. S. Kline, lately of St. Joseph, Mo., now located in our city was with us, and in the evening Bro. J. Z. Gilbert, member of our District Mission Board. Both these brethren gave much appreciated sermons. March 23 the Deputation Team of La Verne gave us a fine program on Stewardship. Five letters have been received since the last report.—Maria E. Barnhart, Los Angeles, Calif., April 25.

Chico—We had a week's meeting before Easter, conducted by Eld. J. N. Gwin, of Modesto, Calif. The interest and attendance were good. Our love feast was held April 19, with Bro. Gwin officiating. Eld. J. C. Wright was anointed at the close of the services. Our Sunday-school gave a short program on Easter morning.—Martha Harlacher, Chico, Calif., April 26.

La Verne—Our pastor conducted a week of pre-Easter services, which we found very inspirational and impressive. Easter morning

the different departments of the Sunday-school had appropriate exercises. In the evening a beautiful cantata, "Resurrection Morn," was rendered by a choir which Prof. Haugh has been training for the past eight or nine weeks. In the afternoon a young man and his wife were baptized. These meetings were doubly impressive because of the beautiful special music rendered each evening. Last Thursday evening members from Pomona rendered their Easter cantata in our church, and Friday evening our folks returned the compliment. This exchange was very much appreciated by all. Last Wednesday evening the college girls, Y. W. C. A., gave a splendid program entitled, "Around the World with the Y. W. C. A." It was beautifully illustrated with stereoscopic pictures. Our pastor and the prayer meeting committee have special treats planned for us for weeks ahead. Tonight, Eld. J. P. Disley addresses us, next week, Dr. Ahnelt; Wednesday evening following, the academy seniors have charge; and the next week, the college seniors. The pastor, Edgar Rothrock, is our delegate to Annual Meeting. Our Daily Vacation Bible School will be held during June. Mrs. W. O. Moorman and Mrs. D. S. Newcomer entertained the Mothers' Class at the home of the latter in an all-day meeting Wednesday. Forty mothers and twenty-three children were present and enjoyed the bountiful dinner. Recently forty-five parents and boys enjoyed a banquet in the basement of the church. The group of "Wyandot Pioneers" spent time getting this small room in shape for their regular meetings, and a banquet to be held there. The boys with their capable leaders served a sumptuous feast. Following this an interesting program was enjoyed. Much good is being done in this group of boys, numbering fourteen. From time to time special trips are being planned, and delegates will be sent to the coming conference at Pacific Palisades.—Grace Hileman Miller, La Verne, Calif., May 1.

Landay church just passed through another season of soul-refreshing meetings, conducted by the pastor, M. S. Frantz, and his associates in the ministry, Brethren H. F. Maust, L. S. Brubaker, Noll and Harvey Snell. During Passion Week one of the Brethren each night spoke on some event of that day of the week, excepting Thursday night, when we held our love feast, which proved to be a spiritual feast indeed. Easter Sunday was our Decision Day. In the evening our young people, under the direction of Miss Bulah Noll, rendered the cantata, "The Resurrection," to a large and appreciative audience. Following the Sunday morning sermon eight decided for Christ. A man and his wife who had been members of another church, came forward for membership with us. There were also six others who came for a closer walk with the Master. The writer, having been incessantly engaged in pastoral work for over twenty years, feeling that a short change of activities would prove beneficial to himself and the work, asked the church for a three months' leave of absence. The church unanimously granted the request, arranging at the same time for the continuance of his pastoral work, beginning again Sept. 1. Bro. O. F. Weddle, one of our student ministers, will serve the church as pastor during the summer. Our church is in a very healthy condition, and has a very large body of young people. Fifty per cent of the present membership is under twenty-five years of age. So many children and babies are regular attendants at our Sunday-school and church that recently a party in the community, not a member of the church, referred to us as the "incubator church." This, by the way, is not a bad recommendation. During the last four years the writer has baptized one hundred and ten men, women and children. Five are now applicants for baptism. We praise the Lord for the privilege of preaching the Gospel. We day have more faith in God's Word, and consider preaching the Gospel and pastoring the flock to be the greatest and most fascinating work in the world. If the Gospel is given a chance it will do the work God intended it should do, and wherever preached will receive a hearing.—M. S. Frantz, Landay, Calif., May 2.

Live Oak—We are finding much help and encouragement in our systematic Bible study. Recently we finished the book of Hebrews and are now engaged in the book of Romans. Considerable interest is manifested in these studies. A few Sundays ago the Junior Mission Study Class was taken to Marysville to visit the Chinese Temple, arrangements being prepared by Bro. O. F. Weddle, one of our student ministers. The different gods were explained, such as the Boss God and his wife, God of Lightning, Doctor God, Watch God, etc. The Juniors were thus prepared to understand more fully the study of the "Honorable Japanese Fan." Easter morning we gathered at the church for a sunrise meeting. This meeting enabled us to better enjoy the rest of the service of the day. During the Sunday-school hour the Primary Department rendered an appropriate program. Bro. J. N. Gwin, of Empire, Cal., brought us the Easter message and again preached for us in the evening. Our love feast will be held on May 10.—Albert Crites, Live Oak, Cal., April 24.

Los Angeles—March 12 we rejoiced as we witnessed the baptism of a young woman. Our regular council followed this service, with Eld. N. E. Baker presiding. Our love feast will be held May 18. The Belvedere church is invited to commune with us. Six have recently been received by letter. Our Sunday-school is growing, and the interest is good. March 30 Bro. W. E. Trostle, of Pasadena, preached a rousing missionary sermon. In the evening a missionary program was rendered, at the close of which Sister McFarland, of Whittier, volunteered to give a mission offering. A total of \$42.63 was taken for home mission work. April 6 Bro. Wertenbaker, elder of the Ingewood church, filled our pulpit both morning and evening. April 13 Bro. G. E. Chamberlain, of Covina, preached for us. In the morning, April 20, the Sunday-school rendered an excellent Easter program. In the evening Bro. J. D. Clear, of South Los Angeles, preached a good, practical sermon.—Mrs. Della Lechner, Los Angeles, Calif., April 24.

Oakland—Our pre-Easter evangelistic services, conducted by our pastor, Bro. W. M. Platt, proved to be very inspiring and helpful, and were attended much better than any revival services that we have held here. On Thursday evening of that week a young man was received into church fellowship by baptism 'just before the evening service. After the sermon on the same evening, we enjoyed our love feast and communion. Early on Easter morning our intermediate boys and girls went out and sang for several who are sick and shut in, then returned to the church where others were gathered for a sunrise prayer meeting, after which they were served breakfast at the parsonage. Our Easter services were all well attended. At the C. W. hour the Intermediates gave a very impressive Easter program in the main auditorium. April 27, Old Friends' Day, was another busy, happy day, beginning with special opening exercises for the children, with some of the old superintendents on the platform. We had a record attendance for our school, having 150 present. This was followed by an inspiring sermon, fitting the occasion, then dinner and a good social time in the basement, till time for the afternoon program, which was followed by baptismal services when three more were received by baptism, as a result of the pre-Easter meetings.—Ivy Walter, Oakland, Calif., April 28.

Pomona—We enjoyed the services held by our pastor, Bro. H. A. Frantz, during Passion Week. Six young people came forward and were baptized. The sermons were very spiritual and helpful to all. Special music was rendered at each service. Easter morning a program was given by the Primary Department, followed by an address by the pastor. At the close of the evening an Easter cantata was given by the young people which was very beautiful and impressive. They will repeat it at La Verne this week, while La Verne will give theirs here. Our Sunday-school is growing under the earnest work of Bro. Frantz and wife. Sister Elizabeth Howe Brubaker and husband were with us some time ago. The children talk to the children which was full of good things. On Thursday she gave a lecture to the mothers and daughters. Sister Brubaker has a wide experience and gave wonderful examples of her work.—Mrs. Lee Newland, Pomona, Calif., April 24.

Reisins City—Our church enjoyed services every night during Passion Week culminating in the baptism of a young man at an all-day meeting April 20. An Easter program was given by the Primary, Junior and Intermediate Departments of the Sunday-school in the forenoon. Eld. Yoder preached an Easter sermon

in the afternoon, and in the evening our young people gave a cantata under the direction of Sister S. W. Fike, of Fresno. About fifty young people from the Linderoth church drew over at April 27 and 28, and with us. With Bro. Hershel Maust as Steward, and with the help of the church, we had a very interesting and interesting program on Stewardship. These young people brought us messages through special songs, talks and a reading which were enjoyed by a full house. At noon our young people served lunch and entertained the visitors at the church. In the evening a large audience enjoyed the Easter cantata under the direction of Sister Bruch and others, especially enjoyed several numbers by the Baer brothers—four young boys, the youngest eight years old, who touched the hearts of the whole audience by their singing. We expect Bro. Ernest Davis to preach for us on Mothers' Day. Our Sunday-school is planning a Daily Vacation Bible School for this summer.—Mrs. Elizabeth F. Forney, Caruthers, Calif., April 28.

Reedley—Our pre-Easter services were enjoyed by all who attended. Each of the resident ministers had a part in the week's program and while there were conversions we feel the meetings were well worth while. A program was given by the Sunday-school Easter morning and a cantata in the evening. Beginning next Sunday our Primary Department will have separate opening exercises. Sisters Maggie Brower and Ella Shelton will superintend this division. Our Sunday-school will give one collection each month through the year to the Emergency Fund. Our church will also give \$2.00 per month to feed the German children.—Mrs. Mamie Sink, Reedley, Calif., April 28.

FLORIDA

St. Petersburg—Those present at our prayer meeting Thursday night requested me to say to the readers of "The Messenger" that we welcome all members of the church to our Sunday-school, who return here and fall to do like Paul did at Philippi, "look for the prayer meeting." We had some very instructive and spiritual gatherings in the homes. Easter was a busy day. Two preachers traveled over 600 miles to reach two appointments in prison camps. We organized one Sunday-school, had one convert who is being baptized by a Baptist minister this week, and held a service in a Rescue Home in Jacksonville, where there were twenty-five children who gave very close attention to a sermon on "Being Risen With Christ."—J. E. Young, St. Petersburg, Fla., April 28.

ILLINOIS

Franklin Grove—April 20 Bro. J. J. Yoder, of McPherson, Kan., on his way to Elgin, stopped at our church and gave us a very inspiring sermon, which were much appreciated. May 4 we enjoyed a very spiritual love feast. Bro. W. O. Becker, of Chicago, conducted the service. He also gave us an interesting and helpful sermon in the morning. Arrangements are being made for a Children's Day program in June. Sister Isaac Emmert, of Mt. Morris, will conduct a Vacation Bible School, beginning June 16.—Mary Lohman, Franklin Grove, Ill., May 5.

Girard—Our pastor, Bro. O. F. Shaw, conducted one week of pre-Easter services, ably supported by his membership. As a result six were baptized, and the large audience at the Easter morning service unanimously pledged to live a more devoted spiritual life. April 22 we enjoyed a spiritual communion with 250 members present. Our regular business meeting was held April 13, with Eld. W. H. Shaw presiding. Bro. O. F. Shaw was chosen delegate to Annual Conference, with Bro. M. Flory, alternate.—Mrs. L. T. Weddle, Girard, Ill., April 29.

Woodland—We have had Sunday-school every Sunday this winter regardless of the condition of the roads. The children rendered a splendid Easter program. We are continuing the offering to the Emergency Fund every third Sunday. We also enjoy the Missionary programs which are read by the mission secretary to the whole Sunday-school. All our offerings go to the support of the Sunday-school. The pastor of the church, on April 27, we had the happy privilege of having Sister Eliza Miller with us, and as it were living a short time in India as she told of the work over there. April 30 we met in council with Bro. Chas. Walter presiding. Three letters were received and fifteen granted. Bro. S. J. C. Senger was chosen delegate to Annual Conference. Bro. S. J. C. Senger was appointed to arrange for a Vacation Bible School some time this summer.—Mrs. Lydia Bucher, Astoria, Ill., May 1.

INDIANA

Baugo—The date of the communion at Baugo will be May 12 instead of May 20 as reported by our correspondent and published in "The Messenger." Those interested will please take note of this correction.—S. S. Bowers, Wakarusa, Ind., May 3.

Fairview church met in members' meeting April 23. Four letters were granted. Chas. Pearson was selected church trustee for three years. John W. Root was elected to represent our church at the Hershey Conference with Bro. David Wagner as alternate. The church also appointed two sisters to make the membership canvass for world-wide missions.—Lulu E. Root, Lafayette, Ind., May 1.

Flora—Our Easter exercises consisted of a sermon by the forenoon by H. C. Early, and evening services in the evening, mostly by the choir. April 27 the forenoon was taken up by the Manchester Glee Club. The young married folks entertained them at the noon hour with a basket dinner. It has been the custom for the Men's Bible Class to have a social gathering for the pastor April 22 was the time this year. About 160 gathered at the church and invited H. C. Early and wife over as a surprise. Refreshments were served and enjoyed. The evening service was held April 27. We are planning for a great day, and an urgent invitation is extended to all who can to come and enjoy the day with us. Indianapolis, being the Capital City of the State, and centrally located, should have a large congregation of the Church of the Brethren in the city, many members of the church, as well as those brought in and Brethren homes, come here. Some stay only a short time and others are not interested in religious matters. To those who are interested, the influence of the church is great, and the opportunity for development in the way of service may mean much. We frequently find people that have not been able for some reason or other to find the location of the church and thus get in touch with the work. Our pastor, Rev. C. A. Wright, 50 No. Bellevue Place, is especially anxious to get the readers of this article know of anyone in the city who they know are not as interested in the work as they should be, or have been at any time interested in the work of the church, please let Bro. Wright know about it. He will be glad to look them up.—Freda Michael, Indianapolis, Ind., April 22.

Indianapolis—Grace church met in quarterly council April 11. This was our first quarterly meeting in the new church. Owing to illness of our elder, Bro. H. C. Early, could not be present. In his absence Eld. A. P. Musselman presided at our meeting. Various reports of the committee were given, and letters of introduction were read and approved. The Building Committee having in charge the securing of our present property gave a final report of their work, and were released. Bro. Early's time having expired, he was unanimously re-elected for another year. The date for our special anniversary was set for Sunday evening, June 1. Arrangements for the dedication service, which is to be held May 11, are progressing nicely. The committee in charge have secured Prof. Otto Winger, President of Manchester College, to deliver the dedicatory address, in the morning. Refreshments will be served, and a special program is arranged for the afternoon and evening. We are planning for a great day, and an urgent invitation is extended to all who can to come and enjoy the day with us. Indianapolis, being the Capital City of the State, and centrally located, should have a large congregation of the Church of the Brethren in the city, many members of the church, as well as those brought in and Brethren homes, come here. Some stay only a short time and others are not interested in religious matters. To those who are interested, the influence of the church is great, and the opportunity for development in the way of service may mean much. We frequently find people that have not been able for some reason or other to find the location of the church and thus get in touch with the work. Our pastor, Rev. C. A. Wright, 50 No. Bellevue Place, is especially anxious to get the readers of this article know of anyone in the city who they know are not as interested in the work as they should be, or have been at any time interested in the work of the church, please let Bro. Wright know about it. He will be glad to look them up.—Freda Michael, Indianapolis, Ind., April 22.

New Hope—We are accepting a call to the pastorate of this church. The writer began his labors Oct. 27. We have here some earnest, zealous, Spirit-filled workers. We have no ministerial help. Bro. James Spall, an aged minister, has removed to Brownstown, but

because of the distance, bad roads, also poor health, he is unable to do any preaching. However, his presence means much to us, whenever he is permitted to meet with us. We have a live prayer meeting and this, with special song service, takes the place of the evening sermon on each first and third Lord's Day, while we are away in other fields of service. We divide our work among three mission points, namely, at New Hope, Sampson Hill and the Fountain church. The first named is the largest of the three. At present we have a listed membership of about eighty, scattered over a territory of many miles. During the summer we go to the Sampson Hill church every first and third Sunday of the month. Here too we have some strong, faithful workers who are willing to make a sacrifice for the church and for the cause. The Fountain church we go every fifth Sunday and preach for them both morning and evening. My appointment at this place came March 30. Bad weather and roads interfered very much, but we had a good meeting and attentive listeners. Here in the Fountain church we held a practical meeting in 1906. Visits and meetings with these brethren and sisters have brought joy and gladness to my heart on account of labor with and among them many years ago. This congregation is not strong as it was years ago. Many who were dear to us have passed to their reward, and others equally dear, remain to perpetuate the cause. We are happy in the service of our Lord.—M. Smeltzer and wife, Seymour, Ind., May 4.

IOWA

Bagley.—The Sunday-school classes rendered an Easter program on Sunday morning during the preaching hour, at the close of which our pastor, Bro. Deardoff, gave an address. Two members of the junior class gave their hearts to Jesus, for which we rejoice. April 27 Eld. Morris Eikenberry and wife, of Dallas Center, were with us. Bro. Eikenberry gave us an uplifting sermon on "Building." Afterward we gathered at the home of Bro. Ellis Deardoff with well-filled baskets where dinner was served and a social visit enjoyed during the afternoon.—Mrs. Leota Rometsch, Bagley, Iowa, April 30.

Iowa River.—One of the most successful revival meetings ever held in our church closed Sunday night, May 4, with a most spiritual communion service. Bro. J. Edwin Jarboe, of Lincoln, Nebr., came to us April 20 and labored faithfully and earnestly for two weeks, bringing us the messages of God's Word in a plain and forceful way. The attendance was not what we hoped for, owing to the bad weather and the fact that almost impossible access. Sister Jarboe could not be with us to assist in the music on account of her health, but our elder, Bro. Keedy, very ably conducted the song service each evening. As a direct result of the meeting, fifteen were baptized, three were received into their former baptism, and two await the rite of baptism. Of the twenty who stood for Christ, all were adults except four. We feel that this meeting has been a wonderful uplift to our church, as well as to the entire community. Our prayers and best wishes go with Bro. Jarboe as he goes on his mission of soul winning to other fields of labor.—Ola Lee Russell, Marshalltown, Iowa, May 5.

KANSAS

Ramona church recently had a very spiritual revival, conducted by Bro. O. R. Feiler. The interest was good throughout the services. Nineteen were received by baptism. The work here has been much advanced by this season of refreshing. The meetings closed with an impressive communion held for the new converts.—Susie S. Saylor, Ramona, Kans., May 4.

Ramona. Easter Sunday was a day of rejoicing, long to be remembered at this place. It marked the close of a short revival conducted by Bro. Feiler, of McPherson. We had an all-day meeting, beginning early in the morning when a band of young folks traversed the community with the glad tidings of Easter. The Sunday-school and preaching hour found a full house, many coming from a distance to be with us. At noon we enjoyed a basket dinner on the church lawn. At 1:30 we assembled for service preceding baptism. Of the twenty-five converts nineteen were baptized; with the exception of two, all were young people. The meeting Sunday evening was brought through special songs and pictures of the "Life of Christ." During the two weeks Bro. Feiler labored untiringly for the best interests of all. Homes were visited where parents are not directly connected with the church, but who show much interest in the work and encourage their children to affiliate with the church. Bro. Feiler is a ready speaker, and a consecrated worker. His greatest interests are in the welfare of young people. Each hour, each evening was entirely given to them. A prayer meeting was held, and we will study the doctrines of the church and the Bible. We had our love feast April 21, with about fifty present. We are indeed glad for the blessing of so many new recruits for the work here, and although we have no resident pastor, our hopes are united for a bright future in the work. Our Sunday-school is a live organization with ninety-one enrolled and an average attendance of between fifty and sixty. So far this season our work has met with us once a month and thus helped much to keep the work moving.—Welcome Sondergard, Ramona, Kans., April 29.

MICHIGAN

Harba church met in council April 26, with Eld. Sloniker presiding. Various church officers were elected. Bro. Jacob Sloniker was re-elected elder; Sister Abshire, clerk. Our church has scriptures amount to \$272. One old brother pledged a half acre of beans. The next day, April 27, the joint Sunday-school conference of the seven western churches of Michigan was held here. Not all the churches were represented but nevertheless we had an inspiring meeting of the forenoon, with each church contributing to the program in the afternoon. We must do our work with care on new life again since spring is opening up. The deep snow and stormy weather made it hard during the winter months. Our Wednesday evening Bible reading started again in the east end of our congregation.—Mrs. Oscar Stern, Copemish, Mich., May 1.

MINNESOTA

Minneapolis.—The church enjoyed a pre-Easter revival conducted by Brother and Sister Keller, with Mrs. G. G. Holden as song leader. The interest and attendance were very good. Sixteen souls were baptized, and fourteen were received by baptism. Bro. Keller gave an illustrated lecture on "The Passion Play." Easter Sunday was a full day. In the forenoon the church was crowded with attentive listeners to hear the Easter program and sermon. At noon dinner was served in the basement. In the afternoon baptism was administered, and in the evening all surrounded the Lord's table. Visiting brethren and sisters were present from Casey, St. Cloud and Monticello. Our church has been made very attractive on the inside by painting the walls and floor, and varnishing the woodwork and seats. The church aid society furnished the material and the membership and friends did the work. The Aid Society held an Easter sale, the proceeds amounting to \$50. The church has just purchased six dozen hymns of \$3. Three letters were read. The church work is growing. Already we feel the need of a larger building.—Mrs. L. J. Thomas, Minneapolis, Minn., April 28.

Worthington.—April 27 we enjoyed having Bro. M. W. Emmert, of Mt. Morris, Ill., here. He preached two very helpful sermons which were appreciated by all. Our revival meetings will begin June 22 with Bro. G. W. Line, of Mt. Morris, Ill., evangelist. Our love feast will be at the close of the meetings. Our pastor gave us two lectures with the stereopticon, one on April 13 and one on April 20, on "The Path of the Nazarene." It brought to our minds very forcibly the price of salvation.—Ruth Eddy, Worthington, Minn., April 30.

MISSOURI

Bethany church met in council March 22, with our pastor, Bro. Naylor, presiding. We decided to hold our love feast June 7, at

7 P. M. We will retain Bro. Lewis Naylor and wife for another year as pastor. They are greatly appreciated not only in our church but in the community as well. We had an Easter program on Sunday night which was very much appreciated. Sunday morning at 5 o'clock Sister Naylor and true head of young people left the parsonage and sang Easter carols for the old folks. They went to twelve homes and then came back to the church where we had breakfast for them—seventy-five in all. At the morning service one came forward for baptism. Our Sunday-school is growing. The attendance is over a hundred now. April 27 the brethren put on the program for the Christian Workers' Meeting, with Bro. E. W. Mason as leader. The sisters appreciated the program very much. Bro. Walter Mason and family, from Kansas, have moved into our midst, for which we are glad. We are preparing a Mothers' Day program.—Effie Mayden, Norborne, Mo., April 29.

Cabool.—We held a week's pre-Easter meeting conducted by the pastor, J. W. Sala. Six young people accepted Christ and were baptized, which has caused much rejoicing. Much interest is being taken in the church and Sunday-school work. Eighty-four were in attendance at Sunday-school Easter morning. The children rendered a short program, followed by an Easter sermon by the pastor. The outlook for the church would not be so bright had it not been for a few faithful, consecrated members that kept the "home fires burning" until other help came.—Grace Meek Sala, Cabool, Mo., May 5.

NEBRASKA

Alton.—At our recent council meeting, we planned to hold a Vacation Bible School with Brother and Sister Bechtold as leaders. The school will be held in the church basement. Arrangements were made for a week's pre-Easter service, with Bro. D. G. Wine, of Enders, preaching. People were so interested, and attendance so good that the meetings were continued two weeks. Eight young people were baptized Sunday, April 27, and others will be baptized later. The church seemed to get a better vision of the possibilities of Christian service.—Mrs. Maud Dick, Cambridge, Nebr., May 2.

NEW MEXICO

Clovis.—At our last council meeting we arranged to have a week's series of meetings before our love feast to be conducted by our pastor. We expect to begin the meetings June 1. At our last council we also arranged with Bro. E. F. Weaver to serve as pastor another year, in which we consider ourselves very fortunate. Bethany and Sister Weaver came to us with four years' training at the Bible Study. We have a great need of trained workers at this place. The young people have a well-kept home for Bible Study. Sister Weaver has charge of the Primary Department of our Sunday-school.—Walter Simpson, Clovis, N. Mex., April 30.

NORTH CAROLINA

Little Pine church met in council April 12, with our pastor, E. T. Lowe, presiding. Bro. Lowe gave us a nice church lecture. Eld. W. H. Handy preached a soul-filling sermon on Sunday, April 13.—Elizabeth Green, Eunice, N. Car., May 1.

NORTH DAKOTA

South James River church met in council May 4, with Bro. O. A. Myer presiding. Church officers were elected for the coming year. Bro. O. A. Myer was chosen elder; the writer, correspondent; Sister Levi Graham, "Messenger" agent. Sister O. A. Myer was elected to represent us at District Meeting. April 20 the children rendered a short program, after which an Easter sermon was given by the pastor. We are planning on a volunteer Mothers' Day program for May 1. Just recently our pastor, Bro. Myer, who has served the church the past four years, tendered his resignation, to take effect Sept. 1. Since the death of Eld. Alfred Kreps in December, this part of the District, with six organized churches, is left with only one elder and one minister. Many of the calls for preaching can not be filled for lack of ministerial help.—Mrs. O. A. Myer, Carrington, N. Dak., May 5.

OHIO

Bradford.—The revival service, held in our church the week previous to Easter, was well attended by congregations whose interest was deeply manifested in both the ministers and the spiritual welfare of the community. This service was conducted by the home ministers, Brethren J. M. Stover and S. E. Porter, whose untiring efforts together with those of interested workers resulted in the accession of eight new members to the church. Easter Sunday we had a service long to be remembered, because of its ennobling influence. The day began with a sunrise service which was well attended, and was a truly impressive one. Following this we had Sunday-school and preaching. An Easter program was given in the evening to a full house. This was an extensive program and a very enjoyable one. The Easter Day services as well as the revival meetings of the week were concluded by a very masterful sermon by Bro. M. S. Porter, full of truth and truth. It was an uplifting message for the church and community.—P. O. Wanner, Bradford, Ohio, May 1.

Cincinnati.—Our church has just closed a series of meetings, during which four young people confessed Christ. Easter Sunday we had the highest attendance of the year, which was seventy-two. The offering was \$1248, which will be used as a special fund. The Sunday-school enrollment was sixty at the beginning of the year, but has now increased to ninety. The system of "back" superintendents, and several other officers come from the young men's class. The church is proud of the young people's society because it is holding the church together. The young men have fifteen present every Sunday morning, while the Bible Class has nine or ten. April 18 a business meeting was called. Brother and Sister Moyer and Bro. La Monde were chosen delegates to District Meeting. May 10 we will have a love feast.—Elva E. Leaverton, Cincinnati, Ohio, April 29.

Kent.—April 25 the congregation enjoyed meeting together in observance of the Lord's supper and the holy communion. We were glad for the few members from neighboring congregations. On Sunday we had an all-day meeting. In the morning Bro. Kieffaber talked from the words of Jesus, "If I had not come." He first told us of the perfection of God and all his works, then that we might also be perfect, even as he is, perfectly only because Jesus died for us. After lunch we had several interesting talks by Brethren Kieffaber, Wilkins and others. The ministering brethren present were Eld. M. M. Taylor, Brethren G. W. Kieffaber, Theo. Brumbaugh and C. L. Wilkins.—Vera S. Hoffman, Kenmore, Ohio, May 1.

Pleasant Hill.—We enjoyed the privilege of a two weeks' pre-Easter meeting jointly with the Christian Church and Brethren Church. The pastors of the three churches did the preaching. The theme treated the first week was "The Claims of Christ," and the second, "Calvary." Everyone who attended enjoyed these services very much and felt uplifted through the efforts. On Easter Sunday during the Sunday-school hour the scholars gave a very good program which all enjoyed. Following this our pastor, Bro. J. A. Robinson, gave us a powerful sermon on "The Victory of Calvary." Our love feast will be held May 18, at 6:30.—Edna Laughman, Pleasant Hill, Ohio, May 1.

Portage church met in council April 26, with Eld. N. I. Cool presiding. Eld. Geo. Garner was also with us and gave some good thoughts. Eld. Cool remained and preached for us Sunday morning. We decided to have a series of meetings and a definite date will be announced later. Bro. Max Hartough has been retained as pastor for another year. During Holy Week the message of the trial and sufferings of Christ was very impressively by our pastor. Easter evening the young people gave a program which was followed by

a short sermon on "Going Home," by Bro. Hartough. We now have Sunday-school and preaching every Sunday, with Christian Workers' every two weeks. Our Sunday-school is growing in attendance.—Mrs. Ada Whitman, Prairie Depot, Ohio, April 30.

Strait Creek Valley church met in council April 17, with Bro. J. O. Garst presiding. Brother and Sister Van B. Wright will represent us at District Meeting, and Bro. Wright at Annual Meeting. Our school is moving along nicely with an increased enrollment. Bro. Wright did not preach for us today as he had a funeral in the Rust territory, a Sunday-school address at our Spring Township Convention in Sinking Spring, and a baccalaureate address at the Locust Grove High School.—Senith R. Setty, Peebles, Ohio, May 5.

Toledo (First Church).—During the week previous to Easter our pastor, Bro. E. O. Norris, held a series of meetings for us. Although there were no accessions we feel the church has been built up spiritually. Services were held in the church on Good Friday from 12 to 3. This was observed by the city, nearly all business places being closed, thus enabling the working people to attend worship. We are planning a program for Mothers' Day. Our school is still having good interest and attendance. On account of some of the brethren working Saturday night the date of our love feast is changed to Sunday, May 25. The Loyal Homemakers' Class held a bake sale, the proceeds amounting to \$16.30.—Fay McKimmy, Toledo, Ohio, April 29.

Upper Twin church met in council March 13, with Eld. R. N. Leatherman in charge. A number of letters were received and several granted. Eld. B. F. Peiray was elected delegate to Annual Conference, with Eld. Aaron Dubak, alternate; to District Meeting, Wm. Deaton, Jas. Lowman; Eld. Aaron Brodbeck and Mrs. Beasley, alternates. The ministerial committee was appointed to visit the members of the congregation to ascertain if a pastor is wanted at this time. The superintendents of the two Sunday-schools were appointed a committee to make arrangements for a Vacation Bible School at Gratis the coming summer. They will ask the other denomination at that place to cooperate with us in the work; they will report at the next council. It was agreed at this time to have evangelistic campaigns put on this summer at both Gratis and Wheatville. A very encouraging report was read from the Sisters' Aid Society of Wheatville.—Lucy Kiracole, Gratis, Ohio, April 30.

West Alexandria church met in a special called council April 24, with Eld. R. N. Leatherman in charge. We decided to take up a special Bible study at our prayer meetings with our pastor in charge. We will hold our love feast on May 18. The church have just finished a two weeks' revival meeting. Bro. Leatherman gave us some powerful sermons on the Book of Revelation. Seven were added to the Kingdom.—Marie Rinehart, West Alexandria, Ohio, April 30.

OREGON

Albany.—April 23 Sister Edna Phillips came here in the interest of Religious Education. She gave six highly appreciated missionary lectures, showing a thorough grasp of our mission problems. At our Sunday morning service we arranged for her to speak on the Vacation Bible School as a means of religious education. We are sure her earnest work will bear fruit in a greater interest in Bible Study and in the great first work of the church—missions.—E. W. Pratt, Albany, Ore., May 1.

Ashland church met in council April 3, with Eld. M. C. Lininger presiding. Three letters were granted. Our series of meetings will begin May 4, closing with a love feast on May 17. Bro. Ernest Root will conduct the meetings. The Young People's Class gave an interesting Easter program on Sunday evening.—Mrs. B. M. Lininger, Ashland, Ore., April 24.

Grants Pass.—The week before Easter our pastor gave five interesting sermons. April 20 the Sunday-school gave a good program in recitations, readings and songs. The evening our pastor talked on the redemptive work of the resurrection. April 27 we gave a temperance program. We are continuing with our Bible study on Thursday evening. May 4 we have planned to go to the Williams house to encourage the few members there. Sister Jacob Moomaw lives there and does not get out to the services, but enjoys visiting with us.—Mrs. Edw. Harader, Grants Pass, Ore., April 28.

OKLAHOMA

Bartlesville church had a short Easter program after Sunday-school with a good attendance. All were deeply impressed with the Easter spirit and we believe that young and old were given a better conception of the true meaning of Easter. After services dinner was served by the sisters, following which we had our regular business meeting. As there are so few other churches very near us, it was thought advisable to appoint a committee to look up another location for our house, where we might possibly accomplish more, and especially since the Mission Board has so kindly considered coming to our aid, in helping us to get a pastor for the coming year. It is our aim and prayer, that with our most earnest work and the able assistance of Brother and Sister Thompson the endeavor may be so great that the Mission Board will rejoice that a special effort has been made at this place. We extend a cordial welcome to any who may desire to come and worship with us. Any who desire to change location might do well to look us up. The church is located at First and Virginia, near the depot.—Mrs. Rhoda Williams, Wauka, Okla., May 1.

Monitor church recently enjoyed her spring communion. Not many were in attendance from a distance but the service was an inspiration to all present. We greatly appreciate the presence of Eld. Geo. Prentice, of Alton, Okla., and Eld. Geo. Wales and wife, of near Pond Creek, Okla. Bro. Wales officiated. June 1 the young people of the Northwestern Live Wire Union will be with us in a joint program. This union includes the Prairie Lake, Pleasant Plains and Monitor congregations. We are all for these young people and are taking in advancing God's Kingdom. April 13 Eld. I. H. Miller preached for us. After the services the congregation followed Bro. Miller to his home with well-filled baskets and spread us a bountiful dinner in honor of his sixty-eighth birthday. Bro. Miller is a totally blind, and is returning from active preaching. This token of love and respect from the church he has served for many years as minister and elder gave him much enjoyment.—Sarah C. Logsdon, Nash, Okla., May 3.

PENNSYLVANIA

Bethany.—April 27 our pastor, Bro. E. M. Bowman, started on another preaching program, which lasts until the first Sunday in July. This program of sermons is especially for the presence of Eld. Geo. Prentice, of Alton, Okla., and Eld. Geo. Wales and wife, of near Pond Creek, Okla. Bro. Wales officiated. June 1 the young people of the Northwestern Live Wire Union will be with us in a joint program. This union includes the Prairie Lake, Pleasant Plains and Monitor congregations. We are all for these young people and are taking in advancing God's Kingdom. April 13 Eld. I. H. Miller preached for us. After the services the congregation followed Bro. Miller to his home with well-filled baskets and spread us a bountiful dinner in honor of his sixty-eighth birthday. Bro. Miller is a totally blind, and is returning from active preaching. This token of love and respect from the church he has served for many years as minister and elder gave him much enjoyment.—Sarah C. Logsdon, Nash, Okla., May 3.

Burnham.—About twenty of our young people met at the county jail Sunday afternoon and held a special program which lasted for about an hour. It consisted of an essay, a testimony, an address, about a number of recitations and hymns. An invitation was given at the usual Sunday services and four more responded. April 27 commencement services were held for the Teacher-training class, containing three girls. April 28 a farewell reception was given in honor of our pastor, Bro. H. W. Hantz, who has served faithfully for six months during the absence of Bro. J. B. Shellenberger. The program and refreshments were planned and prepared by the Women's Bible Class.—Yazel Yeatter, Burnham, Pa., May 4.

Codorus.—April 27 at the Codorus house we had the privilege of hearing a fine message of song given by the Faculty Quartet of Elizabethtown College. The songs were well given and appreciated by all. One hymn was sung in German. The main room of the church was nearly full. A collection was taken for the singers.—E. H. Lehman, Dallastown, Pa., May 5.

(Continued on Page 320)

BRETHREN'S HOME, GREENVILLE, OHIO

(Continued from Page 315)

appreciate very much any assistance from Aid Societies, Sunday-schools and Sunday-school classes, for our rugs, curtains and floor coverings are greatly needing to be replaced with new. Along with our gifts give us your cooperation and prayers, and to God be the praise.

Greenville, Ohio. Mr. and Mrs. Willis C. Kreider.

MOTHER AND THE "MESSENGER"

Mother, my mother, if spared to live, will arrive at her "threescore years and ten" on this forthcoming Mothers' Day.

Not so very long ago, in one of the letters to us her children, she said, in connection with her mention of conversation with another: "I asked her if they took the 'Gospel Messenger,' and she said that they did not, but would like to have it. I don't see how I would do without it. I can hardly wait until it comes. One week I did not get it, and I could hardly get over it. I read it almost all. I have always read the church paper since I knew anything. It always came into our home."

"Our home" was, of course, in her meaning the home back in the reminiscent past, before death and distance made such a difference as it now does in our family circle. And back there in those days of fine family fellowship, when father was with us yet, our home was well connected with the interests and people of our beloved church, as possible for us then and other homes now, through the medium of our invaluable "Gospel Messenger."

Stanley, Wis., April 29. Ralph G. Rarick.

LETTER FROM INDIA

A few days ago the Gujarat Conference was held at Nadiad, a city some 150 miles north and a little west from here. This Conference is composed of the different missions in Gujarat which includes the Irish Presbyterian, Methodist Episcopal, Wesleyan Methodist, Alliance, and our own beloved Fraternity. There were some seventy-five present of which number about twenty came from the Brethren Mission.

The chief speaker was a Mr. McKee, from Moga, in Northern India. He has established a school there for the training of teachers and is using what is known as "The Project Method." To give us a better idea of its working was the purpose of his being with us at this time. He is full of his subject, for he talked to us for some three hours hardly stopping long enough for breath. But in this time he outlined the course and gave us examples of how it worked out. I do not expect to go into all that he said, but rather to point out some of the more interesting features of the address.

In the beginning he gets away from the formal teaching of the "Three R's." Some problem, some project is to be worked out in which it will become necessary to do a little counting, perhaps some reading, and some writing. All may be, and often are, very crude in the beginning. Stories are told for inspiration. And they may be acted out. The child's interest is aroused, and what he learns is doing the thing he wants to do, and for, to him, a very definite purpose.

The course is made to cover, in four years or so, most of the phases and interests of the child's village life; the relationship of the child to the home, the parents, the brothers and sisters, the neighbors, the village, and from that to the outside world. The children are given stories which picture ideal conditions, very often taken from the Bible; they are led to see and understand what their relationship should be to every condition. They study hygiene and health, sanitary conditions, and the varied life and industries of village life. The effort is to train them for the life that they should obviously lead. That is, they are encouraged toward the village and agriculture rather than away from it.

After this he gave us an example. This from one of the lower grades. They were going to build a house. First, they talked about it; talked about all the houses they knew. And then decided to make a small model of the one they chose. But this involved much planning, and drawing, and discussion. It involved measurements, counting. All, of course, very crude, immature, but nevertheless, a kind of reading, writing, and arithmetic. But this little model by accident, or design, is made to fall down. They decided to rebuild it, and bigger and better than before; large enough that they can play in it, or as children, live in it. Now they are becoming real architects. Houses are visited. They eagerly hunt up all kinds of house pictures. They have to plan anew, and to measure, not necessarily in feet and inches, but in any given length. They use, perhaps, a stick whose length is eighteen inches; perhaps a yard stick. The measurement is a certain number of times as long as this stick. Then they are induced to draw, and measure to a scale. Plans are made and material discussed. Ventilation, number of rooms, size of rooms, windows and doors all come in for consideration. And finally they start to build. Then come problems in making the house stand up, and in fitting the windows and doors. But the house is built and the furniture chosen

and made. Pictures and decorations are selected: At last the house becomes fit to live in. Then there is the question of the family, and of the various relationships. The children are just as interested as can be. In doing all this they learn how to plan for a house, how to cooperate, how to think their own way through a hard problem. They learn something of independence and sturdiness. And they learn to count as far as they have to, and to read a few words, and to draw, and to write some of the necessary things that come up in the solving of this problem.

As I said before, Mr. McKee is very enthusiastic about the matter. It is his life. And his enthusiasm is contagious. Perhaps all his ideas will not be adopted. Very few men's are. But this shows the trend of educational thought here at present. The education of the past has tended to fit the pupils for clerical work, usually with the Government. It was away from home. The new idea is to train them to live better, happier, healthier, and more prosperous at home and in the home environment. In short, to educate them toward home instead of away from it. It remains to be seen how much there will come from it. But thus far we have faith in it.

Sincerely,

Bulsar, India.

J. E. Wagoner.

TO THE DISTRICTS CONCERNED

The several committees of the three State Districts (First and Second West Virginia and Eastern Maryland) met in the Child Rescue Home, near Eggleston, W. Va., April 19. Six of the committees and three trustees were present.

They decided to build a large house for the accommodation of the many orphans who have been refused on account of lack of room in the present house. It is estimated that the house will cost from ten to twelve thousand dollars. The Home owns ninety-two acres of good farming land which cost \$7,000, with about \$3,000 paid for stock and implements. One man has offered to pay as much as \$1,000 if the Second District of West Virginia will raise the same amount. Two other brethren have offered to pay two-thirds of the bill for all rough lumber used in the Home, if some one else will pay the other one-third. If you are interested in paying this third, confer with the secretary.

They decided to ask that each member of the church be asked to give at least one day's work or its equivalent in cash. If you are making one dollar or five, be sure and give that much. All can give at least one day's work to help the good cause. Brother, if the Lord has blessed you with this world's goods, don't be satisfied till you have given a good offering and it will live long after you are gone. The committee hopes to begin to build early in May.

L. H. Fike.

Oakland, Md.

DISTRICT CONFERENCE, SECOND DISTRICT OF VIRGINIA

District Conference of the Second District of Virginia convened in the Staunton church of the Brethren April 24 to 25, 1924, with the following officers in charge of the meeting: Dr. John S. Flory, Moderator; Dr. Paul H. Bowman, Reading Clerk; Eld. D. B. Garber, Writing Clerk. The devotional service was conducted by Bro. J. W. Lear of Illinois. At the opening of the service the auditorium was already full and overflowing. The first day was spent in hearing reports of committees, which were appreciated by all. We were also favored in the afternoon session with a very interesting talk by Bro. J. W. Lear along the line of giving to and building up the cause of Christ. We were also glad to have with us Bro. N. R. Seese, a returned missionary from China. Bro. J. W. Hess then gave a very emphatic speech along the line of District missions, after which an offering of \$742.70 was lifted for mission work both home and foreign. Five queries came before the meeting, two of which were sent to Annual Conference. After all business had been disposed of in an orderly way the meeting was closed with devotional service led by Elder Peter Garber, to meet in 1925 at the Sangerville church of the Brethren. Delegates on the Standing Committee from this District are, Dr. John S. Flory and Eld. H. G. Miller; alternates, Elds. Peter Garber and D. B. Garber. This was indeed a spiritual meeting enjoyed by all, and may Heaven's benediction rest upon it.

D. B. Garber.

Basic, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fishburn-Griffith.—By the undersigned, at the home of the bride's parents, April 27, 1924. Mr. Aubrey F. Fishburn and Miss Dorothy Griffith, both of Lone Star, Kans.—J. S. Sherly, Overbrook, Kans.

Gillmore-Litt.—By the undersigned, at his residence, April 20, 1924. Bro. Howard Gillmore and Sister Minnie Litt, both of Fredericktown, Ohio.—A. H. Miller, Akron, Ohio.

Quarry-Winslow.—By the undersigned, at the home of the bride's parents, in Juniata, Pa., April 24, 1924. Mr. Lloyd I. Quarry and Sister Vesta Winslow, both of Martinsburg, Pa.—C. B. Smith, Martinsburg, Pa.

FALLEN ASLEEP

Boone, Bro. Eugene, born in Cambridge City, Ind., died at his home in Decatur, Ill., April 1, 1924, aged 80 years, 11 months and 11 days. He is survived by Sister Boone who was his constant nurse for all the years of his affliction. They united with the church in 1912 and have been faithful ever since. Nine years ago he was partially paralyzed and later had acute kidney trouble. He was for these nine years a wheel-chair patient. Funeral services by the writer, Interment in Cedar Ridge cemetery at Honey Bend, Ill. S. S. Blough, Decatur, Ill.

Bowman, Sister Ida (nee Ramsey), wife of Henry G. Bowman, died of pneumonia, at their home, Lebanon, Pa., April 25, 1924, aged 55 years, 8 months and 4 days. With her husband she united with the Church of the Brethren during a revival twelve years ago, in Palmyra, then a part of the Spring Creek church. The family moved from Hershey to Annville in 1916, and later to Lebanon. There are left her husband, six children, fourteen grandchildren. There has been a member of the church for many years. She suffered intense pain for many months before she died but was very patient during it all. She was anointed twice. Services at the Union Church in Central Point by Brethren M. C. Linsinger and Hiram Smith. Burial in Central Point cemetery.—Mrs. B. M. Linsinger, Ashland, Ore.

Bowman, Mrs. Maggie, died Feb. 7, 1924, at Central Point, Ore., aged 53 years and 3 months. She was born in Holland in 1870 and when four years of age came to America with her parents. In 1894 she married J. H. Bowman. There were six sons and two daughters who are all living. She was a faithful Christian and has been a member of the church for many years. She suffered intense pain for many months before she died but was very patient during it all. She was anointed twice. Services at the Union Church in Central Point by Brethren M. C. Linsinger and Hiram Smith. Burial in Central Point cemetery.—Mrs. B. M. Linsinger, Ashland, Ore.

Brumbaugh, Bro. Peter B., son of Bro. Geo. H. and Sister Margaret Brumbaugh, died March 28, aged 45 years, 2 months and 13 days. He had been in failing health for a number of years, but his condition was not serious until about ten days before his death. He is survived by five brothers, four sisters and one half-sister. He was a member of the Church of the Brethren at Clover Creek, where services were held by Bro. L. R. Holsinger, assisted by Bro. I. B. Kensingler. Burial in the Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Buffenmyer, Matilda, born Adams, born July 14, 1855, died April 18, 1924. She was the widow of John C. Buffenmyer, a deacon, who died over two years ago. She was failing in health for the past seven years. She was a member of the Brethren Church for forty-five years. She is survived by six sons and two daughters. One married son died about two years ago. Services at the church at this place by Elder David Kilbuck and I. W. Taylor. Interment in Mohler's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Copp, Harriet, was born in Grant County, Ind., near Jerome, June 5, 1849, and departed this life April 25, 1924, at his home at Windfall, Ind. In the year 1866 he was united in marriage to Miss Sarah Jane Ryan who preceded him April 21, 1914. To this union four children were born—two sons and two daughters, one son dying in infancy. On Oct. 6, 1914, he was united in marriage to Mrs. Nora Hewitt. To this union one child was born. He also leaves an only brother, eleven grandchildren, fourteen great grandchildren, one great-grandchild and two step-daughters. At an early age Bro. Copp united with the Church of the Brethren and ever since has been a faithful follower of the Master. Funeral services at the Brethren church near Windfall by the writer, assisted by Eld. Nathaniel Cripe. Burial in the cemetery at Windfall.—J. A. Miller, Kokomo, Ind.

Force, Bro. Ervin L., died at his home near Spring City, Pa., March 10, 1924, from a complication of diseases, aged 62 years. He is survived by an invalid wife and one daughter. He was one of our deacons and will be sadly missed in the home, in the community and in the church.—J. C. Kopenhaver, Oaks, Pa.

Fyock, Barbara, of Dunning's Creek congregation, Bedford County, Pa., died Feb. 20, 1924, aged 73 years, 9 months and 10 days. She was the only daughter of Brother and Sister Gideon Rogers. At the age of fourteen she became a member of the Church of the Brethren and has been a loyal and consistent member ever since. She was married to Robert Fyock, who died Feb. 10, 1910. This union was blessed with four children, three of whom preceded her. She is survived by one daughter, eleven grandchildren and four great-grandchildren. Sept. 16, 1915, she married Eld. Abram Fyock who died Feb. 14, 1919. Her life has been an inspiration for good to all who had the privilege of her acquaintance. She was always calm and considerate, ever ready to help those in need. By her sunny disposition and kindly attitude she has helped the Lord's cause, many times filling the place of superintendent, teacher or leader in whatever way her services could be used. Her greatest concern was the advancement of Christ's cause and Kingdom. Services by the writer at the Holsinger home. Interment in the Mock cemetery.—D. I. Pepple, Woodbury, Pa.

Good, Sarah Jane Flora Sumstine, daughter of Charles and Eliza Beth Martin Sumstine, was born in Michigan, near Mishawaka, Indiana. At the age of sixteen she united with the Dunkard Church and was a sincere and faithful Christian her entire earthly life. At the age of seventeen she went with her parents to Nebraska, where she was a successful and highly esteemed teacher in the public schools for a number of years. When twenty-three years of age she was married to Jacob J. Good who was also a member of the church of the Brethren. To this union were born five children. The son, died when only sixteen months old. In 1903 Brother and Sister Good, to fill the place in their home left vacant by the departure of the loved son, adopted two orphan boys, whom they at once dedicated to the Lord, vowing to raise them for the service of the Christ. In 1910 Sister Good, with her family, came west, living for the greater part of the time, until her decease, at Oregon. About five years ago her health broke down, the last two years of her life being spent in invalidism. The end came, disease, toxic goitre, and other complications. Interment was made in the Mt. Scott cemetery.—Mary E. Good, Seattle, Wash.

Goughnour, Sarah Ward, born in Johnston, Pa., died at the home of her daughter, in Miami, N. Mex., April 21, 1924, aged 82 years, 8 months and 9 days. She married Israel Goughnour in 1864. After eleven years her husband died, leaving her with a small children. In 1878 she came to Miami for her health. She became a member of the Church of the Brethren when eighteen years old and so had given nearly sixty-five years of faithful service to her Master. She is survived by two sons, two daughters and one brother. Two sons preceded her. Services at the church in Miami by the writer, assisted by Bro. F. B. Gilson. Burial in the cemetery near by.—F. B. Gilson, Miami, N. Mex.

Holsinger, Geo. R., son of Brother and Sister Daniel Holsinger, deceased, at his home near Newry, Pa., May 12, 1849, died April 19, 1924, at his home near Newry, Pa. He had been ill for some time and death resulted from a complication of diseases. He was twice married. His first wife was Sister Elizabeth Seidenbuerger, who preceded him many years ago. About two years ago he married Mrs. Annie Thomas who survives with one brother. Services at

the Clover Creek church by Bro. F. R. Zook, assisted by Eld. A. B. Burget. Burial in Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Kulp, Bro. Irwin, died April 23, 1924, aged 71 years, 8 months and 28 days. He is survived by his widow, ten sons and one daughter, thirty-four grandchildren, fifteen great-grandchildren, four brothers and two sisters. Services by the writer, assisted by Rev. Engle. Interment in the Calvary cemetery.—J. C. Beahm, Connelville, Pa.

Kitterman, Peter, son of Daniel and Rebecca Kitterman, born Jan. 9, 1846, died April 1, 1924. Jan. 4, 1870, he married Susanah Rinehart. There were three daughters. More than fifty years ago he and his wife united with the Church of the Brethren. In that faith they both lived; in that faith he died. He was loyal to his Christian vows and to his God as far as the Spirit gave him grace to see and know. He was a good neighbor, a dispenser of wholesome, fatherly counsel to those who sought his help. Surviving are his wife, three daughters, three grandchildren, four great-grandchildren and one sister.—Lucy Kiracone, Gratis, Ohio.

Lear, Milton A., son of Asa and Ottilie Lear, born near Farmersville, Ill., died at Girard, Ill., April 18, 1924, aged 20 years, 5 months and 27 days. Through an accident three years ago he contracted the disease that caused his death. A few days before he died he confessed Christ as his personal Savior and was received into the Church of the Brethren by baptism. Services by Bro. O. F. Shaw, assisted by Bro. J. W. Lear. Interment in Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

Martin, Bro. John, died at his home of complications, April 25, 1924, aged 66 years. He is survived by six children. Services by Eld. N. P. Castle. Interment in cemetery adjoining the church.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Moore, Chas. P., born at Nevada, Mo., April 18, 1875, died Nov. 6, 1923, at Watts, Okla., where he was buried. He married Mollie Groom Dec. 24, 1900. He was baptized July 20, 1913, and was elected deacon in Bartlesville church in 1919, remaining faithful to the end. He leaves his wife, one brother and a sister.—Mrs. Rhoda Williams, Wauna, Okla.

Myers, Anna Lou, daughter of Wm. and Erma Myers, born Aug. 21, 1923, at Greenville, Ohio, died at the home of her grandparents near South Bend, Ind., April 26, 1924. Services at the Second South Bend church by the writer.—Bert Pontius, Elkhart, Ind.

Packard, Sister Ruby Mae, daughter of Brother and Sister Wm. Sharp, born in Ohio, died April 22, 1924, at Blissfield, Mich., aged 22 years, 11 months and 22 days. At the age of fourteen she united with the Church of the Brethren. Sept. 1, 1923, she married Wm. Packard who survives with her parents, one brother and four sisters. One brother and three sisters preceded her. About four weeks ago she called for the anointing. Services at Fairview church by Eld. J. A. Guthrie. Burial at Amboy cemetery.—Mrs. Gertrude Guthrie, Swanton, Ohio.

Pittman, Bro. Roy Temple, died April 16, 1924, aged 55 years, 5 months and 18 days. He was sick only a few days with pneumonia. He was a member of the Mill Creek church and lived a faithful Christian life. He leaves his wife, four children, three brothers and a stepmother. Services by Bro. C. E. Long. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Rau, Margaret Ann, born in Crawford County, Ohio, died at her home near Carey, Ohio, April 18, 1924, aged 78 years and 23 days. She was a daughter of John and Margaret Tiffin and one of a family of thirteen children, all having preceded her. She married D. W. C. Rau, Dec. 8, 1878. She united with the Church of the Brethren Dec. 10, 1878, and lived a consistent Christian life. While she had been a semi-invalid for several years her death was due to a paralytic stroke. She leaves her husband, the son, an adopted daughter, thirteen grandchildren and seven great-grandchildren. Services at the Oak Grove church by Eld. H. V. Thomas and the pastor, John Wiesend. Interment in Hickory Grove cemetery.—Mrs. John Wiesend, Alvada, Ohio.

Ross, Sister Martha, daughter of Jacob and Sarah Shearer, born in Harrisburg, Pa., died in Dayton, Ohio, April 25, 1924, aged 83 years, 7 months and 1 day. She came to Ohio with her parents in 1838 and spent almost her entire life in Mercer County, near Mendon, until two years ago when she went to her daughter in Dayton. In 1863 she married Arr Ross who died in 1869. In 1871 she married Theo. Ross who died in 1915. Early in life she accepted Jesus as her Savior and united with the Church of the Brethren to which she remained faithful more than sixty-five years she served her Christ in a most unassuming way. During the last four years she suffered much but was patient until the end. She leaves one son, two daughters, five grandchildren, thirteen great-grandchildren and one brother. Services in the M. E. church in Mendon by Eld. J. A. Guthrie, assisted by Rev. Baumgardner. Interment in Mendon cemetery.—Mrs. Gertrude Guthrie, Swanton, Ohio.

Shanks, Paul Eugene, son of Brother and Sister D. A. Shanks, born at Walton, Kans., died April 25, 1924, at Garden City, Kans., aged 27 years, 2 months and 17 days. He gave his heart to Jesus and united with the Church of the Brethren at the age of fourteen and was very sincere and earnest in his Christian life. He was called to the service of his country in the fall of 1918 and was given an honorable discharge May 20, 1919. He married Thelma Iper, June 3, 1919. He is survived by his wife and daughter, father and mother, one brother and two sisters. He endured a long period of suffering, being under the care of a physician since September, 1923. Services in the Garden City church by the writer.—D. H. Heckman, Garden City, Kans.

Smith, Sister Fannie (Replogle), wife of Bro. Andrew Smith and daughter of Bro. Andrew Replogle (deceased) and Sister Barbara Replogle, of New Enterprise, Pa., died at her home near Woodbury, Pa., March 24, 1924, after a brief illness which culminated in uremic poisoning. At the time of her death, Sister Smith was 44 years, 11 months and 14 days old. In early girlhood she united with the Church of the Brethren and continued faithful, living a life of active service as a deacon's wife; for years she was the teacher of a primary class. In connection with these duties she was found active in the Ladies' Aid Society and similar activities of the Sunday-school and church. Sister Smith could always be depended upon and the local church will miss her very much. She is survived by her mother, two sisters, two brothers, her husband and two children. Services in the Replogle Church of the Brethren by Bro. G. E. Yoder, assisted by Brethren Dorsey Pepple and Howard Keiper. Interment in the Dry Hill cemetery near the town of Woodbury, Pa.—D. Howard Keiper, Woodbury, Pa.

Weybright, Anna Catharine, daughter of Brother and Sister Daniel S. Weybright, died Jan. 11, 1924, aged six months. Services by Bro. J. Ross Murphy, assisted by the home ministers.—Anna E. Sawyer Weybright, Thurmont, Md.

Wilson, Bro. John, born at Kasson, W. Va., died at Arden, W. Va., April 20, 1924, aged 83 years, 1 month and 9 days. He married Mary E. Pierce in 1872; she preceded him April 8, 1913. There were four daughters and two sons; two daughters preceded him. He united with the Church of the Brethren in 1873 and remained a faithful Christian and loyal supporter of the church. Services at the Shiloh church by Bro. J. B. Shaffer. Interment in Shiloh cemetery.—Louella R. Spurgeon, Mountville, W. Va.

Wilson, Owen Brown, son of Bro. Arlie and Sister Dona Wilson, died March 31, 1924, aged 23 days. One brother preceded him. He leaves his father, mother, three brothers and one sister. Services at the Shiloh church by Bro. F. L. Haller. Interment in Shiloh cemetery.—Louella R. Spurgeon, Mountville, W. Va.

VISIBLE INSTRUCTION

Are You Using It to the Fullest Extent?

On this page are some suggestions of helps for such instruction. The double approach through eye and ear produces much more than double the impression of either alone. Note the reduced prices on our blackboards.

Five Best Maps With Collapsible Stand

Our **Five Best Maps** are all 36x58 inches in size. They are lithographed on a very superior muslin in four colors. These maps are just the thing for Sunday-schools, Bible Classes, Colleges, or indeed wherever the Bible is studied. These five maps (Nos. 13, 14, 15, 16, and 17) are mounted on a specially constructed roller and collapsible stand. Complete outfit, carriage extra, ...\$15.00

Maps sold separately at \$2.00 each.

- | | |
|---|--------|
| No. 13. Assyria and Adjacent Lands..... | \$2.00 |
| No. 14. The Roman Empire..... | 2.00 |
| No. 15. Egypt and Sinai Peninsula.... | 2.00 |
| No. 16. N. T. Map of Palestine..... | 2.00 |
| No. 17. O. T. Map of Palestine..... | 2.00 |



Stout's Students' Map of Palestine

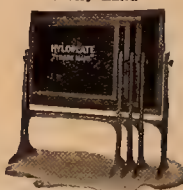
3 Maps in One—in Six Colors

Stout's maps show all that the average map shows, and in addition indicate the places where 50 of the most interesting Bible incidents occurred, together with the journeys of our Lord chronologically arranged. A marginal index makes it easy to locate all cities, lakes, rivers, etc. Prices: Bond paper, each, 50c; 6 maps for \$2.50; cloth-backed map on a roller, each, \$1.00; 6 maps, \$5.00.

Style "D" Reversible Blackboards

- | | |
|---------------------------|---------|
| No. 1. Frame 3x4..... | \$20.00 |
| No. 2. Frame 3x4 1/2..... | \$21.00 |
| No. 3. Frame 3 1/2x5..... | \$23.25 |
| No. 4. Frame 4x5..... | \$25.75 |

Delivery Extra



STYLE "D" BOARDS
Made of double thick Genuine Hyloplate with the "velvet" writing surface, slatted on both sides, solid oak frame and standards, in natural finish.

Can be reversed instantly, or easily taken apart. The hand screws at the side act as pivots and permit the board being fastened at any angle.

Also has a grooved rail to hold the crayon and erasers. The iron braces attached to the rail connect with the standards by iron slides similar to a bed rail fold.

The standards are 2 1/2 inches wide by 1 1/2 inches thick with an extra heavy base 22 1/2 inches long and 1 1/2 inches thick. The chalk rail is 2 1/2 inches wide. From the floor to top of chalk rail is 2 feet, and to center of blackboard 4 feet 3 1/2 inches.

Shipped knocked down. Put together without tools. When ordering give size as well as number.

Blackboards for Home Use

- | | |
|-----------------------|--------|
| Delivery extra. | |
| No. 1T. 15x18 in..... | \$1.35 |
| No. 2T. 18x24 in..... | \$1.70 |
| No. 3T. 21x30 in..... | \$2.10 |
| No. 4T. 24x36 in..... | \$2.40 |
| No. 5T. 36x48 in..... | \$4.60 |

All measurements outside size of frame.

Chalk trough on each Board.

The most complete Blackboard for children's use.

Frame of hardwood walnut finish. Board of genuine Hyloplate with the "velvet" writing surface, slatted on one side only. A well made and substantial board.



Style "A" Cloth Blackboards



Ten sizes as follows:

- | | | | |
|--------------------|--------|---------------------|------|
| No. 1. 2x2 ft..... | \$1.15 | No. 6. 3x7 ft..... | 4.30 |
| No. 2. 3x3 ft..... | 2.05 | No. 7. 4x4 ft..... | 2.50 |
| No. 3. 3x4 ft..... | 2.35 | No. 8. 4x5 ft..... | 3.55 |
| No. 4. 3x5 ft..... | 2.60 | No. 9. 4x6 ft..... | 4.00 |
| No. 5. 3x6 ft..... | 3.75 | No. 10. 4x7 ft..... | 4.70 |

Order by number. Give size also.

Erasers

Andrews Wood Felt Eraser, each.....15c
Weber Noisless and Dustless Eraser, each.....25c

Slated Cloth



In this Slated Cloth we are offering an article of real merit. We believe this Slated Cloth to be better than others and guarantee it to be exactly as represented and to run uniform in quality without bare or rough spots or imperfections of any sort.

- | | |
|-----------------------------------|--------|
| Black, slatted two sides | |
| No. 1. 4 feet wide, per yard..... | \$1.30 |
| No. 2. 3 feet wide, per yard..... | \$1.10 |
| Black, slatted one side | |
| No. 3. 4 feet wide, per yard..... | \$1.35 |
| No. 4. 3 feet wide, per yard..... | \$1.20 |

Style "B" Blackboards

For Wall, Board or Table

This Blackboard is of double thick genuine Hyloplate, with the "velvet" writing surface, frame of ash, same as used on our Style D reversible blackboard, natural varnish finish.

A complete and perfect portable Blackboard, suitable for private schools, Sunday-schools and lecture rooms.

Slatted both sides.

- | | |
|--|--------|
| Frames 2 1/2 inches wide and 1 1/2 inches thick. | |
| No. 1. 2x3 ft..... | \$4.50 |
| No. 2. 3x4 ft..... | 7.50 |
| No. 3. 3x4 1/2 ft..... | 8.30 |
| No. 4. 3 1/2x5 ft..... | 10.40 |
| No. 5. 4x6 ft..... | 13.10 |

Delivery extra on style "B" boards. When ordering always give size as well as number.



THE BEST CRAYON OF ALL

Sanitary, dustless Crayon is coming more and more in demand by all progressive educators, and the sales of Alpha Dustless have increased proportionately as the knowledge of Dustless Crayons has grown.

ADVANTAGES:

1. Its durability makes it cheaper than the common crayon.

2. It will not scratch or glaze the board.

3. It is dustless, and saves the throats of pupils and teachers from injury.

4. It does not soil the hands and clothing. It is absolutely sanitary.

Do not accept a substitute. There is no crayon "just as good."

Made in three grades—"H" hard, "M" medium, "S" soft. Price per Gross 75c, carriage extra. Per dozen, 50c postpaid.

A single gross of the Alpha Dustless will last as long as six gross of common chalk crayon.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
EDWARD FRANTZ,
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 317)

Elthelth congregation met in council March 22, with Eld. Wm. M. Knopsider presiding. A series of meetings will begin in the Elthelth house May 11 and continue for two weeks, ending with a love feast Sunday, the 25th, at 5 P. M. Bro. R. T. Hull is to be the evangelist.—Mrs. Fred D. Hayes, Freed, Pa., April 30.

Green Tree church met in council March 17, with Eld. H. S. Replogle presiding. Brother and Sister Replogle were elected delegates to Annual Meeting; Brethren Geo. Hallman, S. H. Vocum and Brother and Sister Replogle, delegates to District Meeting. Drawings and plans for an addition to the church were considered but were not favorable, so new plans will be submitted later. Our love feast will be held May 18, at 7 P. M. We will hold special services four evenings preceding. Easter services were well attended, taxing our house to the utmost.—J. C. Kopenhaver, Oaks, Pa., April 29.

Philadelphia (First Church)—On Palm Sunday morning our pastor, Ross D. Murphy, spoke on "The Seven Utterances of the Cross." He dwelled mostly on the words of Jesus, "It is finished." It was very touching and impressive. In the evening the choir brought the message through song by rendering the Easter cantata, "The Story of the Cross." Easter was a day of rejoicing. In the morning at the close of an impressive and uplifting sermon by the pastor, four were baptized. In the afternoon the Sunday-school rendered a well-prepared Easter program.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 30.

Rummel—The work here has been progressing splendidly. All services have been largely attended; the Sunday-school especially is gaining in attendance. April 3 we held our District. The pastor, Bro. D. P. Hoover, was elected delegate to the Hocking Conference; Bro. C. S. Knevel, Elmer Knevel and D. P. Hoover, delegates to District Meeting. April 20 an Easter program was rendered to a large audience. We have had two Volunteer Mission Bands with us this year, one from Juniata College, March 2, and one from Elizabethtown College, April 12, both giving us very interesting programs. A liberal offering was lifted for missions. We will have a revival one week before our love feast, beginning Saturday evening, May 10, in charge of our pastor, Bro. D. P. Hoover. We plan to have special services for Mothers' Day. We will have a two weeks' Vacation Bible School beginning May 19.—Mrs. Jno. H. Stalter, Rummel, Pa., May 5.

TENNESSEE

Liberty church met in council, with Eld. R. G. Edwards presiding. Sunday morning we had Sunday-school which is progressing nicely. Afterward Bro. Edwards preached an excellent sermon on "Christian Graces." We also have an interesting prayer meeting Sunday night.—Mrs. J. B. Isenbarger, Jonesboro, Tenn., April 26.

VIRGINIA

Roanoke—At our last council Brethren Price Garst and Levi Garst were elected delegates to Annual Meeting, with J. S. Shovalter and Albert Shovalter, alternates. The communion service at this place will be held May 17, beginning at 4 P. M. It is arranged for Sister Miller, returned missionary, to be here May 14 to give us a week of lectures and missionary teaching. A program is being arranged for Mothers' Day, with special music and essays. Bro. J. A. Dove will be the speaker for the occasion.—Ida Shovalter, Roanoke, Va., April 29.

Sangerville church met in visit council April 3. The brethren gave a good report of their visit among the members. Five brethren from adjoining congregations were present who gave us good advice. Delegates appointed for Annual Conference were: J. M. Foster and M. G. Sanger, with A. L. Miller and J. L. Driver, alternates; to District Meeting, A. J. Miller, J. S. Kiraole, J. S. Wine and J. L. Driver and L. C. Zimmerman tied for the fourth place. Two letters were granted. It was decided to call for the District Meeting of 1925.—Meda G. Argenbright, Bridgewater, Va., May 1.

Troutville congregation met in council March 29 with Eld. C. S. Isenberry presiding. Several letters were present who gave us good advice. Delegates appointed for Annual Conference were: J. M. Foster and M. G. Sanger, with A. L. Miller and J. L. Driver, alternates; to District Meeting, A. J. Miller, J. S. Kiraole, J. S. Wine and J. L. Driver and L. C. Zimmerman tied for the fourth place. Two letters were granted. It was decided to call for the District Meeting of 1925.—Meda G. Argenbright, Bridgewater, Va., May 1.

WEST VIRGINIA

Mt. Union congregation met in council at the Wiles Hill house, March 27, with Eld. M. R. Wolfe in charge. Our pastor was unanimously elected for the coming year, beginning Oct. 1. It was decided that whoever went from this congregation to Annual Meeting should serve as delegate. We will hold our love feast May 18, beginning at 5 P. M. Our Easter program was well attended. Our Sun-

day-school attendance has been good. One has been received by baptism since our last report.—C. C. Sterner, Morgantown, W. Va., April 28.

Shiloh—On account of Annual Meeting the date of our meeting has been changed to one week later. Our meeting will begin June 14 and our love feast will be held June 22.—Louella R. Spurgeon, Mostsville, W. Va., April 28.

WISCONSIN

Maple Grove—At our last regular council, held in February, all church officers were elected, with Bro. John Heckman, elder; Bro. Chas. Shidler, clerk; Bro. Otto Pearson, Sunday-school superintendent; the writer, correspondent and "Messenger" agent. Easter Sunday we enjoyed a splendid program rendered mostly by the young folks. Many songs and recitations were given that turned our thoughts back to the first Easter morn. We also had a selection by a male quartet. With the coming of spring we are looking for a rich service in the Lord's vineyard.—Mrs. Otto E. Pearson, Stanley, Wis., May 5.

ANNOUNCEMENTS

LOVE FEASTS

- California**
May 17, Reddley.
May 18, Inglewood.
May 18, 6:30 pm, Pasadena.
May 18, Los Angeles.
May 25, 6 pm, Glendora.
- Colorado**
June 1, Fruita.
- Florida**
May 31, Bethel.
- Idaho**
May 17, 7:30 pm, Boise Valley.
May 31, 10 am, Bowmont.
- Illinois**
May 17, 7:30 pm, Hurricane Creek.
May 18, 7 pm, Polo.
May 24, 23, 7 pm, West Branch.
May 24, 25, Cherry Grove.
May 30, 7 pm, Hickory Grove.
May 30, 7 pm, Okaw, Centennial house.
May 31, June 1, 7 pm, Yellow Creek.
June 1, Lena.
- Indiana**
May 17, Walnut.
May 22, Baugo.
May 24, Rossville.
May 24, Shipshewana.
May 24, 6:30 pm, Wawaka.
May 24, 7:30 pm, Buck Creek.
May 24, 7 pm, Arcadia.
May 31, Missisauwa.
May 31, Pleasant Valley.
May 31, 7 pm, English Prairie.
May 31, Cedar Lake.
May 31, 6 pm, Pipe Creek.
May 31, Elkhardt Valley.
May 31, 7:30 pm, Upper Fall Creek.
May 31, 7:30 pm, Bremen.
May 31, 7:30 pm, Syracuse.
May 31, 10 am, White, all-day.
- Iowa**
June 1, Indianapolis.
June 6, 7:30 pm, Bethel Center.
June 7, Middlebury.
June 21, Kilbuck, Antioch house.
June 21, Camp Creek.
June 28, New Salem.
- Kansas**
May 17, 7:30 pm, Verdigris.
May 17, 7 pm, Prairie View.
May 17, Larned Rural.
May 17, Bloom.
May 17, Salem Community.
May 18, Morrill.
May 24, 7 pm, Victor.
May 31, 7 pm, North Solomon.
May 31, Quinter.
May 31, 7 pm, Abilene.
- Maryland**
May 17, 4 pm, Manor.
May 17, 2:30 pm, Pleasant Hill (Bush Creek congregation).
May 18, 6 pm, Washington City (D. C.).
May 18, Peach Blossom, Fairview house.
May 24, 2:30 pm, Beaver Dam.
May 24, 2 pm, Middletown Valley, Grossnickle house.
May 24, 2:30 pm, Meadow Branch.
May 24, 25, Brownsville.
May 31, 4 pm, Long Green Valley.
- Michigan**
May 25, Battle Creek.
May 31, Woodland.
June 1, Beaverton.
June 14, Elsie.
June 14, 7 pm, Crystal.
June 21, 10:30 am, New Haven.
June 21, Zion.
June 28, Rodney.
- Minnesota**
May 31, Winona.
- Missouri**
May 17, Peace Valley.
May 17, 7 pm, Bethany.
- Nebraska**
May 18, Lincoln.
May 18, Omaha.
May 26, South Beatrice.
- North Dakota**
June 28, Ellison.
- Ohio**
May 17, 6:30 pm, West Charles-ton.
May 18, 6:30 pm, Pleasant Hill.
May 24, 7 pm, Middle District.
May 24, 7 pm, Rome, Oak Grove house.
May 24, Sand Ridge.
May 25, 6:30 pm, Oakland.
May 25, Toledo, First Church.
May 31, Lick Creek.
May 31, Dupont.
June 1, 6 pm, Bear Creek.
June 14, 8 pm, Greenspring.
June 21, 10:30 am, Silver Creek.
June 21, 7 pm, West Alexandria.
- Oregon**
May 17, 10 am, Albany.
May 17, Ashland.
- Pennsylvania**
May 17, 7 pm, Ambler.
May 17, Indian Creek.
May 17, 18, 1:30 pm, Annville.
May 17, 18, 10 am, Maiden Creek.
May 17, 18, Upper Conewago at Mummert house.
May 18, 1:30 pm, Lower Conewago.
May 18, New Fairview.
May 18, Kootz.
May 18, Rummel.
May 18, Williamsburg.
May 18, Hollidaysburg.
May 18, Scalp Level.
May 18, 4 pm, Ephrata.
May 18, Carson Valley.
May 18, Leamersville.
May 18, 9:30 am, Lower Cumberland, Mohler house.
May 18, Clover Creek, Clover Creek house.
May 18, Mt. Joy.
May 18, Roaring Spring.
May 18, Elk Lick.
May 18, 7 pm, Green Tree.
May 19, 20, 1:30 pm, East Petersburg, East Petersburg house.

- May 20, 21, 10 am, Chiques, Chiques house.
May 21, 22, 1:30 pm, White Oak, Pennville house.
May 22, 23, 10 am, Big Swatara.
May 24, 6 pm, Hatfield.
May 24, Spring Run at Pine Glen.
May 24, Lower Clear.
May 24, Spring Run.
May 24, 25, 2:30 pm, Farmers Grove (Perry congregation).
May 24, 25, 9:30 am, Schuylkill at Big Dam house.
May 24, 25, 2 pm, Mt. Olivet.
May 24, 25, 9:30 am, Midway.
May 24, 25, 10 am, Falling Spring, Hade house.
May 24, 25, 10 am, Upper Codorus, Black Rock house.
May 25, 5 pm, Elbethel.
May 25, Codorus, Codorus house.
May 25, Fairview.
May 25, Shade Creek.
May 25, Geiger.
May 25, Carlisle.
May 26, 7 pm, Ligonier.
May 27, 28, Springville, Mohler house.
May 27, 28, 1:30 pm, East Fairview.
May 27, 28, 10 am, Heidelberg.
May 27, 28, 10 am, West Green Tree, Green Tree house.
May 29, 30, 9:30 am, Little Swatara, Ziegler house.
May 31, 2 pm, Springfield.
May 31, Aughwick, Germany Valley house.
May 31, 2 pm, Akron.
May 31, 2 pm, Ridge.
May 31, 2 pm, Mechanic Grove, Grove house.
May 31, 2 pm, Spring Grove, Kemper house.
May 31, 10 am, Back Creek, Up-ton house.
May 31, Lost Creek, Good Will house.
May 31, June 1, Antietam, Price church.
June 1, Summit Mills.
June 1, 2:30 pm, Marsh Creek.
June 1, Middle Creek.
June 1, 7 pm, Yellow Creek, Bethel house.
June 1, 6:30 pm, Maple Grove.
June 1, 6 pm, Quemahoning.
June 1, 7:30 pm, Robinson.
June 22, Penn Run.
- Virginia**
May 17, 6 pm, Midland.
May 17, 3:30 pm, Hinton Grove.
May 18, Tinkers Creek.
May 24, 5 pm, Rileyville.
June 14, 4 pm, Pleasant Valley, (Second Dist.).
- West Virginia**
May 18, 5 pm, Mt. Union.
June 1, 10:30 am, Berkeley, Van-cleaveville house.
June 22, Shiloh.

W. J. Swigart speaks--

(Copy of clipping from the March 22, 1924, issue of the Gospel Messenger):

...in every college in the church. How gracious would be the consciousness were of these good causes in which it could be doing good instead of in the hands of those conscienceless rascals that got it.

With all the chances for losing money, persons with a little bit of savings and the desire to conserve it for old age, and then entail it to some good cause, are really perplexed as to where to place it. It seems to me the interest-bearing bonds offered by the colleges and the Mission Board would recommend themselves to such persons.

These Annuity Bonds are safe, having all the assets of the institutions back of them. They yield a fair and good semiannual return during life. They relieve one of all care and responsibility of investing and reinvesting. When the end comes the estate is settled. There is no need of fees or commissions; nor liability to wear and waste of the principal sum in contests or litigation strifes. All that remains to be done is the surrender of the bond and the bestowment is accomplished. It is all just where it was designed to be, and remains a perpetual fund to be doing good after the donor has gone to his reward. Write and make inquiry about them.

W. J. Swigart.

THE EDUCATIONAL BLUEBOOK AND DIRECTORY

Interest was greatly aroused as we viewed it in his study. He showed...

"Thank you, Brother Swigart"---
We expect many to inquire about our Annuity Plan

General Mission Board
OF THE CHURCH OF THE BROTHERS
—IN AMERICA—
Elgin, Illinois

CHILDREN'S DAY

is one of the most widely observed days in the Church School calendar. It affords unrivaled opportunity to interest the parents through the children.

THE PARAMOUNT CHILDREN'S DAY BOOK

CONTAINS 32-PAGE SERVICE OF RECITATION AND SONG WITH SELECTIONS FOR CHORUS OR CHOIR. ONE TO 24 COPIES, 10c EACH; 25 TO 49 COPIES, 8c EACH; 50 OR MORE, 7c EACH.

THE PARAMOUNT CHILDREN'S DAY BOOK

has in it exercises, dialogues, plays, recitations and songs. It is a wider range of selections than is usual in a book of this kind. The selections are new, having only been tested before publication. Each, 25c

HAPPY VOICES

A 32-page service of recitation and song with selections for chorus or choir. One to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each.

CHILDREN'S DAY RECITATIONS

A book containing 107 recitations, 7 dialogues and 33 songs suitable for the Children's Day program and other programs, too, for that matter. Each, 25c

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Ask for
BOOKLET
M-254

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., May 24, 1924

No. 21

In This Number

Editorial—

The Will to Be Right (H. A. B.),	321
It Doth Not Yet Appear,	321
Formulas and Songs,	321
Among the Churches,	328
Pre-Conference Training School,	328
Around the World,	329
The Quiet Hour (J. H. H.),	329

Our Forward Movement—

We Have Only What We Give (Poem),	325
Our Present Missionary Situation (C. D. B.),	325
Our Prayer,	325
Twenty Years of Missions at a Glance (C. D. B.),	325

General Forum—

What Have We Done Today (Poem)?	322
Counting the Cost. By Edgar Rothrock,	322
Foundation Thoughts—Fitness of Things. By J. H. Moore,	322
"And We Came to Kadesh." By Ira H. Frantz,	323
The Problem of Peace. Part 3. By D. W. Kurtz,	323
A Sympathetic Versus a Critical Attitude. By W. H. Yoder,	324
Family Worship. By Wilbur B. Stover,	324
The Spirit and the Church. By Ida M. Helm,	324
Holy Wit. By E. F. Sherfy,	330
"Meat" Sacrificed to Idols. By Rebecca C. Foutz,	331

The Pastor's Study—

The Minister's Wife. By Mrs. J. C. Shull,	326
Simple Studies on the Teaching of Prayer by Jesus—No. 17. By Wm. Kinsey,	326
The Busy Pastor Again,	326

Home and Family—

Father (Poem),	327
The Power of Unconscious Influence in the Home. By Mrs. E. B. Hoff,	327
"Grouchitis." By Olive A. Smith,	327
A Voice. By Julia Graydon,	327
The Tither's Surprises. Selected by J. A. Robinson,	327

...EDITORIAL...

The Will to Be Right

A BARE statement of the facts of the history of the Church of the Brethren is not sufficient for interpretation. We must study to know not only what we have done but why. John Lewis Gillin in his study entitled, "The Dunkers: A Sociological Interpretation" has attempted to explain why there is a Church of the Brethren. His interpretation is naturally based on sociological theories. After testing the "social-contract" theory, the "impression" theory, and the "imitation" theory he finally concludes that the Dunkers are best explained by the modified "instinct" theory. In a word, his idea is that "consciousness of kind, therefore, is the fundamental social fact that explains why the Dunkers imitated certain historical precedents and neglected others." Thus, it may be said "a consciousness of likeness" drew the first little group of eight together and explains our subsequent development. "The fundamental social fact in the origin and development of the Dunkers was a consciousness of kind."

But if we accept this interpretation there is still much to be desired. It is true that it helps to explain the why of any grouping but it does not tell just what constitutes the likeness that has made us one. Just what is the basic similarity that is back of our consciousness of kind? Thus it will be seen that while we have made progress toward an interpretation we have still to find the fundamental motif. If we are together because we are alike, what is it that makes us alike? What are the common qualities that make us one?

The founders of the Church of the Brethren were clearly one in their earnest quest for the truth. They canvassed the whole field of the religious groups they knew and failed to find one that completely expressed their notion of the New Testament ideal. They might have elected to join in with the best they could find amongst existing religious groups, but for some reason they did not. What was it that sent them on their way alone? What was it but a magnificent determination to be right!

The passion to be right did not die out with the founders of the church. In his autobiography

Benjamin Franklin relates the substance of a conversation he had with Michael Wolford in which the advantages and disadvantages of having a creed were weighed. Wolford explained that the Brethren had no creed because; "we are not sure that we have arrived at the end of this progression and perfection of spiritual knowledge." And in this is shown the true scholar's attitude in the quest for truth. Our people at their best have ever been characterized by the will to be right, not only now but always.

The will or determination to be right gives a new consistency to the Church of the Brethren. It has long been observed that the Brethren are generally found in the best farming sections of the country. What is this but a practical turn to the passion to be right even in the selection of ground to farm! Good houses, good equipment, and good bank accounts all suggest the overshadowing presence of the spirit of the will to be right even in the most practical aspects of life.

However, it is in the field of the quest for religious truth that the passion to be right finds its most interesting expression. As a church we have never trusted ourselves to deliberately make a creed. Our rule of conduct and final appeal has always been the New Testament. Brethren accept as final a thus saith the Lord. And the overmastering desire to be exactly right in the interpretation of the Scriptures accounts for the unique doctrines of the Church of the Brethren. As a church we have never been content with what others might call good enough; we have insisted on going the second mile; we have consistently shown a passion to be exactly right.

The teaching of the church on baptism is a case in point. Others might be satisfied with a little water and less action, but the policy of the Church of the Brethren has been to insist upon that form of baptism which was unquestionably right. Our form of baptism is that form which has everywhere and at all times passed at par. Thus, with respect to all our church doctrines we have always asked, not how little can we do and still get by, but just what should be done to be exactly right according to New Testament teaching.

The communion service is worthy of special study as an illustration of the profound influence of the will to be right. Perhaps no other church has a more elaborate and impressive communion service. In our determination to be right we have taken all the Scriptures bearing upon the communion and so harmonized them that the result is a service that is nothing short of a miniature passion play in which each member takes a part.

Thus, illustrations might be multiplied to show how in all that we have done we have been consistently motivated by the will to be right. Naturally in our quest for truth we have taken advanced ground on the problems of life as they arise out of social relations. For example, what should be the relation of man to man? We answer that God is one Father and men are brethren. A practical and whole-hearted application of this principle has led to our historic position on slavery, the rights of women, war, obligation, and individual responsibility. Thus, the church has never countenanced slavery and she has been so democratic in government that woman's suffrage in church voting has never been an issue. When the church was founded three of the original eight were women. The passion to be right on the part of the church founders made it impossible to be consistent with New Testament teaching and at the same time discriminate between men and women.

There should be no war between nations for all men are brethren and not only murder but even the thought

of hate is condemned by our Master. Then, too, we have long recognized our obligations to our fellow-men perhaps even more than we have given ourselves credit for. When Christopher Sower II received unexpected profits from the 1763 edition of his Bible he began printing the *Geistliches Magazin* for free distribution amongst German colonists. In all sixty-four editions of perhaps five thousand copies each were printed and distributed free before he was overtaken by misfortune in the Revolutionary War. During the middle period of our church history the sacrifices made in founding and serving frontier churches have set a standard of sacrifice as high and fine as anything done in other periods of our church history. In the period of the renaissance we have shown our sense of obligation by what we have achieved in one short generation on the foreign mission field. Finally, we have emphasized individual responsibility by frowning upon sharing in those industries that are sustained at the expense of human welfare. Thus the liquor business and tobacco raising have always had the condemnation of the best types in the church. Another aspect of the same thing is our emphasis on a simple, vigorous, self-supporting life. We have been noted for industry and thrift. We have had such a sense of individual responsibility to make good and do right that we have been an asset rather than an economic burden to the communities in which we have lived and still live. Indeed, in one way or another the distinctive teachings of the church that have to do with our social relations all run back into the shadow of the passion, the determination, the will to be right!

Thus the great underlying motif in the history of the Church of the Brethren is not to be different from others nor yet to be like each other. Through all our history, wisely or unwisely, blindly or with open eyes we have sought to be right. Although it cost the dearest things on earth, at our best we have consistently chosen the high road that leads to the things that we are convinced are absolutely right. H. A. B.

It Doth Not Yet Appear

"BRETHREN, I speak after the manner of men," Paul said to the Galatians. It is well that he did. How else could the Galatians have understood him? He had important truth to present to them, truth pertaining to the loftiest themes conceivable, but his only hope of making it clear to them was in speaking to them in their own language. He used illustrations and thought-forms with which they were familiar.

And when the infinite God had something he wanted to say to mankind he spoke to it after the manner of men, because he could speak, so as to be understood, in no other way. And yet, how far from the topmost heights of God's thoughts for men must be the possibilities of human terminology!

"As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." But he must talk to us in our language! Until, by slow degrees, we learn to understand his. What then?

Formulas and Songs

THERE was something very appealing to us in the answer of the simple-minded devout woman who was asked for a statement of her faith. She said it was a faith which she had never had time to formulate but which, nevertheless, always sent her to her work singing.

Evidently there was something very vital about her faith, even if she could not define it in technical terminology. It was standing the test of everyday life. It was meeting her actual needs. And what is one's faith for if not for that?

GENERAL FORUM

What Have We Done Today?

We shall do so much in the years to come.
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer.
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build our mansions in the sky,
But what have we built today?
"Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask:
"What have we done today?"

—Nixon Waterman.

Counting the Cost

BY EDGAR ROTHROCK

WHEN the "Author of our Salvation" was here, great multitudes followed him. He knew better than they, the mountains which were directly ahead. "For which of you, desiring to build a tower," he asked, "doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish." Through the power of the Eternal Spirit he was able to go to the cross and emerge from the tomb and ascend into glory and pour forth the Holy Spirit upon the waiting disciples. The multitudes had left him at various places where the road looked steep and hard. A few faithful ones stayed with him, and to them was given the rare privilege of becoming the very foundation stones of the new Kingdom.

Our Brethren in Germany, at their baptismal services, were accustomed to read Luke 14: 25-35, the passage containing the scripture quoted above. Instinctively they seemed to feel that there were hard places ahead for the new convert. They felt it was necessary to lay the foundation for a tower which would be a blessing to the world. Their *all* was the material with which it was laid. The enemy drove the new organization out into the wilderness of a new world. It was according to God's purpose. He cared for the little band. They multiplied in numbers, in power, in courage, in faith and in love. They have been gathering strength with the generations. And yet in these two hundred years it seems we have done little more than lay a good foundation. It is good. The material and workmanship have both been of a type that makes for strength. But what about the superstructure? Are we losing our vision?

The building of the missions in India, China, Sweden and Africa are a credit to the body. Spreading from shore to shore in America was no small task, and when we remember it was done without direction from the church itself one wonders what might have been accomplished had there been a careful supervision and fostering of the new plantings all along the way. Surely the mortality rate among the baby congregations would have been less and others which have remained weak might now be strong. Building up our colleges has not only required vision, it has also entailed great sacrifices for some have actually laid down their lives in the struggle, while others are a living sacrifice that our colleges might be. The publishing interests too, represent noble living and consecrated thinking on the part of many. Our Publishing House is capable of taking care of several times the amount of business which our own present needs require. Thus, one must ask again, what about the superstructure?

It seems to me that the day has arrived to crown Jesus King; it is time that the kingdoms of this world

were his. Take, for instance, his teaching on world peace. Right now the whole world is in a mood to listen to any one who can point out a course away from war. Who has any way but the church? And what branch of the church can speak with more authority than the Church of the Brethren? In all religious papers and magazines one finds a lot of sentiment in favor of the church getting out of the war business. This is just sentiment and ought to be fanned into deep conviction. In the secular papers one finds the same sentiment. The pacifist and conscientious objector are being treated with a great deal of consideration just now. Let them speak while they have a chance. I find in the new books coming off the press in the various fields that the authors are going out of their way in urging the nations to soberly beat their swords into the instruments of industrial peace. It looks like the hour of peace has struck. What is our duty? Who knows but what we have been preserved for this hour? Do we have the vision and leadership to assume the part of a Moses?

Then there is the problem of providing pastors for the churches. The pastor has proved himself in the few years in which we have given him a chance. Perhaps the greatest need in the Church of the Brethren today lies in the local congregation. We are weak or we are strong as these are weak or strong. We have the very best preacher material. We ought to produce some great preachers in the next generation. Men like Drummond, Spurgeon, Beecher and Talmage, who will be able to catch the ear of the world and lead thousands to Jesus. We have the material, and it is trained or being trained in our own splendid colleges. But the finished preachers will never get beyond the birth-pangs until our young men are willing to bury themselves in some out of the way and possibly dying congregation and there, under the Master Teacher, learn to "count the cost." Never will we achieve the greatest things in this field until a lot of our congregations plan a program of evangelism which not only includes our missions abroad but also the struggling churches and Districts in America. Brother preacher and reader, whoever you may be, take the 1924 Yearbook and look at pages 77 to 86. These will teach you where the need is, where the strength is. Here are the lines, in the names of the Districts, the congregations, and the leaders for our beloved fraternity, for our work today. When it is hard going the hangers-on may leave us, but the faithful will achieve in Jesus' name. The way may continue to lead to Calvary but through that same Eternal Spirit victory lies just beyond.

La Verne, Cal.

Foundation Thoughts—Fitness of Things

BY J. H. MOORE

WHAT has been said about church laying foundation work in the time of the apostles, as well as by those founding other churches, naturally leads up to the way our fathers, with the utmost care, built upon the foundation that they so readily accepted and so clearly understood.

For more than two hundred years the Brethren have been building upon this well laid foundation, and generally speaking, it has come down to us intact. It is a matter of intense interest and inspiration to observe with what care the fathers built upon this foundation. They were not only careful regarding the manner of building, but equally careful respecting the material employed. Everything had to be tested by the Word and in the light of experience. To them the ringing injunction, "Let every man take heed how he buildeth thereupon," had a world of meaning. In their hands there must be no marring of the temple of God, and so far as they could understand every method, agency and activity had to be fitted to and lined up with the foundation. In a highly conceived sense they believed in having everything pertaining to the body of Christ spiritually symmetrical. This was certainly to their credit.

We are still building upon the foundation laid by the fathers. Are we still taking heed as to how and what we are building thereupon? On this foundation we are building our activities. Into the structure we

have worked board after board. On this foundation rest all of our schools, missionary movements, publishing interests and other institutions. In the way of adding material, institutions and activities, we have been doing some pretty rapid work during the last twenty years. In all probability we have been adding agencies too rapidly to perfectly adjust every part to the foundation and to line up each department with every other department, so there need be no friction and no overlapping. This is indicated by the repeated efforts of Conference to readjust some matters previously put into operation. Or, in other words, to adjust our church machinery.

Has the thinking reader ever thought to stand off and take a real good look at the church, observe the splendid form and solidity of its well laid foundation, the structure, with all of its activities and machinery resting thereon? Is the entire structure well lined up with the foundation? And to the trained eye of the careful observer does it present a creditable, symmetrical appearance? Why not

"Let strangers walk around
The city where we dwell,
Compass and view thine holy ground,
And mark the building well?"

It will prove helpful to all of us to thus take a careful look at the church. In fact, take an intelligent look at all the churches, and observe to what extent each one lines up with its foundation principles. The man who does this and does it carefully will observe a clearly defined distinction between the different denominations never before realized. Then observe another thing. Notice how careful these denominations, especially the larger ones, are about adding measures, agencies, activities and boards to their system of church machinery. Every proposition is tested to the limit, and before being adopted a conference must be sure that it fits into their well recognized system. They take time to analyze things in order that the real merits may be brought out. These denominations have spent years building up and perfecting their systems. In building upon their well understood foundations we are not saying whether they are observing gospel rules or not. That is another question. But they are exercising care and employing a type of wisdom worthy of consideration.

Now, it is this care and loyalty to church principles that we are laboring to impress upon our own people. Haste does not always mean speed, but it does sometimes mean waste and a loss in wasted energies. Instead of piling up church boards and adding activity to activity might it not be wise to test to the core some things we have and see if we can not get some of our church machinery to running a bit steadier? When a measure is offered looking to a change or the adding of something to present methods, why not take ample time to discuss such measures or methods? The mere matter of developing sufficient sentiment to pass on a question may not be the wiser course. It is a matter of getting at the very best there is to be had, and in accomplishing this, time ought not to be permitted to cut any figure. In some way our people at large should be aided in studying every vital question presented to Conference for consideration, and those, be they a committee, board or a few individuals, having the question in hand, should be absolutely sure that the thing called for will fit into our church structure, and will line up with our generally accepted and well established principles.

It is at this point that we, as a church, are to face our greater danger. Any individual or even committee may introduce a measure calling for a line of procedure that will not line up with either the foundation on which the church rests, or the material that has gone into the construction of the church. The thing called for may be all out of harmony with the principles for which the church stands. There is a lack of fitness, and discord is sure to follow. A long and thorough discussion of the subject would tend to bring out the defects of the measure and save the church from a serious mistake. There are methods of operating that will fit into the working principles of other churches but will not fit into ours. And should we decide to introduce such methods it would be necessary for us to first make a whole lot of changes.

To make this point clear let us name a few church customs or practices. Open communion is a point in order. The incorporating of this practice into our system would mean the elimination of the rite of foot-washing, possibly the supper and the last semblance of Christian attire. To admit to the table those denying our practices along these lines would make it easy for us to do as others do, and thus put an end to our practice of keeping the ordinances as they have been set forth in the New Testament.

Congregationalism belongs to a system of church government that recognizes no central authority. Each congregation in matters of discipline, policy and methods is absolutely independent of every other congregation. There is coöperation between congregations but no external authority. The form of church government adopted by the Brethren recognized independence in local affairs, but insists on coöperation and demands submission to her well guarded central authority. A successful effort to adopt absolute congregational independence would be like throwing a monkey wrench into a finely adjusted piece of machinery. Everything would go to pieces.

Several denominations have an episcopal form of church management. The Methodists with their orders of bishops, ministers and other helpers, have worked the system down to a fine point, but they have devoted years to careful planning, adjusting and readjusting until they now have a system of church machinery that runs like clock work. The system works finely on the foundation laid by John Wesley, and others of like faith, but would play havoc if adopted by some general Baptist convention. Every now and then some one who has never devoted an hour to the careful study of ecclesiastical incongruities suggests that it might be well for the Church of the Brethren to adopt at least a part of the Methodist ministerial system. There would be about as much sense in this as trying to transfer a set of the wheels belonging to a first class printing press to an up-to-date thrashing machine.

In church matters as well as in other matters there should be a fitness of things. Some things, though perfectly suitable in and for some lines of work will be found all out of harmony when employed subject to other conditions. It is to this incongruity of things that our coming Conferences need to give much more than a passing attention. For generations we have been adding this, that and the other thing to our accepted foundation, and at this period it may be wise in us to pause long enough to give some attention to the matter of harmony and symmetry.

We might fill a whole page of the MESSENGER, calling attention to the fitness and the unfitness of things relating to church principles, church methods and church machinery, but we feel that enough has been said to put our readers to thinking and that done, results will follow. On the foundation laid by Mack and others we have installed some splendid machinery, and with here and there a bit of adjustment, or possibly some improvement, we will have something worth while. But in our haste at unwise readjustments do not let us spoil or render useless that which we already have, and that which seems to be so well suited to the foundation on which we are operating.

Sebring, Fla.

"And We Came to Kadesh"

BY IRA H. FRANTZ

ISRAEL is not the only nation that ever came to Kadesh and there failed for lack of faith. If God placed a wonderful opportunity before Israel, he has placed no less an opportunity before the United States of America. If God wanted to reveal his sovereign power through Israel, he wants to reveal himself none the less now through America. If Israel had had abundant evidence, on which to base their faith, we of the United States have had still more. But Israel "would not go up"—and neither would we. God wanted to lead Israel in a conquest of arms. He wanted to lead the United States in a conquest of brotherhood. Both rebelled.

The minority report on our relation to international affairs is that we are well able to go up and set before the nations an example of confidence and good will.

Such a move on our part would put both us and our neighbors well on the way to an era of peace and prosperity. If we trust Jehovah he will fight for us.

But the majority report, like that of old, ignores Jehovah. The other nations are armed, we must arm also. The other nations are scrambling for economic advantages, we too must get into the scramble.

As of old, the majority report is adopted. When the minority press their claims they are not stoned, but are branded as fools, dreamers, and even traitors.

But Joshua and Caleb were right—and so are we. Jesus Christ is still the wisest Statesman. His plan is infinitely the best plan. Friendship, brotherhood, good will, these are better weapons for either defense or aggression, than any guns man can ever make. So let us keep insisting on our minority report, for eventually its wisdom will be recognized.

Israel spent forty years in the wilderness. Will America get through in that time?

Beatrice, Kans.

The Problem of Peace

BY D. W. KURTZ

In Three Parts—Part Three

IV. The Next War

AT the close of the last war some inventions were made that were not used, but are available for the next war. Other discoveries and inventions have been made so that in the light of these inventions we must face the facts as they are in case there is another war.

1. The next war will be a war of poison liquid gas and airplanes. Will Irwin, in his book, *The Next War*, describes these instruments of death. The Lewisite gas is seventy times as poisonous as any other gas, and has fifty-five times the spread of any other gas. It is colorless, heavier than air and kills all life. With the aid of the modern battle planes that can carry six tons of this gas, whole cities can be blotted out of existence without any hope of safety. These battle planes can be sent forth for a distance of four hundred miles, guided by radio, without a pilot, and they drop their gas bombs on the place beneath with mathematical accuracy. To make it concrete, a ship might be on the Atlantic Ocean and send forth a battle plane as far as Dayton, Ohio, and with one bomb kill all of the 150,000 inhabitants of that city. *World's History* is divided into two epochs. Before April 22, 1915, there was but one way of killing folks—hitting them. That is, they had to be hit by a bullet, sword, spear, arrow, missile, etc. But on that date the Germans introduced a wholesale way of killing—by poison gas. The former method required a thousand shots to kill a man; the latter, one shot kills 150,000. The next war will be a war of poison gas and battle planes.

2. A few months ago, when Dr. G. Sherwood Eddy's Seminar visited London, Lord Haldane lectured to them. In the course of his lecture he said, "We marvelled when you Americans discovered the Lewisite gas." Then reaching in his vest pocket he produced a small phial, and said, "I have in this little phial enough plague germs that if this bottle were broken on the streets of New York City in less than a week there would not be a person alive in that city." They now germinate in the laboratories germs, plagues, that can destroy our crops, our cattle and the whole human race. The next war will be a war of plagues.

3. We all marvelled at the power of the explosive called T. N. T. This is so powerful that a single bomb will destroy completely a whole city block. But last summer, Will Irwin tells us, they discovered a new explosive which is 100 times as powerful as T. N. T. This is ready for the next war.

4. Will Irwin also describes the phosphorus bombs which are intended to burn our cities. These bombs will be dropped upon the roofs of the houses from airplanes. The more water that is used the more the fire will burn. Cities can be quickly converted into furnaces, so that the people cannot even escape the conflagration. This is for the next war.

5. Irwin also describes the development of the electric ray by which all life can be electrocuted at a distance. With the wonderful progress in science, especially in radio and the uses of electricity, there

is no doubt that soon it will be possible to electrocute all people at a great distance, thus adding the most terribly destructive weapon that has ever been imagined by the mind of man. This is for the next war.

6. Another fact must be mentioned as we think of the next war. All able-bodied women will be conscripted for the ammunition factories and the industries. They will be the special objects of the high explosives, the phosphorus bombs, and the poison gas. Modern warfare is not an army against an army, but a nation or group of nations against other nations. All who can in any way produce anything for the survival of the race, are objects of the enemy's hate and legitimate targets for their destruction. If another war comes no one will be spared, except perhaps the insane and those who are a drag upon the efficiency of a nation. Every part of the ancient code is broken. No one will ask quarter nor give it. Admiral Sims assured us that in the next war every means of destruction will be used, and the chances are that whole nations will be depopulated if the race itself will not become extinct. That is the next war.

V. The Law of Life

But the militarists contend that struggle is the only law of life, and therefore war is inevitable. If this be true, then, they agree, we should prepare for war, strike first, and have the best chance to survive. But is struggle the only way of life? Is war inevitable? A hundred years ago many good people thought that slavery was inevitable. But we decided otherwise. Even in our day many thought the saloon was inevitable. But the people of Kansas have demonstrated that it is not necessary, and by its abolition human welfare is greatly improved.

What about this law of struggle? Pasture taught us the truth on this subject. He said, "There are two laws in nature: the one is struggle, which is the relation of the organism to its environment; and the other is the law of the parent, the law of love, of mutual aid, of peace and coöperation. This is the relation of the organism to others of its own kind." Of course there is a law of struggle. We must struggle with the climate, the cold, the drought, the wild beasts, and with diseases. But our relation to our fellow-men should be coöperation, mutual aid, and brotherhood, so we may more successfully struggle with the environment.

Does not a lion kill a deer? Yes, but not another lion. A bear may kill an ox, but not another bear. Animals fight with their own kind only for the same food or the same mate, but never to kill. A dog, even, would not kill another dog if he had not lived in civilization too long! The law of nature and human history shows that the fiercer the animal, the fewer there are; and the more warlike the nation, the sooner it perishes. Warlike Babylon, Egypt, Greece and Rome went down; but peaceful China exists—the most populous country on earth. It is literally true that "the meek inherit the earth." The peaceful lizard covers the earth; but its cousin, the alligator, is found only in a few places. The peaceful squirrel inhabits the earth, but his cousin the tiger is found only in the jungle. The more unselfish the animal or plant, the more it survives; and the more warlike and selfish, the sooner it perishes. Struggle is not the only law of nature, but the law that enables every baby to survive is the law of love, of vicarious sacrifice. The race must learn the law of love, of brotherhood, of mutual aid, of democracy if it wants survival and well-being. This is the law of nature and nature's God.

VI. The Significance of Vicarious Sacrifice

Vicarious Sacrifice, as taught in Isaiah 53, and demonstrated in the life and teachings of Christ, is the basis of the Christian life, and the true law of survival and well-being. Many persons have the false idea that because Christ fulfilled Isaiah 53, we have nothing to do with it. They forget his saying, "I am the way, the truth and the life," or as Jerome put it, "I am the true way of life," and he also commanded his disciples, "Follow me." Jesus clearly taught that vicarious love and sacrifice is the true way of life for all men. He exemplified that way and taught us to do likewise. If the spirit of vicarious sacrifice were put into practice there would be no more wars. As indi-

(Continued on Page 330)

A Sympathetic Versus a Critical Attitude

BY W. H. YODER

Two men go to Conference and attend the same sessions, hear the same sermons and prayers, sing the same songs and are witness to the same impressive missionary consecration service, and yet each goes away with an entirely different song in his heart. The one declares the church is not what it used to be, that the spiritual life of the church is on the decline, and with a heavy heart he declares he sees but little hope for the future of the church. The other goes away with a song of joy in his heart for it has been a mountain-top experience to him. He rejoices in the rich spiritual experience that has come to him and in the manifestation of the same in scores of others he has met. He breathes anew a prayer of hope for the future of the church and visibly carries this enthusiasm and hope back home.

Two young men enter one of our splendid Christian institutions of learning, enroll in the same courses, room in the same dormitory, learn to know the same teachers, but perhaps not the same associates. The one comes away at the end of the year, if he stays the year through, all out of joint with the school, students, and faculty. He declares it is no place for him. The other comes home so full of the spirit of the institution that he can scarcely wait until he can tell some of his friends about the Christian atmosphere that prevails in the classroom and dormitory and about the social uplift and the clean athletics. He tells how he has gotten a new vision and outlook upon life; he is a new man.

Two women (better use the feminine here) go to the same prayer-meeting where they hear the same songs and prayers, and the same Bible lesson discussed. To the one it is a bore, something to be endured. To the other it is one of the weekly oases of life where she leaves her cares and problems and feeds on the hidden manna.

Two men go to the same church. The one takes a back seat, takes no part in the singing or praying, avoids the offering plate. He takes a position in the pew with an air that seems to say: "Interest me if you can." He goes away wondering why there is not more spirituality in the church. The other man comes early and takes his place in a front pew and quietly meditates. When the first hymn is announced he enters wholeheartedly into the song. The prayers are a joy to him, and the offering a privilege. He follows every sentence of the sermon given by his pastor, for he is a good listener. He is occasionally moved to utter an audible "Amen," and perchance a few tears find their way down his furrowed cheeks. He goes home with a good word for his church; he lives a better life before his neighbors and family.

Why this difference in all these instances? It is a difference of attitudes, of inward attitude within oneself. The difference does not lie in the circumstances that surround us. It is purely a matter of attitudes, for the sympathetic attitude alone is conducive to growth in any line whatsoever, and especially is this true of spiritual growth. The pastor's special task is to help every one to get the sympathetic attitude.

Morrill, Kans.

Family Worship

BY WILBUR B. STOVER

A Letter

"DEAR Brother Stover,

"I have been reading in the MESSENGER about family worship in the home; we have it in our home, but not in just the way it seems we should. We have three children, ages eleven, eight and four, and I have wondered if you could not give us some suggestions on making it more interesting for the children. I sometimes read a missionary story, and sometimes ask the two oldest ones to lead, and again we take a story out of the Bible. I feel we must have variety to hold the children.

Your sister in the Lord, — M.

The Answer

My Dear Sister,

Your letter is very interesting to me. That you have family worship in your home speak volumes as to your

religious life and experience. It prophesies good for the children in the years to come. We can raise just as worldly children as anybody, if we have no religious care for them, and never speak to them on religious subjects, and never pray with them. Praying together somehow brings us close together, and also close to God.

I think formality is the deadly enemy of family worship. Too often, family worship is undertaken in this spirit: "We ought to have prayers; let's have them and be done with it. Time is precious." When we adopt that spirit, our prayers become very hurried, very cold, and lifeless; and the only reason such folks do not freeze up while praying is because they are hurrying too much to freeze. There is no spiritual warmth generated by such worship.

You are right when you say that variety is needed. Variety is essential within certain limits. For example, I would not eliminate the reading of the Bible for the sake of variety. Have the Bible every time, but make the lesson at times short, leading up to a story which reinforces the lesson you have found in the Bible. Three verses may be enough to start something, but get the start from the Word. Suppose, some morning, that you are reading 1 Cor. 5. You would stop at verse six. Ask why the glorying was not good. Verse two is the answer. Some glorying is good. Let one look up Luke 2: 14, and let another find 1 Cor. 10: 31. Boasting and stiff, ugly talk is never good, but speaking kindly or of the goodness of God is always good.

The next time, begin right where you left off, and stop at the end of the first verse you read; that is, at verse eight: "For even Christ our passover is sacrificed for us." These are wonderful words. He became the Sacrifice for the passover, and as the sacrifice was the principal thing, therefore it is said, "He became the passover." *He is our Passover.* But what does that mean? Let us look up Rev. 5: 5-6. Here are three great words: "Lion of the Tribe of Juda," "Root and Offspring of David," and "Lamb slain from the foundation of the world." Now turn to John 12: 32, "And I, if I be lifted up from the earth, will draw all men unto me." Next turn to John 10: 18, "No man taketh it [my life] from me; I lay it down of myself." Do you see the sacrifice? Jesus was neither a Hero nor a Martyr; he was a voluntary Sacrifice! He is our Sacrifice; he is our Passover; therefore let us keep the feast; but we will take up the feast next time. Let us now pray.

Thus, not in reading only, but in getting the richness out of the Scripture, the prayers become delightful and profitable to all. Yet do not follow the same plan every morning. Some mornings one may have the reading without comment, some mornings a whole chapter. Sometimes follow the readings of the Sunday-school references, but do not tie to them. Do not tie at all, except to the thought of making good. Have a regular time, a regular place, and every one present. These points are essential. I think every child, and every person present should have his Book from which to read. Then, to bring them all into use, read in concert often. There are many aids. Right here I think I will quote from my new book, "The Family Worship," page 58 (I wish I could place a copy in every home): "A regular time for prayers is an aid. Having a system is an aid. A prayer-room is an aid to worship. Pictures which suggest harmony, peace, good-will, fidelity and love are aids to worship. Kneeling down upon the floor is an aid. The singing of a hymn, the reading of the Word, the fellowship of like-minded spirits are all aids to worship. The earnest tone of voice, the solemn forms of language, and the attendant quiet are aids."

"A definite Person to pray to, a definite object to pray for, are essentials. A clean heart, a right mind, a right spirit within, these are essentials. Faith, believing that God will do right; love, an attitude of yieldedness which would prefer him in all things; humility, willingness to serve in any capacity, readiness to become a fool for Christ's sake; these essentials in the daily worship expel formality, invite spontaneity, and result in the spiritual unity of the family.

"Without doubt the most sacred memories of the home of one's childhood are not those that cluster around Thanksgiving or Christmas festivities, pleasant

as these memories may be, but those that go back to the daily experience of family worship. It is the experience that lingers while all the others fade away. It is the one act in which we are at our best, and we remember father and mother at their best."

One thing is very profitable among children: leading them in prayer sentence by sentence as they follow after, repeating the words. Thus they learn to pray, as well as learn the language of prayer. But I must close, I am growing too lengthy. May God richly bless you and yours.

1149 Parkwood Drive, Cleveland, Ohio.

The Spirit and the Church

BY IDA M. HELM

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. . . . I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all truth. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16: 7, 13, 14).

On the day of Pentecost the risen Lord fulfilled his promise, the Holy Spirit entered the world and began to transform it. When Jesus was in the world his personal, corporeal presence was in the midst of his people. It was better that his corporeal presence be withdrawn, and that the Holy Spirit might come and be ever in them. Jesus said to his followers: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23).

A comparison between the gospels and the epistles will indicate how much the Lord had yet to say at the close of his earthly ministry. We must remember that the Lord Jesus is alive today and we must love him so much that we will keep all the teachings of his Word. Church members who love the things of the world and keep running after the things of the world do not hunger and thirst after righteousness. They are not seeking after the things of God and praying for a refilling of the Spirit, consequently they miss the richest blessings. It takes a Spirit-filled church to do exploits in the name of the Lord, to stop the mouths of lions, quench the violence of fire, escape the edge of the sword, to be made strong out of weakness, turn to fight the armies of the aliens, and bring the lost multitudes in penitence to the feet of Jesus.

We are living today in the dispensation of the Spirit, in the noonday of divine love and gospel power. The Spirit is still at work and the most sceptical can not deny his presence nor his power. Men may try to explain the transforming power of the Spirit by natural causes, but facts are facts, and history tells us that it comes from Jesus of Nazareth, the Son of God.

To the question of the penitents, on the day of Pentecost, "What must we do to be saved?" Peter said: "Repent ye, and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 38, 39).

The church of Jesus Christ can not be run on the line of politics. We can have either a Spirit-directed church or a human-directed church. Nothing could be more fatal to the interests of the church, her life, and the accomplishment of her God-given task in the world than that she should neglect to recognize fully the presence, the empowering and the leadership of the Holy Spirit. The Spirit alone can give successful direction in the enterprises of the church and lead on to victory, to the salvation of men and the glory of God. Today the Spirit is guiding the church into all truth. All the truth is necessary to the salvation of souls, and the well-being of the church. There are no non-essentials in the Bible.

O, that the church would open her heart, wrestle in prayer, and receive a copious outpouring of the Spirit! Then would she be able to accomplish the mighty work for which she was sent into this world.

Ashland, Ohio.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

We Have Only What We Give

Love that is hoarded molds at last
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away.

—Louis Ginsberg.

Our Present Missionary Situation

History. Both the history and present conditions of our mission work justify a brief review this year. Two hundred years ago (1724) the Church of the Brethren sent forth its first missionary company of fourteen among the early settlers of Eastern Pennsylvania. It is now just thirty years (1894) since W. B. Stover and wife with Sister Bertha Ryan were sent out by the Brotherhood to India, our first missionaries to a pagan land. Eighteen years before (1876) Christian Hope was sent to Denmark. Sixteen years have elapsed since (1908) the Crumpackers, Hiltons and Emma Horning arrived in China. About a year and a half ago Brethren Helsner and Kulp entered Africa. All these beginnings, touching four continents, have been fruitful for the Lord.

Growth. The pioneer effort in Pennsylvania has spread over most of the United States, with strong churches remaining in the Schuylkill and Conestoga Valleys. While India has added more than a hundred members for each year of its existence, numbers cannot indicate the progress there. Pagan opposition is breaking down every day. Villages are calling for the Gospel, where previously Christians were not wanted. China has schools where they had individuals a dozen years ago, and the territory is being enlarged to include 2,000,000 of people looking to us as a church to give them the light! Our workers have been but a few months in Africa and yet as many as 200 are crowding into the one school, and most of them paying out of their poverty for the privilege! What a challenging outlook everywhere! Other missionaries and secretaries who know our work, pay the highest tribute to the faithfulness and economical management of the 120 missionaries who represent us in these fields.

Problems. The home church has no idea of the problems to be met. It is no small matter to maintain a spiritual and growing church in communities where the heritage of centuries is favorable! Home missions have problems that are increasingly more so. But what can we say of foreign work! Perhaps it is well that most of us do not know, else we would discourage the workers with overmuch advice. That the problems are too great for those whose hope is in the wisdom of men, goes without saying. Only those who know the Lord and know how to secure divine aid are sufficient for this work!

Among the problems that are always present we would mention: (1) How to keep and realize the fundamental aim of the work. (2) Securing workers with the true spirit and qualifications. (3) Spending the funds most wisely; discovering how to make one dollar do the work of two. (4) Proper relations with governments. (5) Meeting native customs, and particularly planning how to make the Gospel effective in the best way with them; at the same time seeking how to avoid imposing upon them any of our own customs which are non-essential and confusing. (6) Maintaining proper balance amid various types of work. (7) Adjusting different standards of living to right spiritual progress. To these can be added scores of difficulties that come and go.

These problems demand the earnest cooperation of the home church for their proper solution. First, we should never cease to pray for those who represent us

on the field. Second, there ought to be frequent visits to the field by those who can sympathize in the comradeship of service with those who are doing their best. Third, mission problems should be sympathetically discussed and considered by the home church in the light of all the facts. Fourth, we should do our utmost to minimize these problems by living loyal and sincere lives for Christ and the church at home.

Finance. It is a pity that our best acquaintance with missions is only financial. Could we know the

1924		MAY							1924
SUN	MON	TUE	WED	THU	FRI	SAT			
				1	2	3			
4	5	6	7	8	9	10			
11	12	13	14	15	16	17			
18	19	20	21	22	23	24			
25	26	27	28	29	30	31			

opportunities, the struggle of the workers, the progress and the ultimate victory of Christ—then our enthusiasm and passion would soon solve the money problem.

Thirty years ago when Bro. Stover went to India, our gifts to home and foreign missions amounted to a little over \$10,000. Ten years later they had grown to something more than \$42,000 from all sources. The rest of the financial story is told in the "Twenty Years at a Glance" in this issue. There was a steady growth until 1914. From then up to 1920 there was a rapid increase in our giving, reaching in that year nearly \$450,000 for missions and relief. Since then it has gradually weakened, though likely considering

conditions, our people never gave more than today. Considering also the purchasing power of a dollar, it is doubtful if we ever did as much work for the money invested as at this time. There is a deficit in mission funds that may reach \$25,000 by Conference time. This has done us some good, but it is time that it be wiped out. Shall we not pray that the Lord will put it into our hearts to make such an offering at Hershey that it will cover the deficit, and so enlist us all in this work so that a deficit will be a thing of the past?

Personnel. Thirty years ago we started with three missionaries in India; a couple faithful workers in Scandinavia, and a few scattered workers in the United States. Last year 129 were being supported on the foreign field, besides the scores of native workers overseas and many faithful workers in the United States. Largely because of health conditions, there may be dropped from the support this year more than a dozen workers. For this reason the Board felt that these places should not go unfilled, and thus reduce the work, even though there is a deficit. God grant that the work so well begun by our fathers, and which promises such a large fruitage in this hour of need, shall receive no setback because of any indifference or lack of passion upon our part!

C. D. B.

Our Prayer For the Conference Offering

Dear Father, grant that it may be one worthy of the great cause of the Gospel of Christ for all nations and in keeping with the divine blessings vouchsafed to us! Help us to make it generous—not for selfish reasons—but that we may show forth our faith in the saving Gospel of Christ! That we may honor thee, the importance of our cause, the devotion of our fathers, and save ourselves from the disease of selfishness and personal pleasure. We beseech thee that we may all share in this glorious work, according to our ability. Give us faith and a passion for thee, and righteousness that we may praise thee with abundance, rather than with deficits; that thy Kingdom may be first in loyalty, service, and gift! We ask in Christ our Redeemer. Amen.

Twenty Years of Missions at a Glance

YEAR	NUMBER OF MISSIONARIES					HOME AND FOREIGN MISSIONS		Received for Relief Work	Interest Paid on Annuities	Total Annuity and Endowment Funds
	India	China	Europe	Africa	Total	Total Receipts	Total Expend.			
1904	26		6		32	\$ 42,629.	\$ 46,575.	\$ 512.	\$11,560.	\$ 407,000.
1905	26		4		30	47,448.	38,813.	772.	12,871.	425,000.
1906	26		4		30	45,264.	50,501.	2,004.	13,248.	461,000.
1907	26		2		28	46,864.	46,010.	1,698.	15,073.	503,000.
1908	28	5	2		35	69,933.	54,227.	472.	15,813.	520,000.
1909	28	5	2		35	53,920.	46,049.	1,021.	15,802.	574,000.
1910	28	6	2		36	57,216.	56,553.	1,963.	17,513.	621,000.
1911	31	12	4		47	69,132.	73,752.	2,007.	19,255.	688,000.
1912	33	11	2		46	70,931.	72,351.	8,591.	21,320.	722,000.
1913	37	15	5		57	76,112.	79,621.	7,677.	23,621.	764,000.
1914	36	18	5		59	87,832.	97,317.	1,262.	26,888.	886,000.
1915	36	19	5		60	94,947.	94,715.	4,286.	32,034.	935,000.
1916	39	22	5		66	109,483.	120,141.	2,770.	32,554.	996,000.
1917	33	32	3		68	154,882.	140,009.	26,420.	35,597.	1,103,000.
1918	42	36	3		81	233,643.	180,963.	4,478.	39,295.	1,160,000.
1919	62	44	5		111	333,373.	287,460.	6,717.	41,649.	1,225,000.
1920	65	48	7		120	295,512.	370,349.	142,238.	45,084.	1,247,000.
1921	63	52	7		122	263,569.	244,293.	27,259.	46,054.	1,332,000.
1922	63	50	7	2	122	309,924.	331,511.	34,226.	47,096.	1,391,000.
1923	64	52	7	6	129	277,817.	325,254.	16,668.	49,808.	1,376,000.

The above figures have been dug out of the annual reports with much difficulty. While accurate accounts have always been kept, changing methods of record have required much searching and proving of figures to make them accurate for comparative purposes.

1. For convenience and economy of space we omit the columns of cents and use cyphers in the hundred columns in Endowment Funds.

2. The above figures indicate the total income for mission purposes, including gifts from individuals and churches (including the share for missions in Forward Movement), bequests, interest from endowment and profits from the Publishing House.

3. The total Endowment and Annuity Fund, however, does include the Gish Fund and others, the income from which is specially designated and cannot be used directly in the regular mission budget.

4. The Relief Funds only include those administered by the Mission Board and do not include the approximate \$300,000, given in 1918—1921, and which was administered by a Special Committee appointed by the Goshen Conference, for war relief in Europe and Asia.

5. The total number of workers include only those American workers sent out by the Board to foreign fields. It would be difficult to number the many home workers who have received some support, or the many native workers in foreign fields.

C. D. B.

THE PASTOR'S STUDY

The Minister's Wife

BY MRS. J. C. SHULL

THERE are many kinds of churches and they need as many kinds of minister's wives. The problem of the old, established church with plenty of efficiently trained workers differs from that of the newly organized mission church of untrained Christians. The problem of the city church is different from that of the country, foreign work from that of home work, but in all, the fundamentals are doubtless much the same.

First, one must be able to grasp the situation. This calls for experience, training and careful study.

Then, one must be able to fit oneself into the situation. Here, every talent, every bit of training and every capability will be called into use.

Third, there must be sacrifice of self in love for the work of the kingdom of God. This is a heart condition, not dependent upon experience or book-learning, but the most essential quality, for without love we are nothing.

Now, what is the place of the minister's wife? Any woman who gives up her work or profession and marries a man for love identifies herself with his work and becomes his helper. If the minister's wife assumes his interests and shares his responsibilities for success, then she and her husband must decide what her place shall be, and not the members of the congregation they serve. When a minister comes to a new parish, his wife comes not as a servant nor as an assistant pastor, but as a devout Christian woman who is willing to do all she can for her Lord and Master, a duty which belongs to every follower of Christ. She comes not in an official sense, but as the wife of "our minister" with the warm, human regard of the congregation.

Her first place is in the home, for there as a wife, she is filling the position given her by God. Her success as a homemaker does more toward the success of her husband's work than any other work she may do. Not only must the minister find his physical comforts there, but courage and cheer as well. Home must be a haven of rest and inspiration, a happy place to which he may always return with the feeling that it is the dearest spot on earth. The wife should be a companion and friend which the minister especially needs because he carries so much of other people's burdens.

The home must also be intellectually congenial. The wife should take an interest in her husband's reading, his books, in his love of books, never in the least complaining about his expenditure for them. While she may be denied much time for reading herself because of the many pressing household duties, yet her interest may be kept fresh. It brings joy and new zest to my work when my husband leaves his study and comes to the kitchen to read to me some passage which has especially appealed to him. He enjoys sharing it and to me it is a treat.

It is very important that a place of quiet, as remote as possible from the rest of the house, be reserved for the minister's study. The wife can very easily take care of many business calls, phone calls, agents, and so spare her husband many annoyances and distractions. She should discover where his burdens fall heaviest and help out there; it may be his secretarial work, the visiting, the social activities. She must know how to helpfully criticize his faults. She must watch for his strong points and encourage their development.

There are so many little ways by which she may help her husband. She has a gift for details. She can remember little personal facts about people. She can remind him of many little duties that would otherwise slip his mind. She often has the opportunity of smoothing over a difficulty, noticing the unregarded and meeting unexpected emergencies. She should accompany her husband to visit the sick, and to questionable places, or wherever his visits would be more appropriate in her presence.

What is her work in the church? This question will be determined by her health, her ability, the time she

can give and the need of her help. She should show a marked interest in all of the activities of the church. It is inspiring and helpful to see the minister and his wife enthusiastic about the work. If there are plenty of good workers, then she must take the part of a cooperative member. She must see in others the ability to carry on a definite work efficiently. She must discover others who are capable of holding office rather than holding office herself, which is by far a greater work. She should assume the place of an adviser, a helper, an encourager rather than an official. If she should come to a parish where there is a lack of workers, then it is her task to train and prepare the young people for leadership. This may be harder than doing the work one's self, but ever so much more profitable.

The minister's wife's duties in the church cannot be stated. Her work in one parish may differ decidedly from that in another. She must fill in where the need is the greatest. Every talent she possesses may be needed. If she finds herself in a church where there is no one to conduct the music, it is much to be desired that she be competent to do this, or to teach, or to slip into any other place where there is a vacancy. But only until the gap can be filled, for her greatest work is not in these places, it is rather in the sphere of influence.

At all times should she show a sympathetic attitude to the parishioners. The doors of her home must always be open to them. Let them feel it is not an intrusion to come at any hour of the day for advice, for help, for sympathy. She must be fair and impartial, possessing the gift of silence in matters of confidence, not taking sides in controversies. She should be able to face any emergency from the coming of a half dozen unexpected guests at meal time to filling her husband's pulpit should the occasion demand.

In conclusion, let her be a true helpmate to her husband, a homemaker for her family, a gracious hostess to all who enter the home, a cheerful helper to those who need her, and a faithful follower of her Christ.

Springfield, Illinois.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 17

XVII. *Scripture*, Luke 23: 34: "And Jesus said, Father, forgive them; for they know not what they do."

1. Time: It was about nine o'clock on Friday morning. Jesus was on the cross, or being nailed to the cross or the cross was being raised up.

2. Place: On Calvary.

3. The Prayer: (a) The prayer is recorded. (b) This is the first one of the seven utterances from the cross. (c) Outline: Address: "Father." Petition: "Forgive them." Reason: "For they know not what they do." (d) The nature of the prayer: This is a prayer of intercession. Verses 33 and 34 are a fulfillment of Isaiah 53: 12. It is a high priestly act, since it comes from Isaiah 53. Christ's first three sayings from the cross are for others. Besides this instance see verse 43, and John 19: 26, 27. "Forgive them"—who are "them"? Primarily we should think the soldiers whose duty it was to nail him to the cross. It may have a more remote reference, but I do not know. Who are his real murderers? Can murderers be forgiven? What sin hath no forgiveness? What is the difference between sins of ignorance, and sins of knowledge? Jesus is here practicing what he preached in the Sermon on the Mount, viz., Love your enemies, and pray for them that persecute you.

4. The Naturalness of Prayer. Jesus prayed all his life. It is most natural for him to pray in his death. Some pray only when death stares them in the face. We find Jesus here doing a good act in the very last. In fact he performed a number of them from the cross. His hands and feet are nailed fast, but his speech is free. And were all bound, his death itself is the saving act of the world.

5. Practical: (a) Shall and will we pray for and

forgive our enemies? (b) Jesus' prayer life leads to praying while on the cross. Shall we follow him all the way? (c) We have followed Jesus' example in praying early in the morning, by praying in times of temptation, at meal times, at the time of our baptism, the beginning of our ministry, etc. Now shall we imitate him when we come to our crucifixion?

Stephen did: "Lord, lay not this to their charge" (Acts 8: 60). Thus he prayed when he was stoned to death. How Jesus like he was!

Paul did. In the hour of his martyrdom he prayed thus for those who deserted him: "May it not be laid to their account" (2 Tim. 4: 16).

John Huss did. When condemned at the Council of Constance, and burned at the stake for heresy, he prayed: "Lord Jesus, for thy sake I endure this cruel death; I beseech thee to pardon my enemies."

And so we might continue to call the roll. Shall we do any less?

Jesus showed us all how to die. He set the example. If we love our enemies, we can do nothing better than to pray for them. We must function as priests as well as prophets.

New Windsor, Md.

The Busy Pastor Again

SOME weeks ago the MESSENGER suggested that ministers who were interested in the question of the most efficient use of their time should send in a statement of a typical week's activities. We are going to submit the gist of two replies representing the extremes of the problem. The first one is from the pastor of a large city church in the east. The second is from an elder laboring in a small congregation in the far west.

On Monday the eastern city pastor attends the ministerium, takes care of his correspondence, and plans the work for the week. The balance of the week he spends forenoons on sermon preparation and a part of each afternoon in pastoral visiting. Sunday is an exceedingly full day. He teaches, preaches, and takes some part in the young people's meeting.

At the other extreme is an elder and only minister in a small western congregation. From eight until five his days are spent in a woodworking mill, and his evenings in preparation for a busy Sunday. He also acts as MESSENGER agent and as local director for the Council of Promotion. Our western brother would be glad for some suggestions as to how to do more pastoral visiting in a congregation with a scattered membership.

In view of the importance of the work and all that is expected of the minister we believe that the question of the best use of the minister's time is an important one. We are anxious for a large number of typical weekly schedules and therefore print again a convenient form for your reply. Let us have your contribution. This means you.

THE GOSPEL MESSENGER,
Elgin, Illinois.
Pastor's Study Department:

I am the pastor of
church. The following is a typical schedule for a week indicating what I try to do on the different days. This is what I do on:

MONDAY
TUESDAY
WEDNESDAY
THURSDAY
FRIDAY
SATURDAY
SUNDAY

I have the following suggestions for the more efficient use of a pastor's time.

(Use separate sheet of paper if necessary)

Name, ...
R. F. D. or Street, ...
Town State

HOME AND FAMILY

Father

Used to wonder just why father
Never had much time for play.
Used to wonder why he'd rather
Work every minute of the day.
Used to wonder why he never
Loafed along the road and shirked;
Can't recall a time whenever
Father played while others worked.

All I knew was when I needed
Shoes I got 'em on the spot;
Everything for which I pleaded
Somehow father always got.
Wondered, season after season,
Why he never took a rest,
And that I might be the reason
Then I never even guessed.

Saw his cheeks were getting paler,
Didn't understand just why.
Saw his body growing frailer,
Then at last I saw him die.
Rest had come. His tasks were ended,
Calm was written on his brow;
Father's life was big and splendid,
And I understand it now.

—Edgar A. Guest.

The Power of Unconscious Influence in the Home

BY MRS. E. B. HOFF

THE greatest blessings that come to us in daily life are those which come without being consciously recognized. We breathe the fresh air, we digest and assimilate our food, and the pulse beat of our hearts is untiring; all of these and many other silent forces in our lives continue unceasingly while we go about our daily routine. We enjoy the bright sunshine, we marvel at the hidden laws of electricity and gravitation which exist in the universe around us, and we will never know what these have to do in shaping our lives, even though they may not be recognized by our senses.

The soul of a child is tender and easily impressed. Its powers of observation and imitation are exceedingly strong. In the early years before school age its main means of development is by imitation of others. We are told that a child learns more the first six years of its life than during any six subsequent years. It is very active in crowding into these six years as much as possible. It seems to know that if it would learn, it must investigate. Its little world, the home, is carefully scrutinized. Nothing escapes its notice. How eager it becomes to see, to hear and to do what others are doing; to imitate and thus to educate itself. No one can learn for the child; others can furnish the material but it learns for itself.

Some of the good traits of character unconsciously taught in the home are taught by the expression of the face, by the voice, by the temper, and by the attitude of parents. Even the hidden influences that come from the personal character shown in sympathy and love, as well as all the finer feelings of soul-touch which emanate from the Divine, have their silent influence upon child life in the home.

Does the mother realize how many lessons her child learns unconsciously from the expression of her face? When mama's eyes are baby's skies how inspiring is the face of the mother to the confiding child. Some one has said: "The human countenance is the painted stage and the natural robing room of the soul. There it is that love may be seen with its celestial hue; there it is that shame blushes; there hatred looks hateful; there anger shows itself in despair; there sorrow shows its agony of grief; and best of all, genius and inspiration beam forth in the supremacy of light."

How interesting to think of the quality and tone of the voice as disclosing a disposition of the heart. Children soon detect the kind, gentle voice from the harsh, repulsive tones. They speak kindly, gently, or in harsh tones as they hear the parents speak. They imitate correct language as readily as incorrect language. Before they have studied grammar and rhetoric they have laid the foundation for proper language. When right language is used they know none other. How important, therefore, to use correct lan-

guage in the home, and this means that it be free from slang and vulgarity. When this teaching is given in the home there will be no need to spend years in school in correcting faulty language.

The insight of children is more far-reaching and heart-searching than we are apt to believe. Long before the child can read the printed page does it feel the buoyant force of the parents' good nature and it is just as keen and alert to detect the evil tendency. No one is ever mistaken at the outburst of temper. We may attempt to hide the bitter stinging feelings but when we least suspect, the influence goes out. Parents are a visible representation to their children of some sort of temper. Some one has called temper an effectual revealer of our real stuff. It lets out the hidden man and pulls off his mask. We are not responsible for the temper with which we were born but we are responsible for the temper that we have allowed to grow up with us.

Whatever spirit of genial disposition, cheery good nature, kindly spirit, or appreciative attitude is manifest in the parents or is daily demonstrated by them, physically, mentally, or spiritually, the same is reflected in the children. Children have been well called the barometers of the home because each child becomes a mirror through which the parents' disposition and attitude may be seen.

Children may become the embodiment of good nature, for their character partakes of the nature of the atmosphere which they have been breathing from time to time. It is just as easy to grow into a cheery, good-natured and agreeable child and youth as into one that is sullen, disagreeable or grouchy when the right pattern or proper influence surrounds it. Children assimilate impressions of the home whether these make or mar the character.

"The eager child mind may not know it hears,
The words may fall upon unwitting ears,
But ne'er the less the record's graven deep;
Subconsciousness a copy clear will keep.

"So speak not thoughtlessly when they are by;
Your words fall not on sterile soil or dry;
Thoughts sown in plastic minds are carried far;
There are no idle words where children are."

Maywood, Ill.

"Grouchitis"

BY OLIVE A. SMITH

My neighbor is a young, able-bodied man. He is blest with physical health, but he is afflicted with a chronic mental disease which seems incurable. He says that the railroad company which employs him, does not pay him enough for his work. When the work was slack he complained that he had too much idle time on his hands. Now he insists that he is doing two men's work for one man's pay. He also says that he and his associates have no social standing in the community, and that the landlady, the grocer, the butcher and the milkman, all charge double prices for their wares, and thus prevent him from saving any money.

His abhorrence of the methods of the railroad company is so intense that I asked him why he did not quit their service. He mumbled something about being unable to, "do better." In other words he could not find easier work he could do at an equal salary.

He is wounded because one-fourth of his salary goes for rent. I asked him why he did not take a smaller apartment. He and his wife occupy a choice suite of four or five rooms. He replies that he does not propose to be housed up in any cheap old flat. He is green with envy because most of the neighbors own their own homes. I suggested that he buy a small home. I proved to my own satisfaction, and his, that it would be no more expensive to do so than to pay for the rent of a furnished apartment. He replied that he did not like the town well enough to buy a home in it. It was a town of "snobs" and "high-brows." He wanted to live where a fellow could be "somebody."

He growls incessantly because his wife can not have a fur coat like the one worn by the lady across the way. As I chanced to be familiar with the details of the coat ownership, I patiently explained to him that the coat

had been purchased after several years of self-denial, the like of which was seldom practised by any woman. His wife admitted that she had bought five new coats while this lady had worn the fur coat's predecessor.

This victim of "grouchitis" is very fond of his ease. As soon as he is out of the office he lolls in an easy chair and smokes. He consumes cigars at an amazing rate, and the fumes appear to afford excellent nourishment for the germs of his disease. He wonders why the banker next door can have such an expensive car, while he, who works harder than any banker could possibly work (so he says), is forced to walk all over town, or ride in a clangorous street-car.

I explained, as delicately as I could, that I knew the banker's history. He began, in the little old frame building, as a combination errand-boy and janitor. He grew up, very gradually, with the bank. He married young, and his wife began housekeeping on a very small scale. They bought a home, a very little, modest home. They both worked hard. They lived strictly within their means. The banker's home and his car were both matters of slow growth.

My neighbor "comes back" at me with a reference to a man who has won both a home and a car by dishonest means. Now, what can I say about that? In reply I ask him if he wants homes or cars which have been procured by such means. He is indignant. Of course not! He wouldn't have a penny which had been dishonestly obtained. Then, why the grouch?

There is really little hope for this victim of grouchitis. He has the most excellent of reasons for every grouch he nourishes, for every "conscientious objection" that he hurls against the existing order of things. He consumes the best groceries that the stores can furnish. He wears good clothes and dresses his wife accordingly. He has more leisure than nine-tenths of the men who maintain any lines of business for themselves, but he spends the greater part of it in nursing his grouch. And the most pitiful part of the whole matter is that he is a type, a rapidly increasing type, which forms one of the greatest hindrances to right thinking and right living. He appears immune to any treatment which society can give him. He is a blot upon the face of civilization, a scourge more deadly than the seemingly hopeless scourges of pain and illness and poverty and vice. May his numbers decrease!

Emporia, Kans.

A Voice

BY JULIA GRAYDON

OFTENTIMES as I go about my daily work I ponder over some problem and wonder just why certain things work out in a certain way.

The other day I was thinking about the great human family and the foibles and follies of our time, that is, of this generation. Then I said to myself, "The love of many shall wax cold, how true it is." But suddenly a voice seemed to say to me right there in the quiet of my own room, "Hold fast till I come," and I felt again the nearness of God and his watchful care.

"Hold fast," whoever you are, wherever you are, for he will come and bring to this disturbed old world his peace; and hearts that "waxed cold" shall turn to him and find their spiritual warmth once more.

Harrisburg, Pa.

The Tither's Surprises

SELECTED BY J. A. ROBINSON

THE Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At his ease in meeting his own obligations with the nine-tenths.
4. At the ease in going on from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

Pleasant Hill, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, May 25

Sunday-school Lesson, Jeremiah and the Babylonian Crisis.—Jer. 26:8-16.

Christian Workers' Meeting, Reverence in Worship.—Psa. 42:1-5.

* * * *

Gains for the Kingdom

Two baptisms in the Omaha church, Nebr.

Three baptisms in the Newton church, Kans.

Two baptisms in the Glendora church, Calif.

Nine baptisms in the Rice Lake church, Wis.

Two baptisms in the Germantown church, Pa.

Four baptisms in the Springdale church, Ark.

Seven were baptized and one reclaimed in the Staunton church, Va.—the pastor in charge.

Two baptisms in the Spring Creek church, Ind.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.

Eight baptisms in the East Dayton church, Ohio.—Bro. J. C. Inman, of Springfield, Ohio, evangelist.

Fifteen baptisms in the White Rock church, Va.—Bro. S. I. Bowman, of Harrisonburg, Va., evangelist.

Five accessions in the Garden City church, Kans.—Bro. D. O. Cottrell, of Rocky Ford, Colo., evangelist.

Twenty-two confessed Christ at Snake Spring church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Four were added to the Frederick church, Md., by baptism.—Bro. C. B. Smith, of Martinsburg, Pa., evangelist.

Two accepted Christ in the New Philadelphia church, Ohio.—Bro. D. G. Berkebile, of Bradford, Ohio, evangelist.

Seven were baptized and one reclaimed in the Empire church, Calif.—Bro. Leo H. Miller, of Glendora, Calif., evangelist.

Twenty-five baptisms in the Central Avenue church, Kansas City, Kans.—Bro. W. H. Yoder, of Morrill, Kans., evangelist.

Seventeen baptisms instead of fifteen as previously reported in the Belleville church, Kans.—Bro. O. H. Austin and wife, evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. O. Garst, of Dayton, Ohio, began May 18 in the Salem church, Ohio.

Bro. Ralph Shade, of Terry, Mont., to begin June 15 in the Grandview church, Mont.

Bro. Ralph R. Hatton, of Marion, Ohio, began May 18 in the Chippewa church, Ohio.

Bro. A. L. B. Martin, of Baltimore, Md., to begin July 12 in the Locust Grove church, Md.

Bro. G. L. Wine, of Mt. Morris, Ill., to begin June 1 in the Panther Creek church, Iowa.

* * * *

Personal Mention

Bro. N. N. Garst informs us that there will be preaching at the Brick schoolhouse, near Hanford, Wash., on May 25, at 11 A. M. Any members living in Priest Rapids Valley are invited to attend.

Eastern Virginia, we have learned since the publication of Standing Committee delegates last week, is to be represented at the Hershey Conference by Eld. E. E. Blough, with Eld. C. H. Petry as alternate.

Writing from Penn Laird, Va., Bro. H. C. Early says: "Reached my old home the evening of the 13th and expect to be here till about June 3. Great rains and biggest flood for years. Great loss of property."

Bro. R. T. Idleman, of Marianna, Pa., who met with a painful accident April 25 through the overturning of a car, in which he received some broken bones and other injuries, is rapidly recovering, we are glad to know.

Secretaries Zigler and Shamberger were over the State line last week with some of the Wisconsin churches. The main center of attraction was a conference of the young folks at Rice Lake. It wasn't so large, of course, but they say it was good.

Bro. W. O. Beckner, formerly of McPherson College and for several years past taking graduate studies in the University of Chicago, has accepted a professorship in Mount Morris College, to become effective with the opening of the next school year.

The First Church of Philadelphia, Pa., has published a Directory containing, besides the usual lists of officers and members, an interesting bit of local history. Beginning with Peter Keyser, the names of twenty-two men are given among those who have ministered to the church. The present pastor is Bro. Ross D. Murphy.

Bro. E. E. Eselman, pastor at Red Cloud, Nebr., is Publicity Secretary for the Brethren Assembly and Young People's Conference to be held at Beatrice, Aug. 18 to 24, and he is already on the job with the first installment of advertising matter. We note the names of a good strong staff of leaders as already secured.

We have received word of the death of Eld. David H. Baker, of Abbottstown, Pa., on May 11 at the ripe age of nearly eighty-six years. Bro. Baker was a long-time reader and earnest friend of the "Gospel Messenger" and took much interest in its circulation. Further details of his life and work are to be published soon.

* * * *

Miscellaneous Items

On May 27 the Music and Expression Departments of Bethany Bible School will assist in giving a musical program by radio from Sears, Roebuck and Company, agricultural foundation broadcasting station WLS, from 5:30 to 7:00 P. M., Central Standard Time.

The Young People's Department of the Daleville Region is out with an attractive bulletin telling of many things of interest but mostly of the Conference for that territory to be held June 24-29 at La Monte Assembly Park. Bro. E. C. Woodie is Director of the work in that Region.

Folks who accept the invitation to attend the dedication of the new church at Meyersdale, Pa., the coming Sunday, the 25th, as announced elsewhere in this issue, are assured of a comfortable place to spread the contents of their baskets, even if it rains. Tables will be provided in the church basement. So fill your baskets and go, regardless of the weather.

"For the encouragement of the 'Messenger' readers I think donating the 'Gospel Messenger' to non-members is a great mission work. The church here donated five subscriptions last year and six from one family united with the church and we think more are near the Kingdom. This year we donated twelve subscriptions and two have been baptized, a man and wife. All enjoy the paper." So writes Sister J. A. Hixson, of La Verne, Calif.

We regret that the well-prepared program of the Ministerial and Sunday-School Meeting for the First District of West Virginia reached us too late for publication in time to be of value. The meeting was to be held in the Keyser church, May 23 and 24, with an introductory sermon by Bro. E. T. Fike on Thursday evening, May 22. A full program of live topics and able speakers, up to and including Saturday evening, was provided. Possibly you will see this notice in time to get the closing session, if no more.

* * * *

Special Notices

Joint Sunday School and Christian Workers' Convention for Western Washington District will be held at Seattle on Sunday, May 25, 1924.—Alice Wimer, Seattle, Wash.

District Treasurers Please Note. All State District Treasurers who have not yet remitted 1924 Annual Meeting dues at the rate of 3c per member should do so before June 1, 1924.—E. J. Stauffer, A. M. Treas., Mulberry Grove, Illinois.

Alvo congregation is without a pastor. The committee would be glad to correspond with some young minister who is consecrated to the work and willing to struggle against many difficulties.—O. D. Quellhorst, Secretary of Committee, Alvo, Nebr.

A Mothers and Daughters' Program is in preparation for the Hershey Conference, Sisters Elizabeth R. Blough and Catherine B. Van Dyke inform us. It will be given at the Hillside Auditorium Wednesday afternoon at 4 o'clock. Bro. C. C. Ellis will give the address. There will be special music and other interesting features. All parents, old and young, men and women, are invited to attend. Daily meetings for instruction and conference will also be held, particularly for mothers of young children. Look for announcements. Mothers are invited to bring their babies and little ones to the nursery or play room where they will be cared for.

Attention Aid Society Workers. Conference time is near at hand. Read the Aid Society Program in "Gospel Messenger" of May 10 on page 292. Our Aid Society Program will be Saturday afternoon, June 7. We surely appreciate the fact that the Committee has given us this time, which is more suitable for our women than an earlier date. Make your plans to be there and pray for a helpful meeting. Our business session will follow this program. You will be interested in the statistical report for the year and the report of the Industrial School in Virginia. Five State Districts are yet to be heard from to make our report complete. Our District Secretaries have worked faithfully to get reports from all societies, but some have failed because a few societies did not respond. If your society is one of these will you not yet report to your District Secretary so our report at Conference may be one hundred per cent. We appreciate the splendid response of the Districts in sending their quotas for the Industrial School. The sum of \$10,906.40 has been received at the Mission Rooms. Here again if your society has not paid

in full, will you endeavor to do so before Conference time as we want to report the \$12,000 raised at that time.

Mrs. Levi Minnich, Sec.-Treas.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

The Wicket Gate, by G. A. Studdert Kennedy. Doran Co. \$1.50 net. All who have heard Mr. Kennedy speak during his recent trip to America will need no encouragement to read this new book of addresses on the Lord's Prayer. It is both a mental and spiritual tonic. One has trouble to get adjectives to describe this remarkable book. The author is courageous and outspoken. The superficial reader may find some things to shock him; but if it is read to the end, a new power will possess the reader. The author tears up the beaten paths of religious thinking in his search for the truth, and most will agree that he finds it. Yet withal, it is a book of faith, and a courageous defense of the Scriptures and the Christian church. Every Christian who can think straight ought to read this book—and if he does, he will understand why Mr. Kennedy has won the enthusiastic attention of men on the subject of the Christian religion. C. D. B.

The Progressive Unfolding of the Messianic Hope is a new Doran book by Dean Jasper A. Huffman of Marion College, Indiana. Prof. Charles R. Erdman, of Princeton, in his fitting introduction to the volume says of it: "A book which enables all schools of thought to unite with more faith and fervor in the last prayer of the apostles, 'Even so come, Lord Jesus.'" The book does not pretend to be, as it could not be, within its 186 pages, an exhaustive treatment of its great theme. It does not discuss all the Messianic prophecies nor any of them with much detail. But it traces in a clear and concise manner the development of the Messianic expectation through the whole period covered by both Testaments. While avoiding extreme positions, its attitude and tone are distinctly conservative. Points of special interest to the present reviewer are its recognition of stages and various events in "The Return of Christ" and its common sense interpretation of such terms as "Kingdom of God," "Kingdom of Heaven" and "The Church." Price \$1.50.

* * * *

Pre-Conference Training School

The Daily Vacation Bible School Workers' Conference Under the Auspices of the General Sunday School Board, and directed by H. K. Ober, will meet in the Standing Committee room in rear of auditorium at Hershey, Pa., June 3-4. The Program will be as follows:

Tuesday Forenoon, June 3

9:00-9:10—Opening Service.
9:10-9:50—"Primary Methods." Vera Hackman
9:55-10:35—"The Worship Period." Martha Martin
10:40-11:20—"Preliminary Efforts Among the Churches." Earl W. Flohr

Tuesday Afternoon, June 3

1:00-1:15—Opening Service.
1:15-1:45—"The Worship Period and Supplementary Work." Martha Martin
1:50-2:20—"Primary Methods." Vera Hackman
2:25-2:55—"Preliminary Organization of D. V. B. S." Earl W. Flohr
3:00-3:30—"Relation of Instruction and Expressional Activities." Jacob H. Gingrich

Tuesday Evening, June 3

On rostrum of auditorium

7:00-7:15—Opening Service.
7:15-7:45—Address, "The Vacation Bible School." Ezra Flohr, Secretary
7:50-8:30—Address, "Fostering the Missionary Spirit in the Vacation School." M. R. Zigler

Wednesday Forenoon, June 4

9:00-9:10—Opening Service.
9:10-9:50—"Organizing and Financing D. V. B. S." Earl W. Flohr
9:55-10:35—"Primary Methods." Vera Hackman
10:40-11:20—"The Worship Period and Supplementary Work." Martha Martin

Wednesday Afternoon, June 4

1:00-1:15—Opening Service.
1:15-1:45—"Relation of Instructional and Expressive Activities." Jacob H. Gingrich
1:50-2:20—"The Worship Period and Supplementary Work." Martha Martin
2:25-2:55—"Primary Methods." Vera Hackman
3:00-3:30—"Organization Essentials." Earl W. Flohr

Wednesday Evening, June 4

Meeting place, Hillside Auditorium

6:45-7:00—Opening Service.
7:00-7:30—"Motivation." C. S. Ikenberry
7:30-8:00—"Opportunity of Service for Our Young People." C. H. Shamberger

AROUND THE WORLD

New Use for an Airplane

A "run" on the Union National Bank of Springfield, Mo., was overcome when more than a million dollars was rushed from correspondent banks in distant cities by registered mail, express, and airplane. On the morning that an airplane arrived from St. Louis with \$400,000 in currency the waiting crowd in front of the Springfield bank slowly dispersed, with confidence restored, when it became evident depositors could have their money if they so desired.

Spirit of the British Labor Government

In the leading article of a recent number of the "Christian Herald" the statement is made that the Bible guides British labor, and that cabinet leaders are genuinely Christian men. Amongst many supporting statements is this from a memorable speech by Philip Snowden, Chancellor of the Exchequer: "I most fervently believe we can never save civilization until all the acts of government, all political policies, and all international relations are based on the simple but eternal principles of the moral code. It is a hard task to love our enemies, and to do good to those who ill use us, but it is a cross which will have to be borne if the world is to be redeemed from the evil of war, and it will have to be borne if need be, to the very summit of Calvary."

Britons Prefer the United States

The inclination of the high grade British workman to emigrate to the United States in preference to the colonies and dominions of the British empire is producing something approaching an immigration crisis within the empire itself. The class of immigrants most sought after by the dominions are being attracted to America by higher wages and the standard of living, according to colonial immigration officials in London. The diversion of these highly desirable settlers to the United States is especially significant in view of the special inducements offered by the colonies in the way of land grants, government help, and other assistance. Australia and New Zealand were the haven for Britons in the decade before the war. Now the tide to these colonies shows an appreciable decrease—and a decrease that is expected to grow if the lowering of immigration restrictions against the English speaking races enables numbers to come to the United States.

Dr. Eliot on Our Dry Laws

Dr. Charles Eliot is one of those who have been stirred to make a vigorous reply to Dr. Nicholas Murray Butler's views on prohibition enforcement. He sums up his views of our dry laws as follows: "1. An overwhelming majority of our teachers and educators believe in teaching children not to use alcohol for the sake of their own health and of the public health, and believe that the reasons for the abolition of alcoholism should be taught in all schools as part of the regular instruction in personal and community hygiene. 2. The testimony now being given by manufacturers, physicians, nurses, and social workers as to the improvement in the condition of the population at large since the eighteenth amendment was adopted is so potent that it will soon convince the great majority of the American population, native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits. 3. The prohibitory legislation is being better and better enforced; and its complete enforcement will follow. The first batch of officers were appointed by senators and representatives in their personal or party interests; and inevitably a large proportion turned out to be either morally or mentally incompetent."

Locating Sodom and Gomorrah

President M. G. Kyle, D. D., who spent the past winter in Palestine in an attempt to locate the site of Sodom and Gomorrah has returned with an interesting report. "We did not find anything sufficiently sensational to fill the pictorial press of the world, but we did a piece of scientific Biblical research work that will stand, and is of more real value in Biblical studies than would be the discovery of a king's scepter and throne. The pottery and an 'high place' of the twentieth century B. C., showing the civilization of the time of Abraham and Lot and of Sodom and Gomorrah, were found, attesting the presence of that civilization on the plain, and the silence of Scripture concerning the occupation of this plain from that time on till the end of Biblical history is fully confirmed by a like silence in the testimony of the pottery. It is clearly established that there was just such a catastrophe as is described in Genesis, and since the catastrophe must have been then where the ruins of the catastrophe are now, the location of the cities of the plain becomes an easy matter. But none of the traditional sites proved to be those cities." The testimony of the pottery is against them. They are no earlier than Byzantine times. The rising of the sea, which is still rising, and the wide fringe of submerged forest around the region of the catastrophe, make certain where the cities now lie."

Site for Rubber Plantations

Government experts have been searching for the past year in the Philippines and in South and Central America for means of developing new sources of rubber to make the United States independent of foreign producers who now furnish about nine-tenths of the world's supply. And now comes the announcement that there are vast tracts of land in the Philippine Islands with soil more fertile than much land in the Malay peninsula and Sumatra where rubber is now grown extensively. Doubtless this statement from the United States Department of Agriculture will not only call the attention of capitalists to new fields for profitable investments but will also afford unscrupulous promoters a text for high-powered literature calculated to separate the unwary from their hard-earned dollars.

How About Your Record?

It has been reported that in a western town an alleged murderer was on trial with every prospect of conviction when his attorney took a strange and bold course. The attorney for the defense argued that before any man could be judged a murderer, it would first be necessary to prove that the alleged victim had lived. For, if a man had never lived he certainly could not have been murdered. The court, according to the story, proceeded to secure evidence that the murdered man once had a real existence. However, to the astonishment of all concerned conclusive evidence was lacking and the man on trial for murder was set free. As truth or fiction the story suggests a fact of profound significance. There are far too many, like the victim in the story, who leave so little in the way of definite achievement that one may suppose even a lawyer would have difficulty in establishing the fact that they had ever lived.

Armenian Pioneers

Many of the Armenian orphaned refugees under the care of the Near East Relief are becoming old enough to do for themselves. This is raising the problem of what should next be done for them. Of course, they can not be sent back to Armenia and the adjacent lands from which they are rescued. In this extremity it seems that the Armenian population of Egypt, numbering some 20,000, is to be allowed to receive these orphans to be placed in family homes of their own race. Recently a first group of fifty Armenian refugee girls from fourteen to eighteen years of age was sent to Egypt to find new homes in a country a thousand miles from their native land. The new homes for the girls were selected by an agent of the Near East Relief. If this first group of Armenian refugee girls makes good they will become the advance scouts of hundreds, perhaps thousands, of their exiled comrades stranded now and scattered throughout Greece, Syria and the islands of the Aegean.

The War Spirit

It is being freely admitted, especially by church leaders, that they said and did things during the World War that their sober second thought has since heartily condemned. The reader need not recall his or her own experiences to measure what a powerful anesthetic and stimulant the war spirit became. In many cases the voice of a protesting conscience was stifled as new and heartless tasks were undertaken. What is the war spirit that changes men so completely? If one will turn to a "Source Book for Social Origins," by Thomas, first published in 1909, and glance over pages 621 to 623 he will find the following statements made by Yrjo Hirn: "The task of slaughter is one which, from its very nature, can not be performed in cold blood. Even where the element of danger is absent, as when unarmed foes are killed or tortured, the savage executioners do not generally get to work straight away. As soon as a beginning has been made, a sort of intoxication will indeed be produced by mental as well as physical agencies, such as the sight of blood or the pride of conquest. But this intoxication, so eagerly desired by savages in civilized as well as in primitive communities, can not be produced even in the lowest tribe of man without a preliminary working up. . . . By imitating the movements of a real fight, by exulting cries, deafening noise, and brandishing of weapons, the dancers work themselves up to a pitch of frenzy which can not be compared to anything but transient madness. Especially among the nations of Africa war dances often arouse so much excitement, even when performed during times of perfect peace, that they become dangerous to friendly and peaceful onlookers. . . . Words, of course, can never provoke such a direct and almost physiological stimulation as the imitation of actions. But words, on the other hand, have a greater effect on the mind. The suggestive power of the war songs is also attested by the descriptions of travelers among various tribes. In Australia, for instance, four or five mischievously inclined old women can soon stir up forty or fifty men to any deed of blood by means of their chants, which are accompanied by tears and groans, until the men are worked into a perfect state of frenzy. Thus, amongst savages the war spirit goes with states of mind inflamed by passion and devoid of reason. Amongst them the war spirit is but another name for group hysteria or insanity. But, of course, civilized warfare is different from the guerrilla fighting of savages.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Promotion of Christian Work

Acts 15: 22-29

For Week Beginning June 1, 1924

The Jerusalem Conference Was of Vital Importance to the Early Church. At the Jerusalem Conference there was a chance for the church to quit work and quarrel over doctrine. The trouble arose over the demand of Jewish believers that the Gentiles should become Jews before becoming Christians. These brethren understood Christianity to be a supplement to Judaism, instead of the fulfillment, which it is. This demand was not reasonable for the Gentiles, nor was it acceptable to the leaders like Paul, Barnabas, and Peter who had all seen remarkable responses to Christian teaching among the Gentiles without compliance with circumcision and the law of Moses. A divided testimony for Christ would have been disastrous in those days of beginnings. It is most unfortunate in any age. The question was wisely carried to the mother congregation for discussion, and a precedent was set for church conferences.

Christian Conference Is a Practical Means Toward Unity of Sentiment and Action. This was the important result at Jerusalem. That which began in dissension and contention was modified into concord and agreement which "seemed good to the apostles and the elders, with the whole church." The Holy Spirit was recognized as the Moderator of the meeting, though it appears that James, the elder of the Jerusalem church, was actually in the chair. Out of differences of race, previous religious beliefs, and personal views the great moral issues of Christianity came to the front and figured in the decision. Personal holiness and brotherly consideration were to be maintained above all else. Thus a basis for united action in Christian work was arrived at which kept the church together despite differences.

The Conference Method Still Commends Itself as a Valuable Means of Promoting Christian Work. Getting together under the guidance of the Holy Spirit to face frankly the common problems of Christian disciples will always bring about workable solutions. Personal contacts in which Christians think and pray and sing and plan together is a sure means to disarm suspicion and prejudice and self-will and to keep Christian love a warm and vital reality. It enlarges our lives of thought and action to have fresh and new view-points brought to our attention. When we search together after the spiritual principles which underlie our common faith and work we generate mutual confidence and manifold our judgments and energies into cooperative strength. The Lord has promised always to bless his people when they agree in matters pertaining to the doing of his will on the earth (Matt. 18: 18-20).

Let Us Pray Earnestly for Every Feature of Our Own Approaching Annual Conference. The meeting is in vain unless it promotes the spread of the Gospel and the expansion of the Kingdom. The Program Committee has chosen the slogan, "All for Christ; Christ for All." The Conference theme is "Stewardship." If everything is said and done in harmony with these exalted sentiments all questions relating to inner harmony, outer relationships, and constructive work will be solved according to God's will. That should be the burden of our prayers. Pray for the speakers on all the programs. Hold up before the Lord the great missionary, educational, and publishing interests of the church. Post yourselves thoroughly by means of the Conference booklet concerning the reports and petitions to come before the meeting. Pray for the members of Standing Committee and the delegates. They have pledged themselves to consider all matters with an open mind, and to be amenable to Spirit guidance. Let them have the benefit of our most unselfish waiting upon the Lord to make his will clear.

Meditative Suggestions

The beauty of fraternal unity, Psalm 133.

Exhortations to love of brethren, Rom. 12: 10; 1 Thess. 4: 9; Heb. 13: 1; 1 Pet. 1: 22; 2: 17.

My own contribution to our Conference in prayer, thought, attendance or gift.

My particular interest in the meeting: Can I get my brother's point of view?

What have we the right to expect of any Conference?

J. H. H.

For wholesale destruction and excruciating types of suffering there is nothing quite so effective as modern warfare. It differs from savage warfare mainly in that it is ever less civilized. When will we cease to glorify the senseless hysteria we so naively condemn in savages?

The Problem of Peace

(Continued from Page 323)

cated before, all wars are caused by selfishness, and the public is made to believe war to be a noble thing because it means defending "national honor," etc. All of these selfish purposes are contrary to vicarious sacrifice which is the foundation of the Christian faith. The cross is the symbol of the church. The cross has no meaning if it does not mean vicarious sacrifice and suffering for the salvation of others. The pagan view is that an insult must be avenged, "by getting even with the enemy." But the one who does wrong has fallen, and to get even with him is to go down into the ditch where he is. The Christian view is not to get even with him and do his deed of malice, but to suffer if need be to lift him up on a higher plane. The fundamental essence of Christianity is love and vicarious suffering. This principle is not only opposed to war, but if practiced would avert all wars.

VII. What Shall We Do About It?

Every social community or organization in the civilized world has at least three elements in its common life. (1) There are sentiments which create an atmosphere or philosophy of life. (2) These sentiments become codified in definite laws, or customs which are to be respected, and (3) there is an authority, some form of government or courts to decide how these laws are to be interpreted and applied where difficulty arises. Therefore, if we would organize for peace we must extend the rule of the family, the church, the county, state and nation to the world. We must have three things to organize for peace. (1) We must outlaw war as wrong, as a crime, an anachronism, and false to our welfare. We need the positive sentiment for peace, good will and brotherhood. (2) We must have international law. This sentiment must be codified that men may know what constitutes welfare in international relations. (3) There must be a world court to interpret the law when any particular nations differ on this matter. There must be a recognized court to decide. When the fortyniners went to California they settled their disputes with their guns. But as soon as courts were established, the guns were put away. It is always so. As soon as a way is provided whereby the common sentiments can be fairly interpreted and applied, men will not resort to arms.

We must wage peace; we must organize for peace, or drift into war. Each community must do its part in this supreme human need.

The United States has 20,000 miles of coast line. Our little forts and navy are no guarantee of safety against modern airplanes and gas bombs. There is but one safety in the world—good will. There is no other.

The hour is here when men must recognize that we are social beings, that "no man liveth unto himself, nor dieth unto himself," that we must live together in a crowded world, that the whole of life is to promote the survival and well-being of the race; that good will is the only safety; that the supreme task of the race is the promotion of good will, and the organization for peace.

McPherson, Kansas.

Holy Wit

BY E. F. SHERFY

WHEN a boy I early noticed the words "Holy Bible" stamped in gilt letters on a big book lying on the "stand." I asked mother the meaning of the word, "holy." I do not remember her answer, but somehow I feel that I must have had the definition interpreted to me by the attitude my parents assumed towards that book and its contents. Webster tells us that a holy thing is something sacred—something set apart because of moral or spiritual excellence. The word holy comes from an old Anglo Saxon word "halig" meaning healthy. We could just as well say a "healthy soul" and a "holy body" as the other way round.

I recall too that, as a boy, I heard the preachers of sacred memory talk of "holy writ." But the writer has taken for his subject "holy wit" and some one may say that it is almost sacrilege to tie up the word holy

to the word wit. But what is wit? "It is the sudden and ingenious association of words or ideas causing surprise." Taking into account, now, the definitions of the two words, can we not say that holy wit is the sacred and healthy use of the faculty of man to associate ideas and words so as to bring about surprising results in the Kingdom of God? It is my conviction that just a little careful reading of the "holy writ" will reveal a hitherto unsuspected amount of "holy wit."

Wit may be used with good purpose or with evil purpose and results. All depends. Time was when some believed that pleasure—for example—is in itself evil and a happy state of mind is bad. Such persons would assure us that God can use sanctimoniousness or abject humility. But wit—that is for the worldly-minded who care more for laughter and light-mindedness. Far be it from me to claim that there was any "fun" or light-mindedness on the part of the sacred writers. The inspired Bible is a serious book dealing with serious subject matter. It is, as stated, indeed a "holy" book. But since holy means healthy and since the Bible makes for health, physically, mentally, and spiritually, it is not wrong, I dare say, but really helpful, to see those things in the book, which as lustrous, sparkling diamonds on a somber background, sparkle with the luster of subtle sanctified wit.

I am calling attention to certain passages, not that the reader may laugh and thereby improve his digestion—even though Solomon does say that a merry heart doeth good like a medicine, and even though one of the sainted leaders of our church of a preceding generation used to say that a little foolishness now and then is relished by the best of men. But I am writing thus because by this point of view we may the better appreciate the wonderful genius of those great men of God—a genius oftentimes without which they would never have put across their message (God's message) as they did.

Take, for example, the story of Esau and the birthright. The writer must have known boy nature, or human nature as seen in boys, and have seen a bit of humor in the situation presented in Gen. 25:25. Well do some of us remember how desperately hungry an adolescent boy can get! When, after hunting all day without dinner, "having taken nothing," and smelling the beans and bacon cooking, such a fellow feels sure he will starve before "the table is set." In such a plight was Esau, only, somehow, he seemed to have no right to the good supper, the delicious odor of which accented his ravenous appetite. Therefore, the trade which down the ages is the classic example of the "lure of the immediate," and of putting the sensuous above the higher things. A real lesson for us all! The writer thinks of a young man who for a little money and an early marriage—a mess of pottage—turned aside from the path of an education. How many of us, indeed, live for "things," and sell our birthright to the highest and best.

Saul, the son of Kish, had his faults but his wit and initiative are shown in the case of the Ammonites threatening to punch out the eyes of the men of Jabesh Gilead, and Saul cutting a yoke of oxen into beef roasts and sending them to the borders of Israel, saying: "Whosoever cometh not after Saul and Samuel, so shall it be unto his oxen" (1 Sam. 11:6). The effect was magic—three hundred thirty thousand warriors rallying to the standard of Saul. I can imagine the excited look on the faces of the owners of cattle as these messengers carried these decaying pieces of beef steak through Israel and each fellow became suddenly aware of what would happen to his herd—a like fate—if he would not do something and do it quickly. Funny though the method may seem to us, Saul got his message across, and got results. His wit and ingenuity are both worth our appreciation, crude as they are.

Solomon had the true wit of a real judge, when the two mothers were claiming one child (see 1 Kings 3:16). The affair might have caused a lot of trouble, a "bad case in court." But when he said, "Divide the living child in two and give half to each mother," that told the tale. Then the real mother with real mother love was easily detected, and the other was nonplussed.

This kind of wit caused the people to say that the "wisdom of God is in him to do justice."

Take a look at the prophets for keen wit. See the prophet Nathan as he tells that humanly interesting story of the pet sheep and of the rascal who stole it and watch him as he tactfully asks David what he thinks of such a thief; and after David glibly commits himself, see him turn to the king and say, "Thou art the man." Few there are in the world's history, I dare say, who have shown more keen diplomacy in putting a finger on a personal sin of a man high in political and social standing.

I wonder how many of the modern preachers with all their psychology and pedagogy could equal Isaiah in ability to put a message where folks could not help getting it. If the women want something that hits like a trip hammer and yet does it so as to cause a good reaction and perhaps a laugh as they are reminded of their powder puffs and perfume boxes, just turn to Isa. 3:16 to 4:1. But the men need not laugh at the women. Look at Jer. 5:1 and see Jeremiah swing about like the old philosopher with a lantern in his hand in the day time, no doubt, trying to find a man in the streets of Jerusalem. Not a mere biped of the genus homo, but a real man—something not so easily found yet today.

And there is the Christ, the wittiest Man that ever lived. See how deftly he reminds the Samaritan woman that she is living in adultery; and in doing so he wins a disciple. See him handle the lawyer who said, "Who is my neighbor?" By that classic story of the good Samaritan he gets this lawyer, in his self conceit, to answer his own question in the only way it could be answered, and then said, "Go and do likewise." I can believe that even the lawyer laughed at being outwitted; for certainly his withering prejudice would never consent to regard a Samaritan as anything more than a dog, and here he has granted that a thoroughly despised "dog" has a better neighborly spirit than himself.

There is a nice touch of wit in Jesus' language when the Pharisees tell him he had better move on or Herod will kill him, and he tells them that he will go about his own business paying no attention to a bigoted, deceitful "fox."

In all his answers to his critics—as in the case of the tribute money, healing on the Sabbath, the remarriage question, etc., we see that spontaneous, sparkling wit born of divine wisdom.

Paul the apostle was not slow in this regard. He puts some very witty questions to the Galatian brethren: He knew how to use effectively a bit of irony when necessary. In Philemon we see clean, subtle wit when he tells Philemon to take back the runaway slave as a brother—now that the slave (Onesimus) is a Christian—and forget the debt or charge it up to himself, Paul. Paul had nothing with which to pay it, so he just gently reminds Philemon of how much he owes this imprisoned, aged apostle—a debt of gratitude beyond his power to pay.

Oh, the Bible is a great book, so full of the humanly interesting! And we should read it more, even for this reason. The great psychologists are saying that America is living so strenuously that she is headed toward insanity and race depletion. We can not slow down the wheels, but we can, and must, if we are to survive, have means of relaxation when the mind can get away from work and strain and contemplate some happy thoughts. They say that play and laughter are essentials for living today. Our giddy, pleasure-seeking age is not due merely to the fact that we have money to spend for pleasure, or that the devil has recently taken a new turn. It is partly due to the natural "back kick" or reaction which comes from the overstrain of our commercial age. People need what they are seeking—pleasure. They need it to keep them out of the insane asylum. But the trouble is that the kind and manner of getting it only increase the insane asylums and reformatories and penitentiaries. Yes, God intended that we should smile and even laugh at times. He wants us to be happy. But they tell us that we can know a man's character by the things he laughs at.

Shakespeare says that too much humor comes from

plain dirt. He thought that by clean humor society has in itself an "element of curative power." We need to weep over our sins. But laughter at our foibles and follies—the laughter of the crowd may cure us quicker than anything else. "Life is comic but life is not a comedy." Life is serious; just serious enough that we need to see the humorous side of things once in a while and we can better afford to see it in a good clean book like the Bible than to run after pleasure that does not give us recreation, or re-creation, of our bodies but instead demoralizes our souls. "Holy," healthy humor and wit is necessary and God provides for it.

McPherson, Kans.

"Meat" Sacrificed to Idols

BY REBECCA C. FOUTZ

IDOL worship and sacrifice to idols has been prevalent in the world ever since sin caused man to fall. The form and manner of it may change but the spirit and effect of it are always the same. Our own land and day are no exception, even though we do not set up graven images.

To God it is the most abhorrent thing possible. He simply can not tolerate it among his chosen people. He has pronounced more judgments because of it than for any other one thing. He understands the weakness of human nature so well that he knows that we can not even use anything that has been connected with idol worship without partaking of the spirit of it.

He knew that the idols of the nations about them would be a constant snare and pitfall to Israel. Hence, among the instructions for the conquest of Canaan he says: "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God" (Deut. 7: 25).

Now silver and gold were valuable and had many legitimate uses. Ordinarily it would only seem right and natural to preserve both for these. But God knew what a temptation it would be, so he ordered it destroyed.

We find that this same problem confronted the early church. As the Gospel spread among the heathen, there were converts who continued using meat that had been offered to idols and then disposed of. Could they do this and remain faithful? Apparently not, for when the Spirit-guided Jerusalem conference decided that the performance of Jewish rites was not essential to being saved, it also directed that they, the Gentiles, abstain from meats offered to idols (Acts 15: 20). "In a succeeding verse abstinence is mentioned as one of these necessary things."

Now meat was a perfectly legitimate food, and even the meat thus offered was no more harmed than what had not been; but God knew that the very using of it would be a snare not only to the partakers, but to others who would see in their so doing also a partaking of the spirit of idol worship.

From references in Paul's letters to the churches, we learn that meat offered to idols continued to be one of the vexing questions among the early Christians. And in Revelation we find that it was with churches then as it has been ever since, there were some that were not willing to obey divine instructions. For among the indictments against the church at Pergamos, also at Thyatira, was this, that they ate things sacrificed unto idols.

To us this problem may seem unreal and far away; but is it? Are there not things today, things which in themselves are all right and were made for man's benefit, such as the silver and gold and meat, above referred to, but which a Christian can not use without falling into the snare of idol worship, thus causing a weaker brother to stumble?

Verily there are, and many of them. This problem is just as alive and vexing now as it was then. A message to the present churches could not help but bring much condemnation along this line.

To many, education is such a "meat." It leads them into the worship of the god Intellect, which produces unbelief. And what shall it profit a man if he gain the whole world of learning but lose his own soul?

Then there are the moving pictures which are the most widespread entertainment of the present day. Some argue that there are good pictures shown which it is no harm to go to see. But the business as a whole is a "meat" that has been so completely sacrificed to the goddess of Pleasure and Lust, that it is hardly a question, but almost certain that a Christian can not partake of even the bit that seems good, without becoming ensnared in this idol worship, or becoming a stumblingblock to a weaker brother.

Philadelphia, Pa.

CORRESPONDENCE

NEW CHURCH BUILDING, MEYERSDALE, PA.

The dedicatory services of the new building for the Church of the Brethren at Meyersdale, Pa., will take place on Sunday, May 25, with Dr. M. G. Brumbaugh preaching the sermon. Services will be held during the day at 10:30, 2:30 and 7:30 o'clock. Prof. J. W. Yoder will direct the music, and Eld. J. H. Cassady will take charge of the offerings. There will also be services several nights during the week following the day of dedication. On Monday there will be Sunday-school evening; Tuesday, community evening, and Wednesday, church evening. The new



church building is constructed of multi-colored brick. It is one hundred and three by sixty-seven feet and two stories in height. There is a complete kitchen equipped for love feast occasions. There is also a pantry, serving rooms, rest rooms, nursery, aid society work room, and a large assembly room on the first floor. On the main floor is the church auditorium seating, with Sunday-school class rooms thrown in, 1,000 people. On this floor, also, are twenty-two Sunday-school class rooms, the church office, library, cloak rooms and dressing rooms leading to the baptistry. The building is admirably equipped and arranged for church and Sunday-school purposes. The writer, who succeeded the late Eld. William Howe, is rounding out his seventh year as elder and pastor in charge of the Meyersdale congregation. T. Rodney Coffman.

Meyersdale, Pa.

AFTER FURLOUGH

A furlough is a rich, bright spot in the life of a missionary. It is a period filled with happy, busy days visiting home folks, and friends, and going to school. But the joy of getting back to work again surpasses even the joys experienced while on furlough.

I have now been back at my work six months and a half, and have spent the most of this time in the villages. It has been very interesting to meet village friends again and to see what the year and a half while I was away has meant to them. The village people in the hills of Shansi are slowly moving forward into a bigger, more intelligent life; yet, they will not do for themselves what we will do for them. This means that the village evangelists are kept busy getting sufficiently in touch with their life and customs to feel and think in some small measure as they do in order that we may be able to act wisely in meeting the problems they are facing and help them to solve their difficulties as they meet them. They always need a great deal of careful guidance.

Girls' schools are increasing in the villages, and in our village Bible classes we are providing a class for girls which is well attended. No girl may be in these classes with dirty hands and face; hence, the first lesson each morning is washing the children. The book used is, "Short Steps to Great Truths." A part of the lessons are committed to memory. Prayers for meal time, bed time, and the Lord's prayer are memorized. Hymns are learned so that the children can carry the tune alone. At the close of the class they are examined and all who have done good work and who come every day get a handkerchief which has been given by the children of America.

We have the worship hour in the evening at the close of

the classes, for then we get the largest attendance. The women read phonetics and learn hymns, and have lessons in Bible and home hygiene.

Another feature of the classes is our soap-making day. Thanks to the Sunday-schools in Middle Iowa and others I have enough lye to carry on these campaigns. An announcement is made in the village so that all may come who choose to see how soap is made. While the soap boils there are no formal classes, but the conversation is directed by the Chinese lady evangelists as well as myself to the end that it be helpful to them in getting a broader vision of a life which must find its climax in Christ.

In our last class I was not present for the teaching, but was traveling among villages, returning to the class at intervals of several days. The announcements had been made for our soap making and on my return the home in which we were staying and conducting the class (the only Christian home in the village) prepared a large kettle in the court. I used two cans of lye so we would have enough soap for each home a very small piece.

This was the first time we had spent much time in this village and hence it was all strange to them. Some were afraid to come. Some of the women wanted to rub the lye in their fingers to see what it was, and others wanted to taste it. None were able to see how it all made soap, but they had to say the result was soap. When we were through and had dipped the soap out of the kettle they heated some water to wash a few clothes that they might save the soap still left in the kettle. Before it was hot the kettle was surrounded with children washing hands and faces. The water was soon a thick suds and they enjoyed it so much that they washed many times longer than was necessary. But all could not get around the kettle, even in turns, for they did not want to wait. Consequently they got all the wash basins available, and five children squatting around each basin made a very interesting sight. By the time this part of the program was over all the children in the village at the same time, for once, had clean hands and faces. This sent the news broadcast.

A few days later the Christian man of the village went to every home and left a small piece of soap for the women to use. A number came to me afterwards thanking me for the soap. This opened a conversation on why we did it, and as the work was preceded and followed by prayer we believe God will in some way use all these means to bring these Chinese women to live a life in Christ Jesus.

There are also other features of the village class we may tell you about later. Our great hope is that they come to live a life near to the Master and have a heart like his. Pray for the village women and girls that this be accomplished. And will you also ask God to give me wisdom that I be able to direct the work to his glory.

Liao Chou, Shansi, China.

Nettie M. Senger.

DETROIT, MICHIGAN

Jan. 1 to Easter

Detroit is a little world of forty-eight nationalities with a population of 1,240,000 scattered over 110 square miles of territory. A city of 120,000 moved into this territory, or near it, in 1923. Cities of 120,000 have their religious problems, but Detroit has all of these thrust upon her in one year. There is no city in the United States, however, that is looked to for religious leadership and cooperative example as is Detroit. Extensive cooperation, elaborate organization, and well trained leadership are among her priceless jewels for the extending of the Kingdom of God.

The outstanding period of the year in this city is from Jan. 1 to Easter Sunday. This year there was staged the most elaborate, the best thought out, the best God directed, and the most fruitful period of evangelism in the history of the city. Every church had its program fired with evangelism. The Detroit Synod of the Presbyterian church held a two weeks' evangelistic effort in thirty different churches during the last week of January and the first week of February. This effort resulted in a harvest of 5,000 souls. Lutherans, Methodists, and Catholics as great bodies also expended great efforts. The Detroit Council of Churches held eight weeks of noon-day meetings in a central theater thereby reaching thousands of men and women. More than 30,000 were added to the Kingdom of God in this city during this period.

The lenten season is being increasingly "observed" throughout this land of ours. Detroit feels it is the harvest time of the year. The benefits of its observance are legion, but just three particular things are stressed with regard to the individual soul: (1) The daily reading of God's Word; (2) a period of daily meditation and thought upon God's work and will; and, (3) the daily prayer for one's self, the salvation of souls, and for the coming of God's Kingdom. Then, in addition, there is the self-denial practiced during this lenten season (forty-seven days' duration). Denying oneself of pleasures, tasty foods, luxuries in which we all indulge more or less, and in many other ways not mentioned.

The Detroit Church of the Brethren is cooperating as much as possible in a united effort to extend God's

(Continued on Page 334)

Panther Creek—May 7 the Ladies' Glee Club of Mt. Morris College rendered a much enjoyed program. They were greeted by a large, appreciative audience. Mothers' Day was observed by a number of musical numbers appropriate to the occasion. Our elder, Bro. H. L. Royer, gave us an interesting address. The Young People's Class presented each mother with a white carnation. With the coming of summer the work here has taken on new interest and zeal. The three departments of our Christian Workers are growing in both attendance and interest. Forty were present in the Young People's Department May 11. We are looking forward to our series of meetings to begin June 1. Our evangelist, Bro. G. L. Wine, of Mt. Morris, Ill., is planning to assist us—Maurine Stine, Adell Iow, May 12.

KANSAS

Belleville—On April 15 Brother and Sister Oliver H. Austin came into our midst and began a series of meetings which continued three weeks. During their stay here, assisted by our pastor, Eld. E. D. Steward, they made seventy-two calls. It was the best meeting our Belleville church has enjoyed for some time; the attendance and interest were exceptionally good throughout. Fifteen were baptized and one was received by letter; among this number were several fathers and mothers. Brother and Sister Austin's services were very highly appreciated. Sister Austin conducted the song service in a very creditable manner and brought us many splendid truths through her interesting way of story telling. She also conducted the Bible study of the month. The church was completely during the meetings. As a result of this spiritual awakening the Belleville church feels very much encouraged to press on in the Lord's work. Our love feast was held April 26 but because of the weather and sickness only twenty-eight members came—Jessie O. Ball, Belleville, Kans., May 7.

Burr Oak church met in council April 11 with Eld. J. E. Small presiding. The services of Bro. L. B. Wagner were available and the church secured him as coach for some time; the weeks until we could secure a resident pastor. The Ladies' Aid Society people took the privilege of furnishing the funds for doing some repair work on the interior of the church. Bro. Ralph D. Shade, of Terry, Mont., conducted a revival for us in February, and preached some strong Bible sermons—Verna Davisson, Burr Oak, Kans., May 6.

Lone Star church held a love feast May 3 and 4 beginning at 11 o'clock Saturday morning. Bro. O. H. Feller, of McPherson, spoke on the "Cross of Christ." At noon about fifty took down the communion, and at 2:30 Bro. Burgin, of Lawrence, gave us a very inspiring sermon on "Conviction." In the evening we were glad to welcome a number of brethren and sisters from Lawrence, Ottawa and Overbrook. There were seven ministers present. Bro. Feller officiated, and about seventy-two were baptized. At noon about fifty took down the communion. On the occasion for rejoicing when three of our neighbors came into full fellowship from the Progressive Brethren. On Sunday Bro. Wagoner, of McPherson, gave the address. This was a fitting climax to our two days of services, which were greatly enjoyed by all the members. After dinner, service was held, and we all departed feeling that it was good to have been there—Mrs. J. W. Gorbett, Lone Star, Kans., May 14.

Newton—The Lord has blessed us much this year. March 2 three were received into the church by baptism. Feb. 10 D. Kurtz, from McPherson, delivered three very instructive lectures, each time to a well filled house. In the morning he spoke on "Philosophy of Progress," in the afternoon on "Problems of Peace," and in the evening on "Human Problems." Our regular council was held recently and nine letters were received. The five illustrious lectures on the Life of Christ were given by our pastor during Passion Week. Our love feast was held May 4 with a good attendance. Eld. E. F. Sherfy, from McPherson, presided and everyone enjoyed a great spiritual feast—Mrs. A. K. Stoltz, Newton, Kans., May 12.

Sabetha—A quarter has been given to the larger children and a dime to the smaller ones for investment. The children will return the money this year with interest. They have made, which will be used for missions. In this way the Sunday-school children have been interested in taking an active part in our great mission work. A special offering was taken Easter Sunday which will be used for local missions and the sick. Miss Velma Bailey, of McPherson, will conduct the Daily Vacation Bible school here, beginning June 2 and lasting two weeks. Bro. Baldwin, from McPherson, gave us an interesting sermon Sunday morning, May 4, and remained to conduct the communion service in the evening. It was well attended by visiting members and about 100 communed. The church met in council May 6. Mrs. John H. Roy was elected Christian Workers' president to fill a vacancy. Bro. Roy has resigned the pastoral office here and vacated. Bro. J. Tawzer, of Sabetha, will be our presiding minister. A piano has been voted in by a small majority—Lola Miller, Sabetha, Kans., May 7.

Scott Valley—Our revival held during pre-Easter week by Bro. L. Brummel, of Oswego, was a real uplift to our little flock. The attendance was excellent. Seven of our Sunday-school scholars attended the State Convention at Topeka. Bro. Brummel gave us a report at the Christian Workers' Meeting the following Sunday. Our spring business session was held May 3, with Eld. D. P. Neher in charge. We granted two letters. Bro. Fred Simmons was elected trustee. Progress on the church budget was reported. The church instructed our ministerial committee to secure Bro. J. Jarboe for evangelist. On the evening of the same day a splendid representation of this church was at the annual conference. Ida and Sunnyside met for communion services, at which Eld. Neher officiated. Eld. F. E. Strohm led in the examination service. On Sunday we had a joint ministerial meeting—Mt. Ida, Scott Valley and Verdigris. Our elder, who is also District Mission treasurer, and in position to know the needs of the District as well as the local church, gave us a very practical address in the morning. At noon the basket dinner was a real social occasion. Eight delegates from Mt. Ida and seven from Verdigris brought added inspiration. The afternoon program was in charge of the retiring president, H. L. Phillips. Mrs. Shirley, of Madison, gave an instructive talk to the children. Bro. J. S. Sherfy, Sr., brought a message on "The Church." Bro. Neher put strong emphasis on "Our Obligation." The program was very interesting and inspiring, that the stabilizing of the future church activities depended not only on our moral support but financial as well. Bro. Shirley spoke on "Home Mission Needs," emphasizing church work in auxiliary lines. Special music was furnished by Sunnyside and home talent—Mrs. David P. Schechter, Waverly, Kans., May 5.

Topeka—The mothers of the church entertained their daughters at the church in honor of Mothers' Day. The church recently has been newly painted and decorated. The program was carried out a color scheme in pink and white. The program consisted of "The Old Songs Mother Loved," sung by eight ladies of the church; readings by Mrs. Doyle; instrumental music by Margie Foster; talks by different mothers, and a play, "Sowing for the Harvest." A two-course luncheon was served to about one hundred—L. A. Whitaker, Topeka, Kans., May 12.

Victor—Easter morning a number of our young folks went caroling. In the evening a very impressive program was given by the children and young people. April 27 the sixth district Sunday-school Convention of our county was held. A number of our people took part in the program. May 3 and 4 the first young people's conference of the District was held here with about sixty young people attending. Of the seven churches six were represented. Bro. C. H. Shamberger, the principal speaker of the conference, delivered some very helpful and inspiring addresses. The conference was an inspiration to us to go to the work with a new vigor. The first district meetings of the kind. Bro. Geo. Merkey, of Portia, was elected president—Veta V. Thompson, Waldo, Kans., May 10.

MARYLAND

Baltimore (Fulton Avenue).—Yesterday we reached the high water mark at our love feast and communion service. The main room was taxed to its full capacity, and provision had to be made in the basement for the overflow. Eld. A. P. Snader, from New

Windor, Md., gave us a most appropriate preparatory sermon in the morning, and officiated in the evening, assisted by our elder, W. E. Roop. The Men's Morning Star Bible Class recently celebrated their victory in a two month city-wide contest for reading the Bible, attendance, and new members. They started at the bottom of the contest grading but the top was the goal, and they reached it. At our late business meeting Bro. W. E. Roop presided. He was elected our elder for another year. Delegates elected to District Meeting were Bro. D. C. Angle and Bro. J. H. Miller, while our pastor, Bro. L. L. Martin, was chosen to represent us at Annual Meeting. Feeling the need of a more adequate place of worship, a committee of three brethren was appointed to seek out a suitable location for the same. The members in general are responding in a most commendable way to the building fund. A Young People's Department has been organized recently, with Sister Mary C. Grosnickle as president and Bro. M. A. Long, as advisor and instructor while studying the book, "Our Church," by Davis. Since the first of the year we have received into fellowship, six by confession and baptism, one by reinstatement, and five by letter—Mary G. Martin, Baltimore, Md., May 5.

Green Hill church met in council April 12, with Eld. W. M. Wine presiding. Brethren Paul Ely and John Hartman were appointed delegates to District Meeting. Bro. W. K. Mahan will represent us at Annual Meeting. Bro. W. M. Wine was re-elected elder for the year. The Sunday-school gave an Easter program in the evening which was well attended. April 26 Bro. V. C. Fennell was with us in the interests of the Puritan and Temperance Cause and gave a very interesting lecture with apt quotations. Since Easter we have had regular evening services. As spring has come with better weather and roads, our attendance has increased and the interest is good—Mrs. Chloa Mahan, Rehoboth, Md., May 6.

Locust Grove church held its spring council with Eld. J. O. Willard presiding. Eld. D. E. Englar assisted with the installation of two deacons. We were glad to see the Sunday-school increasing in attendance. Bro. David Klein was chosen delegate to Annual Conference. Eld. J. O. Willard was chosen elder for another year. We expected to begin a series of meetings July 12 with Bro. A. L. B. Martin, of Baltimore, Md., evangelist—Mamie E. Garver, Mt. Airy, Md., May 10.

Mountaineers (Thurmont).—We held our love feast May 3, in the Mountaineers home. Visiting brethren were Eld. T. S. Fike, E. C. Bixler, Chas. G. Flohr, Albert Main, Philip Englar, Arthur B. Rice. Bro. Englar officiated. Bro. Main remained and preached a Spirit-filled sermon Sunday morning to a good audience on "Watchfulness." Sixty-six members communed—E. May Rice, Lewistown, Md., May 4.

Ridgely church was favored by having Eld. V. C. Fennell give two of his interesting, illustrated lectures April 28 and 29 in the interest of the temperance and purity work. He visited all of the churches on the Eastern Shore of Maryland and Delaware. May 3 Bro. C. O. Fennell preached a sermon on "The Church and the Temperance Cause" in Talbot County where he engaged in high school work. We are glad to learn that Dr. M. G. Brumbaugh, of Philadelphia, is to give the commencement address in our Ridgely high school June 16. A number of our young people are graduates—M. F. King, Ridgely, Md., May 12.

MICHIGAN

Battle Creek church met in business session March 8 with our pastor, R. H. Weller, presiding. It was decided not to send a delegate to Conference this year. We adopted the budget system as suggested by our Mission Board. We are planning on a Vacation Bible School again this year and a committee was appointed to arrange for it. Our communion service was held April 20. We had a pre-Easter service April 17 to 20. Our pastor brought us the message of the crucifixion and of the resurrection. The primaries and young people gave a well prepared program in the evening and our little church was packed to its capacity. On such occasions we feel more and more the need of a more adequate house of worship—Mrs. Blanche Annett, Battle Creek, Mich., May 7.

Grand Rapids—At 4:30 Easter morning a group of twenty-six children and young people together with the pastor and wife went to several homes of the aged and shut-ins, awakening them with carols of the beautiful Easter story. At 6 o'clock they returned to the church for the sunrise prayer watch, after which they broke bread together. On the eve of May Day the juniors took little paper baskets and filled them with flowers, to be placed in the Tuberculosis Sanitarium, where one of our number is a patient. After the baskets had been distributed by Mr. and Mrs. Michael (the children not being permitted to enter) the windows were opened and the patients listened to the singing of the juniors outside. Some time ago the Onward Circle Class gave a program, the main feature of which was a play, "The Awakening of Brother Timeguard." We have been asked to be in another section of the city which we plan to do in the near future. May 17 we expect to have our love feast and communion service. Our young people recently organized a Junior Christian Workers' Society and hold meetings at the same hour as the Seniors. Archie Patrick, one of the young men who grew up here, and who has been teaching and doing ministerial work the past two years in Lowell, Kans., gave us a much appreciated sermon last Sunday. We are sorry that we are to lose our very efficient Sunday-school superintendent, Bro. M. M. Chambers, for the summer—H. D. Michael, Grand Rapids, Mich., May 5.

Long Lake—On Easter we had our first all-day meeting. We had regular services in the forenoon followed by a basket dinner. The children gave a very good Easter program in the afternoon. Our Sunday-school attendance has been good and is still growing. May 11 we observed Mothers' Day. We had a very good Sunday-school with an attendance of seventy. Our pastor, Bro. Harvey Landis, delivered a fine sermon on "Mothers." We had a basket dinner in the basement. The children and young people took part in the afternoon program in recitations, readings and special songs—Mrs. John H. Landis, Manistee, Mich., May 12.

Zion congregation met in council April 22, with Bro. W. H. Good presiding. We decided to paint our churchhouse this spring. It was left to the trustees to investigate and act on the same. We expect to have our love feast June 21 and also to hold a series of meetings preceding it—John Meiser, Prescott, Mich., May 6.

MISSOURI

Mineral Creek—At our council previous to Easter we recommended that all the eggs laid on Easter be sold and the proceeds placed in the poor fund. We had a brief program Easter evening which was well attended. A committee of the Sunday-school and church officials arranged our church and Sunday-school program for the year which was accepted by the council. We decided to have a midweek meeting each week. Eld. James M. Mohler was elected delegate to Annual Conference with our pastor, X. L. Coppock, alternate—Mrs. X. L. Coppock, Leeton, Mo., May 7.

MONTANA

Grandview—We have the promise of Bro. Ralph Shade, of Terry, Mont., to be with us in revival meetings to begin June 15. We are preparing a Children's Day program to give sometime in June. During the winter our Sunday-school and preaching services were held in the homes, but beginning with the first of April we are again meeting at the church—Bertha Ridgely Swank, Froid, Mont., May 6.

Grandview—May 11 Eld. W. W. Keltner and wife, of Williston, N. Dak., were with us. Bro. Keltner gave an appropriate Mothers' Day message in the morning, and another message in the afternoon. Monday morning we met in a special council when Bro. Ralph Shade and wife were installed into the ministry. One sister was received by baptism, and came a distance of 200 miles that this day. It was a privilege to be ministered to by her. There is a need of more workers. Bro. Keltner preached for us again Monday evening. His messages were appreciated. Two letters have lately

been received and one granted—Bertha E. Swank, Froid, Mont., May 13.

OHIO

Bunker Hill church, Sugar Creek congregation, met in business meeting with Bro. W. D. Fisher as moderator. We will have church every two weeks and Sunday-school every Sunday. We elected officers, with the writer as superintendent—Mrs. Sarah Middaugh, Berlin, Ohio, May 8.

East Dayton church began a series of meetings on Easter Day, conducted by Bro. J. C. Iman, of Springfield, Ohio, which lasted two weeks. There was good attendance, many of the members not missing a service. The sermons were inspiring and uplifting. May 3 we had an all-day meeting with a basket dinner. In the afternoon eight were baptized, and in the evening we had our love feast which we all greatly enjoyed. The day was a busy one but we feel it well worth while. We feel the church has been greatly benefited by these meetings—Mrs. Ira Landis, Dayton, Ohio, May 9.

New Philadelphia church met in council March 14, with Eld. W. D. Fisher presiding. Letters were granted to four of our members who have moved away. A letter of appreciation and a small gift of money were sent to Sister Martha Morse, our mission worker for several years. We were sorry to lose her faithful works as she is greatly needed here. Bro. Oliver Royer, our pastor, is the delegate to Annual Conference. Delegates to Sunday-school Convention are Jennie Shriver and Jennie Border. Our series of meetings was conducted by Bro. D. G. Berkebile from March 24 to April 6. Bro. Berkebile was fearless in presenting the great truths of the Bible. Two accepted Christ. A fitting program was given on Easter Sunday. A missionary chant, "The Fall Bottle," was well rendered by the Canton young people on May 2 to an appreciative audience. Bro. Edw. Shepherd, of Sugar Creek, conducted an inspiring sermon for us on Sunday morning, May 4—Mrs. Wm. Border, New Philadelphia, Ohio, May 6.

OKLAHOMA

Pleasant Plains church met May 3 in regular business session, with Eld. A. B. Diller in charge. Sunday-school and Christian Workers' officers were elected. Bro. Diller is the superintendent of the Sunday-school and Sister Cora Ayers, president of the People's Meeting. Our spring love feast will be June 7—Mary Prentice Wilson, Aline, Okla., May 10.

OREGON

Mabel congregation enjoyed services from April 20 to May 4 by Eld. S. P. Van Dyke, who gave us good sermons, preceded by one-half hour Bible reading and study. The meetings were good spiritual warfare all around. May 3 we had our love feast when twenty-four were at the tables. We intend to have the love feast on May 10 to June 13. Sister Edna Phillips will be with us at that time to assist the home talent—H. H. Ritter, Mabel, Ore., May 9.

PENNSYLVANIA

Ephrata—On Easter evening a cantata, "Easter Angels," was rendered by a chorus of thirty-seven voices under the direction of our chorister, Sister Viola Neff. The church was well filled. Bro. J. W. G. Hershey, of Lutz, gave a short talk prior to this service. On the evening of April 29 the chorus went to the Newville Old Folks' Home and gave the cantata and other songs, which were greatly appreciated. May 4 Bro. John Graham and family, of Shippensburg, Pa., were in our midst. Bro. Graham conducted the morning service—Gertrude R. Shirk, Ephrata, Pa., May 9.

Falling Spring—Easter morning instead of the regular lesson in the Sunday-school a very appropriate program was given. In the evening Bro. Oellig was with us. He has been asked by the Mission Board to visit as many churches as possible between now and Conference, in the Southern District of Pennsylvania, to create more systematic giving for missions. He gave a splendid talk on missions and encouraged giving by tithing. Bro. Oellig being a member of the District Mission Board for a number of years, has a knowledge of mission work and its needs and presents them in a plain, forcible manner. On the evening of May 10 Bro. V. C. Fennell spoke in the Shady Grove church on temperance and purity. His talk was very helpful and much appreciated. An offering of \$5.75 was taken for the General Temperance and Purity Committee. April 27 Bro. J. O. Butterbaugh, pastor, using as a text, Remember the Sabbath day to keep it holy, he spoke a message. He urged the people to keep the Lord's Day and urged very strongly that the Christian accept the law and do it in having laws enacted and enforced prohibiting such desecration. At the morning service an offering of \$5 was taken for the Child Rescue Home at Carlisle—H. N. Me Garbath, Shady Grove, Pa., May 4.

Germantown church held a love feast May 8. Visiting ministers assisting were Brethren George W. Gilman, Slater, Miller, Bricker and Breininger. The church was well filled. We are glad that we must enlarge our building again. Besides the members, there was a goodly number of visitors. We are pleased with the responses that have been made since we purchased the plot of ground on which the church stands. Sunday-school classes have held sales and have donated substantial sums. May 10 Bro. Swigart's Men's Class held a cake and pie sale and cleared \$100. May 9 the young people of the lower part of the District held a combined meeting in the mother church. Mothers' Day Bro. Swigart gave a sermon on "The Mother's Day." In closing his subject was "A Great Woman." As we look into the future we can see wonderful opportunities for the mother church. A new street is being cut through right at our door and new houses are being built which means that there will be families in need of a church building. We have been baptized since our last report—Frank P. Jester, Germantown, Pa., May 11.

Harrisburg church met in council April 25, with Bro. Conner presiding. Delegates to District Meeting elected were Bro. Conner and Sister Barbara Becker. The latter being unable to go, Bro. Emory P. Trimmer served as alternate. Bro. Conner is also elected delegate to Annual Meeting. May 11 our pastor will begin a series of meetings at White Oak. Our meetings are scheduled for the latter part of June with Bro. R. W. Schlosser as evangelist. Since our last correspondence, Sister Salie Schaffner, an active member of our congregation, has returned from Miami, Fla., where she spent the winter—Laura Grace Madeira, Harrisburg, Pa., May 5.

Lower Conewago congregation met in special council April 30 at the Bermudian house. A committee sent by District Meeting had charge of the council. Our elder, O. W. Cook, asked to be relieved on account of failing health. Bro. D. C. Angle was elected to fill the unexpired term of one and a half years—A. L. Trimmer, East Berlin, Pa., May 5.

New Fairview church met in council April 7, with Bro. D. Y. Brillhart presiding. Various matters such as the cleaning up of the grounds, repainting of the outside of the buildings, etc., were decided upon. The farm treasurer's report showed a fair return for the past year. The church decided at a previous council to use the hymnal which we had purchased. This was changed on account of the heavy outlay necessitated. A request also was made by members that there be preaching services every Sabbath directly after Sunday-school, as we have no other services for that day. But the request was not granted. The delegates to Annual Meeting are Israel M. Bowser and Clayton F. Weaver, alternates, Howard Bricker and Hargis Miller. The spring love feast will be the third Sabbath in May which is the fixed date. A series of meetings will be held sometime during the fall—definite time to be set when we secure an evangelist. The church attendance as well as interest for the past year has been good—Lloyd Chonipier, York, Pa., April 25.

Palmyra church received eight members April 27, through certificates, making our total membership, to date, 28. The pastor invited members of the church and others to be present at a program, fitting the occasion, which was enjoyed by all. April 27, representatives of the Volunteer Mission Band, of Elizabethtown College, were with us,

(Continued on Page 336)

DETROIT, MICHIGAN

(Continued from Page 331)

Kingdom in this city. Hence, a period of the year so laden with fruit was not passed by, but prayerfully entered into. Evangelism was the keynote of our entire program. Fifty-two Sundays in the year appeals are made to men and women to give their hearts to God, but during the period under consideration special emphasis on soul-winning was made from our pulpit. Prayer meeting topics dealt with soul-winning and devotional life. Sunday, March 9, a prominent minister of our city led us deeper into the meaning of this period of the year, and set our souls on fire for others. On March 30 Dr. C. C. Ellis, one of our own men of God, was our speaker for three big services in a Lenten Rally Day Program. He led our people out into the deep as very few are able to do. The inspiration he gave is with us today and bearing fruit for God.

The membership of the church was supplied with "The Fellowship of Prayer," prepared by the Evangelistic Committee of the Federal Council of the Churches of Christ of America. This was a splendid guide to daily devotions. The unity of practice was the greatest blessing derived outside of the personal enrichment of experience with the Captain of our souls. Personal testimonies of great blessing are the greatest argument for such unified devotional life.

"Passion Week!" How little that has meant to us in the past! Beginning with Palm Sunday, our thoughts were turned to the intense anxiety and suffering of our Lord during his last week. Night after night in our services held during this week we endeavored to walk as nearly as possible with our Lord on the road he traveled. The Holy Week Program included a three-hour Good Friday service. The people of our church united in a union service in our community. Stores throughout the city were closed from 12:00 to 3:00 o'clock in honor of him who hung on the cross. During this period many union services, five big theaters, the Board of Commerce Auditorium, and many churches besides the Catholic churches were literally packed with people for a three-hour period of worship. The Spirit of God was poured out in Pentecostal manner upon thousands.

Easter Sunday was the climax. It was Decision Day. Thirteen souls were received into the church through baptism and two reclaimed. A total of nineteen souls have been born into the Kingdom of God from January 1 to Easter Sunday, and eleven have been received by letter. At 6 o'clock on the evening of Easter Sunday ninety-seven of us, including our newly received brothers and sisters, took communion together. God only knows the joy it brought to our hearts.

At the beginning of the lenten season a quantity of lentil self-denial banks were purchased of the Whitehead Hoag Co., New Jersey, and distributed among the fathers and mothers, young men and young women, and small boys and girls as a convenient receptacle for their self-denial. Each bank was capable of holding \$500 in dimes. Many interesting things happened among the self-deniers. One young man was in the habit of buying a cup of coffee along with his other food at the restaurant, but he gave up the coffee and thus had a dime a day for the Lord. Little children wanted to deny themselves of candy, cake, and other dainties that their banks might be filled. Other stories might also be told. On Easter Sunday the banks were to be returned to the church. A miniature church was prepared by one of the brethren with architectural skill, and neatly decorated by his good wife. This church took the place of the pulpit for the day, and at the proper time the Primary and Junior Departments of the Sunday-school deposited their banks one by one into the little church. A word of appreciation by the pastor's wife, and a dedicatory prayer by her, marked triumphant joy for the little folks. Ushers waited upon the adults for their banks. A dedicatory address by Bro. John F. Dietz, and a dedicatory prayer by the pastor marked the close of a service consecrating \$550.00 of self-denial money for the purpose of starting a building fund for a much needed new and more adequate church building for the Detroit Church of the Brethren.

The Detroit church is counting on the coöperation of the entire Brotherhood to help us get in touch with our people coming to the city. If you know of any coming to Detroit, write us; if you know of some here already without the church, write us.

4824 McClellan Ave., Detroit, Mich. Arthur O. Mote.

THAT PRAYER MEETING

Does the question ever occur to you whether the usual midweek service, designated by the above name, is really a prayer meeting? I have attended many a one which opened with a short prayer and closed with a benediction. They were rather midweek church services only with a smaller crowd.

Shall I describe a real prayer meeting—one which is as it really should be? It is held at our Rockhill church house. When you go in your first question is, "Where are all the old folks?" Well, if you count them you find about as

many present as at any other prayer meeting and in addition a whole host of young people and boys and girls.

Now what is the procedure? It is very simple. The leader calls for a song or two, and then, having read the Scripture, leads in prayer. Then follows a verse service, after which a song is sung. Next, the leader calls on some one for prayer. There is another song and a prayer, and so on until every one that cares to has prayed. The meeting is then closed and all go home. No speeches are made—just prayers and praise. Here you find young people twelve years old leading in prayer. And all seem to enjoy it or they certainly would not attend so regularly.

Orbisonia, Pa.

A. M. Stout.

ELDER CONRAD FITZ

Elder Conrad Fitz was born in York County, Pa., December 23, 1848. When only two years of age his parents moved to Fulton County, Ill., where he grew to manhood. Their Illinois home was then in the "far west." In 1871 he united with the Church of the Brethren and he remained a faithful and efficient worker throughout his long life. In 1873 he was joined in holy wedlock to Susan Shields. Six children came to bless their home. In 1881 he was installed into the ministry, and in 1894 he was ordained to the eldership. The end of his life on earth came on Sunday, February 17, in the present year while he was in the house of worship, the place he loved most to be in, Denver, Colo., where he then resided. Bro. Fitz's active life was spent in Illinois, Nebraska, and Colorado. He was socially inclined, deeply spiritual, calm, deliberate and impartial in his judgment. He was charitable towards all, especially towards the erring. His counsel in church matters was frequently sought and his advice was highly esteemed. He had the happy faculty of encouraging the young and of being helpful to them. More than one minister in the church could testify that the kind words spoken to him by Bro. Fitz had done to make him what he is today in the ministry.



J. E. Miller.

Elgin, Ill.

WHY SO MANY FAILURES IN LIFE?

I dreamed last night that it fell to my lot to help to set in order a lumber yard that was all run down. Customers had about all quit trading at the yard and when I went to the work I could see why this was so. The lumber was all thrown on a pile. It was warped out of shape, unseasoned, unfit for use. No wise contractor would come to such a place to buy material. No wonder the business was a failure. Yesterday I sat on the steps of a friend's house and the subject of conversation was substantial building. My friend pointed across the way and said, "There stands a two story building that looks all right, but when an expert comes to examine it he will condemn it." I said, "Why?" "Well," said he, "the mechanic was not a master of his trade. The mortar between those bricks is untempered. You can take some of it between your fingers and crumble it all up; you can not do that with good mortar. That wall can not stand much of a storm because there is no life in the mortar."

As in the construction of a house, so in our spiritual building, if our teachers are not master workmen, but use bad material the structure can not stand. If a church is not in love and harmony and if the members do not coöperate they are sure to get some wood, hay, or stubble in the walls.

Guthrie, Okla.

Daniel Harader.

DELEGATES TO CONFERENCE

This morning I was forcibly impressed to pray especially for the delegates to Conference. And my very soul cried out, "O God, who shall go?" The answer came back: "He that hath clean hands and a pure heart, he that ruleth well his own house, and he that has a good report of those who are without." They should go who are faithful in all things, who have great boldness in the faith, which is in Christ Jesus, they who know how to behave themselves in the house of God. They who go should have washed their robes and made them white in the blood of the Lamb. Beloved, they who have come out from among the world, they who have had the spots and wrinkles taken out through the fiery furnace, these should go.

They that tarried in Jerusalem until they were endowed with power from on high had power with God and man. Some one has said: "We can do more than pray until we have prayed, but we can not do more than pray until we have prayed."

Some of the problems before the Conference may be like some of the problems in the early church; they may need extra prayer and fasting. Remember that in unity there is strength.

My prayer is that the Spirit of God may have right of way in the Conference; that the people may feel the very presence of God in the midst.

Paul admonished the Hebrew brethren to "go on unto perfection," and "leave the principles of the doctrine of Christ, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6: 1, 2). And this let us do.

Ella Webster.

Los Angeles, Calif.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hale-Gitt.—By the undersigned, at the home of the bride's parents, April 30, 1924, Mr. James M. Hale, of Elk Creek, Mo., and Sister Augusta Gitt, of Cabool, Mo.—J. W. Sala, Cabool, Mo.

Heisel-Hackenberg.—By the undersigned, at his home, April 19, 1924, Brother Dee L. Heisel and Sister Susie A. Hackenberg, both of Empire, California.—C. Ernest Davis, Modesto, Calif.

Jones-Hopp.—By the undersigned, at the home of Mrs. Effie Jones, Pontiac, Mich., on April 26, 1924, Bro. Frank L. Jones and Sister Lena Hopp, both of Pontiac, Mich.—A. O. Mote, Detroit, Mich.

King-Remington.—By the undersigned, May 3, 1924, at the home of the bride's mother, John Harold King, of Flint, and Angie Remington, of Hart.—J. J. Scroggum, Hart, Mich.

Niswander-Lehman.—By the undersigned, at the home of the bride's parents, April 20, 1924, Bro. Virgil E. Niswander, of Winchester, Idaho, and Sister Esther L. Lehman, of Nezperce, Idaho.—S. F. Niswander, Winchester, Idaho.

Towne-Bailey.—By the undersigned, at the bride's home, April 8, 1924, Mr. Philip Raymond Towne, Pomona, Calif., and Sister Anna Bailey, La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

Vance-Bowers.—By the undersigned, at his home, April 26, 1924, Bro. Hubert Vance, of New Paris, Ind., and Sister Cleo Mae Bowers, of Elkhart, Ind.—G. W. Phillips, Walton, Ind.

FALLEN ASLEEP

Aughinbaugh. Bro. Geo. S., died April 13, 1924, at the home of his son, in the bounds of the Welsh Run congregation, aged 76 years, 2 months and 8 days. He leaves his wife and four grand-children at home. Burial in Shippensburg—Otho D. Martin, Mercersburg, Pa.

Baker. Geo. Dean, son of Geo. D. and Sister Fern H. Baker, of near Hollidaysburg, Pa., born May 20, 1919, died March 12, 1924. Death came as the result of severe burns received about ten days before. He is survived by his parents, two brothers and one sister. Services in the Clover Creek church by Bro. M. R. Brumbaugh. Interment in the Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Beaver. Isaac Newton, was born July 31, 1876, in Page County, Virginia. He came to St. John, Kansas, with his parents in 1885 and was united in marriage to Jessie Potter April 9, 1899. To this union were born six children. Brother and Sister Beaver united with the Church of the Brethren Nov. 25, 1913. He was a faithful worker, being church treasurer at the time of his death, which office he had held for a number of years. He died April 28, 1924, aged 47 years, 8 months and 28 days. He leaves his wife, five children, five brothers and two sisters.—Paul K. Brandt, St. John, Kansas.

Booz. Bro. Daniel, died in the Springfield congregation, April 21, 1924, aged 78 years, 2 months and 22 days. He had been a member of the Church of the Brethren for many years. He was married to Sister Sara Cassel, who survives. Bro. Booz was an instrument of grace in the church of worship built in Quakertown, where he lived and spent his last days. He was a regular attendant at all church services. Services by Brethren Henry Moyer and Mr. R. A. Brumbaugh. Interment in the Indian Creek cemetery.—Mrs. S. S. Lint, Quakertown, Pa.

Bosserman. Sister Martha Ann, died at the home of her daughter, Mrs. Kennedy, near Hampton, Pa., of heart trouble and complications, April 15, 1924, aged 79 years, 9 months and 8 days. She was a consistent member of the Church of the Brethren for many years. She was a widow for nineteen years. She leaves two sons and two daughters. Burial at the Friends Grove meetinghouse in the bounds of the Marsh Creek congregation. Services by Elders C. L. Baker and C. C. Brown. Mrs. Ruth Group Keeney, East Berlin, Pa.

Bowen. Sister Margaret, wife of Bro. Geo. Bowen, died in Carrollton, Ohio, May 5, 1924, aged 85 years. They had formerly lived in New Philadelphia, but recently were taken to the home of their son, Wm. Bowen, of Carrollton, Ohio. Services by Bro. Oliver Royer. Interment in Carrollton cemetery.—Mrs. Wm. Border, New Philadelphia, Ohio.

Bowers. Bro. David, born in Stark County, Ohio, died at his home near Centropolis, Kans. April 28, 1924, aged 71 years, 6 months and 4 days. He came to Douglas County, Kans., in 1870. He married Elizabeth Kesler Feb. 10, 1874. There were five sons and one daughter. Soon after his marriage he united with the Church of the Brethren, to which he remained faithful. He is survived by his wife, four sons, one daughter, fifteen grandchildren and one sister. Services by the writer, assisted by J. M. Ward.—C. W. Shoemaker, Overbrook, Kans.

Brallier. Bro. Levi, died at the home of his daughter, Sister Fannie Ritchy, in the Yellow Creek congregation, Pa., April 5, 1924, aged 87 years and 4 days. He was blind for some years. His wife died nineteen years ago. He is survived by two sons and six daughters. Services at the Bethel church by Eld. D. A. Stayer, assisted by Bro. Ira Holsapple. Interment in the cemetery near by.—Mrs. D. A. Stayer, Yellow Creek, Pa.

Broadwater. Ruby Bell, little daughter of Bro. Jonas and Sister Edith Broadwater, died of burns, April 27, 1924. Services at the Broadwater Chapel by the writer. Interment in Broadwater cemetery.—J. T. Green, Lonsaoning, Md.

Brown. Sister Mary Jane, born near Melburn, Ohio, died April 14, 1924, aged 74 years, 11 months and 24 days. She was the daughter of Ephraim and Emerica Stockman. April 30, 1871, she married Bro. John A. Brown. Two children were born to them—a son and a daughter. Sister Brown united with the church thirty-five years ago in which she lived a very devoted Christian life. Services in the Lick Creek church near Bryan by the writer, assisted by Elders Geo. Sellers and Geo. Stone.—D. P. Koch, Montpelier, Ohio.

Cline. F. H., born near Timberville, Va., Dec. 25, 1846, died at his home near Vienna, Va., May 23, 1924. He united with the Church of the Brethren in early life and remained a consistent member until death. He is survived by his widow, who was before her marriage, Florence M. Moore. He was married three times. He also leaves nine children. Services by Bro. W. H. Sanger. Interment in the Oakton cemetery.—Virginia G. Showalter, Oakton, Va.

Dubauha, Ester May, daughter of Geo. and Ora Dubauha, died April 30, 1924, aged 20 years, 7 months and 28 days. She joined the church when about twelve years old and was a regular attendant. She leaves father, mother, three brothers and six sisters. Services at the church in Dupont by Eld. D. P. Weller.—Verna Kohart, Continental, Ohio.

Fiszel, Wilmer Warden, son of Lee and Nellie Fiszel, died at his home near Franklin Grove, Ill., April 23, 1924, aged 3 years, 6 months and 4 days. Death was due to burns. Services at the home by Bro. O. D. Buck, assisted by Bro. F. E. Wingert. Interment in the Emmert cemetery.—Mary Lehman, Franklin Grove, Ill.

Fisher, Bro. Albert Thomas, died April 9, 1924, aged 69 years, 7 months and 29 days. He had been ill for several months. He united with the Church of the Brethren in 1891 and was elected deacon in 1892, in which office he has faithfully served in the Barren Ridge congregation until now. His first wife was Miss Annie Lee Pierce; his second wife was Miss Signora Olecia Dodd. He leaves one daughter and two sons, two sisters and two brothers. Services in the Barren Ridge church by Bro. C. E. Long, assisted by Bro. N. W. Coffman. Interment in the cemetery adjoining the church.—Ruth Driver, Staunton, Va.

Gall, Hesper Ann, nee Lewis, born Oct. 12, 1840, died May 1, 1924, at her home near Elmville, Ohio. She was married Oct. 4, 1857, to John W. Gall, who died Feb. 26, 1922. They were pioneer residents in the community. There were eight children, five of whom survive with thirty-five grandchildren, thirty-five great-grandchildren and a brother. She was a member of the church for a long time. Services by the writer in the Church of Christ in Christian Union at Elmville. Interment in the Ridge cemetery.—Van B. Wright, Peebles, Ohio.

Hammond, Mrs. Minnie D., daughter of Shepard and Julia L. Green, born at Ft. Wayne, Ind., died April 26, 1924, aged 52 years and 4 days. She was the fourth child of a family of nine. When a small child she came with her parents to Stanley, where she resided most of her life. She married Mitchell Hammond July 5, 1888. She leaves her husband, two daughters, seven grandchildren, three sisters and one brother. At the time of her death she was at the home of her daughter, Mrs. J. T. Hunt, at Seattle, Wash. The remains were brought to Stanley. Services from the Church of the Brethren by Bro. R. G. Rarick. Interment at Edson.—Mrs. Jacob Winkler, Stanley, Wis.

Hoover, Mrs. Mary A., daughter of Samuel and Henrietta Whisler, was born in Ashland County, Ohio, died at Carthage, Mo., May 5, 1924, aged 82 years and 5 months. She was united in marriage to L. G. L. Hoover in 1858, in Knox County, Ohio. To this union seven children were born, all of whom are living. She with her husband and family removed to Missouri in 1880 and to the city of Carthage in 1907, where she has since resided. Mrs. Hoover united with the Church of the Brethren in 1862 and lived a faithful, consistent Christian life. Her husband passed to his eternal reward in 1910. She is survived by one sister, seven children, twenty-nine grandchildren and twenty-seven great-grandchildren. Services at the home by the writer, assisted by the pastor of the First Baptist church. Interment in Park cemetery.—Earl R. Myers, Carthage, Mo.

Jacobson, Gust Frederick, born in Sweden, died April 14, 1924, aged 80 years, 5 months and 16 days. He came to America in 1869, locating in Illinois and later in Iowa, where he has since lived. He was married to Hanna Olson who preceded him in 1919. There were four children. He is survived by one son and a daughter, Mrs. J. A. Cornell, with whom he made his home. He was a member of the Brethren Church and though greatly afflicted was always patient and uncomplaining. Services by Eld. W. N. Glatfely, assisted by J. H. Price. Burial in the Brethren cemetery.—Nellie Ogden, Batavia, Iowa.

Keith, Rachel Aditha, born in Allen County, Ohio, died at her home near Alger, Ohio, April 10, 1924, aged 73 years, 11 months and 8 days. She was the eldest daughter of Eli and Eleanor White. In 1870 she married Wm. Keith. There were three sons and three daughters. Left a widow thirty-eight years ago she bravely assumed the task of raising her children, unflinchingly bearing heavy burdens. She had an un wavering faith in God, and her sturdy Christian life has been an example to all who knew her. For three years she has been an invalid bearing her suffering with Christian fortitude. She leaves three sons, one daughter, twenty-two grandchildren, seven great-grandchildren, one brother and three sisters. She was a faithful member of the Church of the Brethren for many years. Services by the writer at the Baker church. Interment at the Harrod cemetery.—J. L. Guthrie, Lafayette, Ohio.

Kline, Peter C., born in Fulton County, Pa., died at the home of his son, near Bowling Green, Ohio, April 24, 1924, aged 93 years, 6 months and 5 days. He married Miss Jane Kline, who with four children preceded him many years ago. One daughter and two sons survive. He had been a faithful member of the Church of the Brethren for over fifty years. Services by the writer, assisted by Bro. Ed. Rosenberg at the Church of the Brethren. Interment in McComb cemetery.—David Lytle, Deshler, Ohio.

Lawson, Lydia, nee Hicks, born in Virginia, died in the bounds of the Libertyville church, Iowa, April 29, 1924, aged ninety years and 23 days. She was married to Hudson Lawson, who preceded her. She united with the Church of the Brethren in 1858 and remained faithful. She is survived by four sons and two daughters. Services at the home of her son, Carter Lawson, by Eld. W. N. Glatfely. Interment in the Steele cemetery.—Nellie Ogden, Batavia, Iowa.

Lochman, Bro. Samuel, died at the home of his daughter, Mrs. Walat, in Hanover, Pa., of cancer, April 17, 1924, aged 81 years, 4 months and 28 days. His wife died some years ago. He was a member of the Hanover Church of the Brethren. He leaves three daughters and two sons. Services at the Mummert meetinghouse by Eld. C. L. Baker and Bro. D. L. Little. Burial in the adjoining cemetery.—Mrs. Ruth Group Keney, East Berlin, Pa.

Mummert, Merl, son of Jacob and Velva Mummert, died at his parents' home, near New Oxford, Pa., of pneumonia, April 16, 1924, aged 2 years. Services in the Mummert meetinghouse by Rev. Dr. Enders and Eld. C. L. Baker. Burial in adjoining cemetery.—Mrs. Ruth Group Keney, East Berlin, Pa.

Peck, Gladys Viola, only daughter of Bro. Clay and Sister Bessie (Keller) Peck, born at Falls City, Neb., died April 28, 1924, aged 14 years, 10 months and 24 days. She was a victim of diabetes and passed away on the eighth day of her sickness. In September, 1920, she united with the Church of the Brethren. She was a regular attendant at Sunday-school and church services from childhood. At the time of her death she was serving the Sunday-school in the capacity of secretary-treasurer. In the public school she was in her Freshman year. She leaves father, mother and three brothers. Services at the church by Eld. W. W. Blough, assisted by Bro. A. B. Cover. Burial in the Silver Creek cemetery.—Mrs. W. K. Peck, Falls City, Neb.

Shroll, Lena F., wife of Arnel H. Shroll, died April 3, 1924, in a hospital at Williamsburg, Iowa, aged 27 years, 10 months and 21 days. Death followed a serious operation. She was the daughter of Bro. Joseph and Sister Susy East, who survive with the husband and little son, two half sisters and two half brothers. She united with the Church of the Brethren early in life and continued faithful. Services in the English River church by Eld. D. P. Miller, assisted by Eld. W. D. Grove.—A. W. Miller, South English, Iowa.

Suit, Sister Nancy Jane, wife of Bro. R. L. Suit, died April 19, 1924, aged 56 years. She had been a faithful member of the Brethren Church and of the Rowland Creek congregation for a number of years. She is survived by her husband, four children, four sisters and five brothers. Burial in the Rowland cemetery. Services by Bro. M. J. and the writer.—R. J. F. Richardson, Seven Mile Ford, Va.

Tetter, Sister Mattie L., daughter of James and Sarah Reed, born in Illinois, died March 20, 1924, at her home near Scottville, Mich., aged 59 years, 4 months and 17 days. At the age of five she moved with her parents to Kansas, where the greater part of her early life was spent. July 2, 1891, she married Perry Tetter. There were four children. She is survived by her husband two daughters and one son, an aged mother, four brothers and two sisters. Soon after her marriage she united with the Church of the Brethren and lived a faithful, consecrated life. With much patience she had borne her sickness, having been an invalid for four and a half years. Services by the undersigned. Burial in the Brookside cemetery.—J. J. Hamm, Custer, Mich.



GRADUATION SUGGESTIONS

BUY BOOKS READ BOOKS GIVE BOOKS

A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea, ... \$1.90	The Road to Le Reve, ... \$1.50
L. M. Montgomery	Brewer Corcoran
Anne of Green Gables, ... 1.90	The Primrose Ring, ... 75c
Anne of the Island, ... 1.90	Round the Corner in Gay St., ... 75c
Billy Topsail, M. D., ... 1.65	Strawberry Acres, ... 75c
The Winning of Barbara Worth, 75c	The Sky Pilot, ... 75c
Their Yesterdays, ... 75c	Wings and Fetters, ... 75c
When a Man's a Man, ... 75c	Little Merry Christmas, ... 60c
Corporal Cameron, ... 75c	Kazan, A Dog Story, ... 75c
The Doctor, ... 75c	Baree, Son of Kazan, ... 75c
The Foreigner, ... 75c	Abraham Lincoln, Boy and Man, 75c
Rainbow Valley, ... 75c	Theodore Roosevelt, Boy and
The Harvester, ... 75c	Adventures in Contentment, ... 75c
The Following of the Star, ... 75c	Adventures in Friendship, ... 75c
The Mine with the Iron Door, .. \$2.00	The Friendly Road, ... 75c
Theodore Roosevelt—100%	Uncle Tom's Cabin, Illustrated, .. 2.00
Two Ancient Red Cross Tales, .. 60c	Georgina of the Rainbows, ... 75c
Glengarry School Days, ... 75c	Up from Slavery, ... 75c
The Man from Glengarry, ... 75c	Ladies in Waiting, ... 75c
The Mistress of Shenstone, ... 75c	Ben Hur, ... 75c
Freckles, ... 75c	Prudence of the Parsonage, ... 75c
Pollyanna, The Glad Book, ... 1.90	Prudence Says So, ... 75c
Pollyanna Grows Up, ... 1.90	Pilgrim's Progress, ... 1.00
Girl of the Limerlost, ... 75c	The Patrol of the Sun Dance
The Man Who Forgot, ... 75c	My Pets, ... 1.25
Just David, ... 75c	The Shepherd of the Hills, ... 75c
Red Pepper Burns, ... 75c	That Printer of Udell's, ... 75c
Mrs. Red Pepper, ... 75c	The Rosary, ... 75c
Miss Billy, ... 1.90	The Courage of Marge O'Doon, .. 75c
Miss Billy's Decision, ... 1.90	The Light in the Clearing, ... 75c
Miss Billy Married, ... 1.90	Dawn, ... 75c
Rebecca of Sunnybrook Farm, .. 75c	The Witness, ... 75c
Mother, ... 75c	The Sky Pilot in No Man's Land, 75c
New Chronicles of Rebecca, ... 75c	Keeping Up with Lizzie, ... 75c
Mother Carey's Chickens, ... 75c	The Soul of Ann Rutledge, ... 75c
Pegeen, ... 75c	The Voice in the Wilderness, ... 75c
The Major, ... 75c	Red and Black, ... 75c
	Red Pepper's Patients, ... 75c
	Grace Richmond

All prices include postage or express charges. This list may be used as an order sheet. Send your orders early.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 333)

having charge of the services, both morning and evening. These young people are proving a help, to influence others for more consecrated work by their example and the messages they bring. Our love feast was held May 3, a good representation of our membership being present as well as a number of visitors. Ministers present were Elders John H. Wimer, Thomas Patrick, S. S. Eshelman, Ralph W. Schlosser, Daniel K. Kender, and Brethren Roy D. Cook, B. G. Stauffer, Roy S. Forney and B. W. S. Ebersole. Eld. Eshelman officiated.—Sarah G. Shelly, Palmyra, Pa., May 5.

Prices.—Our regular council was held at Price meetinghouse, Antietam congregation, April 26. Election of officers was held at this time. Eld. H. M. Stover and H. C. Muck will represent us at Annual Meeting. Our love feast will be held at Price meetinghouse on June 1, at 10 A. M.—Mrs. Kellie Hartman, Waynesboro, Pa., April 29.

Reading.—On Sunday, May 11, this congregation devoted the entire morning to a Children's Day program. The scholars of the Sunday-school entered into the work of the day with a zest that speaks well for the future. Eld. Samuel G. Meyer, of Lebanon County, was the principal speaker. He spoke on "Traps to Catch Men." He brought his text along in a traveling bag, which he held about a half dozen different times. His address was up to the minute, and it made impressions that will not be erased from the minds of the hearers for many years. The afternoon period was devoted to a Mothers' Day sermon preached by Elder Meyer. It was eloquent in the praise of loving and devoted mothers who are a type of that deeper and more lasting love of God for his people. It was a fitting sermon to prepare the minds of the hearers for the examination sermon which followed, the latter being preached by Eld. David Killebaker, of Ephrata, Pa. He vividly portrayed the unworthy condition of the militant church at its best state, in the sight of God, and dwelt on the irregularities and inconsistencies of the nominal follower of God. He showed how that God's church is a place where order and its kindred attributes dwell, and how that we must put to righteous judgment our thoughts and actions, thus with an eye of faith claiming the justification of the lowly Nazarene. In the evening, commencing at 6 o'clock, the home people with a goodly number of members from adjoining congregations, sat down to the Lord's table and enjoyed a love feast. The deep reverence of the communicants; the quiet, orderly assembly of neighbors and friends all added to the solemnity of the feast. This church has been strengthened and we are praying and looking for great things from God.—Henry H. Meyer, Reading, Pa., May 13.

Spring Creek.—Since the last report we received twenty-five members by letter and one by baptism. Bro. Wm. Conner, of Harrisburg, officiated at our love feast April 19. An excellent program was given on Easter by the Sunday-school, after which Bro. Allen P. Wenger, from Elizabethtown College, gave us an address on "The Meaning of the Cross." The Churchmen College Glee Quartet rendered a program of sacred songs on Sunday evening, May 4, to a large and appreciative audience. At our regular service that morning, a representative of the Near East spoke to us. An offering was lifted which amounted, in cash and pledges, to \$37. We enjoyed a very appropriate program on Sunday evening, May 11. The offering of the Lookout Committee, 1 we requested to state in the "Gospel Messenger" to members of the Tennessee District and any others who would like to help that all who care to may send checks to Bro. Huston Keeble, Secretary-Treasurer of the Building Committee, Jonesboro.—P. D. Reed, Jonesboro, Tenn., May 12.

TENNESSEE

Jonesboro.—Several members met at the home of Bro. Peter Miller for the purpose of organizing what will be known as the Jonesboro church, which will be the eighth organized church in Washington County, Tenn. Bro. J. B. Hilbert was chosen elder, and H. Keeble, clerk. Jonesboro has six churches—two Presbyterian, one Methodist, Baptist, Christian and one colored (Methodist). Jonesboro is one of the oldest towns in the State and the early history was its capital. The Brethren have a fine place for their church, as it is on West Main Street in Jackson Park, near the school buildings. They have a good start on the building which is brick-venered. The basement will be finished and used for Sunday-school and communion services. It was requested to state in the "Gospel Messenger" to members of the Tennessee District and any others who would like to help that all who care to may send checks to Bro. Huston Keeble, Secretary-Treasurer of the Building Committee, Jonesboro.—P. D. Reed, Jonesboro, Tenn., May 12.

VIRGINIA

Barren Ridge.—We met in council May 3, with Eld. N. W. Coffman presiding. Sister Wadlow was granted a letter of membership to an adjoining congregation. We decided to have a Vacation Bible School the first two weeks in August. We will arrange with Bro. Rufus Bowman to be with us a few days this summer for Sunday-school instruction. We plan to get more chairs, some mats, etc., for the church. Three large chairs will be donated for the pulpit by the following families: Wampler, Brower and Driver. After the church is finished we will have dedication services, the date to be announced later. It was decided that several of our members should write to the senators concerning the world peace conference. We have had a Sunday-school and preaching every Sunday morning and Christian Workers' Meeting at night. Our Aid Society also has monthly meetings.—Ruth Driver, Staunton, Va., May 6.

Nokesville church met in council May 3, with Eld. A. K. Graybill presiding. Elders John M. Kline and S. H. Flory also were with us. Two letters were granted. One query goes to District Meeting from this church. Our delegates to Annual Conference are Brethren W. H. Singer and A. K. Graybill, alternates, W. H. Beahm and W. F. Hale. Bro. E. Beahm was elected Christian Workers' Meeting to serve after the close of Hebron Seminary. April 25 Brother and Sister Amsi Bollinger, of Greene County School, came into our midst and favored us that night with a wonderful program of music and readings. The following Sunday morning Bro. Bollinger preached a very fine, practical sermon on "Bearing the Marks of Jesus." April 28 the Sunday-school rendered an excellent Easter program. A week earlier the Mission Band of Hebron Seminary, in whose chapel our services are held, occupied the preaching hour. Bro. Roger D. Winger, of Washington, D. C., is expected to hold a series of meetings the latter part of September.—Mrs. Mary B. Beahm, Nokesville, Va., May 5.

Staunton.—April was a busy month for our church and included a two weeks' meeting. Seven were received by baptism and one was reclaimed. Eight different ministers assisted the pastor, and their sermons were helpful and inspiring. The meetings closed Easter Sunday with communion service at which ninety-nine were present. April 23 and 25 the Second District convened here in our city for the first time. The crowd was exceedingly large. Wednesday night Eld. A. S. Thomas gave an inspiring sermon. Thursday night Dr. Paul H. Bowman gave an illustrated lecture concerning the consolidation of Bridgewater and Daleville schools, after which Eld. J. W. Lear gave a powerful address on "Life."—Mary A. Diehl, Staunton, Va., May 9.

White Rock church was much revived and strengthened by a meeting conducted by Bro. S. I. Bowman, of Harrisonburg, Va. He preached nineteen sermons and there was a full house each evening. We rejoiced when fifteen were added to the church, thirteen being baptized; two await the rite.—Lillie M. Thompson, Carthage, Va., May 5.

WASHINGTON

Seattle church met in special council April 26 with Bro. M. A. Long presiding, for the purpose of electing committees, etc., for the District Meeting which will be held at this place in August.—Alice Wimer, Seattle, Wash., May 7.

Sunnyside.—May 4 we had a special missionary program during the preaching hour. An offering of \$80 was taken for Annual Conference. April 6 the Primary Department children received their missionary banks again. April 28 we had the pleasure of having Bro. Stiversson with us. He gave a splendid talk on religious education. April 13 Bro. Homer Patch, who was elected to the ministry, gave his first sermon which was very much appreciated. A good many are planning to attend the joint Sunday-school and C. W. Convention at Outlook, Yakima and Sunnyside, to be held at Yakima May 18.—Mrs. Tracy Phelps, Sunnyside, Wash., May 14.

WEST VIRGINIA

Mountain Dale church met in council April 26 with Eld. Jeremiah Thomas presiding. Our series of meetings will begin Sept. 7. The love feast will be on the 20th. Our Sunday-school is progressing nicely with Bro. H. R. Guthrie as superintendent. The enrollment at present is ninety-eight.—Jennie Teets, Hazleton, W. Va., May 11.

Mt. Grove Sunday-school is progressing nicely with Bro. Homer Kight, superintendent. We organized Sunday-school April 6 and are having a very good attendance with about fifty pupils enrolled. We have preaching the first Sunday of every month by some of the brethren from Egion congregation, which is much appreciated. We hope to have our new church dedicated June 29. We will have an all-day meeting. Bro. B. W. Smith, of Burlington, W. Va., will be one of the speakers. Those wishing to come by rail should correspond with Homer Kight, Kempton, W. Va. The church is located seven and one-half miles northeast from Thomas on the State road.—Mrs. Homer C. Kight, Kempton, W. Va., May 12.

ANNOUNCEMENTS

DISTRICT MEETING

July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.

LOVE FEASTS

California

May 25, 6 pm, Glendora.

Colorado

June 1, Fruita.

Florida

May 31, Bethel.

Idaho

May 31, 10 am, Bowmont.

Illinois

May 24, 25, 7 pm, West Branch.

May 24, 25, Cherry Grove.

May 24, 7 pm, Hickory Grove.

May 30, 7 pm, Okaw, Centennial house.

May 31, June 1, 7 pm, Yellow Creek.

May 31, 7 pm, Pine Creek.

June 1, Panther Creek.

June 1, Lena.

June 14, 15, 7 pm, Rock Creek.

Indiana

May 24, Rossville.

May 24, Shipshewana.

May 24, 6:30 pm, Wawaka.

May 24, 7:30 pm, Buck Creek.

May 24, 7 pm, Arcadia.

May 24, 2 pm, Pleasant Hill.

May 31, Missisnewa.

May 31, Pleasant Valley.

May 31, 7 pm, English Prairie.

May 31, Cedar Lake.

May 31, 6 pm, Pipe Creek.

May 31, Elkhardt Valley.

May 31, 7:30 pm, Upper Fall Creek.

May 31, 7:30 pm, Bremen.

May 31, 7:30 pm, Syracuse.

May 31, 10 am, White, all-day.

June 1, 6:30 pm, Second South Bend.

June 1, Indianapolis.

June 6, 7:30 pm, Bethel Center.

June 7, Middlebury.

June 21, Killbuck, Antioch house.

June 21, Camp Creek.

June 28, New Salem.

Iowa

May 24, 7 pm, Prairie City.

May 25, 7 pm, First Church, Des Moines.

May 25, Osceola.

May 31, 7 pm, English River.

May 31, Monroe County.

May 31, Beaver.

June 1, 8 pm, Panther Creek.

June 1, 8 pm, Indian Creek.

June 7, 8 pm, Dallas Center.

June 21, Sheldou.

Kansas

May 24, 7 pm, Victor.

May 31, 7 pm, North Solomon.

May 31, Quinter.

May 31, 7 pm, Abilene.

Maryland

May 24, 2:30 pm, Beaver Dam.

May 24, 2 pm, Middletown Valley, Grossnickle house.

May 24, 2:30 pm, Meadow Branch.

May 24, 25, Brownsville.

May 31, 4 pm, Long Green Valley.

May 31, June 1, Beaver Creek.

June 28, Bear Creek.

Michigan

May 25, Battle Creek.

May 31, Woodland.

June 1, Bererton.

June 14, Elsie.

June 14, 7 pm, Crystal.

June 21, 10:30 am, New Haven.

June 21, Zion.

June 28, Rodney.

Minnesota

May 24, Monticello.

May 31, Winona.

Missouri

June 7, 7 pm, Bethany.

Nebraska

May 26, South Beatrice.

North Dakota

June 28, Ellison.

Ohio

May 24, 7 pm, Middle District.

May 24, 7 pm, Rome, Oak Grove house.

May 24, Sand Ridge.

May 25, 6:30 pm, Oakland.

May 25, Toledo, First Church.

May 31, Lick Creek.

May 31, Dupont.

June 1, 6 pm, Bear Creek.

June 14, 8 pm, Greenspring.

June 21, Eagle.

June 21, 10:30 am, Silver Creek.

June 21, 7 pm, West Alexandria.

Oklahoma

June 7, Pleasant Plains.

July 5, Big Creek.

Pennsylvania

May 24, 6 pm, Hatfield.

May 24, Spring Run at Pine Glen.

May 24, Lower Clair.

May 24, Spring Run.

May 24, 25, 2:30 pm, Farmers Grove (Perry congregation).

May 24, 25, 9:30 am, Schuylkill at Big Spring.

May 24, 25, 2 pm, Mt. Olivet.

May 24, 25, 9:30 am, Midway.

May 24, 25, 10 am, Falling Spring, Hade house.

May 24, 25, 10 am, Upper Codorus, Black Rock house.

May 25, 5 pm, Elbethel.

May 25, Codorus, Codorus house.

May 25, Fairview.

May 25, Shade Creek.

May 25, Geiger.

May 25, Carlisle.

May 26, 7 pm, Ligonier.

May 27, 28, Springville, Mohler house.

May 27, 28, 1:30 pm, East Fairview.

May 27, 28, 10 am, Heidelberg.

May 29, 30, 10 am, West Green Tree, Green Tree house.

May 29, 30, 9:30 am, Little Swatara, Ziegler house.

May 31, 2 pm, Springfield.

May 31, Aughwick, Germany Valle house.

May 31, 2 pm, Akron.

May 31, 2 pm, Ridge.

May 31, 2 pm, Mechanic Grove, Grove house.

May 31, 2 pm, Spring Grove, Temper house.

May 31, 10 am, Back Creek, Up-ton house.

May 31, Lost Creek, Good Will house.

May 31, June 1, Antietam, Prices church.

May 31, 6 pm, Dry Valley.

May 31, 6 pm, Artemas, Glendale house.

June 1, Summit Mills.

June 1, 2:30 pm, Marsh Creek.

June 1, Middle Creek.

June 1, 7 pm, Yellow Creek, Bethel house.

June 1, 6:30 pm, Maple Grove.

June 1, Manser.

June 1, 6 pm, Quemahoning, Maple Spring house.

June 1, 7:30 pm, Robinson.

June 22, Penn Run.

Virginia

May 24, 5 pm, Rileville.

June 14, 4 pm, Pleasant Valley (Second Dist.).

Washington

May 24, 6:30 pm, Seattle.

West Virginia

June 1, 10:30 am, Berkeley, Van-cleavesville house.

June 22, Shiloh.

ORDER YOUR

DAILY VACATION BIBLE SCHOOL

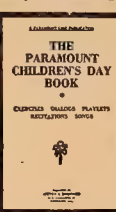
material now.

A complete list sent upon request.

Brethren Publishing House
ELGIN, ILL.

CHILDREN'S DAY

is one of the most widely observed days in the Church School calendar. It affords unrivaled opportunity to interest the parents through the children.



THE PARAMOUNT CHILDREN'S DAY BOOK

has in it exercises, dialogs, playlets, recitations and songs. It is a wider range of selections than is usual in a book of this kind. The selections are new, having only been tested before publication. Each, 25c

HAPPY VOICES

A 32-page service of recitation and song with selections for chorus or choir. One to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each.

CHILDREN'S DAY RECITATIONS

A book containing 107 recitations, 7 dialogs and 33 songs suitable for the Children's Day program and other programs, too, for that matter. Each, 25c

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

Heroic Lives

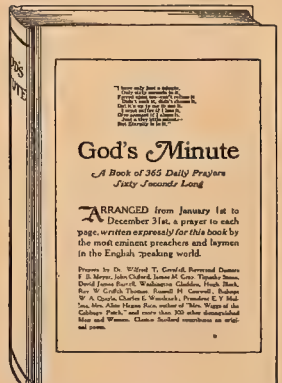
by
Minor C. Miller

This series of stories is intended for use in week-day and vacation schools of religion for children approximately nine, ten and eleven years of age. The chief purpose of these lessons is to deepen within the child the consciousness of God as a real, vital, living Personality, and to set up models for conduct through a biographical study of God's noblemen of the past. The attempt has been made to select worthy characters who strongly illustrate some virtue which ought to become a definite, controlling force in the lives of boys and girls, and to correlate with each story such additional material as will help to reinforce the central theme of the lesson.

A book of over 300 pages, bound in cloth. Price, postpaid, \$1.50.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.



God's Minute

A Book of 365 Daily Prayers
Justy Jeannerd Long

ARRANGED from January 1st to December 31st, a prayer in each page, written expressly for this book by the most eminent preachers and laymen in the English-speaking world.

Prayers by Dr. William W. Phelps, Samuel J. May, F. B. Meyer, John Chubb, James H. Cony, T. B. C. Jones, David James Keck, Washington Gladden, Charles F. Johnson, W. G. Coffin, Thomas Russell H. Conard, Robert W

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., May 31, 1924

No. 22

In This Number

Editorial—

Unfinished Business, ...	337
Turn the Question Around Once, ...	337
Defending Personal or National Honor, ...	337
Our Supreme and Lesser Loyalties, ...	337
Among the Churches, ...	344
Hershey Conference Items, ...	344
Around the World, ...	345
The Quiet Hour (J. H. H.), ...	345

Our Forward Movement—

The Last Chance, ...	341
Financing the Church Problem, ...	341
Sacrificial Giving, ...	341
General Statistics of Giving for the Year Ending Feb. 29, 1924, 341	

General Forum—

The Red Sea Place in Your Life (Poem), ...	338
Sitting Together in Heavenly Places in Christ Jesus. By R. H. Miller, ...	338
A New Advertising Policy. By Olin F. Shaw, ...	338
"Lest We Forget." By Olive A. Smith, ...	339
Why I Favor Church Ownership and Control of Bethany Bible School. By D. W. Kurtz, ...	339
Going to the Limit. By E. R. Fisher, ...	340
Vacation Schools. By Ezra Flory, ...	340
"Why I Do Not Attend Prayer Meeting." By W. H. Lichty, ...	340
Three Views of Life. By J. O. Garst, ...	346
Report of the Hospital Committee. By Ernest F. Sappington, M. D., ...	346

The Pastor's Study—

Simple Studies on the Teaching of Prayer by Jesus.—No. 18. By Wm. Kinsey, ...	342
The Meaning of Church Membership. By Ervin Weaver, ...	342
Homely Homilies. By Ira H. Frantz, ...	342
Ten Suggestions on Church Behavior. By Mary Prentice Wilson, ...	342

Home and Family—

The River (Poem). By Lina N. Stoner, ...	342
Utilizing the Power of Unconscious Influence in the Home. By Mrs. E. B. Hoff, ...	342
Spring. By R. T. Idleman, ...	343
A Meeting of Mothers and Fathers. By Mrs. I. T. Madeira, 343	

...EDITORIAL...

Unfinished Business

THE new "Pastor's Manual" just published makes the following statement in the chapter on "The General Conference":

"The relation of the General Conference to the church welfare may be briefly described by saying that its purpose is inspirational, conciliatory and constructive. It inspires the membership by opening up new visions of opportunity and responsibility and building fires of deeper consecration to the tasks in hand. Perhaps, for the second function, unifying would be a better word than conciliatory. Differences of opinion as to methods of work or doctrinal interpretation are brought to the Conference and a working agreement is reached. If unity of judgment is not possible, a unity of purpose and program is arrived at and the churches learn how to keep living and working together in brotherly love. The third element in the function of the Conference, the constructive, grows larger constantly. Here plans and policies are sought out and formulated, executive agencies are created—all this to the end that the church may reach the greatest possible efficiency in promoting the Kingdom of God."

Does that tell why we are about to come together at Hershey again? We have been there three times already, not to speak just now of the other places we have been on a similar errand. Does it pay? Does it, if the foregoing quotation states the case correctly? Is it worth while to be inspired, unified, and organized? But why must we do it over every year?

Partly, referring first to the third factor named above in the threefold function of the Conference, because we must always be trying to improve the church machinery. It isn't possible to make it so good that we can not see where it might be better, and so we are constantly seeking ways of making it better. Of course in so much experimentation we make changes sometimes which are not improvements, but we find that out by trial, and at the same time learn with greater probability what would be the better way. A large part of the Conference business this year has to do with this constructive feature. That it should be so is inevitable and desirable in a live organization, such as the church of Christ must be.

And the church needs to be reinspired at least once a year. Our capacities are too limited to hold enough inspiration to keep us going very long. There is evidence that for some of us it runs out before the year is up.

And what about the unifying process? Yes, we need to have that repeated frequently also. The spirit of inquiry is so strong within us that somebody is always striking the trail of a new idea and if we did not get together and compare notes some of us might take ourselves too seriously and conclude that we had been divinely commissioned to head an independent movement. By taking counsel together often we can appraise our differences at their true value and easily discover and revitalize the bond of unity which lies deep within us, back of all the variations of opinion which the tides of the times may wash out to the shore line of our minds.

These reflections comport well with the nature of the Conference schedule this year. It is largely unfinished business. A good proportion of the new queries even, refer to matters already on the docket, so that the ratio of unfinished to strictly new business is larger than at any time to which our memory is able to run back. We recall no Conference since we began the habit of attending Conferences when the number of these items lacked only one of an even dozen.

This means that we have a good many loose threads hanging which we shall want to gather up and take a look at. Some of them, surely, we are ready either to weave into the fabric of our church life or unravel and cast off. Plainly, then, we have good reason for another Conference. Our annual custom justifies itself abundantly this year.

But this unusual grist of 'unfinished business need not surprise us. It should rather remind us that this is just what life is made of, for those who are trying to promote the Kingdom of God. The whole task is a matter of unfinished business. The only finished part of it is Christ's work of redemption. But the bringing of the infinite blessings of that work into the experience of humanity is hardly more than begun. So long as there is a single unchristian thing in human life, we are bound to regard the work of the church as "unfinished business."

That means yet much discipling of the nations. It means yet much teaching them to observe all that Jesus commanded. It means joining with Paul in "bringing every thought into captivity to the obedience of Christ."

The business of the Conference is unfinished business because the business of the Christian and of the church is, and will be for a long time yet, unfinished business.

Turn the Question Around Once

WE would like to suggest to the folks who are trying to decide whether Jesus Christ is the Son of God or not, that they turn the problem the other end to and ask themselves whether God—the God they are trying to believe in and worship—is the Father of Jesus. That was the way Jesus himself put it and that gets nearer to the crux of the matter than the other question.

For that is beginning with a known quantity. Jesus is a fact in history. We know when and where he lived on the earth. We know what he said and did. One thing he said was that his Father (God) was like him, so much so that whoever had seen him had seen his Father. One who believes this and perceives the significance of it, can never have much trouble with the doctrine of the person of Christ.

It is the doctrine of God that is the foundation of all the rest. Get that settled satisfactorily—not whether God is, merely, but what he is—and the question what

or who Jesus is answers itself. Not to the satisfaction of some who delight in metaphysical puzzles, perhaps, but to the everlasting peace and joy of all who can see what is really worth while.

Defending Personal or National Honor

TWO business men in a certain town well known to the readers of this paper had a difference about a financial transaction. Not much money was involved but a considerable quantity of heat was developed. The matter got so serious that it came to blows and black eyes.

And then one of the men—we happen not to know about the other one—one of the men, of wide acquaintance and honorable standing, did some thinking he did not take time to do before the fight. "How can I go home," he said, "and show myself to my boy, looking like this?" In a moment of hot anger he had lost his head and though he had the right to the dispute on his side, perhaps, he felt ashamed. He knew his boy would be surprised and disappointed, a little less proud of his dad. He knew that his fellow-citizens would have a little less respect for him. Instinctively he sensed the atmosphere correctly.

The incident impressed us much. The comment on it plainly showed the advance in popular sentiment since the days when it was thought the manly thing to resent an insult or defend one's honor by physical violence. The feeling was general that the man would have shown greater strength and truer courage and a finer sense of honor if he had controlled his passion and refused to descend to the methods of the savage.

But the point of chief interest to us is that a like change of sentiment is in progress with reference to the defense of national honor. That a nation will suffer loss of dignity because of what another nation may say or do, unless it resents such an attack upon its honor by force of arms, is a stupid old notion that is fast passing away before the light of a higher intelligence and a more delicate conscience. National self-respect is best preserved by refusing to be stampeded into the methods, or even the atmosphere, of barbarians.

Our Supreme and Lesser Loyalties

WHEN Jesus said that one who loved his father or mother or son or daughter more than him was not worthy of him, he made devotion to himself the supreme loyalty of the Christian. And he made it so supreme as to make the lesser loyalty of our common human relationships seem like hatred, in comparison (Luke 14: 26).

But that was only an unusual boldness of figure. He did not mean that loyalty to himself requires one to diminish his concern for the happiness of parents or children. He was using the term "love" with its ordinary connotation of a desire to please. We must please Christ at all costs, whether our dearest friends are pleased or not. But we need not, must not, cease to love them or lessen by the smallest margin our interest in them. On the contrary that interest must inevitably be deepened.

Now that is the truly significant thing about loyalty to Jesus Christ, namely, that it sanctifies and glorifies every other worthy loyalty. It does not weaken one's loyalty to family or country but it cleanses and dignifies that loyalty, by making one more keenly sensitive to anything that would work real injury to those we love.

Whenever there is apparent conflict between loyalty to Christ and these lesser loyalties, it is because we fail to see that it is of the very essence of supreme loyalty to Christ to promote the greatest good to all. It does this always.

GENERAL FORUM

The Red Sea Place in Your Life

Have you come to the Red Sea Place in your life
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, he will heap the floods,
He says to your soul, "Go on."

And his hand will lead you through—clear through—
Ere the watery walls roll down.
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you may walk, dry shod,
In a path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
Where he leads you on from the place by the sea,
To the land that you have not known:
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing his praise in a better place,
A place that his hand has made.

—Annie Johnson Flint.

Sitting Together in Heavenly Places in Christ Jesus

BY R. H. MILLER

Eph. 2: 4-6: "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Spiritual Kinship and Altitude

At what point or level do men realize unity? Where do they "sit together"? Our text answers, "In heavenly places in Christ Jesus." There is unity in the high altitudes. Two men, separated by a mountain range, can come together only by climbing. But men "sit together in heavenly places in Christ Jesus."

In the lower altitudes society disintegrates. There men are distracted with trivialities and weakness. In the heights men cohere. Clearer in vision, purer in heart, greater in strength, more sacrificial in action, they are one. They find unity "in heavenly places in Christ Jesus."

Said they, "Go to now, let us build us a city and a tower, whose top shall reach unto heaven, and let us make us a name"; a perfectly puerile enterprise. A Babel of confusion and defeat was inevitable. The cause was too trivial to make the individual units cohere.

Said he: "All power is given unto me in heaven and in earth; go ye therefore and teach all nations"; and in prompt obedience

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod;
We are not divided; all one body we;
One in hope and doctrine, one in charity."

Here the cause has in it the dimensions of God and eternity. It is great enough to make the most diverse individual units cohere. Unity in the altitudes. One "in heavenly places in Christ Jesus."

Evil and weakness disintegrate us. Righteousness and strength bind us together. The old adage says, "In unity there is strength." It is just as true, and a bit more timely because it rebukes our factious egotism, to say, "Among the truly great and strong there is unity."

A group of men quarreled. Why? Because they were big and strong, and the field was not large enough for the exercise of their powers? Not at all. But rather this: they were little and petty, and tasks were neglected. It is when our lives have the elevation of heavenly places, and the inspiration of the indwelling Christ, that we "sit together" in peace and unity.

Dressing Unholy Deeds in Holy Garments

With that amazing expedients do we justify our quarrels! We refuse to believe that they are the

results of our low altitudes of life. Our quarrels are due to depth of conviction, fidelity to principle, loyalty to our Lord. But in this claim we find ourselves in a company the size and character of which is a bit embarrassing. For there never was a contender in a quarrel but that justified himself, just as we do, by such terms as "principle," "conviction," "loyalty," "hearthstone," "fatherland," "national honor," "the flag,"—terms which move us mightily amid the roar of cannon, the beating of drums, the blare of trumpets, the shouts of the multitude, when the air is filled with smoke and dust. But later, when we think it over quietly and unhurriedly, it is pretty hard to see just how the quarrel has subserved any good end which may be named by these terms which moved us so. Pious talk of these high sentiments by those who quarrel is usually but an effort to dress unholy deeds in holy garments.

When two souls, children of the same Father of love, hate and seek to destroy each other, is not this the sin of sins? Could there be an act more deeply contradictory of God's character and purpose? Can such actions ever be justified by regarding them as a means to some end, however good? Is not this end very often a mere mirage, a similitude of right, which gives only apparent justification to our sinful indulgence in a quarrel?

Love, Not War, Lifts Man to His Highest

Too long have we lazed under the delusion that man is at his best when he is combative, that the highest heroism can be realized only by an appeal to the beligerent instinct. Such an appeal is easier and the results are more immediate and observable. But to those who have great faith and intimate knowledge of God and his ways, this is a condemnation and not a justification of such an appeal.

Man is connected with the animal kingdom below, and with the spiritual kingdom above. To say that men are at their best when they are warlike, is to say that the forces of earth are mightier in human life than the forces of heaven. But this is a denial of every essential claim of religion.

When was Paul at his best, in his defense before Agrippa, or in his matchless panegyric on love in First Corinthians Thirteen? By which utterance has Christendom been more blessed?

Where does human nature play a nobler part, over its cannons or over its cradles?

Love, not war, lifts man to his highest.

The Ideal Fellowship

With the characteristic American attitude, when I first studied this text, I did not like the expression, "sit together." Should we not "be up and doing"? Would not "walk together" or "work together" express unity equally well, with the added idea of progress and accomplishment? But inaction and passivity is not the idea here. The meaning of "sit" is spiritual. It points to the ideal type of personal association.

In play, the urge and thrill of the game may bring us and keep us together. In work, the very necessities and limitations of life may compel our association. In travel, the limited facilities may force us to keep company. But when we "sit together" these circumstantial factors are excluded. The association becomes intensely personal and ideal. Its sole basis is our mutual delight in each other. We attain this ideal fellowship only in the heavenly altitudes of life and by the inspiration of the indwelling Christ.

North Manchester, Ind.

A New Advertising Policy

A Greater "Gospel Messenger," for a Greater Church of the Brethren, for the World

BY OLIN F. SHAW

I READ the other day that one of the most unpardonable sins one might be guilty of was to be indifferent to any cause for the promotion of the welfare of humanity. Another sin, perhaps quite as unpardonable, would be for us to be satisfied to be less than we can be. The conviction has been growing on me until it has become very strong that we could render a much greater service in the world through the GOSPEL MES-

SENGER than we are at present. If the editor deems it not unwise, I should like the privilege as well as the pleasure of speaking to the churches, with a view to letting them decide whether it is bees in my bonnet I hear, or the voice of the Lord saying: "Speak unto the children of Israel that they go forward."

Let me state plainly my proposition at the outset. My conviction is that it would not only help to enlarge the circulation of the MESSENGER, but that a goodly revenue from perfectly legitimate sources could be brought to the Publishing House by opening up the MESSENGER to a legitimate line of advertisements.

The natural reaction to this suggestion, no doubt, will be that one by one we are letting our old time principles slip. In the light of that principle that has been fundamental with us as a church, that vision most splendid of progressive revelation, I am willing that it be carefully weighed.

A few years ago one of the oldest sale criers in northwestern Illinois passed to his reward, having attained an age well up toward the mark of a centenarian. He grew up as a boy in Washington County, Maryland, among the Brethren people. As a boy he aspired to the work of an auctioneer. He several times told me that in those days the Brethren looked upon auctioneering as illegitimate, since it created excitement, and tended to cause people, under the strain of excitement, to pay more for goods than they normally would. Who can say there is not an element of truth in that contention? Who can help but admire the fine sensibility of right in the Brethren in those days? Well, we have long since passed the time that we have any scruples about disposing of our property at public auction. I can not enter here into a discussion of the rights and wrongs of the auction proposition. Suffice it to say that in his public ministry, Jesus met a very intensely religious people who were straining at gnats and swallowing camels. Christendom has always been in danger of doing this same thing. But we must have the larger view of our Lord; that is, the Kingdom view.

Let us discuss the principle of advertising. What is it? My definition is that it's an attempt to apply a mental stimulus to incite people to action. Is the principle in itself wrong? Manifestly not. The moral quality of any given advertisement depends upon the ethics involved in the thing advertised. We recognize this principle by opening the MESSENGER freely to advertising the institutions and publications of our own church. As a matter of fact the MESSENGER itself is by the very nature of the case an advertising medium. It virtually resolves itself into this, then: whether an advertisement should be admitted to the MESSENGER depends wholly upon whether the business advertised is a legitimate one; that is, upon the ethics involved therein. In other words it is a matter of proper censorship, which I should be heartily in favor of most rigidly enforcing. There are many advertisements which the most conscientious board of censors could admit to the columns of the MESSENGER without scruple.

There come to my desk weekly two religious papers, or magazines, neither of which escapes my closest scrutiny. They are THE GOSPEL MESSENGER, and THE Christian Herald. I would not want to do without either of them. My estimate of the two is that the MESSENGER is presenting much more gospel truth each week than the Herald is. Both papers are doing a great work, but the Herald is outdoing us, especially in that it is preaching to perhaps ten, twenty-five, or maybe one hundred people, I don't know what the proportion would be, to our one. No matter how much of their gray matter our editors personally invest in our church paper, and no matter how much they solicit the expression of the very best thought of the church for the paper, it all avails nothing for the people that the MESSENGER fails to reach. No matter how well our pastors may think out their sermons, nor how well they deliver them, it avails nothing to preach sermons to empty seats.

My first contention is that the advertisements of any periodical are in themselves an interesting feature to the reading public; and, further, that the admission of legitimate advertisements would have a tendency to stimulate the circulation of the MESSENGER. I have

often thought in leafing through the *Christian Herald* that if the GOSPEL MESSENGER had been carrying some advertisements of commercial houses that have absolutely safe securities for sale at good rates of interest the church of the future might, perhaps, be reaping her tithes from many, many thousands of dollars that have gone into worthless speculations in oil stocks, or what not. In this way the MESSENGER could be rendering another great service to our Brotherhood. My second contention is that by the increased revenues received from legitimate advertisements we could materially reduce the price of our paper, have increased revenues to start a campaign to double, triple, and even quadruple our circulation, thereby rendering a proportionately greater service to the church and the world.

Girard, Ill.

"Lest We Forget"

BY OLIVE A. SMITH

THE time has come when we turn our thoughts toward "the little green tents." And when we strew flowers over the silent camping grounds we remember some of the things which are crowded out of our minds during the busy days of struggle with the material world.

The tendency of the times is to make us forgetful of our debts to the past. We do not remember the hardships, the sacrifices, and the idealism of these who are gone in the flesh. And, because we do not remember, we do not appreciate. Thus ingratitude and irreverence are our dangers.

In nearly every cemetery there are hundreds of neglected graves, places overgrown with weeds, spots of ugliness which are cared for only during the season when custom demands that the grounds be beautified. These graves are not neglected because we are overzealous in our service of the living, but because we are forgetful, heedless, careless, in our thought of the lives that once were a part of ours. Were we to think lovingly of them and of what they would have us do, we would instinctively care for these spots which mark the resting places of the flesh which was once the medium of the Spirit.

No mortal is beyond the spiritual need of symbolism. "This do in remembrance of me," said the Master, and we need all the symbolic beauty which present day life can afford us, if we would maintain our reverence, our becoming gratitude, and appreciation of the past.

The ideal parent loves the child with a burning passion, but the child does not return the love in equal measure. Nature ordains that the stream of instinctive love should flow onward, never backward. The child's love is first that of dependence, and, later, that of respect and obligation. While the instinctive element is strong, there is also the element of reason. Too often, in these latter days, children fail to gain a proper appreciation of the reasons for honoring their parents. And thus we have the broken hearts, the broken homes, the sins of selfishness, ingratitude, and irreverence. Memory loses its sacredness. We press too eagerly forward in the mad race for earthly treasures. We forget all that we should remember.

Just as life seems to conspire to make us forget those who occupy "the little green tents," so does it cause us to forget those who are still with us in the flesh but unable to bear the brunt of the world's activities.

The earth seems to be the heritage of the young, and we forget that this state of comparative ease and comfort in which we live is really a gift, handed down to us from those gone before. We forget that it should be duplicated, as a gift to those who are to come after us. We forget that the increasing complexity of life demands an increase of moral and spiritual power, that we must hew out new avenues of inspiration and action. We must fight incessantly the tendency to accept and enjoy the fruits of the toil, the tears and heartaches of those who are asleep.

It is often a pathetic sight to watch the attempt to interest children and young people in some form of service which has to do with the principle of a memorial. The mind is so intent upon grasping the passing benefit, that it fails to see the benefit as the most

ephemeral blossom of a sturdy plant which is rooted and grounded in the soil of the past. As a matter of proprietorship, youth views itself as the heir of the ages, forgetting to ask why this heirship should exist, and be continued, unless there is the willingness to stand by the principles of right and justice which are eternal.

Perhaps the crowning thought of our Memorial Day activities should be one with that of Easter, there is no death. They are not gone, save in the most limited sense. They are not even asleep in "the little green tents." They live, even though the manner of their living is a mystery not yet revealed to the mortal mind. We wonder, sometimes, whether a deeper consciousness of their continuous life, their possible nearness, would not do much toward correcting our tendency to forget, to be spiritually ungrateful, careless, irreverent, in our attitude toward their gifts to us and their ideals for us. Let this be our Memorial Day prayer:

"Lord God of Hosts, be with us yet,
Lest we forget."

Emporia, Kans.

Why I Favor Church Ownership and Control of Bethany Bible School

BY D. W. KURTZ

Nor being able to attend Conference on account of my trip to Glasgow, and being a member of the General Educational Board that has studied this problem for the last nine years, and also a member of the Educational Commission, that brings its report to the Conference, and feeling that I owe to the cause some statement on this question, I take this way to state why I favor the report of the Commission.

1. The ownership and control by the church of Bethany Bible School is in perfect harmony with the movement of the last fifteen years whereby our colleges have been taken over by certain Districts, and are now owned and controlled by the church that supports them. This plan has been a success. No college can exist without support, and it is the spirit of brotherhood and democracy that those who are to support the institution should have a voice in the control of the institution. Bethany was built, sustained, and developed by money from the Church of the Brethren, just as were our other schools. There is no reason why Bethany should not also be owned and controlled by the church that supports her.

2. Bethany is here, she exists, and we must face facts and not abstract theories. I was one of many who twenty years ago believed that if the founders of Bethany had allied themselves with the existing institutions the needs of the church could have been met just as well. "But no one can tell what would be, if what is, wasn't." All such speculations now are wholly useless and beside the point. Bethany is here, she was developed by men of vision, faith and courage, even as our other colleges, and we must face facts.

3. I am sure that Bethany has justified her existence by the services she has rendered to the Church of the Brethren, and the cause of Christian education. Her students and alumni cover the Brotherhood and the mission fields. To say the least, there are thousands of people who believe in her and her mission.

4. What about the future? Nine years ago the General Educational Board faced the problem of Bethany, for we received numerous letters, and personal appeals to "deal with Bethany." It was our conclusion that the time would come, if it had not already, when the church would need a theological seminary. Brethren money and interest and faith have built Bethany. Hence, there is only one logical conclusion—to develop Bethany to meet that need that is sure to come and to increase in the future. So the policy of the Board has been to strengthen the work at Bethany to meet an inevitable need.

5. The church should own and control all her schools. There is no argument that I know, why our other colleges should be controlled by the church and there not be a similar control of our Bible School. I used to be told, by letter and word of mouth—"Why doesn't your Board take charge of Bethany and con-

trol her? Her support comes from the church, and the church has no voice in the management. This is taxation without representation." The committee that was appointed two years ago reported favorably on such a transference. This report was approved by the Educational Commission. But strange to say, those who said most, years ago, about taking over Bethany and controlling her, are in the very section of the Brotherhood where the queries come to oppose this demand they made so many times. I can not understand this.

6. Bethany should be owned and controlled by the church so that her work can be more perfectly correlated with our other schools. Our educational problem is growing big, and there should be the most perfect cooperation and correlation so as to meet the needs of the church in the most economical way. There should be no more overlapping than necessary. This can only be worked out when all our schools are looked at from the point of view of the needs and capacities of the church as a whole. The leaders of Bethany have been most courteous and considerate in doing all in their power to do just this thing. But a perfect correlation can not be expected till the church assumes its rightful responsibility and prerogative.

7. It is cheaper to own and control Bethany than the present system. If Bethany is not taken over by the church, she will still continue, and raise her funds from the members of the church. But it costs many thousands of dollars to keep a number of field men, traveling thousands of miles over the Brotherhood, to solicit funds. The commission suggests that for the present no change be made, but in due time the authorities, properly approved by the Conference, shall devise ways to care for this. Surely the expensive method of the present can be improved. One thing is sure, instead of costing more, it will certainly cost less when the church as a whole faces this problem in the proper spirit.

8. It is the only fair and equitable method, for the church as a whole to own, control, and support Bethany. I do not have the figures, but I guess that about ninety per cent of all the money that has gone into the building and maintenance of Bethany the last twenty years, has come from the Manchester, Mt. Morris and McPherson territories. These represent less than half the total membership of the Brotherhood. Those who oppose taking over Bethany by the church must face the following facts: (a) Either Bethany is to be killed; or (b) the whole church will be open to her solicitors; or (c) the whole church will own, control and support Bethany in her own way; or (d) a part of the church must continue to bear the burden as before.

If these opposers mean to kill Bethany they should say so, and not hide their reasons behind a camouflage. In the final analysis, the problem is "to be or not to be." If Bethany is to exist, and serve the whole church, then what is the best way to do it? I want to record my conviction. Bethany has rendered a great service, is now rendering an inestimable service, and is needed for the future of the church. If this is so, she must be sustained by a part of the church or the whole church. But if by a part, or the whole, why should not the church own and control the institution she expects to sustain?

I think I have made my case. If Bethany is to be killed, let these people say so. If not, then what plan is more fair than that the church that is served by her, and must in some way support her, control and regulate her in harmony with her needs and capacities, and in correlation with her other schools? I favor the plan proposed by the commission.

Answer to Objections

I have a number of letters that state objections to the plan of taking over Bethany Bible School.

1. "If Bethany is owned by the church her theology will become the creed of the church." But why should the theology of Bethany be any more a creed than the theology of any of our other schools that are owned by the church? McPherson College is owned and controlled by the church and our charter provides that if the institution should not be used for

(Continued on Page 346)

Going to the Limit

BY E. R. FISHER

"If I get that close to heaven I will feel pretty good," said a man in referring to an object he had attempted to hit, but had missed by a short distance.

"Don't you know whether you are going to get to heaven?" I asked.

"No," he replied, "and I do not think any one else knows."

"Is it reasonable that God should place us here and not give us any way to get to heaven, or tell us how we might know whether we were going that way or not?"

"No, I don't think there is any way to find out," he said. "There is that lawyer S—— who is one of the big men in the —— church. I know that man has done things that will make it impossible for him to get to heaven, and it is the same way with most of the Christians I know."

"You said there was no way to know whether you were going towards heaven; and yet, you have a standard to judge that man by. How do you know he did wrong if there is no way to find out?"

Sometime ago another man who is not a Christian remarked: "The churches are sending more people to hell than they are saving, by their quarreling amongst themselves, and by each saying that their church is the only one that is right, until a man does not know what is right."

The reasoning of the two men above hits one of the sore spots in the history of the Christian church. The mistakes and the misunderstandings of Christians, more than anything else, are causing us to lose our power and influence in saving the world. Have we been living up to what the world recognizes as the standard that Christ set for us? It has been nearly two thousand years since the Son of Man walked the shores of Galilee, but after all these years we still go blindly on. The message was so simple that we balked at its simplicity. In our pride we have either presumptuously turned his plan down for our own, or so modified his plan that it no longer works, and then we have blamed Christ!

Jesus told us the way. He showed us how to live so as to find the greatest hope and happiness here, and at the end to gain eternal life. We have not believed him. We have called his way impossible, impracticable, and have gone so far as to say in some cases that Jesus was only telling us how to live in heaven. If we have not proclaimed this in our theology we have by our lives. Jesus told us to love our neighbors as we love ourselves. Instead, as Christians and as citizens we have hated and mutually excommunicated each other. We have subscribed in form to the teaching of Jesus that we should do as we would that others do unto us. But in practice we have said that we were sure that Jesus did not mean the rule should apply when we were trading horses with the tricky horse trader in our town, nor when we were stealing trade from our brother storekeeper, nor when our neighbors' chickens got over into our yard. Yes, we ought to love our neighbor, but not when we are about ready to declare war on him or on a neighboring nation. Of course, it is wrong to murder, but we have murdered our neighbor's reputation with the skill of long practice by telling some tale about him at the country store or the threshing ring. We went on with the satisfaction of a job well done, feeling that we had "fixed his clock." The next Sunday we sang with righteous fervor, "I love to tell the story." But what a story it was! It was all right for the preacher to talk about being kind and thoughtful to others, but of course he did not know what kind of a neighbor we had. Surely the Lord needed some one to defend that side at council meeting and we were so earnest in contending for our side that our words were justified in spite of the fact that the devil himself could not make them mean, "In honor preferring one another."

Christians, we have failed in taking the words of Jesus in earnest. We do not believe them, therefore we do not practice them. It seems to me that I can see the Christ standing in the shadow of the ages looking appealingly to us to take him in earnest. He had the same thing to meet in his life to get the Jews

to believe. We are the ones who have said: "Yea, Lord, we will go." But we have not gone nor have we obeyed. We have failed to take Christ in earnest. We are not willing to believe him to the limit.

His principles will work in practice. The golden rule has been proved a success beyond expectations when it was sincerely tried in business. The principle of taking God in earnest as a Partner in your life and business is equally as practical. We have robbed and cheated our best Partner until we almost hold our breath for fear of the justice that surely will come. Those who have honestly tried to give God his share of their increase have not landed in the poorhouse because they did not miss the rent that rightly belongs to him. We can afford to depend on God doing his part. The principles of returning good for evil, and of non-resistance have been found practicable in spite of all the learning that has been launched against them. We have found that it pays to be honest, to be truthful, to be pure, to be just, at least some have. If it pays in these respects to take Jesus in earnest why not all the way?

We have lived long enough, and have tried our plans of running the world long enough, that it surely is evident that we have made a failure. Why not be humble enough to try the plans of Jesus and see if they will not solve some of the mess we have gotten into? Let us give up that we know better and yield to his will. He is the Son of God; he ought to know the best.

The church of today needs, not so much more members, as she needs members that have faith enough to take Christ at his word and go to the limit by putting their trust in him. We will never stop war, we will never stop crime, we will never better the under class, we will never make the home safe nor the nation strong in righteousness, until we take the message of Jesus in earnest. We must believe his words enough to obey them, and have faith enough in him to accept his words as practical for your life and mine in every circumstance. Whether in the office or the factory his rules will fit rich or poor alike. There must be no exceptions or reservations. I am willing to stake my happiness in this life on him and his word, and the welfare of my soul in eternity, believing that the fulfillment of his promises will be found in adhering to the principles that he gave on the shores of Galilee to a group of fishermen. Let us believe him to the limit.

Essex, Mo.

Vacation Schools

BY EZRA FLORY

We are about to open the sixth season of Vacation Schools. This year many of the teachers and workers will have the privilege of attending training schools before going into the work. This is as it should be. We need to call out better trained workers for the cause of religious education in all its phases.

We trust that this year many schools will begin with a plan to have good notebooks made, the best of which shall be filed for use in various institutes and conventions. We should have some such materials at this time to be used at our Hershey Conference. Let us not fail next time. Pack them away at the close of the school after they have been on display. Later they may be used by the District secretary or by some one else.

Then, we should have many pictures of Vacation Schools. In the past such pictures have usually been groups of students. Let there be an effort made to get pictures of pupils in classrooms at work, at their recreation, doing some service, or engaged in some other activity. It would be good to have pictures of diagrams, charts, and of the things made. Let some give their daily programs. Let others tell how they drilled in Bible and what was committed. Let others tell how they learned new songs. We should have some new story materials also. We have so many teachers who are qualified to bring new materials into the field that we should expect new things each year. Do not fail to write the central office about your school in order to give us some of these things. In this way we shall then be able to send the best on to others.

But do not fail to see that some one is appointed

to make a *prompt report* of the school. We send out blanks to all places we can discover. Why not have these reports sent in *at once*? If one depends upon another, or if you postpone it for a month, it will not likely be done without many solicitations, if at all. Who will send in the first report? The first person shall have mention. We will not say that the last one shall have mention.

A few of our workers desire to modify the course of study that has been outlined. This is their privilege. But let all know that the present course has been matured through the efforts of a number of our best leaders in different parts of the Brotherhood working at it for several years. We desire to improve the course as we can. But that there may be continuity and something of unity it will be well for us to stay close together. Some other denominations are using our course. Our course has had favorable comment by outstanding men and women of some of the colleges and universities.

We are below standard in the length of terms in Vacation Schools. The standard adopted by leaders generally is a minimum of fifty session hours. We average but thirty-three hours.

The Brethren Publishing House is filling orders for the materials mentioned on the free leaflet No. 118. The General Sunday School Board is sending out thousands of pieces of free literature in the form of leaflets, enrollment cards, etc.

The first year junior text, "Conquests for God," by Minor C. Miller, is now ready at \$1.50. It is a companion to "Heroic Lives"—the former having twenty lessons carefully planned from Genesis to First Samuel, the latter for the remainder of the Old Testament. "Heroic Lives" is used in St. Paul and in Cleveland, and elsewhere outside of our church.

"The Way of the Christian Life," by C. C. Ellis, with an introduction by Eld. J. H. Moore, will be found an excellent little volume suitable for elective work with young people. It sells for 65 cents and is just off the press.

"Recreation in Theory and Practice," the enlarged and revised edition by Brother Perry Rohrer of North Manchester, is now ready for mailing, having come from the press last week. It will sell at \$1.25 per copy.

"Hymn-Histories and Their Message" will not be ready at least before the middle of the summer, I am told. We are sorry for this as there are a number of inquiries in and out of the church.

Elgin, Ill.

"Why I Do Not Attend Prayer Meeting"

BY W. H. LIGHTY

SOME time ago I read an article in the MESSENGER giving nine reasons for attending prayer meeting. I also am one who attends prayer meeting and enjoys it. But there are those who do not and can not attend prayer meeting. I am regarding myself as one of them, and give some reasons why "I do not attend prayer meeting."

1. Because we have none.
2. I am too busy.
3. My business interferes.
4. Because I am too tired when the time comes.
5. Because there are too few in attendance considering our large membership.
6. Because my parents did not attend and yet they were considered very ideal people.
7. Because I did not attend when I was young.
8. Because I can be just as good a Christian without attending.
9. Because deacon A, B, and C do not attend.
10. Because I can gain more spiritual strength by reading a good book.
11. Because there are too many other attractions, such as clubs and political meetings.
12. Because many testimonies and experiences grow too large as they are repeated.
13. Because many meetings grow too formal.

Now, brother and sister, why do you not attend? Have I mentioned your reason? Is it a good one?

Waterloo, Iowa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Last Chance

THE last week of May is here and we have just one more Sunday before the Annual Conference at Hershey, Pa. The last chance to make that *every member canvass* before this important gathering.

Is the Lord well-pleased with the effort your church has made? With a clear conscience, can you go on your knees in his presence and say, "We did our best"? I am sure he is not well pleased with anything less than our best.

If you feel ashamed of the little you have offered the Lord in this Missionary Contribution, you still have a last chance to square yourself with the Lord by doing your best. If your pledge is in, recall it and increase it until you can hear him say: "Well done, good and faithful servant." An expression like that from the Master begets a satisfaction akin to heavenly joy. Try it, folks, one time and you will do it again.

The churches that have failed to make the *every member canvass* surely have no excuse. The Lord has blessed you and you should prove to him that you are not unmindful of his grace. What a rejoicing in the Conference if it could be reported that every church in our Brotherhood sent up to the Conference a real sacrificial offering. Did I hear a pastor or elder say his church is not in this list? Well, brother, that is too bad, but cheer up and get busy, you have a *last chance*.

Financing the Church Program

It is almost needless to say that if the church program is to be adequately provided a good foundation must be laid. Every once in a while some one gives into the church treasury almost by compulsion. At best he feels he is being penalized, and with a grouchy attitude dodges the financial obligation whenever possible. In extreme cases severing membership has been consummated on account of what the individual termed too frequent calls for money. This is unfortunate because giving for religious purposes ought never be at the expense of life.

The cause of this condition lies in the lack of heart preparation. Sufficient teaching by ministers on the Bible art of giving will change such a situation in all save in the case of the hardened covetous individual. Of course, covetousness can be repented of and forgiven the same as adultery and other gross sins, but it is seldom done. One of the early church fathers said that every sin in the catalog had been confessed to him during the years of his ministry save the sin of covetousness. It would seem that the only escape from this damning sin is by prevention through the habit of liberal giving. The minister has failed to preach "a whole gospel" until he has faithfully taught giving.

Releasing money for religious purposes should be a matter of real joy. "It is more blessed to give than to receive." It seems but few people, comparatively speaking, have learned about this Scriptural statement. We have been faithful in training the "go-getters," but we have signally failed in bringing up a large crop of "go-givers." The young man that came to Jesus inquiringly was a "go-getter." Jesus tried to make a "go-giver" out of him, but he failed to graduate. He "flunked," in school parlance. It is comparatively easy to make the "getters," but very difficult to make the "givers." I suppose people would rather have "junk" than "joy." If one does not feel a thrill of joy in giving, yea, in giving as one has been prospered of the Lord, the "covetous germ" has been conceived, and when this sin of covetousness is finished, eternal death results. "When the roll is called up yonder" I wonder how many will fail to answer "present" because "the love of money" caused the joy of giving to die. "Lay not up for yourselves treasures on the earth." Dives was called to account on that fatal night because he loved gold rather than God.

Sacrificial Giving

It is evident that the most of us do not give sacrificially. It is very rare that we plan to give until we must deny ourselves of necessary things. The widow gave "all of her living" and won honorable mention for it. She did not give it to get honorable mention, for it is very doubtful if she recognized the Master watching the scene. It makes her gift all the more intrinsic and her action all the more commendable.

All of us will need to rethink our religion. Of what sort is it? Religion is on the inside and the amount and the sort we possess measures our attitude toward the work of our Master. Our religion may be a mere form handed down to us from our fathers or it may

be a real experience which has come to us through abiding fellowship with our heavenly Father. How about yours?

Giving depends upon a knowledge of need and an impulse to supply the need. The need is always from without, but the impulse should be from within. If the need and the impulse are both from without we give stintingly and grudgingly, but if the impulse is from within and indicated by the Holy Spirit our giving will be sacrificial.

The present need is urgent. Never more so in the history of our church. The heathen are waiting for our Savior, the missionaries are eager to take Christ to them. If we stand still long enough in the presence of our Savior and hear him say, "I died for them" the response will abound to the point of real sacrifice. Brethren and sisters, let us *deny ourselves* until our gifts receive honorable mention from the Lord. Doing it, of course, through a love for the cause and a burden for souls.

General Statistics of Giving for the Year Ending Feb. 29, 1924

With Comparative Figures for Three Former Years

DISTRICTS	AVER. CONTRIB. PER MEMBER				CHURCHES CONTRIBUTING		
	1920	1921	1922	1923	Total No.	Nothing	Over \$200
1. First Virginia	\$4.56	\$1.34	\$1.66	\$1.31	26	9	6
2. N. & S. Car., Fla., Ga.	2.75	3.21*	2.74*	2.53	25	19	1
3. Southern Virginia	1.88	.54	.51	.68	26	4	3
4. Tennessee	1.96	.71	.58	.94	27	8	1
5. Eastern Virginia	2.92	1.38	1.24	1.18	17	3	3
6. First West Virginia	1.48	.90	.71	1.01	16	2	3
7. Northern Virginia	2.06	1.12	1.30	1.38	19	1	9
8. Second Virginia	1.57	1.63	2.01	1.90	18	3	9
9. Second West Virginia	2.61	.34	.08	3.42*	10	5	1
10. Eastern Maryland	5.12	2.58	2.92	3.19	19	1	11
11. Middle Maryland	3.66	2.43	2.31	2.53	10		7
12. Western Maryland	1.54	.62	.30	1.02	7	1	1
13. Middle Pennsylvania	3.29	2.30	1.73	2.18	37	1	15
14. S. E. Pa., N. J. & N. Y.	2.12	2.63	2.13	3.94	16		9
15. Western Pennsylvania	2.92	1.83	1.53	1.93	51	2	25
16. Eastern Pennsylvania	2.36	2.64	2.56	3.23	40		31
17. Southern Pennsylvania	2.29	1.83	1.82	2.42	23		14
18. N. E. Ohio	5.24	2.86	3.19	2.99	34	1	22
19. N. W. Ohio	6.44	3.85	3.13	3.83	27	1	12
20. Southern Ohio	4.06	2.21	2.28	2.19	48	4	25
21. Michigan	4.71	2.28	2.09	2.15	25	3	8
22. Middle Indiana	4.70	2.72	2.35	2.93	44	2	16
23. Northern Indiana	4.05	2.41	2.41	2.74	51	2	21
24. Southern Indiana	3.74	2.35	1.67	2.09	30	7	7
25. Western Canada	1.61	1.92	3.80	1.52	6	1	1
26. No. Dak. & E. Montana	1.53	.69	.91	1.43	23	6	1
27. No. Illinois & Wisconsin	9.11	4.34	4.97	5.34	29		15
28. Southern Illinois	7.78	2.75	2.59	2.76	28	3	9
29. Middle Iowa	8.35	3.99	2.84	4.17	19		6
30. No. Iowa, Minnesota & South Dakota	8.77	4.02	3.68	4.94	22		9
31. Southern Iowa	8.26	3.05	3.98	2.78	13		3
32. Nebraska & N. E. Colorado	5.04	2.64	2.63	2.23	20	3	4
33. N. E. Kansas	5.75	3.02	1.89	2.74	23		8
34. N. W. Kansas, N. E. Colorado	3.09	2.50	1.09	1.41	12		2
35. Okla., N. M., Tex. Pan.	1.71	1.79	1.17	1.37	20	9	2
36. S. E. Kansas	3.32	2.15	2.17	1.67	12	3	1
37. S. W. Kansas, S. E. Colorado	5.28	2.92	3.31	2.30	25	4	4
38. Texas and Louisiana	2.63	.80	.82	1.96	7	3	2
39. W. Colo. & Utah	1.81	.53	.52	.47	4	1	1
40. First Arkansas & S. E. Missouri	1.24	.65	.94	2.28	6	4	1
41. Middle Missouri	5.26	2.00	2.30	2.03	13	2	3
42. Northern Missouri	9.41	2.33	1.82	1.59	10	1	2
43. S. W. Missouri, & N. W. Arkansas	3.86	.90	.71	1.06	11	4	
44. So. California & Arizona	7.35	5.90	4.23	5.49	17		12
45. Northern California	3.99	2.42	1.96	2.67	18		7
46. Idaho & W. Montana	3.87	2.19	1.67	2.20	13		4
47. Oregon	5.79	2.92	2.61	3.56	9		3
48. Washington	3.26	1.66	1.61	2.60	19		7
Average ..	3.95	2.35	2.19	2.50	1026	124	367
Average to raise Budget	7.68	4.78	2.99	3.85			

*Affected by the contribution of one individual.

In fourteen districts every church gave something. At least one church in every district but one gave over \$200, while in nine districts one-half or more of the churches gave over \$200.

Only two districts averaged above \$5.00 per member. Two others averaged more than \$4.00, while six passed the \$3.00 average. Three districts averaged less than \$1.00.

The year 1920 records the largest gifts. Money was plentiful then. The giving of 1921 was increased somewhat by the payment of pledges which were made the former year. 1922 and 1923 represent the gifts during a period of depression. A heartening fact is that in most districts 1923 records an increase over 1922.

THE PASTOR'S STUDY

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY
Study No. 18

XVIII. *Scripture.* Matthew 27:46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?"

1. Parallel Reference: Mark 15:34.
2. Time: Just near the time when he should breathe his last. His spiritual death and his physical death are practically focalizing. Both are being experienced practically at the same time.
3. "Lama sabachthani," are Chaldean and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself.—Alford's Greek Test.
4. Only Matthew and Mark record these words from the Cross.
5. Compare Psa. 22:1.
6. Why Jesus Prays. (a) Jesus has just come to that place, that bitter place, where he is about to taste death, to taste what it means to be separated from God. He is now drinking the cup. He is taking the wages of sin upon himself. He has never committed sin. He is now passing through what he wrestled with in Gethsemane. (For a fuller discussion of what his death meant, see Study No. 17.) (b) The Psalmist speaks of the righteous as not being forsaken. We think Jesus' prayer here indicates nothing to the contrary. In Jesus' case it is a matter of the Savior tasting death for all. The Psalmist refers to the Father's providential care for his own. "Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

7. Practical: (a) Jesus was willing to taste death for all. He died for all, because all were dead (2 Cor. 5:14, 15). The Father did not forsake him, save for a little while. Would we be willing to be damned for others, even for a little while? Jesus was. Compare Paul, Rom. 9:1-3: "For I could wish that I were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." "Anathema in the New Testament denotes (a) a curse; (b) a man accursed, devoted to the direst woes."—Thayer's Greek Lexicon. Thus Paul is truly a 100 per cent follower of his Christ. He is willing, too, to be made a curse. How far are we willing to go for the sake of others? While he is not a New Testament character, yet we might mention Moses as one possessing the same spirit. When the children of Israel had sinned in that they made themselves a molten calf and were so quickly giving place to idolatry, Moses interceded for them. Yet in case that there would be no forgiveness he asked God to blot him out of the book which he [God] had written (Ex. 32:32). Moses was a real type of Christ in respect to his tasting death. (2) Christ needs more people like Paul and Moses to be his followers.

New Windsor, Md.

The Meaning of Church Membership

BY ERVIN WEAVER

Just recently we read a discussion on the above subject, which, indeed, is a very vital one. There are too many people, even church members, who do not fully realize the meaning of church membership. We, however, take exception to a part of that discussion, especially to the statement here quoted: "First of all remember we do not join the church to become Christians, but because we are Christians and want to show it to the world."

The logical deduction from this statement is that we can be Christians without being a member of the church. Baptism is universally accepted as the rite that initiates believers into church fellowship. If this be true, then the above statement would discount baptism also. We have no example, this side of the cross, in the New Testament of a believer that was not bap-

tized. Then, those that were baptized were numbered with the disciples, and added to the church. "He that believeth and is baptized shall be saved." No exception to this is mentioned.

Baptism and church membership are inseparable. Baptism symbolizes identification with Christ in his death, burial, and resurrection. The church is the body of believers, called out from the world, regenerated and united to Jesus Christ as Head. Jesus is the whole Vine. We are the branches. If we are not connected to him in a vital way we have no life, and can do nothing.

Union with Christ has been effected by faith, through knowledge, in him, causing conviction of sin, followed by confession, obedience, repentance, and baptism, unto remission of sins and reception of the Holy Spirit. This union, becoming a member of the church, or body of Christ, is never accomplished by means of any one of these factors, nor without any one of them, but only as all have been fully recognized and complied with.

The church is not a federation of believers, joining together in order that they might do their work better, and show to the world that they are Christians. She is the body of Christ, manifesting *him* to the world. The body is for service. Every "member" is united to the body in a specific way, and for a specific purpose, performing its function in service agreeable to the Head. No "member" can function apart from the Head, or the rest of the body.

Goshen, Ind.

Homely Homilies

BY A COUNTRY PREACHER
The Cow With Long Horns

A CERTAIN cow was endowed by nature with horns that were unusually long and pointed. Because of this she was greatly feared by the rest of the herd, for she did not hesitate to use her horns upon the slightest occasion.

And it came to pass that whenever the herd came to the watering place that this cow was always the first to drink and none of the others durst come near. Moreover, when she had finished drinking, if it suited her mood she would remain standing by the tank with an air of complete satisfaction and contentment. And although there were others of her kind waiting to quench their thirst, and although she had drunk all she wanted, yet would she not give way until she pleased. And sometimes for the space of half an hour she would thus prevent the rest from having access to the water.

Now as I beheld this from day to day mine anger was kindled against the cow and I said, "I will sell her to the butcher, or else I will have her dehorned."

And I inquired of myself whether in human kind there were any examples of such selfish disregard for the needs of others.

Then I remembered that there are those who do lack the necessities of life, although God hath never failed to bless the world with food and clothing in plenty. So I said: "Hath nature given unto some men sharp horns in order that they keep their brethren away from the things which they need?" And I inquired further into the matter, and behold it was not horns they had been given, but shrewd business ability, which among men doth serve the purpose better than horns.

And I thought of the price which the poor must pay for the coal which God hath so abundantly supplied for mankind, and how that many cannot get it, while the operators pay themselves huge dividends.

And I read in the daily chronicles the sum that was required for the Near East relief, and elsewhere I read the income of a famous man of wealth in America. And behold the hourly income of the man of wealth was exactly the same as the daily requirements of the Near East relief. And I said: "Surely this man doth feed the hungry and clothe the naked!" But it was not so, for he did hoard his wealth or lavish it upon such selfish enterprises as suited his whims.

So I observed that some cows are given the gift of long horns and some men are given the gift of shrewd knowing how, and both alike make selfish use of the advantage thus given them.

But the Spirit said unto me: "Son of man, forget not that there are many among men endowed with great ability for business who do consider it a sacred trust and use it for the good of their brethren."

And when I heard this my heart rejoiced, and I said: "Verily the Christian business man hath a great opportunity to serve God."

Ten Suggestions on Church Behavior

BY MARY PRENTICE WILSON

PREPARE to be at church on time, even though you have to leave some of your work at home unfinished. Take all the family, and when you get there try to get in with as little noise as possible.

Be glad you could come. Try to forget your secular worries and don't act like your religion was a long-faced affair.

When a song number is given out, take your book gladly; hunt the number at once and start singing with the chorister and always sing as though you liked to do it.

When it is time to pray kneel quietly and reverently and don't forget to pray at least a few words.

Don't whisper during the service but give strict attention to the sermon. This will very soon become a natural habit with you.

Look pleasant during the whole service. It is catching. The minister will appreciate a roomful of happy looking listeners.

Nod your head occasionally in approval. A reverent "Amen" now and then wouldn't be out of place.

Don't yawn and be forever gazing at the clock on the wall or at your watch.

If a short testimony service should be called for, get up at once and tell what the Lord is doing for you. Don't be ashamed to confess him before your brethren.

At the close of the service shake hands with every one in reasonable distance, and quietly thank the Lord for permitting you to be there, and begin planning to be back next time.

Aline, Okla.

HOME AND FAMILY

The River

BY LINA N. STONER

We read of a beautiful river
On whose banks no mortal hath trod;
Its waters are clear as a crystal,
It gladdens the City of God.

On the banks of this beautiful river
The tree of life groweth so fair,
With leaves for the healing of nations,
With flowers and fruitage so rare.

Sometime we'll stand by the river
We'll drink of its life giving flood,
We'll mingle our songs with its music,
As it flows from the throne of God.

We'll rest by the side of the river,
With our earthly pilgrimage trod,
We'll worship our gracious Redeemer,
The light of the City of God.

Ladoga, Ind.

Utilizing the Power of Unconscious Influence in the Home

BY MRS. E. B. HOFF

THE educational and religious atmosphere in the home is a potent force unconsciously shaping by its influence the various members of the home. It is impossible to estimate the value of the family influences in the early formative age of the child. The good man comes from the good home, the home that is good in aim and organization, the home where a deep sense of the Divine pervades. The result is that from healthy and intelligent Christian families emerges a new crop of healthy and intelligent Christian men and women for service to humanity.

One of the best means of making the home ideal is to secure well-chosen books and magazines. A taste for good reading and study may begin so early in life

and so unconsciously that we scarcely know when we receive it. How early one may be trained in thinking is shown in the experience of a noted man. He said before he could walk or talk his father taught him the rare and wonderful thing—the delight and satisfaction of using his mind. His training, in the fine art of thinking, so early in life, he valued more highly than a million dollar legacy.

Even the sight of books may be a strong incentive toward reading them. Observe the homes where there is access to good books and periodicals and there you will find evenings well spent. With such an interest there is neither time nor desire for the movies nor other superficial pleasures. Contrast these homes with those that are careless in teaching high ideals, homes where parents are absorbed in the search for wealth or worldly pleasure, and you will see a marked difference in the growing family and in the after life of the children. It was pathetic to hear Carnegie tell of his hunger for books in his boyhood. It was this disappointment that moved him to put good books within the reach of boys and girls in every town so that in the future American children need not starve for books as he did.

Another means of unconscious teaching in the home is that of pictures and mottoes on the wall. Well-chosen mottoes and Bible verses are helpful and uplifting. It has been said, "A room hung with pictures is a room hung with thoughts." Silently and surely this leaves an indelible impress. The mother who lamented that her boy had become a sailor was grieved to know that he had imbibed this longing desire from a picture of an ocean scene hanging in his room. She did not realize that this picture hanging constantly before him would influence his choice to such an extent that he would become a sailor. Had this mother known how great the silent influence of this picture was on her son she likely would have placed before him pictures leading to her ideals for his life.

The same thing holds true in the life of the girl. Evangeline Booth says, "Youth must have an ideal; put an ideal in a girl's sky and she will do anything. Keep her ideals pure and high."

With books on the table and shelves and pictures on the walls we may well associate music as a strong factor in character building. Longfellow says: "Show me the home where music dwells and I will show you a happy, peaceful and contented home." Music brings joy in times of gladness; it brings peace in times of sadness; it even relieves in times of madness. Some one has said that music is the fourth great essential need of human nature. First, food; second, raiment; third, shelter; fourth, music. Music is a great need, and consequently it is a great help in soul growth.

Some one has said: "It is possible for wise parents to determine the character of their children." The home is the nursery where the child unconsciously learns much of its religion. It learns these lessons very early in life. It has been said that a flower does not sing about the sun, it grows toward it. Is the child with the parent growing Godward in life and character? Prayer at the family altar, blessing at the table, the spirit of worship and love of God are seen in the parents and are imitated by the child. As it sees others look up to God and confide in him, so it learns to do the same. Parents are the first guides in leading to an appreciation of God. We can hardly expect the spiritual life of the child to be more real than it is in the parents.

"And thus we have a whole generation of future men, receiving from us their beginnings, and the deepest impulses of their life and immortality. They watch us every moment, in the family, before the hearth, and at the table; and when we are meaning them no good or evil, when we are conscious of exerting no influence over them they are drawing from us impressions and molds of habits, which if wrong, no heavenly discipline can wholly remove; or if right no bad associations utterly dissipate. Now it may be doubted whether, in all the active influence of our lives, we do as much to shape the destiny of our fellow-men as we do in this single article of the unconscious influence of our children."

Maywood, Ill.

Spring

BY R. T. IDLEMAN

THE beautiful spring is here again with its varied attractions, its fragrant flowers, its evidence of promise. How we welcome the return of spring! May its beauty and promise teach us a lesson. In one sense may it always be spring for us.

The life of the Spirit is the veritable promise of sweet summer and harvest. It is the earnest of an abiding fullness of vernal beauty and tranquillity. It is the token of music and song, of evergreen fields, and an ever-becoming life that is of God. Life in God is heaven touching earth with its sun and light; it is the clouds dropping their tears and then vanishing. We behold the charming beauty of the firmament above, the blue sky, the emblem of truth and beauty. At night, the stars are nature's silent witnesses that God is light, even though darkness covers the earth, and the people. His righteousness shines on and we behold his abiding influence in the earth.

In spring the earth awakes from its rest and sleep to a round of activity, travail, and bringing forth. The earth never tires of ministering to the needs of man, is never exhausted nor run down. She is never tired of turning, for God is rolling her on, bringing the seasons in their turn with the light and the shadow after each other.

God of spring and summer, of change and permanence, put new hope and new power in us, as we start on one more year of activity for thee. And should our sun go down before the year be done, shine on for us. And may the stream that issues forth from the throne of God, for the healing of the nations, make us free from the pains that surge within us, and the diseases that prey upon us.

Marianne, Pa.

A Meeting of Mothers and Fathers

BY MRS. I. T. MADEIRA

On the evening of May 6 members of the Mothers' Class invited their husbands and any persons interested, to a public meeting at the church. We enjoyed a very splendid service.

Prof. I. S. Soffer talked on "Home Builders," the class name. He said that "home" is the sweetest word in our language; also, that home or marriage and the Sabbath are two of the oldest institutions handed down to us.

He spoke of the commonplaceness of the home. The mother's duties are commonplace and may often become monotonous. There is seldom anything exciting in the home for the daily routine is the same year in and year out. And yet, in the home is where character is being formed. It depends largely on how a mother goes about doing her daily tasks, and how she gets her children to help her in the work as to what kind of characters will be developed. Mothers' meetings are refreshing to mothers because they give them strength and higher ideals; because they help them to perform their lowly tasks in a better way. In contrast to commonplaceness one may also think of the glory of the home. No matter how fine the building or how costly the furnishings, all these do not comprise the glory of the home. The glory of the home is the character of the children developed therein, who in later years go out to honor and serve God in proportion as he has been taught in the home.

Prof. J. G. Meyer spoke on "The Job of Being a Dad." He quoted the following statements from the book entitled, "The Job of Being a Dad":

"Home—a world of strife shut out, a world of love shut in.

"Home—the place where the small are great and the great are small.

"Home—the father's kingdom, the mother's world, and the child's paradise.

"Home—the place where we grumble the most and are treated the best.

"Home—the center of our affection, round which our hearts' best wishes twine.

"Home—the place where our stomachs get three square meals a day and our hearts a thousand.

"Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."

Prof. J. G. Meyer said that there must be coöperation between dad and ma, but that dad's job was largely the training of the boy in the home. Is the boy problem a boy problem at all? Instead, it is better to consider it a dad problem. There was a time when boys were to be seen and not heard, but now we must be careful not to go to the other extreme and want our children to show off,

and in general run things their own way while the parents stay in the background.

Being the father of a boy is the greatest privilege given to any man, but it also involves great responsibility. Mothers, aunts and maiden ladies, all may help materially, but the primary responsibility as to whether the modern boy will be an asset or a liability lies in dad.

America's greatest need is efficient child training. We have cities and sections famous for different things. Pittsburgh is famous for iron industries and Lancaster County as a garden spot, but do we have any section famous because of the good homes with efficient child training and the good men they have produced?

Boys are the raw material; they are plastic, pliable, teachable, responsive candidates for good or bad—each one a tremendous potentiality, having a wonderful power, which will become a significant asset or a costly liability. They are diamonds in the rough and it is the job of dad to polish them and knock off the rough edges, so that they may serve the purpose which God intended for them. Shall we be satisfied if boys just grow up? A farmer had visitors and they asked him why in his splendid field of corn there was one poor, stunted row of corn. He explained that it was "Topsy corn," and that he had not cultivated the row at all. He had not plowed the ground, nor put fertilizer on it, but had just let it grow. Will we have our boys be "Topsy corn"? A vast number of parents are actually satisfied if their offspring earn a fair wage, are respectable and keep out of jail.

Any adequate program of boy training involves at least three elements:

1. Knowing—training in fact knowledge.
2. Doing—training boys to accomplish.
3. Being—training boys to become characters.

In the first, the dad is the instructor; in the second, the companion; and in the third, the example which is without doubt the most important, for eighty-five per cent of the knowledge a boy gains is through his sense of sight.

"Say, fellows, I want to tell you

I'd be happy as a clam

If I was just the Daddie

That my laddie thinks I am.

He thinks that I'm a wonder,

And believes his dear old Dad

Could never think of mixing

With mean things that are bad.

And sometimes I just sit and think

How nice it would be,

If I was just the Daddie,

That my laddie thinks I am."

"What boys are to be they are now becoming. Reach men and you deal in addition; reach boys and you deal in multiplication."

One of the worst tragedies in all the world is the tragedy of a neglected boy, for a neglected boy is a lost opportunity.

The job of being a dad implies helping the son to rise out of the great mass of ordinary boys and into an atmosphere where the sun-crowned, pure, true, loyal, big-hearted boys develop into useful men. Never before have we allowed so many "man possibilities" to gravitate to the great human scrap heap of delinquency and ruin.

Some one has said: "I'd rather be the worthy father of a real boy than President of the United States." Is not this a worthy ambition, that no position of honor or wealth of any kind is to be desired above that of being the worthy father of a real boy, who may be trained to serve his fellow-men and his God?

"I that had yearned for youth, my own, again,

And mourned the wasted hours of younger days,

I that had sighed for spring, for summer, when

The snows of winter covered all my ways—

I that had prayed for years, for only one

Have found that prayer answered in my son.

"He is myself again, with hopes of old

With old temptations and with old desires;

He is myself again—the clay to mold

Into the man, and all the man aspires.

Who says that youth returns to us no more?

He is as I was in the days of yore.

"In my own days, in my own days of youth,

Ah, how I wished a comrade and a friend!

To help me keep the quiet path of truth

And through temptation my own feet attend.

So shall I journey onward by his side,

His father—yea, his comrade and his guide.

"I that have failed shall hope success in him,

I that have wandered point the proper path.

I signal when the signal lights are dim;

A roof to fend him from the storms of wrath—

So we shall journey upward, I and he,

And he shall be the man I meant to be."

Prof. Meyer recommended the book, "The Job of Being a Dad," by Frank H. Cheley, to every father.

Elizabethtown, Pa.

AMONG THE CHURCHES

Calendar for Sunday, June 1

Sunday-school Lesson, The Babylonian Exile of Judah. —2 Chron. 36:11-21.

Christian Workers' Meeting, Three Questions.—Jas. 5: 7-18.

* * * *

Gains for the Kingdom

Ten baptisms in the Mt. Joy church, Pa.
One baptism in the Coventry church, Pa.
Two baptisms in the Nampa church, Idaho.
One baptism in the Shepherd church, Mich.
One baptism in the Bristolville church, Ohio.
One baptism in the Spring Creek church, Pa.
One baptism in the Grandview church, Mont.
One baptism in the Wabash City church, Ind.
One baptism in the First church, Marion, Ohio.
Two baptisms in the Upper Conewago church, Pa.
One baptism in the Paradise Prairie church, Okla.
Twelve baptisms in the Roxbury church, Johnstown, Pa.
Six baptisms in the Meyersdale church, Pa.—Bro. Coffman in charge.

Two additions to the York church, Pa.—Bro. Harrison Gipe, of Hershey, Pa., evangelist.

Two baptisms in the Connellsville church, Pa.—Bro. J. A. Buffenmyer, the pastor, in charge; two baptisms previous to the meetings.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. L. Royer, of Adel, Iowa, to begin June 15 in the Brooklyn church, Iowa.

Bro. J. G. Miller, of Bridgewater, Va., to begin June 15 in the Luray church, Va.

Bro. J. F. Swallow, of Malmö, Minn., to begin Aug. 3 in the Wakenda church, Mo.

Bro. A. J. Beeghly, of Mt. Pleasant, Pa., to begin June 16 in the Locust Grove church, Pa.

Bro. S. I. Bowman, of Harrisonburg, Va., to begin July 19 in the Mt. Olivet church, Va.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Aug. 3 in the Springfield church, Ohio.

Bro. E. F. Weaver, the pastor, to begin a week's meeting June 1 in the Clovis church, N. Mex.

Bro. S. G. Greyer, of Ashland, Ohio, to begin June 22 instead of June 15 in the Millledgeville church, Ill.

Bro. Harrison Gipe, of Palmyra, Pa., to begin Aug. 2 in the Pleasant Hill house, Codorus congregation, Pa.

Bro. H. J. Beachley, of Harrisburg, Pa., to begin July 6 in the Lima church, Ohio; Aug. 10 at North Winona Lake, Ind.

Bro. W. K. Conner, of Harrisburg, Pa., to begin about Sept. 1 in the Hampton house, Upper Conewago congregation, Pa.

* * * *

Personal Mention

Bro. P. H. Beery's address is changed from Empire to 207 Stanislaus St., Modesto, Calif.

"We leave **McPherson** May 24 in auto for Hartsville, Ohio," writes Bro. D. W. Kurtz under date of May 21. "Then plan to be at Juniata June 2 for commencement address. Then a few days in Connecticut. Sail from Montreal June 7."

Eld. John R. Pitzer will represent the District of Oklahoma, Panhandle of Texas and New Mexico at the Hershey Conference as alternate Standing Committee delegate, the regular appointee, Eld. J. W. Sala, having removed to Missouri last winter.

Bro. Ralph G. Rarick has accepted a call to the pastorate of the church at Muncie, Ind. He will close his pastoral work at Stanley, Wis., early in August and will begin at once in his new field at Muncie, only a few miles distant from his old home church—the Mississinewa.

Bro. M. E. Stair's address is changed from Alvo, Nebr., to 710 Avenue F, Council Bluffs, Iowa. Bro. Stair has taken up the pastorate of the Council Bluffs church and desires to get in touch with members or friends of the church who are moving to the city. The place of the church services is 808 Avenue E.

Sister Mary L. Cook, treasurer of the Board of Religious Education of Northwestern Ohio, changes her address from Marion, to Hamler, Ohio. R. F. D. Sister Cook has accepted the pastorate of the Sand Ridge church near the last named place and asks an interest in the prayers of God's people that she may be used of the Lord in helping to build up a church that is weak numerically but has a few very faithful workers.

Bro. L. W. Shultz changes his address from Evanston, Ill., where he has been doing graduate work in Northwestern University, to 603 College Ave., North Manchester, Ind.

* * * *

Miscellaneous Items

Only a little later than the college bulletin mentioned elsewhere comes also that of Bethany Bible School, being the catalog number for the current year, with full description of the various courses offered and other pertinent information.

The "Bridgewater College Bulletin" for June is the first of the season's college catalogs to reach the editorial desk. The usual information is presented in attractive form. Reference is made to the consolidation of Bridgewater and Daleville Colleges into one system of schools, which becomes operative June 4, of the present year, but it was "impossible to make in this issue of the catalog all the necessary catalog revisions which the consolidation requires."

Northwestern Ohio has arranged for a Training School to be held in the Elm Street church, Lima, June 2 to 4. "The school is for all Daily Vacation Bible School directors and teachers, all Sunday-school teachers and all others interested in the work of teaching." The program consists of a full schedule of addresses, class instruction and group discussions, beginning Monday evening and closing at 4 P. M. Thursday. Able talent, we are assured, will be in charge. Pastors and superintendents are requested to see that announcement is made of this event and that all Sunday-school teachers are urged to attend.

Summer Singing Classes.—During the summer months is a good time for singing classes. The children and young folks are out of school, the weather is usually more favorable than in the winter time, no extra heating of meeting houses is required, and those who have been preparing for this kind of work while in college are now ready to fill engagements. It will be a pleasure for the Music Committee to do what they can to get teachers and classes together. Sister Nellie Bechtelheimer has been doing very acceptable work in the Middle West, and Sister Marie Olson in the Far West. Brother Clarence Heckman, who expects to sail for Africa in November next, would be glad to use some of his spare time between now and then in teaching singing classes or leading singing in evangelistic meetings. We are hoping that there may be many singing classes in operation during this summer. The Harmony Quartet and Brother Warren Heestand, of Bethany Bible School, are devoting the summer months to bringing the Gospel in song and reading to various churches in the East. Good reports have come from Pastors Harvey Hartsough, Charles Cripe and I. J. Kreider, in whose congregations they have rendered excellent programs. Here is the suggestion that there is plenty of room in other parts of the Brotherhood for similar groups to operate to the spiritual benefit of many music loving and music hungry souls. William Beery, Secretary.

* * * *

Special Notices

The Mothers' Meeting announced in last issue for Wednesday at the Hershey Conference has been withdrawn, Sister Elizabeth R. Blough informs us.

Stewardship Study Books.—At the Annual Conference Publishing House Book Store we will have samples of stewardship books and other literature. Be sure and acquaint yourself with this material. Your church groups will desire to study this fascinating New Testament teaching for the value that it will prove to them as individuals and to the church promotion. Also, glory will come to our heavenly Father if we put the principles of stewardship into practice. We hope to meet you at the Conference, the Lord willing, and confer concerning these matters.—J. W. Lear.

Last Call for "Conference Daily."—There is still time to send in your subscription to the "Conference Daily." But address all letters from now on to **Hershey, Pa.**, instead of Huntingdon, Pa. The editor of the "Daily" will be on the grounds early the coming week and all late subscriptions will be cared for, but send them at once. Single subscriptions, 40 cents; five or more, 35 cents each. Please do not send stamps. Thanks for a generous response so far to our call for subscriptions. Remember and address all letters from now on to **John R. Snyder, "Conference Daily," Hershey, Pa.**

Pastor's Manual is the title of the latest book from the press of the Brethren Publishing House. This is the new "church manual" authorized by the General Conference of 1921. Its primary purpose is indicated by the name and the sub-title "Suggestions, Outlines, Forms, Scripture Selections, Prayers and Hymns for Conducting Religious Services of Various Kinds." Because of the fulness with which the observance of the church ordinances is treated and because of other chapters on building up a church, polity and government, personal work, and the like, the book will be appreciated not only by all our ministers but by every member who desires to enter into the spirit of the church life and the largest measure of service for

the cause. It is bound in black leather, the best quality of material is used throughout, and though there are 245 pages it is a neat and attractive little volume scarcely more than three-eighths of an inch thick and easily slips into the coat pocket. The price of the book, as low as the cost of manufacture will permit, is \$1.25. Through the Gish Fund it is furnished to ministers for thirty cents.

* * * *

Hershey Conference Items

Accommodations at Conference

On a recent visit, and in a conference of part of the Executive Committee with the Hershey Management, we found fine progress in the preparations for the Annual Conference. A member of the Committee that was present says that the Hershey Management is to be complimented on the splendid cooperation they are giving and for their fine spirit of helping on in the preparation. The Park buildings are being painted and special efforts are being made to beautify the grounds as well as to adjust the buildings to the needs of the Conference. The beautiful "Hershey Park," made especially beautiful by man's handiwork in arranging the flowers and trees of the Great Creator's own propagating, ought to deepen the spiritual life of every visitor and thereby help to make the 1924 Conference one of the best in the history of the church. May we pray and work to that end. The Lodging Committee is doing good work and is seeking to have everything in good condition and ready for the comfort of those who attend the meeting. In order that the needs of every one may be best met, and also to avoid the congestion that so often occurs, it is earnestly desired that as far as possible, reservations be made as early as convenient. The Lodging Committee will appreciate this. Write to Harper Snavely, Hershey, Pa., Secretary of the Lodging Committee, and secure your rooms.

P. S. Thomas, Secretary Committee.

Peace Day at Hershey, June 8

There is no subject of greater moment before the world today than that of the substitution of peaceable methods of adjusting national differences for the barbarous methods that have been used in the past. Peace Day at Conference this year is to be one devoted to a serious effort to find a way to do it. We are not going to denounce our ancestors nor our government; we are going to devote ourselves to finding how we as a church may best aid the great cause. May we all be much in prayer for the Father's guidance in the work of the day.

Turn to the Program in "Gospel Messenger" of May 10. After Bro. Richards' "New Call to the Church" those under forty years of age will separate into groups and hold discussions in other places, while those over forty will remain in the Tabernacle for the program there. All under 24 will go to the High School building; those 25 to 30 will go to another place; those 31 to 35 will go to another place; those 36 to 40 will go to another place. These places will be announced on handbills on the grounds on Sunday morning. The discussions will be along the same lines in all the different groups. This method of giving all a chance to take part in the discussions is not a new one; wherever it has been used it has always brought good results. Let us be much in prayer for the great Peace Day at Hershey.

W. O. Beckner, Chairman Program Committee.

Last Announcement on Transportation

For the benefit of those on Standing Committee and others who prefer not to travel two nights, the Pennsylvania Railroad will provide special coaches if needed, on their regular train No. 2, full Pullman, leaving Chicago Union station at 5:30 standard time, or 6:30 daylight saving time, on the evening of June 2, and arriving at Harrisburg at 12 noon. Leave Harrisburg over P. and R. at 3:25 and arrive at Hershey at 3:54, June 3. Reservations may be made on this train from Chicago to Pittsburgh at the following rates: Upper berth \$3.00. Lower berth \$4.50. This plan will necessitate a change of coaches in Pittsburgh. Should you want to hold your berth to Harrisburg, the rate will be, for upper berth \$6.30, for lower berth \$7.88. These rates will also apply to the Special, leaving the Union station at 5:15 P. M., June 3. Train No. 142 having day coaches will leave the Union station at 7:50 P. M., June 2, and arrive at Harrisburg at 3:28 P. M. Leave Harrisburg over P. and R. at 4:30 arriving at Hershey at 4:48 P. M., June 3.

The Wabash special, leaving Dearborn St. station, Chicago, at 5 P. M. standard time or 6 P. M. daylight saving time, will furnish chair cars to Niagara Falls.

The one and one-half fare tickets may be purchased at any of the Western stations, or if by some other plan you can secure a cheaper fare to Chicago, you can then use your Identification Certificate in purchasing your ticket from Chicago to Hershey and return.

Children of 5 and under 12, if accompanied by parent or guardian, will under like conditions be charged one-half of the fares for adults. J. F. Appleman, General Transportation Agt., Plymouth, Indiana.

AROUND THE WORLD

Mormons Move to Washington

A recent news item from Washington, D. C., states that the Mormons are planning to build a church in the nation's capital. One of the most prominently situated plots of ground in the foreign legation quarter of fashionable upper 16th Street has been sold to the Church of Jesus Christ of Latter Day Saints, better known as the Mormon Church, as a site for a Mormon church building. One can not help but feel that this is a shrewd attempt to advertise and dignify Mormonism.

Labor Conditions in the Central States

The April survey of labor conditions in Illinois, Michigan, Wisconsin, Indiana, and Ohio furnished by the District director of the United States employment service shows an increase in the labor surplus of these central States. Figures from the State labor department show that Illinois industries are employing seven per cent fewer workers than a year ago. Average weekly earnings of factory workers for April, 1924, were about thirty dollars for men and seventeen dollars for women.

Some Figures on Oil Production

If the reader is interested in oil, and most readers are or have been, the following figures on oil production given in the annual review of the "Derrick" may beguile a few tedious moments. In all the divisions of the United States where oil is being produced or sought there were 24,438 wells completed last year. Of this number 16,206 were oil wells, 2,349 were gas wells and 5,883 were dry holes. The oil wells averaged 371 barrels in initial production per well. In 1922 the number of completions was 24,658, of which 17,318 were oil wells, 2,011 gas wells and 5,329 dry holes. The oil wells that year averaged 244 barrels per well in initial production.

Importance of Research in Modern Business

Revolutionary discoveries and world changing inventions are no longer accidental and sporadic. The research laboratory is an integral part of the modern business enterprise. The General Electric Company keeps 150 trained men at work all the time on general research work. The field of investigation for this department goes beyond the manufacture of motors, generators, and switchboards; it includes as well the study of physical and chemical fundamentals. And it is declared by the editor of the "Manufacturers' Record" that the values produced by the research department of the General Electric Company exceed the total value of its fixed assets. More than 500 research laboratories are now maintained by industrial establishments in the United States.

The Coldest Place on Earth

It is a common belief that the North Pole is the coldest place on earth because the farther north one goes the colder it becomes. But this popular conviction must be modified in connection with at least two other factors determining temperature. Thus the temperature of a climate depends also upon altitude and distance from the sea. Oceans act as a moderating influence and, since the North Pole is in the sea, it becomes entirely possible to find colder places than the North Pole. The coldest recorded temperature on the northern coast of North America is 54 degrees below zero, Fahrenheit. Scientists compute that at the Pole the mercury never falls below 60 degrees below zero. But in Montana thermometers have registered 68 below, and in Siberia 70, 80, and even 93 degrees below zero have been reported.

A New Kind of City Church

The Methodists are developing a new kind of city church calculated to minister to the spiritual needs of people in the crowded down-town sections of our greatest cities. The main idea of the plan is to combine a business building of some type with a church plant. On Broadway, at 173d and 174th Streets, New York City, it is planned to construct a \$4,000,000 structure to be known as the "Broadway Temple." A church auditorium seating 2,200 people will be provided on the ground floor. In the basement there will be full equipment for the social activities of the church. However, the main part of the building will consist of apartments for 500 people, dormitories for 500 young men, and a number of stores. The most novel feature of all is the financial end of the project. Nobody is being asked for donations, but an issue of \$2,000,000 in gold bonds will be sold to add to the \$2,000,000 secured by a first mortgage. The prospectus states: "The investment represents earning assets for every dollar expended and is declared by leading bond investment houses to be thoroughly sound." Again: "Rents from apartments, dormitories, and stores are based upon an expert study of the neighborhood, and the assured financial income from them will carry and ultimately liquidate the Mortgage Gold Bonds on the building." It will be interesting to watch the outcome of this new venture in city church methods.

Gruesome Fact Favors Prohibition

The college presidents' dry law contest inaugurated by Nicholas Murray Butler of Columbia has brought to light a gruesome fact that incidentally helps to prove that the eighteenth amendment is accomplishing more than some folks are ready to admit. Thus, in connection with the discussion stirred up, Dr. Walter Dill Scott, president of Northwestern University, says that when the Evanston hospital recently wanted to open a course on anatomy and asked the medical school for cadavers, it was discovered that there were none to be had. The hospital had to abandon the proposition because the medical school did not have enough for its own use. Prohibition has resulted in a decided decrease in the dying off of hoboes, bums, and floaters. As a result, medical schools the country over are short on human bodies, "and since there certainly has been no unusual increase in the demand for cadavers it stands to reason that the prohibition law is the cause."

Curiosity Makes Business

The quick adoption of new things and methods seems to be characteristic of modern civilization. And it has all come about by a kind of cumulative process, for the increased wealth and consequent purchasing power resulting from one invention makes the speedier introduction of the next one possible. People are eager for the new, as swiftly changing styles and practices indicate. Thus the airplane was a mighty military arm but eleven years after the Wright brothers first flew. As an industry, radio is hardly six years old, and yet it is claimed that last year the American people spent \$175,000,000 on radio sets. This is figured as the equivalent of seven dollars per American family. Clearly a profound change has occurred in the mental attitude of mankind. Curiosity has become almost a sixth sense with the more advanced races, and this characteristic, if properly cultivated, makes for business.

Principles Are Mightier Than Numbers

At the Conference on Christian Politics, Economics and Citizenship held in Birmingham, England, in April, there were 1,450 registered delegates. At such a conference it was natural that the Quaker contingent was not large, but its influence was pervasive, and so much so that new proof was given to the fact that principles are mightier than numbers. For, "It was a Quaker who insisted that the conference go further in its treatment of war than to declare the duty of church to oppose war on issues that had not previously been arbitrated, and the conference agreed with him that 'all war is contrary to the spirit and teaching of Jesus Christ.' It was a Quaker who called the conference to demand the abolition of the death penalty. It was a Quakeress who insisted that the conference go further than to state the case pro and con for birth control, and by a large vote it agreed to her resolution that the churches should investigate thoroughly this and allied questions regarding marriage and parent-hood with the intention of offering definite guidance to perplexed consciences."

The Economics of Saving Life

The announcement that Dr. Lloyd Felton has discovered a partial cure for pneumonia calls attention to the economic aspects of saving life. Every year added to the normal expectation of life through the postponement of death means, in general, just so much added to the productive period of life. The tendency of late years has been to add to the years and consequently to the cost of preparation. The productive period has been shortened by delay for preparation at its beginning. This, however, has been a good investment because vastly increased efficiency through a shorter productive period far more than offsets the cost and the time lost. Now, if the life span of the average individual can be added to toward its close it is evident that saving life by the postponement of death means so much added to the years that belong to the productive period. All of this is somewhat analogous to repairing broken machinery. However, it is a process that has its limits because not all machines are worth repairing, and even with those that are, a point is finally reached where it is cheaper to get a new machine than to continue to repair the old one.

A New Treatment for Paralysis

In the Chicago "Daily Tribune" for May 20, 1924, can be found a brief notice of a surgical remedy expected to cure forms of spastic paralysis originating in an affection of the sympathetic nerve. The account states that Dr. Martin and Dr. Will Mayo, of Rochester, Minn., have just returned from a three months' tour of Australia where they investigated the alleged cure of spastic paralysis. They felt sufficiently confident of its results to invite Dr. Hunter and Dr. Royle, who discovered the new treatment, to come to America to explain their methods. It is said that Dr. Hunter originally began experiments to test the relation between the sympathetic nerve and the tone of the muscles. It appeared that an overtone of muscle might be corrected by dissociation from the sympathetic nerve. Then Dr. Royle, the surgeon, applied the scientist's theory and cut the sympathetic nerve, first in animals, and then

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Staying By the Task

Luke 9: 57-62

For Week Beginning June 8, 1924

The Task Is Christian Service. Jesus was bidding for disciples and men were seeing that it involved a new way of living, with a devotion to a cause different from that of their past. They were called to personal surrender and a share in the promotion of Christian work. The nature of Christianity has never changed. It is a way of life and service. Jesus frequently referred to it under the figure of farming. Compare the parable of the sower (Matt. 13), the tares (Matt. 13), the growing seed (Mark 4), and others. Becoming Christians is a process of becoming Christlike and is to be entered upon with decision and consecration. It is no mere theory or credal acceptance. It is the response of the heart to the appeal of Jesus for spiritual character and work.

Looking Back Is Longing Back. Those to whom Jesus appealed in the lesson passage were impulsive and half-hearted. Jesus taught them that his disciples may not be dilatory and undecided. Their life-allegiance must be settled. Desires for social position, riches, fame and power are to be subordinated to the larger, richer idea of service in the name of Christ. Human conditions often make it difficult to keep that larger purpose clear and pure. To keep to a fixed purpose toward Christian ideals in the face of material enticements is a task calling for strength and steadfastness of character, keenness of spiritual insight that cannot be dimmed by worldly considerations, and noble ideals held ever clear in the midst of other crowding interests. Satan is pleased to have professing Christians hesitate about continuing with Christ. When they falter in decision he tempts them to change masters and interferes with their perseverance in service. Christ calls for full devotion from undivided hearts.

Things Which Grow Require Continuous Application. Gradual development is a law of natural, moral, and spiritual life. The Kingdom comes as it wins the hearts of humanity to the reign and rule of God. The Christian individual grows "in grace and the knowledge of the truth." We may become impatient for results in power and achievement in the forces of religion, but it is impossible to reap fruits until the time of harvest. They who are faithful through the waiting and working period may be sure of participating in the joy of the reapers. The triumphs of Christianity have always been won by persistent effort in behalf of the truth. They are the pillars of the church who have learned the beauty of unswerving faithfulness to increasing light as it shines from heaven upon the pathway of Christian living and work.

Remember the Faithfulness of Jesus to His Task. There were times when his way was hard because worldly men opposed him sorely. He never had the full understanding of those who would be his best friends. Disappointment and trial beset him on every hand. But he knew his business and never faltered in his loyalty to his Father's will. "He steadfastly set his face to go to Jerusalem" (Luke 9: 51) when he was sure it would mean his death. His example, his authority, and his promises to his followers are inspirational for our faithfulness.

Remember the Need of the World for Spiritual Treasure, and That We Keep the Truth Only as We Live It and Give It. Our own blessedness depends upon our being blessings. What will the world of men do without the Gospel? In what else may they hope? What will we ourselves do apart from the Lord and his work? In what service may we engage that is so rich in spiritual satisfactions as the work of the church? What matter then if problems beset the way? Our devotion shall not change! With increased inspiration from the unanimity and plan of the recent Annual Conference, our united aim shall be that the coming years shall be rich, loyal, prayerful promotion of the work of the Lord.

Meditative Suggestions

In what have I failed because I faltered in my religious life?

How has the church been weakened by lack of perseverance in her work?

What strong features of the church are the result of faithful persistence?

Exhortations to stay by spiritual tasks, Gal. 6: 9; Philpp. 3: 14; 2 Cor. 4: 8-10.

The Challenge of the Church by a World in Need.

J. H. H.

in hopeless cripples, persons so badly affected that they could not be made worse. It is claimed that more than one patient threw away his crutches and began to walk. As a result the two Australian doctors are to come to America to explain their work.

Why I Favor Church Ownership and Control of Bethany Bible School

(Continued from Page 339)

its present purposes, the Annual Conference should dispose of its property. Surely no school is more completely owned and controlled by the church, and yet I know many folks that do not look upon her theology as a creed. All theology, whether at Bethany or elsewhere, must rest upon its own intrinsic worth, as representing the true interpretation of Jesus Christ. I have no fears on this ground.

2. "If Bethany is owned and controlled by the church she will have superior advantage, in getting students and money, etc., over our other schools." Again I see no reason why the control of Bethany by trustees approved by Conference should be a bad thing for the church. If they can improve Bethany and make her more efficient, to serve the church better, would this not be a good thing? But if the work of Bethany should become a menace to our other schools, it is just this church control that can so coordinate and correlate the work that the needs of the church are met most economically. I certainly have no fears for McPherson on this score.

3. "We need more than one seminary. No church has just one seminary. If we take over Bethany that will interfere with other possible seminaries." We already have a Conference decision that no new institution can be founded without the consent of the Educational Board and the General Conference. I can see no reason whatever if the need arises for another new seminary, so that the Educational Board and Conference see this need, why the ownership and control of Bethany by the church can in any way interfere with Conference's approving another. The facts are, a number of other denominations, some much larger than ours, have but one theological seminary. But so far as this objection goes, I see nothing in it.

4. "If the church takes over Bethany then that will kill the Bible Departments in our other colleges." This objection is made most frequently. But again, why should the church control of Bethany make much difference in this? I think all colleges should maintain Bible departments. If they have the money to maintain full theological schools, it is their privilege. The ownership and control of Bethany has nothing to do with closing other Bible schools already in existence. All colleges are under the church and if a college can afford to maintain a theological school this decision, at least, would not interfere with it. McPherson College has a Bible Department and expects to continue giving enough Bible so that a student can get his major of thirty hours in Bible. We see no difficulty at all.

In conclusion: This problem should be faced, not in the light of some small section, or private wish, but from the point of view of the needs and capacities of the church. For the past nine years, as president of the Educational Board, I have tried to study those needs. I think it was a good move that our colleges were so largely taken over by the church. It is in harmony with that, and for all the other reasons given, that Bethany Bible School should be owned and controlled by the church. I can see no harm, only good in the larger cooperation made possible by this action.

McPherson, Kans.

Three Views of Life

BY J. O. GARST

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

At the time of the writing of the text, Paul was living in a world environment of Jews and heathen who were offering up in worship, the dead bodies of slain animals in sacrifice. In the text he presents the higher claim of Christianity, beseeching his brethren to offer up their bodies (themselves), as a living sacrifice. He concludes by reminding them that it is their reasonable service. Reasonable service here implies much more than reasonable duty; in fact, properly translated, service, here means worship.

For example, often today in speaking of a service

that will be held, we mean a meeting appointed for worship. Service and worship are thus used sometimes interchangeably. The apostle would therefore have us think of the world as a temple, in which men constantly offer up themselves in their daily lives as a spiritual worship to God. In offering up the daily life in conformity to his will, it truly becomes a living sacrifice, holy, acceptable, unto him. Our daily life is made up of our waking and sleeping, our eating and drinking, our working and resting, our social and business activities. When all this is done to the honor and glory of God, when our whole being becomes subordinated to his will, truly we worship him in spirit and in truth. While all this seems to be self-evident truth, yet three divergent views of the relation of religion and life, are prevalent. The three views we will now consider, are the worldly view, the ascetic view and the Christian view.

1. The Worldly View

This view is easily comprehended by observation of things around us. The multitude moves seemingly that way. It is a view of life that emphasizes the importance of what we shall eat, drink, and wear. It fails to connect the supreme good arising from God's plans and purposes with daily life. No matter how glittering its inducements may be for awhile, in the end comes disappointment and failure. The story of the man who was offered all the land he could encircle between sunrise and sunset and yet get back to the starting point, illustrates many a worldly life. The farther the man in the story ran, the more desirous he became of enlarging the circle, so that as the sun began to go down in the western horizon, the circle had become so large that he had to overexert himself to get back to the starting point, where he fell dead from exhaustion. Then whose was all this land? People who adopt this view of life are like little children on the merry-go-round, riding the carved wooden horses, lions and camels, to the sound of spirited music. They are happy and joyous as long as the going and music lasts, but when it stops they find they have gotten nowhere for they were traveling in a circle. This circle traveling is finely told in Eccles. 1: 5-7: "The sun ariseth and the sun goeth down, and hasteth to the place where he arose, the wind goeth toward the south, and turneth unto the north; it whirleth about continually, and the wind returneth again according to its circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Again, in Eccles. 2 Solomon in his search for happiness speaks of the great houses he had builded, his great possessions, servants, music, etc., but aside from God, he found that all was vanity and vexation of spirit. The worldly idea of life is also well illustrated in the parable of the rich fool (Luke 12: 16-21).

2. The Ascetic View of Life

This view is almost the opposite of the first view. The ascetic view of life results from a revolt against the worldly interpretation of life. Man sees temptations arise from his daily life. His business, social, and family life seem to be fruitful sources of temptation. Then why not withdraw from them as much as possible in order to attain to the higher good toward which his soul aspires? He sees the emptiness and vanity of worldly aspirations, hence like the pendulum of a clock, his nature swings to the other extreme. Why not divorce himself from the activities of the world as much as possible, even the society of men that he might escape the contaminations of the world and the pollutions of society? Why not withdraw himself and live in holy retirement? While the worldly view of life has the large mass of mankind within its grip, the ascetic view has always had a forceful fascination for many minds. Even under the false religions of the world it has produced swarms of hermit world renouncers. In the early Christian ages it filled Syria and Egypt with recluses and anchorites, and during the medieval ages it filled Europe with the great monastic institutions which continue in some form or other even until today. It is evident at once that no one can be missionary in spirit, who denies himself contact with humanity. While this view of life may be high and lofty in purpose in those who

espouse it, yet we believe that the tenor of the Scriptures condemns this general complete retirement from humanity. Further, that whatever personal seclusion may be necessary at times in our lives should be used as spiritual filling stations. Moses and John the Baptist spent many years in retirement, but their great work for humanity did not begin until they emerged from this seclusion. Their retirement was temporary and preparatory to future leadership; and it did not have the idea of permanent withdrawal from the society of humanity and its problems.

3. The Christian View

To fully comprehend the high plane of this view, a short comparison of the former two views is necessary. The danger to the professing Christian whose mind and heart may lean toward a worldly view, is, that the growing influence of worldly cares may choke all spiritual aspiration. On the other hand, he whose personality is dominated by the ascetic view, may so divorce himself from the activity and social contact of his fellow-men, that he can see no good in the things God has created and pronounced good. By his withdrawal from society, instead of living on a higher plane, he is in reality a selfish recluse. The Christian accepts all the truth found in the two former views and reconciles them into a higher view. The truth in the worldly view is, that life is a matter of present material concern. We have material bodies, that need material food, material shelter, and material clothing in a material world.

The truth in the ascetic view is, that worldly life by itself, is a poor and unsatisfactory thing; that only spiritual things abide. The Christian view completes the first two views by reconciling the truth found in both by bringing the life which now is, with all its diversified interests, into a spiritual plane where it becomes related to eternal life. Those who adopt the worldly view finally find life disappointing and become cynics and pessimists. Those who embrace the ascetic view, must find life sad and lonesome, and are likely to become bigots and zealots. There remains only the true Christian view, which is not only sane and satisfactory here, but which also carries the promise of eternal life in the world to come.

Dayton, Ohio.

Report of the Hospital Committee

The Hospital Committee met at the home of its chairman, Brother Homer F. Sanger, 821 South Ridgeland Ave., Oak Park, Ill., on April 25, 1924.

Since its last meeting Brother Zigler has resigned and Brother L. D. Ikenberry has been appointed to succeed him. Dr. Shafer, of California, was the only member who could not be present.

April 14 our committee work was endorsed by the Council of Promotion.

Brother Sanger, chairman of our Information Bureau, reports having received 70 service calls from our young people in reference to internships and hospital training schools for nurses. That means that these young people have been placed in A grade institutions where their training will be adequate and where they will have the best spiritual environment that it is possible for them to have under present conditions.

Upon inquiry, Brother Sanger will give to our people reliable information concerning any hospital or institution engaged in treating the sick.

There are in the United States 7,000 hospitals, with 500,000 patients; 30,000 doctors on staffs; 154,000 pupil nurses; 18,000 medical students.

There is one nurse for every 294 people, but among our church people there is one nurse for every 750.

The present cost of construction of a hospital, including buildings and grounds, is from \$3,500 to \$5,000 per bed, with an additional cost of \$400 per bed for furnishings. The average cost in a hospital per patient per day is from \$3 to \$5.

In the Mount Morris "College Bulletin" for March, 1923, Brother Sanger published a very interesting and instructive article, "The Medical and Nursing Professions in Relation to the Church of the Brethren." This should be read by all of our people interested in this work.

In the United States churches do not own the hospitals bearing their names, such as Methodist, Presbyterian, Catholic, etc. The churches exercise a spiritual supervision and control over them. The several churches lend to them moral and spiritual aid and supervision, but each local hospital must bear its own financial burdens.

The Committee will continue to study the problem of church-controlled hospitals and their management. There is at present \$10 in the hospital fund of the Committee.

Brother Sanger has been authorized by the Committee to receive hospital funds.

While in Chicago, the Committee visited Bethany Hospital. They have a well-equipped operating room. They have accomplished much with little, but there is great need for growth and development. It is at present the only hospital managed and controlled by members of the Church of the Brethren. The Committee was much impressed by the spirit of self-sacrifice and service manifested by those carrying on the work in this little hospital.

The Committee has asked the secretary to represent it at Annual Conference.

Recommendations

(1) We recommend that our people observe May 12 each year, which has already been established as National Hospital Day. This is the anniversary of the birth of Florence Nightingale. On this day the hospitals over the land are open to visitors. Our folks, if possible, should visit near-by institutions on this day for there will be some one on duty all day to answer questions relating to hospital work and management.

(2) That the Committee furnish an outline topic which will be printed on the Christian Workers' program. This outline topic will enable the young people to have a hospital program several times during the year.

(3) That the Committee provide the Presidents of our schools with reliable information for the use of any of their students who may desire training as physicians or nurses, especially as related to scholarships.

(4) It is the opinion of the Committee that the great need for the present is a program of education which may in time lead to the establishment of church-controlled hospitals where our young people can be taught and where their faith in the doctrines and teachings of the Church of the Brethren will grow and develop, that they may be saved to our church and her great mission.

Respectfully submitted,

Ernest F. Sappington, M. D., Secretary.

CORRESPONDENCE

WELLS BY THE WAYSIDE

Roswell, New Mexico, April 10-12

The trip from Phoenix, Ariz., to Roswell, N. M., was both interesting and tiresome. As our train did not leave till 11:30 P. M., the long evening was pleasantly spent in Bro. Leander Smith's home. Bro. A. W. Arnold and family also joined us. It was with a great deal of pleasure and interest that Brother and Sister Arnold recalled the very splendid revivals he conducted in our home congregation (Roxbury, Pa.) about twenty years ago. Brother Arnold is employed in the postal service of the city. He ought to be in pastoral work in some needy field.

After changing to the main line at Maricopa, after midnight, we traveled eastward through Tucson, Benson, Deming and El Paso, then turned northeastward to Alamogordo, N. M. From there we took the White Line Stage over the White Mountain, a distance of 130 miles, to Roswell. This took us through the Mescalare Apache Indian Reservation. At Roswell we visited the H. A. Poorbaugh family, formerly from our home city of Johnstown, Pa. Mrs. Poorbaugh is a second cousin of mine on mother's side. Mr. Poorbaugh is in the printing business and is doing well. It does one good to note how much these folks of the southwest appreciate it when folks from the older States visit them. We enjoyed our visit here very much. We were shown over much of the country. A visit to the bottomless lakes is well worth while.

Roswell is situated in the Pecos River Valley and is a county seat. This used to be a great cattle country, but since the land has been cut into farms not many cattle are raised. Farming and fruit growing are engaged in by means of irrigation. Years ago the government built a large dam at great expense, southwest of the city in the mountains, and many farms were bought at high prices. But when the water was turned into the dam it did not hold it, but seeped down through the bottom and was lost. Repeated attempts to remedy this leakage proved fruitless and was finally given up. And so all the farmers who were depending upon this water lost out. In the vicinity of Roswell are found many of the finest and strongest artesian wells to be found anywhere; there are also wells where the water must be pumped. Here farming has been fairly successful. For various reasons orchards have been cut down, having been found unprofitable, but chiefly because of frosts which is uncertain and because when the crops are heavy, then the prices are too low to be profitable.

From about 1905 to about 1917 the Brethren had been quite active in various parts of the Pecos Valley, N. M. We find that services were held at Lake Arthur, Dayton, Dexter, Black Tower, Hagerman, Hurley, Yeso and Buchanan, and probably at some other points. The first church organized in the territory was at Lake Arthur, April 22, 1906, and was named the Pecos Valley Church. The next organization apparently was at Dexter, and the third at

Yeso, called the Sunshine Church. (This takes no account of the work at Clovis.) A number of members moved into the valley and things promised fair for a number of strong active organizations. There also were some baptisms. Brethren C. H. Brown, Jas. M. Neff, Jacob Wyne, H. B. Mohler, Samuel Weimer, E. E. Brunk, and others were active pioneer ministers in the Valley. Crop failures caused by severe drouths so discouraged these early settlers that almost all of them have scattered to other places, and as a result attempts at holding any services have ceased, the churches have been disorganized, the buildings sold, and the few remaining members now hold membership in the Clovis church. Had I known when in Roswell of the few members living there I should have looked them up. This is a sad chapter to write.

Clovis, New Mexico, April 13-17

Because of the train service the trip from Roswell to Clovis, a hundred miles, had to be made in the night. At three o'clock on Sunday morning, we were met by Elder S. E. Thompson and taken to his home and we snatched a few hours of very necessary sleep and rest. That day we worshipped with the Clovis church in all their services. I addressed attentive audiences morning and evening. During our stay here we visited in the homes of S. E. Thompson, E. F. Weaver, A. J. Rodes, J. E. Brunk and the Royer Sisters.

Here is located one of the only two churches in the State doing business at this time. The other one is the Miami Church. Sister Elsie N. Anderson, who, with her family, moved here in Nov., 1906, was probably the first member here. As early as 1907 Brother Jas. M. Neff had located here with his family. In the spring of 1908 a plain frame church building, 24x36, was erected on a fine plot of ground 100x140 at a cost of some over \$800. The growth of the congregation and Sunday-school has made it necessary to build to this original building twice, and the present church presents a very fine external appearance. The church was organized June 27, 1908, with a charter membership of sixteen, including three ministers and two deacons, Eld. C. H. Brown presiding.

Some of the early elders and ministers were C. H. Brown, Jas. M. Neff, M. M. Ennis, A. J. Rodes, J. R. Pitzer, C. D. Fager, and others. In June, 1919, Elder S. E. Thompson took up the pastorate of this church, and continued four years. During these years a number were added to the church. During this time a good eight-roomed parsonage was erected, and paid for by Brother and Sister A. J. Rodes. A year ago Elder and Sister E. F. Weaver took up the pastorate and are doing faithful work. Sister Weaver is especially helpful in the Primary Department of the Sunday-school, and is a capable song leader. Our short stay with the Clovis church was pleasant and we trust helpful.

Cordell, Cloud Chief and Thomas, Oklahoma, April 17-27

The journey from Clovis took us over the Panhandle of Texas and landed us at Clinton, Okla., about 9:00 P. M. We were met by Bro. Harry Hertzler and his son, Paul, and taken eighteen miles south to his home in Cordell. The air was cold and part of the road rough, and we were glad for a good bed and night's rest. Eastern New Mexico, the Panhandle of Texas, and Western Oklahoma constitute part of what used to be known in the old geographies as "Llano Estacado," or "The Staked Plain," and is for the most part made up of some of the finest looking land one ever sees, and before it was cut up into farms was one great grazing country, the home of the cowboy, and the Texas steer.

The Washita church is located between Cordell and Cloud Chief, in a nice farming community. For the past two years Bro. John H. Blough and his good wife, of Waterloo, Iowa, have served this church in the capacity of pastor and pastor's wife. Bro. Blough has also been the Principal of the Cloud Chief High School, where they have lived. A part of the present term Sister Blough has also been teaching. These earnest and consecrated young people, by the high character of their work, their unassuming attitude and faithful devotion to duty, have won their way into the hearts of the entire citizenship, and all are sorry to have them leave for other fields of labor.

It had been our purpose to spend one Sunday here, and then go on, but the members would not have it so. Since their love feast was not until the twenty-sixth, they prevailed on us to remain over two Sundays and be present at the feast, as it is so seldom that they have strange ministers to visit them. Easter Sunday was a beautiful day, and I had the unique experience of preaching two sermons before taking my seat, one on "The First Easter," and one on Self Examination. After a bountiful dinner at Bro. Wiltfong's, Bro. Blough and I started to the love feast in the Thomas church, some fifty-five miles to the north.

Arriving in Thomas more than an hour early, we spent some time very pleasantly in the home of Eld. D. E. Cripe. Bro. Cripe has lived much of his active life on the frontier, and has spent much energy, time and money in the interests of the child-saving work of the State. Here also resides Eld. Jacob Appleman, whose efficient labors in many

of the Oklahoma churches, as well as others, make interesting reading, having been instrumental in the salvation of many souls. On April 11, 1922, Eld. and Sister Appleman, with many of their descendants and friends, celebrated their golden wedding. Many presents were received on that occasion. Bro. Appleman's age, 73 yrs., is telling upon him.

The love feast was a spiritual one, being enjoyed by forty-nine communicants. The absence of young brethren was very noticeable. This was at one time a strong and prosperous church, but bad crops and resultant hard times have scattered the members. Bro. Cripe said that in all his experience he thinks he has not seen the farmers in as bad a financial condition. After the good-bys were said Bro. Blough and I started homeward, reaching his home after midnight. It was a hard trip, but when we saw how welcome we were, we were glad we had gone. In many places the roads were bad. The rendering of an Easter program in his church that evening made it possible for Bro. Blough to be absent. This program, we were told, was very good.

The week slipped rapidly by while we visited in the homes of Brethren Harry Hertzler, H. E. Wiltfong, J. H. Blough, Isaac Merky, Frank Jones, Joe Horn, W. R. Brubaker, Amos Shreiner, J. D. Howell, J. W. Battey, O. D. Yoder and B. D. Dawson. Heavy rains Thursday and Friday made the roads almost impassable for cars, and fears for the success of the coming love feast were entertained. But Saturday was fair and some of the mud dried up, so that the attendance in the evening was fair, though some came on the big wagons. Some were kept away who lived at a distance. Seventy-four surrounded the tables of the Lord, a large proportion being young people. All were pleased to have present Eld. D. E. Cripe and his wife of the Thomas church, who remained over the following Sunday. Bro. Cripe is elder in charge. It is said that this is the most prosperous church in the District. Two more sermons the following Sunday finished our work here. The attendance at Sunday-school on the two Sundays was 134 and 135 respectively. A parsonage is in course of construction right by the church. A Bro. McCann, of Bethany Bible School, and his wife, are coming to take up the pastorate and to teach in the Lone Tree School. Four college graduates, members of the Washita church, were teaching in the high schools of the community the past term. Two young ministers of this church are in McPherson College. We predict a prosperous future for this church.

As we were crossing northern Texas, I thought of the faithful work done there some years ago, and of what seemed then to be the beginning of a number of strong congregations. Now, we are told, all organized work has been abandoned and only a few members remain. The same story can be told of all this plains country. When the seasons are good, the crops are fine, but when drouth and hot winds come there is hardly anything. The system of what is generally called "dry farming" has, to a certain extent, made farming more sure. In the Washita church are a number of Brethren who have stayed right by it for a third of a century, and today are well fixed and contented. From what I have observed in the past I much fear that when the spirit of emigration or migration once gets a good hold of a person, it does not take very many setbacks until he is willing to lose all where he is and take chances in some other over-advertised country. A spirit of restlessness takes a hold of him and he is hard to satisfy. In his way many churches have been quickly organized, and just as quickly disorganized. More careful moving would bring better results. Usually he who is willing and able to hold on will win out.

Jerome E. Blough.

Carlisle, Ark.

GOD ANSWERS PRAYER

About three months ago there was an article published in a city "Daily" written by a rather prominent citizen of the city, who, it would seem, had traveled abroad some in his time. He said that he had heard the poor heathen fishermen praying for "luck." In his "reverie" he also said that he had heard Christian people praying for Lincoln, Garfield, and McKinley, and that they all got the same answer. He concluded that God does not answer prayer.

But this is bad reasoning, and it is blasphemous, to say that God does not answer prayer. To say that the God "whose eyes are over the righteous," and whose "ears are open to their prayers," does not hear, and never answers—who can believe it?

"If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him." Surely we may expect the God who loved us, and gave his Son for us to hear and answer prayer. Thank God, prayers are answered, as many witnesses can testify.

Artemas, Pa.

John Bennett.

SOUTHERN OHIO.

The District Meeting of Southern Ohio was held at New Carlisle, May 8, with the Elders' Meeting on the 7th. Reports made at this meeting show a splendid growth. A

(Continued on Page 350)

IN MEMORY OF CALVIN F. EILER

Calvin F. Eiler was born Jan. 27, 1857, in Wells County, Ind. He was a son of David and Martha A. Eiler, who



were among the early pioneers of that county. He was a grandson of Samuel Eiler, one of the deacons of the Nettle Creek church, Wayne County, on whose farm was built the first church of the Brethren in the State. This was the church in which Eld. John Kline, of sacred memory, attended his last Annual

Conference. Bro. Eiler received his education in the public schools of his community, and began teaching in 1877. He followed teaching and farming until 1883, when he quit teaching, and has since made farming his chief pursuit for a living. He was united in marriage to Sister Cynthia E. McConkey, July 12, 1881. Oct. 12 of the same year he accepted Christ, uniting with the Church of the Brethren. He grew in this new life, and in consequence was elected to the ministry in 1886.

His wife passed away in death in 1896, leaving him with seven children. His second marriage was to Sister Emma M. Overholser in 1896. His home was noted for its hospitality.

Brother Eiler was a strong advocate of the Sunday-school and in that organization of spiritual nurture served as teacher many years. By giving himself to diligent study of the Book, he came into possession of a working knowledge of its vital contents. His store of Bible knowledge made him a bureau of information for many Bible students. He was advanced to the second degree of the ministry in 1897. In 1906 he with his family moved into the West Manchester church, Wabash County, Ind., where he has since lived and labored. Here he was ordained to the full ministry in 1910. He had heart trouble for several years, during which time he repeatedly called for the anointing. In his affliction, which was very distressing, he manifested the Christlike spirit.

He very peacefully fell asleep April 24, 1924, aged 67 years, 2 months, 27 days. He leaves to mourn his departure his beloved wife, ten children, two stepsons, and twenty-seven grandchildren.

Services were held at West Manchester church in the presence of a large concourse of people. Interment in the beautiful Pleasant Hill cemetery adjoining, with Elder I. B. Book and the writer in charge.

No. Manchester, Ind. T. D. Butterbaugh.

A QUESTION

I have noticed on page 282 of the "Gospel Messenger" of May 3, a report from the Peace Committee appointed by last year's Conference to form an authoritative statement of our relationship to the subject of peace and war, in which they suggest that we reestablish our position toward war. The report quotes from the "Goshen Statement" as follows:

"Therefore this Conference of the Church of the Brethren hereby declares her continued adherence to the principles of non-resistance, held by the church since its organization in 1708.

"I. We believe that war or any participation in war is wrong and entirely incompatible with the spirit, example and teachings of Jesus Christ.

"II. That we cannot consciously engage in any activity or perform any function, contributing to the destruction of human life."

I heartily endorse the entire report if I understand it correctly, as well as the former statement that was given to us before we were drafted into the last war, and which was to the effect that we did not believe in war, and that we could not take part in war in any form or learn any of the arts of war. What bothers me is how shall we interpret such phrases as: "any participation in war," "engage in any activity," "any form of war," or "perform any function." This matter of so-called noncombatant war, seems to me certainly does not fit into any of the above phrases.

It seems to me that we ought to definitely establish ourselves in regard to this matter, and state clearly whether we are really making a clean breast of the matter and really mean "war in any form," or whether we are simply against some forms of war and in favor of such forms of war as are noncombatant.

I do not mean to criticize or question the sincerity of those brethren who strongly advocated noncombatant war during the last great war, but personally, I would like to know just what we mean when we say, "We believe that war, or any participation in war is wrong." As for my personal opinion based upon sixteen months' experience under the control of the War Department as an objector, the so-called noncombatant services are the most important departments of the great death dealing organization. Remove the infantry, the cavalry, the signal corps, or any other of the combatant branches and the work, though crippled, would continue; but remove one of the so-called noncombatant branches, the quartermaster department for instance, and surely the power house of the machinery of destruction will be shut down.

However, the question is: "Shall we as a church go on

record against all forms of war at all times, or will we stand in favor of certain forms of war?" I have been credibly, I might say officially, informed that where a bonus has been granted the noncombatant soldier is considered an ex-service man while the objector is not. There certainly is a lack of union somewhere which it seems to me that I would like to have some one explain.

Roanoke, Va.

H. C. Spangler.

MRS. KATHRYN GARNER TOURS CHURCHES

During the month of April Sister Garner, returned missionary from India, toured the following churches in Northern Illinois: Hickory Grove, Mt. Carroll, Lanark, Chery Grove, Shannon, Freeport, Rockford, Yellow Creek, and Waddams Grove. She spoke of her work on the field in an interesting way and was listened to by good audiences at each place where weather conditions did not interfere. These churches through their Sunday-schools are all contributing toward her support on the field. An offering was taken at each meeting. A gospel team, consisting of the following ministers: G. G. Canfield, J. M. Roller, I. E. Weaver and J. Clyde Forney were present on each week day evening service and furnished special music. Undoubtedly, through these meetings, we have been led to a larger appreciation of the work Sister Garner is doing upon the India field.

I. E. Weaver.

Lanark, Ill.

IN MEMORY OF ELDER JASPER BARNHOUSE

Eld. Jasper Barnhouse was born October 7, 1861, and died at his home at 8 West Craig St., Uniontown, Pa., April 12, 1924, aged 62 years, 6 months and 5 days. The cause of his death was chronic Bright's disease. He was born and reared on a farm near Asher Glade, Md. He received a common school education and in 1883 he began teaching school in Garrett County and taught 12 years.

On March 30, 1890, Bro. Barnhouse was united in marriage to Annabel Umbel, the daughter of Isaac M. and Mary C. Umbel. To this union were born five children, Sisters Mary Fearer, Orpah Collier, and Bro. Quinter, all of Uniontown, Pa. Ruth and Ira preceded him to the great beyond.

At the age of seventeen Bro. Barnhouse cast his lot with the Church of the Brethren. He was called to the ministry, June 11, 1884, and was advanced to the second degree of the ministry in 1885. He was ordained to the eldership, July 11, 1896, by C. G. Lint and Josiah Berkley. From the beginning of his ministry until 1904, Bro. Barnhouse labored with, and for, the Markleysburg congregation of Pa. Many times during his stay there, he would leave his home on horseback and ride to Uniontown, a distance of 21 miles, from there to Masontown to the Fairview church, a distance of 13 miles, and from there to Morgantown, W. Va., to the Mt. Union church, a distance of 25 miles, preaching one or two and sometimes three sermons at each place, and often holding a council meeting on the trip. Then he would ride back across the country home without any material or financial help of any kind, outside of his meals, lodging, and horse feed.

In 1904 Bro. Barnhouse with his family moved to Uniontown, Pa., where he was a successful pastor for 16 years. Not only was he active as a pastor, but was quite an active leader in the Western District of Pa., and the general Brotherhood. He was elected and served eleven times as Moderator of District Conference, and was chosen four times as Delegate to Standing Committee. During his ministry it was his happy privilege to anoint 130 sick people, to preach 265 funerals, to marry 133 couples and to baptize 652 people. In all he preached 4,125 sermons. From the time of his conversion, he was very conscientious concerning his belief and faith in Christ. He had a very high regard for the church of his choice and for her principles as taught in the Word of God. It was the desire and longing of his heart to live true to Christ and to the church. He called for the anointing on Thursday evening. This was done by the writer and H. H. Glover, and on Saturday morning at 6 o'clock he passed away. His death was lamented, not only by his family and church people but by hundreds of people of other denominations. Men of high standing and citizens of the town paid high tributes of respect to him. One lawyer of the town said, "I always admired Mr. Barnhouse because he put me in mind of the apostle Paul." He will be greatly missed by the members of the Uniontown church. On Sunday evening before he died on the following Saturday, he went into the pulpit with the writer and offered the opening prayer for the service.

He is survived by his widow, two daughters, one son, six grandchildren, and three sisters, Mrs. Lloyd Umbel,

Mrs. Louisa Fike, of Selbysport, Md., and Mrs. John Meyers, of Friendsville, Md. The funeral services were held in the Uniontown church, in charge of the writer, assisted by H. H. Glover. The writer took for his text, 2 Tim. 4:7, 8, feeling that this was certainly true of our dear Bro. Barnhouse's life. More than 500 people attended the funeral. His body was laid to rest in the Park Place cemetery, Uniontown, Pa.

Uniontown, Pa.

J. E. Whitacre.

EASTERN COLORADO

As Secretary and Treasurer of the new proposed District of Eastern Colorado I wish to tell "Messenger" readers of the wide field that we hope to cover and of some of the problems that we are facing. Our field covers all of Colorado east of the Rocky Mountains to the west line of Kansas and Nebraska, and also includes the Miami, N. M., church. We now have about twelve organized churches with a total membership of close to twelve hundred. All of these churches are supporting their own work except the one at Colorado Springs, Colo., which is our only mission point at this time. Some of our ministers, living in the sparsely settled Districts, drive as far as fifty to eighty miles to conduct services for small groups of members. It seems to the writer that the ministry of our church is making quite a sacrifice as these drives often cost them much more than the ministers receive. We earnestly solicit the prayers and coöperation of the Brotherhood for the work in the new proposed District.

Rocky Ford, Colo.

B. F. Stauffer.

PROGRAM FOR EASTERN COLORADO

* The District Meeting program for the proposed new District of Eastern Colorado as scheduled to convene at the Rocky Ford church Aug. 16, 17, 18, and 19, is as follows:

Saturday Evening, Aug. 16, Church History and Fellowship Night. Sectional reports by George Eller, S. G. Nickey, and W. S. Ellenberger.

Sunday, Aug. 17, Christian Education and Young People's Day. Morning session: theme "Religious Education." Addresses: The Church School—Frank Replogle. Vacation Church School—F. G. Edwards. Week-Day Religious Instruction—D. O. Cottrell. Afternoon session: Young People's Meeting. Theme: "Interrelation of Young People and the Church." Evening session: Young People's Night. Biblical Dramatics, Gospel Song, Children's Story Hour. Addresses by young folks and visiting representatives.

Monday morning session: Church Efficiency Conference. Addresses: Problem of Scattered Membership—D. O. Cottrell. Our Mission Church Problem—S. J. Heckman. Problems and Program of the City Church—I. J. Sollenberger. The Country Church Tackling Her Job—H. E. Blough. Christian Stewardship and Church Finance—B. F. Stauffer. Monday afternoon: Sectional Conferences, Elders' Meeting, Ladies' Aid, Young People's Conference, Laymen's Meeting, Fathers and Sons, Mothers and Daughters, Scenic Tour—"See Rocky Ford." Monday evening: Missionary and Educational Meeting.

Tuesday morning: Ministerial Meeting. Theme: "The Parish and the Pastor." Duty of the Church to Her Pastor—S. P. Hilton, J. R. Ellenberger. Duty of Pastor to His Parish—Frank Gibson, Chas. Ullery. The Pastor's Wife and Parish Relations—Mrs. H. E. Blough. Characteristic Types of Effective Preaching. Tuesday afternoon: District Meeting session. Vesper service and lecture.

Program committee: B. F. Stauffer, Roy Miller, H. E. Blough; General Superintendent, D. O. Cottrell; Platform Manager, Roy Miller; Superintendent of Devotional, George Eller; Musical Director, Mays Heiny; Publicity Manager, O. C. Frantz; Entertainment, Harvard Plan.

Wiley, Colo.

H. E. Blough.

Notes From Our Correspondents

CALIFORNIA

Empire.—April 13 Bro. Leo H. Miller, of Glendora, Calif., began an evangelistic campaign continuing two weeks. His personal work was greatly hindered because of the strict quarantine regulations for the hoof and mouth disease prevailing throughout the State. He gave us a number of fine discourses. Seven were added by baptism and one was reclaimed. On Easter Sunday the Sunday-school rendered a program and an offering of \$12.78 was taken for the General Mission Board. April 26 we held our communion with Bro. Miller officiating. Visiting ministers were Brethren J. W. Beardorf and Simeon Davis. Almost 200 communed. May 2 we met in members' meeting. Four certificates were granted. The writer tendered his resignation as church secretary, secretary-treasurer of the Sunday-school and "Messenger" correspondent. Bro. A. M. Bechtel was elected church secretary and "Messenger" correspondent, and Bro. Wm. Halsey, secretary-treasurer of the Sunday-school. Our committee reported everything in readiness for the opening of a Vacation Bible School June 16. The local ministerial committee presented the matter of locating a pastor, and in a special called council, May 7, the church extended the call to Bro. Leo H. Miller, who will take up the duties of pastor some time in June.—John W. Vetter, Empire, Calif., May 8.

Hart church met in members' meeting April 12 with Eld. J. J. Hamm presiding. Three letters were received. We decided not to represent by delegate to Annual Meeting. Bro. Hamm preached for us on Sunday morning, which was greatly appreciated. During the winter weather the last report we have had three special programs—missionary, Christmas and Easter. One Sunday evening we

had the Book of Ruth illustrated. The interest and attendance were good. Our members have been visiting a number of homes of the sick and lonely, singing and praying with them. In this way one has been led to Christ. May 5 to 8 Brother and Sister E. F. Caslow, field workers, were with us, and gave us four splendid sermons. These were much appreciated and will be helpful in our Sunday-school and church problems.—Mrs. Wm. Smith, Hart, Mich., May 9.

IDAHO

Nampa church met in council April 30 with Bro. C. A. Williams presiding. Our next meeting was held May 2, two have been received to baptism since the last report. Our Vacation Bible School is to begin June 9 and will continue two weeks with Sister Marie Olson as superintendent.—Mrs. H. E. Bradley, Nampa, Idaho, May 14.

Twin Falls.—During the winter months sickness hindered our work here but with the coming of spring, conditions are much improved. We have noted considerable increase in both the Sunday-school and preaching service. At Easter time very good program was rendered by the Sunday-school. May 11 we had a program and sermon in honor of Mothers' Day and in the evening our communion service was held. Our District Sunday-school Secretary, Bro. J. H. Graybill, was with us May 4 both morning and evening. The church met in council May 16, with Eld. Chas. W. Ronk presiding. Christian Workers' officers were elected as follows: H. A. Swab, president of the senior division; E. N. Flory, advisor for the young people; Anna Hesp, superintendent of the intermediates; Agnes Fahrney for the juniors. C. Fahrney and Chas. W. Ronk, members of the Christian Workers' Society. We will join with five other Protestant evangelical churches in a union Vacation Bible School to begin June 9.—Fern B. Ronk, Twin Falls, Idaho, May 19.

ILLINOIS

Waddams Grove.—We had a Mothers' Day program on May 11, consisting of readings, duets, solos and several numbers by the church. A large crowd was present to hear the program. One of our love feasts has been changed from Sunday night, June 1, to June 8, at 7 P. M.—Mildred Starr, Lena, Ill., May 18.

INDIANA

Bethany church enjoyed a Mothers' Day program the evening of May 11. Solomons Creek congregation came over to hear the program and Bro. Shrock preached for us. We appreciated having them with us. We expect to have the Summer Assembly at our church Aug. 5-7.—Mrs. Bertha B. Weybright, Syracuse, Ind., May 16.

Delphi.—April 8 our church met in special council with the members of the District Mission Board, with Eld. James Norris presiding. This meeting took place at the place of our District Meeting, which was postponed until this time and was held for the purpose of considering what disposition should be made of some money which was raised by the local congregation. In considering the regular business of the church we decided not to send a delegate to the Annual Conference and to accept of the District Mission Board. Since our mission started here we have been using the basement of the church for a place of worship as the main auditorium is unfit for church purposes. This basement room is not in proper condition for worship as it has a cement floor and is cold and damp especially in the winter. As we are anxious to have the building repaired we rented the upper part of the school house to get money for this necessary repair work. But the Mission Board asked that we pay this rent money to them to apply on the purchase price of the building. We are praying that the time will come soon that the repair work can be done and the building be made a fit place for worship to carry on our regular services. The Sunday-school program on Saturday evening, April 19. On Easter Sunday one of our Sunday-school pupils made the good choice to follow Jesus.—A. G. Fox, Delphi, Ind., May 14.

Rocky Grove church met in council May 10 with Eld. D. M. Lyster presiding. He will represent us at Annual District Meeting. He had a very impressive Mothers' Day program. Bro. Byerly preached a good sermon on "The Call of Motherhood." Bro. Wm. J. Imble preached for us May 18. We expect to have preaching every Sunday now.

We have organized a Teacher-training Class with Sister Etta Taylor as teacher. The class meets at the school house. Markle church enjoyed a splendid musical program. Well attended by a ladies' quartet of the Bethany Bible School. Also a splendid reading of the Life of Paul by one of our young brethren.

Bethany. In the evening during Christian Workers' hour the young people rendered a program for Mothers' Day followed by a sermon in honor of the mothers. At 8 o'clock Fathers' Day was the same manner.—Florence Underburg, Roanoke, Ind., May 19.

New Hope.—Mothers' Day was one of rejoicing for our church. We had special songs and our pastor, Bro. M. Smetzer, delivered two Spirit-filled sermons. On the same day three decided for Christ. Our Sunday-school is growing in attendance and interest. We have a live prayer meeting the first and third Sunday evenings which is growing in interest.—Mrs. Bessie Carpenter, Seymour, Ind., May 17.

IOWA

Brooklyn.—Our series of meetings will begin June 15 with H. L. Loyer, of Adel, Iowa, as speaker. A love feast will be held at the close, June 28. May 6 we were favored with a splendid program by the Ladies' Glee Club of Mt. Morris. The Christian Workers gave the program on Mothers' Day, bringing out beautiful sentiments concerning mother. One delegate from here was present at the State Sunday-school Convention held at Marshalltown, Iowa.—Mrs. J. Schechter, Brooklyn, Iowa, May 16.

Council Bluffs church met in council May 13 with our pastor, Bro. Olson, presiding. Two officers for the coming year were elected with Sister Hutchison, Sunday-school superintendent. The Sunday-school Board consists of the pastor, Sunday-school superintendent, and assistant, and two other members to be elected each year, who are Sisters Huffine and Stair. Bro. D. P. Hutchison was reelected church clerk; Sister Stair, Messenger agent. As our church is under the Mission Board financially, we left the eldership to the Board. We expect to hold a revival during the summer or fall, the exact date to be decided later. Last Sunday we had a program and sermon in honor of mothers, and a small gift for each mother present. We are planning a Children's Day program to be given the third Sunday in June, leaving the evening for song, music, and other things. The church was very glad to welcome Bro. Stair. We hope the work at this place will grow and prosper.—Mrs. Loie Briggs, Council Bluffs, Iowa, May 17.

KANSAS

Central Avenue (Kansas City).—April 21 Bro. W. H. Yoder, pastor of the Morrill church, Kansas, came to us to conduct our revival, which lasted two weeks. The attendance and interest were splendid, many from the Armourdale church being present each evening. Sunday morning, April 27, was Decision Day in the Sunday-school; also gave consecration Day for the babies on the Cradle Roll. The attendance at Sunday-school was very large. At the close of the love feast the pious thirty-three were converted, twenty-five of whom have been baptized; others await the rite. Monday night following the close of the revival, our love feast was held with Bro. Yoder officiating. He was assisted by Bro. Wyatt, pastor of the Kansas City church. Mo. There were ninety-five communicants. At the close of the love feast an election for deacons was held, and Brethren Ellis Harman and Walter Pease were chosen.—Mrs. L. W. Leonard, Kansas City, Kans., May 10.

Topoka.—Easter morning after the Sunday-school hour a well rendered program was given which was much appreciated by all present. May 4 mothers and daughters' banquet was held at our church. A program of singing, recitations, and other things, also talks, also a play by some of the members of the Ladies' Aid Society. We are planning for our Daily Vacation Bible School to be held on the near future, with our pastor and wife as superintendents. Our Sunday-school is planning to take part in the big parade to be held here May 31. All Sunday-schools that want to be represented that day in the parade, after which a program will be followed. The interior of our little church has been redecorated which makes it a very beautiful and pleasant home to worship in. Our Sunday-school is growing. Easter Sunday we had 100 present.—Mary M. Smith, Oakland, Kans., May 16.

MICHIGAN

Shepherd.—Our District workers, Brother and Sister Caslow, were with us from April 27 to 30. The three services on Sunday were well attended and the messages were well received. May 4 Eld. Samuel Bowser preached for us both morning and evening. One of our Sunday-school scholars has been baptized since our last report. Bro. R. V. Hoyle is our representative to the Hershey Conference with C. A. Spencer, alternate.—Mrs. Harvey Stauffer, Mt. Pleasant, Mich., May 18.

Sugar Ridge.—May 9 to 13 Bro. E. F. Caslow and wife, our District evangelist, came to pay their yearly visit. Most of his talks were devoted to the needs of the District and plans for work, for raising funds—in fact better methods of work in all departments. May 11 was a full day. We took our baskets and ate at the church. We had Sunday-school at 10 A. M., followed by an inspiring sermon. The evening of May 12 was devoted to a talk by Sister Caslow on "Responsibilities of Motherhood," and "The Rights of the Child in the Home," by Bro. Caslow. We certainly appreciated these talks which were especially fitting for this day. We also had a program of speaking, reading and special music. Three old favorite songs were rendered by the entire audience from memory. The evening was given to a talk to the young and a sermon, both by Bro. Caslow. We hope he will be retained by the District, and look forward to another visit. Our work is gaining ground since winter is gone.—H. C. Royer, Custer, Mich., May 17.

Thornapple.—Since our last report the Thornapple church has enjoyed many good things. Another visit from our former District secretary, Bro. E. F. Caslow, and wife, has created a new interest in the various lines of Sunday-school and church activity, which may bear fruit in coming years. The splendid rendering of the Easter story by the children and interludes with special music, and Bro. Culler's touching discourse seemed a benediction after the dark, rainy morning. On April 30 Bro. Bowser brought to us his message on the "Duty and Joy of Stewardship," after which, a former applicant was received into fellowship by baptism. A little band of merry Tots, under the leadership of the evening of May 4, with members surrounded the Lord's table the evening of May 4, with Bro. Geo. Sherck, of Shipshewanna, Ind., officiating. Minister present from adjoining congregations were Brethren J. G. Raskie, J. M. Smith, and G. F. Culler. As usual the communicants were made to feel the joy of Christ in their hearts, and brighter hopes of the life to come. Bro. Culler presided at our members' meeting May 10. Brethren R. J. McRoberts and C. H. Rowland were chosen delegates to District Meeting. A plan was set on foot for cooperating with our adjoining churches in securing a musical instructor. Sister Mary Taylor, a member of that committee—Grace E. Messner, Lake Odessa, Mich., May 15.

MINNESOTA

Jowett church met in council some time ago with a fair attendance. Ten letters have been granted since. We are sorry to report that Brother and Sister Swallow and family have left us. They both have been faithful workers here and in surrounding places for nearly seven years. Bro. Swallow is an excellent Bible teacher. The Sunday-school superintendent and family, Bro. W. Davis, are also leaving. This makes our number few but we are not giving up. With Bro. C. Swallow's help we plan to work on.—Estella Thoman, Malmo, Minn., May 17.

MISSOURI

Wakenda church held its council May 10, with Bro. Oscar Early presiding. One letter was received and one granted. The church decided to hold no conference at the Annual Meeting owing to the distance. A committee was appointed to secure a summer pastor, and also some one for collecting funds for the Mission Board. We are looking forward to the revival meeting which will begin Aug. 3, conducted by Bro. J. F. Swallow, of Malmo, Minn.—Fannie Minnick, Hardin, Mo., May 18.

NEBRASKA

Bethel.—May 11 we had a short Mothers' Day program followed by a sermon. In the evening we had no services but joined with the churches in the baccalaureate service, our pastor giving the address. Our Aid Society held a junior-senior luncheon at which was given in the basement of our church. The proceeds will be used as the beginning of a fund to buy silverware for the church. Our Easter Day program was given in the evening.—Mrs. A. D. Royer, Carleton, Neb., May 20.

NEW MEXICO

Clovie church had the pleasure of listening to two very impressive discourses given by Bro. Jerome Blough, of Johnston, Pa., April 15. The visit of a few days was very much appreciated. On Easter Sunday program was given in the morning and evening by Bro. Blough. The Christian Workers' Society and Young People's Service Band, Mothers' Day was remembered by special services morning and evening. In the evening also a number gave a program at Havenor, about twelve miles west of town. Bro. S. E. Thompson followed with sermon. June 1 we expect our pastor, Bro. E. F. Weaver, to begin a series of meetings to secure a summer pastor. June 8 we will have Home Coming services, with our love feast in the evening. All who have ever been members of the Clovie church are especially urged to be present if possible.—Kathryn M. Royer, Clovie, N. Mex., May 14.

OHIO

Chippewa church met in council May 8. Bro. H. S. Randolph, now on the faculty of Wooster College, was elected adult advisor and Young People's Department. Bro. Claude Murray was elected elder in charge of our church, also delegate to the Annual Conference. We decided to hold a love feast at the close of our series of meetings which begin May 18 with Bro. Ralph Hutton, evangelist. Bro. S. A. Showalter's resignation as pastor was accepted. Our ministerial committee will have charge of the pulpit supply until another pastor is secured. Sister Flora of the Murray was chosen to fill this place. Arrangements are being set on foot for a singing class to be held in our church some time during the summer.—Mrs. C. H. Miller, Creston, Ohio, May 17.

East Sparta.—May 4 we had with us at the Zion house Bro. E. E. Frick, who gave a splendid sermon on "Eternity—Where Will I Spend It?" May 18 Bro. M. M. Taylor gave us an inspiring sermon on "Does It Pay to Be a Christian?" We received some helpful thoughts from both messages. We decided to hold our love feast June 28 at 7 P. M.—Mrs. Catharine Paulus, East Sparta, Ohio, May 19.

Ft. McKinley.—Our pastor gave a very splendid series of pre-Easter sermons, beginning April 13 and closing on Easter day. We had 168 present at Sunday-school. The primary department gave a short program, followed by the sermon, "The True Meaning of Easter," and in the evening a special service for the girls gave a pageant, "The Victory of Love," followed by the cantata given by the young people and adults. An offering of \$10 was lifted for missions. We observed Mothers' Day by recitations given by the children and special music by our young people, followed by a sermon on "Mother's Influence," helping us to see the wonderful opportunities the mother has to build Christian character. These services were well attended and the members were strengthened.—Mrs. E. S. Petry, Dayton, Ohio, May 20.

Pittsburg church held its regular council May 17 with Eld. Binkley in charge. Four letters were received and twelve granted. We decided to have our next meeting on May 19. A collection was taken for the "Messenger" fund. Bro. Leatherman will assist us in a revival effort beginning May 19.—Mrs. S. E. Delk, Pittsburg, Ohio, May 17.

Springfield church met in council May 16, with Eld. D. M. Garver presiding. Brethren Deeter and S. A. Blessing also were with us, and we were grateful for their presence. A collection was taken of thanks and appreciation was rendered Bro. Garver for his untiring labor in behalf of our church. Our pastor, Bro. Wilkins, will represent us at Annual Conference, with M. S. Young, alternate.

It was decided to have a Vacation Bible School this summer. A well-prepared Easter program was given by the children. Our tribute to the mothers was expressed by an evening program of songs, readings and recitations by our young people, and an appropriate sermon by the pastor at the evening service. We expect Bro. John R. Snyder, of Huntington, Pa., to be with us in a revival beginning Aug. 3, with a Homecoming. All friends and former members of the Springfield church are invited to be with us in this service. A communion will be held in connection with the meetings.—Alice C. Mumaw, Mogadore, Ohio, May 20.

OKLAHOMA

Big Creek church honored Mothers' Day in a very enjoyable manner. We met as usual for Sunday-school with 104 in attendance. At 11 A. M. Bro. Argabright, delivered an interesting sermon on "Mother's Love and Sacrifice." A host dinner was served, followed by a miscellaneous program rendered by young and old. All expressed themselves as having an enjoyable day.—Mrs. Oliver E. Fulmore, Cushing, Okla., May 17.

Pandora Prairie.—Bro. John R. Pitzer came to us May 5 to preach each evening till our communion. He preached three sermons and the night of May 7 the evening services were dismissed on account of a little boy about seven being lost. All went to search for him and he was found about 9:30. The sermons were all Spirit-filled and a number were present. Bro. Pitzer held our communion May 9. Several from the Big Creek church were present. Bro. Argabright, Bro. Argabright was also present. May 11 the Sunday-school rendered a splendid Mothers' Day program. We are looking forward to the Love Wire Union Meeting which will be held here the first Sunday of June. One who awaited baptism was added to the church by baptism May 9.—Lillie Shoemaker, Coyle, Okla., May 17.

OREGON

Albany church held a very spiritual love feast May 17, with Eld. S. P. Van Dore officiating. Eld. H. H. Ritter gave us a fine sermon on "The Developing Christian Life." Sunday morning. At the council Saturday Bro. R. L. Graybill and Sister A. H. Moore were elected delegates to District Meeting, with W. G. Hoover and the writer, alternates.—Eugene W. Pratt, Albany, Ore., May 19.

PENNSYLVANIA

Bethany. On Mothers' Day our Young Women's Bible Class took charge of the Sunday-school and one of the young ladies gave us a little talk on "Mothers." Last Sunday the Young Men's Class had charge of the Sunday-school. Sunday evening Bro. V. C. Finnerell gave us an illustrated lecture on "The Brown God and His White Lungs." It was a good lecture and we appreciated it.—Katherine Gutwala, Philadelphia, Pa., May 20.

Connellsville.—On May 4 our pastor, Bro. J. A. Buftenmyer, opened a two weeks' series of meetings, closing on May 18 with a love feast. We had a spiritual feast; about seventy five surrounded the Lord's table. As a result of the meetings two Sunday-school girls were baptized and another baptized before the meetings opened, making four received into the church since our last report. The Sunday-school is growing in interest and attendance, and the future of the Lord's church in this city looks encouraging.—Mrs. J. A. Buftenmyer, Connellsville, Pa., May 19.

Coveny. Owing to the thorough renovation which the church is undergoing, the services of the morning have been omitted for four weeks. During that time most of the Sunday-school classes met in the different homes near by, and the evening services were held in the basement of the church. Although the work is far from completed the members were glad to find that the house could be used for worship the past two Sundays. The attendance at these meetings was evidence that the interruptions caused no loss of interest. We are looking forward to the celebration of our love feast and communion on the anniversary of the church, Nov. 7-9. Several committees of the Executive Board are working to make the event interesting, inspiring and helpful. A young man was added recently to our membership by baptism, and another applicant awaits the rite. M. Emma Tyson, Pottstown, Pa., May 19.

Lancaster.—Our Children's Day program was rendered on the morning of May 4, the main part being given by the little folk. The adult division of the Sunday-school furnished some special music. Addresses were given by Elders Falkenstein and J. D. Brubaker, of near by congregations. The afternoon was the occasion of our love feast and communion. Elders Falkenstein and Brubaker, by Eld. Brubaker and the home ministers. April 13 the Elizabeth town College Faculty Quartet had charge of the evening service and rendered a program of song to a large audience.—Estella Frantz Martin, Lancaster, Pa., May 16.

Locust.—Brotherhood services were held in special council May 15 with Bro. Walter Warner presiding. Bro. Walter K. Berkebile was granted a license to preach for one year. On Easter Sunday and also on Mothers' Day appropriate programs were rendered, many of the children and older ones taking part. Bro. Walter Berkebile gave a talk on "The Cross," Bro. Nedlow on "The Resurrection," and Bro. W. M. Myer on "Mothers' Day." A number of the programs were songs and recitations. May 4 we observed Mothers' Day with a fitting sermon by our pastor. Much interest was shown and the church was well filled on all these occasions. We were represented at District Meeting at Somerset, Pa., by Bro. W. G. Wilson, of the same church. The church is planning to hold a series of meetings for us beginning June 16. Elizabeth Ribblett, Johnston, Pa., May 16.

Meyersdale.—Our evangelistic meetings closed on Sunday evening, April 20. Bro. Coffman preached eight inspiring sermons. Six were received by baptism and a number awaited the rite. We held our love feast and communion Sunday evening, May 11, with a large crowd present. On Easter Sunday our Sunday-school rendered one of the most impressive services ever held in our church. The 6 o'clock service was well attended and also was very impressive. June 8 we will observe Children's Day. July 16 our Vacation Bible School will open and continue two weeks, with Sister Roy Vought as instructor.—Mrs. T. Bittner, Meyersdale, Pa., May 18.

Mt. Joy.—We held an impressive communion service last evening, with Bro. A. J. Beeghly, of Mt. Pleasant, officiating. In the afternoon ten young Bible School pupils having confessed Christ as their personal Savior were baptized, making in all nineteen since Easter. Immediately after the baptism offering we expect to conduct a two weeks' Daily Vacation Bible School. Our young folks have recently launched a Christian Endeavor movement. We are planning, by an every-member canvass, to lift a general conference offering. Our Bible School is steadily growing in numbers and interest. Eminent lights and able workers are expected to worship and paragon soon.—Frank B. Myers, Mt. Pleasant, Pa., May 19.

Pleasant Hill church met in council April 18, with Eld. David Hoff presiding. Our delegates to Annual Meeting are Eld. S. K. Jacobs and G. H. Daner. A committee being present took the voice of the church for presiding elder, resulting in reelecting our former pastor, Bro. David Hoff, for a term of three years. On May 2 was held May 10 and 11, at the Pleasant Hill home. Eld. Amos Hottenstein, of Lancaster County, officiated, assisted by J. M. Stauffer, of Hanover, Pa., and the home ministers. On Sunday morning Eld. Hottenstein preached a Spirit-filled sermon. An offering was taken for worldwide missions and the offering was \$20.00. May 11, Bro. V. C. Finnerell gave us a talk on temperance.—Paul K. Newcomer, Spring Grove, Pa., May 19.

Roxbury.—April 11 we had the privilege of having with us the Mission Band from Elizabethtown College. Their fine messages in talks, readings and songs were very much appreciated. Friday evening, April 16, Rev. H. K. Ober was with us under the auspices of the Lancaster County Christian Workers' Society. His interesting lectures, "Easter Sunday morning we lifted an offering for the benefit of the Old Folks' Home, which amounted to something over \$200.00. We also had a special rally in the Sunday-school Easter

(Continued on Page 352)

SOUTHERN OHIO

(Continued from Page 347)

number of elders were ordained during the year and more will be ordained this year. This brings our elder body up to the hundred mark. Three elders were called to their rest during the year. Eld. J. W. Lear addressed the meeting in a very practical and helpful manner.

May 8 the new organization was completed: J. A. Robinson, Moderator; D. G. Berkebile, Reading Clerk; R. N. Leatherman, Writing Clerk. The different committees and boards gave their reports showing the increased activities of the District. The Mission Board reports ninety-six conversions at the different points; also a new house of worship at Springfield. An appropriation of \$10,500 was given them for their work next year.

The Board of Religious Education, with J. A. Robinson as director, reports much splendid work done. The District leads all others in the number of Daily Vacation Bible Schools. Also a number of young people's meetings, meetings for Sunday-school superintendents, teachers, pastors and elders were reported.

The Ministerial Board reported a number of young men called during the year. The Aid Societies reported this as their best year, and they are laying greater plans for the future. The Old Folks and Children's Home at Greenville is progressing nicely under the direction of Brother and Sister Willis Kreider. An appropriation of \$5,500 was given them for their work this year.

Our trustee to Manchester College stated that nearly one hundred of our young people were in school there this year, also that the school has had one of the best years of its history.

The Temperance Committee is very busy in their first fight against the "wet politician" and the tobacco evil.

The next District Meeting will be held at Poplar Grove. J. A. Robinson and D. G. Berkebile are to represent us on Standing Committee this year.

R. N. Leatherman.

West Alexandria, Ohio.

A VISIT TO TYRONE, PENNSYLVANIA

By request I tell you of a short trip to a place where many, many times my husband went to preach. May 10 I went to Bro. J. W. Fyock's home, beside the little church on Adams Avenue where I met the family for the first time. Sister Fyock is a sister of Ephraim Strayer, who was here in school. I received a kindly welcome. The first thing I noticed was that ground was broken for an addition to the church. I realized the need of this Sunday morning in the crowded room at Sunday-school, where classes are so closely packed that the best work is impossible.

Following Sunday-school the pastor delivered a sermon from the text, "Behold thy mother." No one can listen to a service like that without being helped. The observance of Mothers' Day is a blessing to a church and community, and I realized that I was missing a blessing at home, being absent, but was glad to enjoy the service at Tyrone.

In the evening we met for communion, and our hearts rejoiced to meet once more with these dear people, and to find a few who had been straying, returned to the fold. God bless them! Also quite a number communed for the first time. May the Lord continue to bless the work. It will grow when people work together as they seem to be doing at Tyrone.

After the Sunday morning sermon I had the privilege of presenting the Child Rescue work, and though they have many calls, and are busily engaged on the addition to their building, they listened attentively, and showed their interest in this work by deciding to help furnish the Home for Children at Martinsburg, Pa., which is now ready to be furnished. Not a new, large place, but suitable for the present. Five children are waiting to enter. I am so glad that Middle Pennsylvania has started this greatly needed work, and that many are helping. God will show us what the most important work is, and how to do it, if we will listen to his call. Tyrone has not done all for the Home they intend to do: They are planning further help, and until congregations realize that helping one year, and taking one offering, is not enough, we can not do the work. It must be continued. Tyrone, and two other congregations, have caught the vision, and still others are waking up. Juniata Park is almost ready. This is one successful way of saving souls. God bless the active pastor and his efficient helpers at Tyrone.

Eleanor J. Brumbaugh.

Huntingdon, Pa.

IN MEMORY OF MIRIAM M. CLAAR EXLINE

Miriam M. Claar Exline was born near Pleasantville, Bedford County, Pa., Dec. 19, 1841, and died April 26, 1924, in her car at Cheraw, South Carolina, while on her way home from Eustis, Florida, where she and her companion had spent the winter. She was united in marriage with Eld. Abraham I. Claar, July 2, 1873. They started farming empty handed among the foothills of the Allegheny Mountains in the Claar Congregation, but while thus engaged they had the misfortune (or good fortune) to be visited by a fire that destroyed about all their earthly possessions.

On borrowed capital they then embarked in the mercantile business and prospered. They found their loss by fire to be a blessing in disguise.

The subject of this sketch was of Quaker descent, but being a woman of faith and a diligent student of the Bible she and her husband soon united with the Church of the Brethren. She became active in all lines of Christian work. The sick, poor, and distressed found in her a ready and sympathetic friend. Her natural qualifications, coupled with culture and zeal, made her a good Sunday-school worker in which work she was deeply interested. The trappings and glare of fashion never appealed to her. Her life was clean, simple, modest and she impressed one as an example of exalted womanhood.

Brother Claar in his forties was called to the ministry and became the elder of the Claar church. He always had the sympathy and help of his wife in his arduous work. She frequently took his place in the pulpit and did acceptable service. This was at a time when sisters were not called to the ministry, and when even voluntary service was not generally acceptable. Thus, Sister Miriam was one among the few pioneer sister preachers. It was through the influence and liberality of Brother and Sister Claar that a house was built in the town that is now the headquarters of the Queen church.

After the death of Eld. Claar, Sister Miriam was united in marriage with Adam Exline. She had previously secured a home in Florida where they spent the winter season. It was while on their way to their home in Pennsylvania that she fell beneath the sickle of the reaper. Death came suddenly. No one witnessed her going. Her experience will never be told. But a blessed comfort survives. Though she was not permitted to return to her children and friends, a balm is left that soothes their sorrow—we cherish the hope that she is now enjoying an endearing home in the presence of her Lord whom she implicitly trusted. She leaves to her children a good constitution, sane minds, an amiable nature, and the priceless heritage of the example of a Christian mother, who did what she could, thus leaving the world a better place because she lived in it.

Funeral services were held in the Queen church by Eld. John B. Miller. She was laid to rest by the side of her companion, Eld. A. I. Claar, in the Upper Claar cemetery. Hollidaysburg, Pa. Jas. A. Sell.

AID SOCIETY MEETING OF WESTERN PENNSYLVANIA

At the District meeting of Western Pennsylvania, held in the Somerset church April 21-23, the Sisters' Aid Society was given a period on Tuesday morning of the 22nd at the same time that the elders of the District held their meeting.

The meeting was in charge of our president, Mrs. W. D. Keller. After the opening devotional and some very fitting remarks by the one in charge, the meeting was thrown open to general discussion of such topics as "Proper Lines of Conversation at the Meetings," "How Can We Interest More of Our Young Women?" "In What Way Can the Aid Minister to the Community?" "A Model Women's Meeting," and "Teaching and Practicing Stewardship." A number of very interesting and profitable talks were given on these various subjects, and all went away with a desire to make their society the best possible.

There were representatives present from but fifteen of the societies of the District, yet when the offering was lifted for current expense, the total of \$59.80 represented gifts from twenty-one different societies. However, a small part of this amount is in pledges to be paid in the near future.

After a few encouraging remarks concerning the hearty cooperation enjoyed during the past year, the meeting closed. I am sure all present felt that they had received inspiration and blessing.

Mrs. L. S. Knepper, Secretary.

Windber, Pa.

SISTERS' AID SOCIETIES

OUTLOOK, WASH.—We held 9 all-day meetings with an average attendance of 9. We had a sale of 20 birthday aprons; served dinner at 3 public sales; made 33 garments, knitted 5 comforts, quilted 2 quilts. Work was donated in canning 22 quarts of fruit; clothing was also made for orphan children; two comforts were sold and one quilt was given to needy; \$15 to our pastor's wife. Receipts, \$100.00; expenditures, \$86.10.—May Knight, Sec., Outlook, Wash., April 22.

SAN DIEGO, CALIF.—Our Sisters' Aid Society was organized April 8, 1923. We have an enrollment of 13; average attendance, 6. We held 16 meetings during the year; 6 all-day. Our work consisted of quilting, sewing quilt blocks and rags for rugs, making aprons, prayer-coverings, etc. Garments made over and donated to old people's homes of our city valued at \$20; offerings received, \$19.50; donated \$10; articles made and sold, \$8.50; prayer-coverings, \$2.60; quilting, \$5.75; food sale, \$35.72; paid out for material, \$22.19; District Aid, \$23.75; General Aid, \$10.00; dishes and table cloths, \$17.44. Officers: President, Sister Amanda Flora; Vice-President, Sister Nora Whitmer; Superintendent, and Treasurer, Sister Susie Michael; Secretary, the writer—Loetta E. Allen, San Diego, Calif., May 7.

WADDAMS GROVE, ILL.—Number of members, 16; average attendance, 12; meetings held, 40. Received in 1923, \$431.30; paid out, \$357.30; balance, \$74. We sent 11 comforters, 1 barrel of provisions, and 2 boxes of clothing to the Chicago mission; also 2 infant sets to our China mission. We paid out for foreign missions, \$65; for home missions, \$196.75.—Hannah C. Derr, Secretary-Treasurer, Lena, Ill., May 10.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Craig-Rule.—By the undersigned, at the Brethren parsonage, April 23, 1924, Bro. Leo C. Craig, and Sister Mabel A. Rule, both of Carroll County, Ind.—J. G. Stinebaugh, Rossville, Ind.

Matal-Parks.—At the parsonage in Rocky Ford by the undersigned, on April 3, 1924, Bro. John E. Matal of Olin, Kans., and Sister Evelyn B. Parks, of Rocky Ford—D. O. Cottrell, Rocky Ford, Colo.

Neff-Fields.—By the undersigned, Dec. 24, 1923, Bro. Noble Neff, of Milford, Ind., and Sister Ida Fields, of New Paris, Ind.—V. F. Schwalm, North Manchester, Ind.

Whitehead-Schwalm.—By the undersigned, at the bride's home, March 9, 1924, Bro. Galen Whitehead, of New Paris, Ind., and Sister Gleta Schwalm, of Wakarusa.—V. C. Schwalm, North Manchester, Ind.

FALLEN ASLEEP

Armentrout, Andrew Jackson, born in Rockingham County, Va., died in Lima, Ohio, March 15, 1924, aged 70 years, 5 months and 4 days. When a young man he moved to Allen County, Ohio, and soon after married Anna Mary Leffel. There were eleven children who survive with his wife. Early in life Bro. Armentrout united with the Church of the Brethren, continuing in this faith till death. Services at the Lima church by Walter D. Landes, assisted by Eld. David Blythe. Interment in Woodlawn cemetery.—Mrs. W. D. Landes, Lima, Ohio.

Beeghly, Geo. W., died at the home of his sister, Mrs. Lucinda Chrise, of Markleysburg, Pa., on April 5, 1924, at the age of 67 years. His death was caused by tuberculosis which he contracted about a month previous. Some time ago he suffered from cancer, on account of which he had his leg amputated May 28, 1923. He was a son of Eld. J. Termon Beeghly, who died in death about 40 years ago. His mother died about six years ago. He is survived by one sister and five brothers. With the exception of three years he spent his life in Garrett County, Md. One year he lived in Kansas and two years in Markleysburg, Pa. He became a member of the Church of the Brethren at the age of fourteen years and lived a quiet, peaceful life. He won and enjoyed the acquaintance of many friends, and his life's record bears an influence of much good. Services by Bro. Arthur Scrogam, assisted by Geo. W. Van Sickle and Walter Exline. Interment in the M. N. Thomas cemetery.—O. P. Thomas, Markleysburg, Pa.

Blough, Bro. Levi, died of pneumonia, April 23, 1924, at the home of his daughter, Mrs. Haldeman, aged 80 years, 10 months and 11 days. He leaves his wife and two daughters. Services and interment at the Union meetinghouse by Elders J. R. Pfautz and Nathan Martin.—Martha Zug Eckert, Lebanon, Pa.

Brodbeck, Harry R., died April 12, 1924, aged 24 years, 4 months and 11 days. Services at the home of his mother by Bro. Dano Bower. Interment in Green Mount cemetery.—Mrs. G. W. Kraft, York, Pa.

Brumbaugh, Sarah Elizabeth, daughter of Richard and Martha Ryan, born at Hagerstown, Md., died May 10, 1924, aged 59 years, 9 months and 14 days. She is one of a family of thirteen children, six of whom survive. She married Stephen A. Koehler Dec. 8, 1885, he died July 6, 1916. There were three sons and two daughters who survive with eleven grandchildren. She married Eli Brumbaugh Dec. 22, 1916. She united with the Church of the Brethren at the age of seventeen and was a consistent Christian. She lived in this vicinity for more than thirty years and proved herself a neighbor and friend to all. Services from her late residence by Eld. M. M. Taylor assisted by Eld. Ora DeLauter and Eld. R. R. Shroyer. Interment in the Richville cemetery.—A. W. Yutzey, Canton, Ohio.

Campbell, Sister Martha, wife of L. S. Campbell, of Wilkinsburg, Pa., died May 5, 1924, after an illness of several years of diabetes. She leaves her husband, one son, one daughter and three grandchildren. Services at the church at Waterford, Pa., by Bro. M. J. Brougher, assisted by Brethren W. E. Wolford and Arthur Rummel. Interment in Green Mountain cemetery.—Opal Wolford Lenoard, Ligonier, Pa.

Charles, Sister Mary, widow of Abram Charles, died May 2, 1924, at the home of her niece near Reading. One son survives. Services by Bro. H. B. Yoder at Charlotte Street church, Lancaster. Interment in the cemetery at Habecker's church.—Estella Frantz Martin, Lancaster, Pa.

Davis, Sister Dora Alice, daughter of Bro. Daniel C. and Sister Margaret Ann Spurgeon, born near Hillsburg, Ind., died at Flora, Ind., after an illness of a year and a half, May 2, 1924, aged 50 years, 5 months and 1 day. March 1, 1888, she married Levi P. Davis. There were five children. Two sons preceded her. The husband survives with one son, two daughters, seven grandchildren, the father, four brothers and one sister. She united with the Church of the Brethren in Rossville, Ind., Oct. 11, 1920, and lived a devoted Christian life until death. She called for the elders and was anointed April 27. Services in Rossville by the writer, assisted by Elders H. C. Early and C. C. Hylton. Interment in the cemetery near Hillsburg.—J. G. Stinebaugh, Rossville, Ind.

Fiant, Rachel Rebecca (Bridges), born in Illinois, died April 20, 1924, at the home of her daughter, Sister Viola Smith, of Noble, Okla., aged 80 years and 18 days. She was married to Isaiah Fiant Aug. 17, 1865. There were two sons and six daughters. The husband and three daughters preceded her. She united with the Church of the Brethren in her early married life and continued faithful to the end. Eight weeks before her death she was stricken with paralysis. Burial in the Zion cemetery, Springfield, Ark. Services by Bro. L. L. Alger, assisted by Eld. J. H. Morris.—L. L. Alger, Lowell, Ark.

Fry, Bro. Martin, born at York, Pa., died April 11, 1924, at his home in Lancaster, Pa., aged 72 years. He is survived by his wife, four daughters, one son, one brother and a sister. Services at his late residence by the home ministers. Interment in the Millersville Mennonite cemetery.—Estella Frantz Martin, Lancaster, Pa.

Groff, Sister Susan, born in Pennsylvania, died in Washington, D. C., May 3, 1924, aged 83 years, 10 months and 27 days. For the past 40 years she had been living with her daughter in Washington. She with her parents moved to Stark County, Ohio, in 1847, where she grew to maturity and lived nearly all her lifetime. Oct. 10, 1861, she married Joshua Groff. There were five children, one of whom survives. The husband preceded her in 1906. She united with the Church of the Brethren nearly sixty years ago, in which faith she lived and died. Burial near Massillon, Ohio. Services at Pleasant View church by the writer.—S. J. Holl, North Canton, Ohio.

Hoover, Sister Mary W., died May 4, 1924, aged 51 years, 2 months and 9 days. She died at her home near Henrietta, after a few days of serious illness with a complication of diseases. Services at Diels Cross Roads church by M. R. Brumbaugh and D. I. Pepple. Interment in the cemetery adjacent to the church. Surviving are her husband and three children: three brothers and five sisters. She was a lifelong member of the Church of the Brethren and a most estimable Christian woman.—L. B. Hoover, Curryville, Pa.

Knoepfner, Wm. Homer, infant son of Ahimas and Eva Knoepfner, born in Normalville, Pa., July 20, 1923, died in Greensburg, Pa., April 21, 1924. He is survived by his father and mother. Services in the Ellettsburg church.—Ruth Knoepfner, Freed, Pa.

Leitwich, Eld. J. P., died Feb. 27, 1924, at his home near Leesville, of pneumonia, aged 83 years. His wife, formerly Fannie Williams, preceded him seven years. The Antioch congregation feels a great loss though he has been almost an invalid for a number of years. He joined the church about fifty years ago and was ordained to the eldership in 1885. Services by Brethren Boyd Funk and S. P. Leabm. Burial in the family burying ground near his home.—A. L. Richardson, Bedford, Va.

Logan, Christianna Noffsinger, born in Montgomery County, Ohio, Dec. 22, 1843, died at her home near Ayersville, Ohio, March 3, 1924. She married Samuel Logan Aug. 8, 1867. There were three sons and one daughter. Her husband, one son and the daughter preceded her. Early in life she united with the Baptist Church of which she was a member until October 31, 1920, when she joined the Church of the Brethren at South Poplar Ridge. She leaves two sons, five grandsons, two sisters and one brother. Services by Bro. John Flory and Rev. Chiles.—Mrs. Obert Noffsinger, Defiance, Ohio.

Marshall, Lydia Ann, daughter of Bro. George and Sister Sarah (Kaiser) Dorn, born near Sugar Creek, Ohio, died at her home there April 28, 1924, aged 60 years, 7 months and 20 days. She was married to Bro. C. R. Marshall, Nov. 13, 1880. She was a member of the church of the Brethren since her youth. They had no children of their own, but took three others into their home. Services in the Union church at Sugar Creek by Elders Edw. Shepherd and W. D. Fisher. Burial at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Miller, Sister Margaret, widow of Samuel Miller, of Waterloo, Pa., died May 4, 1924, aged 76 years. Death was due to dropsy preceded by an attack of pneumonia. She was bedfast about three months. Services at the Church of the Brethren by Bro. Wm. Kummel, assisted by Brethren Arthur Kummel, M. J. Brougher and J. W. Sanner. She was the mother of ten children, two having died in infancy and three in maturity. She leaves three sons and two daughters, eighteen grandchildren, two great-grandchildren. Interment in Green Mountain cemetery.—Opal Wolford Leonard, Ligonier, Pa.

Sanger, Sister Vesta, was born at Bridgewater, Va., and died at University Hospital, Berkeley, Calif., May 7, 1924, aged 30 years, 2 months and 27 days. She was the daughter of Eld. S. P. and Sister Susan (Thomas) Sanger. Her mother was called away by death when she was four years old. She was baptized into the Church of the Brethren at South Bend, Ind., Dec. 24, 1905, and was a faithful Christian throughout her life. She was educated in the grammar and high schools of South Bend, Bridgewater College and La Verne College, where she received her B. A. degree, after which she taught there for four years. She took her university work at the University of Southern California, at Los Angeles, and at the University of California at Berkeley, where she finished her course only a few days before her death. She is survived by her father and stepmother, who has been a long loving mother, three sisters and one brother. Final services at the Empire church, by Elders J. N. Gwin and Winklesch, President E. M. Stuckaker, M. Stuckaker, Vice President Eld. Jacob Funk. Interment in the cemetery at Modesto. Although Vesta was not well, and was very busy with her school work while in Berkeley, she did not neglect her spiritual interests, nor did she the opportunity to serve her Master by helping where needed. She made the trip over to East Oakland every Sunday to the church of her choice, and always helped where she could. During the last school year she taught our Young People's class, and helped a great deal with the singing. She will be greatly missed by the members of the Oakland church.—Ivy Walter, Oakland, Calif.

Sharp, George Franklin, son of George and Fay Sharp, died May 7, 1924, aged 1 year, 11 months and 9 days. He leaves father, mother and one sister. Services at the Brethren church in Dupont by Eld. J. P. Weller.—Verna Kohart, Continental, Ohio.

Snoebarger, Lou Emma, daughter of Henry and Margaret McSwell, born Sept. 10, 1859, near Delphi, died at her home in Camden, May 15, 1924. She married Samuel M. Snoebarger May 16, 1882. There were four sons and two daughters. Four of the children survive with the husband and several grandchildren. While young she united with the Presbyterian church, where she served her Savior until 1890, when she became a member of the Church of the Brethren. With her husband she was called to the deacon's office in 1910. She was a loyal, steadfast worker, always willing to do her part and ready to lend a helping hand to those in need. Services in the Baptist church by Bro. J. K. Eikenberry, assisted by Bro. J. G. Stinebaugh and Rev. Edgerton, of the Baptist church. Burial in the Camden cemetery.—Sally Ward, Camden, Ind.

Sollenberger, Bro. Henry, born Jan. 5, 1847, died March 23, 1924, at the home of his daughter, Mrs. Rose McDani, with whom he had been living. He was a son of Samuel and Kathryn Snyder Sollenberger. He was a faithful deacon in the Cherry Lane congregation. Nov. 11, 1877, he married Leanna Sollenberger, who preceded him with one daughter. He leaves four sons, four daughters, twelve grandchildren, one brother and three sisters. Services at Cherry Lane by Eld. David Detwiler.—Emanuel G. Kooner, Clearville, Pa.

Sowers, Sister Caroline Sophia, wife of Theo. Sowers, died April 20, 1924, at her home, aged 60 years, 3 months and 29 days. Services from the home by Bro. Daniel Bowser. Interment at Mumferts meeting house in the adjoining cemetery.—Mrs. G. W. Kraft, York, Pa.

Springer, Bro. Jacob, died at his home in the West Green Tree congregation, April 29, 1924, aged 65 years, 2 months and 5 days. He was a consistent member of the Church of the Brethren for many years. He was faithful in the work the church had assigned to him. He leaves his wife, a son and daughter. Services by the home ministers. Burial in the Green Tree cemetery.—Mrs. C. B. Brennan, Huron, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-bearing work of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 6: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-28); the Christian sabbath (Lev. 16: 23; Acts 20: 7); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 11-12; 1 Tim. 4: 14); the use of representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philipp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 14: 18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

Sunday School Literature and Helps

International Uniform Lessons

WE have been unceasing in our endeavors to provide for our Sunday-schools the best that could be procured. Our editors canvassed the church thoroughly to secure the best writers for the various departments. Their success you know. The increasing number required each year testifies to the quality of this series of Sunday-school literature. The new quarterlies which we have added in recent years are in line with the best thought of religious educators. The lesson contents are graded according to the intelligence of the pupils.

Quarterlies and Leaflets

The Brethren Primary Quarterly

For the little folks. The primary ages are from six to eight years. Single copy per quarter 5 cents. In lots of five or more, each 3½ cents.

The Brethren Junior Quarterly

This follows the primary age. Children up to twelve are included in this grade. Single copy per quarter, 6 cents. In lots of five or more, each 4 cts.

The Brethren Intermediate Quarterly

As will be anticipated this quarterly expects more Bible study than those for the younger grades. It is intended for those from thirteen to sixteen years of age. Single copy, per quarter, 6 cents. Five or more to one address, each 4 cents.

The Brethren Advanced Quarterly

For general use in the older classes in the Sunday-school. The lesson discussion in the quarterly opens up avenues for interesting class discussion. Single copy per quarter, 6 cents. Five or more to one address, each 4 cents.

The Advanced Quarterly, Home Department Edition

This contains eight pages of additional help for those who must study without the assistance of the class discussions. Single copy, per year, 25 cents. Five or more, to one address, each per quarter 5 cents.

Lesson Leaflets

For the stranger who steps into your school. Each lesson on a separate leaflet. Five or more sets, per set, 4 cents.

Our Papers

The Brethren Teachers' Monthly

This contains special helps for teachers of the various grades each written by one who has made a study of the grade. This is in addition to the general lesson discussion. No teacher using the International Uniform Lessons should be without this help. Single copy per quarter, 20 cents; three or more to one address, per quarter, each 18 cents.

Single copy per year, 75 cents; three or more to one address per year, each 60 cents.

Our Young People

An eight page weekly paper with fine stories, articles, and a news review. The topics for the Intermediate and Young People's Christian Workers' Society are written up each week. Every member of these societies should have the paper. Generally used for the upper Intermediate and Young People's Classes in the Sunday-school.

Single copy, per year, 75c. Five or more to one address per year, 60c each; per quarter, each 15c.

Our Boys and Girls

A four page weekly for the Juniors. Good stories and nature articles are in it, with puzzles and other features. Single subscription per year, 60c. Five or more, to one address, each per quarter, 10c.

Children at Work

An excellent four page weekly paper for the little folks filled with short stories and simple poems. It also has the Sunday-school lesson story. Single subscription, per year, 25c. Five or more to one address, each per quarter 6c.

If you do not use our quarterlies or papers, or use part of them only, write to us for our special introductory offer.

Picture Rolls and Cards

The Bible Lesson Picture Roll appeals to the senses of the children through the eye as the teacher appeals through the ear. A double chance of impressing the truth is thus furnished the teacher. The roll is 24 by 36 inches, insuring a picture large enough that all the children can see it. There is real artistic merit in these pictures. One for each lesson of the quarter. Price per quarter, \$1.00.

The Picture Lesson Cards are small reproductions of the pictures on the roll. The child, looking at this at home, will review in memory the lesson taught him. Price, per set per quarter, 4c.

The Wieand Graded Lessons

Seeing the need of greater adaptation for the teaching of beginner and primary pupils than was afforded by the International Uniform Lessons, Bro. A. C. Wieand, president of Bethany Bible School, prepared the two courses listed below:

Foundation Truths, a quarterly for teachers and parents intended for the six-year-old child. Adaptations indicated for four-year-old children. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Foundation Truths, a picture pamphlet for the pupil's notebook. Each, per quarter, 6c.

Child's Life of Christ, a quarterly for teachers and parents, intended for seven-year-old children. With adaptations indicated for five-year-olds. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Child's Life of Christ. A picture pamphlet to be used in connection with the teacher's quarterly. Each per quarter, 6c.

The International Graded Lessons

To meet the need for material adapted to the varied capacities of the growing children this series of lessons was prepared. The teaching in this way has definite aim for the whole course and for each part of it. In the series recommended by our General Sunday School Board we can give you all the advantages of large production: i. e., a full line of helps for pupil and teacher that are both helpful and artistic. The Sunday-school year in this series begins Oct. 1st, corresponding to the school year. So that the 1st quarter of each year's work is planned for October, November and December. Do not ask for back issues of these lessons, but plan to use the current quarter's lessons.

The Beginners' Course

is for pupils under six years old and the helps furnished are The Beginners' Teachers' Text Book, The Little Beginner, and The Large Beginners' Pictures.

The Primary Course

is for children from six to eight years and the helps that can be furnished are: The Primary Teachers' Text Book, The Primary Child, Primary Picture Lesson Cards, Primary Picture Lesson Roll and the Primary Cut-out Quarterly.

The Junior Course

is for ages nine to eleven and the helps are, Junior Teachers' Text Book and Junior Pupils' Text Book.

The Intermediate Course

is for ages twelve to fourteen with helps for teacher and pupil.

The Senior Course

is for ages fifteen to seventeen with helps for teacher and pupil.

The Young People's Course

is announced but not yet ready. This will cover the period up to twenty-three years of age.

An order blank giving prices on each of these will be sent on application.

The Brethren Secretary Minute Book

is newly revised and provides a compact yet complete record of the school's work. Bound in heavy manila covers. Postpaid, 25c.

Brethren Teachers' Class Book

is a convenient record for the teacher of the class. It is so arranged that the name needs to be written only once for the entire year. Prices, postpaid, each 6c; per dozen, 50c.

Collection and Attendance Envelope

This provides a means of receiving the offering and a summary of both offering and attendance. Price, paper, per dozen, postpaid, 25c; cloth, each, 8c.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., June 7, 1924

No. 23

In This Number

Editorial—	
Education "Versus" Regeneration, ...	353
Where the Two Ways Are, ...	353
Men Are Made in One Piece Only, ...	353
An Interesting Proposal, ...	353
Among the Churches, ...	360
Around the World, ...	361
The Quiet Hour (J. H. H.), ...	361
Our Forward Movement—	
Educational Month, ...	357
Children and Education, ...	357
A Statement of Christian Stewardship Principles Adopted by the United Stewardship Council, ...	357
The Early Training, ...	357
Notes on Religious Education (E. F.), ...	357
General Forum—	
The Cry of the Age (Poem), ...	354
Conservation of the Spiritual Resources of the Church, By Ellis M. Studebaker, ...	354
The Bonus, By D. W. Kurtz, ...	354
To the Brethren Alumni, By an Alumnus, ...	355
An Educational Program, By L. W. Shultz, ...	355
Our Colleges and Religious Education, By L. W. Shultz, ...	355
Are Church Schools a Failure? By M. W. Emmert, ...	356
What Is Your Boy Worth?	356
The Reputation of Being Respectable, By J. D. Shaver, ...	356
The Challenge of Youth to the Church, By Homer E. Blough, ...	362
Learning to Speak, By D. C. Reber, ...	363
The Pastor's Study—	
Jesus' Pedagogy of Examinations, By C. Ernest Davis, ...	358
Simple Studies on the Teaching of Prayer by Jesus—No. 19, By Wm. Kinsey, ...	358
Homely Homilies, By Ira H. Frantz, ...	358
Home and Family—	
He That Findeth Wisdom (Poem), ...	359
Keeping Faith With the Home Folks, By John E. Dotterer, ...	359
The Story of a Great Book, By Olive A. Smith, ...	359
Too Much Noise, By Chester E. Shuler, ...	359

...EDITORIAL...

Education "Versus" Regeneration

We state it thus because that is the way some good people insist on stating it, and because their insistence provides us with an excuse for making note of the important truth that the implied antagonism is a false one. No doubt some folks, in their zeal for education, esteem too lightly the necessity for regeneration and all the other activities of the Spirit of God in the human soul. But it does not mend matters any to set up a false antithesis.

There is always need to keep clearly in mind that regeneration is an act of God. All that we have to do with it is to provide the conditions which make it possible. Knowing well God's love for his creatures and his eagerness to live in them, we know that regeneration and growth in grace even unto complete sanctification, do take place whenever the attitude of the subject will permit. God's desire to control human life is so great that he never misses an opportunity to effect an entrance or increase his hold.

But education has much to do with the creation and enlargement of such opportunities. We do not refer here to expertness in the use of logarithms or to knowledge of any other particular branch of "learning." We have in mind the "expansion of personality," a process in which special lines of study are involved but to which they are quite incidental. Education of this sort is not "versus" regeneration but auxiliary to it, because it increases the capacity of the subject of the regenerative process. The more there is to regenerate the greater the resultant value.

This greater value appears in two aspects. One is the enrichment of the life of the individual. Salvation means more to him because there is more of him to be saved. He experiences more. He enjoys more. The other is the magnifying of his capacity to serve in the great cause of Kingdom extension. This is the fact of most telling significance. The cause needs all the strength which can be mustered. The fight against evil of every kind is a hard one. Building the Kingdom of God is the most daring project ever conceived, and the most worthy. The rate and measure of progress depend on the enlistment of every possible resource. Hence the exceeding urgency of the

expansion of human personalities to the farthest reach.

We have met the contention that only a limited amount of education is necessary or desirable in this work. We need some but not too much. The great need is not intellectual power but spiritual, and so on.

The supreme need is spiritual power, unquestionably, and if intellectual power is to be unregenerate and unsanctified, the less of it the better. We do not need any of that kind. But to adopt that policy is to surrender at once and give the devil a free hand. We are not going to do any such thing. We shall continue to plead and work for the highest possible development of every human faculty, all vitalized by the touch of the Spirit of the living God, and all consecrated, consequently, to the promotion of his dominion in the world.

The antithesis between education and the operations of the Spirit is not merely a harmless error, it is vicious. It not only disparages education but it leads to mischievous deductions concerning the ways of the Spirit. It fosters the idea that an activity of the Spirit of God upon or in a human soul must be marked by some immediately visible demonstration, an unusual show of emotion or a definite and sudden consciousness on the part of the subject that something has happened to him.

Such manifestations are sometimes present but they are as exceptional as are visible outbursts of force in the natural world. The most beneficent processes of nature and those involving the greatest exhibitions of power go on quietly and unobserved for the most part. The proof that they do go on, however, is in the incontestable fact of the results. It is in the steady growth of all vegetable and animal life, the constantly harmonious interrelations of the earth, sun and moon, the never-failing output of electrical energy, etc. "So is every one that is born of the Spirit." That is, the test in all cases is in the fruitage, and the process itself is normally quiet and unseen.

If this great law of action in both the natural and the spiritual realms were kept in the foreground of our thought, it would save us some needless confusion and anxieties. Education is our part in the program. It is the business of education, including what we commonly call religious education, to make conditions as favorable as possible for the operations of the Spirit. It is its function to secure the right attitude of the heart and will, and to put the whole personality on the highway of growth toward the maximum expansion. We can safely leave to God his part in the process. He will not overlook the opportune moment. He is too alert, too eager for human fellowship, to pass by any opportunity to secure a home in a human soul. In ways too intricate for us to fathom his Spirit will touch the spirit of child or youth or man, and the new life will germinate and grow.

The manifestations of that life are the proof of its presence, whether we know just how or when it happened or not. We shall be wise if we dismiss that part of the subject from our concern, and give our thought and effort to making conditions so inviting that the Spirit of God can not pass by, but will be constrained to come in, make himself at home, and set all the forces of the soul to working for the further enlargement of his Kingdom. That is education.

Where the Two Ways Are

TAKE your choice, said the preacher, not in those words but in effect. His exact words were, "I set before you the way of life and the way of death."

They chose, most of them, the way of death. They did this, not as a result of careful calculation of the relative advantages of the two ways, but by the simpler method of refusing, or neglecting, to make any deliberate choice at all. Passing by the opportunity to take the way of life, they took, of necessity, the way of death.

Because there is no other way than these two. If you are not on one, you are on the other. And the way of death is everywhere, anywhere, except on the way of life. And the way of life is only in the way of Jesus Christ.

Men Are Made in One Piece Only

SAID a former Chaplain of the U. S. Army not very long ago: "If Christians go to war they ought to do it in their capacity as citizens and not as Christians."

Well now, that is interesting. We seem to see in that statement indications of a feeling that there is something about war not quite consistent with the Christian profession. That is something to be glad for, doubtless. The same impression has been growing in our own mind for some time.

But the implication that a man had better lay his Christianity aside when he takes up certain duties of the citizen— isn't there something strangely familiar about that? We have heard of those who are said to lay all their religion aside when they take off their Sunday clothes.

If a Christian finds it necessary for the success of his business to drive his competitor to the wall, or put through some deal that works to the disadvantage of his neighbor had he better do it as a business man and not as a Christian?

It is time to have done with the idiotic nonsense that a man can cut his personality in two, and part of him stand off and wait in irresponsible innocence while the other part attends to some necessary dirty work.

When a man enters upon any enterprise and does not take his Christianity with him, it is because he hasn't any to take. A Christian and his religion always go together.

An Interesting Proposal

A VERY interesting experiment has been suggested by somebody who thinks deeply and writes forcefully. The proposal of this writer is that we take Jesus in earnest and see what happens.

We like the idea. We are sure that the resultant happenings would be more important for human well-being than anything heretofore set down in the records of history. But it should be kept in mind that one could not take Jesus in earnest from any motive of idle curiosity. When you take him in earnest you know what will happen, and in complete assurance of this and in perfect contentment with it, you accept his interpretation of every problem of life and his whole life program.

There are innumerable possibilities of detail, to be sure, of which you would know nothing, but this would matter not at all. You know the *kind of thing* that would happen. You know that God's will would be done in your own life, that his Kingdom would come in you and, therefore, that whatever would happen would be the best thing that could happen.

Yes, we would like to see what would happen if farmers and preachers and teachers and merchants and artisans and congressmen and every other kind of professing Christian would take Jesus in earnest. We would like to see it because we know well what it would be, and the very thought of it is pleasant to contemplate.

But who is willing to make the experiment? Who will dare to take Jesus in earnest?

GENERAL FORUM

The Cry of the Age

What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Teach me, O seers that I trust!
Chart me the difficult main
Leading me out of my sorrow and madness;
Preach me out of the purging of pain.
And am I commanded to fling
My gold to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, O ye in the light,
Whom the poor and the rich alike trust:
My heart is aflame to be right.

—Hamlin Garland.

Conservation of the Spiritual Resources of the Church

BY ELLIS M. STUDEBAKER

RECENTLY the author of this article observed in a college publication the words, "Material Equipment." The question immediately arose whether or not the officers of the institution had in mind the probability of the existence of spiritual equipment. At first the term seemed slightly out of place, but upon further thought the expression seemed quite pertinent. The facts are that in every Christian home, school, or church there are spiritual resources.

In the creation of the universe God had a definite order of events; but man, the crowning factor in the creation, appeared last, and it is this part of God's handiwork which we have chosen to think of as a spiritual resource. Man was made in the image and likeness of God. He, the highest order of the creation, was given a definite responsibility in relation to existing things. The determining factor, therefore, of the world's worth is the kind of people it contains.

All things in God's creation were made for man, even the Sabbath itself was made for him. Various things were to be for his sustenance and pleasure. He who was given dominion over material things in the earth has often misinterpreted his relationship to other human beings. The classic example in the Old Testament of man's responsibility to his fellow-men is that of Cain and Abel. And from that day until this, a man is his brother's keeper. This same lesson is taught in the abstract statement of Leviticus 19: 18: "Thou shalt love thy neighbor as thyself." The same truth is made more concrete in the words of Jesus: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

But the thing which is of greatest concern at this point is the fact that the hope of the world lies in the young and growing generation. Oftentimes we become alarmed about the young people and show signs of pessimism, but it is interesting to note that our parents feared lest we, their children, should go astray; but we who were once young folks are now the pillars of the church. It is true that the coming generation will change means and methods of executing their tasks, but they will not disappoint us. Diversity, change, and growth are eternal laws of God. There are no two things in the universe alike. Nothing in the whole creation remains the same. Living things must grow or die. We, therefore, must expect that the young people will do things differently from the present generation, but we must believe that they are, nevertheless, under the guidance of God's Spirit and that changes which shall take place will come by the very nature of the case in order to meet the demands of the age in which these young folks will live.

The environment which surrounds youth during its growth is fundamental. In ages past God raised up great leaders whose surroundings were conducive for determining the type of character necessary to do the world's work. Moses developed religiously under the teaching of his mother and politically under the environment of the court of Egypt. Probably the crowning event of his training was his experience

among men of the desert and his contact with God in the land of Midian. David, under the open sky as a shepherd boy in his contact with God and in his experience in the kingdom of Saul, became the outstanding king of Israel. Many of the prophets in the rough experience of contact with a wicked people on one hand and the invigorating experience of contact with nature and God on the other became the advisers of statesmen. Paul, born in a university town, trained at his mother's knee and in the synagogue, brought up at the feet of Gamaliel, and taught the measure of his task in the school of experience, became the greatest missionary statesman of the world's history.

These outstanding characters of Biblical history had first, the talent; second, the necessary environment; and finally, minds open for the guidance of God; and therefore, shall forever remain on the pages of history as outstanding kings, prophets, and teachers of Israel.

When Jesus wanted to propagate his Gospel he established a school of twelve pupils, eleven of whom successfully completed the work and became leaders to a greater or less degree. Jesus took these men out into the laboratory of experience and added to their practical work lessons both by precept and example. If we hope to produce a generation which will do effective work we can well afford to learn the methods of Jesus.

The final instruction which Jesus gave to his pupils was that they should go into the world and make learners of people, that they should baptize the learners, and that they should teach them to observe the things which he had commanded them. This fact within itself is evidence enough that it is of tremendous importance that we create the necessary environment around the growing generation to produce leaders who will carry the Gospel of Jesus Christ to the farthest corners of the earth. It is of utmost importance that the environment of our homes be wholesome, that our churches be attractive, and that our communities be socially and religiously fit for the development of youth.

The need of the world at this time is imperative. There never was a period when reform agencies needed to be more diligent; for temperance and moral purity are in peril. Though the world, in addition to its already long history of wars, had another awful experience of devastation and bloodshed, nevertheless, peace, good will, fellowship, and true brotherhood seem only to be a dream. The redeeming factor in the present movements of the world lies not in the power of the forces which now lead, but in the youth of the land who are asked to give their lives in battle for their country, to say whether or not there shall be war; for war never will cease until the young people rise up and say that there shall be no war.

There never was a time more than now, when there was a greater need for homes which have at their head Christian parents in whose lives the religion of Jesus Christ dominates. In this material and commercial age when women are going out into politics and business on a par with men the safety of the home is by no means assured; and to break down the home means to break down one of the greatest factors in the hope of the race.

Above all things, in these days of mad rush and selfishness on every hand, the Gospel of Jesus Christ needs to be brought to men in a gripping fashion. The ills of society never will be solved by reform or legislation alone. The hearts of men must be regenerated. The words of Paul are as true today as they were 2,000 years ago: "Whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? The supreme task, therefore, of the church is to bring the good tidings to men. But if we are to bring the Gospel to mankind we must educate a generation which is capable of carrying this message to the remotest parts of the earth. But if we are to develop such a generation we must create around the

young people the sort of environment which will produce the type of leaders needed in the world.

The facts are that we have been losing too many of our children to the church, as well as failing to develop the highest efficiency in those who are saved to the church. The sooner we learn that the future of our young people in relation to the church will be determined very largely by our educational institutions the sooner we will discover the importance of creating the type of schools which will meet the needs of the present generation. It is while in school that the young people form their ideas of the deepest interests of the human mind. It is here that they get their ideals for life. It is during this period that a large percentage of them choose their life vocation. It, therefore, is imperative that our schools create conditions which will help them find God's will for their lives. It is high time for our educational system to meet the demands of the age in every legitimate walk of life. Our fathers did well, but we must do better in this day of opportunity or we will not do as much. We must have institutions which are second to none. This does not necessarily mean that they must be as rich or as large as others, but they must be as good. The courses in our colleges must meet the needs of our church and our church must meet the needs of men. The young people of our church are coming more and more to seek an education; for the demands of the day compel them to qualify for their tasks. They know that he who is not trained for the work of life has little chance for leadership.

We need capital, equipment, and trained leaders to make our educational institutions command the respect of our young people. I am aware of the fact that there are many among us who say "It can't be done," but I believe, by the power of God, what needs to be done can be done. We need men of vision, faith, and consecration. Capital, equipment, and teachers are important but these factors are even more essential.

The cause of the kingdom is imperative. The need of the world is tremendous, the possibilities of the spiritual resources of the church are almost limitless. It is up to the leaders of this generation to produce Christian statesmen who will help solve the problems of the world by intelligently preaching the Gospel of Jesus Christ to every creature.

La Verne, Calif.

The Bonus

BY D. W. KURTZ

WHO will pay the bonus? Not the few rich. Only ten per cent of the people made money by the war, and only two per cent saved any. Six billion dollars will have to be raised by the masses, to be given to the ablest-bodied men in America. How can these heroes, the most able-bodied men in the country, receive six billions from those less able than themselves?

Of course, some were wounded, gassed, and injured by the war. But not over ten per cent of the soldiers were physically harmed. These should be adequately cared for. The government that asks or forces men to fight, must in all fairness, give adequate, cheerful, and prompt care to the men who have been wounded. That goes without saying, and that bill alone will cost many billions till the burden is past. No one can object to this; this is a moral obligation.

But how about the 90 per cent of the boys that never saw a battle, that are today holding good positions: who are superintendents, principals, and professors in our high schools; clerks and cashiers in our banks, and leaders in business? They got their board and clothing, and many of them a good education, and a dollar a day besides. Most of us did not have a dollar per day after paying for our living. Some of these boys were officers and received big pay. One student received \$2,700 per year while the president of his college at the same time was receiving only \$2,000 per year and keeping his family. I shall have to pay \$1,000, although a poor man, to pay my part of the bonus, with the interest on the money. How can these heroes take it when the masses who must pay this six billion dollars did not make money out of the war, do not have money now, and must necessarily raise it in the future?

Of course they can not give it back to us poor cripples who must pay it. But they can do the heroic thing—use the bonus to save America. They were willing to give their lives to make “the world safe for democracy.” Now they can make the world a democracy if they want to. Let them give the bonus to the college in their territory. There is only one way to accomplish the end for which they enlisted, and that is by Christian education. At least a billion of the bonus will go into the coffers of the Roman Catholic Church to boost the revival in that church. There is a great revival in the Roman Church and Papini and Mussolini are among the crusaders of the new movement. Protestantism is nearly dead in Europe, while the Roman Church has millions to spend to occupy the vacant places. A billion of the bonus goes into their hands. What will our Protestant boys do with their share? To merely add it to their treasures is unworthy, for they are the most able-bodied men in the country. To spend it in luxury would be an insult to the masses who must raise it by the sweat of their brows. What are they going to do with it? I can think of only one worthy use of the bonus—to use it to promote the cause of human welfare—of democracy, through Christian education, by endowing our Christian institutions. A billion dollars would put all these institutions on their feet. Our Brethren colleges are in a crisis. If every one of our young men who went to the camps would turn the bonus over to our colleges he could save these institutions. There is no way to create democracy, peace, good will, and human welfare, except by Christian education. The future of the church and civilization depends upon our colleges. I appeal to you, young men, see the crisis in which we are. Rise to the heroic deed, send for blanks and fill them out now, devoting this bonus to the cause of Christian Education, thereby helping to create the democracy which means peace and human welfare. Remember, this bonus is not going to be paid by the rich, but by us. Give it to the cause of the Kingdom of God, and you are the hero of our dreams.

McPherson, Kans.

To the Brethren Alumni

BY AN ALUMNUS

A FUNDAMENTAL principle in the business world is that each concern within a reasonable time shall show a profit on its balance sheet, thus indicating that the value of its services rendered has exceeded the cost of the service. We are coming more and more to apply the same standards to individuals. Unless a man's services to his fellow-man exceed his cost to society he is likely to forfeit the respect of his fellows and sooner or later his own self-respect. American manhood abhors parasitism as nature abhors a vacuum.

Everyone will agree with the above proposition in principle, but it remains to be seen whether we have applied it consistently to ourselves, or thought of it in connection with our own education. Have you ever taken the trouble to make a balance sheet on your own college course? Think what it means. Your Alma Mater made you a proposition of this sort: “You pay one-half of what it costs to educate you, and I will pay the other half, not for one year, but for four years. Then when you have secured this education, you are entitled to all the dividends for the rest of your life.” As a matter of dollars and cents, the school did infinitely more for you than that. It made you this offer when you needed an education at any price and perhaps never could have secured it on any other terms. Some business men would have taken advantage of you in such a situation. It sold you instruction at the expense of its own vitality and teaching force and gave you in addition influences that money cannot buy.

“Of course,” some alumnus says, “we understand all that, and that is what we mean by the name Alma Mater. No one thinks of figuring up in dollars and cents the value of what his own mother has meant to him. This is a peculiar relation.”

It is true that we do not figure our personal relationships and affections on this basis, but it is time that we did when our colleges have to make a practice

of going out and begging funds from men who never enjoyed the advantages of a college course. This is universally true in the United States today. The figures for 1919 (the latest available) from more than fifty standard colleges show that the students pay from 40 to 50 per cent of the cost of running the school for the year. And if interest on plant value were included in cost the support of the student would be proportionately less. The remaining half comes from income on endowments and from gifts. In other words your college struggles along largely on what she gets from those outside of the family, and many an alumnus points with pride to her sacrifices and heroism without stopping to figure the reason.

An Educational Program

THE following eight points have been adopted by the General Educational Board of the Church of the Brethren as the general objectives toward which they are striving:

1. To cooperate with our schools in an effort to recruit and train an adequate lay, ministerial and missionary leadership for the Church of the Brethren.
2. To foster a closer, more sympathetic and mutually helpful relationship between the colleges and the churches.
3. To develop and nurture among the churches a higher Christian educational consciousness.
4. To encourage closer coöperation and harmony of action among our institutions of learning.
5. To assist all of our institutions of learning in promoting endowment and betterment campaigns so as to bring them up to the highest educational standards.
6. To inaugurate in each institution proper and comparable methods of accounting; also an independent audit of books by a certified accountant, and the publishing of annual reports giving a full account of stewardship to the Church.
7. To keep in touch with the great educational movements of our times and appropriate such benefits as they may offer as well as coöperating in the advancement of educational interests and in the building of the Kingdom of God.
8. To formulate and foster a general educational policy and program for the Church of the Brethren.

The above is also an outline of an address delivered by J. S. Noffeinger, Secretary of the General Educational Board, at the Hershey Conference, June 7, 1924.

One hesitates to guess at the stupendous sums which would pour into the college treasuries if every alumnus paid the balance of the cost of his college course with interest since his graduation day. Yet, that would simply be good business practice. This is a fair claim, although it has never been pressed. President Hibben estimated that every Princeton man was more than a thousand dollars in debt to his institution. This is true of all standard colleges.

We need a new sense of our obligation in this respect. It is not that our colleges have suddenly and unaccountably turned selfish. They are asking money not for themselves, but for the generations of students to come that they may give in richer measure to larger numbers the benefits they gave to us. This claim will never be pressed completely, but the best in our Christian manhood and womanhood, the training which we received at our Alma Mater, demand that we give the fullest consideration to the needs of our colleges, and pass them on as a priceless heritage to the next generation.

Our Colleges and Religious Education

BY L. W. SHULTZ

OUR colleges have been founded to give young men and women opportunities for liberal education and for specialization in preparation for life work. The train-

ing of religious leaders and educators is a part of their obligation. This may be regarded as a general statement of the function of Brethren colleges in the field of religious education. Our colleges should not only teach religion but they should have departments for the special training of those who are to teach and be responsible in the educational program of the church. Some one has said that a denominational college or institution should do three things for its constituency, namely:

1. Provide a liberal education for the youth of the church under the best possible environment.
2. Teach religion by means of its courses and activities.
3. Provide special courses for the training of avocational and vocational workers for the church.

There are many lines of activity in which an individual institution may function in the field of religious education. The following are presented as fundamental pieces of work the higher institutions can perform:

1. *Call the Attention of Students to the Opportunities in the Field of Religious Education.*

Our colleges, through their touch with their constituency and through their knowledge of the needs of the world, can point out strategic places for world service. They can aid the student, when prepared, to find the place where he can work. The need and demand just now for trained directors, supervisors, teachers, curriculum builders, and promoters of religious educational endeavor, should be made clear so that those best fitted and most likely to be efficient may become interested in making this their life work.

Then, the fact that there are many, many opportunities for avocational service in teaching and directing in this field should be stressed. There are more teachers of religion in our Sunday-schools, such as they are, than there are in the public schools of the nation. This is true, though only about one out of four children and youths are engaged regularly in the training afforded by the church. The needs, the values, and recompense of religious education in the life of a community or a nation should be made clear.

2. *Courses in Religious Education Should Be Offered.*

The efficiency of work done in the field of religious teaching and supervision depends largely upon the kind and amount of preparation the leaders have had. Specific training for either vocational or avocational leadership should be afforded in our colleges.

The department's work should be more or less closely related in the matter of prerequisites and credits to the departments of Bible, Missions, History of Religion, or Education. In general the courses offered should present the following lines of study:

- History and Principles of Religious Education.
- Moral and Religious Development of Childhood, Youth, and Maturity.
- The Psychology of Religion.
- History and Theory of the Curriculum.
- The Content of the Curriculum.
- General Method in Religion.
- Special Methods.
- Observation and Practice.
- Organization and Administration of the Church School.

An Evaluation of Church or Religious Educational Agencies.

Recreational Leadership.

Each of the above named lines of study might be made into more than one specific course. These will give valuable training if well conducted.

3. *Assistance in Religious Educational Enterprises in the Immediate Community.*

In practically every college community there are opportunities for service in this line of work. The Community Training School for the training of the avocational workers of the local churches will need the services of the college professors of religious education. They will be called upon to help in the organization, in selecting courses and texts, to act as or to secure

(Continued on Page 362)

Are Church Schools a Failure?

BY M. W. EMMERT

WHY should there be the church college at all? Why not turn the whole educational work over to the State? Why should there be this keen competition between the denominational schools and the state universities? Since all taxpayers have to contribute to the upkeep of the State college, why should anybody be asked to contribute to the operating expense of the denominational school?

There is only one answer to the above questions. That answer lies deeply embedded in the purpose of the denominational school. Originally the church was the sole founder and promoter of the colleges of America. The purpose of the colleges was to train religious leaders. Then, the line between religious leadership and social, political, economic and professional leadership was not sharply drawn. It was all but universally believed that there could be no sociology without religion; that there could be no state-craft without religion; and that there could be no economics nor professions without religion. At least, leadership in any of these branches of human endeavor was freighted with religion. The purpose of the church school yet today is to retain the original idea of leading leadership in every phase of life with religion. The denominational colleges of America represent a struggle on the part of education to retain its original purpose.

Is the denominational college true to this purpose? If it is not, it has failed, and there is no excuse for its existence. It is reported that in a certain denominational college last year ninety per cent of the graduating class claimed to be Christian, but that between forty and forty-five per cent, at the close of their college course, did not believe in the existence of a personal God. Seventy per cent had not received any religious instruction while in the school. Fifty-six per cent did not think that their college life had deepened their religious belief and experience.

If this denominational college is to be taken as typical of denominational schools in general these schools may as well be consigned to the junk pile. For it is quite probable that the average State institution could show equally as good, or rather, equally as poor a record.

If denominational colleges are failing, one of the fruitful causes of their failure is the miserable, compromising life they are compelled to live. Between duty to the Christian church on one hand and the demands of the Christian people on the other, the managers of the college are kept guessing as to what road to take. Duty calls them to be true to the purpose for which they were founded by our forefathers. The Christian people call for modern ways and methods. In other words, the people demand that the denominational schools imitate the State institutions; they demand of the schools to have a form of godliness, but deny the power thereof.

If the church school is short-changing the church, it is doing so for the same reason that the picture show is short-changing the home. They are compelled to give the people what they want in order to meet their financial obligations. School managements are compelled to keep their ears to the ground and then steer their institution between duty to God and the demands of the people. They strive to reach a certain ideal from which they are held back by those whom they serve. They do the best they can with the material they have at hand. To be more specific, many parents will send their children to State schools where there is free tuition and no limitation in material and intellectual equipment, regardless of moral and religious environment. In this, they are putting the financial and intellectual demands upon the church school ahead of the religious and moral. When the patrons of church schools put religion in the background, when choosing a school for their children, they are driving the schools into the same dark corner. Failure is then written in large letters across the whole church school program.

Added to the demands made by the parents, are the demands of the students themselves to place amusements, sports, and social functions ahead of

religion. All these have their place, but that place is in the rear of religion. What shall the struggling church schools do? What do the church people want them to do? If the church schools are to do their best to meet the purpose of their existence the members of the church will need to do their best to cooperate with the schools to attain this end. We must work together. In union, there is strength. When the church school has this cooperation from all branches of church life, when prayers, students, and money are properly directed towards the schools, the schools will not need to be classed as failures. The schools then may hope to cope with the adverse conditions against which they are now struggling. They may maintain on the campus, not only the name of religion, but may in reality inoculate every classroom, whether mathematics, history, or science, with the serum of religion. The college management will then not need to soft-pedal the religious spirit of the school to satisfy the irreligious propensities of many church members and the indifferent attitude of students.

Church colleges should be placed in a position to put on an air of independence of popular demands. They should be leaders instead of followers. They will be leaders when properly supported. Our church schools are not a failure at this present time. But they are in the danger zone. Each church member of every denomination has a duty before God that he cannot escape to properly support his denominational school.

Mount Morris, Ill.

What Is Your Boy Worth?

NEARLY everything we possess can be reckoned in terms of money. Coal is so much per ton. Your house is worth so much. Live stock and even perishable goods have a fairly definite value as they pass through the market. But a boy?

No price can be set on a boy. He defies the cash register and the statistician. And yet it is probable that a lot of noisy shock-haired boys do more to keep their fathers working toward the future than all the other incentives in life combined. Human values are always greater than material things although they cannot be computed; especially when those human values are *our own boys*.

Infinite possibilities lie bound up in the hearts of the boys in your community. The hidden wealth of the state is not in its mines, or its factories, or its farms. For our state is not a mere locality with raw products and shops and towns and farms: it is a multitude of people with common ideas and interests, and above all a common future. This is the human wealth that makes up a commonwealth and the heart of it is a boy.

What kind of a boy do you want to control the future of our state? If this were merely an idle inquiry, the answer would be too obvious. Even the meanest of men want their boys to grow up with greater opportunities than they enjoyed. But this is not a question; it is a challenge, and your real answer is in what you do. It is an established fact that education can bring out the *best* in our boys if you provide the *right kind* of education. If we want our boys to be carpenters, we must train them for carpentry. If we want them to be engineers, we must train them in that profession. If we want them to be *manly men*, first of all they must be trained in intelligence and manhood and character; in other words we must give them *Christian education*. Your real answer regarding the kind of boys you want growing up in your community depends on what you are doing and will do to give them the Christian education which they need.

It is not enough simply to train the hands or even the intelligence. Trained hands and minds under control of a perverted conscience have brought us too near the ruin of civilization for us to put our faith in them alone. They are just as dangerous in this country today as they are in Russia. A few weeks ago, for example, the judge arbitrating the building trades dispute in Chicago, after a deadlock of four months, was compelled to tell both sides there had been so many

underhanded violations of the agreement by both parties that the industry could never go forward until workers and employers developed more integrity. Think of it. Skill and brains and capital to build a hundred million dollars' worth of buildings this year, but not enough *character*. Tens of thousands of men out of work, their families approaching the brink of dire poverty, but not enough men of *honor* in the industry to hold to an agreement. If ever education of the heart as well as the hand and head was needed to preserve the foundations of social life, it is needed in this country today. We must have the right kind of boys.

When some one discovers coal near the markets of our country, the engineers survey the ground, sink shafts, buy machinery; the bankers pour in money, sell bonds and stock; families invest the savings of a lifetime in the enterprise. It is good business, sound common sense. There will be dividends and future wealth to pay for it all. It is so in any great business: capital invested, factories built, men employed, looking to the future for production.

But boys are raw products, if you please, just as much as coal and wheat and iron. Christian colleges and institutions are producing plants just as truly as factories and mines. It also costs to run them, but the *product* is worth the price. The money which you have put and will continue to place into the buildings and endowment and equipment and running expenses of our Christian colleges to keep Christian education fully efficient in the training of our boys and girls is an *investment* of the *highest* and *soundest* order. No investment you have ever made will yield such large returns in human values as that which you have or shall invest in *your boy* or *our boy* through the Christian college. In the "Bonnie Briar Bush," the schoolmaster says to Drumsheugh: "Ye think that a'm asking a great thing when I plead for a few notes to give a poor laddie a college education. I tell ye, man, a'm honoring ye and givin' ye the fairest chance ye'll ever have o' winning wealth."

When we consider the comparative expenditures in this country as an index to what people really want, one feels that Christian education is asking *too little* in its appeal for boys and girls. Of the billions spent on education, one-fortieth goes to Christian education. If this country is to remain long a Christian nation in which the highest ideals shall prevail, this proportion *must speedily* be changed. Our colleges and church schools *must* receive a far greater share of our interest and support, they *must* have endowment and equipment to compare with the best; they *must* be open to all the boys and girls who knock at their doors, or the church and country will pay manyfold for this neglect.—*Selected*.

"The Reputation of Being Respectable"

BY J. D. SHAVER

CHARACTER is an innate quality; it is moral excellence within the individual. The reputation of being respectable is what is conferred upon us by society. A person may have the reputation of being thoroughly respectable, and yet be untrue to wife or husband, friends and self.

Decency is a quality that society can not give, nor can an individual buy it. Many people are too busy trying to gain the reputation of being respectable to find time to be decent. Decency is the result of fidelity, of being true to the highest, noblest and best that is in you.

The reputation of being respectable is of the earth—earth-born. Decency is of heaven—Spirit-born. The reputation of being respectable is the shadow while decency is the *substance*. The reputation of being respectable is concerned with appearing to be, decency with *being*.

The reputation of being respectable has placed many a crown on a polluted brow, but it has never enriched the world, nor sent anybody to heaven. Decency has placed many a person on the cross, in the cell or dungeon, but it has enriched the world and opened every gate to paradise.

Moores Store, Va.

Our Forward Movement

Edited by J. W. Lear
General Director of the Council of Promotion

Educational Month

LAST month in this department we stressed the missionary work of the church. This month shall be devoted to Christian education. That we should do this grows out of the fact that many Daily Vacation Bible Schools will be in session this month and the Educational Board has selected Sunday, June 29, as Educational Day.

Teaching Christian religion to our boys and girls and young people is highly important. No one has the ability to properly interpret life until the mind and spirit of Christ is in control. Jesus brought a new life principle into the world which calls for perfect trust in God and complete abandon to his will. Much of the environment today leads from God; and, hence, the need of an education that puts God at its center. If your church has not arranged for a D. V. B. S. this would be an opportune time to begin. The effort requires real sacrifice, but the results can not be measured in material values if the school is properly directed. If you want information write Ezra Flory, Elgin, Illinois, Brethren Publishing House. It is his business to answer your questions and help you in this field.

The pastors and Sunday-school superintendents should plan for Educational Sunday. Bro. J. S. Noffsinger, the Secretary of the Educational Board, is sending out information that will prove helpful. Our colleges and Bible school emphasize Christian training along with a liberal education. They are not interested alone in educating folks; but, also, in helping these same folks evaluate Christian ideals and Christian service. A large proportion of our young people are going to obtain an education. Does it make any difference where they get it? Most of us think it does. If we think that our own schools furnish safer environment for our children and others than do the State institutions, then we should give our moral and material encouragement to these schools.

Children and Education

SCARCELY a family in our Brotherhood but that desires for their children the best education possible. This is very commendable but we must not forget that while ignorance circumscribes and handicaps seriously the individual, knowledge puffeth up and increases temptation many times.

The motive for an education is a very important item, and children need the assistance of older and experienced people to find sane and noble motives. Parents have said, "I am going to see to it that my children are educated. I want them to have an easier time than I have had." That expression sounds altruistic and carries back of it a concern; but a dangerous philosophy lurks in that statement: not meant so by the parents, of course, but easily grasped by an astute child. In that statement, of course, covered over by parental love, is the suggestion that hard work is distasteful if not dishonorable. Getting an education, then, to understand how to shy work is a dangerous motive.

Then, too, educating children to make a livelihood is not the highest ambition. How apt one is to over-sensitize the import of education! Life is vastly more important than livelihood, and making a life should be an early concern of the child. Building character presents a worthy ambition. Material things pass away, but character built out of eternal principles abides forever. Making a living may be a hard task, but it requires purer and better brains to build a life. The children should be educated into *what* to build and *why*, and then the *how* will be more attractive. Three workmen were accosted by a questioner who said to each one, "What are you doing?" The first replied, "Working for a dollar an hour and it isn't enough." The second answered, "Working eight hours a day and that's too long." The third

said, "Building a cathedral." They were all working at the same task for they were "hod-carriers." But in their replies the suggestions of a coveter, a loafer and an architect are discernible.

Another thing dare not be overlooked. There is danger of making going to school too easy for the child. Many a fond parent has been too liberal with children. Too much money to spend during the years in school has dug many a youth's moral and spiritual grave. Character is made of some stuff not found in books; it cannot be bought at any mart, and is never seen around loafing places. Self-denial, proper self-esteem, and self-control make mighty fine material for ballast in character, but much of this must be gotten in the school of hard knocks and at the price of steady plodding under difficulty. Some parents are so good to their children that they prove to be their most dangerous enemies.

1924 JUNE 1924						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

The only life worth much in this world or the next is the one that serves God by serving humanity. Whether an education specializes in banking, school-teaching, agriculture or what not, the education has not been properly motivated if the chief issue of that profession is sordid or selfish. Jesus "came not to be ministered unto, but to minister, and to give his life a ransom for many."

A Statement of Christian Stewardship Principles Adopted by the United Stewardship Council

1. Stewardship Fundamental

The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions, and spiritual resources—is fundamental to a wholesome Christian faith and experience.

Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized in order to be fully Christian.

2. Not Optional

Stewardship grows out of our obligation to God as Creator, Owner and Giver of all things, material and spiritual and is indispensable to a life of obedience, love and gratitude.

3. Solves Problems

Stewardship, in its full New Testament meaning, involves responsibility to man and provides a solution for the social, racial, industrial and economic problems which confront the modern world.

4. How Acknowledged

Suitable acknowledgment of our Stewardship can be made only as we set aside for God's service such measure of time, possessions and vital energies as a Scripturally enlightened judgment demands.

5. Relation to Money

Stewardship involves both the beneficent use of money, and the spirit and method of its acquisition, investment and expenditure.

The Christian's total attitude toward material things is of great importance to himself, the church, and the world in this time of social reconstruction.

6. Proportionate Beneficence

Stable provision can be made for the support of Kingdom enterprises only through systematic, pro-

portionate and adequate contributions of Christian people.

The system should be adjusted to the needs involved; proportion should be relative to personal income and agreeable to the Scriptures. The dedication of the tenth of income offers a basic principle of beneficence supported by centuries of religious custom, Biblical teaching, and joyful experience. While emphatically recommended to the people of our churches, it must not be regarded as exhausting the meaning of stewardship, but rather as the beginning of our service to the Kingdom.

7. Education in Stewardship

Stewardship instruction should be included in the program of religious education of both home and church. It is of primary importance in building the type of Christian character most urgently needed at this hour.

Religious leaders and heads of families should be diligent to understand and practice Christian stewardship, and to instruct in its principles all who come under their care. That the acceptance of Stewardship may speedily become universal, every steward should be encouraged to bear witness to his faith and to unite in such stewardship movements as his Communion provides.

The Early Training

PARENTS should have a pretty definite ambition for the life and conduct of their children. They have them first of all, and they can spoil them so nobody else can do much for them, or permit others to spoil them.

There is a tremendous significance in the years of infancy. It is remarkable the skill and cunning learned in the first three years. Habits of walking, talking, eating, sleeping and thinking are taking form and these habits will either help or handicap the future activities of the child. Some one has said, "It is not too much to say that the whole 'set' of character or disposition may be very largely determined by the treatment and teaching of these years."

The atmosphere of the home either vitiates or vitalizes. The church has very little to do in a direct way with the child in these years, but it should help to create wholesome home atmosphere. Attitudes and motives are learned easily, but more readily by absorption or contagion than through commandment. The parents' attitude toward God, toward the Bible, toward sacred music, toward the neighbors, toward the church, etc., will be reflected in the child, all certain lectures to the contrary, notwithstanding. An observer can readily check the homes in which religion spells more than dogma and doctrinal forms. Children die spiritually on dogma, but they take on Christian character as they live in a spiritual atmosphere. Parents, do not overlook the importance of the first three years.

Notes on Religious Education

WORKERS will please not fail to see the announcement of the new list of texts for Vacation Schools as announced in the MESSENGER of March 1. A new leaflet No. 118 is now ready giving all materials for the Vacation Schools of 1924. Send for it.

"*Conquests for God*," A Book For Juniors in Week-Day and Vacation Schools, by Bro. Minor C. Miller, of Virginia, is now ready. The volume is a companion to "*Heroic Lives*" and contains twenty lessons based on the Old Testament previous to the times of David. The instructions to teachers and notes on every lesson, giving plans for expressional work, memory work, and other important items will be found to assist teachers. Price, \$1.50.

Religious education does not consist primarily in studying Bible geography, or Bible history, or customs of Bible times, or the Bible as literature. One may be able to memorize much of the sacred Truth, to recite prayers, to give alms, and still be far from a Christian. A church may be well equipped with paraphernalia and provided with earnest teachers who meet pupils who are punctual and not be religious. Christian religion is born first in the soul's attitude toward Christ, and there may be more religion in giving a dollar with the right motive than in chanting a hymn or reciting the Lord's Prayer. Jesus spoke truth when he declared, "Every tree is known by its fruit." E. F.

THE PASTOR'S STUDY

Jesus' Pedagogy of Examinations

BY C. ERNEST DAVIS

JESUS was the Master Teacher. You have heard that statement many times. Perhaps you have read some of the excellent books that present the teaching methods of Jesus. But did you ever read a discussion of Jesus' pedagogy of examinations? Having suffered many things of several examiners and having, in turn, inflicted similar pain, the writer was naturally interested when he found in Matt. 16: 13-28 a picture of the Master Teacher giving an examination.

After Jesus had been with his disciples for about three years, during which time he had constantly taught them, there came the time when he desired, as does every real teacher, to test the results of his work, to get from the pupils an expression of the truth he had so earnestly sought to reveal. So Jesus gave his disciples a test. He conducted an examination, not formally, but informally and unexpectedly. The disciples had neither burnt midnight oil in any eleventh hour cramming nor made any feverish last minute preparation. Nor was it necessary for the Master's purpose that they should do so for he did not ask even ten questions, nor were the questions he asked divided into a, b, c, d, e, and f parts. There were only two questions and they were not concerning matters of trifling or incidental detail. For instance, Jesus did not ask such questions as, "Which way was the wind blowing the night we crossed the Sea of Galilee in a storm?" or "Were the fish with which I fed the five thousand trout, bass, or some other variety?"

Rather his first question was "Who do men say that the Son of man is?" That was a good introductory question for it tested the disciples' power of observation. They had daily mingled with the crowds that thronged about Jesus. In the cities, in the desert places, and along the roads they had passed among the multitudes and had heard the opinions that men were expressing concerning him. Now, if they are men of observant and retentive minds, they should be able to easily pass this first part of the test. And they were, for they answered readily enough, "Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets."

And now the deep, underlying purpose of the first question is revealed as Jesus asks the second, "But who say ye that I am?" He had deliberately called to their minds men's opinions of him as a background against which they were to give their own opinion.

Can you imagine the tense expectancy with which Jesus waited for their answer? Will their thinking be colored by the opinions of the mass or have they thought for themselves? Has he succeeded? Have the disciples received the revelation he has so earnestly and faithfully tried to give? Can they formulate and express their ideas in a satisfactory, acceptable, and adequate statement concerning him?

How the Master's heart must have leaped for joy as Peter, speaking for the group, answered, "Thou art the Christ, the Son of the living God." His pleasure is expressed as he commends Peter for his answer by saying, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

Surely these two questions were sufficient. They went to the heart of the issue involved. They touched the underlying, eternal, fundamental, all important concept. With sure touch the Master Teacher had wasted no effort but had called forth exactly what he wanted.

Then Jesus proceeds from the point already reached, as revealed by the test, to further revelation and instruction. Having made sure of his foundation, he goes ahead with the educative process. He suggests the possible price of discipleship as he begins "to show unto his disciples, that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." Then against this hint of danger he

throws out the stirring challenge, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." Thus Jesus sketched the goal of the next period of their work together as teacher and disciples, for the disciples had not yet mastered the lesson just stated. It was the end of the way, which the Master pointed out, and not the point of departure.

Jesus, then, in order to test the results of his teaching, stimulate the minds of the disciples, clarify their thought, and call forth from them an expression of the truth revealed in his instruction, conducted an examination. This examination was informal, unexpected, and natural. Jesus with few and pointed questions went to the heart of the issue involved, avoided all trifling and incidental detail as with a sure hand he touched the significant and fundamental. The stage of development revealed by the examination was made the starting point for the continuation of the efforts of the teacher. He proceeded to build upon the foundation which he had not only laid but tested.

Modesto, Calif.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 19

XIX. *Scripture*, Luke 23: 46: "And Jesus, crying with a loud voice, said, Father into thy hands I commend my spirit: and having said this, he gave up the ghost."

1. Time: The time of this prayer is at Jesus' death, about the ninth hour or three o'clock in the afternoon. It was just a few minutes after the other prayer when he prayed, "My God, my God, why hast thou forsaken me?" Between the two came the incident of filling the sponge with vinegar to put to his lips. This prayer is the last utterance from the cross, and constitutes his dying words.

2. Comforted: (a) Jesus' prayer here would indicate that his spiritual death or separation from God was over. In the former prayer it was: My God, why hast thou forsaken me? Here he prays, Father, into thy hands I commend my spirit. The bitterest is past. He now can commend his spirit into the Father's hands. (b) Jesus dies quoting scripture apparently from Psa. 31: 5a: "Into thy hand I commend my spirit." He dies talking to his Father and quoting from his Word.

3. "He gave up the ghost," is just one word in the original, viz., *exepneusen*. It is the aorist indicative, third person, singular number. It comes from *ek-pneo*, and means: to breathe out, breathe out one's life, breathe one's last, expire.—Thayer. The picture of his death seems to be this: Looking up he says in a loud voice, "Father, into thy hands I commend my spirit," and then his head dropped, and there was but one long breath, breathing outward, and it was all over. Selah.

4. "Dying Words." (a) It is rather an interesting study to note the dying words of people. This interest may arise because these words come at a time when they are at the threshold or borderland of that invisible and mysterious world beyond, and we naturally want something from the beyond.

The "last words" are usually indicative, whether they come from the lips of saints, or from the lips of sinners. Those who heard Jesus' last words—what did they know, or what were their conclusions? Luke 23: 47-49. The last words are often instructive, consoling, charges, petitions; or, they may be expressions of distress and despair. (b) Jesus' final words have become the dying prayer of many people. Note the following "last words":

"He is so good to me now. Come, Lord Jesus, come and fetch me."—Frances R. Havergal.

"My-love-to-the-world."—Whittier.

"I am not afraid to go."—Washington.

"Crito, I owe a cock to Asclepius; will you remember to pay the debt?"—Socrates.

"I regret that I have but one life to give for my country."—Hale.

"God's way, his will, not ours be done."—McKinley.

These few are sufficient to show how indicative they are, and what interest centers around them.

5. Practical: (a) Jesus died praying and quoting scripture: This would be a good way for us to die. And how oft have we seen and heard it. We recall with much comfort the last illness of our mother-in-law, how, in the dead of the night, we oft heard her praying and quoting Scripture. She quoted the Twenty-third Psalm more frequently than other Scriptures. Praying and quoting Scripture gave her much comfort when the nights were long and dark. It is communion with the Father through his Word. (b) The manner of one's death has its influence and leaves its impress. The final testimony may be the real test of our claims and profession. The Psalmist said: Precious in the sight of the Lord is the death of his saints (Psa. 116: 15). We usually do not mind seeing a Christian die. In God's sight it is precious, and so is it in ours. Why? Because God beholds a soul separating itself from the body and coming to him. On the other hand, who enjoys seeing a wicked man die? God himself does not. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked" (Ezek. 33: 11). In such a case, the soul, on separating itself from the body, does not come to God, but goes from him. And that gives no pleasure. Those who saw Jesus die saw a good Man die. One said, "Certainly this was a righteous man." The multitudes and friends were deeply affected with it all. Luke 23: 47-49. Let us die like saints. (c) The Father cared for Jesus, he will do the same for us if we will but commit ourselves to him.

New Windsor, Md.

Homely Homilies

BY A COUNTRY PREACHER

The Frogs

A CERTAIN lad was catching frogs one day with a hook and line. Now there were three large frogs sitting on the bank of the pond, blinking their eyes and looking very wise withal.

So the lad drew near to the first one and gently swung the baited hook to and fro before his eyes. Then suddenly the frog opened his mouth and caught it, whereupon he was jerked into the air, kicking and sprawling, to be captured by the boy.

And I looked for the other frogs to take fright at this and jump into the water, but instead they sat still and looked wise. So the lad offered his bait to the second frog and shortly he too took it and met the fate of the first one. Then he came to the third. And I said in my heart: "Surely this frog will not bite, for he hath seen two of his companions captured even now before his eyes." But in a little while he, too, opened his mouth and took the bait.

So I began to philosophize upon this, and I said: "The frogs are without understanding. And herein lieth one great difference between the lower animals and man. For no man who had just seen two of his fellow-men tricked in this way, would allow himself to be caught by the same means."

But the Spirit said unto me: "Although men have understanding in these matters, yet oftentimes their conduct is as though they had it not."

And he said: "Hath not strong drink debased and destroyed since the days of Noah? And that which is now sold, doth it not often kill quickly? Yet will they drink it, even paying exorbitant prices for it and violating the laws of the land. And hath it not been demonstrated times without number that the way of the transgressor is hard and the wages of sin is death? Yet do men blight their lives with sin. The nations also, have they not seen what I did unto the people Israel when they sinned; and Babylon also, and Rome, how they were destroyed because of their evil deeds?"

And it came to pass that when I thought upon this I said: "The thing is true, for men also fail to profit by the experience of their fellows."

Then I remembered that there are still young men who, with a Ford, or perchance a Cadillac, do try to beat the train to the crossing, yea, and older men also who do invest their hard-earned money in oil stock.

HOME AND FAMILY

He That Findeth Wisdom

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand:
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

—Proverbs 3: 13-18.

Keeping Faith With the Home Folks

BY JOHN E. DOTTERER

A message to college students as you return to your homes

THE history of the founding and growth of our church colleges is unique and interesting. Only a few years ago the majority of our church people felt little need of higher institutions of learning. A number of men of vision, realizing the importance of our message, saw plainly that we could not carry this message to the world in the most effectual manner, without educated leadership. As a result of this vision our colleges one by one came into existence. In every case they were purchased by great sacrifice on the part of some one. At first they received little support from the church as a whole. In many cases there was considerable opposition. Our people are ready to take up a new idea when they are convinced that it is for the best. In the launching of our colleges there was no exception to this rule. A period of struggle and uncertainty followed. The colleges were maintained for a number of years by the persistent efforts of those who were determined to build a permanent educational program for the church. The sacrifices of these early founders deserve our most earnest respect. So far great results have been accomplished. The church now has a number of colleges past the experimental stage; and, although changes will occur, she is assured an educational program second to none in the country.

It is plain that these institutions which are bringing the richest opportunities to hundreds of our young people have been purchased by the sacrifices of our fathers. Those who paid the greatest price in most cases enjoyed few of these educational privileges. They present the gift to you at the expense of their own pleasure. Our colleges have been built largely by the people from many rural communities. What are we giving them in return? Do these communities exist for the colleges? Or, do the colleges exist for the benefit of these communities? Does the college have a right to exist which does not render adequate service to its constituency? How long will it continue to exist if it does not? Are you enthusiastic about the growth of your Alma Mater? If so, it behooves you to show to the churches that your college is an asset worthy of its cost.

It would be a matter of interest to measure the sacrifice necessary to maintain our colleges today. The number of our young people pursuing courses of college rank not only runs into the hundreds but into the thousands. This is a very heavy tax on a church of our numbers. Let each of you take stock of the sacrifice made in your own home that you may be in college. Then multiply this by the number of homes represented in our colleges. Further, add to this result the energy which has gone into endowment, buildings and other factors. This is by no means an exact problem, but a rough estimate is worthy of our most earnest consideration. Many who are making these sacrifices never even have the privilege of visiting our colleges. They enjoy none of the many wholesome activities which inspire you and enrich your lives. What is the impelling force that is causing all this? Our people have a vision of a better world, a better community, a better church. However conservative some may

seem, few are satisfied with existing conditions. Down deep in their hearts are longings for better things. Will we make good their hopes?

Then comes the problem of your attitude toward your community. What will you carry back? When Moses had finished his education, continuing over about eighty years, he was called to deliver his people from Egyptian bondage. He made good, and stands out as one of the greatest men of history. There are many calls to you. Your aspirations are great. Small things will not satisfy you. You may become a cog in the wheels of some colossal industry and thus grind out your life. Your talents and personality may enable you to live a life of luxury and ease. In either case, when it is all over, the world will likely not know that you have lived. But you may carry back to your home neighborhood a positive influence for good. You may return to that neighborhood and live high ideals, uplifting the spiritual conditions of your own people. Many communities are calling for this. The evil influences today are possibly greater than ever before, and, by means of modern scientific inventions, these influences are carried into the remotest neighborhoods. There are many forces to break down people's convictions of right. If the graduates of our Christian colleges do not put up a positive fight against these evils, what will be the results? This is a clear challenge to you. It may mean a sacrifice of worldly ambitions but only men and women of sacrifice are remembered.

Not all are expected to return to the home neighborhood. Some of you are called to the uttermost parts of the earth. Some are called to other needy fields in the homeland. Wherever you may go to service, the home folks expect you to make good in the fullest possible sense. But every community which has contributed in a large way to any of our colleges has a right to expect a considerable number of her young people to settle in that community after their college days and contribute to its growth. You may ask the question, "What advantages will they offer me to return?" Another question of vital importance is, "What sacrifice am I willing to make to serve my home people?" Nehemiah had been promoted to an important position in the court of Artaxerxes. He had a chance to enjoy the luxury of the king's court. But, when he heard of the deplorable state of his home people, he went to Jerusalem and, amid untold difficulties and opposition, built up their temporal and spiritual conditions. You can render no greater service for your Alma Mater than to make good at home.

Sometimes it is a big problem to adjust yourself to home conditions. Perhaps the present year may have been your period of greatest growth. Your ideas and ideals have changed. This transformation may have been so gradual that you may not have been aware of it. Of course, the home community should give you an opportunity to serve, and the proper considerations upon your return. They should have a place for you equal to your capacity if they expect you to return. On the other hand, the dimensions of your soul and character are measured by your ability to fit in. Keep faith with the home folks! Keep their confidence. Use tact and good judgment and possess the willingness to sacrifice. If your ideas are what the community needs, you can by patient perseverance gradually put them into effect.

In conclusion let me appeal to you to respect the faith of our fathers. You will make changes in your religious beliefs. One of the highest attributes of a student is "open-mindedness to the truth." But in all our changes there is something in the faith of our fathers which commends itself to us. It is an easy matter to consider the moral and spiritual ideals of our fathers old-fashioned. But what has this faith and these ideals impelled them to do? It has brought the rich heritage which we enjoy today. Yes, some forms and practices will be changed. But the appeal to you is to cling to the fundamentals of their faith. May we with our increased opportunities and resources build upon the foundations already so well started. And whatever changes we make, may they be in the direction of greater spirituality and higher ideals of living.

No. Manchester, Ind.

The Story of a Great Book

BY OLIVE A. SMITH

MANY years ago when Charles M. Sheldon became pastor of the Central Congregational church of Topeka, Kans., he was puzzled over the problem of holding the younger members of his congregation to attendance at the evening services. At one of these Sunday evening services he announced his intention of reading a story instead of delivering sermons. Thus was begun the story, "In His Steps, or What Would Jesus Do?" the book which has passed the twenty-two million mark in sales during the past twenty-five years.

The idea upon which the story is founded is a simple one, the mere asking of one's self before each act, "What would Jesus do?" And the author, now editor of the *Christian Herald*, still believes that there is nothing impractical in the idea. He maintains that men could make a practical application of the Golden Rule if they would.

The book has been translated into eighteen or twenty languages, yet a defect in the original application for copyright has made it impossible for the author to receive a cent of royalty. The editor of *The Advance*, who accepted the story, neglected to send two copies of the first chapter to the library of Congress, which made it impossible for any one to claim royalty on the story.

Some one recently asked Dr. Sheldon how a man could hold to the principles set forth in "In His Steps," and be unconcerned about receiving no royalty from twenty-two million books. He replied: "It seems to me it was the best thing that could have happened to my story. Books should be made to be read, and my book probably would never have attained such a wide circulation had it not been published, and the sale pushed by so many publishers. Despite the fact that I have never received a cent of royalty, I am glad it has been read by the millions who have bought it, for I feel certain it has done some good and shown the way toward life as Christ would live if he were on earth today."

Before the serial publication in *The Advance* was completed, the publisher issued it in book form. One hundred thousand copies were printed and bound in paper to be sold at ten cents a copy. Then the defect in copyright was discovered, and, as the book belonged to no one, it was public property. Sixteen publishers in America and thirty-three in Europe put out editions.

"If the Golden Rule should be followed absolutely by every one," said Dr. Sheldon, "it might cause a great panic at first, but this would be succeeded by a veritable heaven on earth. One can only marvel at the stupidity of the human race in not trying to live as Jesus would."

Emporia, Kans.

Too Much Noise

BY CHESTER E. SHULER

OUT back of the barn an old mother hen was "clucking" loudly to one of her fluffy baby chicks that had gotten lost. The hen was penned in a coop, but the youngsters could creep out between the slats which formed the front of the box. And now one little fellow had wandered too far into this new and strange world, and was unable to find his way back.

"Peep, peep, peep," he chirped in loud, distressed and persistent tones.

"Cluck, cluck, cluck" answered the mother hen.

The owner of the flock, hearing their distressed cries, hastened to the rescue and found that the baby chick was making so much noise with his "peep, peep, peep," that he could not hear his mother's calls, although he was only a few feet distant.

Sometimes when folks imagine themselves in trouble and are seemingly left alone by God and man, they bemoan their lot and complain so loudly that it is impossible to hear the "still small voice" saying, "This is the way, walk ye in it." They are entirely oblivious to the Savior's comforting words, "Lo, I am with you always, even unto the end of the world!"

In such times, it's good to remember the story of the hapless chick.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, June 8

Sunday-school Lesson, Ezekiel Encourages the Exiles.—Ezek. 34: 11-16, 25, 26.

Christian Workers' Meeting, Beginning the Christian Life.—Acts 10: 30-34. * * * *

Gains for the Kingdom

Six baptisms in the Wiley church, Colo.

Two baptisms in the Baugo church, Ind.

Two baptisms in the Hanover church, Pa.

Two baptisms in the Brownsville church, Md.

Ten accessions to the Salem Community church, Kans.

Six were baptized and one reinstated in the Decatur church, Ill.

Nine were born into the Kingdom, Hastings Street Mission, Chicago, Ill.

Eleven were baptized in the Elk Lick church, Pa.—Bro. H. Q. Rhodes of Brotherton, Pa., evangelist.

Five baptisms in the Limestone church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

One baptism in the Oak Grove church, Lebanon congregation, Va.—Bro. D. B. Garber, of Basic, Va., evangelist.

Twenty-eight were baptized, two received on former baptism and three reconsecrated in the Schoolfield church, Va.—Bro. H. W. Peters, of Spray, N. C., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edwin Jarboe, of Lincoln, Nebr., began June 1 in the Haxtum church, Colo.

Bro. Hiram Kaylor, of Elizabethtown, Pa., to begin Aug. 10 in the Annville church, Pa.

Bro. H. S. Randolph, of Wooster College, to begin Aug. 10 in the Wooster church, Ohio.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin June 15 in the Greene church, Iowa.

Bro. Oliver Royer, of New Philadelphia, Pa., to begin July 20 in the church at Louisville, Ohio.

* * * *

Personal Mention

Bro. S. E. Thompson changes his address from Clovis, New Mexico, to Bartlesville, Okla.

Bro. Oliver H. Austin and wife will spend their summer vacation which begins July 6, at 1195 South Ogden, Denver, Colo.

Bro. Leo H. Miller changes his address from Glendora to Empire, Calif. Bro. Miller is just entering on the pastorate of the Empire congregation.

Not until now had we received notice that the Standing Committee delegate this year from Southern Virginia is Eld. E. E. Bowman, with Eld. H. J. Woodie as alternate.

Some of the House force is absent this week—it's Conference time you know—but the machinery is still running and the "Messenger" will come out as usual—thanks to the faithful workers who "stay by the stuff" while others go out after more.

Bro. Jerome E. Blough and wife, who have been touring the west and visiting friends since the Calgary Conference "will not be able to get to the Conference at Hershey this year," Bro. Blough writes from Hardin, Mo., under date of May 24. "We are keeping reasonably well and are having the finest of visits with our relatives and friends."

"I shall certainly miss the Conference this year," writes Bro. J. H. Moore, under date of May 27, and adds, "I am looking for the Conference Booklet with much interest." Readers of the "Messenger" need not be told how closely Bro. Moore follows all church activities and developments. We are sorry too that he can not be at the Hershey Conference.

Sister Margueritte Bixler Garrett, lately returned from the winter's sojourn at Sebring, Fla., was a visitor at the Publishing House last week. Sister Garrett and Bro. William Beery are collaborating in the preparation of a book on hymns, their history, message and use, and her visit was primarily concerned with this work. It is expected that the new book will be ready in the near future.

Returning from the Mount Morris Commencement last week Bro. J. E. Miller says that the year's work closed under very favorable conditions financially and otherwise and with an encouraging outlook for the coming year. Bro. Miller addressed the Alumni at the annual banquet. We are informed that Bro. Merlin G. Miller, pastor and high school instructor at Kingsley, Iowa, for several years past, has been added to the Mount Morris faculty.

We are informed that Bro. W. Arthur Cable, in connection with his teaching in the University of Iowa, is temporarily serving as pastor of the Church of the Brethren at Robins, Iowa, until they can secure a resident pastor.

* * * *

Special Notices

Notice.—The date for the love feast at the Dallas Center church, Iowa, has been changed from June 7 and 8 to June 21 and 22.

Notice to the Churches of Michigan.—The District Conference of Michigan will convene at Beaverton, Aug. 12 to 15. All material and literature the queries intended for the printed program should be in the hands of Sister A. O. Mote, 4824 McClellan Ave., Detroit, Mich., by July 1.—J. J. Scrogum, Writing Clerk, Hart, Mich.

To the Churches of the Manchester Region.—The Peace Committee of the North Manchester church has arranged with a half dozen able men to speak in the churches on the question of War versus Peace. They will have with them the latest and best literature on the subject. Send in your request to the writer.—A. W. Ross, North Manchester, Ind.

* * * *

A Bystander's Notes

Can You Explain It?—Yes, the boy has a good father and a good mother. They are deeply interested in him. They are trying to do the best for him they possibly can do. When there is a good lecture or an uplifting entertainment they take him along, for they want him to have the benefit of these. Sometimes they do not leave the hall before ten o'clock. But they feel the time has been well spent not only by themselves but by the boy. For some reason they do not have quite the same attitude with reference to the boy's religious training. They are fearful that he will not understand the Sunday morning or Sunday evening sermon, so they are not much concerned, whether he attends church or not. They do not want to prejudice him against church services, as they put it. Further, the boy is in school and they feel he needs the rest on Sunday evening. Somehow they forgot all about that on Tuesday night when he accompanied them to a lecture on the world outlook. Probably he can understand about as much from the ordinary sermon as he understood in that extraordinary lecture. Perhaps you can explain the attitude of these parents, but for some of us it is just a little hard to understand.

An Incubator Church.—We have lately read a sprightly report from a western church, a report in which it is stated that fifty per cent of the membership of the congregation is under twenty-five years of age. The Sunday-school is so largely attended, especially by the children, that those who look on have begun to call this congregation the "incubator church." Our correspondent remarks that this is not a bad recommendation, and with this interpretation the Bystander also agrees. There is nothing quite so full of promise as an "incubator church." Any pastor who is looking toward the increase of his flock should look well to the Sunday-school incubator. But the increase of the flock by way of the incubator calls for special ability and care upon the part of the pastor. At least the problem of Christian growth and development loomed large in St. Paul's day. However, our correspondent mentions an arrangement that suggests to the Bystander that the problems of development are being given due attention in the "incubator church." Thus the correspondent mentions that the pastor is taking up a change of work for the summer during which time one of the promising young ministers of the District will act as student pastor. Such a disposition both to work together and to learn from each other suggests a bright outlook for the "incubator church."

Interest in Brethren History.—The history of the Church of the Brethren presents an interesting field for development from many angles. At first, this may not appear to be true as one considers what we have done in the field of church history. And yet, with all that has been done there are many facts that remain to be recorded. Many of our State Districts have no histories and in the field of biography and autobiography only beginnings have been made. Thus, there is still something to be done in the way of recording facts; but the great opportunity in connection with our church history is to make it contribute more definitely toward interest and faith in the Church of the Brethren. It would seem that there is a place for a popular history of the Church of the Brethren, a history emphasizing the heroic and human interest side of our story in a way that young and old could not help but read until they became enthusiastic about the church. We need hero stories for our boys and girls. Not stories based on the life of any Tom, Dick, or Harry, but stories based upon the interesting and stimulating experiences of our pioneers, leaders, and missionaries. And then there are the fundamental doctrines of the church, such as peace, simplicity and temperance, toward which the world seems moving, but in behalf of which we have raised no compelling voice. Over at Mt. Morris somebody got the idea of putting the early history of the church in play form for Juniors, all

of which suggests another thing. Where are the folks that should be writing sympathetically of our ideals and life for the popular magazines? Alas, for our poets also! It would seem that many of our great writers remain to be born, which, if accomplished, suggests a great future for the church.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Reality and Religion is a meaty little thing consisting of meditations on God, man and nature by Sadhu Sundar Singh. It is a stimulator to clear thinking and a wholesome type of mysticism. Macmillan. 80 pages, 75 cents.

The Bible Our Heritage, by Edwin Charles Dargan tells briefly and clearly the story of the writing, presentation and translation of the sacred Scriptures. Chapters on the contents, reading and study and teaching of the Bible add to its usefulness. Doran. 132 pages. \$1.50.

The Ten Greatest Chapters in the Bible, as J. C. Massee, the noted Boston pastor calls them, might not be the ones you would select for that honor, but here is his list: Genesis I, Exodus XX, Leviticus XVI, Isaiah LIII, Luke XV, John XIV, Acts II, Hebrews XI, 1 Corinthians XV, and Revelation XXI. Doran. 151 pages. \$1.50.

Students' Historical Geography of the Holy Land by William Walter Smith is a book of maps of high quality, with enough descriptive matter to make them understood and to give an intelligent notion of the relation of the geography to the history. Doran. 75 pages of reading matter, 40 maps and 80 illustrations. \$2.00.

The Imperial Voice is a collection of sermons and addresses by Lynn Harold Hough, which takes its title from the first sermon based on Amos 3:8. The familiar text "I am the way, the truth, and the life" supplies the inspiration for three of the best in the book called "The Conflict of Ideals," "The Conflict of Ideas," and "The Conflict of Experiences." Another of high rank is "The Friendliness of the Universe" from the text 2 Kings 6:16. Macmillan. 146 pages. \$1.50.

* * * *

In the "Messenger" Twenty Years Ago

The Brethren in California are certainly persistent. They are not going to rest until they get the Annual Meeting, and now have a call in for the meeting in 1907.

The little booklet, "Jot it Down," containing the Annual Meeting program, will be distributed on the Conference grounds, or it may be had by calling at the "Messenger" office.

In 1800 it is said only seven per cent of the population of the United States were church members, but now the ratio is thirty-six per cent. This is encouraging, though the religious type is not just what it should be.

Those who employ the typewriter when writing for the "Messenger" will oblige our printers by leaving extra space between the lines. When the lines are close together it is difficult to note the corrections that may be needed.

The Gish Committee met in the home of Bro. L. T. Holinger, Pyrmont, Ind., March 19. This was the first meeting since the death of Bro. A. H. Puterbaugh. Bro. J. E. Miller was appointed by the General Mission Board to fill the vacancy, and at this meeting he was elected secretary.

This week Bro. Joseph Amick closes his temporary connection with the Brethren Publishing House. He has done us excellent service and we, along with the whole Brotherhood, shall ever feel grateful for what he has done. Bro. R. E. Arnold, who came into the office at the beginning of the year, is now our Business Manager.

A man of culture, who is not a member of the Brethren Church, but a careful reader of the "Messenger," after making a very acceptable suggestion writes: "But you are putting out the finest Bible paper—is that a new term?—that has ever come to my notice." While this is more than we dared claim for the "Messenger," yet it is the very thing we have been trying to do all these years.

March 8 the "Grosser Kurfurst" sailed from New York with eight hundred and eighty passengers on board for the Jerusalem Sunday School Convention. This is the largest body of earnest Sunday-school workers that ever crossed the Atlantic. If the program is carried out as planned, the party spent last Sunday in a special service at Mars' Hill at Athens. The purpose was to read Acts 17, and then have an address suited to the occasion.

The time is here when a score or more of the congregations, in different parts of the Brotherhood, should consider the advisability of holding an election for a minister. Especially is this important in the churches where the ministers are growing old, or where the force is too weak to carry on the work of the church. It is of course to be understood that only efficient and faithful men should be elected, and where brethren of this kind can not be had there is no occasion for calling for an election.

AROUND THE WORLD

Nickels That Made a Fortune

Mrs. Jessie Creighton Woolworth, widow of F. W. Woolworth, founder of a great chain of five and ten cent stores, died a few days ago leaving personal property valued at about \$21,500,000. This is one fortune that nickels made. Mrs. Woolworth is said to have left no will. If this is true, Mmes. Donohue and McCann and Miss Hutton will inherit the property.

Disowning the Rich Fool

Arthur Nash, who has obtained some truly remarkable results conducting his business under the principles of the Golden Rule, seems determined to keep from becoming any relation to the Rich Fool. Until a few days ago it looked as though he would be obliged to become a millionaire because his share of a stock dividend amounted to \$600,000. This dilemma, it is now stated, has been temporarily averted by the decision of Mr. Nash to distribute this stock dividend in such a way that every employee may own at last four shares of stock.

The Pleasant Ways of Advertisers

The average person who discovers a sample of soap or a package of a new kind of breakfast food at his door, or who mails in the coupon entitling him to a free trial tube of shaving cream or tooth paste perhaps little realizes the business strategy back of it all. But one may be sure that the needs and whims of the average man have all been given careful study by the genial advertising man. The new article that comes on the market in these days does not just happen. It is rather a concrete embodiment of what somebody is sure that the average man needs, or at least thinks he ought to have.

Fire Losses in the United States

Fire losses in the United States totaled \$508,000,000 last year. This is the greatest loss for any one year since the San Francisco catastrophe. Harry A. Smith, President of the National Board of Fire Underwriters, states that 75 per cent of these fires originated from preventable causes. The half billion of dollars that went up in smoke last year constitute practically a dead loss that must be charged against the gains for the year. Perhaps in this way the average American can appreciate somewhat more clearly how much our national wealth is reduced through this one type of yearly losses.

The Measure of a Man

The story is told that William Howard Taft, once President and now Chief Justice of the United States, was walking along a street when a house painter who had dropped his brush called to him in a familiar manner: "Hey there! be a good scout and pick up my brush for me." The portly Mr. Taft turned aside, clambered up a terrace, and "with difficulty" recovered the brush for the painter. A "small" man would have said to the painter, "That is your job," or something similar, and passed on. But Mr. Taft proved himself a "big man" in more ways than one when he accepted the painter's challenge to be a "good scout."

Robinson Crusoe's Gun

All those who have read the story of Robinson Crusoe will doubtless be interested to hear that Robinson Crusoe's gun was sold a few days ago in London for the sum of \$937. Defoe's story was founded upon fact, that is, upon the adventures of a certain Alexander Selkirk or Seleraig. Selkirk was a Scottish sailor who engaged in buccaneering exploits in the South Seas. In 1704 he was at his own request put ashore on the island of Juan Fernandez where he remained alone for four years. The gun mentioned above is an old flintlock musket, crudely carved with the name and date, "Alexander Selkirk, 1701." Hence, there seems to be little reason to doubt that the relic was once the property of Alexander Selkirk, upon whose adventures Defoe founded the story of Robinson Crusoe.

Listen to the Nightingale

From London town comes the story of a nightingale singing in a moonlit Surrey thicket while all England "listened in." The feathered songster was entirely unaware of its share in the remarkable radio concert. It seems that a microphone was concealed in a bush in a thicket where several nightingales spent their long evenings. Just before the time for the nightingale's part on the program a musician tiptoed softly about the garden where the songsters were nesting, meanwhile playing softly on a cello. Suddenly the nightingale's clear song burst on the air. The cello accompanied it for a few minutes, then ceased, and the bird sang on alone. Jazz bands were stilled throughout the country and all other broadcasting stations ceased operations while every one tuned in to catch the song of the nightingale. It is planned to repeat the concert at a later date in the hope that radio fans in the United States may hear.

More Fruit and Less Drink

The fruit stand has been quietly filling in the place left vacant by the passing of the saloon. It is stated on good authority that during the dry period in the United States the consumption of all kinds of fresh fruit has more than doubled and that three times as many oranges are now eaten as were consumed back in 1907. Thus it appears that America is rapidly becoming the greatest fruit-eating country in the world.

Poor Samples Come High

Last year 120 boys were confined in the Chicago and Cook County School for boys. These boys cost the taxpayers the neat sum of \$128,388. Thus it seems that the poorer the sample becomes the greater the expense to the state, all of which argues for a higher grade of parental training. But the bad boy's heavy cost in coin to parents or state, or to both, is nothing compared with the cost in character. Every boy that grows up to be somewhat less than he ought to have been represents just that much lost in both moral and economic values.

Cost of Public Education

The "World's Work" has printed a study of the cost of public education in the United States that should be of interest to taxpayers as well as students and teachers. "The cost of public education in the United States has increased to an amazing extent during the last ten years, if we are to consider the actual figures alone. In 1910 it amounted to \$498,019,738; in 1915 it was \$704,145,952; and in 1920 it had soared to \$1,219,885,296, according to figures recently gathered by the Educational Finance Inquiry Commission under the auspices of the American Council on Education. Considered in dollars alone that is a stupendous increase, but it is not a disproportionate increase in view of the rise in the cost of labor and commodities."

Distinction and Longevity

A London statistician has gathered figures that seem to indicate that great men usually live longer than ordinary men. According to the figures gathered, in the nineteenth century the average man lived to be sixty-two. But five hundred unusual men average 67.538 years. A group of 191 distinguished men lived on an average of 68.46 years, and a group of very eminent men averaged 69.11 years. In attempting to explain the apparent relation between distinction and longevity it has been suggested that the great man probably enjoys life better than the average man. He cares more about his work and is likely to have more enthusiasm even in his play. Such things help men to live. However, it should be remembered that bodily vigor is in itself an important factor conditioning success. Thus, longevity may be related to distinction rather because the vigor that favors longevity also conditions great achievement.

What Colleges Should Do

Speaking before the College and University Students' Conference in Behalf of Observance of Law and Citizenship Assistant Attorney General Mabel Walker Willebrandt said: "Unless colleges teach how to live as well as to think they have failed of their high purpose. The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth. Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are love of work and spiritual development. Love of work can only come by necessity—the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good. By spiritual replenishment I mean simply developing the old-fashioned or at least some kind of religious life that is based upon conscience and a responsibility to God and a sense of responsibility arising from the belief that he wants to speak to the world through us."

A Higher Motive in Education

After calling attention to the great economic advantages that come to the college student because of his years of training a writer in the "Baptist" well calls attention to a higher motive in education. This higher motive is self-development, for: "God has given to every young person certain powers, abilities, talents, opportunities. These they are to develop, to increase for the sake of God, themselves and their fellow-men. No more sacred duty rests upon young people than that of self-development. Parents are under obligation to give their children the best possible opportunities to increase their natural abilities to fit themselves for life's work. The world's work is waiting for workmen who are thoroughly prepared and willing to grip their tasks with eager, persevering spirit. The contest is keen; no one can afford to enter unprepared. The present time is of vital importance and inestimable value. Will you improve it? To the thoughtless, listless, aimless high school pupil this does not mean anything. But to energetic, aspiring, ambitious young persons it will mean a new impulse, a new deter-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Love Abounding in Wisdom

Philippians 1: 9-11

For Week Beginning June 15, 1924

Abounding Love Is an Indication of Spiritual Health. All Christian virtue is based on love. To love is the most distinctive commandment Jesus ever gave (John 15: 12). The burden of Paul's prayer for the Philippians was that they might increase in love and fellowship of the Gospel. It is a proper subject for prayer because it is the Lord who inspires Christians to love and be lovable (1 Thess. 3: 12). Love is an active principle of living personality which expands the heart with Godlike sympathy and consideration and expresses itself in Christlike generosity and ministry. It is the primary Christian characteristic. As a way of life it transcends all others (1 Cor. 12: 31).

Abounding Love Grows in Spiritual Insight. Paul prayed that the brethren at Philippi might be blessed by clear knowledge and keen perception so that they would be discerning in moral values. Christians in a material world will always be faced by problems which call for discriminating moral judgment. The purest love is not a mere impulsive enthusiasm, but a vigorous intelligence which perceives the spiritual character of that offered as an inducement to the affections and embraces that which excels. This is not only a question between things which are bad and good. The very fact of being a Christian settles that. A keen spiritual taste is needed to discriminate between the good and the better, to choose the best from among things that are good. What is God's will and way for you? That is what you wish to know, and your intelligent love is the most powerful influence through which God works to make these things clear to you.

Spiritual Wisdom Increases and Enriches the Fruits of Love. Paul prayed that the Philippians might be Christians of transparent character, pure in disposition, blameless in conduct, and full of the fruits of righteousness. This would mean that they should walk so circumspectly that they would not be continually stumbling over temptations. It is a fact that there was some disunion and faction at Philippi (Philpp. 2: 2-4, 14, 15) and the apostle was admonishing against this. Their growing love and greater moral insight was the needed antidote for this. It is even so with us. Our preparation to enjoy Christ fully and meet him with joy depends upon the spiritual power of our faith and the sincerity of our righteousness in him. The love which we freely offer to God and extend to our fellow-men rebounds upon ourselves with a refining and uplifting influence, making us ever more and more capable of discerning judgment in spiritual matters and effective Christian living. By such fruitful living we may contribute "unto the glory and praise of God."

Suggestions for Meditation

The duty of praying for growing love in ourselves and others.

Some weaknesses of love which lacks moral discernment.

What practical matters in our personal lives, or in the church and community, call now for wise spiritual judgment?

Instances where the fruits of love have increased because disciples have loved wisely.

A Prayer

Father of love and wisdom! Thy revelation of love toward us constrains our love toward thee. Thy interpretation of our fellow-men calls out our love for our brethren and neighbors. But we depend upon thee for increasing wisdom in our love that we may devote ourselves to ends and activities which enrich our souls, edify our brethren, win our neighbors, and prepare us all for a fuller appreciation of Christ. Then shall our human lives glorify thy divine name and kingdom through thy Son, our Lord. Amen! J. H. H.

mination to go to college, and after that to the university in order to get the very best preparation possible for life's tasks."

Electric Railway Industry

The electric railway industry is now thirty-six years old and is said to be in a better condition at present than at any other time since the war. The first commercially successful overhead trolley car was used at Richmond, Va., in 1888. From that start the industry has grown until it now represents about six billions of invested capital and an annual income of more than one billion dollars. A new high record in the number of passengers carried was made last year when more than sixteen billion persons rode on electric railways.

Our Colleges and Religious Education

(Continued from Page 355)

instructors, and to suggest the best administrative policies.

The local churches often use and call for the services of the Religious Education Department in their individual training work, or in helping them secure teachers and officers for their schools. The community week day and vacation schools are often partially manned by administrators and teachers from this department of the higher institutions. The local churches may permit demonstration and practice work conducted under the supervision of the department. These agencies of the community should profit by the opportunities at hand.

4. The Institutions Should Coöperate With the Organized Councils of Religious Education.

In our country the International Sunday School Council (formerly the International Sunday School Association) has representative organizations in nearly every township, county, city and State. The strength and importance of their endeavor is far-reaching. Through their program they are touching many church school officials and teachers. By close touch, coöperation, and interest the leaders in a department can serve their State and nation through this agency. The Council in its various geographical units conducts conventions and institutes for inspiration and training. Professors and directors of religious education are in demand there to give addresses or courses. These Council organizations can better function if they include in their ranks professionally trained men from the higher institutions. The continent of North America is being served today by the universities and colleges having their religious educational leaders serve on commissions and as administrators of the International Council's work. In this way the best statement of objectives can be formulated, and the needed curriculum evolved and proper organization secured. That is, these necessities can be secured more quickly and efficiently through this coöperation with the general organized work.

5. Through Serving Our Own Sunday School Board and Constituency.

The best of the work and ability of a department in a higher institution should be available to a denomination through its overhead agencies for religious education. The constituency of the institution may be served in many ways, for example:

- Lectures on special topics in religious education.
- Special field service in training classes.
- Tour institutes.
- Summer Schools of Religion.
- Sending out teachers, directors and supervisors of Week Day, Vacation, and Sunday-schools.
- Heading or directing the field programs of religious education for the school territory.
- Special group conferences.
- Assistance to field men, local and District Boards in formulating policies and programs of work.
- Short term training schools for special workers.

6. Conducting Research Work.

The colleges should perform this type of service because it is necessary for the scientific method to be used in many phases of religious educational endeavor. The facts of present day situations: general, local, and specific, need to be found, collected, evaluated, and prescribed for by the best available talent which should normally be found in the college. There are large possibilities ahead in the field of research. The actual work that is being done by the church needs to be found and evaluated. Policies with regard to objectives, training, curriculum program, organization, equipment, etc., need to be formed and made public. College research can devise survey schedules to secure the facts, furnish expert knowledge in the evaluation of the data secured, formulate policies for procedure, and aid in making these public and effective.

7. Editing and Publications.

The colleges are responsible for encouraging the writing and production of curricula materials. These

may be edited by department heads. The department heads and faculties can produce texts on the various lines of research for use in the church school curriculum, the local and community training classes, texts for use in college and university classes, etc. In addition, these institutions should publish occasional bulletins and announcements of interest and inspiration to the leaders on the field. Articles to religious educational magazines ought to be forthcoming from the colleges. If religious education is a vital means to secure social control, and it is, then these functions of publication and editing are fundamental.

Education is the development of life. Religion is the control of life, the conduct of life. In order that we may have the highest development and learn the highest type of life these higher institutions of learning were established. Religious education is a vital and much needed phase in Christian endeavor. Our higher institutions if they are to function fully need to prepare efficient religious educators.

Evanston, Ill.

The Challenge of Youth to the Church

BY HOMER E. BLOUGH

Note: Delivered before the Young People's Conference held at Cheraw, Colorado, Sunday, Nov. 11, 1923, the Cheraw, McClave, Rocky Ford, and Wiley churches participating.

The church has always been ready to challenge youth to her teachings, her creeds, her methods, her doctrines, her forms. The young people of each generation have heard this challenge from pulpit, religious press, fire-side, church council and religious classroom. In the past there has been little opportunity for youth to register a counter challenge because criticism from young folks was considered bad form. The church supported the idea of volunteer submission to the status quo without question on the part of the applicant. But today we are living in a changing world with an atmosphere of larger freedom and privilege. The spirit of initiative and referendum has permeated the religious sphere of our modern world. We can expect the voice of youth to make itself heard, for the young people of each generation are sure to issue a telling challenge to the church which they are asked to support. Let us consider some positive aspects of this challenge which the youth of our day throw down before the church.

I. Youth Calls for Sympathy and Understanding

Youth calls for a church having an intelligent and sympathetic understanding of the needs of her young people. Youth is frivolous, untamed, untried, uncultured, passionate, erring, but nevertheless searching for something better. Youth plunges recklessly ahead, and, after blundering, looks back upon the error and asks for sympathy, forgiveness, and another chance. Youth, with unsettled ambition and boundless energy, cries out to its elders: "Understand me; know my secret longings; show me how to live; do not utterly cast me away!" O the wonderful day dreams of youth! What a gigantic urge of young faith and what profound issues of hope! But how commonplace and full of sordid drudgery is the real world in which youth is to live and achieve. The supreme task of the church is not only to help keep alive but to expand the faith, the courage, and the ideals of youth in the eternal business of creating a better world. The church must know the real stuff of youth, the raw material from which must come her future leaders. The child comes into the world bringing no religious conceptions, beliefs, or traditions across from ancestry. It is rather the creating of these which constitutes the all important task of the church in organized society. Yes, youth has a right to ask of the church that a sympathetic understanding be given each rising generation as it becomes eligible for membership.

II. The Call for an Adequate Interpretation of Christ

Another important aspect of the challenge is that youth demands a Christ commensurate with the needs of contemporary society. Outworn creeds, ceremonials, and traditional forms make little appeal to youth. Young folks are concerned with the romantic experiences of life, the fellowship of society, the building of homes, the making of a career, the righting of civic

wrongs, and the establishment of new and better forms of behavior. If the church can set forth a Christian ideal concerning such interests, youth will be found one of her strongest allies. When once the church helps youth to understand and find itself, in this way lending inspiration to the highest and noblest reaches of which youth is capable there will be a manifest loyalty of young people everywhere to the work of the Kingdom.

In the past the church contented herself with giving out ready made religious ideas for youth to accept outright. In the past the church has said: "Here is what you must do and believe if you would be saved." Our religious surveys show that many of the young folks did not take the church seriously. It is just here that the church needs to bestir herself at once and correct any ineffective methods of evangelism. Youth asks: "Why must I do this and that?" But the church has not always been able, or even willing, to give adequate explanation. Youth calls for a church, for a church able to set forth the true Gospel which shall light every child of the race initiated into the great struggle of life. Youth calls for a church having the courage of the Christ, whose program deals constructively with the great civic wrongs, political injustices, and social inequalities of modern society. Underneath the free and expressive life of youth there is a tender religious nature calling for those ideals which approach that which is perfect, good, and holy. Our young people will not take exception to religious forms and ceremony when there is true spiritual significance involved. The Christian ideal must be the central motive and not the mere propagation of religious customs and forms. The organized church of Jesus Christ must rise to meet the difficult task of securing the maximum loyalty of youth to an institution whose lot is cast in a world of continual change, but whose purposes, principles and doctrines are to remain relatively constant. Such is an essential part of the modern program of the church which is to meet the mighty religious challenge of American youth.

III. Youth Calls for a Practical Social Gospel

Youth is primarily interested in its fellowships and comradeships, in helpful service and social activity. Normal youth craves to sense the ethical and moral power of religion, rather than to understand the creeds, the dogmas, and ceremonies of the church. Youth wants to believe in a real world, and the improbability of the race. Youth is much concerned about the hereafter, but is not willing to let the present wrongs go unchallenged. Our young folks too often become disappointed on discovering that the church has little concern about the social needs of society, and especially of the young people.

The history of religion clearly shows that even the Christian church has wasted much of her energy on things quite apart from the real business of living. Thus, we may read of empty ceremonials, elaborate forms, climbing sacred steps, bathing in sacred waters, bowing before sacred shrines, making pilgrimages to holy places, waging religious wars, engaging in sectarian bickerings, excommunicating heretics, contending for sectarian traditions of the past rather than meeting the spiritual needs of the future. Of course this does not tell the whole story. There is the beautiful side which every historian can read and should know. But we need to remember that the apologetic, dogmatic, and theological spirit has been overstressed and is offensive to the younger generation.

Youth is wonderfully sensitive to social situations, and is ready to tackle the job of improvement immediately. Youth seeks to find courage and inspiration for this noble task within the church. Youth is ready to duplicate the parable of the good Samaritan, to make a practical application of the Golden Rule, to take the teachings of Jesus on the Mount seriously. There is a mystic strain in youth. There is the belief in a personal God, a dynamic Holy Spirit, and in Christ who is our only Savior. But youth accepts as his major premise, "The Improbability of Man" and observes how Jesus demonstrated the process. Thus it is that young folks conscientiously reject those things which do not contribute strength even though they may seem part of the

church. The ministry of our church will need to give more thought as to how they may adequately set forth the attitudes, the spirit and the type of behavior of Jesus our Lord and Savior before our young folks will be greatly moved. We must identify church loyalty with Christian loyalty by making the terms synonymous; and, of course, we should start at the church end. When the church once endorses a program of worship and activity which reaches down into the vital social, moral and economic relationships of the life of the community youth will be the first to respond to the true call of the Kingdom of God.

IV. The Call for the Whole Truth

The critical mind of youth calls for a church which teaches the whole truth. The call for the whole Gospel presupposes an intelligent ministry and a pulpit that is on a higher intellectual plane than youth itself. The sermons, prayers, lectures, teachings, instruction, ceremony, fellowship, etc., should reflect much study, careful preparation, scholarship, broad vision, and must be pertinent to the times. Our young folks are acclimated to the scientific environment of the classroom and cheap talk, poor music, lack of organization, ineffective methods, biased opinions, etc., will get the church nowhere with youth or anyone else. To expect loyalty under such conditions is absurd, however sacred and revered the church may be as an institution. Youth is critical and too prone to find fault, nevertheless the church must deal with this solemn fact. Youth is calling for the Gospel to be presented in a true, frank, open, reasonable manner as any other body of truth is presented. Too many of our pastors waste both time and opportunity waiting for the morning train to pull in and the mail to be delivered, by reading cheap local news most of the forenoon or visiting with favorite chums down street, reading and writing letters to special friends, or by sleeping away good hours when the day's work is at hand. They would better be sweating away in the study preparing a great stirring message for the coming Sabbath, or out busy in the community doing practical service for some one in actual need. To declare the Gospel effectively to American youth today the pastor will need to purify his message with much prayer, thorough study and research, and practice in delivery. The pulpit must show spiritual vision, scholarship, and self-culture.

Will the Church of the Brethren arise and accept the religious challenge of her youth? Will the ministry of our beloved Fraternity respond with readiness to this new urge? The one answer is a positive one. From over our great Brotherhood comes manifest evidence that the church is making valiant effort to meet the growing demands of our young people. The great hope lies in our splendid youth leadership moving forward with intelligent courage. One only needs to observe the part our young folks are taking in our Annual Conference and District Meeting programs. See with what rapidity our young people's conferences are springing up in every portion of the Brotherhood. In the local churches the young people are taking a good share of the actual work of the church. All of this is profoundly prophetic of the new and larger day dawning in our church.

To the young people of our church there is opening a great opportunity for religious development and service. The church is rapidly taking her rightful place along with the other larger denominations, and our ambitious youth do not have the excuse for changing their membership they once did. The imperative command comes to all of our young men and women: "Stay by the church; throw in your best life and influence; help strengthen the church and correct her weaknesses." Of course there is the challenge of the church to her youth; this is the call for loyalty, for thoughtful preparation, for sympathetic patience, for vicarious service; in fact it is to present your whole self with all those wonderful God-given powers as a living sacrifice before Christ and the world which is only a Christian's reasonable service. The challenge of youth to the church will ever be answered by the larger challenge of the church to her youth.

Wiley, Colo.

Learning to Speak

BY D. C. REBER

MAN'S capability to learn anything, in the final analysis, resides in his nervous system. The nerves centering in and emanating from the brain, which is the center of the nervous system, have a dual function, namely, sensory and motor. Sensations from the sense organs reach the brain, are organized by the thinking processes, and sooner or later result in movements of some sort.

The scientist and naturalist have specialized in learning to see. Musicians are specialists in the art of hearing. Philosophers are efficient in the art of thinking. Poets and artists are adepts in learning to feel and appreciate. Those who have mastered the art of speaking are known as orators, lecturers, and preachers.

Speech is the chief outlet of the soul by which it expresses its feelings and thoughts. The effective expression of one's ideas and emotions is an accomplishment worthy of every one's aspiration. The early Greek ideal was to be a speaker of words and a doer of deeds. It was the Greeks who originated the sciences of Grammar, Rhetoric and Logic. The Greek Demosthenes holds the notable distinction of being the world's greatest orator. The renowned Cicero holds a similar position in the Roman world.

Speech is an acquired art. It is not transmissible through heredity. It originates in the instinct for vocal expression. Imitation determines the particular mode of oral expression called language. Language is one of the most important instruments of thought expression, and a ready medium by which one individual influences another individual.

Speech is an index of the heart. Jesus said: "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34). One can tell from another's speech what his attitude is toward a certain question. By means of speech, ideas and ideals may be communicated to our friends and with whomsoever we have associations. Just as a tree may be known by the fruit it bears, so speech is a revelation of an individual's character. It was said of Peter: "Thy speech betrayeth thee" (Matt. 26: 73).

In learning the art of speech, there is a physiological factor and a psychological element. If you ask: "Why does not the new-born child talk?" the answer is twofold. In the first place, he has no ideas to express and psychologically he has a good reason to say nothing. In the next place, his speech mechanism is as yet so imperfectly developed that he could not express ideas if he had any. The speech apparatus consists of lungs, air-tubes, larynx, vocal cords, mouth with tongue, teeth, palate and lips. These constitute the organs of speech which are controlled by the powers of the mind.

What are the psychological conditions essential to the production of speech? First of all, there is no need of any speech until a sensation arises. If sounds are to be intelligently uttered, they must first be heard. The child who is born deaf and continues so, can not learn to speak. Then, language presupposes perception and judgment. Sounds must not only be heard but they must also be understood. A meaning must be attached to them. The third step in the cognitive process of language development is comprehension or abstract thought. All true thinking takes place in terms of language. Hence, thought and language conduce each to the development of the other. But language is more than an intellectual process. Perhaps the most essential characteristic of language is its expression which is an act of the will. The ability by which a child manipulates its language in the form of speech is an index of its mental development.

Psychologists observe four stages in acquiring the mother tongue which is usually accomplished in the first two years of life. In the first or impulsive stage, corresponding to the first six months of life, the babe utters sounds automatically, called babblings. In the last half of the first year, imitation arises. This is the reflexive stage because sounds are made in response to certain sensations received by the child. In the first half of the second year, he enters the instinctive stage characterized by sounds expressive of his needs,

The cry which was monotonous and expressionless at first, now becomes indicative of feelings of hunger, pain, etc. The fourth stage begins in the second half of the second year and continues while the art of speaking is being perfected. As the will now takes full possession of the vocal apparatus, the last stage is called ideational or deliberative. Words are now uttered with conscious intention and are joined together to give expression to ideas of constantly increasing complexity.

When the child goes to school, he is being systematically trained in clear articulation and forcible expression. This takes place formally in such studies as reading, language and composition, grammar, rhetoric, logic and forensics.

It is, however, the ethical aspect of learning to speak that should receive the Christian's chief attention. The apostle Paul's teaching on this subject appears in his letter to the Ephesians. He says: "Speak every man truth with his neighbor" (Eph. 4: 25). Again he says: "Let all evil speaking be put away from you" (Eph. 4: 31). The two sins of speech here condemned are lying and slander. The Christian is exhorted to use edifying speech, such as ministers grace to the hearers. Slander is only one form of evil speaking. Profanity, telling of impure stories, and angry words are forms of corrupt speech that proceed from sinful hearts.

Christ emphasizes the necessity of pure speech and says that the unpardonable sin consists in speaking against the Holy Spirit. In Matt. 12: 36 he says: "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." This language implies that the words that proceed out of our mouths may endanger our everlasting salvation; for by our words we are either justified or condemned.

What are idle words? They include tattling, boasting, foolish talking, malicious railing, gossiping, cursing and blasphemy. These are demoralizing habits that spread the contagion of sin in the hearers and tend to the destruction of good morals. Let every child of God use the divine gift of speech as becometh godliness!

North Manchester, Ind.

CORRESPONDENCE

BUTTE VALLEY, CALIFORNIA

Official duties gave me the privilege of a visit with the Butte Valley church, Macdoel, Calif., on Sunday, May 18. The Sunday-school averaged forty-four in attendance last quarter. Bro. J. I. Huffman and family deserve much credit for the loyal way in which they have stood by this work and kept it going. Bro. Huffman superintends the school and every member of the family helps out in some way. The members were glad for the two preaching services we held, having had no church services since my former visit in December.

A council meeting in the afternoon revealed a healthy interest in the general, District, and local church work. Arrangements were completed whereby the church will cooperate with the General Mission Board in bringing Bro. Earl Barnhart and wife, of La Verne, Calif., to Macdoel to take up pastoral work during the vacation months. Bro. Barnhart is a student minister at La Verne College. The church feels fortunate in securing him as one of the summer pastors sent out this year by the Home Mission Department of the General Mission Board. It is hoped that we may succeed in locating a minister in the Valley so that the work may be cared for when Bro. Barnhart returns to school. An offering of over \$20.00 was made for the District Mission Board, a substantial offering taken for the local treasury, and plans made for participation in the Annual Conference Offering. Four letters were received and it is likely that others will be available for presentation at the next council.

Inasmuch as the future of the church is vitally linked with the success or failure of the Butte Valley Irrigation District, I was interested in the progress made on the irrigation project. Four big drag lines are operating digging the canals and ditches. In April over 95,000 cubic yards of dirt were moved and fifteen miles of canals and ditches are now complete. This is over one-third of the total and it is expected that January 1, 1925, will see the completion of the project. Present indications are that the system will be completed within the engineer's estimate of cost. If so, I am told it will be the first such record made within the State of California. This says much for the care with which the project has been planned

(Continued on Page 366)

BIOGRAPHY OF ELD. DAVID H. BAKER

Eld. David H. Baker was born on the 6th of August in 1838, near Abbotstown, Adams County, Pennsylvania.



He was the youngest child in a family of eight children born to Daniel and Catherine Hollinger Baker. He obtained a meager education in the public schools of that day. He worked on his father's farm and when the Civil War was waged, he served as the Color Guard of Company K, 165th Pennsylvania regiment. When his enlistment was ended he

returned home and married Susan M. Wolf, daughter of Frederick and Anna Wolf, on Christmas day, 1864. To this union twelve children were born. Eight children survive. Eight children were at one time engaged in the teaching profession and father was exceedingly proud of this fact.

June 30, 1867, father was baptized by Elder Adam Brown and he became a member of the Brethren Church. In 1878 he was elected to the ministry, and later advanced to the full ministry. On the 22nd day of December, 1884, on an extremely cold day father buried a Quaker lady, and he was frozen to sleep. The exposure caused his hearing to fail him, but with the aid of an ear trumpet, he got along fairly well. He was also blind in his left eye, having lost it when five years old. He was practically blind and deaf during the last three years of his life.

In 1905 father quit farming and moved to Hanover, Pa. On December 15, 1907, his wife and my mother died. She was a noble helpmeet during all of father's ministerial work. Both served the church through all kinds of weather without any remuneration. They visited the sick without any regard to church affiliations, and many were the prayers and hymns they offered in the sick room. He was a constant reader of the "Gospel Messenger" and he often said that he could not understand how members or ministers could get along without the church paper.

On the 16th of May, 1911, father married Louisa E. Keeney, widow of Solomon Keeney, a deacon. On the 24th of August, 1916, she died.

I have noticed in looking over his records that father officiated and assisted at 447 funerals. He also joined a large number in holy wedlock. In his younger years he made a number of trips to Lancaster and Dauphin Counties, preaching the Gospel. His preaching was in general appreciated. He officiated on funeral occasions with ministers of the various denominations in the home community. He was a special friend of the young people.

He was a friend of education and keenly felt the need for more of it in his ministerial work. He donated to Union Bridge College, as well as to other institutions. He always encouraged his home church along lines of improvement, being much in favor of progression, yet exceedingly cautious not to violate any gospel principles.

He strongly advocated the missionary spirit in the church. Hanover church, over which he presided as elder, was not on record in the mission columns prior to father's locating there. He was firm in adhering to the decisions of the Conferences, both the Annual and District. He often regretted when he noticed how decisions were sometimes violated. He was a strong advocate of the Temperance cause and often wondered why Lincoln's prophecy was so slow in its fulfillment. When treated unjustly father used to say: "I'll use Stephen's prayer. Acts 7: 60, 'Lord, lay not this sin to their charge.'"

But the most remarkable, and worthy to be emulated, phase of his life was his deep and unsullied devotion to his Christ. His public prayers always showed that he had spent much time in the secret chamber.

Father died May 11, 1924, aged 85 years, 9 months and 5 days. Bro. Ralph Schlosser, of Elizabethtown College, Pa., preached the funeral sermon using as his text, "I have fought a good fight, I have finished my course, I have kept the faith." He was assisted by Brethren Henry Baker, Charles Brown, and David Hoff. He was laid to rest beside mother and the children who preceded him in the Mummert graveyard near East Berlin, Pa. Father selected the brethren who officiated, and as was his wish his sons bore him to his resting-place.

St. Louis, Mo.

D. Lincoln Baker.

WELLS BY THE WAYSIDE

Okmulgee, Oklahoma, April 28 to May 5, 1924

From Gotebo to Okmulgee, over the Rock Island and Frisco lines, through Chickasha, Oklahoma City and Sapulpa, required the greater part of a day. Our purpose in stopping in Okmulgee was to visit Cousins W. R. and Effie Kendall Staples and Cousins George and Violet Kendall, some miles out from the city. These are some of Uncle Philip's grandchildren, and some whom we had never seen. On Sunday Cousin Ira V. Wine and wife, of Sapulpa, called at the Staples home, and altogether we had a very enjoyable visit with these young folks who are trying to make their fortunes in the vast oil fields

of Oklahoma. Since the oil boom struck this part of the state, Okmulgee quintupled its population in five years. It taxed the city to provide school buildings rapidly enough to keep pace with the increased number of school children.

We have no church in this city and none close to it, so I attended the Baptist Sunday-school and preaching service on Sunday morning and heard a good sermon on "Jesus Christ and Him Crucified." We ought to have a church here.

Carlisle, Arkansas, May 6 to 20

We had only gotten into Arkansas some thirty miles when night overtook us, and so we missed seeing the Ozark Mountains and the western part of the State. We arrived in Carlisle at 1:20 A. M., and were met by Cousin Henry I. Buechley and his son, Jay, and taken to their hospitable home. Here we got several hours of much needed rest and sleep. Coming eastward through Arkansas one is reminded of the woods and hills and streams of Pennsylvania, and it brings a homelike feeling that is quite agreeable. This is especially noticeable after having spent the greater part of the year on the prairies, deserts and plains of the great West where natural forests are so scarce.

Brother and Sister Buechley are of good old Somerset County, Pa., stock and faithful members of our church. He is a deacon and member of the District Mission Board. They settled here twenty-five years ago, when the population of the village was only about two hundred. All these years he has been engaged in the mercantile business and has made good. He has been active in the civic affairs of the city; also in church activities, especially so in Sunday-school work, having been President of the Loneke (Lone Oak) County Sunday-school Association a number of years. Their great regret is that our church does not function here at this time. They attend services in the Baptist church, where Brother Buechley acted as Sunday-school superintendent a number of years, and where Sister Buechley teaches a large women's Bible class.

This part of Arkansas is where Elder Jas. R. and Aunt Barbara Gish, with headquarters at Stuttgart, did a lot of faithful and effective mission work some thirty years ago. Dates and statistics are not available, but through his self-sacrificing ministry churches were established at Palestine, east from here, at Austin, thirty miles north from here, and also here at Carlisle. Churches were erected at Palestine and Austin, but we never had a church here. Quite a number of people were baptized and some moved in. Elders S. N. McCann, D. L. Forney, Henry Brubaker, J. H. Neher, Ira Eby and B. E. Kesler followed Brother Gish in several years of faithful work. Elder H. J. Lilly, who moved here about thirty years ago, and Eld. W. L. Woodiel, a native of near Austin, and others, have also done excellent service. Preaching was also done at Stuttgart and other places.

At present the Austin church is the only one holding any services. It was our privilege to spend Mothers' Day, May 11, in this struggling church. In the morning I preached to a small congregation. After spending the noon hour at Brother Woodiel's, a large audience gathered for "Decoration Day" services. This service consisted of a number of hymns, several addresses and a reading, after which all the graves in the adjoining cemetery were strewn with beautiful flowers. I am told that this service is engaged in every spring about this time of the year. It was quite impressive.

Here is another place where visiting ministers seldom come, and where their services are appreciated. In conversation with the old Sister Woodiel, mother of the minister, she recalled the labors of Elder Gish, the beginning of the church and the erection of the church building. It makes one's heart ache to see our dear church lose out in this part of the Southland. It is not for a stranger to criticize any one in this connection. Probably a few more preachers of the Gish type, able and willing to serve for little pay, could have saved the day. But even now the cause is not hopeless, if a few efficient, consecrated pastors can be placed in this field. As far as I can find out, people speak well of our church. I am sure that the few members I met at Carlisle are of a high type and the same is true at Austin. May 18 I spoke twice in the First Baptist church of Carlisle where the Buechleys worship. Sisters Lilly and Shy were also present. These people are not afraid to tell you when they enjoy the sermon. In some of our churches there is room for improvement along that line.

Arkansas is approximately 240 miles square. A line drawn from the northeast to the southwest separates the uplands north and west from the lowlands south and east. The Ozark, Ouachita and Fourche mountain ranges cover much of the upland country. Along the Mississippi River shoreline lies a strip of land varying in width from 30 to 100 miles, known as the Mississippi bottoms. Originally Arkansas was one of the most heavily wooded of the States. The State is rich in water power, and it has many navigable waterways. It is rapidly coming to be one of the great oil producing States. During the past week forty-nine new wells were brought in, in the Eldorado Field. The State is rich in many kinds of minerals. The

diamond mines of Pike County, though not extensively worked at present, are said to be the richest in the country.

In the matter of springs more than sixty, mostly mineral, are named. Most everybody has heard of the Hot Springs of Arkansas. By act of Congress in 1832 they were set apart as "A National Sanitarium for all time," and "dedicated to the people of the United States to be forever free from sale or alienation." Recently by Special Act the reservation was given the status of a National Park. The flow of the several hot springs is more than 1,000,000 gallons daily and the temperature of the water averages 135 degrees Fahrenheit.

Premier of the springs is the Mammoth Spring of Northern Arkansas—the largest in the world, a veritable river gushing from the mountainside, covering 18 acres and 100 feet deep at its source. The waters of this noted spring are remarkable because of the unchangeable flow and temperature, never increasing or decreasing in volume, and registering approximately 58 degrees summer and winter.

Some of the staple crops are corn, cotton, hay, rice, wheat, oats, alfalfa, Irish potatoes and sweet potatoes, cantaloups, watermelons, strawberries, peaches, and apples. The dairyman finds here splendid opportunities. The largest peach orchard in the State, and one of the largest in the South, is at Highland, Pike County, and embraces 4,000 acres. Cotton is grown in all but three counties, and around 1,000,000 bales are grown annually, worth, lint and seed included, \$180,000,000. The strawberry crop is worth more than a million dollars a year, and large shipments are made from many counties. The Ozark orchards supply many of the northern markets with early apples.

In contrast to the generally wooded condition of the State, several good-sized prairies are found in Loneke, Prairie, and several other counties. Upon the broad expanse of the Grand Prairie nestles the beautiful town of Carlisle, with some fifteen hundred or more of its thrifty and intelligent citizens living contented and happy. This wild prairie has been transformed into large rice farms, cotton plantations, dairy and stock farms, and places suitable for the growing of all sorts of farm products. It is estimated that there are more than five millions of acres suitable for the growing of rice. Carlisle is practically in the centre of the rice growing area of the State. The land surrounding Carlisle is level for a radius of thirty miles, and is suitable for the growing of this crop. Nearly 160,000 acres are sown in rice. Rice has to be flooded from ninety to a hundred days while it is growing. Water in inexhaustible quantities is gotten at from 100 to 150 feet. Each farmer has his well and pumping plant, and after the rice is well up, these pumps are kept going day and night throughout the entire season. It is said that on an average these wells throw 2,000 gallons a minute. All this entails a heavy outlay of money. Some of the pumps are run by electricity and others by gasoline. One farmer told me his well and pumping outfit cost him about \$7,000.00.

To handle and ship this rice eight rice mills have been built at five of the principal shipping points on the Grand Prairie. The one at Carlisle is the second largest in the State, and has a capacity of about 2,500 barrels of rice in twenty-four hours. The one at DeWitt, south of here, has double this capacity. I have been shown through this one and it is astonishing how much work enters into the hulling, cleaning, grading, polishing and marketing of rice.

The late, wet and cold spring has worked havoc with the cotton planters over the State. To begin with, much of the seed was of a poor quality, and that made a weak plant. Some of the seed rotted in the ground and some of the tender plants were either drowned or frozen, making it necessary to replant once and in some cases twice, thus adding greatly to the first expense. While many of the rice planters use up-to-date methods in farming, a large number of tractors being in use, it seems that many of the cotton planters are satisfied with the old methods used by their fathers, and especially the renters. Maybe the land owners make the terms too hard for the renter. At any rate he never knows what it is to be out of debt. Finally he loses out and has to leave.

Hardin, Mo.

Jerome E. Blough.

Notes From Our Correspondents

CALIFORNIA

Elk Creek.—Bro. S. F. Sanger, of Empire, held a two weeks' revival for us. The week previous to Easter he gave us fitting messages which were enjoyed by all. On Monday evening after Easter we had our love feast which was also conducted by Bro. Sanger. Bro. Reppert, our minister, was called away during the meetings, to the bedside of his mother, who is very ill at Fyrmont, Ind.—Mrs. Jessie Silver, Elk Creek, Calif., May 5.

Los Angeles (Calvary, formerly South L. A.)—April 17 the young married people's class of our Sunday-school held their monthly meeting in the basement of the church. Following the business session a program of music and talks was given. The subjects previously assigned the speakers were friendship, fellowship and class spirit. Refreshments and a social time were also enjoyed. Easter Sunday was a day long to be remembered. Sunrise services were held at various places in and around Los Angeles, and many of us attended. At the great Coliseum at least 40,000 gathered and at the rising of the sun this most impressive service opened.

At 10 o'clock the children of our Sunday-school gave a beautiful program to a packed house. In the evening the choir rendered the cantata, "My Redeemer Lives," to a large and appreciative audience. The superintendent of the Sunday-school arranged a program in honor of our boys which was given May 4. A very fitting close for Boys' Week. May 6 the young people and senior Endeavor Societies held their monthly business meetings. These were well attended and a profitable evening was spent at both places. May 9 we met for two very inspiring sermons. In the afternoon the church met in council. Bro. Davis presiding. He presented to us a program for the future which will mean new life to the work here. Bro. Barnhart and wife from La Verne College are to assist the church in pastoral work during the summer. Their work begins the first Sunday of June. Also, Bro. Davis has arranged for a District Oratorical Contest on different phases of the temperance question. The church here, including other churches of the District, is to take part in the contest. A collection of \$12.55 was taken for church expenses and \$20.25 for District mission work. Another contribution is to be given Sunday, May 25, for the Conference mission offering. The members are much encouraged and hope to do more and better work in the future.—Raula Snider, Macdonell, Calif., May 26.

COLORADO

Haxtun church is preparing for evangelistic services to begin June 1, in charge of Bro. J. Edwin Jarboe, of Lincoln, Neb. The communion services will follow at the close of the meetings, June 15. We are going to hold our Daily Vacation Bible School beginning June 16. We decided we would not represent by delegate at Annual Conference this year. Since our last report seven letters have been received and seven granted.—Maude C. Kinzie, Haxtun, Colo., May 26.

ILLINOIS

Astoria—Easter Sunday a program was given by the children after Sunday-school, followed by a talk to them by Sister Eliza B. Miller. She was with us a week and gave us a number of addresses, one to the mothers and daughters' meeting which was largely attended. The much appreciated Mother's Day was held Sunday afternoon. The program was given by the Astoria and Wadland Sunday-schools. Bro. Norman A. Wilson, of Bethany Bible School, gave an address at each service. The quarterly council was held May 24, with Eld. I. D. Heckman as moderator. Eight letters were received and four granted. A new ministerial board was elected and a few other vacancies filled. The Astoria Vacation Bible School is to begin July 7. At our last council it was decided not to represent at Conference, but this was reconsidered and Bro. S. G. Bucher was elected delegate, with Bro. A. H. Lind, alternate. April 21 Prof. O. G. Davis, of Chicago, gave an illustrated lecture to a large audience.—Hettie L. Gible, Astoria, Ill., May 26.

Decatur church has had some special features since the last report. A Bethany Bible School deputation team gave us a splendid evening on April 7, which was much appreciated. The church joined in the pre-Easter services put on by the Ministerial Association of the city. The pastor was assisted by G. O. Stutsman, our elder, and I. D. Heckman in a week's special effort, closing with Easter morning. Six were baptized, one reinstated and one awaits baptism. The church department is doing splendidly. Easter was a good day. A short program at the close of the Sunday school was followed by an Easter sermon by the pastor. In the evening the Young People's Department of the Christian Workers rendered the pageant "The Dawning" in a very effective way to a full house. Mother's Day was also observed by us. Arrangements are made for a Children's Day program, June 8. The Sunday-school continues its offerings to the Emergency Fund for missions. In harmony with the pastor's resignation in the March council his work closed last Sunday, May 25. Large audiences listened to him morning and evening. Special appreciation was expressed in the Young People's meeting and in the last preaching service. The membership sprang a surprise on us by bringing their dinners to the church basement and enjoying a precious fellowship together. The preceding Sunday some of the families had done the same thing in one of the homes. These manifestations have touched our hearts and made us hard for us to leave. We believe the Lord is directing and we are desirous of following his leading. Our three years of work have been pleasant and much good has been accomplished by the congregation during this time. Our successor has not yet been secured. The Ministerial Committee, assisted by the church department, is endeavoring to secure the work until a pastor can again be placed. Decatur is a splendid city and there is here a fine body of members. It is the hope of all that the church may continue to fill a large place in the community. We leave Friday, May 30, for the east. Field and evangelistic work will be most of my time for the summer months. We expect to take the pastoral work later as the Lord may direct.—S. S. Blough, Decatur, Ill., May 26.

Martin Creek church met in council, with Bro. J. W. Harshbarger presiding. We organized another Sunday-school class. The school is progressing with Bro. Chas. Mauck superintendent. Bro. Harshbarger preaches on the second and fourth Sundays and Sunday night with good interest. The ministerial board is doing well.

Springfield—May 25 Eld. W. T. Heckman gave us a very helpful message. In the afternoon we held our regular business meeting. The committee on Religious Education is making plans for a Daily Vacation Bible School to be held June 16 to 27. This will be our fourth school. Each year the interest and enthusiasm grow. A great step forward is being taken in Springfield in the forming of a council of churches. This ministerial board is desirous of what will constitute the council. We, as a church, heartily endorse the movement, expecting that this effort of cooperation will bring about many desired results in our city. We also decided to cooperate in the union outdoor meetings held on Sunday evenings during a part of July and through August. On June 8 Children's Day will be observed with a special program by the children. Our conference offering will be received on that day. The pastor, J. C. Shull, has been giving a series of strong sermons on the fundamentals of the Christian faith. Some of the subjects treated are "What Can We Believe About God," "About the Bible," "About Christ," "Man," "The Kingdom of God," etc. Our mission offering, from the cottage prayer meetings continue to be helpful and inspiring.—Mrs. J. C. Shull, Springfield, Ill., May 26.

INDIANA

Baugo church met in council May 15, with H. S. Bowers presiding. The writer was elected "Messenger" correspondent. Arrangements were made for communion which was held May 22. Several ministers were there from neighboring congregations. Frank Kreider officiated, with a large number surrounding the tables. Two—mother and daughter—were baptized before the communion services.—Trevor Brubaker, Baugo, Ind., May 26.

Buck Creek—Our love feast on May 24 was well attended. Visiting ministers were O. D. Werking, Russell L. Showalter, Clarence Hoover, T. E. Hay and G. L. Studebaker, who officiated. Since our last report one has been received by baptism. Our Sunday-school is well attended. The offering Sunday morning was \$11.35 for the Honey Creek offering. The pastor, J. C. Shull, preached Sunday morning to a good audience on "Helpfulness." On May 26, at 8 o'clock, a prayer meeting on "The Second Coming of Christ."—Phebe E. Teeter, Mooreland, Ind., May 27.

Fairview—May 18 we observed Missionary Day. Eld. D. C. Campbell, of Colfax, Ind., delivered a powerful message, full of the missionary spirit; the fact of the denial, sacrifice and service being a privilege as well as an obligation belonging

to every Christian. An offering of \$70.25 was taken for worldwide missions. Bro. Campbell also addressed us on Sunday evening concerning his visit to Europe and Palestine.—Lulu E. Root, Lafayette, Ind., May 26.

Flt. Wayne—Since our last report we have had a number of ministers preach for us. Among them were some of the Manchester students and locally. Clyde Mulligan gave us the Easter message. Bro. Hendricks delivered an ideal Mothers' Day sermon. May 4 Bro. Kintner preached both morning and evening. April 27 Bro. C. C. Cripe, of Bremen, Ind., preached for us morning and evening. His messages were well received. A special conference was held, considering the advisability of securing a pastor who can devote all of his time to the work of the church and Sunday-school. The work is moving along splendidly under the present plan but is not satisfactory in every detail. The matter was placed in Bro. C. C. Cripe's hands to furnish the church with recommendations. He is secretary of the Ministerial Board of territorial Board we feel that good results will be accomplished. Since our last report one certificate of membership has been received. Easter program was rendered by the Sunday-school, consisting of songs and recitations. Our next members' meeting will be held first Saturday evening of July.—J. Ahner, Ft. Wayne, Ind., May 26.

Goshen City church united with ten other churches in a pre-Easter campaign, making March a "Go-to-Church" month. Mid-week prayer meetings were held in the homes in the afternoon. After a consecration service, teams were sent out to visit every home and distribute window cards. Individuals were interviewed and many signed decision cards. On Wednesday evenings mass prayer meetings were held in the largest churches, with community singing and choral singing. Scripture reading, special prayers and reports. Passion Week each church held its own evangelistic services, closing with a communion. Easter Sabbath many found their way back to God. The Easter cantata rendered by the young people was the best of its kind ever given by our church. The young people were given a splendid mission play, entitled, "New Birth." Mothers' Day was observed also. Our hearts were gladdened and saddened as we listened to the touching songs and tokens of love in honor of mothers. At our last council we elected T. E. George and D. R. Yoder Conference delegates. Several letters were granted and received. The Sisters' Aid Society requested the church to cooperate with the church in the purchase of parsonage and committees were appointed to investigate the matter.—Matie Mick, Goshen, Ind., May 25.

North Liberty—The Harmony Quartet of Bethany Bible School, accompanied by Bro. Warren Heestand, gave us a very interesting program May 18 at the North Liberty church. An offering of \$10.19 was taken for them. Our Conference offering amounted to \$83. Eight have received diplomas in the teacher training work, and the class has increased for the second part of the work. Our pastor, Bro. I. J. Kreider, will represent us at Hershey. He feels encouraged because the attendance at the church services is increasing. Our Sunday-school is very promising. We expect Bro. Kreider to family soon after Conference.—Mary Markley, North Liberty, Ind., May 26.

Plunge Creek Chapel church has been enjoying a season of spiritual blessings for the past few weeks. We had Decision Day on Easter Sunday and four of our Sunday-school pupils came out on the Lord's side. May 11 Bro. Roy Dilling preached for us in the morning, and in the evening the Boys' and Girls' Glee Clubs gave us a wonderful musical entertainment with a large crowd in attendance. We are planning to hold a Vacation Bible School the last of July with Bro. D. R. Murray as director.—Mrs. Nettie E. Miller, Sidney, Ind., May 22.

Pyrmont congregation has enjoyed a number of spiritual feasts recently. Our pre-Easter services were very inspiring and well attended. A spiritual atmosphere prevailed and the meetings were an inspiration to the community. April 19 we held our love feast. Bro. Jacob Reppert, of California, officiated, assisted by Brethren J. W. Root and Wm. Angle. We had no services the following Sunday evening as our pastor, Bro. Beery, delivered the baccalaureate address in a neighboring town. April 27 the Manchester Glee Clubs gave a fine program. May 4 the Bachelor Run folks gave an interesting and profitable service. The church department which the pastor, Bro. Angle, preached. We feel that our time is well spent with this sort of meeting, and recommend the same to any other community. The Ladies' Aid asked for all the eggs gathered on Easter Sunday. The amount was \$28 which will be used for papering our church. Mothers' Day was fittingly observed, and the sacredness of the day was felt and spoken of by many.—Mrs. Claude Cripe, Rossville, Ind., May 25.

Rossville—Bro. H. C. Early visited us the evening of April 27 and gave us some very interesting facts concerning missions. May 11 Mr. R. C. Kirkman delivered a splendid temperance address on law enforcement. In the evening our pastor preached an appropriate Mothers' Day sermon. May 24 we held our love feast which was well attended. Bro. J. C. Eikenberry, I. R. Berry and J. W. Root. Bro. Campbell remained for the morning service and preached a splendid missionary sermon after which we lifted our Conference offering. Our church and Sunday-school attendance has been considerably hindered by an unusual amount of sickness, but we look forward to better conditions.—Floyd E. Wagoner, Rossville, Ind., May 26.

IOWA

Cedar Rapids church had the great pleasure of enjoying a stereopticon address by Miss Alice Myers, of Williamsburg, Iowa, returned missionary of the Progressive Brethren, in territory adjoining our Africa mission. Miss Myers spent six years in the opening period of their work and will return to the field this fall. It was a great privilege to see and hear her of the conditions under which our workers are laboring.—S. B. Miller, Cedar Rapids, Iowa, May 26.

KANSAS

Eden Valley—On the evening of Easter Sunday the Eden Valley church and surrounding community enjoyed a most impressively rendered pageant celebrating the birth of our Lord. The pageant was in preparation under the direction of the pastor and his wife, Brother and Sister Paul Brandt. Surrounding churches dismissed their services for the event and standing room in the church was at a premium. This program marked the beginning of a week of revival effort under the direction of the pastor, Bro. Brandt. The church with the writer assisted in the singing. Brother and Sister Brandt have the high regard of the people of the community as was evidenced on every hand.—N. S. Rhodes, McPherson, Kans., May 24.

Hutchinson—Preceding Easter the Hutchinson church had a splendid day of revival services. The different ministers with us during the time were Bro. Earl J. Voder, of the Salem Community church, near Nickerson, and Brethren Dennis Kessler and Luckett, student ministers from McPherson College. We have had a number of baptisms since our last report. Sunday evening, May 18, Bro. Wenger, our pastor, went to St. John to assist in communion service there, and in the afternoon, May 19, Bro. Voder, of McPherson, gave us a splendid and helpful sermon. We enjoyed our communion services Sunday evening, May 25, in charge of Bro. Paul Brandt, of St. John, Kans. We are planning our Vacation Bible School to start June 2.—Mrs. D. E. Flora, Hutchinson, Kans., May 27.

Ottawa—May 4 Bro. J. H. Brubaker and wife stopped with us en route from Hemet, Calif., to their home at Virden, Ill. Sister Brubaker gave a very interesting talk to the junior department on Sunday morning and Sunday evening she filled the pulpit very acceptably. Our Mothers' Day program was rendered the evening of May 11. We are now preparing a program for Children's Day.—Mrs. H. B. Wheeler, Ottawa, Kans., May 21.

Salem Community—On Easter Sunday the cantata, "Easter Angels," was well rendered by a large chorus. As a closing for the Easter evangelistic work a fellowship meeting was held the following Sunday. Dr. Kurtz, of McPherson, gave a very inspiring sermon in the morning on "The Three Temptations." In the afternoon he spoke on "Fellowship," and in the evening lectured on "Problems of Peace." There have been ten accessions to our church since our last report. May 17 our love feast was held. A mothers and daughters' bazaar was given, May 20, with about 125 present. Plans are being made for a Vacation Bible School again this year.—Mrs. Hazel Slicer, Nickerson, Kans., May 23.

MARYLAND

Brownsville—Our love feast was held May 24, with over 200 communicants present. Eld. H. R. Rowland officiated. Elders J. S. Bowlin and David Peter assisted in the services. Bro. Peter also gave us a very inspiring sermon on Sunday morning. An offering of \$75 was taken for Annual Meeting. Two little girls were received into the church by baptism several days after our love feast.—Mrs. Nellie Kaezel, Brownsville, Md., May 26.

Meadow Branch church held its regular spring love feast May 24, with over 275 communicants present. Visiting ministers from other congregations were Elders S. H. Hertler, who officiated, Nathan Eshelman, Benj. Stouffer, John D. Root, and Eld. D. B. Dixer. On Sunday morning following the feast the church was again well filled. Brethren Hertler, Eshelman and Stouffer gave us wonderful Spirit-filled messages which were much appreciated. An Annual Conference offering of more than \$25 was held. Bro. V. C. Finnell recently gave us a very inspiring sermon illustrated by pictures. Bro. H. H. Nye delivered a splendid sermon here at a special meeting for mothers and fathers.—Wm. E. Root, Westminster, Md., May 26.

MICHIGAN

Elmdale—Our revival meetings will begin Sunday, May 25, continuing two weeks. Eld. R. H. Nicodemus, of North Manchester, Ind., is to be our evangelist. We had to postpone our communion service to June 7, an evening meeting. The Sisters' Aid furnished the point and paper for all of the church; they also put the paper on the brethren, with some outside assistance, did the painting. Lizzie S. Leese, Alto, Mich., May 22.

Vestaburg—On Easter Sunday Bro. E. F. Caslow and wife gave us a talk on the home. In the evening the junior and primary scholars of our Sunday-school gave a good program to a well-filled church. May 17 Eld. Samuel Bowser was with us. The church unanimously decided to install Bro. John L. Van Meter to the ministry. He and his wife were installed May 25, with Eld. S. Bowser. Eld. Floyd Bollinger was also with us that day. Our attendance was low in January so we made an extra effort which more than doubled our attendance at Sunday-school and preaching service. Snow was drifted but we hauled loads of people to church and held it. We also appointed preaching each Sunday night.—B. F. Switzer, Vestaburg, Mich., May 24.

MISSOURI

Jasper church met in council May 17, with Eld. James Mohler presiding. Eight letters were granted. Some of our members moving away left several vacant offices. Sister Frances Greenwood was elected "Messenger" agent, and the writer, correspondent. The church department was closed for the year. The church meeting with Bro. Earl Harvey, alternate. On Sunday Bro. Mohler gave us several inspiring sermons which were appreciated very much. April 20 the children rendered a very nice Easter program after which Bro. Earl Harvey gave a talk on "What Easter Means to Us." We reorganized our Christian Endeavor Meeting April 16. Much interest seems to be manifested in the meetings. We are planning our Vacation Bible School to be held the first part of June.—Alma Greenwood, Jasper, Mo., May 26.

Peace Valley. We enjoyed a very pleasant communion May 17. Elders A. M. Peterson and E. R. Harris were with us and their help was appreciated. Bro. Peterson gave us a good sermon on self-examination, and on Sunday morning Bro. Harris delivered a fine sermon. These are pleasant seasons to be remembered. Eld. P. L. Eiler has been filling pulpits in the evening second Saturday night and Sunday in the mountain country, and every fourth Sunday and Sunday night at Dry Creek church. I have been confined at home on account of the illness of my wife for the last six months, but I attend Sunday-school and church at our home congregation each Lord's Day.—Samuel Weimer, Peace Valley, Mo., May 23.

NEBRASKA

Omaha—We held our love feast May 18. Bro. Stair, of Council Bluffs, Iowa, took charge of the meeting, assisted by Eld. L. L. Meek and Bro. Johnson. J. Johnson, of Council Bluffs, was one of the best love feasts the Omaha church ever had. May 19, Eld. L. L. Meek, assisted by Bro. Johnson, anointed a brother and sister. In the evening we held our quarterly business meeting, with Eld. Meek in charge. Officers were elected as follows: Missionary superintendent, Sister Maud Harris; evangelist, second Saturday address in Harvey, Rap; junior, Mrs. Johnson. Subscriptions were raised for funds to repair and redecorate the church.—Mrs. Beatie Norris, Omaha, Neb., May 26.

NORTH DAKOTA

Ray—Services were held in the church, with Bro. Keltner presiding, assisted by Bro. Wagenman. The two brethren and their wives came from Williston. After dinner at the church a council was held with Bro. Keltner in charge. The following officers were elected: Bro. G. T. Michael, of Kennard, elder (Bro. Keltner having resigned to go to California); Bro. E. C. Stratton, clerk; Sister S. C. Herman, correspondent and "Messenger" agent. Delegates to District Meeting are Brethren S. C. Herman and L. C. Stutsman.—Mrs. S. C. Herman, Ray, N. Dak., May 18.

OHIO

Black River church met in council May 3. Bro. D. E. Sower, our pastor, is to hold a protracted meeting after Annual Meeting. We expect to have a love feast in the near future. Bro. D. E. Sower is our delegate to Hershey Conference and Bro. S. M. Friend, alternate. We had an all-day service Easter, with Sunday-school and preaching in the forenoon. A bountiful dinner was enjoyed by all present. The service was followed by a program of music and singing in the afternoon. May 4 we were favored by a program by the Manchester College Glee Club. Sister Zula Heestand, our District Sunday School Secretary, visited this church some time ago and gave us a good talk. We have changed the time of Sunday-school to 10 A. M., before church instead of after.—Clara Woods, Spencer, Ohio, May 23.

Louisville—The work moves along nicely with splendid interest in all lines. An inspiring Easter service was given by home talent to a capacity audience. Also a Mothers' Day program was rendered May 18. We enjoyed having the local Sunday-school Institute here May 11 which brought us a splendid program. We met in regular members' meeting May 10. Eld. M. M. Taylor was re-elected elder for a period of two years. A committee of six brethren is working on plans to remodel our church, and we hope to have the work completed by fall. Bro. Oliver Royer, of New Philadelphia, will come to us July 20 to begin our meetings. At the close of these services we have planned to hold our communion April 4 at 7 P. M. Eld. Taylor was elected to represent this church at Conference with his assistant, Bro. Frick, as alternate.—Mrs. Rachel A. Mohn, Louisville, Ohio.

Wooster church met in council May 24, with Bro. R. M. Moorman presiding. It was decided to hold a series of meetings beginning April 10, with Bro. H. S. Randolph, of Wooster College, as evangelist. We also expect to have Bro. Wilbur Stover with us for

(Continued on Page 368)

BUTTE VALLEY, CALIFORNIA

(Continued from Page 363)

and carried out. According to engineer's estimates, this system, when completed, will provide each year about two acre feet of water, after allowing an equal amount for waste, for 21,000 acres of the best land in Butte Valley. Trial runs of water have been sent successfully over some of the most important units of the system and the results seem to indicate successful operation when at last the system is complete and the water turned in.

With the establishment of a better economic basis it is possible that Butte Valley may stage a "come back" as one of the strong churches of Northern California.

Modesto, Calif.

C. Ernest Davis.

EMPHASIZING THE NEW TESTAMENT

The article in the "Gospel Messenger" for May 17 by Bro. L. W. Teeter entitled, "The New Testament and Church Activities," brings conviction all the way through by its sound and timely thought. But what impresses me most, and is too good entirely to drop unnoticed, is what is said about studying the New Testament instead of so much of the Old Testament. Can the church not give to us exclusively New Testament helps, instead of the lessons we now have? And why did not Bro. Teeter also add that the ministers preach from New Testament texts only, as they contain life and this is what we are all working and longing for.

Lelia S. Neff.

New Market, Va.

A CORRECTION

In a write-up of the Indianapolis work which was printed in the "Messenger" recently, the writer was not fully informed as to the activities of the early workers here. It has been brought to his attention that Sister Allice Boone, now deceased, was here at the time Bro. P. H. Beery was pastor. Sister Clara Stauffer, now Mrs. J. G. Wolfe, came about six months before Bro. Beery left, and worked the field for about two years without a resident pastor. The District Conference of 1903 granted permission to solicit the churches for funds and Sister Stauffer was appointed to do this work, which she did during the winter of 1903 and 1904.

J. J. Kintner.

Indianapolis, Ind.

"WHAT CAN WE DO?"

After calling attention to the world wide cry for peace "The Christian Exponent" raises for its peace-loving Mennonite constituency the question in our title. But well may we of the Church of the Brethren face the same question. And what can we do? As suggestive and somewhat clarifying for our own thought let us enumerate the things "The Christian Exponent" thinks that Mennonites might do. First, in some way arouse a consciousness of our responsibility and opportunity in the matter. Second, through General and District Conferences devise ways and means by which we can best give to the world what we have. Perhaps a first step would be for General Conference to review our historic position and declare our present stand on the war question. Third, we should work out a constructive policy and assert it with the same vigor we have shown in maintaining our negative attitude. We shall be ready for emergencies. Meanwhile we should use every resource to put before people everywhere the Gospel principle of love and good will. Fourth, we ourselves must work together harmoniously and with mutual charity if we would make our greatest contribution toward solving the present need of the world.

H. A. B.

Elgin, Ill.

INDIA ON THE MARCH

There are still, in this enlightened age in India, folks who are not allowed to walk on certain public roads. "There is a Hindu temple in the village of Vaikom, in the Travancore State, and it would seem that persons of the untouchable classes are not allowed to walk along the road leading to it. This is a most absurd instance of social tyranny, not uncommon in South India, and every thoughtful man must sympathize with endeavors by whomsoever made to get rid of it," says a Hindu editor. Further he says: "The resentment of the depressed classes at the denial of the most elementary rights to them is growing in strength and volume, and can no longer be ignored without provoking violence."

I am sure the above is a true statement of fact, for it is surprising, yet heartening, to one recently returning to India to note that all classes are far less cringing and are far more independent than formerly. India is awakening and reaching out for better things. This sudden self-consciousness is liable to make some of them haughty and vain, yet on the whole it is a very heartening fact, it seems to me.

For centuries Hindu orthodoxy has been trampling under foot about one-fifth of the population called "untouchables" and "unapproachables." Just this last winter, the Hindu Mahasabha (large gathering of Hindu leaders

of thought and religion) has decided that till now the Shastras gave sanction to the perpetuation and perpetration of the crimes of untouchability and unapproachability; but that now since times have changed, the same Shastras sanction the abolition of these inhuman practices; hence, these so called depressed classes ought to be educated, permitted free intercourse, and allowed to draw water from public wells and to enter freely into temples.

So far, so good! But these leaders did not stop with that, unfortunately. While admitting the above, they yet declare these depressed classes cannot be taught the Vedas; and, while any who strayed away into "other faiths" may be reconverted, they may not become one of the four existing castes.

Is not this pitiable? And yet it is a most hopeful sign of the times. India is on the march. Things are evolving, and rapidly, too. The four castes sprang from Brahma himself. Now will the Mahasabha create a fifth caste? Are not Hindu leaders driven from pillar to post in the endeavor to reconcile the Shastras with modern conditions? Can they abolish "untouchability" according to the Shastras and yet in the same breath refuse "inter-dining" and allowing the Shastras to be taught these folk?

This is a great day in which to live and serve. This is the day of all days for the Christian church to arise in her strength and proclaim him who alone is able to bring redemption to all who are in bondage.

Anklesvar, India.

I. S. Long.

GRATEFUL AT EIGHTY-TWO

I desire to express my gratitude to my heavenly Father through the "Messenger" for his blessings to me and especially for eighty-two years of life, and for the fact that I am so well preserved in mind and body. As I round out my eighty-second year there are many things to be thankful for, but there is one thing I want especially to speak of, and that is the "Gospel Messenger." On account of the feeble condition of my wife I can not attend the religious services at the church as I used to. Under these circumstances the "Messenger" is more to me than ever before. I think it is getting more spiritual, and it is spiritual food that I need.

In No. 20, page 306, an article from the pen of Bro. Moore on "The Well-Laid Foundation" is good. A good foundation is very important but we must remember that Christ is the chief Corner Stone. On page 308 of the same number of the "Messenger" there is an article by Bro. Metzler on "The Church's Greatest Need." This need, he says, is spiritual power, and surely that is right. Get Spirit-filled evangelists, pastors, elders, preachers and teachers and we will have Spirit-filled converts. On page 307 in the same issue Bro. L. W. Teeter has an important article. He would have us hold up Jesus Christ, especially in our Sunday-schools. I hope we will use the New Testament more. It looks to me like a waste of time to study the Old Testament with its types and shadows, when we might just as well be studying Jesus Christ, the greatest Teacher the world has ever known. Paul says that he knew nothing amongst men, save Jesus Christ and him crucified. Jesus himself says: "And I, if I be lifted up, will draw all men unto me."

Again on page 314 there is an article by Bro. D. C. Moomaw on "Precious Promises." Bro. Moomaw is one of our old contributors and as far as I know he is the only one that I knew when I was a young man who is living yet. Naturally I was glad to see his name in the paper and enjoyed his article.

I very much enjoy the editorials in the "Messenger." When some one says that there are some things he does not like in the "Messenger" and that he does not read it, I say to him: "When I sit down to a good dinner there are some dishes I do not like, but I do not leave the table because of that. I eat what I like and enjoy." And I often notice some one beside me that enjoys the very thing I did not like.

David Bowman.

Empire, Calif.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carney-Rhodes—By the undersigned at the parsonage, April 19, 1924, Bro. Sylvester Guy Carney and Sister Ora Pearl Rhodes, both of Johnston, Pa.—C. C. Sollenberger, Johnston, Pa.

Shank-Howard—By the undersigned in the West Bolivar Mission, April 30, 1924, Brother Melvin George Shank, of Bolivar, Pa., and Sister Martha V. Howard, of West Bolivar, Pa.—E. E. Neiderhiser, Greensburg, Pa.

FALLEN ASLEEP

Booster, Bro. Eli F., died May 19, 1924, of heart failure, within the bounds of the Conewago church, aged 70 years, 8 months and 11 days. He leaves a widow, who has been an invalid for several years, two sons, five grandchildren, four great-grandchildren and an only brother. A former companion and a daughter preceded him. Services from the home of his son and in the Spring Creek church (Hershey) by Eld.

John C. Zug, F. S. Carper and John S. Baker. Interment near by.—Minnie Hostetter, Lawn, Pa.

Buffenmyer, Sister Fianna, died May 2, 1924, at her home in Manheim, of old age, aged 80 years, 6 months and 25 days. She is survived by one daughter, one brother and one sister. She was a faithful member of the Church of the Brethren for many years. Services at the Manheim house by the home ministers. Interment in Kreiders cemetery.—Susan M. Gible, Manheim, Pa.

Campbell, Anna E., daughter of Francis and Elizabeth Seitz, died at the Miami Valley Hospital May 13, 1924, aged 41 years, 5 months and 12 days. Sept. 1, 1898, she married Howard H. Campbell. She spent her life in and around Dayton, Ohio. She united with the Church of the Brethren May 27, 1893, and remained a faithful member until the end. She leaves her husband, two children, two granddaughters, one sister and three brothers. Services at the First Church, Dayton, Ohio, by W. C. Derrick. Burial at Eversole cemetery.—Mary E. Miller, Dayton, Ohio.

Clingempeel, Jos. W., second son of Gideon and Naomi Clingenpeel, born in Carroll County, Ind., died at his home in Florida, Ind., May 15, 1924, aged 83 years, 1 month and 26 days. Oct. 4, 1862, he married Mary Cooper. There were ten children. The wife and seven children survive, also thirty-three grandchildren, twenty-four great-grandchildren and one sister. For sixty-one years he has been a faithful member of the Church of the Brethren and for more than forty-one years served in the office of deacon. Services at the church by I. R. Beery, assisted by A. G. Crosswhite. Interment in Moss cemetery.—Mattie Welty, Florida, Ind.

Davis, Clara, three-year-old daughter of Brother and Sister Charley Davis, died at their home in Florida, Ind., May 12, 1924, of infantile paralysis. Services at the home by I. R. Beery.—Mattie Welty, Florida, Ind.

Easter, Margaret Frances, nee Baldwin, died at her home, Peebles, Ohio, May 19, 1924, aged 74 years, 4 months and 1 day. Feb. 20, 1852, she married Allen Easter. There were seven children, four of whom are dead. She united with the Methodist Protestant Church and later transferred her membership to the Christian Union church at White Oak, where her services were conducted by the writer. Burial in White Oak cemetery.—Van B. Wright, Peebles, Ohio.

Godfrey, Carl Emerson, son of Bro. John and Sister Minnie Godfrey, died May 10, 1924, aged 10 months and 6 days. Services at Pleasant Hill house by Eld. S. B. Myers and Bro. S. C. Godfrey. Interment in the adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Graybill, Bro. Seth, died April 5, 1924, at his home at Elm, in the bounds of the White Oak congregation, of a complication of diseases, aged 78 years, 2 months. He is survived by his wife, one son, one daughter, a number of grandchildren, two brothers and two sisters. He was a member of the Church of the Brethren for many years. Services at the Graybill house by Brethren Linn Longenecker, Chas. C. Cass and Henry C. Fug. Interment in adjoining cemetery.—Susan M. Gible, Manheim, Pa.

Leatherman, Ada C., nee Harshman, wife of G. U. Leatherman, born near Meyersville, Md., Sept. 7, 1876, died in the hospital in Waynesboro May 5, 1924, aged 47 years, 7 months and 2 days. She united with the Church of the Brethren in 1896, and lived an honorable, exemplary life. She will be greatly missed in the home. Her husband and four children survive. Two children died in infancy. Funeral services at her home in Waynesboro, by Eld. H. M. Stover, assisted by Eld. J. M. Moore. Burial in Green Hill cemetery.—Mrs. J. M. Moore, Waynesboro, Pa.

Leedy, Jesse O., son of Jonas and Elizabeth Leedy, born Oct. 7, 1862, in Andrews, Ind.; came to Centerville, Mo., with his parents at the age of nine years. He married Miss Ora E. Moomaw Sept. 12, 1883. There were five children, all living. He moved to Warrensburg four years ago. He underwent an operation last August, after which he became gravely ill. He spent the first ten years of their married life in Indiana and came to Centerville, Mo., in the early seventies. Her husband died July 3, 1922. There were six children, all of whom died in infancy, except one son who passed away a few weeks ago. Services by Bro. C. E. Miller and the writer. Burial at Centerville, Mo.—A. Wampler, Warrensburg, Mo.

Leedy, Elizabeth, daughter of Jesse Royer and wife, born in Carroll County, Md., Dec. 13, 1841. At the age of eleven, with her parents she moved to Preble County, Ohio. She married Jonas Leedy, Jan. 9, 1862. They spent the first ten years of their married life in Indiana and came to Centerville, Mo., in the early seventies. Her husband died July 3, 1922. There were six children, all of whom died in infancy, except one son who passed away a few weeks ago. Services by Bro. C. E. Miller and the writer. Burial at Centerville, Mo.—A. Wampler, Warrensburg, Mo.

Mason, Esther, wife of Luther Mason of the Belmont congregation, Spotsylvania County, Va., and daughter of the late J. P. and Sallie E. Zigler, of Broadway, died at her home after a short illness of blood poisoning, aged 27 years, 9 months and 4 days. She had been a consistent member of the Belmont congregation since her childhood. She leaves her husband and two small children, her mother, three brothers and four sisters. Services at the home by Bro. C. G. Yagel. The body was then removed to Rockingham County. Services from the Fairview church by Bro. S. I. Bowman.—Florence Yagel, Belmont, Va.

Miller, David E., died April 22, 1924, in the Belmont congregation, aged 77 years, 10 months and 25 days. Death was due to a complication of diseases, from which he suffered for some time. Services at the home by Bro. L. N. Zigler. The body was then taken to Manheim for burial.—Florence Yagel, Belmont, Va.

Miller, Louisa, daughter of Jacob and Elizabeth Fouts, born Oct. 18, 1854, in Miami County, Ind., died April 27, 1924, at the home of her daughter, Mrs. Wallace Musselman, near Gilead, Ind. She has made her home there the last three years. She lived in Miami County all her life, except five years spent in Howard County. She married Christian E. Miller, Sept. 30, 1875. They had eleven children, all of whom are living. There were four children. Two sons and a daughter survive, with thirteen grandchildren, two brothers and three sisters. She united with the Church of the Brethren in 1876 and remained a faithful member until death.—Mrs. Wallace Musselman, Gilead, Ind.

Myer, John B., son of Samuel and Mary Myer, born near Florida, Ind., died at his home near the same place, May 19, 1924, aged 81 years, 2 months and 11 days. More than four years ago he suffered a stroke of paralysis and has been an invalid ever since. He was a Civil War veteran. At the age of thirty he married Mary Elkenbush, who bore him eleven children, all of whom are living. He survived. In 1879 he was baptized into the Church of the Brethren. Services at the church by A. G. Crosswhite. Interment in Maple Lawn cemetery.—Mattie Welty, Florida, Ind.

Pentecost, Esther Lahre, born in Stephenson County, Ill., Oct. 28, 1858, died at Pearl City, Ill., May 15, 1924. She united with the church in 1902. Her husband preceded her three years ago. She leaves six children, several grandchildren, four brothers and two sisters. Services in the M. E. church at Pearl City by the writer, assisted by R. E. Steem.—P. R. Keltner, Lena, Ill.

Reedy, Frank, son of Augustus and Phoebe Reedy, born in Rockingham County, Va., died at his home in Jay County, Ind., March 31, 1924, aged 68 years and 1 month. He leaves his wife, six children, two daughters. He was raised by Dunkard parents and was always in that faith, but had united with the U. B. Church, of which he remained a member. He had been afflicted with diabetes for many years. Services at the Hopewell U. B. church by the Eld. Nathan Martin. Sister of that church. Burial in the Claycomb cemetery near by.—D. A. Hummer, North Manchester, Ind.

Rich, R. Merle, son of John and Agnes Rich, died at his home near Beaverton, Mich., May 2, 1924, aged 21 years, 10 months and 4 days. The day before his death, in attempting to repair a motor he was under it leaving the motor running. He threw it in gear as he supposed, but instead reversed it, and the drive wheel passed over him. He was injured so seriously that he died sixteen hours later. He leaves his father, mother and a sister. Services at the Church of the Brethren by G. W. Killian, assisted by Wm. McKim and A. J. Preston. Burial in Dale cemetery.—Elma R. Rau, Beaverton, Mich.

Seibert, Catherine Felker, died May 15, 1924, in Lebanon, Pa., aged 76 years, 11 months and 23 days. She leaves two sons, six daughters, twenty-six grandchildren and twelve great-grandchildren. Services by Brethren Wm. Forry, J. Bitter John and Eld. Nathan Martin. Sister Seibert was a consistent member of the church for many years.—Martha Z. Eckert, Lebanon, Pa.

Shaffer, Sister Sarah Simpson, died May 5, 1924, aged 71 years, 3 months and 8 days. Her husband, Bro. Ephraim Shaffer, passed away a few years ago. She is survived by three sons, one daughter, one

sister and a brother. She was an invalid for a number of years, but bore her sufferings patiently. She was cared for by her daughter, Mrs. Clara Gerhardt, at whose home the funeral services were held by the writer. Burial in the Sipsaville cemetery.—C. G. Hesse, Somerset, Pa.

Sifrits, Alpheus C., died May 21, 1924, aged 83 years. Nov. 23, 1881, he married Marian Jones. There were three children, all dying in infancy. Sept. 4, 1895, he married Cora L. Brusie, who survives with one son, one brother and three sisters. He was a member of the M. E. church in Westerville, Ohio, having united with that body in 1906. Services at the home by the writer. Interment and brief services at his early home, Loudon, Ohio.—Van B. Wright, Peebles, Ohio.

Smith, Helen Vernetta, born in Waynesboro, Pa., March 11, 1902, died May 11, 1924, aged 22 years and 2 months. She was the daughter of Daniel W. and Vernetta (Brown) Smith. She became a member of the Church of the Brethren Feb. 2, 1919. Her faith in God grew stronger as her life slowly ebbed away. She leaves her father, mother, two brothers and one sister. Funeral services in the church in Waynesboro, by Eld. J. M. Moore, assisted by the home ministers. Burial in Green Hill cemetery.—Mrs. J. M. Moore, Waynesboro, Pa.

Smith, Treva Juanita, daughter of Artie A. and Cora E. Smith, born at Arcanum, Ohio, died after an illness of several months at the Miami Valley Hospital, May 15, 1924, aged 22 years, 5 months and 15 days. She came with her parents to Dayton in 1910 where they have since resided. April 1, 1924, she united with the Church of the Brethren and at the time of her death was a member of the Golden Rule Class who will greatly miss her. She leaves father and mother and two brothers. One sister preceded her. Services at the First Church, Dayton, by Eld. J. C. Detrick. Burial at Bethel cemetery.—Mary E. Miller, Dayton, Ohio.

Sprouse, Hannah, nee Jackson, died May 17, 1924, aged 75 years. Her husband, Bro. Elijah Sprouse, preceded her in 1915. They united with the Church of the Brethren some ten or twelve years ago and both lived faithful to their vows to the end. There were four sons and four daughters, all of whom survive except one who passed on four years ago. There are also a number of grandchildren and great-grandchildren. Sister Sprouse was afflicted with cancer but bore her suffering patiently. Services at the Little River church by the writer. Burial in the Bethel cemetery.—W. H. Zigler, Chillicothe, Va.

Stutzman, Bro. Frank, son of Brother and Sister Stephen Stutzman, died on his way home from the Johns Hopkins University Hospital, Baltimore, Md., April 25, 1924, aged 69 years. His health had been failing for several months prior to his going to the hospital where he underwent an operation. Two brothers and two sisters preceded him. Two sisters and one brother survive, also his widow, two daughters, one son and thirteen grandchildren. Services in the church and burial in the Grandview cemetery.—C. C. Sollenberger, Johnstown, Pa.

Wassam, Vinton P., son of J. J. and Nancy Wassam, died May 5, 1924, aged 41 years, 6 months and 3 days. He leaves a wife, five children, father and mother, four brothers and two sisters. Three sons and a daughter preceded him. He united with the church in his youth and remained faithful. He died at the home of his sister, Sister Daniel Faith, Colorado Springs, Colo. Services in the Antioch church by Bro. J. A. Mitchell, assisted by Bro. A. H. Campbell. Interment in the Antioch cemetery.—Mrs. J. A. Mitchell, Colorado Springs, Colo.

OFFICIAL DIRECTORY

General Mission Board.—H. C. Early, Chairman, Florida, Ind.; Otho Winger, Vice-Chairman, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. General Secretary, Chas. D. Bonack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board.—C. S. Ikeberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; H. K. Ober, Elizabethtown, Pa.; W. L. Shultz, 2622 Sherman Ave., Evanston, Ill.; Eva Lichty Whisler, Milledgeville, Ill. General Secretary, Geo. C. Director, Extra Flory, Elgin, Ill.; Secretary Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board.—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Lear, 345 W. Van Buren Street, Chicago, Ill. Assistant Secretary for the Board, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board.—W. S. Long, President, 510 Fifth St., Altoona, Pa.; D. H. Zigler, Vice-President, Broadway, Va.; S. S. Blough, Secretary, 328 Central Ave., Decatur, Ill.; David Metzler, Treasurer, Nappanee, Ind.; J. J. Miller, La Verne, Calif.

Temperance and Purity Committee.—S. A. Blessing, Chairman, West Milton, Ohio; H. S. Replugs, Secretary, Oak, Pa.; W. E. Emery, Treasurer, Mt. Morris, Ill. Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Peace Committee.—W. J. Swigart, Chairman, Huntington, Pa.; J. M. Henry, Secretary, New Windsor, Md.; Jacob Funk, Treasurer, La Verne, Calif. Advisory Member, L. W. Taylor, Ephrata, Pa.

Homeless Children Committee.—M. R. Brumbaugh, Chairman, Martinsburg, Pa.; P. S. Thomas, Secretary, Harrisonburg, Va.; E. E. John, Treasurer, McPherson, Kans.; Advisory Members, Geo. C. Carl, 125 Albion Ave., Portland, Ore. Advisory Members from Sisters' Aid Society: Rachel A. Uler, Timberville, Va.; Ida M. Winger, North Manchester, Ind.; Mrs. John L. Kuus, McPherson, Kans.; Jennie Brubaker, Covina, Calif.

Dress Reform Committee.—E. M. Studebaker, Chairman, La Verne, Calif.; J. J. John, Vice-Chairman, New Windsor, Md.; Lydia E. Taylor, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; E. B. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

Tract Examining Committee.—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, La Verne, Calif.; E. B. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

Music Committee.—Cora M. Stahl, Chairman, Nappanee, Ind.; William Beery, Secretary, Elgin, Ill.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee.—W. O. Beckner, Chairman, McPherson, Kans.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House.—Board of Directors: H. C. Early, President, Florida, Ind.; Otho Winger, Vice-President, North Manchester, Ind.; J. J. Yoder, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa. Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, Laurence T. Miller, Elgin, Ill.

Council of Presidents.—General Director: J. W. Lear, 14 S. State St., Elgin, Ill. Membership: Standing Committee Representative, F. F. Holopple, 120 E. Washington St., Hagerstown, Md.; General Mission Board, Chas. D. Bonack; General Sunday School Board, Extra Flory; General Educational Board, J. S. Noffsinger; General Ministerial Board, S. S. Blough; Temperance and Purity Committee, W. E. Emery; Peace Committee, W. J. Swigart; Dress Reform Committee, Lydia E. Taylor; Homeless Children Committee, P. S. Thomas; Tract Examining Committee, E. B. Hoff; Music Committee, William Beery; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Officers of Sisters' Aid Society.—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. Levi Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee.—E. M. Butterbaugh, 526 E. Indiana Avenue, South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

Member of Advisory Board of American Bible Society.—Albert C. Wiesand, 832 S. Humphrey Avenue, Oak Park, Ill.

General Railway Transportation Agency.—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer.—E. J. Stauffer, Mulberry Grove, Ill.

Natural Questions Answered Right

The bitter cry of many a deceived girl is "If I had only known"—The need is equally great for young men. The eager thirst for knowledge on the part of both young men and women, if not satisfied in right ways will lead to wrong doing.

The Self and Sex Series

Four Books to Men

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow
What a Young Boy Ought to Know

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird.

Part II.—The manner in which the reproductive system is injured in boys by abuse. Part III.—The consequences in boys of abuse. Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to aid others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

What a Young Man Ought to Know
Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome. Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc.

What a Young Husband Ought to Know
Part I.—What he ought to know concerning himself. What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature.—The wrongs of wifehood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Man of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

What a Woman of 45 Ought to Know
Part I.—What he ought to know concerning himself.—Physical changes in women at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Four Books to Women

Condensed Tables of Contents follow

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young. —Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body. —Mothers dealing honestly with their children.

What a Young Woman Ought to Know
By Mrs. Mary Wood-Allen, M. D.
Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The crisis in the girl's life. —Causes and cures for wrong physical conditions. —The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements. —Weddings.

What a Young Wife Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

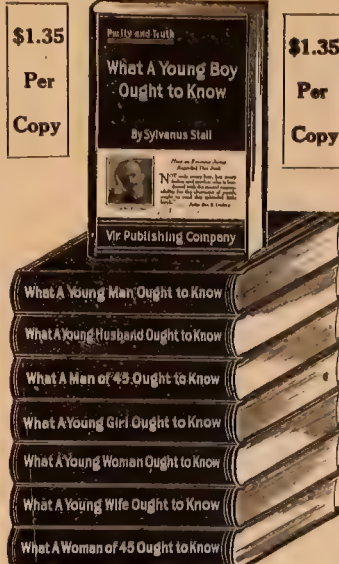
What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Man of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

What a Woman of 45 Ought to Know
By Mrs. Emma F. A. Drake, M. D.
Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.



The Lowry Books on Sex Knowledge

PREPARING FOR WOMANHOOD, ... \$1.25

By Dr. E. B. Lowry.

This book has been written for girls from fifteen to twenty-one and it helpfully discusses health, home-making and everything girls need to know to become healthy, happy women. Every girl should have an opportunity to read this excellent volume, for it will greatly aid her in attaining her highest ideals.

WOMAN OF FORTY, ...

THE, ... \$1.25

Edith B. Lowry, M. D.

This is an important addition to the world-famous sex hygiene series of books by Dr. Lowry. It is a book of great vital interest to all women approaching middle age, for it gives the complete, reliable help they need on caring for the health.

YOUR BABY, ... \$1.25

Edith Lowry, M. D.

A complete handbook for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

BRETHREN PUBLISHING HOUSE

14 S. State St., Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 365)

several mid-week meetings the coming summer. Our love feast and communion services will be held June 21 beginning at 7 P. M. Miriam Hoff Pether, Wellersville, Ohio, May 26.

PENNSYLVANIA

Anville.—Our love feast, held May 17, was very well attended. Several ministers from other Districts were with us and their messages were very much appreciated. Bro. G. N. Falkenstein, from Elizabethtown, officiated. We expect to have a series of meetings at South Anville, beginning Aug. 10, with Bro. Hiram Kayler as evangelist. We also expect to have a meeting sometime in November at Anville, with Bro. J. Kreider, from Indiana, as evangelist. Elizabeth Hollinger, Anville, Pa., May 24.

Conestoga. Feb. 3, Bro. Frank Carper delivered a splendid sermon on "Temperance and Purity." March 23 Bro. Wm. Zohler gave us a fine missionary sermon. March 29 the Elizabethtown Volunteer Mission Band favored us with a program and Bro. Hiram Kayler as evangelist. The church gave us a musical treat. May 3 Bro. Baugher addressed our young people's meeting. May 10 our love feast was held at the Bareville house. Six ministering brethren were with us. Eld. David Kuehner officiated. July 6 the Bareville Sunday-school will observe Children's Day in the afternoon.—Amos B. Hufford, Bareville, Pa., May 26.

Elk Lick.—May 5 Bro. H. O. Rhodes, of Brotherton, began a revival, closing May 18. Eleven were baptized and two received by letter. The attendance was very good considering the rainy weather. The sermons were instructive and inspiring, each one bringing a great message from God's Word. May 18 we closed our meetings with a love feast and communion in the evening.—Salie E. Licht, Elk Lick, Pa., May 26.

Fredericksburg.—May 3 and 4 our love feast was held at the Meyer house with a fairly good attendance. Eld. Levi Ziegler officiated. May 11 a Mothers' Day program was rendered at the Fredericksburg house in the evening with a good attendance. June 22 is the time for a social purity meeting, to be held at the union house. June 23 Sunday-school and Missionary Meeting to be held at the Rantokhouse. The newly organized Sunday-school, held at Bashore's schoolhouse, as a mission point, is well attended and a deep interest is manifested. Since our last report four letters have been received and some granted, leaving a membership of 180.—Peter G. Edris, Fredericksburg, Pa., May 26.

Hanover.—Since our last report two members have been received by letter and two by baptism. May 4 we had a meeting to observe the Lord's supper and holy communion. We were glad to have a number of ministers from adjoining congregations with us, also Bro. Wm. N. Zohler and wife. Bro. Zohler preached a very helpful sermon in the morning. April 27 after the Sunday-school hour the Elizabethtown College faculty quieted some of the program of sacred songs. We were all cheered and helped by their messages and songs. In the evening Bro. C. R. Oellig, of Waynesboro, member of the Mission Board of Southern Pennsylvania, preached for us, directing our minds to the needs of the Mission Board. May 9 and 10 Bro. V. C. Finner lectured on temperance and social purity. May 25 Bro. H. Eberly, of Littleton, Pa., visited here and preached for us.—Mrs. J. W. Myer, Hanover, Pa., May 27.

Lebanon.—A short time ago a little band from the Sunday-school went by auto one evening to Miners Village to conduct prayer meeting in the home of two aged members of the church. This brought cheer to these isolated members; and a short time after this the brother passed away. Bro. Samuel Hess, District Sunday School Secretary, visited our school and preached the morning sermon on March 30. The pre-Easter services, held here for the first time, and conducted by our elder and his co-ministers, met with general approbation. Some of the members said they never enjoyed an Easter like this one. Sisters Zug and Wanner, and Brethren Butterbaugh and Barr, composing the Student Volunteer Band from Elizabethtown College, were with us Sunday evening, recently. These young people are doing good work. April 27 the Lebanon members considered themselves specially favored because of the presence of our elder both morning and evening. His sermon in the morning was based on 2 Cor. 8: 1-9. Some of us no doubt have decided to give still more liberally after hearing this message. The church is holding a series of dances for the great evils of the day—drinking, movies, white slavery and the cigarette. Mothers' Day was fittingly observed by our people.—Martha Z. Eckert, Lebanon, Pa., May 24.

Maple Glen church met in council in the evening of May 15. Eld. L. A. Peck led the devotional opening and Bro. P. S. Davis acted as moderator. One letter of membership was granted. Bro. Howard Peck was appointed to secure the mission board's hold Evangelistic services a week during the summer. Brethren Simon Folk, Ralph Peck, and Wm. Shrader were reappointed as solicitors for this year. Other business came before the meeting which was pleasantly disposed of.—Mrs. P. S. Davis, Springs, Pa., May 24.

Midway.—May 4 four members of the Elizabethtown College Volunteer Band gave us an excellent program at the Midway house on the theme of "Stewardship." In the afternoon the homes of some shut-ins were visited which was much appreciated. Sister Martha Martin was with us May 18 in the interest of the Vacation Bible School to be held at the Midway house, beginning July 14. Our love feast was held May 24 and 25 with a good attendance and interest. Seven visiting ministers were present. Bro. Michael Kurts officiated. The second day Bro. Bucklew preached for us at the Cornwall house. A letter from Bro. J. F. Graybill, of Malmo, Sweden, was read at our love feast which was very much appreciated. May 25 an offering of over \$300 was lifted for world-wide missions.—Elizabeth B. Holt, Lebanon, Pa., May 27.

Morrisville.—Our delegates to District Conference held at Somerset, April 23, were C. C. Sollenberger, the pastor, and Sister Chas. Brehm. The pastor will represent the church at the Hershey Conference. During Passion Week, leading up to Easter Sunday, a number of stereotyped lectures on "Christ's Passion," designed to be both instructive and inspiring, were held. The church on the day evening the choir rendered the cantata entitled, "Mary of Bethany," to a goodly audience. On the evening of April 27 our congregation observed the Lord's Supper and communion which proved to be a very helpful service. Mothers' Day, too, was fittingly observed both in the Sunday-school and morning church service. The Mothers' Bible Class made a very helpful contribution to the inspiration of the morning. Eld. James E. Ream preached the evening sermon. Bro. Foster B. Statler, who has just completed his divinity work at Princeton University, filled the pulpit both morning and evening May 18. Our Sunday-school continues to grow in interest and attendance under the able leadership of our superintendent, Dr. Maurice C. Stayer. Each session is made more interesting by the presentation of something new and helpful by some member of the school. We anticipate a good summer in all departments of our work.—Mrs. C. C. Sollenberger, Johnstown, Pa., May 24.

Mt. Olivet church met in council May 21, with Eld. C. L. Baker presiding. Bro. Earl Kipp was elected delegate to Annual Meeting, and our pastor, Bro. J. R. Hershman, and wife, delegates to District Meeting, with Bro. Walter Brandt and wife, alternates. The writer was chosen corresponding secretary; Bro. C. L. Baker, elder for three years. We held our love feast May 24 and 25, and had a service long to be remembered. Every member was present but two who could not come on account of sickness. We had with us our elder, Bro. Baker, Bro. Jacob Trimmer, who officiated, also Brethren Wm. Miller and Wm. Murphy. Bro. Baker and Bro. Miller stayed with us for Sunday morning and preached two soul-thrilling sermons. We took our Conference offering at this service; it amounted to \$72.50. We were very glad to have some people in to visit us from adjoining congregations, as this is a mission point. We contemplate holding a series of meetings this summer. We expect the Elizabethtown College quartet to be with us in the near future. We received three members by letter this year. On Easter morning our Sunday-school rendered a program which was enjoyed by all. Our Sunday-school is progressing nicely with Bro. Walter Brandt as superintendent.—Frances Hershman, Mechanicsburg, Pa., May 27.

White Oak.—Our revival held May 10 to 25 by Bro. Wm. Conner, of Harrisburg, Pa., was a real uplift to our congregation. The attendance and interest were excellent. Bro. Conner gave Bible instruction by use of the chart before some of his sermons. Four came out on the Lord's side. We had our love feast May 21 and 22, with Bro. Conner officiating. A collection of \$302.16 was taken for foreign missions.—H. G. Minnick, Littleton, Pa., May 26.

TENNESSEE

Limestone.—Bro. A. M. Laughrun, of Jonesboro, Tenn., came to this place May 4 and labored faithfully, and earnestly for three weeks, bringing us great messages. The attendance was very good throughout the meetings. There were ten confessions; five applicants have been baptized. May 18 we had all-day services. Bro. F. E. Maxey, of Taylor's Valley, Va., gave us two wonderful messages. Bro. Laughrun visited in a number of homes, and we trust that this meeting will be an uplift to our church as well as to the entire community. May 24 the church met in council. An offering of \$124.45 was taken for the Annual Conference. We were glad to have Bro. D. F. Bowman and wife, of Johnson City, Tenn., with us April 27. We appreciated the good sermon which he delivered. Our Sunday-school is progressing very nicely.—Pearl Sigle, Limestone, Tenn., May 27.

VIRGINIA

Oak Grove (Lebanon).—Our two weeks' series of meetings conducted by Bro. D. B. Garber, of Basic, Va., closed May 11. Bro. Garber gave us good Gospel messages night after night which have strengthened us spiritually. One was received by baptism. The meeting was hindered by inclement weather and sickness in the community.—Anna Wine, Mt. Sidney, Va., May 22.

Schoolfield.—Our series of meetings was conducted by H. W. Peters, pastor of the Spray church. Sixteen Gospel sermons were delivered. Twenty-eight were baptized, two received from the Old Order Brethren and three reconverted; one awaits the rite of baptism. The meetings were well attended with good interest. We closed with a love feast with about 125 communing. Seventy-five have been baptized since the writer was called to this church a year ago to act as pastor. The prospect is good. Our Sunday-school is progressing nicely.—W. A. Reed, Schoolfield, Va., May 24.

Topeco church met in council May 3, with Eld. A. N. Hylton presiding. Delegates elected for the District Meeting were Brethren John W. Weddle and Jacob B. Alderman; alternates, Brethren C. H. Mitchell and Charlie Hylton. The church agreed to buy an organ; also to have a singing school in the near future. On Sunday following a goodly number gathered for Sunday-school, after which the Glee Club of Daleville rendered an interesting program to a well-filled church. Bro. E. C. Woodie will conduct a series of meetings at our church probably in August, and also one at Fairview immediately afterwards.—Almeda E. Alderman, Floyd, Va., May 24.

WASHINGTON

Wenatchee Valley.—Our young people's Tuesday night Bible study is making splendid progress. Our elder, W. A. Deardorff, is at present conducting a series of meetings at Yakima. Eld. Warren Shbaugh is teaching our Wednesday evening Bible study class. At all these meetings we also observe our prayer service. We are also supplying ministers for the Plane congregation. We are very glad to report that our pastor, Bro. Ira J. Lapp, is anticipating that in the very near future the doctors will be able to remove the cast from his arm and he may be able to be actively with us again. We expect to hold our delicious picnic June 8. This will be followed with a series of meetings which will culminate with communion services June 16.—Mrs. C. R. Weiner, Wenatchee, Wash., May 21.

WEST VIRGINIA

Sunnyside.—Sister Woodrow Baker was appointed clerk recently. Our love feast will be the latter part of September, with a series of meetings following. Bro. B. W. Smith will be our minister. The Sunnyside church will have a picnic and a kitchen built before the love feast.—Edna Leatherman, New Creek, W. Va., May 24.

WISCONSIN

White Rapids church held their evangelistic meetings May 11, followed by the communion on Monday evening. There were six applicants for baptism. The meetings were hindered somewhat by rainy weather but the attendance was good and the church was inspired to greater service through Bro. Kerlin's messages.—Laura Harley, Amberg, Wis., May 22.

ANNOUNCEMENTS

DISTRICT MEETING	
July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.	June 14, 7 pm, Crystal. June 21, 10:30 am, New Haven. June 21, Zion. June 28, Rodney.
LOVE FEASTS	
Colorado	June 7, 7 pm, Bethany.
June 15, Haxton.	North Dakota
Illinois	June 28, Ellison.
June 8, 7 pm, Waddams Grove.	Ohio
June 14, 15, 7 pm, Rock Creek.	June 14, Cleveland.
Indiana	June 14, 7 pm, Chippewa, Beech
June 7, Middlebury.	June 14, 8 pm, Greenspring.
June 21, Ellsburck, Antioch house.	June 15, Eagle Creek.
June 21, Camp Creek.	June 21, 10:30 am, Silver Creek.
June 28, New Salem.	June 21, 7 pm, West Alexandria.
Iowa	June 6 pm, Wooster.
June 7, 8, Dallas Center.	Oklahoma
June 14, Greene.	June 7, Pleasant Plains.
June 21, Sheldou.	July 5, Big Creek.
June 28, Brooklyn.	Pennsylvania
Kansas	June 22, Penn Run.
June 21, Mont Ida.	Virginia
Maryland	June 14, 4 pm, Pleasant Valley
June 28, Bear Creek.	(Second Dist.).
Michigan	June 16, Wenatchee Valley.
June 7, Elmdale.	Washington
June 14, Elsie.	June 16, Wenatchee Valley.
	West Virginia
	June 22, Shiloh.

The Management of the
CHILD RESCUE HOME, Martinsburg, Pa.
desire the services of a young man and woman (husband and wife), and members of the Church of the Brethren, to take charge of the Institution, the man as STEWARD and FARMER, the woman as MATRON, services needed at once. Twenty acres of farm land and a nice orchard and small fruits. Persons interested may correspond with or see John B. Snodgrass, New Enterprise; James C. Wine-land, Martinsburg, or J. C. Swigart, Mattawana, Pa.
BY ORDER OF THE TRUSTEES,
J. C. SWIGART, Secretary.

VACATION BIBLE SCHOOL MATERIAL SHOULD BE SELECTED NOW

The course has been selected by the General Sunday School Board. We have the material on hand for prompt shipment.

Order a Syllabus giving the complete course, 30c

Ask for free leaflet giving description and prices of material needed. More schools are being held each year. Write us.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

The Great First-Work of the Church—Missions

By W. B. Stover

The Aim of this Book is to show clearly that Missions, and not something else, is, and ought to be, the First-Work of the Church. To have it otherwise is to Fail in the Sense of Proportion. The closing Chapter on Stewardship will be helpful to all who take the Christian Life seriously.

A good Brother in Pennsylvania, by liberal co-operation, has made the low price of this book possible, with its 112 well-packed pages. Single copy, postpaid, 60c. There are special prices when large numbers are desired.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Teacher Training

The Elgin Press Training Books are now ready. These are revised and written to comply fully with the International standards.

The first four units are being issued in separate pamphlet form at twenty-five cents (25c) each.

First unit: **The Pupil**, by J. S. Flory
Second unit: **Principles of Teaching**, by H. K. Ober.

Third unit: **The Life of Christ**, by W. C. Barclay.
Fourth unit: **The Organization and Administration of the Church School**, by C. S. Ikenberry.

The units of the second year are furnished in a single volume at one dollar (\$1). They include:

- (1) **Old Testament Lessons**, by E. B. Hoff.
- (2) **New Testament Lessons**, by E. B. Hoff.
- (3) **The Program of the Christian Religion**, by J. Hugh Heckman.
- (4) **The Devotional Life**, by M. W. Emmert.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Heroic Lives

by
Minor C. Miller

This series of stories is intended for use in week-day and vacation schools of religion for children approximately nine, ten and eleven years of age. The chief purpose of these lessons is to deepen within the child the consciousness of God as a real, vital, living Personality, and to set up models for conduct through a biographical study of God's noblemen of the past. The attempt has been made to select worthy characters who strongly illustrate some virtue which ought to become a definite, controlling force in the lives of boys and girls, and to correlate with each story such additional material as will help to reinforce the central theme of the lesson.

A book of over 300 pages, bound in cloth. Price, postpaid, \$1.50.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., June 14, 1924

No. 24

Echoes from the Hershey Conference

Tuesday, June 3

It becomes more difficult every year, to keep the Conference from beginning ahead of time. Bro. Stover's sermon tomorrow evening is supposed to be the official opening, but besides the pre-conference gathering of District Mission Boards which has been the vogue since 1922, we have this year a training school for Vacation Church School Workers. It opened at a few minutes past nine this morning, with a short devotional period led by the writer of these notes. Bro. H. K. Ober, of the General Sunday School Board, was in charge.

Though there was a free exchange of question and suggestion among all present, the leaders of the discussion at the morning session were Sisters Vera Hackman and Martha Martin, of Eastern Pennsylvania, and Bro. Earl W. Flohr, of Blue Ridge College. Their subjects were "Primary Methods," "The Worship Period," and "Primary Efforts Among the Churches." The interest and inspiration of the leaders were contagious. Evidently they had made careful preparation.

That some thirty odd were on hand for this initial meeting, so early in the week, was decidedly encouraging. It was to be expected that the home District would be most in evidence, but it was interesting to see that such far distant points as Idaho and Oregon were represented, not to speak of Illinois, North Carolina and Virginia. A few Standing Committee men were in the number, but their coming two days in advance of the requirements of their special duties, showed their interest in this work.

It is doubtful whether the present writer would have been on the ground early enough to enjoy these preliminary meetings had he not, by previous arrangement, attended the commencement exercises of Elizabethtown College, held yesterday. It was his first visit to this institution and a real pleasure to see the splendid progress which it has made. The Districts which are supporting it must be doing their part loyally. There were eighteen collegiate graduates and only a few short of a hundred in all departments.

A pleasant surprise it was to meet here Bro. A. P. Blough of the General Mission Board who had come to Elizabethtown on Sunday to address the student volunteers. In the afternoon, by the kindness of our good friends and brethren, H. H. Nye and H. K. Ober, we enjoyed a drive through beautiful and far-famed Lancaster County, including a visit to the Old People's Home and Orphanage at Neffsville. These are well-built, well-equipped, and well-managed institutions, the first one the largest of its kind in the Brotherhood. Here also we were privileged to share with the aged saints, besides brief seasons of Christian fellowship, a good old-fashioned mush-and-milk supper with real apple butter on the side. That neither of us could do it full justice was due solely to the unstinted hospitality of Brother and Sister S. H. Hertzler, at a late dinner hour, the lateness of that hour being due chiefly to the tediousness of the commencement address.

This afternoon the training school for Vacation Bible School Workers continued the discussion of different phases of the same general themes considered in the morning session, under the direction of the same leaders. In addition there was a helpful period on the

"Relation of Instruction and Expressional Activities," conducted by Bro. Jacob H. Gingrich, of Elizabethtown College. While this meeting was in progress in the Standing Committee Room of Convention Hall, the Conference of District Mission Boards convened in Central Auditorium.

Bro. M. Clyde Horst, Chairman of the Advisory Council of the Home Mission Department, was in charge of this meeting. Bro. M. C. Swigart, of Southeastern Pennsylvania, was made secretary. Opening devotions were led by Bro. Geo. A. Branscom, of North Carolina, with Bro. L. S. Knepper of Western Pennsylvania directing the singing. Probably twenty-five Districts were represented in the meeting. There were no set speeches. It was a free-for-all round table discussion. The general theme was "Supervising Our Home Mission Work." Under this head some twenty subsidiary questions were presented. Bro. M. R. Zigler, Home Secretary, introduced the subject briefly and then, under Bro. Horst's guidance, the specific questions were taken up.

Here are some of the questions which aroused the greatest interest: What does supervision signify? What does the District expect of the Mission Board? Should the Mission Board help plan the program of a pastor? How long should a pastor stay at one place? What are the evidences of decline? What are the evidences of growth? How can a Board find suitable men? When should a work be discontinued? What are the best methods of raising money for new buildings? What are the best methods to be used in communities where the Brethren are the only church, but where there are members of other churches wishing to worship and fellowship with them? What is the right approach to unoccupied fields? Should the Mission Board set aims for the mission point to reach?

Perhaps the third question from the last called out the liveliest discussion. Much importance was attached to the difference between a community church of the popular type, with which no one was in sympathy, and a Brethren church putting on a community program. This was generally favored and by some very strongly urged.

"That thy way may be known upon earth, thy salvation among all nations," was the thought which Bro. Fidler stressed at the opening devotional period of the evening session. And this time we did have some "set" or at least carefully prepared addresses. And they must have set the brethren present to thinking more seriously of their responsibilities.

Bro. M. R. Zigler made a strong plea for cooperation among the District Mission Boards. He doesn't think it enough for each Board to be interested only in its own special field. He wants them all to face the task together. And he wants them to plan their programs together, to "pool" their methods, successes and failures, so that each Board may have the benefit of the experience and information gained by the others. How necessary this is he showed by pointing out particular situations, where the work had not prospered. And he would have them pray together, come together as they had done, but stay long enough to see the bigness of their problem, and by continuing in prayer and fellowship, lay it upon their hearts.

Bro. J. W. Lear spoke on the place of the District Mission Boards in our church organization. Two things all the Boards need, he said: first, a clearly defined objective or purpose; and, second, a survey of their fields. The work of a local church he classified under four heads: administrative oversight, evangelism, religious education, and social welfare. It is in connection with the second of these, evangelism, or soul-winning, that the Mission Board functions. The other activities may have special District agencies to care for them, but it is the primary business of the Mission Board to plant new churches in unoccupied territory. Bro. Lear's points were enforced by many concrete and practical suggestions.

The leading feature of the evening program at the Vacation Bible School Conference was an address by Bro. Ezra Flory. This new instrument for religious education was begun, he said, because the Protestant church was not giving adequate teaching to children. The Sunday-school hour was not enough. In a two weeks' vacation school there are more hours of instruction than in a year of Sunday-school. The vacation school is revealing the needs and opportunities of religious education. It is leading many young people into service and is bringing the work of the church before the community in a new way.

The growth of the vacation school movement in the Church of the Brethren is shown by the following figures: In 1919 there were 7 schools; in 1920, 88; 1921, 292; 1922, 329; 1923, 357. About 30,000 pupils attended the vacation schools of 1923.

An illustrated address by Bro. C. H. Shamberger showing slides on the vacation school work had been planned for a part of this evening's session but this was prevented by the failure to get proper electrical connection. So Bro. Flory occupied the full time. The audience room was well filled.

Wednesday, June 4

THE brightness of the morning sunshine, the music of the birds, the numerous improvements in buildings and grounds, three more years' growth on the trees, and the luxuriant verdure induced by the excessive moisture of the season—all this combines to impress arrivals old and new with the great beauty of Hershey Park.

"Sanctify them through thy truth" was the thought which Bro. Musselman of Southern Indiana pressed on our hearts at the opening of the District Mission Boards' Conference this morning. The larger part of the forenoon was given to a study of the subject, "Making a Mission Point Self-Supporting," directed by Bro. W. J. Hamilton.

The following list of questions had been provided for the guidance of the session: What are the best methods of making a mission point self-supporting? How long should it take? How can the desire on the part of a mission point be created? Is it better to concentrate with adequate support than to scatter the means without adequate support? Should money be spent in a place where the prospect is that it never will be self-supporting? What is a normal growth?

But the conference did not stick closely to the questions set. One speaker said, by way of illustrating the methods of raising money for missionary support, that there are two ways of removing a cork from a bottle.

(Continued on Page 372)

GENERAL FORUM

Why?

BY MARY STONER WINE

Oh why go we limping beneath some great load,
Or why go we sighing adown the long road?
And why would we sorrow and grieving prolong,
Or why go we sinning and bound by the wrong?
And why go we trembling and powerless on
With no burning message or witness in song?

We need not go limping, for will he not bear
Each burden we bring him and all of our care?
We need not go sighing amid the great throng
When he is our portion, our joy and our song.
We need not go lonely, what'er may betide
For he is our constant Companion and Guide.

We need not go sinning and bound by the wrong,
For Christ gives the vict'ry, the freedom, the song.
We need not go powerless, nor weakened by fear,
For he is our Stronghold, our Help ever near.
We can not go silent with weak, falt'ring voice,
When he dwells within us our hearts must rejoice.

Mt. Morris, Ill.

Shall We Give Up Our Missionary Endeavor?

BY FRED'K M. HOLLENBERG

It is very hard for those on the field to view with complacency the shortage of money. Naturally it causes one to wonder where the trouble lies. Some say it is the lethargy of the church, for, after having given so nobly during the war the people are resting. Some say people are living too high to have anything left for the Lord's work. Others say that it is the hard times, consequently the people have nothing to give. Some even say that there is too much money used for mission work.

Whatever may be the cause, we are feeling this shortage very much, and will soon feel it still more unless there is a change. Some have said or thought that since there has been much money spent in some of the older mission fields the work should now be given over to the native church for support and direction. If the time has come when such a change should be made, it should be made at the suggestion of the workers who are in touch with the conditions, and who see the need, rather than to have the move forced by lack of money. There will come a time when it is advisable to give the support and direction over to the native church; but a premature withholding of funds may cause us to lose the proper fruitage of years of hard work.

We are feeling that more of the responsibility must be borne by the native church and we are changing the emphasis to prepare for this. In Gujerati we are giving emphasis to the training of "all round" workers who can be of real help to the people. There has probably been too much following of the Government standards and we have not gotten the growth of character that we would like to see. So our present aim is to give not only schooling, but to supply those things without which there can be no self-propagating church.

But how are we to accomplish this if we have not the backing of the home church? In our India work there is much that must still be regarded as new endeavors requiring buildings, equipment, and a staff. We are trying to bring the educational ideals into a shape and form that they may best aid our purposes—that of sending out a Spirit-filled group who shall be able to point the Way of Life. We are not asking for expensive equipment, but there are things we must have. And if we cannot go ahead and do what we feel to be the crying need of the Indian people, then we will either have to merely sit on the job, or close up some of our present work until men and means are available to go ahead.

The outlook sometimes is gloomy, but there is always the "uplook" and we believe that God will in some way help us to surmount these difficulties and thereby bring a greater blessing to the world. If we are not putting Christ forth to the world as the church wishes him to be put forth, then let the church plainly say to us that she cannot back the efforts we are making. This would be a fair Christian way to do, for we are putting forth our best and trusting in the Lord for daily guidance.

If the church fails the Master in this time then help

will rise from another quarter, but the church will have missed the blessing. God's work will go on though we fail him, but woe unto the man who fails in this hour of need. Old barriers are broken down. The turmoil of the war and its after effects have caused all thinking people to search for the true foundations of life. There was never a time when the minds of men were so ready to listen to the voice of the Master and there was never a time when the people outside the church were giving the Bible and the Master so much consideration. But even now some of the open hearts have grown cold and others will grow cold unless we supply the Light. This means that we have a great opportunity at hand, which if we let go, will not return to us. The heartache and the expense of the war were great, but they have aided our cause by breaking down old barriers. Yet the war did nothing constructive. It merely tore down, and left many hearts bleeding and empty—empty for they know not what. But we who have received the message of peace and love are the only ones who can see clearly, and we must not fail to give to the world a full message of sacrificing love.

Any Christian who at this time will waste God given powers or means, will not only hinder the Master's cause, but will find that the things which he keeps to himself are a load on his soul dragging him down to perdition. Although we may not have as much to spend as we would like, and even though others all about us are having a good time on their incomes, should not we who know the Master now be the more thoughtful as to how we use the means he gives us? We are all guilty of spending money for things which are not necessary, and if we would be more careful and consider that all we have and are is from the Lord, then we would have plenty of means to carry on the Lord's work at home and abroad. We are not our own, but have been bought with a price—a price we should seriously consider. And not only we ourselves, but all we have should be regarded as holy unto the Lord; thus, his will should be consulted as to how we make use of our means. If we would pray about what we are to do with our money, and then do as the Spirit directs, the Lord would care for us and make our lives bright and shining lights to the world; and what is more, there would be a sufficiency in his treasury to carry forth his name.

Dahanu, India.

Self-Respect as a Secret Growth

BY V. F. SCHWALM

We have all heard many times that "the saddest words of tongue or pen," are what might have been; and that a "sufferer's crown of suffering is remembering happier days." Not so much has been said about the joy of achievement, or the satisfaction that comes from having played life's game squarely and well.

When one has so served that the burden rests somewhat lighter on the world's shoulders, or in a way that he has cured some of its diseases, or added to its comforts, even though they be material comforts, there is satisfaction that comes from within. The names of the world's benefactors come crowding in when one stops but a moment to reflect. And they all who have truly served their generation must have had moments of deep joy when they realized that humanity had been made better and happier by their service. The thrill of achievement is a joy not unlike that which must have stirred in the heart of Paul when he said, "I have fought a good fight; I have kept the faith."

Another fact of importance closely related to the above, is, that when one realizes that he is not playing "squarely" or is not doing all that he might, the choice of less than the best has a disastrous effect on his own life.

"True dignity abides with him alone,
Who in the silent hour of inward thought,
Can still respect, and still revere himself,
In lowliness of heart."

If one is able to turn the gaze of his eyes in on his own soul and then say: "I have played 'squarely' with myself, with my fellow-man and with God," he has great inward confidence. True dignity belongs to him. To do this and realize that one is not playing "squarely" has a shrivelling effect on the soul. Nothing

is so blighting, so productive of fear, so disastrous to poise and dignity and every element of strength.

Theodore Roosevelt once said: "I fear no man, for by God's grace, I am my own friend." A shoemaker was making shoes. Some one said: "Why not use some bad leather where no one sees? No one would know it." He answered, "But I would know it." And in his answer he gave an indication that he understood a deep law of life.

"Think not, because no man sees,
Such things will remain unseen,
For the gods see everywhere."

To him who is untrue to himself, since integrity means unity or oneness in life, there can come no true happiness. Nor can he enjoy growth. Shakespeare has said:

"Above all, to thine own self be true,
And it must follow as the night the day
Thou canst not then be false to any man."

St. Paul said: "But let every man prove his own work, then shall he have rejoicing in himself alone, and not in another."

It would seem that some of the stunted lives, some of the blasted hopes, some of the choked channels could well be explained on the basis indicated. How many times a student in high school or college suddenly stops growing. The life seems to be blighted. He becomes shy, fearful, unhappy and unfruitful. Not infrequently a diagnosis would show that the harmony of the life has been broken by allowing that in the life which conscience cannot approve. Unhappiness follows, growth ceases, dignity and poise disappear. In short, disaster is the result.

As parents and teachers it is our task to see to it, as far as possible, that "the page of paper white on which we all may write our line or two," be kept white. We should help boys and girls to realize that life is at its best when one is at peace with himself.

North Manchester, Ind.

Our Pastors

BY EZRA FLORY

INCIDENTALLY we have been able to assist some churches, and a number of ministers in finding places where they can serve the cause. A letter received from one of our young pastors who was reared in one of our pious homes, is interesting. He says: "I have written to a number of churches, not because my services are not sought where I am, but because circumstances make it necessary for me to change locations. In most cases I get no replies, or replies come after long delays. Am I to continue to bid for a place like public school teachers do? I am offered positions in other denominations but I desire to work in our church." One can but wonder if our people really grasp the situation as it appeals to our young brethren.

This District has one of our strong colleges. We are facing a dearth of pastors. What shall we do to meet the situation? Statistics gathered by ministerial boards will not suffice. Nor will splendid programs rendered at conventions meet the needs.

We have come to a day of pastors with neither a way to supervise them nor a way to train them. We have not taught churches how to treat pastors financially and otherwise. There is no way of preventing one church from "prying loose" a pastor and taking him elsewhere. Churches are not prone to call upon ministerial boards for supervision and direction. Each church is "a law unto itself" in this matter. There is unrest among pastors, as there is unrest among churches, growing out of a situation in which it is not known how long a leader will stay with the work. People are not prone to attach themselves to an institution that appears to them to be unstable in its leadership.

Then, again, churches are looking for "ready-made" pastors, and pastors are looking for "ready-made" churches. Churches want men with education, experience, and small families; they want men who are good mixers, men whose lives are clean. They want ministers with wives who will complement the work of the pastor in a strong way. On the other

hand, pastors want churches ready to launch a big program and able to pay a good salary. The demands on both sides are high. Apparently there is a tendency to overlook the fact that many churches could be made strong centers in a few years under wise leadership, and that many young men would soon prove excellent leaders with a chance to have the needed experience.

Young men will not be challenged to a cause about which people are not enthusiastic. This is the time for shaping the church of the next generation, and the challenge should be met by parents who like one of olden time prayed: "O Jehovah, give me a son that I may give him back to you all the days of his life." We need Hannahs today, even more than we need programs and ministerial boards. It is a time for not only pastors to fall upon their knees, but for every one in the laity as well, to be facing the task that affects all our teaching and the mission work of the church.

Other denominations have faced similar problems. Some of them faced them sooner than we did. Some of them worked out plans which we might do well to study and adapt.

The *Indiana Survey* points out the significant fact that colleges devote thirteen times as much energy in training public school teachers as in training teachers and workers for the church. Let us create a demand for these workers and the colleges will be glad to send them forth.

I have in mind several churches, each with a membership of over one hundred fifty members, in thriving counties and villages where pastors are allowed a thousand dollars a year. These pastors must furnish their homes and devote all their time to the work of the church. In one instance where members of a congregation are worth thousands financially, they are so poor spiritually, that the pastor has been compelled to move his family of children to a different church, where his services receive better remuneration, and where he can "make ends meet." A pastor told me a few days ago: "I have been offered twice as much pay if I will resign the work of pastor and accept the principalship of the schools in the village." But he would not resign, though pinched with a debt taken on while attending school in preparation for the work that he is so acceptably doing, because he loves and is willing to sacrifice for the church.

We are surely facing a great problem of leadership in the situation as it confronts our pastors. How shall we meet them in a day of commercial bidding for our splendid young people who are being sought in business, and as teachers, by other denominations, and abroad? What shall be done to dignify the ministry? Let every person pray that he may do his duty toward the solution of our pastoral problem.

Elgin, Ill.

Some Benefits Derived From the Vacation Bible School

BY NAOMI SHAW

"God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations" (Psa. 67: 1, 2). Jehovah's answer is found in the words of Moses: "Therefore shall ye lay up these words in your heart. . . . And ye shall teach them to your children. . . . Ye shall diligently keep all these things which I command you. . . . Behold, I set before you this day a blessing and a curse, a blessing if ye obey, . . . and a curse if ye will not obey" (Deut. 11: 18, 19, 22, 26, 27). In 1 Cor. 10 we find that "these things were given for our examples." The highest duty we, who attempt to serve God, owe to the church and the community in which we live is to get right ourselves. The searchlight of God's truth is turned upon each individual, and through his Word comes the question, "Is thy heart right with God?"

It is impossible to give to others what we do not possess. Benefits are determined by the use we make of our opportunities. Are we living up to God's injunction? Let us see what statistics prove. The

child is required, in nine months of the year, to have at least nine hundred hours of secular education. Religious education coming through the Sunday-school allows for the lesson period thirty minutes a week, totaling in one year twenty-six hours. Twenty-six hours in one year against nine hundred hours in nine months! Are we diligently keeping "all these things" which God commanded? Are we receiving the blessing or the curse? The Vacation Bible School helps the church in a measure to function more than one day in the week, and consequently with less time intervening between class periods. Two weeks of Vacation Bible School are equivalent to one year in Sunday-school. Should not this serve as a challenge to every church to make up at least some of the time wasted? "While men slept the enemy sowed tares." Will God hold us responsible for lost opportunities?

The Vacation Bible School induces a spirit of coöperation among the various denominations with respect to the religious training of the child. It also affords a unique way for the child to learn reverence for God and his house; and it furnishes a way for expression in worship. It is the most natural thing in the world for the child to ask for something, and when all restraint is gone he readily petitions the heavenly Parent. A most impressive thing is the singing of psalms. The melody of those I learned in my youth still rings in my ears. Thanks to the sweet singer of Israel for leaving us such a marvelous heritage! No wonder his heart rejoiced as he sang those words of inspiration and communion with his God. It would not seem to be out of place to suggest that our musical talent compile a book composed of selections from the Psalms and other Scriptures to be used in Vacation Bible Schools.

The Vacation Bible School also gives the teacher an opportunity to express individuality. This makes it possible to exemplify the fact that "unity and variety is God's great law of harmony." It also helps to develop new talent. A short "survey course" of the Bible is an excellent help to our juniors and intermediates in placing Bible events in consecutive order. Palestine becomes a real place on the map. Abraham and Isaac and Jacob become real people who walked up and down in that land. These things firmly fixed in the mind, together with the practical lessons, form a basis for all subsequent Bible study.

The supervised play that is a part of Vacation Bible School activities fosters an unselfish group spirit and teaches by precept and example that success lies at the end of the coöperative way. Here also is a vast opportunity to teach the child before the "evil days come," the real objective of life: that is, acquaintance and communion with God. In youth it is only a step across the brook, which soon will widen into a broad expanse, to transfer in a larger measure the child's perfect trust in the parents to an all-wise God and heavenly Father, and to One from whom they can never hide.

The great Architect has a plan for every life. He sets the possibilities for each individual. The work of the construction belongs to us. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Thus we are enabled to fit our work into God's great plan. Then, too, the appreciation of the children should be an incentive to every church in the Brotherhood to hold a Vacation Bible School. The simple trusting faith of childhood and youth is being shaken today, and our young people are set adrift to struggle amid the violence of the waves of false doctrine and unbelief.

Are we as parents and teachers holding our place on the witness stand for the interests which the church represents? Are we giving value received for the countless opportunities to "earnestly contend for the faith"? Keep in mind the simplicity of the issue at hand, and remember that it centers about the single question, "Is the Bible wholly true?"

Sister teachers, added power may be yours by keeping the command found in 1 Cor. 11. Will you ring true to your high calling and point youth and age to the cross beam that leads back to God?

Des Moines, Iowa.

The Symbols Again

BY D. W. KURTZ

I do not believe in debates on religion, neither do I believe that misunderstandings are beneficial. My article on the symbols in *GOSPEL MESSENGER* No. 13 has been completely misunderstood by Bro. James A. Sell, as indicated in his article in *MESSENGER* No. 17. Had he not mentioned my name, and put me in an entirely wrong classification, I would not write these lines. If others interpreted my article as he did, I am very happy that he pointed out my failure to make myself clear. I did not know that I was using "fine figures of rhetoric, or glowing pictures of fancy." As far as my purpose was concerned, I can only say "not guilty."

There are three common ways of expressing truth—by word, symbol, or life. The wrong word expresses falsehood; the ineffective symbol becomes formalism, legalism, ceremonialism, pharisaism; the wrong life is hypocrisy. The word that pretends to tell a truth, but does not is a lie; the symbol that pretends to convey a truth which it does not convey is empty, pure form; the deed that pretends to signify reality which it does not have, is hypocrisy. If I say, "I love you," and do not do so I lie; if I give you the kiss of love without love, I keep the law of a symbol, but not its true intent; if I pretend to love you in acts but do not have this relation, I am a hypocrite.

Goethe has said, "The greatest can never be spoken." This is true in all the deep things of morality and religion. Words are not enough. The things of the Spirit are too great for words. Hence Jesus gave, exemplified, and commanded the symbols. They were commanded because they are right, necessary, essential, vital, creative. Can you use bigger adjectives than these? But a mere formal obedience loses the real essence and significance of these symbols. The symbols are so big with meaning and blessing that it is tragedy that so many people get so little out of them. The word love is not enough—we need the symbol of love; but this must lead to the life of love. The word sacrifice is not big enough—we need the symbol of sacrifice, to help us to get the life of sacrifice. The word for brotherhood is not big enough—we need to eat together, so we can by the Spirit of God learn to behave like brethren. This is exactly what I said in my last article, in slightly different words. Bro. Sell says I do not go far enough. Well, it seems to me that I go a long way. I am not willing to stop with the symbol, I am satisfied with nothing less than the Christian life, the life in harmony with Christ in God.

Those who know me can testify that I preach the symbols, practice the symbols, and I am trying to live them. If I had talked with the man in prison I would have done exactly as Bro. Sell did. Only I would not have stopped with the English words, "Believe and be baptized," but I would have gone to the original which is "Have faith and be baptized." Now faith is three times as big as believe; it means belief, trust and obedience. It means absolute loyalty to Christ, which makes a complete transformation of life—a new creature.

Now I am not going to misrepresent Bro. Sell. He means all of this—we believe exactly alike. I have known him since I was a child, and all who know him love and honor him for his piety. I am sure that he, as well as I, does not stop with the symbol. He, too, demands the transformed life in the Christian. But when anyone inadvertently puts another in a wrong classification, it does no good to anyone, and certainly not to the church.

In conclusion, I want to state as clearly as I can what I hold regarding the symbols:

1. The symbols are commanded; they should be obeyed.
2. But they are commanded in the first place because they are good, vital, purposeful, illuminating and creative of the spiritual life.
3. The symbol is not an end in itself, but the divine "means of grace," to get into true harmony with God.

(Continued on Page 378)

Echoes From the Hershey Conference

(Continued from Page 369)

You can pull it out with a corkscrew or, if you have gas enough in the bottle, you can blow it out. That is what happened to this meeting. The pressure got so heavy that the stopper blew out and the meeting just went its own way. But the feeling was general that it was a very good way just the same.

Bro. Branscom of North Carolina started things by telling how the Methodists planted new churches among the cotton mills and made them self-supporting. Then somebody wanted to know why we had not done, or could not do, likewise. One question brought on another until brethren began to speak right out of the bottom of their hearts. They said we have been "selfishly social," and have been asking that people be "born perfect Christians," and many other such like things.

We can not report such a meeting. That can only be done, if indeed at all, by the living voice of one who was there and had the fires of his own soul kindled by the flames which flashed from that altar of burning hearts. Ask the member of your District Board who was present to tell you about it. Your Board had nobody there? Then ask it why and whether it is going to be absent again next year.

At the Vacation School Conference Sisters Hackman and Martin continued their helpful instruction on "Primary Methods" and "The Worship Period and Supplementary Work" along the same general lines as on yesterday. And Bro. Flohr did likewise with his subject of "Organizing and Financing" the schools. But the Standing Committee room is becoming crowded. It scarcely holds all who desire to take advantage of these opportunities.

This was especially manifest at the afternoon session, at which the instructors named above continued their work with the addition of Bro. Gingrich, as on yesterday afternoon, on the "Relation of Instructional and Expressional Activities."

The District Mission Boards conducted their meeting a little differently this afternoon. The ticklish money question was the subject. After opening devotions led by Bro. Maddocks, of Altoona, Pa., a series of questions were taken up, the discussion of each being introduced by some one appointed for the purpose. Though somewhat less spirited than the morning session, perhaps, it was a very inspiring meeting.

Here are the questions considered: What are the best methods to raise money? What makes people give liberally and willingly to missions? How can a local church give to missions when it has a heavy local budget? Is it wise to apportion the budget to the churches? What factors determine the amount of the budget? Should stronger Districts make their budget larger in order to help the weaker ones? What salaries should we pay our men? When is it waste to spend mission money? Why do we have deficits? How can a District Mission Board help to teach stewardship?

The third question brought out the interesting fact which everybody might know who thinks carefully and looks around a little, namely, that it is with few exceptions the churches which have heavy local budgets that give most for the general work. How do they do it? Reader, what do you think the answer is?

The General Mission Board always has a meeting at the General Conference and this Board was in session today also. One brother who sat in to listen a while and heard the full report of the Africa mission said it was exceedingly interesting and encouraging to see how the serious difficulties with governmental authorities there had been met and overcome, and the mission es-

tablished with no present prospect of further interference.

The closing session of the Vacation School Conference was held at 6:45 when Bro. M. R. Zigler addressed the assembly on "Fostering the Missionary Spirit" in these schools. First of all there must be teachers whose hearts throb with the aching hearts of the world. Such can find many ways of cultivating missionary interest: (1) Missionary stories, (2) use books showing how to manage the play period to this end, (3) give opportunity for expression in handwork which may be used for missionary purposes.

One person who attended this training school and is especially competent to pass judgment remarked upon its very practical character. There was no finespun theorizing but it dealt with the concrete problems the teachers have to meet.

At 7:30 came Bro. W. B. Stover's sermon on "Stewardship and Vision" and the 1924 General Conference had unquestionably begun. The large audience almost filling the Hillside Auditorium confirmed what the program said about this. A half hour before a praise service had been in progress, with Bro. W. O. Beckner, Chairman of the Program Committee, in charge, and Bro. H. F. Brightbill, of Bethany, directing the singing.

Bro. Stover found his inspiration in the thought of the psalmist that "the earth is the Lord's and the fullness thereof," and an introductory illustration in the story of the city boy who saw for the first time the evening chores attended to on the farm, including the milking of the cows and the feeding of the calves. "Now I understand it," he said, "you feed it in when little and milk it out when grown."

The speaker dwelt much on the strong commercializing tendencies of the age and of American life in particular. We measure all values by dollars and cents. We must have a corresponding spiritual development to counteract this. And yet we do not commercialize everything. We do not thus estimate the value of mothers, nor of teachers, nor of artists, nor of doctors. Just so we need a new accounting of our attitude to material wealth. It is the next great issue we must meet. "It is hard to make money rapidly and keep on saying your prayers in humility."

The preacher concluded his gripping appeal by showing us a vision of a church in which every home is a home of prayer, a self-sacrificing church, a church leading out in making peace among the nations, and a church measuring up to her full great missionary opportunity. The meeting closed with prayer by Bro. Branscom, of North Carolina.

Thursday, June 5

A PART of the daily program from now on is an early morning conference from seven to eight, in charge of Bro. L. S. Knepper, of Western Pennsylvania. It has two main features, a devotional period and a talk on some missionary theme. The devotional part of it is under the direction of Bro. W. M. Kahle, of Daleville, Va. The larger part of the time this first morning was given to this feature. Following this Bro. M. B. Williams, of Detroit, gave a brief address on the work in that city, particularly among the Chinese.

Bro. Kahle read from John 12 about the Greeks who wanted to see Jesus and found in that incident the guiding thought for the service of the morning and proposed this as our great wish for the whole Conference. He suggested that we not only take this desire as our own beckoning star, but think of all the speakers on the program today and pray that they may have the same desire to see Jesus and show him to the people, and still further, that the people who hear them may cherish the same high ambition. Each suggestion was followed by a few moments of both silent and audible petition. Altogether it was an inspiring hour, a good way to begin the day.

The principal programs of the day, as was the service last evening, are given in the Hillside Auditorium because the new seating for Convention Hall is not yet in place. Delays in shipping or transit are troublesome things often, but the commodious Hillside is meeting the need splendidly so far. Bro. J. W. Fidler, of Southern Ohio, is chairman for the day.

After a half hour of praise and devotion in which Sister Cora M. Stahly led the singing and Bro. J. M. Pittenger directed our thought to that last familiar verse of the 19th psalm and led in prayer, Bro. J. Hugh Heckman of Bethany Bible School addressed us on "The Christian Revelation of Things Unseen." This was the "Bible Hour" and Bro. Heckman first explained the purpose of this period in the daily program. The summary of his explanation was, "to put the spirit of the Bible into our hearts."

Christ as the Lord of revelation was his theme and the clause from Luke 10, "to whom the Son willeth to reveal him" was his text, though he did not exactly call it that. Belief in unseen realities is practically universal, as is the desire for a revelation of these hidden things. The tragedy of the situation is that evil-minded men commercialize this human instinct and traffic in this most sacred field of human experience. This constitutes a great challenge to the church whose business it is to provide the true answer to these longings of the soul.

Elements in Christ's revelation of unseen things are a true conception of God, and of man's need, the relations which ought to prevail between God and man, and human destiny. What settles the last point beyond all possible anxiety is putting heavenly truth into men now. That will care safely for the future. The presentation of this interesting theme made us hungry for what is to come on succeeding days.

The Child Rescue Conference followed immediately with Bro. M. R. Brumbaugh, Chairman of the Committee, presiding. The program proved to be one of exceptional strength. But before the addresses were given we sang "Thine for Service," suggested by Sister Stahly as the special Conference song for this year.

Bro. L. R. Holsinger, of Southeastern Pennsylvania, was the first speaker. His subject was "The Dependent Boy and Girl." All boys and girls are dependent physically, intellectually and spiritually, of course, but some are particularly so, through being deprived of normal home environment. How dependent they are was graphically pictured by the story of the father who forgot his little boy for a moment and let him fall from the window, and found it hard to answer the boy's question, "Why did you forget me?" But there is the same mental and spiritual dependence, a fact which tells loudly of parental responsibility.

Special music at this juncture by the Elizabethtown College ladies' quartet was much enjoyed, as was the later number by the same singers.

Bro. Clarence Hesse of Western Pennsylvania explained the difference between a home and our orphanage. To do this he told the story of the orphan boy Aaron Sapiro, who became the now noted attorney, agriculturist and business advisor. There are differences, to be sure, but orphanages, especially the large ones, tend to crush out individuality, to brand the children as waifs, and to starve out the instinctive craving for affection. Our church should be especially active in providing homes for the homeless because our homes are among the best, pure and characterized by simple living. Joe was an adopted child, Bill a child by birth, but the parents found they could hardly tell which they loved the more.

Bro. P. S. Thomas, Secretary of the Committee, was drafted to fill a vacancy in the program which he did most acceptably in discussing "The Blessing that

(Continued on Page 376)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Prayer of Self

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good,
I thank thee, Lord, for gifts received,
For sins forgiven, for pains relieved;
For near and dear ones spared and blest,
For prospered toil and promised rest.
This prayer I make in his great name
Who for my sake's salvation came."

But as he prayed, lo! at his side
Stood the thorn-crowned Christ and sighed:
"O blind disciple, came I then
To bless the selfishness of men?
Thou askest peace while all around
Trouble bows thousands to the ground.
Thou askest health for thee,
And thine, while others die,
Thou thankest me for pardon, for success,—
For thine own narrow happiness.

"Not in my name thy prayer was made;
Not for my sake thy praises paid.
My gift is sacrifice,—my blood was shed
For human brotherhood.
And till thy brother's woe is thine,
Thy heartbeat knows scant throb of mine.
Come, leave thy selfish hopes
And see thy birthright of humanity.
Spend and be spent, yearn, suffer, give;
And in thy brethren learn to live." —Anonymous.

Educating the Ministry

WHETHER we have awakened to the fact or not, we as a church are required to have an educated ministry. This condition has arisen because of our activity in education. We have more denominational schools and colleges according to our membership than any other denomination. We are paying more money for education in our church than for any other enterprise. The rank and file in our church are getting not simply a primary education but thousands are finishing secondary school, and not a few are college and university trained. Our ministers are more and more preaching to people whose thinking is ordered by their training and whether we like it or not we are forced to provide ministers who are educated.

This fact forces the theological seminary into a conspicuous place in our educational system. To a people who are only three decades from a legislative activity against theological schools, this situation is challenging. No one realized the seriousness of the situation more than the ministers themselves. We are fast making the transition from the uneducated free ministry to the educated full time pastor. There are those who would oppose the change but it cannot be stopped; we are creatures of circumstances. We made the change twenty years ago when we emphasized vigorously education for the masses. The minister has no choice in the matter; if he is to continue to be a leader in his line in the church and the community he must specialize. This fact makes the theological institution a vital issue.

Our ministers will get their theological training. Where will they get it? Does it make any difference? If it does not, then we should forego the expense of providing and maintaining such institutions. If it does, we should decide what we need, properly equip the same, and not leave the matter to individuals or a group of individuals to make the terms. Some of us think it makes a deal of difference, for the character of the training gotten by these religious leaders will condition more or less success or failure. There is no getting around the fact that what the church is to be in the future will depend very largely upon the ministry. The minister will guide the worship, determine the teaching, and direct the moral and social work in the church and community. It is clear, therefore, that he should be specially prepared to interpret the principles of life and service in harmony with New Testament

ideals as believed and practiced in the denomination that ordained him. Here is an issue of paramount importance, if I can properly sense the situation. Shall we let the matter drift or shall we lie to and steer carefully through the dangerous passages?

Daily Vacation Bible School

THE church and the home must provide religious instruction to the children; the state cannot be depended upon to do it. The church and home should sympathetically cooperate to supply this invaluable training. Too many times the home has either very little interest or is shamefully lacking in how to teach religion to children. This fact places upon the church a tremendous responsibility.

On every hand we have evidences that of all the education today religious training is of the greatest importance. The intellectual derelicts drifting upon life's sea are alarming. Life without Christian religion has no proper objectives and is usually so fully selfish as to make education a dangerous achievement. Ignorance with all of its limitations is better than the finest education without the blessing of Christian education.

1924 JUNE 1924						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

rance with all of its limitations is better than the finest education without the blessing of Christian education.

The dire need of more time for this important subject is apparent. A civilization going into bankruptcy has alarmed the best thinking people. The church has caught the challenge of responsibility, and feeling the inadequacy of the Sunday church school, has endeavored to provide larger opportunity by arranging for Daily Vacation Bible Schools. The experiences of a few years have proven the wisdom of this new method.

The character of these schools has not always proven true to the name, partly because the aim has not always been clearly defined, and because curriculum and teachers have not been wisely chosen. Too often Bible teaching has been sadly neglected and the purpose of the school has seemed to be that of keeping otherwise idle and mischievous children in a wholesome environment, or of launching them into a program of fascinating handicraft with a smattering of religion thrown in during a short worship period. Wholesome environment and industrial work are both important, but religion should be the chief objective in the Daily Vacation Bible School or else its name should be changed.

The leaders of our church should not be satisfied with the knowledge that our churches are conducting these schools. A carefully planned schedule in which a large share of the time is devoted to religious training splendidly adapted to age groups should be consummated. Even the recreational features should be planned with the child's religious training clearly in mind. We should not be satisfied in lining up with a popular fad; we want a real school of religion. The poet was not wide of the truth when he penned:

Religion is the chief concern
Of mortals here below;
May I its great importance learn,
Its sovereign virtue know.

Notes on Religious Education

We deplore seeing new Buddhist temples erected on our soil, and rightly so. But a new rationalism, a new materialism is arising in our ranks which is, in spirit, a new Buddhistic philosophy. We unintentionally ac-

cept Bible lessons if they appeal to our intellectualism.

What we need in teaching is not merely a series of lessons, but a course of experiences in Christian living. These should be so provided and of such a nature that each experience will lead to a desire to live the Christian life in a still larger circle.

We have often heard the phrase, "Religion is caught." But we now know that this is but a partial truth, for religion is *taught* as certainly as it is caught. In fact, our religion is decidedly a teaching religion. Perhaps we have not yet caught the full significance of the teaching factor in the religion of Christ.

With the rapid coming of Week-Day schools of religious education in which children are allowed to be excused from public schools an hour or more each week for teaching in religion, our Vacation School programs should be planned to correlate with these and other teaching agencies, in an all-the-year program.

How do public schools secure a good attendance? Is it through the fact that by law pupils are compelled to attend school? Is it not rather the fact that public schools have goals and the moral support of public opinion? Pupils do not want to fail when they are individually responsible. Why shall we not have something of this in schools where religion is taught? We can have it if we want it.

Did you ever sit down and calculate the amount of money you are spending each year to purchase materials for your school? And then did it occur to you that at the end of the year your school has none of these materials left? Why not invest in materials which will be more permanently the possession of the school? Then, a greater reason for better lesson materials is the fact that Uniform Lessons have served their day. They have not been built to meet the needs of the child. It cannot be so when the same lessons are used for all grades.

The task of the church for the years of childhood (say under the age of twelve) is to present boys and girls with models of conduct and to make these models live in the way these pupils are able to appreciate them. Again, when we know that the majority of children drop out of public schools and out of Sunday-schools at the close of this period we should try to leave these models so wrought into the lives of pupils that the pictures will leave lasting impressions able to shape character in right channels. And what an array of these models the Christian Church has at its command in the Bible and out of it!

We are positively assured by competent authority that a syndicate composed of at least four of the largest denominations has been formed to provide a better, or at least a different, series of graded lessons for religious education. These lessons are to be arranged with sections of lessons for each week in three parts, one on worship and instruction, one on the social relations of life, one on the expressional phase of the lesson. The first two may be used on Sunday and the last phase during the week. Or the last two may be used through the week. These lessons are to be ready in two years and will take the place of all lessons above the Primaries at present in use.

The Uniform Lessons have been in use over fifty years, and it is not easy now to change quickly. These lessons have done much good in different ways. They have aroused a conscience about the need of united effort in religious education which has brought a better series of lessons. The Uniform Lessons made no provisions for the worship period, gave no special instructions to teachers as to the characteristics of children at different ages, did not stimulate careful grading, made no provision for professional work, had little provision for lessons on missions, were not church-centered. But the point at which these lessons are inadequate, is in the fact that they totally disregard the needs of the child. They are prepared for adults, and in this they omit large and valuable sections of the Bible. The time is here, and is passing, when every church should earnestly consider its course of lessons, instead of purchasing materials which are cast aside every three months, besides failing in other essentials.

E. F.

THE PASTOR'S STUDY

A Children's Sermon

BY E. R. FISHER

Jesus the Light of the World. John 8: 12

Did you ever stumble over anything in the dark? I have. One night I came home from church, put my car away and started to the house in the dark. I could see the top of the posts around the yard because they were high enough to be in range of the starlight. I knew about where the gate was and I thought I saw the two gate posts. Instead of stepping through the gate as I supposed I would do, I stepped into the fence instead. The result was a hole torn in my pants and a hurt shin. The darkness confused my sight until I did not know what to avoid.

How many have ever been lost? I know some boys that went hunting one night and got lost in the woods. They waited until daylight, thinking that perhaps they could find the way home in the light. But they had not found it when they were found by a party that had gone out to hunt them. It is harder to keep on the right road in the dark than in the light. It is harder to find what we want.

Wouldn't this be a sorry world if we had to live in darkness all the time, and if the sun would not shine? Life would be very unpleasant in spite of our fine inventions in electric lights and gas lamps. Darkness does three things for us, it causes us to stumble over things we do not see, to lose our way, and it makes life unpleasant.

What does light do for us? Would I have run into the fence if it had been day? Not if I had been looking where I was going. But no matter how hard I looked in the dark I could not see. Light reveals the things we should avoid. It reveals the dangers so we can go around them.

Do you think the boys in the woods would have become lost if it had been day? Not as likely, for light helps us to keep our directions straight. It helps us keep on the right road. Light makes life more pleasant for us. After several cloudy, gloomy days we all feel better when the sun shines again.

The Bible represents sin as darkness; who does it say is the Light of the world? Does sin do all that we have said darkness does for us? How does sin confuse our senses? I heard a man say that he thought it was all right to get what you needed if you had to steal it to get it. Was that right? That man had let sin so confuse his senses that he could no longer distinguish between right and wrong. I went to school with a boy who thought that to be brave, was to fight every time some one made him angry or did something to him. He thought that it was a coward who did not fight every time some one did not treat him real nice. When that boy grew bigger he stabbed his own brother nearly killing him. He was sent to the reform school. That boy had let sin confuse his sense of bravery until he had run into a lot of trouble. His mistake cost him dearly.

How does sin cause us to lose our way? Did you ever notice how different things look in the dark? I suspect you have heard ghost stories telling about people getting scared at something that later turned out to be a cow, or horse, or something very harmless. If it had been light they would never have made that mistake. Sin does the same thing. It makes things look so different to us. That is why so many people go wrong. They think they are going right but sin has so twisted their sense of direction that they may be going in the opposite direction from that which they intended to go. How unpleasant it is, all the time to be uncertain where we are going and what we are going to run into next. It is an awful feeling to be lost and confused in this way. Sin does that for us.

Jesus said he was the Light of the world. Does he do for us what light does for our physical bodies? Does Jesus show us what to avoid in life to keep from suffering and trouble? He says his Word is a light to our pathway. Jesus is the Lantern that lights our path so we can see where to go and what to avoid. His light reveals the fences, and stumps and rocks of life upon

which we would surely fall if it were not for his light. Jesus sets the right road before us until we can not miss it. He reveals the things we need for our soul. We do not have to fumble around in the dark. I went out to the pantry one night to get something to eat. I thought I knew where things were and would not need a light. In hunting around I upset a can of milk. As the cold milk splattered over my bare feet I heard my wife say: "Why didn't you take a light so you could get what you wanted without upsetting things?" When we try to find things for our life without the light of Jesus we usually make a mess of it. Jesus reveals the things we need for our soul and lights us to those things. Do you wonder that Jesus said, "I am the light of the world"? I heard a man say: "I thought I was having a good time in life, but I never knew what real joy was until Jesus came into my life." Jesus makes life pleasant the same as sunlight brings gladness to our physical life. Wouldn't you rather walk in the light than in the dark?

If you want to miss the pitfalls of life, and the mistakes that many make, you must take Jesus as a Light for your life. He will save you a lot of suffering and sorrow. He will show you how to make your life great and useful if you let him shine into your life, for Jesus is the Light of the world.

Essex, Mo.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 20. The Benediction Prayer

This article concludes this series of studies on prayer prepared by Bro. Wm. Kinsey.—Ed.

XX. *Scripture*, Luke 24: 50, 51: "And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he parted from them, and was carried up into heaven."

1. "Blessed them," Greek, *eulogeo*, "to invoke blessings, of one taking leave."—Thayer.

2. Time: At Christ's ascension into heaven from Olivet, forty days after his resurrection.

3. This incident of blessing is recorded by Luke only. In his Acts account of the ascension Luke says nothing about the eulogy. The two accounts by the same author are not contradictory, but supplementary, and should be studied together.

4. *The Benediction*. A benediction is a prayer, invoking a solemn blessing, and kind wishes. Jesus did many things during the forty days after his resurrection. But the *very last thing* he did was to utter a benediction upon the disciples. It was a kind of farewell, or good-bye. What must have been their feeling to hear his words of blessing invoked upon them, and to see him parting, ascending from them! It was wonderful! And then to be informed by the angels that his coming again will be in like manner as his going! And whatever else that may mean, he went in blessing, and he will come again in blessing for his own.

The *last thing* Jesus did before he died on the cross was to pray for himself; the last thing he did before ascending into heaven was to pray also, but this time for the disciples. What he said is not recorded. We have a kind of weakness in wishing that something of what he said might have been recorded.

5. *Practical*. (a) *Prayer and Leave-Taking*. Separation is an appropriate occasion for prayer. We well remember a dear brother of blessed memory, who always proposed prayer when the time came to depart from home for a journey or mission of any kind. Or if perchance it was a visit, rarely would he take leave without proposing a word of prayer. We never feel quite right to leave our loved ones for any length of time without asking God's kind providences to attend them.

(b) *Summoned Parents*. Sainted fathers and mothers on leaving this world for heaven are not free to depart without pronouncing God's blessing upon their children. It is, "God bless you, Mary, be a good girl," etc.

(c) *The Benediction or Mizpah*. The minister somehow or other feels that his hour of service is incomplete unless he can dismiss the worshippers with

some kind of a benediction. The separation seems awkward without it. The benediction is a kind of a congregational good-bye, God bless you, or may it be well with you as we separate.

(d) *The Pastoral Visit*. The pastoral visit, in most cases, is hardly complete without a prayer. There is something about the minister that makes him desire to be a channel of blessing to those in his care, and there is something about the parishioners that craves the benedictions of the man of God.

(e) All of Paul's letters close with benedictions. They make an interesting study. Compare the closings of our own letters. Study also the ordinary partings of people. There seems to be an eternal fitness for the parting blessing. It was the natural way for Jesus to take his leave from this world. Let us follow our Master's example more closely. Let us bless.

New Windsor, Md.

What Is Your Caliber?

BY ELGIN S. MOYER

WE sometimes find men looking for jobs that will exactly fit their size. At first thought we may be inclined to accept that ideal as right and proper. It would seem rather preposterous for an ignorant beggar to be seeking nomination for the United States presidency or aspiring to a position in some university. Yet had that man prepared himself for some of these higher positions it is perhaps not altogether out of the range of possibility for him to have attained his goal. I suppose it depends pretty largely on how we make use of our talents as to whether we can do big things some day or not, and as to whether we will ever amount to much in this world.

The other day this thought was brought forcibly to my mind when on one of the streets of our city I saw a five-cent man selling little balloons and other toys. I have seen him quite often at that particular place selling his wares. He is always selling five-cent toys. This five-cent idea was boldly shown to the world in the large sign he wore on the front of his cap in these characters, "5c." He was making a five-cent living and was evidently a man of five-cent caliber. Perhaps his possibilities at one time may have been greater than his present business would indicate. But at any rate, there he was with an attainment of the five-cent size.

Sometime ago at a railway station I heard, as we sometimes do, a man sturdy in physique and in possession of a strong lung capacity calling out "Papers! Papers!" A passing stranger, disgusted with a man of such size and strength doing such a little but noisy job, impatiently remarked to me that as far as those fellows ever get in this world is to stand there and "bray as mules." Again the question comes: What might that man be doing now had he developed his capabilities to the full, or at least to some greater extent? Has he attained his highest possibilities and is he making his biggest contribution to the world?

Now, how does this appeal to you? I do not suppose that any reader of these lines is of the "five-cent" class or of the "braying" type. But going back to the real question, what is your caliber? and what kind of a job are you seeking? Are you seeking a job that will just fit your size, or are you trying to be big enough or to become big enough to fit the task that is waiting to be done? There are plenty of people able to do the easier jobs, and who are contented to do just what fits them. It is up to us who wish to accomplish something worth while for God and the world, just to stretch ourselves a bit, and really do something bigger than we at first thought we could do.

Remember there is always room at the top of the ladder. Are you willing to climb to the top or would you rather remain at the bottom and be a "five-cent" man? There is much room below to exist and do the little things; but there is room at the top for growth and expansion, and for the accomplishment of some of the harder and more challenging tasks. It will take pains and efforts to rise above the crowds and prepare to do some of the big jobs, but what we can do for the world will many times over repay us for the cost of the climb.

Chicago, Ill.

HOME AND FAMILY

Crops and a Child

I have seed to raise and I plow the field
And I plant my crops with care,
And I thank the Lord for the rain he sends
As I watch them growing there.

But I don't sit down with a book by day
And let my fields run wild,
For crops won't grow by themselves, I know—
Is it different with a child?

I've a boy to raise and I want a man
When his growing days are done,
And a man must work for the crop he seeks—
Is it different with a son?

Will strangers care for my wheat out there
When the weeds grow rank and wild?
If my crop would shrink if I idled here,
Dare I idle with my child?

Yes, I'll work for him, and I'll play for him,
And I'll do the best I can,
For the Lord has given me a son to raise
And I want to raise a man.

Yes, my eyes are set on the harvest years
When the long hard task is done,
So I'll pull the weeds from his life myself,
For I dare not shirk my son.

—Edgar A. Guest.

The Christian Home

BY KATHREN ROYER HOLSOPPLE

HOME! What a magic word that is! It is one of the sweetest in our English language. The thing that it stands for is a priceless possession. Do we always regard it as such? Do we endeavor to make it all of that and more?

In many languages there is no word for home as we think of it. The word "house," meaning a place to eat and sleep, is all that many people have. But we have this beautiful word and the wealth of meaning that goes with it. What can we do to make it live in the minds of our children?

We want our children to be religious; to love and worship God; to take Jesus for their Savior and Example. We have our church services, the Sunday-school, Vacation Bible School, and other institutions which we maintain to teach our children these things. Have we in our effort to make these institutions efficient forgotten that even they, very important factors in the religious life of children though they be, are second to the home? The home as a religious institution is world-old, and in influence it is second to none.

But just what is religion? If it were memorizing Scripture, learning and hearing lengthy prayers, and listening to learned discourses, it were very easy for our children to acquire it by being sent to some religious institution. But these exercises are religion only as they very definitely affect and mold the life of those taking part in them. *Religion is living our lives in a religious way.* Of course, religious knowledge is quite necessary, but it must be very definitely applied to our everyday living before it becomes religion.

The home is the first and the most important place in our lives. It is here that we learn our greatest lessons, and most important of all it is in the home that we live them out. Living day after day as an active member of a truly Christian home is the greatest religious education that any one can receive. Through training and constant care children can be brought to a full Christian life.

The home is divinely fitted to give to the child Christian training. The responsibility rests on the home, and it cannot be delegated to any outside institution. The church and its varied organizations supplement and complete the religious life, but the church cannot substitute for the home and its training.

This means preparation on the part of the parents. The most effective teaching is accomplished through example. Parents should constantly keep in mind that they should be a living example of the precepts they would teach. Indeed, if lives are lived rightly, precepts are not needed, for children are quick to imitate

their elders. Here is our opportunity. But to live as Christ would have us live before our children means that we must follow him closely; it means that we must consecrate ourselves to him and to his teaching.

Then, too, we must study our children. This is not difficult to do in this day when literature on child training is so plentiful. Never before has so much been printed with a view to helping the parent to understand and teach his child in the most acceptable way. We take great pains to become thoroughly efficient in our special line in the business world, and we ought to give no less time and thought to the training of our own children, for they constitute the greatest opportunity God has given us.

The teaching and training of our children should be part of our daily home life. It is not just for Sunday and church; the proper training of our children is a problem to consider in all we do. Children do not divide their lives into that which is religious and that which is secular. Everything we do, if done rightly, is religious. We eat, drink, sleep, bathe, exercise, and keep our bodies strong and healthy in order that we may serve God. Our everyday duties, if performed in this light, take on a new interest. And if we get this attitude toward daily right living the children will catch the spirit and learn one of the great lessons of religion, for religion is living right.

Let Moses say to us, as he said to the Israelites: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In other words, we must make religion a part of the daily life which we share with our children. If we do this our efforts will be crowned with success and we will see our children walk in the Jesus way, advancing "in wisdom and stature, and in favor with God and men."

Shelocta, Pa.

Sealed

BY R. H. MILLER

Eph. 1:13. Ye were sealed with that Holy Spirit.

The Experimental Side

THE less a man does the more it is, "I did it!" The more a man does the less it is "I" who did it. With the increase of effort and sacrifice there is a proportionate obscuration of self.

A bear invaded the home of a pioneer. His wife killed it with a stove-poker. He peered through the keyhole and cheered her with excited screams. The next morning he spread the news far and wide. His words are contained in the last line of the poem relating the incident,

"Me and Betty, we did it!"

Since Jesus' day the world has not seen a mightier worker for God than Paul. Listen to his words, "Least of all the apostles"; "Not I but Christ!" With the increase of effort and sacrifice there is a proportionate obscuration of self.

The Divine Side

This is but the experimental side of a great spiritual revelation. When men serve and sacrifice up to the measure of the Holy Spirit's compulsion, this obscuration of self gloriously enlarges into the blessed security of divine possession. We are his, kept by his power, sealed by his Holy Spirit!

The Experimental Side Again

All of us know what self-consciousness is. It bumbles our words. It confuses our thought. It embarrasses our actions. It makes us weak, bewildered, fearful. And we also treasure in memory a few precious "moments of understanding" when self was forgotten. We were strong, clear-visioned, fearless.

The Divine Side Again

The absence of self from our best moments is but the experimental side of God's keeping power, the seal of the Holy Spirit. We can forget self because our lives are in his hands who doeth all things well.

An Illustration

It is in the path of labor, love, peril and sacrifice that we can come to know God's keeping power.

Father died in 1892, leaving mother with four boys, the oldest six, and the youngest one year of age. We lived in the country, one mile south of North Manchester. Late one night some one knocked at the door. Mother asked who was there. The man explained that it was some one wanting shelter from the rain and cold. Mother told him that she was a widow, alone with her "four little boys," and that she could not let him in. He insisted. In foreign accent he said, "I haff no weepsons" (weapons). Finally all was silent without. Whether he had gone mother knew not. But she prayed, and went to bed, and slept! I have often heard her say that before father died she could not stay at home alone at night. Some of the neighbors must come in, or else we must go to the neighbors. But in the baptism of sorrow and sacrifice in the loss of her companion and the burden of caring lone-handed for her four babes, the keeping power of God became a real factor in her life. By this hard road she found what it means to be sealed by the Holy Spirit.

It is in the path of labor, love, peril and sacrifice that we come to know God's keeping power. Those who follow it can say,

"I am thine, O Lord, I have heard thy voice,
And it told thy love to me."

North Manchester, Indiana.

Are You a Hundred Watt Christian?

BY DAISY M. MOORE

WHY, we might question, are professing Christians so different? Why do they act so differently? Why are their lives patterned so at variance? Why do we react in such variable degrees to them? Why do some let their light shine so gloriously in the world that everyone coming into contact with them feels cheered and heartened as he passes on? If they are all linked up with God, if the Fountainhead of life and light and power and love are one and the same for each, why is the manifestation of these qualities not the same?

You have your house or office wired for electricity and have your fixtures installed; when night comes you press a button and lo, each room is lit up as if by magic! But why are some of the rooms more brightly lighted than others? Why do some bulbs glow with a greater radiance than others?

The same power flows to each outlet, yet there is a very noticeable difference in the amount of light given off. The secret lies entirely in the bulb! If you examine the bulbs carefully you will find that they differ in size and that the varying numbers which appear on them show that their strength is not identical. The one hundred watt bulb will give off four times the radiation of the twenty-five watt bulb. So the strength of the light given out by your electric fixtures is not determined by the current which flows to and from your house, for it is identical at each point of contact with bulbs.

Going back to our question at the head of this article we are now prepared to see that the degree of radiation of the Christian is not determined by the amount of divine power which God possesses, nor by his ability to transmit it through the proper channels to man. It depends upon *man* himself; if he is a one hundred watt Christian his light will shine afar and touch many dark places, bringing cheer and happiness to his world neighbors. If reduced by 75 watts you have the uncertain, wavering light of the twenty-five watt Christian. The ultimate result lies with you and me. God's power is always the same; the channel of prayer and worship, if constantly used, is entirely dependable.

Have we the power to manifest his love and power, his greatness and wisdom perfectly, in a whole-hearted, understanding, consecrated way? Without a shadow of a doubt we *have*; the only question to be decided is, *will* we make use of this ability, this privilege? Upon our decision in this matter depends whether we shall be one hundred watt Christians or twenty-five watt Christians; whether we shall be radiant creatures of God or weak, wishy-washy, negative indeterminates.

Fairfield, Pa.

Echoes From the Hershey Conference

(Continued from Page 372)

Comes to the Foster Parent." That blessing is mainly the blessing of a deeper insight into the meaning of love. The story of the good woman of Harrisonburg, Va., who accepted the care of a child temporarily while the latter was receiving hospital treatment, and then could hardly give it up when the time came to do this, enforced the point in an emphatic way.

"The Church's Privilege and Responsibility in This Work" was discussed in vigorous fashion by Bro. D. R. McFadden of Northeastern Ohio. The supreme task of the church is to win the world to Christ, the speaker told us, and to do this it must appreciate the possibilities of childhood and youth. The conversion of Matthew Henry at eleven, of Isaac Watts at nine, of Jonathan Edwards at eight, and of Richard Baxter at six, points a moral too plain to be misunderstood. The story of a father found sowing the seeds of infidelity in his own children spoke with equal emphasis from another angle of the question. The child rescue work presents a great opportunity for sowing the seeds of truth.

Perhaps no part of this program was more appreciated than the brief period given to general discussion in two-minute speeches in which several very touching experiences in this work were described.

While these interesting things were in progress the Standing Committee was making a beginning of its work. The first hour and a half were used in effecting an organization, after appropriate opening devotions. In most cases the officers were chosen on the second ballot. Three ballots were required in one instance. Following is the new organization: Moderator, J. J. Yoder, of Kansas; Reading Clerk, J. S. Noffsinger, of New York; Writing Clerk, I. B. Book, of Indiana; Messengers, Ralph White, of Tennessee, and E. S. Coffman, of Pennsylvania.

The following committees have been named: On Credential: D. M. Garver, W. S. Long, J. E. Steinour, M. W. Eikenberry, L. A. Bowman; On Resolutions: P. H. Bowman, J. W. Lear, J. Hugh Heckman; On Letters of Greeting: W. B. Stover, S. S. Blough, Eliza B. Miller.

This afternoon, after an inspiring half hour of song service and devotion, the Temperance and Purity program was given, under the direction of the Field Secretary, Bro. Virgil C. Finnell. A much appreciated musical feature was two numbers by the Elizabethtown faculty quartet.

It was a matter of regret that Bro. S. A. Blessing, Chairman of the Committee, could not be present to respond to his assignment, on account of the serious illness of his wife. His subject, "Law Enforcement," was taken up by Dr. Homer W. Tope, State Secretary of the Anti-Saloon League for Pennsylvania, who gave a most enthusiastic and thorough treatment of it. The historical development of the temperance movement in the United States which resulted, in the eighteenth amendment, was reviewed, and the wholesome results of it clearly demonstrated.

Bro. Jacob Hollinger, of Washington, D. C., followed with a correspondingly vigorous discussion of "Respect for Law." The only real solution of our difficulties in this matter is the inculcation of respect for law by writing it in the hearts of the people, after the manner of Jeremiah's doctrine of the new covenant. The speaker was not at all timid about telling what he thought of any citizen, and especially of any member of the Church of the Brethren who would speak disparagingly of the prohibition laws, or in any way would give aid or comfort to the enemy.

Bro. W. D. Keller, of Johnstown, Pa., discussed a different aspect of the subject under the caption,

"Safeguarding the Morals of Our Young People." It was indeed a vivid picture he gave of the moral dangers incident to dance halls, public swimming pools, scanty dress, the movies, automobile joy rides, and jazz music "invented by imps for the entertainment of imbeciles." But he also pointed out the safeguard against these lowering moral standards. Underneath the law there must be character and worthy ideals. It comes back mainly to a question of parental responsibility. "Teach diligently" is the only remedy.

In closing Bro. Finnell called attention to the helpful literature on the subject which could be seen at the exhibit building. Which leads us to observe here that the exhibits of the activities of several of the General Boards and Committees at this Conference are exceptionally instructive.

The crowds are getting too large for the Hillside Auditorium, though it seats nearly two thousand. We hope Convention Hall can be ready by tomorrow.

The music was truly inspiring at the preliminary praise service this evening. Besides the rousing congregational singing there were special numbers of unusual variety and high quality. One of these was given by the Bethany Girls, an even dozen of them. And the Vaughn Male Quartet, of Lawrenceburg, Tenn., well known throughout the South especially for their effective rendering of gospel songs, happened to be available and favored us with a half dozen choice selections, of which none, perhaps, was more appreciated than "If I Could Only Hear My Mother Pray Again."

Bro. McKee of Southern Ohio read the Scripture lesson and led in prayer, after which a sermon on the "Gospel of Good Cheer" was delivered by Bro. Edgar Rothrock, of Southern California, who ably supplied the vacancy caused by the absence of Bro. S. H. Garst, of Tennessee.

Bro. Rothrock began with greetings, first, to all his fellow-pastors who are devoting their whole time and strength to the gospel ministry; second, to the laity which is making this possible, and, third, to all of God's ambassadors who without compensation have given so freely to the cause of their own resources. Getting his start from the Bartimeus cry for mercy, he then told of the good cheer of the call of Christ to a world blind in sin, the good cheer of forgiveness, the good cheer of faith, the good cheer of Christ's presence, and the good cheer of victory. Each point was enforced by some incident from the gospel story, or other effective illustration, or both.

The rapt attention of the large audience indicated that the sermon was making a deep impression. It was fortunate that we were able to get into Convention Hall for this service to make which possible the faithful old park benches of past years were brought in again, pending the still delayed arrival of the new chairs.

Friday, June 6

THE "true blues" were out to the "early morning conference." That is what Bro. Kahle calls the folks who come when it rains, as it did this morning. And there were a good many of them too. And they were richly rewarded. The song of the "Harmony Quartet" would have been worth it.

The next thing after seeing Jesus, which was the thought yesterday morning, is to know him. That is to be our great desire for today. And there are so many kinds, or so many degrees of knowing. Some folks we know historically, like George Washington, some currently, or by common reputation, like President Coolidge, some personally, like those we meet occasionally, and some intimately, like the few choice friends with whom we exchange mutual confidences. We want to know Jesus intimately and experientially.

After these fine suggestions of Bro. Kahle and prayer together, Sister Mary P. Ellenberger, of Nebraska, told

us how the missionary enterprise looks from a woman's viewpoint. She noted first what the word "enterprise" implies, what of interest and purpose and devotion. "Conscience dollars" was a suggestive phrase. The job isn't done, she said, till all humanity is reconciled to God. How only the religion of Jesus makes life tolerable for women, the need to enlist the women of the church in the cause, the goal of a redeemed world womanhood—all this was driven in upon our attention. The cause of missions is in the hands of mothers.

Bro. Heckman's Bible Hour is at 9:15 but before this is the half hour of song and praise. Bro. G. A. Snider is Chairman for the day. Bro. H. S. Replogle, of Southern Pennsylvania, prayed audibly and everybody else silently we hope. And there was music, and then some more both during the special half hour and at intervals throughout the forenoon. We had the Vaughn quartet again, the Harmony quartet, and then the whole dozen of Bethany girls, and also, do not forget, the whole congregation swelling out in a great volume of song. Altogether it was a rich feast, or several of them, for it did not all come at once.

Bro. Heckman's subject was "The Christian Interpretation of Things Seen." For Jesus, he told us, is the "Lord of Interpretation," as well as the "Lord of Revelation." So he read the "inasmuch" passage because this portrays so beautifully simple, unassuming, unconscious goodness, goodness that has become natural, which is the goal of the universe of spiritual realities. As the Great Interpreter Jesus interprets the facts of grace, the existing world of material things, finding grace in all nature and pointing out the spiritual goal of all. He interprets also the things of man, his body, for instance, showing that it was meant for something higher than clothes; and that we should look through his words to the mind behind them, and should see sinners as potential children of God, and saints as instruments of service for the Kingdom.

And Jesus interprets human experiences, our loves and our hates, our work behind the plow, in the store or school room, our temptations, our suffering and even death, and our institutions like the home, the church, the state—all these—everything—he interprets in terms of character, that is, in terms of their relation to or capacity for making the choicest personalities. Jesus interprets all things in terms of the spiritual entities to which they were made to minister.

Next came the Student Volunteer Conference, with Bro. Geo. Griffith presiding in place of Bro. Leland S. Brubaker who could not be present. The theme was a threefold challenge including that of "Foreign Missions," that of "Home Missions," and that of "Stewardship." Volunteers Wm. Beahm, of Chicago, Claire Miller, of Mount Morris, and Kenneth Bechtol, of Juniata, were the speakers.

Bro. Beahm showed that foreign missions, more directly than any other field of Christian activity, represents the expansive, dynamic force of Christianity. Recognizing the fact of a certain reaction against a too exclusive emphasis on foreign missions, and the legitimacy and need of attention to other fields of service, he warned against the tendency to make this an excuse for evading certain plain facts. Some of these facts are (1) the same conditions and appalling need in the foreign field as ever; (2) the certainty that our religion will petrify or putrefy unless vitalized by a whole-world vision; (3) the special opportunity of the foreign work to make a positive contribution to the war problem. Choose your field in the light of a world view. If you can not go to Africa because there are race riots in this country, all right. But be sure to do something for the race problem then. Don't go to Missouri to sell life insurance.

Bro. Miller set forth in vivid pictures the needs of the home land—the church he saw closed by the side of the road, the township with 4,000 out of 1,500 going to no church, the ten churches in one section without pas-

tors, the lynching mobs, the unchurched toilers in many industries, etc. The story of one earnest young minister who gave up the ministry because no church wanted him was pathetic but that of the deputation team that revived a town, caused the vacant old church to be remodeled and a pastor to be sought for it—that was encouraging.

Bro. Bechtol likes the motto, "Not the good but the best." Not all can do distinctively mission work in the home field and fewer still, perhaps, can go to the foreign field, but who can claim exemption from the challenge to stewardship? Some do not see it because of selfishness or because they do not love widely. How can you decide what you ought to do? Live so close to God that he can show you his will. Emphasis on fellowship with him is important because any conscience on stewardship will depend on this. We should make all the money we can, and give all we can and save (not waste) all we can that we may minister to all the people we can.

Bro. Snider offered a few appropriate closing meditations in which he said the test of religion is the way you behave in the face of human need. Prayer by Bro. Bonsack concluded this interesting session.

And prayer by Bro. Ora DeLauter of Ohio began the afternoon program in Convention Hall, along with a rich profusion of gospel songs in which the Elizabethtown faculty quartet had a much appreciated part. This was to be the laymen's conference, something we have not had before. Bro. W. M. Shickel of Virginia was in charge. The theme was "The Layman a Kingdom Factor."

The relation of the layman to the church in her general organization for Christian service was discussed by Bro. J. K. Miller, a layman of Baltimore. The layman, first of all, can live the Christian life. He can support the church by his presence at church services, by his money and by his sympathetic, prayerful interest and cooperation. "He can get new members into the Sunday-school, no doubt, as the speaker did, sixteen of them. Haven't time? Opportunity depends on willingness to be used. "If you want to do what is offered to you, you'll find time to do it or make it." Bro. Miller read the list of our general boards and committees, noting how few laymen there are on them. Our church is in the front line of progress in many ways but not in her use of laymen.

Whether the laymen should be organized into special units of service and, if so, to what extent, was answered by Bro. W. Emmert Swigart, of Huntingdon, Pa. The speaker first explained why we had made so little use of the laymen. In the beginning of our church life we had little organization because the church was a protest against the over-organized state church. Then when we developed more organization, as soon as a layman showed signs of special alertness, especially if he could talk, we made a preacher of him. So he was not given any chance to function as a layman. The best way to keep the laymen in line with the church is to make them a part of the machinery. Bro. Swigart suggested a number of committees the local churches could have in which laymen could be used. These might be on such subjects as evangelism, stewardship and tithing, community service, prohibition and law enforcement, missions, education, music, etc.

The lively general discussion which followed showed the interest which had been awakened. Something more than mere talk is likely to come of this, we think.

Following this was the period of sectional conferences. The one held in Convention Hall was the Ministerial Conference, with Bro. D. H. Zigler, of the General Ministerial Board, presiding. Addresses were given by H. L. Hartsough of Indiana on "The Pastor at work," by T. S. Moherman of Ohio on "The Present Outlook for the Young Minister," and by S. J. Miller of California, a member of the Board, on "Developing Our Ministerial Talent."

Bro. Hartsough said the first thing for a pastor to

determine is whether he understands what his business is: "To shepherd in spiritual things all who come within his field of responsibility." In the selection of his field he must consider both the field and his own capacities. Once in his field, he should survey it carefully to discover how many members there are, how many within reach, how many over sixty-five, between sixty-five and thirty-five, and so on down. He should find out the feeling of the nonmembers toward the church. He will need a daily program with a time for each duty. And a weekly program. And a yearly program with a central purpose for the year.

Bro. Moherman dealt in figures considerably. Of our 1,033 churches we have 203 supporting a pastor on full time, 178 on part time. By the young minister he referred to the man between fifteen and twenty-five. We have between 600 and 700 of such. Four points involved in the subject are the economic outlook, the educational outlook, the church outlook, the public demands outlook. The high cost of living, the cost of an education, etc., are driving many young men into business and other pursuits. "Can the church afford this?" the speaker asked. The public demands a high standard, "a ministry second to none." But the outlook from the church's side improves constantly. There are difficulties and hindrances, but there are grounds for encouragement also.

Bro. Miller wondered whether the church realizes the critical nature of the problem of developing our ministerial talent. He illustrated the point by telling of a minister who went to a church supporting a young pastor and suggested that this could as well be saved. He could look after things. Why did not the older minister go to some one of the 113 churches which have no pastoral care, instead of discouraging the younger minister from trying to develop his talent? And how is the young talent to be developed if all the churches insist on having men with experience? Bro. Miller thinks every congregation should take care of its younger ministers and that pastors should be alert to make use of them, where there are such.

While this program was in progress in Convention Hall the young people and the women were having conferences of their own at other places. The meeting of the latter was in charge of Sister Mary P. Ellenberger, of the Dress Reform Committee, and was in the interest of the doctrine of simplicity. The topics presented were as follows: "Some Phases of Simple Living," by Sister Florence Murphy; "Lessons from the Dress of the Chinese and Japanese Women," by Sister Mary Schaffer; "Indian Women, Dress and Customs," by Sister Eliza B. Miller.

The theme of the Young People's Conference was "Young Brethren and the Future Church." Sister Mary Martin talked about "That Upon Which We Build"; Sister Lois Detweiler foretold "Our Church Membership in 1934," and Bro. Wm. Beahm presented "The Challenge of the Future Church to Our Generation." The report which came to us was that both these meetings were of great interest, some of the discussions being of unusual strength. "Masterpiece" was the word one brother used about one of them.

Two other events of which we have no details were the meeting of the Historical Society and the business session of the District Mission Boards. A little later a Song Leaders' Conference was held and at the same time, an hour of Directed Recreation for Boys and Girls, if the weather did not prove too unfavorable.

Yes, it rained this morning and this evening, too, and it was cool enough to make an extra wrap comfortable. But we are not complaining. As a whole the weather so far has been delightful.

At the beginning of the last service for the day there was the usual feast of inspiring songs, mostly by the congregation with a few rich numbers by the Vaughn quarter thrown in. After reading the first psalm in con-

cert with Bro. C. L. Wilkins of Ohio, he led us in fervent prayer.

Bro. A. C. Wieand was the preacher. His subject was "The Work of the Ministry." Instead of confining himself strictly to the minister's "work," or attempting an exhaustive treatment of certain phases of it, Bro. Wieand chose to give us by a few broad strokes of his verbal artist's brush, a picture of the whole range of the minister's relations. These were grouped under the following heads: (1) The Minister and His God, (2) The Minister and Jesus Christ, (3) The Minister and the Spirit of Christ, (4) The Minister and the Body of Christ, (5) The Minister and His Message, (6) The Minister and His People, (7) The Minister and His Community, (8) The Minister and Internationalism.

The ground covered was so broad that we can not in the space at our disposal, reproduce the elaboration of these divisions. Each point was held up to view, explained and then driven in with a few sledge-hammer blows. The sermon was concluded with an appeal to ministers of the Church of the Brethren to appreciate their heritage of simplicity and loyalty to truth, and the unique opportunity which is theirs.

Bro. J. F. Appelman of Indiana led us in the closing devotions and we went out to find that the clouds had fled, that the stars were shining and that a group of men were busy putting the proper fastenings on the newly-arrived seats. We felt assured of a particularly glorious day tomorrow. The ushers had put into our hands a little slip of paper on which had been printed by courtesy of the Brethren Publishing House, the following prayer:

"In grateful remembrance of the rich blessings of this day, the deepened sense of Christian brotherhood, the better insight into the work to which thou hast called us, O God, and the closer fellowship we have found with thee in Jesus Christ, we lay us down to rest. Grant us the sleep of peace. And with the coming of another day, awaken us, our Father, to new joys of the Spirit. Give us renewed vigor of mind and body that we may have more strength to consecrate to thee. We are to learn anew tomorrow, that all we have is thine. That all our days, all our dollars, all our children, all our powers of every kind—all are thine. Give us the grace we need to lay it all upon thine altar. In Jesus' name and for his sake. Amen."

AMONG THE CHURCHES

Calendar for Sunday, June 15

Sunday-school Lesson, The Return and the Rebuilding of the Temple.—Ezra 3:8-13; 6:14, 15.

Christian Workers' Meeting, The Simple Life: What Is It?

♦ ♦ ♦ ♦

Gains for the Kingdom

One baptism at Muscatine, Iowa.

Two baptisms in the Bremen church, Ind.

One baptism in the Buck Creek church, Ind.

One baptism in the Glendora church, Calif.

One baptism in the church, Philadelphia, Pa.

One baptism in the Beaver Creek church, Va.

Three baptisms in the Mt. Pleasant church, Pa.

Six baptisms in the Freeport church, Ill.—Bro. Robert Sink, of Ankeny, Iowa, evangelist.

One baptism in the Welsh Nur church, Pa.—Bro. W. G. Group, of East Berlin, Pa., evangelist.

Three baptisms in the Chippewa church, Ohio.—Bro. R. R. Hutton, of Marion, Ohio, evangelist.

Seventeen baptisms in the Belleville church, Kans.—Bro. O. H. Austin and wife, evangelists.

Five baptisms in the Wakarusa church, Ind.—Bro. J. F. Appelman, of Plymouth, Ind., evangelist.

Sixteen baptisms in the Indian Creek church, Pa.—Bro. J. L. Myers, of Loganville, Pa., evangelist.

Seventeen confessions in the Eel River church, Ind.—Bro. Chas. Oberlin, of Monticello, Ind., evangelist.

Thirty conversions at Lovewell, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Thirteen baptisms in the Pittsburg church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

(Continued on Page 380)

The Symbols Again

(Continued from Page 371)

4. We therefore should use the symbols to get this deeper spiritual life, and if there is no enrichment of life, the chances are the symbols were performed in a formal way, and not in a vital way.
5. I am pleading for a more spiritual use of the symbols in order that the true purpose of the symbols may be achieved.

I believe that Bro. Sell agrees with me, only we have used different language to express ourselves. I want to state further, that I purposely use different language when I can, to provoke thought. But I am not usually guilty of vagueness or "glowing pictures of fancy."

McPherson, Kans.

A Lesson From the Storm

BY STANLEY H. OBER

THE experience of a storm is a commonplace experience in the life of each one of us. We all have seen a tiny black speck on the distant horizon gradually enlarge and then approach with amazing rapidity, and with a mighty rush of wind, driving before it a down-pour of piercing rain. At such times the weird darkness dims the brightness of the noonday sun; the jagged outline of the picturesque mountains is obscured in the blinding confusion; the inspiring chant of the bird is lost in the din of the voice of the storm reverberating through the disturbed heavens.

One may think a storm cruel and unkind for, when the blackness of the clouds has given place to the awakening light of the sun whose falling rays replace the falling rain, he may find desolation on every hand. Plant life may be laid waste, trees felled and structures crumbled, all at first sight depicting the cruelty of the storm. But was it not the plant that had no root, and the tree whose sturdy fibre was weakened by decay, and the house without an adamant foundation that fell? Then, might one not say that the storm is sympathetic and kind because after all it exposes the weak and unsound and gives further testimony to the strong?

Perhaps each of us has at sometime or other experienced a storm in his or her life. It may have been a great sorrow, a bitter disappointment, or a crushing defeat. Each may have been small and seemingly insignificant in its origin, but the end was of vital import. Our light of inspiration may have been extinguished by the gloom of sorrow, the outline of our lofty ideal may have been lost in the bitterness of disappointment, and the chant of joy may have been made empty by the chagrin of defeat. As our present and future became dark we were prone to worship at the feet of the goddess of yesterday in order to appease our benighted present with past happiness.

Can any good come out of a storm? Our picture would be too black if it were impossible to represent any good. Not until the "colorful mellow glow" of the sunset has been shut out by the storm, do we appreciate its intrinsic beauty and tranquillity as it "fades into a deep gray"; not until the panoramic view of the rolling mountain side is denied us do we admire its myriad blendings of color; and not until the warble of the bird is replaced by the din of the storm do we welcome its note of cheer. It is the storm that helps us get into the spirit of the calm; it is the storm that leads us to the exquisite bounties of nature; it is the storm that brings us to the feet of a great Creator "in whom shall all the earth be blessed."

Likewise, in our lives, can any good come out of a storm? Our light of inspiration may have been extinguished by the gloom of sorrow, our ideal may have been lost in the bitterness of disappointment, and our song of joy may have been made empty by the chagrin of defeat. But all this may be but the testing of the strength of our faith, the firmness of our character, and the depths of our human love. We must not let the storm wrest us from our path of resolute purpose and turn us on the path of self-complacency. Ours should be a race of "set teeth" and not of a "bowed head." After the storm comes the calm, but only to those who have done all to stand and have stood. After

the race comes the prize, but only to those who have run and have run well; after the toil comes the rest, but only to those who have toiled faithfully. Only to the man who can see the beauty of the storm does the true beauty and tranquillity of the calm appeal. The man who can neither see the beauty of a storm nor any good coming out of it, is the man who cannot see the splendor of a golden sun as it gilds the fleecy clouds or the marvel of a rainbow as it unites the horizons with its span of color. The man who scorns trials and temptations cannot fathom the depths of persistence nor enjoy the reward of having achieved in the midst of discouragement. There are things in life that no storm can take away, no fire can destroy and no dagger can sever.

After a fire in a large hotel a man who had just lost his charming wife, wandered to the room from which he had been rescued the night before by two lusty firemen. Among the debris he found a book of poems by Robert Service. On picking up the little volume, it opened at the following poem:

"Say, you've struck a heap of trouble:
Bust in business, lost your wife,
But you've still the sunshine left you
And the big blue sky—
Sky so blue it makes you wonder
If there's heaven shining through,
Birds a singing, flowers a flinging
All their fragrance on the breeze,
Dancing shadows, green still meadows—
Don't you mope, you've still got these,
These, and none can take them from you;
These, and none can weigh their worth.
What? You're tired and broke and beaten?
Why, you're rich—you've got the earth.
Yes, if you're a tramp in tatters,
While the blue sky bends above
You've got nearly all that matters,
You've got God—and God is love."

It is in the storm that God fashions us for service. The history of great men has always been the history of adversity and misunderstanding. The path to true womanhood and true manhood has always been rugged and steep, and not until we have ridden the surf of the storm do we realize the sublime power in prayer. When we can sincerely pray: "Oh God, take me, break me, make me," have we successfully overcome in our preparation for a life of true and unstinted service.

Out of the storm of adversity sprang the great Emancipator and a greater American. Out of the ink of his grieving tears Tennyson wrote his immortal poem "In Memoriam." The opposition of Christendom made a Luther. Marston Moor turned out a Cromwell. "What would have become of Wesley as Archbishop of Canterbury?" What would have become of Washington as the private counselor of George III? Each one of these found himself in the foaming surf and dashing din of the storm. He had to be blinded before he could see. He had to be opposed before he could stand. He had to be deafened before he could hear. The storm of unpopularity meant a stone for Stephen, the storm of distrust meant a scaffold for Savonarola, the storm of misunderstanding meant the hemlock for Socrates, the storm of hatred meant a bullet for Lincoln, and the storm of jealousy meant the cross for Christ. But was not each worth while?

A famous Frenchman has painted a picture which might well be called, "Conquerors of the Storm." In the painting stand those who have weathered the storm. The striking fact about the picture is that all the preëminent characters were first preëminent for their suffering. In the foreground stands the figure of a man whose ambition was frustrated, and to whom the "promised land" was denied—Moses. Beside him stands another figure sensing his way—blind—Homer. Then comes one who was flogged and pounded out of all likeness of man—Paul. Dante is there, his mute face eloquent with grief. Milton in his blindness is heart-broken. And now comes he who towers over all the rest, for "His name is above every name." His storm was the most raging and his victory the most noble for out of it came the salvation of man.

It is true that when we are enshrouded in the storms of life the eastern horizon of our future is dark and unbeckoning. But look, ere long appears the beautiful star of hope gradually illuminating our world!

Then, turning our back to the blackness of the storm and standing with countenance fixed, we are able to attain the sublime plane of another victory. Hark, we hear a voice—but it is not the envious voice of Jealousy; it is not the intolerant voice of Misunderstanding; it is not the penurious voice of Poverty, nor the din of the demon of War, but it is the meek and submissive and soothing voice of the Nazarene, the Christ, the Savior of man pleading in beckoning tones: "Come, follow me," and "I, if I be lifted up, will draw all men unto me."

Huntingdon, Pa.

A Note on Prayer

BY ROY TEMPLE HOUSE

A GOOD deal of the criticism of prayer has been occasioned by our inability to forget the totally inadequate etymology of the word. It is true that the old Latin verb *precor* meant "I ask for." And it is also true that the old Roman's relation to his gods assumed in them the tricky or grasping nature of a beggar. Jupiter, as all the rest of the Roman gods, was a foolish fallible being who could be bribed or cajoled into changing his mind. But our touch with our all-wise and all-loving Father has led us to an entirely different conception, for although we have kept the verb the Romans gave us, it has come to cover a procedure as completely different from theirs as the gulf between the futile sacrifices of a dishonest and deluded ancient idolater, and the faithful converse of a Christian with the Still Small Voice which speaks only kindness and truth.

Of course, the element of petition is still there. The phraseology is a little awkward, but I have always felt that there was a satisfying accuracy in the definition of prayer which I heard an old lady give in a Sunday-school Bible class in my youth. She said: "Prayer is a Christian wanting." Nothing worth while is ever achieved without desire, and no desire could take conscious form otherwise than as a petition to the Power whom all men have always, in some guise or other, instinctively recognized. And since, by the very nature of things, only pure desires can be satisfied—impure desires may be fulfilled but in their very fulfillment prove to the petitioner anything but satisfying—we may accept the lady's assumption that only a Christian can pray effectively, or as likewise justified, the thought that no one can pray effectively except as the prayer is prompted by a Christian motive. Jesus taught us to make requests of God, and God is answering these requests daily. How, we are unable to explain, because we cannot understand the Infinite. But we are perhaps quite as far from explaining telepathy or the radio.

Although we can only speculate as to the procedure which the Father follows in general in answering his children's prayers, we can trace occasional clues far enough through the labyrinth to increase our confidence and strengthen that faith without which our petitions would be futile. A generation or two ago groups of women used to gather in front of saloons and pray God to remove the pernicious institution from our land. In those days, in view of the weakness of youth and the incurable cupidity of age, the saloon seemed as firmly rooted an evil as human slavery had seemed to be a hundred years before. Only the power of God vouchsafed in answer to prayer has been able to destroy the saloon, as only God's power in answer to prayer had in time past abolished human slavery. The liquor evil is still with us, but its strength is waning year by year; and it is prayer, operating through the medium of an awakened human conscience, that is working the miracle. God operates this world through human hands and human minds. The consultation of these human minds with the infallible and ever patient President of the company, constitutes what men call prayer.

If this last figure has anything of truth in it, prayer is not merely petition, and is never selfish petition. Jesus Christ, in that he bade his disciples pray to God as their Father, offered the world the most completely satisfactory explanation of prayer of which human speech and reason are capable. This ideal Father has rational and well-meaning children, who love him and are loved by him, who have neither his wisdom nor his flawless good will, but who nevertheless are entrusted with him

with the detail, that is, the management of the world. All their activities are subject to his approval; all their measures are formulated, or should be formulated, after careful consultation with him. Just to the degree in which he has counseled and approved, just to that degree do their enterprises succeed; because just to that degree are they wise and right. There is nothing arbitrary in the arrangement, neither is there any question of cajoling or unfairly influencing the Father and General Manager. The children's requests are never for special favors; they are not rebuked and denied. They may be general or specific, large or small; they may be for bread or empires, fuel or souls; but the honest ones are always heard and answered, even though the answer is not the one which the petitioner has framed beforehand, since we always plan answers to our questions when rehearsing a conversation which we see approaching. There is nothing in any of this which limits God's omnipotence or his perfect wisdom. This is merely his plan for governing the world, and behind this plan we cannot and do not wish to go.

Some one has ventured the suggestion that God is as glad to talk to us as we are to talk to God. This is a happy way of saying that the harmonious functioning of the universe is dependent on the human and divine interplay in what we term prayer. We must conceive of God as a strong and loving Friend beside us; Jesus taught us to do so, and we have no faculties for conceiving of him as otherwise. One of the most beautiful poems we remember to have read was quoted some years ago by Moncure D. Conway in an article in *The North American Review*. The writer, a woman, is speaking of the manner in which she believes she would find it easiest to pass into the next life. Her last stanza runs:

No! let me gaze, not on some far-reaching
Nor star-spent sky,
But on a Face in which mine own, beseeching,
May read reply.

Similarly, the Psalmist, fearing loss of contact with the Divine, entreats Jehovah not to hide his face. And as a word with a strong and loving friend, as even the warm grasp of his hand, gives enlightenment, confidence and energy, so frequent touch with that Friend who as Paul reminds us is never far from any one of us, shows us the path of duty and gives us strength to travel it faithfully.

Norman, Oklahoma.

God's Own

BY D. C. REBER

"HAVING loved his own which were in the world, he loved them unto the uttermost." So is the marginal reading to John 13:1. Amid the trying and perilous events of crucifixion week, when the faithlessness and perversity of his own followers added to his other hardships, divine love was put to the supreme test. Agitated by his prospective departure from them Jesus did not forget his disciples. He loved them not merely to the end of his earthly career but to the uttermost degree even when his love was not reciprocated.

The apostle Peter said on a certain occasion that God is not a Respector of persons. This, however, does not mean that all persons are treated alike so far as rewards and punishments are concerned. Racially, economically, and socially, all have an equal standing before God if they obey his will equally and are equally faithful in the investment of life according to his divine purposes. While the omnipotent Father sends his rain on the just and unjust, and the sun shines on the sinners' as well as on the saints' fields, yet his love goes farther, continues longer, and penetrates deeper for his own than for the unbeliever. This is not due to the fact that God is partial but to the individual's attitude toward the same loving Creator. The sinner's attitude is non-receptive, non-appreciative, closed. The attitude of his own is open, reciprocating, grateful, confidential.

The heavenly Father is rich in that the wealth of the world is his. Yet analogous to an earthly parent, he does not feel the same toward his inanimate possessions as towards his own. The true and tried children are ever the special objects of his tender care. For them are reserved true and lasting joys at his

right hand. They shall inherit the kingdom eternal and shall share his presence forevermore. These exalted and special privileges of God's children make them worthy to be called a peculiar people, which more accurately translated is rendered, "a people for God's own possession." This should give true Christians a feeling of security and protection not enjoyed by the sinner. This happy state is described as the peace of God that passeth all understanding (Philpp. 4: 7).

God's children may daily live in the sweet consciousness of his surpassing love for his own. When they reciprocate that love, they abide in him and he in them, and Satan can never pluck them out of his hands. What should all this mean to God's devoted children? First, God's protection. Lowell says:

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

The foes of Christianity are relentless and resourceful. Wickedness seems so universal and destructive that God's people become faint and disheartened. But if Christians and those engaged in great moral reforms would rely upon God's power and wisdom, and by incessant prayer and faith keep themselves in the love of God, greater progress in missions, temperance, social purity, etc., would result.

Not only in the church's forward march would Satan's hosts be routed, but greater joy and peace would come to the individual Christian's experience. Worry is a common disturber of the peace and destroyer of contentment. In the struggle for existence, in the rearing of a family, in physical ailments, in personal temptations, his own do not practice the presence of Christ and forget to rely on the Holy Spirit for guidance and power.

Second, God's love brings us power. Power comes to Christians as soon as, and only, when they abide in Christ and live in harmony with his holy will through a life of obedience. God's love and God's law are not contradictory or opposed to each other, but complementary. Law is not given to man to limit or circumscribe his life for its own sake, but to direct his energy into proper channels and to regulate his conduct in accordance with truth and right for the sake of God's glory.

Jesus Christ never used his supernatural power for himself or for a selfish end, but always in order that men might believe in him as the world's Messiah and Redeemer, and for the glory of his heavenly Father. So the Christian must likewise use the power that comes to him by virtue of his relation to God only to magnify his calling as an ambassador of Christ in the interests of the world's salvation. In Eph. 2: 10, Paul says that Christians are God's workmanship (poem) created in Christ Jesus for good works which God afore prepared that we should walk in them. Again a similar truth is contained in Titus 2: 14: Christ gave himself for his own that he might redeem them from all iniquity and purify unto himself a people for his own possession zealous of good works. Titus 3: 8 says in part: "I desire that thou affirm confidently to the end that they who have believed God may be careful to maintain good works."

In 1 Peter 2: 9 the same truth is voiced: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." So also in 1 Peter 3: 13, the security and mission of Christians is stated in the following words: "And who is he that will harm you if ye be zealous of that which is good?"

The evidence of the Christian's faith and the proof of his possessing the Holy Spirit are the zeal and power productive of righteous deeds. Not a spasmodic activity but a steadfast, persevering earnestness that maintains good works in ever increasing numbers and of a more unselfish character. Hence in relation to God's ownership and protection, Christians are his own who some day will hear the glad words: "Come ye blessed of my Father!"

North Manchester, Ind.

Sharing Germs

BY MAUD MOHLER TRIMMER

SINCE getting people to attend church services regularly is one of the great problems of the church, it seems strange that an occasion should arise when a person should be advised to stay home. Though probably in nine hundred ninety-nine times out of a thousand it would be a sin of omission to avoid attendance, yet on the thousandth instance it may be a sin of commission to go. This thousandth time is when by going one spreads communicable disease. It may be admirable to share most things with our friends, but it isn't even decent to bestow our sicknesses on them. We are in danger of sending them to heaven prematurely when their services are badly needed on earth. It would seem that every one ought to have common sense enough to know this, but it is not so. I have known people to go to church or church socials with measles, whooping cough, highly contagious grippé, influenza and chicken pox. Moreover, I have heard preachers, in time of epidemic, plead for a full attendance at church, advising the congregation that if they were idle the devil wouldn't be. But the good men forget to tell the sick to remain at home.

This is not a problem of the city church. There the board of health and the quarantine officers protect the public. In the city it is foolishness to advise any one not to attend. What with the innumerable pleasure devices and the ever-present automobile it is hard enough to get them to come at all. But in the country it is different. Outside of outdoor picnics the farmer does not have a lot of entertaining devices to tempt him from the path of duty. He attends for pleasure as much as a good conscience. It is a diversion, his chance to visit his neighbors and he will go through all sorts of obstacles to get there.

There are people who apparently think that disease will not hurt any one engaged in religious work or any one of strong faith. They seem to think God's natural laws will be suspended for them. They are in error. Germs are no respecters of persons and function just as well in a saint as a sinner. God's laws are not broken with impunity. In one church two children entered the house of God, unconsciously carrying incipient Spanish influenza. No one knew they had it, but in something over a week seventy-five religious workers came to their backs. A boy erupted with chicken-pox came to his Sunday-school class. In this case also no one knew of his ailment, but his classmates had reason to find out about it when they got the same affliction.

There are women so selfish that when their own children have acquired a disease broadcast in a neighborhood, they assume it is unimportant to protect the few who are left whole, since they like to assume these must needs be already exposed. So they drag their germ laden offspring where they please. If diseases were of trifling consequence this would not be so bad, but so many of our common infectious and contagious diseases leave terrible after-effects in the bodies of little children. There is in every congregation at least one frail person whose life hangs by a thread who dares not risk exposure to disease. These delicate ones are forced by the thoughtlessness of others to stay at home.

Many churches are altogether too careless in the manner of managing the salutation at communion. People with advanced tuberculosis are seated next to little children. In some churches there are enough of people who suffer from this malady to fill a small table, if segregated. But their tender-hearted brethren can not bear to hurt them by separating them. But there is a way out of the difficulty if only it would be used. I heard an instructor in Bible Institute state that it was the practice of early Christians to salute one another on the cheek. Then why don't we make it customary instead of optional? Then no one need shudder as I did to see a brother known to be suffering from tuberculosis and a loathsome disease communicable through the mouth kiss a young boy full on the lips.

We ought to seek prevention from disease through every reasonable precaution, and healing from what we can not avoid through the prayer of faith.

Long Beach, Calif.

AMONG THE CHURCHES

(Continued from Page 377)

Nineteen were baptized and two restored in the Neosho church, Kans.—Bro. J. H. Morris, of Nevada, Mo., evangelist.

Forty-four united with the church in the Middletown Valley congregation, Md.—Bro. McKinley Coffman, the pastor, in charge.

Sixteen were baptized and five reclaimed in the Snake Spring Valley church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Eleven accepted Christ and four were reclaimed in the Pleasant Valley church, Va.—Bro. S. L. Bowman, of Harrisonburg, Va., evangelist.

Fifty-eight confessions in the Beaver Creek church, Ind.—Bro. B. D. Hirt, of Winamac, Ind., evangelist; eight baptisms following the meetings.

Twenty-four were baptized and seven received on former baptism in the Colorado Springs church, Colo.—Bro. J. Edw. Jarboe and wife, evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Petry, of Eaton Ohio, to begin Aug. 28 in the Poplar Grove church, Ohio.

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Aug. 9 in the Big Creek church, Ill.

Bro. John R. Snyder, of Huntingdon, Pa., to begin June 15 in the Glade Run church, Pa.

Bro. H. B. Heisey, of Lewistown, Pa., to begin June 16 in the church at Hazelton, W. Va.

Bro. R. H. Nicodemus, of North Manchester, Ind., to begin July 20 in the Bethel church, Ind.

Bro. D. M. Glick, of Thornton, W. Va., to begin June 14 in the Shiloh church, W. Va., and immediately after this meeting, in the Pleasant Valley congregation, same State.

Miscellaneous Items

The first Vacation School report received for 1924 came to the office June 2 from Rummel, Western Pennsylvania. There were forty-six boys and forty-five girls, with an average attendance of seventy-seven.—Ezra Flory, Secretary, Elgin, Ill.

The Ellison church, N. Dak., wishes to secure the service of a minister desiring a change of location, to take charge of the pastoral work of the church, beginning Sept. 1. The church is in a rural district and has sixty-five members. The writer would be glad to correspond with anyone interested.—Alfred Berry, Sarles, N. Dak.

At the Juniata Commencement the resignation of President I. Harvey Brumbaugh was announced, as also the election of Dr. M. G. Brumbaugh as his successor, with the latter's acceptance of the position. We understand that the retiring president, though granted a temporary leave of absence for special study, will continue his professorship in the college.

Notice.—The Young People's Conference of Southern Indiana will be held at Arcadia, Ind., June 21 and 22, with an address the first evening on "The Pastor and His Obligation to Young People" by I. B. Wike. June 22, 6:30 A. M., Morning Watch; 9:30, Sunday-school; 10:30, Jesus in Song; "Finding My Place in God's Kingdom" by V. F. Schwalm; 2 P. M., Open Forum; 7 P. M., "The Calls of the Kingdom," by V. F. Schwalm.

Training Conference at Fredonia, Kans.—A number of the ministers, superintendents and teachers assembled on Memorial Day at Fredonia, Kans., and with the help of some instructors who had been provided had a day of intensive instruction and conference in relation to Vacation School work. Both the inspiration and helpfulness of these meetings were unmistakable. The effort also enables the leaders to cooperate and to unify their programs. Southeastern Kansans needs help in many ways, but this is certainly an open field where unity prevails, and where the people are eager to assist in accomplishing far-reaching results in religious education.—Ezra Flory, Elgin, Ill.

Many of our people are being called upon to help in the rapidly growing Week-Day schools of religious education. Not a few of them are wishing for a good book along this line of endeavor. Having just read carefully the recent text by Walter A. Squires, we desire to recommend the text. It is a small book of 168 pages. The seven chapters cover such vital subjects as: The Place of Religious Education in the Program of the Local Church; Inadequacy of the Customary Educational Agencies of the Church; Various Attempts to Settle the Educational Program of the Church; Types of Week-Day Schools; Some Contributions of Week-Day Schools; Problems Involved, etc. The book sells for \$1.25 and may be had through the Brethren Publishing House.—Ezra Flory, Elgin, Ill.

Notes From Our Correspondents

CALIFORNIA

Inglewood.—We held our love feast May 18. Brethren Hynton and Hollinger, of Hermosa, were present, the latter officiating in a very pleasing manner. On Mothers' Day the church rendered a program in the morning, and in the evening the women gave one to the fathers. The readings both times were very appropriate. We expect to have a Daily Vacation Bible School in July. We had a fine school two years ago but were crowded for room. This year we are better equipped with class rooms in our new church.—Ella E. Buckwalter, Inglewood, Calif., May 27.

Long Beach.—We observed our semi-annual love feast May 7 and it was a very spiritual feast for the soul. One hundred five communion—the largest number that has communed since the church was organized. Our membership has increased considerably in the last year by immigration. Since our last report six letters have been received and three granted. Easter and Mothers' Day were observed in a spiritual way by fitting sermons by our pastor. Our Daily Vacation Bible School will start June 2 to continue for two weeks. Brother and Sister Leland Brubaker, of La Verne, are to assist the local workers in conducting the school. The winter tour season is over but the summer tourists are already arriving and we hope those of our members visiting here during the summer will come and worship with us.—J. M. Shively, Long Beach, Calif., May 26.

Pasadena church held a council meeting May 23, with Eld. H. A. Brubaker presiding. The various committees gave their reports. Our missionary committee is doing some splendid work. The Ladies' Aid gave a good report also. Those who are to represent us at Annual Conference this year are Brethren E. B. Lefever and John R. Gibbel. Delegates elected to District Meeting are Brethren Roland and Newcomer. It was voted to purchase 100 "Kingdom Song Books." Sister Elsie Vaniman was chosen as our representative in our city Japanese work. The main audience room of our church is proving too small for our Sunday morning crowds so a committee of three was elected to make investigation and probably consider a location for a new churchhouse in the future. Our love feast was held May 18. About twenty members could not commune because of lack of room. Bro. Boaz, of Los Angeles, officiated. Children's Day exercises will be held June 8. The time is almost here for the Daily Vacation Bible School. Our missionary offering for Annual Conference amounted to \$523.23.—Ida B. Gibbel, Pasadena, Calif., June 4.

COLORADO

Colorado Springs.—April 27 Bro. S. G. Nickey, of Haxton, Colo., preached for us. He is president of the Mission Board and was here in the interest of the proposed new District of Eastern Colorado. The first Board meeting was held April 28 in the home of the pastor. May 11 Brother and Sister Edwin and Edna came to assist us in evangelistic meetings. Bro. Jarboe gave us in his enthusiastic way eighteen sermons. Twenty-four were baptized and seven renewed their vows. Four others came forward but were not ready to unite with us. Among those baptized was one whole family—father, mother and three children. We cannot but feel how much the members are built up. May 26 we held a love feast with sixty-six communing. Brother and Sister Jarboe stayed over a few days to see the wonders of God in the Pikes Peak region. On Wednesday evening they gave an illustrated lecture and also held a consecration service for the members. They are spending their vacation here or passing through to extend a hearty welcome to our services. The church is located at the corner of Twenty-second and West Kiowa Streets. J. H. Heckman, Colorado Springs, Colo., June 3.

FLORIDA

Sebring.—A special council meeting was held on May 15, at which time delegates were elected for the Annual Conference, namely Miss Lydia Stauffer and Miss Lydia Taylor. Three letters of membership were received and two granted. The Sebring church will also have the distinction of having one of its number as a State delegate to the World's Sunday School Convention in Glasgow, Scotland, in the person of Miss Elsie F. Sanger. The council appointed a committee to get the parsonage in proper condition before the regular pastor arrives in September. Our Vacation Bible School was hailed as one of the best things that have ever been held in Sebring. Practices were held every evening. The school was represented. The average attendance was 88 with an enrollment of 102. A number of children were brought in automobiles from one of the mission points by Bro. J. W. Rogers. Our pastor was the superintendent, assisted by the following heads of departments: Bright Bright, Sunday School; Ernest Nellie Knisely, Kindergarten; Miss Mary Swank and Mrs. William Swank, Primary; and Miss Lydia Stauffer, Intermediate. The free-will offerings amounted to \$85. One of the intermediate girls recited 110 Bible verses from memory. While the school was in session the pulpit was filled on Sunday mornings by Elders Garst and Moore, who delivered strong sermons. The offerings for world-wide missions amounted to \$230, of which \$84.25 was given by the Sunnyland Mission (Isletopoga) and \$44.65 by the Lake Lotella Mission (Crate Mill).—Mrs. D. E. Miller, Sebring, Fla., June 4.

IDAHO

Bolae Valley church met in council May 29, with Eld. H. M. Brubaker presiding. Sister Della Holsinger was elected church correspondent. We plan to have a Vacation Bible School beginning June 30 and lasting two weeks. We will use home talent in the school. Delegates to District Meeting will be held at Emmet, Idaho, are Bro. Geo. Flory and Sister Rosella Holsinger, with Bro. D. Betts and Sister Bennet, alternates. Our home ministers are filling the pulpit in the absence of the pastor who is attending the Hershey Conference.—Mrs. H. M. Brubaker, Meridian, Idaho, June 2.

ILLINOIS

Big Creek church met in council May 31, with Eld. I. D. Heckman presiding. We decided not to represent at Annual Meeting this year. We enjoyed a love feast in the evening with Bro. Heckman officiating. He also preached for us on Sunday morning, twice on Sunday. Bro. Bennet Stutsman will be with us June 15. Our Children's Day services will be June 22. Bro. A. M. Laughrun, of Tennessee, will begin our revival Aug. 9.—Mrs. Dow A. Ridgely, Parkersburg, Ill., June 2.

Cherry Grove church met in business session May 26 with I. R. Young presiding. The following officers were elected: Church trustee, Elmer Bolinger; ministerial committee, Alvin Sward; president of Christian Workers' Meeting, Paul Weaver. I. R. Young was chosen delegate to District Meeting. Our church decided to extend an invitation to the Ministerial Meeting to be held here in June. Also to call for District Meeting of 1925. We are sending an offering of \$300 June 30 and last week. The service for the April the Gospel Team gave us three evenings of splendid songs and sermons. April 28 Sister Garner, returned missionary, gave us a very instructive talk. The Gospel Team, assisting in these meetings, gave us fine messages in song. Easter was observed by a splendid program given mostly by the adults. May 11 the young people gave Mothers and Fathers' Day program which was very much appreciated by all. May 24 and 25 we held our love feast. Bro. Clyde Forney, of Lanark, officiated. Bro. Geo. Studebaker, of Hampton, Iowa, and Bro. Alvin F. Brightbill, of Bethany Bible School, Chicago, were also with us. The latter gave a very inspiring sermon Sunday morning.—Lanah E. Shidler, Lanark, Ill., May 29.

Coal Creek church met in council May 26, with our pastor, Bro. Oscar Wagner, presiding. Bro. S. S. Blough, who has been our elder for almost two and a half years, is leaving the State. Bro. Wagner was chosen to act as temporary elder. Two church letters were received. We decided to have a Vacation Bible School for two weeks, to begin June 16 with our pastor and wife in charge. It was unanimously decided to retain them for another year, beginning Sept.

1. They are doing splendid work. We will have a series of meetings sometime this fall.—Pearl Negly Rohrer, Canton, Ill., May 30.

Freeport.—June 1 ended our two weeks' evangelistic campaign. Bro. Robert Sink, of Ankeny, Iowa, conducted these services in a very sincere and convincing way. People could not help but feel the need of salvation. The meetings were well attended. The various churches of the city sent delegations each evening, and special music was furnished which was enjoyed by all. Six were received by baptism and several others are contemplating joining. Our love feast was held June 2. Bro. Canfield is leaving for the next of our evangelistic campaign on Monday evening, and Kansas. It is with regret that we give him up for so long, but we feel that it is the Lord's will. Bro. Paul Wingard, of Mt. Morris, Ill., will be with us during Bro. Canfield's absence.—Hans Peterson, Freeport, Ill., June 2.

Heatings Street Mission.—The church is rejoicing over the nine souls who have been born into the Kingdom. Among them are heads of homes, young men and children. Our young people have been doing splendid work and have enjoyed giving programs and gifts during the winter to inmates of infirmaries and children's institutions. We have decided to put new lights in our church and already have had a splendid response from the Aid Society, the Mothers' Meeting and the young people. Our church school, held one evening a week during the winter, has closed. It has been a most helpful and happy season. We hope to open again next winter. Our Daily Vacation Bible School will be held during July.—Mrs. Wayne Gerdes, Chicago, Ill., May 26.

Oklaw congregation met in council May 29 with Eld. G. W. Miller in charge. Bro. Eldo Henricks was chosen delegate to Conference with Bro. Heister Landis, alternate. The writer is to serve on the Fourth of July committee. This year the program will be at La Place. May 30 Bro. S. Ira Arnold was with us and preached an all-day meeting. He with his family was on the way by auto to Hershey. The love feast at Centennial was May 30. Bro. J. A. Barnhart officiated.—Estella Arnold, La Place, Ill., June 2.

INDIANA

Bethel church enjoyed the Glee Clubs from Manchester College; they rendered a splendid musical program in the evening of April 5. On Easter evening Prof. Ralston, of Milford High School, illustrated the death and resurrection of our Savior with lantern slides, which were appreciated. We had an all-day meeting on Mothers' Day, with a basket dinner at the noon hour. Mrs. Carl Tuttle, of Pleasant Lake, was the speaker for the day. On May 30 we met in council with Eld. Lee Cory presiding. We received one by letter. We will not send a delegate to Annual Meeting this year but a letter of greeting and our offering. Our delegates to District Meeting are Sisters Clara Cory and Marie Gilbert. Bro. David Metzler gave us a missionary sermon on June 1, and the offering was taken for the Annual Meeting. Our Harvest Meeting will be held July 20, an all-day meeting and the beginning of a two week series of meetings, conducted by Bro. M. Nicodemus, of North Manchester, Indiana.—Mrs. Lula Cooper, Milford, Ind., June 2.

Blissville congregation observed Mothers' Day in a very appropriate manner by a program of songs, recitations and talks by our ministers at the Blissville house in the morning, and at the Oregon house in the evening. May 25 Eld. Geo. Swihart and wife, of Rossam, came in our midst. Bro. Swihart preached both morning and evening, bringing wonderful messages about the church and her ordinances. We have also been receiving some very good instruction from our ministers in the Christian Workers' Meeting on the doctrinal subjects, outlined in the booklets. Our council will be held June 20 at the Oregon house.—Mrs. Stella Ruff, Plymouth, Ind., June 2.

Bremen church met in council May 24, with Eld. Chas. Cripe presiding. We elected Brethren Milo Weaver and C. C. Cripe delegates to District Meeting. The church decided to retain Bro. Chas. Cripe as pastor for another year. We decided to have our Harvest Meeting the second Sunday in September. We will have our Vacation Bible School the last Sunday in June and first Sunday in July. Our Sunday-school will have an outing on the Fourth of July. May 17 the Harmony Quartet from Bethany Bible School and Bro. Warren Heestand gave a very inspiring program. The house was quite full for a rainy evening and the people were very appreciative. Two were baptized in the evening before the love feast, held May 31, with Bro. Burton Metzler officiating. We were also glad to have the oldest minister in the Brotherhood present—Bro. Daniel Whitmer. Bro. Miller and Bro. Isenhour, from other congregations, also Bro. Frank Ruppel, from Wenatchee Valley, Wash.—were here.—Mrs. Dorothy Caribier Miller, Bremen, Ind., June 3.

Burnettsville.—A joint Sunday-school meeting of the Guernsey, Bremer Creek, Big Creek and Burnettsville churches was held May 11 at Burnettsville, and was well attended, with good interest throughout. At 10 o'clock we assembled for Sunday-school. At eleven Bro. Ezra Flory gave an interesting sermon on "The Modern Home and Its Perplexities." At the noon hour a basket dinner was served. At 2 o'clock the afternoon session opened with Dr. Polson, of the Berea College, giving the devotion. Some time was spent in song service, each church giving special songs. A business session was held and it was decided to have a permanent organization with two meetings a year—one in May and one in October. Bro. Homer Hanna was elected chairman. The Young People's Department of Middle Indiana was given a place in the program. Bro. S. G. Nickey, of North Manchester, an offering of \$19.25 was taken for the General Sunday School Board. Bro. Flory gave a talk on the Sunday-school and its place in religious education.—Anna Davis, Burnettsville, Ind., May 29.

Clear Creek church met in council May 30 with Eld. Hugh Miller presiding. Three letters were granted. Our elder was chosen delegate to Annual Meeting. The church just closed its year of revival conducted by Bro. W. C. Detrick, of Dayton, Ohio. While the crowds were not large all seemed to be inspired by his messages. During the last week of the meetings we held a chapter reading contest, between the married people and the young people, which worked up quite an interest. The young people won. Our love feast will be Aug. 31 at 7 P. M. An all-day Harvest Meeting will be held Aug. 5.—Ardeth Lassiter, Huntington, Ind., June 1.

El River church recently enjoyed a marked spiritual uplift, as the result of an evangelistic meeting conducted by Bro. Chas. Oberlin, of Ames, Mo., May 12 and 13. The church has been blessed by touching both to the saved and to the unsaved. His strong spiritual personality, with fine delivery and earnest Christlike appeal soon won the esteem of his hearers. Seventeen young people stepped out to follow the Christ. The church has been blessed by the evangelistic meeting. The interest and attendance grew as the meetings continued. Much praise is due Sister Gertrude Book, of North Manchester, for directing the singing. Many special numbers of music were given, which lent deep spiritual tone to the meetings. During this brief period of work with us both evangelist and song director greatly endeared themselves to the people of our community. We were pleased to have with us during these meetings a number of visiting ministers who gave us much inspiration. May 24 we enjoyed another spiritual uplift as a spiritual warfare against the forces of Satan. Bro. Oberlin officiated. We met in business session May 31 with Bro. Amos Freed presiding. One letter was received and two were granted. We arranged for an every-member canvass for Conference offering. Bro. Dan Miller was appointed to serve as member on the joint Sunday-school committee. The various committees are to arrange a church program for the remainder of the year. We are planning for a Home Coming meeting this summer. Our Vacation Bible School is scheduled to begin June 9.—Laura Miller, North Manchester, Ind., June 2.

Nettle Creek.—We met in council May 31 with Eld. O. D. Werking presiding. Commencement exercises were held at the district meeting to be held at this place the last week in August. O. D. Werking and Cessie Miller will represent us at Annual Meeting. Sister Nellie Bechtelmeier, of South Bend, is coming July 26 to hold another music institute at the Brick house.—Mary E. Rinehart, Hagersville, Ind., June 1.

Wakarusa.—Our revival meetings began April 20 and closed May 5 with a love feast. Bro. J. F. Appleman and wife, of Plymouth,

and Bro. Roy Detwiler, of Goshen, conducted these meetings for us. The attendance and interest were good throughout. Bro. Appleman brought us splendid Gospel messages which have strengthened us all spiritually. The song services were a great help to the meeting. Five were added to the church by baptism, and one awaits the rite. Our church council May 21. Eld. C. Metzler was elected delegate to the Annual Meeting with Sister M. Fletcher, alternate. Our Harvest Meeting will be held Sept. 28. Bro. D. W. Kurtz, of McPherson, will be with us giving three addresses. Our Conference offering in cash and pledges amounted to \$374.—(No signature) Wakarusa, Ind., June 2.

Yellow Creek church was recently visited by Brethren Edson Ulery, David Metzler and John Frederick. The helpful sermons of these brethren were much appreciated. May 25 Brother and Sister W. Ross were with us. The former talked in the forenoon and the latter in the afternoon. Our quarterly council was held May 27. Bro. Irvin Miller was chosen delegate to Conference. Our Harvest Meeting date is Sept. 7 and our love feast Oct. 9.—Amanda Miller, Goshen, Ind., June 2.

IOWA

Garrison.—The church met in council Saturday afternoon with Eld. Frank Elmister as moderator. We voted to have the Vacation Bible School begin July 1. A series of meetings is to start Sunday, June 8, with the local pastor, Bro. Harry Fields, in charge. Miss Linnie Tordahl will be the teacher. The service all-day love feast was held Sunday evening, June 1. Bro. A. Elmer Miller, of Cedar Rapids, gave us a very fine missionary address in the morning. He also had charge of the services in the evening. Several from Cedar Rapids attended the love feast. The Sunday-school is growing, seventeen being present Sunday.—Mrs. S. S. Coleman, Garrison, Iowa, June 2.

Libertyville church held its spring love feast May 17. Due to the rainy weather only about thirty-five of our members were present. Bro. Meric Whisker, of Unionville, Iowa, officiated, assisted by Brethren Orlando Ogden and Gusto Ogden. We have organized our Christian Workers' Society with Bro. I. A. Ogden, president. Our Children's Day program will be on Sunday evening, June 8. We have selected Bro. Harry Rogers, of Madison, for our love feast revival. Our council is set for June 7.—Nellie Faith Ogden, Batavia, Iowa, May 29.

Muscatoe.—Two members of our District Mission Board, Brethren I. W. Brubaker and G. E. Goughnour, were with us Feb. 10. Bro. Brubaker filled the pulpit both morning and evening, and Bro. Goughnour spoke concerning the Old Folks' Home and Child Rescue Work of the District of Eastern Iowa. The service all-day Sunday-school on Easter night. Since the last report one has been added by baptism. In March an offering of \$25.90 was raised for the relief of German sufferers. We have raised in cash and pledges \$104 for the Conference offering. We are not represented by delegate at Conference.—Mrs. Emily Wies, Muscatoe, Iowa, June 2.

Prairie City.—We held our love feast May 24, with a good attendance. Bro. Landis, of Des Moines, officiated. We greatly appreciated the presence of a number of delegates from neighboring congregations. Bro. Dave Fouts, of Monroe County, preached a very impressive missionary sermon on Sunday morning. A missionary offering of \$65 was taken. After the services the congregation gathered in the basement of the church with well-filled baskets and a social visit was enjoyed by all. In the afternoon a short missionary program was rendered by the Sunday-school. May 4 was fittingly observed as Mothers' Day with a sermon by the pastor, Bro. I. W. Brubaker, and a short program. The interest and attendance of our school is very good.—Gertrude Dykstra, Prairie City, Iowa, June 2.

KANSAS

Appanose.—Three members have been received by letter since our last report. May 30 we met in council. Our Conference offering amounted to \$72. A committee has been appointed to help arrange a program with two other churches. The service all-day Sunday-school at each church. Our Sunday-school and Christian Workers' Society are arranging a program for Children's Day.—Cordelia B. Beckner, Overbrook, Kans., June 4.

Bellevue church met in council June 2, with Eld. E. D. Steward as moderator. Officers for the Christian Workers' Meeting were elected for the next six months, with Bro. F. C. Wait, president. The writer was chosen elder in charge for another year. Bro. Steward and Sister Augusta McPherson, came into the midst April 15 and remained three weeks, during which time seventeen were baptized. We feel much encouraged and hope to be able to do more and better work for the Master.—E. D. Steward, Bellevue, Kans., June 3.

Larned (Rural). Our love feast was held May 17 with nearly all members present. A number of neighboring brethren were with us. Bro. M. Keller officiated. Easter morning our pastor gave us a sermon in keeping with the day. In the evening he gave an illustrated lecture on the Passion Play, which stirred the hearts of all. May 18 we held an all-day meeting. In the morning Bro. Breon, our pastor, preached his last sermon. In the afternoon a suitable program was rendered, after which we were joyfully joined. Bro. Breon has given us some fine sermons, very spiritual and most inspiring. Both he and his wife have been untiring in their efforts here, and we feel sad to lose them. Our Vacation Bible School is now in progress with about sixty enrolled, under the direction of Sister Della Prather, of McPherson. Bro. Keller will be the pastor during the summer.—Mrs. Evelyn Martin, Larned, Kans., May 31.

Nesho.—The church here, which has been practically abandoned for more than five years, held a very successful revival meeting May 13 to June 3. We began with nineteen or twenty in attendance, and at the first baptismal service, about 200 were present. The Sunday-school was organized with Nina McMillan and Quincy Reed, superintendents. The average attendance thus far has been above fifty. The meetings were conducted by J. R. Morris, of Nevada, Mo. He preached the Word with power and the Holy Spirit was manifest from the very beginning. As a result twenty-two confessed, nineteen have been baptized, two restored and one is to be baptized soon. The roof on the church was torn, but was repaired and having faith that the men would stand by us, we got the shingles and May 29 at services we announced that among those who wished to help shingle one side of the roof could come the following day. By the next evening the shingles were on the roof, eighteen different men having been there to help during the day. The money for the shingles has now been subscribed, and we plan to shingle the other side, too. The church is two and one-half miles from Galesburg.—Elias M. Reed, Galesburg, Kans., June 4.

Ozawie.—Our Sunday-school rendered a Mothers' Day program May 11, during the preaching hour. The work of the children was very commendable. At the close of the program flowers were distributed to all the grandmothers, then to the mothers, and the children were directed to the homes to show their love for their mothers with bouquets. May 25 we enjoyed a very delightful program of sacred story and song, given by the young people of the Oakland church. An offering of \$13.77 was taken for the Child Rescue work. At our last council one letter was granted and steps were taken for some building improvement. May 18 Eld. H. L. Brannell gave the missionary address and an offering was lifted for the Annual Conference. May 25 our congregation cooperated with the United Brethren Church in a memorial service. Interest in church work is growing. Recently one of our members, Mrs. M. A. Thompson, died, and was handled by our church for the relief of the suffering German children.—Mrs. Judith Brannell, Ozawie, Kans., June 2.

Victor.—May 10 the baccalaureate service of the graduating class of Covert rural high school was held at this place. May 11 the commencement address by Dr. D. W. Kurtz, of McPherson, was also delivered at this place. The love feast was held May 13, with Bro. A. E. Thompson as the speaker. On account of sickness in the neighborhood there was a small attendance. We were glad to have Brethren Will Naylor and Geo. Ackley and Sister Lewis Naylor, from Fortis, with us at our love feast.—Veta Thompson, Waldo, Kans., June 2.

MARYLAND

Long Green Valley church met in council May 18, with Eld. W. E. Roon presiding. We expect Bro. R. W. Schlosser, of Elizabeth-town, Pa., to begin our summer meetings June 24. We re-elected W. E. Roon as elder in charge for the term of three years. The visiting brethren made favorable reports. Our love feast was held May 31, when a goodly number communed. Bro. A. P. Snader officiated, assisted by Brethren W. E. Roon and J. M. Frigel. On Sunday morning Bro. Roon gave most impressive sermons. A offering for general missions was lifted to be sent to Annual Meeting. April 30 Bro. V. C. Fennell gave us an illustrated lecture which was interesting and appreciated by all. We held our Children's Day service the evening of May 25. The children did their parts well and we had a fine house. Sister Ruth Brann, from Blue Ridge College, gave a nice talk to the children, and Bro. Jesse Whitacre addressed the audience afterward.—Bertha L. Neuhauser, Gittings, Md., June 3.

Middletown Valley.—We held our love feast May 24 which was very highly attended. Bro. J. Kurtz Miller officiated, assisted by Brethren Elmer S. Rowland and Harry C. Neff. Our pastor, Bro. McKinley Coffman, conducted a two-week meeting in the Harmony house, and one week's meeting in the Grossnickle house, prior to our love feast. Forty-four united with the church, a large percentage from the Sunday-school. The attendance was fine all through the meetings, and Bro. Coffman gave us real gospel sermons.—C. M. Frushour, Myersville, Md., May 28.

Ridgely church met in council May 13 with Eld. L. R. Brumbaugh presiding. Two letters were received. It was decided to have an outing for the Sunday-school July 4, a suitable place for same to be arranged for later. We are planning for a Children's Day to be held sometime in June. Our health committee reported the purchase of some helpful books, as the beginning of a Sunday-school and Christian Workers' library. April 28 and 29 Bro. V. C. Fennell gave us two illustrated lectures. "Giving the Gift a Chance," and "Home-builders of the Kingdom," which were most instructive and much appreciated. May 18 we held our love feast and communion services. Eld. J. H. Beer officiated. Other ministers from adjoining congregations were also present. We expect Bro. John Graham, of Shipshewer, Pa., to be with us in a revival service beginning Oct. 19.—Roy Cherry, Ridgely, Md., May 24.

MICHIGAN

Detroit church held its second mothers and daughters' banquet May 6. The first part of the program was held in the church auditorium and consisted of a musical program. We then adjourned to the banquet hall, where Sister Maude Johnson, of the Sunday-school, a delicious supper was served to about 100. Mrs. Walter Gordon acted as toastmistress and a number of appropriate toasts were given. The hall was decorated in pink and lavender, and sweet peas in their colors were laid out. We had a great deal of interest and sickness among our members. Our pastor and wife have been kept quite busy calling on the sick.—Mrs. Walter Gordon, 5241 Canton Ave., Detroit, Mich., May 27.

Long Lake.—May 14 our District workers—Brother and Sister Caslow—came and stayed with us five days. Sunday was a big day, as we had a large congregation. Sister Caslow gave a fine talk on "The Mother in the Home," and Bro. Caslow on "The Child in the Home." This day was enjoyed by all. We are looking forward to having Brother and Sister Caslow with us this fall in a series of meetings.—Mrs. John H. Landis, Manistee, Mich., May 28.

Rodney.—May 1 Bro. E. F. Caslow and wife, our field Sunday-school worker, came here. They held meetings Thursday and Friday evening and Sunday. These services were quite well attended, especially on Sunday. Bro. Caslow gave a fine talk Sunday morning and a good one in the evening on tithing and the blessing on giving the tenth. The noon hour on Sunday was taken up with a basket dinner and a social time. Bro. Caslow and wife left here on Monday morning for Hart. Our love feast was held Sunday evening, commencing at 10:30.—W. E. Tombaugh, Rodney, Mich., May 28.

MINNESOTA

Bethel.—As a result of the united efforts of three Sunday-schools the love feast was held at this place with an all-day meeting. Rev. Cummings, the American Sunday-school Union missionary here, gave a talk in the morning on "The Possibilities of Mothers' Day." This message alone was food enough for one day. At noon a basket dinner was served, and in the afternoon the program was given by the Sunday-school. There were plenty of people work here, and we are looking forward to more meetings of this kind. Our social life was widened, and our spiritual life made stronger.—Mrs. Abner Stone, Bemidji, Minn., May 27.

NEBRASKA

Kearney church met in business session May 24, with Eld. I. C. Snavely presiding. Our Christian Workers' officers were chosen for the next six months. We decided to hold our love feast June 8, at the same time we expect to have a series of meetings in the interest of a young people's conference and Daily Vacation Bible School. We observed Mothers' Day with special programs. Our Children's Day program has been postponed to June 15. On account of Bro. Eshelman being with us we have a full program for that day. Our love feast was held Sunday evening, with Eld. of Bro. Ferlie Rohrer. Each Sunday some one gives an interesting story to the children just before preaching service.—Mary P. W., Kearney, Neb., May 28.

NORTH DAKOTA

Turtle Mountain.—We have two interesting Sunday-schools in this church, one near Kelvin and the other near St. John. Although both schools are run as union schools, much good we believe will be accomplished in his name. Eld. Flora expects to conduct a series of meetings at this place in the near future. It is a place where a call has been made for preaching and a way is open to expand his cause. The harvest truly is great in North Dakota and the laborers are few. In a State a third larger than Iowa with some twenty churches, there are only sixteen ministers to take care of the work. And several of these are planning to go elsewhere in a few months. Unless help is received in the ministry in several places the cause for which we are all laboring so earnestly will be neglected and spiritual loss will result. Are there not a number of godly, sincere ministers, young or old, somewhere in the land who could be called to this place? We need them in the Brotherhood who can be constrained to come to Macedonia and help in the great cause of the Master? Brethren, think on these things, for the reward is eternal! Pray for us and if it is in your province lend your most valuable services to him who needs them. We have had a splendid Sunday-school and just at all times and upon all occasions.—Wm. H. Allen, St. John, N. Dak., May 26.

OHIO

Ashland (City).—Since our last report we are pleased to note a further increase in our Sunday-school attendance. Our superintendent, G. A. Cassel, is planning to go to the World Sunday-school Convention at Glasgow. On the last Sunday of April the young men's glee club of Manchester College were with us. With the combined efforts of our city church and the college brethren, Maple Grove and Dickey churches, we had a splendid Sunday-school service, due to capacity and at least 200 were turned away. In the near future we will have the Harmony Quartet of Bethany Bible School with us, May 18 we had a spiritual love feast and communion service, with 130 members present. This communion was the first held here since about 18 years ago. The church is in good shape and life and joy is moving forward in greater service for the Master.—Mrs. M. C. Greyer, Ashland, Ohio, May 31.

Middletown church met in council April 26 with Eld. J. O. Garst presiding. Two delegates were elected to District Meeting, to be held at the New Carlisle church. Our pastor, Bro. Walter Hawke, was under the influence of the Holy Spirit and was very successful. Four came forward during that time. Easter morning the Primary Department gave a very impressive program, after which baptismal services were conducted. In the evening the young people gave a musical program, "Mary of Ephesus," which was very impressive.—Chesler Francis, Middletown, Ohio, June 2.

Oak Grove.—During the past few months attendance at all services has fluctuated considerably. However, our Sunday-school attendance on Mothers' Day was more than 100, and on May 25, ninety-five. Our average attendance is higher than a year ago. The pastor, having attended Findlay College during this school year, it has been impossible for him to do much aggressive work. More definite work is now being planned and we trust that increased good will would be the result. We enjoyed a quiet, but very profitable, day. Ministers present were Eld. L. H. Dickey and Bro. Max Hartmann, the latter having charge of the service. May 25 Rev. Artyl Houser, of Findlay College, gave a very inspiring talk. Sunday afternoon, June 1, the pastor and a group of workers conducted a service at the Postoria Old People's Home, consisting of a sermon, some talks and recitations. They also visited a short time in the home. The pastor, John Wienand, is delegate to Conference.—Viola Wienand, Alvada, Ohio, June 3.

Putnam.—Our two weeks' revival, conducted by Bro. R. N. Leatherman, closed June 4, with our large house well filled. The attendance and interest were splendid throughout. Bro. Leatherman preached seventeen very spiritual sermons, most of which were taken from the Book of Revelation. He also, with Bro. song services. The church is much encouraged and strengthened by the meetings. Thirteen decided for Christ and were baptized.—Mrs. S. E. Delk, Putnam, Ohio, June 4.

Poplar Grove church met in council May 30, with Eld. B. F. Sharp presiding. We decided to have our communion Oct. 11, beginning at 10 A. M. Bro. E. E. Ely could not serve as delegate to Annual Meeting. Bro. H. M. Blocher was chosen, with Bro. J. R. Halladay, alternate. Since our last meeting we have received nine letters of membership. Our revival will begin Aug. 25, conducted by Bro. B. F. Petry. We are planning for a Daily Vacation Bible School in the near future.—Blanche Wagner, Greenville, Ohio, June 4.

Sand Ridge church had an all-day meeting May 21 with a love feast in the morning. Eld. J. P. Hornath officiated, assisted by L. I. Moss. Thirty-five attended the love feast. Bro. Moss preached three sermons for us two on Saturday prior to the love feast, and on Sunday morning. We are glad to announce that Sister Mary L. Cook, of Marion, is moving into our midst, to take up the work as pastor June 1.—Lee Patton, Hamler, Ohio, May 29.

Tacumash church met in council at the Zion house May 31 with Eld. M. M. Taylor in charge. We decided to hold an all-day meeting on Sunday, June 29, following our love feast. Bro. Taylor will give us a talk on home missions in the afternoon. It was decided to send two delegates to District Meeting. Bro. A. W. Vutzy and Bro. E. K. Critchman were elected. We re-elected Bro. M. M. Taylor as our elder for another two years. Mrs. Catherine Huulsa, East Sparta, Ohio, June 2.

OREGON

Portland church enjoyed its semi-annual love feast April 26 with the pastor officiating. The anniversary of Hope was given on Easter Sunday at both the Portland church and the Portland Christian Workers' Day was observed by a fitting sermon by our pastor, "Mother's Day." It was also the topic for the Christian Workers' Meeting. An especially interesting address was given recently to a full house by Rev. H. K. Critchman, of Hefley, Oregon. A neighboring church dismissed their evening meeting to attend the service. May 3 Sister Grace Hewitt and Lavina Cullen gave a very interesting report of the State Sunday School Convention held in Portland. We are planning the District Meeting of Oregon to be conducted by home talent. The delegates are Sister Belle Royer and Bro. Harry Hewitt. Our pastor and wife left last week by auto for a trip East, the church having closed for a three-months' leave of absence. Bro. Paul Mohler, of Washington, will fill all pastoral duties during Bro. Barnett's absence.—Nora Rench Pratt, Clackamas, Ore., May 27.

PENNSYLVANIA

Birdville Mission. Our Sunday-school was organized four years ago in June by Bro. C. W. Miller, of Pittsburgh, who has been our constant advisor. A number of brethren have been for us, but the greater part of the time we have been without a minister. Eleven have been added to our number by baptism; five more have made application. On account of not having a suitable place for baptism, we are planning to go to Pittsburgh, a distance of twenty-five miles. Bro. C. W. Miller, of Pittsburgh, May 27 and conducted a very impressive love feast on Wednesday evening. The Sunday school observed Easter and Mothers' Day program. Bro. Dana Eckert, of Avalon, gave a talk after the program.—Edith H. Hefley, Birdville, Pa., June 2.

Clear church held its spring love feast May 10. It was well attended, a large number being visitors from adjoining congregations. Bro. J. B. Miller, of Curryville, officiated. Sunday morning, May 11, Bro. Samuel Weyant gave us a very inspiring Mothers' Day sermon, using for his subject, "The Mother of Samuel." This meeting also was well attended. The church decided to hold a Vacation Bible School sometime during the latter part of the month of August. Efforts are being made to double our Bible School enrollment. This is only the second year we have had a Bible School. We expect to get some experienced worker to assist us. The Sunday-school is preparing to observe Children's Day service for the latter part of June. We are looking forward to the next series of meetings which will be held this fall, with Bro. G. E. Yoder, of New Enterprise, evangelist.—Mrs. Stella Walter, Blair, Pa., May 28.

Fairview church met for an ordination service on Sunday evening, May 11. Bro. C. B. Smith, of Martinsburg, assisted Eld. G. B. Royer in ordaining Bro. Ernest Brumbaugh to the full ministry. Bro. Royer was shorted by the absence of Bro. C. B. Smith, and Bro. E. K. Sollenberger, Homer Bechtel and Howard Brumbaugh were chosen deacons. After the installation Bro. Smith preached a very able sermon which was much appreciated. May 25 our love feast was held with a good representation of the members present. Bro. Royer officiated.—Mrs. Daniel Stuber, Fairview, W. Va., June 2.

Glade Run. We have just closed a Mission Study Class, held during the winter just before preaching service every other Sabbath evening. We have an average of about 100 in our Sunday-school. Bro. Roy Morrison is superintendent and the school is increasing both in numbers and interest. Bro. John R. Snyder, of Huntington, will be here June 15 to hold a two week series of meetings which will close with a love feast and communion. Cottage prayer meetings have been held each Wednesday evening in preparation for these meetings. The prayer services have been so interesting and helpful that we have continued them each Wednesday evening. Bro. Roy and Sister Warner will be here to help during the meetings. The school also, with the help of local teachers, have a Vacation Bible School. Bro. Warner and Bro. Roy Morrison have been chosen delegates to Annual Meeting.—Mrs. Canaan Bowser, Kittanning, Pa., May 27.

Greenbush church held its annual love feast and a series of evangelistic meetings conducted by Bro. J. L. Myers, of Loganville, Pa., from May 3 to 18 inclusive. Bro. Myers is a very pleasing and interesting speaker and preached twenty-eight stirring sermons making the most of the occasion. The meetings were well attended with a hearty response. On the afternoon of May 17, just before the love feast and communion service on the evening of that day, sixteen young people, members of the Sunday-school, were received into the church through baptism; two more await the rite. The love feast was held on the evening of May 18, and was very largely attended with Bro. Myers officiating. The membership has been greatly encouraged and revived through these services. Sunday afternoon, May 25, we held a community song service in our church which was also very largely attended and greatly appreciated by all. The church was crowded to the doors on this occasion. There were more than a score of chorists and song leaders present from different congregations and denominations, all of whom took part in the service of song as well as a number of ministers who gave short, informal talks in the subject of "God's Love for the World." The pastor, Mr. W. L. Allen, for all of these recent uplifting experiences.—Mathias P. Landis, Vernfield, Pa., May 28.

Ligonier church met in council May 23, with Bro. L. S. Knepper presiding. The church was well attended. (Continued on Page 384)

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Doing the Good We Know

James 4: 17

For Week Beginning June 22, 1924

Remembering God Is a Constant Reminder to Do Good. This is the lesson of the passage to the Jewish Christians whom James addressed. He teaches them against self-confidence in living and planning business without regarding God. It is a lesson on God's interest in all our human affairs and an appeal to trust in his providence, accept the blessings of life as his gifts, and to trust the future in his hands. When we remember that God is constantly with us and his power is at our command we have prepared ourselves against temptations to do evil. No detail of our lives is without consequence in his sight.

God Counts on Us to Do All the Good We Know. If we disappoint his expectation we are sinners. Of course the first thing a sinner can do is to awaken to his guilt and repent of his sin. Human tendencies make it easy to close our eyes to influences that might change our lives and as Christians we are tempted to look past opportunities for right-doing. Our own hearts condemn us for such neglected opportunities. I hope the priest and the Levite were troubled after they deserted the suffering traveller on the Jericho road. Jesus rebuked the Pharisees for the important moral duties they left undone (Matt. 23:23). We all believe that it is always right to do good. Do we believe also that it is never right not to do good? By the way we choose to do as we please about accepting chances to do good it sometimes appears that we are not seriously moved by the fear of guilt from negative sins. When we cease striving to live up to our highest understanding of God's will, we are retrograding into careless Christians.

We Are Responsible for Our Opportunities to Learn More That We May Do More. There may be some excuse for not doing what we do not know. But it depends upon what we have done to learn under the chances we had. There is some opportunity for knowledge for every person and judgment takes into account what we have done with such opportunities. While ignorance may palliate punishment, it does not remit it altogether (Luke 12:48; Acts 3:17). Willful ignorance is the worst sort of defiance against God. The Christian is glad for what he knows about truth and duty and is eager to learn more that he may serve better.

Doing Good Is the Process by Which We Learn More Good and Grow in Power to Do More Good. We learn by doing. Our confidence in God increases by trusting. Our understanding of grace grows through experience in it. Love abounds more and more in service. Having lived up to, our highest knowledge of his divine will under every circumstance, and maintaining the disposition of always wishing to know his will more perfectly, we may enjoy the peace of God which is deeper than human understanding. "In his will is our peace."

Suggestions for Meditation

What changes will come into my life if I begin to practice all the good I know?

How will this community be affected if this church enters into all the channels of service which are open to it?

What keeps Christians from doing all they know to be right?

Study John 9:41; Matt. 25:24-30, 41-46.

A Prayer

Gracious Father! It is the most precious truth of life that thou art concerned with every detail of our lives. We rejoice in this knowledge and use it as an incentive to be more diligent in godly works. Keep us from sins of ignorance, and from ignorance which leads into sin. Open our eyes to see the glory of godliness and the constant opportunities to apply it in everyday life. Cause us to be busy like our Master as he "went about doing good." For his sake, Amen!

J. H. H.

CORRESPONDENCE

IN MEMORIAM

Henry Kauffman Miller was born on the old homestead, one mile west of Sterrett's Gap, Pa., August 18, 1849. His early life was spent on the farm where he became inured to hard work and honest toil in tilling the ground, in the varied duties connected with the farm. At the age of eighteen he contracted pneumonia, which left him in feeble health. Several years later he went west in the hope that the climate might restore him. In a few years he returned to his native State.

In 1879 he married Annie E. Hastings, who preceded

him to the eternal world one year ago. He was successful as a business man, and his principles of integrity and equity won him the respect and confidence of his fellow-men and his services were frequently sought in the affairs of the business world. In this capacity he held many responsible positions.

He was a loyal and devoted member of the Church of the Brethren for the major portion of his life, and for a long term he acted as solicitor, superintendent, secretary and treasurer of that institution. Always interested in the welfare and progress of the church, he contributed liberally to its various educational and philanthropic institutions. Though he had no children he always showed much interest in child welfare. He left a substantial legacy toward the establishment of an orphan's home in the Southern District of Pennsylvania.

His death occurred at Sebring, Fla., March 18, 1924, following a surgical operation. To this place he had gone in the early winter. His body was returned to the Huntsdale church, Pa., where funeral services were held and interment made.

John A. Miller.

Huntsdale, Pa.

IN MEMORY OF ELDER DAVID A. NORCROSS

Eld. David A. Norcross was born in White County, Ill., Dec. 9, 1842. His parents settled on a farm at Mt. Pleasant, Ind., where he grew to manhood. In 1861 he joined the



18th Regular Indiana Volunteers for three years' service, receiving an injury which handicapped him for life. He taught school for ten years, then served as postmaster and later as county recorder. Oct. 10, 1867, he married Isabel Witcher. To them were born five sons and three daughters. In 1888 he moved to Covina, Calif. His wife died in September of the same year. He purchased a home in Glendora in 1889. In October of that year he married Melissa C. Keim. To them were born two children.

He united with the Church of the Brethren in 1876, giving up civil service for the service of Christ. He became a minister of the Gospel, serving as such for nearly fifty years. He was a pioneer member of the church at Glendora. He was an earnest worker and labored faithfully to build up the work which grew and prospered. He felt the great need of a churchhouse, so he solicited the field to secure funds and in a short time succeeded in having a new church built which was dedicated with great joy. He was advanced to the second degree of the ministry at Covina in 1895, and ordained to the eldership in 1899 at Glendora.

Bro. Norcross was afflicted for the past few years, being confined to his bed for several months. He bore his affliction with patience and Christian fortitude. He was anointed and humbly submitted his will to that of the Lord. He died at La Verne April 28, 1924, aged eighty-one years, four months and nineteen days, leaving a widow, one daughter, four sons, nine grandchildren and four great-grandchildren. Three daughters and two sons preceded him.

He always manifested a spirit of helpfulness and tried to help those that were down. Bro. Norcross was a great revivalist and did all he could to make a series of meetings count for the Lord. He was a lover of young people and was much at home among them for he was a father to all. He had a sunny and hopeful disposition and was known and loved far and wide as a man of deep conviction who stood for truth and right, always manifesting a wonderful faith in his Lord, which was an inspiration to all those with whom he came in touch.

Funeral services were held at the Church of the Brethren in Glendora by the pastor, Bro. G. H. Bashor, assisted by Elders B. F. Masterson, S. E. Decker, and A. C. Snowberger, all fast friends of the deceased. He was laid to rest in the Oakdale cemetery.

Anna M. Gnagy.

Glendora, Calif.

SOUTHERN OHIO TRAINING SCHOOL

The first Training School for Sunday-school and Daily Vacation Bible School workers for Southern Ohio was held in the Ft. McKinley congregation, beginning Monday evening, May 26, and continuing until Thursday afternoon, May 29. The faculty consisted of Mrs. Orion Erbaugh in charge of the Beginners' Department; Miss Edith Dresher, Primary Department; Miss Mabel Funderburg, Junior Department; Bro. D. R. Murray, Intermediate Department; and Bro. Ezra Flory, Administrative Department. With the exception of Bro. Flory, our faculty was South-

ern Ohio talent; in fact, Southern Ohio lays claim on Bro. Flory as one of her sons.

Each day, the first hour was spent in a demonstration school. This was followed by a discussion period with the teachers of the various departments, in which the lessons of the third year work for the Daily Vacation Bible School were outlined, and helpful suggestions given. In the first hour of the afternoon this was repeated, while at the second hour, Bro. Flory gave a lecture on "Child Psychology." These were rich in information and helpful suggestions to the many teachers present. He then led a general discussion period in the closing hour. The evening hour was given over to a series of lectures on "The Home" by Bro. Flory which drew an audience from the community and the congregations round about Ft. McKinley. His work, as well as that of the entire faculty, was much appreciated.

The interest from the first was excellent and continued until the close. The enrollment was beyond our expectation. Twenty congregations were represented with from one to eighteen delegates. The enrollment showed 103 teachers, 24 Sunday-school scholars, 11 superintendents, and two Sunday-school secretaries. Of the enrollment of 142, it was divided as follows: Beginners, 27; Primary, 33; Juniors, 27; Intermediate, 20; Administration, 20 and visitors, 15. Viewing it from every viewpoint, through the coöperation of faculty and students, the school was a great success, and only the months and years to come will tell of the good accomplished. We are hoping for a great year in the Sunday-school and Daily Vacation Bible School work. May the Lord richly bless this fine group of workers with an ingathering of many precious souls in his kingdom.

Pleasant Hill, Ohio.

John A. Robinson.

A SCHOOL OF METHODS

Ft. McKinley, near Dayton, Ohio, afforded an ideal place for a training school for Daily Vacation Bible School workers. The church is an up-to-date building furnishing accommodations for conducting a number of departments at the same time. There were at least one hundred seventeen enrolled, and to this school of methods came those who will teach in the various departments this summer. What a creditable group going forth in this great cause!

Elders, and all sorts of interested people were attendants, and those enrolled did not include all who were present. Specialists had charge of the instruction. There were provisions for instruction, discussion and actual demonstration for beginners, primaries, juniors, and young people, besides administration leaders. The evenings were devoted to the study of the "Home." Books and charts on display and for sale contributed to the helpfulness of the meeting.

It is believed that the inspiration of the meeting will mean far more than the facts taught. Brother John A. Robinson is to be commended for his initiative in bring this first effort of the kind to the workers of Southern Ohio.

Ezra Flory.

Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Knepper-Younkin.—By the undersigned, at the groom's home, May 24, 1924, Bro. Clarence J. Knepper, son of Brother and Sister H. R. Knepper, of Berlin, Pa., and Sister Naomi Fernie Younkin, daughter of Sister Wesley Younkin, of Rockwood, Pa.—Ralph E. Shober, Somerset, Pa.

Shrock-Gillett.—At the home of the bride's parents at Glendale, Ariz., May 24, 1924, by the undersigned, Bro. Earl L. Shrock, of San Diego, Calif., and Sister Elva Gillett, of this place.—D. D. Thomas, Glendale, Ariz.

FALLEN ASLEEP

Alley, Matilda, nee Reed, born in Floyd County, Va., died at her home May 2, 1924, aged 67 years, 11 months and 24 days. Dec. 14, 1876, she married Asa M. Alley. There were twelve children, nine of whom survive. Her husband and three daughters preceded her several years ago. She joined the Church of the Brethren when young and lived a devoted Christian life. Interment in the home cemetery. Services by Dr. R. T. Akers and S. P. Reed, assisted by Bro. S. I. Bowman.—Mrs. Lillie M. Thompson, Carthage, Va.

Beal, William S., son of Solomon N. and Catherine Beal, was born in Somerset County, Pa., and died at his home in Maxwell, Iowa, May 26, 1924, at the age of 71 years and 9 months. He was united in marriage to Agnes Saylor on June 1, 1879. To this union were born three children—two sons and one daughter. In 1881 Mr. and Mrs. Beal moved to Iowa, locating near Collins, later moving to Polk County and from there to Maxwell about fifteen years ago, where they have since resided. He leaves his faithful companion and two sons (the daughter having preceded him in death at the age of 1 year and 11 months), also two brothers, two sisters and six grandchildren. He united with the Church of the Brethren some thirty years ago and continued in the faith to the last. Funeral services were held at the Church of the Brethren south of Maxwell, conducted by the writer.—E. D. Fisel, Yale, Iowa.

Brandt, Mary Alverna, daughter of Brother Walter and Sister Ada Miller Brandt, of Millerstown, died May 18, 1924, aged 5 years,

3 months and 25 days. Services in the Mechanicsburg Church of the Brethren by Bro. Ralph Schlosser and Bro. John R. Herberman. Interment in the Mechanicsburg cemetery.—Frances Herberman, Mechanicsburg, Pa.

Brower, Sister Lucinda, nee Flory, was born in Ohio, June 11, 1836, died in Panora, Iowa, May 25, 1924. A stroke of apoplexy was the cause of her death. Her husband (Alfred Brower) passed to his reward in 1910. He was a minister in the Brethren Church for many years. Sister Brower was the last of a family of nine children. She leaves two children and three grandchildren. She united with the Church of the Brethren over sixty-two years ago, always standing loyal to the principles of the church. Funeral services at the Brethren Church by E. D. Fissel and the writer. The remains were laid to rest in the cemetery near by.—Irving Haughtelin, Panora, Iowa.

Bucher, John, son of Solomon and Maggie Bucher, died April 30, 1924, aged 15 years, 2 months and 21 days. He joined the church several years ago and was an active young man in the Sunday-school. He was a sophomore in the Glenville High School. He is survived by one brother and four sisters. Services by Brethren E. S. Miller and C. Geiman. Interment in the Black Rock cemetery.—E. E. Baugher, Lineboro, Md.

Byers, Mrs. Sarah Anne (Detwiler), wife of the late Martin Byers, born in Bedford County, Pa., died May 22, 1924, after an illness of only six days, aged 75 years, 8 months and 15 days. Her husband preceded her Dec. 2, 1923. She and her husband united with the Church of the Brethren soon after their marriage. She lived a devoted Christian life until the end. Services at her home by S. G. Geyer, assisted by Dr. J. Allen Miller, Bro. Ora DeLauter and W. L. Desenberg. Burial in the Dickey cemetery.—Mrs. S. G. Greyer, Ashland, Ohio.

Felghner, Henry Addison, born May 16, 1866, in Crawford County, died May 1, 1924. He came to Michigan with his parents and made his home in Gratiot County until his death. In August, 1889, he married Bertha Downs. In 1907 he united with the Church of the Brethren and has since lived a Christian life. He leaves his wife, four sons, three daughters, three brothers and three sisters. Services at the New Haven church by the writer.—J. F. Sherrick, Midleton, Mich.

Gallentine, Amanda Ausman, born in Illinois, died at her home near Slifer, Feb. 29, 1924, aged 73 years, 8 months and 14 days. She was married to Geo. Campbell and to this union was born one son. In 1881 she came to Iowa and was married to James Gallentine. They had four sons. She leaves five sons, her husband, one brother, twenty-one grandchildren and six great-grandchildren. She was a member of the Church of the Brethren for over thirty-five years, and was faithful to her church and to her God. She was anointed a few days before her death. She had suffered for several years but bore it with patience. Services at the Slifer church by the writer. Burial at Gowrie.—Lee Fisher, Farnhamville, Iowa.

Grogg, Mary J., wife of Amos Grogg, died April 27, 1924, aged 64 years. She moved into this community several years ago and was a regular member of the Sunday-school. She is survived by three sisters and her husband. Services by Bro. N. S. Sellers and Rev. Sando. Interment in the Black Rock cemetery.—E. E. Baugher, Lineboro, Md.

Horne, Bro. John, of Tire Hill, Pa., died within the bounds of the Quenahoning congregation, May 19, 1924, aged 50 years, 3 months and 24 days. Death was due to a complication of diseases. He was a faithful member of the Church of the Brethren for the last nine years. He is survived by his wife, two sons and one daughter. Services by the writer, assisted by Bro. W. D. Rummell at the Tire Hill church. Interment in the Maple Spring cemetery.—Chas. W. Blough, Dayton, Ohio.

Kagarice, Mary, daughter of Eld. Henry and Hannah Steel Clapper, deceased, born at Yellow Creek, Pa., Dec. 15, 1859, died April 24, 1924, at her home, Hutchinson, Kans. Sept. 2, 1875, she married J. C. Kagarice. There were three sons and three daughters who survive with her husband, twenty-eight grandchildren, one great-grandchild and a sister (the wife of the writer). She joined the Church of the Brethren in early life and lived a very exemplary life. She had been a faithful worker and Sunday-school teacher for a number of years. In 1887 the family moved to Barton County, in 1896 to Reno County, and in 1915 to their present home. Services by Eld. S. M. Wenger in the Pleasant View church, Kans. Burial in the cemetery near by.—M. Keler, Larned, Kans.

Luckenbaugh, Homer, son of Paul and Berdie Luckenbaugh, died May 4, 1924, aged 6 months. Interment at Black Rock cemetery. Services by E. S. Miller and N. S. Sellers.—E. E. Baugher, Lineboro, Md.

Patterson, Lottie V., daughter of Brother and Sister Smallwood, died at the home of her parents, in the bounds of the Pleasant Valley congregation, of tuberculosis, May 19, 1924, aged 19 years, 6 months and 23 days. She was a patient sufferer for several months. Her husband preceded her more than a year ago. Services at the Valley church by Rev. Preston of the Presbyterian church, assisted by Eld. S. D. Miller. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Pennypacker, Sister Katie A., daughter of the late Joseph and Sara Mowrey, born in Philadelphia, Pa., died Feb. 19, 1924, aged 61 years, 7 months and 21 days. She died of complications and was ill about three months, but bore her affliction with that beautiful patience that characterized her whole life. Her husband, Bro. J. Stauffer Pennypacker, died April 21, 1924, of heart trouble, following an illness of six months, aged 62 years, 1 month and 10 days. He was the son of the late Henry and Harriet Pennypacker. In 1883 they were baptized into the Church of the Brethren. In January of the following year they were married. Bro. Pennypacker, with his wife, served faithfully in the deacon's office for many years. Their Christian character, hospitality and charitableness were of a high standard. Three children preceded them in infancy and one son when twenty-three years old. They are survived by one son and three daughters. Services for both from the home by their pastor, Bro. A. M. Dixon, assisted by Rev. Blair, of the Baptist church. Burial in the Oak Grove cemetery near by.—Mrs. C. D. Sanger, Spring City, Pa.

Sensenbaugh, Sister Mary, died suddenly at her home in Decatur, May 24, 1924, aged 69 years, 5 months and 23 days. Her maiden name was Mary Hamm; she was born at Lancaster, Fairfield County, Ohio. She came with her parents to Illinois in the fall of 1870 and has lived in and near Decatur ever since. She united with the church at the age of sixteen. She was married to John C. Sensenbaugh in 1875. She has lived a faithful Christian life and has been a true and earnest wife and mother. She leaves her husband, three daughters, four sons, fourteen grandchildren, two sisters and two brothers. Services were conducted by her pastor, Elder S. S. Blough, assisted by Eld. D. J. Bickelstaff. Burial in Fairview cemetery.—S. S. Blough, Decatur, Ill.

Shelley, Annie S., died May 17, 1924, aged 82 years, 4 months and 28 days. She had a fall seven weeks before and never recovered from the injury so that she could walk without help. She died in the home of her daughter, Sister Israel Graybill. Her husband preceded her four years ago. She leaves two brothers, three daughters and one son. She was a member of the Church of the Brethren for fifty-five years. Services at the Chiquito house by Elders H. S. Zug, S. S. Eschelman, H. L. Hess and B. G. Stauffer. Interment in the cemetery adjoining.—P. C. Geib, Manheim, Pa.

Shultz, Bro. John F., died of apoplexy at his home at Miners Village, aged 69 years, 6 months and 3 days. He is survived by his wife and four children. Services and interment at Midway by Eld. Nathan Martin and Martin N. Heisey.—Elizabeth B. Nolt, Lebanon, Pa.

Stroup, Samuel, born on a farm near Vanlue, Ohio, died May 18, 1924, aged 87 years, 2 months and 12 days. He was married to Mary Jane Tippin, who, with two daughters, preceded him. Two daughters survive. He was a member of the Church of the Brethren and lived a devoted Christian life. Services by the undersigned.—John Wietand, Alvada, Ohio.

Lives of Great Men all remind us

We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.

—Longfellow.

The stanza above suggests at least one reason for the reading of biography. A little thought will suggest many others. Leaders in many lines will be found in the list of biographies following. One or more of these biographies will prove interesting and helpful.

LIFE OF D. L. MILLER, ...\$2.00

Bess Bates.
The name has become a household word in almost every family in the Church of the Brethren. He was known as an able editor, one of the most widely traveled men, as a preacher and lecturer. He preached or lectured in a large part of our churches. Always he had a large correspondence. The author, a niece of his, had access to his journals and letters and out of a loving memory has produced this splendid biography of our brother. Many illustrations.

WITH WILLIAMS OUR SECRETARY, ...\$1.00

J. E. Miller.
Though still a young man when called home Brother Williams had become one of the leading men of our church. His devotion to the church has inspired many to a more complete surrender to God's will. Brother J. E. Miller was closely associated with him for several of his last years and has caught the charm of his personality and faithfully portrayed it in this volume. Illustrated.

PERSONAL LIFE OF DAVID LIVINGSTONE, ...\$1.50

Edited by Wm. G. Baikie, D. D., LL. D.
A new and popular edition of this standard life of the great explorer and missionary. It is the authentic edition printed from the same large type plates as the former book.

To know this great man as portrayed in this volume is an inspiration and a blessing to any Christian heart. Herein is found a more complete history of his life than in his own books. As a man, a Christian, a Missionary, a Philanthropist and a Scientist, Livingstone ranks with the greatest of our race. 508 pages. Cloth.

WHITE QUEEN OF OKOYONG, ...\$1.25

W. P. Livingstone.
The Life of Mary Slessor for Young People.
The life-story of "Mary Slessor of Calabar," known in Africa as the "Great White Ma," forms one of the most amazing narratives in history. Writing in a clear, simple style, Mr. Livingstone describes Mary Slessor's youth in the slums of Dundee, her journey to the dangerous West Coast, her almost incredible adventures and hardships in the African jungles, the miracles of regeneration she worked among the black savages, and the honors accorded her by the British Government.

TALES OF GREAT MISSIONARIES, ...\$1.25

Jeanne M. Serrell.
Here are tales of deeds of courage and devotion done on the mission fields of the world. Instinct with the spirit of the Great Commission, they retell, in a delightful and readable way, the stories of the great missionaries—Cary, Judson, Paton, Livingstone, Hudson Taylor, Mary Slessor, Colliard, and others.
The author's work as Chairman of the Children's Work Committee of the Woman's Board of Foreign Missions has fitted her to deal with this interesting subject.

PAUL THE DAUNTLESS, ...\$2.50

Basil Mathews.
This volume is more unusual than the price would indicate. The author has travelled over the routes followed by the great apostle and therefore writes the stirring history of St. Paul's life with the inspiration and accuracy of one who has thoroughly mastered his subject. All the manuscript was passed on by the experts on the Pauline age. A large and handsome volume illustrated with photographs and color plates.

STORY OF YOUNG ABRAHAM LINCOLN, ..\$1.00

Wayne Whipple.
A fresh and captivating book by one who has had a special opportunity to gather unpublished data about Lincoln.

STORY OF YOUNG BENJAMIN FRANKLIN, \$1.00

Wayne Whipple.
An intimate history—especially of the early life—of one who has sometimes been called "the first great American." As a publisher, statesman, inventor and philosopher Franklin will ever stand as a type of what the American spirit can accomplish against the greatest odds.

STORY OF YOUNG GEORGE WASHINGTON, ...\$1.00

Wayne Whipple.
An entirely new treatment of the life of Washington, for in all that has been written about George Washington, his youth has never been treated as an adventure story, though he had a thrilling career, even as a boy. We are sure, therefore, that readers will find this book unusually interesting, if not, in some respects, a surprise.
Large 12mo. Cloth, 8 full-page illustrations in colors.

THEODORE ROOSEVELT, THE BOY AND MAN, ...\$0.82

James Morgan.
"To present a life of action, portraying the very dramatic scenes in the career of a man whose energy and faith have illustrated before the world the spirit of young America"—such has been the aim of Mr. Morgan.

UP FROM SLAVERY, ...\$0.82

Booker T. Washington.
Booker T. Washington's own account of his rise from slavery to a position of masterful leadership amongst his own people. A stirring autobiography that will appeal to every true American.

STORY OF MY LIFE, THE, ...\$0.82

Helen Keller.
The wonderful autobiography of one who has from early childhood seen the world only through the eyes of others. When less than two years old Miss Keller lost both eyesight and hearing through a severe illness. The story of how her teacher gradually opened the mind of Helen Keller to the knowledge and beauty of the world is easily one of the most wonderful and touching stories in history. Eight illustrations.

ABRAHAM LINCOLN, BOY AND MAN, ...\$0.82

James Morgan.
Lincoln's life story is one of the most inspiring in American annals and it cannot be retold too often. In this book the author has put it in the most inspiring of all forms. A vivid, lively sketch of his early life, his business failures, his success as a lawyer and politician. The best life of Lincoln for the price.

FANNY CROSBY'S STORY OF 94 YEARS, ..\$1.50

S. Trevena Jackson.
This book is really an autobiography for the author has simply recorded Fanny Crosby's story as she related it in her own words.
The volume is filled with memories, impressions and reminiscences never before related. The book constitutes a most fascinating record of the life of one whose name and hymns are known wherever the English language is spoken.

BIOGRAPHY OF GOSPEL SONG AND HYMN WRITERS, ...\$2.00

Prof. J. H. Hall.
Commencing with Dr. Lowell Mason, the compiler of this volume furnishes a personal sketch of representative American hymn and gospel song writers and composers. All the familiar names are here—William Bradbury, Philip Phillips, Root, Doane, Lowry, Palmer, McGrahan, Sankey, Fanny Crosby—together with some seventy others. A portrait accompanies each sketch. This is the only distinctive book of biography yet published dealing with men and women whose compositions have warmed the hearts of millions, and helped to keep the note of evangelism vibrant throughout the world.

LIFE OF R. H. MILLER, ...\$1.00

Otho Winger.
During the latter part of the nineteenth century Elder R. H. Miller was a notable figure in the history of the church. He excelled in many lines, having been a powerful preacher, an able debater and a great leader. The author of this biography has done the church a valuable service in presenting with such graphic detail the story of this worthy man's life. An informing and inspiring book. 269 pages.

LIFE AND TIMES OF JESUS THE MESSIAH, ...\$4.00

Alfred Edersheim, D. D.
One of the most complete and scholarly lives of Christ that have ever been published. The two volumes contain a wealth of material explaining the customs and belief of the Jews. Very essential to a complete understanding of Christ and his times.

Send all orders to
BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor: EDWARD FRANTZ, H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-Class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—	
Annual Conference Notes.....	369
Among the Churches.....	377
The Quiet Hour (J. H. H.).....	382
Our Forward Movement—	
The Prayer of Self (Poem).....	373
Educating the Ministry.....	373
Daily Vacation Bible School.....	373
Notes on Religious Education (E. F.).....	373
General Forum—	
Why (Poem)? By Mary Stoner Winn.....	370
Shall We Give Up Our Missionary Endeavor? By F. M. Hollenberg.....	370
Self Respect as a Secret of Growth. By V. F. Schwalm.....	370
Our Pastors. By Ezra Flory.....	370
Some Benefits Derived From the Vacation Bible School. By Naomi Shaw.....	371
The Symbols Again. By D. W. Kurtz.....	371
A Lesson From the Storm. By Stanley H. Ober.....	378
A Note on Prayer. By Roy Temple House.....	378
God's Own. By D. E. Kohn.....	379
Shining Gears. By Maud Mohler Trimmer.....	379
The Pastor's Study—	
A Children's Sermon. By E. R. Fisher.....	374
Simple Studies on the Teaching of Prayer by Jesus—No. 20. By Wm. Kinsey.....	374
What Is Your Caliber? By Elgin S. Moyer.....	374
Home and Family—	
Crops and a Child (Poem).....	375
The Christian Home. By Kathryn Royer Holsapple.....	375
Sealed By R. H. Miller.....	375
Are You a Hundred Watt Candle? By Daisy M. Moore.....	375

Notes From Our Correspondents

(Continued from Page 381)

presiding. Our love feast was held May 26, with a goodly number of our members present. Bro. M. J. Brougher officiated, assisted by Bro. Wm. Rummel, of Johnstown, and our home ministers—Brethren Arthur Rummel, Frank Rehm and Wm. Wofford. Five letters were granted. Bro. Rummel will conduct a Vacation Bible School at Wilpen, assisted by Sisters Miriam and Eva Wofford—Mrs. Wm. Leonard, Ligonier, Pa., May 30.

Maiden Creek.—We held our love feast May 17 and 18. Ministers with us were J. H. Longenecker, who officiated, Thos. Patrick, H. S. Kline, Henry Ziegler, Harry H. Ziegler, Elias Frantz, May 28 Bro. V. C. Finnell gave us a lecture on social purity. Our offering for Annual Meeting is \$45.15. One letter was granted and three have been received since our last report. We expect to have two series of meetings in August, with J. L. Myers, of Loganville, Pa., in charge—Edwin S. Ernst, Bernville, Pa., June 1.

Manheim.—May 13 and 14 Bro. V. C. Finnell came into the Chiques church and gave lectures on temperance and purity at the Mt. Hope and Chiques houses. The offering for that cause was \$30. May 25 part of the Mission Band from Elizabethtown College rendered a program on the "Christian Home."—P. C. Gelb, Manheim, Pa., May 27.

Marsh Creek.—Our love feast was held June 1 at the Marsh Creek house with about 130 members present. Visiting ministers were Elders Mitchell Stever, who officiated, C. F. Bucher, Silas Utz, Thos. Ecker, E. K. Leatherman, Chas. Florr and J. E. Steinhour. We had quite a number of brethren and sisters with us from adjoining congregations which we appreciated. We took a mission offering of \$100. We used the every-member canvass method, first distributing the literature and coin envelopes. May 8 Bro. V. C. Finnell gave his illustrated lectures, one in the Meade school in the afternoon, and one in the evening in the church, on the subject, "Homesteads of Tomorrow." This was fine and was very highly appreciated by all present—Ida M. Lightner, Gettysburg, Pa., June 2.

Mt. Pleasant.—We held our love feast May 25, with Bro. F. A. Myers, of Mt. Joy, officiating. Saturday afternoon previous three were baptized, making a total of forty members added since the coming of our pastor. We also had our largest Sunday-school attendance on that day. We have 122 members enrolled, and had 135 present. The work on our new church building is now in progress. We are looking forward to a great day on June 15 which is Children's Day. Brother and Sister Beghly, our pastor and wife, are now in attendance at Annual Conference—Ruth L. Myers, Mt. Pleasant, Pa., June 4.

Palmyra.—Brethren Harry H. Nye and Laban Leiter, of the college faculty, of Elizabethtown, Pa., were with us May 24 and 25 as instructors in a Bible Institute. The former had for his theme, "The Plan of His Kingdom," from the Epistle to the Ephesians, and the latter, "The Practical Side of Religion," from the Epistle to the Romans. Their messages were helpful and instructive—Sarah G. Shelly, Palmyra, Pa., May 26.

Philadelphia (First Church).—Wednesday evening at the close of our prayer service one was baptized. The following evening we held our love feast with 198 present. Nine of our home ministers were present and assisted. May 11 we observed Mother's Day. The autos were busy bringing the aged who were able to attend. Our pastor gave an excellent talk in honor of mothers. In the afternoon he gave another splendid talk over the radio. He was assisted in the service by our choir—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 31.

Snake Spring congregation met in council at the Cherry Lane house May 10. Elders David A. Stayer, J. S. Herschberger, D. T. Detwiler, D. B. Maddock and Ira C. Holsapple were present. The object of the meeting was to complete the work of forming a separate congregation of part of the Snake Spring congregation located on the north by Everett congregation, on the east by Rays Hill Mt., on the south by Artesnas congregation, on the west by Tusay Mt. Eld. D. B. Maddock was chosen moderator and Ira C. Holsapple, secretary. Appropriate remarks were offered on the value and responsibility of organized church. The congregation reported the officers and the membership embraced within the territory of the new congregation. Officers were then elected: Elder, Ira C. Holsapple; recording and corresponding secretary, Sister Harvey Soltenberger; trustee for one year, Andrew Garlick; two years, Albert Kilbuck; three years, Roy Oliver. Cherry Lane church was then considered a fully-organized congregation with privilege to represent at any and all Conferences—Mrs. Harvey Soltenberger, Everett, Pa., June 4.

Snake Spring Valley.—April 24 Bro. O. P. Haines, evangelist, of Lima, Ohio, began a series of meetings which were well attended, and especially the two illustrated sermons on "Light" and "The Sinful Heart Cleansed." As an immediate result of the meeting sixteen were added to the church by baptism and five were reclaimed. Much

good was done and many lasting impressions were made. Bro. Haines began his campaign here in the Valley April 24, continuing until the love feast on May 11, which was well attended considering the inclement weather. We have Sunday-school every Sunday and preaching every two weeks—Jos. F. Snyder, Everett, Pa., May 30.

Welsh Run.—Bro. W. G. Group, of East Berlin, came to this place on May 11 to begin a series of meetings. He gave us splendid Gospel messages, preaching seventeen sermons in all. Each evening he gave the boys and girls chalk talks which will be long remembered by them. One was received by baptism and one awaits the rite. The meetings closed with the love feast on May 24, with Bro. Group officiating. Bro. S. M. Stouffer, of Newville, was also with us—Otho D. Martin, Mercersburg, Pa., May 29.

West Green Tree.—We just closed a two weeks' series of meetings at the Green Tree house conducted by Bro. Chas. Ziegler, of Richmond, Pa. Though a young man in the ministry he labored very faithfully. One stood for Christ and was baptized on the day of our love feast—May 30. A number of ministering brethren were present and spoke to a large and appreciative audience. Eld. John B. Brubaker has moved here from the East Fairview congregation. He and his wife were accepted by the church as co-workers in the ministry and their service is very much appreciated—Mrs. C. B. Breneman, Florin, Pa., June 2.

VIRGINIA

Beaver Creek.—May 12 Sisters Almada Alderman, Salena Hyton and Myrtle Harman began a two weeks' Bible School at this place. The attendance was good and a great interest was shown. Our Sunday-school is progressing nicely under the supervision of Bro. H. W. Spangler, superintendent. It is gaining in interest and attendance. One young man has been baptized since our last report. May 26 Sister Bertha J. Heber was with us. The meeting of the Young People's Conference to be held near Daleville—Cassie B. Mannon, Floyd, Va., June 2.

Copper Hill.—Our council meeting was held May 24, with Bro. C. E. Eller presiding. The attendance was very good. Several letters were granted. No "Messenger" agent or correspondent had been selected for 1924. J. E. Wimmer, who has been agent for the past five years, was reappointed; the writer was chosen correspondent. Two delegates were chosen to go to the District Convention. A committee was appointed to select ministers to hold meetings at each of the five churches of our congregation. A collection of \$15 was taken for church expenses—J. F. Smith, Copper Hill, Va., May 29.

Mountain View.—May 24 we enjoyed having Eld. R. F. Richardson and Bro. R. L. Suit, of Sever Mills Ford, Va., with us. On Sunday they both preached inspiring sermons to a large audience. May 17 Bro. A. S. Thomas, of Bridgewater, Va., visited our church and preached three helpful sermons which were appreciated by all—Myrtle Suit, Volney, Va., May 29.

Pleasant Valley.—May 5 Bro. S. I. Bowman, of Harrisonburg, Va., began a series of meetings which continued for two weeks. Eleven accepted Christ and four were reclaimed. The attendance and interest were good. We feel that much good has been done by his earnest efforts. May 31 we held our love feast at the Kemper house. Visiting ministers present were Brethren Reuben Myer, Harvey Eberly, W. W. G. Harney, Flares Forney and M. G. Forney, who officiated. The day following our love feast Bro. Forney was with us. His certificates have been received since our last report—Emma F. Wanner, Ephrata, Pa., June 2.

WASHINGTON

Whitestone.—A short program was given at the close of the Sunday-school May 11 in honor of "Mother." Bro. C. E. Holmes talked of the different Bible mothers, using the story of Jesus' mother as a Bible reading. The Joint Sunday-school and Christian Workers' Convention was held here last Sunday and a very inspiring day was spent. Many came from the Okanogan Valley and Omak churches. The morning was given to Sunday-school work and special music was given by Omak and Whitestone. Dinner was served, cafeteria style, in the basement. Immediately after the noon hour the delegates met in business session. Four delegates from each church were present. The new officers are as follows: President, Bro. C. E. Holmes, of Whitestone; Secretary, Sister Miriam Murry, of Omak; Treasurer, Bro. David Shamberger. This is also the program committee for the coming year. The afternoon discussion was in the interest of the Christian Workers' Society and was presided over by Bro. C. E. Holmes. A quartet, especially encouraging were the remarks from the young people which showed their interest in the church work. An offering was taken to cover the expenses of the convention—Mrs. Freda T. Ries, Tonasket, Wash., May 22.

WISCONSIN

White Rapids church met in council May 31, with Eld. O. L. Harley in charge. It was decided to have an all-day meeting at the church July 4 with a picnic dinner. We have changed the regular Christian Workers' Meeting into a young people's society which will be in charge of the opening exercises of the evening preaching service. A contest for new scholars was started in the Sunday-school at the beginning of this quarter, to close at the end of three months. A prize will be given the one bringing in the most new scholars. The Teacher-training class was resumed again on Thursday evenings having been dropped during the series of meetings. We are planning on having a Children's Day program in June. Bro. Harley gives the children a special object sermon the first Sunday of each month in which they take great interest—Laura Harley, Amberg, Wis., June 2.

ANNOUNCEMENTS

DISTRICT MEETING	
July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.	June 14, 7 pm, Crystal.
Aug. 12-15, Michigan, at Beaverton.	June 21, 10:30 am, New Haven.
	June 21, Zion.
	June 28, Rodney.
LOVE FEASTS	
June 15, Harton.	June 20, Lewiston.
	North Dakota
	June 28, Ellison.
	Ohio
	June 14, Cleveland.
	June 14, 7 pm, Chippewa, Beech Creek.
	June 14, 8 pm, Greenspring.
	June 15, Eagle Creek.
	June 21, 10:30 am, Silver Creek.
	June 21, 7 pm, West Alexandria.
	June 21, 6 pm, Wooster.
	Oklahoma
	July 5, Big Creek.
	June 14, Greene.
	June 21, Sheldahl.
	June 28, Brooklyn.
	Kansas
	June 21, Mont Ida.
	Maryland
	June 28, Bear Creek.
	Michigan
	June 14, Elsie.
	June 28, Shiloh.
	West Virginia
	June 16, Wenatchee Valley.
	Virginia
	June 14, 4 pm, Pleasant Valley (Second Dist.).
	Washington
	June 16, Wenatchee Valley.
	West Virginia
	June 28, Shiloh.

"CONQUESTS FOR GOD"

by Minor C. Miller

with an introduction by Luther A. Weigle of Yale University, is a companion to "Heroic Lives" which appeared a year ago. These books are ready, and are the best that can be found for use in teaching the messages of the Old Testament to Juniors both in Vacation and in Week-Day Schools. Already these books are attracting much attention in many places. There are twenty carefully planned lessons with full detailed instructions to teachers. The special chapters on suggestions to teachers furnish materials for training. The author knows his field, is a teacher in a college and State Sunday-school secretary of Virginia.

Price each \$1.50, THE ELGIN PRESS, Elgin, Ill.

READ WHAT THEY SAY

About

HYMNS of PRAISE

This song book approved by the General Mission Board and adopted for use in our Sunday-schools, Christian Workers' Meetings, etc., has been published but a comparatively short time. It is being favorably received and many churches have adopted it. Is it being used in your congregation?

The type is large and clear and every selection is accompanied by the music and given ample room; there is no crowding. Yet the book with its 285 hymns and 24 responsive readings is surprisingly convenient in size.

Because of these and other excellent points the book should have a large sale and be popular among our people for many years to come.

Notice a few of the testimonials from Christeners and others who are capable of judging the merits of a Song Book:

From Illinois.—"I have just examined a copy of 'HYMNS OF PRAISE,' recently put out by you for church and Sunday-school use. I must congratulate you on being able to place before our people such a uniformly excellent collection of Hymns. I may be a little old fashioned, but I do love to hear those songs that have grown so dear because of their richness of scriptural sentiment.

From Virginia.—"I have examined the 'HYMNS OF PRAISE' and think it will fill a very important place in our church music."

From Iowa.—"I have carefully examined the song book 'HYMNS OF PRAISE' and find that it is just the book we have long needed in our church. I like very much the assortment of old hymns which we must hand down to the rising generation. I also think the new songs are excellent."

From Pennsylvania.—"I have just received a copy of 'HYMNS OF PRAISE' and, upon examination, I regard it the best music book the church has yet published. Surely these HYMNS OF PRAISE are worthy of our praise of the splendid variety and quality of the hymns chosen. One can easily believe there is a special reason for every song being in the book."

From Indiana.—"The new song book 'HYMNS OF PRAISE' was received some days ago. I have examined the book and in my judgment it is by far the best song book the church has ever put out (except the Hymnal). 'HYMNS OF PRAISE' contains so many of the good old hymns and songs that never grow old and the new ones are of the best. I consider it a fine collection and it should meet with general favor with all lovers of good music."

From Ohio.—"Am very much pleased with 'HYMNS OF PRAISE.' Have had experience with a number of song books during the last twenty years, but this one contains more of my favorites than any other. The new songs which we have examined are good and appealing. The good old songs have been retained. It is my candid impression that this new book should receive the endorsement of our Brotherhood in general.

Orders are being received daily. Has your congregation adopted 'HYMNS OF PRAISE'? If you haven't seen a copy send for one. We can furnish either round or shaped notes. Specify which you desire.

Prices: Regular cloth, 55c single copy; postpaid. Introductory price, twelve or more, 40c each, carriage extra. Limp cloth, 45c single copy; postpaid. Introductory price, twelve or more, 30c each, carriage extra.

Address all correspondence to

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., June 21, 1924

No. 25

Echoes from the Hershey Conference

(Continued from Last Week)

Saturday, June 7

Stewardship Day

Reported by C. H. Shamberger

We stood outside the Central Auditorium for a few minutes awaiting the unlocking of the door. Yesterday it would not have been pleasant on account of the rain but this morning it is warm, bright and sunny. The opening hymn was "From Greenland's Icy Mountains." The setting was fitting. To my right was he who went out to India thirty years ago. To my left were two who went to China seven years ago and who returned in August. And across was another who has been in India and would be there today if his health would allow. The subject for the day is stewardship. Missionaries are interested in this, first of all because they practice it.

In the devotional period W. M. Kahle urged the imitation of Christ. He mentioned the natural tendency to imitate parents and others and urged that Christ alone was the One we should imitate. The text was, "If ye know these things, happy are ye if ye do them." Bro. Kahle has a unique way of selecting simple illustrations which lead right up to what he wants to get before his hearers.

The treasurer of the General Mission Board, Clyde M. Culp, is a layman. But as such he feels that his outlook on missionary work should not be different from that of the minister. Missions is the "first great work of the church." Those who know Bro. Culp did not need for him to assert this belief. Those who heard him the first time were convinced of it. But while his viewpoint is the same, his vocabulary is different and the presentation by a layman was a wholesome change.

As a layman he doesn't believe in bringing theological controversies into the forefront. A stockholder in a concern must believe in the firm. He must boost for its success. The foreign missionary enterprise is a business agency of gigantic proportions—\$40,000,000 being expended annually. In our own church we could well look forward to the time when the Mission Board will be enlarged to include one or two laymen. The magnitude of the funds handled is reasonable ground for the inclusion of men with business training. Missionaries should not be set off in some inhuman group but thought of as real people. And mission work is the business of the church, not mere charity.

The seats for the central section of Convention Hall were in place for the opening session. Workmen had spent much of the night placing them. A thousand people sang joyously for half an hour. The contribution of the Men's Glee Club of Juniata College helped to make the praise service complete. When J. Hugh Heckman began speaking, Convention Hall was more nearly filled than at any time to date. Bro. Zug sitting near the speaker was joined by Jas. Sell, of Western Pennsylvania. They were elected ministers fifty-nine years ago.

What is the first aspiration of the Christian heart? We wondered. After a careful analysis of the relationship between the teacher and student and between master and servant it was not surprising to learn that the first aspiration should be to be like Jesus. On the previous day speakers for the Student Volunteers and

in the young people's meeting had arrived at similar conclusions. It is a good place for agreement.

In the first place, be like Jesus—a teacher of truth. Next be like him in humility. "Jesus was such a great Master because he was such a great Servant." There is always a need of a leveler of human pride. That is found in the gospel of love. The other phase of aspiration was to be like Jesus amid the shifting life of every day. The theme was not new. But when the speaker was through he had presented it in such lucid fashion that we wanted to make the aspiration more of a reality in our lives.

It was not surprising when Ezra Flory said he wanted to speak on the importance of Religious Education. Leading national statesmen were quoted who have expressed the conviction that national and international security rests upon religious education. Speaking of the neglect in the field of religious education he called attention to the fact that in a typical section forty-seven cents in each dollar is given to secular education while only two and six-tenths cents out of a dollar go for religious training.

In our own church the Vacation School has grown from seven in 1919 to 357 (enrolling 30,000) in 1923. The number of Sunday-schools in the United States and Canada is 1,229. The amount of money raised in the Sunday-schools for the past year was \$258,549.93. Of this \$97,947.10 was given to missions. The report of the secretary was encouraging.

In the subject, "Stewardship of Child Nurture as a Parental Obligation," J. B. Emmert saw three phases. The first was stewardship. A definition he liked was, "Stewardship is possession for use of that which belongs to another." Our sense of stewardship was made more vivid by the reference to millions in other lands who do not meet in conferences, or have similar opportunities such as ours. The second was, the child. Moses was an illustration of the possibilities within the child. What a child becomes in future life depends upon what touches him in developing years. And third, the obligation of parents lies in helping the child so that he will live right when he goes out from the home. A richness of illustration taken from experiences in India and observation in America characterized this forceful message.

In introducing Prof. H. Augustine Smith, of Boston University, it was suggested that fate had apparently tried to hide some men by their names but in this case could not. And the way the audience responded indicated that they were glad it had not succeeded. He made us want to sing.

An innovation in the program was made when Mr. John E. Snyder, of the Hershey management, assured the Conference of its welcome to Hershey. The Standing Committee was present for this part of the meeting. It was its first appearance in the Conference sessions. The response was well made by Moderator-elect J. J. Yoder, who, along with more serious things, made reference to the fact that people with "good taste" are familiar with the word "Hershey."

Between sessions the influx of Saturday attendance was everywhere evident. They and others about filled Convention Hall where a music leaders' conference

was under way from 12:30 to 1:15. Before the afternoon was over the Hall was filled.

It was no lazy kind of church that Ellis M. Studebaker was discussing. The church must have a hand in the industrial, social and political problems of our day. It is the responsibility of the present generation to train up young people who can make the greatest contribution to these problems. He was not discrediting other agencies, but did believe that the schools of the church were the most important factors in training young people for this work.

"Don't Forget to Pray" was the closing message of the Vaughn quartet. Through their songs they have added wonderfully to the spirit of the Conference.

The problems of our schools are "growing pains" was the analysis of J. S. Noffsinger, Secretary of the Educational Board. In 1890 there were no regularly enrolled college students in our schools. By 1900 the college students constituted one and one-half per cent of the enrollment; they now constitute fifty-three per cent. The problem of the present is not one of material resources, but in finding a place for the graduates of our schools who want to serve in the church. He was thankful that the day was almost past when any school considered its growth must be made at the expense of other institutions.

There has been no educational policy in the church. As a result we have twenty institutions that have failed, whereas there are ten institutions in existence. If every denomination had a college in proportion to ours there would be a denominational college in every county of the United States. After telling this the speaker inquired if we thought there was need of an educational policy in the church. It was a question which apparently was convincingly answered. It might take five, ten or more years to find a policy but, "We are headed in the right direction and I am optimistic." It was the message of an educational statesman. We shared his optimism.

Here we divided into some six appointed sectional groups. The young people were to discuss stewardship and I went with them.

George Griffith was calling for a democracy of consecration. He explained that stewardship was not pauperism, philanthropy, or even just tithing. But it was a recognition of God's ownership of all, and our acknowledgment of that ownership. It involves the use of one's body, mind and spirit. Further, the giving of money must be backed up by a fully consecrated life.

"I believe the time is here when a group of us should rise up and stay put on this matter of stewardship," was the way Kenneth Bechtol began telling what he considered the particular appeal of stewardship to young people. He saw in stewardship an appeal to honesty and the heroic similar to what one experiences in school life. In addition there is the challenge of loyalty.

The practice of stewardship by young people will make available greater material resources and at the same time bring additional lives into line for the Lord's use. These resources may be hidden far below the surface awaiting uncovering and use, was the gist of what Martha Martin said in discussing available resources through stewardship.

After the meeting an older brother said: "When I

see young people like these I don't fear for the future church." Others had expressed similar sentiments.

They tell me that in the program on the Simple Life, R. H. Miller set forth that the abundant life grows out of a life of simplicity, and that it is impossible for a life crowded with other issues to be what it should be. He spoke in Convention Hall and to a large audience.

At the Sisters' Aid Meeting the theme of stewardship received consideration. Nelia Wampler spoke of the work in Greene County; also matters of business received consideration.

At the meeting of college faculties and trustees the minute book for previous meetings could not be found. But they did discuss methods of cooperation and got under way definite plans for next year.

It was evident long beforehand that Convention Hall would be inadequate for the evening meeting. So it was. They stood around the edges and milled around on the grounds. Within, the crowd sang under the direction of Prof. Augustine Smith.

Bro. J. W. Lear chose to read his address on "Helps and Hindrances to Successful Organization." It was carefully prepared and was delivered with a vigor that can only be understood by those who heard. There are two purposes of organization, administrative and promotion. Local, District and general organizations are a unit in their objectives.

Speaking to the point of general organization he expressed the conviction that the work of the Ministerial Board should be almost totally administrative. That all the educational work of the church be merged into one board with subdivisions necessary for the work now done by the Educational and Sunday School Boards. To this board should be committed the publication of educational literature. The work of the Mission Board is concerned primarily with administrative work. The fourth division suggested was a board concerned with moral reform which would combine the work now being done by several committees. To correlate the work of all these a council of eight was suggested with representatives from the boards and Standing Committee. It was no light address but should, as suggested by the chairman of the meeting, become an epoch-making one.

The Blue Ridge College Octet sang a fitting anthem and C. D. Bonsack pronounced the benediction. It was a busy but splendid day.

Sunday, June 8

Peace Day

Reported by L. W. Shultz

"We will, O Lord, do our best to bring in the fullness of peace on earth, and a universal spirit of good will among men."

The early morning conference opened with a goodly number of earnest worshippers present. Bro. Kahle continued his splendid portrayal of the "Desires of Life"—to see Christ, to know Christ, to imitate Christ, and to present Christ to others. There are two great challenges in life, namely, to experience Christ, and to present Christ to others. We should possess a winsome attitude toward the church, Christ's body; toward our neighbors, God's children; toward our country's ideals; and especially toward our Christ, the Prince of Peace. We can assume a winsome attitude to him through our dress, our attitudes, our conduct. "Let your light so shine before men that they may see your good works and so glorify your Father which is in heaven."

The home field of the church as the base of the foreign missionary program was presented by Sister Eliza Miller as a missionary sees it. No enterprise can succeed unless the home base is right and the proper viewpoint of it is taken. The home base is located where the spiritual power resides from which the desire to

serve radiates to all the world. This kind of a base needs to spread and grow throughout our Brotherhood. Four hindrances there are to the development of this base of power: (1) The rate of living is draining our power. There is not a sufficient amount of time definitely set aside for meditation and prayer. (2) America is wasting more than enough to feed India. Extravagance is a drain. (3) The Gandhi spirit of non-cooperation is too apparent. But though much complaint is heard no better plan than what is in operation is presented. (4) Many are without proper information of the missionary enterprise. Ignorance drains power. In the last analysis the home base is the hearts of the individual members of the Church of the Brethren. "Take my life and let it be, consecrated, Lord, to thee."

The theme of the Conference and the theme of this day were well emphasized and developed through the ministry of song. Prof. H. Augustine Smith adapted himself and the music he selected in an admirable way to our people and to the program as planned by the committee. No small part of the message of the day was the thought, the inspiration, and the truth received from the old tried hymns which he brought so vividly to our attention. "When I Survey the Wondrous Cross," "Jesus, Lover of My Soul," and "In the Cross of Christ I Glory," will now mean more to us.

M. C. Swigart, pastor of the old mother church at Germantown, Pa., had charge of the entire day's program at Convention Hall. By the time Bro. Heckman began his address the hall was packed to the doors. The intense earnestness and desire to know what "Our Effective Christian Message" really is as a church was manifested in the faces and attendance of this large concourse of people.

The Christ came to cast fire in the earth, to bring division in the earth. Fire is to light, to heat; to cleanse, to consume. Fire as Jesus used it means moral courage, spiritual condemnation of evil, and vindication of right. Division is the result of the challenge of good to evil. It is the choice between life and death. Men do divide on moral issues. Jesus is a cause of men separating from sin. *The Christian gospel of love* is the fire that he came to cast upon the earth.

He was intensely straitened, anxious, eager that his mission might be accomplished. All of him was engaged in its accomplishment. He was willing and knew that he was to die that this mission might be carried out. This was the only way that this great desire to make good in his mission could adequately express itself. He went all the way, too, for the urge of God in life can not be stopped except by man's willingness to sin. This fire in human life will cause new alignments of the social order. Peace will reign when people will that it shall reign. The fire of Christian love is our effective Christian message. It is the essence of his "Wonderful Words of Life."

W. J. Swigart introduced the speaker of the Peace Conference. He made clear the difference in the situation under which we met this year as compared with that of six years ago. Bro. West forcibly stated the problem of peace and presented an analysis of it.

1. People do not live so much by what they think or know as by what they want.
2. We need to know the causes of war and trouble.
3. We need to know our resources in men and sentiment.
4. We need a simple program.

Peace can be made simple and heroic by having a unified program which centers about one central, clear purpose and faith. Is "Thy will be done" a deep want and desire that peace may be brought about? Are we willing to pay the price of the effort? The problem of peace begins with the question of "What do we want?" and ends with, "What do we want most?"

Hearts were thrilled when Rev. J. Allen Miller, of the Brethren Church, our sister church, brought his

stirring message on "The Quest of a Warless World." We, with other church people, are not unpatriotic. We are loyal and law-abiding. The large churches of America this summer are taking their stand in the ranks of those who think that war is wrong. The first task of the church is clear thinking outlined by Christ and his teachings. Progress can only be made by learning that war is opposed to Christianity and is sinful. The church must speak this truth. Economic prosperity and the proper solution of great ethical and social problems are never aided by war. A boy has a right to live. He is our best. War takes him. We are in quest of

"Glory to God in the highest in heaven,
Peace among men, good will on earth."

We are in quest of a world where men do to others as they would that men should do to them; where men can pray, "Our Father," that his will may be done, "as in heaven, so on earth."

The church must withdraw its sanction from war. It must have a constructive social and economic program. The guilt of war must be thrown back upon those who are responsible for the war. Finally, there will need to be created a Christian consciousness through example and precept.

Our Conference this year was fortunate in hearing Dr. Frederick J. Libby of the Society of Friends who is the secretary of the National Council to Prevent War. Amongst other things he stated that the world is drifting toward another war. Economic questions are largely responsible for this tendency. Business relationships and disputes need direction and control, but our nation and the nations of the world have no adequate machinery to judge and decide disputes. The next war will be more hellish than any yet known. We must end war or war will end us. Our best brains and deepest heart sentiments must be combined to present some plan of action or procedure. The international court now in session is a beginning that the churches need to endorse and support. But a court is not enough—there must be opportunity for discussion and for the formulation of international law. There must now be not only support from the United States, but support from Christian people of the world. A program of education is needed to offset the war propaganda so apparent in schools and society. The set of pictures, "Children from Many Lands," should be the property and knowledge of every child in America and the world. The Brethren Publishing House is in position to furnish these sets to our churches. The time is ripe when one or more men should be set apart by the Church of the Brethren to engage in the campaign against war. Shall we do it?

Was Hershey Convention Hall ever more crowded than this afternoon? Did the old songs ever mean more to us than under the leadership of Prof. Augustine Smith?

What is the "New Call to the Church"? H. F. Richards believes that it is: (1) To right herself in the eyes of the world and to herself in regard to her mission as related to the political, social, economic questions of life. The church ought to practice the principle of peace and love within and between the denominations. The church can no longer bless war. An effective program of education against war can not be accomplished until the churches unite their sentiments and forces for peace on earth. (2) The church must be willing to study this question. (3) The church must help men to live together peaceably without hatred. If she can not do that she can not make men Christian. (4) Finally, the church must face her supreme enemy, militarism—that philosophy of life that believes that war is a recurring necessity to save us from stagnation—if she is to assure us of safety and prosperity. If militarism is right, Christ is wrong. The need of the hour is an army of prophets to herald the truth about war and peace. Who is really loyal and patriotic? Are they not rather those who work and live for peace? Has the church not a real work in urging America to assume her rightful place in the courts and councils of the world, thus joining hands with all who believe in peace? Shall we not aid in making the implements of war objects of curiosity, fit only for the museum?

"Is War Justifiable According to Christian Standards?" J. M. Henry said in discussing this question that a first fundamental reality is sin, and sinful thinking results in war. A second fundamental reality is that there is a cure—a salvation from sin.

War—militarism—is a philosophy of life. Militarism says war is a primal necessity for preservation of life. But it is a false premise that all men have always fought. Some men have, but not all. It is a false premise that nations have to defend themselves against each other; for it excludes our reason, the spark of the divine within us. Once Germans said that from their previous experience war paid, but now Germans say it does not pay. The loss of truth, the loss of liberty to assert truth, the loss of morality, the loss of respect for law, all these declare against war.

For two hundred years of Christian experience the whole church stood against war. For September 12 a great mobilization day is planned to enkindle the war spirit in the cities, villages, and communities of the United States. Each member should write Secretary of War Weeks and register his protest against it.

W. W. Peters said: "Peace is not an idealism, but a possibility." When peace was referred to in the presence of General Armstrong he replied, "Well, what are Christians for but to do the impossible?"

As late as 1834 the inquisition was still in force; this last century has witnessed the burning of witches and wretched human slavery. But teaching long continued has brought us to a higher view. We have made progress. We do not judge men of the past who lived up to their light, but we do judge you who have the light, because you prefer the darkness. Now is the time to think and act.

"What Is World Peace Waiting On?" Our genial MESSENGER editor, Bro. Frantz, brought the closing message of this great day. The world is no longer able to deliver the prizes for which wars are fought—the English Lord Birkenhead notwithstanding.

The prophet, Isaiah, predicted the coming of a kingdom—whose Prince and Ruler was to be the Prince of Peace—whose kingdom was to increase: The peace of the world is waiting on the world's overcoming some of its conservatism and inertia. "It can't be done—it has never been done"—are obstructions in the path of progress. But the aeroplane, the radio, cures for diseases are evidences that things do not have to stay just like they were. They may be changed.

Another factor in the current cynicism is the belief that human nature is essentially combative and unchangeable. But Christ does change human nature through regeneration. Any social reform must be a result of the work of the Christian Gospel in the hearts of individual regenerated men. Great national and personal wrongs can be forgotten and forgiven. There is a great fund of good will that can be utilized to foster peace.

A third factor in the current cynicism is the idea that war is sure to come as long as the present dispensation lasts. Scripture is quoted. But we can not afford to neglect to do what we can. Churchmen have too often taken a stand against progress based on a misapplication of Scripture. They thought they were right. We know now that they were wrong. We need to be cautious. God has not one bit of use for war or any other evil.

A narrow nationalism results from false notions of patriotism and honor. Some one ought to give our Congress some good lessons in international courtesy and deportment. Devotion to one's country consists in the placing of the good of the whole country above the good of one or a group within.

The success against other evils should encourage us. The 173 wars of the nineteenth century that never

happened prove war can be averted. All the resources of Omnipotence are available now to help and make it possible to end war. "Wars will cease when the people will that they shall cease," said President Coolidge. The world is waiting on the people to believe in peace. Our task is to inspire our leaders with faith in the doctrine that good will is greater than force. When we believe this we can go up at once and possess the Canaan of world peace.

While this great program was in progress at Convention Hall in the afternoon, six groups totaling 328 earnest young people and adults, met in discussion. The following are the results:

Conclusions

1. We are not satisfied with our present position and we must promote a definite educational program against war.
2. We should take a definite stand against war and cooperate with other organizations in the campaign for peace.
3. The church should clearly define its position so our young men know what to do in case of war.
4. We can not consistently be pacifists in time of war unless we try to outlaw war in time of peace.
5. We should be more definitely organized for peace.

Resolutions

1. That the young people are absolutely opposed to war.
2. That we pledge ourselves whole-heartedly to a program of teaching the teachings of Jesus, believing that they are able to save the individual and society.
3. That we foster an organization to promote our peace program.
4. That we urge the United States to enter the World Court and a league of nations which does not use coercion.
5. That we have an executive secretary for peace giving full time to organize our church thought on peace.

It was a great day.

Monday, June 9

Missionary Day

Reported by W. B. Stover

As every morning, so this morning, at the early hour of six o'clock a small group got together for prayer. This was not on the printed program. It is not in the booklet. But it is in the hearts of some of our people. Which some? They who are of the young people of our colleges. God bless them!

"Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear."

With these words of praise the larger group, under the leadership of Brethren Knepper and Kahle, came together in the Central Auditorium at seven o'clock. Some of us came from Palmyra, and others from within the town of Hershey, for there is something in a devotional period which draws. In mentioning experiences of inspiration, Bro. Kahle referred to the challenge that comes to a pastor when he is called to the sick room of one who is about to pass over, and especially when he witnesses the assurance of faith on the part of the invalid. Again, such an inspiration comes when one in the bloom of youth yields himself to fullness of service for the Lord. Such experiences contribute much toward making a man realize the fullness of what the Lord will be to him, and to all who put their trust in him. This was the last of the series of morning worship talks by Brother Kahle, and summing them up we had to see Christ, and to know Christ, in order to imitate Christ, and present him to others in a way to win others, and to experience the fullness of fellowship both with God and with our fellow-men. "Others" would be a good conference motto.

Brother J. Clyde Forney followed, and he said: "Facing the danger of overconfidence is a serious matter; underestimating the bigness of our present

task is a serious matter; but perhaps the greatest danger is the failure to get a vision, an insight, with the needed willingness to pay the price. Men of ancient days missed it sometimes, but they made good finally. Our present great task is a challenging one. All problems center in the personality of the leaders. This is true of the peace problem. It is true of all problems. The church must help men to become real men with the highest strength applied to the highest service. Our men must discover themselves, they must realize themselves, they must invest themselves. The church must help them to do it. That is the church's job, her present task. We must place in the hearts of men the rule and the reign of God."

Yesterday 8,786 autos crossed the bridge coming into the Conference grounds and it is estimated from eight to ten thousand came in this way on foot. This is the report of those who kept tally. These men estimate the whole number of autos at 10,000 and the people at 100,000. The attendance is good today, but it will not equal that of yesterday.

"The great day of the feast," is the name applied now among us to Missionary Monday at the Annual Conference. Bro. Heckman quoted a Chinese statesman as saying: "I have learned from all the philosophers of the world, and your Christ stands out in my mind preeminently above all the rest." When asked why he thought that to be so, he replied: "He alone has the power of creating in his followers a delicate and operative conscience." What a testimony to Christ is this!

When our dear brother, the ex-Governor, came on the platform, standing room was at a premium. How he waded into his subject! He said in part: "I wish we might all go back two hundred years so that we might see the church as it was then."

"Peter Abelard asked this question 800 years ago: 'What if my individual conscience cannot assent to the decrees and dogmas of the church?' The answer he got from the church was that he would be a heretic, to which he replied, 'I am not a heretic, but I want the decrees of the church to conform to reason and the demands of a good conscience.' This man took a group of men, and through their developed faith and enlarged vision, came what is known as 'scholasticism.'

"The church taught that one must first be right with her teaching, and then with his Savior. Abelard and those who came after him taught that a man must first be right with his Savior, and then with his church. Brethren, the church must never get in between a dying soul and the living Savior."

"The Thirty Years' War was a long attempt to compel submission. And then the contending forces quit fighting and made an agreement, which was called the treaty of Westphalia. In this treaty the Roman Catholic, Presbyterian, and Lutheran Churches agreed that a man might take his choice of one of the three, but if he dissented, and chose neither, then he should be persecuted to extinction. Dissenting from this decree the Church of the Brethren came into existence. They did not believe in the application of force in any way whatsoever, and especially in matters of religion. They stood for the freedom of the will, for freedom of the religious conscience."

"Their center for a time became Schwarzenau, where they searched the Scripture and applied it to their daily lives. They were led to accept many teachings not commonly accepted, Jesus the Savior, no oath, no war, and I submit, if you read the Bible on your knees, you will come to the same conclusion."

Then Bro. M. G. Brumbaugh went on to tell how the church emigrated to America, the first to come settling at Germantown, next at Coventry, and finally in Lancaster, where now is the Conestoga congregation. "Conrad Beissel taught the Saturday Sabbath and celibacy. The two went together. Some followed him and became the first to go off from the Mother Church, founding the Ephrata Cloister, where now they have great difficulty in getting men qualified to hold the property."

In burning words did Brother Brumbaugh urge us to stand for the inspiration of the Bible, and kindred eternal principles. When he said that the one who denied such inspiration is not true to the traditions of his fathers, nor is he true to God, there was a tremendous chorus of *Amens*.

Brother J. E. Miller wedged himself in, he said, like a sandwich, with a bit of meat that was a slim slice, for before him came the past, and after him the present, as he was called to tell about the church 100 years ago. The contrasts driven home were sometimes rather pathetic, sometimes exceedingly encouraging. But we all felt good about it, for we were headed in the right direction.

The home secretary, "Our Bob," went to it at a lively pace. He had a 30 minute talk, and only a few minutes to make it in. Some one said after it was over, "If you want to know what the present is doing, ask the young men; they are at it."

Bob said: "We dedicate ourselves anew to the tasks of our day. The heroism of the past appeals to us, but our strength is in the heroism of the present. We have been stressing the foreign field, but it has come back home to us. It now lies at our doors. The hope of our church lies in the development of our rural Districts. To fail here is to fail utterly. Twelve denominations have rural commissions. We are not alone in an attempt to face the rural problem. Our first objective is the saving of sinners. Thirst for souls, a consuming passion for souls, is the life of the church. Further, we must save our own people. No cost is too great for this. It is characterized by a dynamic passion to know and do the will of God. Last summer we sent out a number of student pastors, and if the whole church had made the effort, and met with the success that these men did, even in difficult appointments, we would have had 26,000 more members now than we had at the time of our last Conference. We must cease to paint India, China, and Africa black, and America white. We must put the black mark where it actually exists, and then work to make the map all white."

But the climax of the Conference is in the missionary meeting of the afternoon of Monday. This is the day for which all prepare; it is the hour towards which all pulsations throb. And with the hour this afternoon came the message for the occasion, a message by our dear Brother C. C. Ellis, which could not have been more to the point. The appeal of the African chief to the missionary, "White man, give us peace," and the earnest search of the Indian from the Oregon country years ago, as he sought for the Book of the white man, and was given everything else, were told with an appeal that was unanswerable. The Indian about to return, said: "I have seen your dance, I have eaten food, I have received your many gifts, but when I go back to my people and tell them I have not found your Book, they will arise and go out one by one in silence." The result of that appeal was the awakening of the Christian people to such an extent that Marcus Whitman was sent, and through him the great Oregon country was saved to the union.

"Whether in Africa or India, or on American soil, the great first work of the church is missions. The church must see it, and believe it. It is too bad that our missionaries are allowed to reduce their own meager income in order that the work may not suffer. It is too bad that we allow them to do it, while we have an abundance of everything. A tenth of what we pay for gas would double our present missionary income. My brother preachers, are we allowing any members of our congregations to go down to death with the sin of covetousness on their souls?"

Just before the offering was taken Secretary Bonsack said that a brother had handed him a check for \$100 with the remark that he was giving it this way, because his congregation has not yet caught the vision. And then the check from the congregation came in, a

paltry little sum for the mission work throughout the great wide world!

The offering resulted in cash \$44,473, but with that which had come to Elgin from the first of the fiscal year it is now \$100,000 and the debt is wiped out.

After the offering was brought in, a consecration prayer for the missionaries and the money was offered. This prayer ought to reflect the best thought of the whole group, the breath and spirit of the occasion as presented unto God. The missionaries appointed were as follows:

India: Harlan Jesse Brooks, Ruth Forney Brooks, Beulah Mae Woods, all of whom had been approved at Calgary.

China: Leland Stanford Brubaker, Marie Woody Brubaker, Minneva Josephine Neher, Esther E. Kreps, the former three also approved at Calgary.

Africa: Floyd Elwood Mallott, Ruth Blocher Mallott, William M. Beahm, Esther Eisenbise Beahm, Clarence Collin Heckman, Lucile Gibson Heckman, the first four approved at the Calgary Conference.

The missionary meeting of the year came thus to a close amid a climax of good feeling, and everybody was thanking God in his heart that he could be a part of a real live worth while functioning congregation of the Lord's people.

About a half hour after the missionary meeting, there assembled in the great building a large group of our college students, representing all our colleges. We remember that at the former Conference at Hershey, such a meeting was also held. Each college was represented by one speaker, and one sentence of what he said was, as I make it, as follows:

Juniata—Bro. I. Harvey Brumbaugh: "We have chosen Dr. M. G. Brumbaugh to be our president from henceforth, and he will remove to Huntingdon."

Mt. Morris—Bro. M. W. Emmert: "Nineteen college graduates this spring, and two of them are here on their way to Africa."

Bridgewater—Bro. N. B. Cool: "Bridgewater and Daleville have had a courtship which terminated in a happy marriage."

Daleville—Bro. Tully Moherman: "The proposal was made by a group appointed."

McPherson—(The President has gone to Europe).

La Verne—Bro. E. M. Studebaker: "The further west the more the pep I find."

Manchester—Bro. Otho Winger: "After 15 years we were smaller than when born. I did not appreciate being reminded of it then; and we all knew it. Now, over 1000 students enroll with us every year."

Blue Ridge—Bro. J. M. Henry: "Our little college was built by the Catholics in 1854, taken over by the Presbyterians later, and in 1912 by the Brethren. Our hope is for a little college doing good intensive work."

Elizabethtown—Bro. J. G. Myer: "An Eastern college, perhaps we are slow, but with our constituency of 12,000 loyal folks, there are some things we won't eliminate."

Bethany—Bro. A. C. Wieand: "It is simply amazing how our people demand and patronize a school of theology. There is no other denomination that has such a high per cent of its young people interested in religious development and growth."

As the evening shadows were soon to fall, the volunteers and missionaries with the Board members met for a luncheon at one of the restaurants. This is always a sign of general good fellowship, and while all ate together, they chatted and exchanged experiences, and sang sometimes. Thus China, India, and Africa drew close together. At the close of this little occasion, which was the suggestion and fruition of the volunteers themselves, new officers for the coming year were elected as follows: President, Bro. Guy West, of Bridgewater; Vice President, Sister Clara Harper, of Manchester; Traveling Secretary, Bro. Dudrow of

Blue Ridge College. May the Lord abundantly bless the volunteers. Theirs is an essential inspirational work, the value of which none can know until the future years rise up to tell the story. During this time hour the Sisters' Aid Society met in another hall, to talk over and plan for the work of the present year.

The closing services of a full and busy day were held by Bro. J. J. Yoder, whose sermon in the tabernacle, or Convention hall, as we now call it, was well taken. How much our Annual Conference has come to mean to us! What a unifying spirit is created here, and what a drawing takes hold of us when we know the time is near. How we loathe to separate as we realize the end of a pleasant spiritual occasion is near. More than any one can tell has our Conference come to make us today just what we are.

Tuesday, June 10

"We can get up early to plow or wash or butcher or study, why not to pray?" This, Bro. T. T. Myers asked us at the special praise service which he conducted in behalf of the business sessions to begin today. A goodly number did that this morning, and were very richly repaid for it. Paul's farewell address to the elders at Miletus furnished the scriptural basis for our meditations.

"Come Thou Almighty King" was the familiar and great hymn with which the business conference opened, the singing being directed by Bro. J. I. Byler. Retiring Moderator Winger was in the chair and he called on Bro. A. C. Wieand to conduct opening devotions. The fine spiritual atmosphere was further deepened by the singing of the Elizabethtown faculty quartet, which was itself a prayer, "Come, Spirit, Come." The last line was "Shine in until this heart of mine is aglow with love."

Then something else happened to make us still happier. It was Bro. Bonsack's statement about the missionary offering yesterday. The cash received was \$44,473.00. Besides this there were pledges to the amount of \$21,511.00. Since March 1 the Board had received some \$46,000.00 at Elgin which, of course, had been applied to current needs. But the cash offering yesterday was just about double the present deficit, so it was inevitable that we should stand and sing, "Praise God from whom all blessings flow."

Before leaving the chair Bro. Winger offered appropriate remarks alluding to the unique features of our last Conference at Calgary and events of the past year. He then introduced the new officers of the Conference as announced in our report last week.

Moderator Yoder spoke briefly of the purpose of our assembling, saying that we were here to crystallize the ideas and ideals which had been held up here during the convention of the preceding days. We had been looking at our tasks; now we were to plan how to do them. After Acts 15 had been read by Reading Clerk Noffsinger, the moderator remarked upon the occasion which this chapter describes, commending for our guidance the spirit of that first conference of the church.

The rules were read next and attention directed to one or two in particular, after which a few additional officers were announced. Bro. J. E. Miller was named as timekeeper and E. R. Fisher and E. E. Bowman as tellers.

The first item of business taken up was the request of the churches of Eastern Colorado to be recognized as a separate District. This was readily granted and the District delegate declared seated. After this the committees on credentials, on resolutions and on letters of greeting were named and approved. See our report in last issue for these committees. Vacancies on most of the General Boards and Committees were filled.

The following reappointments were made: Mission Board, A. P. Blough; Sunday School Board, L. W.

Shultz; Educational Board, D. M. Garver; Ministerial Board, D. H. Zigler; Tract Examining Committee, Jas. M. Moore; Conference Program Committee, J. A. Dove; Auditing Committee, E. M. Butterbaugh; Annual Meeting Treasurer, E. J. Stauffer; Railway Transportation Agent, J. F. Appleman. The appointment of Sister M. J. Weaver as a member of the Sisters' Aid Society organization was confirmed. New appointments were made further as follows: F. J. Byer, Advisory Board of American Bible Society; D. W. Boyer, Music Committee; Jesse D. Mohler, Tract Examining Committee, succeeding Edgar Rothrock, resigned; J. A. Robinson, Ministerial Board, succeeding W. S. Long, resigned; J. B. Emmert, Mission Board, succeeding H. C. Early, resigned.

Bro. Early had tendered his resignation a year ago at Calgary, but the Standing Committee was not disposed to consider it and declined to present it to the open Conference. He renewed it again this year with such insistence that there seemed nothing to do but accept it. The feeling of the Conference was clearly indicated, however, in the heartiness with which it adopted the following resolutions offered by the Standing Committee.

Whereas, Eld. H. C. Early has most diligently and faithfully served the Church of the Brethren for twenty-three years as a member of the General Mission Board—a greater part of which in the capacity of its chairman, and

Whereas, his tireless efforts and seasoned judgment have been large and valuable factors in the placing of our mission interests on a sound basis,

Be it therefore resolved, that the Annual Conference of the Church of the Brethren assembled at Hershey, Pennsylvania, June 4-11, 1924, does hereby express its appreciation for the long and faithful services rendered by our dear brother on the General Mission Board in behalf of extension of the Kingdom of our God.

Be it further resolved that a copy of these resolutions be presented to our dear Bro. Early, and a copy be placed on the minutes of the Annual Conference.

The Conference was now ready to take up the somewhat large docket of unfinished business. The report of the Church Hospital Committee was presented and approved without discussion. The most important points in this report are its recommendation that our people observe National Hospital Day, May 12, of each year, and its proposals to furnish an outline topic for the Christian Workers' program and to provide our schools with information for students who may desire training as physicians or nurses.

From the interest which had been aroused on the proposed transfer of Bethany Bible School it was expected that the report of the Educational Commission on this subject would call out considerable discussion. An explanation by the Commission was called for, which was given by the Secretary. It was soon manifest that the delegates were not united as to the wisdom of the proposed action. Some felt that the plan or policy for managing the School was not sufficiently matured. Others felt that the point to be determined was whether the Conference wished to take over the School and if she so decided, the details of policy would properly be worked out later. Some contended that the Commission was hardly in a position to make a recommendation as to the future relation of Bethany to the church, until it had completed its investigation of the whole educational problem.

Perhaps a dozen brethren participated in the discussion, all in the finest Christian spirit. The idea which seemed to meet with greatest favor was the one last mentioned in the preceding paragraph. Accordingly a motion to defer action on the subject until the Commission is ready to make a report on the whole question committed to it, was adopted.

The Hymnal Revision Committee's report was adopted and the committee continued. Their work is practically completed, except the negotiations for the use of

copyrighted material. The report of the committee recommending March 1 as the beginning of the fiscal year for all the General Boards and Committees was also adopted without discussion.

There was very little discussion also on the "Relations Between Ministerial and Mission Boards." The main points are that provision for superannuated ministers remains in the care of the Mission Board and any further questions of overlapping duties that may arise between the two Boards are referred to the Council of Promotion. The Educational Commission mere-

ly reported progress on the general problem and it was of course continued.

At this point adjournment was taken for the noon intermission after devotions led by Bro. D. A. Crist. Bro. D. H. Zigler led us in prayer on reassembling for the afternoon session.

Before resuming business we listened for a few minutes to a very enthusiastic address by Rev. Frank P. Parkin representing the American Bible Society. It was really astounding to learn that in the past year

(Continued on Page 392)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Our Teaching

SINCE this is educational month it might be well to inquire into the content of our teaching. Jesus said, "Teaching them to observe *all things* whatsoever I commanded you." It is possible to narrow that teaching to a much smaller compass than the content of truth Jesus taught. I am sure it has been done in our church. We blame other denominations for not preaching a whole Gospel, but before we put too much blame on others we should be reasonably sure that we are clear of a similar charge. Jesus once said to a class of people who were quick to condemn, "Let him that is without sin first cast a stone."

1924		JUNE					1924	
SUN	MON	TUE	WED	THU	FRI	SAT		
1	2	3	4	5	6	7		
8	9	10	11	12	13	14		
15	16	17	18	19	20	21		
22	23	24	25	26	27	28		
29	30							

In my early years the greatest emphasis from the pulpits where I attended church was upon the form of godliness. We were extremely careful to have everybody well informed on the form of baptism, feet-washing, Lord's supper, eucharist and form in dress. And indeed so strongly was the emphasis placed here that all too many of our people felt a real security in having complied with the form; and also a self-righteous attitude was engendered that set all those who did not so practice at naught. I know of this out of my own experience. There was a time that I felt a deep satisfaction and an earnest security in that I had done these forms of religion. But thank God, the Holy Spirit opened my eyes to the fact that the forms of godliness are just as dangerous as they are helpful, depending upon our method of living.

Let me make myself understood if I can. It is possible to go through the form which stands for regeneration or a new creature, i. e., baptism, and still be led by the spirit of the devil. It is possible to wash feet, the symbol of service to humanity, and at the same time be most autocratic and tyrannical in one's attitude toward his brethren and others. It is possible to eat and drink the emblems that exemplify absolution from sin and at the same time crucify the Lord afresh and put him to an open shame. It is possible, I say, to keep these forms of religion and at the same time fail in large measure of exemplifying Christ in and to the world.

Jesus our Master was not interested in any form save as that form expressed and released a measure of the life of God in the will of man. Paul was so exasperated with this disease of overemphasizing form that he exclaimed in a letter to the Corinthians, "I thank God that I baptized none of you, save Crispus and Gaius." A form of godliness is meant to release godlikeness and when it does not it is empty and has no value save for the devil. A method or form is not so much to preserve a principle as it is to give expression to principle and when any form whatsoever ceases to

express principle for that individual or group of individuals it has no merit. Whitewash on the outside of tombs did not remove the stench of putrefaction on the inside; so going through forms does not guarantee Christian virtue. Judas could observe forms and still sell his Lord; so may we keep forms and dress in regulation clothes and still fail to teach by our lives the things that Jesus commanded. Forms can be performed mechanically if we once learn how, but the principles that Jesus commanded must be lived and are the issues of the heart.

A Neglected Teaching

ALTHOUGH we have claimed to teach a whole Gospel, we have failed to emphasize some very important values. One of these is that of stewardship.

We are just beginning to discover Jesus' teaching touching money. He said, "Make to yourselves friends with the mammon of unrighteousness that when it fails you may be received into eternal tabernacles." This can only be done, since our money is not legal tender in these eternal tabernacles, by transferring United States mintage into human life values. In other words, spending our money to save and Christianize human souls.

Many of Jesus' parables deal with the possessions of men as he discovered the selfish manner in which they hoarded and expended money, and no more scathing denunciations ever fell from his holy lips than when he was trying to correct man's sordid disposition. He warned his disciples to beware of covetousness, and in cataloging and classifying sins he placed the sin of covetousness along with idolatry, witchcraft, and adultery.

No pastor or minister has performed his whole duty until he has carefully informed himself on the principles of stewardship as taught in the Bible and then has faithfully endeavored to bring his people into the knowledge of their solemn obligations to God.

There should be study classes in every Sunday-school in our Fraternity. The pulpits of our church should faithfully declare this gospel message. Study classes among men, among women, among young people and among children, with curricula suited to age and ability, should be carefully planned and suitable teachers should be in charge.

It is a sad comment upon the Church of the Brethren to note the coaxing and exhorting that must be resorted to in order to properly finance the religious and missionary program of our church. All of this is true because we have neglected to teach this part of the Gospel and have failed to provide for systematic and proportionate giving.

We can live in fine homes, ride in expensive cars, live in luxury; yea, we have more, much more than we need, but when the call for money to promote the Lord's work is put on we give mere pittance. We pray, "Thy kingdom come, thy will be done," but we want somebody else to pay the bills. We sing, "Lord, I care not for riches, neither silver nor gold," and then proceed to withhold our means from the treasury of the Lord.

We shall change these conditions when we begin to realize that stewardship teaching belongs to the *whole Gospel* we claim to preach. Brethren and sisters, consistency is a jewel.

GENERAL FORUM

Watch Yourself Go By

Just stand aside and watch yourself go by;
Think of yourself as "He" instead of "I."
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
The faults of others will then dwarf and shrink,
Love's chain grow stronger by one mighty link,
When you with "He" as substitute for "I"
Have stood aside and watched yourself go by.

—Selected.

Using Questionable Methods

BY J. H. MOORE

OUR recent articles on the foundation and building question brought a number of interesting letters, showing that not a few of the MESSENGER readers appreciate the importance of a properly laid spiritual foundation as well as a substantial building thereon. The letters however stress the methods of building rather than the foundation material. One writer, a young minister, educated in our schools, literary and Bible departments, calls attention to the results of some of the unwise building that is going on in parts of the Brotherhood. He tells of a congregation, once prosperous, because it was the home of a devout elder, who could live the Christ life better than he could preach it. The day he went to his grave marked a turning point in the history of the congregation. Other men filled the pulpit, often with efficiency, but the people felt the need of something more than the pulpit, and the flock, in numbers, dwindled until it was numbered with the weak churches of the District.

Then there came upon the scene what was looked upon as a brilliant pastor. He stirred the community as it had never been aroused before. Scores of converts were swept into the church, mainly young people. The enthusiasm ran high. It was almost excitement, and the high water mark was easily reached and even passed. The house was filled at every service, and everybody seemed wide-awake to the interests of the church. The efforts of the pastor were pronounced a success. His was a live wire church, and all the members seemed filled with the Spirit. But as the months passed the congregations grew smaller. Members dropped out rapidly and their names had to be taken from the roll. The once live wire church grew too weak to provide for the pastor, and when his support diminished he disappeared from the scene. In the start he could sweep people into the church but he was not the man to keep other forces from sweeping them out again. And now we are told that the thrice prosperous congregation is possibly past redemption. Never again can it be what it once was.

What was the trouble? Our correspondent tells us that the brilliant pastor employed questionable methods in filling the ranks of the church. He was eloquent, inspiring and emotional, but in no sense was he a "wise master builder" or a good Bible teacher. He knew how to entertain people and move them to action, but he knew nothing about instructing them in the way of the Lord. He could "take texts" and preach sermons but he could not expound the Scriptures. His plea was to come to Christ, join the church and be saved. He knew little or nothing of the New Testament process of conversion.

Here was a revival effort for the sole purpose of sweeping young people into the church. The exciting methods of the popular professional evangelist were freely employed. Under the tactful influence of a dramatic preacher the minds of the people were worked up to a high exciting pitch and held there. The tension was marvelous and the man was pronounced a success in the pulpit as well as in the social engagements that were staged from time to time.

Such methods, like the brilliant meteor that flashes across the heavens, may be dazzling for the moment, but that is all there is of it. Instead of leaving an abiding light, the darkness following seems only the more dense. There is nothing lasting or permanent about it. The methods resorted to leave only ruin and disaster in their wake. No one is permanently helped but many

may be spiritually crippled for life. And by the way, this sort of work is going on all over the land, maybe not so much among our people as with others; and yet, now and then a preacher so far loses his head as to try out the game on some of our churches only to see a church wax and wane as a power for good in the community.

What we need in building up and maintaining a good working congregation is a lot of good foundation work, and then some real wise building upon the foundation laid. In half of the communities, where revivals are held, very little attention is given to the laying of a solid gospel foundation in the hearts of the people, and even less respecting the class of material entering into the construction of the building. The enthusiastic revivalist, after a casual glance, may pronounce the field ripe and ready for the harvest. He sees only numbers, and has little thought of the work necessary to make people steadfast and unmovable in the Lord. The fitness of converts gives him little concern. He may know something of the value of a child coming into the world being well born, but it has never occurred to him that every new creature in Christ Jesus should also be well born. Furthermore, it is a matter of fact, settled by philosophy, experience and history, that the convert, who has been well born into the Kingdom, has the advantage in the Christian life. This can not be said of people who by questionable methods have been swept into the church, entering the Kingdom, so to speak, by a premature religious birth. Among such converts the spiritual mortality is often distressing.

We hear a good deal said these days about the fitness of parenthood. Some people are not fit to become parents. They bring into the world children under conditions that are painful to contemplate, and for that reason these children, weak in body, mind and heritage, must face the obstacles of life with the odds against them. In the light of what all intelligent people know about the results following well or ill qualified parenthood, may we not very properly say that there are in the Christian ranks men who are not fit to become spiritual fathers? Paul was the spiritual father of many whom he had begotten through the Gospel (1 Cor. 4: 15). But he was eminently worthy to be known as such. It is often and rightly said that every child coming into the world has a right to be well born. Why not say the same of every one who, by the new birth, enters the church of God? Yea, it is even more important that all such, spiritually speaking, be well born.

And now, since it is in the air to do a whole lot of stressing along spiritual lines, why not do some more emphatic stressing regarding the value of a perfectly normal spiritual birth? On this point some ringing sermons all over the Brotherhood, at District, Ministerial and other great meetings, as well as at Conference, might help reduce the spiritual death rate, which, not alone among our churches, but among other churches, is becoming alarming. The arousing of the public conscience along this line would possibly lead to the weeding out of the careless and irresponsible revivalists, as well as some equally careless pastors, who employ questionable methods, but in the end the churches would be only the stronger.

Some of the ancient fathers, in the early Christian centuries, showed no lack of wisdom when they insisted on the careful training of all converts, especially the younger ones, before they could be admitted to baptism. They believed in thorough conversion and well prepared accessions as the material of which the church should be composed. They may have been a bit too particular, and yet a little less of the present day looseness, tempered with their method, might produce improved results.

The midweek classes in doctrinal studies which some of our pastors have introduced, with a view of strengthening the faith of young members, and more fully preparing them for usefulness in the church, is a splendid idea. But since we have no way of training new converts before they enter the church it might be a good plan for pastors to invite young unconverted people into their classes, and in this way give them some knowledge of what may be expected of members. Suppose some of our pastors give the plan a trial.

Sebring, Fla.

Made Both One

BY R. H. MILLER

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2: 14).

If the human race is ever to be made one it must be by Jesus Christ who is our Peace and Author of unity. "And I, if I be lifted up, will draw all men unto me." "He gathers together in one the children of God that are scattered abroad." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"Neither passion nor pride
His cross can abide,
But they melt in the fountain that
Streams from his side."

When the veil of the temple was rent in twain the middle wall of partition was broken down.

We Are Different

What is the meaning of this diversity? Has it any message for us? What is its relationship to that unity which the world so sadly lacks?

The actual answer which is too often given is that this diversity stands in the way of unity. We must agree and become alike before we can unite. A great Hindu who had his racial peculiarities rudely laughed at here in America said, "To you my ways are wrong simply because they are different. You lack respect for unlikeness, for otherness. You would make all men alike, run them into the same mould, force them or shame them out of their picturesqueness of diversity."

This attitude is egotistical. It assumes that what I know and believe is sufficient and complete in itself, that it needs not the correcting and supplementing of other men's knowledge and beliefs.

It is an indolent attitude. It is undisturbed by high aspiration. It would enjoy the gains already won. It is a paragraph in the "Cult of Comfort." It wants a small circle where each can say to the other the things all know and believe, and see in each other the likeness which they hold in selfish pride. It is a cowardly attitude. It fears conflict on a fair field.

II

He who made us different intends us to be one, and for no better reason than just this fact that we are different. If we were all alike we might with safety live apart. But we are not all alike. We are different. We are incomplete alone. What I lack, you have. What you lack, perhaps I have. The complete life is possible only in association with others. The wider and richer the association the fuller and completer the individual life. We have made the egotistical boast that the other fellow needs us. Let us go the other half of the way, and make the humble admission that we need the other fellow.

It is the margin of knowledge, experience, and ability which you have above me that makes you particularly precious to me. May heaven be merciful unto us that so often we make this margin the occasion of selfish boasting and pride on the one hand and of envy and strife on the other.

We need each other because we are different. Diversity is not an obstacle in the way of unity, but the very thing which makes it so rich and helpful. Which has been more helpful to you, the softening palaver of agreement and admiration, or the awakening, stimulating, challenging questions and contradictions of those who do not particularly like you? The question is not which tasted better, but which put alertness, zest and grit into you! Who is the better man, he who has been fed on approval and praise, who has always basked in the tropical heat of a mutual admiration society, or he who has known the give and take of life among all races, classes and opinions of men?

Our diversity is a call to unity. It is the material out of which we shall build the noble structure of our dreams. Our infinite variety is a suggestion of the grandeur of that temple of God which shall arise when we are all made one by the bond of love in Christ Jesus.

North Manchester, Ind.

Your Kingdom and Mine

BY JOHN E. DOTTERER

"AND I appoint unto you a kingdom, as my Father hath appointed unto me," said Christ unto his disciples (Luke 22:29). And in our Sunday-school lessons when we study the brilliant and successful reign of David we almost envy his privilege and accomplishments. He not only subdued all his enemies but extended the borders of Israel farther than any other king. It was during his reign that Israel practically possessed all that God promised to Abraham. What are some of the greatest lessons that we can learn from the reign of David? He was truly a man of war. But now we are especially trying to learn lessons of peace. He built a wonderful material kingdom. But we have learned by this time that an imperialistic outreach of a nation usually brings about trouble. What in his life can we best afford to copy? What big lesson should each one of us take home to heart?

A recent writer commenting on this said, "We cannot be great as he was great but we can develop all sides of our being and occupy every room of our house of life." And it is quite true that each of us has such a house to rule over. I am not sure that Christ referred to this in his statement given above but it does no violence to the scripture to take that lesson from it. Each of us has a house of life to rule over—a kingdom if you please. And what greater kingdom would you want? Show me a kingdom anywhere that is so greatly neglected as some of our lives. In fact, the best of us can make many improvements in the rulership of our own lives. We reach out for positions in which we can extend our influence and rulership over others. But how frequently we neglect our own house! How many of us show a laxity in self-government! Many great leaders in state, in business, and even in church have made a wreck of their lives after achieving considerable success in ruling or leading others. It may be truly said of Alexander the Great that for a considerable period of time he conquered all the enemies which he met except his own passions.

A good king in the first place puts down all the enemies of the kingdom as did David of old. We know that some of the first leaders of Israel left a large number of enemies scattered over the land which God had promised to his people exclusively. And what were the results? A long series of unnecessary struggles! Here is a great lesson for all of us and especially for young people. Why allow evil forces to grow in our lives which will be difficult to put down later and perhaps will prove our undoing? There are enemies to our growth and development which are begging for a corner in our lives. These enemies are legion in number. When once established, they continue to grow and demand a larger and larger place. Soon they are large enough to crowd out much good and stifle our highest development. Then follows a great struggle if the better self of the individual gains supremacy. Why not conquer these evil forces in the beginning and save this lost energy? The early history of Israel would have been decidedly different if they had really possessed the entire kingdom in the beginning as God intended.

Possibly the second characteristic of a good king is to develop to the fullest extent the resources of the kingdom. After the outstanding enemies are conquered and peace restored, then comes opportunity for great development. This analogy applies at least in part to our own lives. The house which we referred to in the beginning may be thought of as a three storied structure. There are apartments ample for the fullest life of the most ambitious. But all apartments should be well kept.

The first story is the physical. We hear a great deal today about the proper care of our physical bodies. Many strong minds and strong souls have been cut short in their accomplishments because they were housed in weak physical bodies. That Paul fully recognized the possibility of being wrecked through the body is brought out in the following, "But I keep my body under and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Another reference showing the high function of the body is the following: "What?

know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" It might be a good lesson for each of us to enumerate the great characters coming within our experience who have been wrecked either by bodily neglect or bodily indulgence.

You no doubt will guess that the second floor is the mental. This part of our kingdom or house requires especial care and attention. There is a great tendency for cobwebs to grow and dust to collect. Great are the possibilities of this second apartment. A human mind is not only a very interesting creation of God but one that is almost infinite in its possibilities. How many are almost wholly neglecting it! And how few are developing it to its fullest extent! The mind is not a receptacle into which we can pour so much knowledge, but a marvelous machine capable of turning out great thoughts. The enemies to mental progress are great in number. Trashy thoughts and jazz of various types are calling for a place instead of the genuine and worthwhile. Mental laziness is hindering many a brilliant mind from achieving its highest results. Will you be king over this realm or will you allow your enemies to drive you out? Let us close this section by quoting the following stanza for the thought in the last two verses:

"So make life a song, you are not living long
But, while you are alive and can think,
Put into your mind the best you can find
And from all that is poor proudly shrink."

Now let us ascend to the higher realm—the spiritual. Here we come into contact with our God. That soul which is lax in its relations with God is by no means ruling this realm or developing its resources. We are not even attempting a rigid definition of the spiritual. The heart of religion is a close relation with God—a communion with the Infinite. That individual who is developing his spiritual resources to their fullest extent is the one who is living closest to his God. This part of our being is most frequently neglected. It is pathetic to see so many people live on so low a plane and thus allow their best resources to go undeveloped. Kepler the great astronomer once said, "O God, I think thy thoughts after thee." The only safe course is to allow God to direct our thoughts as we pursue knowledge. May we above all develop this spiritual side of our nature.

And what greater kingdom would you want? What larger realm would you wish to rule over? Are you in control of your own life and are you developing its resources to the fullest extent? God wants us to touch and influence and in a sense control other lives. But it is a question whether we are fit subjects to influence others until we have achieved good results in controlling our own lives, subduing our enemies and developing our own resources. When we have accomplished this great result, we will be mighty factors in leading others.

North Manchester, Ind.

Don't Be a Slacker

BY MAUD MOHLER TRIMMER

As they sit in their comfortable rocking chairs reading these lines, a lot of folks are quietly saving their pennies and making their plans to spend a few weeks or months in one of the numerous pleasure places of our country. In a short time they will follow the scurrying automobiles that are making a broad white trail westward; or they will watch the fleeting landscape from the window of a clanking train that is loaded with sightseers. Some of these folks will find they are carrying too much baggage and must dispose of some of it. Judging from the past it is altogether likely that many people will cast off a big bundle of religion upon reaching the Rockies. Other parcels will be scattered at various points over the plains and by the time they have reached the coast some folks will have mighty little for future use. Many of them will never enter the church of their faith while on the trip. Others will absorb the church benefits like a sponge, but will not present their letters. Of those who remain a goodly number will feel utterly incapacitated for religious activities.

The queer thing is that so many of these claim to have been actively engaged in church work at home. It

becomes a mystery to solve how any one earnestly working for God in good conscience in one place can cease to do so because of different surroundings. Could it be that people work for God from other motives than love of him? It might be unflattering to analyze the motives of men's religious conduct and find what a small part devotion has in them. For there are other factors that cause people to work. The fine environment enjoyed by many men and women cause them to follow church work as the line of least resistance. This may be abetted by habit transmitted to them by generations of churchgoing ancestors and cultivated by godly parents. A very common and most unworthy cause is men's innate love of approbation. When these influences are removed the desire to serve goes also.

A lot of believing Christians are Jews in heart. They seem to conceive of Jehovah as God of their own little churches or neighborhoods only, and do not feel responsible to him away from home. Like Jonah they think they can escape by getting away. New faces and new scenes are so fascinating that the tourist finds himself leaving the old things behind. He has no reputation to maintain so he enjoys his ease to the utmost.

Once in a while people refuse to work away from home because they have borne such a burden at home that they are exhausted and fearful of being asked again to work beyond their strength. It is true that churches do often overwork a few. Every drone in the membership hurries to shift his load to the first willing shoulder. These cases are the unusual ones, and after all, past overwork can not excuse complete present negligence. A lady who is president of the missionary society of a great city church is constantly annoyed by people who refuse to work because they did the church work "back home," and are ready to rest the remainder of their lives. To these she retorts, "Have you told the Lord you are done working for him?"

Idleness is a dangerous foe to the one who harbors it. Our spiritual body is like our physical in this, that it requires exercise for health.

If a weakly spiritual body were the only result that would be bad enough, but it is not. The work that should have been accomplished is delayed and the Kingdom of God, for which we pray, is retarded just so much. The churches in pleasure places fight valiantly against terrific odds. Their struggle is a hard one at best. The heroic workers need all the encouragement possible. Each indolent church man is a dreadful discouragement to people who already have enough to dishearten them. How much nobler and better it would be for every tourist to place his letter in the church for the time of his stay and then put his shoulder to the wheel and push with all his might. What an impetus it would give to God's work! And there would be plenty of time left for fun too.

Long Beach, Calif.

Where Are the Living?

BY C. RAY KEIM

We are all familiar with such expressions as, "Has the millennium come?" "Millions now living shall never die," and "Where are the dead?" These expressions indicate an emphasis on certain theories which are apparently considered as vitally important to the world.

What are we as a people emphasizing? Are we disputing and contending over some mystery of eternity about which no two of us will ever perfectly agree? Is our chief offering to sinners an intricate theory of prophecy or an elaborate scientific explanation of origins and ultimates?

The great question is not, "Where are the dead?" It is rather the vital one, "Where are the living?" While we are arguing about theories of religion, our neighbors go on in sin, getting little satisfaction or help from our useless discussions. To have vitality and save men, our religion must deal with the questions of life, as Jesus did. Brother, the great question for us is, "Where are the living?" When we look about us and see the need for Christ in the world, how dare we be idle, or waste our time in vain disputes?

Chicago, Ill.

AMONG THE CHURCHES

Calendar for Sunday, June 22

Sunday-school Lesson, Reforms under Ezra and Nehemiah.—Neh. 8: 1-3, 8-12.

Christian Workers' Meeting, Temperance, Self Control.—1 Cor. 9: 24-27. * * * *

Gains for the Kingdom

One baptism in the Quinter church, Kans.
Two baptisms in the Morrill church, Kans.
Eight baptisms in the Four Mile church, Ind.
Two baptisms in the White Hill church, Va.
One baptism in the Falling Spring church, Pa.
Sixteen baptisms in the Rummel church, Pa.—Bro. Hoover, evangelist.

Three have united with the church since the last report from Leamersville, Pa.

Three baptisms in the Salem church, Ohio.—Bro. J. O. Garst, of Dayton, evangelist.

Five baptisms in the Yellow Creek church, Ill.—Bro. Roy Stern, the pastor, in charge.

Eighteen baptisms in the Tinker Creek church, Va.—Sister Jennings, the pastor, in charge.

Seven baptisms in the Sangerville church, Va.—Bro. B. B. Garber, of New Hope, Va., evangelist.

One baptism in the West Green Tree church, Pa.—Bro. Chas. Ziegler, of Richland, Pa., evangelist.

Fifty-three baptisms at the New Enterprise church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Three baptisms in the Minot congregation, N. Dak.—Bro. Lewis Hyde, of Rock Lake, N. Dak., evangelist.

Three baptisms in the Glendale house, Artemas congregation, Pa.—Bro. J. B. Miller, of Curryville, Pa., evangelist. * * * *

Personal Mention

Bro. O. P. Haines, of Lima, Ohio, began a series of meetings in the Carson Valley church, Pa., on June 18.

Sister Elsie F. Hill, Mount Morris, Ill., is open to engagement for evangelistic singing during the summer and autumn.

Bro. H. M. Brubaker, Standing Committee representative of Idaho and Western Montana at the late Conference, stopped off at Elgin a day on his homeward way. This was his first visit to the Publishing House.

Bro. Ross D. Murphy and wife, Florence F. Murphy, of the First Church, Philadelphia, left New York June 14, for Glasgow, Scotland, sailing on the S. S. Leviathan. Brother and Sister Murphy expect to return about Aug. 8.

Eld. Geo. A. Phillips, of Bridgewater, Va., after a long period of suffering, passed on to his reward week before last—the exact date we do not have at hand. Bro. Byron M. Flory and wife, the latter a daughter of Bro. Phillips, had arrived from China on their furlough just a few days before, a privilege greatly appreciated by both father and daughter. Bro. Phillips had earnestly desired that he might be spared to see his daughter once more in the flesh and when this prayer was granted him he was ready to go. "Blessed are the dead who die in the Lord." * * * *

Miscellaneous Items

The Wooster Church, Ohio, has postponed indefinitely, on account of scarlet fever in the vicinity, the communion service appointed for June 21.

The Naperville church, Ill., has remodeled and enlarged its house of worship. It is to be newly dedicated to the Lord Sunday, June 29, with the editor of the "Messenger" assisting in the services.

The McPherson church, Kans., has decided to let the contract for the work on a new church building. The foundation is already laid and the work of laying the brick walls will begin in the near future.

The First Church of the Brethren, Norristown, Pa., will be without a pastor after Oct. 1, of this year. The ministerial committee would be glad to get in touch with a consecrated minister interested in a church situated in a beautiful and clean town with a population of over 30,000. Address Sutcliffe Wilson, Sec., Riverside Ave., Norristown, Pa.

We have a touching letter from a sister in distress about her two children, a boy of twelve and a girl of ten. She has to be away from them at work most of the time and can not give them the care they so much need. She is particularly concerned about the moral influences which surround them and which are not as wholesome as she could wish. What she desires is to find a location where her children could have Christian training. If you can help her in any way to realize this desire, write Mrs. Viola Black, Box 136, Lueders, Texas.

In This Number

Editorial—	385
Annual Conference Notes, ...	385
Among the Churches, ...	392
The Quiet Hour (J. H. H.), ...	392
Our Forward Movement—	389
Our Teaching, ...	389
A Neglected Teaching, ...	389
General Forum—	390
Watch Yourself Go By (Poem), ...	390
Using Questionable Methods. By J. H. Moore, ...	390
Made Both One. By R. H. Miller, ...	390
Your Kingdom and Mine. By John E. Dotterer, ...	391
Don't Be a Slacker. By Maud Mohler Trimmer, ...	391
Where Are the Living? By C. Ray Keim, ...	391
The Pastor's Study—	394
The Pastor and His Salary. By H. H. Helman, ...	394
Seed Thoughts for Young Christians. By G. K. Walker, ...	394
The Second Coming of Christ. By Homer Fosnough, ...	394
Knocking the Church. By J. A. Robinson, ...	394
Home and Family—	395
Any Parent's Prayer (Poem), ...	395
Home Atmosphere. By Kathryn Royer Hoppole, ...	395
Temperance Concerns You and Me. By Daisy M. Moore, ...	395
The Church Procession. By Julia Graydon, ...	395
God Sees. By Trude Mishler Irwin, ...	395

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Prayer for Good Government

1 Timothy 2: 1-3

For Week Beginning June 29, 1924

God Is Interested in Human Government. He is first of all concerned about persons, and the men who administer the state are proper subjects for Christian prayers. God desires that rulers shall do his will and make it possible for others to be godly. To this end human government was established and given divine approval (Rom. 13: 1). The state is intended to be God's servant for the benefit of his people (Rom. 3: 4). He is not interested in any one form of organized government, but can approve of any which makes for a righteous nation. Our concern is with a republic in which democratic principles prevail. This means that fraternity, justice, and individual worth are matters for which the administration is obligated to serve.

God's People Are Affected by the Government under Which They Live. The nature of human affairs makes this inevitable. A glance at the history of nations under which Christianity has existed will show a wide range of effects from government influence upon the Christian disciples. Compare the oppressive restraint of Russia and Turkey with the large liberty granted by Great Britain and the United States. We have abundant reason to thank God that our lot has been so fortunate. Our property and civil rights are defined by the state, and the extent to which we may govern our own forms of worship. In the event of war we have been extended great consideration in view of the delicacy of the situation. Much does indeed depend upon our government as to whether we may "live peaceful and tranquil lives in all godliness and gravity."

Prayer Helps Keep Government Good. Our officials are subjects of Christ's redemption and it is proper that we pray that they be converted. This would insure their devotion to high ideals of justice and public welfare for which we are eager that they stand. At any rate it is a hard-hearted officer who is not moved to be honest when he knows that godly people are praying for him. It happens that corrupt men do get control of positions of state. Nero was emperor when Paul wrote to Timothy and he was personally no aid to the spread of Christianity. His government however in many practical ways, by roads and citizenship regulations and languages, was useful to the cause. Our prayers today may be effective to the overruling of corrupt office-holders for the good of the people.

We May Help Answer Our Own Prayers for Good Government. This is our privilege in a democracy in a unique way. Each one of us is one of the people and bears a share of the responsibility for government. Our respect for law and order and others' rights is fundamental in our patriotism. It is in our power to bear an influence upon the kind of men who are elected to office, and their conduct in it. The mails are open for us to write to lawmakers and executives about our convictions of right. The enemies of righteousness are quick to make use of every avenue to influence our officials. Why not the friends of truth? We have a right to protest against measures and policies which violate Christian principles. Also it is a privilege to thank and encourage those officers who have manifested moral uprightness and courage. It will do them good to have a personal word and prayer from us. Certainly our active prayers are a large part of our duty to government, that it may ever exercise its authority in the presence of God.

Suggestions for Meditation

The hand of God in the United States Government.

Early American religious ideals.

The present relation of the church to our state.

My personal contribution as a citizen.

Scriptures bearing on government: Matt. 22: 21; John 19: 11; Acts 12: 12; Rom. 13: 1-7; Titus 3: 1; 1 Peter 2: 13-17.

J. H. H.

Echoes From the Hershey Conference

(Continued from Page 389)

30,000,000 copies of the Bible or of portions of it have been distributed, not by the Society alone, but by all agencies.

The report recommending the merging of the Dress Reform, Temperance and Purity, and Peace Committees into one Welfare Board was adopted without protest. It is interesting to see how easily some things are done when the time gets ripe. Efforts on this line have been made before and last year the Conference was not ready for it, but this time there was no dissenting voice. The members of the new Board are M. W. Emmert, J. M. Henry, P. S. Thomas, Lydia E. Taylor and Bertha Neher.

The report of the Peace Committee on "Our Relation to War and Peace" was a long one as our readers will remember. Some felt it was unnecessarily so. Others thought not. Some regretted the absence of more specific directions for meeting another possible war. Others thought it should include a constructive program for peace time. All agreed on the excellent character of the statement. The outcome of the matter was the adoption of the report, with the exception of the last two paragraphs which referred to possible changes or further consideration. The matters hinted at in these paragraphs and in the general discussion were referred to the newly created Welfare Board.

The suggested procedure for licensing persons to preach offered by the General Ministerial Board, was adopted after a little discussion and slight amendment. It did not seem to be clear to all the delegates that this is not a formula for the installation into the regular ministry, full directions for which were given by the Conference a few years ago.

The report of the committee on giving and receiving certificates of membership called out the liveliest discussion of the day. On the one hand it was argued that the provision for issuing certificates to members who might not be in complete harmony with the church, by stating the exception on the back of the letter, would foster greater looseness in our standards of membership. Others refused to admit this but contended with much force that it would supply a great need by insuring pastoral care for those who need it most and are now without this.

An interesting parliamentary tangle developed when the vote was finally taken. The motion to adopt the report failed by a very small margin to receive the necessary two-thirds majority. Then it was discovered that the total count of the tellers was more than the whole number of delegates reported by the credentials committee. The moderator and others thought the count should stand, believing it unlikely that the result had been affected by the error. The majority of the delegates, however, insisted on straightening out the discrepancy and a recount was ordered. The result was not changed, except that the margin by which the motion to adopt was lost was somewhat increased.

The most interesting feature of all this was the hearty good feeling which prevailed on all sides. It was just time to adjourn and we have never seen a body of Christians sing "Blest Be the Tie That Binds" with greater earnestness. Bro. I. W. Taylor led the closing prayer.

The time between adjournment and the evening program was pretty well filled with meetings of various kinds. A meeting of the Historical Association was called and the pastors had another conference. More about these conferences later. A representative of the Near East Relief gave a very pathetic account of conditions incident to that work, and Bro. M. R. Zigler told about the German Relief Work which Bro. Maynard Cassidy is looking after.

Just before the evening sermon a very inspiring devotional service was directed by Bro. F. F. Hol-

sopple, pastor of the Hagerstown church, Md. The sermon by Bro. M. J. Brougher, of Western Pennsylvania, on "Jesus Christ, the Wonderful" was of the kind one can not describe in a few words, if at all. It was an eloquent and masterful tribute to the absolute uniqueness of our Lord and Savior. The text was from Isa. 9:6: "His name shall be called Wonderful."

Jesus Christ was wonderful in his birth, in his person, in his claims, in his holiness, in his humility, in his prayer life, in victory over trials and temptations, in his ideals, in his death, in his resurrection, in justification, in his saving grace, in his conscious presence with the believer, and in his coming again. Each point was enforced by Scripture reference and vivid illustration, and as the preacher warmed to his inspiring theme and was more and more carried away by it, his deeply orotund voice seemed to fill the remotest reaches of the large auditorium. The discourse held the audience enrapt and we are sure made a powerful impression.

Wednesday, June 11

"Rock of Ages" was the note with which the Conference resumed business this morning: Our prayer was led by Bro. Jesse B. Emmert. After a few words of commendation of the delegates for the fine temper of the meeting yesterday, the Moderator called for the first business of the day.

This was the one remaining item of unfinished business, the report of the committee on Plan for Standing Committee. For reasons given the committee had not been able to prepare its report in time for publication in the booklet, but printed copies of the report were distributed among the delegates and the Conference waived the rule and received the report.

After a slight amendment the report was adopted almost unanimously and with less discussion than some of us had expected. A few misgivings were easily cleared up to the satisfaction of nearly all. The principal changes involved are a more equitable basis of District representation on Standing Committee, the election of a Moderator a year in advance, and the substitution of a Secretary chosen for three years and eligible to re-election for the Writing Clerk now newly chosen each year. His responsibilities include the care of all official papers of the Conference. A few of our larger Districts may now have three members on Standing Committee.

The amendment referred to above allows for the possibility of representation of the foreign Districts by a native Christian in coming years, instead of requiring that such delegates must be chosen from the missionaries. This seems to be in harmony with the democratic spirit of our church machinery.

The remainder of the forenoon was practically used up in the consideration of the annual reports of the General Boards and Committees. These were taken up one by one and the main portions read, certain financial details being omitted. All were adopted, after more considerate attention, in most cases, than has been customary in the past. Speeches were made now and then, sometimes questioning something in the report, sometimes emphasizing the importance of it.

One of the reports used the word "Dunker" instead of "Church of the Brethren" in referring to our church, and a motion was made to substitute the official name. The point developed such interest that a division of the delegates on the question was necessary. When the tellers reported their count it was found the motion was lost and the name "Dunker" was left in.

The report of the Council of Promotion elicited some discussion and a very significant fact was brought out. It had been suggested that a suspicion was current to the effect that too much of the budget was going into overhead expense, and that it would be well if the report

would show just what per cent was so used. It was interesting to see the nodding of heads and evident signs of approval of that suggestion. And it was just as interesting to see how surprised some seemed to be, when it was pointed out to them that precisely this information was given in the report in plain figures, and that, moreover, the same had also been published in the GOSPEL MESSENGER. Isn't it funny how we don't see things, some things?

The morning session was closed with devotions led by Bro. A. P. Blough and Bro. C. C. Kindy performed a like service on meeting in the afternoon. This was at one o'clock, owing to the anxiety of the delegates to bring the business to a conclusion, instead of one thirty as yesterday.

The four matters offered for consideration by the Council of Promotion, the first of which had been presented before the noon adjournment, were passed as recommended. These were (1) the discontinuance of the Committee on Homeless Children and the transfer of its functions to the Welfare Board, (2) the appointment by Standing Committee of two members on the Council instead of only one, (3) the revision of the 1924 Conference Budget, and (4) the adoption of a tentative budget for 1925.

The discussion on the first subject, which was earnest and somewhat extended, clearly showed how deeply interested our people are in the Child Rescue Work. Some of the brethren feared the proposed change would weaken its efficiency and opposed it on that ground. But when it was pointed out that this work is largely localized in the State Districts and further that a member of the old committee had been appointed on the new Board to make sure that these interests would not be neglected, the misgivings were allayed, for the most part, though not entirely. A trial will show whether the new arrangement is more satisfactory than the old.

The two members appointed on the Council of Promotion are F. F. Holsopple of Maryland, former member, for two years, and D. G. Berkebile of Ohio for one year.

It was a surprise to some of us that the proposed revision of this year's budget should raise any protest at all. It did, however, and a lively interchange of question, answer, and argument was had before it was finally approved. The budget for next year was approved without question, possibly because everything both relevant and irrelevant to the subject had already been said.

The paper from Northern California proposing a statement of the church position on the peace question was referred to the Welfare Board. The same action was taken on the one from the Second District of Virginia asking for a comprehensive program of education on this subject.

Western Colorado and Utah asked for the appointment of a Board of Publication but the paper was respectfully returned. This District was not represented on the Standing Committee this year.

The request of Middle Indiana that the matter of recognizing the work of the Mothers and Daughters' Association be referred to the Sunday School Board was granted.

This District and also the Second District of Virginia asked for the appointment of a committee to study the question of redistricting certain parts of the Brotherhood. Such a committee was appointed. The members of it are M. R. Zigler, C. D. Bonsack and H. C. Early.

Middle Indiana also asked that "an edited report of the best part of the general program" be included with the full report of the business session of the Conference. This was a topic of real interest and some vigorous speeches were made in support of the idea. But two serious objections were raised: the delicacy of selecting the "best part" of the program and the probability that such a voluminous report would be a busi-

ness failure. The paper was finally returned. A suggestion that met with some favor was that the end desired might be reached, if the respective Boards and Committees would issue small but attractive booklets containing their parts of the program, or such portions of these as they might choose.

Middle Indiana was rather prolific in queries this year. The one pertaining to the anointing of persons not members of the Church of the Brethren evoked great interest and quite a bit of earnest but well-tempered argument. None of this was more appreciated, probably, by the delegate body than the brief talks by Elders S. R. Zug and Jas. A. Sell, both aged veterans of the cross, giving some of their personal experience in this matter. The paper asked Conference to so rule as to "permit elders and ministers to be governed by circumstances and the guidance of the Holy Spirit, when receiving such calls." This came near to being adopted but the question was finally referred to a committee to study and report next year. The members of this committee are A. C. Wieand, J. A. Dove, and J. H. Longenecker.

The paper from Northern Indiana asking for "a plan for the selection and support of pastors, looking toward some central authority in each State District" was referred to the General Ministerial Board. A paper of like import from Eastern Maryland and another from Northeastern Ohio pertaining to other aspects of the ministerial question were disposed of in the same way.

The papers from three Pennsylvania Districts relative to the proposed transfer of Bethany Bible School to church ownership and control were returned without answer on the ground that the point involved had been met in the action already taken on the recommendation of the Educational Commission.

Southeastern Pennsylvania offered a paper on the subject of granting committees to churches which was adopted, after some discussion. It requires that a request for such a committee, accompanied by a written statement of the difficulty, shall be in the hands of the Conference Secretary thirty days before Standing Committee meets. The statement must also certify that Matt. 18 has been complied with, where this would apply, and that a committee from the District has been sent, and must cover the action of the local church and of the District committee in the matter.

Western Pennsylvania asked for a committee to consider the resident and non-resident membership problem and "the proper care and responsibility of congregations" in this matter. The request was granted and the following committee appointed: D. H. Keller, S. S. Blough, J. S. Flory.

The petition of Northern Virginia with reference to an annual Sunday-school lesson on the subject of world peace was referred to the Sunday School Board.

Several Districts offered papers which had not been sent in for publication and hence did not appear in the Conference Booklet. The delegates however consented to receive them. In response to a request from Western Canada, Districts having less than 1,000 members are permitted to determine their own basis of representation at their District Meetings. A request that our church periodicals be furnished to subscribers in Canada at the same price as in the United States was returned with the suggestion that the matter be taken up directly with the Publishing House. A request from Middle Maryland that the number of our Church Boards be reduced was returned, as it was felt that this matter was now making progress as rapidly as is expedient. A paper from Northern Missouri with reference to regional ministerial conferences was referred to the General Ministerial Board.

The names of new missionaries, as given in the report of the missionary convocation Monday, were pre-

(Continued on Page 396)

THE PASTOR'S STUDY

The Pastor and His Salary

BY H. H. HELMAN

We pastors must not be enervated by luxuries. But not yet do we need take the defense against such a thing. There are folks a plenty, who have something to say about the amount of your salary, who will see to that. And, besides, you are never supposed to hint that you can afford any more than mere necessities, for if Deacon Rich hears about it there might be a "called meeting to consider a revision of the financial system of the church." Moreover, brother pastor, maybe this same brother deacon was about to head a subscription list to buy you a new suit. And you know how good it feels to be made so conscious that both your suit and your purse are threadbare!

And we pastors must never transgress modesty and say that we *must* have a better salary,—beg pardon, I mean *allowance*. Though your own is perhaps the only voice that will ever be raised in your behalf, that you must deny yourself, for it wouldn't sound nice. For as sure as you break over your modesty here, you will be reminded that your recompense is the joy you get out of your work and the good you are able to do, which to me is just plain pious humbug. When I go to buy groceries, or shoes, or clothing, or pay light bills and gas bills, I am not asked how much "joy" I get out of my work, but good hard cash is demanded, the same kind every one of my parishioners uses to purchase these commodities.

I would like to say here with emphasis, that a pastor does *not* belittle himself, or his office or calling, when he makes known his financial needs. He can do that with a great deal more dignity and self-respect than endure the devitalizing habit of looking for and depending upon uncertain gifts to relieve a tense financial situation. I would rather *earn* the money that gets my new suit, or my wife's coat, or my child's skates, and know that I earned it, than to receive any or all as gifts. I would rather have the income to provide the conveniences and helps my overtasked wife needs, than to receive later, as a gift, double the amount needed to send her away for a "much needed rest."

The church also robs herself when she robs her pastor of his masculine independence, as she surely does when she holds his salary to the place where he and his family constantly live on the verge of need and want. The habit of employing the cheapest man, or getting any man at the lowest possible salary, is the poorest kind of economy. The cheap man is very often expensive at any salary, and a poorly paid good man makes just about as bad an investment.

Some of the cream of our church is slipping from us because we are failing to get down to a common sense view of this situation. Others are being held to the church, but not as pastors and leaders, but as passive members, living always in the shadow of regret because the door of opportunity for the work they desired was closed against them for the very reason that to go on meant poverty and want and emasculation.

I do not want lay readers to misunderstand me. I am not talking about remuneration for Kingdom service. Your pastors, to the last man, will go as far as you in sacrificing for the Kingdom. And they are doing a lot of it while you are restfully sleeping or seeking recreation or pleasure. You must not blindly refuse to differentiate this from the fact that your pastor has been called from remunerative service elsewhere, to service to *church members*, and that a self-respecting man will need and want remuneration and support commensurate with the dignity and demands of his service. I speak of his service to *you*, for which you owe him a respectable and reasonable compensation.

I think I shall close this article by expressing my dislike for two conditions that prevail in many different places. One is the attitude of some wealthy inactive preachers, who because of a previous free service in the ministry, refuse to give their financial support to the present pastoring of the church. One of two things is true of cases like this: either their service of ministry

to the church gave little or no interference to their money-making efforts, or the money came to them as an inheritance. In neither case does the previous ministerial service have anything to do with the responsibility in the use of this wealth. Some churches are dying which could be saved by the generous application of such wealth to their support. A fine monument will be a decadent or *dead* church to such "previous service" and present ability when these men pass over! The second condition I speak of is the under-bidding for pastors by men who are practically self-supporting because they have incomes independent of their pastoral salary. To me the duty of these men lies clear: either serve a church needy but unable to support a pastor fully; or, if serving an able church, demand a decent and self-respecting salary, and apply the unneeded portion to benevolences and missions. You are not fair to your fellow-pastors who *are* dependent upon their salaries, or to a church sadly in need of training and teaching, until you do one of these two things.

South Bend, Ind.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson 1—The Christian's Book (the Bible)

I. *What It Is.* "It is the record of a revelation from God." (Biblos,—book. Biblia,—pl. books.)

II. *Divisions.*

(1) Old Testament, thirty-nine books. Memorize names of all these.

(2) New Testament, twenty-seven books. Memorize names of all these.

(3) Divisions of the Old Testament.

(a) Divisions by the Hebrews: Law (Torah, Pentateuch), Prophets, Writings (Hagiographa).

(b) Our Division of the Old Testament: Pentateuch (five books), Historical books (twelve), Poetical books (five), Major Prophets (five), Minor Prophets (twelve).

(4) New Testament Divisions.

(a) Biographical, four. Matthew, Mark, Luke, John.

(b) Historical, one. Acts.

(c) Pauline Epistles, fourteen. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

(d) General Epistles, seven. James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude.

(e) Prophetical, one. Revelation.

III. *Names for the Scripture.*

Note.—Study all scripture references from this point.

(1) "Word of God." Heb. 4:12; 1 Thess. 2:13; Mark 7:13; Rom. 10:17; 2 Cor. 2:17.

(2) "Sword." Eph. 6:17.

(3) "Scripture." 2 Tim. 3:16.

(4) "Law." Neh. 8:3.

(5) "Holy Scriptures." Rom. 1:2; 2 Tim. 3:15.

(6) "Word of Truth." Jas. 1:18.

(7) A number of names in Psa. 119. "Law of the Lord," "Testimonies," "Precepts," "Statutes," "Commandments," etc. Count how many times "thy word" is found in Psa. 119.

IV. *How the Bible Came to Be.*

(1) Scripture References. Matt. 5:17, 18; 2 Peter 1:20, 21; 2 Tim. 3:16.

(2) A Summary Statement. The Law, the Prophets, and the Sacred Writings were gradually combined into one book, namely—the Old Testament. The "Law" was canonized about 440 B. C. The "Prophets" became authoritative as canonical writings, 300 to 200 B. C. The "Writings" were accepted as canonical 100 B. C., but definitely canonical in the Council of Jamnia in 90 A. D.

(3) Time to make the Bible—sixteen centuries.

(4) How many authors? Thirty-six.

(5) The Bible is a library of sixty-six books.

What do we mean by canon? "Rule." "Authority." "The books of the Bible recognized by the Church as the inspired rule of faith and practice."

The New Testament came into existence through the use of inspired manuscripts, among the early churches. Then these manuscripts were combined to form the New Testament.

Huntingdon, Pa.

The Second Coming of Christ

BY HOMER FOSNAUGH

SHORTLY after the crucifixion the disciples entered upon their gospel ministry; with longing hearts they looked forward to the time when Christ would come again in fulfillment of his promise. They thought about it; they talked about it; and they wrote about it. This was the one star of hope to the church of the first century, also of the church today. The promise of the angels on the Mount of Olives at the time of Christ's ascension was: "This same Jesus, which is taken up from you into heaven, shall so come in like manner." Notice the expression, "This same Jesus." Not Paul, or Peter, or one of the old prophets, but the same Jesus himself. He went away visibly; he will return visibly. He went away in his personal body; he will return in his personal body. He went away with clouds; a cloud received him out of their sight. He also is coming with clouds. "Behold, he cometh with clouds" (Rev. 1:7). "And they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). He will come suddenly. "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Does that sound like the modern teaching today concerning Christ's second coming? It was Paul who cheered the church in his day by holding out this hope. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Note the expression—"and so shall we ever be with the Lord." Perhaps not always at one place, but always in his eternal presence. Today are we preparing to meet the Lord, or to stay on the earth?

North Manchester, Ind.

Knocking the Church

BY J. A. ROBINSON

THE devil was the first person in the world to knock. See Gen. 3:1-5. It was he who taught man how it is done. Knocking the church has been his business for thousands of years and he has succeeded in gathering about him a number of converts.

Adam tried it and God thrust him out of Paradise, Cain tried it and God gave him a mark which banished him from men for life.

Some folks are professional knockers for they like to follow the path of least resistance and it is so much easier to knock and tear down than it is to build up. Knocking tends to destroy rather than to build.

Nothing pleases the devil more than to see a church member knocking his church for he is only knocking at the structure that has protected him from the devil's storms of temptation. Kick the church, brother, sister, and watch the devil smile.

When one knocks the church, he knocks Christ's church, not man's church for the Master said, "I will build my church and the gates of hell shall not prevail against it" (not knock it down).

The man who knocks the church now has another knock coming when he gets to the door of heaven where he will knock and say, "Lord, Lord, open unto me," but the Master will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." To which class do you belong; are you a knocker or a booster?

Pleasant Hill, Ohio.

HOME AND FAMILY

Any Parent's Prayer

Lord, make me like the burning bush
That Moses saw of old,
To keep before my children's eyes
A constant fire of gold.

Lord, let me be a burning bush
That will not scorch or scar,
But shine for ever in their sight
In splendor like a star.

Lord, let me, like the burning bush
That Moses knelt to see,
Bloom with the glory of thy love,
A living fire in me.

—Claribel Weeks Avery.

Home Atmosphere

BY KATHREN ROYER HOLSOPPLE

As Christian parents we want our children to become strong Christian men and women. We realize, too, that the home is the first and chief factor in their training. What, then, is the first thing to have in the home to bring about this great end? It is an intangible thing. It is something hard to define and put your finger on; but it is nevertheless most essential and greatly to be desired. I call it atmosphere.

When you enter a truly Christian home this essential something meets you at the door. It pervades every nook and corner of the house. It radiates from all the members of the home; it is the very air you breathe. Yet, you can not say just what it is, or how it is brought about. But it rests like a benediction upon you as long as you are in the truly Christian home.

In such a home there is order and neatness, no matter how simple the furnishings. One can rest and be comfortable in the quietness of it. Sunshine and good cheer fill it even on the gloomiest days. Thus, one soon finds that God is the Head of this home, that it is his peace that rests on it. He has been brought there and enthroned in the hearts of the two who made the home. It is the atmosphere of his ruling love that is felt everywhere.

When the greatest of all God's gifts, a baby, comes into a home of this kind we have every reason to feel that his future as one of God's chosen is assured. A baby from the day of its birth, although helpless and ignorant, breathes in and absorbs the atmosphere with which it is surrounded. Every day of life in a Christian home develops both its little body and its soul.

The old superstition about marking babies has long been proved false. However, God through the agency of the parents may put his mark on these little ones from the beginning and call them his own. Months before the little one comes the parents may prepare their hearts and minds for its coming. If they take seriously the great privilege and duty of parenthood they will find much to do. Prayer for wisdom and guidance in the new duties approaching should be the first thing. Then they should also make an intelligent study of the care and training of children.

But surely, some may think, mother instinct is sufficient for the latter. Instinct, if not ignorant, is all right. But I have seen instinct, or ignorance, or both in a mother, burn a baby with red hot irons, or put red pepper in a child's tiny eyes to drive away disease devils. I have seen this same mother instinct feed the baby every time it cries, wake it from its nap in order to show it to visitors, keep it up late at night for her own convenience, and then wonder why baby was sick or fretful and cross. No, I do not trust mother instinct. It is mother knowledge that we must have to give our children the best. And that means study and preparation.

This is easy to get these days. Our government furnishes excellent free material on the Care and Feeding of young children. Many States also have special bulletins. The Better Babies' Bureau of the *Home Companion* sends out the most excellent letters of counsel to mothers for just postage. There are dozens of good books on the subject. No one need be ignorant for the lack of good material.

Physical care is most important, too. The first requi-

site of a Christlike disposition is good health for a child. Good and regular habits from the hour of his birth will insure this. As his physical wants are cared for and as our baby breathes in and is surrounded by this atmosphere of the true Christian home he is getting his first lessons in Christian training which he will recite for you some day to your great joy.

This sort of a program means work and self-denial on the part of the parents. Nearly always the easiest thing is not the best thing. Two young mothers were together with their babies. It was evening and time for the babies to be put to bed. One was dancing her baby on her knee, rocking and romping with him. When she saw the other mother get her baby ready for bed and after a few loving words lay her down quietly, she said: "I don't believe you love your baby like I do mine, or you couldn't keep from romping with her." The other mother replied, "I believe I love mine more, and that is why I don't do it, although my heart aches to; but I know it is not best for her." A half hour later her baby was sound asleep for the night, resting and growing and getting ready to wake for a happy tomorrow. The other baby, when finally put to bed, cried and fretted for hours and the mother wondered, "What can be the matter with him?" It takes self-control, so much wisdom, and oh, so much love, to do *what's best for baby!*

Perhaps we can not give our children wealth or many other great gifts we might desire for them, but we can give them the greatest heritage of all, that of being a much wanted and prepared for baby, with the privilege of growing up in the atmosphere of a truly Christian home.

Shelocta, Pa.

Temperance Concerns You and Me

BY DAISY M. MOORE

THE word temperance has come to mean abstinence from alcoholic beverages alone. Usage has narrowed its application until when we hear it used, we think of it only in this sense. But a moment's thought convinces one that the word cannot be so limited, for we are commanded, "Be ye temperate in all things." You see there is a far wider application, and this is where it touches every one of us.

"Why," you ask, "how am I intemperate?"

Well, if you are like the rest of us mortals you overstudy, you overeat, you overindulge, you overwork, you overplay, yes, and some of us overdraw things, and this last is one of the most pernicious forms of intemperance.

But why should we be temperate? Why not indulge ourselves?

Here is your answer: "Know ye not that ye are the temple of the living God?" Our bodies, our minds are the temple of the living God!

Have you ever stopped to consider seriously the wonder of your body, your mind, your soul? If not, do it. It will fill you with wonder, awe and amazement, and should create a greater appreciation of the marvelous power which God has placed in our keeping. I wish I might truthfully say our safe-keeping, but through our ignorance, indifference, carelessness, and intemperance these precious possessions are daily endangered.

The most profound students cannot draw a definite line between the physical and the mental, nor between the mental and the spiritual—so closely interwoven are they. We all agree that our most priceless possession is the soul within us. We have always been taught that it should have our first consideration; considerations of our business, circumstances and finances following.

"A sane mind in a sound body" is an enviable possession, but a "right spirit" within both is a richer one; but intemperance menaces that sane mind and sound body and right spirit!

We abuse these wonderful bodies of ours when we drive them on and on to overexertion, overindulgence and overexcitement; when we whip and force them forward in our eagerness for money, pleasure or position.

You do it—I do it, and sometimes I wonder how even such marvelous, God-given instruments continue to function as well as they do! I wonder that God still

allows us to often abuse the bodies he gave us to use!

"Why weren't you at Sunday-school this morning?"

"O, I've been losing too much sleep you know, and I just had to rest!"

"Why, Jane, you don't look up to the mark today—not feeling well?"

"It's just one of my dreadful headaches. I overate again last night; I always get it when I eat too much."

"You know I was just too tired to sleep, last night. I cleaned two rooms upstairs and the dining room yesterday; I'm glad it's done but I feel too bad today to finish the kitchen; it will have to wait."

You have all heard these conversations—and most of you have taken part in them. What is your diagnosis?

Mine is **INTEMPERANCE.**

Even the teachers in our high schools can tell of heavy-eyed, stupid pupils with badly prepared recitations because of late hours and undue excitement.

This is the way in which you and I—who are total abstainers so far as liquor is concerned—are intemperate. This is the way we guard and cherish these temples of the "living God."

And we must bear in mind that body, mind and spirit go hand in hand for you cannot abuse your body, or mind, without affecting your entire being.

I know well it is a real temptation to overdo in this way and that because it will bring us dollars or pleasure or commendation; but in spite of this, we must admit that we owe it to ourselves, our family, our neighbors and our God to watch that we be "temperate in all things."

Fairfield, Pa.

The Church Procession

BY JULIA GRAYDON

IN an address one evening before a large audience Dr. John McNeil, of New York City, said: "Keep the church procession going; it is the best procession there is, and keep the testimony of Christ going." Great words these, and could we live up to them we would have a spiritual outpouring that would startle even the most faithful of Christ's followers.

What endless processions there are in these days! From early morning until late evening the procession is moving. But most of these processions are on week days and when Sunday comes some drop out of the procession which wends its way churchward and Sunday-schoolward. To quote: "Brethren, this ought not so to be." Why is it? Can we help in filling up the ranks?

If we are willing to acknowledge that it is the best procession there is we have gone halfway, for others will follow us. Have you ever seen the hangers-on at a procession? Let them be hangers-on no longer. Invite them to join in and go to the best places of all—the church and the Sunday-school, and in that way we will keep Christ's testimony going. "We are my witnesses."

Harrisburg, Pa.

God Sees

BY TRUDE MISILER IRVIN

WHEN some of us were children and transgressed our good mother's bidding, we were reminded that, "God sees." Just the same does God see now, even though we have grown up to be fathers and mothers ourselves. God sees when we oppress the widow and the orphan. God sees when we tread the path that leads to sin.

But that isn't all. God sees when we strive to follow the path of righteousness. He sees the efforts of those who try to relieve the afflictions and sufferings of the world. God sees the child, the man, the woman who tries to serve him and live in accord with the marvelous teachings of Jesus.

I rejoice not that God sees all the evil of your life and mine, but that he also sees the good in the lives of his created ones the world over. Whatever may be our care, our disappointments, our sin, or our ambition, our hope, or our victory, God sees.

Winona Lake, Ind.

Echoes From the Hershey Conference

(Continued from Page 393)

sented for confirmation, several committees for the adjustment of local difficulties were approved, and two other officers in accordance with the new plan adopted this year were named by the Standing Committee and approved by the Conference. I. B. Book, the present Writing Clerk, was made Conference Secretary for the ensuing three years, and Otho Winger was chosen next year's Moderator.

Letters of Greeting were received from Denmark, Sweden, China, Africa and India, and a suitable reply prepared by the committee on this subject was ordered to be sent the various mission stations. The report offered by the Committee on Resolutions and approved by the Conference was an interesting document which we hope to publish entire in an early issue.

This completed the docket of business. There remained only some announcements about telegrams, railroad arrangements, etc., mutual expressions of appreciation between the Moderator and the delegates, and the closing devotions, led by the present writer. The Conference adjourned at 5:45 to meet one year hence, if the Lord so will, at Winona Lake.

Miscellaneous Items

God bless the faithful veterans who have borne the brunt of battle through many years and still enjoy the contagion of the active warriors. How inspiring to the younger ones to see on the platform close by the speaker and straining to catch every word, such men as Bro. S. R. Zug at ninety-two and Bro. L. W. Teefer attending his forty-fourth consecutive Annual Conference. We suggested to him that he should make it even fifty anyway.

It was suggested to us that many readers might be glad to know that they can get for their victrolas high grade records of the good old gospel songs and some equally good new ones, made by the Vaughn quartet, which was at the Conference for several days, as previously noted. Inquire of the Vaughn Music Publishers, Lawrenceburg, Tennessee.

Nobody but a chronic grumbler could complain of the weather. It was a bit cool at times and we had a little rain, not much. But it was delightful, on the whole, and invigorating. Let anyone who thinks he could have bettered matters in this respect think of the times we have sweltered and wilted under the excessive heat, and then praise the Lord.

The attendance was good, it was large, especially Saturday, Sunday and Monday, but somewhat smaller than at any of the preceding Hershey Conferences. The backward spring, affecting the progress of farm work, together with none too favorable financial conditions, is the explanation. But there were many thousands here, just the same. The number of delegates enrolled by the credentials committee was 473. Adding to this the fifty-nine members of the Standing Committee we had a voting body of 532.

There were conferences of Sunday-school workers, of song leaders, some of these conducted by Prof. H. Augustine Smith, Bro. Finnell's illustrated lectures, and numerous other group meetings which we have neglected to mention. Something was doing nearly all the time and several things much of the time.

Here is a little mystery awaiting solution. We have faced it before but still wonder what the answer is. When there is a strong pressure for the question, why does somebody insist on making a speech when it is perfectly apparent that the question is going the way he wants it to go? We can understand and even sympathize with a heroic last-minute effort to turn the tide, but when the tide is running strong in the right direc-

tion, as the would-be speaker sees it, why doesn't he just—well, we give it up.

A pastors' conference was held on Sunday afternoon at 5 o'clock which was attended by about 125 pastors. It was the second such conference held and at this a committee formerly appointed to present a plan for the organization of the pastors reported its plan. A constitution was adopted which organizes the pastors for "promoting the Kingdom through the pastoral office and relations," and provides for an annual conference of pastors at each General Conference. It also provides for the organization of auxiliary groups of pastors in regions where such are desired. One hundred and thirteen names were signed as charter members of the organization. It was provided that others not present may become charter members within one year. The name adopted for the organization is: "The Pastoral Association of the Church of the Brethren." Officers were elected as follows: F. F. Holsopple, Hagerstown, Md., President; H. S. Hartsough, Huntington, Ind., Vice-president; H. H. Helman, South Bend, Ind., Secretary-Treasurer. The chairman of the General Ministerial Board was designated as a member of the executive committee.

Somebody is going to get a wrong impression from what we said about the announcement yesterday morning concerning the missionary offering. It felt mighty fine to have the deficit wiped out, even temporarily, but it will not stay wiped out, unless we get a truer insight into the real situation than the offerings and pledges so far made would indicate. The year's budget is a long way from being provided for. The main job is yet to be done. That's something to take to our hearts very seriously.

Concerning the spirit and meaning of the 1924 Conference, as a whole, we may have yet a word to say in another issue.

CORRESPONDENCE

TO THE YOUNG PEOPLE OF MIDDLE INDIANA

We, your Temperance and Reform Board, have something good to tell you. We are going to have an Anti-Tobacco Contest again this summer. If you do as well as you did last year you will give that old hag, who styles herself "Lady Nicotine," quite a scare.

Read the following rules carefully and then write an essay on tobacco. Have some one send it to Manchester College to be graded, but do not put your name on it. Then commit it to memory and speak it at your local contest July 25. We are making it worth while for you to do your best.

Rules Governing the Contest

Name: Anti-tobacco Contest of Middle Indiana.

Number and places of contest: (a) Local church, (b) group of local churches same as Sunday-school Convention groups, (c) District, this contest to be held at Manchester College at the Summer Assembly.

Time for contest: Local contest will be held July 20 at the local churches; group contests Aug. 10; District contest in August at Manchester College.

Qualifications: (a) Class one includes any young person in the grades or first year of high school; (b) class two includes any young person with more than one year of high school, but not more than one year of college. (c) All contestants must be attendants of the Church of the Brethren in Middle Indiana. The winner in the local contest will represent his Sunday-school in the group contest, and the winner in the group contest will represent his group in the District contest. If only one person writes in a congregation no prize will be given, but this person may enter the group contest. (d) All churches having local contests should take an offering, preferably at the time of the local contest, and forward same to our secretary-treasurer. Failing to do this will not only disqualify your winner for the local prize, but it will also bar him from both the group and District contests. (e) Rule "d" also applies to groups of churches in group contests. No group winner will be permitted to take part at the District contest, nor be awarded the group prize unless the offering is sent to our treasurer. These offerings are necessary for the Board to make good the prizes.

Essay: (a) Each essay should be written in ink and may be on any phase of the tobacco question. (b) It should not exceed 1,500 words. (c) Each essay should be sent with the others from the local church to Manchester College for grading, not later than July 6; no name to ap-

pear on the manuscript. (d) Essays are to be spoken, not read in contests. (e) They will be graded as follows: thought, 25 per cent; composition, 25 per cent; delivery 50 per cent.

Judges: (a) Each local contest will be judged by three impartial judges, to be chosen by the pastor and elder and Sunday-school officers or as many of these as are present. (b) Each group contest will be judged by three impartial judges chosen by the President, Vice-president and Secretary-Treasurer of the group Sunday-schools, who shall also choose the place for the group contest. (c) The District contest will be judged by three impartial judges chosen by the District Temperance and Reform Board.

Prizes: In both classes the prizes are as follows: (a) Winner of local contest—"Virtue's Armor," an uplifting book in story form. (b) Winner of group contest—\$2.00. (c) Winner of District contest: First prize, twelve weeks' scholarship at Manchester College; second prize a beautiful Bible.

Send all offerings and requests for further information to Secretary-Treasurer, the undersigned.

Portland, Ind.

Wm. J. Tinkle.

RESOLUTIONS OF RESPECT

Saint Paul church (Va.) in regular church council, upon hearing of the death of our elder brother, Andrew J. Weddle, of Willis, Va., on Feb. 1, 1924, who had served this church as elder so faithfully and efficiently for about twenty-four years, passed the following resolutions:

First, that we do mourn for the loss of our elder brother, but that we humbly bow in submission to the gentle and merciful dealings of our great heavenly Father by saying that he doeth all things well, and

Second, that we hereby express our sympathies to the bereaved family in the great loss of husband and father, and do hereby commend them to the care and mercies of our great heavenly Father, and

Third, that a copy of these resolutions be spread upon the minute books of this church; that a copy also be sent to the family at Willis, Va., and also to the "Gospel Messenger," at Elgin, Ill.

Canva, Va.

A. M. Payne, Sec.

COMMENCEMENT AT JUNIATA COLLEGE

Final examinations have their greatest relief in the closing exercises in which a few carry the burden of what the many enjoy. The special programs at Juniata College began Friday evening, May 30, when Prof. Chas. Rowland's Glee Clubs gave a concert revealing marked talent well trained.

Saturday was a full day. The last academy class (Juniata drops her academy with this year) rendered a good program at 10:00 A. M. At 2:00 P. M. the Students' Musical Recital was appreciated by many visitors. At 6:00 P. M. vesper service was held on Round Top. Dr. C. C. Ellis led and the speakers were Galen Blough for the senior preparatory department, Stanley Ober for the senior college class, J. M. Pittenger of Ohio, Jesse B. Emmert of California and Dr. A. Bunn Van Ormer of the faculty. Under a cloudless sky once again as the sun set the large gathering sang, "Day Is Dying in the West." At 8:00 P. M. the Gymnasium was crowded, even for standing room, to listen to a splendid program by the senior college class.

Sunday morning at 9:15 o'clock the Sunday-school Teacher Training Classes had their graduation exercises and were addressed by Dr. R. P. Daubenspeck. This was followed by short addresses by the four graduates of the School of Theology. At 7:30 P. M. President I. Harvey Brumbaugh spoke to the graduates on Prov. 9:12, "If thou be wise, thou shalt be wise to thyself." He stressed individual responsibility as against social sharing. His message was impressive and very helpful.

Monday morning at 10:00 o'clock a large crowd gathered in the Gymnasium to listen to one of Juniata's alumni, Dr. D. W. Kurtz, President of McPherson College, McPherson, Kansas. His address showed not only great breadth of learning, but was also full of that which is useful and practical in every day life.

On behalf of the trustees President I. Harvey Brumbaugh conferred degrees as follows: Divinity students, four; College of Arts and Science, thirty-eight; Music, one; College Preparatory, nineteen; Shortland, seven. In addition three honorary degrees were conferred, one of which, the Doctor of Divinity, was given to Jesse B. Emmert, one of Juniata's loved sons.

For twenty-five years President I. Harvey Brumbaugh has labored faithfully and unselfishly for the welfare of Juniata College. Under his supervision, and due largely to his personal efforts, the college has always stood abreast of standardization in the Eastern College Association.

Last February President Brumbaugh was granted a leave of absence of one year to spend the time in study. As the school year drew to a close and on his own initiative he asked the trustees to elect another of Juniata's sons to take the presidency of the college; and with the assurance that he will continue his loyal support as a teacher if the trustees took this step, he tendered his resignation as president. This action was made public at the close of commencement. Mingled feelings of sorrow and joy were manifest—sorrow

that President I. Harvey was withdrawing—joy that "M. G." as we all like to speak of him, was taking his place. Dr. M. G. Brumbaugh needs no introduction. He brings to Juniata a wealth of experience. He is well known not only to the church and the people of Pennsylvania, but throughout the United States, for where he has not been called in the Union to speak on educational problems! While yet in the Governor's chair, on a certain occasion after going over some historical material he has gathered, he dropped this remark: "I want to give my ripest and best days for the welfare of the Brethren Church."

As soon as adjustments can be made in his own affairs, which will be soon after the opening of college in the fall, Dr. M. G. will assume charge of his new duties. Juniata awaits his coming with eagerness. In the meantime Dr. C. C. Ellis, the Vice President, will direct affairs.

The Alumni luncheon was well attended, and fine in spirit. The year closed most propitiously.

Huntingdon, Pa.

Galen B. Royer.

Notes From Our Correspondents

ARKANSAS

Pilot Knob church met in semiannual council May 31. Bro. J. H. Argabright, of Missouri, in charge of the mission work at this place, presided. Bro. Argabright was elected delegate to District Meeting, with Bro. Harp, alternate. May 31 the people of this community met at the church with well-filled baskets and enjoyed a bountiful dinner and memorial services. While with us Bro. Argabright gave us three good sermons—Ollie A. Harp, Alpena Park, Ark., June 6.

CALIFORNIA

Covina.—Since our last report our pastor, J. A. Smeltzer, at our regular business meeting, stated that his services would not be available after his time as the first of September. This was also a very pleasant surprise given him on his birthday, each one present bringing some little gift. About ninety were present. Our missionary collection, to be sent to the Conference, amounted to over \$230. On May 25 Bro. Leo Miller gave us a very good address on Fathers' Day, before leaving to take charge of the Empire church on pastor—S. W. Funk, Charter Oak, Calif., June 6.

First Church (San Bernardino).—We have reasons to be grateful to our heavenly Father for activities among us at this place. April 6 the Student Volunteer Band of La Verne College brought to us a very spiritual message, rendering a program on "Christian Stewardship" which was both well given and received. In response our little band raised \$13.55 for missionary causes; also turning over our birthday offering to the General Missionary Board. This was for the first time. For the first time we had invited a neighboring Sunday-school over and we had a joint Easter program, which was inspiring and uplifting, as it was chiefly a children's program and they did well. May 25 we are to have with us the District officers of the Sisters' Aid Society, of Southern California in a program in behalf of that important cause. Work June 1 at 5:30 P. M. we will meet for our first communion service, to which we look forward with much enjoyment and spiritual strength. We would appreciate the coming to us of some good active members for they could be of great value to the work here. The kind that counts for good are those who, when located anywhere, set out immediately to find the Brethren Church. We need some right now who could do field work. Here is a good field for some beginners to practice the art of "soul winning."—L. D. and Mrs. Bossmer, 268 E. Date St., Riverside, Calif., May 24.

Glendora.—In honor of Mothers' Day the Christian Workers rendered in song and talks a most inspiring and instructive program, full of praise and devotion to our mothers. May 18 Bro. Leo Miller, of Ladoga, Ind., who with his family has spent the winter here, preached at the morning service on the theme, "The Broken Family Circle." He tried to impress upon us the thought of striving harder to keep our families together in work and service for Christ. Bro. Miller leaves this week for the Empire church where he has taken up a pastorate, beginning July 1 in the city of Chicago. He delivered the message on "What I Think of Christ?" At the close of the service one young man accepted Christ and was baptized the following Wednesday night after prayer meeting. May 25 our pastor gave us a powerful message on self-examination, emphasizing the great importance of going right with God before the year is over. The sacred ordinance was the close of the service a missionary Conference offering of \$168.00. At 5 o'clock Bro. S. E. Decker, of Long Beach, had charge of a song and praise service, following which the members enjoyed a real feast together. A goodly number of others were present from adjoining congregations, numbering 235, among them twelve ministers. Eld. C. W. Guthrie officiated. We had a very spiritual feast and everyone received a blessing. On Monday evening a few gathered at the home of Brother and Sister Simon Holselt and enjoyed a love feast with his aged mother, who is past seventy, and who was not able to be at the regular communion service.—Anna M. Gnagy, Glendora, Calif., May 27.

CANADA

Merrington.—At our council meeting it was decided that Bro. Isaac Baker be elder in charge for 1924. All of the Sunday-school officers and teachers of 1923 were reelected with the exception of two. Our love feast will be held Sunday, June 29. Next Sunday the young people's class will be organized for special service.—N. E. Church, Kindersley, Sask., Canada, June 2.

COLORADO

Denver.—A very pleasant and profitable time was enjoyed by the deacon board of the Denver church June 1, when the members of their wives were present. The occasion was planned by the deacon and Sister Jesse Culler. The occasion was planned by the Cullers for the purpose of giving members of the board a chance for becoming better acquainted, as three new members were recently added to this group of workers. After dinner, which was enjoyed by all, we engaged in hymns, repeating memory verses, and several prayers were offered. In the course of conversation we gleaned the following brief history which may be of interest to others: Bro. I. J. Sollenberger, our pastor and elder, was called to the deacon's office in 1908 and to the ministry in 1912, in Illinois. He, with his family, came to Denver in 1920. Bro. Albert M. Bair, our oldest member, came here from Ohio. He was elected to the deacon's office in 1883 at Longmont, Colo., there being no church in Denver at that time. Shortly before this, however, a mission was opened here and later the Longmont church was discontinued and the members taken in the Denver church. There are only three members living here now who were here when Bro. Bair came. Bro. Chas. C. Deahl is our next oldest member on the official board. He has served in the office of deacon for twenty-five years, being elected in Iowa in 1899. Bro. Jesse Culler was elected here in the year 1911, not so long after our present churchhouse was built. Bro. Stowey Love has served since 1915. He was elected at Limon, Colo. Although just a young man he knows much of the history of the Denver church as most of his childhood was spent here. He has been the church worker from a weak time to its present state. The remaining three present were Bro. James Dove, Isaac Hoots and Ben Fox who were elected May 11, 1924. Fourteen were present, with two visitors.—Margaret Fox, Denver, Colo., June 6.

ILLINOIS

Yellow Creek church met in council May 27, with Bro. I. E. Weaver presiding. Our delegates to District Conference are Bro. Roy Stern and Bro. Jesse Hettich. We have just closed a successful revival meeting, with our pastor, Bro. Roy Stern, in charge. Bro. Samuel Fike, of Waterloo, Iowa, had charge of the singing. We enjoyed his talks given from a chart, on "The Two Ways of Life." The children were greatly interested in the memory verse contests. The attendance and interest were very good throughout the meeting, the members helping to make it a success. We were favored with special music by our neighboring congregations, Waddams Grove and Cherry Grove. Five were added to the church by baptism. We closed with a love feast May 31 and June 1. Bro. Geo. Studebaker, of Hamilton, Iowa, officiated at the evening service. Sunday morning the church was crowded—over 300 being served dinner. June 2 our Vacation School opened with Sister Nellie Knisley in charge—Minnie Kuhlman, Pearl City, Ill., June 4.

INDIANA

Arcadia.—Owing to the rededication of the Indianapolis church May 11 which our pastor and several of the members attended, our observance of Mothers' Day was held the following Sunday. The fathers were included in the program. After a beautiful service of giving red and white carnations to our fathers and mothers present, our pastor, Bro. Wike, gave us a wonderful message on the duties of fathers and mothers. May 24 we met for communion service, with a goodly number present. Bro. Frank Dillon, of Middletown, Ind., officiated. Our pastor is planning to attend Annual Conference. We will have our Children's Day exercises at the evening of June 15. June 22 a young people's conference is expected to convene in this church.—Sarah Kinder, Arcadia, Ind., May 31.

Bever Creek.—In the little town of Buffalo, White County, Ind., are located two churches, each without a pastor. Feb. 17 Bro. B. D. Hirt began in a community revival at this place, and closed March 2 with fifty-eight conversions. Each evening the church was filled to its capacity. The whole community attended. The Holy Spirit stirred the hearts of many men and women, causing them to see the Christ. The Christian Church, the Church of God, and the Brethren Church held one week of pre-Easter services jointly, with Bro. Hirt doing the preaching. The week was marked by a special message leading up to Easter as Decision Day, when we had an all-day meeting, closing in the evening with a crowded house. Much special music was rendered throughout the meetings, some by the men's chorus and also by the ladies' chorus, recently organized. These meetings have brought the people of the community together in a most wonderful way. On Mothers' Day we had another soul-stirring meeting. A splendid program was given by the mothers and daughters, chiefly, to an eager crowd. There was not seating enough, a number standing in order to hear. Following the program, an address by Bro. Hirt, closing the evening church service, the close of which four came forward confessing Christ. Our first mothers and daughters' banquet was held May 23. As our church does not have a basement or adequate room for such affairs, the Christian Church kindly invited us to use their basement. A two course supper was given by the fathers and sons to about fifty-eight. During the meal a program was given by the women. The men's chorus also sang. May 18 a special sermon was preached by our pastor for the new converts. The men's chorus rendered special music. At the close one more stood for Christ. Following the sermon, Bro. Hirt gave us a powerful message, baptizing. In the evening a stereoscopic lecture on "The Early Ministry of Jesus" was given by Bro. Hirt to the largest crowd yet present. This was a wonderful lesson to us in Bible study. At 8 o'clock the China Club or Mission Study Class will give a play, "An Antennae in the East." Bro. Hirt will give a powerful missionary sermon. Diplomas will also be presented. June 29 will be Children's Day. Our Bible School will be in July or August.—Mrs. B. D. Hirt, Winamac, Ind., May 31.

Cart Creek.—June 1 Bro. J. Oscar Fike, of North Manchester, delivered a splendid missionary sermon, after which our Conference offering was lifted. In the evening we held Children's Day exercises. The children rendered a splendid program to a large audience.—Oma W. Rife, Converse, Ind., June 2.

Four Mile.—Our Sunday-school was well represented at the County Sunday-school Convention held at the Salem church April 29. A very interesting program was rendered. We had an impressive Mothers' Day sermon by our pastor, Bro. A. P. Musselman, May 25 at the close of the service eight young men and girls were baptized. June 1 was our love feast. Bro. H. L. Leason, White and W. J. Heisey were present, the latter officiating. Brother and Sister W. J. Heisey, of China, have been an inspiration to the church here during the past year. Our pastor is representing the church at the Conference, and Bro. Carey Toney preached for us June 8. Bro. Musselman's family left last night for Florida, to take up the pastoral work there. They have been with us during the last five years and we regret to have them go. We have secured Bro. F. E. McCune, of Mt. Morris, Ill., to take charge of the church and expect him about Sept. 1.—Ethel Brower, Kitchell, Ind., June 2.

Ladoga church met in council June 7, with Eld. E. N. Goshorn presiding. He and Bro. C. C. Harabarger were chosen delegates to District Meeting. The ministerial committee is working with the Mt. Pleasant committee in an effort to secure a joint pastor. The Aid Society is assisting in freeing the church from financial obligations. The church was decorated with flowers for the occasion. An all-day meeting and appropriate exercises. The Sunday-school superintendent, John Harshbarger, and Eld. Goshorn were chosen to secure outside help, and the Sunday-school will work out further details. Our love feast date is the evening of Aug. 31. Preparatory council will convene Wednesday evening, Aug. 27, at 7:30.—Alpha Gottschall, Ladoga, Ind., June 7.

New Paris church met in council May 30, with Bro. Wm. Buzzard presiding. Brethren Melvin Neff and J. H. Gordon were elected delegates for the District Meeting. The chorus from Union Center church directed by Bro. Geo. Anglemeyer will give us a program on Sunday evening, July 6. We are planning to begin a ten-day Vacation Bible School June 23. We have adopted a new plan for our midweek prayer service, hoping that the meeting will grow in interest and attendance. Bro. Levi Arnold is our leader. Usually about two-thirds of the attendance is young people.—Velma Miller, Millersburg, Ind., June 9.

Spring Creek.—Our quarterly business meeting convened June 2, with Bro. Alvin Snell presiding. The appointment committee arranged the time and program for a Children's Meeting. The Aid Society gave a splendid report. They donated \$50 toward the budget and have it paid in full. Our Vacation Bible School will be held the last two weeks of June at our home church.—Mrs. Ada Mishler, South Whitley, Ind., June 9.

Wabash church met in council June 6. Eld. Obad Rife assisted in the work. Eld. C. Z. Brubaker was selected presiding elder. We decided to hold an all-day meeting the first Sunday in August. In the forenoon we will have a harvest sermon, followed by dinner, and a children's program in the afternoon. Our love feast was appointed for Sept. 20.—Barbara E. Pulley, Wabash, Ind., June 9.

White church met in council June 4, with Eld. Ira E. Long in charge. Eld. Long was chosen delegate to District Conference with Bro. Ernest Groff, alternate; Sister Ruth Lynch, delegate for the Sunday-school, with Bro. R. M. Bowen, alternate. We held our love feast May 31 with good attendance. One series of meetings will be held the second week of June. The Sunday school is increasing in attendance.—J. R. Rettinger, Darlington, Ind., June 6.

KANSAS

McPherson church met in business session June 2, at which time it was decided to let the committee on the new churchhouse. The foundation is already laid and the work of laying the brick will begin in the near future. A very successful Daily Vacation Bible School, under the direction of Sister Ida Mayer Bales, has just closed. The average attendance for the ten days was forty-ninety-five per cent of the enrollment. June 8 the pupils

rendered a very interesting program showing the character of the love feast. One very special feature of the program was the dramatization of the Book of Ruth, which interested the pupils. They studied the book intensively in class and wrote the dramatization without any outside help. The handbook done by the pupils was a masterpiece. The juniors made and furnished two houses and a landscape similar to those in the time of Christ. We unite with the church for Sunday evening devotionals for the summer. The church lately installed Bro. David Brubaker in the ministry. Another young minister was advanced. A council of promotion was lately organized, composed largely of the chairmen of the different organizations of the church. This council is to consider problems relative to different fields. This was a step in the way of progress for the church.—Lucy E. Miller, McPherson, Kans., June 9.

Morrill.—Our pastor, W. H. Yoder, officiated at our love feast May 18. May 21 a mothers and daughters' banquet was held in the dining room of the church. Plates were laid for 106. Wives of the other pastors of the town were guests. A pleasing program was put on by the mothers and daughters. A fathers and sons' dinner is planned for in the near future. A recent revival held in the Central Avenue church, Kansas City, by our pastor, resulted in thirty-three conversions. Our Sunday-school decided to devote the offering of each third Sunday of the month to missions. A \$1000 offering was made on missionary Sunday towards our quota for missions. There were twenty-five converts. The offering for children's classes for investment. Last year the gift from the primary grades from this investment amounted to more than \$60. The largest amount from any one child was \$9. Most of the offering classes are organized for missionary work. The largest gift last year from any single class was \$300. Two young mothers were received into the church May 14 by baptism. Children's Day exercises were held June 1, with a pagan, "The Way, the Truth and the Life." Bro. Yoder gave the commencement address at Hiawatha, May 28, for the eighth grade graduates of our county. The pastor, being a delegate to Annual Conference, left June 2 for Hershey. Our fourth union Daily Vacation Bible School began June 2, with an attendance of 126.—Mrs. Elma Hobbs, Morrill, Kans., June 4.

Quinter church met in council May 24, with Eld. D. A. Crist as moderator. We made the necessary arrangements for our love feast, which was convened May 28, at 7 o'clock. The church was full, a goodly number were present at eleven o'clock, when we were addressed by Bro. Frank Waggoner, of Covert, Kans. At noon dinner was served in the basement. At 2:30 examination services were held, after which the voice of the church was taken for the purpose of appointing Bro. H. D. Hirt and E. L. Wolf to the eldership. They, with their wives, were duly installed by Bro. Waggoner and D. A. Crist. In the evening we observed the ordinance of God's house, with Bro. Waggoner officiating. About 100 were present. The Lord's Supper. Sunday morning following we had Children's Meeting, followed by a special service for the youth. Bro. Dennis Keeler. These services were well attended and much appreciated by all. Several visiting members were present. June 3 our Vacation Bible School opens to continue two weeks, supervised by Bro. Norman Flora and a goodly number of teachers. There have been one baptism since our last report; four have been received by letter. Mrs. J. W. Jarboe, Quinter, Kans., June 3.

Washington Creek.—Since our last report we have received one letter and granted one. April 27, our pastor being away, Bro. R. W. Quakenbush, pastor of the Lone Star church, brought us a very inspiring message. May 4 Brethren O. H. Feiler and Ray W. Wagoner, of McPherson College, gave the Gospel message and presented the financial needs of the school. The work of remodeling our churchhouse is progressing favorably and we hope to have it ready for dedication by about the middle of July. The definite date will be announced later. Our quarterly council convened May 31, with Eld. Sherer in charge. We provided for the reorganization of the program committee and Sunday-school board, the latter to consist of five elective members who are responsible for five definite programs yearly, and also will have general supervision over all other public programs. The Sunday-school board is to consist of three elective members, a superintendent and assistant and the pastor. They will appoint teachers semiannually instead of annually as heretofore. The deacons were asked to appoint a nominating committee to submit nominations for the officers to be elected in our next council.—Mrs. J. S. Sherly, Overbrook, Kans., June 5.

White Rock.—May 27 we closed a very successful series of meetings which lasted two weeks and a half. Bro. O. H. Austin was the evangelist, with Mrs. Austin as assistant. There were thirty conversions; seventeen were baptized and two reclaimed, while the others await baptism. Eleven were heads of families, fourteen were young people and five were children.—LeRoy Baringer, Lovell, Kans., June 9.

LOUISIANA

Rosepine.—The members of Rosepine met June 1, for the purpose of organizing a church here. Bro. J. F. Hoke, of Roanoke, La., acted as chairman through most of the proceedings. We were pleased to have the willing cooperation of eight other visitors from Roanoke. The members of the church are as follows: Bro. J. F. Hoke, elder; Minnie Harrison, secretary; Francis Cox, "Messenger" correspondent. An election was held for deacons, the lot falling to Bro. Maurice and Bro. Nathan Carpenter who were duly installed. We are delighted to have with Bro. Charles Hinegar, who is acting as superintendent and assistant. He will labor here during the summer and with his aid we feel sure that the gain will be great. The first of April when a number of young people were baptized, one boy was sick and had to wait until May 1. Through the delay another boy decided to join the church. The next day he was baptized. He is now a confirmed Christian and has been baptized. Sincere appreciation is due Bro. John R. Snyder, of Huntingdon, Pa., who held a successful meeting here in March. He and his work will long be remembered.—Maggie Davis, Rosepine, La., June 7.

MICHIGAN

Zion.—Our love feast will be held June 28 instead of June 21 as announced before. Bro. Geo. Kilian, of Beaverton, will be with us from June 25 to 28.—John Meiser, Prescott, Mich., June 9.

MISSOURI

Mountain Grove.—Bro. Blair Hoover, wife and daughter, from Avard, Okla., attended Sunday-school and preaching last Lord's Day with us. Bro. Hoover delivered a very good sermon on an attentive and interested audience. He was on his way to Cape Vashaw, Mo. Bro. J. H. Morris is expected to come June 11 to conduct a four weeks' Vacation Bible School at Cabool and Mountain Grove—two weeks at each place. Our love feast here at Mountain Grove church will be July 13.—Mrs. J. M. Neher, Mountain Grove, Mo., June 5.

NEBRASKA

South Beatrice.—Easter Sunday was observed in a fitting way with a program by the juniors in the morning, followed by a splendid sermon by Bro. Ellenberger. In the evening the story of the "Prince of Life" was given in reading and song. Mothers' Day exercises were given in the afternoon. The program, after which Sister evening, the ladies gave a program, after which Sister Ellenberger gave a talk to mothers and daughters. The crowning day was May 26, when we enjoyed the love feast. Although the weather was threatening, there was a goodly number present. Bro. Ellenberger officiated. The pastorate of the church is held by Bro. J. A. Lutz, of the Conference June 1.—Lizzie V. Miller, Holmesville, Neb., June 4.

OHIO

Freensburg.—Our church met in council May 12, with Eld. D. F. Stuckey presiding. One letter of membership was read. The election of officers resulted in retaining the same. Bro. Stuckey is elected to Conference and Bro. Samuel Stoffer, alternate. It was decided to give two-thirds of our home mission appropriation to Alliance City Mission, and one-third to the Home

(Continued on Page 400)

CORRESPONDENCE

IN MEMORY OF SISTER ORA HELMAN

Ora Alice Helman, eldest child of A. W. and Lucy Lantz Rennecker, was born near Baltic, Ohio, Feb. 18, 1885. She spent her girlhood in the vicinity of her birthplace. While in her school work she found her Savior very precious and accepted him in the Church of the Brethren. After graduating from high school she took a business course, and also attended Young's Bible School in Canton. Here she became acquainted with Bro. Howard H. Helman, and they were married Mar. 7, 1906. To this union two children were born, and though they stayed here but a little while, they were a continual treasure to their parents. About 1913 Sister Helman with her husband accepted the responsibility of the eldership, and throughout the years she was a faithful companion and helper in every good work. No task was too large nor too difficult for her. For five years in the pastorate of the Maple Grove Church she was a Sunday-school teacher and president of the Ladies' Aid Society. Though in very poor health much of the time she still continued her work for the Lord. After years of patient waiting, she has passed on to that better home where there is no sorrow nor pain. On the afternoon of Saturday, April 19, 1924, she quietly and peacefully went to sleep "Safe in the arms of Jesus." Her husband, father, two sisters, one brother, besides a large circle of relatives and friends mourn her departure, but they are cheered and comforted by the noble life she has lived. The funeral services were at the Maple Grove church, and also at the Wooster church where interment was made. Brethren W. D. Keller of Johnstown, Pa., and G. S. Strausbaugh of Fredricktown, O., conducted the services.

The following resolution of regard comes from the church in which Mrs. Helman lived:

Whereas, it has pleased Almighty God to remove from our midst our dear Sister Helman, We, the Ladies' Aid Society of the Maple Grove Church, extend our sincere sympathy to the bereaved husband in these sad and trying hours. Sister Helman will be greatly missed in the community, the home, in the church, and in the Ladies' Aid, where she has been a most faithful and loyal leader. Though we miss her greatly, our loss is God's gain. May we humbly submit to him who has taught us to say: "Thy will be done." Committee: Mr. and Mrs. W. H. Gerber, Mr. and Mrs. E. T. Shinabarker, Mrs. Jennie Campbell, and Mrs. Fern Burley.

Ora DeLauter.
Ashland, Ohio.

A GOOD MAN GONE HOME

Elder W. S. Reichard was born on a farm near Fairplay, Md., on November 5, 1847, and died at Hagerstown, Md., April 6, 1924. During his entire life he was a citizen of Washington County, Md., and for 45 years resided at 136 South Potomac Street in Hagerstown. During all this time his home was a center of hospitality that knew no limits to all members of the church whether transient or resident.

As a young man he became a member of the Manor church. After the organization of the Hagerstown church, of which he was a charter member, he was a member of this congregation. Soon after his marriage to

Miss Louise Funk Nov. 27, 1866, he was called to the ministry by the Manor church. In this capacity he served according to his ability until his death. For many years he was elder of the Hagerstown church, and his prosperous congregation stands as a living monument to his wise leadership.

During his earlier ministry he was reticent. The strong personality of such associates as David Long, Ephraim Stoner, and D. P. Saylor seemed to make him stand in awe. Later he began to exercise in his ministry and served to the great edification of all who heard his sincere and well thought out messages.

Upon coming to Hagerstown he entered the business field as the custom was in that day. At first as a grocer, and later as a hardware merchant, he met with success. During all of this time he was diligent in his service to the church. After his retirement from business in 1908 he gave

all of his time and energy to the church, and especially to the teaching of a Bible class which he served efficiently until illness confined him to his home.

When the Annual Conference was held at Hagerstown in 1891, Bro. Reichard was chairman of the committee of arrangements, and with characteristic business efficiency cared for that immense gathering. As a presiding officer he was tactful and kindly. His admonitions to the church will always remain impressed on the minds of those who heard him. They breathed the spirit of a father to a greatly beloved child.

The great congregation that assembled at the church at his funeral gave eloquent though silent testimony to the high esteem in which he was held. The sermon was preached by his pastor, Eld. F. F. Holsopple, from 2 Tim. 4:7-8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, . . . and not for me only, but unto all them also that love his appearing."

Of his family there remains Sister Louise Reichard, his faithful companion, now greatly afflicted, two sons and a daughter. One daughter, Mrs. C. C. Johnson, died about fifteen years ago.

On April 9 his earthly remains were tenderly laid away in the family plot in Rose Hill cemetery to await the resurrection morning.

Hagerstown, Md.

F. F. Holsopple.

YOUNG PEOPLE'S CONFERENCE

May 24 we held our Young People's Conference in the Markleysburg church. Owing to the rainy weather the attendance was small, but good interest was manifested throughout. Bro. W. J. Hamilton, of Rockwood, and Sister Rowena Friend, of Connellsville, were with us at both afternoon and evening sessions and gave inspiring and helpful talks. The young people had prepared a fine lunch and brought it to the church, and all enjoyed the evening meal and the social hour. We feel that these meetings resulted in much good. A desire for religious education has been strengthened, more of our young people have caught the vision of better Christian service, and a greater zeal in Sunday-school work is noticeable.

The Sunday-school Convention began the following day at 2 P. M. The large church was filled with people at both afternoon and evening sessions. The speakers were H. B. Speicher, of Boswell, Pa.; W. J. Hamilton, Rockwood, Pa.; Geo. C. Griffith, Philadelphia, and C. R. Wolfe, Markleysburg, Pa. All the addresses were full of power and well directed to the present needs of the day.

A movement is now on foot to hold a Vacation Bible School here sometime in August. We sincerely hope these plans will materialize, and that our people will cooperate in making the school a success. The strength or weakness of our nation tomorrow depends upon the training of our boys and girls of today. Realizing this fact, no sacrifice should be too great in this preparation for service. Let us train the children under pure and benign influences; direct their minds into channels productive of good, and thus draw them away from the evil allurements of the world; help them to see the beauty of holiness and to enjoy the blessings of Christian sociability.

O. P. Thomas.

Markleysburg, Pa.

SISTERS' AID SOCIETIES

CURRYVILLE, PA.—We held 39 half-day meetings; enrollment, 11; average attendance, 4. Our work consisted of making prayer-covers, aprons, quilts, etc. Received in offerings, \$46.28; membership fee, \$50; for work, \$28.85; total, \$85.63. Money paid out to District Secretary, \$1; Japanese sufferers, \$15; Virginia Industrial School, \$40; expenses, \$19.79; total, \$75.79; balance, \$12.13.—Rena R. Stayer, Sec., Curryville, Pa., May 29.

EGELAND, N. DAK.—We held 22 meetings; membership, 12; average attendance, 5. Our work consisted of making children's dresses, aprons, and piecing quilt and comfort tops; 4 quilts were tied and 1 quilted. Also a sister worked 2 half days for a family during sickness. We held 2 food sales and candy sale, making \$30; collections, \$15.68; balance, \$43.63. Officers: President, Mrs. Emma Deardorff, Vice-President, Mrs. Anna Eichler, Secretary, Treasurer, the writer.—Mrs. Sarah Fry, Egeland, N. Dak., May 29.

PLEASANT VALLEY, IND.—We held 12 meetings, with an average attendance of 11; enrollment, 15. We sent 4 boxes of clothing to the Chicago missions and were instrumental in sending a truck load of provisions to Hastings and Douglas Street Missions. We bought carpets for the church, which amounted to \$38.55; amount of money taken in, \$166.94; paid out, \$121.45; in treasury, \$45.49.—Mrs. Galen Bowman, Middlebury, Ind., May 22.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boyle-Willison.—By the undersigned, May 31, 1924, at his residence, Mr. Robert S. Boyle and Sister Mary A. Willison, both of Akron, Ohio.—A. M. Miller, Akron, Ohio.

Gady-Williams.—By the undersigned, at the home of the bride, June 3, 1924, Mr. Harold N. Gady and Sister Ruth Williams, both of Lewiston, Minn.—B. D. Kerlin, Lewiston, Minn.

Cline-Wagner.—At the parsonage in Long Beach, by the undersigned, on June 1, 1924, Ernest J. Cline, of Long Beach, Calif., and Anna L. Wagner, of Portis, Kans.—J. S. Zimmerman, Long Beach, Calif.

Kessler-Carr.—By the undersigned, in the Church of the Brethren, Virden, Ill., May 31, 1924, Mr. Guy Kessler and Sister Myrtle Carr, both of Virden, Ill.—H. B. Martin, Virden, Ill.

Lapp-Fager.—By the undersigned, at the home of the bride's parents, May 11, 1924, Bro. Amos E. Lapp and Sister Velma C. Fager, both of Hermosa-Beach, Calif.—Chas. D. Fager, Hermosa Beach, Calif.

Miler-Wolfe.—By the undersigned, at the home of the bride's mother at Minot, N. Dak., May 28, 1924, Bro. Walter Miller of Bemidji, Minn., and Sister Josie Wolfe, of Minot, N. Dak.—Ray Harris, Minot, N. Dak.

Sherman-Wirt.—By the undersigned, in the Church of the Brethren, at Virden, Ill., May 31, 1924, Brother Russell A. Sherman, of Garrett, Ind., and Sister Marie L. Wirt, of Virden, Ill.—H. B. Martin, Virden, Ill.

Shull-Sheets.—By the undersigned, at the bride's home, June 5, 1924, Bro. Wm. Joseph Shull, of New Hope, Va., and Sister Mary Gladys Sheets, of Mt. Solon, Va.—N. J. Miller, Mt. Solon, Va.

Ulery-Graybill.—By the undersigned, June 1, 1924, in the Bethany Chapel, Bro. J. Fred Ulery, of Goshen, Ind., and Sister Bunah Vista Graybill.—E. B. Hoff, Chicago, Ill.

Wise-Hay.—At the parsonage in Long Beach, by the undersigned, on May 1, 1924, Cecil R. Wise, of Pasadena, Calif., and Allene N. Hay, of Pomona, Calif.—J. S. Zimmerman, Long Beach, Calif.

FALLEN ASLEEP

Bird. Sister Hilda Ann, daughter of Daniel and Christianna Shultz, born in Turkeyfoot Township, died at the home of her daughter near Summit Mills, May 25, 1924, aged 76 years, 4 months and 8 days. She had been ailing for a number of years, but her condition was serious only two days. May 21, 1874, she married Orville Bird. There were two sons and four daughters, all of whom survive, with thirteen grandchildren, six brothers and one sister. She was a life-long, consistent member of the church, and a true Christian woman. Services in the new church by Bro. T. Coffman, assisted by Rev. Goughnour, of the Brethren Church, Interment in union cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Brown. Sister Nettie (Bedel), born in Jackson County, Ind., died May 4, 1924, aged 38 years, 11 months and 4 days. She married Chas. Brown, May 10, 1918. He is survived by a devoted husband, five children, three brothers and one sister. Her home was in Indianapolis, but at the time of her death she was with her sister, Mrs. Chas. Daily, in Seymour. She was a member of the Brethren Church. Though greatly afflicted she was always patient and uncomplaining. Services by Eld. M. Smeltzer in Seymour, Interment in the cemetery adjoining Seymour.—Catharine Smeltzer, Seymour, Ind.

Carney. Roscoe B., died at his home at Twin Rocks, Cambria County, Pa., May 30, 1924, aged 35 years, 5 months and 9 days. He is survived by his wife and three children, also one half brother. He was born and raised in Juniata County, Pa. He united with the Church of the Brethren when quite young, but spent much time away from his church, owing to the location of his business. Services by Rev. Gwynn, of the U. B. Church, and the writer. Interment in Ebensburg cemetery, Cambria County.—John E. Rowland, Woodbury, Pa.

Carpenter. Bro. David W., died April 10, 1924, at his home near Belair, Md., of pneumonia, aged 70 years, 3 months and 5 days. He was a member of the Valley Bethel Brethren Church. He married Jerusha Carpenter. To this union were born one daughter and four sons. He is survived by his wife, two sons and several grandchildren. Two sons and the daughter preceded him. Services by Elders C. B. Gibbs and A. Miller. Interment in the Valley Bethel cemetery.—Mrs. Chas. B. Gibbs, Belair, Md.

Crabille. Emily Sarah, wife of Bro. Frank Crabille, died at her home near Mt. Pleasant, Va., May 15, 1924, aged 65 years, 1 month and 27 days. She united with the Church of the Brethren in early girlhood and lived a consistent life. She was married to Bro. R. F. Crabille in May, 1884. There were five sons and one daughter. One son, Rev. Jos. M. Crabille, preceded her. Surviving are four sons, one daughter, five grandchildren, one brother (the writer) and one sister. Services by Elders J. Carson, Miller and H. R. Mowry. Interment in the cemetery near the church.—M. H. Cope, Mount Pleasant, Va.

Eicher. Sister Elizabeth Weaver, wife of Eld. John K. Eicher, born at Mt. Pleasant, died May 19, 1924, aged 79 years, 10 months and 11 days. For many years she was a devoted member of the church and the loyal helper of her husband in the ministry. She is survived by one daughter, four sons, several grandchildren and great-grandchildren. Services in the home by Bro. A. J. Beeghly, assisted by Brethren F. A. Myers and R. T. Hull. Interment in the cemetery at the Lutheran Reformed Middle church.—Frank B. Myers, Mt. Pleasant, Pa.

Ennis. Marshall M., born Sept. 29, 1843, near Belbrook, Ohio, died May 26, 1924. He was married to Rosa A. Heckler May 28, 1865. He was called to the ministry in 1882 in the Round Mountain church, Ark., and ordained at El Reno, Okla., in 1892. Eight children survive. Services in his memory were held at the Thomas church by Bro. Appelman, assisted by D. E. Triple. Burial in the cemetery at Blanchard, Okla.—H. W. Forney, Thomas, Okla.

Fuller. Margaret J. McGee, born in Gallatin, Mo., died May 31, 1924, aged 69 years, 6 months and 3 days. She married Andy J. Fuller Oct. 25, 1874. There were nine children, three of whom died in childhood. She united with the Church of the Brethren Jan. 13, 1911 and was a faithful member. She leaves her husband, six daughters, sixty-three grandchildren and thirty-five great-grandchildren. Services by the writer. Burial in Mt. Auburn.—E. N. Huffman, St. Joseph, Mo.

Grimm. Charles Fillmore, son of Samuel and Elizabeth Grimm, was born Sept. 19, 1855, at Arnold's Grove, Ill., and died at his home in Mount Carroll, Ill., May 31, 1924. February 24, 1881, he was united in marriage to Anna Helinger; two children were born to this union. May 4, 1889, Mrs. Grimm died. Feb. 18, 1891, he was united in marriage to Lillie Buckwalter. To this union were born six children. In early life he joined the United Brethren Church and later in life moved into a community of the Brethren and joined the Church of the Brethren, being a consistent member to the last. He underwent a serious operation in Freeport, Ill., about a year ago and was not well after that time. Services by the writer. Interment in the Mount Carroll cemetery.—G. G. Canfield, Freeport, Ill.

Hanisher. Sister Mary, nee Caylor, died at her home in the Parsons congregation, May 19, 1924, aged 84 years, 10 months and 10 days. She married C. L. Hanisher March 1, 1859. There were four sons and four daughters. Her husband and two children preceded her. She and her family moved here from Indiana in 1884. She was devoted to the church of which she was a life-long member. Her last illness covered a period of eight months. Her suffering was intense at times, but she endured it with great patience. Services by Bro. J. S. Clark. Interment in Elston cemetery at Altamont, Kans.—Mrs. W. F. Jones, Parsons, Kans.

Heckman. John, born in Jay County, Ind., died at Claypool, Ind., May 31, 1924, aged 76 years, 4 months and 19 days. He was married to Emmeline Shenefield Oct. 22, 1871. They had four children and three sons were born to them. His wife died Jan. 2, 1886. Two daughters and an infant son also preceded him. He united with the Church of the Brethren in 1900 and has since been a devoted member. He was afflicted for many years, but through it all he manifested a wonderful spirit of Christian cheerfulness. He is survived by three daughters, two sons, fourteen grandchildren, four great-grandchildren, one brother and three sisters. Services by Eld. Geo. Miesher and the writer at Spring Creek church. Burial in the cemetery near by.—Moyle Landis, Sidney, Ind.

Heeter, Rachel A., daughter of David and Hannah Fanning, born at North Manchester, Ind., and died at her home in Burnettsville, Ind., May 21, 1924, aged 62 years, 11 months and 27 days. She was one of a family of ten children, four of whom preceded her. At the age of thirteen she gave her heart to the Lord and identified herself with the United Brethren Church. July 13, 1879, she married Gorman B. Heeter. There were three children. In 1880 she, with her husband, united with the Church of the Brethren and remained an earnest and faithful member. Throughout her husband's career she fulfilled the scriptural qualifications of the wife of an elder and pastor. To be in her presence was to feel the influence of a Christian character. The family have resided at Warsaw, Huntington and North Manchester, but for the last twenty-four years her husband has held the pastorate of the Burnettsville church, Ind.—Mrs. Bessie Mertz, Burnettsville, Ind.

Hensler, Lucinda, nee Springer, born in Tuscarawas County, Ohio, died at her home near Shoals, Ind., April 18, 1924, aged 76 years, 4 months and 3 days. June 20, 1869, she married Jerome Hensler. There were four sons and four daughters—one daughter dying in infancy. Besides her husband and children she leaves one brother and twelve grandchildren. Her early days were spent in Ohio and at the age of nineteen she came to Shoals where she has lived since. In early life she united with the M. E. Church and a few years later with the Church of the Brethren. She was a sincere and faithful Christian. During her sickness she called for the elders and was anointed. Services by Rev. Edgar Burial in the Spring Hill cemetery—Catherine Snelitzer, Seymour, Ind.

Hershberger, Bro. Urias D., son of Eli P. and Sarah Hershberger, born in Holmes County, Ohio, died May 27, 1924, at Canton, Ohio, aged 42 years, 5 months and 27 days. June 21, 1903, he married Anna M. Brumbaugh. There were three children. At the age of twelve he united with the Church of the Brethren. He is survived by his wife and one daughter. Services at the East Ninth-avenue church by Eld. G. S. Strausbaugh, assisted by Bro. I. J. Gibson. Interment in adjoining cemetery—Mabel Strausbaugh, Fredericktown, Ohio.

McLean, Mary Elizabeth, daughter of James M. and Elizabeth Moss Wyatt, born near Hagerstown, Ind., died near Millville, Ind., April 21, 1924, aged 64 years. Her husband preceded her eight years ago. She had been a constant sufferer the last five years. She was a devoted wife and mother. She was married Nov. 2, 1893, she married Jasper McLean. Although a great sufferer even in her last hours she was thoughtful of the comfort and welfare of those about her. She leaves one sister. Services by Eld. D. Bowman Hoeffler, and Rev. Swingsing, at the Brick church near Hagerstown. Burial in adjoining cemetery—Mary E. Rinehart, Hagerstown, Ind.

Miller, Mrs. Elizabeth Brandt, died May 21, 1924, at the home of her grandson, Harry B. Wingert, of Chambersburg, aged 82 years, 2 months and 14 days. She was a member of the Church of the Brethren for many years. She was anointed some time previous to her death. She is survived by her husband, two brothers, one sister, twelve grandchildren and eighteen great-grandchildren. Services by Bro. Niswander at the Brandts churchhouse—Pearl Heckman, Chambersburg, Pa.

Mosbaugh, Sister Eliza, wife of Michael Mosbaugh, died at her home in Arcadia, Ind., of sleeping sickness, May 20, 1924, aged 63 years, 9 months and 19 days. She was married to Michael Mosbaugh Oct. 27, 1877. There were eight children. Surviving are the husband, seven children, fifteen grandchildren and one great-grandchild. She became a member of the Church of the Brethren in 1905 and was faithful in all of the services. In the Aid Society she was a faithful helper. In the early part of her sickness she was anointed. Services in the Arcadia church by Eld. I. B. Wike. Interment in the cemetery near by—Sarah Kinder, Arcadia, Ind., May 31.

Pritts, Sister Elizabeth, daughter of Brother and Sister John Pritts, of Wilpen, Pa., born Aug. 4, 1904, died May 19, 1924. About two weeks ago she became ill with pneumonia and later developed peritonitis. She was anointed during her illness. On Mother's Day, 1920, she gave her heart to the Lord and has been faithful ever since. She leaves her father, mother, grandmother, four sisters and three brothers. Services by Brethren Wm. Wolford and Arthur Rummel in the Waterford church. Interment in Green Mt. Cemetery—Mrs. Wilson Leonard, Ligonier, Pa.

Sausman, Sister Mary (Swartz), died at her home in the Lost Creek congregation, Pa., May 15, 1924, aged 79 years, 7 months and 17 days. Her husband preceded her thirteen years ago. There were twelve children, six of whom survive. Her home was always open, especially for the Brethren, and also the stranger; she lived much for others. Services at the East Salem U. M. church by the writer, her former pastor, assisted by Elders C. E. Wapner and C. G. Wincey. Interment in cemetery near by—John E. Rowland, Woodbury, Pa.

Swartz, Elizabeth Mary, born in Jefferson County, Iowa, died at her home in Osceola, Iowa, May 27, 1924, aged 76 years, 4 months and 19 days. She married John H. Swartz Oct. 23, 1865. There were nine daughters who survive with her husband, a number of grandchildren, three brothers and two sisters. She was a devoted member of the Church of the Brethren, being born and raised in the church. She loved her church and had a strong faith in God. Services by Chas. A. Colyn, at the church in Osceola. Interment in the cemetery in town—Nora Colyn, Osceola, Iowa.

Trimmer, Sister Nancy, died May 26, 1924, aged about 75 years. Her husband preceded her thirty-two years ago. She was a member of the Marshes church for many years. She was a devoted member of the Church of the Brethren, being born and raised in the church. She loved her church and had a strong faith in God. Services by Chas. A. Colyn, at the church in Osceola. Interment in the cemetery in town—Nora Colyn, Osceola, Iowa.

Weaver, Nancy Alice, daughter of Solomon and Ann McPherson, born in Kosciusko County, Ind., died April 28, 1924, aged 69 years and 12 days. She gave her life to the Master, uniting with the Methodist Church early in her married life. The husband died Aug. 8, 1899. She later united with the Church of the Brethren, of which she was a faithful member. She lived a self-sacrificing life, being happiest when she could help her children or others who might need help. During her last illness she suffered much but patiently. She leaves one brother, two sisters, four children and thirteen grandchildren. Services at the Pleasant Grove M. E. church by the writer and Rev. Cragum. Burial in near-by cemetery—Geo. W. Deaton, Claypool, Ind.

Welty, Bro. Benjamin F., son of Samuel and Sarah (Good) Welty, born near Edgemont, Md., Aug. 11, 1848, died at his home in Waynesboro, Pa., May 31, 1924, aged 75 years, 9 months and 20 days. In the year 1909 he gave his heart to God and lived an earnest and devoted life until he was called home. He was twice married, his first wife being Cora D. Martin who died in 1901. In 1905 he married Mary Sherly Myers who survives. He also leaves seven children, two step-children and two sisters. He had an exceptionally cheerful disposition. He bore his suffering patiently for twenty months. Funeral services at the Pleasant Grove M. E. church by Eld. J. M. Moore, assisted by Elders W. B. Stover and C. R. Oellig. Burial in Greenhill cemetery—Mrs. J. M. Moore, Waynesboro, Pa.

Wise, Vada Alene, daughter of Brother and Sister Harry Wise, born near Purchase Line, Pa., died May 30, 1924, aged 7 years and 21 days. She contracted diphtheria three weeks ago and on account of the weakened condition of her heart she could not stand the strain. Services in the open by Eld. W. N. Myers. Interment at Taylorsville cemetery—W. N. Myers, Clymer, Pa.

Zeigler, Sister Cora M., wife of Robert Zeigler, East Berlin, Pa., died May 22, 1924, at the State Hospital, Harrisburg, where she had been a patient for nearly five years. Death was due to Bright's disease. She was aged 32 years, 8 months and 7 days. She was a member of the Church of the Brethren. Surviving are her husband, one daughter, two sons, her mother, Mrs. Catherine Deardorff, a brother, one half brother and four half sisters. Services at the house and in Mummerts meetinghouse by Eld. S. S. Miller and Bro. J. M. Danner. Interment in the adjoining cemetery—Mrs. Walter A. Keeney, East Berlin, Pa.

BIBLES AND TESTAMENTS

These are selected from our 1923 catalog which will be sent upon request

Authorized or King James Version Minion Type Text Bibles

Self-Proneouncing. Maps in Colors. Size, 5½x7¼ inches. No. 1383K. Grained Morocco, flexible limp, gold edges. \$3.00

No. 1389. Grained Morocco, divinity circuit, overlapping covers, gold edges. \$3.50

No. 4111. Morocco Grained Genuine Leather, overlapping covers, gold edges. \$3.50

INDIA PAPER EDITION
No. 1315X. Egyptian Morocco, overlapping covers, red under gold edges, silk headbands and marker. \$3.75

FOR INTERMEDIATE S. S. SCHOLARS

Large, Clear, Black Type. Self-Proneouncing, containing Helps to Bible Study, 4,000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible. Size, 7x5 inches. No. 215. Divinity Circuit Style. Bound in French Seal Leather, round corners, red under gold edges, with silk headbands and purple marker, gold titles, etc. \$3.10

No. 3215RL. Red Letter Scholars' Bible, same Bible as No. 215, with the sayings of Christ printed in red, and with red and gold inlaid panel side titles, also beautifully colored pictures added. \$3.45

Reference Bibles

MINION, 18mo. Size, 4½x6½ inches. A medium priced, 210 and the border of the Gospels compact, handy. Contains was from 8/40n, as the Bible with reference-comest to Gertrud, into 1/2a2a1, as es and topical headings gook into 8/40m, and 6/40. \$3.45

No. 6325. French Morocco, divinity circuit, round corners, red under gold edges. \$3.15

No. 6329. French Morocco, divinity circuit, leather lined, round corners, red under gold edges. \$4.00

No. 6326. Alaska Seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$3.50

INDIA PAPER EDITION

Same as Nos. 6325-6326 on India Paper. Only ¼ inch thick. \$3.15

No. 6325X. French Morocco, divinity circuit, linen lined, round corners, red under gold edges. \$4.00

No. 6325X. French Morocco, divinity circuit, leather lined, round corners, red under gold edges. \$4.45

No. 6324X. Persian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$3.50

Black Face Type Teachers' Bibles

This edition, non-proneouncing, same complete helps as described above. Black face type, 8vo. Size, 5½x7¼ inches. No. 441L. Egyptian Morocco, divinity circuit, headbands and marker, round corners, red under gold edges. \$4.50

No. 443L. Same as No. 441L with extra leather-lined covers. \$5.00

India Paper Teachers' Bible

Black Face Type

This black face type edition as above, same complete helps, only ¼ inch in thickness. No. 443X. Algerian Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, extra quality binding. \$5.00

New Testaments

VEST POCKET EDITION. Self-Proneouncing.

Specimen of Type. **W**HOSOEVER believeth that he is born of God and every one that loveth him. No. 211L. Bound in French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. \$3.75

No. 211P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with the Book of Psalms included. \$3.50

No. 211P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the Book of Psalms included. \$3.15

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Savior printed in red. No. 131L. Bound in French Morocco, flexible limp, gold side title on red panel, round corners, gold edges. \$3.45

No. 131PL. Bound in French Morocco, overlapping covers, flexible, gold side title on red panel, round corners, red under gold edges, with Book of Psalms included. \$3.50

GEM BLACK FACE TYPE TESTAMENT. Handy Pocket Size. Self-Proneouncing. Size, 3½x4½ inches. No. 411L. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. \$3.15

No. 411P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Psalms. \$3.50

RED LETTER GEM TESTAMENT WITH COLORED PICTURES. Our famous large type, 16mo. Pica, self-proneouncing edition. No. 290L. Grained Cloth, limp, gold back and side titles, round corners, red burnished edges. \$3.50

No. 290P. With Book of Psalms included, same binding No. 290L. \$3.50

No. 291P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included. \$3.50

FOR OLD FOLKS—EXTRA LARGE PRINT

Specimen of Type. **T**he book of Jesus. No. 290P. With Book of Psalms included, same binding No. 290L. \$3.50

No. 291P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included. \$3.50

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

American Revised Version Pocket Size Reference Bibles

Ideal Bible for carrying in the pocket or traveling bag. With 25 New Instructive Outline Maps through the text.

MINION BLACK-FACED TYPE, Self-Proneouncing. Size, 4½x7 inches and ¼ of an inch thick.

Sample of type used in these Bibles

¶ While he yet spake, behold, a multitude, and he that was called him Jesus, one of the twelve, went before them; and he drew near unto Jesus to kiss him. ¶ But Jesus said to him

No. 152L. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges. \$3.25

No. 153L. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$3.25

INDIA PAPER EDITION. Only ¼ of an inch thick. \$3.25

No. 152X. Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges. \$3.50

No. 153X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$3.25

No. 154X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. \$3.50

Concordance Bibles

These Bibles have the same type as above and in addition have a Concordance to the American Standard Bible.

No. 2853L. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$4.50

NELSON'S INDIA PAPER EDITION. Only ¼ of an inch thick. \$4.50

No. 2853X. Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges. \$4.75

Pocket Size Teachers' Bibles

These Bibles have the same type as above and have Concordance and Bible Dictionary.

No. 2112L. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges. \$3.75

No. 2113L. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$4.50

NELSON'S INDIA PAPER EDITION. Only ¼ of an inch thick. \$4.50

No. 2112X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

No. 2113X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

Bourgeois Reference Bibles

An excellent Bible for ministers, superintendents and others. Easy to read and convenient in size. SAMPLE OF TYPE—

h-gilead, who had stolen them the 'street of a Beth shan, re the Philistines had hanged in the day that the Philistines saw. In Gilboa: 13 and

No. 172L. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges. \$3.75

No. 173L. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$4.50

NELSON'S INDIA PAPER EDITION. Only ¼ of an inch thick. \$4.50

No. 172X. Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges. \$4.75

No. 173X. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

No. 174X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, red under gold edges, with button flap. \$5.50

Bourgeois Teachers' Bibles

No. 2172L. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges. \$4.50

No. 2173L. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

NELSON'S INDIA PAPER EDITION. Only ¼ of an inch thick. \$4.50

No. 2172X. Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges. \$4.75

No. 2173X. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

INDIA PAPER EDITION. Only ¼ of an inch thick. \$4.50

No. 2172L. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges. \$4.50

No. 2173L. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, red under gold edges. \$5.00

No. 2174L. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, red under gold edges, with button flap. \$5.50

Large Type Testaments and Psalms

PICA TYPE. Pocket Size, 4½x7 inches. ¼ of an inch thick. No. 650. Testament, Bound in Cloth, round corners, red edges. \$1.50

No. 650P. Testament, with Psalms, same binding as No. 650. \$1.50

No. 651. Testament, Genuine Leather, round corners, red under gold edges. \$2.25

No. 651P. Testament, with Psalms, same binding as No. 651. \$2.25

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 21 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT,
Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 26, 1918.

Notes From Our Correspondents

(Continued from Page 397)

Mission Board. The mission Sunday-school is progressing nicely. On Mothers' Day a program was rendered. The attendance was fifty-one and the offering \$8.70. May 24 and 25 Brother and Sister Walter J. Heisey, missionaries to China, were with us for three services. Bro. Heisey gave an illustrated lecture on China Saturday evening. All the services were interesting and greatly appreciated. Sister Heisey has been supported by our Sunday-school for the past five years and as this was our first opportunity to meet her the occasion was specially delightful.—Mrs. Viola Stuckey, Paris, Ohio, June.

Lower Miami church met in council June 3, with Eld. Jesse Noffinger presiding. Our Vacation School is to begin July 14 for a two weeks' term. A series of meetings is dated for Sept. 29, to continue for about three weeks, with Bro. Shull, evangelist. Our love feast will be Oct. 18, 6 P. M. We will hold an all-day Harvest Meeting some Sunday in August. Eld. Jesse Noffinger will represent us at Hierarchy. Our Sunday school is quite active under the leadership of Bro. Ray Stebbins in the adult department and Sister Laura Baker in the primary.—Chas. C. Stebbins, Dayton, Ohio, June 6.

New Carlisle church met in council May 30, with Eld. David Dredge presiding. Two members were received July 19, and a number of officers were elected. We decided to hold a love feast Oct. 24 at 6 P. M. It was also decided to place an official directory in the vestibule of the church, thus making it easier to remember the officers of the church. Sunday morning, June 1, Bro. Galen B. Royer delivered a very interesting discourse on "Encouragement." In the evening Bro. C. W. Stover, of Donnels Creek, preached on "Robes of White," which was greatly appreciated.—Mrs. J. B. Barnhart, New Carlisle, Ohio, June 7.

Reading congregation met in council May 17, with Eld. A. I. Heestand presiding. Bro. Floyd Irvin was also present. Our delegate to Annual Conference was Bro. Byler; to Sunday-school Convention, Bro. W. W. Stover and Sister Lela Stoffer. We expect Bro. Stover from Cleveland to be with us June 16-18, closing Thursday evening, June 19, with a love feast. We expect to have a Vacation Bible School. Our missionary offering to Conference amounted to \$70. We have preaching services every two weeks in the evening and the alternate Sunday preaching in the morning, with a junior meeting on this same evening.—Rena Heestad, Moultrie, Ohio, June 9.

Salem church met May 10 for the regular business meeting. We decided to hold a home communion in the near future. A member was appointed to receive offerings for the Near East Relief. Bro. J. O. Garst, of Ohio, conducted a series of meetings May 18 and closed June 2. We appreciated his efforts. Three accepted Christ and were baptized the last evening of the meetings. Our church work is progressing as well as usual.—Hazel Brumbaugh, Union, Ohio, June 9.

West Branch church met in council May 28, with Eld. I. G. Blocher acting as chairman. Three letters were granted. The ministerial board has increased from three to five members. The report of committees was read and accepted.—R. A. Saylor, New Madison, Ohio, June 6.

PENNSYLVANIA

Curryville.—Our Sunday-school observed Mothers' Day with fitting opening exercises, conducted by a class of young married women. The school is moving on nicely regardless of crowded conditions. The pastor, Bro. J. E. Rowland, has been laboring earnestly in the congregation since his arrival in April. We have just closed a two weeks' Vacation Bible School, which had an enrollment of fifty-three. Although the enrollment was not as large as last year, we feel that much good has been accomplished through the teaching of the Word. Other work also was done. The oldest girls made baby dresses and the intermediate boys and girls hemmed towels which will be sent to some mission station for distribution. The work was under the supervision of Bro. Rowland and the writer. The musical director was Sister Ruth Hartman. We closed with appropriate exercises May 31.—Alice M. Baker, Curryville, Pa., June 4.

Ephrata.—May 11 about fifty members and friends of the Young Men's Bible Class conducted special services at the County Almshouse and jail. Bro. Abram Zuck conducted the services at the almshouse, and Bro. Nathan Killebrew conducted the services at the jail. Special music was rendered at both places. May 18 Bro. Ralph Schlosser, of Elizabethtown, Pa., delivered a splendid sermon at the forenoon service. In the evening we held our love feast. Bro. Geo. Weaver, of Manheim, and Bro. Schlosser spoke at the examination services, and the latter officiated at the forenoon, Bro. Otto Winger, of North Manchester, Ind., spoke on "The Church." In the afternoon, under the auspices of the Young Men's Bible Class, he gave a lecture on "The Making of Men." In the evening Bro. Winger delivered the baccalaureate sermon to a class of thirty-four graduates of the Ephrata High School on the theme, "Let a Man Examine Himself." Special music was rendered at the afternoon and evening services. The meetings were well attended and Bro. Winger's presence and splendid service were greatly appreciated.—Gertrude A. Shirk, Ephrata, Pa., June 5.

Maple Spring church enjoyed a very interesting message given by the Volunteer Mission Band of Juniata College on the evening of May 4. Our Sunday-school rendered a program Easter Sunday morning. Delegates to District Meeting were Sisters I. B. Ferguson and A. E. Thomas, and Bro. Chas. Blough. Bro. I. B. Ferguson will represent Quakamoning congregation at Annual Conference. June 1 we enjoyed a very spiritual love feast with Bro. F. R. Zook officiating. He also preached an excellent sermon, preceding our feast. Two were added to the church.—Jennie Thomas, Davisville, Pa., June 4.

Palmyra church met in council June 2. One letter was granted and one received. June 1 Children's Day was observed, the children rendering an interesting program. Sister Eliza Müller, returned missionary from India, spoke to the children in the morning, and to the congregation in the evening. Mothers' Day also was recognized in special services. Bro. Harper Snelley, of Hershey, preached for us in the morning.—Sarah G. Shelly, Palmyra, Pa., June 3.

Richland.—The interior of our church has been somewhat changed as to benches, walls and ceiling. It shows that the church has not given up her old firm faith, still believing in keeping the church as homelike as possible. We enjoyed a great spiritual love feast May 10 and 11. Eld. Hiram C. Kaylor, of West Green Tree, officiated. Ministering brethren present were Jacob Pfautz, Eliza Edris, Henry King, Harvey Frantz, Elias Frantz, B. W. S. Ebersole, Ulysses Gingrich. On the following Sunday morning the Sunday-school lesson was taught in general by Bro. Elsworth Wenger, of Akron, Pa. Great interest was manifested both by the school and teachers. After the dismissal of the school the ministering brethren continued to break another portion of the Bread of Life. These services were enjoyed by all, and our members have derived a spiritual benefit from this feast.—A. B. Gettel, Myerstown, Pa., May 17.

Rummel.—Our evangelistic meeting closed May 18. Bro. Hoover preached seven inspiring sermons. Sixteen were received by baptism. Our love feast and communion services were held May 18, with a large crowd present. Our Vacation Bible School was well attended this year. There were six teachers, with an enrollment of ninety-one; average attendance, seventy-seven; number on honor roll, sixty-one. Sunday evening, June 1, a splendid program was rendered by the pupils.—Mrs. Jno. H. Statler, Widober, Pa., June 5.

VIRGINIA

Antioch church met in council May 31, with Eld. Z. E. Mitchell presiding. Brethren H. A. Flora, J. A. Naff and N. M. Bowman were elected delegates to District Meeting. One letter was granted. The following Sunday Bro. M. E. Clingenpeel preached to a large and attentive audience.—Mrs. A. O. Brubaker, Callaway, Va., June 5.

Bethlehem church met in council at the Cedar Bluff church May 17. Eld. B. T. Naff presided. One certificate was granted. Brethren L. A. Bowman and B. T. Naff were chosen delegates to Annual Conference with Brethren H. C. Spangler and N. C. Peters, alternates. It was decided to hold communion services at the Monte Vista church on May 31. Two very interesting programs were rendered at Bethlehem on Easter and Mothers' Day. The Daleville boys' glee club visited several points in our congregation during the latter part of April. Their messages in the song were greatly enjoyed. Our next council will be held at the Monte Vista church.—Blanche Bowman, Boone Mill, Va., May 26.

Pulaski congregation assembled in council April 26, with Elders Michael Reed and Gilbert Hylton presiding. Two brethren were elected to the ministry: C. L. Spangler and C. A. Powell. They, with their wives, were installed. Church officers were elected with Bro. Michael Reed, elder; Sister Truda Spangler, clerk; Sister O. A. Spangler, church correspondent. Officers for the Sunday-school also were chosen with Bro. C. A. Powell, superintendent.—Mrs. C. L. Spangler, Pulaski, Va., June 6.

Richmond Mission.—Eld. I. W. Neff came to us May 3 and stayed till June 2. He did us good service in council Saturday night in our election of various officers. He was the chief speaker at the B. F. Garber memorial on Sunday, June 1, when we had a good audience. The all-day meeting with ample luncheon at our little hall seemed much enjoyed. Bro. Neff preached impressively on Sunday night. Bro. Miller and wife, our new minister elected Jan. 5, was over from Hopewell, thirty-two miles away, and gave enthusiastic help. Home workers also took an active part. Delegates were elected to General and District Conferences. We decided to accept help in a revival offered by our Mission Board. We have had several chances to secure a pastor, but we are weak financially and could not accept, even though the workers are fine. Our Sunday-school and general interests are hopeful nevertheless.—Kathryn Moore Ewing, Richmond, Va., June 6.

Tinker Creek.—This congregation called Brother and Sister Jennings as pastors and they took charge March 1. Since their coming the Sunday-school and church have doubled in attendance. Bro. C. D. Hylton acted as pastor previous to this time, but as he could not live among us the work was much hindered. Our pastor, Sister Jennings, began a series of meetings May 4, continuing for three weeks. Eighteen were baptized and a number reclaimed. Our church building has been newly painted. We have a midweek prayer meeting, Christian Workers' Meeting on Sunday evening June 1, preaching, and a live Aid Society.—Mrs. Mary Bunch, Roanoke, Va., June 7.

White Hill. Two were baptized May 10—a mother and one Sunday-school scholar. Our series of meetings will begin sometime in July, conducted by the pastor, Bro. Paul Diehl. Our love feast was held May 24 and was well attended. We were glad to have with us Bro. Huff of Lebanon, Va., and Bro. E. D. King, of Mt. Vernon. Our Vacation Bible School will be in August.—Mary E. Hall, Mint Spring, Va., June 9.

WEST VIRGINIA

Egton.—Our church met in council May 31, with Eld. John S. Fike presiding. Arrangements were made for our love feast which is to be held Aug. 30. The writer was elected correspondent as the former one had moved away. We were very much pleased to have with us Elders C. D. Bousack and Harry Zigler. On Saturday and Sunday nights Bro. Bousack gave us two interesting and inspiring sermons. Sunday morning, after our regular Sunday-school, Bro. Zigler preached another worth while sermon. Our Sunday-school has been observing one Sunday a month as missionary Sunday. We alternate giving the contribution one Sunday to home missions and the next to foreign. It has also taken up the birth-day offerings.—Ruth Fike, Egton, W. Va., June 5.

WISCONSIN

Rice Lake church had the happy privilege of having the first Young People's Conference held within the State of Wisconsin. At this Conference, from May 16-18, we were fortunate in having with us Bro. C. H. Shamberger, the secretary of the Young People's Department, and Bro. M. R. Zigler, the Home Mission Secretary. Bro. Shamberger gave two addresses, one on the subject, "Our Young People in Action"; and the other on "Leadership." The young people gave good talks during the Conference sessions, also a number of special songs were rendered. In the business session a State organization was effected. The following officers elected make up the cabinet: President, Maude Whittaker, Rice Lake, Wis.; Vice-President, Harold Henderson, Stanley; Secretary, Ray Flora, Stanley; Treasurer, Florence Mikesell, Mondovi. Bro. Ralph G. Rarick gave the closing address of the Conference on Sunday evening, using the subject, "Banking Above." On Monday evening, May 19, our church met for the regular quarterly business meeting, with our elder, Ralph G. Rarick, presiding. The church officers were elected for the coming year. The church voted to retain their present pastor for another year. Two delegates were chosen to represent the church at the District Meeting. Our Daily Vacation Bible School begins June 12.—A. S. Brubaker, Rice Lake, Wis., June 4.

ANNOUNCEMENTS

DISTRICT MEETINGS	Maryland
July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.	June 28, Bear Creek.
Aug. 12-15, Michigan, at Beaver-ton.	Michigan June 21, 10:30 am, New Haven. June 28, Zion. June 28, Rodney.
LOVE FEASTS	Missouri
Canada June 29, Merrington.	July 13, Mountain Grove.
Illinois June 22, 7:45 pm, Rockford.	North Dakota June 21, Willow Grove. June 28, Ellison.
Indiana June 21, Killbuck, Antioch house. June 21, Camp Creek. June 28, New Salem. June 29, Muncie.	Ohio June 21, 10 am, Richland. June 21, 10:30 am, Silver Creek. June 21, 7 pm, West Alexandria. June 21, 6 pm, Wooster.
Iowa June 21, Sheldon. June 28, Brooklyn.	Oklahoma July 5, Big Creek.
Kansas June 21, Mont Ida.	Pennsylvania June 22, Penn Run. West Virginia June 22, Shiloh.

Andrew Carnegie

ANDREW CARNEGIE acquired his great wealth through a happy combination of hard work, thrift and financial foresight.

When he died it was discovered that his financial wisdom had prompted him to leave practically no wealth to relatives and friends in a bulk sum. Instead he had arranged for life incomes---ANNUITIES---to his beneficiaries.

You can arrange life incomes, as Carnegie did, for a good wife, or for children or other dear ones, by securing ANNUITY BONDS while you live.

Protect your "loved ones" against the risk

of handling investment funds due to their inexperience. Insure for them a safe, certain income by investing in our ANNUITY BONDS. First, find out about our plan. Just ask on a postal card: "Please send Booklet M 264"

General Mission Board

OF THE CHURCH OF THE BRETHREN

Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., June 28, 1924

No. 26

In This Number

Editorial—

The Finest of Fine Arts, ...	401
Count Value as Well as Cost, ...	401
Their Only Use, ...	401
Big Business, ...	401
Among the Churches, ...	408
Around the World, ...	409
The Quiet Hour (J. H. H.), ...	409

Our Forward Movement—

After Meditations, ...	405
Stewardship Study in the Aid Society, ...	405
A Catechism on Christian Stewardship, ...	405
Notes on Religious Education (E. F.), ...	405
Record of Giving, ...	405

General Forum—

Work (Poem), ...	402
A Talk With Jesus About Money, By Jno. S. Flory, ...	402
A Present Danger, By Ezra Flory, ...	402
I Thank My God for You, By R. H. Miller, ...	402
The Ministry of Healing, By Ernest F. Sappington, M. D., ...	403
Ruth Royer Kulp, By Chas. D. Bonsack, ...	404
The Value of the Consecrated Life, By Margie John Garst, ...	404
Missions Come First, By W. E. Rife, ...	404
Self-Control, By S. Z. Sharp, ...	410
Christian Fortitude, By D. C. Reher, ...	410
The Other Fellow Talks, By Lee W. Pollard, ...	411

The Pastor's Study—

Seed Thoughts for Young Christians, By G. K. Walker, ...	406
The Parsonage Lady, Selected by Mrs. H. A. Brubaker, ...	406
Two Reasons for an Instruction Class, ...	406

Home and Family—

A Decalog for Parents, By Edward W. Stitt, ...	407
Grace at Meals, By Kathryn Royer Holsopple, ...	407
"Whom Am I to Conquer?" By Eliza Pope Van Dyne, ...	407
Wayside Opportunities, By Trude Mishler Irvin, ...	407

...EDITORIAL...

The Finest of the Fine Arts

RECENT events are freshest in the memory, which is the chief reason, probably, why the last love feast, convention or conference is the best we ever had. Perhaps neither the amount nor weight of the business transacted would entitle the late Conference at Hershey to be ranked as the greatest ever. Yet in neither of these particulars could it be classed among those of least importance. It was a good average, let us say.

There was enough business to fill two days brim full, and quite a bit of it was of first-class importance. Some of it was constructive and forward-looking and makes some rather significant changes in our administrative machinery, which we hope and believe will prove to be marks of progress. Several matters are carried over for further consideration, which embody possibilities of great service to the cause. As for the addresses and programs given in the convention part of the Conference, to adopt a convenient if not very exact notation, this feature will certainly compare favorably with that of any preceding year.

The one idea or principle which received the greatest emphasis was that of world peace. The Conference Sunday was wholly given to it, and it was a prominent item also in the business calendar. Falling into conversation Wednesday evening after the Conference had closed, with one of the younger men who had contributed to the discussion, we were struck both with his great interest in the subject and with the high quality of his thought about it. He was trying to think out some practical and definite things which he might do to help the cause along. His brain and heart were full and running over. It appears to us that the Church of the Brethren is likely to take a more active part from now on in the cause of peace than heretofore.

The most outstanding impression, however, which the Conference leaves upon our minds is of a little different kind. To others it may not have seemed so significant in this regard. It was impossible not to think of the other Conferences held at Hershey, and particularly of the last one. That one met, it will be remembered, in the shadow of a great bereavement, a double bereavement, and the mellowing influence of that experience was manifest throughout the Conference. A

quiet hush fell upon everyone. Nobody risked saying anything that might awaken antagonism. We were afraid to differ in our opinions and so the discussion, what little there was of it, was rather tame.

Now here is what specially impressed us at this Conference: there was perfect freedom of discussion—at times it was quite spirited—but the temper of the meeting was quite as fine as that of three years ago, and the atmosphere of gloom was wanting. Rather was it one of constant brotherly good humor.

There were, to be sure, no matters of business of such great delicacy as to cause serious apprehension at this point, yet there were some which, in a different atmosphere, could easily have been made the occasion of some strain in fraternal feeling. But no malignant germs of that sort could live, if indeed they could be born, in the healthful climate of this Conference.

The deeper meaning of this is that we are becoming increasingly skillful in the finest of fine arts, the fine art of combining fidelity to one's own convictions of right with respect and tolerance for the equally sincere convictions of others. How beautiful and praiseworthy this is will appear when we reflect a moment upon the two great blessings which this fine art yields us.

The first one is that it insures the highest type of unity, and the only kind that is possible, in full measure, among human beings. This is the unity of the spirit, the unity of loyalty to truth, the unity of love. It is a unity that transcends unity of opinion and therefore does not depend on anything so uncertain or difficult as that. It can flourish with that or without it. That is the fine thing about it. It is the kind of unity that enables any two to walk together when they agree to walk together.

The second of the two great blessings which this finest of the fine arts yields, is that it promotes progress in the apprehension of the truth. Let two persons live and work together who do not agree in their interpretations of truth, but who are both loyal to their own convictions and open-minded toward those of one another and you have two persons who are pretty sure to learn something useful. If you have several thousand like that, you have several thousand who are going to grow in the knowledge of the truth as well as in grace, and that is something to the great advantage of the Kingdom. It makes it easy for the Holy Spirit to take of the things of Jesus and show them to us.

Wherefore we are not ashamed to call each other brethren. Nor to take a special course once a year in the finest of fine arts.

Count Value as Well as Cost

THE wisdom of counting the cost in taking up Christian discipleship is vividly set forth by the Master himself by means of apt illustrations. But it was not his intention to suggest that prospective disciples should count nothing but the cost.

A cynic has been described as a man who knows the cost of everything and the value of nothing. He sees all the objections, disadvantages and difficulties but that is all he can see.

A man who sets out to take an advanced stand in the application of Christian principles to modern economic, interracial or international problems, as well as to his personal habits, does well to consider the cost. He will not get far if he does not. But when that looms up so big as to take all the heart out of him, he should look at the other side a while.

He should consider what it would be worth to have Christianity actually practiced in any one of these relationships, not to say in all of them, and he will soon see that any price in personal sacrifice is small in comparison with the infinite values to be gained.

The purpose in counting the cost is to prepare one

to pay it, not to back down. And there is no stronger factor in that preparation than an appreciation of the worth of what he is buying.

Their Only Use

ONCE there was a man to whom a faithful minister of God felt called to say: "But thine eyes and thy heart are not but for thy covetousness, and for shedding innocent blood, and for oppression, and for violence, to do it."

Isn't it a terrible indictment? You do not get the force of it by a casual reading. You must look at the words one by one, pronounce them slowly, taking care to dwell a little on the "are not," until the pathos of the fact is caught by your imagination—a pathos which is not relieved but only intensified by the exceptions which follow.

The man had eyes, good eyes, but it was as if he had them not, except that it was much worse, for the only use he made of them was in the exercise of the worst forms of unbrotherliness. He had a heart but it was the same as non-existent, or worse, for all he did with it was to fill it with the spirit of covetousness and kindred forms of selfishness.

The case was aggravated by the fact that this man had a good father. The adversative connecting word with which the pronouncement begins looks back to that. His father had eyes and a heart, and put them to noble uses, as all eyes and hearts are divinely intended to be used. But this man! Yes, he had these faculties, but they never did a thing except minister to his own greed.

What a tragedy it is—such prostitution of these delicate and yet marvelously potent instruments of the human personality! For the complete story we refer the interested reader to the middle paragraph of Jeremiah twenty-two.

Or to illustrious (?) examples of the same thing in almost any modern community. In some cases it might not be necessary to look beyond the barnyard gate.

Big Business

It is human nature to like to be associated with great undertakings. Isn't it divine nature too? What else is the meaning of the challenge of Deuteronomy four thirty-two and following? God's deliverance of Israel from Egypt is there cited as an event that would stand comparison with anything that ever happened. Did anybody ever hear of anything as great as this? Was there ever so great an exhibition of divine love? And that was the God whom Israel had the good fortune to have! Who would not delight in serving him?

Such was the appeal to Israel. Her God was great, great in power and great in love. There was nothing to be ashamed of in being known as his people, or in tying up with his plans.

Isn't that argument as valid as ever? In view of all the disclosures made since that day concerning the purposes of God for men, have we not much more reason than they to be proud of him? And to rejoice in our opportunity to cooperate with him?

If the deliverance of Israel from Egypt was a great project, what is that of the deliverance of the human race from sin and the superstition, fear, hate, misery and what not that are the accompaniments of sin? Doesn't it make the blood leap in your veins to think that you have been counted worthy to have a little part in such an enterprise as that?

"Ask now of the days that are past which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

GENERAL FORUM

Work

Work! Thank God for the swing of it,
For the clamoring, hammering ring of it,
For the passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it,
Thundering on through death and doubt,
Calling the plan of the Maker out?
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end;
Draining the swamps and blasting the hills,
Doing whatever the spirit wills,
Rending a continent apart
Ahead of the dream of the Master heart.
Thank God for a world where none may shirk,
Thank God for the splendor of work.

—Angela Morgan.

A Talk With Jesus About Money

BY JNO. S. FLORY

It is a beautiful picture that Saint Luke draws of the Master's visit to the home of Zacchæus. Of course the picture is suggested rather than painted, but it is life-like and realistic.

The details leading up to the visit are graphically portrayed. Jesus in the throng, Zacchæus running ahead of the crowd and climbing into the tree, Jesus asking him down and inviting himself home with him to dinner, the Jews' murmuring at his going to eat with a sinner—we can see and live through every detail.

And we can understand the Master's action. Zacchæus was an earnest soul. He was anxious to see Jesus. And as usual, when a person really sets out to find him, he succeeds in his purpose. Jesus knew where his visit would go good.

Of course, Zacchæus was wonderfully surprised. He found a great deal more than he expected. But every one who finds Jesus does this.

The Jews' murmuring was no surprise either. If Jesus had gone with any one of them to dinner, the result would have been the same—he would have eaten with a sinner.

But the conversation at Zacchæus' dinner table is the center of interest. There is not much uncertainty as to the main topic. We know what Zacchæus was interested in. And Jesus always met people at the point of their special interest.

Tax collector as he was, Zacchæus had devoted his life to making money. And he had prospered. He had come to be the chief publican. He was rich. God had blessed him.

But now for the first time in his life, at his own fire-side, he was learning the real value of money and the uses it should be put to. The teaching of Jesus about wealth opened his mind and instructed his heart.

He had welcomed the Master into his home. But he had not anticipated the blessing this visit would be to him. He did, however, just what every true soul does that comes into the immediate presence of Christ's great personality. He opened his heart to him. He accepted his teaching.

And Zacchæus was not the man to do things by halves. If he admitted the teaching of the Master, he would make this teaching the rule of his life. This he decided to do. He faced about. He shaped his life after the perfect pattern. He not only received the person of Jesus into his home, but he accepted his principle of life in his conduct.

Zacchæus was converted—pocketbook and all. He had always loved money and had handled a good deal of it. Now he was learning the real significance of its worth. He has found that money is good only in proportion as you do good with it. To such a man, who has means, it is a great privilege and a great blessing to give money for useful causes. Zacchæus was beginning to feel the blessedness of giving money away.

I imagine that his money was more precious in his sight now than it had ever been before. He had learned the secret of its value. He now understood that money hoarded away did nobody any good, and that it may be

spent for things that do not satisfy. He also learned that money rightly used is a means of expressing one's gratitude to God, and a means of helping one's fellow-men.

What a privilege it is to feel that God has put means into our hands to use for the good of some one who needs it. This makes us coworkers with God, partners with him in business, trusted confidential secretaries of his in whom he reposes great confidence.

Do you not feel that Zacchæus got a real whiff of what real living means the day he entertained Jesus in his home? Thereafter life must have been so much richer and sweeter and fuller of meaning to him.

Has Jesus ever visited in your home? Have you talked the matter of your finances over with him? Has he instructed you as to what is best to do with the money he has put into your hands? Is it a real pleasure for you to give for the good of others? Have a talk with him like Zacchæus did.

This talk with the Master made a new man of Zacchæus. In his eagerness to get rich he had formed some bad habits. He sometimes drove sharp bargains, and at times he collected more taxes than he had a right to. But after the talk with the Master he saw how wrong this was, and therefore set a new standard for his conduct.

He vowed that if he should ever again be overcome by his old habit, and exact more tax than was just, he would restore fourfold. This was a very dignified standard by which to correct his mistake.

After his conversion, he determined to live right. He knew how hard it was to break away from a wrong habit, so he set a standard for his conduct that would help him, one that would also be fair and just to those with whom he dealt. He was determined to get away from his former self and live for Christ alone. He took the right method of correcting his life.

I wonder what the result would be if Jesus would visit in all of our homes and have a frank talk with us about our money. I wonder if our church finances and mission work would continue to go begging. I have to wonder. The greatest blessing that ever came into the life of Zacchæus he received the day Jesus visited in his home and taught him the true worth of money.

Brigewater, Va.

A Present Danger

BY EZRA FLORY

AN excellent book just off the press is, "The Teaching Work of the Church," from the Committee on the War and the Religious Outlook. This book is put out by the Association Press at two dollars and may be had through the Brethren Publishing House. It contains chapters as follows:

Why the Church Must Be a Teacher.
How the Church Should Teach.
How the Church Should Organize Its Teaching.
The Church Training for Christian Leadership.

There are twelve chapters in the three hundred pages. Many of our workers and leaders will want the book. Let us quote from several pages of this excellent volume:

"Even if the Churches of America could over night acquire a new conscience with respect to their educational responsibility, an adequate corps of competent teachers, and a completely elaborated curriculum for the teaching of religion; and if they could at the same time miraculously get in touch with the millions of children and young people whom they are at present failing to reach, the problem of religious education in this country would not be solved.

"The truth is that the secularization of public education in America has issued in a situation with danger. This situation is such as to imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself.

"The future of the nation itself,' we have said, for religion is indispensable to the highest social welfare. We have been often told that the one essential qualification for democracy is wide-spread intelligence. But this is a deceptive and dangerous half-truth. Men have not only to think clearly but to act rightly. Any successful functioning of a democratic society requires on the part of the rank and file not only the capacity, but

also the disposition to act for the common good. Qualifications for good citizenship must include intelligence and character. The development of right motives is an irresistible element in any complete education. And for the development of right motives we must look to religion, the most powerful moral dynamic in the world. Without it we cannot hope to undergird modern life with the most compelling ideals and motives.

"And in the present situation in our system of public education the future of our religion is in danger. This is for two reasons. First, because children will inevitably sense the discrepancy between the elaborate provision which we make, through the public schools, for their education in everything else than religion, and the poverty of the provision which we make for their education in religion. Something of this discrepancy will remain, however generously churches may endow and equip their own schools, which they may provide for the teaching of religion to their children. The churches can never compete with the state with respect either to the portion of the children's time which they can command or to the money which they can invest in education. Religion, if it has no place in the public schools, will always wear to children somewhat of the air of an extra or an afterthought.

"A second reason why the present situation is fraught with peril is because a system of public education that gives no place to religion is not in reality neutral but exerts an influence, unintentional though it may be, against religion. For the state not to include in its educational program a definite recognition of the place and value of religion in human life is to convey to children, with all of the prestige and authority of the school maintained by the state, the suggestion that religion has no real place and value.

"Public schools are now taking on the dimensions of life itself, and it is of vital importance that the transcript and epitome of life which they furnish shall be true, rightly proportioned, and inclusive of all its fundamental values and interests. The omission of religion from the public schools today conveys a condemnatory suggestion to the minds of children that was quite impossible a generation ago when they did little more than drill children in the three R's and transmit to them a meager, conventional heritage of book knowledge.

"It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the state has been obliged to withdraw religion from the curriculum and program of its schools. Can the churches of America become less sectarian and more religious in their attitude toward the education of their children? We need blame no one for this situation more than Protestant people themselves. Protestantism started in this direction before Roman Catholicism exerted a decided influence against our public school system in teaching religion. If churches can become less sectarian and more religious, the greater obstacle to a proper recognition of religion in the public schools will be removed."

The author of this chapter, Luther A. Weigle, continues: "If our children and our children's children are to give to religion its rightful place in life and education, the churches must come together in mutual understanding and must cooperate, more largely and more responsibly than they have hitherto done, in a common educational policy."

Elgin, Ill.

I Thank My God for You

BY R. H. MILLER

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you" (Eph. 1:15, 16).

With only slight variation Paul addresses the same sentence to the Romans, Corinthians, Philippians, Thessalonians, to Timothy and Philemon. He thanks God for his brethren.

And for what reason? The answer is in verse 15, their "faith in the Lord Jesus, and love unto all the saints." Faith in God and love for the Brotherhood are central and dominant in the lives of the Ephesians. Likewise are they supreme in the life of Paul. Now nothing could be more natural than that fellowship to-

gether should mutually build them up in faith and love. "For I do yearn to see you . . . that I may be encouraged by meeting you, I by your faith and you by mine" (Rom. 1: 11 and 12. Moffatt).

When we fellowship together we find just enough variety in ways and means to answer to our different stations in life, and just enough agreement in deep spiritual conclusions to make us aware of the presence of a Third! Our devious ways and common goal leave no uncertainty as to the Will and Wisdom and Love which is over all. "We have fellowship together, and truly our fellowship is with the Father and his Son Jesus Christ." Christian fellowship is but the experimental realization of Jesus' promise, "Where two or three are gathered together in my name, there am I in the midst of them." "It means as much for believers as for soldiers to touch elbows." Should I not thank my God for you?

The faith of a little child reaches as a tendril for support. It finds a mother's love and twines firmly about it. Successful in this venture it reaches again and finds its father, then a brother, a sister, a friend, a companion. They are all true. And upon these ascending, as upon the rounds of a ladder, the soul by faith finds God. Ruth trusted Naomi, and this friendship was her way to God. David was a man after God's own heart. The friendship of Jonathan had no small part in this. The threshold of a great faith is always the friendship of some one who is true. Our friends are the altar-stairs by which we rise to God.

But there is another side to this. Faith is betrayed; a round of the ladder breaks; a step gives way; and what happens? Man loses faith in God. His life falls bruised to the ground.

A young man begins to lose faith. At some length he explains the process of reasoning by which he has come. Reason is not the road to skepticism, even though those who have gotten there think they have come by it. I think his loss of faith came thus: A young woman promised to walk life's pathway with him. She broke her promise and went her way. It was to his life as the breaking of a round in the ladder which reaches unto heaven, the slipping underfoot of a stone on some steep mountain side.

Faith ventures forth in its Godward quest. It rises on the fidelity of father and mother. They are true. Then it rests upon a friend. He fails or goes wrong. And the faith which otherwise might have found God, sinks back, atrophies and dies.

There is a ladder which reaches unto heaven. You and I are the rounds in that ladder. The feet that press upon us are the confidence and trust of our children, young people and friends. Our loyalty bears them up and on in their steep ascent to God. And if we fail—but why write the sad sentence? We will not fail.

"I would be true for there are those who trust me."

The glorious fruit of my fidelity is that other souls come into the presence of God! Should we not each say to the other, "I thank my God for you"?

No. Manchester, Ind.

The Ministry of Healing

BY ERNEST F. SAPPINGTON, M. D.

Secretary Hospital Committee

So much time and effort are being spent in discussing the Messiahship of Jesus we are apt to overlook the human element in the Christ. Being born and reared among lowly people, he soon learned to know their small joys and great sorrows. His people being poor and unlearned, their life was a constant battle with poverty and disease.

Many beautiful legends are told of the boyhood of Jesus. He was the most apt pupil in the village school. Crude bits of wood responded to his magic touch in his father's shop, and became useful as well as ornamental pieces of furniture in the village homes. His playmates, when injured or sick, would go to him. His gentle touch and loving sympathy would ease the pain and quickly heal the bleeding wounds. His devotion to his mother and his consideration and love for her must have been wonderfully beautiful. She pondered and hid these things in her heart. The sacred writer says "Jesus increased in wisdom and stature and in

favor with God and man." His boyhood and early manhood must have been filled with much that was beautiful, kindly and lovable. It could not have been otherwise for even during these early years, he was about his Father's business. Thus it came about, he honored the marriage feast of his boyhood friends with his gracious presence that evening in Cana. His loving help was not denied when a need for it occurred. This is also the proud mother's opportunity. Can you not picture the mother love and adoration which must have been in her voice, face and heart when she sought him and said, "They have no wine"! Then as she turned to the servants with the proud mother assurance in her voice saying, "Whatsoever he saith unto you do it." That message not only brought great joy to the marriage feast in Cana, but has been a mighty driving force in the souls of men and women during the centuries since that time. Wherever and whenever men and women have done just what he said unto them, there has been great joy and peace.

Jesus now enters upon a campaign of ministry and healing such as the world never before witnessed, and never again will. He goes about Galilee everywhere doing good and healing the sick. Then one evening he comes to Peter's home by the sea. The day is nearly done and it is time for the evening meal. Jesus is very weary and hungry, for the crowds have pressed him closely many days bringing their sick. There is great sorrow in Peter's home and that is why Jesus comes for he cannot stay when there is a human need. The aged mother in that home is very ill and he must heal her before he can eat. Disease, sorrow and death cannot be in the same home with Jesus, and just there is where his religion differs from all others the world has known. He came not to be ministered unto but to minister. How great must have been the joy in that home when Jesus ate supper with them after healing the mother. He could not long remain at supper but must go out by Peter's doorway, for there were gathered all the sick and injured in the village. We are so glad for the little word "all" which the sacred writer uses in describing this event, because it signifies that not one sick or injured person was forgotten in Capernaum that evening. Little children ill and crippled by infantile paralysis could again romp and play over the Galilean hills and gather the wild flowers which grew so abundantly. Aged fathers could once more see with eyes that had been darkened for years, and behold the glory of the sunset. Then the mothers, how he loved them! See them gather around him broken and bent by the toil and the suffering of the years. This one in the last stages of tuberculosis, and too weak to walk, is carried on a stretcher by kind neighbors. That one fainting at his feet is dying of cancer. Then, too, behold the look of wonder and gratitude in those transformed faces, no longer marred by suffering from disease and the tragedy of impending death.

Oh, Capernaum, Capernaum, what infinite joy and gladness must have been yours that summer night, when all your children lay down to sleep with not a sick one in your midst!

Wondrous power, yes, but still more wondrous love was manifest. There is infinite meaning in the little word in John 3, 16: "If God so loved the world that he gave his only begotten Son," for "if" God so loved, how much more must Jesus have loved that he was willing to come, suffer and die that the world might be healed of its diseases as well as its sins!

George Herbert has a quaint little poem in which he tells how the letters of the name "Jesus" were separated each from the other. He put them together again and read into them this beautiful message: "Jesus I ease you." So this name banishes our fears, cures our diseases and saves our souls. His great heart and his great love draw the sick and the distressed to him, and to each one comes that beautiful message: *I ease you.*

Is it any wonder that the first hospital of which we have any record was established by Christians just four hundred years after that eventful evening in Capernaum? We can hardly understand what sacrifices were necessary to found this hospital. During these years the Christians were bitterly persecuted, driven from place to place, homeless and without funds. If they in that day when the needs of the early church must have

been so great and the resources so few, could establish a hospital the records of which have come down to our day, how much more ought we!

Dear Jesus, help us to get the Capernaum vision which must have been yours. The early Christians soon learned they could not separate the healing ministry of Jesus from the teaching. This is why they were obliged to establish hospitals that the religion of Jesus might be taught in all its fullness and beauty. Before this time the sick were treated in two ways, they were beaten and tom-tommed in an effort to drive away evil spirits, or banished from their homes. These methods are still practised among peoples where Jesus is unknown. The ancients considered the human body very precious and sacred. For this reason all their efforts were directed not so much to help people during life when they suffered all the heartache and pain, but to preserve the body against decay after death. This art was perfected by the Egyptians. Jesus and his followers taught that the body was merely a temple for the indwelling of the Holy Spirit. After death the body is only clay and of no value. If the life and teachings of Jesus had accomplished this only, he would still be the greatest personality in all history. It required a thousand years of teaching and work by Christians to convince the world of this truth, for it was that long before the first human body was dissected, and it was not till that time that any real progress was made in the study of disease.

The reformation period in medicine began about 1453. The authority of the priests began to wane with this great spiritual and mental awakening. Vesalius, the father of anatomy, lived and worked during this period. Slowly the Oriental superstitions and ideas concerning dead bodies gave way to the great need for more definite knowledge concerning disease. The leaven of Christianity permeated the entire teaching world and the ministry of healing was soon to take its place among the arts and sciences. There quickly followed the age of individual research made memorable by Harvey and Jenner of England. During this period the great plagues of history were being conquered. No more would the world be scourged by plagues, cholera and small-pox. These scourges were being destroyed by men and women living and working in the nations made free by the religion and teaching of Jesus.

There followed this period the great era of the 19th century, the age of the hospital and the free clinic and the trained nurse. Just here let me remind you of one of the noblest women in all history. She gave up a life of luxury and ease in England and with a few faithful helpers went to the Crimea where more men were dying from filth and disease than from bullets. She soon organized hospital units with clean linen and soap with which wounds were dressed and made to heal. As she walked by the cots of the sick and dying men, they kissed her shadow as it fell on the coverlets. She whose life was consecrated to God and dedicated to the saving of dying men was called the Angel of the Crimea. The life and work of Florence Nightingale became immortal.

With the dawning of the 20th century there has come the greatest of all eras, that of preventive medicine. No longer do our babies die in the large cities by the thousand, because their milk supply is guarded and controlled. The children have sunshine, playgrounds and fresh air funds. They do not have to die of diphtheria because they can have antitoxin. Typhoid need not occur if we drink clean water only. Because Semmelweis of Vienna taught his students the simple art of washing their hands the expectant mother of today can go to a modern hospital knowing that every care and attention will be given to her and her babe. Her chances for a successful recovery are ten times better than were her great-grandmother's. Yellow fever, the scourge of the jungles, has been conquered through the courage of a young American physician. He thought that it was being transmitted by the bite of a mosquito as is malaria. His friends would not believe this idea. He had constructed a bed carefully screened in which he lay for several weeks in a yellow fever ward without contracting the disease. Later he was bitten by mosquitoes which caused his death from yellow fever.

(Continued on Page 410)

Ruth Royer Kulp

BY CHAS. D. BONSACK
Secretary General Mission Board

It is hard to describe the feelings that come upon those in the office of the General Mission Board when the cables bring the painfully brief and tragic news of



the death of a faithful worker. It is at such a cost of time and money that workers are prepared. Then there is the larger cost in the hearts of parents and friends who give in consecration these young lives. There is also the hope of faithful and fruitful service in the hearts of the workers themselves but partly realized.

Add to this the desire for details concerning the sickness and death of loved ones, and how best to communicate the sad news to families and friends, and you have a dim picture of what the office experienced last Wednesday when a cable from Brother Helser, in Africa, said: "RUTH DEAD. DYSENTERY."

With such brevity of information and mingled feelings of great loss, we are called upon to record the death of Sister Ruth Royer Kulp, wife of Brother H. Stover Kulp, in Nigeria, Africa, Sunday, June fifteenth. The last letter before the cable mentioned the good health of all the party, which increases the shock of her early death. But that letter being dated March 29 gives two and a half months until the date of the cablegram.

Sister Kulp was the fourth child of Brother and Sister Galen B. Royer. Her father was for thirty years the efficient secretary of the General Mission Board. She was born in Mount Morris, Ill., in 1896, and moved with her parents to Elgin in 1899. She attended school in Elgin and graduated from its high school in 1914. Her first year in college was at Wheaton, Ill. Later she went to Juniata College, Huntingdon, Pa., from which she graduated. At the age of ten years she was baptized by her father, and in June 1921 she married Brother H. Stover Kulp. Brother Kulp was then pastor of the First Church of Philadelphia.

They sailed in the fall of 1922, Sister Kulp staying in London for the school year to attend the Livingstone College of Tropical Medicine, while her husband went on to Africa, where Sister Kulp joined him in the fall of 1923. Here she gave her full measure of enthusiastic devotion and consecrated ability to the work up until the time of her early death.

Sister Kulp was an all-around woman. She had strong qualities as teacher and evangelist. She was fond of the domestic duties as wife and housekeeper. Physically she was athletic, mentally alert and spiritually devout. She had good social qualities and took an active part in every good work. Such as she would be missed anywhere; especially will the little group of missionaries in Africa feel the loss of her enthusiasm and cheer. We can scarcely imagine the loss to Brother Kulp and his coworkers. But such as they have counted the cost! All earthly relationships have been consecrated to the Lord! If, in his wisdom, her death can glorify him in the work to which they have been led, we know they will, amid tears of loneliness, dedicate themselves anew to the work. Graves only make missions more permanent. Tears and broken hearts make comrades of the races! Vital friendships only grow when we have suffered together—in life and death!

This is a great call to the church at home—that we join in a deeper measure of consecration of life and prayer with our missionaries. In the abundance and blessings of America we are in danger of losing our passion for a Christless world. The struggles with a tropical climate are severe at best to white men and women. Let us pour into this work a larger measure of thought, prayer, concern, and money, that those who represent us on the battle front for Christ and the church may be comforted and kept in his grace and

power. May the voice from Sister Kulp's lonely grave lead us on to greater victory.

Elgin, Ill.

The Value of the Consecrated Life

BY MARGIE JOHN GARST

IN the business world today the value of the consecrated life can not be overestimated. In the religious world, consecration is exemplified by the devoted lives of men and women who are the salt of the earth.

The consecrated life is a life dedicated to God—a life set apart to do his bidding, a life of usefulness in his service. The value of such living is untold to man and to God.

The consecrated child of God is ready for active duty. He is not a drone. He is not willing to shift his work, his responsibility, his indebtedness, on another. But he is up and doing, ready to help in any way, to lighten the burdens of life for another. It may be the message of salvation to be carried that is urgent. Perhaps a kind word of encouragement is the great need of some burdened soul, or a helping hand to your neighbors, your brother, your friend. Listen to these questioning words of F. S. Shepherd:

"Are you helping somewhere in this world of woe,
That its heavy burdens may the lighter grow?
Is your life a blessing, wherever you go?
Love and help are needed everywhere."

"Are you helping somewhere in this world of care,
Do you with your brother, pain and sorrow share?
You will find your burdens lighter far to bear
While you're helping others, anywhere."

"Are you helping somewhere in this world of sin?
Do you seek the erring feet to gather in?
You may precious treasures for the Master win
By your faithful service everywhere."

"Love and help are needed everywhere:
In the homes of sorrow, in the homes of care;
Are some hearts the happier for your living here below?
Do you scatter sunshine wherever you go?"

If we can answer all of these in the affirmative, then we know something of the beauty, the happiness in the life of consecration.

The joys of the consecrated are innumerable. Dark days will come into the life of everyone, to be sure, but with courageous hearts we may meet them if we have that fellowship with God, so necessary to the consecrated life. How close we may come in touch with our Father above, if we are willing to give our lives into his hands that he may use our lives, our all for him, is suggested by the poet:

"In the secret of his presence
How my soul delights to hide.
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low
For when Satan comes to tempt me
To the secret place I go."

In these verses we see something of the beauty in the necessity for the prayer life. What a joyful thought, that through prayer we may get in close touch with him at all times!

The value of the consecrated life can in a measure be determined when we think of a Christless home, a Christless community, a Christless nation. We are really and truly happy when we are conscious that we have done and are doing right. No human life is truly happy without God. Worldly pleasures may be many; worldly fame may be pronounced, but without God true happiness is not possible. To attain to this we must commit ourselves into God's hands, realizing that through his mercy, our service for him will mean eternal joy.

Life's purpose to us, must be the same as to Paul when he said: "Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the mark unto the prize of the high calling in Christ Jesus." This stretching forward means to you, to me, endless progress in our Christian endeavors. Christ is our goal. If this would be attained by us, it means watchfulness, a life of untiring effort; it means the pursuit of knowl-

edge with Christ as our Teacher, a progress in right living with Christ as our Helper.

In living the consecrated life we strive for the prize of a home in heaven that God has given to you and to me through the sufferings of his own cherished Son. Do we love the prize, do we cherish its meaning to the extent that we make a complete surrender of self, bringing our lives into closer touch with the Master Teacher, to be used as a worker in his service?

"Thou knowest not what is good for thee,
But God doth know.
Let him thy strong reliance be,
And rest thee so."

Salem, Va.

Missions Come First

BY W. E. RIFE

A LARGE number of church members today are either ignorant of or indifferent to missions. The greater part of the money raised for religious purposes is used at home, and we have to keep up an aggressive campaign all the time in order to maintain interest in the work of world evangelization.

There is a reason for this. It is a defect, a weakness in the life of the church. It is one of the causes for the lack of students in Bible training, small congregations, and a general spiritual leanness which characterizes Christendom everywhere.

Missions are the supreme task of the church. Missions are primary and fundamental. Missions come first in divine order. This can be readily seen if we consider the word apostle, which comes from a Greek word. The word missionary comes from a Latin word, but both mean the same. They mean one who has been sent. The prophet and teacher had the same gift as the apostle, but their work was within the organized church while the apostle was a pioneer taking the Gospel to those who had never heard it.

The term apostle was not used expressly for the twelve, for as one follows the trend of church history there have been numbers of the church to whom the name apostle was applied. At all times they had made their life work that of an aggressive, pioneering, missionary labor, laying the foundation for the prophet, preacher, and teacher to build upon.

In the strictest sense, the twelve had no successors, for none were permitted to receive the unique preparation they received, nor to go through their peculiar experience; but in the wider sense, there have always been apostles in the church, and always will be until the whole world is evangelized.

If we are permitted to substitute the word missionary for the word apostle wherever it occurs in the New Testament, we shall then see that the missionary holds the primary place in the church.

Take Heb. 3:1 for example: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle [missionary] and high priest of our profession, Christ Jesus." Again, Eph. 4:11: "And he gave some apostles [missionaries] and some, prophets; and some, evangelists; and some, pastors, and teachers." Also Eph. 2:20: "And are built upon the foundation of the apostles [missionaries] and prophets, Jesus Christ himself being the chief corner stone." Look at 1 Cor. 12:28: "And God hath set some in the church, first apostles [missionaries], secondly prophets, thirdly teachers," etc. And may we finally add Rev. 21:14: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles [missionaries] of the Lamb."

Surely in the light of the above passages God has placed the missionary first, and because of his primacy, the first work of the church is missions.

Missions should be first because of the Great Commission. It was given by Jesus. It was never repealed. It is as binding upon the church today as ever. It is the marching orders. In view of the Great Commission, missions are authorized just as much as any of the doctrines and ordinances of the church.

Again, in conclusion, missions constitute the main, the outstanding, the supreme task of the church. Everything else is subsidiary. Shall we not give missions the larger place in our religious life? This is God's way, and life and blessing and victory lie this way.

Chili, Ind.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

After Meditations

THE Annual Conference at Hershey, Pa., was a great meeting in many ways. The five convention days were filled with addresses and conferences of studied importance. The two days of business conference demonstrated that although we do not always see things alike, at least we are willing to emphasize our agreements more than our differences.

In contrasting our own Conference with those of other denominations, we have occasion to be grateful in that our disagreements, major as they seem to be to some of us, are in the domain of methods and church polity rather than in fundamental doctrines. We are not bothered much as yet with the tendency to take from the Book, but we have had a bit of disposition at times to add by endeavoring to give methods first place along with New Testament doctrines. It is very easy to memorialize a time honored custom and use it to impede the progress of the church.

Some one has said that a method is for the purpose of maintaining the principle. I think that statement is a bit faulty. Principles are capable of maintaining themselves, especially if the term is used in the sense that principles are divine truth. Methods have value in that they release and give expression to truth and when a method fails in this regard it loses virtue and ought to be discarded as quickly as a farmer would change from the old fashioned Marsh harvester to the modern self-binder. Truth is eternal and changes not. Methods of giving expression to truth should change as rapidly as time and increased knowledge approve of more worthy forms.

It is unfortunate for the church when any generation thinks that God has fully revealed himself to them and that they have given form to a perfected expression of God. Such notions are apt to create a bigotry that would "call down fire from heaven" or "set all others at naught" that differ in methods of expression. I often wonder how Jesus would fit into our methods of expressing the Father. He was pretty hard on the forms of the Pharisees of his day. What would he do with ours? Any method that hinders the largest individual or collective expression of our Father's mercy and love for a ruined humanity dishonors the Son who came to reveal the Father. In all of our church polity we ought to be reasonably sure that we are led by the Holy Spirit rather than the traditions of the fathers. Custom may make law but the Holy Spirit has no use for any custom that hinders divine grace. The salvation and development of life meant more to Jesus than the keeping of rabbinical law and when law hinders human life in its search for and expression of divine life, law becomes a menace. An interesting question every overseer should ask himself is, "Could Jesus hold membership and work in my church?" Remember he was noted for law breaking and yet he said of himself, "I came not to destroy the law but to fulfill." He had no hesitancy, however, in breaking man-made law when that law hindered him from fulfilling divine law.

Stewardship Study in the Aid Society

OUR sisters are doing a very commendable work in their several societies. In many instances real sacrificial labor has been performed.

I have noticed, however, that at least in a number of places only a small percentage of the sisters attend. Even though the announcement of the meeting is made once every week this does not suffice to bring them out.

It may be your "Aid" program does not challenge those who stay away. It may be, too, that you have a worthy objective but you have not given it sufficient publicity. Again, it may be the atmosphere of the society conversation is not to the liking of some.

Some "Aid Societies" have found that while doing

certain kinds of work the sisters are capable of listening to a good reader read some books or leaflets and thus bring to the minds some cultural values. That is "killing two birds with one stone" as our parents used to say.

Why not all of the societies try something of the kind? Let me suggest that your society purchase the books *Women and Stewardship* by Mrs. Pierce, and *The Christian and His Money Problems* by Wilson, and read them during your sessions. When our mothers and sisters become stewards we shall soon enroll the fathers and brothers. What do you say, sisters? You can purchase these books at the Brethren Publishing House.

1924 JUNE 1924						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

A Catechism on Christian Stewardship

THIS department is planning to put out a leaflet containing questions and answers on Stewardship. We shall run a continued series of questions in these columns and we invite answers by those interested. Send them to the Council of Promotion, Elgin, Illinois. The

answers should not be too long; say from ten to fifty words with at least one proof text. A committee will select the best answer to each question. Here is a chance to contribute to a worthy cause.

Questions

1. Define what it is to be a Steward.
 2. State the principal duty of a Steward.
 3. What is involved in the service of Stewardship?
 4. What is the one great Stewardship committed to all believers?
 5. State some specific kinds of Stewardship.
- Young or old, brethren or sisters, laity or ministers, here is your chance. Don't procrastinate. Don't leave it to the other fellow.

Notes on Religious Education

We believe in having pupils in practice classes under wise and helpful supervision. All such work should be credited. The new teacher training course for first year affords excellent opportunity for such work. Section I, The Pupil; Section II, Principles of Teaching; and Section IV, Organization and Administration of the Church School, of this course are now ready, bound in separate pamphlets at 25c each. Section III, How to Teach the Life of Jesus, will soon be ready.

We wish more teachers would write us their real notions about training. We have a letter from one who gives a number of helpful criticisms. But the spirit of the letter is best of all. Really, we ought to seek to train teachers rather than to allow ourselves to cram pupils with "ready-made" facts. Our training books should assist teachers to teach. It is an admitted fact that the texts generally tend to load teachers with materials rather than to assist them in their teaching problems.

E. F.

Record of Giving

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
State District: First Arkansas and Southeastern Missouri					
42	Austin				\$ 25.00
45	Broadwater	\$ 60.00	\$ 49.10	\$ 119.33	303.77
8	Carlisle			5.00	
14	Poplar Bluff	5.00			
	Unallocated	129.00	53.00	20.65	20.00
		194.00	102.10	144.98	348.77
State District: Northern California					
	Bethel	\$ 10.00	\$ 147.49	\$ 215.56	\$ 77.54
20	Chico	62.90	48.45	78.43	76.20
	Butte Valley	251.90	15.00	30.00	
22	Chowchilla				43.78
	Codora				50.00
22	Elk Creek		4.10	9.45	41.75
300	Empire	140.17	484.43	229.42	527.82
50	Figarden	1.45	130.08	157.76	218.12
149	Fresno	252.15	95.18	52.23	58.88
	Golden Gate	199.70	415.75	183.69	318.46
105	Laton	296.75	517.45	119.06	313.97
190	Lindsay	1,320.87	997.03	530.10	654.53
85	Live Oak	600.55	138.50	98.27	171.76
124	McFarland	473.15	262.88	225.87	323.63
	Modesto			26.50	103.26
32	Patterson	332.10	412.88	181.40	84.46
140	Raisin	438.45	188.22	95.10	102.32
92	Reedley	1,189.40	969.21	642.73	656.56
20	Rio Linda	.75	66.00	36.60	19.47
121	Waterford	120.48	103.70	71.48	79.01
	Unallocated	142.40	13.15	11.60	103.15
		\$5,833.17	\$5,009.50	\$2,995.05	\$4,024.67

At the Annual Conference at Hershey we had in loose leaf form a record of the giving of the congregations covering a period of four years. This book became very popular and we have thought that giving this information a bit wider publicity in the columns of the "Messenger" would be helpful.

Elders and pastors can study by this means what their churches are doing toward helping to raise our Conference Offering. As the reports are printed

from week to week comparisons can be made by churches and by Districts.

If at any time any one would like to correspond with this office in regard to the record we shall be only pleased to talk it over. We want our people to be informed as to how little or how much we are giving to promote the church.

This week we shall publish the records of two State Districts, i. e., First Arkansas and Southeastern Missouri, and Northern California.

THE PASTOR'S STUDY

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson II.—The Christian's Book, Continued

V. Some Notable Translations and Versions.

- (1) O. T. Septuagint, 285 B. C. (Greek.)
- (2) Vulgate, 390—406 A. D. (Latin by Jerome.)
- (3) English Translations. (Explain Translation.)
 - (a) Wycliffe 1382—in writing.
 - (b) Tyndale 1525—first printed Bible. (N. T.)
 - (c) Great Bible 1539-41, Geneva Bible 1557.
 - (d) A. V. 1611, by fifty-four English scholars.
Bishop's Bible 1568, Rheims Version, Douai—1609—Cath.
 - (e) R. V. 1881 (N. T.), 1885 (O. T.)
 - (f) A. R. V. 1901.

VI. Purpose of the Bible.

- (1) For instruction and conversion. Rom. 15: 4; Psalms 19: 7.
- (2) Illumination. Psalms 119: 130.
- (3) Cleansing. John 15: 13; Eph. 5: 26.
- (4) Regeneration. Jas. 1: 18; 1 Peter 1: 23.
- (5) Build up our faith. Acts 20: 32; 1 Peter 2: 2.
- (6) To keep from sinning. Psalms 119: 11.

VII. Permanency of the Scriptures.

- (1) Forever. Isa. 40: 8; Mark 13: 31.
- (2) Will accomplish their mission. Isa. 55: 11.

VIII. Inspired of God.

- (1) The Fact. 2 Tim. 3: 16.

"Inspiration is the supernatural divine influence exerted upon the sacred teachers and writers by the Spirit of God, by which divine authority was given to their writings."—B. Stud. in Vital Questions, p. 28, Sell.

- (2) Study the following passages:

1 Cor. 2: 13; John 5: 39.
1 Thess. 2: 13.
2 Peter 1: 16.
2 Peter 3: 2, 15, 16.
Rev. 2: 7.

- (3) Tests of Bible Inspiration.

- (a) Fruit—power to make one wise unto salvation. 2 Tim. 3: 15.
- (b) Profitableness for teaching, for correction, reproof, instruction, etc. 2 Tim. 3: 16, 17.
- (c) By what the Bible has done in history, ethics, social amelioration; for institution; for humanity.—Dr. James Orr.

Huntingdon, Pa. —

The Parsonage Lady

SELECTED BY MRS. H. A. BRUBAKER

"So glad to see you," smiled the parsonage lady, as the wife of a neighboring pastor dropped wearily into a chair on the cool front porch of the parsonage home. "Well, I don't see how you can be," returned her guest rather ungraciously. "I met that tiresome-looking woman just leaving as I came. You must have been bored to death with her."

The parsonage woman smiled again over the little dress she was embroidering. "I have had five callers today, one at a time," she said quietly, "and I have enjoyed them all very much, for each brought me a different phase of human experience."

"O you poor woman! Yes, I know how people are always bothering you with their joys and sorrows, and I suppose I am just like the others, and I have no right to be keeping you now; your work must be terribly behind, with so many callers."

"Indeed, it is not. I have a big ironing all done, and

the baby asleep. I assure you I am quite at leisure."

The visitor's face expressed wonder. To care for three children, entertain numerous callers on a busy day, meet all the many perplexities of a minister's wife, and keep sweet about it. "How do you do it?" she exclaimed, almost resentfully.

The parsonage lady put down her work and observed her guest closely. She noticed the fretful, dissatisfied look, the abject weariness of face and form. She knew her to be a very active worker in almost every organization of a large church. She knew her talented young husband to be a man whose grip on things was slipping, a man who rushed desperately, but never seemed to catch up with duties on hand.

"I am so tired of it all," went on the visitor. "One can never do as she pleases, and have a good time as others do. Even one's husband is monopolized by others, always at the beck and call of parish needs. I wish he had not gone into the ministry. We have never gotten anything out of it that would pay us."

"Oh! but, my dear"—the reproof was a heart cry—"we should never enter any walk of life, least of all the King's business, with the idea of what we can get out of it, but rather what we can put into it. It is only thus that we get the most out of it. It is not the toil that tires the body men break under, but weariness of mind and soul, a disease of the spirit. If we can only keep our thoughts clear, we can come down to the end of a busy day with body indeed weary, but soul at peace with God."

"But callers," exclaimed the visitor, ignoring the deeper issue; "surely one is not required to open their doors to tiresome people at all times of the day. Do they not come just when you are about to go somewhere or wish to do something else?"

"If they did, and their errand was not important, I should kindly tell them I was about to leave. The reason callers do not bother my work is because I do not stop my work for them. If I am busy in the kitchen, I invite them right out, and they can chat with me while I work, or help me, as they often do. I have found that you can get much nearer to the hearts of people over a bit of work than you can sitting formally and stiffly on the edge of a parlor chair, perhaps inwardly fretting with impatience over work you should be doing. If I have no kitchen tasks on hand, I have mending or buttonholes, so that, be the call social or business, I need not feel that my time is wasted. I have the stitching done on several articles and lay them aside for finishing, so that I have handwork for needed occasions. This often relieves the strain of awkwardness with a timid guest."

"I do not encourage the professional loafer, nor the poison-carrier. I give the loafer ladies some task to do to help me, and with the would-be gossip I take the topic of conversation to high spiritual altitudes and effectually hold it there in spite of all efforts to change the subject. They will soon seek more congenial atmosphere in which to peddle their wares."

"What do you consider the most important work of a minister's wife to do?" asked her guest, almost eagerly.

"Her duties are many, but her opportunities are a thousandfold," was the answer. "If she has children, her great work is to them, as is any mother's. She must take time to make the home life beautiful, in spite of all hardships and interruptions, so that they can look back with ever tender memories to their parsonage home. It will have much to do with their attitude toward the church and ministry in later years."

"Perhaps, after all, there is no more important work for the minister's wife than keeping the spirit of the parsonage. Nothing makes so much for the success of the minister as the spirit of his home. It should be a haven of refuge from the petty complaints and cheap gossip that beset him on every hand. Often he is in danger of being lost in the more superficial affairs of his work, such as endless drives and campaigns, the soul-searing financial burden, the manifold intricate and complex parts that make up the problem of the local church. It is hard for the pastor who is presiding over a stubborn official board or a trustee consultation to keep burning the flame of inspiration that sent him forth on his mission. Perhaps it is for the wife to keep

alive that fine touch of sacred, mystic idealism, without which the path of duty grows barren.

"I love to keep the parsonage home sweet for my loved ones to enjoy, but not selfishly, so I open my doors to the parish joyfully, glad to hold out to others a bit of love that is mine. I cannot agree with the wives of ministers who do not like to live next door to the church. I love it. Often, during the burden of the day, I look out at the silent church, that monument of God's love in the world, and somehow my head comes up and my soul is lifted. But the church is often closed six days in the week. There are countless shingles out, announcing doctors for sick bodies. Surely there ought to be some place open where sick souls may go; and what place more fitting than that in the very shadow of the temple of God. I like to call my parsonage 'a soul clinic.'

"Work that we love is a pleasure. I love to hold my clinic. To be sure, there are tiresome ones who annoy, there are narrow minds that are selfish and crude. But those who come with a burden to share, a problem to solve, a soul that is sick, I try to send away with a clearer eye and a lighter step."

"But you are never discouraged and disappointed with life? Are there never times when you lose sight of your ideals and your theories fail?"

"Oh, dear, yes." The parsonage lady's laugh was good to hear. "Theories and ideals are like daily schedules; they often fail to work. But it pays to have them, nevertheless, for it gives us something toward which to aim. Life must always be attended with failure so long as we are human; but the failures, rightly taken, will only send us back into the fray more determined to win."

"Then I am going back," cried the visitor, smiling through her tears, "back to take up again the cross that I had well-nigh laid down."

* * * *

At the close of a busy and trying day, the pastor gazed into the eyes that never failed to register faith unshaken and courage undaunted. He could breathe again the high air and feel the quickened pulse-beat as he had when they stood together at the beginning.

"Blessed be God," he said, quite fervently, "when he gave me thy love, O parsonage lady. I sometimes lose sight of the end in the tedious toil of the means; but, looking into your eyes, my vision is cleared and I can see again the chariot of the Lord rolling on. And if I must spend my days with some of the smaller parts of its mechanism, what matter, so that I am helping to make its progress sure?"

Night settled down over the parsonage home. Three little tots were tucked into bed, and as the parsonage mother bent over each sleeping child, she breathed a fervent prayer: "O that I may keep ever before them the beautiful things in the parsonage life, the warm fellowship, the rich friendship, the spirit of contentment; and ever in the background petty annoyances, the little sacrifices, the financial pinching, made necessary by tardy payments, so that they shall regard the business of their preacher-father as the greatest business in the world, and be ready, when thou dost call them, to follow joyfully in a sacrificial life."

She paused at her open window for a good-night look at the stars. Two of the parish ladies happened to be passing.

"Yes, he is a fine preacher," she heard one say, "but I fear his wife does not help him much. Of course, she has three small children to care for, but she does not take a very leading part in any of the organizations of the church."

And the parsonage lady smiled.

Pasadena, Calif.

Two Reasons for an Instruction Class

In a recent editorial the *Brethren Evangelist* points out two reasons why a pastor should maintain an instruction class. First, such instruction becomes the basis for strong convictions regarding the principles and practices of the church; second, it fortifies the membership against the religious vagaries and erroneous movements to which Christian people are continually subjected.

HOME AND FAMILY

A Decalog for Parents

BY EDWARD W. STITT

1. Set proper standards for your children to follow.
2. Be friends with your children, walk and play with them occasionally. We must not live above our children but with them.
3. Do not scold too much. Encourage them to do their best. Let us remember what Phillips Brooks said: "Children are white, spotted black; not black, spotted white."
4. See that they select proper friends and associates.
5. Make "home" as comfortable and happy as your means permit.
6. Give your children at least a high-school education.
7. Train them in the habit of regular attendance at church and Sunday-school.
8. See that they avoid all games of chance. A gambler never can be a success in life.
9. See that your children take plenty of physical training in the open air. It is better exercise to walk than to ride in a limousine.
10. Let your children feel that any honor which they win in school, or any act of courage, or unselfishness they may perform, will bring great happiness to father and mother and put the family name on a higher plane of honor. Do not forget that the future of America depends upon how your boys and girls are trained today, not on how you were trained when you were children.

New York City.

Grace at Meals

BY KATHREN ROYER HOLSOPPLE

WHEN do children first come in contact with the worship of God in a way that it really makes an impression? Of course, we all realize that godly parents are a great heritage to any child even before it is born, and that the atmosphere of the home has a great influence on the child when very small. But when does the child first recognize something as an act of worship? It has to say. In fact, we can not tell just when a child does understand what is said and done around it. Therefore we had better begin in good time if we want the right impressions made.

About the time baby is a year or eighteen months old he begins to change his baby habits. Thus, one day mother says: "Bring the high chair to the table. Sonny can eat with us now." Sonny sits in the high chair and gazes with delight around the family circle at the table. Then just as the family bow their heads for grace, he spies his dish of cereal. He is desperately hungry and he is used to having his food the minute it appears. Why this delay, and what do these people mean by sitting there like that? Something must be done. He pounds his tray and yells. Father finishes up his prayer amid the din, and then—is it "Bad, bad boy!" or giggles and smiles? It is a question which is the worse. Scolding children in connection with an act of worship is sure to result in a dislike for that act on the part of the child. To be laughed at is a great joy for babies, and they will do their utmost to create a stir that will bring forth the desired approval. Let the family laugh at baby a few times for creating a stir at the table and he will soon have the habit, and it will be part of the regular routine at meals.

But suppose the family does not pay any attention to him, excepting perhaps a few quiet words from mother as she gives him his cereal. "Sonny should be quiet when daddy prays." In a few days he will have adjusted himself to this thing of seeing the family circle sit quietly about the table with bowed heads. He ceases to yell, for it gets him nowhere. Soon he sits quietly watching. Before long his head goes down, and he, too, mumbles his blessing, with the rest. During worship before meals is a time when self-control is needed on the part of the family. It may be sweet and cute for baby to misbehave, but if we have his future good and the building up of his religious attitude at heart, we will suppress every desire to smile.

Here, then, we have baby learning his first lesson in worship. True, he does not know what he is doing, and he is only imitating what he sees, but some day he will know and understand. Then the habit will be there from babyhood to carry him on through some

hard times. And since we do not know when these things first begin to be really understood let us start in plenty of time—even when our children are merely babies.

There are also the children who already know, and who should sit quiet during grace. How often they do sit quietly through a long drawn-out prayer. When you think of the hungry little kiddies who come to the table and patiently wait, with the odors of food about them, while an older person prays on and on, it is a wonder that any of them tolerate grace when they are old enough to have things their own way. What are you doing to make that moment before eating one of the dearest of the whole day for your child? Does father, or some other grown-up sit down and say hurriedly in a low tone something that no one can understand, using the same words that he has said for years and years three times every day? Worship at meals presented to the children in this manner bores them beyond expression.

But perhaps father does pray intelligent, interesting prayers that lead the child to think, to understand his blessings. Many children have had their lives definitely guided by such prayers. Even so, the moment has not counted for the most if the child has not helped, for activity is so important when the interest of the child is desired.

It is easy to teach the little child to pray. But it is so very hard for children to learn in later years. Here is our opportunity. If father frequently calls on even the smallest child that can talk to ask the blessing he can do it. It may be only a word or two at first, yet it is amazing how quickly children learn. And how glad they are to do it, thus feeling that they, too, have a part in the worship of the God that they love with all their little hearts. The father is, and should be, the leader in the worship at the table; but it is a moment that should be shared with all the family.

Try sometime taking hold of hands around the table circle and all praying in unison:

"God, bless us with this food you give;
O help each one of us to live
So that your blessings and our food
May do our souls and bodies good. Amen."

The children's faces will shine at the joy they receive from such an act of worship. Here is another favorite:

"God is great and God is good;
And we thank him for this food;
By his hands we must be fed.
Give us, Lord, our daily bread."

If we were to pray for several minutes we could hardly say more than this all-inclusive prayer:

"Dear Lord, we thank thee for thy care,
The food we eat, the clothes we wear,
Be present with us everywhere. Amen."

Or for the real little tot:

"Dear Father, bless the food we take
And bless us all for Jesus' sake. Amen."

These are only a few of the many little prayers that may be learned to say aloud together at meals. They should not be used exclusively, for childhood is also the time to teach children to pray in their own words.

Thus we should remember, the child is a very religious little being. It is only when we older ones fail to do our part that he wanders away from God or becomes careless of religion.

Shelock, Pa.

"Whom Am I to Conquer?"

BY ELIZA POPE VAN DYNE

EVERY human being has a reason for his failure. Always there is an excuse, a reason, an explanation for coming short of what one ought to be. Like men and women tried each day before a jury, we judge ourselves, more leniently each evening, and know nothing but acquittal.

In the big things, the actual life's work, we would succeed—if we had health, unimpaired and vibrant; if we did not have obligations, financial, domestic, which hang about our necks and hearts and prevent a full expression, a full devotion to the goal we would attain. We would if we had time, and all the vigor of our bodies was not used in office routine; if we had harmony,

without the constant irritation of a discordant life, in the home or in the office, sapping all ambition; if we had incentive, a great love, a true friend, some one who loved, or who depended, or who expected, thus driving us to do great things. If only we had certain conditions or did not have them! If only things were different, then we would succeed! With just a touch of pity we justify our failures. And in this there is the death—there is the reason! The man or woman who wins knows no such limitation, needs no such perfection.

"If anything is to be done, let it be done vigorously," say the Buddhists. So says the successful man or woman, or rather, so *feels* the man or woman. The feeling is the thing! As a man feels so he achieves.

In the same way excuses go with little things as well. Amiability would be possible if all those near by, both day and night, were not so trying. Irritated because of what the other does or says or thinks, we fail with them. We would be cheerful, merry for our family and our friends, if the burden of our problems did not kill our spirit. We would be fair, we would be kind, but injustice of another makes it quite too hard. We would sing about our work, but our head aches and our heart is heavy.

We would say pleasant things and generous things and praise our fellow beings, but the whole world wants a bit of gossip, a touch of scandal, to make conversation snappy, stimulating. Friends with whom we meet want the news, and if we hold from them a "good story" of another, they resent it—and if we give it they applaud and conversation leaps to many things with the result that you are sought after to make things stimulating. One must be just a trifle humorous at least—not always kindly in our feelings, not always sweet, for that's insipid. We would be—but the other will not allow it.

Yet through all the nations, all the ages and religions, we learn that tragedy of failing to do with the heart and soul, whatever we may do with the body and with gold. The Chinese say: "Not to correct our faults is to commit new ones." Not only do we not succeed, but we deteriorate, we go down and down, because we do not do the thing we see as right, regardless of others, or their opinions. Let others have their policy, but you have yours with all your heart, or the insipidity of sweetness will be replaced by the gall of memories, repeated tales, lost friends, a reputation such as no man or woman with a happy heart can fight against.

"Whom am I to conquer? Not the Medes and Persians, but avarice, low ambition, vulgar tastes." This from the Romans. All the nations plead for it. The world rises in its homage to the man or woman who, even in little things, has a high ambition; who conquers what the others say and do and think and want with the power of the spirit that is right.

Washington, D. C.

Wayside Opportunities

BY TRUDE MISHLER IRVIN

JESUS had time to use wayside opportunities. To the blind man he gave sight; to the woman at the well he gave the glad message of unending life; to the broken-hearted mother he brought joy by restoring her son to her again. These acts were seemingly unpremeditated and unplanned. In fact, most of the deeds of Jesus which gave people confidence in him were just his use of the opportunities to do good that came along the wayside.

Perhaps the reason so many of us fail to accomplish what we ought is that we think too much about doing good, and plan to do deeds that look good, while the real wayside opportunities are missed.

Are your evenings filled with joy because you have used your opportunities during the day? Have you just naturally loved everybody you met and tried to make his hopes as bright as the morning sun? Do not chide the man with a load, however much he may be stooped, nor the woman with lost courage, whatever may be her weakness, nor the child with a tear, whatever its mistake; but with all your heart obey the poet who bids us, "Look up, and love, and lift." This is your wayside opportunity.

Winona Lake, Ind.

AMONG THE CHURCHES

Calendar for Sunday, June 29

Sunday-school Lesson, Review: Rehoboam to Nchemiah.
Christian Workers' Meeting, Our Colleges.

Gains for the Kingdom

Two baptisms in the Plevna church, Ind.
Six baptisms in the Sipesville church, Pa.
Five baptisms in the Sabetha church, Kans.
Four baptisms in the Aughwick church, Pa.
Two baptisms in the Pine Creek church, Ill.
Three baptisms in the Good Will church, Pa.
One baptism in the Brownsville church, Md.
Four baptisms in the Big Creek church, Okla.
Three baptisms in the Fruitland church, Idaho.
Eight baptisms in the Powell's Fort church, Va.
Fifty-five baptisms in the New Enterprise church, Pa.
Eight baptisms in the Crimora church, Va.—Bro. J. G. Garber, of Bridgewater, Va., evangelist.

Twenty-four baptisms in the Red Bank church, Pa.—Bro. D. F. Warner, the pastor, in charge.

Two baptisms in the Coulson church, Va.—Brethren E. Troy Lowe and Harrison Evans, evangelists.

Three baptisms in the East Petersburg congregation, Pa.—Bro. Walter Cocklin, of Mechanicsburg, Pa., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. D. Harner, the pastor, to begin October 5 in the Nevada church, Mo.

Bro. S. G. Godfrey, of Red Lion, Pa., to begin July 19 in the Merkey house, Pa.

Bro. L. H. Prowant, of Durand, Mich., in August in the County Line church, Ohio.

Harvey Hostetter, the pastor, to begin last week in July in the Smith Fork church, Mo.

Bro. L. U. Kreider, of Warsaw, Ind., to begin July 20 in the Sugar Ridge church, Mich.

Bro. G. L. Wine, of Mount Morris, Ill., began June 22 in the Worthington church, Minn.

Bro. A. P. Wenger, of Elizabethtown College, to begin July 27, in the Conewago church, Pa.

Bro. Alvin P. Wenger, of Elizabethtown, Pa., to begin July 6 in the Lake Ridge church, N. Y.

Bro. H. J. Woodie, of Winston-Salem, N. C., sometime in August in the Stonewall church, N. C.

Sister Mary E. Martin, of Mt. Airy, Md., began June 21 in the Oak Grove church, W. Va., and is to begin July 12 in the Crab Orchard church, same State.

Personal Mention

Bro. D. C. Glick's address is changed from Chowchilla, Calif. to Grants Pass, Oregon.

Bro. E. T. Keiser, of Pomona, Calif., and wife and daughter, being "back east" on a trip combining business and visiting friends, were callers at the "Messenger" rooms last Saturday morning.

Bro. A. H. Feiler, evangelist, and daughter Carrie Mai as song director, both of McPherson, Kans., are in a revival meeting in the Big Creek church, Okla. July 6-21 they will be in a revival meeting and D. V. B. S. in the Parsons church, Kans.

Bro. Walter Gibson, of Goshen, Ind., is available for evangelistic meetings during the fall and winter months, with the exception of September and November. He wishes to hear as soon as possible from those who may desire his services.

Bro. S. S. Blough, at present in an evangelistic meeting at Oaktown, Va., will attend the special session for pastors at the Biblical Seminary in New York during July. His address will be 541 Lexington Ave., New York City. After July he should be addressed at 1025 Bedford St., Johnstown, Pa.

Bro. H. H. Helman, of South Bend, Ind., gave us a short call Monday morning, having ministered most acceptably to the Elgin congregation at the Sunday services. Bro. Helman is planning to take some work in Northwestern University this summer, while filling his pulpit at South Bend each Sunday.

Dr. Ernest F. Sappington, of Washington, D. C., Secretary of our Hospital Committee, was prevented from attending the late Conference by the illness and death of his brother. A most excellent paper on "The Ministry of Healing" which he had intended reading before the Conference appears in the columns of this issue.

Bro. Geo. W. Hilton and wife, of Hermosa Beach, Calif., have entered on the pastorate of the Santa Ana church, and should be addressed at 437 Birch St., Santa Ana, Calif.

Bro. L. W. Shultz, Field Director of Religious Education for Middle Indiana, has responded to the request of the Regional Board of the Manchester territory for his services this summer and fall. Beginning with Sept. 1, half of his time will be given to field work under the direction of the Middle Indiana Board of Religious Education.

The Sunday-school Secretary is in the midst of a busy field program. Last week he was with the churches of the First District of West Virginia. This week the Young People's Conference near Daleville, Va., is claiming his attention. For the first and second weeks in July he has similar engagements in Tennessee and Northeast Ohio, respectively.

The General Ministerial Board has recently reorganized as follows: Chairman, D. H. Zigler, Broadway, Va.; Vice-chairman, S. J. Miller, La Verne, Calif.; Secretary, S. S. Blough, 328 Central Ave., Decatur, Ill.; Assistant Secretary, J. A. Robinson, Pleasant Hill, Ohio; Treasurer, David Metzler, Nappanee, Ind. Bro. Blough continues as the Board's representative on the Council of Promotion.

As it would be too strenuous a task to answer all the letters received, Brother and Sister Walter Brandt, Millers-town, Pa., desire in this way to express their appreciation and thanks for the words of comfort and consolation sent them by their many friends, in connection with the loss of their little girl, who met a tragic and untimely death by falling into a cesspool. Grateful to him who allowed their loved one to be with them a few short years, the stricken parents wish to submit to his will, knowing that he does all things well.

On another page the Secretary of the General Mission Board tells the sad story of the great sorrow which has fallen upon the little band of missionaries in far-off Nigeria. The news reached us too late for mention last week, as half or more of that issue was already printed when the message was received. Many throughout the Brotherhood have learned of it already through private sources, and we can not but believe that the heart of the whole church will go out in sympathy and prayer for all those to whom this loss comes with special nearness, for the faithful group of the Lord's ambassadors at Garkida, now reduced to five, and most of all for the grief-stricken husband who went bravely forth to the field, leaving his loved one behind for a year, and then had her again for a few short months only. Praise God that there are those who do count the cost and shrink not from paying the full measure of it. A memorial service, we are informed, was arranged for last Sunday at Huntingdon, Pa., where Sister Kulp's parents reside and where she secured her college preparation. Bro. H. H. Nye, of Elizabethtown, Pa., a member of the Mission Board, was requested to represent the Board at this service. And since the larger part of Sister Kulp's life was spent in Elgin, it was deemed fitting that our Sunday evening service here should be marked by tributes of respect to her memory.

Miscellaneous Mention

The Rock Run congregation of Northern Indiana is arranging for a home-coming meeting on Sunday, August 24. Details will be given later.

Middle Indiana Young People will meet at the Delphi Park July 4 in their Annual Picnic. Let every one plan to be present by 10 A. M. Bring baskets well filled for dinner. A good program is planned.

Next Sunday the 29th is to be a full day at Naperville, Ill., the occasion being the dedication of the remodeled church, referred to last week. Bro. J. W. Lear will speak at 11 A. M. and 2:30 P. M. The day's program will be concluded with the special dedicatory service at 7:30 P. M.

The Lake View Church, Mich., having been deprived of the usual religious services for a time on account of an epidemic of scarlatina, is glad to be able to resume them again. Would more of us appreciate the blessings of church going more if we were compelled to be without them a while?

A young minister, graduate of Mount Morris College, with two years' teaching experience and considerable experience in preaching, well qualified for both, desires to locate where he can teach in a high school and also serve as pastor of a church. Bro. M. W. Emmert, Mount Morris, Ill., will be glad to hear from any church that could use such a man.

Special Notices

Notice to Southern Indiana. Inasmuch as I am leaving the District soon, all Programs, Reports, Queries and Materials intended for the District Conference Booklet should be sent to W. Carl Rarick, R. No. 2, Muncie, Indiana.—A. P. Musselman, Kitchell, Ind., Writing Clerk.

A Young People's Meeting will be held jointly by Eastern and Southern Pennsylvania on July 26 in an all-day session at the Salunga church in the East Petersburg

congregation. Addresses and talks will be given by talent from these two State Districts, a more detailed program of which will be published later.—H. A. Merkey, District Sunday-school Secretary.

BOOKS YOU OUGHT TO KNOW

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Religionism and Christianity is the challenging title of a new book just received from the press of the Stratford Company of Boston. The author is Dr. W. I. T. Hoover of La Verne College. The "Religionisms" discussed are Spiritism or Spiritualism, Theosophy, Swedenborgianism, Russellism, Dowieism, Eddyism, Mormonism and Babism or Bahaism. To these are added four chapters on Jesus Christ and Modern Thought, Jesus Christ and Modern Life, The Christ of the Bible, and The Future of the Christian Religion. Most of the material of this book was first given orally by Bro. Hoover in a series of lectures, and the interest aroused led to their revision and publication in book form. We know of no such clear and informing presentation of the main facts about these religious systems as will be found in this book. And its value is greatly augmented by the excellent chapters on Christianity. We are pleased to commend the volume to our readers as a helpful guide in distinguishing between truth and error in religion and in estimating the claims of the many "isms" which clamor for attention in our day. The book is well made, contains 225 pages and sells for \$2.00.

CONFERENCE STATISTICS

Conference Delegates, 1897-1924

Time and Place	Elders	Ministers	Deacons	Sisters	Lay Brethren	Total
1897 Frederick, Md., ...	93	122	14	...	10	239
1898 Naperville, Ill., ...	136	142	28	...	13	319
1899 Rockville, Va., ...	126	127	26	...	13	292
1900 Norfolk, Va., ...	149	149	34	...	16	348
1901 Lincoln, Neb., ...	156	135	37	10	12	350
1902 Harrisburg, Pa., ...	167	133	34	7	22	363
1903 Bellefontaine, Ohio, ...	162	139	44	13	13	371
1904 Carthage, Mo., ...	160	133	40	9	8	350
1905 Bristol, Tenn., ...	165	121	38	16	8	348
1906 Springfield, Ill., ...	173	160	41	34	14	404
1907 Los Angeles, Calif., ...	130	39	32	39	10	234
1908 Des Moines, Iowa, ...	201	138	47	16	12	414
1909 Harrisonburg, Va., ...	193	121	44	18	5	381
1910 Winona Lake, Ind., ...	157	154	54	13	14	486
1911 St. Joseph, Mo., ...	227	112	45	40	16	440
1912 York, Pa., ...	210	136	39	25	11	421
1913 Winona Lake, Ind., ...	117	32	61	23	12	245
1914 Seattle, Wash., ...	119	32	36	39	10	234
1915 Hershey, Pa., ...	233	140	33	36	13	455
1916 Winona Lake, Ind., ...	258	151	67	46	14	536
1917 Wichita, Kans., ...	228	99	51	49	14	435
1918 Hershey, Pa., ...	247	124	40	30	11	452
1919 Winona Lake, Ind., ...	323	130	59	69	9	580
1920 Sedalia, Mo., ...	335	122	60	40	10	568
1921 Hershey, Pa., ...	277	146	46	36	8	513
1922 Winona Lake, Ind., ...	288	133	61	54	12	548
1923 Calgary, Canada, ...	105	24	18	45	10	202
1924 Hershey, Pa., ...	260	124	34	42	13	473

Delegates to Hershey Conference

State Districts	Elders	Ministers	Deacons	Sisters	Lay	Total
Arkansas and S. E. Missouri, ...	..	..	..	..	..	..
California, Northern, ...	..	..	..	..	..	..
California, Southern and Arizona, ...	5	1	1	..	..	7
Canada, Western, ...	..	..	..	1	..	2
Colorado, ...	1	..	..	..	..	1
Colorado, Western and Utah, ...	..	..	..	..	..	..
Colorado, Eastern, ...	..	..	..	..	..	..
Denmark, ...	..	..	..	..	..	..
Idaho and Western Montana, ...	..	..	..	..	..	..
Illinois, Northern and Wisconsin, ...	5	2	..	1	2	10
Illinois, Southern, ...	4	3	..	1	..	7
India, First, ...	1	..	..	..	..	1
India, Second, ...	..	..	..	..	..	..
Indiana, Middle, ...	8	4	..	1	..	13
Indiana, Northern, ...	12	9	3	3	1	28
Indiana, Southern, ...	12	9	3	3	1	28
Iowa, Middle, ...	2	1	..	..	..	3
Iowa, Northern Minnesota and S. Dak., ...	2	1	..	..	..	3
Iowa, Southern, ...	..	..	..	..	..	..
Kansas, Northeastern, ...	2	2	1	..	..	5
Kansas, Northwestern, ...	1	..	..	..	..	1
Kansas, Southwestern, ...	..	1	..	1	1	3
Maryland, Eastern, ...	14	6	1	1	1	23
Maryland, Middle, ...	6	..	1	..	1	7
Maryland, Western, ...	..	..	..	..	..	..
Michigan, ...	3	..	..	1	..	4
Missouri, Middle, ...	..	..	..	1	..	1
Missouri, Northern, ...	..	..	..	..	..	..
Missouri, S. W. and N. W. Arkansas, ...	1	1	2	..	..	4
Nebraska, ...	..	..	..	..	..	..
North Dakota and Eastern Montana, ...	1	1	..	..	..	2
N. and S. Carolina, Georgia, Florida, ...	14	5	4	1	2	26
Ohio, Northeastern, ...	5	2	4	..	..	11
Ohio, Northwestern, ...	5	2	4	..	..	11
Ohio, Southern, ...	26	4	..	2	..	36
Oklahoma, Pan. of Tex., and N. Mex., ...	..	..	..	..	..	..
Oregon, ...	23	2	..	1	..	26
Pennsylvania, Eastern, ...	23	9	2	4	1	39
Pennsylvania, Middle, ...	6	4	1	5	..	16
Pennsylvania, Southern, ...	23	12	1	6	..	38
Pennsylvania, Western, ...	20	12	1	..	..	33
Sweden, ...	2	1	..	..	..	3
Texas and Louisiana, ...	4	4	2	..	1	11
Virginia, Eastern, ...	4	4	1	3	..	12
Virginia, First, ...	13	5	2	2	..	22
Virginia, Northern, ...	12	1	..	..	..	13
Virginia, Second, ...	5	1	..	..	..	6
Virginia, Southern, ...	..	..	..	..	..	..
Washington, ...	..	1	1	..	..	2
West Virginia, First, ...	1	..	..	1	..	2
West Virginia, Second, ...	1	..	..	..	..	1
Total, ...	260	124	34	42	13	473

AROUND THE WORLD

Parisians Want Musical Auto Horns

A group of prominent Parisians are trying to abolish harsh noises in the French capital. "Dr. M. Marage, leader of the movement, suggests that Paris follow the example set by M. Herriot as mayor of Lyons, where all the municipal service autos are equipped with a special trumpetlike horn which warns the pedestrians with a series of pleasant musical notes. All the cars play the same tune, consisting of a series of four notes selected by musical experts after exhaustive tests as the most pleasant for the human ear."

The Greatest Woman in History

Who is the greatest woman in history? This question was made the subject for a prize contest essay among Boston school teachers some time ago. The prize winner said: "The greatest woman of history is the wife of a man of moderate means who does her own cooking, washing, ironing, sewing, and who brings up a family of boys and girls to be useful members of society, and finds time for intellectual improvement. This woman is well known. She lives in many communities and in the hearts of many sons and daughters who have had their chance in life through her efforts and guidance."

How Much Is a Woman Worth?

"In 42 years one farmer's wife has served 235,425 meals, she told a farm magazine which recently sent out a questionnaire on 'How much is a woman worth?' Other accomplishments of the woman include: Made 33,110 loaves of bread; baked 5,930 cakes and 7,960 pies; canned 1,550 quarts of fruit; raised 7,660 chickens; churned 5,450 pounds of butter; put in 36,461 hours sweeping, washing and scrubbing. The woman wrote: 'I estimate the worth of my labor conservatively at \$115,485.50, none of which I ever collected. But I still love my husband and children and wouldn't mind starting all over again.' Such a woman as is here described is worth more to life than all the 'society queens' of the world. She loved. She toiled. She added incalculable values of every sort to life. She won a big place in hearts. She had love's compensation every day. God's 'well done' is the sweet music ever in her heart. 'Such a woman deserves all that love can give, all that appreciation can daily bestow. If you have such an one in your home give her kisses and new clothes and a nice trip every little while and tell her every day how much you owe her and how fondly you love her.'"

Impressions of the Near East

Dr. John R. Mott, who has just returned from Jerusalem, gave his impressions of the Near East in an address before a group of leaders in business, religion and social welfare. Amongst other things he said: "More Moslems visited Paris last year than made the pilgrimage to Mecca, and this is but one indication of the vast changes taking place in Islam, changes which signify a vast revolution that is transforming the East. People are beginning to look at things differently, to develop a broader vision as regards themselves and their nations. They are taking a greater interest in education, in spiritual, moral and physical uplift. At the same time they are extremely restless and the situation is inflammable. America has an absolutely unique hold upon all the peoples in the Near East. They look upon us as the land of hope. One cause is that they have millions of their children and grandchildren woven into the life of this great republic across the sea. Another cause is the use of their imagination. Imagination pictures to them America as a land of large dimensions and of limitless opportunity, where a boy may rise from the ranks of poverty to a position of major influence. But the great cause explaining the strength of the cords between them and us, is the ministry of unselfishness represented by the missionary movement and the Near East Relief."

Cause and Cure of Goiter

"The Goiter Belt" is the title of an article in the June number of the "Survey Graphic" that should prove of interest to all who live far from the sea. Advances in medical science made during the past thirty years have shown that goiter is an enlargement of the thyroid gland due to lack of iodine. Ultimately all the world's store of iodine comes from the sea. Hence, the farther one is from the sea the less likely is he to get the infinitesimal amount of iodine essential for life. Toward the sea people obtain the necessary iodine from drinking water, from sea food, from certain salt deposits, or from salt obtained from evaporating sea water, or from the sea spray, which under favorable conditions can be carried two hundred miles inland on the wind. But when they live in regions so far removed from the sea in point of space or time that iodine is not available in these ways, goiter results as a symptom of malnutrition due to the lack of iodine. Thus, it is not strange that sea water, the ashes of sea-weeds and sponges, and even the brine in which sea shells had been boiled, has been used with success in the cure of goiter, although the reason for the efficacy of these strange remedies was not suspected. The remedies now being used by a number of cities in the goiter belt in the United States and by the

Swiss cantons include chocolate wafers containing a minute amount of iodine and especially prepared for school children; the addition of sodium iodide to the city water supply for a few weeks in spring and autumn; and, probably the future standard method of administering iodine through the use of iodized salt.

A Defense of Lazy Men

And now it seems that the lazy man is to have his innings for Fred C. Kelly of Chevy Chase, Md., has taken up the tired man's defense. "Beware of the energetic man," warned Mr. Kelly in an address before the Executives' Club, for "he makes his hands and feet work while his brain is neutral. To get a new idea seems to hurt the average man. He attends a wedding and reads about it the next day rather than read something that is entirely new. The lazy man does not have the time to wade through long ads or long stories and is apt to take short cuts." Thus, Mr. Kelly declared that the lazy man usually makes the best executive because he is looking for short cuts. However, Mr. Kelly's eulogy of the tired man only makes the more indispensable the energetic man for the best of executives could get nowhere without somebody to do the work.

Golden Rule in a Brewery

"Golden Rule" Nash of Cincinnati, the tailor who has made such a success of his business by following the principles of the Golden Rule and who recently divided a hundred per cent dividend among his employees to prevent himself from becoming a millionaire, is now conducting his big and rapidly growing business on the premises formerly occupied by the Moerlein Brewing Company. This is but one of the many remarkable and pleasing changes brought about by prohibition. It is a safe guess that the brewers who conducted their business at that place never followed the Golden Rule in the operation of their brewing plant. It is also a safe guess that they were responsible for taking the clothes off the backs of many hard working men and off the backs of the children of many hard working men. The money that now goes into the old brewery plant puts clothes on folks.

Back to the Country for the Magazines

"Collier's," the national weekly, is joining the group of magazines which have been compelled to leave New York in the last two or three years principally because of conditions imposed by unions in the printing trades. Beginning with the June 7 number, Collier's will be published in the plant of the Crowell Publishing Company at Springfield, Ohio. The editorial and business department will remain in New York. Collier's with a weekly circulation of 1,250,000 makes the ninth magazine to leave New York within the last year and a half. The publication will be made up under open shop conditions. In New York it was printed under closed shop regulations. The removal of the plant will throw 300 employees of the mechanical departments out of work. In the last three years Hearst magazines have moved to Chicago, Harper's to Camden, N. J.; the Williams Printing Company to Albany, McCall's to Dayton, Ohio, and the Conde Nast publications to Greenwich, Conn."

The Return of the Pendulum

The Puritan spirit has been criticised and laughed at for a time, but now from the view point of the other extreme it is becoming increasingly evident that there is much to be said in favor of the self-mastery of the Puritan. Thus we read:

"The things for which the Puritan stood are still the tremendous positives of religion and morality among all who fear God and reverence truth. If the Puritans possessed qualities which now appear negative in the estimation of liberal thinkers, these are more than balanced by their dynamic affirmatives. Think of their observance of the Sabbath, their devotion to the family altar, the fervor of their religious zeal, their hatred of the corruption that is in the world through lust, their allegiance to duty, their rigid adherence to the moral law and their perpetual recognition of Jehovah as the Sovereign ruler of the universe. It does not require a penetrating eye to see how we have turned our eyes with a scornful contempt on pillars of national stability which have supported this nation since this courageous band set foot on Plymouth Rock."

The World's Need of Christ

The preparation of the world for the coming of Christ has often been remarked. There was at that time a world order in which government, culture, and moral need all favored the advent of a Savior. But what was the little Roman world skirting the Mediterranean Sea in comparison with the world of today! In this present age the far-flung continents with their hundreds of millions of people are a unit in understanding and need as never before. The world of today has so much in common with the world of the days of the Caesars that contemporary conditions constitute a new call for the message of the Savior of mankind. In the centuries before the coming of the Christ many an ancient faith was tried and found wanting. Thus the Greeks and Romans both found themselves in need of a new and intelligible faith in the days when mythologies and philosophies failed. But what these ancients expe-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Jesus, Our Teacher and Lord

John 13:13

For Week Beginning July 6, 1924

"A Disciple Is Not Above His Teacher, Nor a Servant Above His Lord" (Matt. 10:24; Luke 6:40; John 13:16; 15:20). This truth is entirely apparent in human affairs. A teacher is the possessor of truth which the disciple has yet to learn. A master has authority to require obedience from his servant. Among men it may be so that a pupil may eventually outstrip a teacher in learning, and a servant may exceed his master in power. But it is not so with Jesus. None can rival his profound insight into eternal truth, his matchless skill to impart it, and his perfect example in making truth live. He who knows Jesus best surrenders most to his mastery.

"Our Lord and Master of us all!

Whate'er our name or sign,

We own thy sway, we hear thy call,

We test our lives by thine."—Whittier.

"It Is Enough for the Disciple That He Be as His Teacher and the Servant as His Lord" (Matt. 10:25).

"Everyone When He Is Perfected Shall Be as His Teacher" (Luke 6:40). Here we have the rule by which to gauge the chief aspiration of the Christian heart. The little child looks longingly upon the qualities of the one who is his teacher in word and conduct, hoping himself some day to attain such eminence. It is a test of good teaching whether or not the pupil is led to emulate the virtue he learns. Jesus regulates Christian aspiration. We know that it is not enough to belong to church, to declare certain articles of faith, to engage in charitable work, to have fame and riches and honor. Personality that grows into the glory of Christlikeness alone will satisfy the soul who has looked into God's face through the eyes of Jesus. "We partly are, and wholly hope to be." The ambition to be like Jesus will turn our interests from selfishness to spiritual goodness, and our energies into channels of service "till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ" (Ephesians 4:13).

The Disciples and Servants of Jesus Represent Him in Service. See John 13:16. The authority of Jesus is the dynamic force back of all Christian living and missionary service. It means a promotion for disciples when their teacher estimates them qualified to go out and impart the truth he has taught. Such serving is a glad privilege and honor. The relation between pupil and teacher has come to the plane of a fine, confidential friendship. See John 15:15. The disciple who goes out on his master's business may expect to be accorded the same sort of reception which the master himself would receive. Jesus made this point perfectly clear to his disciples (John 15:20). There will be defeats and victories, sorrows and joys. In them all the servant must not lose the disposition to serve, the will to follow where duty requires, and the determination to give a faithful account of himself under all circumstances. Ambassadors covet the privilege of representing our great country at a foreign court. How much greater should be our joyful eagerness to represent our Lord Jesus Christ in a needy world!

Suggestions for Meditation

How fully have I accepted the Lordship of Jesus?

In what measure has the church yet to accept the full responsibility of representing Jesus to the world?

Read Whittier's poem entitled, "Our Master."

Study songs: "More Like Thee" and "I Would Be Like Jesus."

Pray for a more unconditional surrender to the authority of Jesus in order to reveal the truth, and for direction in living it.

J. H. H.

rienced in the way of moral and spiritual need is duplicated on a vaster scale today. We have just read that a traveler recently returned from a world tour reports that on all his trip he did not see a single new pagan temple, or one in process of construction. There is a profound significance in this observation because it shows that to the minds of the pagan world their systems of faith have been tried and found wanting. The vast heathen world today is repeating the experiences that came to the Greeks and Romans in the days when they lost their faith in their gods. This situation is a supreme challenge to the followers of Christ. And the same traveler who saw no new heathen temples saw even in heathen lands new churches building and the evidences of an expanding Christianity. As for our own land it is estimated on so good an authority as the National Association of Architects that two hundred million dollars will be spent on church buildings in the United States this year. Somehow we can not help but feel that portions of this tremendous sum might better be expended for cleansing heathen hearts than for staining new cathedral windows.

The Ministry of Healing

(Continued from Page 403)

You have in Washington today Walter Reed Hospital, which is destined to become the greatest healing institution in the world, because it commemorates the life and work of a young man who was willing to die that his friends, the peoples of the world, might be saved.

Jesus' life and work have done more for modern medicine than all other men combined, all due to the liberalism resulting from his teaching. Remember also that there has been no single achievement in medicine by any people or country in which Jesus is a stranger. We literally owe everything we have to him. The world's greatest hospitals and clinics are in Christian lands and doctors are obliged to come to them from pagan countries to learn modern medicine. "I am the way, the truth and the life" is just as true in medical matters as in spiritual.

One by one the great plagues are being conquered. The great Physician's example has been a stimulus for heroic self-sacrificing men and women during the centuries since his day. Leprosy has been the last thus far to be conquered, and can now be cured. So today he is saying again and again through the ministry of noble men and women "I will, Be thou clean."

Now, you fathers and mothers who are growing old in his service, have you really lived to the fullest measure of your opportunities and responsibilities? God is very good to you. He has permitted you to live, work and worship in a Christian land. He has given you comforts and blessings such as the people of no other nation possess. I know you have your heartaches and disappointments and that life is a constant burden, for my people were of you. God be praised for that fact, and the fact that during the long hard years they never lost their confidence in the church or their faith in him. He has given to you children, young men and women, than whom there are no better in the world, for theirs is such a rich heritage and noble ancestry. It is your responsibility and mine that they grow in and remain true to the faith of the fathers, that they be so educated that they can take their place and do their part in this ministry of healing which shall bring health and salvation to the peoples of the earth. If we would keep them in the faith and give them this education we must control hospitals and institutions in which they may receive adequate training. When our children receive training in other institutions they lose contact with our people and many times with their God. If we deny them this opportunity which is their birthright, how shall we answer him in that day when he will demand an answer from us as to what uses we put the pounds and talents he gave us? May God help us each and every one to answer this challenge that his name may be honored and glorified and these precious young folks be saved to his service.

How wonderful is youth, with its visions, its hopes, its ambitions and its dreams. The call to service goes out today as never before to young men and women who are able to step over the threshold into the great unexplored tomorrow. The world needs you stalwart young men, courageous and true, and you young women in all your purity, self-sacrificing devotion, and tenderness. While much has been done there is still much to do. Thousands are still dying from the effects of incurable and preventable diseases. This ministry of healing challenges and calls you that you may have a part in a glorious service to humanity; that you may do the kind of work that Jesus did, not because he has commanded you to do it, but because he loves you with so great a love and because of the need: "The harvest is great and the laborers so few." Many of the rural sections of our country have no doctors or nurses. While the material rewards for this service are not so great as some other work, there are some things which silver and gold cannot buy, among them the plaudits of the Christ: "Well done, thou good and faithful servant."

In the after years when the sun is kissing the western hills for the last time, when the bloom of the roses has left the cheeks, when the luxuriant golden tresses are but a few strands of silver, and when the sound of the voices is hushed and still, then instead of taking your place in the silent halls of death you will take it

with the immortals of the ages and live with Jesus in the great beyond.

Washington, D. C.

Self-Control

BY S. Z. SHARP

"Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9: 25.

In every normal human being there are two opposing forces. One, controlled by reason, judgment and self-control; the other by feelings, the passions and submission. The former may be influenced by the Holy Spirit, and it leads to acts of charity, virtue and ends in eternal joy and happiness. The latter may be affected by the desires of the flesh and influenced by the Evil One; it leads to acts of vice and crime, ending in eternal woe and distress.

He who can not control himself can not control others. The greatest men who have ever lived were men of great self-control. Moses is a noted example. He was born "a goodly child," saved alive by his mother, and educated "in all the wisdom of the Egyptians." He could have inherited the throne, but "he esteemed the reproach of Christ of greater riches than the treasures of Egypt." Leaving the pomp and pleasures of the Egyptian court, he cast his lot with his own people, who were a nation of slaves. By his self-control and power to command, he marshalled this unorganized host of people into a well organized nation, and gave them liberty and laws which will be handed down to the end of time.

Socrates was one of the greatest men ever produced by Greece—that country of great men of science, art and philosophy. When condemned to death and made to drink a cup of poison, his great self-control enabled him to approach death as calmly as one would approach a friend. Unmoved by feeling, he drank the cup and lay down to die as calmly as an infant going to sleep, meanwhile chiding his friends for weeping around him. His philosophy, ethics, and system of education have had their influence all down the ages. They have made him one of the great men of history.

Cæsar, like Moses, was born with a superior body. His power of self-control made him one of the greatest commanders the world has ever produced. One time, being in a boat in a storm, and the helmsman beginning to fear and tremble, Cæsar commanded him to be calm, saying: "Don't you know you carry Cæsar?" His self-control and power to command others made him one of the greatest generals the Roman Empire ever produced. He, too, left his impress upon future generations, for even today nearly every high school boy and girl is familiar with his commentaries on the Gallic Wars.

Columbus owes his fame and his success as a great discoverer to his self-control. When his sailors were about to mutiny and turn back at a time when he had almost gained his object, his power of self-control and command over others gained him his object, and made him the greatest discoverer of all time.

Lincoln, like Moses and Cæsar, was great both in body and mind. His great physical powers brought him the sobriquet of the "rail splitter." His giant intellect and self-control enabled him to surmount all obstacles and rise from the depths of poverty and obscurity to the highest position in the greatest nation in the world. During the Civil War in our country his power of self-control enabled him to gain the victory and save the Union.

There is scarcely a character mentioned in all history superior to that of the apostle Paul, who by the power of reason, judgment, self-control, and the aid of the Holy Spirit, accomplished so much for the kingdom of Christ. "I buffet my body and bring it under control" (1 Cor. 9: 27). He controlled his carnal nature and ruled with his higher powers. In all history we can not find his equal as one who accomplished so much for the kingdom of Christ. When beaten and expelled from one city, he went to another, preached the Gospel and established churches. When beaten with rods and thrust into the inner prison and fastened in stocks, he sang praises to God and prayed till the earth shook and his shackles fell off. He converted his prison keeper

with all his house and made them earnest Christians.

These are but a few examples showing what self-control will do, especially when supported by the Holy Spirit. It has made the greatest statesmen, philosophers, conquerors, discoverers and evangelists the world has ever seen. These examples should inspire every young person to cultivate self-control. It promises him much.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

Let us notice those who lack self-control. What an immense army they constitute, and what a great variety of persons! There are those who hanker after strong drink. What miseries and crimes they produce in this life in a course that also shuts them out of heaven in the next! The dope fiend is a veritable slave chained to habits he can not break. The gamblers, thieves, and murderers are human wild beasts that prey upon their fellow-men. The impure, controlled by their fleshly lusts, are the moral stench of society. The votaries of fashion and the users of tobacco are enslaved to a rigorous master, and these include a majority of the human race, even many who think they are Christians. How can all these break their shackles and get out of slavery? There is one successful way. "They whom the Son maketh free are free indeed" (John 8: 36). "To whom ye yield yourselves to obey his servants ye are whom ye obey" (Rom. 6: 16). The souls of those who are in Christ are free no matter in what condition their bodies may be. Paul was free though his body was kept in chains by a Roman soldier. Mark what he says, "The law of the Spirit of life made me free from the law of sin and death" (Rom. 8: 2).

The desire to play is an element of every normal life. It is manifested even by young animals. Every healthy child wants to play and begins early, first by itself with its toys, then with its playmates, next in athletics; after that it shares in the play of life. It is hard to draw the line between play and work. One requires as much exertion as the other. The difference seems to be in the object to be gained. Some play honestly, others do not.

Every kind of business is a game. The object is to surpass the competitor. John D. Rockefeller and Henry Ford are just playing big games. It is what keeps business in motion. Paul frequently alludes to the Grecian games. He, too, compares life's work to a game emphasizing the necessity of self-control in order to win. He played his game fairly, honestly, and according to law. At the close of his life he looked back over it and exclaimed: "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day!"

Fruita, Colo.

Christian Fortitude

BY D. C. REBER

FORTITUDE, though a term not found in the Bible, is an element in many a Biblical character. It is an essential quality of Christian heroism. It may be defined as passive and enduring courage. It is non-demonstrative bravery. It denotes a quality of soul characterized by the power of withstanding opposition. It is firmness of mind to endure pain and adversity patiently.

Faithful Abraham, in offering up Isaac at God's command, is an example of quiet courage. It was true fortitude that enabled the three Hebrews to refuse to bow down to the golden image which Nebuchadnezzar, king of Babylon, set up. David and Daniel illustrate clearly the two opposite types of courage; viz., the active and the passive. David's active fortitude braved him to meet and smite a lion, to rescue a lamb from the lion's mouth, and to kill both the lion and a bear afterwards when keeping his father's sheep. Later he met and slew the giant Goliath under circumstances calling forth even more daring heroism. Fearless Daniel deliberately persisted in praying, regardless of the edict against praying. When cast into the lions' den he calmly stopped the mouths of the lions. Correct pa-

rental training and good habits of life, together with an implicit trust in God, enabled him easily to obey his conscience in the face of great opposition. Resolving to do right in God's strength, his enemies were vanquished and he triumphed heroically. His fidelity to God, his sublime manhood and exalted purpose, his loyalty to lofty ideals make him the outstanding example of Christian fortitude in the Old Testament.

In the Christian dispensation, there are no better examples of fortitude than Stephen the first Christian martyr, and Paul the apostle to the Gentiles. Both suffered persecution without retaliation. They endured hardships as good soldiers of the cross, the latter going to Jerusalem despite the knowledge that bonds and imprisonment awaited him. All Christian martyrs are the embodiment of Christian fortitude.

Is there need of fortitude on the part of Christians today? Are the winds of temptation less bitter than of yore? Have the fires of persecution altogether subsided? What is the nature of the enemy the Christian soldier has to encounter? The archenemy of human souls, Satan, is crafty, experienced, persistent and seductive. In his fight against the Christian, he is seconded by that power within man called the flesh. Equally fierce and infinitely more subtle than the flesh is the world which is the accumulated force of sinful and antichristian principles tending to undermine the spiritual life. This triune foe, as formidable and as malignant as ever, challenges all the strength and the strategy the Christian warrior can command. To meet the attacks of this ever-recurring enemy, the man of God must watch and pray incessantly. He must put on the whole armor of God to withstand the wiles of the devil. This, as Paul tells us, consists of the girdle of truth, the breastplate of righteousness, the shield of faith, the preparation of the gospel of peace, the helmet of salvation, and the sword of the Spirit. All the parts of the Christian's armor are defensive except the last which is the Word of God and is to be used offensively.

Precaution must be taken that the Christian soldier does not minimize the strength of the forces opposed to him and so become careless and overconfident of victory. There are certain dangers connected with Christian fortitude that must be avoided. If he regards the Christian life as a life of ease and inactivity, he will be taken by surprise and ensnared by the enemy in disguise. If he does not crucify self but lives a life of self-indulgence, his powers will grow weak and all too soon be crushed in defeat. If he seeks wealth and earthly comfort more diligently than Christ's kingdom, his character will be enfeebled and he will lack the power to endure the hardships incident to strenuous Christian warfare.

Since energy and courage are required all through the Christian life, it is highly important that Christians devote themselves to the cultivation of strength. The word fortitude comes from the Latin *fortis*, meaning strong. Hence the literal meaning of the word is strength. However it must be remembered that Christ is the Source of all strength and courage, and the Christian's strength of character must therefore be derived from Christ.

Growth in strength of Christian character may be promoted by watchfulness of our inward personal life. Daily self-examination is the Christian's privilege and duty. All the admonitions of teachers and preachers will avail little if one does not take himself to task for unbecoming conduct and resolve to amend his mistakes. If the inner life is strictly watched and judged, the simplest life will acquire an attractive beauty that will give effectiveness to the work of the outward life.

No Christian's outward public life can show strength and produce efficient results without definite sacrifice. How many personal comforts and conveniences do we forego in order that some worthy cause of human suffering may receive our sympathy and support? Self-denial for the sake of Christ is always fruitful of growth in grace and in the strength of the Lord. Few have gone the limit of sacrifice to which they are capable. Times like these when many urgent appeals come for help from across the seas are calls to Christians to make greater sacrifices with consequent gains in spiritual power.

The chief law of growth is exercise. So in the spiritual realm, strength is born of struggle in some form of Christian service. Hence, the exhortation of Paul to Timothy to suffer hardships is a call to more active service in the large social life of which all are a part. Man does not exist for himself but for others. And the church of Christ exists to serve. In every age she faces a task different from that in former ages. Her special mission in this century is to restore the efficacy of Christianity by inspiring men everywhere with Christian faith and Christian love. Such a service is truly worthy of her magnanimous Founder.

North Manchester, Ind.

The Other Fellow Talks

BY LEE W. POLLARD

As the train sped along, two men conversed. Both had reached that period in life termed middle-aged. After a time the conversation took a personal turn, and thus became more interesting, because both were men of much and varied experience. They had mingled with the prominent as well as with the common people found amid the varying conditions of life.

Sometimes, as the conversation bore witness, these men had achieved success. At other times, failure had been inevitable because of conditions beyond their control. The men were types easily classed as pioneers. There are today pioneers in many kinds of endeavor just as truly as were the Pilgrims, Calverts, Quakers, and others who hewed the way for our much vaunted civilized America.

However, as the conversation brought into bold relief the innermost thoughts of these men, it was evident that the Christian religion has not kept even march with other things as the country has grown and increased in population. Thus it was interesting to listen to the words of the two prominent men.

He of the keen gray eyes and firm but kindly mouth said: "I well recall when I first went from home as a young man to earn my own way in life. My footsteps were directed to a large city where I was employed as a store clerk. It was my duty to attend to the wants of customers who came to make household purchases. As the same people came often, I learned the occupations and personalities of a considerable number, and as I have always been interested in the little things about those with whom I came into contact, I soon came to know where my customers were reared, under what conditions they began life, and something of their successes, disappointments and hopes. It was in this way that an occasional question brought out many interesting facts. I also learned that most of my customers were church members, and that some were ministers. Often the ministers spoke of their congregations collectively, sometimes of individual members, many times of their salaries, or simply of every day affairs. Would you believe it, sir," and here he leaned forward to tap the other man on the shoulder, "if I said that not one of them ever invited me to attend his church?"

"Is it true?" asked the other with a slight raising of brows indicative of an added interest.

"Indeed, sir, it is," replied the first speaker. "I have often wondered since if they viewed me as a Catholic, Jew, or simply as an outsider, a person fit enough to wait on their material needs, but with no interest whatever in anything else of mutual concern. Men say that my life has been a busy one. Yet, there is an emptiness somewhere; and somehow this first experience among strangers has left a feeling of cold aloofness toward churches which I am not able to overcome although I have no bitterness at heart for church people. I simply believe in a greater brotherhood of man. My donations are all made regardless of creed."

"Yes," said the second speaker, "I saw a newspaper item last week which mentioned your liberality to the cause of humanity."

"Thank you," murmured the first modestly.

"Friend," pursued the other nationally known as a leader in his particular field of labor, "my experience is identical, only more so. I was brought up in a religious atmosphere. My parents were devoted church members. Often, I recall the family circle of six who

knelt with bowed heads to hear father's oft repeated words: 'Thy will be done on earth as in Heaven.' After receiving my finishing education in engineering, I left forever the family circle because it was no more. Father and mother had passed away while I yet attended school. As I rose in my profession my work called me to places both wild and modern. Thus I came into contact with characters of all known human traits. At times, I have been under high pressure mentally, and then, the longing for the familiar family circle has been almost unbearable. How satisfying it would be to go back to the family circle for a little while. Alas! it is gone forever."

"Yes," agreed the other as he looked out the window, his eyes misty with tears. "It is true that I often come into contact with what are called church people who drop a chance remark now and then about their church affairs. Yet it is always in an offhand way as if I have no interest in such matters. Their attitude causes any sentimental feeling on my part to shrink and die. My intimate contact with churches and things religious seems lost to the extent that a church structure has come to me to stand for a cold, silent, unfeeling thing in which come and go human beings who live in a world apart from me. Sometimes I have gone to church wherever I happened to be; but usually I felt out of place because no bond of sympathy was shown. It has always seemed that the brand of Christianity possessed by these people is something exclusively for themselves. But why do they hold aloof? Are they afraid to show a brotherly friendliness because of my professional standing? Do they think I am 'too big' to be interested in their religion; or is it too small a thing for me from their standpoint? The club for mine, brother. There you feel a stranger only so long as it takes to look around for a friendly eye and kindly nod."

Just then the train arrived at the station where the two men parted company. With a real hand-clasp, each went his way. There chanced to be a minister on the same train. He was seated near by. In fact, the words of these men were heard by him. He thought long and seriously and concluded by making a new resolution.

Garrett, Pa.

CORRESPONDENCE

WELLS BY THE WAYSIDE

Hardin, Missouri, May 21 to 28, 1924

Our trip from Carlisle, Ark., to this place took us through Memphis and St. Louis and across the Mississippi River. Coming northward towards the latter city we skirted along the western shore of the beautiful "Father of Waters" many miles. Westward through the Missouri River Valley we passed through a fine farming country. Hardin is fifty miles northeast from Kansas City.

At the depot we were met by Cousin W. W. Blough, pastor of the Rockingham church, and brought to their home ten miles northeast. Here they live in the new parsonage right by the side of the Rockingham meetinghouse. They took up the work here about a year and a half ago and are meeting with splendid success. Elder and Sister Blough have had fifteen years of experience in pastoral work in the west, having served the Falls City, Beatrice and Omaha churches previous to their coming here. In Somerset County, Pa., they served the Berlin congregation a number of years. Bro. Blough represents Northern Missouri on the Standing Committee this year.

Many of the early settlers of this part of Ray County, Missouri, came from Rockingham County, Virginia, during a period of years following the close of the Civil War. Most of these were members of the Church of the Brethren. The first church was organized in the early seventies, consisted of thirteen members, and was named the Wakenda church. Here was erected the first church building. Services were held in other parts of the territory in schoolhouses. The membership continued to increase, and about thirty-five years ago it was deemed advisable to divide the territory into three congregations, Wakenda, Pleasant View and Rockingham.

The first meetinghouse in the Rockingham congregation was located over a mile farther north than the present one. In this church the Miller and Sommer Debate was held about 1889. After this church had burned down the present building was erected about twenty years ago. This church with a membership of about 240, is the largest in the State, and one of the most active, aggressive, and prosperous.

(Continued on Page 416)

HOME-COMING PROGRAM FOR SOUTHERN INDIANA

The trustees of the Southern District of Indiana extend a cordial invitation to the churches of the District to attend the program for the home-coming meeting to be held July 4, 1924, at the Home, three-fourths of a mile north of Honey Creek, Indiana. The program for the day is as follows:

- 10:00 Song.
10:05 Scripture reading and prayer.—George L. Studebaker.
10:15 Song.
10:20 Address of Welcome.—D. F. Miller.
10:30 Response.—C. A. Wright.
10:50 Song by the Rockville church.
10:55 Exercises by children of the Home.
11:00 Address.—Miss Elizabeth Mellville, Public Health Nurse.
11:30 Song.
11:35 Benediction.—W. L. Hatcher.
11:40 Basket dinner.
1:00 Visiting and viewing the Home.
1:30 Song.
1:35 Invocation.—Jacob A. Miller.
1:40 Address.—Mr. A. F. Byrne.
2:10 Song.—Bowman Quartet.
2:15 Relation of the Institutional Home to the Church.—J. G. Stinebaugh.
2:45 Essay: Blessings and Benefits of the Home.—Florida J. E. Greene.
2:50 Song.
2:55 Exercises by the following churches with a song following each third one:
- | | | |
|--------------|-------------|----------------|
| White church | Muncie | Kilbuck |
| Ladoga | Summitville | New Bethel |
| Maple Grove | Jasonville | Kokomo |
| New Hope | Pymont | Howard |
| Sampson Hill | Beechgrove | Plevna |
| Mississinewa | Noblesville | Lithany |
| Four Mile | Fountain | Clack Creek |
| Rossville | Windfall | 18 1/2 1/2 1/2 |
- Benediction.—Moses Smeltzer.

L. L. Teeter, Foreman.

Frank E. Hay, Secretary.

Hagerstown, Indiana.

FIRST DISTRICT OF VIRGINIA AID SOCIETY CONVENTION

The First District of Virginia Aid Convention will be held in the Peters Creek church July 4, 1924. The program will be as follows:

Morning Session, 10:30 O'clock

- Devotional.—Neta Humbert Kahle.
Practical Findings as to the Strong and Weak Points in Our Sisters' Aid.—Sister Ottie Myers.
Music.—Peters Creek Church.
Finding and Filling a Larger Field.—Mrs. W. K. Humbert.
Music.—Daleville Quartet.
Recitation.—Dimple Romberg.
Closing Devotion.—Sister Jennings.
Adjournment for Lunch.

Afternoon Session, 2:00 O'clock

- Devotional.—Mrs. C. E. Eller.
Business Session: Report of District Secretary and Echoes from Annual Conference.
Possibilities of Our Industrial School.—Sister Ottie Myers.
Music.—Audience.
Our Obligations to the Homeless Child.—Mrs. Jennie Murray.
Presentation of Orphan Children.
Music.—Cloverdale Church.
Closing Exercises.—Bro. Samuel Crumacker.
Salem, Va. First District Aid Board:
Mrs. Levi Garst,
Mrs. Pernie Paw,
Mrs. D. V. Shaver.

DISTRICT SUNDAY-SCHOOL MEETING

The District Sunday-school Meeting for the northern section of the Eastern District of Pennsylvania will be held at the Spring Creek church near Hershey on Friday, July 4. A full representation of delegates and Sunday-school workers is urged. The officers for the meeting are: Michael Kurtz, moderator; David Markey, secretary; A. M. Kuhns, treasurer. The program for the meeting is as follows:

Morning Session, 9:15 to 11:45 O'clock

- Devotions H. F. King, Myerstown, Pa.
Enrolling Delegates
Moderator's Address Michael Kurtz, Richland
"Reverence for the House of God" Simon G. Bucher, Annville
"Possibilities of the Sunday School"
(a) In training our young people for Christian Service Perry H. Sangar, Myerstown
(b) In Christian Education Florence Mohler, Ephrata
(c) In Mission Work E. M. Gardner, Fredericksburg
Music Myerstown Chorus

Election of Officers

Closing Devotions Irvin Heisey, Annville

Afternoon Session, 1:00 to 3:15 O'clock

- Devotions Ira D. Gible, Myerstown
"The Relation of the Church to the Historical Facts Connected with this Day."—R. W. Schlosser, Elizabethtown
Faculty Quartette
Recitation Phoebe Longenecker, Palmyra
The Holy Spirit in the Lesson
(a) Preparation J. H. Longenecker, Palmyra
(b) Presentation H. H. Nye, Elizabethtown
Offering
Suggestions
(a) Ruts in Sunday School Work Chester Ebersole, Hummelstown
(b) Abuse of Lesson Helps George Keeney, Bethel
(c) Why a Delegate C. R. Geib, Manheim
(d) Importance of Workers' Meeting Chester Shuler, Harrisburg
(c) Community Survey
(1) Importance Morris B. Ginder
(2) How Conduct Martha Z. Eckert, Lebanon
Closing Devotions B. G. Stauffer, Manheim
Manheim, Pa. H. A. Merkey, Sec.

\$1,000 HOOKED RUG SHOWN

The biggest hooked rug on record, hand made, the seven months' work of fifteen women, is now on exhibition with the collection of smaller old-time handmade rugs which are being shown at the Art Centre, 65 East Fifty-sixth Street, New York City, by Mrs. Anna M. Laise Phillips. The rug is of conventional design, with a foundation color of dregs of wine and mixed colors, which give an effect of sea greens. The rug was made by the Ladies' Aid Society of the Society of the Dunkards of Pennsylvania, through Mrs. Phillips for Mrs. S. D. Hinsdale of Mattapoisett, Mass. It is 11 by 12 feet and seamless. It is to go in the dining room of Mrs. Hinsdale's summer home looking out over the ocean, and it was made at a cost of \$1,000. It took the fifteen women who made it all their spare time for seven months.

The Dunkards are a religious sect. The work on the rug was always begun with prayer and it has been christened the great American prayer rug. The rug has been a source of tears since it has been shown in New York. A young New York matron visiting the exhibition, saw the rug and asked the price. Thousand dollar homemade rugs are not in demand many times in a season, and it chanced that she was not told that this one was not for sale. The next day she made her appearance, a check for \$1,000 made out and the written directions for shipping the rug to her home. When she found out that the rug already had an owner she sat down in a chair and burst into tears. Another has been ordered for her.

The above is an exact copy of a clipping from a New York paper of recent date. It would be possible I suppose to get in touch with the sisters who made this rug and learn more about the work they are doing.

Washington City, June 3, 1924. Mary M. Hinshaw.

Notes From Our Correspondents

CALIFORNIA

East San Diego.—We met for our love feast on Saturday evening, May 10, at which time forty brethren and sisters met around the Lord's table. Bro. Edgar Rothrock, of La Verne, officiated, assisted by Eld. S. G. Lehmer, of Los Angeles. We had a very spiritual feast which was very much enjoyed by all. On Sunday morning following Bro. Rothrock spoke to the children of the Sunday-school and preached for us at the morning hour. We had lunch together at the church and in the afternoon Bro. Rothrock spoke again on "Building a Church." Just before lunch Brother and Sister D. Warren Shock, of La Verne, arrived and Bro. Shock addressed us at the first period in the evening. Bro. Rothrock followed with another address, thus closing a very full but much appreciated day. Our Sunday-school is growing nicely and the interest is good both in the study of the lessons as well as in missionary activities. We will soon be in need of more room for the Sunday-school in view of which we have set aside the third and fifth Sunday offerings to go into a building fund. Those who contemplate making their home on the coast or spending the winter months will do well to come to San Diego and assist us here in the Lord's work. The church is located at 476 Pacific Ave. and is reached directly from the Santa Fe station by taking a No. 7 car to Pacific, then walk one and one-half blocks north. Fred A. Flora, 474 Pacific Ave., East San Diego, Calif., June 3.

Hermosa Beach.—On Easter Sunday a very appropriate program was rendered during a part of the Sunday-school hour and a part of the preaching hour, after which Bro. Carl gave a sermonette. Our Daily Vacation Bible School will open next Monday. Sister J. Z. Gilbert, of Los Angeles, will superintend the work, and we feel she will handle the work very successfully with the help of her teaching staff from among our Sunday-school and church workers. Conditions will be somewhat crowded and inconvenient, as a week ago our old church buildings were moved in order to begin our new church. The same person bought the two buildings, the main churchhouse and the Sunday-school annex, and moved them just across Camino Real Street that we may have the use of them for some time. We appreciate this kindness. The excavating is already under way for the new building and every one seems willing and glad to put up with some conditions which are not so convenient. The Sunday-school, the Aid Society, various classes and individuals are working in the way they can to make an honest dollar to help finance the building, less than half the required amount being pledged or given. Just at present we are in need of teachers in our Sunday-school. Many good workers are going away for the summer. The Leonards and the Waters are going east by auto and others are going to the mountains and other places. We will be glad if those near can help us out at least for the summer.

At present Miss Evans, from Los Angeles, has been coming as a teacher, and we appreciate her assistance.—Mrs. Alpha N. Stump, Lomita, Calif., Box 146, June 11.

IDAHO

Fruitland.—Since our last report two were received by letter and three by baptism. Our church attendance is on the increase, for which we are glad. The young people have been working hard and the interest in the Young People's Department has increased very much this spring. Just now we are using the group plan and like it very well. The children are preparing a floral cantata, the "Brownie's Whisper," for a Children's Day program. We plan to hold our Vacation Bible School from July 7 to July 21. Our District will hold its summer assembly in the mountains near the Payette Lakes. We especially urge all young people to come as we are looking forward to a very interesting assembly. Delegates to District Meeting are H. G. Shank and E. A. Kauffman; alternates, L. H. Eby and Crawford Brubaker.—Rudy Kauffman, Fruitland, Idaho, June 10.

Weiser church met in a council June 14, with Eld. H. G. Shank presiding. One letter was granted. Susan Baker and Ray Miller were elected delegates to District Meeting with Emory Miller and Annamay Rodabaugh as alternates. The election for deacon resulted in Loren Beckwith being called, and he will be installed in the near future. We decided to keep Ray Miller another year as our pastor. We just closed a good spiritual two weeks' Vacation Bible School, conducted by Marie Olsen. The average attendance was 93, and the highest attendance for any one day was 115. The missionary offerings amounted to \$17. Each morning a minister, from one of the other churches gave us a talk.—Annamay Rodabaugh, Weiser, Idaho, June 16.

ILLINOIS

Naperville.—At a recent business meeting the church officers for the ensuing year were elected. Most of the old officers, including our elder, Bro. D. D. Funderburg, were elected. The writer was elected corresponding secretary. The present pastor closes his pastoral duties here August 31. On September 1 Eld. J. S. Flory, of Polo, Ill., will assume pastoral charge. The church is slowly solving its problems and is working out a constructive program for Christian living. A real contribution to Christian progress is attained when laymen learn to plan and to execute the larger program of the Christian religion. In pursuance of this ideal, the church has developed a sound and business-like financial policy which, while not yet perfect, is effective and highly satisfactory to the membership. Without it our recent building operations would have been impossible. The program of religious education is developing nicely. The departmental organization of the Sunday-school has been extended to include primary, intermediate and adult assemblies. Through the Community Council of Religious Education, composed of representatives of all the churches of the city, an annual Training School for church and Sunday-school workers is held. The work of the fifth year is now being planned. The third year of the Week-day School of Religion in the public schools has just been completed. The first session of the Community Daily Bible School will open June 16. With these various efforts to serve the needs of our children, a large factor of our evangelistic program must be to develop and maintain in all our religious services and in our homes the spirit of evangelism that will lead these young lives to Christ. This is the personal Savior as fast as they grow old enough to realize such a need. During the last eight months our church building has been remodeled and enlarged. The floor space for Sunday-school and auditorium purposes has been increased nearly one hundred per cent. The new equipment gives seven additional Sunday-school rooms with convenient for departmental religious instruction. Building operations were progressing when we held our services in the Y. M. C. A. building. While thus handicapped the building activities largely absorbed the interest from the other phases of our church program. But the work is now about completed and we expect to dedicate the "greater Church of the Brethren on Earth" on June 23. On June 23, 1924, our building was completed, we have been holding our Sunday services in it for some weeks. Two recent "red letter days" for the Naperville church were the Mother's Day service and an illustrated lecture on India, using the Dr. Cottrell slides. An offering of \$102 was received on May 25 for the Conference. Bro. Clarence H. Gnagay, of Mount Morris, Ill., our regional director, spent the day during a recent visit gave much appreciated help and inspiration to the work.—W. E. Buntain, Naperville, Ill., June 17.

Pine Creek.—Our Sunday-school has increased in attendance since weather conditions are better, but there has been much sickness this spring to prevent regular attendance. Owing to many cases of measles we were compelled to postpone our love feast from May 31 and June 1, as had been announced, until June 22, at 10 o'clock. We expect to hold an all-day meeting on Sunday, serving dinner at the church. We plan to begin our Daily Vacation Bible School June 23. It is to be conducted by our pastor, Bro. U. H. Hoeftle. Two have been received by baptism since our last report, and one letter received. We are planning to hold evangelistic meetings this fall. Just a few days ago we spent the day together in a helpful way, having a picnic dinner. We would be glad to have members from neighboring churches to join us, if they have no similar plans of their own. We had splendid programs rendered by the Sunday-school on Easter Sunday and Mother's Day. In the evening of Easter Sunday we had the Passion Week very forcefully illustrated to us by songs. June 22 we expect to have our Children's Day program, which was also postponed on account of measles. On the second Sunday of each month our missionary superintendent has been using fifteen minutes for short missionary programs which are very helpful and instructive. We send our collection on the third Sunday of each month to the General Mission Board. May we have the prayers of the other churches and workers, that Christ's will may be wrought among all his people, that still greater things may be accomplished in his name.—Mrs. U. H. Hoeftle, Polo, Ill., June 16.

Virden.—At our quarterly council our pastor, Bro. H. B. Martin, was chosen delegate to the Annual Meeting. Our Conference offering amounted to \$180. Our church was the scene of two wedding May 31. The brides were our girls and their wedding was the first ever held in our church at Virden, although it was dedicated eleven years ago. We are indeed proud of our young people who stand well in school. Two girls were valedictorians of their classes, one at Auburn, the other at Virden. Our pastor delivered the baccalaureate service at Virden this year. Our Sunday-school is sending two delegates to the State Sunday-school Convention at Lincoln, Ill.—Elizabeth Masterson, Virden, Ill., June 11.

INDIANA

Buck Creek church met in council June 14, with Eld. L. L. Teeter presiding. One query was sent to District Meeting. The fall communion will be October 25, at ten-thirty. We elected two trustees, Brethren Eddy Deardorff and W. H. Odey. As our present assistant Sunday-school superintendent is going to California we elected Sister Neva Replogle to take her place. Sister Mollie Deardorff was elected on the Ministerial Board. We will have our Young People's Conference in July.—Phebe E. Teeter, Mooreland, Ind., June 17.

Delphi.—On Sunday afternoon, April 27, the Manchester College Glee Club, under the leadership of Bro. Roy Dilling, gave an excellent program to a well-filled house. A number of people from our churches were present and spoke words of commendation for their program. We were especially pleased to have such a large number of members of the Glee Club. The church gave an impressive program on Mother's Day. As a part of the program red carnations were given to those mothers whose mothers are living, and white carnations to those mothers whose mothers are not living. It was a noticeable fact that very few of the mother's carnations were given to the mothers. Live flowers were given to the eldest mother present, Mrs. Alice Snyder, who is

seventy years old, and to the mother of the largest family, Sister Lula Fisher, who has twelve children living. In the convenience of the Mission Board our June business meeting will be held May 29. On June 22 a joint Sunday-school meeting of several churches of the Middle District will be held at our church. We are looking forward to the enjoyment of an interesting program at that time.—A. G. Fox, Elphinstone, Ind., May 27.

Kilbuck church met in council June 14, with Eld. J. A. Miller presiding. Bro. Miller's time expired, and because he is not located near us, Bro. Ira Hiatt was chosen as elder in charge. Bro. Hiatt was chosen as delegate to District Meeting to be held at Hagerstown, Ind., and Bro. H. E. Millsbaugh, alternate. We decided to retain the same Sunday-school officers and teachers for the next six months. We will have a Homecoming the last Sunday in August at Pleasant Run house. A Children's Day program will be given the first Sunday in July—Minnie Lecington, Muncie, Ind., R. 4, June 16.

La Porte church met in council June 14, Eld. John E. Collins in charge. Two were received by letter. We decided to arrange for more Sunday-school class rooms. A Daily Vacation Bible School will be held next month. Brethren W. E. Replogle and Nathan Cross were chosen delegates to District Meeting. Children's Day will be observed July 4. Bro. Chester Brallier visited here June 1 and gave a sermon on the subject, "The True Perspective of Life." Bro. Stump will have charge of the services next Sunday, June 22—Rachel C. Merchants, R. D. 1, La Porte, Ind., June 16.

Manchester—Our regular spring communion was held here on the evening of April 20—Easter evening. To accommodate our large membership as well as the college students two sessions of love feast were held—one at 5:30 and the second at 7:30 P. M. Bro. W. O. Beckner officiated at the first and Bro. R. H. Miller, our pastor, officiated at the second. A fine spirit prevailed at these meetings and the membership was greatly built up. At the morning service of Easter Sunday the children's division of the Sunday-school rendered an excellent Easter program, followed by a short sermon by the pastor. On the evening of May 13, in honor of Mother's week, the daughters of the church entertained their mothers at a splendid supper. An interesting program was given. This meeting was especially beneficial in creating a better understanding between the mothers and the daughters. On the evening of May 18, in the Walnut Street church, Bro. R. H. Miller preached the baccalaureate sermon for Manchester College to a large and appreciative audience. This meeting was especially inspiring and interesting to our membership. Sunday, May 25, was our missionary day preceding Conference. Bro. J. W. Lear came in and preached two sermons. His morning sermon was of a missionary nature. In the afternoon the even-member canvass for missions and Conference offering was made. Our people responded liberally and about \$1,500 was raised for Conference.—Emma M. Dotterer, North Manchester, Ind., June 12.

Middletown—We met in regular church council June 14. There was not much business. We are contemplating a series of meetings to begin the first Sunday of October, providing we can secure the services of the minister we have in view. Bro. Burnett, of Anderson, preached for us the first Sunday. We enjoyed his talk very much. We are hoping to have a love feast when we have the series of meetings. We have not had a love feast at this place for some time.—Florida J. E. Green, Middletown, Ind., June 15.

Monticello—June 12 we held our regular council. We decided not to send a delegate to Annual Meeting this year. By a unanimous vote the church was asked to send a delegate for another year. He and his wife came to us a year ago last March and have labored faithfully and successfully, with the church appreciates very much. Since our last report six have been received by letter. April 27 the Glee Club of Manchester College gave a splendid program of songs and readings to a large audience.—Mary Toombs, Monticello, Ind., June 12.

Pipe Creek church met in special council preparatory to our love feast. The report of the annual visit was given. The member was reclaimed, and five letters were granted. Bro. W. C. Stinebaugh presided. The love feast was held May 31 and was very well attended. Seven visiting ministers were present. On Sunday Bro. Wm. Angle delivered a very good sermon. Our church and Sunday-school are growing in interest and attendance. Each Sunday evening we have services.—Dorothy Wissingner, Peru, Ind., June 10.

Plevna—May 10 we held a love feast which was well attended. Bro. L. T. Holsinger, of Logansport, Ind., officiating. May 11 we rededicated our house of worship, which was remodelled last fall, the house being raised and basement and furnace put in. Two Sunday-school rooms and a vestibule were added. In addition to the dedicatory service in the morning, Bro. L. T. Helmet, of Anderson, preached a sermon on "Mother" in the afternoon. A bountiful dinner was served in the new basement. Bro. Holsinger preached twenty-one sermons in the series of meetings following, which resulted in two Sunday-school girls deciding for Christ. Sister Nora Seiner, of North Manchester, assisted us as song leader, special songs being a feature of the meetings. The church was pleased to have Eld. F. P. Hostetter presiding. Three letters were granted. Forest Hostetter was chosen delegate to District Meeting, and Harley Lorrans was chosen to represent our Sunday-school. It was decided to have an old-time communion October 11, beginning at 10 o'clock and serving breakfast at 11 o'clock. The church will have an all-day Harvest and Homecoming meeting August 31. A Children's Day program will be given the last Sunday evening of June. June 19 the Aid Society expects to have a special day, the features being a short program, dinner and social hour, reorganization and offering.—Susie M. Hostetter, Bennetts Switch, Ind., June 16.

Roann—Bro. J. W. Lear met with us for the forenoon services of the second Sunday. He preached a very powerful and powerful sermon, but on account of other duties he could not be present in the evening. Bro. Nathan Miller, of West Manchester congregation, county superintendent of Sunday-schools, visited our school March 2. On the evening of April 10 our mothers and daughters entertained the fathers and sons at the home of our pastor and wife. We were glad to have them. Bro. Miller, of West Manchester, Bro. Dotterer giving us a very interesting talk at the close of our program, after which refreshments were served. All present spent an enjoyable as well as a profitable evening. On Mother's Day our pastor delivered a sermon suitable to the occasion, and a few special songs were rendered. On the evening of our Christian Workers' Societies gave a Missionary program on the evening of June 1. The Adults' and Young People's Divisions had taken up the study of Africa, while the Juniors studied China. Our pastor and wife attended the Conference at Hershey. During their absence Sister Evert Fisher, of Broadwater, Mo., gave us a talk on the missions both morning and evening. On June 8, in the morning she told us of the work in the country surrounding Broadwater, and in the evening about their work at Broadwater, at which place they have had charge for the past year. Misses Ruth and Miriam Heaton, of North Manchester, sisters of Mrs. Fisher, rendered several special songs. On the evening of June 8, in the morning she told us of the work in the country surrounding Broadwater, and in the evening about their work at Broadwater, at which place they have had charge for the past year. Misses Ruth and Miriam Heaton, of North Manchester, sisters of Mrs. Fisher, rendered several special songs.

IOWA

Fairview—The regular council was held June 7, with Bro. O. J. Ogden in charge. Sunday-school officers were elected for the coming year as follows: Superintendent, Bro. Gusta Ogden; secretary-treasurer, Meda Wagner; chorister, Frances Ogden. We decided not to send a delegate to Annual Conference this year. The delegates to District Meeting are John Burger and Jesse Tarver, with A. Senger and Merrie Wilbert, alternate. Bro. John Burger was elected church trustee. Bro. John Price, of the

Libertyville congregation, was with us June 1 and preached in the morning. The temperance team of the Ottawa church was with us May 25 and rendered a splendid program which was very appropriate and much enjoyed. The temperance team of this church, which is comprised of nearly all young people, is to give a temperance program at the Ottawa church June 29. A few weeks ago we very much enjoyed the cooperation of the Progressive Brethren in a prayer service at the cemetery trustees are having the cemetery improved and beautified.—Ota Tarrence, Udell, Iowa, June 12.

Iowa River church met in council June 12, with Eld. G. W. Keely presiding. Delegates elected for the District Meeting were Sister Beulah Keedy and Eld. G. W. Keely, with Cecile Russell and Earl Russell as alternates. We are expecting a temperance speaker Sunday evening, June 22—Ota Lee Russell, Marshalltown, Iowa, June 16.

KANSAS

Buckeye church met in regular council June 14, with Eld. C. A. Shank presiding. Bro. Harold Correll was given license to preach. The young people will have charge of the evening services on Sunday evenings during the summer. We are planning a Vacation Bible School to be conducted on Sunday evenings—Blanche Brilhart, Abilene, Kans., June 17.

Monter church enjoyed another Annual Community Day May 6. Among those who gave addresses was Prof. Hausner, superintendent of Saline City Schools, his subject being "Christian Citizenship." A basket dinner was served. The activities of the day concluded with a program by the Junior Band of McPherson. Easter morning many homes, including the church farm. Easter evening the pageant, "The Dawning," was ably acted out by the adult department of our Sunday-school. The orchestra practices each Friday night and renders good music on appropriate occasions. Four from our congregation attended the Hershey Conference. Our service of the children's division of the Sunday-school was well done. Because of the approaching winter harvest the school was only two weeks long. The Primary and junior departments are working on a pageant to be given in the near future.—Mrs. Pearl B. Stutzman, Conway, Kans., June 11.

Navarre church met in council June 7, with Eld. C. A. Shank presiding. The budget system was adopted for financing the church. Bro. Clyde Cline was chosen church clerk, and Bro. Ben Shank trustee to fill vacancies. The church was chosen to arrange for our Daily Vacation Bible School. Mother's Day was observed by a splendid program in the evening.—Mrs. Lola Eddy, Hope, Kans., June 14.

Sabetha—May 18 an offering for the Annual Conference was taken which amounted to \$128.12. May 21 five were baptized and one reclaimed. Our Daily Vacation Bible School was quite successful, conducted by Velma Bailey, of McPherson. The average daily attendance was 72 and the harvest the school went through the school. We feel that the church is well repaid for the efforts put forth. Offerings were taken each day to help meet the expenses of the school. One day each week the offering was put aside for special mission work. Aprons and other articles for the children's school will be sent to India for the children there.—Lola Miller, Sabetha, Kans., June 15.

MARYLAND

Brownsville—Bro. Millard Wilson, of Pleasant View congregation, Frederick City, who spent last year in Bethany Bible School, took up pastoral work here Sunday June 8, when he gave us a splendid sermon as an opening to his work. We expect to begin our Vacation Bible School June 23. Instead of two being baptized, as was stated in my last communication, there were three.—Mrs. Nellie Kaetzel, Brownsville, Md., June 16.

MICHIGAN

Elmdale—We closed a two weeks' revival meeting June 8, with Bro. R. H. Nicodemus, of North Manchester, Ind., as evangelist. He preached eighteen excellent Spirit-filled sermons which were very much appreciated. Bro. Nicodemus officiated at our communion service on June 1, when about fifty were baptized. The Lord's table was set at the church in council meeting with Eld. Rarick presiding. Three letters of membership were received. Sunday-school officers for the coming year were elected as follows: Superintendent, Bro. Orville Deardorff; assistant superintendent, Sister Mae Tyler; secretary-treasurer, Sister Sara Weaver; librarian, Sister Mary Leckner. Bro. Rarick was chosen delegate to District Meeting, with Bro. S. S. Weaver alternate.—Miss Lizzie G. Lecce, Alto, Mich., June 16.

Onekama church has been cheered by the coming of our District field workers—Brother and Sister E. P. Caslow. May 31 we held our love feast with all our members present but six. Bro. Caslow officiated. Brother and Sister Caslow remained till Wednesday morning. They gave us three services on Sunday and also Monday and Tuesday evenings, prelatizing the Sunday-school and church work in their different phases. We surely appreciated their visit and the inspiration we received. June 4 and 5 we enjoyed having the County Sunday-school Convention in our village. We gathered many good lessons from the State workers. June 6 Brother and Sister J. E. Ulery and Sister Alma Wise arrived for the week end. Onekama has been their home here 1906 until two years ago they went to North Manchester to work in the interest of the college. Their homecoming is always mutually enjoyed. After the Sunday morning services we were all invited to the beautiful residence of Eld. W. R. Miller, where we spread our dinners on the lawn and had a social meal together. Our Children's Day and educational program will be held June 29.—Mrs. G. Nevinger, Onekama, Mich., June 9.

MINNESOTA

Winona—Our love feast was held May 31. A few visiting members were present and a very spiritual meeting was enjoyed. Bro. B. D. Kerlin, of the Lewistown church, officiated. Our regular services and Aid Society are steadily growing in interest.—Mrs. J. C. Forney, Winona, Minn., June 11.

Worthington—Our church met for quarterly council May 31, Bro. J. A. Eddy presiding. Bro. G. E. Kallstrom, Sheldon, Iowa, opened the meeting. Feeling the need of more help in the ministry, the church called Sister Elsie Finch to help in this great work. Our Vacation Bible School will be held the first two weeks in August. We hope to have a larger enrollment than last year when the enrollment was 45. We will have a Homecoming on the evening of Fourth of July. We expect Bro. G. L. Wine, of Mount Morris, Ill., with us to begin our series of meetings June 22. Love feast will be held at the close of the meetings.—Ruth Eddy, Worthington, Minn., June 13.

MISSOURI

Nevada is a mission point now. The Mission Board has secured Brother and Sister D. D. Harner to care for the work here. We met in council April 6, Eld. J. H. Harris presiding. Sister Ethel Harner was chosen Sunday-school superintendent. A Daily Vacation Bible School will begin June 16, with Brother and Sister Harner and Sister J. H. Morris as instructors. Our pastor is to begin a series of evangelistic meetings October 5, and at the close of these meetings we will have a love feast. Brother and Sister Harner were chosen delegates to District Meeting. We are planning to put a new roof on our churchhouse. The church is located at 822 Linn St., to which place we would be glad to have visitors come to worship with us at any time. If any one knows of members or friends or relatives living near Nevada we would be glad to hear from them.—Bro. H. M. Harter, Nevada, Mo., June 12.

Shoal Creek church met in regular council June 7, with Eld. J. H. Argabright presiding. Bro. Wilbert Crisman was reelected Sunday-school superintendent, with Bro. H. M. Harter, assistant.

Two have been reclaimed since our last report. Eld. J. H. Argabright is to represent us at District Conference. We had the pleasure of having Eld. J. H. Morris, of Nevada, Mo., with us June 7 to 9. He preached three inspiring sermons to an attentive audience. June 15 Bro. Argabright filled an appointment at Washburn, where a few of our number are located.—Ruth Argabright, Fairview, Mo., June 16.

Smith Fork—Since our last report our work is progressing most encouragingly. Bro. Harvey Hostetter entered upon his duties as pastor the first of April. An all-day service was held, with a dinner, when our former pastor left us and Bro. Hostetter came, the morning service being an introduction of the incoming pastor and the afternoon an appreciation for the retiring pastor, Eld. S. W. Garber, who has served us for the past three years most acceptably. The communion service was held Sunday evening, June 15, with about eighty participating. Bro. Perry Williams, of Elmert, Mo., St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with an appropriate sermon and songs in the morning. Bro. Elmer Sell, of St. Joseph, assisted Bro. Hostetter in officiating. A splendid spirit prevailed in the quarterly business meeting held June 6. The first Sunday of each month we have a special offering for home expenses, and the third Sunday of each month we take an offering for the General Mission Board. We lifted a special Conference offering of \$256.67. Easter Sunday was observed with

WELLS BY THE WAYSIDE

(Continued from Page 411)

Rockingham is a community center. It is a rural district made up of prosperous farmers, most of whom are Brethren, and practically everybody takes pride in their community activities. For the benefit and encouragement of other rural communities allow me to give a program of their work. First, there is the church; second, the community high school, which gathers its pupils from six grade schools composing the consolidated district. This year there were thirteen graduates from the high school, of which number eight are members of our church. The high school superintendent, Prof. Oxley, and three of the grade teachers were members also.

The community organization consists of a president, vice president, secretary, treasurer, and five principal committees; viz.: agriculture, social, educational, home economics, and civics, and various sub-committees. The organization meets bimonthly during the winter months and monthly during the three summer months. The last week in September they put on their own Chautauqua, school and agricultural fair. The Chautauqua program is put on almost entirely by home talent.

The school and agricultural exhibits are composed of exhibits from the grade and high schools and from the farms of the community. The chairman of the educational committee is the pastor and that of the home economics is the pastor's wife. There is a boys' "Pig Club" and a girls' "Sewing and Canning Club." The boys are taught to select, feed, fudge, and care for pigs, while the girls are taught practical as well as fancy sewing and the proper canning and preserving of food.

A band and orchestra composed of thirty young men and ladies was organized last October, and is being directed by the pastor. This organization plays for all local social functions, and other near-by communities when called upon. Among the social functions are mothers' and daughters' banquets, alumni banquets, and a Better Home Makers' Kensington under the direction of Sister Blough, and a Fourth of July celebration.

Under the superintendency of Brother Henry Bowman, the Sunday-school is doing splendid work. Recently this Sunday-school entered into a contest with the other schools of Ray and Carroll Counties. This church threw out the challenge, and four others accepted it. The contest continued through the four Sundays of May and closed last Sunday, the 25th, with an all-day meeting and a sumptuous basket dinner served on the beautiful lawn of the church and in the basement to 761 people. The total attendance for the four Sundays was 1,856, and this school came off victorious. When it is considered that three town schools were in the contest, the victory is all the more significant.

It was our privilege to be present upon this occasion. In addition to the sermons morning and night, there were three addresses in the afternoon by a Baptist and two Methodist ministers of the community. A number of special music selections were much enjoyed. Much credit is due the committee, J. H. Shirky, Mrs. John S. Bowman and Prof. Howard W. Oxley, for their work in planning the contest and the programs each Sunday which resulted in the victory for their Sunday-school over the strong combination of two towns of approximately five thousand in population.

This church has a large number of young members, who find in Brother and Sister Blough trusted directors of their activities. A large chorus is under the leadership of Brother Blough. Other ministers of this congregation are Elders Samuel B. Shirky, Oscar Early, E. G. Rodabaugh, elder in charge, and S. E. Hogan. Brother Early is elder of the Wakenda church.

Two aged pilgrims who enjoyed Sunday's services very much, were Elder and Sister Samuel B. Shirky, aged respectively eighty-four and eighty years, and who are in the fifty-ninth year of their married life. Considering their age, both are well preserved, and Eld. Shirky closed the afternoon meeting with a very appropriate prayer. Eld. Shirky and wife came from Virginia in 1869 and settled on the farm where they still reside with their son. Of the ten children that came to brighten their home, eight are still living, a number of them in distant States. Last fall all were home for a reunion. Of the thirteen charter members of the original church organization in Ray County, they are the only two who are still living. Brother Shirky has preached the Gospel for about half a century, but has been able to keep young in spirit, by taking an interest in the young people. Their joy on Sunday seemed to be full, as they viewed the vast concourse of people and listened to the services. His ideals of proper home life, attractive home surroundings and Christianity have been great factors in the upbuilding of the model community at Rockingham. While serving in the War of the Rebellion he was a member of General J. E. B. Stuart's Cavalry.

Kansas City, Mo., May 28 to 29

Kansas City is one of the leading cities of the middle west in a number of ways. Our stay here was with Cousins Raleigh and Naomi Kendall Scovel and Fred Davis. I believe we have a church in this city and two in Kansas City, Kansas, though we did not attend any services in any of them. One evening we passed the one on Central Avenue in the latter city.

Leavenworth, Kansas, May 30 to 31

Our short stay here was for the purpose of visiting Cousins Wallace and Alta Davis Kirkpatrick and family. Here are located the Old Soldiers' Home, Fort Leavenworth, and the Federal Prison. We took a stroll through the grounds of the Home and the Fort. Seeing these magnificent grounds and many fine substantial buildings, gives one a little idea of the immense cost of war. Here is where many conscientious objectors were imprisoned during and following the war. May God speed the day when wars shall cease.

St. Joseph, Mo., June 1 to 4

J. T. Walden's, James B. Davis', Joseph Koonse's and Philip Morris', were the families visited in this city. These young people in these three cities are all grandchildren of Uncle Philip Blough, deceased, of Morrill, Kansas. Here we have two churches, North St. Joseph and South St. Joseph. We worshiped with the members in the former on Sunday morning. Following the Sunday-school period, they had a Children's Day and a Missionary Program, which were quite interesting. Especially were we interested in hearing a lengthy letter read from our mission workers in the Africa Field. This church is trying hard to keep the work going since the departure of Bro. and Sister Kline to California last winter. Brother Elmer Sell, a man young in the ministry, is doing the preaching, but feels the work too much for him. They are hoping that a pastor can be placed here soon. From here we came to Morrill, Kansas, June 4.

Jerome E. Blough.

ANTI-CIGARET ORATORICAL CONTEST IN OHIO

The District Temperance Committee of Southern Ohio is putting on an Anti-Cigaret Oratorical Contest for the college students of the District. The final contest will be held at Ludlow Falls at the time of the Summer Assembly August 12 to 17.

To determine who are eligible to enter the District contest Southern Ohio will be divided into four subdistricts. A contest will be held in each of these subdistricts. The winner in each of these will be admitted to the District contest in August.

Ten prizes will be given. The winner of first prize will be given a partial scholarship at Manchester College, North Manchester, Ind.

All college students of the District, both young men and young women, are invited to enter this contest.

Pastors, ministers, Sunday-school superintendents and parents are asked to cooperate in this movement by encouraging their young people to participate in this contest.

Our General Temperance and Purity Committee at North Manchester, Indiana, can furnish helpful literature on this subject.

For details of the plan write to the undersigned.

Greenville, Ohio.

Levi Minnich.

A LETTER FROM INDIA

Perhaps you may be interested to know where all the India missionaries are this hot weather. Sisters Shickel and Widdowson are in South India at Ootacamund. Bro. Ebys are also in South India at Kodaikanal. There is a fine American school there and their boys are making the most of the occasion. Both these places are high, and the rest, with the meetings with other missionaries, and the inspiration gained from Spiritual Life Conferences makes the time seem short, but abundantly worth while.

Sister Swartz is at Mahabaleswar, southeast from Bombay about 150 miles. She is brushing up her knowledge of Marathi preparatory to making things hum when she comes back to the plains.

Drs. Cottrell are at the Y. M. C. A. at Simla where they are at least within seeing distance of snow. They enjoy the coolness and the long walks, and the freedom from hearing all the long day such calls as "Where is the Dr. Sahab?" or "Where is Dr. Madam Sahab?"

Sister Shumaker is leaving Bombay tomorrow for the longest trip of any of our people for a vacation. She is going all the way to Scotland to the World's Sunday School Convention. She will have all the thrills of one leaving India to go home, a sea voyage with its attendant pleasures, missionary conferences, meeting old acquaintances, and the additional pleasure of making reports of her trip to the interested audiences of India when she returns. It is only fair to mention that Bro. Hoffert and Sister Ebbert also are to attend this Conference. But the difference is that they are on their way home and will bring no report to us.

The rest of our vacationers: the Longs, Bloughs, A. Ebys, Hollenbergs, Replogle, V. Blickenstaff, Brumbaugh, and Wolf are at Landour. Hollenbergs are there for their—or his—health. The same is true of Sister Mary Blickenstaff. Miss Wolf is performing the same act there that Sister Swartz is at Mahabaleswar—namely, getting her language into working order.

From June third till sixth there is to be a Spiritual Life Conference at Landour. The missionaries all plan to attend, as a matter of course. For who else so feels the need of such an infilling as the person on the field whose time is given in pouring out instead of drinking in? So the occasion is hailed by them with delight.

To come back to mundane affairs we have been having an epidemic of thieves here at Bulsar. For the first time in several years the situation has almost gotten beyond control. So far as the missionaries are concerned the thieves have thus far broken into only one home, that of Drs. Cottrell. But since we do not know what was in the house, we are in no position to say what was taken. We will know in July. Yes, there was a night watchman. He slept in the back part of the house. Why should any watchman sleep in the front part where some inconsiderate burglar might awaken him! The rear of the house is certainly preferable.

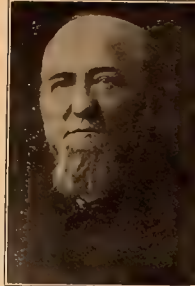
We thought we were going to have a smallpox epidemic. But thus far only one case has developed. And it is getting on nicely. For this we are grateful. Otherwise all seems well. Pray that it may so continue.

Bulsar, India.

J. E. Wagoner.

In Memoriam

William B. Neff, son of Daniel and Lydia Neff, was born in Elkhart County, Ind., Jan. 20, 1856, and died at his home near Beaverton, Mich., April 24, 1924, aged sixty-eight years, three months and four days. Death was due to a complication of diseases resulting in a stroke of apoplexy. He was the oldest of a family of ten children. He received his education in the public schools, later following the profession of teaching.



In 1870 he united with the Church of the Brethren, whose interests he always held first in consideration. Dec. 24, 1876, he married Eva C. Miller. To this union were born three sons and one daughter who died in infancy. Their home was a haven of refuge for a number of homeless children to whom he gave fatherly care and protection.

In the autumn of 1885 he was called to the ministry and later was ordained to the eldership, faithfully serving several different churches as presiding elder. In the spring of 1910 he with his family moved to Beaverton, Mich., where he spent the remainder of his days. He had charge of the Beaverton church until failing health forced him to retire. The church was wonderfully built up under his leadership. His words of admonition and encouragement helped many over the rough places. He was especially a friend of the young people, always interested in their work and problems, giving them his unfailing support and direction.

Funeral services were conducted by the home ministers and he was laid to rest in Gladwin cemetery.

Beaverton, Mich. Elma Rau.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barr-McKenley.—By the undersigned, at the home of the bride in Mountville, Pa., June 3, 1924, Francis H. Barr, of Quarryville, Pa., and Rebecca McKenley, of Mountville, Pa.—J. G. Meyer, Elizabethtown, Pa.

Henricks-Sidebottom.—By the undersigned, at the home of the bride's parents, June 5, 1924, Mr. Noah Z. Henricks, of Wilmington, Calif., and Miss Edith Sidebottom, of Lomita, Calif.—Z. Henricks, Soldiers' Home, Calif.

Reuter-Stoner.—By the undersigned, June 4, 1924, John Reuter, of Dakota, Ill., and Laura Stoner, of Lanark, Ill.—P. F. Eckerle.

Stutzman-Anstead.—By the undersigned, at his residence, June 11, 1924, Bro. Raymond Stutzman and Sister Rhoda Anstead, both of Johnstown, Pa.—L. B. Harshberger, Johnstown, Pa.

FALLEN ASLEEP

Bewer, Sister Catherine, wife of Z. T. Bewer, of the Red Oak Grove congregation, died of cancer, May 26, 1924, aged 72 years, 10 months and 3 days. She leaves a husband, four sons, four daughters and two sisters. Services at the Red Oak Grove church by Elders D. C. Naff and W. F. Vest. Interment in the Red Oak Grove Cemetery.—Ella Vest, Floyd, Va.

Burkett, Amanda Alice, born in Clark County, Ohio, died at her home in Celina, Mo., 1924, aged 70 years, 6 months and 7 days. She was married to Andrew James Burkett March 7, 1880. There were five children, three dying in infancy. She united with the Church of the Brethren about thirty-five years ago and has been a faithful member since, attending services when possible and living a Christian life at all times. During her late illness she was very patient. She leaves her husband, two daughters, two grandchildren, one sister and three brothers. Services at the house by the writer, assisted by Eld. F. P. Cordier. Interment in the cemetery near Celina.—J. L. Guthrie, Lafayette, Ohio.

Cooper, Bro. Martin L., born Jan. 16, 1847, died in Dixon, Ill., June 6, 1924, aged 77 years, 6 months and 20 days. In 1864 he enlisted in the United States army. In 1867 he married Elora Fox, who passed away Jan. 31, 1917. To this union were born seven children, six of whom survive. Bro. Cooper united with the church at Pine Creek. He lived a quiet Christian life to the end. Services were held at the Christian church in Grand Detour by the writer. Interment in the cemetery near by.—D. A. Rowland, 1205 West Third St., Dixon, Ill.

Cupp, Bro. Martin L., died in the Sangerville congregation, May 20, 1924, aged 70 years, 5 months and 22 days. He had been a cripple from paralysis for a number of years. Sister Cupp preceded him several years ago. He leaves one son and two daughters. Services at the Sangerville house by Bro. J. W. Hess. Interment in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Furlong, Malinda, daughter of John and Catherine Reed, born near Fall Branch, at Pleasant Hill, Ohio, died May 26, 1924, after a few hours' illness, aged 75 years, 1 month and 25 days. In 1860 she married Tillman Furlong. In early life she united with the Church of the Brethren and since that time, with the exception of a few years spent in Michigan, has held her membership in the Pleasant Hill congregation. She leaves five children, eleven grandchildren and one sister. Services at the Church of the Brethren by Bro. J. A. Robinson, assisted by Rev. R. F. Forte. Interment in the Pleasant Hill cemetery.—Edna Laughman, Pleasant Hill, Ohio.

Gochenour, C. Hoover, formerly of East Berlin, Pa., died at Harrisburg, Pa., May 26, 1924, aged 60 years. Interment at Bermudian cemetery, Lower Conewago congregation. Rev. Crone, of Harrisburg, and Rev. C. H. Altland, of East Berlin, officiated.—A. L. Trimmer, East Berlin, Pa.

Heeter, Mildred Irene, daughter of Albert E. and Susie M. Heeter, died at the home of her parents, near Dayton, Ohio, June 2, 1924, of diphtheria, aged 9 years, 9 months and 1 day. Sept. 24, 1923, she was baptized into the Bear Creek church, where she always attended Sunday-school. She leaves her parents and one sister. Services in the open by Bro. Parker M. Filbrun. Burial in Hill Grove cemetery.—Bessie M. Filbrun, Dayton, Ohio.

McKee, infant child of Mr. and Mrs. Herman McKee, was born June 9, and lived but a short time. Funeral services were held at the home by the writer. Interment in the Pine Creek cemetery.—U. H. Hoeft, Polo, Ill.

Pickling, Sister Mary, born Dec. 9, 1828, died in the bounds of Falling Spring congregation at the home of her daughter, Sister Emma Myers, in Shady Grove, April 28, 1924, aged 95 years, 4 months and 19 days. She is survived by her daughter, two sons and several grandchildren and great-grandchildren. She was a member of the Church of the Brethren for over sixty years. She was loved and respected by all who knew her. Services at the home of the daughter by Eld. W. L. Smith, assisted by W. W. Hollinger and Samuel Gearhart. Interment in the cemetery at Cashtown, near Marion, Pa.—H. N. M. Gearhart, Shady Grove, Pa.

Reed, Lucinda, daughter of Samuel and Esther DeBra, born at Fall Branch, near Pleasant Hill, Ohio, died May 18, 1924, aged 83 years and 20 days. Aug. 14, 1859, she married Wm. Reed, who died in 1906. She united with the Church of the Brethren in 1860. She leaves two sons, two daughters, two sisters, one brother, six grandchildren and great-grandchildren. Services in the Church of the Brethren by Bro. J. A. Robinson, assisted by Rev. R. F. Forte and Rev. F. F. Fennell. Interment in the Pleasant Hill cemetery.—Edna Laughman, Pleasant Hill, Ohio.

Routson, Adam, born Dec. 3, 1866, in Elkhart county, Ind., died May 31, 1924, aged 57 years, 5 months and 27 days. Sept. 12, 1886, he married Jennie Adams. He united with the Church of the Brethren in 1891 to which he remained faithful. He leaves his wife, three daughters and one son. Services in the Solomon's Creek church by the writer, assisted by Bro. Burton Metzler. Interment in the New Paris cemetery.—Homer A. Schrock, New Paris, Ind.

Shockey, Sister Lucinda, died in the bounds of Falling Spring congregation, May 22, 1924, aged 74 years, 1 month and 19 days. She was twice married. She is survived by three sons and one daughter and six stepchildren. Services in the Pleasant Hill church by D. S. Flohr, assisted by Samuel Gearhart. Interment in the cemetery adjoining the church.—H. N. M. Gearhart, Shady Grove, Pa.

Traver, Sister Ann, nee Ellis, was born in Pine Creek township, Nov. 9, 1842, and died at the home of her daughter, Mrs. Edward Bowers, in Nashua township, May 22, 1924, aged 81 years, 6 months and 13 days. She spent nearly her whole life in Ogde County. She was a faithful member of the Church of the Brethren. She was united in marriage to John H. Traver, March 12, 1860, who departed this life Aug. 8, 1921. To this union were born five children, three of whom preceded her in death. Funeral services were held at the Pine Creek church by the writer, assisted by Rev. C. W. Stauffer. Interment in the cemetery near by.—U. H. Hoeft, Polo, Ill.

Wagner, Bro. Andrew, was born near Fyrnont, Ind., March 20, 1856, died of leakage of the heart at his home in Fyrnont, June 10, 1924, aged 68 years, 2 months and 21 days. In early life he gave his heart to God and lived a faithful, exemplary life to the end. April 3, 1880, he was united in marriage to Susan Hufford, to which union were born two sons and two daughters. One son died in infancy. One daughter, Rosa, became the wife of Bro. John Kaylor, and together they took up the work on the India mission field where she died in 1917 at the age of 32 years. The widow, one daughter and one son, who is an elder, survive. In 1894 Bro. Wagner was elected to the office of deacon and earnestly and conscientiously performed the duties enjoined upon him. He was deeply interested in the welfare of the church and seldom was absent from services. He lived all his life in the vicinity of Fyrnont. He leaves besides his companion and children one sister, four grandchildren, a stepmother, and a foster brother, with a host of relatives, friends and neighbors to mourn the loss of a friend of all, a neighbor to all and a noble Christian patriarch.—John W. Vetter, Fyrnont, Ind.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of His atonement, His resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-16).

3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 6: 17; 13: 3; 19: 6; 28: 35). These are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-21; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-6); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 13: 12); the use of cards and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

VISIBLE INSTRUCTION

Are You Using It to the Fullest Extent?

On this page are some suggestions of helps for such instruction. The double approach through eye and ear produces much more than double the impression of either alone. Note the reduced prices on our blackboards.

Five Best Maps with Collapsible Stand

Our **Five Best Maps** are all 36x58 inches in size. They are lithographed on a very superior muslin in four colors. These maps are just the thing for Sunday-schools, Bible Classes, Colleges, or indeed wherever the Bible is studied. These five maps (Nos. 13, 14, 15, 16, and 17) are mounted on a specially constructed roller and collapsible stand. Complete outfit, carriage extra, ... \$15.00

Maps sold separately at \$2.00 each.

- No. 13. Assyria and Adjacent Lands. \$2.00
- No. 14. The Roman Empire. 2.00
- No. 15. Egypt and Sinai Peninsula. 2.00
- No. 16. N. T. Map of Palestine. 2.00
- No. 17. O. T. Map of Palestine. 2.00

Stout's Students' Map of Palestine

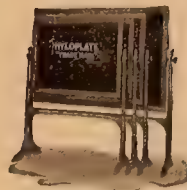
3 Maps in One—in Six Colors

Stout's maps show all that the average map shows, and in addition indicate the places where 50 of the most interesting Bible incidents occurred, together with the journeys of our Lord chronologically arranged. A marginal index makes it easy to locate all cities, lakes, rivers, etc. Prices: Bond paper, each, 50c; 6 maps for \$2.50; cloth-backed map on a roller, each, \$1.00; 6 maps, \$5.00.

Style "D" Reversible Blackboards

- No. 1. Frame 3x4, ... \$20.00
- No. 2. Frame 3x4½, ... \$21.00
- No. 3. Frame 3½x5, ... \$22.25
- No. 4. Frame 4x6, ... \$28.75

Delivery Extra



Can be reversed instantly, or easily taken apart. The hand screws at the side act as pivots and permit the board being fastened at any angle.

Also has a grooved rail to hold the crayon and eraser. The iron braces attached to the rail connect with the standards by iron slides similar to a bed rail joint.

The standards are 2½ inches wide by 1-16 inches thick with an extra heavy base 2½ inches long and 1-16 inches thick. The chalk rail is 2½ inches wide. From the floor to top of chalk rail is 2 feet, and to center of blackboard 4 feet 3½ inches.

Shipped knocked down. Put together without tools. When ordering give size as well as number.

Blackboards for Home Use

- Delivery extra.
- No. 1T. 15x18 in., ... \$1.35
- No. 1T. 18x24 in., ... \$1.70
- No. 3T. 21x30 in., ... \$2.10
- No. 4T. 24x36 in., ... \$2.40
- No. 5T. 36x48 in., ... \$4.40

All measurements outside size of frame.

Click trough on each board. The most complete blackboard for children's use. Frame of hardwood walnut finish. Board of genuine Hyloplate with the "velvet" writing surface, slatted on one side only. A well made and substantial board.

Style "A" Cloth Blackboards



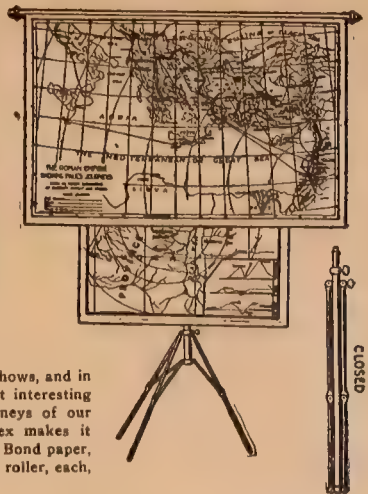
Ten sizes as follows:

- No. 1. 2x2 ft., ... \$1.15
- No. 2. 3x3 ft., ... 2.65
- No. 3. 3x4 ft., ... 2.35
- No. 4. 3x5 ft., ... 2.60
- No. 5. 3x6 ft., ... 2.75
- No. 6. 3x7 ft., ... 4.30
- No. 7. 4x4 ft., ... 2.80
- No. 8. 4x5 ft., ... 3.55
- No. 9. 4x6 ft., ... 4.00
- No. 10. 4x7 ft., ... 4.70

Order by number. Give size also.

Erasers

Andrews Wood Pelt Eraser, each, ... 15c
Weber Noiseless and Dustless Eraser, each, ... 25c



Slated Cloth



In this Slated Cloth we are offering an article of real merit. We believe this Slated Cloth to be better than others and guarantee it to be exactly as represented and to run uniform in quality without bare or rough spots or imperfections of any sort.

- Black, slatted two sides
- No. 1. 4 feet wide, per yard, ... \$1.30
- No. 2. 3 feet wide, per yard, ... \$1.10
- Black, slatted one side
- No. 3. 4 feet wide, per yard, ... \$1.35
- No. 4. 3 feet wide, per yard, ... \$1.20

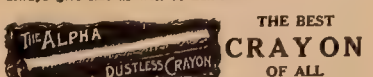
Style "B" Blackboards

For Wall, Board or Table

This Blackboard is of double thick genuine Hyloplate, with the "velvet" writing surface, frame of ash, same as used on our Style D reversible blackboard, natural varnish finish. A complete and perfect portable Blackboard, suitable for private schools, Sunday-schools and lecture rooms. Slatted both sides.

- Frames 2½ inches wide and 1-16 inches thick.
- No. 1. 2x3 ft., ... \$4.50
- No. 2. 3x4 ft., ... 7.50
- No. 3. 3x4½ ft., ... 8.30
- No. 4. 3½x5 ft., ... 10.40
- No. 5. 4x6 ft., ... 13.10

Delivery extra on style "B" boards. When ordering always give size as well as number.



THE BEST CRAYON OF ALL

Sanitary, dustless Crayon is coming more and more in demand by all progressive educators, and the sales of Alpha Dustless have increased proportionately as the knowledge of Dustless Crayons has grown.

ADVANTAGES:

1. Its durability makes it cheaper than the common crayon.
2. It will not scratch or glass the board.
3. It is dustless, and saves the throats of pupils and teachers from injury.
4. It does not soil the hands and clothing. It is absolutely sanitary.

Do not accept a substitute. There is no crayon "just as good."

Made in three grades—"H" hard, "M" medium, "S" soft. Price per Gross 75c, carriage extra. Per dozen, \$8 postpaid.

A single gross of Alpha Dustless will last no less than six gross of common chalk crayon.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 413)

absence of the pastor, who attended Hershey Conference and will visit in the east for one month.—Mrs. J. Alfred Flora, Tippecanoe City, Ohio.

OKLAHOMA

Big Creek.—We have eighteen young people in our Live Wire class. Being a part of the Oklahoma Live Wire Union we attended the meeting held at Oklahoma City in January and also the meeting for the second quarter at Paradise Prairie June 1. In the last business session the class decided to give \$15 to the Sunday-school to assist in paying our native worker in India. April 13 fifty-four people made up of the Live Wire Class, parents and friends, motored to the neighboring church, Paradise Prairie. Our pastor, Bro. Argabright, delivered an address which was much appreciated since this church does not have a resident minister. We have the following report for the past six months: business meetings, three; social, eight; visits to sick and shut-ins, ten; amount given for missionary purposes, \$26.77. In our class or graduation we have four committees who look after different phases of the work. Chas. Pote is the president and the writer, secretary.—Freda Fillmore, Cushing, Okla., June 9.

OREGON

Newburg church was favored by having with us Sister Edna Phillips, who is working in the interest of Daily Vacation Bible Schools in the Oregon District. We received much instruction as to methods of teaching in such schools and their relation to church and mission work. We enjoyed her visit and hope to profit by it by having a school next year.—Eliza J. Moore, Newberg, Ore., June 10.

PENNSYLVANIA

Artemas.—May 26 Bro. J. B. Miller, of Curryville, Pa., came to the Glendale house, Artemas congregation, and held a one week's series of meetings in connection with our love feast May 31, at which he officiated. Weather and road conditions were unfavorable, but attendance and interest were fairly good. Three were added to the church by baptism and one by letter. About forty surrounded the Lord's table at the communion. Bro. Miller's visits to our congregation are always appreciated not only for his helpful sermons, but also for his able assistance in the song services. I again would call the attention of our brethren who may travel over the National Road through Maryland, to the fact that this church is a twelve mile station on the National Road. The members will be glad to receive and entertain you and to have ministers preach for them.—John Bennett, Artemas, Pa., June 11.

Conewago.—Our love feast was held at the Bachmann's house May 10. Bro. Hiram Eschelman officiating. Several ministers from other Districts were present and gave us very inspiring sermons. Bro. Virgil C. Fennell was in our midst May 31, giving us a lecture on temperance and social purity.—Minnie Hostetter, Lawn, Pa., June 12.

East Petersburg.—We held a series of meetings at the Salunga house beginning May 3 and continuing for two weeks. Bro. Walter Cocklin, of Mechanicsburg, was the evangelist. Three stood for Christ and were baptized. Bro. Cocklin did his work very faithfully, and preached the Gospel with power. We, as followers of Christ, were much edified by the services. May 19 we held our love feast in the East Petersburg house, with a good representation of our members present, including the newly received ones. It was a very spiritual feast and one with which Bro. Cocklin, of Palmyra, leading the services.—S. C. Weaver, East Petersburg, Pa., June 11.

Falling Spring.—May 21 our elder and church secretary met with our local ministerial board at the home of Bro. D. S. Flohr to help fix up some records for the report of the ministerial board. At this time the board was reorganized for the year, with Bro. Samuel Gearhart, president. May 24 and 25 we held our love feast at the Hule meetinghouse. Eld. H. M. Stover, Jacob Longenecker, of Palmyra, leading the services.—S. C. Weaver, East Petersburg, Pa., June 11.

Good Will church held spring love feast May 31 and June 1, a fitting close to a series of revival services which were in progress during the two preceding weeks. Our pastor, Bro. C. E. Grapes, conducted the meetings. A keen interest and excellent spirit seemed to prevail throughout the meetings. Three boys of adolescent age decided for Christ and were baptized. Eld. George Strawser and our pastor were delegates to the Annual Meeting.—Eather Leister, Bunkertown, Pa., June 15.

Leamersville.—Since our last report three have united with the church by baptism. Our love feast was held Sunday evening, May 18, Brethren J. B. Miller and J. W. Wilt officiating. We had a large attendance. Bro. Miller preached three helpful sermons on the three evenings preceding the communion meeting. Our Vacation Bible School began May 19 and closed with a program by the children May 31. The enrollment was 61 and the average attendance, 54. Sunday evening, June 1, Bro. M. R. Brumbaugh preached a very helpful sermon to our people. Our people attended the Annual Conference at Hershey.—Florine Snowberger, East Freedom, Pa., June 11.

Little Swatara.—May 29 and 30 our love feast was held with a large attendance. A number of ministering brethren were present, and Bro. G. Group officiated. May 11 Sister Kathryn Ziegler, missionary on furlough from India, gave us a good talk at the Freystown house. May 30 Bro. Virgil C. Fennell lectured on temperance and social purity. We expect to have a series of meetings at the Merkey house beginning July 19, G. Godfrey, of Red Lion, Pa., evangelist.—Anna Keeney, Bethel, Pa., June 12.

Red Bank.—Work is progressing nicely at the Red Bank church and the outlook is very favorable in all departments. Sunday-school attendance has increased during the last few months and we expect to reach the two hundred mark ere long, which will be very good for a small country church. Work is going along now on our new building addition and we need the extra room it will give us very much. The long rainy season this spring has delayed the building somewhat but we hope to get along faster from now on. Our Daily Vacation Bible School will not be held until after the new rooms are furnished and dedicated. Our recent evangelistic meeting was a season of special blessing to us and the church is greatly strengthened in every way. Nearly fifty stood for Christ during the meeting; twenty-four persons were baptized on May 4, and others await baptism. Our love feast was held the evening of May 4, and we had the largest number of communicants we have had for years. It was a most blessed service. Attendance and interest were very good during our meeting and our pastor, Bro. D. F. Warner, who did all the preaching,

gave us splendid sermons. Our pastor was our elected delegate to both District and Annual Meeting. Our Thursday evening Bible study and prayer meeting has a very good attendance and is getting better every week. Last Thursday night the attendance almost equaled our Sunday-school and preaching service in numbers and the interest manifested is very pleasing. A very commendable feature is the presence of our young men and women's classes, intermediates, juniors and smaller children, and the part they take in these Thursday night meetings. The older boys and girls and the intermediates have been divided into two groups and each group is responsible for a good young people's program on alternate Sunday evenings.—Mrs. Carrie Allen, New Bethlehem, Pa., June 11.

Royersford.—We held our spring love feast the evening of May 8. Bro. Wilbur McKee, who has been preaching for us since last fall, officiated. Bro. Foster Statler visited us on his way home from Princeton Seminary. He was graduated May 6. He conducted the Prayer Meeting and gave us a heart to heart talk in preparation for the communion service held the following evening. Sunday, May 11, Mother's Day exercises were conducted by the Home Department of the Sunday-school. After a very interesting program a sermon was presented to each mother. Sunday, June 1, was Missionary Day. The savings of the different classes of the Sunday-school for the last six months amounted to \$426.74. A program, consisting of music, exercises, a pantomime, a monologue and recitations, impressed forcefully the spirit of missions. Bro. J. S. Moffinger, of New York City, gave us a very inspiring address on the immigrant problem of our church and inculcated the offering at the church services amounted to fifty-two dollars, thus making a total of \$478.74, the largest offering in the history of our church which has a membership of less than one hundred.—Elmira Harley, 304 Walnut St., Royersford, Pa., June 12.

Sipesville.—Our series of meetings began May 20 and continued to June 1. Bro. H. Q. Rhoads being our evangelist. Six were baptized. We held our love feast on June 1, with Bro. Rhoads officiating. We just closed a two weeks' Vacation Bible School, conducted by five home workers. There was an enrollment of eighty-seven pupils. On June 15 Bro. Detrick, of Dayton, Ohio, preached a very inspiring and helpful sermon. In the evening when the vote was taken for a pastor Bro. Detrick received a unanimous vote. Though he has not given us his final decision we feel that he will accept the pastorate at this place.—Fannie Edmiston, Acosta, Pa., June 17.

Smithfield.—June 1 we met to observe the Lord's Supper. The attendance was good. Our pastor, Bro. I. B. Kensingner, represented our church at the Hershey Conference. Saturday evening, June 14, Bro. Foster Statler, our field secretary, met with us. We had a very inspiring meeting. June 15 our Children's Service was held. Our pastor has been giving us helpful messages. The attendance in our Sunday-school has been splendid.—Bertha Longenecker, Williamsburg, Pa., June 16.

VIRGINIA

Boones Chapel met in council May 17, with Eld. J. A. Naff presiding. He opened the services with a very inspiring and constructive talk. Mary Smith was re-elected clerk, and the writer was chosen correspondent. Bro. Naff preached for us May 18, on the subject of "Temptations." Our Sunday-school is steadily growing. The school gave an interesting Easter program and also had a special Mothers' service.—Mrs. S. H. Flora, Sago, Va., June 10.

Coulson church has been very much revived and strengthened by a revival meeting which began May 18 and lasted two weeks, conducted by Bro. E. Troy Lewis, of Eunice, N. C., assisted by Bro. Harrison Evans, of Galax, Va. Services were well attended each evening considering the rainy weather. The brethren brought the Gospel truth to us with earnestness and pleaded for a closer walk with God. Two accepted Christ and were baptized.—Cassie Lineberry, Woodlawn, Va., June 9.

Garbers church (Cooks Creek) met in council May 3, with Bro. Sam Miller presiding. In order to meet the expenses of the church better it was decided to have an every-member canvass. Our revival meetings held May 10 to 27 by Bro. Orville Click, of Chicago, Ill., at the Dayton church, were a real spiritual uplift to our congregation. He gave us real Bible lessons and to make them more impressive illustrated several sermons. The meeting was hindered some by inclement weather and the commencement exercises of the schools. But Bro. Click's efforts and helpful instructions were greatly appreciated. One came out on the Lord's side. Our love feast was held May 17 at the Hinton Grove house, with a fairly good attendance. Bro. Click officiated.—Etta M. Bowman, Harrisonburg, Va., June 7.

Middle River church met in regular council May 24, Eld. D. L. Andes presiding. Letters of membership were given to three, and seven were received. A ministerial board was appointed, composed of W. M. Harris, D. L. Andes and C. W. Wright. Eld. B. B. Garber was chosen as presiding elder for the remaining part of the year, with Eld. J. W. Wright, associate. We expect to hold a Vacation Bible School during the summer, also a series of meetings as soon as convenient. It was decided to hold our communion June 21.—J. M. Wright, Fort Defiance, Va., June 13.

Red Oak Grove.—The brethren and sisters of Red Oak Grove met in council meeting at Stonewall, May 31, 1924. An offering of twenty dollars was sent to Annual Meeting. We are expecting Bro. H. J. Woodie, of Winston-Salem, N. C., to conduct a series of meetings at Stonewall sometime in August.—Ella Vest, Floyd, Va., June 13.

WASHINGTON

Outlook church met in council June 6, 1924, with Eld. C. A. Wagner presiding. Bro. Clarence Shickler was appointed to represent us at the Annual Meeting at Hershey. We received one certificate of membership. Brethren B. J. Fike and C. A. Wagner were elected delegates to the District Meeting, with Bro. A. H. Parthel and Sister Anna Myers, alternates. Children's Day was observed with a program June 8, and in the evening Bro. David Eby, of Olympia, preached a very encouraging sermon. Bro. Stanley Gregory and wife were also with us. We have decided to get new song books.—Goldie Femby, Outlook, Wash.

Sunnyside church met in regular quarterly council June 10, with Bro. C. A. Wagoner presiding. Two delegates were chosen for the District Meeting. One member was reclaimed. June 11 we had with us Bro. D. B. Eby and Brother and Sister Stanley Gregory and children, of Olympia, Bro. Gregory giving us a fine talk in the evening.—Mrs. Tracy Phelps, Sunnyside, Wash., June 11.

ANNOUNCEMENTS

DISTRICT MEETINGS	Maryland
July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.	June 28, Bear Creek.
Aug. 12-15, Michigan, at Beaver-ton.	Michigan June 28, Zion. June 28, Rodney.
LOVE FEASTS	Missouri
Canada June 29, Merrington.	July 13, Mountain Grove.
Illinois June 28, 29, 7 pm, Pine Creek.	New York July 19, Lake Ridge.
Indiana June 28, New Salem.	North Dakota June 28, Ellison.
June 29, Muncie.	Ohio Nov. 1, 6 pm, Painter Creek.
Oct. 11, 10 am, Eleva.	Oklahoma July 5, Big Creek.
Oct. 25, 10:30 am, Buck Creek.	Pennsylvania July 6, New Paris.
Iowa June 28, Brooklyn.	

PRICES REDUCED

It has been decided to reduce the price on several of the

DAILY VACATION SCHOOL BOOKS

Notice the following:

Heroic Lives, Change from \$1.50 to \$1.35.

Conquest for God, Change from \$1.50 to \$1.35.

The Vacation Church School, Change from \$1.00 to 60c.

Syllabus, Change from 30c to 25c.

Place your orders now and take advantage of these reductions.

Brethren Publishing House, Elgin, Ill.

Christian Workers' Booklet

July to December

Each six months sees an increased interest in the Christian Workers' Society. The General Secretary is planning some interesting things. These booklets contain not only the topics, but a good outline to follow, and will be of assistance in working out a program. Each member should have a copy.

Price: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, \$1.25; 100 copies, \$2.

Send all orders to

Brethren Publishing House
Elgin, Illinois

JUNATA COLLEGE

Huntingdon, Pa.

Martin G. Brumbaugh, Ph. D., LL. D., President

A Standard College: Coeducational

Courses in Arts, Science, Music, Business Administration, Home Economics, Education and Bible. Also two year Secretarial and Pre-Medical courses.

College Year Opens September 9, 1924

Early application for dormitory accommodations is desirable.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., July 5, 1924

No. 27

In This Number

Editorial—	
A New Perspective (H. A. B.),	417
Feeding a Double Hunger,	417
Hold Your Peace and Go Ahead,	417
A Note for Classifiers,	417
Among the Churches,	424
Around the World,	425
The Quiet Hour (J. H. H.),	425
Our Forward Movement—	
Excerpts From Correspondence,	421
Mission Notes (C. D. B.),	421
A Catechism on Christian Stewardship,	421
Record of Giving,	421
General Forum—	
I Shall Begin Again (Poem),	418
Patriotism. By Emery Emmert,	418
Some Phases of Simple Living. By Florence F. Murphy,	418
Divine Guidance.—Part I. By Nathan Martin,	419
Finding the Value of My Soul. By Roger D. Winger,	419
Ministerial Board Items. By S. S. Blough, Secretary,	420
Christians as Soldiers. By D. C. Reber,	420
Heeding Christ's Call.—Part I. By B. E. Breshears,	420
The Service League. By D. C. Moomaw,	427
War and Tobacco. By Dr. John D. Burkholder,	427
Song Memories. By Leo Lillian Wise,	428
The Pastor's Study—	
Helping the Preacher to Preach,	422
A Distinctive Church. By I. S. Long,	422
Seed Thoughts for Young Christians.—No. 3. By G. K. Walker,	422
Home and Family—	
I Think Thee, Lord (Poem),	423
The Daily Family Reunion. By Kathryn Royer Holsapple,	423
Abana and Pharpar. By Eleanor J. Brumbaugh,	423
His Transfigured Face. By Archer Wallace,	423
Full or Empty? Selected by A. B. Coover,	423

...EDITORIAL...

A New Perspective

IN so far as the will to be right sums up the fundamental motif of the Church of the Brethren it may be made the basis of a meaningful study in perspective. Even though the suggested motif should be criticised as inadequate it is still of value in that it puts a needed emphasis upon the notion of an essential unity in the history of our church. When one starts with the idea of a vital sequence the events of the past are seen, not just as so many isolated facts, but rather as the related elements of a connected whole. Nor is this all. When one postulates an underlying continuity in our church history its every aspect begins to take on a new meaning. Thus, the past is seen to be capable of interpretation, present fogs lift somewhat, and the future takes on a more intelligible significance.

But first of all, let us view some of the problems of the past in the friendly light afforded by a new perspective. The period of foundation laying is viewed by all with satisfaction, the present period of integration we are in the midst of, and therefore find it difficult to properly evaluate it; but the middle period of expansion has been something of anomaly to us all. This middle period, then, is the one division in our church history that especially needs to be retouched in the light of a new perspective—a perspective made possible by basing our interpretation upon the will to be right as a key to the history of our church.

The memories of some of the events of the middle period are still so vivid that some of us can not speak of church doctrines or polity without first making a gesture of disapproval toward some of the things we seem unable to forget. But it is just here that the idea of an historic unity based upon the will to be right should give one an enlightening perspective. Neither the middle period, nor any other division of our church history, for that matter, is solely a subject for reproach and regret. The idea of a vital continuity as applied to our church history makes it possible to view each division of our history as a problem for study and constructive interpretation.

Then let us freely admit that the leaders of the past, perhaps notably of the middle period, have made some

mistakes. And yet, who does not make mistakes? And who are we that we should be casting stones? Is it not time to put aside unpleasant memories and see what we can do in our day and generation lest we bring down upon ourselves an even greater condemnation in the days when our sons come into their own? Again, if the second century of our church history is looked upon dispassionately it will become evident that the period under consideration has given us more than some things to regret. The founding of hundreds of congregations during the period of expansion most certainly compares favorably with what the Sowers were able to do with their printing presses in the earlier period. The leaders of the middle period were not as scholarly as the founders of the church; but what they lacked in scholarship they made up in zeal. Indeed, if the will to be right was exemplified in the lives of the church founders, who can say that they find a less stern determination to be exactly right in the period so often criticised? The new perspective discloses a vital continuity; there is the same dominance of the will to be right, but manifest under different forms because of changed conditions. This is not intended to be a brief in defense of the leaders of the middle period, but we do maintain that these men were true to the fundamental motif of the church, that they were motivated by the will to be right. Indeed, their difficulties and the unpleasant things that they are still remembered for, by some, arose not because they were remiss, but rather because they were consumed with a zeal to be right.

Thus, the motif that has been suggested as interpretative of the spirit of the Church of the Brethren explains not simply the attitude of the founders, because it also indicates the motive of the men who carried on under the new and difficult conditions that went with the pioneer period in our national history. The wonder is, not that the men of the middle period made some mistakes, but that they did as well as they did considering their opportunities and resources. They set a high standard in both zeal and sacrifice. In their zeal to be right, according to their light, they conceived and passed on the fundamental motif of the church. At the same time by heroic and sacrificial efforts the leaders of the middle period greatly extended the borders of the church. Of course, it may be answered that these men belonged to the period of expansion and should naturally have founded scores of churches. Certainly they did, but it is something to have risen to the opportunities of one's time. A good many mistakes may be covered by a central and far-sighted faith. Indeed, all who have sensed the uncertainties and perplexities of this present trying period when the next wise step seems to be so hard to discover, ought to be able to appreciate the high quality of many of the things accomplished by the church leaders of the middle period. Thus, one of the first things that the new perspective should do for us as a church is to bring us a new realization of both the unity and the meaning of our church history, and that especially in connection with our most difficult periods. But to understand ourselves somewhat better, and particularly our fathers and grandfathers, is to experience a new sense of spiritual kinship that leads toward appreciation and charity. For to us they have bequeathed the urge of a great motif and a body of vital principles. With all of this comes the challenge to us to rise to our best and thus become the spiritual sons and daughters of the men and women who through more than two centuries of time have been consistently motivated by the will to be right. Finally, our new perspective should lead through understanding to a deeper loyalty.

H. A. B.

Feeding a Double Hunger

THE most universal and insistent craving of the human heart is the hunger for love. It takes two distinct forms.

One is the search for something tangible and material on which to bestow one's affection, something to look at and admire or talk to or minister to, something on which to pour out the heart's warmth.

A dog is made to answer sometimes. Or a cat. Or something still less exalted in the scale of being. But the best and most satisfying object of love in this class is another human heart. There is a mutual and equal give-and-take here that no other kind of affection can furnish.

The other form of love hunger is the pursuit of an ideal. It is something more beautiful, more true, more completely good than has ever been found. It is a better answer to life's puzzles and the riddle of existence than any worldly wisdom has ever proposed.

Here, too, many guesses and tentative solutions have been tried. There is only one with satisfying power in it. It is the one that Jesus brought with him. It is the answer of faith in an all-wise, all-holy and all-loving God. It is the rest which restless souls find only when they rest in him.

This is why there is a first commandment and a second like unto it. In them this two-fold hunger of the soul is fully fed.

Hold Your Peace and Go Ahead

WE want to say a good word for the first King of Israel. He had his good qualities, besides being tall and handsome.

One of the finest of these was in evidence at his coronation, when "certain worthless fellows" refused to join in the general acclamation. When the people shouted and said, "Long live the King," these fellows said, "How shall this man save us?" And they despised him and brought him no present."

It would have been in accord with the crude justice of those barbarous times if Saul had ordered the dissenters summarily dispatched. "But he held his peace." He ignored them and went on about his business. The margin renders it, "But he was as though he had been deaf."

It would be a good thing if more of us could be deaf, sometimes, or would proceed as if we were. People who are busily engaged in a great enterprise, as everybody ought to be who is interested in the progress of the Kingdom, can not afford to stop and settle with all the objectors they meet along the way.

Energies which ought to be conserved for constructive work are often dissipated in small contentions, or large contentions about small things, to nobody's profit. The best defense, anyway, against petty fault-finding is persistent faithfulness in useful service.

A Note for Classifiers

THOSE who insist on classifying people according to their spiritual lineage and wish to avoid mistakes, should be interested in the test proposed by John in the tenth verse of the third chapter of his first letter: "In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

You will note the two points designated as showing whether one is or is not of God. There is nothing very abstruse about them, surely. If anyone should find difficulty in deciding whether he himself or somebody else does righteousness or loves his brother, plenty of light on the subject is available. The Scriptures are full of it.

GENERAL FORUM

I Shall Begin Again

I sit alone in the twilight
With my years on earth all spent
And I think of the way behind me
And the deeds and what they meant.
I turn with a longing spirit
From this world of sorrow and pain
To the beautiful land before me
Where I shall begin again.

Where every honest longing,
And every desire for good
Shall be known and helped and strengthened,
And better, be understood,
And where all is strength and sweetness
And nothing is loss—all gain
Shall be mine at the end of the journey
When I shall begin again.

When the rest of the way seems dreary,
And tired are the dusty feet
I shall pray to the loving Father
To keep me both strong and sweet,
And give me grace for the journey
And help me to bear life's strain
Till I get to the beautiful country
Where I shall begin again.

—Ada Scott Enslin.

Patriotism

BY EMERY EMMERT

THE dictionary defines patriotism as love of country, devotion to the welfare of one's country, or the passion which inspires one to serve his country. Patriotism on the part of many people implies kissing the flag and marching in parades, or great demonstrations in general. These people are the ones who preach war and militarism, but who disobey the laws of the country; and they are the last to really stand up against danger for their country. When they were called upon to give to the Red Cross or Y. M. C. A. fund to help those who went to the front they would not give. And what is more, they did not economize during the war, but helped to consume the last bit of available food. About all the true patriotism these so-called patriots possess is patriotism for themselves.

A true patriot is not one who makes a loud noise, or even dies for his country, but he is one who lives for his country through his service to men; he is one who sets the heart of the world right so that war is unnecessary. If all people were patriotic in the true sense there would be no wars, for they would try to make all humanity live right by carrying Christianity to the world, by teaching against war instead of advocating it, and by making it unnecessary to have war.

As long as the spirit of the nations is selfish, there will be war. But a true patriot is one who lives in strict accordance with the nation's laws; and who spreads altruism and anti-war teaching, as expressed by true Christianity. Not until the majority of every nation are Christians will war cease. The missionary endeavoring to teach Christianity in foreign lands is first in the ranks of true patriots, while those conscientiously working in our own nation for the same cause are a close second. I would class the man dying for his country as third, since he gave his physical life for his country, and this gift, great as it is, is not his best.

Washington was a true patriot, not because he was a great general or died on the battlefield, but rather because he gave his life helping mankind when he would rather have enjoyed a quiet life in his Mt. Vernon home. Lincoln was a true patriot, not because he was the President of the United States and kept her from dividing, but because he had the welfare of his colored fellow-men at heart.

Washington and Lincoln resorted to war means, only because that was the only way the desired results could be brought about. Man was selfish at heart, therefore war was necessary. If either one of these great men could have changed the heart of all American men to love and forgiveness, the things which they really accomplished would sink into utter oblivion, as com-

pared with the effects such a change would have had.

Edgar L. Vincent shows the spirit of military patriotism in his article "The Patriotism of Peace," a quotation from which is as follows: "On my way over town the other day one little fellow assailed me with a toy pistol. Not far away, another made a charge upon me with a sword. Still farther on, I came face to face with a miniature cannon trained upon me by a lad in whose heart the spirit of his forefathers was rampant. A peculiar sensation came over me as I thought that this is our own America. It would have been easy, so I fancied, to determine the quality of the patriotism which inspires the hearts of these young people. Any boy can tell us what patriotism is. Patriotism is the thing that makes a fellow want to build a machine gun and fire it. Patriotism is a submarine, a battleship of the skies, shrapnel, bombs, darts of steel hurled down from the air above, gases rolling along the earth, carrying death and destruction. Patriotism is laying one's life in the trenches. Patriotism is following a flag. It is giving the last drop in one's veins for—well, for something. Patriotism? Why, that is always being ready to say 'Here!' when a man in blue calls one's name."

Continuing the thought of Mr. Vincent's article, we may say that we have a right to judge a tree by its fruit. What kind of a harvest are we gathering from the tree of patriotism as it has been grown for generations gone by? We do not like to think of that as well as we might. It conjures up empty sleeves dangling limp at the side, chairs vacant in the home, husbands gone, sweethearts never to come back, tears, heartaches, and bitterness of soul. The terrible truth confronts us in the fields growing up to weeds, in the boys and girls out doing the work that men should be doing on the farm, in the fact that the choicest men of the nation are lying out yonder in the cold—and what for? God only knows; but it is for something.

But is not this something worth while? Men do not do that sort of a thing unless they believe the sacrifice is to bring some real good. So we say, and so men have always thought. If country and home and life and liberty are worth anything, then we are right in giving the very best in us for their maintenance. However, just here comes in the fallacy of our reasoning. When we give the heart's best treasures; wounds, scars, death if need be, we are not giving our best. There is something better than treasures of gold, broken bodies, and shattered hopes. When we give these we put our country off with second best. It is better to give a boy to live for the world than to die for it. The truest, finest patriotism is the patriotism of life, not the patriotism of death.

Because your father and mine thought it was the bravest thing that they could do to shoulder a gun and fight when somebody told them, to fight, they taught their boys to do the same thing; and, because we have felt that we were not doing our duty as good citizens in any other way we have bought our boys guns and swords, and books and papers, and pictures portraying war in all its hideous reality. We have told them that these things belonged to patriotism. The poetry they have learned to speak on public occasions has been the poetry of the battlefield, for what else would have the power to stir the blood? War, the shedding of blood, red fire, martial music, flags flying, these have been the mental meat and drink of our children. Now we are seeing the fruitage in the most terrible war the world has ever known.

What shall we do about it? Thinking about it now, the patriotism of war does not seem to be quite so attractive. How tired and sick we are of the very mention of war! We pray that peace may soon come—then we go out and buy some more guns and swords for our boys! We wish that war might cease for all time, and yet we do all we can to keep the war spirit alive in the hearts of those who will be the men of tomorrow.

The world never will know what lasting peace is until a race of men comes on the stage who love home and friends and native land enough to give their best life

of love for the furtherance of the cause of peace. The badge of real service for humanity is the badge of love.

But think what war has done! It has brought liberty to nations and set millions free. How can we argue against a patriotism which has been an instrument for so much good?

It is a specious argument only for him who does not think below the surface. If selfishness had not from the beginning been the actuating motive in the hearts of men, if the better patriotism of peace and good will to men had always held sway in the lives of those who have shaped the course of human events, if love and truth and justice had all along been writing her mandates in the hearts of the people who claim to stand for the world's best thought, there never would have been such a thing as slavery or national oppression. Men would have always been working each for the good of others.

Is not all this weak and fanciful? Can humanity, constituted as it is, ever rise to such heights of altruism as this? Would not we be making weaklings of our boys and cowards of our men? But that is to suggest that men like Gladstone and Edison together with thousands of the world's masters were and are not true patriots. They have never fired a gun or drawn a sword in the time of war, but they have done wonderful things for the uplift of humanity. To save life is better than to take it. To make somebody smile is grander than to bring tears to the cheeks of a baby or strike down a woman's protector.

As at present constituted, man is not what he might be. This is because through many centuries force and strife and the theory of the right and might have been drilled into men's hearts. War has been looked upon as the world's greatest business, and what an awful business it is!

But more and more men are coming to see war as it is, and the more clearly they understand this the more they hate it. We are all tired of war now—more tired than ever before. We are reaching out beseeching hands for something better. That better thing we shall find in the patriotism of peace, and nowhere else. It will take a long time to educate the world to peace, but not nearly as long as it has to educate it to war. The time is ripe for the better patriotism.

Progress in the direction of world-wide peace will be rapid when men come out from under the influence of those who advocate war because of the profit it brings them, and it will be easy to shake off the spell of militarism when we come to appreciate the beauty of a patriotism which is first pure, then peaceable.

Mount Morris, Ill.

Some Phases of Simple Living

BY FLORENCE F. MURPHY

IN one of our Lord's parables, he depicts different lives as different kinds of ground. One kind he describes under the figure of thin soil, too thin to bring anything to ripeness or perfection. The seeds cast into this soil were eagerly received and quickly nourished into life. For a little while they gave splendid promise of growth, but "when the sun was risen they were scorched, and because they had no root they withered away." The great Teacher who paints this picture means that we shall gather therefrom a spiritual lesson. That is, there are those who by reason of the thinness and shallowness of their lives, do not furnish the soil in which the good things of religious principle and character can grow.

The subject of this discussion is: *Some Phases of Simple Living* with the simple life as the central theme. But why the simple life, and what is our purpose in discussing any phase of simple living? So far as I am concerned there is just one reason why we should be engaged in this discussion; and that reason may be summed up in the fact that we are disciples of the Master Teacher, and as such our chief concern is to bring others into a like relationship to the Father through Jesus Christ. Now this relationship is not physical or material; it is spiritual and eternal. However, it ex-

presses itself through the physical and material. If we would reveal Christ to our fellows, our lives must bear fruit. Fruit does not grow out of shallow soil. Shallowness of life is all too common a fault, therefore we need to give serious thought to our Master's warning.

It is then quite sufficient for our purpose to define the *simple life* as that life for the Christian which in its every day expression furnishes the deep spiritual soil wherein the Word of Truth may find entrance and grow into a harvest of beauty. It is strictly the opposite of that shallow life whose superficialities afford a mere sprinkling of soil over the rock of human selfishness; it is the opposite of that type of life which can only produce a showing of growth and no spiritual harvest at all. Anything in the daily expression of our lives which tends to harden the soil of human selfishness, and to make more shallow the spiritual soil in which alone the Word of Truth may flourish, is inimical to Christian growth. In other words, it lies outside of that pale of simple living which is the expression of Christian activity. The Master himself laid down no creed determining the expression of our spiritual lives except as he made certain fundamental principles vital in his own life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind"—no idolatry, and "Thou shalt love thy neighbor as thyself"—a Christlike spirit of brotherliness and service. With these fundamental principles dominating, we may so express ourselves in lives of simple beauty that there will be no doubt as to our sincerity. Any phase of simple living, whether it be in the home, in the presentation of our bodies, in our attitude toward the trials and cares of life, in the forms of our worship, or in whatever it may be, so far as the Christian is concerned, it must be a soul matter.

For us a very practical phase of simple living is to so express ourselves that those who look to us, rather than to Jesus Christ as their example, may see him reflected and thus receive food rather than poison for their souls. Do we believe that whiskey and tobacco ruin many boys and girls? If so, it is not enough for us to condemn the practice, nor even to try to uplift the fallen, but we must use our every means and effort to destroy the evil itself. Certainly we will not enrich our coffers in the production of the means of such evil. Do we believe that warfare is detrimental to the spiritual development of nations as well as of individuals? If so, our denunciations are of little constructive value so long as our hearts are filled with hatred and jealousy toward our brother. Our hearts must be filled not only with "peace on earth," but also with "good will toward men." Do we believe that our bodies should be simply and modestly attired, expressing the beauty of the soul-life within and the personality of the individual, rather than accentuating the expression of physical passion? If so, should not this same fundamental principle find expression in the furnishing of our homes and in the purchasing of our automobiles? Do we believe that "as a man thinketh in his heart, so is he"? If so, why the foul thoughts and the questionable language?

The following is a very pertinent illustration of some of these inconsistencies as they are daily practised among professing Christians: Not long since a young lady of culture and refinement, but with no special religious pretensions, had an occasion to spend some time in a Christian home with a reputation for its scrupulous observance of the rites and ceremonies of religion. One member, a woman, seemed to dominate this home and was by the casual observer, greatly esteemed and admired for her religiosity. There were family prayers with much Scripture reading, prayers at the table, and church attendance, all of which were accompanied by certain formalities intended to create an atmosphere of piety and spirituality. But the young lady had not been in the home many days until she was not only confused but astounded by the quarrelsome, faultfinding, and unforgiving spirit that prevailed, and this spirit of animosity seemed to radiate most especially from the dominantly religious member of the family who professed to follow, to the very letter, the teaching of the

New Testament. The young lady remarked, "If that is Christianity, I have been very much mistaken in my conception and I'll have none of it."

The good woman of the home with all her formalities of religion was simply scratching about on the surface of a soil that was too thin to bear spiritual fruit. She was living the complex superficial life, missing all the spiritual joy that comes through the simple life of the truly consecrated disciple of Christ. Hers was the whited sepulchre and the dry bones, the husks and the chaff. Ours, if we will, is the kernel of the grain which is buried in self-forgetfulness and service, and able to spring forth into a new life, into life eternal.

"Thou shalt love the Lord, thy God, with all thy heart and with all thy mind and with all thy soul, and thy neighbor as thyself." I find, therefore, in these words of Christ which summarize the Old and the New, three phases of simple living: the heart life which controls the passions, the mental life which controls our thoughts, and the spiritual life which expresses our souls, and for which the other two exist. And I also find the purpose of simple living to be in loving service to our neighbor, which the Master elsewhere states in these words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Philadelphia, Pa.

Divine Guidance

BY NATHAN MARTIN

In Three Parts—Part I

I. The Need of a Guide

"It is not in man that walketh to direct his steps" (Jer. 10:23). When, at the Spirit's bidding, Philip joined himself to the Ethiopian's chariot, he found him reading Esaias the prophet. When asked whether he understood, the Ethiopian replied, "How can I expect some man should guide me?" Man apart from the help of a higher power, is ignorant of the plans of God for his life, ignorant of his place in the economy of God, ignorant of the opportunities for service and usefulness. Bro. C. C. Ellis once wrote: "The best of eyes cannot see far down a straight road, even if it is a road we have been over before. But life is not a straight road, and it is not a road we have been over before. It is more like a strange city, full of crooked streets, and if we are to reach the Father's house safe at last, we shall need some one to guide us." We are today in a large measure in an age when "false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). This only emphasizes the importance of having an Infallible Guide.

II. The Best Guide

Dr. Henry Van Dyke, in a little book entitled *The Swiss Guide*, emphasizes the importance of employing the best guide. The same advice given by the writer of that book for the scaling of Alpine heights applies equally to those who seek guidance through this world of confusion, sin and darkness. In the day that the Lord delivered David out of the hand of his enemies, especially out of the hands of Saul, he sang a song to the Lord, in which appear these words: "For thou art my lamp, O Lord; and the Lord will lighten my darkness" (2 Sam. 22:29). In that memorable psalm, written likely during the later years of his life, he exclaims, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:1-4). "For this God is our God for ever and ever: he will be our guide even unto death" (Psa. 48:14). "Behold, he that keepeth Israel shall neither slumber nor sleep" (Psa. 121:4). "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

When one views the excavation made for the foundation of a large building it looks like chaos. Its

chief mark is "planlessness." The workers move about with seemingly no aim. The tools and scaffolding, pits and elevations mean absolutely nothing to the onlooker. Yet we know there is a purpose and a plan. Somewhere there is a plan worked out in detail. That plan is drawn by a competent architect with absolute precision. Its specifications represent to the initiated the structure finished and fitted for strength and usefulness. Only a very few persons are familiar with the plan and its particulars. Of the hundreds of workers employed on different parts of the job, not one knows the full significance of each part of the work. Nor need he. It is enough for him that he perform his task, knowing that what he does will contribute somehow toward the finished structure. Full well, too, he knows that without his little part the structure can never be completed.

A Frenchman once visited a ribbon factory. His curiosity was aroused by a marvelous piece of machinery. He noticed the whirl of countless wheels and the twirl of thousands of threads. But to him it all meant nothing. He was informed that all these movements were connected with a center, where was a chest kept constantly locked. Eager to see the secret of it all, he asked to be shown the interior of the chest. The reply came, "Master has the key." The man had been an infidel. He had doubted the dispensation of Providence in this world. In this short reply he found a mightier argument against his doubt and infidelity than could have been presented in hours of learned logic.

III. A Guide Well Tried

Our Guide will never ask us to go where he has not himself trodden the way. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Furthermore, the most appealing feature of it all is the fact that with this Guide we may be so closely related that all doubt should vanish. For religion is largely a matter of relation. A little girl of five was riding on a railroad train, apparently unattended. A passenger leaned forward and began conversation. "Why, my little girl, aren't you afraid of riding all alone on this car?" Her eyes opened wide and she bubbled over with laughter, as she exclaimed, "There can't anything hurt me on this train; my papa's the conductor." There are millions thundering through the universe at inconceivable speed, through joy and grief, sickness and health, life and death. But how often is there lacking that childlike trust shown by the little girl!

Lebanon, Pa.

Finding the Value of My Soul

BY ROGER D. WINGER

Mark 8:36-37: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

I. The Soul's Value as Based on Inherent Qualities

THE text above suggests the underlying principles that must guide the spiritual economist in placing a value upon the human soul. An economist must get to the root of things and follow the lines of certain well defined principles of evaluation before placing a value upon any commodity. Therefore as spiritual economists let us seek to discover a few of those standards of judgment by which to determine the particular worth of the human soul.

One of the first principles which we should consider in determining the value of the human soul is that of an appreciation of its inherent abilities and powers. In placing values upon material objects we depend more upon this standard of judgment than we sometimes think. If I toss a coin to a savage that has not yet learned to use a coin as a medium of exchange it will mean absolutely nothing to him; but if I should go further and make that coin into a piece of jewelry then it will come to have a special value in his eyes. Or let me go still further and engrave upon that coin a symbol of special religious significance to his tribe and I have still further multiplied its value in his sight. The thing that adds to the value of that coin in the

(Continued on Page 426)

Ministerial Board Items

BY S. S. BLOUGH, SECRETARY

THE General Ministerial Board held a number of business sessions at Hershey during Conference week. The organization for the new year is D. H. Zigler, Chairman; S. J. Miller, Vice-Chairman; S. S. Blough, Secretary; J. A. Robinson, Assistant Secretary; David Metzler, Treasurer. The secretary continues as member of the Council of Promotion.

Considerable business was transacted and plans were laid for the work during the year and beyond.

One feature of our work at Conference which we believe will prove helpful was the conferences with the pastors. The first two conferences were in charge of the Board, the secretary presiding. Much interest was manifested. It was clear that there were many things that pastors had in common which might be worked out better by a closer organization.

An organization was effected and a constitution adopted. Ministers who are not serving as stated pastors will also be expected to affiliate and assist in this work. The General Ministerial Board as well as the District Boards function as before and will gladly encourage this movement. There was strong pressure for more time at the General Conference and District Conferences for the discussion of the ministerial and pastoral interests. Efforts will be made to this end as far as the Conference program will permit.

It is our conviction that many improvements can be brought about and to this end we consecrate our best efforts.

Johnstown, Pa.

Christians as Soldiers

BY D. C. REBER

JESUS answered Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18:36). He said to Peter, after the latter had used a sword in Christ's defense: "Put up thy sword into the sheath" (John 18:11). Just as Jesus was the Prince of Peace and would not fight literally, so his followers are a peaceable, peace-loving and peace-promoting people.

However, Christianity is a cause that wages a constant conflict against sin and evil in every form. Christ and the subjects of the kingdom of God are in eternal war with Satan and the subjects of the kingdom of evil. Paul the apostle was an aggressive Christian; and in his writings he thinks of the church as an army engaged in warfare against the hosts of Satan. When he says: "I have fought a good fight," he thinks of himself as a soldier of the cross of Christ. He was a veteran Christian warrior that fought the good fight of faith. And so he could fittingly exhort his spiritual son, Timothy, in military language: "Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Tim. 2:3, 4).

Comparing Christians to soldiers is altogether figurative language but such comparison may be very effective in revealing certain characteristics which live Christians should possess. Christianity then is a warfare between the forces of right on the one hand and the forces of wrong on the other. Jesus Christ is the Commander-in-Chief, and Christians are the soldiers. Ministers and other church officials constitute the subordinate officers. The weapons used are spiritual, not carnal. The battle ground is the soul. The banner is the cross of Christ. Joining the church is enrolling as a soldier in this army for a life service. No one is drafted, for only volunteers are accepted. As in the secular army, the outcome will be either victory or defeat.

What does it mean to be a good soldier of Jesus Christ? The secular soldier severs all connection with industry and domestic life. He leaves home and friends, knowing not whether he will ever return. He disposes of his material possessions and turns his back to civil and private interests. He surrenders his life and gives his time entirely and unreservedly to the cause he has espoused. He concentrates his thought on the objec-

tives for which he is fighting. He renders full obedience to his chief. He does not count his life dear for the accomplishment of any assigned task. He devotes his time to keeping physically and mentally fit for the greatest hardships he may be called on to endure. He is deprived of all luxuries, refrains from excesses, and willingly gives his whole strength to the end that victory may result. The true hero is he who unselfishly renders a noble service for another even at the risk of losing his own life.

Similarly, the soldier of Christ renounces the sinful pleasures of the world. If necessary, he may be compelled to leave his relatives and friends to serve Christ. As regards the earthly possessions, he considers himself not as owner but only as steward of them. He realizes that to be a true Christian is not an easy thing, but on his part it requires effort, self-denial and patient endurance. In his life and personal experience, there is occurring daily a conflict invisible to others, but nevertheless real and critical, requiring faith, fortitude and fidelity.

One of the dominant qualities of a good Christian soldier is true bravery or moral courage. The opposite is fear or cowardice. Bravery is Christian; fearfulness is devilish. The brave alone enter heaven; the fearful are cast into hell. Christ in his army requires everyone to be brave; for he has declared from heaven that the "fearful shall have their part in the lake that burneth with fire and brimstone" (Rev. 21:8).

What kind of bravery did Paul possess? All he says about it is: "A day and a night in the deep." For the sake of Christ, he could take pleasure in infirmities, in weakness, in shame, and go from city to city, though beaten in one and stoned in another, and imprisoned in a third. He therefore had a right to urge the young minister, Timothy, to suffer with him as a good soldier of Christ.

Cowardice is unmanly, unchristian. Cowards have no room in Christ's army. True bravery is of the Spirit. It is the life of Christ in the heart. It is perfect in self-mastery following Christ's leadership. In the great struggle of the soul, faith in the Captain of our salvation inspires us with dauntless courage and unflinching fortitude.

So many Christians are susceptible to discouragement! This is nothing more or less than a lack of faith or trust in our cause or Commander. It manifests itself in the form of worry which is sin. As Paul was approaching the city of Rome, after his perilous voyage of storm and shipwreck, when he saw the brethren come to meet him, he "thanked God and took courage." His heart felt lonely and his spirit longed for human consolation. He therefore knew the meaning of the words addressed to his young and faithful friend: "Endure hardness as a good soldier of Jesus Christ."

Being a soldier designates the Christian's position or relation to Christ his Commander. As such his will is wholly controlled by that of his Lord. His faith in his Master inspires him with true courage, preparing him for the endurance of hardships. What hardships? The subjugation of the present evil world, resisting the allurements of pleasure, and of prosperity and honor, suffering reproach and shame for righteousness' sake, etc. The early Christians endured bonds and imprisonments for the Gospel's sake. Let us thank God for the great tradition of faith, courage and zeal of the brave warriors constituting the Christian army of former ages!

North Manchester, Ind.

Heeding God's Call

An Appeal to Volunteers

BY B. E. BRESHEARS

In Two Parts—Part One

FROM all we have heard and read about ministerial distribution of late years, and from what some of the brethren are saying about opening a way for volunteers to serve the church as missionaries in the needy fields, we might conclude that some among us are getting awake to the importance of these things. God grant we may wake up and be led to "lift up our eyes and look on the fields white already to harvest" and hasten to gather in the sheaves ere "the night cometh when no man can work."

Under the head of *Our Student Volunteers* our attention is called to a grievous situation. See *Messenger* Jan. 19, page 34. The brother says: "I have observed that out of the army of volunteers who have been led by the church and school to join the band, only a comparatively few ever receive appointment to the foreign field. Out of the very nature of things this is necessarily true. What becomes of the many other volunteers who are just as consecrated and perhaps as competent to serve as those who received appointment? Crushed and disappointed they have turned away from the service of the church to enter the secular pursuits of life. . . . May the church be making a grave mistake at this place?"

I believe it is not so much the mistake of the church, as of those who have given these young people wrong conceptions regarding the work which they might do for the church. It is the purpose of this article to call attention to this point; and, if possible, urge these young people and many older ones, too, to launch out and do their utmost to win souls for Christ, and help build up churches. Dear brother or sister, I beg of you to consider the arguments we have to offer to induce you to enter the "open door." Do not turn away from the service of the church simply because you have not "received appointment" to the home or foreign field.

If you, my brother, feel as did Isaiah you can say: "Here am I, Lord, send me," and you can say this without making conditions. In his case he heard the "voice of the Lord saying: Whom shall I send, and who will go for us?" God's call was appointment enough for him and he forthwith obeyed. Now do not understand me to say that you should go independent of the church; but if you love the church and her principles you can find a place in the great wide field where you can do acceptable work. God is calling to you, "Go work in my vineyard." Jesus is saying: "I gave my life for you, what are you willing to give for me?" Are you willing to use your talents in his service? Has some one been telling you that "You can't do it; there is no way"? Brother, if this is true, it is up to you to "make a way." If you cannot do this, all this volunteer talk will not make much impression on many faithful ones in the church. Neither will they be much interested in your appointment.

But you say: "We have volunteered to work wherever the Master calls." Have you really? You have made reservations; you have made conditions. You have said: "I must receive an appointment." Let me ask how many of God's faithful workers of the first century, who went forth in the power of the Holy Spirit to build up churches, waited as you are doing to "receive an appointment"? They went everywhere preaching the Word. Did they expect what you are expecting? Did they wait according to the brother's plan until they were introduced to a large *Annual Conference* and had a star pinned on a service flag for them? If they had done this do you think the church would have increased from a mere nucleus to four or five million souls in a hundred years?

Now, brother, let me ask what you have really done to merit an appointment. What have you done to prove your worth to the church? If you are young, is it not a fact that you are really a novice? You know the apostle intimates that it might not be best to place too great a responsibility on such an one, for a novice might be lifted up with pride (1 Tim. 3:6). No, we are not saying that we believe you will, but do you think that we older ones should tithe (good as this method may be) in order to build a parsonage for you, just simply because you have received a degree or other recommendation from some school, or because some one has told us you are a volunteer? Some of the denominations may be doing this, but there are many in our church who do not believe this is the best thing to do, though there are some who are apparently trying to "educate" us up to this plan.

Why should the volunteer want to begin at the top instead of the bottom of the ladder? In this you are like the young married people who want to begin house-keeping like their parents who have spent long years in toil and self-denial in building a home. You are like many people, who, desiring a home in a new country, act as if they could expect to get a homestead

(Continued on Page 428)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Excerpts From Correspondence

With Comments by the Editor

"REPLYING to your letter of June the 16th in circular form, will state, We are anxious to do our share and will be pleased to have you give us the amount of the quota to the ——— church and we will exert a special effort to meet it."

This letter heartens the editor of this department and I am sure with such an elder in charge the church will praise the Lord with their substance. I happen to know that this good man not only urges his church to give but he leads in the giving.

"I would like to know what the ——— congregation's proportion of the 1924 Budget is and we will do what we can to reach it. We take an offering every third Sunday for mission work. It's hard to get money for mission work these days when you can't tell the most of our leaders and missionaries from the world and nearly all of the churches are in debt to the District Mission Board."

There is a redeeming feature about this letter which is "We will do what we can." I am sure all of us agree that if this good elder and his church do what they can they will oversubscribe their quota, their difficulties notwithstanding.

Another splendid thing about this letter is the regular third Sunday offering for missions. Frequent and periodic giving was Paul's advice to the churches. The system is right. Now, brother, emphasize increasing the amount each third Sunday. I am pretty well acquainted with a brother and his wife who give \$5.00 each third Sunday and feel very good about it. I happen to be pretty well acquainted with another good brother and his wife who give more than that.

One thing more in the letter should have a word of comment, maybe. I am sure that there is a tendency to depart from the Gospel principles of modesty and simplicity in dress. We have a goodly heritage handed down from our fathers and mothers in this regard that some do not appreciate as fully as they might. However, if our leaders and missionaries cannot be distinguished from the world save in their dress we are of all churches most miserable. A Christian *without* a distinctive garb is preferable to a selfish, sordid church member *with* a distinctive garb, but a Christian with clothing one scarcely notices because it harmonizes with Christlikeness is best of all.

"My thought before has been to write asking what our church's part of the amount of the budget was. Since you suggest it, I surely am interested enough to know."

"I must confess that I had expected a larger offering at Hershey and have been for the last several years helping our folks to aim high. Have received some censure but don't mind that."

It may be if more of our people had had larger expectations the results would have been more gratifying. The Eastern part of the Brotherhood will need to bear some of the burdens of the West. The shortage and financial depression is very tense in the West. The East has not been so hard hit. The records show, however, that the West notwithstanding the depression is averaging better than the East. There are exceptions, of course.

Your statement about receiving censure raises a question. Why should any Christian become censorious and abusive upon being asked for liberal contributions to support the cause of the Master? Never mind the censure, brother, go right on doing your duty. Your Master said, "If they persecute me they will also persecute you." The sad part is, of course, that some of the Master's foes and opposers are members (?) of his church. I heard of a brother who on being solicited

for a religious cause argued the question for a whole day and finally gave \$100.00. A few weeks later a stock solicitor visited this same brother and he invested \$7,000.00 in an enterprise that went to the wall. The love of money produces some strange and bewildering fruit. "As a man thinketh in his heart so is he."

"In today's mail I received the letter regarding the amount raised at Conference, including pledges. Regarding the quota for ——— church, regardless of what it is, you may be sure I will urge upon the members the importance of doing all they can."

"If I could gauge the feelings of those who are at the head of this work with those of my own, I know about how you must feel towards the problems of finances. One would think \$3.50 per member for the Church of the Brethren is rather small for foreign missions when we consider that we stand about at the top in per capita wealth."

"Indeed our churches do need teaching on *stewardship*. God is sending his challenge today and it may be it is testing our faith."

I have quoted rather fully from this letter because it comes from a pastor of a church that has a small and comparatively poor membership. Beside the heavy local budget they are carrying, last year this church of 46 members gave \$118.13 to the Conference Budget. I just compared this with some churches in a prosperous section in the State of Virginia, *i. e.*, a church with 245 members gave \$68.93; another with 112 members \$14.86; another with 500 \$125.13. This last only \$7.00 more than the struggling church in Iowa although it has more than ten times the number of members. Will a church rob God? Yes, many of them do but no church can rob God without at the same time robbing herself of heavenly glory.

I would like to say to this splendid spirited pastor from Iowa, the greater the sacrifice the greater the reward. With such sacrifices God is well pleased.

Mission Notes

We thank the Lord and all his children who made it possible to cover the deficit with the Hershey Conference offering. Now let us remember that the approximate monthly expense of the home and foreign mission is about \$27,000. So let every church and Sun-

day-school keep up some regular missionary offering. If everybody helps a little, it will be done. The biggest and best work in the world ought really to have more than a *little* from some of us, if we are ever to convince the world or Satan that we are in earnest!

Adding to the loss of our work in Africa through the death of Sister Kulp, which was recorded last week, we are pained to report the death of Sister Nora Berkebile, who died at Jewell, Ohio, June 23. She and her husband spent five years in India, from 1904 to 1909. She was a devoted Christian woman of ability and excellent spirit. What a loss to her boys! May the good Father and her memory be their stay!

The missionary meeting at Hershey was one of the very best. It was an inspiration to see that large audience, many standing, remain to the last. The response and spirit of the meeting indicated the presence of the Spirit indeed. The address of Bro. Ellis touched our hearts and all felt something of the "Heart Hunger of the World" as he spoke to us.

Seven pastors have been placed in struggling places for the summer from California to Virginia. This kind of service has been most fruitful, both to the young men and the places they serve. Students need this practical contact with the people, and churches are blessed by the presence of these young men for a few months.

We were all glad that more than a dozen young folks could be sent forth by the church this year. But we regret that this same number have been retained home, mostly on account of sickness of either themselves or loved ones. Perhaps the Master's call to his disciples to "look on the fields," near and far, would be a new stimulus to our faith in the Lord, whereby we might do more than hold our own.

C. D. B.

A Catechism on Christian Stewardship

(Continued from Last Week)

Answers Solicited

6. What is the fundamental truth in the Stewardship of wealth?
7. In what sense are men owners?
8. What follows from the fact that God owns us?
9. What bearing should these facts have upon life?
10. Can business be adjusted to the principles of Stewardship?

Record of Giving

State District, Southern California and Arizona

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
35	Belvedere			\$ 10.00	\$ 86.95
	Boyle Heights	\$ 159.70	\$ 28.50		
166	Covina	421.09	652.29	672.05	773.64
	Egan	541.30			
	El Centro	301.21	22.50		
	East San Diego			20.45	123.20
100	Glendale	624.80	277.30	282.01	346.67
228	Glendora	471.74	411.75	377.79	451.39
63	Hemet		265.59	245.01	148.51
53	Hermosa Beach	217.75	114.11	131.77	227.28
40	Inglewood	872.82	284.40	278.31	261.01
560	La Verne	5,226.32	5,023.54	3,319.46	3,658.32
80	Long Beach	739.88	506.92	534.56	759.04
75	Los Angeles, First	525.37	565.03	649.18	557.98
100	Los Angeles, So.	1,128.02	555.54	430.00	544.35
200	Pasadena	1,171.76	1,566.36	1,072.00	1,723.43
40	Phoenix Mission			125.06	153.76
163	Pomona	105.38	256.53	100.63	386.94
42	Santa Ana	80.50	327.21	90.54	254.29
	Santee	6.22		2.00	
	Tropico				10.00
	Unallocated	1,406.21	427.91	78.42	509.91
		\$14,000.08	\$11,285.48	\$8,420.14	\$10,976.67

THE PASTOR'S STUDY

Helping the Preacher to Preach

Note: The following article is adapted from the "Christian Evangelist."—Ed.

SAVE the manuscript sermon slavishly read by a mechanistic man insensitive to his environment, the sermon, whatever the antecedent laborious preparations in composition, is largely the creature of the hour. Its effectiveness may not be determined in advance. Part born in the study it is wholly born only in the pulpit. Its "delivery" is its birth. It is the child of the preacher and it is the child of the congregation. In a favoring environment thoughts spring into being, singing phrases escape the lips, arguments are pressed home, appeals are made that would have been impossible without the quickening inspirations of a sympathetic audience. Oratory is no less in the ear than in the tongue. Best sermons are only skeletons to be clothed by the coöperating hands of platform and of pew.

But how can the audience best help the preacher to preach? For one thing it can cultivate the spirit of expectancy. When the preacher rises to speak his people can disclose, in their very attitudes, whether they are looking for something worth while or only words.

Facial aliveness is another help. Some faces are blank like walls. Some absorb like sponges. Some are dimly lighted like a room with a single candle. Such faces cannot help the preacher. What helps is the face that is alert, aware, alive. Such faces say to the preacher, "We are here, we wait upon your words, nothing you say will be lost." Such faces will rescue any sermon from failure. This is no pious admonition not to go to sleep; it is an exhortation to rouse the soul to the topmost reach of attention. We have all gone into strange assemblies and, though there for the first time, we have been aware of a tingle in the atmosphere, of electrical energies palpitating everywhere—a thing almost physical in its content. It is a reality and such realities are created by souls and faces that are alive.

An appreciation of form and substance on the part of the audience will also help the preacher to preach. How many people, even lovers of sermons, have ever come to an intelligent appreciation of sermonic forms? How many know that sermons are built with the same exactitudes that houses and bridges are built? That a sermon is not a talk but a structure? That its composition is as precise as a picture? That, to a degree, it is a creature of rules? Most folk have the notion that a preacher merely takes a text and talks—talks as the spirit moves him. Or if he has given forethought to his message it is yet a thing made up of several hundreds of sentences without special coherence or unity. It would tremendously help the preacher if his people could be somehow initiated into the secrets of his craft, could see how that sermon took form, how much material was cast aside because of its irrelevances, how that it stands at last a completed thing, its parts as dependent one upon the other, as the several parts of a watch. The preacher is more than a talker, he is architect, builder, artist. A sermon is something more than a talk, it is unitary as a tree or a flower.

However, the audience should understand that the true preacher sticks to no single stock pattern. His sermons, unlike standardized houses in a row, will be unlike. Variety he seeks and finds. Standing in the same pulpit year after year he must find some new and different setting for accepted and familiar truths. He draws illustrations from the earth's four quarters and those differing illustrations are to be embedded in sermons of wholly different casts. He must be many-sided, many-minded, though one-souled. It is no little task. Do the church folk who fall so easily to the glib, "Brother A is repeating himself" sense the strain of coming through the years to the same people with some new and arresting note? No doubt the full appreciation of this intellectual strain and drain is not to

be looked for, yet it would seem to be not too much that a people who love their pastor should come to some occasional glimpsing of these things.

There ought to be also a greater appreciation of words. Now the true preacher will not stoop to cheap rhetoric, and yet he cannot be unaware of the conjuring quality of words, of their color and their flavor, of the sheer wizardry of right-linked sentences. His hearers may not fathom the secret of the charm, but charm there is in the royal choice of words. Take this, "Come unto me all ye that labor and are heavy laden and I will give you rest." Is not the sheer beauty of this invitation in its arrangement of words? Now all preachers, consciously or unconsciously, strive to clothe their thoughts in the fittest sentence-garb and if there were a more general appreciation of the beautiful in speech preachers would be inspired to a yet greater mastery of our mother tongue.

But all these appreciations fall far short of the help that may come through a sympathetic auditory that will be content with nothing less than a prayer that the preacher's sermon shall be used for the good of men and the glory of God. It is a wonderful thing to have a people praying for you when you preach; to know that if lips be not moving yet hearts be stirring and that from hundreds there is going up constantly a wordless prayer to God that you may say the right word, may say it in the right way and that it may go home to the souls of men! Who could fail to preach under such heartening conditions as we have enumerated?

A Distinctive Church

BY I. S. LONG

WAS there reason 200 years ago, and is there still reason for a distinctive church like the Church of the Brethren? Why should not our fathers have belonged to any one of the other churches then existing? Or why should we today not amalgamate with some larger body?

When I gave my heart to Christ I joined the Church of the Brethren because I honestly believed, after investigation, that this church practiced the ordinances of God's house, or as we said in those days, "kept the commandments" more perfectly than did any other body of Christians. The great moral questions of the ages about which we were asked just prior to baptism, did not then figure much in my mind.

In those days much private and public discussion of certain ordinances and sacraments was the order of the day; and reading the MESSENGER, one notes that we are still urged occasionally to take up the burden of our fathers in the same way our fathers carried it.

But really, is being distinctive in the observance of certain ordinances and sacraments the chief reason for being a separate people? Perhaps, but certainly, in the minds of some of us, there must be a stronger reason.

Where shall we find this stronger reason? Is it not in the position that the Church of the Brethren has always held on the great moral questions? On these great fundamentals our fathers rang true to the Book, from the very start. Think of slavery, liquor, war, tobacco, the simple life, the caste spirit, and race pride! In the matter of some of these, many other churches are just now beginning to come around to our position. As for war, they would like to say "never again," or that some of them, at least, will never take up the sword again.

There has been one trouble with us that we will have to admit. We have been right, but *silently* right all too long. We have been much like the 7,000 about whom Elijah was ignorant. Had they had some of his vehement spirit for Jehovah, he would have known of them. Being in the right, we have everything to be thankful for, and should lead out along all these lines of service.

For instance, immodest dress is immoral, is wrong. Then why should we not be in the forefront of those who would live and cause others to live "the simple life"? Of all people we should be loyal to the laws of the land; we should vigorously help to carry out the eighteenth amendment, as well as every other.

Likewise, in the matter of the use of tobacco, a habit fast increasing, we should make our influence as a body felt. In respect to caste and race hatred are we in practice true to the principles we profess? Do we treat all foreigners and others not as white as ourselves as *brothers*, really? Have we ever thanked God, quietly, that we are not like certain other folks?

These are days full of race hatred in some quarters, full of jealousy and rivalry in other quarters, and in almost all nations there are grave social, industrial, and political evils against which, with all our force, the Church of the Brethren ought to sound no uncertain note. This we ought to do both individually and as a collective body in Annual Conference. If we do not do this, why exist as a separate body?

Anklesvar, India.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson III—God

I. What is God?

- (1) God is a Spirit. John 4:24. "A spirit is incorporeal, invisible, reality." See Luke 24:39.
- (2) An attempt at a definition of God: "God is the Personal Spirit, perfectly good, who in holy love creates, sustains and orders all." —Clarke, p. 66. An Out. of C. Theol.

II. How God makes Himself Known to Mankind.

- (1) In Times Past.
 - (a) As "the Angel of the Lord." Ex. 3:2, 14; Gen. 16:7-10, 13. Not "an" Angel of the Lord. See A. R. V. Gen. 22:11, 12; Judges 2:1, 2. Gen. 18:1, 2, 9, 10, 13, 14, 16, 22, 33.
 - (b) As a Dove. John 1:32.
 - (c) In visions and dreams. Num. 12:6, 8.
 - (d) Through prophets. Deut. 18:18; Jer. 1:9; 5:14; Isa. 51:16; 59:21; Heb. 1:1.
 - (e) Inspiration. 2 Peter 1:20, 21.
- (2) In Our Day.
 - (a) By Jesus Christ. Heb. 1:2; John 14:7; John 14:9, 10, 11; John 3:20; Matt. 28:20.
 - (b) By his Holy Spirit. John 14:27; 16:13.
 - (c) In prayer. James 1:5; Mark 11:24; Luke 11:9.
 - (d) Through his Word. Isa. 55:11; Psal. 110:105.
 - (e) Through Providence. Prov. 3:6; 16:7, 9.

III. How God Works.

- (1) Active in the external world. Gen. 1:2; Psal. 104:29, 30; Job 35:11.
- (2) Active in worldly hearts. John 16:8-11.
- (3) Active in the church. Acts 13:2.

IV. God's Power.

- (1) In general. Gen. 17:1; Ex. 6:3; Job 42:2; Matt. 19:26.
- (2) In us. Acts 1:8. In trials, Acts 4:13; 7:55-60; Acts 16:22-31.
- (3) How to receive his power. Acts 1:13, 14.

V. Some attributes of God.

- (1) Eternal. Ex. 3:14; Hab. 1:12. Rev. 1:8. Mal. 3:6. James 1:17.
- (2) Omnipotent. Gen. 17:1.
- (3) Omniscient. Psal. 139:1-6.
- (4) Omnipresent. Psal. 139:7.
- (5) Perfect. Matt. 5:48.
- (6) Holy. Isa. 5:16.
- (7) Good. Psal. 25:8; Matt. 19:17.
- (8) Longsuffering. Num. 14:18; Micah 7:1.
- (9) God is love. 1 John 4:8, 16.

Huntingdon, Pa.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed handling aright the word of truth."

HOME AND FAMILY

I Thank Thee, Lord

I thank thee, Lord, that I have known
The sullen pain of care;
Have longed and waited, while men's ways
Seemed neither just nor fair.
For when I see my neighbors frown,
I know the weight they bear.

Lord, I am glad that I have had
To count each mite, and try
To plan so wisely, that my needs
Would wait for my supply.
For when my neighbor darts and mends,
I know the reason why.

And Lord, I thank thee, too, that I
Have sometimes failed; and quite
Discouraged turned to climb anew
The long hard upward flight.
For when my downcast neighbor smiles
I honor him his fight.

—Alice Hartwich.

The Daily Family Reunion

BY KATHREN ROYER HOLSOPPLE

GRACE has been said. The little moment of worship is over, but its influence is still felt by the children. Evening time is such a dear time, for then it is possible to have a real little family reunion in which all can take part. Father has been at his work all day, the older children at school, but now they are all gathered together for the evening meal. Mother has prepared good things to eat, and as the kiddies are hungry they are served at once. While waiting each one in turn tells something interesting that happened that day. Father tells a story, and mother tells the newest thing baby did. Every one is happy and glad for they are all together again. And so this is the happiest time of the day. Perhaps mother has a surprise dessert. Perhaps father has some special good news to tell. All join in making this time one of joy and good cheer.

As the children grow older they begin to discuss the important affairs of the world. A wise parent can direct and join in this talk in a way which will be helpful and broadening to the minds of the children. If the discussion gets too heated sometimes it may be necessary for him to calm the troubled waters. This may be done in a helpful way. I remember so often how my father used to say on such occasions: "Children, learn to live and let live." We each one had the right to our own opinion but we had to respect the other fellow's ideas just the same. This is a valuable lesson to learn. And this is only an example of the many helpful things that children may learn at mealtime.

All parents want their children to be polite and courteous, and when they are small is the time for them to learn this. Manners at the table are important for they are the sign of thoughtfulness for others and of good breeding which every Christian should have. Children will do just like their parents in these things, so the example should always be the best. A gentle reminder now and then may be necessary when mistakes are made.

Right here is a place where well-meaning parents often make a mistake. They want their children to be well mannered (even if they themselves are not), and to accomplish this they start a system of "don'ts" and constant nagging during mealtime. "Mary, put down your elbows," "John, don't fill your mouth so full," and "Don't reach across the table," are some of the "don'ts" commonly heard. Such a procedure is most unpleasant to every one and only makes matters worse. Children hate being corrected before every one. Fault-finding is always bad for children, but it is especially undesirable at the table. When the mind is disturbed and unhappy the stomach can not digest well. Let this correction be made during a confidential talk in private with the delinquent.

Sometimes there is a home where there is no order or restraint of any kind at the table. The children quarrel and grab and gobble quite as they please. The less

said of this sort of thing the better. My mother used to say: "Children, when you are at the table you are in the presence of God and eating his food." One who is taught this can never act other than decently at the table.

There is one other thing that sometimes happens. In many Christian homes, especially if there are several grown-ups, there is a tendency on the part of the older people to "occupy the time" in theological discussions or on other subjects that are quite over the heads of the children. These may be quite in place sometimes, but not at the table. It is not fair to those who can not understand or are not interested, and it should not be indulged in. Mealtime is the happy time for all, and all should have a share in everything that goes on.

No matter how undesirable things may be at the table, a little thought and effort on the part of the parents will soon work a change for the better. Mealtime should be a happy time when all are together as a family group. If the most is made of the evening family reunion the children will respond in a way that will gladden the hearts of their parents.

Shelcta, Pa.

Abana and Pharpar

BY ELEANOR J. BRUMBAUGH

HAVE you ever gone to a new place, where everything you looked at caused a homesick feeling? Even the gurgle of a stream of beautiful water seemed to be telling you of home. You saw not the beauty, nor enjoyed the surroundings. You were not in harmony with your surroundings. Neither was Naaman. He was angry, because Elisha sent a messenger, instead of coming himself. He was disappointed. He wanted special attention. So do we. He wanted a showy demonstration, and he wanted to see this man of God. He thought to himself that the prophet ought to be more courteous to a person of his position. He thought the waters of his country were better than all the waters of Israel. Away with the waters of the Jordan! One can wash in the waters of Damascus and be clean. Naaman turned away in a rage. Many people are doing the same today. "Away with your Bible! I do not want to hear of it." Like Naaman they seem to think that Abana and Pharpar are just as good as the Jordan. Why will people trifle with God? Why not obey him? "If ye love me, keep my commandments," Jesus said. Did Elisha come to Naaman, and reason with him? No, but Naaman's servants were used of God to do a blessed work. The little captive maiden in their home told them about the man of God, who could cure leprosy. Wonder how she knew about it. Would a little servant girl dare to make suggestions? She did. She knew something worth telling and told it. Parental training was apparent. We think we see mistakes our parents made in dealing with us, and we may, but we have opportunity these days of applying our fine theories to the limit, and yet, there are evidently mistakes somewhere. So many children do not love God's Word, nor his service. A few do; but some say, "Away with your Bible! I do not want to hear it." I praise God for Naaman's servants. They dared to come near to him, and speak kindly to him, calling him father, which caused him to listen. "If the prophet had bid thee do some great thing, wouldest thou not do it? how much rather, then, when he saith to thee, wash, and be clean?" Then he went, and did according to the saying of the man of God, and he was cleansed. Read it in 2 Kings 5:13. When God says, "Wash in the waters of Abana and Pharpar," why not do it? When he says, "Wash one another's feet," why not do it? Why should we set up our judgment against his? Suppose it does look unreasonable that he asks this of us; our reasoning will not do when the books are opened, when we are judged by the things written in the book of life. Why not obey God? Judge Thomas F. Bailey of our town made a strong appeal to a crowd of people lately, taking for his subject, "Back to the Bible." He said the civilization of all the ages, past and to come, is based on the fundamental principles of the old Book of books, the Bible, and that without it we could have no civilization at all; that the hope of our civilization and of the world was love. He referred to many portions of the

Old and New Testaments showing how the essence of God is love.

In clear ringing tones the Judge emphasized the fact that unless we got back to the Bible, in our homes, in our schools and in our business we would soon lose the Christian Sabbath, and that when this great divine institution goes, our homes, our country, our churches and we will go down to everlasting ruin and disgrace. It was a great address and the many who heard it were wonderfully helped and made better."

Huntingdon, Pa.

His Transfigured Face

BY ARCHER WALLACE

WRITING in an American magazine a man tells how he was impressed by the opportunities of the medical profession. He writes: "I was on an elevated train sitting near a poor woman who was suddenly taken ill. From somewhere came a doctor and he at once began to minister to the stricken woman. He gave his very best, and at last he brought relief. I shall never forget his face as he worked—it seemed to me that it was transfigured. And I envied him a profession which enabled him to rise to such heights."

That was a fine compliment to a noble profession. Taking them all in all, the physicians of our land richly deserve the very high esteem in which they are held. And then we have a mental picture of that man as he sat and watched the doctor work. Watched him and *envied* him. Why envy? Because he felt that the doctor's opportunities of rendering service to needy people were very much greater than his own.

How strong that desire to be of service is. Self preservation may be the strongest human instinct, but very close to it is the companion instinct for service. In the animal world there is a grading according to the service rendered.

Certain it is that in human life the higher types are those who seek to serve. The significance of service is one of the most distinctive things in the teaching of Jesus. In all his parables and stories his heroes are those who serve; his villains are those who neglect to serve.

But the man who envied that doctor should not have pitied himself. He made a mistake there. For those who really desire to help others there are chances galore. There is a real danger that in admiring the service of others, we should fail to recognize the golden opportunities of our own lives. To cheer a despairing soul, or to safeguard a tempted one, is surely no less than to relieve physical suffering. And after all, how little it takes to brighten some lives and ease their burdens. Stopford Brooke wrote:

"A little sun, a little rain,
A soft wind blowing from the West,
And woods and fields are sweet again,
And warmth within the mountain's breast.
A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust,
Is fresher than a mountain stream."

Toronto, Canada.

Full or Empty?

SELECTED BY A. B. COOVER

How empty are the world's enjoyments! What an unsatisfied hunger they leave in the human soul! What a nameless longing they create in the mind! What a reproach they leave in the memory! What a hopeless gloom they cast over the future! One may hold great ledgers full of most enviable accounts of gold, and yet be empty handed, hungry and cold. One may have renown that stirs envy the world around, and yet be conscious of a bodiless hand constantly writing on the inner walls of the soul, "Thou art weighed in the balances and found wanting." One may win the admiration and applause of a great circle of devoted, admiring friends, and yet be conscious of a loneliness unbearable.

But the divine alchemist of spirit and life has given us the priceless formula of happiness, "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

Grants Pass, Ore.

AMONG THE CHURCHES

Calendar for Sunday, July 6

Sunday-school Lesson, The Birth of Jesus.—Luke 2:7-20.

Christian Workers' Meeting, Christian Living.—Rom. 12.

* * * *

Gains for the Kingdom

One baptism in the Kokomo church, Ind.

One baptism in the Summitville church, Ind.

Five baptisms in the Charleston church, Ohio.

Two baptisms in the Indian Creek church, Pa.

Thirteen baptisms in the Hollow church, Okla.

Four baptisms in the Harmonyville church, Pa.

Three baptisms in the Clovis church, New Mex.

Five baptisms in the Chippewa Valley church, Wis.

Seven baptisms in the Beaver Run congregation, W. Va.

Nine baptisms in the Mechanic Grove church, Pa.—Bro. Vernon Slawter, evangelist.

Eighteen accessions in the Cedar Creek church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Twelve confessions at the South Waterloo church, Iowa.—Bro. H. C. Early, of Muncie, Ind., evangelist.

Twenty-five baptisms in the Wenatchee Valley church, Wash.—Bro. Ira J. Lapp, the pastor, evangelist.

Fifty-five baptisms in the Haxton church, Colo.—Bro. J. E. Jarboe and wife, of Lincoln, Nebr., in charge.

Twenty-three confessed Christ at the Juniata Valley Union Bible School Mission, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist. * * * *

Our Evangelists

Bro. J. S. Roller, of Timberville, Va., to begin July 20 at Brooks Mission, Va.

Bro. H. B. Martin, of Virden, Ill., to begin Sept. 7 in the Panther Creek church, Ill.

Bro. O. P. Haines, of Lima, Ohio, to begin at the Du Pont church, Ohio, July 10.

Bro. H. C. Early, of Muncie, Ind., to begin Sept. 14 in the Dallas Center church, Iowa.

Bro. J. G. Miller, of Bridgewater, Va., to begin Sept. 28 in the Chimney Run church, Va.

Bro. S. Z. Smith, of Sidney, Ohio, to begin July 6, at the Guernsey church, Monticello, Ind.

Bro. J. L. Meyer, of Vogansville, Pa., to begin July 26, instead of in August as stated in a former announcement, at the Mohrsville house, Maiden Creek church, Pa.

* * * *

Personal Mention

Bro. Walter C. Sell, of Dixon, Ill., has accepted the call to a part time pastorate of the Holidaysburg church, Pa., to begin Sept. 1. In connection with his pastoral duties, it is Bro. Sell's plan to take work in Juniata College for several years.

Bro. H. C. Early, having just returned from his evangelistic labors at Waterloo, Iowa, concerning which see mention elsewhere on this page, is moving his household effects this week to his new home. His address is 916 W. Main St., Muncie, Ind.

The Winona Summer School of Religious Education is to be held at Winona Lake, Ind., Aug. 10-21. A strong faculty of twenty-five or more of the ablest teachers and lecturers in this line to be found anywhere has been provided. Among the number we note the name of Bro. L. W. Shultz of our own General Sunday School Board. Many of our church school workers and others interested should be able to take advantage of this opportunity.

"Aunt Hannah" Neher, of Guthrie, Okla., was greatly cheered by the many responses to the notice published in the "Messenger" sometime ago, Sister J. K. Fretz writes us. Messages poured in from all quarters, in some cases from relatives whose whereabouts had become unknown with the passing years. This mother in Israel is gradually failing in physical strength and patiently awaits the transition which, it is said, cannot be far away, but she wishes her friends to know how much they have helped her. The address of Sister Fretz is changed from Guthrie to Watonga, Okla.

Too late for mention last week we learned of the death of Bro. Levi M. Neher, of Warsaw, Ind., June 18. Bro. Neher had been in failing health for some time, having been confined to his bed since last January. Many of our people have received his kindly help at the Winona Lake Conferences. More widely known is his good wife, Sister Bertha M. Neher, by reason of her many years' writing for our Sunday-school publications. Sister Neher was also named at the late Conference as a member of the new Welfare Board, a meeting of which was scheduled to be held at her home this week.

The Home Mission Secretary is in the Northwest at this time. Next week he is due at the District Meeting of North Dakota and Eastern Montana, at Surrey, N. Dak.

The passing of Sister Nora E. Berkebile on June 23, as recorded in the "Mission Notes" on another page, will bring a special pang of sorrow to many hearts. Aside from her connection with our foreign mission work, the beautiful simplicity and strength of her Christian womanhood had made the circle of her friends a large one. The "Messenger" will miss her occasional and always helpful articles. For sometime past she has been a regular contributor to our Sunday-school literature. We expect to publish shortly a more extended account of her life and work.

"If all goes as we have planned now, about two years from this we shall be nearing the shores of America [on furlough. Ed.]. I never saw time pass as rapidly as it has since I came to Africa. . . . I can not get over the ravishing view that we have as we stand on our front veranda. It is wonderful and ever changing because of the distant hills. . . . I just want you to know that we do not have such a hard job as you may think we have. We love it all, even though we should like to see each one of you. . . . I am feeling awfully well." These words, written in characteristic vein May 10 by Sister Ruth Royer Kulp are taken from a letter received by her parents almost at the same time they received the sad news of her death. What mysteries and surprises lie just behind the curtain of the unrolling future! But how little it all matters to those who have committed everything to Him!

* * * *

Miscellaneous Mention

The Directory of Church Boards and Committees, which we usually publish in the first number of each month, is omitted this week because of the numerous changes made by the late Conference and the further fact that in most cases reorganization has not yet been effected. The new organization of the Ministerial Board was announced last week and similar announcements concerning others will be made when the necessary information reaches us. The complete list will be published again as soon as practicable.

Among the first thoughts which the news of the daughter's death in Africa called up into Bro. Royer's consciousness was the disappointing reflection that the family would no longer have a personal representative on the foreign mission field. Having longed to be there himself, it had been his pleasure to have a daughter in the work in India. And then, when health conditions of the family necessitated her return to the homeland, there was another to take her place in the newly opened field in Africa. And now, after so brief a service, she has gone on to the homeland of the soul. It was a beautiful way to look at it, despite the disappointment, it seemed to us, and we wondered how many parents throughout the church were cherishing like ambitions for their children.

* * * *

Special Notices

Wade Branch church wants to have a singing school this summer. Who will teach it? Write R. W. Myers, Paola, Kans., R. 1.

We wish to announce an all day meeting in the old historic Pricetown meetinghouse, Maiden Creek church, Pa., July 6. Everybody invited. Bring lunch.—Edwin S. Ernst.

The Ohio Young People's Conference will be held at Brinkhaven, July 7 to 12. Every church should be represented by at least one young person. The delegates from each church should be accompanied by the pastor or the leader or teacher of the young people of that church. Let each Sunday-school make it possible for one of their number to attend.—L. W. Shultz.

The Indiana and Michigan Young People's Conference will be held at Oakwood Park, one mile west of Syracuse, Ind., July 14 to 20. Brother Superintendent, and Brother Pastor, will you not see that your Sunday-school sends at least one young person, paying at least part of his expenses? As large a delegation from your church as possible should come. Let adult leaders come too.—L. W. Shultz.

* * * *

A Bystander's Notes

Out at Denver, Colo., the deacons and their wives were entertained in the home of Brother and Sister Jesse Culler for the purpose of giving the members of the deacon board a chance to become better acquainted, as three new members have recently been added to the group. Surely there is no better way to lay the foundation of effective team work than by first becoming acquainted with one's team-mates. We confess that we have always thought of the deacons as leading a rather drab life, doing most of the hard and dirty work, but receiving scant recognition and less glory. And the wonder has been that they have done their work so faithfully and well. But now that the Denver deacon body has shown some of the unexpected possibilities of a deacon's life we are becoming enthusiastic about the deacon's office. And why should

not other deacon bodies eat and visit together to the end that they may the better understand each other and plan their share of the work of the church?

Booksellers and publishers have been engaged in a lively discussion of the book situation in the United States. The discussion was precipitated by a statement of Mr. Simon L. Nye to the effect that not only are too many books being published, but that, in addition, most of them are trash. There is a division of sentiment regarding Mr. Nye's contention, hence it may be in place to review the situation especially in connection with American fiction. The New York "Herald Tribune" states that this age has made the disastrous discovery that it can think on the typewriter. The result is a deluge of literature in which the emphasis is upon quantity rather than quality. Books of fiction are now appearing at the rate of from fourteen to fifteen per week. There have been published in the United States during the last five years 3,678 novels. If the gentle reader had read a book a day he would have gotten only half way through this deluge of fiction. It is also pertinent to enquire what he would have had for his pains! Fiction is admittedly a thin mental diet in which the appeal is to the emotions rather than to the higher cognitive processes. Of course, many books of fiction do carry a great message, but the person who is of normal mentality can usually find as much or more of a message in a few pages of history or a paragraph from the Bible. There is evidently a sound idea back of the suggestion to spend fifteen minutes per day with great books like those that make up the "Five-foot Shelf." The time has come for the gentle reader to discriminate in the selection of his mental diet. Three months is said to be the average life of the American novel. Evidently it is not worth one's while to spend much time with such ephemeral reading matter unless one seeks recreation or can afford to kill time.

* * * *

At Conference Twenty Years Ago

At 8 A. M. the Standing Committee met and organized. The result was, Bro. H. C. Early, Moderator; Bro. I. D. Parker, Reading Clerk; and Bro. H. B. Brumbaugh, Writing Clerk.

As we walk about the grounds Brethren come to us and begin telling about some business correspondence they have had with the House, supposing that the editor knows everything going on in connection with our large and growing publishing business.

On Friday a few informal meetings were held in the tabernacle, the services consisting mainly of short addresses not exceeding ten minutes. The arrangement permitted the people to listen to a number of short talks that were greatly appreciated.

Immediately following the Sunday-school exercises Bro. H. C. Early preached on "Christian Knowledge." Into this well-delivered sermon Bro. Early put his best effort. The whole of the meeting seemed to be full of the revival spirit. At the close an invitation was given and several earnest souls came forward, applying for membership.

Ten missionaries were approved for the foreign field: Bro. S. P. Berkebile and wife, Bro. A. W. Ross and wife, Bro. E. H. Eby and wife, Bro. J. M. Pittenger and wife, Bro. J. W. Swigart, and Sister Gertrude A. Rowland.

The change of the church name elicited much interest and gave rise to an earnest discussion. The committee on a name recommended that the name be changed from German Baptist Brethren to New Testament Church. New Testament Brethren was much favored but it was finally decided to spread the report on the minutes and defer the question for one year.

At this meeting some of the members had an expensive experience with wolves in sheep clothing. Pickpockets attired themselves as brethren and plied their wicked avocation. And yet there were those who accused thieves of things of which they were not guilty. Careless members would leave their purses somewhere, and on discovering an empty pocket would notify the police of their loss. In several instances the police found purses just where they had been thoughtlessly left.

Well, Annual Meeting of 1904 is now in the past. We are gradually drifting from the making of decisions into mission work, and the time may come when the most of our Annual Meeting will be given up to methods having the spread of the Gospel and the building up of churches in view. We are likely to reach a period in our church experience when we shall know more about the Lord, when we shall understand each other and our work better, and hence will need less decisions relating to church government, and can then give more of our attention and energies to the devising of ways and means for the spread of the Gospel, the building up of churches and the perfecting of a high type of Christian character.

AROUND THE WORLD

American Big Boys

Superior living conditions in America are reflected in a contrast between English and American boys of the same age with respect to both height and weight. At twelve years of age according to a British health officer Yankee boys are two inches taller and six pounds heavier than English boys. Big boys naturally make big men and so it is not surprising when social experts tell us that coats of mail of giants famed in the middle ages are uniformly small when tried on Mississippi Valley farmers.

Photographs by Telephone

Most of the gentle readers who glance at these lines have seen the newspaper reproductions of photographs sent by telephone. At present the apparatus of the telephone companies for the sending of photographs does comparatively coarse work suitable only for newspaper use at the best. The pictures are composed of lines of varying width drawn at the rate of sixty-five per inch. By increasing the number of lines per inch a progressively finer grade of work can be done. Given time and some more experience and the process of sending photographs by telephone will be improved until another wonder can be marked up on the score board for the wonderful modern world.

Prohibition Booms Cheese Industry

One frequently hears of the strange way in which prohibition has affected certain industries. It proved to be something of a life-saver to grape growers and is said to have helped keep up the price of strawberries. And now comes J. W. Cross with a statement before the Wisconsin Cheesemaker's Association to the effect that prohibition has had a notable influence on the cheese industry. "Prohibition has been a great boon to the cheese-making industry in Wisconsin, inasmuch as it has served to raise the quality of the cheese manufactured. In the days of the free lunch counters and cheap saloons when a cheese sandwich and a glass of beer were bywords of anybody frequenting those places, the quality of the beer was more roundly discussed than the quality of the cheese. In those days saloon-keepers were wont to buy the cheapest grades of cheese and the market for the same was better than for higher grades."

Learning from the Horse

A new record in pulling tests for horses was set last January at Ames, Iowa. A team that had achieved a local reputation as pullers were able to exert a tractive pull of 2,500 pounds for a distance of 27.5 feet. This is the world's record to date and equals the effort necessary to start a load of 32,500 pounds, or a little over sixteen tons, on a granite block pavement. Perhaps the most significant thing to be learned from the horse in these pulling tests is the fact that pulling records do not depend alone on the size of the horse. The champions weighed 1,760 and 1,550 respectively. They were good-sized animals to be sure, but several hundred pounds under the combined weight of the largest teams tried. Gameness and determination to pull, without giving up in the face of apparently insurmountable obstacles, is quite as important as weight or conformation. Thus teams with weight and conformation did not win unless they had courage and gameness, and neither does man.

"Our Colleges Doing a Great Work"

Under the above caption the editor of the "La Verne Leader" of La Verne, Calif., calls attention to a couple of significant things accomplished by the Christian colleges of our country that ought to be of great interest to the general public. First, every student educated outside of the State-supported universities means that much saved in taxes for maintaining State schools. Thus, in the eight Christian colleges and universities of Southern California there are 5,000 students being educated at no expense to the general public because certain Christian groups not only pay their share of the regular school tax, but in addition, have assumed the special obligation of maintaining eight Christian schools. All of which means a distinct saving to the State. Again, the Christian college turns out the type of graduate who is typically a great asset to his community. For, as the editor of the "La Verne Leader" well says: "If there is no righteous purpose to which knowledge is applied, it is worse than folly to educate men. The educated scoundrel is a far greater menace to society than the ignorant criminal. It can therefore be said that unless our schools do more than cram our young people with a lot of information, and train them merely to think and master problems, they are consummate failures. Without the foundation of character and the ability to think from the standpoint of righteousness in the solution of the problems of life, man is but an educated fool." And here again the general public is greatly indebted to the Christian college. For recent events have shown that the educated fool is more than "the heaviness of his mother." He is a menace to society. Nothing short of a Christian education can give the proper perspective in life.

Southern Reaction to Negro Migration

Long ago at the Atlanta Exposition Booker T. Washington contended that the interests of the whites and the blacks could best be served through intelligent cooperation. To both he said: "Dip down your buckets where you are." The South is evidently at last awakening to the essential soundness of the great colored educator's argument, for Southern whites are showing a new and more sympathetic interest in the Southern racial problem. Thus the increasing migration of negroes from the South has precipitated much discussion among Southern white people in meetings, in private conversations, and in the newspapers. In much of this discussion it is being admitted that Negroes in Southern communities have been living and working under handicaps both unnecessary and unjust, and that justice-loving citizens should assist in removing them.

The American Home and School

A New York newspaper clipping which a friend was kind enough to send in states that the Jewish Education Association of that city has appealed to the public school teachers for help in meeting the religious educational needs of Jewish children. The association was founded eleven years ago and is at present reaching 55,000 Jewish children with religious instruction. However, this is but one-fifth of the estimated number of children who should be reached. It leaves about 225,000 Jewish children who are growing up in ignorance of Hebrew, the Bible and Jewish culture. The profoundly serious results of such neglect are only too well illustrated by the astounding crime committed by two brilliantly educated young Jews in the city of Chicago recently. But what is true for the Jewish home is only too true for American homes in general. It is the old story of forgetting God in a land of plenty! Thus, Dr. Stephen F. Bayne, President of the Protestant Teachers' Association, declares that teachers can no longer depend on the home to teach obedience and respect. And yet how can the schools be expected to take the place of the home in moral and spiritual training? America is paying dearly for the failure of the home and a type of public school training which develops the mental and physical but neglects the moral and spiritual. One of the most encouraging things in the whole situation is the fact that the seriousness of our mistakes is beginning to be understood. And to understand is the first essential step toward the improvement of present conditions.

What Is Genius?

And now comes an investigator with the statement that hard work and successful achievement are inseparable. This has always been admitted in the case of science because it is generally known that patient research and study is the only path to great results in this field. But our authority cited above claims that the same is true for all lines of achievement, genius is after all but "the will to labor," or "an infinite capacity for taking pains." And the lives of great men yield the proof of the contention. Thus, the manuscript of Charles Dickens' "Christmas Carol" proves that it, as well as his other works, was the result of "infinite toil." Sir Walter Scott, who is popularly supposed to have written "as fast as his quill could fly," is said to have acquired his facility only after years of thorough training and study. "Nothing could exceed his care when taking up a subject." Thus, a friend who accompanied him on a search for a suitable setting for one of his stories observed how Sir Walter noted down even the peculiar little wild flowers and plants that grew near a cave he intended to describe. He did not propose to draw upon imagination, but upon the actual facts in the case. Dr. Arnold, the famous headmaster of Rugby, once wrote: "The difference between one boy and another consists not so much in talent as in energy." Indeed, the testimony looks as though the folks who intend to do great things might just as well roll up their sleeves and begin today. Let every one who would succeed pick out his particular objective, pursue it persistently, utilize every resource of energy and patience, and he will not only succeed, but also become a genius!

Mobilization Day

The following is taken from the June "News Letter" of the Fellowship of Reconciliation because it presents a situation that should have the serious consideration of all lovers of peace: "Plans have been developed by the War Department during the past three years to make September 12 of this year a day for mobilizing the military strength of the nation. It is the intention to gather the regular army, the National Guard, the reserve officers, draft boards, Red Cross units and all other agencies that would be called into action should war be declared. The prospect is very disquieting; for, in spite of disclaimers the government may make, the practical effect will appear to be that of a threat to other nations, whether in Europe, South America, or Asia. It indicates the tremendous need for developing in an ever-increasing number of people an understanding of the power of creative good-will in all relationships. As long as people rely in the last resort upon military power, just so long will these threats be made. A detestation of war cannot take the place of a thorough

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

With One Accord

Romans 15: 5, 6

For Week Beginning July 13, 1924

The Text Reflects the Atmosphere of the Apostolic Church. The age of apostolic ministry was ushered in by the descent of the Holy Spirit upon a group of expectant waiters for the fulfillment of divine promise (Acts 1: 14). The early Christians began and continued their work with prayer. It was a time when the future of Christianity depended upon close cooperation with God. Was there ever a time when this was not true? Paul's epistles are full of prayers, and the text is one of them. Just before this particular text he has admonished the Christians at Rome upon personal accountability to God and responsibility for the spiritual welfare of each other. Now he prays for their unity in Christ in order to give them an impulse for common loyalty and action.

Real Christian Unity Requires the Grace of God in Human Hearts. It is something to keep praying for, that is, that God may keep us united. Observe the qualities of God which Paul points out in his petition. There is **patience**. God knows how weak men are and all about their inclinations to be self-willed. Nevertheless he stays steadfastly on the job of waiting and enduring until they shall respond to him. There is also **comfort**. God does not only observe and pity and endure. He gives himself to men. Comfort means help. God offers the resources of his strength that men may rise out of their weakness. These same virtues are recommended to Christians that they may patiently and helpfully deal with one another. There will never be unity until we learn to consider the strength and weaknesses of all, and strive to build each other up.

Sincere Faith in Jesus Christ Produces Unity of Mind. Christians are not left to wander in their thinking. Jesus Christ has been given to them for a standard (Philipp. 2: 5), and when minds are centered upon him lives are bound to be affected in unity. I do not speak of mental activity alone, but the action of all the powers of intelligence, intellect and intuition, concentrated upon Christ. The one thing that will keep our thinking and feeling straight and unselfish is a constant and growing appreciation of the meaning of Jesus Christ. It is first a question of personal allegiance to him, and then our understanding will expand. We become united as we have the mind of Christ.

United Minds Will "With One Accord" Produce Lives of Praise. When in our moral discernment we have made a unanimous decision we will be moved by a common impulse to glorify God in praise. The apostle has a mighty figure of "one mouth" opened to express the praises of his people. It is a magnificent illustration of unity of expression. But words of praise come acceptably from lives which are living epistles of godliness. Then it is easy and natural for lips to open in becoming words. Praise is practically Christian living. When Christian people unite on that program their witness to the truth is in a fair way to be complete.

Suggestions for Meditation

Some New Testament instances of Christians acting "with one accord" in a prayer setting: Acts 1: 14; 2: 46; 4: 24; 5: 12; 8: 6; 15: 25; Philippians 2: 2.

Some cases of united action without prayer: Acts 7: 57; 18: 12; 19: 29.

What is the secret of unity in our local congregation? In our Brotherhood? In entire Christendom?

A Prayer

Dear Father! Thou hast put impulses into our lives to make us capable of thought, feeling, and action. We thank thee that they are not left to operate alone, but that thy Spirit will take charge of them to guide us into safe action. Keep us from the sin of prayerlessness. Let us never think we are able to do without thy wisdom and guidance. Set more clearly before us the standard of Jesus to unite us into a Christian brotherhood capable of united and effective witness to the truth. Guard us against any other standard of unity save that of the Spirit of Christ. In his name, Amen. J. H. H.

conversion to belief in the methods of love. Such a thought must guide the activities of members of the Fellowship in meeting this "mobilization." In proportion as newspaper publicity is given to the plans for the day, opportunity will be at hand for members to point out in letters, in conversation and in public gatherings the evil results that follow the military method and the necessity for a change. If the plans call for citizens to make a voluntary offer of service on that day it would be appropriate and effective for members of the Fellowship and all who are ready to take that position to register as conscientious objectors. We would urge everyone to use No More War Day, July 26-27, the anniversary of the beginning of the World War, as a time for bringing these ideas out.

Finding the Value of My Soul

(Continued from Page 419)

mind of the savage is explained by the principle that the inherent power and ability of an object to answer to human desires and needs becomes a standard of its value. We are interested in any commodity only as we are interested in what it is able to do in satisfying our desires and needs. To illustrate: you are out in the desert and your supply of food and drink has become exhausted. You are being gnawed by the pangs of hunger and an unslaked thirst. It is evident that you must die within a few hours unless some kind of relief should come. Then I suddenly appear on the scene and offer you your choice between \$10,000 cash and a week's supply of food and drink. Would I need to hesitate in guessing what your choice would be? Not for a single moment! If starvation is staring you in the face then \$10,000 would scarcely seem to have any value at all as compared with the value of food and drink. According to the ability of an object to answer to human desires and needs does it come to have a value in our eyes.

Now then, let us take that principle and apply it to the human soul. How very wonderfully and fearfully it is made! It is such a delicate instrument that no human hand can touch it. You may break a bone and with splinters and bandages the surgeon will set it. You may suffer from loss of blood and the blood of a man of health may be poured into your veins to revive you. But if your soul gets out of balance, it cannot possibly be adjusted by human power. Then, too, behold how very silent it is in its working. The most profound judgments are rendered without any racket; the longest memories are revived without any noise; and conscience takes its judgment seat without the slightest commotion. But while the soul is so delicate in its mechanism and so very silent in its working, behold with what majestic might it puts to nought the mightiest powers of earth. With one broad sweep of its wing it encircles the universe. When death calls it to its reward with one waving of its hand it wrests itself forever free from the trammels of mortal clay. In the hour of death medical skill is impotent, and the mourning of loved ones around the couch of death cannot avail, for with one great leap the soul spans the chasms of immensity beyond the farthest star. There is nothing that it fears for it is not to be restrained by the hand of material things. No time can call it aged, and no fires can consume it. No floods can drown it, no rocks can possibly crush it, and no walls can impede its progress. It does not need a bridge by which to cross the chasm; it needs no plummet with which to sound the depths; it has power immeasurable to secure its release from the time and place of earth. Surely a soul of such majestic might is the most priceless possession that could possibly come to a human life!

There is one thing the soul can do that no other possession of the human life can possibly do. It can bring peace, rest, and comfort to human life. Of course I know there are certain commodities that we claim will bring a satisfaction to our lives, but none of these commodities can do any more than lead to a disappointing end. We grasp at honor, and for the moment it seems that honor will bring the happiness and joy that our lives are seeking; yet, in its winding trail we find that it leads only to the land of darkness and despair. We grasp at wealth, but the glitter of our gold turns to the bitterness of gall. We grasp at pleasure, and for a time the way of pleasure seemeth right unto us, but the way thereof is the way of death. Yea, all of the things that are earthly pass with the passing of the day; they are transient and they fade into nothingness at the dawning of eternity. There is no security in that which does not abide, therefore our lives must continue to toss to and fro on life's wild restless sea, until they are anchored safe in the haven of eternity. But thank God for the rest and the peace which alone the soul can bring! It is the priceless possession of human life and the messenger from eternity.

But there is still another thing that the soul can do that no other possession of the human life can do. It

can claim the inheritance of an eternal life with God. That makes the soul to me the most priceless possession that my life could possibly afford. Certainly honor cannot do that; certainly wealth cannot do it; certainly pleasure cannot do it; only the soul can possibly claim for the human life that privilege of eternity. Take any common animal and it has life. The heart, lungs, and the brain keep going in those processes that we call by the common name of "life," and yet when that "life" flickers as a candle and goes out it is gone forever. But not so with the human life. The heart may cease its beating, the lungs may cease their respiring, and the brain may cease its thinking, yea, that part which in the common animal we call "life" may flicker as a candle and go out, but thank God, the soul of man goes on and on, on to the foot of the throne of God!

2. The Soul's Worth in Relation to Other Values

Now let us pass on to a second standard of judgment, and that is the contrasting of the soul with other values. Before the invention of money as a medium of exchange society had that method of exchange that we know by the name of barter. Different commodities were balanced against each other and values were determined by contrast and comparison. Instead of giving money for a certain article, one article was given for another. The figure of our text suggests just such a judgment by contrast and comparison. The plan of our text is that you should place the world with its honor, its wealth, and its pleasure—in fact everything that we claim to have a value to our lives—upon one side of the scales, and put a single soul into the other side of the scales, that we may discover which shall overbalance the other. The inference is that upon the basis of comparative values there is absolutely nothing that can for a single moment begin to compare with the value of a human soul.

Supposing we inquire for a moment to see if this be true. We weigh the world, and indeed we find it to be a wonderful world! Every flower seems to be a thought of God and every dewdrop seems to be a pearl. Every hill, stone, and brook seems to be adding its silent testimony that the world is a veritable wonderland of God. How beautiful is the rainbow as the earth and the sky come together to talk to one another beneath the canopy of the trees! How very nimble are the feet of those who at the coming of dusk set the sky ablaze with the starlight of majestic glory! Mars may be inhabited, and may even seem a grander world than this, but the fact remains that ours is certainly a marvelous world in which to live.

But what if it is a marvelous world! Would I still be willing to exchange that mighty, infinite, and eternal soul of mine, so successful in its search for God, for a fleeting and a dying world? Suppose I go to the geologist and tell him that I have been thinking of exchanging my soul for the world and ask his advice about investing in its securities. He might tell me about a great catastrophe that is taking place, the catastrophe of a world that is freezing up, freezing up so fast that a billion years from now we are going to have a world too cold to sustain any kind of life. Can you imagine me exchanging that marvelous soul of mine for a world that is freezing up? Or, if the geologist is wrong in supposing that the world is freezing up there are scientists who say the world is burning up, and that a billion years from now the ashes of our old world shall be scattered to the corners of the heavens. They tell us that the earth is one great coal of fire inside, and I suppose that is true for only a short while ago 100,000 people lost their lives in Japan because in that particular portion of the earth the crust was too thin to hold back the fury of the world's inner fire. Do you suppose that I am going to exchange that marvelous soul of mine for a world that is burning up? Or if the world is not dissolving its power to sustain life by burning up or freezing up almost any scientist will admit the possibility of a multitude of ways by which there might come about the extinction of our world. Astronomers have been scanning the heavens for hundreds of years. Their observatories are distributed to the four corners of the earth. They have charted thou-

sands of stars and have given every one a name. They watch their movements as a shepherd watches over his sheep. They tell us that within the present generation at least a score of worlds have disappeared. Where have they gone? Well, I do not know whether there is any one that knows or ever shall know. All we know about them is that they are gone. But is there any reason for thinking that the same causes which operated in the extinction of that score of worlds might not also destroy this present world in which we live? Therefore you are not going to palm off on me a disappearing world with such uncertainty as that for my soul so infinite and eternal.

Exchange a soul for a perishing world! How very absurd the very thought, as though it were possible to get a world in exchange for a human soul! To be sure, the devil promises us the whole world. He takes us up to the high mountains and there he shows us the kingdoms of the world and tells us that all of these can be ours as a possession if we will only fall down and worship him. And yet I have found out long ago that there is an essential difference between a promise and the fulfillment of that promise. I might write you out a check for \$10,000—something which I have not got—and you might take it to the bank and try to get your money, but I am sure you would not. Neither can the devil ever give you the whole world in exchange for your soul, for never was the world his for bequeathal.

Well, let us look at that proposition of the possibility of getting the world in exchange for a human soul. Let us see whether Lord Byron ever gained it for his soul. Listen to Byron how he

"Drank every cup of joy
Heard every trumpet of fame
Drank early, deeply drank,
Drank draughts which common millions would have quenched,
Then died of thirst because there was no more to drink."

Let us see whether Napoleon ever succeeded in gaining a world. After conquering the world Napoleon died and the only possessions he could claim were his military boots that he insisted upon wearing as he was dying. Let us see whether any of the millionaires of the world ever succeeded in gaining even a millionth part of a world in exchange for their souls. There is one on his death bed with his life ebbing away. The hour for death comes and he dies in spite of his millions. When he is dead, do they call for a surveyor to measure his vast domains? Ah no! They call for an undertaker, and with a tape measure he measures two and a half feet this way and six feet that way, and then they go down to the cemetery and buy a small lot. They do not even make out the deed to the deceased. They make it out in the name of his heirs and their assigns. Do you suppose I am going to exchange my soul for a miserable bit of property such as that? Never for a single moment!

3. Value in Terms of Cost

Then still a third standard of judgment by which we may judge the value of the human soul is that of the price that has already been paid for it. If I go to the store and buy some groceries and you ask me how much they are worth I will probably tell you that they are worth so many dollars and so many cents. In other words I am placing a value upon them according to the price I have paid. That is exactly the case with the soul of man. You ask me how much my soul is worth and I am going to tell you that it is worth at least as much as God himself was willing to pay for it, and that price was the Son of God. Imagine a council in heaven, that all the heavenly host is there. News has just reached heaven that man has sinned and fallen, that he has lost his heavenly estate, that his vision of spiritual values has been obscured by his transgression, and that his soul must be forever lost unless a ransom can be provided for his soul. Who is it in heaven that can pay, that is worthy to pay such a price? "Seraph, are you worthy to pay that ransom?" No, Seraph is not worthy. "Cherub, are you worthy to pay that price?" No, Cherub is not worthy. "Michael and Gabriel, archangels of God, are you worthy to pay that

price?" No, Gabriel and Michael are not worthy! "Who then is worthy?" Jesus is worthy, the only begotten Son of the living God; yes, only Jesus the Lamb can go. Then we turn to the Heavenly Father as with one accord the heavenly host cries out, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." Will the Heavenly Father let him go? We are thrilled with the answer of the Heavenly Father: "Yes, I am willing that my Son should go, for I so love the souls of men that I will send my only begotten Son that whosoever believeth on him might not perish but have everlasting life."

Yes, I can imagine that for a moment the economy of heaven was disturbed as the only begotten Son stepped off his throne to take his place so humbly in the manger. Yet that was the price God was willing to pay for the souls of men. It was the Son of his might that he gave, the Associate on his throne, the Sunlight of his majesty, the Effulgence of his glory, the express Image of his person and the Upholder of his Word of mighty power. If you do not think that was a great price for God to pay just ask the veil of the temple that was rent in twain as he bowed his head and gave up the ghost; ask the spirits of the dead who rose from their tombs; ask the earth which quaked and trembled at the very thought of heaven's paying such a price as that; ask the sky that in the darkness of that hour hid its face that it might not behold the paying of that price—yea, ask all of these whether the price of the only begotten Son of God was not a mammoth price to pay, and with one accord they say, "Yes, that was a mammoth price to pay." Yes, that soul of mine must be a priceless soul or it wouldn't have commanded a price from heaven like that. If therefore my soul, so delicate and so silent and yet so mighty, is so priceless in its value, I shall never sell it nor exchange it nor permit it to be lost. It is worth too much to lose.

Washington, D. C.

The Service League

BY D. C. MOOMAW

ONE demonstration of present day activity is the launching of "Leagues" and "Federations" and other associations of various nomenclature. Thus, the "Service League" should claim approved interest, and we will offer a schedule which would make it effective. One plan comprehends affiliation with special spiritual agencies which have a vital bearing on the welfare of the world.

To begin with, we must put ourselves in intimate connection with the great Commander of the spiritual world. At the age of twelve years we have our first suggestion that we are personally interested in spiritual matters. It is then we should be called to enter the "Service League" led by the immaculate Galilean. Our time is wasted by a state of rest, absolute freedom, or adverse judgment at the last day. Thanksgiving for spiritual blessings, as well as temporal, is characteristic at this stage, and should be expressed in the attitude of prayer in the proverbial "closet" once, twice, or thrice, daily. Next, as members of the "Service League" we should be greatly interested in giving the glad news to others. If we do not feel a consuming desire to have our friends join the "League," it is evidence that our membership is not inspired by the great Commander. A demonstration of this attitude is found in regular attendance on the Sunday-school services, on the sessions of public worship, in all business meetings of the church, and on her conferences. These should be paramount in our curriculum of religious service.

One who is indifferent in such matters is disloyal to the Commander and, potentially, an ally of Satan.

Then to be a loyal member of the "Service League" we must play the part of stewardship to the limit of the General's orders. "The earth is the Lord's and the fullness thereof." This leaves nothing for private exploitation. How much ought our church folks to give? Stop, look, listen! We have 100,000 in our group. If we would give one cent per day our treasury would have \$365,000 at the close of the year.

We will put the average net income per year of

our membership at \$500, which would amount to \$50,000,000 per year. Ten per cent of this is \$5,000,000. We will suppose that the average expenditures of the church amount to \$1,000,000. This summary shows a deficit of \$4,000,000 due the great Owner of the earth, a shortage that will condemn us as robbers when we meet the final Accountant. Such an exhibit in the yearly report of a worldly corporation would lead to conviction and punishment of the severest kind.

Let the "Service League" adopt a resolution and require its members to sign cards binding them to the tithing program. Then watch the results, not only in sufficiency of money to finance our home and foreign missions, but more essentially, to enable us to grow in grace and in the knowledge and practice of the truth.

There are other features of such a "League" such as we have suggested, but if we measure up to the foregoing standards, these other features will come automatically. A word to the wise is sufficient. May we play our part well, and taking no chances in trying to "put anything over" on the great Commander, press toward the mark of our high calling. By so doing we will prove our loving Lord and see if he does not open the windows of heaven and pour out showers of blessings beyond our capacity to number them.

It may appear to the unreflective of our membership to be an unmerited indictment to put tithing delinquents in the "robber" class; but stop, look and listen! "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Of course, members of the "Service League" must lead spotless lives; that is, we must always conform to the highest and purest moral standards, in conversation, in business, in society, in the home—indeed, wherever we come into association with the people of the world. We are not judged by our religious creed or affiliations, but by our daily lives.

When we speak of the "spotless life" we do not forget that we have imperfections, both as to moral and religious obligations, and that the enemies of the religion of our Lord will reproach us for our shortcomings, but constant watch and striving will clear us from the reproach of our loving Lord.

And, lastly, we must not forget that after we have attained to the highest ideals of the religious life we are only "unprofitable servants" and ultimately will be saved by grace.

Roanoke, Va.

War and Tobacco

BY DR. JOHN D. BURKHOLDER

NOTHING is more dreaded by mankind than death. Man visits cemeteries because some of his best friends are hidden away among the tombstones, where their bodies are slowly returning to dust. Their names are written on our hearts, and on cold marble, where your name and my name will be carved some day. The greatest question of all will then be, how much good or how much harm did we do while we lived, to our fellow-man.

"War is hell," one general said, as he saw how the bloody sword and death dealing bullets cut down his men. The "flower" of the United States went into the World War. Thousands fell in death on the firing line, killed by the most deadly of death dealing devices the mind of man could invent. Many more wounded soldiers died after receiving the best nursing and medical attention it was possible to give, or about 100,000 in all. Have you ever seen a graveyard big enough to hold so many men? We hope that none of your friends are among the United States soldiers killed. Do we even dare to hope that none of our friends fill premature graves, because of the tobacco habit which means slow nicotine poisoning?

If we had a war every year that would kill 100,000 of our boys and men how terrible that would be; but it would not be a greater toll of lives than is sacrificed every year because of tobacco. This is true according to the most recent investigations. These ghastly facts stare a Christian nation in the face. How sick we would be of war if we had it every year! How the whole world rejoiced on the day the armistice was

signed! The very first thing the nations of the earth wanted was to make war impossible—it was too dreadful. Jesus said: "I am come to save, not to destroy." In the spirit of Christ many conscientious objectors would have given their lives, rather than to have helped with the war.

There is a greater war being fought right now. More than 2,000 of our boys begin the tobacco habit every day—about 750,000 every year. Each tobacco user dies eight years sooner than if he never had used tobacco. Why do you preach against war, and not against tobacco, which destroys more lives than war? Christian man, "soldier of the cross," if you in any way encourage the use of tobacco, if you use it, grow it, or handle it, you are just as responsible as anyone for the deaths caused from nicotine.

We may live in the richest and most beautiful country in the world; we may live in mansions, or in cottages; we may live in luxury and the height of style; or, we may dress consistent with the most conservative non-resistant plain church in the world; we may preach against theater going, card playing, gambling and fleshly lusts—the lusts of the eye and the pride of life, but all is nothing, all is for naught, if we are engaged in a business that lowers moral restraint and weakens spiritual power. The tobacco habit not only defiles the temple of God, it is also the cause of premature death.

It is lamentable to see tobacco growing on the beautiful fields owned by one that has named the name of Christ. It looks so inconsistent to both Christian people and the world at large. It is indeed charitable to think that some people are in the tobacco business or use it because their fathers and grandfathers used or raised it. They worked in it when they were boys. Again, the money there is in the business has established a standard of living and money making that may hinder them from seeing tobacco as it really is.

It is claimed that the tobacco business is so popular and so much respected in a certain community that the newspapers refuse to accept paid advertisements against tobacco, and if the ministers of Jesus Christ preach against tobacco at all, they do it so very mildly that their congregations hardly know what they are talking about. The natural result is that more tobacco is used and grown than ever before.

Truth is the only thing that will stand the test at the last day, when Jesus comes for his own. Closing our eyes to the truth in our lifetime will count but loss, even though we follow the traditions of our fathers in error. Doing good with one hand and evil with the other is not the spirit of Christ. May all Christian believers stand boldly for the truth, let come what will. Can we not succeed or make a living outside of the tobacco business? Defile not the temple of God, "whose temple ye are." "If any man defile the temple of God him will God destroy."

Lancaster, Pa.

CORRESPONDENCE

MINISTERIAL AND SUNDAY-SCHOOL MEETING

The Ministerial and Sunday-school Meeting of the First District of West Virginia was held at the Keyser church, May 23 and 24, 1924.

Thursday evening at 8 o'clock, in the absence of Bro. E. T. Fike, Bro. J. E. Whitacre delivered a sermon to an attentive audience on "Struggling for World Rule."

The Ministerial Meeting opened at 9:30 o'clock Friday morning. The moderator being absent, Bro. Jeremiah Thomas was appointed moderator to take his place. The first topic discussed was "Factors that Lead to a Prosperous Church." The speakers were P. B. Sanger and B. W. Smith. These factors were said to be love, generosity and faith. Love is a factor because the church must have the love of God in the hearts of its members. We should love the church. Love is the greatest force in the world, and hence the greatest factor in making a prosperous church. Generosity is necessary in order that we may be willing to give our time and means to the work of the church. All organizations of the church should do their best to make a prosperous church. And to do this we must have faith in the Brethren church. We must begin in the home to teach the principles of the church.

Bro. A. J. Whitacre discussed the question: "Have Our Homes Lost Some of the Piety and Modesty for Which

(Continued on Page 430)

Heeding God's Call

(Continued from Page 420)

where there are good roads, schools, churches, and with a house, and a fence around the land, all for the price of the homestead fee. Not finding this so, many have had their hopes "crushed" and have turned away "disappointed." How many of such do you think it would have taken to "conquer the wilderness" of our great country? No, it was not done that way!

Neither was the above plan the one which was followed by the faithful workers of our church, who lived and died during the past two hundred years, and who built the churches which dot our country. Most of these were men and women of ordinary talents, just like you, my brother and sister, but they did not turn away "crushed and disappointed." If they had been veteran missionaries like the apostle Paul they might have accomplished a hundred times, or even a thousand times more than they did. We might have had hundreds of churches where we now have one. They were sensible of the fact that they were not Pauls, but this did not discourage their brave spirits. We know too that the great results of the first century were not all accomplished by Pauls, or by men like him, but by just ordinary people who went to work with a will and did what they could. Doubtless most of them were men and women who had received one or two talents, but they did not refuse to work because they were not in the class who had received the five and were therefore worthy to receive an appointment, and to be widely recognized by the church.

If you, my brother, were a veteran like the apostle Paul, it might be easy for you to receive an appointment. It might be very proper that you should. You could then, like him, ask to be excused from making tents. Paul was a great missionary and evangelist. Are you such? Are you even a small evangelist? Are you sure that you ever will be? If not, why should you insist upon what he did not, under all circumstances, insist upon? If, great apostle that he was, he did not refuse to stop his work and make tents, why should you who have had little or no experience "turn away crushed and disappointed" because you are required to do a similar work, or else do nothing for the church?

Right here, brethren, is where I believe many are making a mistake. They have applied and misapplied Scripture to prove certain things about themselves when it does not fit their case at all. There are many among us who should not only receive an appointment, but they should also receive the backing the apostle asked for himself under certain conditions. Yet that does not prove that as much is true in the case of every volunteer, or in the case of every minister. If you have planted a vineyard it might be proper for you to "eat of the fruit" if while you are doing so you are planting another vineyard. This is exactly what Paul did. But is it to be expected that one should "eat of the fruit of the vineyard" before he has planted one; nay, before he has proved that he is capable of doing the planting? You see, brethren, it all hinges on the aversion some of us have to what we call "secular pursuits." We will speak of this further in our next.

Omak, Wash.

Song Memories

BY LEO LILLIAN WISE

A NUMBER of years ago on Sunday evenings at our house after the chores were finished there came an hour given over to music. At such times the kindly man who all the week through was rushed and harried by cares and responsibilities let that all go by and gave himself over to the singing of the old, old hymns. He had a deep vibrant bass voice; and to see him sitting holding his book so carefully you might have been deceived for the moment into thinking that his life was one of ease. But such was not the case. He especially loved to sing "Jesus, Lover of My Soul" because he could play that one song on the piano. Then came "Rock of Ages," "I'm the Child of a King," "He Leadeth Me," "The Haven of Rest," and many others. To the end of his journey he was passionately fond of singing. And did not the hour of singing on the Rest

Day fortify and strengthen him in large measure for the turmoil of the coming week?

Later in my own home when Laddie was staying with us he and my two girls wanted to sing all the church music they knew over and over again. But on account of our neighbors it was a bit trying at times to have Laddie call impetuously for songs when M—— was at our home, but by and by she was singing the same songs with us. And later her parents came especially to hear our songs!

Some time ago I had a guest in the home who said: "Yesterday when the minister said in his sermon that he had read in the daily paper a lament for the old-fashioned woman who used to sing about her work I wanted to speak up and tell him that you sing at your work." And it is true. I can not make any pretenses at good singing but I like to sing while I am busy about my work. And is it not good for us?

Now as we are in a new home the girls of the neighborhood join heartily in singing with us, often asking for songs while they are with us. It is certainly inspiring to see the exalted expression on their faces as they sing some favorite, and they never seem to tire of singing either.

Singing people do not become quite "so disheartened when things do not go as had been expected; singing people usually are happy. And don't you like to hear the children sing? Why should we not make more of music in our homes? Why not gather the young people round us and sing over and over again the beloved songs? As we grow older there will be many song memories to treasure. There will be songs that are difficult to sing because loved ones have sung them in the days gone by. Other songs will grip the heart. Songs make the heart tender, they often revive hopes, and even change the trend of our lives.

Bellefontaine, Ohio.

CORRESPONDENCE

A SERMON FROM A PIPE

As I was on my way to the Hershey Conference I passed through some tobacco fields in Virginia and other States. In conversation with one of the train men he told me a little story. He said, "Just recently I met one of your brethren who wore a long beard. I asked him, 'What do you wear that long beard for?' 'Oh!' he said, 'I like to look as near like Christ as I can—as I think he looked when on earth.' At the same time the brother was smoking a pipe. Then I said to him, 'Do you think Christ went about smoking an old pipe?' At that the brother threw the old pipe so far that he will never see it again."

I relate this little incident with the hope that it may eliminate the tobacco habit from many. How much better it would be if the tobacco money would go into the missionary treasury! When the curse is removed from the earth tobacco will be no more. If it is one of the weeds that curse the ground, does it not curse the one who uses it?

I have just returned from giving an address to a hundred and seventy-five boys at the Florida Industrial School. The boys like their home and the chance given them to make good. One sees no tobacco in any form with either the boys or their teachers. Neither does one hear any bad language.

In one road camp of sixty-six convicts the captain told me that he does not curse the men and the men do not curse each other. And they get along fine. This captain said that last Sunday morning his men woke him up at four o'clock with singing and preaching. What a field in which to help rebuild life!

J. E. Young.

St. Petersburg, Fla.

AMONG CHURCHES IN WEST VIRGINIA

It was our good privilege to be with the members at a number of the churches in Second District West Virginia in the region of Grafton. We found church buildings in use which had been built by a strong and earnest group of members in years gone by. Some of these members suffered martyrdom from bands of ruffians at the time of the Civil War. As we looked upon these houses of worship, some of which are now abandoned and others almost abandoned, we decided that those who built them and who now lie beneath the sod near by, must have been more willing to invest their means for the cause of religion in their day than is true for the present generation.

Here are problems which many of us do not know. The scenery of the eternal hills is wonderful but were some of

us asked to go to church over West Virginia roads, I fear the attendance would be small indeed.

There are hundreds of children in this country, and as one sees them he wonders how they all live. People appreciate help and even those who are not members of the church are hospitable and insistent that more services be held. As in other parts there is a dearth of leadership which seems to be increasing. Why should not our churches set about it now to plan for the training of our successors as did the Master?

As we left these good people we wondered if we had been able to accomplish much. What is needed in this and other Districts, is the assembling of leaders to consider their task and the best means of executing it. In many places a deliberation about our present plans in the light of present conditions would be a revelation. We ought to look at our program, then make another which might be undertaken at the present. It would be well at the same time to make a program of what ought to be reached in a few years from this time.

Erza Flory.

Elgin, Ill.

AID SOCIETY REPORT

Items of Business

Our Aid Meeting at Hershey on Saturday, June 7, was well attended and keen interest was shown in the work our women are doing in various ways.

Our President, Sister Myers, will give an account of the various numbers on the program. We shall speak of a few items of business. The new member elected on our General Aid Committee is Sister M. J. Weaver, of Johnstown, Pa.

From the balance we have in our treasury it was decided to pay what was lacking on our pledge for the Industrial School in Virginia, and divide the balance between the Girls' Boarding School in India, and the Hospital in China. These two buildings were erected by Aid Society funds and the School in India needs enlarging to meet the present demands.

We are now in the third and last year of our pledge for the school in Virginia. May we suggest that each society try to pay half of its apportionment by Oct. 1 and the remainder by March 1. If any societies have funds on hand and could pay at once it would be appreciated by the Mission Board. This money should go to your District Secretary and then to the Mission Board. It was decided to make a change in getting our enrollment. We will have two lists. One of active members who attend the meetings and who shall have the privilege of voting. The other of associate members who contribute to the work in many helpful ways but who seldom or never attend the meetings.

Statistical Report for 1923

Name of State District	No. Societies	Enrollment	Av. Attendance	Total Receipts	Home Work	Foreign Work
California, South & Arizona	15	319	155	5,302.10	1,302.43	174.72
California, Northern	11	191	107	1,321.76	540.24	49.65
Colorado, West & Utah	2	28	6	326.79	205.52	
Dakota, N. & E. Montana	5	95	49	228.17	180.07	7.20
Fla., N. & S. Cal. & Ga.	1	11	1	434.81	99.48	
Illinois, North & Wis.	26	417	276	4,472.26	2,161.72	251.50
Illinois, Southern	16	201	119	3,147.73	1,987.02	222.00
Idaho & Montana	8	152	71	1,082.29	556.00	
Iowa, Southern	8	169	64	5,982.51	2,815.14	397.66
Iowa, Middle	14	315	174	2,339.67	1,274.56	212.28
Iowa, N. Minn. & S. Dak.	17	390	202	3,960.37	1,510.79	312.30
Indiana, Northern	38	720	372	5,982.51	2,815.14	397.66
Indiana, Middle	31	694	313	6,310.11	2,796.33	373.84
Indiana, Southern	21	416	182	3,328.42	1,399.94	462.65
Kan., Sw. & S. E. Colo.	18	267	150	3,141.05	2,001.18	241.50
Kansas, S. E.	7	131	69	1,151.82	574.56	123.00
Kansas, N. W. & N. E. Colo.	19	269	154	2,794.18	1,332.11	147.75
Kan., W. & N. W. Colo.	7	129	64	826.17	392.23	21.00
Maryland, Middle	9	117	65	939.07	666.90	95.00
Maryland, Eastern	11	249	105	2,015.51	934.43	166.42
Mass., N. & S.	1	5	3	127.79	102.00	10.00
Missouri, Northern	4	102	43	948.56	537.00	13.00
Mo., S. W. & N. W. Ark.	9	153	46	333.66	312.66	21.00
Michigan	21	318	166	1,928.09	683.88	67.35
Nebr. & N. E. Colorado	14	202	104	2,361.98	1,190.89	46.00
Ohio, Southern	42	731	338	8,847.59	4,423.01	496.00
Ohio, N. E.	25	466	199	4,017.08	1,897.30	242.60
Ohio, N. W.	17	258	121	1,568.23	675.01	229.50
Oregon	7	107	50	856.08	406.88	42.00
Oklahoma	2	39	21	334.48	130.00	8.44
Pennsylvania, Middle	20	419	41	3,866.76	1,834.36	239.00
Pennsylvania, Western	34	687	172	8,548.51	5,750.09	250.00
Pennsylvania, Southern	8	197	70	1,191.27	1,191.50	110.00
Pa., S. E., N. J. & E. N. Y.	15	384	129	4,290.99	2,253.03	190.50
Pennsylvania, Eastern	29	719	214	7,305.29	3,145.89	701.60
Texas and Louisiana	1	42	20	48.20		
Tennessee	10	147	66	348.15	267.12	51.00
Virginia, Northern	12	274	108	2,526.00	1,608.25	294.35
Virginia, Southern	11	205	93	1,250.19	428.58	55.00
Virginia, First	10	180	98	2,140.27	1,189.75	145.00
Virginia, Second	23	572	241	3,819.37	2,244.87	385.46
Virginia, Eastern	6	130	46	739.40	566.26	15.00
West Virginia	5	119	44	562.97	79.00	
Washington	8	140	10	1,580.51	743.11	151.00

Totals for 1923 6251 11,833 5,181 \$109,854.00 \$54,670.27 \$7,173.37

Totals for 1922 6211 11,876 5,109 \$88,646.68 \$43,391.04 \$9,351.67

Treasurer's Report June 1924

Receipts	
Balance on hand, Feb. 29, 1924	\$337.12
Fees received	419.23
June 3, Interest on loan and deposit	22.23
June 3, Return of loan	500.00
Total receipts	\$1,278.58
Disbursements	
May 7, 1924, Loan	\$500.00
May 16, 1924, Stamps	1.50
Total disbursements	501.50
Balance, June 3, 1924	\$ 777.08

Mrs. Levi Minnick, Sec.-Treas.

Greenville, Ohio.

MINISTERIAL AND SUNDAY-SCHOOL MEETING

(Continued from Page 427)

Our Forefathers Stood?" He said that there was a day when the Brethren were more interested in teaching in the home than they are now. He also said that we should put more emphasis on piety and modesty in our homes. This can be done by teaching reverence, the habit of prayer, and by encouraging an interest in good literature.

Bro. Chester Thomas spoke on the topic "The Advantage of Well-Trained Ministers." He said we should place our young ministers in the best place that we can for training, that each church should help her young ministers to get the training that will enable them to go out into the world and do the work that is allotted to them to do.

In the afternoon session Bro. B. W. Smith presided. Brethren Jeremiah Thomas and Peter Garber discussed the question "Is Our Mission Work at Home Keeping Pace with That in the Foreign Field?" They were followed by Brethren Willie Banc and J. E. Whitacre who spoke on "When Should We Begin to Teach Our Children the Principles of Nonconformity?" It was stated that when we have the fathers and mothers thoroughly converted to nonconformity we will have little trouble with the children. If we had more Christian mothers like Hannah who wanted to lend her child to the Lord, and if we were all more willing to accept the Bible and stand by the promises we made in our baptismal vows it would not be hard to teach nonconformity to the children. What effect will the mother have on the child when her fingers are adorned with rings and her clothing is modeled after the latest fashions? The garments we wear are true indications of our character. A fashionable exterior seldom covers up a holy heart, for if pride is not in the heart it will not be in the dress.

Bro. John Fike next discussed "Old People and New Methods." He said that new methods should not be condemned unless they conflict with the business for which they are used. Old people and young people should work together. Methods may change, but principles never change. Let us use methods that will build up the spiritual and destroy the carnal.

The program for Friday closed with a pageant entitled, "The Way of the Cross," given by the Keyser church.

At the Sunday-school meeting on Saturday Bro. P. B. Sanger discussed "The One-Room Rural Sunday-school." He said that if we have a good superintendent a great deal of good can be accomplished in a one-room school. Lack of leadership and teachers is the great problem in the Sunday-school of this type.

In speaking on the question, "Should the Superintendent Teach a Class?" Bro. Amos Holsinger said that the superintendent should know his lesson, should know the principles of teaching, but that he has work enough without teaching a class. If he does he is robbing some one else of a fine opportunity, for the teacher's job is large enough for any one man.

Bro. Jesse Arnold spoke on: "What Assistance Can the Assistant Superintendent Render Each Sunday?" He said that, as a rule, there was not enough cooperation between the superintendent and the assistant. Perhaps it would be better to have two superintendents, each assuming a due amount of responsibility. They should work out their problems together, and, perhaps, serve alternately. An efficient worker does not want to do all the work himself, nor does he feel hurt when some one else is to do his part.

At the afternoon session Sister Bessie Arnold Holsinger, in discussing "What the District Board of Religious Education Could Do to Promote the Work of the District" explained that the Board of Religious Education must cooperate with all the organizations of the church, the Sunday-school, the missionary work, the Ladies' Aid, and the Vacation Bible School, to promote the best results. Each congregation should have its local Board of Religious Education. The District Board then answers as a connecting link between that and the general training conference. Brethren Ernest A. See and E. Woodrow Baker, in speaking on the topic, "How Keep Our Young People Interested in the Sunday-school," said that we should give the young people plenty of work to do. We should make them realize that they are an important factor in the Sunday-school, and that they have a place to fill. What is true in the home of nonconformity is also true with reference to the Sunday-school. If we first get the parents interested in the Sunday-school we will not have much trouble in keeping the young people interested. Too much responsibility in teaching the Bible has been shifted to the Sunday-school that should be looked after in the home. The superintendent and teachers should never be criticised by the parents in the presence of the children. Special programs and outings will also interest the young people, but we must be careful that we do not have something that will be detrimental to the school rather than uplifting.

Saturday's program closed with Round Table Discussion on "Training in the Home, in the School and in the Church."

The Ministerial and Sunday-school Meeting for 1925 will be held in the Red Creek congregation. It has been requested that in the future the committee of the Ministerial and Sunday-school Meeting should have the programs out

earlier so that those who are to be on the program will have a chance to arrange their work that they may attend. It was necessary to use a number of substitutes in this meeting, yet despite this fact the meeting proved to be very interesting and profitable.

Laurel Dale, W. Va. E. Woodrow Baker, Secretary.

ADVERTISING IN THE "MESSENGER"

I have read an article in the "Messenger" for May 31 that I do not know really what to think of. Now I love the "Messenger," and in about eight years I have only now and then found a bone to throw away. It is almost exclusively pure, healthy meat, which can and does give strength to all who eat thereof. This I know, and I should feel very sad to see its gospel standard lowered one notch. I have no objection to advertising Bibles and other good books in the "Messenger," but advertising the business of this world, however right in itself, I object to. Does not the business world at this time show sin, greed and selfishness in almost every direction? Do not the prophets picture the terrible end of the Babylon of commerce? The different lines of business of this world are run regardless of the rights of others, and especially the poor. Then why should the church of the living God and its messengers be swallowed up in it? God forbid. I am in full sympathy with the thought of extending the circulation of the "Messenger" and sincerely wish I was able to give a whole \$1,000 to that end, or to start a fund for that purpose, but as it is, about the best I can do is to read my paper and give it to somebody else. I hope the Brotherhood will seriously think on this subject and act in such a way as not only to increase the circulation of the "Messenger," but keep the church paper pure. May the voice of the Holy Spirit be listened to on this important subject is my prayer.

Westfield, Mass.

S. M. West.

A SHORT HISTORY OF THE CLOVIS CHURCH

Clovis church was organized June 27, 1908, with sixteen charter members. This was the second congregation of the Church of the Brethren in New Mexico. Much credit is due Bro. Neff, who served as pastor, for the early work of the church. Bro. C. H. Brown, of Lake Arthur, New Mex., was chosen elder at that time. In January 1909 Bro. Neff was ordained to the full ministry and chosen elder. June 5, 1909, seven members were received by letter. A revival was held in May 1910 by Bro. Bosserman, of Oklahoma. Bro. Brown was called as pastor in 1911. A revival was held in June 1914 by the District evangelist, Bro. J. H. Morris, resulting in twenty-two additions to the church. A revival was held the following year by Bro. Morris, which resulted in ten uniting with the church. Bro. Ira J. Lapp, of Miami, New Mex., conducted a revival in July 1916 when seven were added to the church. Other revivals were conducted the following years by Brethren H. B. Martin, of Darlow, Kans., B. E. Kesler, of Missouri, D. L. Miller, of Mount Morris, Ill., and S. E. Thompson, of Garden City, Kans. These meetings brought many new members into the church.

Eld. C. D. Fager, of Cedarvale, New Mex., was called as pastor April 18, 1918. Twelve letters were received in 1918 from the Pecos Valley church (disorganized). Bro. Thompson was called as pastor in June 1919. The District Meeting of 1921 was held in the Clovis church. In July 1923 Bro. E. F. Weaver, of Chicago, Ill., was accepted as pastor.

The church now has a large building and an eight-room parsonage free of encumbrance, the parsonage being donated by Brother and Sister A. J. Rodes. The church has a membership of one hundred and thirty-two members, thirty of these being isolated.

Bro. Neff has gone to be with his Master. Bro. Brown is pastor at Lowell, Ark. Bro. Fager is elder of the church and resides here. Bro. Thompson is pastor at Bartlesville, Okla., and Bro. Weaver is our present pastor.

Clovis, New Mex. Mrs. Bessie Smith Niswander.

DEATH OF ELD. D. M. IRVIN

Another aged veteran of the cross has been called from the field of action. He passed away at the home of his daughter, Mrs. C. I. King, of Eustis, Fla., where he has made his home for the past three years. Infirmities of age and a complication of diseases arising from an accident sustained several years ago, from which he never fully recovered, caused his death. Previous to this accident he was a man of great physical endurance; but from that time his strong constitution gradually weakened and for more than a year he was confined to his bed. His departure, therefore, came not as a surprise to us, and yet, however much we may expect the decease of those we have long loved and respected, we are never fully prepared to meet the loss. Neither can we realize it until their place is vacant and their voice is heard no more.

Brother Irvin was born at Cedar Valley, north of Wooster, Ohio, Jan. 23, 1846. He was a son of Eld. George and Sister Lydia Irvin. He received his common school education in the public schools near Wooster and later entered Canaan Academy where he was trained in higher education.

Early in life he united with the Church of the Brethren, and in 1869 he was called to the ministry, in the Chippewa congregation. In the same year he was united in marriage to Sarah Hoff. Four children were born to this union and in 1874 his wife was called from her family by death. In 1875 he was married to Rebecca Kurtz of Wooster. Four children were born to this union. The latter wife preceded him in death by about four years. Brother Irvin was active in the ministry in the Chippewa congregation for seven years. He was Sunday-school superintendent of the first organized school in the congregation.

In 1876 he transferred his membership to the Wooster congregation, moving on a farm three miles south of Orrville, where he remained until 1902 at which time he moved to the City of Orrville. In 1906 he went to Saskatchewan, Canada, where he homesteaded land. Here he remained for a period of ten years, when he again returned to Orrville where he resided until after the death of his wife. Three years ago he left for Eustis, Fla., in the hope of improving his health. God ordained otherwise and on the afternoon of June 7, 1924, he fell asleep.

The funeral took place in the Chippewa church at Beech Grove, June 11, and his body was laid beside that of his first wife. A large audience attended the funeral services, where he first gave himself to the service of his Master and later entered the ministry.

Eld. Robert Moomaw of the Wooster congregation conducted the services from the text, "At eventide it shall be light." He was assisted by Eld. John Kaylor of Canton, Ohio.

Both Brethren Moomaw and Kaylor paid wonderful tributes to his generosity, big-heartedness, kindness and leadership.

He was liberal in his gifts to our colleges and to the missions of the church. He was a friend of the young as was evidenced by the large number of marriage ceremonies he performed. He was comforting and sympathetic in sorrow, consequently he was called upon to preach many funeral sermons, not only in the church of his own Fraternity but of many others as well.

He was aggressive in the work of the church and was never too busy to leave his temporal affairs in order to minister in spiritual things.

He was the father of 8 children, grandfather of 30 children and great-grandfather of 2 children. He leaves many to mourn their loss.

The Wooster congregation loses a man who gave of his best years to her service. But his labors are ended.

Wooster, Ohio.

Flora I. Hoff.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bittel-Grossnickle.—By the undersigned, at the Walnut Street Church of the Brethren, June 3, 1924, William Bittel and Ivah M. Grossnickle, both of North Manchester, Ind.—R. H. Miller, North Manchester, Ind.

Bowman-St. Clair.—By the pastor of Belmont Baptist Church, June 12, 1924, at the home of Mrs. R. F. Hill, Price Ellis Bowman and Elsie Mabel St. Clair, both of Roanoke, Va.—H. J. Goodwin, Richmond, Va.

Delk-Humbert.—By the undersigned, at the parsonage, May 24, 1924, Fred Delk and Catherine Humbert, both of North Manchester, Ind.—R. H. Miller, North Manchester, Ind.

Huber-Harrison.—By the undersigned, at the Church of the Brethren, Muncie, Ind., April 19, 1924, Mr. Farrell Huber and Sister Violet Harrison, both of Muncie, Ind.—Geo. L. Studebaker, 824 W. Adams St., Muncie, Ind.

Keys-Parks.—By the undersigned, at his residence, April 16, 1924, Mr. Marvin E. Keys and Miss Irene D. Parks, both of Muncie, Ind.—Geo. L. Studebaker, 824 W. Adams St., Muncie, Ind.

Myers-Bolinger.—By the undersigned, at the home of the bride's parents, June 4, Mr. Jesse Myers and Miss Mable Bolinger, both of Lanark, Ill.—I. E. Weaver, Lanark, Ill.

Plaughor-DeFries.—By the undersigned, at the bride's home, May 30, 1924, Bro. Lee Roy Plaughor, of Lima, Ohio, and Sister Harriett DeFries, of Millford, Ind.—L. J. Yoder, 601 College Ave., North Manchester, Ind.

Rohrer-Reed.—By Bro. J. F. Appleman, at his residence, Plymouth, Ind., June 1, 1924, Bro. Harry E. Rohrer and Sister Goldie Reed, both of Plymouth, Ind.—A. Laura Appleman, Plymouth, Ind.

Royer-Moomaw.—By the undersigned, at the home of the bride's mother, Sister Ida Moomaw, Canton, Ohio, June 18, 1924, Bro. Lester C. Royer, of Louisville, Ohio, and Sister Maud I. Moomaw, of Canton, Ohio.—M. M. Taylor, Louisville, Ohio.

Smith-Studebaker.—By the undersigned, at the Church of the Brethren, Muncie, Ind., June 12, 1924, Mr. B. Ray Smith, of Alexandria, Ind., and Sister Mary L. Studebaker, daughter of Bro. Alex. and Sister Mollie Studebaker, of Muncie, Ind.—Geo. L. Studebaker, 824 W. Adams St., Muncie, Ind.

Vickery-Penny.—By the undersigned, at his residence, April 8, 1924, Mr. Carl A. Vickery, of Marion, Ind., and Miss Nell D. Penny, of Muncie, Ind.—Geo. L. Studebaker, 824 W. Adams St., Muncie, Ind.

FALLEN ASLEEP

Billman. Sister Elizabeth Nusbaum, daughter of John and Eve Nusbaum, was born in Harrison township, Elkhart County, Ind. Feb. 16, 1865, departed this life May 22, 1924, aged 59 years, 3 months and 6 days. She was united in marriage to John Billman Nov. 22, 1888. There survive her husband, one son, two daughters, two grandchildren, one brother and one sister besides a host of relatives.

and friends. She united with the church in her youth, and was faithful in the service of her Lord to the end. She was a loving companion and mother and a friend to everybody. Funeral services held at the church of the Brethren at Wakarusa, conducted by Rev. Christian Metzler. Burial at the North Union cemetery.—Sister Bertha Metzler, Wakarusa, Ind.

Bowman, Blanche Frances, daughter of William and Hattie Bowman, born Sept. 4, 1904, near Hardin, Mo., departed this life June 5, 1924, aged 19 years, 9 months and 1 day. She had been a sufferer for several years, with lung trouble. She united with the Church of the Brethren, Sept. 18, 1916, and since that time has lived a very devoted Christian life, always trying to do her duty and cheer the pathway of her comrades and friends. She is survived by her father, stepmother, three brothers, two half brothers and two half sisters. Blanche bore her suffering with a smile, though she fully realized her condition. She was deprived of many pleasures of life and her cheerfulness during her affliction was an example to those who have good health. Wakenda as a church and community has lost a kind and loving friend and a true and noble Christian character. Services at the Wakenda church, June 6, by Eld. Oscar Early. Interment in the church cemetery.—Fannie Minnich, Hardin, Mo.

Brindle, Sister Elizabeth, died in the Neffville Brethren Home, April 6, 1924, aged 27 years and 3 days. Surviving are one son, Harry Brindle, and one grandson, Robert Brindle, both of Hagerstown, Md. She was the daughter of Bro. Daniel and Sister Sarah Kline, of Cumberland County, Pa. She married Jacob Brindle, Nov. 21, 1865, who died about eight years ago. She was a faithful, consistent member of the Church of the Brethren from sixteen years of age. Services in the church at Mechanicsburg, Pa., conducted by Bro. Jacob Miller.—Carrie Miller, Mechanicsburg, Pa.

Hoover, Bro. Abraham W., son of Henry and Lydia Ann Hoover, was born at Orrville, Wayne County, Ohio, Dec. 29, 1852, died in Elkhardt County, Ind., June 15, 1924, aged 71 years, 5 months and 16 days. On Nov. 29, 1882, he was married to Amanda Metzler, who survives. To this union were born five children, two sons and three daughters, all living, also fifteen grandchildren and many other relatives and friends to mourn his departure. He united with the church forty-one years ago and was installed into the deacon's office about twenty-eight years ago. His seat in Sunday-school and church was seldom vacant. His life of service and faithfulness will ever be an incentive to a higher life for all of us. Services conducted at the church by Eld. Hiram Rose and the writer. Interment in cemetery one-half mile north.—Irvin Miller, R. 5, Goshen, Ind.

Laughman, Henry, son of Christian and Catherine Laughman, born June 28, 1862, near Painter Creek, Ohio, died at Memorial Hospital, Piqua, May 22, 1924, after several months of ill health and suffering. When about eighteen years of age he moved with his parents to Miami County, locating near Pleasant Hill, where the remainder of his life was spent. April 18, 1885, he married Jane Minnich. He united with the Church of the Brethren about thirty-six years ago and remained a member of the Pleasant Hill congregation until his death. He leaves a widow, five children, eleven grandchildren, two brothers and one sister. Services from the Church of the Brethren by the pastor, Bro. J. A. Robinson. Interment in the Pleasant Hill cemetery.—Edna Laughman, Pleasant Hill, Ohio.

Miller, Bro. Abraham, born Nov. 11, 1842, died at his home in the Springfield congregation, May 25, 1924, aged 81 years, 6 months and 14 days. He was married to Sister Mary Jane Matheny, to which union were born eleven children. The widow and seven children survive. He was a consistent member of the church for fifty-eight years.—Mrs. S. S. Lint, Quakertown, Pa.

Poage, Sarah Loreta, born in Roskoke County, Va., Nov. 3, 1847, died at her home near Courtland, Kans., June 14, 1924, aged 76 years, 7 months and 11 days. She married Bro. A. M. Poage Dec. 20, 1870, to which union were born ten children, three having preceded her in death. She united with the Church of the Brethren in 1878 and lived a true and devoted Christian life until her death. She leaves a husband, three sons, four daughters, twenty-nine grandchildren and eleven great-grandchildren and many friends to mourn her departure. Services by the writer from Col. 3: 4. Interment in the Courtland cemetery.—E. D. Steward, Belleville, Kans.

Rogers, Bro. Walter, son of Eld. Levi and Catharine Rogers, born Dec. 31, 1890, died June 9, 1924, aged 34 years, 5 months and 8 days. Bro. Rogers leaves his aged mother, his wife and five children, also three brothers. Funeral services were conducted from the church at Byot, conducted by J. F. Ream, assisted by the writer.—F. B. Mickel, New Paris, Pa.

Sell, Sister Martha Ann, died at her home in Cameron, Mo., June 12, 1924, aged 70 years, 11 months and 20 days, erysipelas causing her death. Her husband, Joseph B. Sell, and one child preceded her to the spirit world. She is survived by one daughter, Miss Lucy Sell, of Cameron. Funeral services were conducted from the church at Plattsburg by the writer. Interment in the cemetery at that place.—Harvey Hostetler, Plattsburg, Mo.

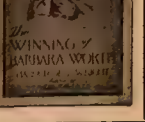
Stauffer, Bro. Geo. W., born in Stark County, Ohio, Feb. 27, 1849, died in Polo, Ill., June 3, 1924. In 1865 he came to Ogle County, Ill., and March 20, 1873 was united in marriage to Rebecca Deihl, who died in 1917. He was a member of the Church of the Brethren for fifty-five years. He leaves three granddaughters, four sons and one daughter, thirteen grandchildren and three great-grandchildren. Funeral services held at the Pine Creek church conducted by Bro. J. S. Flory, assisted by Rev. B. H. Cleaver, of the Dixon Christian church.—L. Alice Flory, Polo, Ill.

Stauffer, Mary Ann, daughter of John and Mary Sides, was born in Lancaster County, Pa., Nov. 1, 1866, died June 8, 1924, at her home near Ayr, Neb., aged 57 years, 7 months and 8 days. In March, 1899, she came with her parents to Adams County, Neb., and in April, 1908, she united with the Church of the Brethren of which she was a faithful member. During two years she patiently endured her suffering and testified that she was ready to depart and be with her Lord. She leaves three children, Mrs. Ida Miller, Edgar and Mamie, all of Ayr, three grandchildren, four sisters and one brother. Services conducted by Eld. J. R. Smith, of Lincoln, Neb., assisted by the minister of the Mennonite Church.—No signature.

Weimer, Amos Sharon, son of Brother Otis and Sister Louisa Weimer, born May 31, 1914, died June 15, 1924, aged 10 years, 15 days. He was a regular attendant at Sunday-school and church. After attending Sunday-school and Children's Day services he went, in the afternoon, with his brother to a pond on the farm. The water was high because of a recent rain, and the boy got in deeper than he knew. When the brother returned from the house, where he had gone to summon his father, life was gone. Services by the writer from 2 Cor. 1: 3, 4. Interment in the cemetery at Peace Valley.—F. L. Fike, Peace Valley, Mo.

Williamson, Sister Lydia A., nee Moneymith, was born in Crawford County, Ohio, Nov. 4, 1831, died of paralysis and infirmity at the home of her daughter of Union Mills, Ind., June 1, 1924, aged 92 years, 6 months and 24 days. Services conducted by the writer at the Sand Ridge church and interment in near-by cemetery.—L. S. Burns, Etna Green, Ind.

Wine, Bro. Abram J., aged 69 years, died May 12, 1924. He was born in Rockingham County, Va., the son of Bro. George and Sister Catherine Wine. When a young man he went to Iowa and there married Sister Lydia Flory, daughter of Bro. Samuel Flory. In later years they moved to Texas where she died. He made his home in Ft. Worth, Tex., until his illness. Death came in the home of his son at Arlington, Tex. He was buried by the side of his wife at Nacogdoches, Tex. He leaves two sons, Bro. Henry Wine, of Rocky Ford, Colo., and Bro. S. F. Wine, of Arlington, Tex., and one daughter, Sister Mollie Cline, also several grandchildren.—Annie Baker McKinney, McKinney, Tex.



VACATION SUGGESTIONS

BUY BOOKS READ BOOKS GIVE BOOKS

A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea, ... \$1.90	The Road to Le Reve, ... \$1.50
L. M. Montgomery	Brewer Corcoran
Anne of Green Gables, ... 1.90	The Primrose Ring, ...75c
L. M. Montgomery	Ruth Sawyer
Anne of the Island, ... 1.90	Round the Corner in Gay St., ...75c
L. M. Montgomery	Grace Richmond
Billy Topsail, M. D., ... 1.65	Strawberry Acres, ...75c
Norman Duncan	Grace Richmond
The Winning of Barbara Worth, 75c	The Sky Pilot, ...75c
Harold B. Wright	Ralph Connor
Their Yesterdays, ...75c	Wings and Fetters, ...75c
Harold B. Wright	Florence M. Kingaley
When a Man's a Man, ...75c	Little Merry Christmas, ...60c
Harold B. Wright	Winifred Arnold
Corporal Cameron, ...75c	Kazan, A Dog Story, ...75c
Ralph Connor	James O. Curwood
The Doctor, ...75c	Barce, Son of Kazan, ...75c
Ralph Connor	James O. Curwood
The Foreigner, ...75c	Abraham Lincoln, Boy and Man, 75c
Ralph Connor	James Morgan
Rainbow Valley, ...75c	Theodore Roosevelt, Boy and Man, ...75c
L. M. Montgomery	James Morgan
Anne's House of Dreams, ...75c	Adventures in Contentment, ...75c
L. M. Montgomery	David Grayson
The Harvester, ...75c	Adventures in Friendship, ...75c
Gene Stratton Porter	David Grayson
The Following of the Star, ...75c	The Friendly Road, ...75c
Florence Barclay	David Grayson
The Mine with the Iron Door, .. \$2.00	Uncle Tom's Cabin, Illustrated, .. 2.00
Harold B. Wright	Harriet B. Stowe
Theodore Roosevelt—100% American, ...75c	Georgina of the Rainbows, ...75c
W. R. Thayer	Annie F. Johnston
Two Ancient Red Cross Tales, .. 60c	Up from Slavery, ...75c
F. W. Wilson	Booker T. Washington
Glengarry School Days, ...75c	Ladies in Waiting, ...75c
Ralph Connor	Kate D. Wiggin
The Man from Glengarry, ...75c	Ben Hur, ...75c
Ralph Connor	Low Wallace
The Mistress of Shenstone, ...75c	Prudence of the Parsonage, ...75c
Florence Barclay	Ethel Heston
Freckles, ...75c	Prudence Says So, ...75c
Gene Stratton Porter	Ethel Heston
Pollyanna, The Glad Book, ... 1.90	Pilgrim's Progress, ... 1.00
Eleanor Porter	John Bunyan
Pollyanna Grows Up, ... 1.90	The Patrol of the Sun Dance Trail, ...75c
Eleanor Porter	Ralph Connor
Girl of the Limberlost, ...75c	My Pets, ... 1.25
Gene Stratton Porter	Marshall Saunders
Michael O'Halloran, ...75c	The Shepherd of the Hills, ...75c
Gene Stratton Porter	Harold B. Wright
The Man Who Forgot, ...75c	That Printer of Udell's, ...75c
James Hay, Jr.	Harold B. Wright
Just David, ...75c	The Rosary, ...75c
Eleanor Porter	Florence Barclay
Red Pepper Burns, ...75c	The Courage of Marge O'Doon, .. .75c
Grace Richmond	James O. Curwood
Mrs. Red Pepper, ...75c	The Light in the Clearing, ...75c
Grace Richmond	Irving Bacheller
Miss Billy, ... 1.90	Dawn, ...75c
Eleanor Porter	Eleanor Porter
Miss Billy's Decision, ... 1.90	The Witness, ...75c
Eleanor Porter	Grace L. H. Lutz
Miss Billy Married, ... 1.90	The Sky Pilot in No Man's Land, 75c
Eleanor Porter	Ralph Connor
Rebecca of Sunnybrook Farm, ... 75c	Keeping Up with Lizzie, ...75c
Kate D. Wiggin	Irving Bacheller
Mother, ...75c	The Soul of Ann Rutledge, ...75c
Kathleen Norris	Bernie Babcock
New Chronicles of Rebecca, ... 75c	The Voice in the Wilderness, ... 75c
Kate D. Wiggin	Grace L. H. Lutz
Mother Carey's Chickens, ... 75c	Red and Black, ...75c
Kate D. Wiggin	Grace Richmond
Peggen, ...75c	Red Pepper's Patients, ...75c
Eleanor H. Brainerd	Grace Richmond
The Major, ...75c	
Ralph Connor	

All prices include postage or express charges. This list may be used as an order sheet. Send your orders early.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Authorization for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 429)

city. We welcome you to our mission at the corner of Superior and East 110th St.—Verna Dredge, 856 Greyton Road, Cleveland, Ohio, June 23.

OKLAHOMA

Big Creek church met in quarterly conference on Sunday, June 12, with Eld. W. R. Arngbright in charge.

Superintendent, Bro. Ira Mohler; secretary, Sister Pearl Holder; chorister, Sister Freeda Fillmore. Bro. Ralph Holsinger was elected president of the Christian Workers' Society and Bro. Orville Pote, vice-president. Brethren Arngbright and D. L. Kinzie were chosen delegates to the District Meeting. Sister Oma Holder was chosen correspondent of the year. Four young people from Sand road was baptized into the church by baptism Sunday morning. Bro. Feller, who is now with us conducting a series of meetings.—Mrs. Oliver E. Fillmore, Cushing, Okla., June 16.

Hollow.—Bro. Luckett began a series of meetings May 26 and closed June 8. Many uplifting sermons were preached, and sixteen decided for Christ. Thirteen were baptized. The last Sunday of the meeting was very beautiful. We did not have as large attendance as we would otherwise have had. The church met in council June 16, with Eld. D. P. Neher presiding. New officers were elected. We decided to hold a series of meetings. We also decided to have a Vacation Bible School this summer. Bro. Neher delivered two splendid sermons on Sunday.—Mrs. L. Davis, Banett, Okla., June 18.

Pleasant Plains church enjoyed our spring love feast, the evening of June 7. A hail storm early in the evening kept some from attending. Bro. A. B. Diller, our elder, of Nash, officiated. About forty communed. The ministers and deacons made the yearly visit recently and found our members in good standing. Following services Sunday morning after the annual love feast, we had a surprise dinner. Another worker, Sister Lola Hawkins, is seriously ill in the Cherokee Hospital. Pray for her! Prof. Deeter of McPherson College called on our people June 13. Harvest, the busiest time of the year, is upon us. May we keep our minds upon the harvest of souls and not entirely upon wheat. Mary Prentice Wilson, Aline, Okla., June 21.

PENNSYLVANIA

Aughwick. During the last two weeks of May we had a season of rain, hung from the Lord. We began a series of meetings on May 18 with Sister Mary E. Martin, of Mt. Airy, Md., assisting. Sister Martin delivered several Spirit-filled, Bible-filled sermons, which attracted splendid audiences from the entire congregation as well as from those of other denominations. She preached the old-fashioned "church school" in the morning. The large stone church was well filled a number of times, an uncommon event for many years since many of the brethren have died or moved away. There were ten conversions. Four have been baptized. One girl whose parents are members of the church came ninety miles that she might be received into the church and participate in the communion. On May 24 we held our council, at which time much business was transacted, looking to a larger and more active congregation. May 31 was the love feast, services beginning at 2 o'clock, with Elders J. C. Swigart, T. T. Myers and D. O. Cottrell and John Winters present. The voice of the church was taken and it was decided to hold the communion held in the Aughwick congregation for over ten years. About thirty of these took part in this holy ordinance for the first time. The congregation as a whole feels much strengthened and we are expecting better things in the future.—Mrs. A. M. Stout, Orbisonia, Pa., June 16.

Bothany (Philadelphia).—On Sunday, June 22, we held our Children's Day Program. Besides the Children's Day program we had some short talks by our pastor and others. The June 23rd was the 25th anniversary, and our speakers urged us to do bigger and better things. On Thursday evening, June 19, our Ladies' Bible Class held a Strawberry Festival, for the benefit of the church. They cleared over sixty dollars. At a teachers' meeting Sunday, we decided to hold our Sunday-school on the night of July 13. We are hoping it will be more successful this year than last.—Katherine Gutwals, 3204 Potter St., Philadelphia, Pa., June 23.

Conewago.—On the evening of July 13 Bro. J. I. Baugher, of Elizabethtown, will speak on temperance. A hearty invitation is extended to those wishing to attend this meeting.—Minnie Hostetler, Lawn, Pa., July 23.

Indian Creek church met in regular quarterly council Saturday afternoon, June 21, with Eld. James B. Shisler presiding. The first item of business considered was the election of a presiding elder for our congregation, a committee of two elders from adjoining churches being present. The result was the reelection of Eld. Shisler for a term of three years. The regular business for the day was then considered. Our Conference offering amounted to \$158. Since our last report two have been admitted into the church through baptism, making a total of eighteen new members during the second quarter. We were agreeably surprised Sunday morning, June 15, to have with us Brethren H. I. Hays and A. C. Baugher of the faculty of Elizabethtown College, who delivered very helpful and interesting messages to the church and Sunday-school.—Mathias P. Landis, Vernfield, Pa., June 23.

Mechanicsburg.—The Sunday-school observed Easter and Mother's Day by giving short programs. The Lower Cumberland congregation held its love feast at the Mohler's house May 18, Bro. Steersman officiating. Our quarterly council was held at Bong Springs, June 14, at which time it was decided to hold the fall love feast at the Lower Cumberland church in Mechanicsburg house, which is located on the corner of Simpson and Frederick Streets. The first of the three local Sunday-school meetings (in the congregation) will be held at Bong Springs, June 29, at 7:15 P. M. Special messengers and resolutions will be given, and questions relating to local Sunday-school work will be discussed.—Carrie Miller, Mechanicsburg, Pa., June 18.

Mechanic Grove.—May 18 Bro. Vernon Slawter, of Pottstown, Pa., came into our midst and conducted a series of meetings for two weeks. We are happy to report nine young boys accepted Christ during Bro. Slawter's efforts. Our meetings closed with a love feast. About one hundred and eighty communed.—Mary P. Habecker, Mechanic Grove, Pa., May 18.

New Enterprise.—Bro. O. P. Haines closed our meeting with very good interest after being with us three weeks. Fifty-two confessed Christ, and three were baptized before the love feast, making fifty-five in all. Brethren Yoder and Detweiler have returned from Annual Meeting, and on Sunday morning Bro. Yoder gave us a good report of the Conference. Brother and Sister Yoder now go to Ohio for a two weeks' meeting.—Mrs. Jno. Snoberger, New Enterprise, Pa., June 17.

Roaring Spring.—Our love feast was held May 18 with a large number of members present. Bro. L. R. Holsinger, of Martinsburg, officiated. Mother's Day was very fittingly observed. Bro. Miller preached a helpful sermon to a well-filled house on the subject,

"Woman, the Capstone of Creation." Bro. Crosswhite, of Peru, Ind., formerly pastor here, visited us a few days on his return from Conference, preaching for us on the morning of June 15. The same evening Children's Day program, "Gateways of the Bible," was well rendered.—Mrs. Eltra Over, Roaring Spring, Pa., June 22.

Rockwood.—Our love feast will be held July 6 in the evening. The Sunday-school is increasing in attendance and interest. A circulating library has been founded. Our pastor, Bro. Kulp, has returned from Conference, bringing with him much valuable information and help.—Oscar L. Schrock, 413 W. Broadway, Rockwood, Pa., June 23.

VIRGINIA

Belmont church met in council June 21, at Brooks Mission, with Eld. I. N. Zigler presiding. The attendance was small, owing to bad roads. The Vacation School Committee gave a favorable report. The matter of the school was then placed in the hands of the Education Committee to make further arrangements. The time has not yet been set. Brethren W. R. Brooks and G. T. Yagel were chosen delegates to District Meeting, with Brethren H. O. Mason and L. L. Mason as alternates. Bro. J. S. Roller of Timberville, Va., will begin a series of meetings at the Brooks Mission on July 20. The meeting of Belmont was to have been in May, but was postponed on account of the late season. Another date has not yet been decided upon. Our Christian Workers' Society was reorganized at our last council and is now giving programs each Sunday evening.—Florence Yagel, Belmont, Va., June 23.

WASHINGTON

Omak congregation met in council June 7. One paper was sent to the District Conference. Brethren Ralph Breshears and Raymond Downey were called to the deacon's office, and they, with their wives, were installed. Brethren B. E. Breshears and J. U. G. Stivers were elected as delegates to the District Conference to be held in Seattle in August. Sister Florence Breshears is home from Bethany Bible School for the summer months. We are glad to have her with us to assist in the work of the church.—Mrs. Sarah A. Stivers, Omak, Wash., June 16.

Wenatchee Valley.—By direction of our pastor, Bro. Ira J. Lapp, the first week in June we observed as a week of prayer. The several churches were earnest and well attended. Sunday morning, June 8, occurred the dedicatory service of our basement edifice, the first unit of our church building. The responsive service in which all had a part was very impressive. Eld. Warren Slabaugh delivered the address. The evening of the 8th, with Bro. Lapp in the pulpit, we began our evangelistic program. The messages throughout the week were forceful, causing the Christian, as well as the sinner, to search out the heart to ascertain if at all times we make the best possible choice, and causing us to see the danger of choosing the lesser good, and thereby commit sin. It was truly a time of refreshing. Twenty-five were received into the church by baptism, four reclaimed and one received by letter. On Sunday evening, June 15, at the invitation of our pastor, four of the leading churches of the city dismissed their own services and met with us in a service of welcome. This proved to be a great fellowship meeting. Following an address by one of the pastors, in which he discussed the "Spiritual Needs of Wenatchee," a sentiment was adopted which expressed our opinion, which resulted in a resolution being passed to present a request to the city council that the theaters be closed on the Lord's Day. Monday evening, June 16, we enjoyed our first communion service in the city, a large number participating. On the afternoon of June 14 we convened in quarterly council. Brethren Wm. Deardorff, Ira J. Lapp, and L. J. Sellers were elected as delegates to District Meeting, which convenes in Seattle. We arranged to organize a Junior Christian Workers' Society, with C. A. Bundy president and the writer as assistant. At the suggestion of Bro. Lapp we decided to arrange our church program so there will be three outstanding services, Sunday morning, Sunday evening and Wednesday night, to be known as "church night," at which time the various departments of Bible study will meet, as well as other church activities that can be practically promoted at that time. A report of the Ways and Means Committee was made, in which the fact was mentioned that the architect, because of the united way in which our people responded to the church building program, deducted nearly a hundred dollars from his fee. Eld. W. A. Deardorff commended the church for the feeling of good will which prevails.—Mrs. C. R. Weimer, Wenatchee, Wash., June 19.

WEST VIRGINIA

Brick church.—The continued heavy rains make travel difficult in many places. June 7 we met in council with Eld. Orlan Hamstead presiding. Quite a bit of business came before the council, all of which was disposed of in a satisfactory manner. We decided to hold a series of meetings at each of the three houses in the congregation if we can procure an evangelist. Our Sunday-school shows growth in numbers and interest. We will have a Sunday-school rally on the Fourth of July. Bro. C. R. Weimer has done almost all of the preaching for the past two years. The preaching points are widely separated, but he has been faithful, and is always present, if the weather permits.—Loretta M. Idelman, Scherr, W. Va., June 15.

Harners Run (Beaver Run congregation).—Sister Mary E. Martin, of Mt. Airy, Md., began a series of meetings May 3. The interest was good from the beginning and continued to grow to the close of the meeting May 18. It rained much of the time, but the intensely interesting manner in which the Gospel was told drew large crowds of attentive listeners. Eighteen powerful discourses were delivered at this schoolhouse. One service was held at Antioch, several miles distant, and one at the home of a brother for the benefit of an aged sister. Many homes were visited. Seven young people decided for Christ. Six of them were Sunday-school pupils. The Lord's cause has been strengthened in this place.—E. Grace Bane, Burlington, W. Va., June 17.

WISCONSIN

Chippewa Valley church met in council June 4, with Eld. Ralph G. Rarick presiding. Letters were granted to Bro. C. I. Weber and wife, our pastor, as they expect to leave soon for other fields of service. Bro. Rarick consented to be our elder for a short time. Committees were appointed to arrange for the District Meeting, which is to convene here this fall. Bro. Howard Peden was chosen as general man-

ager. Bro. G. G. Canfield, of Freeport, Ill., is with us now in the midst of a series of meetings, and is preaching the Word with power. Up to this time five have expressed a willingness to come into the church and work for the Master. We hope many more may make the good choice before the meetings close.—John Cripe, Mondovi, Wis., June 18.

Stanley.—Our Vacation Bible School will begin July 14 with Bro. Ralph Rarick superintendent and Sister Rarick assistant in the work. At the close of the term of two weeks we will hold our love feast, July 25. Our Annual Meeting offering amounted to \$21.50.—Mrs. Jacob Winkler, Stanley, Wis., June 24.

ANNOUNCEMENTS

DISTRICT MEETINGS	Michigan
July 8-10, North Dakota and Eastern Montana, at Surrey, N. Dak.	Sept. 20, Fairview.
Aug. 12-15, Michigan, at Beaver-ton.	Missouri July 13, Mountain Grove.
LOVE FEASTS	New York July 19, Lake Ridge.
California July 12, 8 pm, Chowchilla.	Ohio Sept. 20, Fairview.
Indiana Oct. 4, Pleasant View.	Oklahoma Nov. 1, 6 pm, Painter Creek.
Oct. 11, 10 am, Plevna.	Pennsylvania July 6, New Paris.
Oct. 18, 5 pm, Pleasant Valley.	July 6, Rockwood.
Oct. 18, 7 pm, West El River.	Wisconsin July 25, Stanley.
Oct. 25, 10:30 am, Buck Creek.	

EVERY MEMBER

should have a copy of the

Full Report of the Annual Conference at Hershey

This contains the full discussions of the questions brought before the Conference and much better than the Minutes gives the trend of thought of the Church on these questions. So every one who wishes to know what the Church is doing or where it is going will want to have and study the Full Report.

PRICE 50c POSTPAID

Brethren Publishing House
Elgin, Illinois

INGLENOK COOK BOOK

A comprehensive book for the housewife. The Revised Inglenook Cook Book contains over twenty departments. It has pleased thousands and will please you.

Inglenook Cook Book is no hasty compilation. It has been developed through years of revision for just such an occasion as the present for:

1. The recipes were written by women who cook.
2. The recipes are easy to understand.
3. The emphasis is on simple and wholesome dishes.
4. Every recipe has been tried.
5. The Revised Inglenook Cook Book is standing the test of service.

AN INEXPENSIVE AND PRACTICAL BOOK

The price of the Inglenook Cook Book puts it within the reach of all. The new and revised edition will be sent for 75c per copy, postpaid. This edition is neatly bound in white oil-cloth and will stand a lot of hard kitchen use.

AGENTS WANTED

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

JUNIATA COLLEGE

Huntingdon, Pa.

Martin G. Brumbaugh, Ph. D., LL. D., President

A Standard College: Coeducational

Courses in Arts, Science, Music, Business Administration, Home Economics, Education and Bible. Also two year Secretarial and Pre-Medical courses.

College Year Opens September 9, 1924

Early application for dormitory accommodations is desirable.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., July 12, 1924

No. 28

In This Number

Editorial—	
A Gospel for a World in Need (H. A. B.),	433
Making Grace Abound,	433
It's Easy When You Understand It,	433
Among the Churches,	440
Around the World,	441
The Quiet Hour (J. H. H.),	442
Our Forward Movement—	
Shall Christians Tithe?	437
Contrary Winds,	437
A Catechism on Christian Stewardship,	437
Record of Giving,	437
General Forum—	
The World's Bible (Poem),	434
Some Stirring Events. By J. H. Moore,	434
Simplicity. By Maud Mohler Trimmer,	434
Divine Guidance.—Part 2. By Nathan Martin,	435
The Doric. By D. W. Kutz,	435
Report of Resolutions Committee,	436
How Your Congregation May Succeed.—Part 1. By Perry Williams,	436
Heeding God's Call.—Part 2. By B. E. Breshers,	442
Forgiveness. By Ida M. Helm,	442
An "S. O. S." From the East. By J. M. Blough,	443
Wisdom That Is Foolishness. By Chester E. Shuler,	444
Whatsoever. By Oma Karn,	444
The Pastor's Study—	
Seed Thoughts for Young Christians.—Lesson 4. By G. K. Walker,	438
"Being Dead, Yet Speaking." By Roy Temple House,	438
Whosoever Will. By R. H. Miller,	438
What Do Men Want? By Julia Graydon,	438
Home and Family—	
A Child's Evening Prayer (Poem),	439
Family Worship. By Kathryn Royer Holsapple,	439
Prayers for Small Children (Poem),	439
The Family Altar. By Ida M. Helm,	439
Dollar Talk and Penny Honesty. By George W. Tuttle,	439

...EDITORIAL...

A Gospel for a World in Need

As one reviews the history of the Church of the Brethren he not only gains in admiration for the past but also in a keener interest in the demands of the present. For it becomes increasingly evident that the accomplishments of the past cannot answer for the responsibilities of this present generation, nor meet our obligations to a world that "groaneth and travaileth in pain together until now." Inevitably as members of the church we come again to questions about the church and her message. Has the Church of the Brethren a vital message for our time? Do we in reality have a Gospel for this present world in need?

An answer to these questions depends upon what we can discover as to the nature of the principles that underlie our message as a church. Do we stand for a body of truth that answers to the world's deepest needs?

More and more it seems that the world is looking to Jesus for help. In his life and teaching men seem to be finding the one way out. For an introduction to the principles of Jesus consider the first chapter of the Sermon on the Mount. The great principles therein advocated are suggested by such words as poise, brotherliness, purity, truthfulness, unselfishness, and love. Now does the Church of the Brethren attempt any practical application of these fundamental ideals to the problems of modern life? Let us see.

What is so scientific and really essential to progress as the kind of mental poise exhibited in Jesus? In his mind he weighed and joined the gifts of the past with the possibilities of the future. His thoroughly sane and constructive aim was to fulfill and not to destroy. Is there not a practical doctrinal echo of the mental poise of Jesus in the determination of those who have consistently refused to formulate a creed lest they should place something in the way of the "progression and perfection of spiritual knowledge" which is so highly desirable?

Again, in answer to the question as to whether or not the Church of the Brethren has given a practical turn to the idealism of Jesus, consider in order the rest of the catch words suggested by the fifth chapter of Matthew. Thus, for brotherliness, we as a church have

cultivated a democracy in church government and in our social life that has made us one great family of brethren. For purity we have emphasized the simple life and the values of self-control. In the case of truthfulness we have insisted on such inherent sincerity that an oath should be unnecessary. For a practical demonstration of our acceptance of the principle of unselfishness we cite our historic stand against war. In this field we advocate a set of human relations calculated to make the largest mutual self-realization possible through a life of industry and peace. And if there is any other thing needful that is not comprehended in poise, brotherliness, purity, truthfulness, and unselfishness it is covered by an advocacy of a life of love that in going the second mile "seeketh not its own." Perhaps such a view of our church doctrines may sound a bit egotistical; and yet, it is not illogical to consider that the will to be right ends with a passion to be perfect. And this is the goal of the idealism of Jesus, for he himself has said: "Ye therefore shall be perfect as your heavenly Father is perfect."

Thus the basic characteristic of our church doctrines is not their peculiarity, except in so far as that may consist in an attempt to relate the idealism of Jesus to every day life. And in the measure that the Church of the Brethren is able to give the ideals of Jesus a practical significance in life it is clear that in just that measure she is ministering to the needs of our day and generation. And this should be true, because, perhaps, no other body of church doctrines rests on a more scientific basis. For in their insistence upon making the New Testament the final appeal the founders of the Church of the Brethren doubtless builded better than they knew. The decision not only bound them to stand for the principles of Jesus according to the best light of their generation, but it also left the way open for changing methods and an enlarging vision. In theory they were always free from the trammels and embarrassments of creedal statements, all of which should have made it particularly easy to present the idealism of Jesus in terms of changing need. But have we done all this? Our present state of indecision suggests the need of some notice of both the weakness and the strength of our position as idealists.

In practice the pursuit of far-off ideals has tended to develop in us an attitude of otherworldliness that has tended toward unpreparedness, unpracticality, and diffidence. During the World War these weaknesses of ours were thoroughly exposed and our tendency toward introspection stimulated. Nothing is clearer to us now than the fact that with all our organization we were perhaps the least prepared in unprepared America in 1917. And what is more, under the profound stimulus of the World War we seemed unable to formulate an appealing and workable plan whereby we could vindicate our idealism to a world in need. In the main we stood by in an anguish of indecision and regret. We did so much less than our idealism warranted that the biggest monument that remains of those terrible years is perhaps the tower of our failure. In those days we were good help on the farm or in the shop or bank; but somehow we did not seem to be able to relate our fine ideals in a practical way to the larger ends in life. And we must admit, too, that we were not quite sure of ourselves; we were a bit too diffident to assume masterful leadership.

But this is enough regarding the weaknesses of the idealist. To dwell here would be to aggravate the very weaknesses that we wish to escape. We know now that the idealist is usually in good but not especially popular company. We know, too, that the pursuit

of that which seems Utopian generally means isolation and criticism, especially in those periods of group hysteria when men cannot think without bias. We know, also, that the higher the profession the more abysmal the failure. Thus, in order to understand ourselves we need more than a catalog of our weaknesses. We need in addition an encouraging view of the strength of our position as idealists. And just here it may not be amiss to suggest that perhaps our very failure as idealists is a significant omen for the future! If the pursuit of that which is ultimately desirable in human relations, when but partially attained, can carry the members of a small group so far from a world of materialism and expediency that they grow impractical and diffident, does not this very failure of the idealist become an indication of how completely the following of the principles of Jesus should demobilize the world? In other words, the pursuit of the idealism of Jesus should produce a type of men not easily herded into war nor moved by the arguments of expediency. But in the last analysis the future of any institution, as well as its present justification, rests upon the intrinsic worth of its foundation principles. And in this respect the Church of the Brethren occupies a unique position. However much certain of our principles may be criticised as Utopian the fact remains that they rest on New Testament sanction and must therefore represent that which is ultimately right. Thus, their vindication becomes as certain as the final triumph of the right. Indeed there is at present nothing more heartening to us than the way in which the world at large is rediscovering the value of certain ancient Christian principles for which our church has stood through more than two centuries of trial and criticism.

H. A. B.

Making Grace Abound

We do not need to continue in sin in order that grace may abound, Paul told the Romans in no uncertain tones. There is plenty of room for grace to abound, when we have done our utmost to stop sinning in ourselves and everybody else. In fact, that is the condition which makes it possible for grace to abound.

As long as one cherishes sin in his heart, the grace of God can do nothing for him. He must put sin away absolutely in purpose and must desire and strive to put it away in practice.

Nor does anybody anywhere need to continue in sin that God's grace may abound in the world. God has no use for sin in any form. It is always an obstacle in his path. He hates it and is seeking its banishment from the universe. Let's help him, that his loving grace may abound more and more.

It's Easy When You Understand It

At the close of one of those paragraphs in which Paul occasionally recites his troubles or refers to them, he gives the explanation of his composure. "For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God."

He could easily stand it because it was in the interest of a people he loved. The great blessings which were coming to them made them thankful, and that thankfulness, that appreciation of the grace of God, was just what God wanted. It abounded unto his glory. And to contribute thus to the glory of God by making his fellow-men happy and thankful, was glory enough for Paul. It was worth many times over all the sacrifice it required.

How simple it all is when you get into the secret of it.

GENERAL FORUM

The World's Bible

Christ has no hands but our hands
To do his work today;
He has no feet but our feet,
To lead men in his way;
He has no tongues but our tongues,
To tell men how he died;
He has no help but our help,
To bring them to his side.

We are the only Bible,
The careless world will read;
We are the sinner's Gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements lie?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?

—Annie Johnson Flint.

Some Stirring Events

BY J. H. MOORE

THE recent notice in the MESSENGER for June 14 of the death of Bro. David A. Norcross calls to mind some stirring events of the middle seventies. It was in the fall of 1876 that the *Brethren at Work*, the only western Brethren paper then published, was launched at Lanark, Ill., in charge of Brethren J. T. Myers, M. M. Eshelman and myself. The Brotherhood was fairly bristling with visions and burning questions. In a sense nearly every church was a live wire and practically every member had a conviction. The visions of the time did not reach the heathen lands, but they did cover all the Western Continent north of the Rio Grande and swept into northern Europe.

D. L. Moody, in the evangelistic field, was the talk wherever the English language was read. As a layman he had worked himself to the front and was introducing a new method of reaching men and women with the gospel plea. The different denominations were on the alert and some of them decidedly aggressive, all interested in their denominational pleas. Especially was this true of the Disciples, Adventists, Brethren, Universalists and Mormons. The church papers had about them a distinct denominational and doctrinal ring. Religious debates were common, and in the polemical arena were some of the most brilliant scholars and devout men of the continent. Religious tracts, teeming with arguments, declarations, keen wit, vigor, historical and scriptural citations were met with on every hand. It was a period in which men of mature minds were made to think, and the conversions reported showed a decided per cent from the adult ranks.

Among the Brethren an evangelistic wave was sweeping the churches. S. H. Bashor, a young brother from Northern Missouri, had just come upon the scene, and with him came a new form of evangelistic efforts among our people. Some called him the "Moody of the Dunker Church." Many, probably correctly so, looked upon him as dangerously liberal along nonconformity lines, but when it came to the general doctrine of the church there was about his preaching a ring, keenness of argument, wit and force seldom equaled in our pulpits, and as a result people, many of them young people, came to the church by the score. His success in revival circles fired the hearts of a score or more earnest preachers in many parts of the Brotherhood. Along with these stood such noble men as Elders James Quinter, D. P. Saylor, R. H. Miller, and others who were looked upon as wheel horses in our ranks. Bro. Hope had just been sent to Denmark by the churches of Illinois. Sunday-schools were working their way to the front, and the educational question was enlivening the

brains and tusseling with the purse strings of men and women in a hundred or more churches.

The best educated, the most loyal and the most brainy and active men were called to the ministry, and all of them, practically to the man, accepted the call without any thought of support. They were only too glad to do something in the interest of the church that it was their honor and privilege to represent. Under the influences of the voluntary efforts of such men churches sprung into existence, small congregations grew in numbers and strength, and in the eyes of people generally the Church of the Brethren reached a standing that was a credit to the parts of the nation in which they operated and functioned. Say whatever you will about church activities and world visions, these were stirring days, and the activities of the time developed men whose religious and business strength made it possible for them to establish, nourish and leave behind them the strong churches, that even today stand as monuments of faith, prayers, labors and efficiency. It is a grave injustice to speak of these early churches as inactive and lacking in spirit and vision as has only too frequently been done by MESSENGER writers and the authors of some widely read books. Most of our early congregations were, in their day, looked upon as live wire churches and enjoyed a splendid, creditable and even a predominating influence in the extensive communities in which they functioned.

It was in the midst of these stirring events that Bro. Norcross became a member of the Church of the Brethren. Our two church papers, the *Brethren at Work* at Lanark, Ill., and the *Primitive Christian*, at Huntingdon, Pa., with Eld. James Quinter editor-in-chief, were alive to every interest of the Brotherhood. Our western house was sending out tracts by the hundreds and the thousands. They were all doctrinal tracts, and put scores of people, not members of the church, to thinking. Among the number was Bro. Norcross, then living at Shoals, Ind. He got in touch with our office, and between him and Bro. Eshelman there was a most interesting correspondence. He wrote a beautiful hand, and had a very keen and logical way of expressing himself. For years he had been a member of the Disciple Church; read their best papers and books; and possessed a splendid knowledge of the doctrines and claims of the church. But our tracts in defense of trine immersion and the church ordinances in general put him to some vigorous thinking, and after weighing the matter carefully he decided to make a change, and applied to the Brethren for what he ever afterward recognized as the apostolic form of baptism. Coming from a church holding the same views as do the Brethren concerning the antecedents of the initiatory rite, and some other doctrinal points, gave him strong, clear and abiding convictions regarding the divinity, miraculous power, resurrection and ascension of Christ; the inspiration of the Scriptures, the New Testament as the standard of right, faith, repentance, confession and baptism for the remission of sins, as fundamental doctrines. Respecting these points we have found few, among our preachers and writers, with better defined views.

Bro. Norcross never became widely known among our people, though he did, in the course of years, do considerable writing for our church papers. Then it is said that he preached the Gospel for fifty years. Did you ever pause to consider what it means to preach Sunday after Sunday, and sometimes daily for fifty years? In these days the value of a minister in a community is often reckoned in dollars and cents. If we thus reckon the uncompensated service of our brother during the more active period of his ministerial labor, say forty years, at the very low price of five hundred dollars a year, it means a real contribution to the Brotherhood of not less than twenty thousand dollars. And what we are here saying may well apply to ten thousand earnest preachers, who dealt out a free Gospel, died in the faith and so passed on. With emphasis it may also apply to a thousand, or possibly more, who are rendering a like service while awaiting a call to the upper counting room where ministerial values are to be reckoned by the celestial scale. And yet in the face of all

this noble sacrifice of life and finances, which as gaged by earthly values, means millions upon millions of money, some are thoughtless enough to criticize the fathers for their lack of mission zeal, energy and vision. Were we as much disposed to honor the heroes of the Gospel as the world is to honor the heroes of the battle field, we might very consistently erect an enduring granite monument bearing this inscription: "In Memory of the Ten Thousand Brethren Heroes, Who Preached a Free Gospel, and Died in the Faith." Sebring, Fla.

Simplicity

BY MAUD MOHLER TRIMMER

EVERYBODY loves simple people. They are so homey and comfortable. We enjoy them as we do an open fire and loose old clothes. But simplicity, though so universally admired, is a grace difficult to obtain and to define as love. It is no set and fixed thing to which we can set bounds. On the contrary it is variable, for what is simple to one class of people, standard of life or education, is not to another. A mode of life which the world would universally call simple for a president's daughter would be extravagant and unfitting for a charwoman.

The idea of simple living as a part of Christianity is very old. We may rest assured that the apostles and early Christians were truly simple. Not only was it part of their faith to be so, it was also a matter of self-preservation. A man in constant danger of his life can not afford to do anything whatever to attract attention to himself.

Of the churches and religious organizations later than the time of the apostles many suppose the "plain peoples" who emigrated from Europe to America to have been the ones who revived the idea of simplicity as a component part of religion. But this is erroneous. Long before the plain churches existed there arose orders within the old Catholic church that were fiercely devoted to plain living, and that made asceticism obligatory for their members. They walked barefoot, wore coarse clothing, ate rough, plain food and lived in severe, unattractive rooms. Later these men received so much wealth in donations that they grew soft and luxurious in habits, except that they continued their severely plain dressing.

However, simplicity is such an elusive virtue that when we are sure we possess it, after years of determined effort, it is like as not that unwittingly some love of luxury latent within us will find expression. Folks tell of a sect of people who in their efforts to be unworldly live in grim, barnlike houses, ride in hard uncomfortable vehicles, do without late inventions that most of us consider every day conveniences, and dress in clothes of dingy color that never seem new. Yet those who have been their guests say that these same people have vulgarly overlaid tables and that often the food is served in the finest china and cut glass, with heavy sterling silver, and on fine linens. And they have great costly barns also.

There is a woman who is a martinet for simplicity. For years she has made the lives of fellow church members a living Hades by her acid criticisms of their deviations from her interpretation of church rulings. One day she displayed a dress she had just completed for herself. It was beautifully made, exquisitely neat and severely plain. Yet when the beautiful material with its soft silky sheen brought forth cries of admiration, she electrified her hearers by saying: "I paid six dollars and a half a yard for the cloth." And that was before the war.

It has never been a complete success to legislate for simplicity. Some have seen the beauty of the ideal back of the law, have been happy in obeying it to the minutest detail, and have been a blessing because of this. A few have rebelled against what seemed to them arbitrary rulings and have drifted into worldliness, putting fripperies between themselves and God. But there is another equally unfortunate class who have obeyed the law literally with protesting heart because of no consciousness of justice in it, and who have been

so aware of themselves and surroundings that they have focused their attention on themselves instead of on God. A few have been so fond of literal obedience that they have seen the law instead of God. Whatever the cause or object, that thing that shuts God from our vision is sin.

It is interesting to note how different are the things various people consider simple. In clothing, for instance, to some it is neutrality of color, to others severity of line, to others low priced material and to some standardization of style. Yet a garment may be simple though rich in color, artistic in line and of good material. A costume is truly simple when it displays the person as a frame does a picture, when one's attention is focused on the wearer rather than his apparel, and when the clothes are so suitable that one sees but does not remember them especially. A simple house is one that contains just the right amount of tasteful, durable furnishings to be comfortable, and when there is nothing in quantity or quality to take undue expense, time or energy in its upkeep, or to use any time that by right belongs to God.

That rare and beloved creature, the simple man, is one who is unconscious of self.

How is this will-o'-the-wisp of a grace, forgetfulness of self, to be captured? Easily. Just become so absorbed in some great purpose as to lose interest in our own personalities and forget the petty things we esteem so highly.

Long Beach, Calif.

Divine Guidance

BY NATHAN MARTIN

In Three Parts—Part II

IV. Engage Him

THE choice of a Guide, one to whom we can submit all questions of our life, great and small, is the greatest choice one is ever called upon to make. Neglecting to make this choice means yielding passively to the One who will lead his followers down to the depths of despair. This choice of a Guide should be definite and immediate. To delay may mean disappointment. When the will has been fully yielded to God and all personal preferences surrendered, it is a means of strength to accept fully the truth that God will guide us, and that as we go forth in the exercise of faith he will fulfill his will. D. L. Moody once said: "The sweetest lesson I have learned in life is to let God choose for me."

V. Respond to His Guidance

The soul needs to be kept "in tune with the Infinite." God has been sending many messages to this earth, but they have been received by comparatively few. The most recent marvel of the scientific world is radio. When a message is broadcasted, hundreds of instruments may receive it at the same time, but they must be attuned to the sending instrument. Sometime ago, during a little intermission, a government radio employé decided that he would try a little experiment by broadcasting the Twenty-third Psalm. He doubted whether any ship would pick it up. When he was through, no less than sixteen ships returned their "Amen." The response to the Guide's voice will sooner or later mean comparative deafness to all other voices. A certain man, while on a journey, entered the telegraph office of a small station. The operator was sleeping. He was not attracted by the noise of the visitor entering the room, not even by the tattoo of his umbrella upon the floor. A freight train swept by unnoticed by him. Still he slept on. The telegraph instruments clicked constantly, and still he was unconscious of his surroundings. Suddenly he sprang up, placed his fingers on the key of the transmitter. He was wide awake, ready for his duty. He had heard the call of the dispatcher. It was his call. His ears were attuned to it.

VI. Submit to Him

An impression, without its corresponding expression, results in depression. Being interpreted, it means that when the call of duty comes and is passed by unheeded, it loses its effect. Had the operator, instead of arising

promptly, again composed himself to sleep, he would soon have been worthless at his post.

A child sat at the piano, carelessly striking the keys. It was the musician's own child. The master-player arose, placed his hands upon the hands of the child, and in a moment the notes which had amounted only to turbulent discord resolved themselves into perfect harmony. How many a life, fully submitted to the touch of the Master hand, would yield, instead of confusion and discord, the melody of heaven itself!

Dr. F. B. Meyer tells of standing time and time again, at the wharf, and watching the ships come in. He observed how the little lad, with eye and ear fixed upon the captain, shouted the captain's instructions to the grimy engineers below. He continues, "Often have I longed that my will should repeat as accurately and as promptly the words and will of God, that all the lower nature may obey."

VII. Trust Him

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 5, 6). "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37: 5).

"Keep your face always toward the sunshine, and the shadows will fall behind you." Much of what is generally termed clouds in life is simply turning the back to the sunshine.

Again, the upward look dispels fear, by dissociating things from an earthly background. Two boys were permitted by the engineer to ride across Niagara in a cage suspended on a wire which was to be used in constructing a bridge. Scarcely started, they detected the danger of their undertaking, and wished they were back to land. The roar of the falls was deafening. The falling waters caused a dizziness. When they reached the other side, it was found that one of them had swooned and was lying on the bottom of the cage. But they must prepare for the return journey. One of them remembered that his fears decreased when he kept his eyes upward to the sky. He urged his mate to follow his example. This was observed, and they were soon both back to their starting place unharmed. In the journey through the dangers of this earthly life, the upward look adds not only to our happiness but to our safety as well.

Lebanon, Pa.

The Doric

BY D. W. KURTZ

WE are on the way to the World's Sunday-school convention at Glasgow. Who are we? Well, we are a group, mostly members of the Church of the Brethren, from Kansas, Missouri, California, Florida, Michigan, Illinois, and Massachusetts. There are, altogether, thirty-nine in our party, but about ten of these are making a short tour while the others will visit Western Europe after the Convention. Brother and Sister H. Spenser Minnich have preceded us and will join our party in Glasgow. Our party is under the management of Bro. M. R. Murray of Kansas City, who is well known by his letters from Palestine some years ago.

The party left Kansas City June 3, and en route visited Chicago, Niagara Falls, Toronto, the St. Lawrence, and Montreal. We boarded the ship Doric at Montreal June 6, and left port the next morning at 10 o'clock. We had a delightful visit at the old city of Montreal and were surprised to learn that it is the fifth city in size in North America. Montreal is also a city of many historic interests. I am sure most of us do not know our American history as we should, and travel reminds us of our ignorance.

The first few days on board were very delightful because of the fine scenery along the shores of the St. Lawrence, and the newness of everything on the ship. The ship itself is rather new, very beautiful, and satisfactory. But as we entered the iceberg region with its dense fogs and the piercing cold winds of the north, quite a few passengers became "indisposed" and lost their appetites. The dining room was half vacant, and

the room stewards, deck stewards, and nurses, seemed to be busy carrying oranges and crackers on trays to recumbent passengers. However, as we entered the Gulf Stream it seemed as though spring had come in a day. The sun was shining, and everybody was smiling, and it seemed that all were having "just the finest time in the world," and all declared they really were not sick.

There are three Sunday-school parties on the Doric—our party of thirty-nine, another group of twenty-four, and one of sixty-five. We appointed a member from each group to constitute a program committee, and they provided leaders for our daily meetings. Last Sunday afternoon we held our first meeting. Each meeting was opened by devotional exercises, and followed by a lecture. So far all the lectures have been given by the writer. The other talent was "indisposed" to exercise and urged this upon me. The following lectures were given:

1. *How to Get the Most Out of the Sunday-school Convention.*
2. *The Symphony of Life.*
3. *How to Make This Tour Educational.*
4. *The Philosophy of Art.*
5. *The Secret of the Great Masters.*

On Friday night a general concert was given by the talent of the ship as a whole. The presiding officer was M. Wicks, the editor of the *Manchester Guardian*, who is returning home from a lecture tour in the United States where he lectured in a number of our large universities on the problem of peace and good will between the English speaking nations. He is a brilliant man and a delightful speaker. We also have in our company some fine singers who graciously favored us with good music. The humorists are with us too, and that side of life is not neglected. Perhaps the most appreciated part of our program was the community singing led by an expert in that work among our Sunday-school delegates.

But not everything is pleasant. We have on board smoke, smoke, and more smoke. There is just one little corner left on the entire ship—the drawing-room—which is not infested by the eternal smoker. Even that is occasionally visited by women smokers. Out of 500 passengers about 150 smoke, and they seem to keep it up all the time. If you are on the deck, trying to get fresh air, they are on all sides of you and passing in front of you with pipes, cigars and cigarettes. Three big Catholic priests pace the deck, each with a large pipe. The library is always full of smokers. There is a large room specially for the smokers but they do not go there, they prefer to blow their stink into our faces. Are they thoughtless, or selfish, or morally degenerate, or all of these? Some years ago I wrote an article on "Smoking, the Selfish Habit." I am still impressed with the selfishness of smokers, who for their own pleasure make life miserable for hundreds of women and for other men who are nauseated by the smoke. It seems that smoking coarsens some men so that they lose all sense of courtesy and regard for the comforts of others.

This is the first trip I ever took across the ocean that we did not meet or pass other ships. Not a single ship has been seen since leaving the St. Lawrence except a few sailboats of fishermen. The Morlock left Montreal the same time that we left and is somewhere behind us. No other ship has been seen for a week's sailing.

I have just read in our Ocean Daily that Pershing returned to the United States on the George Washington, an American ship. He advises Americans to use their own ships, for no Frenchman nor Englishman would sail on any ship not of his own nation. I cannot help feeling a good deal of sympathy for this, in spite of my philosophy of internationalism. The foreign steamship companies have the best American salesmen to sell tickets for their ships. But no sooner are you on the ship than you are made aware that you are an alien, and your money is discounted, and everything

(Continued on Page 442)

Report of Resolutions Committee

RESOLVED, That this Annual Conference of the Church of the Brethren for 1924 offer fervent thanks to our Heavenly Father, under whose providence we are permitted to assemble; we express our appreciation to the several railway companies for the transportation favors granted to us; we are grateful to the management of Hershey Park and the citizens of Hershey Park and surrounding country for the conveniences and comforts provided for our people and Conference; we thank and congratulate the several committees, speakers, and singers, who have faithfully contributed to the uplifting character of this Conference.

Resolved, That we, as a body of Christian disciples committed to world service in the name of Christ, unitedly reaffirm our faith in the Fatherhood of God, the brotherhood of man, the Deity of Jesus Christ, and the inspiration of the Holy Scriptures.

Resolved, That we deplore the lack of consecration of life and property among many of our people, as manifested in dispositions to worldliness and extravagant expenditure of resources for personal benefits while the treasury of the Lord suffers. We call attention to the claims of Jesus upon all we are and have for devotion to the Gospel for which he lived and died, and urge that the principle of stewardship be taught in our homes, schools, and churches as basic in Christian living.

Resolved, That we recommend to our people that in their giving they make our Conference budget their first consideration. We also commend the cause of world relief as worthy of their support, urging that all such contributions be made through our church boards.

Resolved, That we assert our faith in the eighteenth amendment to the Constitution of the United States as a providential blessing to our country, and protest against all efforts to modify by revision or interpretation either the Prohibition Amendment or the Volstead Act in any way to defeat the original purpose of the American people; we commit ourselves in favor of law enforcement and urge our Welfare Board so to organize the churches of the Brotherhood as to conserve the traditional position of the Brethren on the temperance question.

Resolved, That we endorse the purpose of the measure now pending in Congress, known as the Capper Bill, which contemplates a constitutional amendment requiring uniform marriage and divorce laws in our nation, and we request our membership to urge their representatives in Congress to support this bill.

Resolved, That we reaffirm our opposition to the moral crime of war as an act in which Christians cannot participate.

Believing that our right to protest in time of actual warfare depends upon our utmost activity to avert war in times of peace, and to the end that our Brotherhood may unite in a constructive program to prevent wars which threaten the very existence of our civilization, be it resolved:

That we cooperate with Friends, Mennonites, and other peace bodies in working for peace along constructive educational lines.

That we endorse the National Council for the Prevention of War as an effective anti-war movement, and advise our Welfare Board to become an affiliated organization, and commend the movement to the financial support of our people.

That we recommend our churches to join with other Christian bodies in the nation-wide observance of World-Cooperation Days on July 26 and 27, the occasion to be celebrated by cultivating peace sentiment in our communities.

That we protest through the officers of this Conference to the War Department of the United States Government against the Mobilization Day appointed for Sept. 12, 1924, as provocative of unfriendliness in other nations and cultivating the militaristic tendencies in our country analogous to those which we condemned in the German Government.

That we convey through the officers of this Confer-

ence to President Coolidge; Secretary Hughes, and the members of Congress, our conviction that the United States should enter the World Court of Justice, and a League of Nations without coercion.

That we recommend to our Welfare Board the task of advancing the interests of peace by promoting study groups in our schools and churches, by broadcasting peace literature, and any other means whereby our stand against war may be made firm and effective.

That we commend to the consideration of our Welfare Board the propriety of urging our brethren of military age to register on Mobilization Day, Sept. 12, as conscientious objectors to war.

Resolved, That we appreciate the inspiration contributed to our Conference by leaders in other denominations, namely Frederick J. Libby, J. Allen Miller, and H. Augustine Smith.

As an expression of our earnestness in promoting the unity and harmony of Christian fraternities, we urge our people to emphasize more and more the great Gospel doctrines we hold in common with others, and especially to foster fraternal relations between all groups of the Brethren people.

Paul H. Bowman,
J. W. Lear,
J. Hugh Heckman.

How Your Congregation May Succeed

BY PERRY WILLIAMS

In Two Parts—Part One

YOUR church must succeed in all ways. Of course, it must succeed in its own community first; but it must also succeed in your State District, and on foreign soil. These are some of the methods by which it may so succeed.

First, Get a Pastor

You will hardly be able to succeed without him. If you crave real success do not let another church use him part of the time. Use him yourselves. Do not let him earn all or part of his living. That is usually worse than supporting him fully and dividing his time with one or more churches. To use his services after he has spent nine-tenths of his energies making a living is not much better than not having a pastor. The King's business will clash with the pastor's business. The pastor's business will go on. The King's business will go undone. Time will be stolen from the pulpit, the homes, and the classes and applied on the farm or at the bench. The church will dwindle and keep half alive because the pastor has made the work of the church secondary and secondhand service will yield only secondary results. When a pastor has the vision he should have there will be more for him to do than he is able to do. Church work will take all his strength. Therefore, give God a chance at your community, your children, and yourselves. The Church of the Brethren will have far greater numbers and influence when she encourages full-time pastorates. The full-time pastor is worth more for delivering us from inefficiency than any other agency in the church. The lack of able shepherds has contributed more to the failures we see than half a dozen reasons commonly assigned.

Second, Get a Staff of Trained Teachers

Trained teachers are the guarantee of a well taught life. A great teacher is the gateway of your child into his possibilities. Great teachers are trained teachers. The greatest jar that has been given the teaching force of Christendom lately is that teachers have so little understanding of the life that sits in their classes. Do your teachers understand your children? Can they teach acceptably to the children themselves? "The need of the pupil is the law of the school." It will take training to acquire efficiency and experience. The pastor can take the training class or some one who is well qualified. The main thing is not to admit the virtues of a trained teacher; the main thing is to have some of them. Get the courses in progress. They will speak for themselves.

Look at the designs of the Sunday-school. They are: first, the successful teaching of God's Word;

and, second, training the children for life and for service. It is a difficult matter to teach. It is something of an art to be able to associate with a child for the sake of training him in right living. As for service, it is a great field of study in itself. Can you succeed in all these with haphazard plans and pick-up methods?

There is no successful way of absorbing these high ideals into practice among teachers except by putting the teachers through a course of training. Lectures never have succeeded in making teachers. The trouble with the lecture is that it does not cover the ground in the first place, and that it is too much for the average learner to carry into adaptation in the second place. A person acquires competent powers in music or farming by study and trial. Study, observation, trial, correction, seeing, reflecting, applying—all kinds of effort plus self-criticism. There it is. A good training course offers all these. Have you tried the plan of having understudies? An understudy is a graduate of a training course who is placed as an assistant teacher before being assigned to a class. Thus the teacher's problems are seen from afar, and the assistant teacher is able to adjust her theories and herself to the issues at stake. It saves her a deal of mortification in case she needs to be disillusioned of her readiness. One may well say that courses for teachers are a necessity.

Third, Get Missionary Education

Let us all strive for missionary education for it is the greatest force in the world. Mr. Mott said, "Give me 30,000 missionaries and they will bring the world to Christ." But I say that if you will give us 30,000 efficient congregations they will furnish the 30,000 missionaries. They will also support them on the field. They will turn out from their number preachers, teachers, singers, and trained laymen in the same volume. Why is that true?

For three reasons: First, the destiny of a life is decided somewhere between the cradle and the twenty-fifth year; second, the church has the power to control the life service of her children; and, third, she will do it when she assembles the influences that lead the child. Many workers are born, but not many are trained. Some that are trained are not sent. There is no dispute over facts. The dispute begins with the church's poor vision and her failure to capitalize her resources. Missionaries are born every hour and should be gifted with training. The deplorable situation is that there is so little attention centered upon the issues of their lives after birth. What boots it that Christ has died, and that there are lives enough among us to make inroads upon the world, when the agents for training these lives have laid down their arms and in the same hour cried for missionaries? What is there to withhold the youth of Christendom from the world? Nothing but the stubbornness and the lack of resourcefulness of the followers of Christ. A life may be made spiritual and called. Who said so? All the teachings of our eyes and ears say so. All the impressions that come from God and the child say so.

No church will ever be able to lay the blame upon the impressionable, irresistible youth who comes on with a bound. Nobody hinders the child in the midst but the unseeing, unconsecrated congregation that has failed to assemble the conditions that will prepare the child. Missionary education is one of these conditions. It is a condition of life in the congregation. It is the means of a call to youth and an eye opener to those whose powers to serve have atrophied. Missionary education has two phases: one is study, one is service. Your students are not yet trained to the place of offering themselves until they have more than studied. They must sense the joy and the power of doing. Mission study courses and mission church schools are a failure without a working of the sentiment created in the study. There is no lack of things to do. Those who have eyes to see, let them see. Missionary education is more than mission study. It is Christ in force in the student.

Take a young man or woman to do some work in the neighborhood. Prayer should accompany this effort.

(Continued on Page 444)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Shall Christians Tithe?

OVER and over, individuals refuse to give a tenth of their income on the ground that it is an Old Testament law only: that neither Jesus nor his apostles commanded it.

It is true that the New Testament says very little about the tithe. I think ten times the word tithe or tenth is used. Once recorded by both Matthew and Luke, the Master uses it to show to the religious Pharisees the danger of legalism or making religion a matter of form observance. The second use (Luke 18: 12) is where a religionist keeps it as so much self-righteous pride. The other seven times the word is used in Heb. 7 in contrasting the two orders of priests.

It might be in place to say right here that in none of these instances is the giving of tithes condemned. Suppose we examine Matt. 23: 23 and Luke 11: 42 since they refer to the same instance. After pointing out to the Pharisees and others what they did and what they did not, Jesus proceeds to say that both were necessary. I have heard lengthy dissertations on the "ought" in John 13: 14 by some of our good brethren, and words of condemnation were freely uttered against the folks who failed to literally observe. I wonder what these same brethren and others did and are doing with the "ought" relative to the tithe. John stands alone with the feet-washing "ought," but Matthew has the additional testimony of Luke in the tithing "ought."

I can imagine somebody saying that the first "ought" was to the disciples and the second to the Jews. That is even all so, but were not the disciples Jews? Yes, but they were Christian Jews. Even so, but if these Pharisee Jews had but practiced *justice, mercy and faith* according to Matthew or *justice and the love of God* according to Luke would they not have been Christians also? And, if so, did not Jesus say that the one who practiced justice, mercy and faith should practice the other also? Tell me if I am wrong. I do not like to be wrong.

I have noticed that people who oppose the tithe give less than the tithe. If they gave more then I would have nothing to say for they would be fulfilling the law which act places them in the Jesus company. Jesus said, "I came not to destroy the law but to fulfil." Paul says, "He that hath not the spirit of Christ is none of his." Now if one gives less than the tithe to what dispensation does one belong? Not to the Israelite, for they tithed. Not to the Abrahamic, for he tithed. Surely we could not be in the Christian dispensation and do less. Maybe I am wrong here. If so, put me right, please.

Well, I am sure we will all agree that the Bible makes many suggestions as to what and how one should give, and in no single case is mention made of anything less than one-tenth. The New Testament calls for sacrificial giving and one will more easily and quickly reach that goal if one begins by giving the tithe. Suppose all who have never tried it practice tithing for one year. At the end of the year write in and tell me how you feel about it.

To you tithers, I have a desire to receive a contribution from each of you. Put up in seventy-five or one hundred words your testimony out of your experience. If you mean to do so do it now while you are thinking about it. China, India, Africa, may we hear from you too on this subject?

Contrary Winds

MATTHEW speaks of a wind that was contrary and caused no little anxiety to the little company on Lake Galilee, and there are contrary winds today that give the believers no little concern, because they hinder the progress of the Gospel. I shall enumerate a few.

1. *Indifference.* Sometimes we hear students say "I don't care just so I pass." Another expression is

prevalent "I got by. I should worry." Such indifference to real scholarship has landed many a student on the rocks.

I have been impressed with the spirit of indifference in our own church in reference to the budget adopted by Conference. It is appalling how indifferent professing Christians appear to be when the church calls for funds to carry on the work the Master entrusted to his believers. A lack of love for an individual or a cause produces indifference toward the individual or cause. Genuine love prompts real sacrifice. God so loved that he sacrificed his Son. Paul so loved that he considered not his life as dear unto himself. The widow so loved that she gave all of her living. How much do we love? Are we beset with the contrary wind of indifference?

2. *Extravagance.* On many tables, in many wardrobes, on many bodies, in some garages and in many other places this evil wind is manifest. When souls are starving for the bread of life and the church is calling for funds it is time to make serious introspection. Some of the excess table bounties could be put in the collection plate. Then, too, I saw gold rings and other unnecessary appendages at the Conference worn by church members, and I suppose if the truth were known many more of the same kind did not get to the Conference. If we had the price in the church treasury of the excess jewelry and millinery worn by our people (we who believe in the simple life) our Conference offering would be different. Liberty of conscience does not mean abandon of divine authority and ethical principle. Brethren and sisters, we had better have Jesus in the boat lest this contrary wind capsize us.

3. *Carping Criticism.* How easy to form the habit of finding fault! And how readily people rally to the critic and echo his caustic epithets! One unguarded statement from the pulpit or press against an individual or an action of the church may turn much energy into a contrary wind that would slow down the progress of the church for decades. I happen to know that money is now being withheld because of these gusts of unwarranted criticism. We should always remember that the physician who gains the fame of a specialist does so not alone because of his ability to properly diagnose but more because of his skill in healing. The devil can accuse of sin but it requires God to forgive and cure. A sinner can cry unclean but it requires nobility of character to lead against contrary winds.

4. *Pessimism.* "The church is going to sticks" is a trite saying of this group. The "apostasy of the

church" is a favorite theme for this brand of pulpit orators. Living in this presence for long produces a depression and despondency that tempts one to stuff up all of the cracks through which a ray of light might come and wring from one's lips the awful cry, "No use, just as well quit." Jonah lauded in the slough of petulant despair and dared to interfere with Jehovah's doings. He really talked naughtily to God. Pessimists are apt to do that thing. They fan their own doubts and sordidness into a contrary wind that would sink the ship of Jehovah into the murky waters of despair.

Why, yes, the times are ominous occasionally. Satan seems to be sitting in Jesus' place. Dreadful clouds enshroud us in midnight darkness. But when these direful days come, even to the church, please don't put a pessimist at the wheel or on the lookout, no, do not even give him the stoker's place in the boiler room. Men and women of faith and vision are needed in such trying times. Those who can quote with confidence: "On this rock I will build my church and the gates of hell shall not prevail against it." We have in our Fraternity, I am told, congregations that are dying because the leaders are generating the contrary wind of pessimism and turning it upon the people with blasting effect.

The only safety when these and other brands of contrary winds blow is to have Jesus in the boat. Always look to him and salvation is nigh. He is the bright and Morning Star that always twinkles for the one who can rise above the clouds. The difference between an optimist and a pessimist is that the former is full of faith and the latter is full of doubt. Elijah as an optimist made Mt. Carmel blaze with the glory of Jehovah; as a pessimist he gathered his self-righteous robes about himself and begged to die.

A Catechism on Christian Stewardship

(Continued from Last Week)

Answers Solicited

11. WHAT should be done with money-making talent?
12. Is life divided into sacred and secular?
13. Is money-making the most important thing for this life?
14. What is one of the imperative needs of the church today relative to business?
15. How may one adjust life's activities?
16. What dangers accompany the increase of wealth?
17. How do the Scriptures class covetousness?

A BROTHER in Pennsylvania felt he would not like to enjoy the advantages of an automobile until he first gave the cost of one to carry the Gospel to those who have neither Christ nor cars. So he gave that amount to the Lord first! One would imagine a car would ride most comfortably under such circumstances! After all, isn't this brother about right?

Record of Giving

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
District: Western Colorado and Utah					
70	First Grand Valley	\$247.00	\$ 66.50	\$ 79.91	\$263.09
100	Fruita	133.92	67.71	51.31	195.14
10	Grand Junction	30.00	8.00	10.00	39.15
	Mt. Garfield	1.00			
	Unallocated	5.00			33.00
		\$416.92	\$142.21	\$ 141.22	\$530.38
District: Western Canada					
57	Battle Creek			25.00	
138	Bow Valley	\$402.51	\$184.00	\$ 863.99	\$129.94
11	Fairview	63.65		51.50	37.50
135	Irricana	85.50	406.25	421.65	286.51
	Merrington				13.90
26	Pleasant Valley			11.00	13.35
	Redcliff Mission	14.00	40.00		
	Unallocated	82.25	140.60	108.40	133.30
		\$647.91	\$770.85	\$1,481.54	\$614.50

THE PASTOR'S STUDY

Seed Thoughts for Young Christians

BY G. K. WALKER

Outline for Training New Converts in the Christian Life
Lesson IV—Sin

I. What Sin Is.

- (1) A transgression. 1 John 3:4.
- (2) A refusal to do right. Jas. 4:17.
- (3) All unrighteousness. 1 John 5:17.
- (4) Missing the mark. Rom. 3:23.

Sin is lack of conformity to the moral law of God, either in act, disposition, or state."—A. H. Strong.

II. How Sin Comes. 1 John 3:8; John 8:44; Matt. 15:19.

III. Sin Described.

- (1) Abominable. Prov. 15:9; Jer. 44:4, 11.
- (2) Disgraceful. Prov. 14:34.
- (3) Excludes from heaven. 1 Cor. 6:9, 10; Rev. 21:27.
- (4) Brings forth death. Jas. 1:15.

IV. Universality of Sin. Ps. 143:2. Eccles. 7:20. Isa. 53:6. Luke 11:13. Rom. 3:23; 5:12; 11:32. 1 John 1:8.

V. Christians Free From Sin. John 1:29; 1 John 3:5; Eph. 1:7, 1 John 1:7.

VI. What to Do With Sin.

- (1) Confess it. 1 John 1:9; Prov. 28:13.
- (2) Repent of it. Acts 3:19; Luke 13:3.
- (3) Forsake it. Isa. 55:7.

Huntingdon, Pa.

"Being Dead, Yet Speaketh"

BY ROY TEMPLE HOUSE

ON St. Peter's Green, in the fine old city of Bedford, some forty or fifty miles north of London, stands an imposing bronze statue of a man whose principal touch with the town was the dozen years he spent in Bedford Jail. Englishmen are now unanimous in honoring John Bunyan; and even most Americans know the name of at least his great allegorical novel. But Americans would profit from reading his books more generally, for they contain a wholesome corrective to certain dangerous tendencies of the age. Our fathers grew impatient of the element of sterile self-torment in the anxious introspection of their fathers, and our generation has carried the revolt to the point of championing a sort of shallow optimism. We argue for a religion of works, for the spiritual uplift through social progress, and we are inclined to forget that no one of us can help society greatly unless or until he has himself been lifted into a fruitful personal touch with God.

It is significant that in John Bunyan's narrow reading, he drew his solides inspiration from Martin Luther, the great religious individualist. It is easy to laugh at the inkstand which the troubled ex-monk hurled at the Devil, and many of us have felt a condescending compassion for the poor Bedfordshire tinker who moped for months and years because he feared that he had committed the unpardonable sin. But it is a sad fact, as Dr. Meiklejohn sets forth in a recent article in *The Century Magazine*, that the bulk of our generation is free from disquietude because we have foolishly abandoned thinking about the eternal things at all. Better some uneasiness and some risk of narrowness, than the careless agnosticism which prevails only too generally today throughout the so-called Christian world.

The student who wants the real Bunyan will find him most clearly set forth in the remarkable autobiographical study which he has called *Grace Abounding to the Chief of Sinners*; or a *Brief and Faithful Relation of the Exceeding Mercy of God in Christ to His Poor Servant John Bunyan*. This work is our chief source of information as to the exterior facts of his life, as well as of his spiritual history. It is written in

a transparent and vigorous English which has been the admiration and envy of scholars ever since, though its author had enjoyed only the barest beginnings of an education. Bunyan tells us that he came of the poorest of Bedfordshire families, that his mother died when he was a boy, that he was married at nineteen to a godly wife, and that he always had an instinctive reverence for the clergy and for religious matters; but that for a number of years he continued a blasphemer and a worldling and was under conviction for several years before he finally found certainty and peace. There is a naive page concerning certain scruples which troubled him in the course of a Sunday afternoon game of "Cat," a seventeenth century progenitor of cricket and base-ball, which always comes to the present writer's mind when he passes the busy golf-links of a certain Country Club of a Sunday afternoon. There is no part of the *Confessions* of the great St. Augustine more penetratingly vivid than this record of Bunyan's obsession with the fate of Esau, who sold his birthright and "found no place for repentance, though he sought it carefully with tears." But at last he was enabled to take a firm grip of the assurance, "I have loved thee with an everlasting love," and the promise, "Him that cometh to me I will in no wise cast out," to become a preacher and a soul-saver, and to sit calmly for years in the shire prison, converting and comforting his fellow-prisoners and writing down the marvelous testimonies, *The Holy War*, and *Pilgrim's Progress*, the last of which has probably reached more readers than any other religious work in the language.

The immediate explanation of his wide appeal is the incomparable simplicity and clarity of his style. "I . . . could have adorned all things more than here I have seemed to do," he says, "but I dare not; God did not play in tempting of me, . . . wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was." And laying down the thing as it was, with absolute, God-fearing honesty, he seizes and holds the reader with the grip of his absolute conviction. He conceives of his whole troubled life, his doubts and despair, his prison, privations and sufferings, as but a noble and eternally useful lesson to him and the world. "Yes, it was for this reason I lay so long at Sinai . . . to see the fire, and the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children."

There is a curious passage in Thoreau's curious essay on *Walking*, which bewails the fact that our modern lives lack real experience. "It would be well," Thoreau suggests, "if all our lives were a divine tragedy even, instead of this trivial comedy or farce. Dante, Bunyan, and others appear to have been exercised in their minds more than we; they were subjected to a kind of culture such as our district schools and colleges do not contemplate." It is not to be desired, certainly, that our good-natured and optimistic younger generation be "exercised in their minds" by the exaggerated scruples of Puritan England; but it is good for them to know how great and good men of the past have thought about the everlasting things.

Grace Abounding can be had in various editions at prices ranging from fifty cents to a dollar and more.

Norman, Oklahoma.

Whosoever Will

BY R. H. MILLER

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: that no of works lest any man should boast" (Eph. 2:8, 9).

God's eternal riches are freely and equally available to all men. Salvation "is the gift of God." Let us trace out into practical life some of the bearings of this doctrine of free grace.

Faith

Legalism, with the instinct of the taskmaster, is safe, but it promises nothing for the future. Its safety amounts to stagnation. Its security is like that of a man who for fear of poison refuses to eat. It is a fool's security. But on the other hand it is a heroic

venture of faith to stake all on human nature under the stimulus of divine grace. Paul's doctrine of free grace challenges us to a bolder faith in man's capacity for spiritual things than most of us are brave enough to hold.

Institutions

When God holds his eternal riches within reach of the poorest beggar on the street, and says to all men, "Whosoever will," the selfish institution is sentenced. It loses its lease on life in the presence of this great truth. It may say: "You must belong to my set, pay my fees, and pronounce my shibboleths, else you have no part in the eternal riches." But in spite of its irreverent claim to a monopoly in the administration of divine grace, the people pass the selfish institution by as they come into the presence of God. That "whosoever will" reminds it that it has not been "set to keep the way of the tree of life." It has no monopoly on the leaves that heal.

Since God has said, "whosoever will," tenure of office and perpetuity of institutions in his kingdom depend upon this one thing alone: unselfish service.

Selfishness

God gives us gifts in order that he may impart unto us his Spirit. He puts gifts in our hands that his love may come into our hearts. His chief concern is not that our hands should be full of gifts, but that our hearts should be full of love.

When I was a "broken" student in Manchester College I spent fifteen dollars to buy a present for her, who tomorrow morning will read this and tell me if it is worth sending to the *Messenger*. The most coveted reward of my extravagance was not the gift I should receive in return. What it was, or even if I received any, I do not remember. But to generalize: the best reward that ever comes to a giver is that there should come into the heart of the one who receives the gift a love which answers to the love which prompted the gift. You continue your giving only so long as there is this answer of love.

Now our giving of gifts is but a replica, a miniature, of the Heavenly Father's bestowments. Will he continue his bounties forever when no love answers from the human heart? Shall we take his bounties with our hands while our hearts reject his love? Is it not an ominous portent when man takes that which expresses God's eternal love and makes it the stuff of selfishness and luxury? Dare we confine within the narrow banks of selfishness, and in the foul pools of indulgence, waters which fall as impartially as the rains from heaven?

The issue is just here: God uses his riches to show his love. Man uses them to indulge his selfishness. There is an antagonism here which augurs ill for man. A cool clear spring in Hermon is swallowed up in a sea of death!

As love brought these gifts so love must dictate the use man makes of them. There must be no change of sovereignty from love to selfishness as they pass from God to man. If love is the principle of his omnipotent sovereignty, love must be the principle of man's stewardship.

North Manchester, Ind.

What Do Men Want?

BY JULIA GRAYDON

In looking over the "Life of Nathaniel Colver" recently I came across this verse of his in regard to preaching the Word and what men want to hear. It was true in his day and it is true in our day for not many men were as fearless in speaking the truth:

"Speak thou, but mind and shun the truth, or if The truth you speak, speak that so smooth, so well Mixt up with flattery that all our Consciences may sleep."

And upon another occasion he said: "It is true that by sliding around all controverted points, a minister will please more, and gather a larger flock, by whom he may be called a good shepherd, but he will not distinguish between them that serve God and them that serve him not. By so doing he may escape the bonds of Paul but he can never, like him, say he has fought a good fight."

Harrisburg, Pa.

HOME AND FAMILY

A Child's Evening Prayer

Kneeling here beside my bed,
I am praying, Lord, to thee.
Help me, Father, to become
All a little child should be.

Show me how to do the right,
How to keep from all that's wrong;
Give me sweet and loving thoughts,
In my heart a "Thank You" song.

Now the happy day is gone,
When I laughed, and helped, and played,
Through the darkness of the night,
Teach me not to be afraid.

—Lena B. Ellingwood.

Family Worship

BY KATHREN ROYER HOLSOPPLE

THERE seems to be a consensus of opinion that family worship is a practice that is dying out. Whether it ever was a universal custom seems to be a question, but something is causing us to neglect this all-important activity in the home.

Now if we live our religion as we should—making all we do and say and think a part of it—perhaps family worship is not necessary, some may think. Let us see. When we translate our faith in God into all our acts it becomes a subconscious part of our lives. This is as it should be. But we must have some way of keeping up a flow of faith and love into our lives so we may live rightly. And to do this we must go to the Source. All the members of a family gathering together regularly for a few moments of definite worship of God has an untold benefit for each member. We all know that when all of a group unite to do something it means much more than when only one or a few do it. If the Jesus way of living is practiced in the home and the children unconsciously absorb this they are learning the greatest lessons in their religious education. But this unconscious practice must be brought before them also in a tangible way, as part of their worship of God. Family worship offers an opportunity to gather up all the loose threads of the day and arrange them in a very definite idea in the mind. This is of great educational value in the child's life; it is of much benefit to the adult as well. The worship time thus becomes the hilltop moment of the day for the entire family. Family worship is to the family what church is to the community. Any family which does not take advantage of this great opportunity is not realizing the best in its family life.

Some will say: "O yes, it would be a good thing. But the time! We don't have time." There are two things to be said about time. First, we all have twenty-four hours in every day, and we do have time to do what we *want to do*. We always have time for our meals—feeding our bodies. We can in like manner have time for family worship—feeding our souls. Some of us are starving spiritually, and do not know what is troubling us. We do have the time *if we want to take it*.

In the second place, perhaps many of us think of family worship in the terms of long chapters and never-ending prayers. Family prayers should not be long. It is a hilltop moment, not an extended wandering over a broad plateau. And here, perhaps, is the reason for the oft-lamented decline in family worship. Instead of irreligiosity, or the stress of modern life, may it not be unhappy recollections that are the cause for which we seek? In the "good old days" when family prayers were more common, as well as compulsory for the smaller members of the family, there were lengthy readings, uninteresting comments, and a lengthy prayer (both in time and in words) and none of it done in a way that the little ones could understand. Children put through that sort of thing day after day naturally get away from it as soon as possible. Perhaps you are one of these yourself.

But there is another way to do it. Let's plan prayers for the children. I don't mean talking baby talk either.

First a short scripture that they can understand. There are many such. Or with the open Bible in hand a Bible story may be well told. Then, in one or two comments bring out the main points. Or let the children answer a few questions on what has been read or told. If they know this will happen frequently they will listen with greater interest for they know they will have a part. Or let each one say a passage of Scripture from memory, and each week learn a new passage. Choice, interesting passages should be chosen. This should take from five to seven minutes. Then prayers. The children, in fact all, should share in this. Sometimes each one a sentence, or just one person lead. In teaching children to pray it will be helpful to first think a moment of things to be thankful for. Do not forget praise and thanks as well as requests when you pray. Make the prayers personal; and, above all, use simple words. Children understand and love praying when they can follow and understand what is being said. When the father or mother leads it means much to the child when he is mentioned by name. Their school work, play, and their relations with their brothers and sisters, all are matters for prayer. Indeed, when one gets into the right attitude towards this great privilege in family life, hundreds of ways open up to make the worship time the highest, holiest moment of the family life during the day. Just plan it for the children and all will be blessed. In ten minutes a family can meet and worship God and have an infilling of his Spirit which will help all through the next twenty-four hours.

Prayers for Small Children

Now I lay me down to rest,
Angels guard my little nest,
Like the wee bird in the tree,
Loving Father, care for me.
Glad and well may I awake,
This I ask for Jesus' sake.

—Grace Banks Griffith.

Jesus, keep me all the way,
While I sleep and while I play;
Good and gentle would I be,
Jesus, make me more like thee.
Bless the dear ones that I love,
Guard them from the skies above;
Let me be thy child always;
This in thy dear name I pray.

—E. Louise Umlauf.

Thank, you, God, for all your care,
For things to eat and things to wear;
My papa, mama, good and kind,
Help me to always try to mind,
And grow a better child each day,
Like Jesus, in whose name I pray.

—Mrs. John H. Dunham.

While family worship is a hilltop moment, yet it too should be a part of the daily family life. When the time comes just have it without any sudden announcement of prayers and scurrying around for chairs. If visitors are present just go ahead as usual with no comment. Make prayers a matter of course just like the meals. If they are made short, interesting, worshipful, and inspiring for all, there will be no difficulty in arranging to have them. And once started in this helpful way you will not give them up for any consideration. Try it and see.

Shelocta, Pa.

The Family Altar

BY IDA M. HELM

THE home is never complete till the altar is established and the father takes his place at the head as one who realizes his responsibility in the spiritual life of his family, for the spiritual is of more importance than the physical or intellectual. Who can tell of something better than family prayers to start the day aright? In these days of strenuous living we may be too deeply engrossed in the things of this world to spend a short time each day at the family altar for communion with God. If the children become restless and impatient during worship perhaps the lesson chosen is inappropriate or indistinctly read, or the prayers may be in-

definite or long drawn out. A definite petition for each child or for mother, or for some friend of the children will interest them. In communion with God we get strength, and if we ask for it, we get wisdom to meet the trials and perplexities of the day. There is power in prayer, but one must strive to have the heart right with God to make praying effectual. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me."

Children know whether their parents live faithful lives. What they live throughout the day counts for more than what they say or pray at the altar.

The little son of one of my friends went home from school with one of his schoolmates to stay all night. When he returned home the next day he said: "The man where I stayed last night had family prayers this morning but Earl and I didn't kneel down with him." His aunt said, "That's not nice of you not to kneel when some one is praying." With a shrug of his shoulders the little fellow said: "He's a hypocrite and we wanted him to know we're not of his kind." "You shouldn't call people hypocrites; it's unkind," said his aunt. The little fellow insisted, "But he promises Earl things and then don't try to keep his promise; and he swears sometimes. I heard him swear when the pigs got out," said the boy. My friend said: "All I could say was, 'It's disrespectful to God to sit still when people are called to kneel in prayer.'"

In after years when the boys and girls are out in the world battling with the trials, problems and temptations of life, memories of the prayers that father and mother offered for them at the altar in the old home will come with impelling force and influence them for noble and righteous living.

Ashland, Ohio.

Dollar Talk and Penny Honesty

BY GEORGE W. TUTTLE

WHEN I hear an eloquent talk on honesty I feel like saying: "Get down to penny honesty; every oak was once an acorn." When I hear of a man who can snap his fingers at a half million dollar temptation I say: "That man must have practiced penny honesty." No one is likely to come around to us in our youthful days, and say: "Here is a half million for you on condition that you sidetrack your conscience for a little while." Is it not the small temptations to dishonesty that may trip us? You could see a great rope cable stretched across your path, but a stout fishline might be your undoing.

Why, a single careful reserved might result in the reservation of your soul for Satan—he is always looking for an opening! What is that verse about the smallest rift in the lute, that makes all the charming music mute? Penny dishonesty stills the music in life as the drouth stills the song of a dancing brooklet. Oh, yes; you are going to be superbly honest! Clear the decks for action!

A man who was not a Christian said of his uncle, a quiet, modest Christian man: "Uncle James would go miles out of his way to correct an error of a single penny." In the fifteenth Psalm this question is asked: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Among those mentioned is the man who "swareth to his own hurt, and changeth not." It is this strict honesty, that cannot be moved a hair's breadth by considerations of either loss or gain, that causes men to say of a business man; "There goes a genuine Christian."

Talk is cheap but if you would be honest you must be willing to pay the price. Strict honesty is not always easy; it may make you perspire, you may lose perfectly good dollars, but you will never lose a perfectly good soul by honesty—never! Why not be honest when you speak of yourself? Does not honesty cut out boasting as relentlessly as a surgeon cuts out a cancer? This does not mean mock humility; honesty does not hide its head in the sand like an ostrich.

Honesty is no minor virtue, but would that every minor were superbly honest, down to the last penny. Honesty counts, counts for both time and eternity.

Pasadena, Calif.

AMONG THE CHURCHES

Calendar for Sunday, July 13

Sunday-school Lesson, The Boyhood of Jesus.—Luke 2: 40-52.
Christian Workers' Meeting, The Spiritual Life.—Gal. 5: 16-25.

* * * *

Gains for the Kingdom

Seventeen baptisms at Shou Yang, China.
One baptism in the Greenville church, Ohio.
Two baptisms in the New Hope church, Ind.
Two baptisms in the Carthage church, Mo.
Three baptisms in the Shiloh church, W. Va.
Ten baptisms in the Abilene church, Kans.—Bro. O. H. Austin and wife, evangelists.

Fourteen baptisms in the Osage church, Kans.—Bro. O. H. Feiler, of Navarre, Kans., evangelist.

Thirteen baptisms in the Moscow church, Va.—Bro. John T. Glick, of Timberville, Va., evangelist.

Nine baptisms in the Cherry Grove church, Md.—Bro. J. E. Whitacre, of Uniontown, Pa., evangelist.

Twenty baptisms at the Glade Run church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Sixteen were baptized and two reclaimed in the Cedar Creek church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Twenty converts in the Glade Run church, Pa.—the result of a Vacation Bible School in conjunction with meetings in charge of Bro. Jno. S. Snyder.

Twelve were received into the church by baptism and two reclaimed in the North Mill Creek congregation, W. Va.—Bro. R. K. Showalter of Harrisonburg, Va., evangelist.

Twenty baptisms at Waterloo, Iowa, including the confessions mentioned last week.—Bro. H. C. Early, of Muncie, Ind., evangelist, and Brother and Sister B. F. Wampler, of North Manchester, Ind., song leaders.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Norman Blough, of Davidsville, Pa., to begin Aug. 2 in the Rockton house, Pa.

Bro. O. H. Feiler, of McPherson, Kans., to begin Aug. 14 in the Grenola church, Kans.

Bro. Ora DeLauter, of Ashland, Ohio, to begin July 13 in the Owl Creek church, Ohio.

Bro. L. A. Walker, of Sheridan, Mo., to begin Oct. 12 in the Council Bluffs church, Iowa.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin Sept. 21 in the Dixon church, Ill.

Bro. G. G. Canfield, of Freeport, Ill., to begin Aug. 3 in the Washington Creek church, Kans.

Bro. John Graham, of Shippensburg, Pa., to begin Aug. 17 in the Skipack house, Mingo congregation, Pa.

Bro. R. N. Leatherman, of West Alexandria, Ohio, to begin the latter part of July in the Castine church, Ohio.

* * * *

Personal Mention

Bro. A. C. Sellers, of Astoria, Ill., has been called to the pastorate of the Dixon church, same State, to begin service Sept. 1.

Bro. J. W. Lear is one of the leaders at the Ohio Young People's Conference this week. Indiana is on his next week's program.

Brother and Sister Oliver H. Austin recently closed their third series of meetings at the Abilene church in Kansas. Ten were baptized and one awaits the rite.

Prof. B. F. Wampler and wife, of Manchester College, were among our last week's visitors. They were on their way homeward from the evangelistic meetings at Waterloo, Iowa, conducted by Bro. H. C. Early, in which they directed the music.

Sister Mary Hamsher, nee Kaylor, it should have been, instead of "Hanisher" and "Caylor," in the obituary notice in our issue of June 21. We regret the mistake. To avoid the possibility of error names should always be written very plainly.

Writing from the Glasgow Convention under date of June 21, Bro. H. Spenser Minnich says: "We are being entertained in a Scotch home, and they are so hospitable and so hungry to visit that we must almost make a choice at times whether we will learn from the Convention speakers or remain here and learn about the Scotch. It seems that the people on the street, the people in their homes, the police, the shopkeepers and everybody have joined together to make us welcome. I have had strangers buy me a newspaper and pay our street car fares just as a

matter of courtesy. On the train from London to Glasgow our English money was all and we were unable to get something to eat. A stranger reached in his pocket and loaned me ten shillings (about \$2.20). It makes me feel that we in America are some distance behind these folks in matters of courtesy."

The young people's class of the Cedar Creek church, Indiana, have started "an improvement fund and are endeavoring to make every effort to earn money with which to improve the church both inside and out." Who said that the young people would not find something to do?

That Tinker Mountain Young People's Conference in the Daleville country was very fine in attendance and spirit, Bro. Shamberger says, notwithstanding the torrents of rain which accompanied the beginning of it. The sun shone next day. From now on he will be in a continuous series of these conferences until September. It's Ohio this week.

Bro. S. E. Thompson, formerly of Clovis, New Mexico, should now be addressed at 1020 Hickory St., Bartlesville, Oklahoma, where he has recently taken charge of the work. Bro. Thompson will be glad to receive names and addresses of members or friends living in this city who are not in touch with the church there, if any of our readers know of such.

Sister Eliza B. Miller, our well-known India missionary now on furlough was taken suddenly ill on Thursday of last week, while visiting friends near Waterloo, Iowa. Our information is not very definite, but considerable anxiety was felt in view of her condition. We are earnestly hoping that later news will indicate that the danger has been safely passed.

The Washington Creek church, Kansas, will celebrate the remodeling of their churchhouse on Sunday, July 20. Eld. J. J. Yoder will give the dedicatory sermon at the forenoon service as well as speak at both the afternoon and evening services. A cordial invitation is extended to neighboring congregations to enjoy all these services and the basket dinner at noon.

Having some business matters to look after in behalf of the General Mission Board in the vicinity of Aberdeen, South Dakota, the Secretary had the privilege of spending Sunday before last with the members of the Willow Creek church. He says he found there some of the finest examples of whole-souled consecration to the Lord's work he has ever seen. Isn't it good to get news like that?

Brother and Sister E. H. Eby of the India Mission have been spending some time at Kodaikanal, South India, for recuperation and an operation for Bro. Eby which took place May 31. Writing under date of June 4 Sister Eby states that the incision disclosed a more urgent need of prompt relief than had been guessed, but that after a few days of much suffering there was every prospect of speedy recovery. Sister Eby herself has been slowly gaining in strength since her illness in the early spring. They earnestly solicit the prayers of God's people in the homeland that normal health may soon be regained in order that they may be again at the post of duty. They stress the great need of resources necessary to keep the work going. "It is the work that is begun that must not retrench. Indian Christians are coming to the front in ability and willingness to serve as leaders in bringing Christ to India."

* * * *

Miscellaneous Mention

Beatrice Young People's Conference and Assembly.—For a number of years the Beatrice Assembly has been serving a large number of people in Nebraska and Kansas. Some provision has been made for young people. This year the Assembly Board in cooperation with the Young People's Department is planning to give greater emphasis to young people's work. The details of the conference have been worked out with the two agencies coöperating. The time is Aug. 18 to 24.

The United Sales Service Co., 3012 Jenkins Arcade, Pittsburgh, Pa., has supplied our desk with a copy of "How to Teach Adults," a handbook for Bible class teachers by Prof. Carman C. Johnson. It is an attractive booklet of sixty-four pages, full of practical and stimulating suggestions. There are many books on religious education as this applies to the younger classes but few that deal with the best methods of handling the grownups. And some ways of teaching even them are better than others. Bro. Johnson tells about them in this book. It is sent postpaid for seventy-five cents.

We hereby offer, free postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted," to furnish one copy of each to every member of the official boards of his or her church and to the presidents and secretaries of the Women's Home and Foreign Missionary Societies. This offer will stand until October 1. When you write please give your denomination and mention the "Gospel Messenger." The Layman Company, 35 N. Dearborn Street, Chicago, Ill.

We acknowledge with thanks receipt of a copy of the June "Juniata College Bulletin," being the annual catalogue number with complete information concerning courses and facilities offered by the oldest of our colleges.

* * * *

Special Notices

Notice.—The date for the dedicatory services for the Santa Ana church, Calif., has been changed from July 20 to July 27.—Maude Frick, Tustin, Calif.

Notice to the Churches of Northern Illinois and Wisconsin.—All reports, queries and business relating to the District Meeting of Northern Illinois and Wisconsin, to be held at Mondovi, Wis., Aug. 29 to Sept. 1, must be in the hands of the secretary on or before August 1.

Elgin, Ill.

J. E. Miller, Secretary.

* * * *

A Bystander's Notes

President Calvin Coolidge spoke at the annual commencement exercises of the Georgetown University. He expressed the belief that college graduates this year "will find the world ready to give them a warmer welcome and a larger share in its tasks than ever before." He warned, too, that a reception perhaps "a bit cold" awaits those who insist on "tall stiff collars as part of the working uniform—whether such collars are of the intellectual type of mind or the linen type for the neck." According to the President there is room, and always will be, for those who are not "too nice to work." We believe that these words are timely in view of the fact that in these days there are all too many who wish to ride, while less fortunate or slower witted persons do the work. An education should be regarded as a sacred trust; it results in the multiplication of responsibility as well as of ability. An education does not set a man above work; on the contrary, it should vastly increase one's efficiency in whatever honorable field he elects to do his part.

For more than two centuries the Church of the Brethren has stood opposed to war. Now in the swiftly moving tide of sentiment against war it looks as though we had come to a judgment day. Will we gather our forces and help to wage peace? Such an opportunity presents itself in connection with a call just issued by the "Federal Council of Churches" to 150,000 Protestant congregations. The call proposes that the church prepare to grapple with the task in ways that are "practical, concrete, systematic and constructive." Here follow the essential paragraphs in the call:

"The time has come when the churches in this and in every land should mobilize in full force for a determined crusade to outlaw war and banish it from the world.

"Let them denounce the colossal wrongs and evils of war, and point out the violation of every moral principle and ideal by the methods of war. Let them call the peoples to repentance for their long acquiescence in the war-system of the nations. Let them cultivate the right mind and the right will, which alone can make permanent peace a reality.

"The great offensive to end war cannot succeed, however, merely by picturing the horrors, the evils and the sins of war, or by describing the glories of universal peace. To succeed, the churches must grapple with the task in ways that are practical, concrete, systematic, constructive. They must get to work promptly, unitedly, energetically.

"This is a task for the churches of all the nations; for world peace can come only by the common action of all the nations. But the churches of America have a unique opportunity and responsibility to influence our nation to take the lead in outlawing war and to inspire our government to take its appropriate part in the councils of the nations for the establishment of a new international order. The Commission on International Justice and Goodwill of the Federal Council of the Churches therefore offers two suggestions:

"That every Church body in the United States create a Commission on International Goodwill, composed of its strongest leaders, or make some other adequate provision through already existing boards or committees in order that the Churches of America may, as churches, adopt effective measures for the establishment of a system of international relations in accord with the mind of Christ. Such a commission on International Justice and Goodwill established by each communion would serve not only as an important agency for carrying out in its own body an educational program for a warless world, but also as the means of connection with similar commissions of other denominations and with the Federal Council's commission.

"That each denomination adopt ringing resolutions on the abolition of war and the establishment of permanent peace. These should be the marching orders for its members and its commission. These resolutions should be definite and concrete. Let each church declare what she thinks about war and peace, about her responsibility for ending war, and about the practical steps to be taken towards this end. If this is done, this fresh declaration of the mind and the will of the Churches will have powerful influence in moulding policies of the gravest international significance."

AROUND THE WORLD

Air Mail Service

Regular coast to coast air mail service started July 1. The time for the trip west from the New York terminal is scheduled at thirty-four hours and forty-five minutes, and for the eastbound trip from San Francisco thirty-two hours and five minutes. Of the 2,680 miles of airway 885 miles are illuminated by lights ranging from colossal 150 mile electric beacons to gas lamps. The aircraft which the air mail service utilizes are Le Haviland biplanes equipped with 400 horse power Liberty engines. Each machine is capable of carrying 500 pounds of mail, or approximately 26,000 letters. "The rates of postage are as follows: Chicago to New York, 8 cents; Chicago to Cheyenne, Wyo., or intermediary points, 8 cents; Chicago to San Francisco or points west of Cheyenne, 16 cents; the country being divided into three zones and the charge being 8 cents per ounce through each zone or part thereof."

The Gospel by Radio

The Gospel in song, programs, and sermons has been broadcasted over the United States and many have listened in to edification. Now it is reported that a plan is being worked out whereby gospel messages can be broadcasted over Africa. The sending station is to be at Aba in northwestern Congo. The cooperation of the Belgians, the French, and the English will be necessary in order to make the plan a success. The messages will be sent in the various languages used in Africa and will, of course, only be heard in those villages where there is a missionary with a receiving set. However, the plan suggests many interesting possibilities. Given powerful sending stations, many receiving sets, and interested groups of listeners and it would seem that the heathen now stand a good chance to hear the essentials of the gospel story in considerably less than a generation. At least, there would seem to be such possibilities in the plan that our own radio enthusiasts might well begin to think out plans by which our missionaries might be enabled to use the radio to the glory of God in their work in India, China, and Africa.

On Taking a Vacation

The present generation prides itself upon the complexity of modern life. Of course, this is true of some aspects of modern living, but it is not particularly true of the day's work. There never was a time when the average man's task was as simple and monotonous as it is today. Once upon a time practically every family had to be economically a self-sufficient unit, and this favored variety and self-reliance. Now a man sells shoe strings, ice cream, ribbons, or puts a bolt in a new automobile from January until December. Thus, in the midst of our boasted complexity the average man's task has become distractingly monotonous and simple. Small wonder, then, that so many try to make up in two weeks of license for fifty weeks of restraint. But, on thinking of taking a vacation the same person will consider beforehand just what his vacation should accomplish. The test of a vacation is its effect upon the individual. If a vacation leaves one jaded and mentally unfit it is evident that his vacation has been worse than in vain. If a vacation leaves one on a lower moral plane his vacation memories have become a distinct liability. The wise man will so plan his vacation that it brings physical rejuvenation with moral and spiritual tone.

City Versus Rural Evangelism

The merits of the city versus the rural field for churches that have been distinctly rural institutions in the past is a problem well worth serious thought. And there are evidences of the fact that the problem is pressing for careful attention in several churches. At first thought it would seem that the church that has been distinctively rural in the past might well be content with such a field because results are easier to obtain in the country than in the city. It is here that the virtues of integrity, honor, and sincerity are the easier obtained. The country is the place, so statistics tell us, from which the great men of the city have come. And yet, as almost everyone knows, the whole trend of population is toward our cities. The whole country is becoming urban, and even the great men that are grown in the country do not become great while they are in the country, but rather, after they have gone to the cities. More and more the city is coming to dominate national life. In this sense the future of any church is more intimately related to the fate of the cities than it is to the future of the country. Thus, the question that will determine the future of churches of influence is not so much their ability to minister to the country, as their ability to answer to the supreme needs of the city. If the churches can save the cities they will have saved both the country and the cities; but, if they can not save the cities the rottenness of city life will ultimately blight the best in national life. The city represents the great challenge of our day. Can we meet it? Any church that can minister to the innermost needs of men should not have any doubt on this point.

An American Weakness

A critic maintains that an outstanding weakness of Americans is their desire to get something for nothing. We can not entirely disclaim this left-handed compliment because records show that most of us are on "sucker lists." Stock swindlers with smooth tales of how we can get something for nothing now relieve gullible Americans of not less than one billion dollars per year. A few of these artists get caught, but in the main the work goes on just because credulous persons persist in believing the impossible. The next time a high-pressure salesman tries to close you on a proposition that will yield you from ten to a hundred fold inside of a year just try to put yourself in his place. Would you be running around trying to sell your farm if you were sure it was going to double in value in a few months? Most folks are not quite so altruistic. Even salesmen are not. The person who starts out to get something for nothing usually winds up by getting nothing for something.

Better Houses

A great New York architect is reported to have said that Edward Bok has more completely influenced American domestic architecture for better than any other man in his generation. Middle-aged readers will no doubt recall a day when dwellings were repellently ornate with useless turrets, filigree work and machine-made ornamentation. In most towns with a past one can still find a house that harks back to a glory that is no more. Now, it seems that as Mr. Bok traveled about the United States he was appalled by the wretched architecture of small houses. He discovered, too, that small householders never employed an architect, but that the houses were put up by builders from their own plans. Accordingly, Mr. Bok put his fertile mind to work devising plans to stimulate better taste in home building. Of course, it would be impossible to estimate just how much credit should go to Mr. Bok for his efforts in behalf of a better type of domestic architecture, but whatever his share may have been, his work represents a type of unselfish and constructive service that the world stands in sore need of today. To have made convenient and beautiful homes rise where less convenient and ornate houses stood before is to have been a true benefactor of mankind.

One Brick for Two

The "Ca'canny" policy of the British laboring man, which in general is the policy of laying one brick in place of two, seems to be one of those "chickens that come home to roost." At least this seems to be especially true in the case of the housing situation in Great Britain. The British laboring man's policy of under-production has made building so high that it is unprofitable. The result is an end to speculative building. It does not take much of a mathematician to figure the result on the ratio between housing accommodations and population. There may be more jobs but there are fewer new houses. Just here is a good place to point out the essential weakness in the "Ca'canny" policy from the standpoint of long run results. The fatal flaw in the policy of under-production lies in the fact that the laboring man is himself the chief beneficiary of what he produces. The rich consume some and waste much more; but, even then, in the matter of necessities it is the laborers who represent quantity consumption. All the potatoes and bread and sugar and bacon eaten by five dyspeptic rich men does not bulk very large beside the same necessities as consumed by ninety-five hungry laboring men. Thus, in the matter of necessities, and in the long run, the less that laborers produce as a class the less they will have to enjoy. And what is true in prosperous times is doubly true in hard times. The rich occupy a strategic position when it comes to buying in the markets of the world. The policy of under-production will take nothing from the hands of even the idle rich that is not doubly withheld from the hands of the poor. In the long run laborers will enjoy in proportion as they produce.

Three Kinds of Ink

Those who may have thought of ink as a modern invention may be interested to know that the Egyptians used ink for writing as early as 2500 B. C. In China ink is said to have been used at an even earlier period. Of course, the formulas for these ancient inks are not known but some of them have proved to be very enduring. Modern writing-fluids may be divided into three classes: Logwood, Anilin and Iron-Gall inks.

"From the forests of Central America and the West Indies come the principal ingredients in logwood inks. Logwood trees furnish a dark brown colored wood which is cut into chips and exported to the United States. The chips are put into vats with other necessary ingredients and go through a process much resembling the steeping of tea, in order to extract the coloring matter. Logwood inks write a purplish black and dry black, and are in general use in schools and for other purposes where absolute permanency is not required. Tested with dilute muriatic acid the logwood inks will assume a bright red tint. In the second division the anilin inks are grouped. Anilin is a colorless, oily substance derived from coal. By combining other chemicals with it, a large variety of colors may be produced, such as a beautiful blue from anilin and chlorid of zinc. Nowadays it is rare to find any product with col-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Prayer Against Presumption

Psalm 19:12-14

For Week Beginning July 20, 1924

The Created Works of God Praise Him. Read the first six verses of Psalm 19. No part of the created universe fails to give evidence of the existence and power of a God who is more than human. Anybody with a mind can read plainly the signs of God in the world. See Romans 1:20. A thoughtful observer of the glories of nature feels in his heart that his own life has some connection with the Being who can make all these things. Language is not needed by created things to praise God. They do that by performing the particular service which the Creator designed. The sun testifies to God by giving of its light and heat to all parts of the universe. The earth with its oceans and mountains, valleys and plains, vegetable and animal life, is majestic and eloquent in praise of a mighty and considerate God. These creatures are not so presumptuous as to try to exist independent of God. See Psalm 8; 50:1-12; 89:5; 97:1-6.

The Spoken Word of God Praises Him. Verses 7-11 in Psalm 19 contain six ways of saying the same thing, namely, that the words which issue from God are divine in their character and ennobling in their influence. They are "law" with perfect power to restore imperfect man to God. They are "testimony" of the way of life wherein the most common and humble person may walk wisely. They are "precepts" by which a heart may be made to rejoice in uprightness. God's Word is a "commandment" which gives clarity to moral vision toward purity and holiness. Its influence on the heart is cleansing, inculcating a reverential "fear" which becomes an eternal attitude. God's words are "ordinances" with which none other compare in truth and righteousness, because they are spoken out of infinite wisdom and goodness and power. No material wealth can bring the blessing which obedience to God's voice yields. His Word warns against sin and guides into everlasting happiness. Read Psalm 119; John 17:14-17; 2 Timothy 3:15, 16. God's Word is never so presumptuous as to fail in its divine mission and effort.

Only Men Are Inclined to Presume Against God and Keep Their Lives from Praising Him. The psalmist realized this danger and prayed earnestly against it. Man does not know the depths of his own heart and may well petition God to take complete charge of it. The chief element of the sin of presumption is an independent disposition which takes the control of life out of divine hands. It is the sin of pure pride and human vanity. Rebellion against God is "the great transgression." How futile is such a course! Yet how many men persist in such foolhardy and unreasonable sin! The chief safeguard for any of us against it is continuance in prayer that the Spirit of God may have complete charge of our thought and conduct, "bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5). See also Philippi 4:6, 7; Psalm 25:4, 5; 104:33, 34. If God's inanimate works and spoken Word praise him, shall not our lives yield the incense of obedience and fruitfulness to his glory?

Suggestions for Meditation

What do I see of God in the world of things about me? What evidences have I seen of the faithfulness of the Word of God?

Some practical aspects of presumptuous sinning.

A life of praise described, Psalm 98:1-9.

A Prayer

Father of love! No fact of life is sweeter than that thou hast given us of thyself and we may be like thee. Greater fear have we none than this, that we may exercise a spirit of independence and take our personal powers out from under thy blessed control. Save us, Lord, from this besetting vanity and weakness, and our lips and lives shall sing thy praise. Through Jesus Christ, Amen.

J. H. H.

oring matter not made from anilin colors. Contrast writing-inks, such as red, blue, green, violet and brown, all have as bases anilin dyes. As the name implies, iron-gall inks are based on a liquid in which an iron salt is combined with tannin extracted from gall nuts. This liquid is practically colorless until acted upon by the oxygen in the air; that is, a pen dipped into such a fluid would make no visible mark on the paper. Most people, however, like to see what they are writing as they write, and so a blue anilin color is added. After the ink is exposed to the air, the iron-gall compound develops to an intensely black and permanent color, entirely superseding the original blue, which ultimately fades away. This change in color is what causes it to be referred to commonly as blue-black ink."

The Doric

(Continued from Page 435)

United States is treated with a sense of contempt and depreciation.

We hear fine lectures on friendship and coöperation, and the brotherhood of the English speaking nations, but in actual practice the citizen of the United States is usually treated as though the only thing he had was money which he should spend freely, or graciously allow himself to be imposed upon; but aside from his money he is seldom treated as though he had culture or human worth. Thanks to my theology of vicarious sacrifice, I can endure it all with the hope of a better day. It takes a good deal of genuine religion and good nature to at all times rise above the petty annoyances (and sometimes larger ones) that come to a citizen of the United States in actual contact with the people of some other nations. But such is travel, and only through travel can we really know the differences, and best of all, the likenesses of peoples, and discover that only through a unity in fundamentals is there the hope of peace and well-being. Travel always was, and still is, one of the best means of education.

Home address: McPherson, Kans.

Heeding God's Call

An Appeal for Volunteers

BY B. E. BRESHEARS

In Two Parts—Part Two

IN my last I called attention to the thought which so many have, that in order to do acceptable work for the church, one must have "special qualifications," that he must steer clear of "secular pursuits." We are urged to accept as a fact that this is especially true of ministers. If by special qualifications one should mean that the worker has a willingness to work, and to use whatever talent he may have for the good of the church, and that he is led by the Spirit of God, I readily accede. But, if it is meant that he must be able to show that he has had certain schooling, or that he must be especially gifted, capable, talented, cultured, intellectual, or brilliant in order to do a work worth while, I beg to differ.

Of course, if one has these attainments he can the more readily find a place to work; especially among people who are more or less like himself; and, too, he will find it easier to steer clear of secular pursuits. But what can we expect of those who are not so gifted? Must they be discouraged from undertaking any work in a special way for the church? Now I believe God has wisely made provision for the useful service of every member whether he be a minister or layman. He expects every one to do just what he can, no more and no less, to advance the cause of the Redeemer, and to further the righteous claims of the church he has established. Furthermore, I think this is true regardless of conditions, circumstances, opposition, environment, or the lack of educational advantages. These things may hinder the sum total of work accomplished, but they can never lessen one's obligation and responsibility to put forth his best efforts.

True, our work may seem very small and scarcely worth while; but if Jesus can say of us as he did of Mary: "She hath done what she could," it will mean that what we can do is not to be despised. I think Paul would say of our work as of our giving: "If there be first a willing mind, it is accepted according to that a man can do, and not according to that he cannot do." Taking the above rule as a standard by which to govern our actions it becomes the test of our faithfulness, and the proof of our loyalty. It would be a criterion by which the volunteer could determine his course in case he does not receive appointment to the foreign field. He could cast about for work in the homeland. In the same way it should help many of our ministers who have found that, for one cause or another, their services are no longer needed in their home church. It would to a great extent solve the problem of ministerial distribution.

May I here refer to the work of a certain brother,

who, some years ago, found himself in a congregation with some seven or eight other ministers. He removed to another county where he had secured a piece of God's earth. Here he not only went to work on his farm, but he went to work for Christ and the church. He used the talent and ability God had given him. He preached the Gospel; he held series of meetings; he preached at different places, even walking to and from his appointments. In a few years he had baptized scores of persons and built up a congregation. Here is a brother who heeded God's call and with no reservations. Who will not say that the angels rejoiced at his success? Where is the star and the service flag for this brother? In a conversation with him he lamented the lack of educational advantages in his boyhood. But I learned the secret of his success. He was equipped with the armor of God, the sword of the Spirit, and was able to point sinners to the Lamb of God.

Right here let me make an appeal to many of our faithful elders and ministers, who live where their congregations have seen fit to call a pastor. Brother, shall the church as a whole lose your services through this action of the local church? Is there nothing which you can do to further the work except to contribute of your means and to be a faithful attendant at the services? Must we conclude that you have outlived your usefulness because some have come to believe that the pastoral system is indispensable? You have been asked to "turn over the wheel," to "slide over on the bench," and the most that you can expect is to be invited to preach occasionally. Besides, we hear some complaining of dissatisfaction. Perhaps there is a great deal. Do you not believe, brother, that there is yet a chance for you to gain many stars for your crown, if you would make the sacrifice of moving to some new place? If your age is not too great you might through the blessing of God bring many precious souls to Christ. You might even be able to build up a new congregation, or at least aid in doing this. Your experience should help in this direction.

Brother, we have to face conditions as they are, and the Lord needs your service. He is asking: "Who will go for us?" No doubt you will say that the younger man should do this. But will he do it? If he is bent on steering clear of secular pursuits, I do not believe he will, because in the newer sections he cannot do it, unless he is sent by the church or the Mission Board. This requires funds which are not forthcoming. It requires that he "receive an appointment." Hence his work must be in the established congregations. In other words, he must "build on another man's foundation." Let us pray that his "special training" will enable him to do a good work.

But, brethren, it seems to me if we are going to do much in the home mission work; if we are going to enlarge the borders of Zion and establish new churches, that we must do it mainly among the common people, and in the out of way places, whether in the city or country. When Jesus did mission work the poor had the Gospel preached to them, and he still wants men to do this work. For this kind of work I do not believe he is looking for men who have allowed themselves (in the words of another brother) to be "cast adrift to hunt through the Brotherhood for a congregation that will permit him to serve it." He wants men and women who will build up new congregations, or aid in doing this. He can best use men who are willing to locate among the people, start a Sunday-school, make appointments, preach the Gospel, and present the claims of the church and at the same time not forget that the best sermon is a godly life and an honest conversation before men.

Here is a great opportunity for consecrated workers. Here is "an open door which none can shut." Here is an unlimited field of service for volunteers who are willing to spend a lifetime if need be, in doing what they can to build up a congregation, and establish the members in the principles of the Gospel of Christ.

I believe further, that the work of these pioneers should be supplemented by that of another class of men, even more consecrated, who have answered God's

call with equal devotion. These should be men tried and found true to the principles of the church, and qualified to do evangelistic work. Let such men be supported by the church, and sent by her to aid in building new churches, or even to start such in new places. What are our Mission Boards for if not to function in work of this kind? Who is responsible for the change from the District evangelist of a few years ago, to the man now sent each year to talk to us on "religious education"?

I believe each District should have a number of these State missionaries in the home field, and that the church should be raising the means for their support. Brethren, let us profit by the example of the Adventist people, who have been pushing their claims in almost every nook and corner. Is this not the reason their people give such whole-hearted support to their work? Why should they put us to shame in raising so much more money than we, and in doing mission work so much more extensively? As we face the great need can we not say that these plans are the ones which have been followed with success in all ages of the church? And can we believe that we need any "appointing Boards" or any more church machinery, or any more Boards or Committees? I believe we need mainly devoted men and women. If we can get enough of such we will soon have a membership inspired by their example, and an unstinted support to the spread of the light of the glorious Gospel of Christ.

Brethren, "there remaineth yet much land to be possessed." The Master calls for willing workers. His sheaves are yet ungathered. "The harvest is plentiful, and the laborers are few." The golden grain awaits faithful reapers. The time is short. The shadows are lengthening and the night is coming. Soon it will be too late. Who will heed the call? Who will say: "I will do what I can; here am I, Lord, send me?"

Omak, Wash.

Forgiveness

BY IDA M. HELM

"Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven" (Matt. 18: 22).

The contrast between human standards of conduct and the teachings of Jesus are sharply drawn on the subject of forgiveness. It is human nature to cherish resentment. The spirit of retaliation can be controlled only by the Christian religion. All other teachings along lines of morality are swept aside by the rising force of a revengeful spirit. Jesus said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35).

Love can not harbor an unforgiving spirit. The law said, "An eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5: 38). This is figurative, it teaches we should return good for evil.

Forgiveness is not a question of law but of the spirit governing one's relations with his fellows. The spirit of love knows no occasion for refusing forgiveness. The unforgiving spirit is a consequence of selfishness. Cherishing grudges, trying to get even, is selfish; it is wicked. Love looks first to the needs of the offending brother. If love rules in the heart, the uppermost thought is, "What are my brother's rights?" and not, "What are my own rights?" My brother's sin should not cause me to sin by failing to forgive him. "Father, forgive them," is the spirit of infinite love. In order to be forgiven we must be forgiving. The new commandment of love almost staggered the disciples. There is no limit to forgiveness! They had never heard it on this wise.

The rule of love and forgiveness reigns in the Kingdom of Christ. The disciples had thought there was a limit to forgiveness. Perhaps seven times might be

the limit, but Jesus said: "There is no limit." In his dying pain and agony he forgave the men who pierced his hands and feet with the cruel spikes, and heaped calumnies on him.

A Turkish grandee in Hungary made a Christian nobleman his prisoner and treated him with the utmost barbarity. He was yoked with an ox and compelled to drag a plow. But the fortune of war turned and the Turks fell into the hands of the Hungarians. The Turk, supposing he would be tortured to death swallowed poison, but soon a messenger came from his former Christian slave, telling him to go in peace, he had nothing to fear. The Moslem was so impressed that he said with his dying breath, "I will not die a Moslem, but I die a Christian, for there is no other religion but Christ's that teaches forgiveness for injuries."

Ashland, Ohio.

An "S O S" From the East

BY J. M. BLOUGH

The Call of Distress

SAVE! O SAVE!

Our ship is sinking and there is no way of escape. It is night. O so dark! And no lighthouse in sight. We have lost our way and don't know where the harbor is. We have no lifeboats and the ship is helpless. The storm is raging, the waves are mountain high. We have no life belts and we cannot swim. Our women and children are all with us. We are going down; death is certain. O come quickly or we perish! Not a single one of us can be saved. Is there no one on the sea who hears us? O great God of the universe, who will save us? We are lost. O what shall we do?

COME! O COME!

THIS is the cry of millions in India, China, Africa, and the unevangelized regions of the earth. Tune in and listen for yourself. It is a *real* cry from those in *real* distress. It is just as real as when the man besought Paul, saying: "Come over into Macedonia and help us."

Who Will Hasten to the Rescue?

The "S O S" has been sent out. Is there any one on the sea of life who will heed and hasten to save the peoples in distress? It is a crime not to try to save lives in distress on the sea. Any captain who will not heed this call and hasten with his ship to the scene of disaster is worthy of condemnation.

Who will heed this call from the millions in the East? Will Hindus? But they have no captain to answer such a call. Will Buddhists? But they have no ship that can sail on such a sea. Will Mohammedans? But they have no light for such darkness. Will Shin-toists? But they have no lifeboats that can weather such a storm. Will Animists? But they have no men who can bring help in such distress. Where is help to come from? Is there no one who will go to the rescue?

Where Is the Christian Church?

This "S O S" has been sent to her and to no one else. She and she alone has the ship that can safely sail the sea of life; she alone has the captain who is willing and able to go to the rescue; she alone has the light to dispel such darkness; she alone has the men to brave such dangers; she alone can bring comfort and save those in distress. Will she do it? Does she hear and understand the message? Does she care? Will she brave the dangers and bear the cost of life and property in order to save the millions in hopeless distress? Dare she refuse? Her Captain is willing; he goes before and says, "Follow me." Will the church follow? Paul heard the call and hastened to Macedonia. Will we?

After Nineteen Hundred Years

Yes, after nineteen hundred years still the "call comes ringing o'er the restless waves." To every generation of Christians has this call come. And some like Paul have answered it by giving up all and hastening to the rescue. God be praised for all the church has done hitherto and for the millions who have been rescued. But what do we see today? What is the real condition of the present hour? There are large unoccupied fields where there isn't a single Christian work-

er to tell the story and in occupied fields thousands of towns and villages are without a church or preacher. There are doors of opportunity wide open before us on every side which we cannot enter. Never before have all classes been so ready to hear the Gospel. Villages are calling for teachers but we cannot supply them; children want to come into boarding schools but they must be refused; workers are allowed to go independent; necessary building work must be delayed; missionaries have reduced their salaries and some have even proposed to withdraw from the field; budgets are reduced and important work has been delayed. This almost looks like retrenchment, at least it is not a "Forward Movement." We cannot push out in our work; we cannot occupy strategic points; we cannot answer urgent calls to new villages; we cannot offer education even to all Christian children; and meanwhile the shepherdless multitudes remain in jeopardy.

Why? Because mission boards have had deficits; because the church has fallen back in the matter of giving. No matter what the cause is, the fact remains. Contributions are less than they were. No doubt many people in America do not have as much money as they had during the war; but is that a sufficient reason to let the cause of missions go begging? The mission boards would go forward and volunteers are eager to be sent, but where are the funds? Does it make any difference if the work of the Lord suffers? Are missions the first to be neglected when times are hard? How much less are we spending for luxuries and pleasures than we did? Until we learn to live the simple life free from extravagances, and give the Lord at least his tenth, we shall not be able to meet the call of the present hour, and our neglect will mean serious loss in the work on the mission field, and eternal death to many we might save.

What Would Jesus Do?

We do not want to beg for money, but we are eager that you see the situation as it is, that you look the Lord Jesus in the face, and then look on the world for which he died. *What would he do?* Well, what did he do? For a perishing world—

He left his Father and his home of glory. He heard the call of distress and hastened to save. He became poor; he had not where to lay his head. He became a servant; he came to minister to others. He cared not for reputation; he ate with sinners. He sorrowed because of sin; he wept over Jerusalem. He looked upon the multitudes with compassion. He was willing to give his life for the lost sheep. He became obedient unto death, the death of the cross. He despised the shame and the suffering of the cross. Look on him! He did all because he loved the lost. What will his church do for this same lost world? What, my brother, my sister, will you do? Look upon your Captain and follow him!

Vyara, Surat, India.

CORRESPONDENCE

WELLS BY THE WAYSIDE

Morrill, Kansas, June 4 to 21

Brown County is situated in the northeastern part of the State, and Morrill is in the northwestern part of the county. As a general farming and stockraising country it is hard to excel; it is also fine for fruit and berries, although it is noticeable that many of the old apple orchards have been allowed to go into decay. One seldom sees finer wheat fields, as well as oats, clover and alfalfa. Owing to the late spring, crops in general are several weeks late. Corn especially is getting a late start, some of it having been planted the second and third time. This is due partly to recent heavy rains washing and flooding the fields.

During the latter half of the fifties of the past century several families of members settled in Brown County, but held their membership in the Wolf River congregation in Doniphan County. In June, 1870, Jonathan Lichty, of Dixon, Ill., moved to Brown County, near Hamlin. In a few years members began to immigrate from Illinois, many coming from Lanark, among them Eld. Martin Meyers, most of whose children were already living near Morrill. The church, first known as Pony Creek, was organized in April, with J. J. Lichty as the first elder in charge. In 1882, the membership having grown to about two hundred, the congregation was divided into three congregations, viz.: Pony Creek, Morrill and Sabetha.

The Pony Creek church suffered considerably in the division of the early eighties, and after considerable contention, the church building which had been erected three and one-half miles north of Morrill, in 1881, was ceded to the Progressives, by their paying one thousand dollars. Whereupon, the Conservatives, in 1888, built a new building two miles northeast of the old Pony Creek building, and called it North Morrill.

In 1884 a church was erected two and one-half miles south of Morrill, called the South Morrill church. In 1895 a church was erected in Morrill. In 1896 the North Morrill church was wrecked by a storm and was never rebuilt. In 1905 the South Morrill church was torn down, and the lumber used for an addition to the town church. These three divisions now having become one large congregation, it wasn't many years until better accommodations were demanded, and plans were made for a new church. This church, seventy by ninety feet, of brick, seating a thousand people, was finished at a cost of \$33,000.00, and on March 17, 1918, was dedicated by Dr. D. W. Kurtz. This is one of the most modern and best equipped churches in the west, built by our people.

There have been elected to the ministry: J. H. Burnworth, John Eisenbise, Jesse Wallace, T. A. Eisenbise, Carl E. Wallace, Albert Sawyer and Eldon Engle. William Davis and David Bowers have been ordained. A number of other ministers, at different times, moved into the congregation. J. J. Lichty, William Gish, W. J. H. Bauman, W. H. H. Sawyer, J. S. Mohler, William Davis, P. E. Whitmer, C. M. Yearout, C. B. Smith, J. J. Yoder and W. H. Yoder have served as elders. C. M. Yearout, C. B. Smith and W. H. Yoder have served as regular pastors. In May Brother Yoder began his sixth year as pastor. The membership is nearing the three hundred mark. It has always been one of the largest congregations in the state.

Among the citizens of Morrill and community one finds many who trace their ancestry back to Somerset County, Pennsylvania, and in strolling through their beautifully kept cemetery north of town, one reads on the monuments many familiar names. One of the large families to locate here years ago was that of my uncle Philip Blough. With bowed heads we stood beside his and Aunt Mary's graves. Also at the graves of Cousin Ruth Forney Whitney, who died leaving five little orphans, and Cousin Bert Kendall, who was the victim of a railroad accident. Uncle and aunt had attained a good old age, he being past ninety, but the cousins were so young and so much needed.

Here we visited in the homes of Cousins M. W. Blough, Jonas Forney, James Morris, Charles Davis, G. W., D. E., and J. W. Kendall, Ira Forney, Charles Staples, Glenn Stoffer, Mary Miller and Daniel Saylor. We were also in the homes of Martin Meyers, Eld. W. H. Yoder, Arthur Morris, Jonathan Kimmel, Roy Eisenbise and William Flickinger, the oldest man in Morrill. Cousins D. E. Eichelberger's and Daniel Walton's of Maryville, Guy B. Blough's of Auburn and Alfred T. Blough's of Sabetha, came to see us the last Sunday of our stay in Morrill.

One evening it was our privilege to be present in the Brethren church and listen to an illustrated lecture, given by Rev. C. F. Yoder, returned missionary from Argentina, South America. By the use of slides he described the progress of their work very well.

June 14 we attended the afternoon meeting of the Brethren in Christ (River Brethren) at the Pleasant Hill church a few miles from town. The services were in the nature of a preparatory service for the love feast in the evening. These people are great for testimony and about eighteen of the small congregation entered heartily into this part of the service. This was followed by two discourses, one on Eph. 4 and one on 1 Cor. 11. Their resident minister is a Brother Charles, and I was told that the membership is less than twenty. Few young people were in the audience, which was considerably enlarged by visiting members and friends. There were also three visiting ministers, Engle and Stoner from Pennsylvania, and Burkholder from California. They are good singers and one could not help but be impressed with the spirit of the meeting.

Besides the pastor, Brother W. H. Yoder, Morrill church has five other ministers. Elder W. H. H. Sawyer, who is now in his 88th year, was born in Darke County, Ohio, and grew to manhood there. He has been three times married and is the father of twelve children. They came to Brown County in 1858. In 1859 he was elected deacon, in 1867 a minister, and in 1881 he was ordained to the eldership. He has done a great deal of preaching in North-eastern Kansas and Southeastern Nebraska and other places. He is still able to drive his auto, and when duty calls, to preach. For many years he has been a Bible class teacher.

Another veteran of the cross is Eld. J. J. Hoover, born in Stark County, Ohio, and now in his 80th year. He lived the greater part of his life in the Nimishillen church, Ohio, where he was baptized in 1861, called to the ministry in 1871, and ordained in 1900. From 1901 to 1913 he was pastor of the Rock Creek church, Kansas. Since then he has lived here. He is still quite active and preaches occasionally. He did evangelistic work when in the prime of life.

(Continued on Page 446)

How Your Congregation May Succeed

(Continued from Page 436)

Then teach them in a mission study class the bigness of the world field and the different ways of serving. Reflection will accompany this effort. Then offer the fellowship at the church. Worship is dear to the serving heart, young or old. The views expressed at different gatherings grow into solid convictions. Truths vouched for verbally in society absorb into life, and lo, they are becoming missionaries at heart. It does not concern us whether they ever reach the foreign lands. The fact remains that they have the right thoughts about God's church and God's works. That is what we are all after. We are after the production of citizens that will not be contented until Jesus is Lord; until all right things are established. The heroes of the field are those who early got the call. They all may get it when they are given the training that it is easily within our reach to give them.

What we are trying to emphasize is that missionary education is one of six or seven processes essential to the great purposes sought.

Plattsburg, Mo.

Wisdom That Is Foolishness

BY CHESTER E. SHULER

PAUL tells us that "in the wisdom of God the world through its wisdom knew not God" (1 Cor. 1:21). The wisdom of the world is of necessity based upon the experiences of the present life, and it always tends to exaggerate the importance of outward things. It seeks happiness in outward success or achievement, or in some form of amusement or of sensual pleasure, or in the acquisition of knowledge; it cannot bring itself to a realization of the truth that real joy can only be found in the love that turns away from all forms of self-seeking and devotes itself unreservedly to the service of others.

The highest wisdom is to obey the highest law. And the most satisfying pleasure that is possible to us is to be found in a consciousness of honest effort to fulfill life's supreme obligation.

It is only by getting into harmony with the laws of our physical nature that we can hope to enjoy good health of body, and it is only by getting into harmony with the laws of our spiritual nature that we can hope to have health of spirit without which it is impossible to have lasting or satisfying joy.

What, then, is the supreme law of our spiritual nature?

"Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself."

If we want to be truly wise, if we want to get the most out of life, we must strive to fulfill that law.

"Even in laughter the heart is sorrowful, and the end of mirth is heaviness." That is true of a great deal of mirth, but it is not true of all mirth. Everything depends on the source of the mirth and the spirit that pervades it.

Mirth may be a great aid to physical and mental health, and even to spiritual well-being. "A merry heart doeth good like a medicine" (Prov. 17:22). And King Solomon must have been thinking much of the "laughter of fools" when he wrote that laughter is sorrowful. (See Eccles. 2:2; 7:6.)

There is no greater folly in the world than the folly of becoming too wise (?) to obey God. The Book says that the wisdom of this world is "foolishness" with him.

Harrisburg, Pa.

Whatsoever

BY OMA KARN

Of all the utterances on record of Mary, the mother of our Lord, not one more effectually conveys the fact of her unwavering faith in the power of her divine Son than that of her instruction to the servants at the wedding of Cana in Galilee. There was no "perhaps," no "possibly now," no "we can but try" in the clear cut command which issued. The matter of her composure of mind and her apparently perfect self-assur-

ance is all the more remarkable when considered in the light of the enigmatic reply which met her appeal to the Royal Guest of the feast concerning the need of more wine. The words: "What have I to do with thee," from the human standpoint of view appear to imply that the matter mentioned was beneath the notice of Jesus. In all probability Mary herself did not fully understand their import. Nevertheless there is no doubt, no lack of confidence in the ultimate result, for she turned to the servants and said: "Whatsoever he saith unto you, do it." As a present-day evangelist was heard to say: "There was no trimming to the injunction, just the plain goods." Another preacher of the Word in denouncing those individuals who claim to believe that the day of miracles is past expressed himself to his audience as follows: "All that is the matter with you is that you have fallen down over that word 'Whatsoever.' You want the miracle in your life, but you want to work it out your own way, and not in the Lord's way. You want the very best he has to give you, but you shy away from the thought of first giving your best to him."

What is that best? Need we question? A little child of the family was asked: "What is the very nicest thing you can do for mother?" To which she quickly made reply, "Mind her." Obedience! Yes, therein lies the secret of miracle working power! No hesitation, no questioning as to the why and the wherefore, just plain obedience, and what marvelous results spring from the common things of life! Six water pots of stone and the command to fill them with water, just clear water; then the divine blessing—and behold a miracle! "The conscious water saw its God and blushed." A marvelous miracle it was, and yet it was but the accelerated process which the God of nature repeats in every vineyard and in every wheat field of the earth. "All power is given me both in heaven and on earth." The Christ of Cana is the Lord of nature. The power that rules the forces of nature has the power to work the transformations of nature in human lives.

How potent is obedience to the Divine Will! Eager and ready response to his "go ye," his "do ye," and his "bear ye." What if we do not understand the why and the wherefore of the plain command? He knows, and we know he knows. Is not this sufficient to allay all fears?

"Fill the water pots with water,
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to him."

Five loaves and two fishes were all the boy had. He gave them freely. Behold, the miracle! Many thousands were fed! Discouraged or faltering heart, only trust. Carry to the Christ of Cana your trouble, fear, or besetting sin, and he will return to you peace, courage, power, and a forgiving spirit.

"Cease your trying, change to trusting,
Then you'll triumph every day!
'Whatso'er he bids you, do it!'
Fill the waterpots to brim;
But, remember, 'tis his battle—
Leave the miracle to him!"

Ashland, Ohio.

CORRESPONDENCE

THE "MESSENGER" IN EUROPE

May I through this medium come forward to state how very happy I am to receive the "Gospel Messenger" weekly? Very few readers would guess, that a copy is sent to the Channel Islands and that one lonely member of our beloved church is held by that one link in the great chain of love, thought and prayer. In reading the "Messenger" I find rich food for thought, subjects on which to meditate, and advice to follow.

I thank the General Mission Board for the kind interest they have taken in me, and I thank Bro. Garner for writing to ask that I may have the "Messenger" sent weekly. Bro. Garner called our way and the few hours' talk and prayer were very refreshing. Our thoughts have often followed Bro. Helsor who visited us some three years ago, and our prayers do follow him in his work in Africa. Up

to a few weeks ago I had my two daughters with me; now they are in Canada, and I wonder if they will come in contact with our church. I am to remain in this island of Jersey till it is God's will to open up the way for me to follow my daughters to Canada.

I hope my letter will interest some of the readers and the editor, for by it they will know that one lonely heart is rejoiced to receive the "Gospel Messenger" weekly.

With Christian greetings, Elizabeth Pellet.
St. Martins, Jersey, C. I.

NORTHERN ILLINOIS AND WISCONSIN

A laymen and ministers' conference will be held in the Cherry Grove church July 15 for group number one, including Rockford, Freeport, Shannon, Cherry Grove, Lanark, Mt. Carroll, Hickory Grove, Yellow Creek, and Wadams Grove.

The morning session will begin at 10:30 o'clock, with addresses as follows: The Church and the Young People.—Ross Tuell. The Young People.—Roy Long, Roy Fry. The Adult.—Mrs. Chas. Bowers. Shall the Church Have a Social Program?—Arthur Kniss. Some Urgent Needs.—A. J. Brumbaugh. 2:00 P. M. Some of the Reasons Why the Minister Fails to Hold the Interest of the People.—Roy Farringer, Nellie Bowman, Mrs. Chas. Noll. The Sort of Service I Like.—Mrs. Russel Royer. Question Box.

From 2:30 to 3:30 the young people will be under the direction of Prof. A. J. Brumbaugh. I. E. Weaver, Sec. Lanark, Ill.

DIARY LEAVES

Waynesboro, Pa., June 3

Sunday after the preaching services in our mission church in the city of Cleveland, I came to Woodworth, Ohio, where I found the church in readiness for a love feast. And at the close of the feast, which all evidently enjoyed, I had the pleasure of giving a charge to Sister Goldie Conry, and in the name of the Lord, approved by the church, of receiving her into the ministry. She was licensed for one year. I am glad when sisters can preach and are willing to do so. It seems like the olden days are returning when with holy boldness they do so, and no "mere man" dare oppose.

I caught the night train for Pittsburgh and came on to Harpers Ferry, then to Frederick where I had pleasant calls with Bro. J. Kurtz Miller and my nephew, Vernon Stover. The locust tree is in full bloom, and the air is laden with fragrance. I wanted the trolley trip across the mountain, so came here first. From Frederick to Hagerstown it is beautiful. In fact, this whole valley is beautiful. I am spending the day in Waynesboro among friends so many, and making my home with my brother, Mitchell.

Hershey, Pa., June 4

It is pleasant to be at Hershey again. The trees have grown and the sounding board in the convention hall will help. I believe what I said tonight: It is not an in-born desire to do evil, but the passion for wealth that has gripped our nation! It is like a contagious disease. We have nearly all got it. I am in Palmyra, and have my home with Pop and Mom Carper, and could not wish for a better.

Hershey Conference, Monday Evening

How one's thoughts go rambling—I wish Mary and our children were here—I wish for our little group in Cleveland—what would be the joy of Pastor Govindji and Lelubhai and others if here today!

We missed the flag raising. Perhaps better to omit it one year that it may be the more appreciated the next time. How our hearts beat now for missions! Praise the Lord! What if he has more in store for us the next thirty years than in the past thirty! There may be sufferings, martyrdom, deaths; but there will be victory, greater victories than we have yet thought possible. O glorious victory that overcomes the world!

Hershey Conference, June 10

A religious conference is an interesting endeavor of the mind of God to find expression through the minds of men. No matter what turn may be taken, that phase is most entrancing for study. The group mind may be surely moving toward a given point, appreciating some fine value, when a jarring voice may be heard which changes the course of the whole thought. If that voice be of God, well and good; if not of God, then the progress of the Kingdom is delayed until the deterring effect has passed away. That's all there is to it. Most any one can destroy, but it takes real patient men of God to seek and find constructive measures all the way along.

Hershey Conference, Wednesday

As the end comes most folks continue to stand by quietly. What a harmonious time we have had together! How we love each other! I am wondering however if the business sessions and devotional meetings had not better be intertwined, say business Friday forenoon, Saturday forenoon, Tuesday forenoon, and Wednesday. I think it would be a healthful arrangement.

I feel that the Report of the Calgary Conference Committee on "Certificates of Membership" passed the Conference. That is, according to the rule No. 4. "A two-

thirds majority shall be necessary to pass answers to all queries; a majority for other motions," it passed. It seems to me the answer of a District to its own query is very different from a studied report of a committee appointed by Conference. However, the thought may be to treat all alike. It so failed to pass, lacking a two-thirds majority. Then, too, seeing how strongly some folks felt about it, I was rather rejoiced to see them spared the pain of losing out. But I think they did not see how carefully the paper considered and provided for their needs, giving them rights as local churches far beyond what they have enjoyed, protecting them against approaching worldliness, and seeking to save those going elsewhere by methods of moral suasion.

Pottstown, Pa., June 12

Visited all day with Brethren W. W. Kulp and W. G. Nyce. Held a missionary meeting in the church here last night. Visited also the man who knows more about our pedigree than we do—Bro. Wanger. He says a farmer knows more about the pedigree of his stock than most people do of their own ancestry. Wilbur B. Stover.

Cleveland, Ohio.

WAYSIDE GLIMPSES

May 3 I left my home near Mt. Airy, Md., for Keyser, W. Va. It was my first trip to this part of the State. The winding brooks and rivers, the beautiful fields pointing to a bountiful harvest, the trees with their green foliage, the rugged mountain sides, the high cliffs and peaks, covered over with ivy and laurel, here and there the beautiful dogwood blossoms, all seemed to exclaim how great and wonderful is our God.

I was met at the station by Bro. W. E. Bane, a faithful minister in the church, and taken to his home about twenty miles away. Though it was the first time I had met these dear children of God it was just like going home to mother and father. How blessed the privilege to the one who has left home and loved ones, to find such brethren and sisters and fathers and mothers on earth. Such I found in the home of Brother and Sister Bane.

After supper we went to the Harness Run Church where a goodly number of brethren and sisters awaited our coming. It seemed as though God's Spirit pervaded that first service, and as the songs of Zion were being sung on earth it seemed as though the angel choir responded. Each night the interest increased, and the crowds grew larger. Though it rained almost every day and there was much high water, yet the men and boys would work on the roads most of the day so as to be able to get to the services at night. We visited in many homes, and the people from the oldest to the youngest, were anxious to talk about Jesus. God heard our united prayers and gave us seven precious souls for our labors. They have a number of good workers at this place—young men and women who seem to be consecrated to the call of God. There is a good Sunday-school, a wide-awake Christian Workers' Meeting, and they eagerly desire to do more and better work for Jesus. We bade them farewell on the night of May 17.

May 18 I was taken to Cumberland by Bro. Raphael Leatherman, the faithful elder of the Harness Run church. I was met at the station at Mt. Union by Sister Eleanor Brumbaugh and Sister Secrist. At the German Valley church a faithful few awaited us. As it was raining, the pastor, Bro. A. M. Stout, decided that we should have a prayer service. It continued to rain but the interest seemed to increase until we saw ten take a stand for Christ. This is another great field. Though at one time there was a large congregation, some have died and others moved away until but few are left. There seems now to be a revival spirit and the interest is increasing. This meeting closed with a love feast May 30. The large church was filled to overflowing. We were told that more people were present that night than for twenty-five years. We preached our farewell sermon on Sunday night, June 1.

June 2 Bro. Hall took me to Huntington where I again took the train for Cumberland, Md., where I was met by Bro. J. E. Walls and wife, and taken to their humble home, thirty miles away along the Old National Highway. I call the home humble because I could not speak of it otherwise. Oh, ministers of the Church of the Brethren, receiving good salaries, living in good homes, we would to God that you might visit this humble little cottage and talk with this brother who is working by the day in order to obtain this daily bread, and who serves two churches and several mission points. If you could make one trip with him over the rugged roads that he travels! He walked these roads for ten or twelve years, and then the congregation got a vision and presented him with a Ford car. Though we were in his home but one night, friends were gathered in and a little prayer meeting was held. All seemed to enjoy the service.

June 3 and 4 we were at the Maple Grove church where there are but a few left. Here we were permitted to meet Brother and Sister Baker, the father and mother of Sister Pittenger, one of our missionaries. The services at this point were well attended.

From here we went to the Bethesda church in the same congregation, a distance of six miles over very rough roads. We began a meeting on the night of June 5 which

continued until June 17 with good interest. Five came out on the Lord's side and were baptized.

From here we went to Bro. Silas Beachey's for a much needed rest, leaving there on the morning of June 21 for Keyser, W. Va. Bro. Ellis Johnson took us to his home, twenty miles away, and we began a meeting at Oak Dale the same night. This church is without a resident minister and they are struggling to exist.

From here we shall go to Crab Orchard, W. Va., holding four series of meetings. Will you pray that God may bless our efforts and send more workers to the field?

Laurel Dale, W. Va.

Mary E. Martin.

OUR STANDING COMMITTEE OF 1924

Name	Age	Term of Service
Anvil, A. C.	52	4
Baughner, A. S.	57	1
Berkbile, D. G.	44	2
Branscom, G. A.	69	8
Brubaker, I. W.	62	3
Blough, W. W.	49	2
Blough, E. E.	53	4
Brubaker, H. M.	41	2
Brower, J. D.	51	2
Book, I. B.	52	3
Bucher, R. P.	40	1
Bowman, E. E.	41	1
Clapper, D. K.	59	2
Cottrell, D. O.	46	1
Crist, D. A.	57	7
Detwiler, E. M.	41	2
Dove, J. A.	58	6
Emmert, J. B.	51	3
Fisher, E. R.	28	1
Frantz, M. S.	37	1
Flory, J. S.	58	3
Garber, J. A.	54	1
Guthrie, J. A.	44	1
Hollinger, David	69	5
Hylton, J. B.	60	5
Helman, H. H.	43	1
Hoke, J. F.	44	2
Hiner, R. F.	43	1
Keller, D. H.	51	2
Kindy, C. C.	54	2
Kinzie, W. A.	50	2
Long, J. A.	71	5
Lentz, G. W.	56	8
Miller, J. E.	59	2
Miller, Geo. W.	54	3
Miller, John A.	61	1
Miller, I. Wm.	56	1
Miller, H. G.	72	11
Metzler, David	56	7
Meck, L. L.	64	1
Myer, O. A.	44	1
Myers, O. R.	51	1
Noffsinger, J. S.	37	2
Naff, D. C.	48	6
Oberholzer, I. E.	41	1
Pitzer, J. R.	55	4
Pritchett, R. B.	40	1
Rowland, H. R.	49	1
Robinson, J. A.	34	3
Smith, B. W.	63	3
Smith, Hiram	60	1
Smith, J. M.	71	2
Strohm, F. E.	41	1
Snyder, P. P.	46	1
Taylor, I. W.	68	11
Waltz, B. F.	35	1
Wysong, Henry	71	2
Yoder, J. J.	55	6
Zigler, D. H.	66	8

Some facts concerning the Standing Committee:

Bro. H. G. Miller, of Virginia, is the oldest member of the Committee, and Bro. E. R. Fisher, of Missouri, is the youngest. Bro. Miller is 72 years of age, and Bro. Fisher is 28. The average age of the members of the Committee is 52 years.

Four members of the Committee are under 40 years of age. Eighteen members are between 40 and 50 years of age; 22 members are between 50 and 60 years of age; 10 members are between 60 and 70, and 7 members are over 70 years of age.

Brethren I. W. Taylor and H. G. Miller have the distinction of having served most often on the Standing Committee. Each one has served eleven times. Brethren D. H. Zigler and G. W. Lentz have each served eight times. Twenty-two brethren have served on the Committee for the first time. The average number of terms of service is three.

On the Committee are sixteen full-time pastors, seven part-time pastors, four college professors, twenty farmers, one editor, one employé of the United States government, etc.

Eight members of the Committee are members of the several general boards of the church. There are twenty District Mission Board members, fifteen District Minis-

terial Board members, five Directors of Religious Education and six college trustees. Sixteen members are college graduates. Five claim Miller as their name and three answer to the name of Smith. E. M. Detwiler.

Johnstown, Pa.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach. The work on our new churchhouse is slowly but steadily moving along. At present our Daily Vacation Bible School is in full sway, there being over 100 in attendance. We appreciate the work which is being done by Sister Gilbert, the superintendent, and the other ladies from Pasadena and Los Angeles, as well as our home teachers, who are working so earnestly in the school. The Sunday school is still doing her part toward raising money for the new churchhouse. Our last third Sunday's offering was \$168.00. This week Bro. Carl is soliciting for church building funds in the vicinity of Covina. Mrs. Alpha N. Stump, Lomita, Calif., June 25.

COLORADO

Antioch church met in council June 21 with Eld. Geo. Eller presiding. The church voted to send a delegate to District Meeting. Two letters were granted. An effort is still being made to secure an evangelist to hold a revival here. June 22 the Sunday-school gave an interesting Children's Day program.—Mrs. W. L. Pendleton, Yoder, Colo., June 21.

Colorado Springs. The Conference has granted to its new District of Eastern Colorado, Bro. S. G. Nickey, of Haxton, and Bro. Geo. Eller, of Arriba, members of the Mission Board, were here June 22 and made arrangements for the present pastor to remain another year. We are looking forward to the time when a number of our brethren who are ready to retire from active business life will settle here and help to make this a large self-supporting church.—S. J. Heckman, Colorado Springs, Colo., June 21.

ILLINOIS

Girard. Children's Day at our church was observed by an excellent program in exercise and song by the Primary Department. We have just closed a two weeks' Vacation Bible School with Sister Alta Harshbarger as superintendent. The average attendance was only fifty-four but the interest was excellent and splendid work was done. Our missionary offering for the Conference was \$284.50. Our young people are preparing for a joint program and social gathering with Vinden and Springfield July 4.—Mrs. L. T. Weddle, Girard, Ill., June 30.

INDIANA

Camp Creek church met in council June 11 with Eld. I. S. Burns presiding. The annual visit was reported. We held our love feast June 21 with a good attendance. Eld. John Wright, of North Manchester, officiated. A number of visiting ministers assisted in the service. Many members from other congregations were also present. Bro. J. H. Wright remained with us and delivered a much appreciated sermon on Sunday forenoon. Breakfast was served at the church the next morning. We will hold our Harvest Meeting Aug. 17, with services in the forenoon and afternoon. —Bessie B. Burns, Rita Green, Ind., June 26.

Cedar Creek.—June 1 we began a series of meetings continuing for three weeks with Bro. S. Z. Smith as evangelist, Sister Smith as assistant, and Sister Etta Helman as song leader and personal worker. The meetings were well attended and good interest was manifested. Bro. Smith's messages were full of inspiration and with his untiring efforts the meetings were a great success. Eighteen gave their lives for the Master's work. Sixteen were baptized and two re-baptized; eleven were heads of families. June 23 at the close of the meetings our love feast was held with a very large attendance. The church met in council June 25 with the pastor, Bro. T. G. Weaver, in charge. It was decided to be represented by two delegates at District Meeting. Our pastor and wife handed in their resignation at a previous council, which was accepted. Bro. Russell Sherman and wife will take up the work for the coming year. The young people's class has formed an improvement fund and are endeavoring to make every effort to earn money with which to improve the church both inside and out. Owing to the increase in Sunday-school attendance we feel the need of improvements. June 22 there were 154 present. Our Children's Day program will be held Sunday evening, July 13.—Mrs. Lawrence Smith, Garrett, Ind., July 1.

New Hope church met in council June 21 with Eld. O. D. Werking and our pastor, Eld. M. Smetzer, in charge. Bro. Carrie Carpenter was elected delegate to District Meeting. Since our last report two have been baptized.—Mrs. Beulah Carpenter, Seymour, Ind., June 27.

Pleasant Valley church met in council June 19 with Eld. David Minnich presiding. Brethren Arthur Dodge and W. K. Sell were present. One letter was received. Arrangements were made for our love feast to be held Oct. 18 at five o'clock. Our Sunday-school was well represented at Fort McKinley demonstration Bible School, where we received much help that will be of value to us in our work here. Our Vacation Bible School and revival meeting begins July 20, in charge of Bro. J. C. Inman, of Springfield, Ohio. Since our last report we have had with us Brethren S. Z. Smith, of Sidney, Ohio, and J. W. Barnett, of Portland, Ore., for morning worship, also Brethren Earl McFarland and Ezra Noffsinger, of Union City.—Grace Rhodes, Union City, Ind., June 22.

IOWA

Council Bluffs.—After struggling through the winter trying to keep our Sunday-school up without a pastor we are certainly thankful to have with us as our pastor Bro. M. E. Stair, formerly of Alva, Neb. Our Sunday-school is showing an increase and we hope to keep on gaining. We plan to start a revival Oct. 12, conducted by Bro. L. A. Walker, of Sheridan, Mo. The third Sunday in June we observed as Children's Day. A splendid program was rendered in the morning, and part of it was repeated in the evening for the benefit of about fifty children, mostly boys from the Christian Home. After the program Bro. Stair gave a splendid talk to the children which was enjoyed by old and young. The Ladies' Aid Society meets twice a month with a good attendance and is doing fine work. The quarterly business meeting was held June 7.—Della Huffine, Council Bluffs, Iowa, June 30.

Greene.—The Brethren and Presbyterian churches just closed a two weeks' Daily Vacation Bible School with a program last evening. Brother and Sister Austin are with us in a revival. Six have accepted Christ.—Mrs. Clara Swab, Greene, Iowa, June 28.

KANSAS

Abilene.—Our love feast was held at the Holland house June 2 with Bro. Oliver H. Austin in charge. Brother and Sister Austin began a series of meetings May 29 that closed June 15. Bro. Austin's sermons were very interesting and beneficial to all. He preached the truth with power and emphasized strongly the need of being a follower of Jesus Christ. Ten were baptized and one awaits the rite. Two fathers and a mother were among the number baptized. Sister Austin conducted the singing, which was enjoyed by all. This is the third time that Brother and Sister Austin have held meetings here, and we certainly appreciated having them work with us.—Mrs. Geo. Weber, Elmo, Kans., June 26.

Maple Grove.—A recognition service for the eighth grade graduates of Maple Grove community was conducted by the Christian Workers' Society Sunday evening, June 15. Bro. Roy Crist of Quinter, Kansas, delivered a splendid address and special music was furnished by the Norton Gospel Team Quartet. A class of six young people enjoyed the service given in their honor. The Beran Class

(Continued on Page 448)

WELLS BY THE WAYSIDE

(Continued from Page 443)

Our stay here happened while Brother Yoder was gone to the Conference, and so at the urgent request of the other ministers, I filled the appointments both Sundays. A more responsive audience would be hard to find.

Falls City, Nebr., June 21 to 23

Our short stay here was principally with Cousins W. K. and Leone Peck. A few hours were spent very pleasantly in E. T. Peck's home. Cousin Jonas Forney brought us here, and on the way we stopped at the old Silver Creek cemetery, and looked at the names on the monuments with much interest. It was a little more than fifty years ago when the Brethren began to settle in Richardson County around Falls City. Here again we find a number of Somerset County names, such as the Pecks, Lichtys, Forneys, Mausts, Horners, Shaffers and Stumps. After worshipping in the schoolhouses for a long time and holding their love feasts in barns, the Silver Creek church was built by the cemetery in the seventies. During the Division of the eighties the Progressives got this church and a few years later, in 1890, a new church was built over a mile east, which has been in use ever since. The present organization bears the name of Falls City. For a number of years the old Silver Creek house has not been in use by the Brethren.

Since the new organization the following resident ministers have served this church: Elder Berkebile, Jacob C. Peck, John Humberger, William Mohler, Jas. A. Stouder, W. W. Blough, and C. E. Schrock. Owing to the illness of Brother Schrock, the church has been without an elder and pastor for several months. It has been arranged for Prof. Arthur Morris, of Morrill, Kansas, to supply the pulpit during the summer months.

This church has maintained an evergreen Sunday-school all these years, and also has an active Ladies' Aid. This church recently closed its first Vacation Bible School, directed by Sister Edith Bubb of Astoria, Ill. It was our privilege to worship with this people on Sunday, and address an attentive congregation. The Sunday previous Elder L. A. Peck, of Pennsylvania, preached. This church has a number of promising young people. In the past few years there have been a number of additions by baptism. The church is somewhat isolated from the rest of the Nebraska churches, and largely surrounded by Catholics and German Lutherans, and yet with an active pastor and wife a good work can be done. A more united and active body of members is hard to find anywhere. A good teacher-preacher would fit in well here. Tomorrow we start for Iowa, first Colo, then Waterloo. Jerome E. Blough.

Falls City, Nebr., June 23, 1924.

TO ALL OF OUR MINISTERS IN THE SOUTHEAST

After consulting with a number who are directly interested, the committee appointed by the Conference of District Ministerial Boards last year decided that July 24 and 25 comes as near suiting all concerned for the conference this year as any time that can be found. Also, the Roanoke City church has made a call for the meetings to be held there at the time named above. This invitation has been accepted and the conference will be held with the Roanoke City church.

In addition to the three sessions formerly held provision has been made for a fourth session to which all of our ministers of the Southeast are urgently invited. If for no other reason than to get our ministers in closer touch with the work of these boards the additional session would be justifiable. No work can be at its best without the full co-operation of all. But, there are other things in addition for us to consider. For instance, the four papers handed over by General Conference should be disposed of to the best possible advantage. By considering them in open assembly we may be able to make a contribution to this end.

Organization is a watchword for every movement and hence this should receive our attention as well. We should take time to talk over the advisability of organizing a Southeastern Association after the plan adopted at Hershey this year, or encourage the State Districts to do so. It may be desirable to do both after we talk it over. For these and other reasons that may be given we trust that every minister will strive to the utmost to be present.

No definite program will be arranged for the conference, but a general procedure has been agreed upon. A part of this may be given here to help us all to see the scope of the work. As stated before, there will be four sessions. The first three of these will be definitely given to the work of the District Ministerial Boards. The first one will open at 3 P. M. on July 24, for the purpose of obtaining a better knowledge of the task of the respective Boards. Through reports of special committees and of Board members the work as touching the ministry should be fully brought out. At the evening session, beginning at 8 o'clock, the problems in the way will be discussed. A period will be given for questions and answers.

On the forenoon of the 25th, opening at 9 o'clock, a forward look will be taken. In other words the work of the year for each of the District Ministerial Boards will be taken up and discussed in the light of the conditions brought out in the previous sessions. In all this the aim

will be for a better ministerial distribution, a more efficient pulpit service, and pastoral care for all the churches. In every respect the conference will strive to be practical in all of its workings while laboring for the welfare of the churches through a consecrated ministry.

The fourth session should be under way by 1:30 P. M. and should be of interest to all. From this session many good things should come. Here should be the source of a great impetus to carry out the plan of service into every church in a way to bring desirable results. Let us come to the conference with an open heart and a ready mind.

It should be said that the Ministerial Board of the First District of Va. has all details of the conference in hand. Its Secretary, Eld. C. D. Hylton, Roanoke, Va., will give all needed information.

Broadway, Va.

D. H. Zigler.

IN MEMORIAM

Elder Levi M. Neher, son of Joseph and Hannah Neher, was born Oct. 15, 1872, on a farm near North Manchester, Indiana, where he grew to manhood. He was the oldest



son in a family of eleven children, six of whom survive him. His parents were in very moderate circumstances during his boyhood and his opportunities for self-advancement were limited, but he decided to secure an education and kept this end in view in spite of hardships and discouragements. He attended one term at Manchester College and one at Mt. Morris, working his own way through school until he was able to teach. He taught

school for ten years, at the same time continuing his studies until he was able to secure a diploma from a two years' commercial course at Manchester, and to secure a State license to teach in the high schools. In 1896 he moved to Alabama, where for three years he taught in the Brethren schools at Fruitdale and Citronelle.

In 1902 he moved to Milford, Indiana, where he became manager of the telephone company which he had organized and the system which he had installed. In 1913 he moved to Warsaw and took charge of the Ford automobile agency for Kosciusko County and lived there until his death.

In 1894 Brother Neher was married to Bertha Miller, daughter of Amos and Sarah Miller of N. Manchester, Ind. Had he lived one month longer this union would have lasted 30 years. To them were born five children, four sons and one daughter, all of whom are living.

He became a member of the Church of the Brethren at the age of 18 and during all his life was loyal and devoted to his church, willing to do all he could for her, without remuneration.

He was called to the ministry in 1898, and later advanced to the eldership. He took great pleasure in attending the various conferences of the church, often served as delegate, and was twice on the Committee of Arrangements for Annual Meeting.

His health began to fail about two years ago, but the cause was not discovered until last January when he was being prepared for an operation for gall stones, when he was found to be in an advanced stage of pernicious anemia. He was ten weeks in the Frances Willard Hospital in Chicago, during which time he was anointed by Brother J. W. Lear and Brother Sargent. On March 18 he was brought home on a cot, but was never able to leave his bed until his death, having been bedfast for twenty-three weeks.

During his long sickness Brother Neher was patient and resigned. Though he would have liked to live until his sons were grown, he trusted the Lord to do what was best and confided his life's unfinished work to him. He was much concerned about the future of the church and prayed that the "Faith of our Fathers" might never be lost. A few days before his death he called the members of his family around him and requested them to sing the song by that name to him, and expressed the hope that his family would always remain true to the faith. He took much pleasure in the knowledge that, so far as he was able to discover of past history, his children came of two unbroken lines of Brethren ancestors.

Brother Neher fell asleep on June 18. Funeral services were in charge of Brother L. U. Kreider and Brother Manly Deeter, and he was laid to rest in the cemetery at the West Manchester church, where he had attended as a boy and where he began his Christian life, more than a third of a century ago.

Warsaw, Indiana.

Mrs. Glen Whitehead.

TRAGIC DEATH OF H. P. TALHELM

Henry P. Talhelm, son of Humphrey and Nancy Petry Talhelm, was born in Lee County, Illinois, July 6, 1859. In infancy his parents moved to Iowa. When about twenty years old he accompanied them to Kansas, and about the same time united with the Church of the Brethren, which he served as a deacon for thirty years. He was specially interested in Sunday-school work, often teaching or superintending, and attended Sunday-school conventions whenever he could. He was a charter member of the Rocky Ford congregation, living in and near Rocky Ford for the last 26 years except for a ten months' period in California.

He had been before the public in business for many years, and for the last several years as a taxi driver, and was engaged in this at the time of his death. He was last seen about Rocky Ford on June 5, and was noticed with an unidentified stranger in the afternoon. As he specialized in long distance trips, there was no special alarm felt when he did not return home that (Thursday) evening or even the next, though it was unusual for him to take such long trips without leaving word of his intentions. About 2 A. M. Friday a porter in Colorado Springs noticed a car left in a deserted spot and the lights put out. Noting that the car was left there for several hours he became suspicious and notified the police, who upon investigation found the car belonged in Rocky Ford, and the owner's name, and reported to the Rocky Ford police. Searching parties were at once sent out and other cities joined in but no clues located the missing man. Word of the disappearance reached the writer and a son-in-law, Maurice Frantz of Lindsay, California, while on Standing Committee at Hershey. No further definite information was secured until the evening of Sunday, June 22, when word was received that a body was found in the outlet canal of Lake Meredith, and this was shortly thereafter identified as his body and brought to Rocky Ford. Indications are that he met death by a revolver shot, and that his body was then thrown into the canal, the car being then driven by his assailant to Colorado Springs.

He leaves his widow, four children, one sister and three brothers, and fourteen grandchildren. One daughter, Pauline, preceded him to the spirit world twenty years ago at the age of eight months.

Funeral services by the writer, assisted by Roy Miller.

Rocky Ford, Colo.

D. O. Cottrell.

RESOLUTIONS OF RESPECT

Inasmuch as our dear Heavenly Father in his providential dealings has seen fit to call unto himself Mary Brandt to bloom and live forever in that beautiful heavenly home; and

Whereas she was a member of the Mt. Fairview Union Sunday-school, Class No. 1, Church of the Brethren, Newport, Pa.;

Be it resolved that we record with deep regret the loss of Mary Brandt as a member of our Sunday-school, but we rejoice that she is enrolled in the great Sunday-school in heaven; and,

That we send a copy of these resolutions to the bereft parents, the Newport "News," and the "Gospel Messenger" and that these resolutions be recorded in the Sunday-school minutes.

Ada P. Troup,

Sarah F. McNaughton,

Frances M. Kipp.

Mechanicsburg, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Appel-Moothart.—By the undersigned, at his home, May 10, 1924, Bro. Walter Appel and Sister Josephine Moothart, both of Wenatchee, Wash.—Ira J. Lapp, Wenatchee, Wash.

Atwood-Pitzer.—By the undersigned, at the home of the bride's parents, Oklahoma City, Okla., June 1, 1924, Mr. Glenn Harold Atwood, of Garber, Okla., and Sister Anna Marie Pitzer, of Oklahoma City.—R. J. Pitzer, Oklahoma City, Okla.

Chambers-Hartsough.—By the undersigned, at the home of the bride's parents, Brother Sister Max Hartsough, pastor of the Portage church, June 24, 1924, Mr. Kenneth Chambers, of Prairie Depot, and Sister Ruth Hartsough, of Portage, Ohio.—John Wienand, Alvada, Ohio.

Hopkins-Bolinger.—By the undersigned, at the Loon Creek parsonage, on June 7, 1924, Bro. Marion F. Hopkins, of Erie, Ind., and Sister Mildred Delene Bolinger, of Huntington, Ind.—Harley V. Townsend, Huntington, Ind.

Rittenhouse-Beahm.—By the undersigned, at his residence, June 25, 1924, Bro. J. S. Rittenhouse, of Easton, Md., and Sister Estelle Beahm, of Connelville, Pa.—J. C. Beahm, 217 W. Patterson Ave., Connelville, Pa.

Walther-Dillman.—By the undersigned, at the home of the bride's mother, North Manchester, Ind., June 21, 1924, Charlie Walther and Myrtle Dillman.—R. H. Miller, North Manchester, Ind.

Witmer-Smith.—By the undersigned, at his home in Polo, Ill., June 25, 1924, Mr. Emerson Witmer and Miss Mildred Smith, both of Polo, Ill.—John Heckman, Polo, Ill.

FALLEN ASLEEP

Bowman, William A., son of Joseph and Lucy Bowman, was born near Nappanee, Indiana, September 28, 1861. He was next to the youngest in a family of six children. When William was two years old the Bowman family moved to near Millwood, Kosciusko County,

Indiana. William began teaching school at the age of eighteen, and taught in all twenty-four terms. October 30, 1884, he was united in marriage to Lydia A. Swihart. Their entire married life, of almost forty years, was lived at the present place of residence, the old Swihart homestead. Although no children were born to this union, their home was always brightened by the children of relatives and friends. One child, now Mrs. Blanche Frut, was raised in their home. Brother Bowman united with the church about ten years ago. He departed this life June 19. His age was 62 years, 8 months and 21 days. Funeral services were conducted by Elders Otho Winger and R. H. Miller at the Walnut Street Church of the Brethren, Sunday morning, June 22. Burial at the cemetery by the West Manchester church.—R. H. Miller, No. Manchester, Ind.

Byerly, Lowell Elliott, son of I. W. and Grace O. Byerly, was born near Lima, Ohio, July 27, 1906, died May 29, 1924. His years, though not many, represented attainments not often possessed by one so young. His record in the grades as well as in the high school is known to all his friends, he having finished the latter with honors before his seventeenth birthday. At the age of twelve years he made a public confession of faith in Christ as his Savior and came into the Church of the Brethren and was a faithful worker in the church and Sunday-school. Sixteen months ago he was stricken with the disease which cut short his promising life. Though he knew of the probability of life's termination he faced it with courage and even cheerfulness. And as the disease progressed he willingly relinquished his plans for a future here and centered his aspirations and hopes on a future that sets no limit to mental or spiritual growth and happiness. He not only found joy in contemplating that future, but he impressed his family and friends with its importance as the goal of all our activities here. Truly, "his sun has set down while it was yet day," but that short day was radiant with the promise of the eternal day. In addition to his parents he leaves five sisters and two brothers, two grandparents, one great-grandmother and a host of friends. Services at the Pleasant View church in charge of Eld. Jesse Anglenmyer, assisted by Eld. N. L. Cool—L. W. Byerly, Lima, Ohio.

Franks, Mrs. Eva (Stull), wife of Edward Franks, died at the People's Hospital at Akron, June 15, 1924, aged 20 years, 4 months and 15 days. The deceased was a daughter of J. D. and Sister Lovina Stull and was born at Lewistown, Pa. Services at the home of her parents in Akron, Ohio, by the writer. Interment in Cuyahoga Falls cemetery.—A. H. Miller, Akron, Ohio.

Hochstetler, Eld. Edward K., died June 17 at the family home near the Hostetler church, aged 67 years, 3 months and 13 days. He was a son of the late Samuel and Lydia Hochstetler. He was born in 1857, united with the church 1878, was elected to the ministry 1879 and was made elder in 1904. His work as an evangelist during his ministry was quite successful, having been active along with the line until six years ago when he became ill and was forced to give up his ministerial work. In 1877 he was united in marriage to Mollie Slagle, to which union were born five sons and three daughters, Mrs. G. F. Hochstetler, Mrs. Harvey Housel, of Sand Patch, Pa., Robert, of Nevada, Iowa, Charles and August, of Colo. Iowa, Irvin, of Meyersdale, Pa., Simon and Hattie Housel, who are still at home. Besides these children eighteen grandchildren and two great-grandchildren survive. Services were conducted at the Hostetler church by Eld. Silas Hoover, assisted by Eld. J. W. Weigley, of Somerset, Pa. Interment in the church cemetery.—Miss Mae Hostetler, Sand Patch, Pa.

Inlow, Elias, died June 20, 1924, at the home of his son, Otto, at Sardonia, Ohio. He was 68 years, 8 months and 8 days old. He was married December, 1880, to Nancy R. Wiscup. Eight children were born to this union, one dying in infancy. Twenty-eight grandchildren survive. Services at the Lawshe Church of Christ by the writer, assisted by Rev. McIntosh, the pastor. Interment in the Newport cemetery.—Van B. Wright, Pelee, Ohio.

Lefever, Alice Jane Neikirk, was born Dec. 3, 1855, in Washington County, Md., died at York, Pa., May 24, 1924. She was the daughter of John and Barbara Neikirk. She was left an orphan at the age of five years. She united with the church when in her youth and lived a faithful Christian life for fifty years. Oct. 7, 1875, she married David Lefever, who preceded her to the spirit world about ten months ago. They had five children, three sons and two daughters. She with her husband and family moved to York, Pa., in 1902. Interment in the Broadfording cemetery, Washington County, Md.—Mrs. H. W. Kroffit, York, Pa.

Pooler, Bro. George, died May 23, in Michigan City, Ind., after a long illness, aged 76 years. He was a deaf-mute and leaves his companion to whom he had been married for twenty years, also a mute. Besides his wife, he leaves one son and two daughters. He has been a faithful member of the Church of the Brethren over twenty-five years. Services were conducted in the home by his pastor, Eld. Eli Roose, of Laporte, Ind.—Mrs. Ellen Roose, 303 Weller Ave., Laporte, Ind.

Shoop, Sister Nora (Schmitt), wife of Bro. William H. Shoop, died at her home in East Akron, Ohio, June 8, 1924, aged 61 years, 10 months and 20 days. She was the mother of seven children, two of whom have preceded her in death. The husband, five sons, one daughter, six brothers and two sisters, and also a number of grandchildren survive her. Two and one half years ago she was stricken with an internal cancer. An operation afforded some relief as did also a number of X-ray and radium treatments, but about fifteen months ago her suffering became more intense and she was confined to her bed until death came as a relief from her afflictions. She united with the church about seventeen years ago and continued in her faith while she lived here on earth. She was a daughter of the beginning of her illness and again a few days before the end came. Services at Akron, Ohio, by the writer, assisted by Bro. G. K. Beach. Interment in the cemetery adjoining the Springfield church.—A. H. Miller, Akron, Ohio.

Simmons, Sister Sarah Frances, nee Vance, died of a complication of diseases, at the home of her daughter, June 17, aged 79 years, 8 months and 18 days. Her husband, Jacob Simmons, two daughters and one son survive, one daughter having preceded her in death. She was a consistent member of the church for many years. Services conducted at Lebanon by Eld. Peter Garber, assisted by Bro. P. F. Cline and Rev. Trimble of the Presbyterian church. Interment in Lebanon cemetery.—Lila B. Wine, Mt. Sidney, Va.

Snowderly, Sister Margaret Ann, born Feb. 12, 1850, died June 17, 1924, aged 74 years, 4 months and 5 days. She was united in marriage to Jacob Evans March 6, 1875, who preceded her in death five months ago. To this union were born two sons and two daughters. She was a faithful member of the church for twenty-seven years, attending its services as long as health would permit. She has been homesome since the departure of her loving husband, and realized that she too would soon go to the eternal home. She was a kind and loving mother, and a friend to all she met. Her two daughters, Mrs. May Shank, of New Lebanon, and Mrs. Peggy, of Middletown, survive with the two sons, Edgar, of Dayton, and Walter, of near Caststown; also two sisters, Mrs. Jennie Beard, of Middletown, and Miss Martha Engle, of Winchester, Ind., and nine grandchildren. Services conducted by the writer, assisted by Bro. Chas. Flory, at the Salem church.—Walter Hawkes, 2408 Easton Ave., Middletown, Ohio.

Stafford, Catherine Morr, daughter of Samuel and Mary Morr, born in Ashland County, Ohio, November 28, 1843, departed this life June 8, 1924, at the age of 80 years, 6 months, and 10 days. At the age of eight years she moved with her parents to Indiana, locating in Dekalb County, six miles east of Auburn. She resided on a farm near where she was reared until 1905, when she moved to Goshen. On October 6, 1864, she was united in marriage to John Stafford. To this union were born five children, one son and four daughters, all of whom survive her. At the age of fifteen, she united with the German Reformed Church of which she was a member until the spring of 1875, when she with her husband united with the Brethren Church. She labored faithfully and was loyal to her covenant vow to the last. Kind in spirit and loving the humble walks of life, she had great concern for her children, and did all she could to lead them to their Savior, and was ever ready to assist her husband in his many duties as minister and elder. Together they labored until the time when he took his departure, January 6, 1908. Services were conducted by the writer from the text of her own choice, Prov. 4: 18. Her body was put to rest in the West Side cemetery, by the side of her husband.—Hiram Forney, 555 W. Lincoln Ave., Goshen, Ind.

Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

- | | |
|---|---|
| The Beatitudes - - - - - 75c
By S. N. McCann
A careful and illuminative study of this the heart of the message of Jesus Christ. | The Dynamic of All-Prayer - - - - - \$1.00
By G. Granger Fleming
A thoughtful analysis of prayer and its compelling power by a layman. |
| Christianity at the Fountain - - - - - \$1.00
By D. Hays
The final and permanent message of one of our well-known writers. | The Ministry of Intercession - - - - - \$1.25
By Andrew Murray
Emphasizing prayer for others. |
| God's Means of Grace - - - - - \$2.00
By C. F. Yoder
An earnest and thoughtful discussion of the aids divinely given for the building of Christian character. | Things to Live For - - - - - \$1.75
By J. R. Miller
Emphasis is placed on those things that make for true success. |
| A Better World - - - - - \$1.50
By Tyler Dennett
A study of the task of Christianity in the building of a "Better World." | The Practice of Prayer - - - - - 75c
By G. Campbell Morgan
Its purpose is to encourage a revival of family prayer. |
| Personal Life of David Livingstone - - - - - \$1.50
By W. Garden Blaikie
To know this great man as portrayed in this book is an inspiration and blessing to any Christian heart. | How to Master the English Bible - - - - - 50c
By James M. Gray
The instruction herein contained and perseverance will enable you to do it. |
| Life of R. H. Miller - - - - - \$1.00
By Otho Winger
An inspiring story of the life of a great leader in the Kingdom. | The Book of Personal Work - - - - - \$1.25
By John T. Faris
Stories of winning men to Christ through personal evangelism. |
| The Lord Our Righteousness - - - - - 50c
By S. N. McCann
A careful study and wise presentation of the doctrine of justification by faith. | Prophecy and the Lord's Return - - - - - 75c
By James M. Gray
What do the prophets teach about this great event? |
| The Meaning of Prayer - - - - - \$1.15
By Harry E. Fosdick
One of the best books on this important subject. | The Bible and Life - - - - - \$1.50
By Edwin H. Hughes
Showing the relation of the Bible to modern life. |
| Quiet Talks About Jesus - - - - - \$1.25
By S. D. Gordon
A view of God as we see him revealed in Jesus. | Purpose in Prayer - - - - - \$1.25
By E. M. Bounds
One of the elements of success for those who would be greatly used of God. |
| Quiet Talks About the Crowned Christ - - - - - \$1.25
By S. D. Gordon
A helpful study of the Book of Revelation. | The Real Christ - - - - - \$1.75
By R. A. Torrey, D. D.
These pictures show us the Real Christ stripped of many false ideas about him. |
| Quiet Talks About Our Lord's Return - - - - - \$1.25
By S. D. Gordon
New light on the meaning of the Lord's return. | Times of Retirement - - - - - \$1.00
By George Matheson
Encouragement to communion with God. |
| Quiet Talks About the Tempter - - - - - \$1.25
By S. D. Gordon
Messages that help one win the victory over sin. | Moral Paradoxes of St. Paul - - - - - \$1.00
By H. L. Watkinson
An interesting development of those statements of St. Paul which appear contradictory. |
| Quiet Talks on Following the Christ - - - - - \$1.25
By S. D. Gordon
A portrayal of Christ as a magnetic leader. | Border Lines in the Field of Doubtful Practices - - - - - \$1.00
By H. Clay Trumbull
The author points out the limits in many fields where there is doubt in some minds. |
| Quiet Talks on Home Ideals - - - - - \$1.25
By S. D. Gordon
"These are the quietest talks of all." | The Book of Answered Prayer - - - - - \$1.25
By John T. Faris
Stories of experiences of answered prayer. |
| Quiet Talks on Personal Problems - - - - - \$1.25
By S. D. Gordon
Talks to searchers after the truth. | Social Christianity in the New Era - - - - - \$1.25
By Chaplain Thomas Tiplady
A book whose keen vision and spiritual insight compel respect if not agreement. |
| Quiet Talks on Power - - - - - \$1.25
By S. D. Gordon
A study of the sources of power for Christian living. | The Three Hour Sermon - - - - - \$1.25
By Paul Kanamori
Setting forth the essential elements of the Christian faith by a Japanese evangelist of note. |
| Quiet Talks on Service - - - - - \$1.25
By S. D. Gordon
Quiet yet winning appeals to action. | The Book of Faith in God - - - - - \$1.25
By John T. Faris
Experiences of many who made the venture of faith. |
| Quiet Talks on John's Gospel - - - - - \$1.25
By S. D. Gordon
A picture of the winsome Christ of St. John's Gospel. | The Book of God's Providence - - - - - \$1.25
By John T. Faris
Evidences of God's care in every day life. |
| Quiet Talks on Prayer - - - - - \$1.25
By S. D. Gordon
Of this book one reader has written: "I have been thrilled to pray." | Fundamentals of Prosperity - - - - - \$1.00
By Roger W. Babson
Faith, integrity, industry and brotherly kindness—are not these fundamentals essentially Christian? |
| Life and Sermons of Elder James Quinter - - - - - \$1.00
By Mary N. Quinter
A sketch of one whose beauty and purity of life will ever be an inspiration. | Paul the Dauntless - - - - - \$2.50
By Basil Mathews
A fascinating sketch of that early proponent of Christianity. |
| New Testament Doctrines - - - - - 75c
By J. H. Moore
A clear and interesting exposition of the great doctrines of the church. | The Christ We Forget - - - - - \$2.00
By P. Whitwell Wilson
In vivid, arresting form the author sets forth the Man, Christ Jesus. |
| Practical Sermons - - - - - \$1.75
By I. J. Rosenberger
One of the best books of sermons we have ever published. | The Church We Forget - - - - - \$2.00
By P. Whitwell Wilson
In modern dress the early churches are marshalled before us. |

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 21 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 445)

held a social recently, at which games, music and refreshments were enjoyed by all. Plans were made to hold a social each month and in the future the Intermediate Boys, King's Daughters and Berean classes will participate, thus affording an evening of entertainment for all young folks of the community on every evening of each month. The Intermediate Boys' Class recently went for two days' camping and fishing trip and report a very pleasant outing. —Hazel M. Bogart, Norcatur, Kans., June 26.

Newton.—The church here is progressing very nicely. Our regular council met June 26 and it was decided by the church to retain our pastor, Bro. B. F. Miller, another year. He was also ordained elder of the church. The church is planning to have a program on an attendance of thirty-one. The average attendance was about twenty-four. The school closed June 27 with a program in the evening and a picnic for the children in the park the following day. —Mrs. A. K. Stoltz, Newton, Kans., June 28.

Osage church met in council June 14 with Eld. D. P. Neher presiding. Two were received by letter. Officers for the Christian Workers' Meeting were selected, with Edna Neher, president. We decided to have communion services Aug. 16. Bro. O. H. Feller closed a successful series of meetings June 10. Fourteen were added to the church by baptism and two await the rite. Our Vacation Bible School conducted by Mrs. Viola Templeton closed with a basket dinner at noon. Prof. J. J. Yoder, of McPherson College, will give the dedicatory sermon in the forenoon. The afternoon program will consist of special musical numbers and an address by Bro. Yoder on "The Relation of the Church to the Community." In the evening Eld. Yoder will bring us a missionary message, with view of his tour of the mission fields. Our Children's Day program has been delayed until we could get into our new building; it will be given Aug. 3. Our revival is to be conducted by Bro. G. G. Canfield, of Freeport, Ill., beginning Aug. 3.—Mrs. J. S. Sherry, Overbrook, Kans., June 26.

MARYLAND

Cherry Grove.—June 8 Bro. Paul S. Longenecker, of Indiana, started his work among us as our summer pastor. On June 16 Bro. J. E. Whitacre, of Uniontown, began a series of meetings in our midst and we feel that the Lord wonderfully blessed each May 31, with Bro. R. C. Wenger, of North Manchester, Ind., officiating. A goodly number of visiting ministers were with us. At the close of the feast an election was held for a minister, and Bro. Claude Kanter was chosen. Bro. Wenger remained with us over Sunday and gave us two splendid messages.—Jesse Spindler, Woodland, Mich., June 27.

MICHIGAN

Woodland church met in council June 23. Eld. J. M. Smith and Sister Gertrude England were elected delegates to District Meeting. The church decided to call for District Meeting for 1925. It was also decided to elect one to the ministry. We held our love feast May 31, with Bro. R. C. Wenger, of North Manchester, Ind., officiating. A goodly number of visiting ministers were with us. At the close of the feast an election was held for a minister, and Bro. Claude Kanter was chosen. Bro. Wenger remained with us over Sunday and gave us two splendid messages.—Jesse Spindler, Woodland, Mich., June 27.

Woodland Village church met in council June 13 with Eld. G. F. Culler presiding. Desiring a course of music instruction, Lula Plank was selected to meet with representatives from the adjoining churches of our denomination to help plan for it. Our delegates for District Meeting are Bro. G. F. Culler and Bro. Jos. Smith, with Bro. Eldon Farrell, alternate. At the request of some of the members a committee was appointed to study the question of regarding to plans for partial support for our pastor. Sometime in October Bro. E. F. Caslow will assist in a series of meetings.—Lula Plank, Woodland, Mich., June 25.

MONTANA

Kallispell.—June 1 Bro. J. H. Graybill, of Nampa, Idaho, began a two weeks' revival in the Kallispell church. The meetings were hindered some by bad weather. Bro. Graybill gave sixteen splendid sermons, two of which were especially for young people. We also had a few minutes' Bible study nearly every evening before services. The meetings closed with a love feast June 16. We feel greatly strengthened and encouraged by the spirit of these meetings. Bro. Graybill expects to be here again shortly to do more personal work in the interest of the Sunday-school and church.—Nellie Kao, Creston, Mont., June 25.

OHIO

Castine church met in council June 21, with Eld. S. A. Blessing presiding. June 15 Bro. Herbert F. Richards, of McPherson, Kans., gave one of his powerful sermons. In the morning Bro. C. C. Petry, delegate to Annual Meeting, gave a short report. June 22 Bro. Edward Miller, of Pittsburgh, Ohio, preached an excellent sermon. In the evening our Children's Meeting was held. July 13 Bro. L. A. Bookwalter will lecture here in behalf of protem. We expect Bro. R. N. Leatherman, of West Alexandria, Ohio, to begin evangelistic meetings in the latter part of July.—Esther Petry, West Manchester, Ohio, June 30.

Fairview church met in council June 7, with Eld. J. A. Guthrie presiding. By unanimous consent our present Sunday-school officers were retained for the next two quarters, with Bro. J. Fike superintendent. Our love feast will be held Sept. 20.—Gertrude E. Guthrie, Swanton, Ohio, June 20.

Greenville church met in council June 20 with Bro. Sharp presiding. A committee was appointed to arrange for a different plan to raise church finances. Six members were received by letter; two letters were granted. A sister was reclaimed at this meeting. One brother has been baptized since our last report. Children's Day was observed June 8. The young people are quite helpful in arranging for these special programs.—Mrs. Anna Witwer, Greenville, Ohio, June 21.

Salem church met June 22 for a communion service. The greater number of our members and a few visitors enjoyed the fellowship together. We appreciated the presence of members from the Arlington and Georgetown congregations. Bro. Samuel Snell officiated, aided by our home ministers. Bro. Chas. L. Flory delivered a very inspiring sermon on the morning of June 15, which was greatly appreciated. In the evening Bro. E. E. Brumbaugh gave a report from the H. R. C. Conference. We expect Bro. Walter J. Heisey, returned missionary from China, to be with us the first Sunday of July to deliver the morning sermon. Plans are being completed for the Daily Vacation

Bible School to be held this summer, although no definite date has been set. The teachers will be home talent.—Hazel Brumbaugh, Union, Ohio, June 27.

West Alexandria church met in council June 14, with Eld. R. N. Leatherman in charge. The report of the annual visit was made. It was decided to change the time of Sunday evening service from 7 o'clock to 7:30. We also decided to take our Sunday-school offering for missions and pay for our Sunday-school supplies out of the church fund. We held our love feast June 21. Many were present to enjoy the meeting with us. June 20 Bro. L. A. Bookwalter gave us a splendid talk on temperance.—Marie Rinehart, West Alexandria, Ohio, June 30.

PENNSYLVANIA

Carlisle church held Children's Day exercises June 21, when a splendid program was rendered. The teachers constituted the committee and we are very grateful to them for their services. Eld. J. E. Trimmer addressed the children and illustrated with a magnet, how Jesus can draw all men unto him. Eld. S. M. Stouffer also addressed us very impressively. In the evening we were favored by having with us Bro. Hestand, of North Manchester, Ind., accompanied by the Harmony Quartet of Bethany Bible Institute. The quartet delighted us with their songs, and Prof. Hestand gave us an illustrated lecture on the life of Paul.—J. E. Faulkner, Carlisle, Pa., June 30.

Lower Clear.—Our love feast, held May 24, was largely attended, with Bro. J. W. Wilt officiating. Other visiting brethren were also present. On Sunday morning following Bro. Pepple gave us a fine talk. June 26 Bro. Foster Statler gave an excellent address on Sunday-school work, and the next day he preached a very fine sermon. His services were much appreciated.—Linnie Clear, Queen, Pa., June 30.

Marsh Creek.—June 15 Bro. Chas. Gillette, wife and granddaughter, of Glendale, Ariz., were with us. Bro. Gillette preached for us in the morning and evening in the Gettysburg house, and in the Marsh Creek church on Tuesday evening. June 22 and 23 Sister Mary Morris, of Mishawaka, Ind., gave us three lectures on the Book of Revelation, which were much appreciated.—Ida M. Lightner, Gettysburg, Pa., June 25.

Midway.—Bro. O. G. Davis from Bethany Bible School preached for us June 8 at the Cornwall house. Our Daily Vacation Bible School is to begin at the Midway house July 14 to continue for two weeks under the direction of Sister Martha Martin, of Elizabethton. Our delegates to District Sunday-school Meeting, to be held at the Spring Creek church July 4, are Brother and Sister Mark B. Keller.—Elizabeth B. Nolt, Lebanon, Pa., June 30.

Mingo church met in council June 14 at the Skippack house, with Bro. J. N. Cassel presiding. One certificate was granted. We held a series of meetings at the Mingo house beginning May 17 and closing June 1 with a love feast. The meetings were conducted by Bro. Adam Eshenstock, of Brimstone, with good interest. Three united with the church. We also held a Sunday-school and missionary meeting at the Skippack house May 30. It was an interesting meeting and the house was crowded, many visitors being present from neighboring churches. We expect to hold a series of meetings at Skippack house, beginning Aug. 17 and continuing two weeks, with Bro. Graham, of Shippensburg, Pa., in charge.—Catherine M. Detwiler, Collegeville, Pa., June 28.

Walnut Grove.—Our congregation was well represented at the Hershey Conference. A goodly number drove there the latter part of the week and spent Sunday and Monday. Brother and Sister Keller were our delegates. Their reports were given the following Sunday. The Sunday-school Convention for our circuit was held in the Walnut Grove church June 15. Sisters Lillian Grisso and Jennie Mohler, foreign missionaries, favored us with talks. Our Vacation Bible School is in session at this time with a large attendance. Our pastor and wife assisted by an able corps of teachers. Closing exercises will be held next Sunday evening. On Sunday morning a native Armenian will address us on conditions in the Near East. At a recent meeting our pastor was re-elected for two years. The regular quarterly council was held June 24. Two letters were granted, and three received.—Nannie H. Strayer, Johnstown, Pa., June 27.

York.—July 7 the York church will open a Vacation Bible School, to be conducted by Bro. Frostie Dick, of Carlisle, Pa., with the assistance of the local teachers of the Sunday-school.—Mrs. G. W. Kraft, York, Pa., June 26.

TENNESSEE

Central Point.—We met in council June 21, with Eld. A. M. Laughrun presiding. Bro. R. A. Hilbert and wife were elected delegates to District Meeting; Sister Dollie Miller and the writer, alternates. We also sent a request to District Meeting that Bro. Hilbert be ordained to the eldership. It was decided that we give \$7.50 each to the Jonesboro and Pleasant View churches. Our love feast will be held Aug. 23. Bro. Laughrun preached an excellent sermon for us on Sunday morning.—A. C. Bayless, Johnson City, Tenn., June 30.

VIRGINIA

Moscow.—June 8 Bro. John T. Glick, of Timberville, Va., began a series of meetings, preaching for two weeks. His sermons were deep and searching. The interest and attendance were excellent in spite of rain and sickness. Thirteen united with the church by baptism. We feel that the entire church has been greatly strengthened and that the revival is not yet over. June 15 Bro. Glick was called to conduct a funeral and Bro. Edgar Kircoski, of Bridgewater, Va., delivered a very forceful sermon.—Florence Driver, Mt. Solon, Va., June 26.

WASHINGTON

Forest Center.—June 2 Bro. J. U. G. Silvester, of Onak, Wash., gave us a very interesting and instructive lecture on religious education in the Sunday-school. Our school is growing in interest and attendance. We have a young people's organized class. They are holding a contest with the junior class. We held our love feast June 21. Several from Spokane were with us, among them Bro. W. C. Lehman, who had voted Bro. Rufus McIntosh was called to the ministry. He favored us with a very splendid discourse at the Sunday morning service on the subject, "A Two Mile Christian."—Nora A. Willey, Valley, Wash., June 26.

Spokane (First Church).—We held our love feast June 15. Visiting ministers present were Bro. S. Clapper and Eld. A. R. Fike, who officiated. June 1 Eld. J. U. G. Silvester, District Sunday School Secretary, gave a splendid talk on Sunday-school work. We are planning an outdoor program for July 4, part of which will be an essay writing contest. Our church is located on Sixth and B Streets, and we would be glad if members passing through the city would call on us.—Mrs. Mary Lehman, Spokane, Wash., June 21.

ANNOUNCEMENTS

DISTRICT MEETINGS	
Aug. 12-15, Michigan, at Beaver-ton.	Aug. 16, Osage.
Aug. 20-22, Southern Iowa, Libertyville church.	Sept. 20, Fairview, Missouri.
LOVE FEASTS	
July 12, California, Chowchilla.	July 13, Mountain Grove, New York.
July 13, Ladoga, Indiana.	July 19, Lake Ridge, Ohio.
Oct. 4, Pleasant View, Ohio.	Sept. 20, Fairview, Ohio.
Oct. 11, 10 am, Plevna, Pennsylvania.	Nov. 1, 6 pm, Painter Creek, Pennsylvania.
Oct. 18, 5 pm, Pleasant Valley, Tennessee.	Aug. 17, Rockton, Tennessee.
Oct. 18, 7 pm, West El River, Wisconsin.	Aug. 23, Central Point, Wisconsin.
Oct. 25, 10:30 am, Buck Creek, Wisconsin.	July 25, Stanley, Wisconsin.

WANTED—A GRADUATE NURSE

at Bethany Sanitarium & Hospital for general hospital duty. Wire or write us at 3415 W. Van Buren St., Chicago, Ill.

JUNIATA COLLEGE

Huntingdon, Pa.

Martin G. Brumbaugh, Ph. D., LL. D., President

A Standard College: Coeducational

Courses in Arts, Science, Music, Business Administration, Home Economics, Education and Bible. Also two year Secretarial and Pre-Medical courses.

College Year Opens September 9, 1924

Early application for dormitory accommodations is desirable

The Challenge of Youth

Alfred E. Stearns

The author is principal of Phillips-Andover Academy and so has had much opportunity to come in contact with the ideas and ideals of young people. "The tendencies of the age, temptations of modern life, the attitude of the home and society—all call for clear thinking and just action. Youth asks only for a fair field and no favor and Dr. Stearns champions its cause." All that is asked of older people is a sympathetic interest and such guidance as experience may be able to furnish. This book will help leaders of youth to properly appraise the problems and suggest solutions for them.

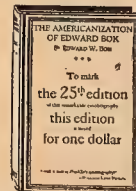
Price, postpaid, \$1.25.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

The Americanization of Edward Bok

By Edward W. Bok



This book has had a remarkable sale. It was first published at \$5.00, later at \$3.50, and when the 25th edition was printed it was decided to put the price down to \$1.00 postpaid.

Notice what the author gives as his reasons for writing the book: "The title suggests my principal reason for writing the book. Every life has some interest and significance; mine, perhaps a special one. Here was a little Dutch boy unceremoniously set down in America, unable to make himself understood or even to know what persons were saying; his education was extremely limited, practically negligible; and yet, by some curious decree of fate, he was destined to write, for a period of years, to the largest body of readers ever addressed by an American editor." But how all this came about, how such a boy, with every disadvantage to overcome, was able, apparently, to "make good"—this possesses an interest and for some, perhaps, a value which, after all, is the only reason for any book.

You will be more than pleased with this book. Send for your copy of this book of 462 pages to-day at the special price of \$1.00, postpaid. Send all orders to BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Have you Renewed Your Subscription to "The Gospel Messenger"?

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., July 19, 1924

No. 29

In This Number

Editorial—	
The Pillars of Loyalty (H. A. B.),	449
Helping the People to Worship,	449
We Can Add War to the List,	449
Speak to the Whole Man,	449
Among the Churches,	456
Around the World,	457
The Quiet Hour (J. H. H.),	457
Our Forward Movement—	
Christian Giving,	453
A Deal Gone Wrong (Poem),	453
Mission Notes (C. D. B.),	453
Notes on Religious Education (E. F.),	453
General Forum—	
The Helmsman (Poem),	450
The Two Great Books. By John E. Dotterer,	450
How Your Congregation May Succeed—Part 2. By Perry Williams,	450
Hershey From a Distance. By J. H. Moore,	451
World's Sunday-school Convention Notes. By H. Spenser Minnich,	452
Nora E. Berkebile. By Mary L. Cook,	452
Divine Guidance—Part 3. By Nathan Martin,	458
The Law of Love. By Ida M. Helm,	458
A Brief Summary of the Life of David. By Leander Smith,	459
Prayer Circles. By A. M. Stout,	459
Meeting of General Welfare Board,	460
The Pastor's Study—	
The Ordinary Preacher (Poem),	454
The Pastor's Supreme Task. By H. L. Hartsough,	454
"The Prisoner of Jesus Christ for You Gentiles." By R. H. Miller,	454
Seed Thoughts for Young Christians—Leon S. By G. K. Walker,	454
The Stone Hammer. By Homer Fosnaugh,	454
Home and Family—	
My Neighbor (Poem),	455
Fourfold Life for Parents. By Kathryn Koyer Holsopple,	455
Worshipping God in Our Own Way. By Mary Prentice Wilson,	455
The Girl With the Nameless Grace. By George W. Tuttle,	455
Listening "Right Off." By Julia Graydon,	455

...EDITORIAL...

The Pillars of Loyalty

CONVICTION is the chief support of loyalty because in the long run men are faithful to a cause in which they see that which is true, or beautiful, or ultimately good. They remain passively loyal until they are moved by some vision of what ought to be. And then, perhaps in a moment, the passively devoted become active and dynamically loyal. Many a Christian long quietly faithful has been stirred to intense activity by a vision of some great need either at home or on the foreign field. And with activity comes an interest in methods and a program by means of which certain desired ends may be reached. All of which may be summed up in the statement that loyalty rests on three great supports—upon conviction, vision, and a program. That is, that men are actively loyal when a cause rests on conviction, embodies a vision, and calls for heroic coöperation. A loyalty that rests upon such a tripod can not be shaken.

In this connection it is of interest to note that a conviction concerning what is right has always loomed large in the thought and life of the members of the Church of the Brethren. As a group we have been somewhat obsessed with the idea of being exactly right—so much so that our motif turns out to be *the will to be right*. This overmastering passion interprets both our history and our hopes.

However, while we have been noted for conviction it is not so evident that we have always been particularly stirred by a vision of what ought to be, upon the basis of what we believed. Doubtless we have not passed from passive to active loyalty as fast as we should have; and yet our history furnishes some interesting examples of how our vision has outrun both our resources and our better judgment. In the matter of organizing new churches we have always been inclined to see large. In every little group we have been in the habit of seeing the beginnings of a flourishing congregation. Thus we have been scattering and organizing many weak churches when fewer and more wisely located centers would have served us vastly bet-

ter. In organizing State Districts we have shown the same tendency. In this field our vision has so far outrun our achievements that at the last Conference a committee was appointed to redistrict certain parts of the Brotherhood.

Perhaps the most conspicuous case in which our convictions have been touched with vision is in the matter of church schools. For when we once made up our minds to have schools we seemed to work on the principle that the more schools we could have the better it would be. In theory this looks fine, but in practice our school program should not outrun our resources. But vision carried us gaily on until the Secretary of the General Educational Board recently felt constrained to tell us that as a church we have no educational policy. And it looks like this was true since the records show that "we have twenty institutions that have failed, whereas there are ten institutions in existence. If every denomination had a college in proportion to ours there would be a denominational college in every county in the United States." Yes, we have had vision as well as conviction; but we have not seen our enterprise as a whole; we have seen large in spots. What we need now is a stabilizing third pillar in the shape of a balanced program. We do not have the resources to either scatter in our support of every opportunity that holds promise or to overemphasize certain lines of church work. We have come to a place where we need to use more hard-headed business sense in figuring out just how much we can do and do it right. We are neither so large nor so resourceful as a church that we can attempt everything. In fact, we are not big enough as a church to be run economically without great sacrifice on the part of those drafted for leadership.

However, the weakness just emphasized is clearly a passing aspect of our church life. There are many evidences of the fact that we are making rapid progress toward a definite and correlated program commensurate with the resources of the church. The consolidation of certain General Boards at the recent Conference, the appointment of a committee to redistrict certain parts of the Brotherhood, and the commission to study our educational problems are all indicative of the fact that we are gathering up loose ends and coördinating our various activities.

Anyone acquainted with the history of the publishing interests of the church can not help but be impressed with the fact that more than forty years ago it became apparent in this field that we could not do as we pleased and support an indefinite number of church papers. It was not only good economics but distinctly in the interests of peace to unite upon the support of one good church paper. This move Conference sanctioned so long ago as 1885 when it was ruled that "the right to publish additional church papers shall rest with the Annual Meeting, to which petitions for such privilege shall first be presented." This policy which has stood for more than a generation has made it possible to publish one of the largest and lowest priced church papers in the United States. One might speak of the high praise of the MESSENGER that has come from authorities outside of the church, but that is neither here nor there. The real test of the policy is the unity and effectiveness of the church as it stands today.

Thus in one way or another we have been making commendable progress toward a correlation of church activities commensurate with our resources. In this process the individual gains in both significance and personal interest. He gains in significance because he is one of the units in a coöperating body where the good of each member is of intense concern to all. He

gains in personal interest because he becomes a stockholder in a great enterprise. Thus through conviction, vision, and a program we of the Church of the Brethren should pass from a passive to an active dynamic loyalty. We have a great spiritual heritage, we have organization to spare, we have all the resources God needs, and we have the opportunity of the age with the tides running strongly in our favor. Will we ride to achievement and victory on the crest of the favoring waves?

H. A. B.

Helping the People to Worship

A good public religious service, to use the common but inaccurate name, renders more than one kind of help to those who share in it, but if we mistake not, its primary function is to help the people worship God.

The instinct for worship is universal or practically so. Everywhere human nature is conscious of its dependence upon a Higher Power. That sense of dependence seeks opportunity for suitable expression. When that opportunity is afforded, when the conditions are favorable for worship, so favorable indeed that one could hardly keep from worshipping, the people enjoy it and are uplifted and strengthened and inspired by it.

People want to worship more than they want to be instructed, exhorted or warned. And they are probably better prepared for the tasks and trials of the coming week by the former than by the latter. These are useful too, but put the question to yourself. What sort of meeting is it that you go home from most encouraged to face life again? Isn't it the one in which you have been most sensibly lifted up into the very presence of God?

There need be no discounting the value of strong sermons, thought-enkindling, emotion-stirring and will-inciting. But shall we not give first heed to making the church service worshipful?

We Can Add War to the List

SAYS a recent writer, "There is no atmosphere in Europe rendering the savagery of submarine warfare unthinkable—utterly unthinkable to the conscience of mankind." He thinks there ought to be. He considers it a reflection on Christendom that there is not.

In this matter we feel bound to agree with him, only we would not limit the unthinkableness of this savagery to submarine warfare. The whole business is a reversion to savagery, and ought to be unthinkable to the conscience of mankind. Some kinds of savagery have become unthinkable, made so by the influence of Christianity. The savagery of war is moving steadily toward the same fate. It will arrive at that moment when Christians so-called awake to their responsibility and opportunity.

It is a part of that responsibility and opportunity to sensitize the public conscience so that the list of unthinkable wickednesses keeps growing longer.

Speak to the Whole Man

"SPEAK ye to the heart of Jerusalem" is what the prophet actually said, as you can see for yourself by referring to the margin of Isaiah 40: 2, if you do not read the Hebrew. Your Jerusalem is the persons or church or community you are trying to help. Of course you address the mind of those to whom you speak. You appeal to their understanding. But do you speak to their heart also? Do you search out their unsatisfied longings and heartaches and say the word that brings comfort and courage and hope? If you are God's man, you do.

GENERAL FORUM

The Helmsman

Is this the end? I know it can not be,
Our ships shall sail upon another sea;
New islands yet shall break upon our sight,
New continents of love and truth and might.

But still not knowing, still with orders sealed,
Our track shall lie across the heavenly field;
Yet, there, as here, though dim the distant way,
Our strength shall be according to our day.

The sea is his, he made it, and his grace
Lurks in its wildest wave, its deepest place:
Our trust knowledge is that he is wise;
What is our foresight to his sweet surprise?

—John W. Chadwick.

The Two Great Books

BY JOHN E. DOTTERER

GOD who has created the universe and man has not left us in the dark as to his nature. Many are the sources of information regarding this great personality. In the first place we have the Bible, the inspired Word of God. In it is traced the history of God's dealings with his people. The mind of God is revealed to us in this great Book. His nature is shown in his long and patient experience with the children of Israel. He has revealed himself through the prophets who have appeared from time to time. Their stern but beneficial messages show us the care and concern that God has for his people. The purpose of these messages given by these prophets was to help God's people to achieve the greatest in both their individual lives and their national life. These messages were in a large measure unheeded and the nature of the just God was further manifested in the consequences. His people suffered severely on account of disobedience and hardness of heart.

In the Bible is given the great plan of salvation. As a climax to God's revealing himself through the prophets came the Christ who lived the perfect life and provided the means of redemption. The whole Bible from Genesis on points to this event. We have the biography of Christ written up by four different men and from as many different viewpoints. God's love in providing this means of salvation is surely wonderful. There is given in the book of Acts a careful account of the launching of the Christian church. Then follows a series of letters from inspired writers filled with wisdom and admonition, dealing with the various problems that confront the Christian. In conclusion the curtains are drawn aside and we are given a revelation of the future. In making this brief review of the message of the Bible, we have said nothing of the poetry, songs and dramas which constitute the best of literature as well as a fund of the greatest of truths.

The purpose of the previous paragraphs is to give a renewed appreciation of the greatness of the Bible. And what follows is not intended to detract from our high estimate of this Book. Truly it is the "Book of books," the greatest of all books. We believe in its inspiration; we believe that God is back of it. But the Bible is not the only revelation that God has given us of himself. This same God whose plan runs through the entire Bible is the Creator of the universe in which we live. Nature is one great and open book if we are sufficiently attentive to read it, for she brings to us continually messages of God and his infinite greatness. The Psalmist fully appreciated this when he burst forth in that excellent thought: "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." God is ready to speak to each of us through the phenomena of nature if we only have time to listen. But it is more than a question of time for it requires most earnest thought and prayer to see God in his universe. But he is there in his infinite beauty and greatness for him who pays the price of keen observation and meditation.

There is wonderful beauty open to us through the naked eye. Shakespeare was evidently thinking of this when he said:

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

There is much beauty and many great lessons in the commonplace things about us. We despise them only because they are commonplace. Further, the microscope has revealed many wonders not accessible to the naked eye. These show the greatness of God in the complex acts of creation. On the other hand, the telescope has revealed the marvelous extent of the universe. World after world has been brought within our view as the range of the telescope has been lengthened. And no one is ready yet to say that we have made a good start in exploring the universe. It may be added that intricate mathematical considerations have carried us far beyond the telescope on the one hand, and beyond the microscope on the other, in exploring the extent and complexity of God's creation.

What does all this teach us about God? The greatest insult that has been hurled at me recently was by an eminent theologian who referred to God as a "mysterious force." Who can study the objects of creation, the universe in which we live, either from a scientific or philosophical standpoint, and not see back of it a great intelligent personality? Every great law that has been discovered and tested by years and even centuries of experience is continually telling us in emphatic terms, "An infinite personal God exists." It also tells us of his omnipotence and omniscience.

Many dangers have been pointed out in connection with the study of science. And to be frank, there are dangers in this field. Hence, some would go so far as to deprive our young people of the privilege of pursuing certain branches of science. Let us remember that there are even dangers in living. There have been many errors in the past and there will be errors in the future. But there has been an upward progress toward the truth. And it is in order to ask whether there have been more errors in the interpretation of science than there have been in the interpretation of the Bible. It is pointed out that there is an inevitable conflict between science and religion. Does this conflict exist? There may be a conflict between true religion and false science. There may be a conflict between false religion and true science. But there is no conflict between true religion and true science, for the same God is the Author of both.

Frequently it appears that brilliant men are led astray in the study of the phenomena of nature. We are reminded of the words of Paul, "The Lord knoweth the thoughts of the wise for they are vain." It is possible to enter into such a study with the motive of glorifying self instead of the God who is the Author of all truth. At best the discoverer is only laying bare to our view the great eternal truths of God. There are no such things as Kepler's laws or Newton's laws. They are God's laws. The scientist who has this high motive is going to be drawn closer to God by his discoveries and in this way make the greatest and most lasting contribution to mankind. The man who is trying to glorify self by means of such accomplishments is likely to be led astray in his conclusions. Will God continue to reveal truth to a selfish person? Then, too, the most brilliant mind depending upon itself is subject to error. He who trusts most fully in God for the revelation of the truth, and at the same time pursues his investigations in an impartial manner, is the one who can be trusted with greatest safety.

There have been men of God who have given their lives to the study of science, and who have brought to us truths which are great spiritual assets. Sir Isaac Newton is one of the greatest lights in this field. The best characterization of his work is by himself as follows: "I seem to have been only a boy, playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay undiscovered before me." In his living Newton was religious and conscientious. Bishop Burnet refers to him as the "whitest soul" he ever knew. He gave much attention to theological writings and made a careful study of the prophecies. As a scientist he was a man of God. Johann Kepler was interested in the truths of nature, and, we believe, interested in the God who is the Author of all truth. It was his passion to approach God in the investigation of the universe. His life was marked by numerous dis-

quietudes but, at the same time, cheered by a deep religious piety. A more modern man to whom we wish to pay tribute is Michael Faraday. Faraday was of a deeply religious nature. He was never exalted, in his estimation of himself, by the glory received from his discoveries. We are told that, when Faraday was on his deathbed, a friend asked him: "And what are your speculations now?" "Speculations," he answered, "I have no speculations now; 'I know him whom I have believed and am persuaded that he is able to keep that which I have entrusted to him against that day.'"

Nearly every schoolboy knows of these great men. Their theories have stood the test of years, and even centuries, with little modification. Other brilliant scholars about whom we know little or nothing have advanced some wonderful theories. Some of them have sneered at religion. Some have explained the universe without God. In many cases their theories have been modified or discarded. It is this latter type of men who have made their science dangerous for the youth of today.

Our people have always called for men who will not be led astray by "every wind of doctrine" to teach the Bible. What about the man who teaches science? Some good people, on account of the dangers of science, would discourage our young people in pursuing it. But they are interested in this truth and will study it. Let us continue, at least in our own colleges, to provide men of God to interpret these great laws. The science teacher should be a man of God; and, if I may speak further, he should be just as consecrated as the man who teaches the Bible. If science is dealt out by such men, it will give the student a finer conception of God. It will supplement and add to his appreciation of the Bible and will thoroughly harmonize with the latter. We should increase our reverence and earnestness in the study of the Bible. Too much cannot be said in favor of this. And, as we pursue the truths of nature, whether in school or out of school, may we pursue them as works of God. We should implore his aid in interpreting his voice. May all our investigation have this one end in view: to better know God and glorify him in our daily living.

No. Manchester, Ind.

How Your Congregation May Succeed

BY PERRY WILLIAMS

In Two Parts—Part Two

Fourth, Get a Young People's Department

SEPARATE the young folks into two groups—juniors and seniors—and make a third division of the adults. Then decide what these groups and societies are for. They have two purposes differing from the Sunday-school class, even though the class be organized. These purposes are social enjoyment and verbal expression. The social part is fairly well guaranteed by the mere fact of being thrown together. The discussions may be conducted in various ways. Space does not admit of commenting upon them. But it is pretty hard to make a failure of a society when the young folks are given ample room to develop themselves in an all-round way and a chance to be associated together. They like to be in each other's company once during the day. If no opportunity is afforded by the church, they make their own opportunity and take it to suit themselves. One has to be careful to provide the materials, leadership and environment that is congenial. If one will worry one day every week as to how he can give what their natures demand he may be free from worrying over their indifference to his hopes in them.

The equipment for training young people must do more than "hold" them. It must tie them; it must develop them. This equipment may be found in the list that follows: trained superintendent for juniors; coöperation with seniors; social freedom; an easy atmosphere while in session or out; adequate organization; helpful discussion; liberty in devotion; community parties; an encouraging demeanor on the part of older folks; parental support of attendance and interest. But again, it is not *hearing words*; descriptive of what would succeed in the societies, but it is rather a question of *starting out*. Three or four years of ex-

perience will reveal the path that leads to success. *Beginning* is the essential act if a society has not been started in your church. If it has, resourcefulness and endurance are the watchwords. The young folks will lead you on.

Fifth, Get Lay Evangelism

The oldest means of leading souls to the Lord is the way Philip worked. However, there is no discount on the way Peter carried it on. The way Peter did at Pentecost has been continued all down through the centuries, but Philip's method has been largely dropped, much to the loss of the world in salvation and to the church in grace. Lay evangelism has many advantages. The most effective method of saving souls is man to man contact. Reasons that are patent could be cited. Both the sinner and the saint are helped when one saves the other. And after the newcomer is in the fold, the heart of the saint is much closer to the newly saved than if the evangelist had done the saving. So one can see that soul winning brings the Christian closer both to God and to humanity.

The art of soul winning is not inherited from one's grandparents—even giving all due credit to the grace that dwelt in Lois and Eunice and in Timothy. Neither is soul winning ability acquired by church going. The way it is acquired does not differ from the way teaching ability is acquired. In other words it may be studied and practiced and learned.

There are in each congregation a few whom God has inclined to this sacred work. They glory in it after they find that they can do it. A class can be formed of these and the pastor can show them the best he knows. Books are useful. Many homes will welcome teaching of the Bible after a few visits. There are several good ways of approach—all of them social. Study the possibilities of association and conversation. The class can go and work, and later meet for study and prayer. Most prospects will accept the Christ after three or four months of teaching.

Sixth, Get Your Finances in Good Shape

The shortest road to denying the children the culture that saves the world is to deny them a pastor. It takes money to get a pastor. Money does not buy spirituality. Rather it buys the means through which spirituality can come. If a pastor would support himself and give his spare time he would do wrong. He would rob the congregation of their self-respect and grace of giving which would save them from rot. The fact is, not one trained pastor in a hundred is well enough off to be self-supporting and live up to his charge. If congregations realized how much improvement would come to them by having a shepherd, they would delay no longer. A poor congregation can put up the money. It is not that the preacher will not work for a living as other men have to do, or will not serve without a salary. It is only that he *cannot serve fully* without a living. The job is too great.

In this paper we have named six elements in the efficient congregation. Efficient congregations are the greatest factor in the plan of God to save humanity. Out of such a congregation come the living and working forces of the church; the college, the seminary, and the homes are all kept alive and graced by her charity and teachings. When you put your congregation on a working productive basis you have delivered the master stroke in kingdom affairs. Upon your shoulders is loaded the Gospel of good tidings to the world. Missions are impossible aside from your interest in them. The building up of great congregations is the only possible way of preparing the youth of our homes for the purposes of Christ. Methods do not bear fruit in themselves. They are like the hammer and the saw. They will help build a house. They are an extension of the hand—they are tools. Likewise church methods are an extension of readiness to work. Begin with two or three of these items and develop them. If it takes ten years to produce these conditions fully, it is very well. These years will soon pass whether the work is carried out or not, and it had just as well be. When it is finished and the influential con-

gregation stands it will be a monument to those who brought it into existence.

The convincing thing about these particular phases of the successful congregation is that each phase or element has been tried in the test of years; some, in fact every one of them, dating back two thousand years. The Church of the Brethren has been active in using them for from ten to fifty years or longer. They are the product of experience.

There are other ways and other ideas—many of them. Different workers have blazed their own trails. No claim is made here for originality or superiority. It remains true that these do succeed and one can rest upon them without fear of failure.

Plattsburg, Mo.

Hershey From a Distance

BY J. H. MOORE

WHILE a close view of a Conference, that is, getting in direct touch with its workings and personalities, is always desirable, and the more enjoyable, still it is possible these days to get quite a satisfactory view of a meeting like the one held at Hershey, from a distance. And the day may not be very far in the future when one can sit at his desk here in Sebring, and hear, distinctly, some of the Conference addresses.

Not having matters in a position to attend the meeting this year, we made certain preparations to enjoy as much of it as could be brought this way. Going over the Conference Booklet, in advance, enabled myself and Sister Moore to know just what would happen each day and practically each hour. Letters came nearly every day telling of numerous happenings, and the *Conference Daily* proved to be a real daily arrival, full of most interesting reading concerning the doings of each day. And by the way, Bro. Snyder gave us the best Conference paper this year that we have had in a long while. Those who did not order the paper missed a real treat. Then came the *Messenger* with a splendid write-up of the different meetings held from day to day, and also a Conference Booklet with the disposition of each piece of business carefully noted. All of these agencies have helped us to a very helpful understanding of what was said and done.

Of course a personal touch with the great religious panorama would have been highly appreciated, but this can not be had by everybody. Then, when it comes to the record of Conference attendance, we notice that Brethren S. R. Zug and L. W. Teeter are getting so far ahead that there is little likelihood of our getting anything like even with them, whereas there was a day, not so long ago, when our aged Bro. Zug was only a few Conferences in advance of your retired editor.

As we notice, some splendid things were said and done during the Conference week. Most of the addresses read well, and it is a bit unfortunate that they have to be kept within the range reached by the circulation of the *Daily*. Some of us, who have a leaning in the direction of history and the fundamentals in religion, regret that the address by Bro. M. G. Brumbaugh could not be given in full. This is also true of a few other talks. Of course we are not complaining, for we feel assured that all those who procured the *Daily* got the full value of their money.

The Sunday Peace Day was a happy hit, and judging by the talks given this part of the program was most satisfactory and highly appreciated. To set apart a day for a subject of this sort, a question that is distinctly fundamental, is a fine and logical way of indoctrinating people and creating sentiment. That kind of a meeting in every county in the United States would soon develop a peace sentiment strong enough, and active enough, to be felt around the world. And now since we have, at the Hershey Conference, done such a splendid thing in support of the great doctrine of peace on earth, why not at the coming Conference stress some other fundamental principle, and in this way help the rank and file of our people to a better understanding of some of the leading New Testament doctrines? During this year's Conference season some

of the leading denominations had a good deal to say regarding the underlying doctrines embraced in what is denominated "modernism" and "fundamentalism." It is a live question and may yet prove the Armageddon of the conflict between Christianity as a divine institution and the religion developed and perfected (?) by man. The question is deep and broad enough to command all the scholarship of the Brotherhood.

As the years go by other questions of interest and equally fundamental might be taken up. What would happen if a day should be spent on the New Testament form of baptism? Do not be disturbed by any supposed lack of interest. To four-fifths of those attending an Annual Conference, it would be something decidedly new, for in this way thousands might, for the first time, hear a few talks on different phases of trine immersion as well as other related points. This sort of a program would create an interest bordering onto enthusiasm, and be the talk for half of a decade. But we must refrain from making too many suggestions to the committee on program.

The paper on anointing seems to have afforded occasion for a few appreciated short talks. The matter of anointing those not members of the church has long been a question of deep concern with us. We have done a good deal of anointing but have always declined extending the service to those not identified with the Church of the Brethren. This we did for the reason that Conference had decided against her elders anointing members of other churches, and for our part we never believed in making rules, and then deliberately violating them. It is this thing of officials high in office, violating law that is disturbing the peace of practically every nation under the sun, and religiously speaking, is weakening the influence of most of the denominations. Our advice to elders and other ministers has been to respect the Conference decision on all points until Conference sees proper to make a change in her ruling. Generally speaking, I have long believed in two anointings. One is mentioned in Mark 6:13, and is especially intended for healing the sick. The other, in James 5:14, 15, is for those of the household of faith, those of like faith, those who are in a position to commune and worship together around the Lord's table. Such may by elders be anointed for the remission of sins as well as for healing. We would probably not think of anointing those of other persuasions "for the remission of sins." However, when properly presented we baptize them for the remission of sin. We could hardly logically and consistently contend for two distinct institutions for the same purpose. But the paper is in the care of a very efficient committee and it may not be best to say much on the subject at this distance from the next Conference.

The paper relating to the Standing Committee is a decided improvement over the first draft as presented two years ago. For the first time in the history of the Annual Meeting the Hershey Conference had the distinction of selecting the moderators and secretaries for two Conferences. We like that part of the plan and feel that it was just the thing to do. We are to see how the five year periods, as applied to the selecting of elders for the Standing Committee, is to work. It is interesting, however, to note how, by slicing off from two periods, four consecutive years may be so selected that an elder can serve three years out of the four, or five years in which he can serve four times. Still this might be found possible in any plan that could be suggested. The plan will work all right if there is not too much changing of elders from one District to another, and a track of each one's time is well kept. And yet had we been present there might have been up our sleeve an amendment which we might have been rash enough to offer reading about thus: "Members of Standing Committee may be elected to serve not often than two years in succession. The reckoning time to begin with this year."

But we are not complaining. For generations much thought has been given to the best methods of selecting and operating the Standing Committee, and the

(Continued on Page 458)

World's Sunday-School Convention Notes

BY H. SPENSER MINNICH

The Glasgow Convention

THE World's Sunday-school Convention opened on the evening of June 18 with a message of welcome from the Duke of York. This is the ninth world Convention. Previous Conventions were held in London 1889, St. Louis 1893, London 1898, Jerusalem 1904, Rome 1907, Washington 1910, Zurich 1913 and Tokio 1920. The present Convention is the largest in the history of the movement.

The Continent of Europe Well Represented

In spite of troubled conditions on the continent 23 countries are represented. Many delegates from Russia, Hungary and other eastern European countries do not speak English but they manage to get the spirit of the Convention.

Uprooting War

Lord Aberdeen, Ex-Governor General of Canada, and Ex-Lord Lieutenant of Ireland, and President of the Scottish National Sabbath School Union, in a welcome address spoke of the peace needed by the nations, urging that this peace was to be created through education, promoted through the Sunday-schools. Great applause was given as he spoke of uprooting war as a human institution through Christian education in the Sunday-schools.

Glasgow a City of Hospitality

It seems the whole city has dedicated itself to the task of hospitality. The writer upon arrival was met by a guide who put him on the street car and paid his fare, conducting him personally to the Registration Hall. As I was standing on a street corner looking at a map of the city trying to find my way a citizen asked if he could help me. He took me personally to the corner where I could board the car I desired. As we passed a news stand I asked which paper reported the Convention best. He stepped over to the stand and with his own money bought me a paper. Yes, we are sure we like Glasgow.

President Coolidge Sends Message

President Coolidge sent a message which was read before the Convention and which received great applause. He said in substance that so many nations being represented in the unselfish task of promoting a better understanding would mean much for the peace of the world. He expressed himself as being doubly inspired by the assembling of a group of people whose sole purpose is to serve humanity. The rulers of Japan, Norway, England and other nations have sent messages to the Convention.

The Convention Motto

"That the world may know that thou hast sent me," John 17:23, is the Convention motto. Much is being said about evangelism, but it is an educational evangelism. Dr. Poole, minister of Christ's Church, London, made a great appeal in behalf of the children. He said the church should put the emphasis on claiming life at the beginning rather than on reclaiming at its end; that the church must choose as its chief interest between tending lambs and hunting sheep.

Revolutionary Changes

"The collapse of civilization," said Rev. Robert Hopkins of St. Louis, "was inevitable because the majority of the world's national leaders subscribed to the thesis that the conception of altruism as an evolutionary force is biologically false, that the only instinct which is sufficiently universal to supply the motive for exertion in civilization is the desire to accumulate property in the competitive struggle. The problem of international readjustment is really the problem of personal reconciliation. Regeneration must precede reconstruction." Rev. Poole asked if we could build a Kingdom of God out of the world mind stuff as at present constituted. He answered: "No." The mind of the world, and even of the church, must be changed. The most logical way for this, he said, was to train it into the minds of growing children. He spoke of great Christians who had been reclaimed from sin but that no reclaimed

life could ever be what would have been possible without the necessity for reclamation.

Creation of Better Understandings

Yesterday we ate dinner across the table from a Hollander; during the day we listened to addresses from a Frenchman, a Norwegian, a man from Switzerland, an Egyptian, a Japanese; and, in the evening we rode on a street car by an Australian on our way to the home of a Scotchman where we are being well entertained. It is not only the creation of a better understanding among the nations, but also among the different branches of Protestantism that gives hope.

Danger of Bolshevism

The delegates to the World's Sunday-school Convention listened to an address by the Right Rev. Hensley Henson, D. D., Bishop of Durham, in which he showed that the greatest sin which any age can commit is to lead its children away from God. Then he explained how the secularism of Russia was a menace to Christendom. In Russia the schools are taught by teachers who are required to renounce Christ and God and to teach this belief to the children. This dangerous propaganda he asserted was not confined to Russia, but had reached to many parts of the world, even to Glasgow. He urged the church to see that the teachers of our public schools were Christians, even though the Christian religion was not taught in the public schools.

American Prohibition Applauded

Rev. Clarence T. Wilson from Washington was to discuss "The Sunday-school and World Prohibition," but in his absence Dr. Otto Mille, of Germany, was called on to make the address. He said he knew it was not a popular convention subject for Europe, but he was glad to speak on what was necessary rather than on what was popular. He confessed satisfaction to know that world prohibition had advanced sufficiently that the Convention officials could now come to Germany to get a man to talk on world prohibition. He said he had heard so much good and bad about American prohibition that he resolved to investigate first hand. He traveled in America for three months, and from New York to San Francisco, and never once was he asked what alcoholic liquor he would drink. Furthermore, he never once saw liquor used in public except once in Washington and that at a banquet given by a foreign embassy. He said he was aware of much smuggling and moonshining but that was to be expected for some time. He declared that the prohibition of intoxicating liquors by the self-determination of a nation of more than 100,000,000 people was one of the greatest achievements of culture in our century (loud applause) and one that might aptly be compared with the great deed of Abraham Lincoln when slavery was abolished (more loud applause). He said he felt it was the churches, schools and women who won prohibition for America, and that the Sunday-schools had a large part in the great work. He intimated that here was a great work for Sunday-schools all over the world.

Home address: Elgin, Ill.

Nora E. Berkebile

BY MARY L. COOK

In the passing of Sister Nora E. Berkebile, wife of the late Eld. Steven P. Berkebile, the Church of the Brethren has lost one of her most faithful and devoted members. Many inquiries have come regarding her recent fatal illness and many hearts are saddened, for her friends are legion.



Nora Elma Berkebile, daughter of Eld. John and Sister Mary Flory, was born Sept. 7, 1877, on the old homestead near Jewell, Ohio. She was the oldest of a family of six children, one sister having early been called in death.

Nora was encouraged by her parents to secure a

good education. School life was pleasant to her from the start, her first teacher, Sue Carpenter, inspiring her to be a teacher also. This aspiration was fulfilled, and for seven years Nora was one of the most successful teachers in Defiance County.

In 1897 she entered Manchester College, taking work in both the Bible and Literary Departments, again proving to be a good student and making many friends.

At the early age of eleven years she accepted Christ and was buried with him in baptism in the Maumee River. From that memorable day to the close of life, she was devoted to the work of her Master, wherever he called her.

Feb. 12, 1902, Nora E. Flory and Steven P. Berkebile were united in marriage by Eld. G. W. Sellers, at his home near Bryan, Ohio. Bro. Berkebile was at this time pastor of the mission church at Fostoria, Ohio, and Nora at once took up her duties as a pastor's wife. She was a valuable helpmate and together they labored zealously and successfully in building up a church in the city. They were greatly beloved by all the workers here, as well as by the children gathered into the Sunday-school. However, the Master called them from this parish to the needy field in India. Northwestern Ohio was unanimous in calling Brother and Sister Berkebile to represent them in the foreign field and supported them in the work. They sailed Sept. 1, 1904, in company with Eld. D. L. Miller and wife to visit the churches in Europe, en route to India.

The same love for lost souls and zeal for God's house characterized their labors in India, as was manifested in the homeland. "God first, others second, self last," was the motto so well carried out in their lives. In rereading some of Nora's first letters from India, I quote these words: "Dear Mary, as you pray for us, remember also our dear parents who have made the greater sacrifice, the Fostoria church that lies so heavily upon our hearts, and the needy people here whom we have come to help."

By their self-sacrifice and love for others, they endeared themselves to the other missionaries and the natives in India, by whom they are still most gratefully remembered.

In the spring of 1910 they were forced to return to America, owing to Bro. Berkebile's failing health, from tuberculosis, contracted by the unhealthful conditions under which they were forced to live at that time, together with the trying climate. For over nine years Steven battled against the ravages of disease, sometimes improving and very optimistic of complete recovery, then taking a turn for the worse. Nora was vigilant in her care of that loved one and how her heart ached as she saw him slowly but surely slipping away. Sept. 11, 1919, God called him home.

She was left with the care of three sons—John Bernard who was born in India; James Marcus and Robert David born later in America. During the winter of 1919 she remained in the Logan church where Steven was pastor at the time of his death, but later she moved to Jewell where she could have the assistance of her father in caring for her boys. Her greatest desire was that they might all become men of God, following in the footsteps of their sainted father and willing to work wherever God might call them.

Nora had an especial talent for writing. Her wholesome articles in the GOSPEL MESSENGER have proven an inspiration to many a weary traveler on life's pathway. Her "Junior Helps" in *The Teachers' Monthly* have been so helpful to junior teachers; and "Junior Folks at Mission Study—India," has been used by enthusiastic juniors in Mission Study all over the Brotherhood.

Nora was one of the first to note talent and virtue in those about her, always giving credit to whom credit is due, but apparently unaware of her own lofty nature. Bro. Stover very touchingly said at the funeral: "We considered Brother and Sister Berkebile among the best of our missionaries on the field. If there was any flaw in Nora's character it was the fact that she underestimated her own value in the world."

(Continued on Page 460)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Christian Giving

THE giving of money spells the extension of the life; so Christian giving is Christian life projected beyond one's self or immediate environment. Money is minted life. A certain value of energy and toil, mental or physical or both, stored up to be transported and released in some distant land. It is possible by this means for a Christian to live and serve at several places at the same time. I noticed in the *Missionary Visitor* that a brother in Ohio supports Chalmers Shull in India. Think of that. Living and working in Ohio and India at the same time. Perhaps you say, "I would do that, too, if I could!" Well, thank God for that, but are you doing what you *can* while wishing you could do the other?

That leads me to say that Christian giving should be *proportionate*. Most of us measure a gift by the amount given. Is that right? No, Jesus did not do it that way. The way he did it was to size up what the individual kept. One person gave one dollar, another gave one hundred dollars, another gave a thousand, which one gave most? Jesus would say that one should first discover what each kept for himself then he will know. The widow gave most of all for she had nothing left. Paul said, give *proportionately* "as he has prospered."

Christian giving comes out of *purpose* and *system*. A gift dropped because one happens to be in line when the offering plate goes by or one that is inspired by a great emotional appeal is far better than none at all, but a large kingdom program cannot be financed in that way. Our gifts to be Scriptural should be continuous, purposed and regular. Paul put it thus: "Let each man do according as he hath purposed in his heart: not grudgingly or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7). "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come" (1 Cor. 16:2). The first scripture calls for careful meditation and decision devoid of any disposition of miserliness; but, instead, an attitude of cheerfulness. The second carefully systematizes the offering so that it is regular and continuous. Some churches today would not elect Paul for their elder for his money system would not suit. Were not the writings of Paul inspired? Yes, but even the inspired Book goes by default sometimes, especially when it touches the pocket-book.

For the most part, Christian giving is *corporate*. This is a day of big business. Great corporations are formed for this purpose. The greatest stock company in the world should be the church. Jesus invested all he had in this enterprise. He told Peter that whosoever of them would invest their all in this company would get one hundred per cent in this world and in the next eternal life. This is a great life insurance corporation. The only actual life insurance company in the world. We shall never know the full value of the capital stock until we see the redeemed coming from the east, west, north and south to take their place in the kingdom of glory. Are we investing in this corporation and becoming partners with him who invested all for the saving and enrichment of life, or are we investing in worldly enterprises dealing solely in material profits?

Christian giving is always *sacrificial*. "The gift without the giver is bare." Not long since in a certain periodical, I saw a long list of "whys" and among them this one: "Why don't we hear more sermons on Rom. 12:1, 2?" That text proves useful just now. "Your body" is the object to consider. It is to be presented as a sacrifice. That means dedicated, set apart, made over to. It means given up as on an altar. It is to be holy. That means morally sound; without guile.

It is to be acceptable to God. It is to be a living, active body, a body that can do spiritual service.

Now this body is given away. It is mine but given entirely over into the service of God. This body will seek first the kingdom of God and his interests. This body will clothe itself but always as pleaseth him to whom it has been presented. This body will make money and will say that all of it belongs to him to whom the body has been presented. This body will not say "How much of my money shall I give to God," but "how much of God's money shall I keep for myself." I wonder how far the author of the "whys" will go with this text. I shall await his reply with interest. Remember, Christian giving is *sacrificial*.

A Deal Gone Wrong

There is a deal of life today

That goes astray;

The sordid selfish miser man
Who hoards up all the gold he can
And growls if asked to lend a hand
Walks the broad way.

There is a deal of love today

Misplaced, I say;

The man who thinks too much of self
Affections set on storing wealth
Content complete in canning pelf
Has missed the way.

There is a deal of hope today

That has no base;

For he whose heart is set on things,
Whose face lights up when money rings,
Whose faith to earthly treasure clings,
The phantoms chase.

There is a deal of mission work

Remains undone;

For while the church is richly blessed
With goods of various kinds possessed,
The church's missionary chest
Is short of funds.

There is a time, we know not when,

A judgment day:

The Judge will be upon his throne,
Some folks will hear him say, "Well done,"
But covetous souls will be forlorn
When turned, away.

Christian giving is *catholic*. Any cause that blesses man and honors God finds willing support. It never says "plenty to do at home." "What wilt thou have me to do, Lord?" is the supreme question. Foreign and home missions both receive due and proportionate consideration. Selfish sentimentalism will not be tolerated. Special interests there will be, of course, but not to the extent that any Christian cause is excluded. Christian giving covers the world field.

Christian giving depends for resource and motivation upon a *Christian life*. We shall not give as a Christian until we live as a Christian. Giving sacrificially depends upon living sacrificially. When our lives are hid with Christ in God then our giving will be proportionate, purposed, systematic, corporate, catholic and sacrificial. Our giving will be the fruit of our living.

Mission Notes

RECENT letters from our missionaries in China tell of severe dry weather in parts of the Shansi province. There was but little snow the past winter and now no rain; the crops are drying up. With such abundance in America we can scarcely appreciate the fear of famine in that densely populated land!

Among the seventeen recently baptized at Shou Yang, China, were several whose names were distributed to a few of our readers for prayer. Bro. Harlan Smith

writes that we shall continue in prayer that they may now be strong in the faith! What a privilege to help in this way that the work we support shall be fruitful for the Kingdom!

Notes from Africa for the *Missionary Visitor* tell of their first love feast together. It is a touching picture they give of the three brethren and three sisters engaged in that holy service in the presence of native witnesses! Bro. Kulp officiated and said, "In America the brethren often ask if any have been missed," when distributing the holy emblems. Bro. Helser commenting says, "There were all too many not there!" Now even one of those present has gone home! The Lord comfort them and bless their labors.

A dear brother in Ohio, moved by the death of Sister Kulp in Africa, sends us a dime and suggests that every brother and sister should give this amount or more of the money they waste, for a hospital in Africa. While the missionaries have a very satisfactory beginning for a hospital, it must be enlarged and more fully equipped in the years ahead. What blessings we could provide in a needy world, if we but gave that which we spend for things we could so well do without!

The dime above referred to was made in 1850, the year in which the good brother who gave it was born. It came into his hands as a boy during the war. He has kept it all through these years. He says he feels now it is but a buried talent. It is a fine act of devotion to give a dime that has been kept all these years! But we are wondering about other buried talents of life and property that ought to be turned over to God. There are no surer investments for either than in the work of the Lord!

A good brother and his wife in Pennsylvania write of their happy and successful experience in giving at least one-tenth to the Lord's work. This brother says that he insisted on doing this sometimes in the face of difficulty, but the Lord has more than compensated him, both in spiritual and financial profit. Like all of similar experience, he speaks not of what he is doing, but what the Lord has so marvelously done for him!

C. D. B.

Notes on Religious Education

TEACHER, did you notice how early a child grasps truth when presented through rhythm? Rhythmic action is one of the most fundamental characteristics of the human mind. Sometimes the trouble with hearers in an audience is not so much with their heads as with their hearts. The trouble is not with the program, but with the emotions of the people, with their impulses and actions.

Adults do not cease to grow mentally and spiritually with physical maturity, else there would be no progress after about the twenty-fifth year. When church members cease to learn and to grow, they are in danger of losing the Holy Spirit, who came to teach us all things. While character is set in most of us, says William James, he said of himself a year or more before his death that he found faith in immortality growing more dear to him because he felt that he was "just getting fit to live."

A child is not necessarily irreligious because certain portions of the Bible have not been learned. He may not become religious by learning these portions. He is not called by God to be a listener but a *doer*, also. No ethical lesson is learned till it is lived. Intelligent (not innocent) Christian conduct and character is the end of all values in religion.

If religious education is ever to make a success it must have the support of the church. The budget should provide for this phase of our work. Here lies one of the most strategic opportunities we have. Most folks say, "We are able to handle this part, so talk to us about something else." But later we discover that this is in reality the place most folks need real assistance.

E. F.

THE PASTOR'S STUDY

The Ordinary Preacher

He never had a title, though D. D.'s were not a few;
He never saw his name within the columns of Who's Who.
They never asked him to prepare a sermon for the press
Nor was he often called upon to make a big address.
He had very little money, but he had a lot of sense,
And he knew a lot of people and he had their confidence.

He was not a grandstand player and he didn't advertise;
He did not cultivate an air of seeming overwise.
Sometimes his dress was tacky, and sometimes he labored
hard

At shocking wheat or milking cows or cleaning up the yard.
He had many disadvantages, but then to make amends,
It seems that he was able to secure a lot of friends.

It takes all kinds of people, so we hear, a world to make;
The rich, the poor, the high, the low, the genuine, the fake.
Each has his little corner in the universe to fill,
And the preacher of our story did his duty with a will.
In a patronizing manner you may say: "Poor simple soul!"
But we know he'll answer "Present" when his Master
calls the roll.

—W. F. Graham.

The Pastor's Supreme Task

BY H. L. HARTSOUGH

THE success or the failure of every pastor is determined, at least in a very large measure, by the answers he gives to three fundamental questions. These answers are not the written or verbal ones he may give to some ministerial or pastoral board, but the answers he gives and keeps repeating constantly to himself, to his inner consciousness, and to his God; the answers he coins out of his heart throbs.

The three questions are: (1) What is my supreme task? (2) Who has called me, and to whom am I primarily responsible? (3) What is the relative value and importance of the pastor's work as compared with anything else I could do?

The correct answers to these questions will send any pastor, worthy the name, to his task with a determination that laughs at obstacles, with a faith that keeps him at his task until He who has commissioned him calls him to heaven or to another earthly field, and with a joy and a peace and a Christian dignity that is a foretaste of heaven!

Space will permit that I speak briefly of only one of these questions. Let us consider the first: What is the pastor's supreme task? There are two dangers.

The first danger is that the pastor may never have clearly understood that there is just one thing that he has been commissioned to do; that all other things must take a subordinate place. Perhaps he has not tarried long enough in Arabia, or listened attentively enough to his divine commission. How many of us would have to acknowledge, if we were honest, that many painful and harmful mistakes we have made in the earlier part of our pastorate might have been avoided had we taken more time and pains to come to an understanding of God's will.

The second danger is that in the multiplicity of things a pastor must do he may lose sight of his supreme task. There is real danger here. The pastor must be a real asset to his community. He must take more than a passive interest in the educational and social and perhaps the industrial and political betterment movements of the community. Perhaps, if necessary, he may be obliged to assume the place of leadership along some of these lines. To be able to do all of these things and still make them subordinate to his supreme task, to be able to hear distinctly and continually his divine call to minister in spiritual things amid the clamor of the worthy but secondary demands for his time, will require clear judgment and a strong will.

The man the United States commissioned to dig the Panama Canal had a clear understanding of the one thing he was expected to do. It was necessary for him to build a railroad, drain swamps, etc., but we did not criticize him on that account as long as he made all subordinate things cash in at one hundred per cent on the task we had commissioned him to do.

The supreme task of the pastor is to shepherd in spiritual things all those within the field of his responsibility. God pity the cause when the pastor is known better as a social leader in the community than as a minister of God's eternal truth. The Gospel is still "the power of God unto salvation." There never was a time when men and women were in greater need of being ministered to in things of the Spirit than now. Brother pastor, if we fail in spiritual leadership, in spiritual efficiency, in the administering in holy things, the public has a right to be disappointed in us.

Huntington, Ind.

"The Prisoner of Jesus Christ for You Gentiles"

BY R. H. MILLER

"I Paul, the prisoner of Jesus Christ for you Gentiles. . . . Wherefore I desire that ye faint not at my tribulations for you which is your glory" (Eph. 3:1, 13).

PAUL's imprisonment is a source of profit to the Gentiles. The imprisonment of some men is like the burial of a dead body. The prison door clicks and they are all shut in. The imprisonment of others is like the planting of a seed. The prison door locks in a physical presence, but a spiritual power goes abroad which more than makes up for the loss of the one imprisoned man. From the cell that locks him in an incandescence leaps to a thousand hearts and makes them burn with zeal for the cause which he must leave.

The difference is all in the end for which the prisoner has lived. The forced withdrawal of him who has lived selfishly is like the burial of a dead body. He is simply gone, "sunk without trace!" The withdrawal of the man who has lived unselfishly is the occasion for the entrance of mighty spiritual forces into the lives of those who are left behind. For us his departure is not loss but gain. We simply exchange the physical presence for a beatific spiritual companionship. He goes from our eyes and our hands that he may come back to our hearts. Paul is a prisoner for the Gentiles because he is a prisoner of Jesus Christ. Neither prison bars nor death can rob the world of the best part of such a man's life. The departure of a selfish man leaves a vacant place in the ranks. When Paul departs the mystic cords of love draw a thousand recruits forward to stand in the gap.

It is in the light of this principle that the passing of great men is always not the loss we felt at first. At first the loss seems irreparable. Who has not heard remarks like this? "How can we go ahead since he is gone! Our cause is lost. The future is so dark we will not look upon it." But usually it does not take a year to reverse the feeling. We do not miss him as much as we thought we would. The cause was not lost. The future did not wear her darkness long.

Were we mistaken as to his worth? Was our love for him an ephemeral thing? Is he so soon forgotten? No, not this at all. It is part of the greatness of great men that they are physically dispensable. While they lived they were so much a part of our inner spiritual lives that when they go from us they leave us richly endowed with the best part of themselves. This is why we miss our mothers less than we thought we would in those last sad hours. Every great good man, to use St. Augustine's figure, departs from the reach of our hands that he may come back to our hearts.

Here is consolation to you who have lost some good friend. Your hand has lost that which is earthly, but your heart has gained that which is eternal.

North Manchester, Ind.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life
Lesson V.—Christian Baptism

I. *What Is Christian Baptism?* "Christian baptism is the immersion of a believer in water, in token of his regeneration through union with Christ."
—Strong Theol., p. 931.

II. *Appointed an Ordinance in the Christian Church.*
(1) Matt. 28:19, 20; Mark 16:15, 16.

(2) Christ's testimony to the binding obligation of the ordinance. Matt. 3:13-17; Luke 3:21.

III. *The Outward, Visible Sign of Baptism Is Water.*
Acts 8:36; Acts 10:47.

IV. *The Inward Spiritual Grace of Baptism Is Regeneration (the New Birth).*

(1) John 3:3, 5, 6; Rom. 6:3, 11; Titus 3:5.

(2) Baptism signifies the death and burial of our former self. Col. 2:12; Acts 2:38; Acts 22:16; Rom. 6:4-11.

V. *What Is Necessary Preceding Baptism?*

(1) Faith. Heb. 11:6; Acts 8:37; 16:31, 33; 18:8.

(2) Repentance. Acts 2:38.

VI. *Subjects for Baptism.*

(1) Those who can believe. Acts 8:12, 13, 37; Acts 16:31, 33; Mark 16:16.

(2) Those who can be taught. Matt. 28:19; Acts 2:41.

(3) Those who repent. Acts 2:38.

VII. *Reasons for Baptism.*

(1) To put on Christ. Gal. 3:27.

(2) To obey Christ's command. Matt. 28:19.

(3) To follow the example of Jesus. Matt. 3:13-17; Mark 1:9, 10.

(4) For the remission of sins. Acts 2:38.

(5) To enter the Kingdom. John 3:5.

(6) To receive the Holy Ghost. Acts 2:38.

(7) As an ordinance in salvation. Mark 16:16; 1 Peter 3:21. (See Yoder p. 132, "God's Means of Grace.")

VIII. *Mode of Baptism.*

(1) These Scriptures will help in answering the question: Matt. 3:13-17; Mark 1:9, 10. Jesus was baptized in the Jordan River. Acts 8:34-39. In the water. John 3:5, 23. "Born of water." "Much water." Must be as a washing. Heb. 10:22. Baptism must be an immersion, burial, and emersion. Rom. 6:3-5.

(2) The Greek word for Christian baptism, in the Commission, Matt. 28:19, is from the root (Bapto), dip, or immerse.

Greek, Cheo, means to pour. John 2:15. Greek, Rantizo, means to sprinkle. Heb. 9:19.

Greek, Baptizo, means to dip, immerse. Mark 1:4.

Greek, Louo, means to wash (whole body). Acts 9:37.

Greek, Nipto, means to wash part of body. John 9:7.

Jesus wanted his followers to be immersed. Therefore, he used the word from "Bapto," in the Commission. Matt. 28:19.

Huntingdon, Pa.

The Stone Hammer

BY HOMER FOSNAUGH

TODAY most every person is familiar with the common every-day hammer, with which we so frequently crush our thumbs and finger nails. Yet how few are acquainted with the "stone hammer." The stone hammer is made and tempered with great care to be able to meet its urgent need. Frequently the mason comes across a stone that cannot be broken with the stone hammer, and must be left on the stone pile, as "stone-hearted."

The minister is the mason and the Word of God is the stone hammer that the minister uses to take the stony heart out of our flesh. God's stone hammer has the direct opposite effect from crushing. It lifts us up, high above worldly lusts and pleasures. It also gives us a new desire, a heaven-born desire, the desire to be right. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh."

North Manchester, Ind.

HOME AND FAMILY

My Neighbor

My neighbor's house across the way
Is always tidy, spick and span.
Her draperies are arranged to stay
But I like to have things so I can
Romp with my laughing, robust boys.
When the twilight hour draws nigh,
To me there are no sweeter joys
And glad moments swiftly fly.

My neighbor's ways are so refined,
Her dainty rooms are fit for kings,
But I'd rather feel warm fingers twined
'Round mine, which wear no jeweled rings.
To have three little minds to teach
That justice and truth alone can win
And to get a good-night kiss from each,
That makes my home all bright within.

At her big house across the street
A big car stands before the gate;
When she goes out she looks so sweet,
Her chauffeur, too, is quite sedate.
Do I envy her these pleasures? No.
Riches and honor soon can flee.
When I go out, on foot I go
And take my three boys 'long with me.

—Mrs. Luella Macbeth.

Four-Fold Life for Parents

BY KATHREN ROYER HOLSOPPLE

CLOSE your eyes and let your imagination play. Let us go back to that first Christian home, the ideal Christian home. Joseph the carpenter is at work in his shop. He is working steadily to provide a living for his family. Yet I can see him stop to speak a word of warning to his children playing in the shavings at his feet, or to explain the reason for a certain way of doing his work to the eager-eyed boy's question. He is a father who is sympathetic and interested in all that concerns the home.

There is Mary, the mother, going about her daily tasks. She is a good cook, and no doubt keeps her house very neat. Still she has time for her children and their many demands upon her. She surely spends all the time she can with her eldest Boy, watching his development, and thinking over and over of the incidents connected with his birth and life. Often slipping off to pray for wisdom in her duties as a mother. She is a religious, loving, sympathetic mother.

And the Boy Jesus. Can you see him in the home? What a joy he must have been to his parents! We know he was obedient, and an obedient child is always a joy to everyone. As he grew older he helped his father with his work; he talked with his mother of the wonders of nature. He was a loving, dutiful Son. And he advanced in wisdom and stature and in favor with God and man. (Luke 2:52.)

Here we have our ideal for the home and for the training of our children. We hear much of this four-fold life for our young people and children, especially in connection with Sunday-school work. But it should be the guide of parents for the home training of their children also. Jesus is our great Example. We should train our children as he was trained.

Wisdom! We all desire this great gift. We send our children to school and even help them with their lessons at home. Surely this is all that can be expected of us! Are you acquainted with your child's teacher? Do you belong to the Parent-Teacher Association? Are you satisfied that the school is sanitary? Are you helping in all movements in your community to improve conditions for all school children? Are you allowing your child to get the minimum of schooling the law will permit, as best he can, or do you help him in every way to get the maximum education possible? Do you provide plenty of good reading matter in the home to supplement that which he receives in school? Can you truthfully say "I am giving my child every opportunity to advance in wisdom"?

Stature, or good health, is more precious to us than

any amount of money. Are you training your children in good health? Look over this list and see.

Early to bed rule.
Sleep in fresh air.
Good substantial food.
No piecing between meals.
Regular habits of cleanliness.
Exercise out of doors.
Recreation in the house.
Sensible, comfortable clothing.

Even these very material things take on a spiritual aspect when we realize that the child's body must have thoughtful care and training if we wish him to be a normal, rounded-out Christian.

In favor with man. What a great gift is given a child when he grows up in a home where his social training is such that when he goes out into the world he finds favor with his fellow-men. You have all seen such a one. Courteous, sincere, tactful, pleasant to all. His presence always means happiness to every one. "What a nice disposition he has!" you say. He is one of God's gentlemen. This characteristic is developed in the home. If the child is taught to be pleasant, courteous and kind to his brothers and sisters he will continue the habit as his circle of acquaintance widens. Perhaps the best way to teach the children this is for the parents to practice it very carefully in their relation to each other and to the children. The moody or sulky child should be carefully trained out of his misfortune and encouraged to meet his fellows with a smile. A friendly manner is a magic key to the lives and hearts of those we meet. It is a truly Christlike attribute.

In favor with God, is the great goal. We long to find favor in his sight, and to train our children so they, too, may love him, and serve him acceptably. Grace at meals, family worship, family attendance at church and Sunday-school, and above all a daily living in his presence all help in bringing this to pass. Let all that we do and say find favor with God.

So we have the four-fold life for parents and for the training of children. Homes built upon these ideals will give forth young men and women who will inspire all they meet to come closer to the great heart of God.

Every individual stands at the corner of the great triangle of life. When he is trained in the complete Christian life he is then ready to worship God and serve others acceptably. The ideal Christian home is the first and greatest institution for this training.

Shelocta, Pa.

Worshiping God in Our Own Way

BY MARY PRENTICE WILSON

PAUL in 1 Cor. 12 explains that spiritual gifts are diverse, yet all to profit, because they are distributed around to each of us for the general good of all. Each one of us is a necessary member in one great and perfect body according to the plan of our great and good Father.

Sometime ago I heard a minister at a public gathering ridicule people because of the way they pray. Yet it should be remembered that we are not all just alike, therefore we can not all pray alike. Neither are we able to worship God just alike, because of our diversity of gifts.

Sister A is a quiet, unassuming little woman when in church, but a wonderful mother to her two tiny children at home. She worships God in an entirely different way from Sister B who is a Bible class teacher and one who can make a beautiful public prayer to God.

Sister C tells me that she never feels so near to God as when she is singing our beautiful songs of Zion. We all can testify that her face just radiates love and faith in him.

Sister D teaches a class of intermediate boys—a hard class. Yes, but how she studies and works and plans for their spiritual welfare.

Sister E does not live near a church, but her Bible and GOSPEL MESSENGER occupy a conspicuous place on her reading desk. She says that having trained herself she gets more good from them in a quiet reading hour than from any sermon she might hear.

Sister F is an invalid, but she is never lonely while others attend services. She worships God, the One who gives all perfect gifts, by listening in on her fine radio which her young grandson presented and helped install for her. And many are the fine sermons and beautiful concerts she hears from far and near.

Sister G is unable to pray, sing, teach or be of much help at church services, but she worships God through the art of her needle. She is the life and support of the Sisters' Aid Society in her church.

Now think a moment and see if you do not know people all over our Brotherhood, quiet, lovely ones whom few know, yet all of them members of this one body.

Not all of us can be a D. L. Miller or a J. H. Moore, but every one of us can do our part in making up this body to edify and glorify God. Did not he who made us make us each a little different, but all to be his glory? Let each of us worship him in our very own way and he who understandeth all will be pleased.

Aline, Okla.

The Girl With the Nameless Grace

BY GEORGE W. TUTTLE

"Why, Ruth, I am so glad to see you!" I exclaimed as I boarded the street car, and down I sat by the girl with the nameless grace, for I had not seen her for months. But whence comes her nameless grace? Why is she so attractive to us older folk? Why do we sit down by her side with never the shadow of a doubt as to our presence being welcome to her? Is she a missing link that has reappeared—the connecting link between youth and age?

When I spoke she turned toward me, a half-smile on her face, a gracious word of welcome on her tongue. Ruth is always simple, unaffected. Her eyes are bright and sparkling. Ruth is so comfortable to chat with! She is not one of those uncomfortable girls who magnify every grammatical molehill of ours into a mountain! She has better manners than to find fault with our manners. Then she is always sweetly reasonable.

She is no girl dodger, shying out from aged people, laughing at their peculiarities, making fun of their hair—or lack of it—garments, etc. She says, "That dear old lady is so interesting" instead of tossing her head and exclaiming, "Mrs. O'Connor is so queer!"

Well, where did she get it, this nameless grace? Did it not begin in her heart, and then work out to us? Could she have such gracious ways save as her heart was kindly? Her chums say, "Ruth helps instead of criticizing."

"Just getting back from a tennis game, are you?" said Lucy Spaulding to Ruth. Her reply was: "Oh, no; I went down to sweep for Grandma Harrison. She is a dear old lady, and now she has a bad attack of rheumatism. We do have such good times; I enjoy every minute that I spend with her." The nameless grace of Ruth is a result, a consequence, is it not? A consequence of what?—I will leave the question for you to answer.

Pasadena, Calif.

Listening "Right Off"

BY JULIA GRAYDON

A TEACHER in a mission school in Africa had just finished telling his scholars the parable of the king who invited many guests to the marriage feast of his son, some of whom declined to come.

A little boy who was listening said that he wanted to come to Jesus. The teacher said: "Have you felt for some time that Jesus has been calling you?"

"Oh, no," said the boy, "it is only today, but I listened right off when he called."

I remember, and you remember also, when that call first came to you. But did we "listen right off," or did we wait a while, for "a more convenient season"?

The call is still coming to some who have not yet decided, but there would be no doubt in their minds to-day, had they heeded that first call.

Many voices are calling all about us, but one Voice only, says: "Come unto me all ye that labor and are heavy laden."

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, July 20

Sunday-school Lesson, The Baptism of Jesus.—Mark 1:

1-11.

Christian Workers' Meeting, The Higher Life.—Philpp.

2:5-8.

* * * *

Gains for the Kingdom

Nine baptisms at Artemas, Pa.

One baptism in the Everett church, Pa.

Three baptisms at Mountain Grove, Mo.

One baptism in the Palmyra church, Pa.

Six baptisms in the Nampa church, Idaho.

Two baptisms in the Pine Creek church, Ill.

Two baptisms in the Pine Creek church, Ind.

Nine baptisms in the Worthington church, Minn.

Three were baptized in the Rice Lake church, Wis.

Ten baptisms in the Abilene church, Kans.—Bro O. H. Austin and wife, evangelists.

Three baptisms at Luray, Va.—Bro. J. G. Miller, of Bridgewater, Va., evangelist.

Six baptisms in the Unity church, Va.—Bro. Emra T. Fike, of Oakland, Md., evangelist.

Nine baptisms in the Fairfax church, Va.—Bro. S. S. Blough, of Decatur, Ill., evangelist.

Eleven baptisms in the Grandview church, Mont.—Bro. Ralph Shade, of Terry, Mont., evangelist.

Eleven baptisms in the Glade Union church, W. Va.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Twenty-one confessed Christ at the Carson Valley church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Twelve were baptized and one was restored in the Greene church, Iowa.—Brother and Sister O. H. Austin, evangelists.

Seventeen accepted Christ in the Franklin County church, Iowa.—Bro. Glen R. Montz, of Preston, Minn., evangelist.

Seventeen baptisms in the Yellow Creek church, Pa.—Bro. Jos. H. Clapper, of Hopewell, Pa., evangelist; one was reclaimed.

Nine were baptized and two restored in the Grundy County church, Iowa, Bro. R. H. Nicodemus, of North Manchester, Ind., evangelist.

Twelve were baptized and one reclaimed in the Big Creek church, Okla.—Bro. O. H. Feiler, of McPherson, Kans., evangelist; four baptisms previous to the meetings.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. G. S. Batzel, of Boonsboro, Md., to begin Aug. 3 at Rocky Ridge, Md.

Bro. C. O. Beery, of Juniata, Pa., to begin Oct. 19 in the Everett church, Pa.

Bro. J. W. Norris, of Marion, Ind., to begin Sept. 7 in the Beaver Creek church, Ind.

Bro. C. A. Lewis, of Champaign, Ill., to begin July 27 in the Hurricane Creek church, Ill.

Bro. Russel Showalter, of Bridgewater College, to begin Aug. 3 in the Unity church, Va.

Bro. W. J. Horner, of Ft. Worth, Texas, to begin July 20 in the Nocona church, Texas.

Bro. Leslie Blough, of Bridgewater, Va., to begin July 27 in the Barren Ridge church, Va.

Bro. J. G. Miller, of Bridgewater, Va., to begin July 20 at the Beahm's Chapel, Mt. Zion congregation, Va.

Bro. J. A. Miller, of Mechanicsburg, Pa., to begin Aug. 16 in the Pleasant Hill house, same congregation, Pa.

Bro. H. S. Cipe, of Hershey, Pa., to begin Aug. 10 instead of Aug. 2 at the Pleasant Hill house, Codorus congregation, Pa.

* * * *

Personal Mention

It is announced that the new President of Juniata College, Dr. M. G. Brumbaugh, will assume the duties of the position about Dec. 1, 1924.

The Sunday-school Secretary came in from the eastern field last week, the Young People's Conference in North-east Ohio being the last engagement.

Bro. H. H. Helman, pastor of the First South Bend church, Ind., for the past six years, has accepted a call to the pastorate of the Elgin church, Ill., and will enter his new field Sept. 1.

Sister Eliza B. Miller is reported better, we are glad to know. The physicians have not yet been able to determine the cause of the sudden and severe attack which befell her in the midst of apparently perfect health.

Bro. C. C. Ellis is to speak in the First South Bend church, Ind., morning and evening of July 20, the anniversary of the dedication of the new house of worship.

Bro. A. T. Hoffer arrived at New York July 8, according to word received at the mission rooms. Sister Ella Ebbert has also probably landed before this. Both took in the Glasgow Convention on their way home from India for their first furlough.

"The Stanley Republican" speaks with regret of the approaching retirement of Bro. Ralph G. Rarick from the pastorate of the church at Stanley, Wis. He closes his four years' labors there Aug. 3 to take up the pastorate of the Muncie church, Ind.

Bro. Fred M. Hollenberg, writing June 10 from Prospect Point, Mussoorie, India, referring to his recent illness says that he is gaining strength slowly. He sends an interesting report of the 1924 Mussoorie Convention of missionaries which will appear soon.

Bro. J. O. Lentz, of Lafayette, Ohio, who has but recently signified his desire to be one of the Lord's people and who sends a contribution for the mission work, is very much afflicted. He requests the prayers of the church that he may recover sufficiently to be of use in the building up of Christ's Kingdom here in the earth.

Word has reached us that Sister Neher, wife of Bro. J. H. Neher, of Guthrie, Okla., passed on to her rest July 1. This is "Aunt Hannah" to whose long-continued illness reference has been made in these columns. Friends from far and near attended the funeral services July 3, conducted by Bro. J. R. Pitzer. A more complete obituary will be published later.

Sister D. L. Miller was an Elgin visitor for several days recently. Since the Hershey Conference she had been visiting in Pennsylvania, first at Philadelphia, the home of her early life, then with Brother and Sister Galen B. Royer at Huntingdon. She stopped off at Elgin as the guest of Brother and Sister J. E. Miller, as she was making her way homeward.

A later communication from Sister E. H. Eby, than that noted last week says that Bro. Eby "is doing fine" and continues: "It will be some time before he can do more than sit in an easy chair. . . . Will you pray very earnestly that we may be used to help India in her unrest? No one has a better chance at this critical time in India to help than the U. S. A. missionaries. These people look with confidence to the American who has come to help them."

It was natural that the Coventry church, Pa., which was Bro. H. Stover Kulp's old home congregation and is now supporting him on the Africa field, should pay tribute to the memory of Sister Kulp. Bro. J. A. Kreps writes us of the impressive memorial services which were conducted by the pastor, Bro. A. R. Coffman. The subject of his sermon was "The Marginal Life," based on Paul's statement in Col. 1:24: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." The preacher explained the mystery of all this. "These things are possible because folks know the Lord. If you can not understand, you have not experienced the joy of the life hid with Christ in God. The love which God has for us constraineth us."

* * * *

Miscellaneous Items

The Landess church, Landess, Ind., announces its Harvest Meeting for Aug. 3.

A Joint Young People's Conference of the Eastern and Southern Districts of Pennsylvania will be held in the Salunga church, East Petersburg congregation, July 26, opening session at 9:30.

"This looks much like a household baptism," Bro. John Bennett, of Artemas, Pa., says truly, as he writes us of "a father, mother, grandmother, three daughters and two sons" who came into the church at one time. Is it any wonder that "they seem very happy"?

The Collegeville Assembly will convene at Collegeville, Pa., Aug. 4. This is an annual summer gathering of all denominations for a week of conferences and fellowship. Among those who will speak are churchmen of eminence from the United States, England and Canada. Bro. I. Harvey Brumbaugh, of Huntingdon, Pa., is a member of the Advisory Board of the Assembly. For detailed information address the Secretary, Calvin D. Yost, Collegeville, Pa.

The editorial desk is under special obligation to Prof. John W. Wayland, of Harrisonburg, Va., for copies of his "Art Folio of the Shenandoah Valley" and "Historic Landmarks of the Shenandoah Valley." The former is a profusely illustrated volume with more than fifty full-page halftones in sepia, accompanied by historical and descriptive narratives. It is handsomely bound in imitation leather and sells for \$2.00. The latter has fewer pages and is less expensively bound, but is similar in contents and makes an interesting and attractive souvenir. It may be had for sixty cents. These books will appeal to a wide circle but will be especially appreciated by all who through

residence or family connections are bound by ties of special interest to this justly famous portion of our country.

Elizabethtown College has favored the "Messenger" rooms with a copy of the July "Bulletin," being the twenty-fifth annual catalogue of the institution, with the usual information as to courses of study and facilities offered.

A sister was on the way to the hospital—she had an auto accident—and lost her copy of the "Gospel Messenger" which she had with her. Would we please send her a duplicate copy of that week's issue? Most assuredly we will. "She is a regular reader and has been for years." Glad to hear the sister is getting on nicely.

From the brief report of the meeting of the new Welfare Board which appears elsewhere in this issue it is evident that the Board is facing its task with a seriousness worthy of its importance. Bro. M. W. Emmert, of Mount Morris, Ill., was elected Chairman, Bro. P. S. Thomas, of Harrisonburg, Va., Vice-Chairman, and Sister Bertha M. Neher, of Warsaw, Ind., Secretary-Treasurer. Bro. Thomas, Bro. J. M. Henry, of New Windsor, Md., and Sister Lydia E. Taylor, of Sebring, Fla., were given supervision of the Child Rescue, Peace and Dress Reform Departments, respectively. Bro. Virgil C. Fennell, of North Manchester, Ind., who has been Field Secretary for the Temperance and Purity Committee, was asked to continue in this work for the coming year. Bro. Emmert will represent the Board on the Council of Promotion.

* * * *

Special Notices

The Ministerial and Sunday-school Meeting of the Southern District of Pennsylvania will be held Aug. 13 and 14 in the Lower Conewago congregation at the Bermudian house, three miles northeast of East Berlin.—R. D. Cook, Secretary, Dillsburg, Pa.

The General Mission Board would appreciate it, if any subscribers who received two copies of the July Number of the "Missionary Visitor" would be kind enough to mail one copy to the Board at Elgin. While there were 1,500 extra copies of this issue printed, the Board finds itself short 25 or more copies for reference and files.

The District Meeting and associated gatherings of Southwestern Missouri and Northwestern Arkansas are scheduled as follows: Bible Institute, Aug. 9; Elders' Council, Aug. 12, 2 P. M.; Sunday-school and Ministerial Meeting, Aug. 13; District Meeting, Aug. 14, all to be held in the Fairview church, near Olatha, Douglas Co., Mo.

The District Aid Society Institute of the Second District of Virginia, will be held in the Summit church, Wednesday, July 30, at 10 A. M. Note the following topics and speakers: Does the Sisters' Aid Society Intensify the Spiritual Life of the Community?—Mrs. Walter Coffman. The Joy of Christian Giving.—Mrs. Mary E. Hall. Afternoon: Wherein Does Our First Duty Lie? To the Church.—Mary Wine. To the Society.—Mrs. Bessie Garber. To the Community.—Mrs. Minnie Smith. How Can We Interest the Uninterested in Aid Society Work?—Mrs. Elizabeth G. McCann.

July 26 and 27.—The War Department has arranged to make Sept. 12 "Defense Test" or "Mobilization Day," when every citizen of military age is expected to register and find his place in a nation-wide military plan. It is also the aim of the War Department to make this "Defense Test" a permanent policy, and thus perfect a great war machine. Many organizations, editors and ministers are opposing this move of our War Department and already the military men are making an effort to counteract this and the general pacifist or anti-war movement. July 26 and 27 have been appointed as days on which a great effort should be made by all lovers of peace to stir the Christian conscience of America against war and especially against this policy of the War Department. It is suggested that on Saturday, July 26, a nation-wide effort be made to distribute suitable literature, put up posters, stickers on auto windshields, etc., and that on Sunday, July 27, there be vigorous sermons and addresses on peace in every church. For one dollar you can get the Unit Poster Package from the National Council for the Prevention of War, 532 Seventeenth Street N. W., Washington, D. C. A "Unit Poster Package" contains ten picture posters, one hundred word posters, fifty auto windshield stickers and two hundred fliers, sufficient to arouse the interest of a village or neighborhood of a thousand people. For larger communities a proportionate number of packages would be needed. Our Conference has recommended to our churches the observance of July 26 and 27 and that brethren of military age register Sept. 12 as conscientious objectors. Some other organizations have made the same recommendation to their members, and it is important that everyone register, for by so doing we with others will make a mighty appeal for peace. Do you want peace? Think peace! Get busy and organize your church to work for peace. Any churches in the North Manchester Region who may need the help of speakers on July 27 or any other time, please notify the writer. No financial obligation except for actual expenses. A. W. Ross, Secretary of Peace Committee of the North Manchester church.

AROUND THE WORLD

Note to the Reader

The news paragraphs for this week all bear in some way upon the general topic of "World Cooperation Day." Both the present crisis and the attendant opportunity can scarcely be overemphasized.

When You Want Information

The "National Council for Prevention of War" has been able to carry on a very extensive campaign for peace largely through the energy and devotion of thousands of men and women who have earnestly desired to do something personally for the cause. The "Council" is ready to make suggestions and furnish material. To meet special problems it maintains a research department "to gather data on and analyze special questions encountered by organizations and peace workers, especially pertaining to subjects on which information may be most readily be had in Washington. Reports may be had on request." Address: National Council for Prevention of War, 532 Seventeenth Street N. W., Washington, D. C.

Some Recommendations

If you have not read the "Report of the Resolutions Committee" presented at the recent Hershey Conference you ought to turn to page 436 in the "Messenger" for July 12 and read it all, especially noting these two paragraphs:

"That we endorse the National Council for the Prevention of War as an effective anti-war movement, and advise our Welfare Board, to become an affiliated organization, and commend the movement to the financial support of our people.

"That we recommend our churches to join with other Christian bodies in the nation-wide observance of World Cooperation Days on July 26 and 27, the occasion to be celebrated by cultivating peace sentiment in our communities."

Waging Peace

A special news item from Washington, D. C., dated July 6, says: "The 'National Council for Prevention of War' announced today plans for a campaign to show America's desire to cooperate with the rest of the world in the matter of promoting peace. The campaign will be waged concurrently with the political campaign, from July 26 to Nov. 11. All nominees for President, Vice President, and senator will be asked the question: 'How far will you cooperate for world peace?' The keynote of the campaign will be 'Stop war—cooperate.' Public meetings, parades, and other demonstrations are planned for July 26. Ministers throughout the country will be asked to devote the Sunday service on July 27 to 'world cooperation.' The council declares its purposes to be progressive world organization, reduction of armaments, and world-wide education for peace."

Plan for "Mobilization Day"

"Mobilization Day" will soon be here. It is time to begin to plan for the day. It looks like it would be a good plan for each congregation to select a "Peace Committee" to work with the elder and pastor in gathering material and in thinking through the program of the congregation for the day. Here is a chance to organize our forces to wage peace. It is a strategic time for community leadership. Will we meet the opportunity? The recently created "General Welfare Board" met at Warsaw, Indiana, on July 2. In a report of the meeting it is stated: "An effort is to be made to get literature on the subject of the proposed 'Mobilization Day' September 12, in the hands of every minister in the Brotherhood, with the request that they each send a protest to the President of the United States against the observance of such 'Mobilization Day.' Why not get everything ready in the local congregations to carry out the suggestions of the 'General Welfare Board' in order that no time may be lost?"

A Christian Order of Society

In his "Christianity and Social Science" Ellwood has the following concerning Christ's conception of what human society ought to be: "The dream of a human society which should illustrate in all of its relations cooperations and mutual service at their maximum is the dream of ethical religion and especially of Christianity. The service of all, even of the weakest and meanest, the redemption of all human relations, so that they shall be like the relations which we see within the family at its best, was clearly the teaching of Jesus. The principle of service stood out in his mind, unclouded by any doubt, as the principle by which men should live together, not a selfish service within a narrow group but a service as wide as human needs. Jesus may not have used the phraseology and the scientific technique of a sociologist, but no sociologist has yet been able to surpass his insight into human relations. Nor did he for one minute consider his dream to be unrealizable. He clearly conceived of its realization upon earth among men."

Sermon Subjects and Texts

1. "God So Loved the World" (John 3:16). 2. Christ the Hope of All Men (Matt. 11:28; John 12:32). 3. Kinship of the Nations (Acts 17:26). 4. How God Measures Men (1 Sam. 16:7; Acts 10:34, 35). 5. The Impartiality of God (Matt. 5:45). 6. A Plan for World Evangelization (Matt. 28:19, 20; Acts 1:8). 7. The Internationalism of St. Paul (Rom. 1:14-17).

Something to Do

1. Study to find out what Jesus taught about peace and war. 2. Get together in discussion groups and compare findings. 3. Effect some kind of local organization as a church or community group. 4. Try to coordinate your efforts with other individuals or organizations working for peace. 5. Do not lose your temper and start to fight for peace. 6. Plan for a long conflict—educate, nominate, and keep the ball a rolling. 7. Think peace, speak peace, live peace.

Four Peace Days

Of course the educational program for peace should be waged throughout the year, and yet there are at least four days for which something special should be provided. On May 18, 1899, the first Hague Conference was opened. This day is now appropriately celebrated as "International Good Will Day." The last week in July marks the anniversary of the beginning of the World War. Hence, Sunday, July 27, of this year has been suggested as a day upon which churches should emphasize the idea of world cooperation. This particular day is sometimes referred to as "No More War Day." Of course, every one knows that Nov. 11 is "Armistice Day" and therefore presents an appropriate occasion upon which to present the values of peace. Finally, "Christmas Day" commemorates the birth of the Prince of Peace and is therefore a day upon which it is especially fitting to study the Christian ideal of peace.

The Basis of World Cooperation

World cooperation is a pyramidal structure composed of successive stages of achievement in coordination. World cooperation depends upon the disposition of nations to agree. However, most national governments are themselves the result of a very high type of cooperation. That is, they are the result of an agreement between states, cantons, or provinces, regarding certain common purposes. Back of the state, canton, or province lies a succession of smaller cooperating groups that finally end with the individual in the community. Thus, we find that in the final analysis the individual becomes the basis of world cooperation. It may appear on the surface that the main problem is whether England and the United States, or the United States and Japan, or all of these and other countries can agree. And yet, the real question is a personal one. It is simply this: Can you and I and the other fellow the world over get along as neighbors? For so long as we remain selfish and quarrelsome as individuals the state and nation will reflect our faults in an organized, exaggerated, and on a successively more disastrous scale. Whoever is interested in world cooperation should first as a citizen and church member stand willing to arbitrate on some such basis as that laid down in the eighteenth chapter of Matthew. When the most of us are willing to do this we have laid the foundation for world cooperation.

"Give America No Goosestep Day!"

Under the above caption Bulletin No. 5 of the "National Council for Prevention of War" discusses the purpose and effect of the plan for "Mobilization Day" on September 12: "Our War Department is planning a great national 'Mobilization Day' for September 12 to educate the American people regarding the meaning of The National Defense Act of 1920, according to recent Washington reports. It is to be General Pershing's 'valedictory' as he completes his service next day as Chief of Staff. 'In every city and hamlet of the United States, in field and factory and outlying island possessions, citizens are called upon to offer their services to the country just as if in actual war. It is to be a demonstration of the organization of a nation of 110,000,000, organizing which has been accomplished silently, efficiently, peacefully, almost unobserved and unknown, without interruption of their productive pursuits. Each community will have opportunity to show what it can do. Headquarters will be established, National Guard Companies will fill up to full strength, volunteers for other units will be enrolled, Boy Scouts and Campfire Girls will turn out, welfare organizations will plan their activities, and even factories and other industries will be mobilized to do their part in the imaginary war work.'"

But it will tend to embitter the struggle between the supporters of 'peace by preparedness' and 'peace by law and education,' which should remain a conflict of ideas. An attempt to mobilize for war 'every city and hamlet' will be hysterically supported by extremists, and efforts to suppress freedom of thought and of conscience would be numerous. 'Hundred percenters' would wave the flag to incite the violent to cowardly deeds in the name of patriotism. On the other hand, those who oppose the steady encroachments of militarism on our schools and our whole national life will resent bitterly this further attempt at the militarization of the thinking of the youth."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Finest Friendship

John 15:12-17

For Week Beginning July 27, 1924

The Basis of Friendship Is Love. In practical terms love is an appreciation of the worth of persons, and its affection persists in spite of the weaknesses of those beloved. The test of true friendship is in its power to endure when strains are placed upon it. Often it means to appreciate the strain of character-gold which lies below an unpromising exterior. Jesus saw more in those disciples whom he called friends than anyone else did. He loved impulsive Peter and contemplative John and placid James though they were but common men who had been visited by unusual opportunity. He also loved and would have saved traitorous Judas. All the words which Jesus spoke about friendship in the text begin and end in love.

The Essence of Friendship Is Confidence. There are no secrets between friends. They delight to tell to each other all the good things they know. Henry Churchill King defines the love of friendship as "mutual self-revelation and answering trust." This defines the relation between Jesus and the disciples precisely. He poured out his divinely knowledge to them and they gave him their hearts in return. Secret diplomacy does not belong in friendships. These prosper in an atmosphere of frankness and truthfulness.

The Strength of Friendship Is Loyalty. The will of true friends is precious. To obey it and minister to it is a growing pleasure. Jesus proved his friendliness for his disciples by his willingness to lay down his life for them. He desired to cultivate a spirit in them which would make them willing to do as much for each other. When they appreciated him to the point that they were fully committed to do his commandments the response of friendship was complete. Sacrificial service is the natural order of things between friends. They are loyal to those they love under every circumstance.

The Effect of Friendship Is Fruitfulness. Nothing is more transforming than personal friendships with worthy people. A noted man of noble heart and gracious spirit was asked to account for his greatness. He answered simply, "I had a Friend." He meant Jesus. Many of us would be failures in the work of life if it were not for the friends who sustain us by their encouragement. We respond to their belief in us that we are capable of service. The practical effect of the spirit of friendliness is enabling to the heart and gives benevolent guidance to the conduct of life. There is such profound pleasure in being friendly that one who experiences it would like to make friends of everybody. That is the missionary spirit.

The Finest Friend Is Jesus. He is the Supreme Person and his influence is the most refining. Henry Drummond said: "Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole life different." Jesus introduces us to the Father and teaches us the life of communion which we call prayer. There is a substance to the friendship maintained between those who are disciples of Jesus because they have love and character which abides into eternal service. When we know Jesus he introduces us to all the finest people in the world and to the enduring values of truth. We have moved into the most wholesome influence there is when we have learned to evaluate our relationship with Jesus in terms of sincere friendship.

Bible Examples of Friendship. Moses, friend of God, Ex. 33:11; Deut. 34:10; Abraham, friend of God, James 2:27; Ruth, an inseparable friend, Ruth 1:16, 17; Jonathan, friend of David, 1 Sam. 18:1; Jesus, Friend of Lazarus, John 11:5, 11, 35, 36.

Suggestions for Meditation

The influence of friendship upon my life.

What do I offer to those who are my friends?

How do Christian friendships excel all others?

My definition of a true friend.

How can I become a better friend?

What Christian hymns exalt the idea of friendship?

A Prayer

Heavenly Father, inspire me to seek to be friendly with thee. Thy friendliness toward me has been fully attested in Christ. In him there is nothing withheld from my life which in any sense ministers to my good. Sanctify my capacity for friendship. Take away every sin which would mar my open, frank, and truthful intercourse with thee. Speak to my heart and ennoble my life that it may be worthy to associate with others and make friends of them. In the riches of thy love and revelation, O Lord, use me to cultivate among men the spirit of redemptive good-will after the manner of Jesus. In his name, Amen.

J. H. H.

Hershey From a Distance

(Continued from Page 451)

plan adopted at the Hershey meeting is the last chapter.

The consolidation of boards, four of them, will strike the Brotherhood favorably. We are wondering if this may not be the beginning of something. The church was a bit slow in entrusting work to boards, but when she once got started to creating boards, she did with them like she did with establishing schools—came quite near overdoing a good thing. Simplicity and efficiency in machinery, just enough and not too much, is a science in economy. Is it possible to apply scientific methods to church machinery? Who knows?

We notice some suspension of the rules, now and then, to admit for consideration a few belated papers. Generally speaking, the oftener a rule is suspended the looser becomes the screw that holds it in place. Observing that the button fastening the chicken park gate had become rather loose by frequent use, we gave the screw, securing the button, a few turns, and now both the gate and the button function more satisfactorily. Most screws need tightening up occasionally. What we are saying may contain a mild hint, a very mild one, but it is certainly not a criticism. The paragraph may, however, help a minister or two to an illustration about the modern way of suspending certain gospel rules in order to make the way into the Kingdom much shorter than the plain teaching of Jesus and the apostles would indicate.

The missionary offering, a little less than \$45,000 in cash, and a bit less than half that sum in pledges, seems rather small for a great meeting. Could it be possible that we have not hit onto the right way of stimulating giving? Our people have money, plenty of it, but much of it goes in other directions easier than it finds its way into the mission offering. We are not disposed to censure anyone, but the money gathering machinery seems not to be running just right. We are wondering if there is not a way of getting at the root of the difficulty without seeming to criticize some one or some methods.

The little tilt Conference had over eliminating that word "Dunker" from a certain report is significant. Somehow the word will not down, and the mere fact that it more than holds its own, on a division count, in a great meeting like the one at Hershey, means something. Dealing with the probable origin and meaning of the word we have on the "cooler" an article that one of these days may get at least as far as the editorial desk of the MESSENGER.

For one who has lived and labored through two busy generations and is still intensely interested in the doings of the third, there is something interesting, and even pathetic, about the personnel of our General Conferences. We have known our leaders from the days of D. P. Saylor down to the present. We have seen scores of them complete their tasks and pass on. We have seen an even later generation come upon the scene and then go their way. As we look over the list of those mentioned in connection with the Hershey meeting, we observe that only a few of the "old guard" remain. The splendid group, made up of men as true as steel, have been swept away. A block of marble here and there, in a number of States, tells the end of many a pathetic story. They died in the faith, and now new names, by the score, fill the records. God bless the few who remain, and direct those at the helm.

Sebring, Fla.

Divine Guidance

BY NATHAN MARTIN

In Three Parts—PART III

VIII. Whom Will He Guide?

"The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psa. 37:23). "The meek will he guide in judgment: and the meek will he teach his way" (Psa. 25:9).

God called Abram, saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). "And he went out, not knowing whither he went"

(Heb. 11:8). Of his chosen Israel it is said: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32:10). And again, "But made his own people to go forth like sheep, and guided them in the wilderness like a flock" (Psa. 78:52). In order that Moses might be fully confirmed in his confidence, by having the Egyptians convinced of his power with God, the rod was changed into a serpent, and again into a rod, at the command of God (Ex. 4:2-7). In order to assure Gideon of his duty, the fleece became both wet and dry, by the same power (Judges 6:36-39).

An old sea captain was about to pull his ship into New York harbor, coming from Liverpool. He was suddenly impressed that he ought to go out again into the open sea. It seemed strange, for they could easily pull in that same evening. But back to the sea they went. The captain instructed his mate, "Call me at ten o'clock at night." When aroused at twelve that night, the captain said to the mate: "What does this mean? I thought I told you to call me at ten o'clock, and now it is twelve." The mate explained: "I called you at ten. You got up, looked around and told me to keep right on in the same course for two hours longer, and then to call you at twelve." The captain replied: "Is it possible? I have no remembrance of that." When, at twelve, he went on deck and looked around, he saw through the rift of the cloud the moonlight falling upon the sea and showing him plainly a shipwreck with one hundred struggling passengers. He went and rescued them. A little earlier, or a little later, he would have been of no service whatever to those drowning people.

IX. How Does He Guide?

One of the most interesting lines of study is the various ways and means used of God for the leading of his people in all ages and lands. He led Israel through the wilderness, going "before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light" (Ex. 13:21). At the birth of Jesus, when wise men would come from the east to worship him, they were led by the star (Matt. 2:2). Says the Psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psa. 73:24). "And when he [the Good Shepherd] putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:4).

God has in all ages made large use of human shepherds and teachers. Sometimes much harm resulted from the work of unworthy leaders. "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16). "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

Signs and special revelations have, no doubt, their place. But in this Christian age of the world, we need to be very careful lest we be misled. There is undoubtedly less occasion now for signs than there was even when the Master spoke the words, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. 19:7).

X. Whither Does He Lead?

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "Howbeit when he, the Spirit of

truth, is come, he will guide you into all truth" (John 16:13).

He will lead us into new and larger fields of effort (1 Cor. 15:58). He will lead his own into the green pastures and beside the still waters (Psa. 23:2). And, finally, after we have tasted a mingling of joy and sorrow, the sweet and bitter in life, we shall—if we have been faithful—be presented "faultless before the presence of his glory with exceeding joy" (Jude 24). "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

Lebanon, Pa.

The Law of Love

BY IDA M. HELM

"Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3, 4).

THE JEW sought to regulate all his life by law; and forgiveness, like everything else, must be in accordance with an external statute. Jesus taught forgiveness in the light of the law of the kingdom, the law of love. He taught it as the result of an inner state of heart. Jesus was not enacting a new law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets" (Matt. 22:37-40).

Love had been cast away by the hardened hearts of men and was lost and lay buried beneath heaps of tradition and legalism, and revenge crept in and demanded an eye for an eye and a tooth for a tooth.

Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him, until seven times?" received a sweeping answer. Jesus brushed aside legalism and traditions and brought love to light. There is no limit to forgiveness; the spirit of love knows no occasion for refusing forgiveness. Forgiveness is not a question of law but the forgiving spirit is a consequence of the love that is the Kingdom's law. Love in the heart drives out selfishness, haughtiness, desire for revenge, hatred, etc. The unforgiving spirit is a consequence of selfishness, harboring grudges, seeking for revenge, trying to get even, pride, etc.

It was a sharp contrast that Jesus drew between accepted human standards of conduct and the divine standard of love and forgiveness. Not my rights but the rights of my brother are uppermost in thought if love rules in the heart. The civil law was good, in its place. Paul told the Christians at Rome, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Perhaps there is no ideal more difficult of attainment than that set by Jesus in his teaching regarding love and forgiveness and considering our brother's rights rather than our own.

Only by entering into the spirit of Jesus and embodying the principles of his law in our heart can we cultivate the beautiful flower of love in our lives.

Forgiveness is a condition of membership in the Kingdom. To be forgiven one must be forgiving. "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your heart" (Matt. 18:35). "Forgiveness" can not enter an unforgiving life. As the good Shepherd seeks to win back the sinner, even the ones who have wronged him and sinned against him most grievously, so the Christian's aim must be to reclaim our erring brother though he sin against us seven times seventy times, and multiplied times more. Our chief interest must be for our brother's welfare.

We, living under the Gospel of Jesus Christ, have more light than the people had before Christ was born

into the world. Hence John in his first epistle (1 John 2:7, 8) says: "Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth."

The Jamieson, Fausset and Brown Commentary, says: "It was old in that Christians as such had heard it from the first, but new and different from the old legal precept, in that it was first *clearly* promulgated with Christianity: though the inner spirit of the law was love even to enemies, yet it was enveloped in some bitter precepts which caused it to be temporarily unrecognized, almost till the Gospel came. Christianity first put *love to brethren* on the new and highest *motive*, instinctive love to him who first loved us, constraining us to love all, even our enemies, thereby walking in the steps of him who loved us when enemies."

Kipling in his *Cold Iron* makes the king, who is a type of Christ, point to the marks of iron nails in his hands and say:

"Wounds are for the desperate, blows are for the strong,
Balm and oil for weary hearts all cut and bruised with wrong.

I forgive thy treason, I redeem thy fall;
For iron—cold iron—must be master of men all."

We can help the one who has wronged us, with a heart full of love we can lead him back to God, and thus redeem his fall.

Did you say that it is hard to forgive the one who has so cruelly wronged you? Perhaps it is, but it is Godlike to forgive. Today we may forgive, tomorrow it may be forever too late. Whittier wrote:

"My heart was heavy, for its trust has been
Abused, its kindness answered with foul wrong;
So, turning gloomy from my fellow-men,
One summer day I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meek face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart;
Awed for myself, and pitying all my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave!"

Ashland, Ohio.

A Brief Summary of the Life of David

BY LEANDER SMITH

DAVID, the celebrated king of Israel, was the youngest son of Jesse, of the tribe of Judah, and was born about 1,085 years before Christ. Even an abstract of his history would be too long for this article. The materials for such a biography may easily be collected from the books of Samuel, Kings, and Chronicles. A few illustrative remarks will be given in this article.

When David is called "the man after God's own heart," a phrase which profane persons have often perverted, we must remember in connection with this title and David's apparent unworthiness: first, that it is plain by a reference to the context that the title "after God's own heart" was only comparative, not absolute. By the side of Saul, David was the man who attracted the favor of God. Second, the title was given him in his early days, before his life had become overcast with the cloud of sin and error. Third, David's repentance was far more deep than appears on the surface of the narrative. Fourth, it is most necessary to bear in mind in considering the career of David, the severity of punishment which followed upon David's sin. (See Psalms 51:3, "For I know my transgressions; and my sin is ever before me.") Thus, his general character, and not every particular of it, is to be understood as approved of God.

David was chosen to accomplish the promise made to Abraham to give to his seed the whole country from the river of Egypt to the great river Euphrates. When he came to the throne he succeeded to a kingdom distracted with civil dissension and environed on every

side by powerful and victorious enemies. Then, too, his kingdom was without a capital, almost without an army, and without any bond of union between the tribes. But at David's death he left a compact and united state stretching from the frontier of Egypt to the foot of Lebanon, and from the Euphrates to the sea. He had crushed the power of the Philistines and subdued or curbed all the adjacent kingdoms; he had formed a lasting and important alliance with the city of Tyre.

At the head of his army were officers of consummate experience, and, what was more highly esteemed in the warfare of the time, extraordinary personal activity, strength, and valor. The Hebrew nation owed the long peace of Solomon's reign to the bravery and wisdom of his father, David.

As a king and conqueror, David was a type of Christ, and the country "from the river to the ends of the earth," was also the prophetic type of Christ's dominion over the whole earth. On a free election he was anointed king, over the house of Judah; and after about a seven years' contest, he was unanimously chosen king by all the tribes of Israel, "according to the word of the Lord by Samuel." As king of Israel, he administered justice and judgment to all his people. He was a prince of courage and possessed great military prudence. His frequent wars with the neighboring nations were generally forced by their invading his dominions, and plundering his subjects. Against him he never lost a battle; he never besieged a city without taking it. But David was a builder as well as a warrior for he provided large stores of everything necessary for the magnificent temple he intended to erect in honor of the God of Israel.

The psalms of David not only place him among the most eminent prophets, but have rendered him the leader of the devotions of good men, in all ages. The hymns of David excel no less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that they have entered, with unquestioned propriety, into the ritual of the highest and most perfect religion of Jesus Christ. The songs which cheered the solitude of the desert caves of Engedi, or resounded from the voice of the Hebrew people as they wound along the glens or the hillsides of Judah, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, and among the forests of America or the sands of Africa. How many human hearts have these inspired songs softened, purified, exalted! Of how many wretched beings have they been the secret consolation! And on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor, and leading to a constant and explicit recognition of the government, rights, and mercies of God.

Phoenix, Ariz.

Prayer Circles

BY A. M. STOUT

LAST summer it was my privilege to attend a series of lectures given by Dr. James Strong, of New York City. In one of these lectures he stressed the organization of what he called prayer circles within the church. He had used them in his own pastoral work and testified as to their great power in building up the church. He communicated the needs of the church to the leaders of the groups, then these groups would meet in the church on Sunday afternoons. They placed chairs with their backs in a circle and kneeling in this circle facing one another, they one after another, prayed to God to help the church solve the problem of the hour. Dr. Strong said that nothing helped him so much in his pastoral work as the spirit of prayer which came to pervade the atmosphere of the entire church body. In speaking of his young people he said that he had no

problem with them. They became the leaders in the prayer circle and in turn the leaders in church work, many devoting their entire lives to missions.

Would it not be an inspiration to any pastor to walk through the Sunday-school rooms just previous to the evening service and see here and there circles of chairs? Then he would know that faithful groups had been holding him and his work up before a throne of grace.

Orbisonia, Pa.

CORRESPONDENCE

THE YOUNG PEOPLE'S CONFERENCE OF TENNESSEE

Disappointments are not always disagreeable. We had our preconceived notions of Tennessee and of the church work there. We met with about a hundred young people at Pooness Creek July 2-4, and now have a different notion of Tennessee. Brother Pritchett and Brother Ralph White brought delegations and stayed through these meetings. Sister Rebecca White graciously opened her commodious house and provided the floors of her rooms with beds for ladies. Boys slept in her barn. All were happy at meal time to be served at her house by the big spring. This was done in a simple way on the cafeteria plan. Some of the services were held on the lawn of the White home. The others were held in the church up on the hill.

How we all enjoyed it! These young people are enthusiastic about another conference next year and have taken steps to that end already. As we mingle with these buoyant people, and know of their earnest desires, we conclude that a bright day is ahead for the churches of Tennessee. We can only wish that more of the ministers could have been or would have been present at least one day. It was a young people's meeting. But let the older leaders not fail in their earnest support of a cause which is so strategic in the perpetuation of the cause of Christ and of the church. It was a busy time. Harvest claimed the attention of farmers. Yet the meeting was no small affair either in numbers or in consecrated teaching and class work.

Home address: Elgin, Ill.

Ezra Flory.

DIARY LEAVES

Cleveland, Ohio, Friday, June 13

I am glad to be home again, for tomorrow night is our love feast. However, the remark of Geo. F. P. Wanger (P stands for Price) about our own ancestry and the pedigree of our cattle, was certainly interesting.

Old Bro. Jacob Preiss, who went preaching throughout the land with Jonathan Naas, and about 1719 came to this country, was a wonderful man, who like Naas was fully in earnest about the things of God. Bro. Wanger has studied our Yearbook more than I have, and has given me a list of the names of the ministers listed there, who are directly descended from or who have intermarried into the Price family. This list shows their descent from the pioneer ancestor, Jacob Preiss or Price, a native of Prussia, who settled in Lower Salford Township, Montgomery County, Pa., in 1719. I pass it on to you, for interest in it grows.

1. Cassel, Franklin P., Lansdale, Pa., VII. en.; of Elizabeth R. Price VI, Rev. William W. V. Rev. John IV, Daniel III, Johannes II, Rev. Jacob I.

2. Cassel, David N., Hatfield, Pa., VIII. Gen.; of Catharine Nice VII, Rev. Wm. P. Nice VI, Catharine Price V, William IV, Daniel III, Johannes II, Rev. Jacob I.

3. Cassel, Joseph N., Fairview Village, Pa., VIII. Gen. Same as No. 2.

4. Coffman, Aubrey R., R. D. 3, Pottstown, Pa., married Carrie Cassel, VIII. Gen. Same as No. 2.

5. Eby, John G., R. D. 1, Summerfield, Kans., married Anna Price, VII. Gen.; of Daniel G. VI, John V, Rev. Jacob IV, Rev. John III, Johannes II, Rev. Jacob I.

6. Eby, Enoch H., Bulsar, India, VIII. Gen. Of Anna VII, etc. See No. 5.

7. Emmert, Harvey D., Shippensburg, Pa., married Leila M. Boerner, VIII. Gen. Of Sarah Ellen Stouffer VII, Abraham Stouffer VI, Hannah Price V, Rev. Jacob IV, etc. See No. 5.

8. Erbaugh, Clarence G., New Lebanon, O., married Clara Horning, VIII. Gen. Of Rev. Samuel Horning VII, Hannah Price VI, Rev. John V, Rev. George IV, Daniel III, Johannes II, Rev. Jacob I.

9. Felthouse, J. V., Clearwater, Fla., married Sarah (Gilbert) Crill, VIII. Gen. Of Mary Horning VII, Hannah Price VI, etc. See No. 8.

10. Gilbert, Elmer H., N. Manchester, Ind. VIII. Gen. Of Mary Horning VII, etc. See No. 9.

11. Gilbert, James Z., Los Angeles, Cal., VIII. Gen. Same as No. 10.

12. Harley, Henry P., Cleveland, O., VIII. Gen. Of Amanda S. Price VII, Jacob H. VI, Rev. Jacob V, William IV, etc. See No. 2. (Continued on Page 460)

Nora E. Berkebile

(Continued from Page 452)

Feb. 20, 1924, Nora took very ill with pneumonia, abscesses developing on the lungs, and her sufferings were intense, yet she bore them all with Christian fortitude. Whenever a friend called to see her, or one of the family came to the bedside, she smiled in spite of pain, and how appreciative she was of all that was done for her! She was desirous of getting well for her boys' sake, asking an interest in the prayers of God's people to this end, yet resigned to the will of the Lord, leaving the boys in the care of her father and the Lord.

At 6:15 on Monday evening, June 23, 1924, she peacefully fell asleep in Jesus, at the age of forty-six years, nine months and sixteen days. Her suffering is now over, but what a loss is sustained by the loved ones to whom she has been as a ministering angel!

Funeral services were conducted at the home on Wednesday afternoon by Eld. Otho Winger, assisted by Eld. G. W. Sellers and Eld. A. W. Ross. Even the yard was filled with sorrowing friends, who amidst tears, told of the "good works and alms deeds which she did." Early Thursday morning the funeral cortege went overland from Jewell to Fostoria, where services were conducted by Bro. Winger, assisted by Brethren A. W. Ross and W. B. Stover. The same Scripture was used at both places—Mark 14:3-9, with special emphasis on the words, "She hath done what she could." And of no one in our acquaintance could these words more appropriately be said.

Bro. Winger drew attention to her life as a dutiful and loving daughter in the home. When the mother was called away in 1915 she became as a second mother to her brothers and sisters. How they trusted and confided in her! She was ever her father's confidant and advisor; now in age, how he misses her loving counsel! As a wife she was devoted and loyal, ready at all times to bear the sacrifices and burdens of a pastor's wife. As a mother she was one of the best. Her concern for her boys was one of her last thoughts on earth, and the memory of her beautiful life is a richer legacy to her boys than an immense fortune could ever have been. As a friend she was "true as steel." I have had the rich privilege of being in the inner circle of her friendship for over twenty years—a David and Jonathan type of friendship. And how I have appreciated her loyal devotion! What a wonderful opportunity to note her self-sacrificing spirit!

As a Christian she was true to her name, willing at all times to go the second mile, and so forgiving towards others, even though her heart ached at wrongdoing. Yes, in every way, "She hath done what she could."

At the close of the service in Fostoria, her body was laid to rest in beautiful Fountain cemetery, by the side of her companion. She is survived by her three sons, John, aged sixteen years; James, eleven, and Robert, nine; her aged father, Eld. John Flory, two sisters, Jennie and Bessie Flory at home; two brothers, Samuel, near Jewell, and Rolland, of Arcanum, Ohio.

Sister Berkebile will be greatly missed in the Poplar Ridge church, where she was so active in every department of church work. Northwestern Ohio will miss her at all District gatherings and especially as Secretary of the Board of Religious Education. The whole Brotherhood will miss her writings in the GOSPEL MESSENGER. But let Christians everywhere remember at a throne of grace the bereaved family who have lost such a noble mother, daughter and sister.

At Bro. Berkebile's funeral Sept. 16, 1919, Bro. J. H. B. Williams, who had charge, read the following poem. Nora was so impressed with it that she carried a copy in her Bible ever after, and Bro. Winger deemed it appropriate to read the same poem at her funeral.

"Will they meet us, cheer and greet us,
Those we've loved, who've gone before?
Shall we find them at the portals,
Find our beautiful immortals,
When we reach the radiant shore?"

"Hearts are broken, for some token,
That they live and love us yet;
And we ask of those who left us,

Of love's life and tone bereft us,
Though in heaven, can they forget?

"And we often as days soften,
And comes out the evening star,
Looking westward, sit and wonder
Whether, when so far asunder,
They shall know how dear they are.

"Past yon portals, our immortals,
Those who walk with him in white,
Do they mid their bliss recall us?
Are they now there waiting for us?
Will our coming bring delight?"

"They will meet us, cheer and greet us,
Those we've loved, who've gone before;
We shall find them at the portals,
Find our beautiful immortals,
When we reach the radiant shore."

Hamler, Ohio.

Meeting of General Welfare Board

The General Welfare Board selected by our late Conference met at Warsaw, Ind., July 2, and put in a full day discussing the various phases of work that come within their sphere. M. W. Emmert, of Mt. Morris, Ill., was selected Chairman, and Bertha M. Neher, of Warsaw, Ind., Secretary-Treasurer. P. S. Thomas, of Harrisonburg, Va., was given general supervision of the Child Rescue Work; J. M. Henry, of New Windsor, Md., the Peace Department, and Lydia E. Taylor, of Sebring, Fla., the Dress Reform Department.

Report of the work done by Virgil C. Finnell as field worker in the Temperance and Purity Department showed that during the past ten months he has delivered 533 addresses to a total attendance of 74,405 people and raised \$2,370.41. It was decided to continue Bro. Finnell in the field for another year. Sister Taylor is also to act as field worker in her department during such time as she may be able to give to the work. An effort is to be made to get literature on the subject of the proposed "Mobilization Day," Sept. 12, into the hands of every minister in the Brotherhood, with the request that they each send a protest to the President of the United States against the observance of such "Mobilization Day."

An effort is also to be made to secure a number of alien orphans for whom the Board shall become responsible. This effort is to be a step toward the Americanized education of foreign children, in the hope that from them may be developed native missionaries to foreign lands.

Warsaw, Ind. Bertha M. Neher, Secretary-Treasurer.

CORRESPONDENCE

THE BEATRICE BRETHREN ASSEMBLY

That the approaching Brethren Assembly to be held at Chautauqua Park, Beatrice, Nebr., August 18 to 24 will doubtless eclipse all gatherings of its kind ever held, is assured by the summary of the program as given below. The detailed activities of the entire Assembly and Young People's Conference will appear in an early issue of the "Messenger."

Rev. W. H. Yoder, Morrill, Kans., as Chairman of the Board should receive much credit for this splendid program; and also Rev. E. E. Eshelman, Red Cloud, Nebr., Chairman of the Publicity Department, for his earnest efforts in putting this year's program before the churches of the entire middle-west section.

This year's Assembly and Young People's Conference will offer the strongest and most intensive program ever attempted in a Beatrice Assembly from the standpoint of the speakers and specialists who are to be present. A strong adult program has been prepared with such notable speakers on the list as Chas. D. Bonssack of Elgin, Ill., E. B. Hoff of Bethany Bible School, Chicago, Ill., M. R. Ziegler of Elgin, Ill., Eliza B. Miller, missionary to India on furlough, Prof. Robert Mohler of McPherson College, Eva L. Whisler, member of the General Sunday School Board, and C. H. Shamberger, Secretary Young People's Department.

The Young People's Conference is an entirely new feature which will give the young people from 16 to 24 years of age an inspiring program of their own. Rev. C. H. Shamberger will have complete charge of this department, and with his very able faculty of eight or ten members as helpers, this phase of the Assembly should prove one of the strongest on the entire program.

The Boys' Camp, ages 10 to 15, should be especially interesting to every boy, when he learns that Prof. Floyd Mishler, athletic director of McPherson College, will have entire charge of this year's Boys' Camp.

The Girls' Camp, which is to be in charge of Mrs. Allie Eisenbise, should be of special interest to every girl from 10 to 15 years of age.

The Board of Directors feel especially fortunate in being able to secure Eva Lichty Whisler, of Milledgeville, Ill., as Superintendent of the Junior Department of this year's As-

sembly. She will also have a period each forenoon on the adult program, speaking on the theme, "Junior Methods." As a specialist in her particular line of work the program committee feel they have perhaps the strongest leader it was possible to secure in the entire Brotherhood. This fact alone should inspire every parent to "let the children attend" the Junior Assembly.

When all friends of the Assembly, and those interested in religious education for all ages learn of the splendid program offered, with the many different speakers and each a specialist, appearing on each day's program, they will unanimously agree that the large and well-kept Chautauqua Park in Beatrice, Nebr., is an ideal place to spend a week's vacation in a feast of mental and spiritual uplift.

Arthur M. Miller, Secretary-Treasurer.

Beatrice, Nebr.

WHEN?

The beautiful summer morning of Sunday, June 15, 1924, may well and long be remembered by those who attended the services in the York congregation, York, Pa., when Bro. Samuel Godfrey preached, taking for his subject the parable of the last judgment as given by the Savior and recorded in Matt. 25:31-46. Bro. Godfrey made no attempt at theology or vain repetition, or flowery words, but in a clean, clear and concise argument presented the orthodox principles of "Forgotten Service" and "Neglected Opportunities."

He pointed out very clearly how the Master leads those of the first class to think of what they have done. "When saw we thee," etc., was dwelt upon at some length, with no uncertain sound. And although his preaching was fraught with much joy and hope and comfort to those who have the welfare of their fellow-man at heart, yet notwithstanding, a great deal of sadness also pervaded the address while he presented the results to the class who allowed to slip by them the chances for doing the things which they seemingly tried to show ignorance of, and which was the care for the needy, as given by the great Master Teacher. Unfortunate and bitter condemnation came to them from the lips of their King, for their neglected service, which, if they had really heeded and exercised themselves in, would have brought to them also a reward as it did to those who heeded and applied themselves to their everyday surroundings of doing good to those whom the Savior speaks of, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

York, Pa.

James P. Lehman.

THE MILLENNIUM

The Union Bible Dictionary says Jesus was born just 4,000 years after the creation. That is probably correct. If so, we may look for marvelous happenings within the next seventy-six years. There is a general impression in the minds of Bible students that the seven thousandth year will usher in the millennial rest year, when Satan shall be bound and our Savior shall reign. Then, indeed, we shall have peace and rest. Then, I opine, there will be another cleansing of the temple, another scouring of the speculators, and another overturning of the tables of the money changers.

The year 1776 saw a new nation begun. Seventy-six years may see all nations in one. And if so, it will certainly not be a republican form of government, nor a democratic form.

No provisions need be made for the public defence. The prohibition law will be firmly established. The "wets" will all be dry. So dry, perhaps, that a good drink of cold water would be relished as a great luxury. The "World Court" will most likely be firmly established, and "equal justice to all" will be done. Socialism will probably prevail, and good will to mankind seems probable. The divorce courts may have less to do. All courts, except the Supreme Court, may be abolished and lawyers difficult to find. Just what may happen to the money power is more plainly obvious. That is made plain in Matt. 19:23, 24, in Mark 10:23-25, and in Luke 18:24, 25. It is supposed that "the root of all evil" will dry up and wither away. It would seem that the coins may be "canceled" and the gold and silver returned to their legitimate uses. It may be feared that the publication business may be badly crippled; that the patents on many inventions will expire; that several holidays may expire; and strikes cease to strike.

The present storms, floods, pestilences, earthquakes, famines, wars, rumors of wars, unrest in the nations, increase of crimes, and falling away among Christians of obedience to the true faith, are all evidences of the coming of this great change upon the earth. The next seventy-six years may yet reveal more positive and pointed proofs to the world and to those who may be here to witness them. But many who are now living will be asleep. And of many that may yet be born, only some of them may witness the troubles and tragedies that may occur. Some will be waked up. Others will be sleeping on, and may not witness all the glories of the millennial reign.

A great many of our present systems of business are likely to be modified, and many articles of merchandise eliminated from the marts of trade. Costumes are liable to change, agriculture may be modified, and manufactures

undergo a decided change. The prospect is that utility may be promoted and uselessness discarded. All those things that are positively injurious will, we think, be abandoned.

Attempts to fly are problematical and radio doubtful. The latter appears to come from the wrong source. The "Prince of the Power of the Air" will likely be shorn of much of his power.

And so we hope for less tornadoes and less aerial disturbances. We will possibly have better seasons, abundant crops, and less malignant diseases. In the meantime, however, during the ensuing seventy-six years, we may look for troublous times, until the consummation of the age; after that, tranquillity and peace.

Cartersville, Mo.

J. L. Switzer.

Notes From Our Correspondents

CALIFORNIA

Modesto church met in council June 27, with Bro. F. E. Miller presiding. Five letters were received. The church voted to continue Bro. O. E. Messamer as our pastor. Bro. D. H. Messamer was elected superintendent to fill the unexpired term of Bro. J. J. Bowser. June 29, Emmert, of La Verne, Calif., gave us a very interesting address on Christian education.—Mrs. I. M. Kaufman, Modesto, Calif., June 29.

Long Beach church commenced its Daily Vacation Bible School June 2, with a very fine attendance. The work was successfully carried out by Brother and Sister Leland Brubaker, of La Verne, assisted by home talent. Prof. G. E. Weaver, formerly of Lewis College, gave two very interesting as well as instructive chalk talks which were highly appreciated. The closing exercises were held June 13. We felt that the period was entirely too short. Our annual Sunday-school outing was held in the Orange County Park June 20. June 19 was our regular council, at which time the church decided to call our pastor, Bro. J. S. Zimmerman, for one more year. June 29 the Sunday evening services were conducted by the young ladies' Sunday-school class. They rendered a missionary drama, entitled, "Two Masters." Our church work is progressing very nicely.—J. M. Shively, Long Beach, Calif., June 30.

IDAHO

Nampa—We have just closed a two weeks' Vacation Bible School which was fairly well attended. We feel much good was accomplished through the teaching of the Word. The children seemed to enjoy the work very much. The school was under the supervision of Miss Marion Olson. Six have been baptized since our last report. The District Meeting of Idaho and Montana, held at Emmett, Idaho, June 24-26, was very interesting and enjoyed by all. The young people of Emmett gave a very good missionary program on the evening of the 24th. We have just finished our training and singing of our ministers gave short talks which were appreciated. We plan to have our annual Sunday-school picnic soon. Next month we will entertain the Young People's Conference at the camp ground here.—Mary Lehman, Franklin Grove, Ill., June 30.

ILLINOIS

Franklin Grove—We just closed a very successful Vacation Bible School conducted by Elsie Emmert, of Mt. Morris. There were seventy-five enrolled, with an average attendance of sixty-four and much interest was manifested. We closed June 27 with an interesting program demonstrating some of the work accomplished. June 14 we enjoyed an interesting Children's Day program. June 29 was observed as Educational Day and the children gave short talks which were appreciated. We plan to have our annual Sunday-school picnic soon. Next month we will entertain the Young People's Conference at the camp ground here.—Mary Lehman, Franklin Grove, Ill., June 30.

Hurricane Creek church met in council May 17, with Eld. Noah Miller presiding. It was decided to hold a series of meetings, beginning July 27, conducted by Eld. Lewis, of Champaign, assisted by Bro. Bolinger, of North Manchester, Ind., who is our pastor for the summer. Our love feast was held May 17. We were pleased to have with us at this time Eld. E. J. Stauffer and family, of Mulberry Grove church. June 22 the children and young people of the church gave an excellent entertainment to a crowded house. Our pastor is planning to hold a mothers and daughters' meeting July 13 and a union Sunday-school convention July 20.—Ester Painter, Smithboro, Ill., July 2.

Mt. Morris church several months ago gave about \$190 to the Near East Relief. The Conference offering was about \$150. July 6 is the beginning of the summer series of union services at the college campus. Each church takes turns furnishing the preacher for the evening, while another furnishes special music. During the past few years these campus meetings have proven a great success, and we are hoping for an increase in attendance this year. July 4 the Sunday-school enjoyed a very pleasant picnic at a nearby woods. The day was spent in playing games, and picnicking and everyone reported an excellent time.—Lola Lizer, Mt. Morris, Ill., July 6.

INDIANA

Beaver Creek—In the last report from our church the correct number of converts for our pre-Easter meeting was not published. The number was eleven, and Bro. B. D. Hirt was the evangelist. Since that time there have been eleven more conversions. Bro. J. W. Norris will begin a revival meeting at this place the first Sunday in September, which will be Homecoming Day, or our Harvest Meeting. The Children's Day program was well rendered to a crowded house.—Lottie O. Hirt, Winamac, Ind., July 5.

Blue River church met in council June 28, with Eld. Wagoner presiding. Bro. Theron Weaver and family, of Cedar Creek, met with us. Bro. Wagoner resigned as our pastor and expects to move to Canada in the near future. Our ministerial committee will look for another pastor. We elected Bro. S. J. Burger as our elder for three months.—Clara Norris, Chubbush, Ind., July 5.

Cedar Lake—May 31 we observed the church ordinances instituted by our Lord with a good attendance. Brethren S. Z. Smith, Jesse Gump, Irvin Weaver, and T. G. Weaver assisted in the service, with Bro. Smith officiating. June 1 was a rainy day but we had a good attendance at our Homecoming service. Many blessed memories were recalled, and the sacrifices of our fathers inspired a greater consecration for service on the part of those who remain. June 21 the Ministerial Association of Northern Indiana met with us. The spiritual influence of this meeting will long be remembered. Bro. David Metzler, our field worker, remained with us and gave a very inspiring and instructive discourse on Sunday morning. In the evening of June 29 a large chorus of colored Christians sang and gave a very good program. The house was packed to capacity and we enjoyed the fervor and spirit with which the songs were given. July 2 a large crowd of over 400 assembled to hear the Children's program. June 30 the members assembled in business session, with Eld. Jesse Gump as moderator. The treasurer reported all bills paid up to date and a substantial balance on hand. The increased interest and attendance made it necessary to get more song books, so we decided to use the new ones, Hymns of Praise. The pastor's proposition for a term of two more years included providing a parsonage. The trustees were authorized to investigate the cost

of building or buying a suitable place, and will report at a special meeting appointed for July 14. Our motto is, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We are located on a State highway, July 20, 21, 22, 23, 24, 25, 26, 27, 28, and good markets. There are some beautiful homes near the church that can be bought very reasonable. The pastor will cheerfully give any information desired.—Mrs. C. C. Cripe, Waterloo, Ind., July 5.

Center church met in council June 7, with Bro. J. O. Kessler presiding. Six letters were granted and one was received. We will have an all-day Harvest Home July 20. J. C. Switzer, of Roann, Ind., will preach for us. Our love feast will be Sept. 21, at 7 P. M. Bro. Wm. Loucks is our delegate to District Meeting. Our revival will be in November in charge of Bro. Hatcher.—Lucy M. Burke, Walkerton, Ind., July 3.

Mexico church met in council June 19, with Eld. Walter Balshaupt presiding. Several letters were received. Bro. H. U. Fisher was elected superintendent of the Christian Workers. We expect Sister Lydia Taylor to be with us over the second Sunday of July and give us illustrated talks on the Simple Life.—Ira Fisher, Mexico, Ind., June 28.

Muncie church met in council June 27, with Bro. J. W. Norris presiding. Our Children's Day exercises were held June 21, when a good program was given. Our Sunday-school is doing with good interest. We held our love feast June 28, with Bro. Tinkle officiating. We expect our new minister, Bro. Ralph Rarick, to be with us Aug. 10. Early is moving to Muncie this week. We feel much encouraged over our church work since Bro. Shovalter has left charge.—Mrs. Cynthia Miller, Muncie, Ind., June 30.

Pine Creek—May 18 we had the pleasure of having with us Eld. Daniel Whitmer, of the Oak Grove congregation, Eld. C. F. Rupel and wife and son, of Wenatchee, Wash., also Eld. Jesse Brown, of Union congregation. After the close of Sunday-school, Bro. Whitmer conducted the devotional service and Bro. Rupel delivered a splendid message on "The Church." May 26 our Vacation Bible School began, conducted by Sister Anna Warstler, of Goshen, Ind., and Sister Alma Metzler. Sister Frank Keiser and her helpers had charge of the basement. The school continued for two weeks with an average attendance of seventy-six. The term closed with a splendid program by Eld. Daniel Whitmer. Bro. Hirt gave an illustrated lecture on "The Church." Sunday morning he gave us a splendid temperance talk, and in the evening another illustrated lecture. June 22 we had a fine program, consisting of songs and speaking, in which the Blissville church lent a helping hand. June 28 we met in council, with Eld. James O. Hirt in charge. Our delegates to District Meeting are Brethren John Stump and Delbert Mangus and Sister Elmer Herr, with Brethren Jas. O. Kessler, J. C. Gensinger and Sister Frank Keiser, alternates. We are using the envelope system to raise money for church expenses and it is working fine. Two have been baptized since our last report. Aug. 10 our services will be held at all-day meetings with a special program.—M. S. Morris, North Liberty, Ind., July 3.

Rossville church has enjoyed many blessings during the past year, under the able leadership of her elder and pastor, J. G. Stinebaugh. He has delivered many practical sermons and proven a splendid leader to both young and old. The church showed her appreciation of his work when special council May 29 the cast an almost unanimous vote in favor of his continuing as elder and pastor for another year. Bro. Stinebaugh gave us a report of the Hershey Conference June 15. The church met in council June 28. Our Harvest Meeting will be held Aug. 10. Eld. Stinebaugh was chosen delegate to District Meeting, and Bro. Edw. Scholten, pastor of the Sunday-school, was chosen for the same office. Four letters have been received since our last report.—Floyd R. Wagoner, Rossville, Ind., June 30.

South Whitley church met for a business meeting June 12, with Eld. Ira Kreider presiding. Two letters were granted. The budget system in our finances is working well here; the treasurer reported that by Oct. 1 the amount will be paid in full. Before it was decided to close the first year at that time rather than Jan. 1. The District Mission Board has retained Bro. Zook, the present pastor, for another year, an action which the church heartily endorsed.—Mrs. R. E. Zook, South Whitley, Ind., June 30.

Union Center—We were fortunate on Educational Day to have Prof. Winger with us. He made a very helpful talk on giving more attention to the education of our children, especially during their younger years. At recent council we decided to continue our work at the South Union house another three months. We appointed Homer Weldy and Vern Miller as delegates to District Meeting, and also chose two delegates to the Young People's Conference. June 15 our chorus of twenty-four voices directed by Geo. Ammergy gave their first presentation of the cantata, "The Prince of Peace," to an audience of nearly 600 people. An offering of over \$40 was taken for Bro. Owen Harley, of Amberg, Wis., whose home and contents were destroyed by fire. Since that time this program has been given at the Bethany and Warsaw churches. The church appreciates the many contributions and invitations they are receiving. They have already promised nearly all of their Sunday evenings up till September, and must refuse many churches. The first purpose in giving this program was to set the missionary message from the life of Christ to as many people as possible. The second purpose was to give the children an experience which will be used for some worthy cause.—Mrs. Choe Weldy, Nappanee, Ind., June 30.

IOWA

Grundy County—Beginning June 15 and continuing for two weeks, a Bible Vacation School was held in the forenoon, and revival meetings in the evenings. Sister Leatherman conducted the school. There was an average attendance of thirty-five, and 100 converts. Much interest was shown in the school. Bro. Nicodemus was with us for the revival meetings and preached each evening from the Book of John. These messages were very interesting and there was a good attendance each evening. Nine were baptized and two restored to fellowship June 29. This same evening our love feast was held. July 1 the Sisters' Aid Society held a sale. July 2 our council was held with Bro. J. D. Leatherman, our elder, in charge.—Ray Y. Smith, Whitten, Iowa, July 5.

KANSAS

Grenola church met in council June 28, with Bro. Frank Wyant presiding. As some of our members are away several new officers were chosen. Bro. Ed Stauffer was elected Sunday-school superintendent; Sister Kate Williams, clerk. Our series of meetings will be held Aug. 14 to 28, with a love feast following at the close. Bro. O. H. Feiler is conducting the meetings. June 29 the children's program was given to a large crowd. We are very proud of our children who did splendid work.—Kate Williams, Moline, Kans., June 30.

Parsons—Since our last report we have been enjoying many good things. First our O. H. Feiler and daughter, of McPherson, Kans., gave us some fine illustrated songs and a picture of the life of Christ. Bro. F. H. Templeton delivered a lecture on temperance and purity. June 29 Bro. L. G. Templeton delivered a splendid educational address. He is very earnest and enthusiastic in the educational work. Beginning July 7 Bro. O. H. Feiler, assisted by his daughter, will conduct a two weeks' Vacation Bible School; also services will be held in the evening. For two weeks we have had recreation period for the entire church and Sunday-school each Wednesday afternoon, and lunch is served. This has a tendency to increase our prayer meeting attendance which is so apt to lag during the warm evenings.—Mrs. Julia C. Jones, Parsons, Kans., June 30.

Quincy—June 3 our fifth annual Vacation Bible School opened with the largest attendance we ever had. Seventeen teachers who had made special preparation were on hand the first day and continued throughout the two weeks. They did excellent work under the supervision of Bro. Norman Flora. One class of sixteen young people enrolled for the study of the Life of Christ. Our total

enrollment was 205; average attendance, 185. The school closed June 13 with a well rendered program given by the different classes to a large and appreciative audience.—Mrs. J. W. Jarboe, Quinter, Kans., July 5.

MARYLAND

Denton—April 27 Bro. Virgil Finnell gave us two interesting lectures, one in the afternoon and one in the evening. May 6 we held our love feast. Before the meeting the Young People's Conference ought to be encouraged, the Y. P. D. arranged for a "wienie" roast in the woods, at which time the matter was discussed around a council fire. Bro. Perry Rohrer came June 15 and gave a splendid talk on the conferences as they are being held. June 28 we held a Teacher-training banquet, at which time speeches were given as to the value and benefit received from the course. June 29 we had graduation exercises. Six completed the third year's work in Teacher-training, five the second, and two the first year's work. Eld. W. M. Wine gave the address. A beautiful gift was presented Bro. Levi K. Ziegler, the pastor, and also the teacher of the classes, as a token of appreciation. July 1 Bro. Ziegler closes his work here and expects to take up pastoral work at Williamsburg, Pa. Bro. S. Ira Arnold assumes charge at this place.—Mrs. Grace K. Ziegler, Denton, Md., July 4.

MICHIGAN

Beverton church met in members' meeting, June 21, with Bro. Perry Arnold presiding. The superintendents of the various departments of the Sunday-school were chosen at this time. Delegates to District Conference were elected: from the church, Bro. Perry Arnold; from the church and Sunday-school, Ethel Whitmer. A petition from the members at the time asking for separation from this church was granted and their request referred to District Conference. The Primary Department presented a Children's Day program June 8. A large number of Sunday-school workers attended the County Sunday-school Convention. The young people's chorus which has been working all winter under the direction of Ethel Whitmer gave several songs, two of which were illustrated. Brother and Sister Caslow ate with us this week and we are enjoying several evening meetings. The District Conference will be held here Aug. 12-15. The young people especially should not miss this young people's program on Wednesday, the first of its kind to be held in Michigan. Joseph Van Dyke, Beverton, Mich., July 2.

Durand. During the spring sickness hindered our work here, but with the coming of summer our attendance has increased. We enjoyed another visit from our former District Secretary, Bro. E. F. Caslow, and wife, who were with us June 21 to 27, which was much appreciated. Many good thoughts were presented for better methods of work. We also enjoyed a short talk on Aid work given by Sister Caslow. They gave a message in special songs each evening. Since our last report the Aid has furnished and papered the two main rooms in the building where we hold our church services. We desire to have our prayer meetings and are using the Christian Workers' Booklets. An offering of \$14 was taken for world-wide missions recently.—Aubra L. Shaler, Bancroft, Mich., July 6.

MINNESOTA

Bethel—June 22 Bro. Frank Allen held preaching services at Himes. At 10 o'clock the same day Eld. D. A. Miller preached to about fifty people in a country schoolhouse near Solway, Minn. This Sunday-school was started with nine members, and the regular attendance was about thirty. After services and an hour of prayer talks and music, the congregation went to the lake and enjoyed a picnic. The Brethren are filling both appointments as often as possible.—Florence Miller, Bemidji, Minn., June 30.

MISSOURI

Carthage church met in council June 25. Eld. N. Oren opened the meeting. The time appointed for the love feast is Oct. 4. Two love feasts have been held since the last report. Bro. Eld. Myers is chosen pastor for another year; Bro. James Mohler, elder, and Bro. Leland Gordon, Sunday-school superintendent. Bro. Myers is to represent us at District Conference. A successful Vacation Bible School was held the first two weeks in June, with Sister Chas. Morris, of Nevada, Mo., in charge.—Mrs. Sam Bussard, Carthage, Mo., July 5.

Honey Creek—Our Vacation Bible School began June 16 and lasted until June 27. Sister Allie Eisenbue was the supervisor. Twenty-five pupils attended the school. Most of the time there were four teachers. The children did much work considering the short time. The school was well attended. The program for the period for handwork and many things were put on exhibit. The first Sunday after the school closed the children gave a program, lasting about an hour and a half.—Myrtle L. Glass, Sheridan, Mo., July 5.

Mountain Grove—Our two weeks' Vacation Bible School, under the instruction of Bro. J. H. Morris, closed last Friday night with a song and prayer service. The school was well attended by about sixty scholars. The church was filled to overflowing. At the close of the program Bro. Morris administered baptism to three converts. Bro. Morris' earnest labors have been crowned with success. From here he went to Cabool church where he is conducting another school. Bro. Morris will be in Cabool on Saturday night and on Sunday. Our quarterly council convened last Sunday afternoon with a goodly number present. Eld. A. M. Peterson had charge, assisted by Bro. Sala. One letter was granted. Two delegates were chosen to go to District Meeting.—Bro. M. Peterson and E. R. Harris.—Mrs. J. M. Neher, Mountain Grove, Mo., July 5.

South Warrsburg church held its annual Children's Day service June 29, which was also Educational Day. A very good program was given by the Sunday-school to a large and appreciative audience. At noon a splendid basket dinner was served in the church yard. In the afternoon an educational program was given with interesting talks by Brethren Milton Royer, Wm. Bishop and James Mohler. We have secured Bro. Wm. Bishop, of Sterling, Kans., for our summer pastor. He is doing good work as shown by increasing interest and attendance each Sunday. We have Christian Workers' Meeting Sunday evening before preaching services. We are using the Christian Workers' Booklets for discussion in these meetings. Our Sunday-school is progressing nicely with Sam Mohler as our superintendent. The writer has been appointed "Messenger" agent and church correspondent.—Genevieve Mohler, Warrsburg, Mo., July 5.

NEBRASKA

Enders—The Annual Young People's Meeting of the Easton, Cambridge and Enders churches was a red letter day for Enders. An introduction to the meeting was given Saturday evening by a song and prayer service. The meeting was held at the Cambridge Baptist churches were well represented. The program was given by Bro. Paul Beckford, of Cambridge, gave us a very fine sermon. The afternoon was well filled with much good music and speaking. The hearty fellowship felt in these meetings is well worth the extra work of any church. Enders' hearty recommends them to others.—Leila F. Wine, Wauneta, Neb., July 5.

OHIO

East Dayton church met in business session May 29. The reports from the different departments of the church showed that the workers are still busy. Definite plans were made for the erection of a bulletin board in the near future. Final plans for the Vacation Bible School which is to begin July 7 were completed. This meeting had a very fitting close in the election of a deacon. Bro. Sherman Mohler was called to this office and with his wife we were installed as a new installation. The program was given June 1. An offering of \$35.50 was lifted for the Annual Conference. Our prayer meetings continue to grow in

(Continued on Page 464)

DIARY LEAVES

(Continued from Page 459)

13. **Harley, William P.**, Shippensburg, Pa., VIII Gen. Same as No. 12.
14. **Heckman, John**, Polo, Ill., married **Hattie Price**, VII Gen. Of John W. VI, John V, etc. See No. 5.
15. **Heckman, Clarence C.**, Polo, Ill. VIII Gen. Of Hattie Price VII. See No. 14.
16. **Horning, Jonas**, West Alexander, O. VII Gen. Of Hannah Price VI. See No. 8.
17. **Horning, Samuel, R. D. 4**, Brookville, O. VII Gen. Of Hannah Price VI. See No. 8.
18. **Jones, J. Estel**, New Haven, Conn. VIII Gen. Of Etta Maria Strickler VII, Rev. Henry Price Strickler VI, Mary Price V, Rev. Jacob IV, etc. See No. 5.
19. **Jones, Galen**, Le Mars, Iowa. VIII Gen. Same as No. 18.
20. **Lampin, William**, Polo, Ill., married **Susan A. Price**, VII Gen. Of John W. VI, etc. See No. 14.
21. **McKee, Charles F.**, Covington, O., married **Iva S. Kaylor**, VIII Gen. Of Hannah Stouffer VII, Abraham Stouffer VI, etc. See No. 7.
22. **McKee, Wilbur K.**, Chester, Pa. IX Gen. Of Iva S. Kaylor VIII, etc. See No. 21.
23. **Moyer, Elmer, R. D. 2**, Telford, Pa. VIII Gen. Of Benj. P. Moyer VII, Anna Price VI, Daniel W. V, Rev. John IV, Daniel III, Johannes II, Rev. Jacob I.
24. **Nyce, William G.**, Pottstown, Pa. VII Gen. Of Jesse P. Nyce VI, Elizabeth Price V, Rev. John IV, etc. See No. 23.
25. **Pobst, Frank E.**, Gleichen, Alberta, VIII Gen. Of Maria E. Moomaw VII, Mary Stover VI, John Stover V, Catharine Price IV, Rev. John III, Johannes II, Rev. Jacob I.
26. **Plum, Samuel S.**, R. D. 5, Polo, Ill. VII Gen. Of Martha L. Stover VI, John Stover V, etc. See No. 25.
27. **Price, Abram A.**, Harleysville, Pa. VIII Gen. Of Abram M. VII, Abram H. VI, Rev. Jacob V, etc. See No. 12.
28. **Price, Collin C.**, Polo, Ill. VII Gen. Of John W. VI, etc. See No. 14.
29. **Replogle, Abram**, Gloucester City, N. J., married **Bessie K. Wisner**, IX Gen. Of Clara E. Kaylor VIII, Hannah Stouffer VII, etc. See No. 21.
30. **Smith, Harlan W.**, Shou Yang, Shansi, China., married **Frances Jane Sheller**, VIII Gen. Of Henry S. Sheller VII, Catharine Strickler VI, Mary Price V, etc. See No. 7.
31. **Stover, Wilbur B.**, Cleveland, O. VII Gen. Of Rev. Jacob A. Stover VI, Jacob Price Stover V, Susanna Price IV, Rev. John III, Johannes II, Rev. Jacob I.
32. **Stover, J. Emmert, R. D. 1**, Mt. Carroll, Ill. VIII Gen. Of Rev. Wilbur B. Stover VII. See No. 31.
33. **Stover, H. Mitchell**, Waynesboro, Pa. VII Gen. Of Rev. Jacob A. Stover VI. See No. 31.
34. **Strickler, Ellis S.**, El Centro, Cal. VII Gen. Of Joseph P. Strickler VI, Mary Price V, etc. See No. 30.
35. **Thomas, J. Walter**, Westminster, Md. VIII Gen. Of Susan F. Miller VII, Jacob F. Miller VI, Daniel Miller V, Elizabeth Price IV, Rev. John III, Johannes II, Rev. Jacob I.
36. **Wolf, Ears L.**, Quinter, Kans. VIII Gen. Of Savilla Long VII, Catharine Stover VI, John Stover V, Susanna Price IV, etc. See No. 31.
37. **Young, John E.**, Beatrice, Nebr., married **Sarah S. Price**, VII Gen. Of Rev. David E. VI, Jacob V, Rev. Jacob IV, etc. See No. 5.

What a lot of cousins we are anyhow! Really, this interests me more than the pedigree of the best horses in England.

Wilbur B. Stover.

Cleveland, Ohio.

IN MEMORY OF ELDER H. B. MOHLER

As I write these lines in memory of my departed brother-in-law, I am vividly reminded of the long struggle he had against ill health for more than a score of years, and with what courage he persevered where many another would have despaired. It was not the writer's privilege to be present at the funeral services at Mechanicsburg, Pa., to help to pay the last tribute of love and respect to "Harry," as he was familiarly known by many, but I can say that his life will be a fragrant memory in the minds of a host of friends from the Atlantic to the Pacific, for wherever he went he made friends, and his presence lent sunshine and buoyancy in the social circle.

It can well be said of him that "he suffered many things at the hands of many physicians." For the past eighteen months he had high blood pressure and was threatened with a stroke which finally came in the early part of April last which was the immediate cause of his death on April 26, 1924.

Harry Beelman Mohler was born on July 29, 1870, near Mechanicsburg, Pa. His middle name was in honor of his mother who was the daughter of Eld. Adam Beelman, a bishop of the Lower Cumberland church. Harry was the eldest of five children, all of whom survive him, viz.: Martha who lives in Elizabethtown, Mrs. John F. Miller of Nokesville, Va., Mrs. Walter E. Cocklin of Mechanicsburg and Mrs. D. E. Miller of Sebring, Fla. His aged father and mother, Eld. Levi S. and Fanny Mohler, are still living at Mechanicsburg, Pa. Eld. Mohler has held many

evangelistic meetings in his time and still does some preaching although nearing his 80th milestone.

After completing his common school education, Harry attended college at Bridgewater, Va., and later took up some additional work in New York City. He was ambitious and eager to serve his day and generation, but his plans frequently miscarried because of ill health. His conversion dates from January, 1900, from which time he took an active part in the work of the church. A number of years were spent as a salesman of "Wearever" aluminum in which capacity he was very successful, as he was regarded by his company as one of their best men in the field. While in this work he traveled much and became quite well-known among our people in a number of States.



In 1902 he was chosen to the deacon's office at La Verne, Calif., and two years later was ordained to the office of minister at Grand Junction, Colo. He labored much among the churches of the Southwest and held some revival meetings. Feeling the need of further preparation, he went to Chicago and attended Bethany Bible School in 1913. Following this he was married to Esther Showalter of Thomas, Okla. She was the daughter of Daniel and Lydia Showalter. Both he and his wife were intensely interested in the work of the church and at once planned to enter the pastoral field. The first charge was at Pleasant Mound, Ill., which had to be abruptly terminated on account of the illness of Sister Mohler. The work was again undertaken at Sterling, Ill., where they remained three years. They then removed to Arizona in the hope of benefiting their health, locating at Glendale, at which place they were living at the time of Bro. Mohler's death. During their stay at Glendale, their home was blessed with the arrival of little Ruth Elizabeth. Bro. Mohler also assisted in the pastoral work at Glendale as long as he was able to do so, and just shortly before his death he remarked he would like to get well so that he could again resume his work for the Master.

Immediately after his death, Sister Mohler and daughter Ruth accompanied the body to Pennsylvania where interment was made in the Mechanicsburg cemetery, this being in accordance with a request of the deceased. Eld. Jacob Miller preached the funeral sermon, selecting his text from Rev. 14:12-13, assisted by Eld. Jacob Trimmer of Carlisle, Pa. A number of visiting ministers were present.

Bro. Mohler will be remembered as a faithful Christian worker, true and loyal to the church he loved so well, always placing the interests of the Kingdom foremost. While severely handicapped because of physical disabilities, yet he was cheerful and tried to look upon the bright side. No doubt he could testify with one of our old

"Our light affliction which is but for a moment Worketh for us a far more exceeding and eternal weight of glory."

Sebring, Fla.

D. E. Miller.

RESOLUTIONS OF RESPECT

Whereas it has pleased God to remove from our midst our dear sister, Mary Mottern, be it

Resolved: First, that we, the Sisters' Aid Society of Jackson Park Church of the Brethren mourn the loss of our dear sister;

Second, that we extend our sincere sympathy to the husband and children in these sad hours and do hereby commend them to the love and care of our Heavenly Father.

Third, that a copy of these resolutions be sent to the family, that they be placed on the minutes, and that they be sent to the "Gospel Messenger."

Mrs. H. K. Keeble, Mrs. Chas. Clark.
Jonesboro, Tenn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anders-Betta.—By the undersigned, at his residence, June 25, 1924, Mr. Dean Leroy Anders and Miss Beatrice Irene Betta.—E. M. Detwiler, Johnstown, Pa.

Conrath-Livingson.—By the undersigned, at the home of the bride's parents, April 10, 1924, Mr. John M. Conrath and Sister Luella Livingson.—E. M. Detwiler, Johnstown, Pa.

Forney-Mishler.—By the undersigned, at his residence in Portis, Kans., June 25, 1924, Bro. Samuel M. Forney, of Kearney, Nebr., and Sister Emily I. Mishler, of Edison, Nebr.—J. R. Garber, Portis, Kans.

Haldeman-Rittenhouse.—By the undersigned, in the Roxbury church, April 19, 1924, Bro. Wm. Y. Haldeman, of Collegeville, Pa., and Sister Mary Ethel Rittenhouse, of Norristown, Pa.—E. M. Detwiler, Johnstown, Pa.

Heyer-Stauffer.—By the undersigned, at his residence, June 20, 1924, Bro. Dewey Heyer and Sister Lydia Stauffer, both of Colorado Springs.—S. J. Heckman, Colorado Springs, Colo.

Hoard-Durr.—By the undersigned, at the bride's home, June 18, 1924, Mr. Ira Hoard, of Hoard, W. Va., and Sister Ella Durr, of Smithfield, Pa.—F. F. Durr, Smithfield, Pa.

Johnson-Lehman.—By the undersigned, at his residence, June 25, 1924, Mr. Alonzo J. Johnson and Miss Doris M. Lehman.—E. M. Detwiler, Johnstown, Pa.

Lahr-Harris.—At the home of the bride's aunt, on May 24, 1924, by the undersigned, Mr. Harry Lahr and Sister Mildred Harris, both of Huntington, Ind.—Harley V. Townsend, Huntington, Ind.

Lamke-Whitnoble.—By the undersigned, at the home of the bride's parents, June 26, 1924, Mr. Albert E. Lamke and Sister Eva Whitnoble, both of Fredericksburg, Iowa.—A. M. Sharp, Fredericksburg, Iowa.

Mattin-Peters.—By the undersigned, at the home of the bride, June 29, 1924, Mr. Herbert Mattin, of Swanton, Ohio, and Sister Ruth Peters, of Delta, Ohio.—James A. Guthrie, Swanton, Ohio.

Miller-Keeney.—By the undersigned, at his home, York, Pa., June 7, 1924, Bro. Emory S. Miller and Sister Carrie C. Keeney, both of Spring Grove, Pa.—Daniel Bowsar, York, Pa.

FALLEN ASLEEP

Albright, Mary Emma, daughter of Aaron and Sarah (Weaver) Cripe, born in Elkhart County, Ind., died at her home in Goshen, Ind., April 13, 1924, aged 53 years, 11 months and 4 days. She was a patient sufferer for nearly fifteen years. She married Elmer Albright thirty years ago. One son and two daughters survive. Services by C. A. Huber and M. D. Stutsman. Interment in West Side cemetery.—Mrs. Orie G. Brumbaugh, Goshen, Ind.

Barnes, Jane Ruth (Marr), born near Ainsworth, Iowa, died at her sister's home near Portis, Kans., June 27, 1924, aged 67 years, 3 months and 26 days. Death was due to cancer and other complications. She was a member of the Central Avenue church, Kansas City, Mo. Services by the writer, assisted by Rev. J. G. Wolters of the Progressive Brethren. Interment in Crystal Plains cemetery.—J. E. Small, Portis, Kans.

Barnett, Bro. John W., born in Preble County, Ohio, died May 28, 1924, aged 79 years, 5 months and 18 days. In the summer of 1862 he enlisted in the army and on Dec. 15, 1864, received an honorable discharge. Oct. 21, 1866, he married Catharine Blackford. There were five children. His wife died on Jan. 1, 1885, he married Miss Anna Hebb. In August, 1917, he suffered a paralytic stroke and has since been an invalid. He united with the Church of the Brethren more than twenty-five years ago. The last few years of life were spent in Castine, Ohio. He leaves his wife, one son, two brothers, two sisters, six grandchildren and one great-grandchild. Services by Bro. S. A. Blessing in the Castine church. Interment in Stump cemetery, Preble County.—Esther Petry, West Manchester, Ohio.

Brown, Bro. Jacob C., died at the home of his daughter, Mrs. Denton Myers, East Berlin, Pa., June 23, 1924, of dropsy, aged 82 years and 6 months. He was highly respected by all who knew him and his Christian life was consistent. Two daughters and one son survive. Services at the Hampton meetinghouse by Elders C. L. Baker, S. S. Miller and Rev. O. S. Ditzler (Reformed). Burial in adjoining cemetery.—Mrs. Ruth Group Keeney, East Berlin, Pa.

Burns, Esther Etta, daughter of Oscar and Cora (Malone) Burns, born in Rossview, Ind., died of tuberculosis in the Home for Soldiers and Sailors' Orphans, Knightstown, Ind., June 15, 1924, aged 4 years and 5 months. Her father, mother and two brothers preceded her. Services in the Rossview Presbyterian church by Eld. J. G. Stinebaugh. Interment in the Rossview cemetery.—Floyd R. Waggoner, Rossview, Ind.

Dilling, Bro. Casper J., son of Casper D. and Mary Jane Dilling, died at his home near Fredericksburg, Pa., April 20, 1924, aged 57 years, 11 months and 7 days. Death was due to pneumonia following a ten-day illness. He united with the Church of the Brethren and was baptized Oct. 13, 1923. Since then his life was spent in doing his best for the Master in a quiet, unassuming way. Two brothers and four sisters survive. Services in the Clover Creek church by Bro. L. R. Holsinger, assisted by Eld. A. B. Burget and Bro. J. D. Baker. Interment in the Brumbaugh cemetery.—Mrs. J. H. Fornwall, Martinsburg, Pa.

Dilling, Sister Mary Jane, died at her home in the bounds of the Clover Creek church, near Fredericksburg, Pa., April 15, 1924, after an illness of about ten weeks. She was the daughter of Wilson and Jane Johnson and was born in Bedford County, Nov. 29, 1834. She married Casper D. Dilling April 10, 1855; he preceded her fourteen years ago. She was the mother of eleven children. Two sons and two daughters preceded her many years ago, and one son died April 20, 1924. Four daughters, two sons, twenty-two grandchildren, twenty-eight great-grandchildren are left, also one brother and two sisters. While in frail health during the latter years of her life she was rarely confined to her bed until recently. Her faculties were remarkable considering her age. She was a devoted mother and a consistent Christian. She was quiet and self-sacrificing. She bore her suffering with Christian resignation to the will of God which was a marked characteristic. Services in the Clover Creek church by Bro. L. R. Holsinger, assisted by Eld. A. B. Burget and Bro. J. D. Baker. Burial in the Brumbaugh cemetery.—Mrs. J. H. Fornwall, Martinsburg, Pa.

Gary, Barbara, nee Brumbaugh, daughter of David and Eliza Brumbaugh, was born in Elkhart County, Ind., died June 15, 1924, aged 89 years, 8 months and 19 days. She was united in marriage to Victor E. Gary, May 27, 1855. To this union were born nine children, seven of whom are living—two sons, and five daughters. There are twenty-one grandchildren, and twenty-one great-grandchildren. Her husband, who has reached the advanced age of ninety-five years, also survives. She united with the Church of the Brethren while quite young, and remained true to her vow to the end, being a very devoted Christian. Services at the Rock Run church by the writer. Burial in Rock Run cemetery.—Ervin Weaver, Goshen, Ind.

Holsinger, Lizzie, wife of Geo. Holsinger, died May 10, 1924, near Edom, Va., aged 25 years. She was a daughter of Geo. and Sister Nannie Root Sandy. Her mother died when she was quite young and she was taken into the home of Brother and Sister J. D. Long and reared to womanhood. She united with the church in her youth. After her marriage she united with the Presbyterian church. She is survived by her husband and one child, one sister and four stepbrothers. Service and burial at Beaver Creek by Eld. M. B. Miller—Nannie J. Miller, Bridgewater, Va.

Hurst, Mrs. Elizabeth, born in Berne, Switzerland, June 5, 1830, died June 16, 1924. Death was due to heart trouble. At the age of six she came with her parents to America, locating at Tuscarawas, Ohio. March 11, 1869, she married John Messerly. Soon afterward they came to New Philadelphia, Ohio, where her husband died in 1892. There were eight children, two dying in infancy. June 14, 1910, she married Frederick Hurst, who preceded her eight years ago. She was a devoted and faithful member of the Church of the Brethren for many years. Services at the church by Bro. Oliver Royer. Interment in the East Fair Street cemetery—Mrs. Wm. Border, New Philadelphia, Ohio.

Hykes, Sister Susan, died at the home of her daughter, Mrs. Emanuel Baker, near East Berlin, Pa., June 4, 1924, of a stroke of paralysis, aged 86 years, 5 months and 15 days. She was a member of the Brethren Church for a number of years and lived a consistent Christian life. She leaves two daughters and one son. She was buried in the Mummert cemetery. Services in the Mummert church by Elders C. L. Baker and S. S. Miller—Mrs. Ruth Group Keeney, East Berlin, Pa.

Junkins, Mr. Hiram, died at the home of his son, Bro. Harry Junkins, in Adams County, near York Springs, Pa., June 9, 1924, of infirmities of age, aged 84 years, 7 months and 26 days. He is survived by two sons. Services at the house by Elders W. G. Group and O. W. Cook. Burial in the Barrens cemetery—Mrs. Ruth Group Keeney, East Berlin, Pa.

Kirkpatrick, Sister Bettie, died May 19, 1924, aged 83 years and 6 days. She lived in the Beaver Creek congregation nearly sixty years. She united with the church soon after coming into the community and lived a very consistent life. She served many years as a helper in the home of Bro. Arthur M. Miller and of late years had her home with Eld. E. B. Miller. Service and burial at Beaver Creek by Eld. A. S. Thomas, assisted by Rev. A. L. Maiden of the U. B. Church—Nannie J. Miller, Bridgewater, Va.

Leaman, John S., born in Ashland County, Ohio, Sept. 11, 1863, died in Newman Memorial Hospital, Emporia, Kans., June 26, 1924. He married Harriet Swagood July 3, 1884. There were three daughters who survive with thirteen grandchildren. He was a member of the Church of the Brethren for forty years and a faithful deacon for over twenty years. He lived a consistent and busy Christian life. Services at the home church by the writer. Burial in Blakely cemetery—S. E. Lantz, Madison, Kans.

Lehigh, Bro. Abraham, died at his home in Adams County, Pa., near Bermudian, June 20, 1924, of a complication of diseases, aged 69 years, 11 months and 27 days. He was a member of the Church of the Brethren for many years. He leaves a widow, three daughters and four sons. Services in the Mummert meetinghouse by Elders S. S. Miller and C. L. Baker. Burial in the adjoining cemetery—Mrs. Ruth Group Keeney, East Berlin, Pa.

Lutz, Sister Mary, daughter of John and Barbara Minnich, born near Brookville, Ohio, died at her home in Lewisburg, Ohio, April 12, 1924, aged 82 years, 4 months and 12 days. In 1865 she married Isaac Lutz. Soon afterward they moved to Virginia where they lived thirty-five years. Fifteen years ago they returned to Ohio, and established a home in Lewisburg. She united with the Brethren Church in 1873. Her entire life was a continuous testimony to her chosen faith. She leaves her husband, four sons and two daughters, one son having preceded her. Service at the Lewisburg by Bro. I. G. Blocher—Junkin Burnett, West Manchester, Ohio.

Motters, Sister Mary Diehl, born Jan. 6, 1869, died June 19, 1924. She was the eldest daughter of Eld. C. H. Diehl. She joined the church in her youth and lived a consecrated life. She married Geo. C. Motters in November, 1888. There were four sons and two daughters. Two preceded her, the eldest son losing his life in the world war. Three sons and one daughter remain. She will be greatly missed in the Aid Society in which she took an active part, also by the church in which she was so interested. Services at the home by Eld. A. M. Laughrun and Eld. S. J. Bowman. Burial in Maple Lawn cemetery—Mrs. Chas. Clark, Jonesboro, Tenn.

Myers, Mary Florence, nee Shidler, daughter of Elias and Sarah Ann Shidler, was born March 10, 1863, in Elkhardt County, Ind. She died at her home, after a long illness, June 17, 1924, aged 61 years, 3 months and 7 days. She united with the Church of the Brethren when but a girl, continuing faithful in her Christian life unto the end. In 1895 she was united in marriage to Levi Myers. To this union was born one son, who preceded her in 1913. Her husband preceded her in 1915. She leaves one brother and one sister. Services at the Rock Run church by the writer, assisted by Eld. J. H. Schrock. Burial in Rock Run cemetery—Ervin Weaver, Goshen, Ind.

Reynolds, Bro. Jasper N., was born in Owen County, Ind., and died at the home of his son, Chas. B., near Panora, Iowa, June 26, 1924, aged 78 years, 9 months and 26 days. He came to Iowa with his parents seven or two years before the trip being made by rail. In 1870 he was united in marriage to Lovina C. Plaine. To them were born three children. He united with the Church of the Brethren in 1894 and continued faithful to the end. He leaves two sons, twelve grandchildren, six great-grandchildren, three sisters and one brother. Funeral services at the Brethren church by the writer, assisted by E. C. Trostle. Interment in the cemetery near by—Irvyng Haughtlin, Panora, Iowa.

Riffey, Elmer M., son of Henry and Mary Riffey, died at his home near Girard, Ill., June 22, 1924, aged 52 years, 5 months and 2 days. March 6, 1895, he married Martha Eshelman, who survives with two children. He joined the Church of the Brethren when a young man and remained faithful to the end. He died due to heart disease. Services by Eld. M. Flory, assisted by Eld. O. F. Shaw. Interment in the Pleasant-Hill cemetery—Mrs. L. T. Weddle, Girard, Ill.

Ritchey, Sister Ella May, daughter of Wm. H. and Allena Wenner, died of tuberculosis in Carroll County, Ind., June 18, 1924, aged 23 years, 10 months and 20 days. July 28, 1920, she married Bro. Dolan C. Ritchey who survives with two sons, her mother, one sister and one brother. She united with the Church of the Brethren July 25, 1920, and lived a devoted Christian life. Services by Eld. J. G. Stinebaugh, assisted by Elders C. C. Hylton and W. L. Hatcher in the Rossville church. Interment in the Rossville cemetery—Floyd R. Wagoner, Rossville, Ind.

Spilg, Elizabeth C. (Bechtold), born Oct. 26, 1854, in Lancaster County, Pa., where she grew to womanhood. She married Geo. L. Spilg April 6, 1876. In 1880 the family moved to Illinois and remained there until 1901 when they came to Iowa, residing in and near Dallas Center. She joined the Church of the Brethren in early life and lived faithful and true to the end, always interested in the activities of the church. For nearly twelve years she had been an invalid, but was not confined to her bed until recently. She suffered a great deal of pain yet it was all borne very patiently. She called for and received the anointing service one day previous to her death which occurred May 16, 1924. She leaves her husband, one son and a daughter, two brothers, two brothers, thirteen grandchildren and one great-grandchild—H. B. Spilg, Ankeny, Iowa.

Skiles, Mary Ann, daughter of the late Joseph and Louise Skiles, born at Carmichaels, Pa., April 3, 1915, died May 31, 1924, at Masonstown, Pa. She was badly burned and died after two weeks of suffering. Services by the writer, assisted by Bro. L. G. Humphreys. Burial in the Glade cemetery, Greene County, Pa.—F. F. Durr, Smithfield, Pa.

EVERY MEMBER EVANGELISM

The reading of a good devotional book will help greatly in arousing interest and enthusiasm in the evangelistic program of the church. A number are suggested below. Ask your minister as to which are best.

How to Pray. Dr. R. A. Torrey. 75c

This is not a book of prayers, worded and formulated to be read or committed to memory, but a book of suggestions on the duty and privilege of prayer. In the little book Dr. Torrey shows, by Bible references, the importance of prayer, the resistless power of prayer, why many prayers are not answered, the necessity of obedience and thankfulness, how and when to pray, the consequences of the neglect of prayer, etc.

The reading of this and the study of the Bible references given will prove an invaluable help to any who desire to come into closer relationship with God by leading a prayer life. 150 pages. Cloth.

The Book of Answered Prayer. John T. Paris, D. D. 61.25

The argument from experience always makes a powerful appeal because it supports its conclusions by duly verified facts. It is not learned theories, but practical testimony that counts in the day-by-day life of people who are confronted by difficulties. Biographical in character, these chapters will strengthen faith in the God who hears and answers prayer. Cloth.

Practice of Prayer, The. Dr. G. Campbell Morgan. 75c

The aim of this book is purely practical.

"Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

The Meaning of Prayer. Harry E. Fosdick. 61.15

This vitally helpful book throws much light on God's attitude toward us and our needs. Prayer is considered: as communion with God; as petition for things we need; and as the expression of dominant desire. Art leather.

Before the Throne. George Darsie. 85c

A vital book on a vital theme. In soul-searching, illuminating phrases the gifted author carries the reader with him on the wings of prayer, up, and still up, beyond the murky atmosphere of human doubt into the clear blue of God's heaven of mercy and love. In fourteen brief chapters, with apt and telling sentences, with heart-stirring quotations from Scripture and poet, the mysteries and beauties of the prayer life are revealed to the eyes of those who are fortunate enough to come under the spell of these pages. Cloth. 140 pages.

The Passion for Souls. J. H. Jowett. 60c

"It is practical and touches the chord responsive to all good."—N. Y. Christian Advocate.

The Famous Quiet-Talk Series of Devotional Books

S. D. Gordon

Quiet Talks About Jesus. 61.25

The extraordinary demand for the "Quiet Talks on Power," "Quiet Talks on Prayer," and "Quiet Talks on Service" by this author, indicates that this book will have a large sale. Mr. Gordon is peculiarly happy in his phrases, and has won for himself a unique place in this class of literature. Uniform in size with his other works. 12mo, cloth.

Quiet Talks About the Crowned Christ. 61.25

After many years' study of the one book of the Bible devoted to the subject of the crowned Christ—The Revelation of John—Mr. Gordon has put these latest talks together. It is his deep conviction that The Revelation is wholly a practical book and concerned with our daily lives. Cloth.

Quiet Talks About Our Lord's Return. 61.25

The most unique of Mr. Gordon's unique books. He simply and prayerfully has tried to find out what the Bible says about the subject and has given it here. Whatever view one may take of the Second Coming this book will prove helpful for an independent study. Bound in cloth.

Quiet Talks About the Tempter. 61.25

These Quiet Talks about the Tempter are really about the Spirit-filled life. They necessarily put much emphasis upon our Lord Jesus the Victor; upon Calvary, the place of the great victory; upon Obedience, the pathway of victory; upon Bible-study and Prayer, the preparation for victory; and upon Courage, which is faith in fighting, the spirit of victory. 250 pages, bound in cloth.

Quiet Talks on Following the Christ. 61.25

Of all Mr. Gordon's books there is none that grips the heart with more impelling force, bringing the reader and the truth face to face. Contents: The Lone Man Who Went Before, The Rough Road He Trod, The Pleading Call to Follow, What Following Means, Shall We Go? Finger-Posts, Fellow-Followers, The Glory of the Goal. Bound in cloth.

Quiet Talks on Home Ideals. 61.25

"While something of a distinct departure from the earlier volumes, this new work is still distinctly devotional while dealing with such things as companionship, marriage, the coming home, the new babe and kindred themes. Characterized by the same directness, simplicity and frankness as his former books."—Brooklyn Eagle. 12mo, cloth.

Quiet Talks on Personal Problems. 61.25

The purpose of this book is to bring simple,

practical help to those who want to live a pure, strong life. The discussion is devoted to the eight great questions of Sin, Doubt, Ambition, Self-Mastery, Pain, Guidance, The Church, and Questioned Things. It is safe to predict for the book a wide reading. 12mo, cloth.

Quiet Talks on Power. 61.25

This is the first of the author's "Quiet Talks" on the Elements of the Christian Life. Mr. Gordon's presentation of vital truth is unique and full of uncommon power. The phraseology is away from the ordinary but retains a grip on the truth. The book will touch the reader's inner life, the conscience and the heart. It is remarkable for freshness, cleanness of style, homely illustrations, and practical applications to real life. 220 pages, bound in cloth.

Quiet Talks on Service. 61.25

The third of Mr. Gordon's books on the Elements of the Christian Life. These "quiet talks" can not be described. They must be read to be appreciated. Mr. Gordon's pungency and directness of style are sure to drive truth home. He has his own way of putting things and his occasional uniqueness of expression only deepens the interest and value of what he says. His sayings are characterized by a clear perception of spiritual truth. 220 pages. Cloth.

Quiet Talks With World Winners. 61.25

This book aims to give a bird's eye view of the world in a warm, fresh way without the use of statistics; to make world winning the gripping purpose of every religious man and to make the man in humblest place feel that he can be helping swing a world up to God as he goes about his daily commonplace rounds. Full of material relating to the personal life and Christian service in general.

Quiet Talks on John's Gospel. 61.25

More distinctly than any other book in Holy Writ, John's Gospel is a message of Divine Love. It is to this message that Mr. Gordon directs attention. His method has in it nothing of verse by verse commentary, nor even of chapter study. An encouraging book, and a restful. A book of the winning voice of outstretched Hands. Cloth.

Quiet Talks on Prayer. 61.25

A companion volume to "Quiet Talks on Power." "Quiet Talks on Prayer" is a remarkable book, a book among books, a work that is altogether out of the ordinary. The book seems charged as with an electric current. It ought to have as many readers as "Quiet Talks on Power," which ran into many editions and languages.—United Presbyterian. 234 pages. Cloth.

Order from

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 461)

attendance and interest. We have been holding them in the houses and sometimes we are very crowded. Recently one of our Sunday school girls gave her heart to Christ.—Mrs. Alva Richards, Dayton, Ohio, July 5.

Oak Grove (Rome).—Bro. Max Hartsough, pastor of the Portage church, preached for us Sunday evening, June 8. He gave some excellent thoughts on the "Bearing the Mark of the Lord Jesus." We held a council June 25, with Eld. J. J. Angle, mayor presiding. The pastor, John Wenzel, is retained for another year. We decided to have an every-member canvass and use the pledge cards to raise our next year's expenses and benevolences. We are to have the joint Sunday-school meeting of the Portage, Portorini, Green Springs and Oak Grove schools at this place July 20. The Harmony Quartet and reader of Eltham Bible School will give us a program some time in August. Eld. D. R. McFadden is to hold a revival service for us in November.—Viola Wenzel, Alvada, Ohio, July 5.

Owl Creek.—Sister Nellie Bechtelheimer, of South Bend, Ind., conducted a three weeks' singing school for us, closing June 13. Since that we are aiming to have an evening of singing in song practice. Bro. C. S. Strausbaugh served as delegate to Annual Conference and Bro. O. J. Workman and Bro. E. H. Bechtel as delegates to the Sunday-school Convention. We expect Bro. Ora DeLauter to begin a series of meetings July 13.—Zora Montgomery, Ankenytown, Ohio, June 30.

OKLAHOMA

Big Creek.—July 15 four young people were received into the church by baptism. On the same day we began an evangelistic effort, assisted by Bro. O. H. Feiler and daughter. A good attendance was maintained throughout the week, in spite of the fact that the farmers were busy harvesting their grain. Our love feast was held June 28, with Bro. Feiler officiating. Seventy-six surrounded the tables. The following Sunday an all-day meeting was held at the church. The meetings closed July 1, thirteen more having been received into the Kingdom. Twelve were baptized and one reclaimed, making a total of seventeen new converts. We feel that the entire community has been greatly benefited through the efforts put forth.—Oma Holderread, Cushing, Okla., July 4.

PENNSYLVANIA

East Berlin Sunday-school held their Children's Day services on Sunday afternoon, June 22. We had a fine day and the attendance was good. Bro. C. S. Carper, of Palmyra, Pa., was with us for the morning service as well as for the afternoon, when he addressed us at the Children's Day program. His address was very interesting and helpful and the program was enjoyed by all. Ruth Group Keeney, East Berlin, Pa., July 5.

Falling Spring.—June 15 the Shady Grove Sunday-school enjoyed having the Shanks Sunday-school as visitors. Bro. A. B. Krner, the superintendent of that school, gave us a very interesting talk after the lesson, telling when the Shady Grove church was built forty-six years ago how he helped with the work. We were also delighted to have Bro. M. W. Eikenberry, of Dallas Center, Iowa, with us. After attending Annual Conference at Hershey he visited friends in our congregation and preached at Browns Mill on Sunday morning, June 15, and at Shady Grove in the evening. Bro. Eikenberry's subject at Shady Grove was, "Safeguarding or Protecting the Young People of the Present Day," which was both helpful and instructive. June 22 Bro. Samuel Gearhart, one of our delegates to Annual Conference, gave a brief report at the Shady Grove church, after which Eld. H. M. Stover occupied the time in his usual happy and cheerful way, speaking mainly in regard to the Annual Meeting. Bro. Stover preached at the Falling Spring church in the evening.—H. N. M. Gearhart, Shady Grove, Pa., June 29.

Heidelberg.—Since our last report fourteen letters have been received, and two granted. April 6 Eld. Wm. Oberholter preached a German sermon which was very much enjoyed, especially by our aged members. May 4 our elder, John Herr, preached a very interesting sermon. We enjoyed a love feast May 27 and 28. A number of visiting ministers were present. Eld. S. S. Eschelman officiated.—Mary Dubble, Myerstown, Pa., July 5.

Red Bank.—Work on the new addition to our Red Bank church progressing as fine as we shall desire. In a few weeks we will have engaged for the address of the day, Bro. C. C. Ellis. We closed our evangelistic meetings at the Glade Run church last Sunday night with twenty new converts. Bro. Jno R. Snyder was earnest in his pulpit work, but it would be untrue and unfair to say that the twenty decisions were secured as a result of his preaching. Nineteen of the accessions were Sunday-school children, and one a teacher in our Vacation School previously converted but as yet unbaptized. The Vacation School ran throughout the meetings, and in this school nearly all the children gave their hearts to Jesus. We praise God for a few earnest and sacrificial local workers and we are thankful for help given by the evangelist.—D. F. Warner, New Bethlehem, Pa., July 5.

Yellow Creek church has been very much revived and strengthened by a revival which began June 14 and lasted two weeks, conducted by Bro. Jos. H. Clapper, of Hopewell, Pa., one of the home ministers. The services were well attended each evening, considering the rainy weather and had good results. Bro. Clapper spoke very plainly from the Bible. Eighteen accepted Christ, seventeen were baptized and one reclaimed.—Levi E. Greenwalt, Everett, Pa., July 1.

VIRGINIA

Fairfax.—June 15 Eld. S. S. Blough, of Decatur, Ill., began a two weeks' series of meetings at the Oakton church. He preached in all eighteen stirring and sound doctrinal sermons. Nine accepted Christ and were baptized. We as a church feel very much encouraged and spiritually built up. June 22 in the evening Bro. Blough preached to the young people on the subject, "Young People and Their Tasks." He gave as the two tasks in life, the making of a life and the spreading of the Gospel of Jesus Christ. June 29 an all-day meeting was held at the church. Bro. Blough preached in the afternoon, after which the nine applicants were baptized.—Virginia G. Showalter, Oakton, Va., July 1.

Luray church has just closed a very interesting revival, conducted by Bro. J. G. Miller, of Bridgewater, Va. His sermons are very clear, practical and pertinent. He stresses emphatically that all of the Gospel is essential to salvation. Three accepted Christ and were received by baptism. Three of these were heads of families. The work here has taken on new life and we press forward with new courage.—W. C. Comer, Luray, Va., July 5.

Unity.—Bro. Emra T. Fike, of Oakland, Md., began a series of meetings May 15 and continued for two weeks. He delivered the Gospel message with power and the interest was good. The membership was built up and six were added to the church by

baptism. Bro. Rufus Bowman, of Bridgewater, Va., conducted an institute for Sunday school and Vacation School teachers. We expect Bro. Russell Showalter from Bridgewater College to begin a series of meetings Aug. 3.—Eva Nair, Broadway, Va., July 2.

WASHINGTON

Hillyard.—June 27 we closed a very successful two weeks' Daily Vacation Bible School with an average attendance of ninety-one. Sister E. R. Eikenberry, of Wenatchee, Wash., directed the work. In the evening a program was given by the children. An offering of \$15 was taken for expenses. June 29 our love feast was held with Eld. J. U. G. Stiveron, of Omak, presiding. Following the communion, one decided to accept Christ and was baptized the following Tuesday evening.—Mrs. A. A. Dull, Hillyard, Wash., July 5.

Mt. Hope church met in council June 28. Eld. Wm. Tigner, of the Forest Center church, assisted in the election of two deacons. Brethren Lorenzo Barnhart and James Peters were elected and with their wives were installed the same evening. Sisters Alice M. Streeter and Loretta Barnhart were chosen delegates to District Meeting. We are having the hottest and driest weather ever known in this country. It has rained but once since the first of March and then it did not exceed one-half inch. We are having good attendance and interest at church services. We have a Sunday school class meeting once each month from which we are getting good results. We have decided to commit to memory one song each month. Our first trial was a big success and everyone is singing.—Alice M. Streeter, Chewelah, Wash., July 5.

Whitestone congregation met in council, with Eld. C. E. Holmes presiding. It was decided to hold a love feast, in the basement of the schoolhouse, July 19, beginning at 8 o'clock. An afternoon meeting will begin at 3 o'clock. C. E. Holmes was chosen as District Meeting delegate and Virgil Hylton, alternate. The local ministerial board is to make arrangements for a series of meetings at this place. The assistant superintendent has charge of the Sunday-school while the superintendent is away at school for the summer. Educational Day was observed in our Sunday-school and an offering was taken. Bro. H. M. Rothrock followed with a sermon along educational lines, bringing out the importance of the young people getting a spiritual education. Our Sunday-school is planning a picnic for July 4 at Wanacut Lake. The plans include a program before noon, a basket dinner at noon, and a baseball game, rowing, swimming, fishing and games in the afternoon.—Mrs. Freda T. Ries, Tonasket, Wash., June 30.

Wenatchee church held its annual love feast June 28, with 166 members communing, some being from neighboring congregations. Eld. Stiveron, of Omak, Wash., officiated, assisted by Eld. Murray and Noble Stutsman. It seemed evident that all who took part in the service received new spiritual life and zeal. Sunday morning breakfast was prepared for a large number who met at 7 o'clock for worship. At 10 A. M. the Sunday-school hour was conducted by Bro. Stutsman in a splendid review of the quarter's work. Bro. Murray occupied the preaching hour giving us a very profitable sermon on repentance and baptism. At 12:30 dinner was served and a large number enjoyed the fellowship together. In the evening after thirty minutes' song service and prayer, Bro. Murray delivered a wonderful message from the subject, "The Sinai Way," which he represented as the Bible, pointing out the necessity of Christians tarrying at Sinai to receive the will of God concerning them. This ended one of the most spiritual and enjoyable love feasts ever held at this place.—A. J. Baughman, Wenatchee, Wash., July 2.

WEST VIRGINIA

Shloh.—Bro. D. M. Glick began our meetings June 14, preaching each night till the 22nd. He also gave a fifteen minute talk each evening on his trip around the world. We held our council on Friday with Bro. Glick as moderator in our elder's absence. Delegates to District Meeting are Brethren F. S. Haller and H. F.

Wilson. Bro. Ezra Flory was with us Friday and gave two very interesting talks. June 22 we held our love feast with Bro. Glick officiating. Visiting ministers present were Brethren Obed Hamstead, Arlie Poling and Earl Fike. Three sisters were baptized on Sunday. Sister Miller, of Bridgewater, Va., began a Vacation Bible School for us June 30 which will continue two weeks.—Mrs. Louella R. Spurgeon, Moatsville, W. Va., June 28.

ANNOUNCEMENTS

DISTRICT MEETINGS	Kansas
July 30-Aug. 1, First District of Virginia, in the Chestnut Grove congregation, Fayette County, W. Va.	Aug. 16, Osage.
Aug. 12-15, Michigan, at Beaver-ton.	Michigan
Aug. 20-22, Southern Iowa, Libertyville church.	July 26, Marilla.
Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Mondovi, Wis.	Aug. 2, 7 pm, Homestead.
	Sept. 20, Fairview.
	New York
	July 19, Lake Ridge.
	Ohio
	Sept. 20, Fairview.
	Nov. 1, 6 pm, Painter Creek.
	Pennsylvania
	Aug. 17, Rockton.
	Tennessee
	Aug. 23, Central Point.
	West Virginia
	Aug. 16, Sandy Creek, Salem house.
	Wisconsin
	July 25, Stanley.

JUNIATA COLLEGE

Huntingdon, Pa.

Martin G. Brumbaugh, Ph. D., LL. D.,
President

A Standard College: Coeducational

Courses in Arts, Science, Music, Business Administration, Home Economics, Education and Bible. Also two year Secretarial and Pre-Medical courses.

College Year Opens September 9, 1924

Early application for dormitory accommodations is desirable

J. P. MORGAN, SR.

Who died some years ago

Will go down in history
as one of the greatest
financiers of all time

His great wisdom in money matters was plainly shown by the provision he made for twelve women—and a few men—relatives, effective after his death. To none did he leave a bulk sum of money; to each and all he left a life income—in other words, an ANNUITY.

Morgan believed that a woman, particularly, should be protected against the risk and worry of handling investments and her own lack of experience.

BROTHER, DO YOU THINK OTHERWISE?

The General Mission Board issues ANNUITY BONDS which would provide a safe, regular income for life to yourself as well as any other who would survive you.

Just a penny for a postal and you ask us for "Booklet M274." This will bring to you something interesting and profitable to read.

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13

Vol. 13

Elgin, Ill., July 26, 1924

No. 30

In This Number

Editorial—

Factors That Help or Hinder Worship.	465
Actually Making Jesus Lord.	465
Suggesting Definite Peace Activities.	465
Get Rid of Fear Now.	465
Among the Churches.	472
Around the World.	473
The Quiet Hour (J. H. H.).	473

Our Forward Movement—

Promoting Peace.	469
Business for Profits or Business for Service.	469
Did You Know (C. D. B.)?	469
Notes on Religious Education (E. F.).	469
Record of Giving.	469

General Forum—

Pikers (Poem).	466
The World's Sunday-school Convention. By D. W. Kurtz.	466
Christianity in India. By I. S. Long.	466
Ten Points for Members to Remember and Do. By Earl M. Bowman.	467
World's Sunday-School Convention Notes. By H. Spenser Minnich.	467
Paul's Teaching on the Divine Purpose. By Earl Barnhart.	468
Spiritual Declension. By J. H. Neher.	468
They Died Suddenly—Why? By Dr. John D. Burkholder.	474
Ebb Tides. By Archer Wallace.	474

The Pastor's Study—

The Pastor Selecting His Field. By H. L. Hartsough.	470
Dedicatory Service. Edited by Ira J. Lapp.	470
Seed Thoughts for Young Christians. By G. K. Walker.	470

Home and Family—

Our Hope of Peace (Poem).	471
Missions Vivified. By Leo Lillian Wise.	471
A Tribute to Ruth Royer Kulp. By Charles C. Ellis.	471
The Toll of Fire. By George W. Tuttle.	471

...EDITORIAL...

Suggesting Definite Peace Activities

ALL who heard the addresses on Peace Day at the Hershey Conference will remember with particular satisfaction the eloquent and forceful appeal of Mr. Frederick J. Libby, of the Society of Friends. Mr. Libby is Secretary of the National Council for Prevention of War, with headquarters at 532 Seventeenth Street, N. W., Washington, D. C. This organization proposes to celebrate the tenth anniversary of the beginning of the World War, which is just at hand, by beginning a nation-wide campaign for world coöperation.

There was a good deal of oratory spilled on that Hershey Peace Day. We heard people remarking about the fine speeches and that is very pleasant indeed, especially to the ears of those who made them. But the test of their usefulness will be found in what the people who heard them or heard about them are going to do in behalf of the cause of peace. To our knowledge some were so deeply stirred that they purposed in their hearts to do something tangible and definite. We hope there were many such, or are by this time.

The "National Council" mentioned above, in its campaign for world coöperation, is asking people everywhere to engage in one or more of the following specific activities: Speak to local ministers about sermons on world coöperation; ask neighbors to display world coöperation posters; urge the local Chamber of Commerce or other organizations to arrange a patriotic meeting to consider proposed plans for world coöperation; ask the local W. C. T. U., Labor Unions, Farm Organizations, Y. M. C. A., Y. W. C. A., Legion Posts, Boy Scouts, and other civic and social bodies to help distribute posters, attend meetings, adopt resolutions, etc., relating to world coöperation; organize a local representative committee to promote an interest in world coöperation; write letters to local papers urging comment or presenting thoughts on world coöperation for publication; write candidates for President, Vice President and Senator, asking them how far they will coöperate for world peace.

With reference to the "world coöperation posters" mentioned above, we refer the reader to what was said last week about "Unit Poster Packages" in the com-

munication from Bro. Ross published under *Special Notices*.

The last activity suggested seems to us particularly important at this time, especially as it relates to senators. Both the major parties have declared in favor of American adherence to the Permanent Court of International Justice, so that so far as that method of world coöperation is concerned, no partisan issue is involved and one can urge it without being subjected to the suspicion of partisan interest. But this is no guarantee of the attitude of individual senators. It is notorious that party platforms, like the platforms of railroad coaches, are made to get in on rather than to stand on. It is very desirable that not only the senatorial candidates but the holdovers also be kept mindful of the interest of their constituents in this great cause.

The possible Christian activities in behalf of world peace are of two general kinds, educational and administrative. The first is fundamental and we have taken frequent occasion to stress its importance. But the second kind which includes endeavors to organize peace sentiment and put some practical peace measures into operation is also important. This must follow the other kind for it can not precede it, but it should follow closely, for the two lines of activity react upon and reinforce each other. The activities urged by the *National Council for Prevention of War* belong to the latter class. They suggest concrete things which individuals and small groups can do. And while we must emphasize the need for persistent teaching, we must also utilize every possible opening for progress in accomplishment. The finest sentiment in the world yields no fruit until it is crystallized and organized into action. Here is a chance to act.

Added urgency is given to these suggestions by the War Department's plans for Mobilization Day. It is proposed to make September 12, the anniversary of the battle of St. Mihiel, and the date set for General Pershing's retirement from active command, an occasion for a great patriotic demonstration of the war time variety, by showing how quickly and completely the nation could answer a call to arms. The avowed purpose is, by such a rehearsal after the manner of a fire drill, the better to prepare the country to meet an actual emergency if such should arise. The serious objection to it is that while a fire drill does not in the least increase the danger of fire, a display of military strength is provocative by its very nature and tends to create the conditions against which it would prepare. Nor does such a special effort to kindle nationalistic fervor to a high pitch make for international goodwill. It is no wonder that the peace organizations look with disfavor on the scheme. It belongs to the old and discredited theory that the way to insure our safety from attack is to impress other nations with the idea that we are ready for them. The better way is to convince them that we have no designs upon them and are willing to credit them with like feelings toward ourselves.

A number of religious bodies have filed with the government authorities earnest but respectful protests against the mobilization plan. We believe this is a good thing to do, not that it is likely to cause the idea to be abandoned, but because it gives an opportunity to inform the authorities as to the progress which the other theory of national protection is making in the popular mind. It will help the cause along to circulate that information as widely as possible.

It is no doubt the hope of our militaristic friends that the forthcoming demonstration will do much to counteract the pacifist tendencies which have been so much in evidence of late. We are curious to see whether it will. Unexpected reactions occur sometimes. But we

may rest assured that the outcome will be helpful to the cause of peace, rather than harmful, if those who believe in the better method of national defense are alive to the opportunities of the moment—such, for instance, as those suggested by the *National Council for Prevention of War*.

Factors That Help or Hinder Worship

SPEAKING of making the church service worshipful naturally raises the practical question of ways and means. This is a large subject. We wish here only to suggest the main factors that enter into it.

Least important of these but important enough to claim careful consideration is the appearance and material arrangements of the place. Do these help or hinder? Do they invite worship or create an obstacle that must be overcome? Even the outside of the building and the approach to it have their bearing, but much more, of course, the inside. What kind of suggestions or aspirations are awakened by what the people see during the hour of worship?

More important is the content of the service, the things the people are asked to listen to or do. And if they are asked to do as well as listen, so much the better for the purpose. Reading in concert is helpful when well done, rather distracting when not. With a little practice and good leadership it can be done well. Brief periods for personal testimony, citations of Scripture, audible prayer, or other opportunity for individual expression, are useful also, if carefully directed. Is there purpose and plan in the whole service and preparation for it?

Most important of all is the spirit of the pastor or of whomsoever is in charge. If his soul is full of worship he can hardly fail to inspire the same feeling in his people. If he has prepared his own heart well, he can do much to overcome the disadvantage of neglect of such preparation by the people. If his bearing is reverent and earnest, and at the same time easy and natural, neither stiff and formal on the one hand nor light and careless on the other, his spirit will be contagious and a worshipful atmosphere will pervade the meeting.

"Lord, how delightful 'tis to see
A whole assembly worship thee."

Actually Making Jesus Lord

No satisfactory answer has ever been proposed to the question of Jesus. "Why call ye me Lord, Lord, and do not the things which I say?" That people do that very thing now, as they did when Jesus was on the earth, is manifest. But why do they?

To recognize Jesus as Lord is to acknowledge his right to control your life. It means that you are subject to his wish absolutely, that whatever he wants done is just what you want done, and that you make all your plans accordingly.

Is Jesus the Lord of your life, or do you only call him Lord? Not all of those who today recognize nominally the Lordship of Jesus Christ are willing to follow him all the way.

Get Rid of Fear Now

WHAT a blighting thing is fear! Wasn't John right when he said that "fear hath torment"? Who has not suffered the pangs of it? And yet the remedy is so simple and ready to hand. "He that feareth is not made perfect in love." It is a shortage of love that causes it. "There is no fear in love." The two will not mix, it seems. So just fill up on love and banish the horrible nightmare of fear from your life.

GENERAL FORUM

Pikers

"Sit in! Sit in!" cry the nations;
"Sit in, to the greatest game
That ever was played
Since man was made,
For progress, and peace and fame."

"We play against war, and famine,
Pestilence, ruin and shame;
We stake our best;
With all the rest
Sit in, and play the game!"

Great and small came the nations,
Over the world's expanse.
Small and great
File state on state
To play, for the world's advance.

But we—God pity the piker!
We were afraid to play.
We might lose, we said,
If we went ahead.
We might have to fight—or pay!

Fifty-four others are willing,
Fifty-four others share;
For the common need they forget their greed,
But we—God pity the piker!
We do not dare!

—Charlotte Perkins Gilman.

The World's Sunday School Convention

BY D. W. KURTZ

THE ninth World's Sunday-school Convention met in Glasgow from June 18 to 26. The last previous convention was held in Tokyo in 1920. In many respects the Glasgow Convention was the greatest of all. The number of registered delegates was 2,810 from fifty-two different countries. This exceeded all previous conventions. Of these 1,111 came from the United States and Canada; 1,188 from the whole of Great Britain; and ten from Germany. Forty-two denominations were represented, and ninety missionaries from foreign fields were present.

From the point of view of the program, this convention was unique, as compared with the past. In previous years the speakers were such men as Wana-maker, Heinz, Warren, etc., who were great business men interested in Sunday-school. The talent on this program was almost entirely church dignitaries, university professors, and experts in religious education. The last class made a real contribution to the convention. Many of the church dignitaries did not do nearly as well as the business men with a Sunday-school vision of former conventions. The professors were all right.

One of the most important features of the convention was the music. We met in Scotland—where the State Church is Presbyterian, the Free Church is Presbyterian, and the United Free Church is Presbyterian. The Psalms have been for centuries the main hymn book of these people, and still the only one for the Free. So we sang the Psalms and the long meter hymns altogether. To say the least, the hymnology was dignified.

But this was not all. Each evening we had a fine chorus of about two hundred voices that gave us a sacred concert of the finest anthems of Christendom. This was always appreciated and was most inspiring. But, above all, was the concert given by Mr. Robertson and his Orpheus choir who gave us a program of Scotch folk songs and sacred songs. This wonderful choir has sung before the King, and is noted throughout Great Britain. It was a treat for a lifetime. Only once before did I hear anything that belonged to this class, but never before was my heart so touched by music as this time. It was a splendid contribution to our week in Glasgow.

It is very difficult to sum up an eight-day convention with several hundred addresses. My address on "Winning the World Through Childhood" came the last

night but one. I felt up to that time that every speaker was on my subject. No matter what the subject was, each speaker emphasized the importance of Christian Education for the children. However, one lecture was on Temperance and was well received. We also had several addresses on world problems. Lord Cecil, George Croyden Marks, and Basil Matthews—all men of great prominence in the political world, spoke on world conditions and the relation of the Sunday-school to these international problems. Mr. Matthews, of the League Court, gave a most excellent address. Mr. Marks declared boldly that politics can not solve national and international problems. There is but one hope—the Christian education of the childhood of the race to change the human heart from fear, suspicion and hate to that of love. The spirit of this convention was in a real sense a "Peace Conference." At the last meeting, when the last words had been said, a lady's voice spoke loud and clear, "This is God's peace conference." May this prophecy be fulfilled!

But we must not neglect the side of the more specific problems of religious education. In the various sectional conferences which met each afternoon, the experts in religious education had their chance to develop and present the latest thought on these subjects. The problems of child psychology; the graded Bible, worship and service, to meet the needs and capacities of the pupils at different ages; and the problems of method and organization were all considered. On the main convention platform a very significant program was given on "The Lesson Material." Dr. A. E. Garvie, of London, discussed the lesson problem from the point of view of Great Britain; Dr. Weigel, of Yale, from the American standpoint; and from the point of view of the mission fields by representatives of India and Brazil. This was exceedingly illuminating. Very few people, I am sure, have ever thought the matter over and realize the problem of furnishing lessons so the truth of the Bible may be properly presented. Dr. Weigel's address should be carefully studied when the report is published.

The last meeting of the convention was inspirational and devotional, as it should have been. Dr. Tompkins, of Philadelphia, spoke on "The All-Sufficient Christ," after which Dr. F. B. Meyer closed the convention in a very effective way. He did not give the address he had prepared, but felt called by the Spirit to talk to us in a heart-to-heart way, lifting his audience into the very presence of Christ. He ended his talk with a prayer, an "amen," and a "hallelujah," and immediately the great choir sang the "Hallelujah Chorus," while the audience reverently stood, then the benediction—and the ninth World's Sunday-school Convention was over. The next World's Convention will be held in Los Angeles, California. Perhaps we can hold our Conference in the West in four years and make it convenient for many of us to attend both.

What is the benefit of such a convention? No one can tell. However, one thing is clear. We heard reports from the secretaries and leaders of all countries. Usually these reports were given by native leaders who gave us the history, growth, and problems of the Sunday-school in their respective countries. Everybody appreciated this feature of the program. The fifty-two nations represented were welded together into a real brotherhood, having for these eight or nine days a family feeling—singing the same hymns, in the same building, praying together, and worshipping the same God, and planning for the progress of the Kingdom of God by the Christian education of the childhood of the world. We can not hope that the brotherhood of man will come into the world at large until it is achieved in the experience of smaller groups.

Then, too, the World's Sunday-school Association is supporting many secretaries in the backward countries. It is a great thing to pledge our support to help these other nations. In the doing of the will of God shall we know his reality. As we work and pray and actually serve one another we accomplish God's purpose for us and find our own joy and life.

Again, it is most encouraging to hear of the splendid progress in some parts of the world. Dr. Landes read

from the report that came from Japan twenty-six years ago. That was a pessimistic report, for the Buddhists had published widely that they had just about succeeded in crushing the bad influence of Christianity in Japan, and they assured their people that in a few more years there would not be a Christian left in Japan. But these Sunday-school workers determined to go forward. What has happened? Four years ago the greatest leaders of Japan welcomed the Sunday-school and furnished the funds for the great convention. Today their secretary, Mr. Imamura, reports that since the Tokyo Convention, Sunday-school work in Japan has grown wonderfully, and Christianity is respected by all, and to cap the climax, a few months ago the Minister of Public Education asked the Christian Sunday-school to give two hours' Bible instruction in the public schools each week. Hallelujah!

Such reports make one feel that he is not in a losing cause, but in a work that has the assurance of the Master, that "the gates of hell shall not prevail against it." What we need is to quit apologizing for this great work, quit playing on the job, and see that the task of Christian education is our supreme task, and then like worthy followers of our Lord, devote our time, talent, and money to perform the task. I am glad that the Church of the Brethren is in full sympathy with this work.

Home address: McPherson, Kans.

Christianity in India

BY I. S. LONG

INDIA's thought of Christ today is far different from what it was twenty years ago. Then, he was thought to be as good, perhaps, as Ram, Krishna, or Mohammed. Other religionists would deny vehemently that he is greater or better than their prophet or guru. Christ was rarely quoted with reference to any fundamental principle. Christians were looked down upon, and the Christians' Christ suffered somewhat in reputation, as a result.

Today, in every great congress when great political or social or industrial questions are under discussion one notes that the speakers take great delight in quoting Jesus Christ if, perchance, they can by hook or crook make his principles seem to agree with their platform. And, as a matter of fact, they rarely quote any other authority.

Also, today, one may tell an Indian of any creed soever that he ought to read carefully the New Testament with a view of better understanding the manners and customs of Christians, and especially the British who rule over them. And when challenged to put Jesus Christ to the test, to find out whether he is all he claims to be, they quietly agree, or at least do not dispute one's statement. The other day in the train, a very intelligent Mohammedan admitted before nearly a dozen others (he talked good English) that Jesus Christ stands in a class by himself, having a name today above every name, and that he alone is worthy of our worship and praise.

You have heard this sort of talk before, likely, and wonder why India does not accept him as Lord and Savior. I should admit that there are a few Arya Samajists and Mohammedans who yet try to find flaws in the character or teachings of the Christ. Most of these objections are taken from infidel literature from the West. Listen! "Christianity is a political camouflage. Its three aspects are trade, politics and imperial expansion. The old war god of the Jews is yoked with the camouflaged god of love, whose characteristics are those of a veritable autocrat sending countless millions to fire and brimstone," etc.

However, it is not the folks on the outside who hinder the progress of the Kingdom in India. The pure name of Christ is rather besmirched in his own temple. This is true locally. A worker told the writer not long ago that we might baptize others if the example of the Christians were not so bad. But the real hindrance among educated Indians is the white folks of the West. Missionaries no longer boast that Western civilization is the fine fruit of Christianity. Rather, we have to deny that Western civilization is Christianized. We

have to admit that Europe and America are only nominally Christian.

A leading English missionary whom I know, recently in Manchester, England, is reported to have said: "Today, we have a baptized Europe with little that is Christian in it, and unbaptized India in which it seemed there was a good deal of Christianity. Jesus Christ is the Lord of thought in India today, but not of India life: and the reason is that looking at the lives of Christians in Western Europe, the Hindus could only decide that it was better for them to retain their own faith." Here is a missionary with over twenty years of experience among Indian students saying, in fact, that European Christianity is not good enough for the Indians.

Yes, the glaring weaknesses of the white races, called Christian, weaknesses manifested in race pride, haughtiness, white domination and oppression, Christian (?) brutality in the great world war, and all the divisive forces at work in the home lands today do stand in the way of the Indians' acceptance of the Christ of the Christians. Sad, stubborn fact, and dreadfully humiliating too to all workers in his name out in the East. The way to win the unbelieving world for Christ is to do it by first purifying society in so-called Christendom.

Ankleswar, India.

Ten Points for Members to Remember and Do

BY EARL M. BOWMAN

ALMOST every person who reads these words has heard church members say: "O well, the preacher is all the time talking about work and doing things but he never tells us *what* to do. I would be only too glad to do something if only I knew what to do." Therefore, I take this means of pointing out a few very practical and helpful things that anybody and everybody can do, because they lie within the power of all. They can do not smack of impracticality or impossibility. Nevertheless they will require considerable effort if engaged in systematically and faithfully. The things to be enumerated are not only to be remembered but they are to be done. Jesus placed the emphasis first and always on doing, and if we are loyal disciples of his it is imperative that we be always found up and doing. Here are our ten points for members to remember and do:

1. Have a definite place in the house of worship and be in that place regularly and reverently. Be prompt and faithful in attendance. Make it a rule to attend all your church services rain or shine, and especially if it rains. Is not this something to do?

2. Be intellectually and spiritually awake during the hour of worship. Demosthenes said: "Eloquence depends as much upon the ear as the tongue." One inattentive, indifferent listener can spoil a whole service. This will prove to be something that will mean a great deal to do to those who have been gripped by the indolent habits of drowsiness and stupidity while in God's holy temple. Humility is a desirable virtue, but when Jesus taught it he did not mean stupidity.

3. Get others to church by inviting strangers. Think what it would mean if the 150 or 200 active members of your congregation would make it a rule to speak to just one person each week concerning coming to church, and the value of the church to the general welfare of your community; how it safeguards morals and sponsors the finest ideals and dynamics of life!

4. Pass on to others what you have felt, heard and learned in the work and worship of your church. Shut-ins, stay-at-homes, and deliberate absentees may in this manner be reached with the "Wonderful Words of Life." Is not this something to do?

5. Seek to incarnate the Gospel in your own lives and become "living letters read and known of all." You are a book that he who runs can read. The only Bible many people read is the lives of church members. No church can ever rise higher than the level of its average member's life. This means the average ought to be high. Instead of reading that Bible which is bound in sheepskin people every day are reading the one bound in human skin. A man upon arriving late to church and meeting the people passing out at the

close of service asked: "Is church over?" A wise deacon answered: "No, church has just begun. The service is over and we are going out to live what we have heard." In your estimation is this not something rather significant?

6. Members can hand the names and addresses of prospects for church membership to the pastor. Each member of the church should know of at least one prospect. Suppose that each of the 150 or 200 active members of your church were to hand in just one name of a good prospect each year! Your leaders and workers would then have 150 or 200 more "selected" persons to pray for, work with, and go after during the next year. Is this something or merely nothing?

7. Members can pray without ceasing up. Prayer releases spiritual dynamic. Pray for the pastor; pray for the deacons and trustees; pray for the Sunday-school teachers; pray for the missionaries; pray for all church workers and officials; pray for the nation and its government and officials; pray for all your fellow-men; pray for orphans and widows; pray for hospitals and schools; pray for all the needs of mankind the world around; pray for all the work of the whole church of Christ. Pray, "Thy Kingdom come and thy will be done." But don't let your effort stop with praying. If you do your religion is in peril of becoming mere form and words rather than deeds. Jesus put the emphasis on doing. Translate your prayers into action! Back up your knees with your feet. Is not this something worthy to think upon and do?

8. Notify the pastor of any change in addresses. This is important in the proper pastoral care of a parish.

9. All members should try to become acquainted with each other. How many of you who are bashful and timid will vote for this as eligible to be put in the something classification?

10. Do not forget your offerings. The church belongs to all, and whether old or young, every member is a part owner, and ought to desire to support it financially. But some do not! Why? Some take envelopes and fail to turn any back. Others take them and turn a few back, and then stop. Others give, but without envelopes, so are spasmodic, irregular, and unbusinesslike. Still others continue the childish practice of giving the pennies and nickels. Men and women ought to have outgrown such a practice. Remember that a quarter today is worth no more than a ten cent piece was a dozen years ago: it has no more purchasing power, and the more systematic, businesslike, and efficient we become in the conduct of our religion the bigger the bills will be. Nothing really worth while comes in free sample packages. We are sorry for those who do not contribute regularly; those who do, deserve the highest commendation. Those who give systematically, we observe, are getting more out of their church, they are more devoted and loyal in every other way, and show better interest. Only those who have invested receive dividends. Of course, the size of the dividends depends altogether upon the amount of capital invested!

Will you try the ten points for a year in order to discover whether or not, if they are conscientiously practiced, they will keep you busy doing something for the Kingdom of Christ?

Philadelphia, Pa.

World's Sunday-School Convention Notes

BY H. SPENSER MINNICH

Continued from Last Week

Dr. Kurtz of Kansas—Great Address

THE Winning of the World through Childhood was the subject of the great address given by Dr. Kurtz. He declared that the 19th century was the century of woman and the 20th century is the century of the child. Paganism is still so mixed with our Christianity that we have few examples of Christianity in its pure form. The only way to win a world for Christ is through education. The child does not inherit goodness or Christianity any more than it inherits mathematics. The big

difficulty in training the children is to get the adults to behave while the job is done. The adults not having had the proper education when they were young are a hindrance many times both by precept and example.

Uses of the Sabbath

Rev. Bushfield said that a discouraging factor in modern life is the increasing neglect of the Lord's day as a day of worship and rest. The holy day he said was fast becoming a holiday. It was one of the main bulwarks of Christianity and to allow it to be undermined was to be guilty of the unpardonable sin of letting slip the priceless heritage of the ages. (I fear Rev. Bushfield would be exceedingly sad were he to visit America on Sunday. We discover that there is much less commercialism here on Sunday than in the States.)

Hymns of Hate

It was strongly urged that all nations get rid of songs of hate for other peoples. Also that the text books of every nation should be purged of references direct or indirect that train the children to have unkind feelings towards other lands. To be sure there are wrongs that might be taught but to teach them only breeds more wrongs.

The Sunday-schools and World Peace

Lord Cecil of London spoke last night on the relation of Sunday-schools to world peace in his address before the World's Sunday-school Convention here. His address was not optimistic and he sees many obstacles in the way of world peace. Since the war we have not had peace but at best a suspension of hostilities. The one cheering aspect of the situation seemed to him to be the growing and united desire and activity on the part of the churches for peace. Immediately he warned the forces operating for peace that they had a hard task before them which would not be done by speechmaking and the proposing of impracticable plans of which he has heard a great many. He pointed out that at present there is no serious-minded effort on the part of the governments toward decrease or limitation of armaments and so long as this was not accomplished the governments were holding themselves in readiness to plunge into war again upon sufficient provocation. He next showed how European countries with generations of history of hatred and wars and with no protected borders could hardly be expected to decrease their warlike preparations until some form of actual security were given them. He said however he believed that France was soon to learn that the best way to handle an enemy was to turn her into a friend. As Lord Cecil continued to speak his hearers wondered if he would touch the relation of the Sunday-school to peace. Then he gave some stirring challenges to the Sunday-school movement to supply the motive power without which all peace machinery would be futile. The task of building good will and harmony is one to which Christians of all creeds can harmoniously dedicate themselves.

The United Church Forces Are Powerful

Rev. E. A. Burroughs, Dean of Bristol, spoke on the Relation of the Churches to World Peace. He said that the British Government dared not ignore the wish of the churches when they stood united on any question. It was the same in America for the Government at Washington trembled when the Federal Council of Churches seriously took up any cause through the churches. The parting challenge to the audience was to search themselves to see if they really believed that Christ was both God and Man and in his being Man he exemplified a way of peace and love that is possible and practical for human beings. If we believe this we will seek peace in faith even though the way is oft cloudy.

Religious Movement in Czecho-Slovakia

Rev. Josef Soucek, Prague, told of the religious revival in Czecho-Slovakia which has resulted in 1,800,000 persons leaving the Church of Rome since the war and becoming Protestants. Of these about 900,000 have gone into the new Czecho-Slovakian church, 100,000 have joined existing churches and 800,000 remain without any church connections. He reported that con-

(Continued on Page 474)

Paul's Teaching on the Divine Purpose

BY EARL BARNHART

THE apostle Paul assumes the fact that God created man with capacities for godliness and ungodliness, and gave him the right to choose which he would take. In the beginning chapters of the book of Romans, Paul shows that man is personally and individually responsible for his sin. God made himself known since the creation, by the creation itself, but men did not listen to this silent testimony. Instead they professed themselves to be wise, and reasoning vainly became fools. This led away into idolatry and gross immorality. The apostle states in Rom. 2:6 that God will render to every man according to his works. Furthermore, he proves that all men have sinned and are under the condemnation of death. The apostle does not leave man there, but presents the plan of rescue which God has for humanity.

In the book of Ephesians we are given an insight into the purpose of God in himself before the world was made. God knew what man would do even before he created him, but that did not prevent him from going ahead with his purpose. Man was made for association and fellowship with God; therefore God provided a way by which man through his own choice could remove the fault in his character and eventually be like his Creator. God chose before the foundation of the world that the believers in Christ should be his sons (Eph. 1:3-5). The "us" in verse four refers back to those to whom the epistle was addressed, i. e., the faithful in Christ Jesus. The ninth verse of chapter one says it was the divine purpose to make known the mystery of his will. And in the eleventh verse of the same chapter it is stated that God working after the counsel of his own will made the faithful in Christ Jesus a heritage. Or in other words he made them his possession. First Corinthians 6:27 corroborates this same thought when it says: "For ye were bought with a price." The price paid was the gift of his only begotten Son. And he determined after the counsel of his own will to pay the price. "Who hath known the mind of the Lord? or who hath been his counsellor?"

Everything in the divine purpose centers in Christ. It is through him that the purpose of God is worked out. It is through him that access is made to the Father. Paul labors to prove that Christ was the pivot on which the whole wheel of redemption turned. It was he who broke down the middle wall of partition between the Jews and Gentiles, making peace by the blood of his cross. And it was through him that God determined to justify the believing sinners, and to lift the penalty of death from helpless humanity. "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life" (Rom. 5:18). It was in him that God showed his great love for the lost world. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Paul not only sees in Christ the reconciliation of sinners, but also he sees their complete salvation. "For if while we were enemies, we were reconciled through the death of his Son, much more, being reconciled, shall we be saved by his life." He sees their victory in him who was God's Son. "For what the law could not do, in that it was weak, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:2). It was through this personal revelation that the ordinance of the law was to be fulfilled in us. "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10).

This work of Christ was for man, and Paul teaches that it is the purpose of God to redeem man. Man was the primary object of the work of redemption. It was because of his sins that Christ came and died. God's purpose for humanity was that they should be his sons and daughters. In order to be such they had to become like him in character. Around this thought the whole scheme of redemption revolves. Paul teaches the three-

fold salvation by God through Christ. Man's part is faith in him whom God has sent. God so arranged it in his plan. Faith in Christ is the link which connects man to his Maker and secures for him his restoration back to the image of God. The first great accomplishment in redemption is justification. God counts the believer righteous as he did in the case of Abraham. The next is sanctification. After the believer receives his standing with God in justification, God cares for his state by developing within him a perfect character. This process may be termed sanctification. "This is the will of God even our sanctification." Finally Paul takes us another step. And in this the believer is glorified. His redemption is complete, and he loses all effects of sin. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

The agency for the spread of the glorious news of salvation is the church. Paul teaches that it was the purpose of God, that through the church should be made known to principalities and powers, the manifold wisdom of God (Eph. 3:10, 11). It was for this purpose that God chose the Hebrew people. It was to make himself known to all the world through that nation. Paul refers to the promise to Abraham and shows that it was the purpose of God to bless all humanity through him. He refers to the purpose of God in raising Pharaoh up, which was to show his power and publish his name throughout the whole earth (Rom. 9:17). Likewise it was God's intention to glorify himself through the building up of a body with Christ as its Head. In order to accomplish this, "he gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers." "From whom all the body fitly framed and knit together through that which every joint supplieth, according to the workings in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:11, 16). Christ is the standard of perfection for the church. It was for the church that he gave himself that he might sanctify it and make of it a glorious church. This is part of the divine purpose.

Another phase of that purpose is in connection with the material world. Paul recognized that the earth was under a curse. Ever since the Lord told Adam, "Cursed is the ground for thy sake," the earth has been unable to shake off that curse. With all the discoveries of science the earth is yet unable to remove the curse. Thorns and thistles are still in abundance and Paul says that the whole creation groaneth and travaileth in pain together until now. It will continue to be so, until Christ has put all enemies under his feet.

The principal teachings of the apostle Paul on the divine purpose may be summarized as follows: The purpose of God in himself was to provide a way of redemption for man; that this purpose centered in his Son, Christ Jesus, who was made the Head of the church, which was to build up itself by taking the message of redemption to all mankind. The final purpose is to restore the whole creation to its rightful place, through the destruction of the evil forces, at the coming of the Lord Jesus back to earth again.

Macdoel, Calif.

Spiritual Declension

BY J. H. NEHER

"I will heal your backslidings" (Jer. 3:22).

THE great danger of persons in this state of mind is that to get rid of their unhappy feeling they will rush into some open sin, and thus get farther and farther from God. They are dissatisfied with themselves and with all around them. They begin to complain bitterly of the church. The members can not speak nor pray nor vote to suit them. The minister can not preach to please them. Indeed, in their agitated state of mind an angel could not preach to please them, for the more faithful and pointed the sermon, the less are they pleased.

Under the same pretense they pick a quarrel with the church, insisting that they are right and everybody else wrong. They speak as if they were holy martyrs, suf-

fering for some great principle, when in fact all their inward misery, all their bad temper and wrong-headedness arises from the state of their evil hearts. Feeling as they do they would quarrel with an angel and would not be pleased with the society of heaven itself. Most of the bitter disputes in churches that cause division, hinder the work of God, and afford sport to a mocking world, are caused by backsliding members. As a man thinketh in his heart, so is he. The head is the servant of the heart, and many a perverted view of truth, many a strange notion, distracting churches and driving away faithful pastors, has had its origin in neglected prayer, in a backsliding heart. Hence, we have often known church troubles, which church meetings and councils had utterly failed to remove, cured in one day by the hearts of the people being revived under the outpouring of the Holy Spirit.

Backsliders are very dishonest with themselves to begin with; and, of course, dishonest with their brethren and with their God. They will not acknowledge the diseased state of their souls, and shrink from a faithful searching examination of their own spiritual state. They are nervous and sensitive and sometimes resentful when the subject of their spiritual condition is even hinted at. As a nervous patient often shrinks from the remedies that the skillful physician would apply, so do they seek to avoid that preaching and that reading which would do them good. I have known such a person to cross to the other side of the street, or turn into a different street altogether to avoid meeting his brethren or pastor, lest he should be spoken to about his soul. When his mind was in a healthy state he would have met that pastor with a beaming countenance and with a glad heart. He seems to say to God and man, to heaven and earth, "Let me alone." And should God take him at his word his damnation would be sealed forever. The backslider, having lost all real relish for the vital and really spiritual part of religion, and feeling the need of something to soothe his troubled conscience, will often become very zealous and active about mere external things. The calm study of the Word of God, visiting the sick, seeking God's suffering children, speaking of God's children and about the deep things of the Spirit, and the earnest, fervent longing for the conversion of souls—all this he has no interest in. But he devotes a good deal of time and money to these things: attending committees and discussing plans, circulating subscriptions, till men who only look on the surface begin to speak of him as a very active working Christian. And this, reaching his ears, builds him up in his sad delusion. He is like a man who, desiring a comfortable house in which to live, would spend his whole life and means in building an outside scaffolding. He is busy and active about the mere externals of religion. He is not interested in the inner life of God, in the sweet home repose found in his love; consequently, his soul famishes in the far country of his spiritual distance from the Lord. Now in the backslider in heart, it is the passing of love for the inner values of religion that leads to decline. Hence, Jesus said to the church at Ephesus: "I have somewhat against thee, because thou hast left thy first love." The Ephesians had evidently lost that warm, glowing affection that marked the days of their first union with Jesus and the love of the world has come in to occupy its place. But we cannot serve opposites. Where the love of the world is, the Father can not dwell; one or the other must gain the ascendancy.

In drawing these remarks to a close, let me warn all believers to guard against the insidious approaches of backsliding in heart. Pray and watch and keep humble. Let him that thinks he stands most securely, take heed lest he fall. In pointed words we will say: "If you find yourself beginning to love any pleasure better than your prayers, any book better than your Bible, any house better than God's, any table better than the Lord's, any person better than your Savior, anyone better than your soul, the present indulgence better than the hope of heaven, take the alarm."

Guthrie, Okla.

Our Forward Movement

Edited by J. W. Lear
General Director of the Council of Promotion

Promoting Peace

JULY 26 and 27 have been set apart as Coöperation Days in the interests of peace. A growing sentiment to outlaw war is to be found in many of the Protestant churches. The Methodists, Presbyterians, and Baptists in their Conferences passed resolutions in opposition to war and thus have added momentum to the position that has always been held by the Friends, Mennonites and Brethren. These several fraternities and various peace loving societies are proposing to coöperate in an effort to make impotent the intent of the National Defense Test inaugurated by the War Department of our government and set for September 12, 1924.

Our church has been charged with being passive pacifists and we have difficulty in denying the charge. We have a splendid opportunity and much encouragement to take the role of constructive and aggressive pacifists. Will we be too busy with our business affairs and too indifferent to the cause to take our place in this coöperative program on these days? God forbid.

We have been charged also with being pacifists simply to save our lives and the lives of our children during the time of war. We have been accused of being cowards and slackers. Have we really done anything to prove the falsity of the charge? The Friends during the late war demonstrated that they had no disposition to save their skins. They were willing to and did expose themselves to privations and death but in acts of mercy rather than in deeds of rapine and slaughter. Is it true that we kept our youth through sheer selfishness? If so the charge is all too true.

These two days should be spent in prayer for peace; in group discussions that will disseminate peace sentiment; in scattering peace literature; in adopting resolutions protesting against the National Defense Test program. Pastors should deliver prepared sermons; Sunday-school officers and teachers should take occasion to emphasize the awfulness of war and the blessings of peace; C. W. organizations should put on strong peace programs.

Our Welfare Board should coöperate with similar organizations in other denominations in an attempt to exalt the Prince of Peace, to educate the people in favor of peace and to encourage our nation to take the lead in promoting good will between nations rather than engage in an act dangerously related to the German militaristic program. God forbid that our church should be neglectful in this strategic hour.

If the Defense Test program set for September 12 is carried through by the government, our Welfare Board should carefully study the plan and then perfect a program of action for our young men, and any others implicated, in keeping with our peace principles. If the several organizations can agree to a uniform method of procedure, it will make the cause for peace and good will all the stronger. This is a crisis and a strategic hour for all peace loving peoples.

Business for Profits or Business for Service

In this study we shall present the teachings of the Bible concerning the acquisition of wealth. The principles of stewardship in relation to acquisition apply not only to the getting of money but to the acquiring of an education, the development of artistic talent, the securing of leisure, the gaining of a position of privilege and influence, the making of a personality, or in other words the acquisition of everything we own. The spirit and motive and method and purpose in acquiring these possessions must be kept Christian and social just as much as money making. However, we shall take up the question of the acquisition of money.

I. Giving is not the first thing in the stewardship of money, but the last.

II. Christian men should count themselves partners with God in acquiring money.

III. Business and every other form of service must be counted a holy calling.

1. A Christian steward should never plan to get rich for himself.
2. Should never acquire money in order to live at ease, or in luxury, or to make it unnecessary for his children to work.
3. Whether the owner of a business or a worker on salary, service should be paramount.
4. Never acquire wealth at the expense of physical or moral well-being of others.

IV. Trade and industry must become a stewardship before the world can be redeemed.

V. Every Christian must be a producer of values.

A necessity is something indispensable to well-being.

A convenience is something that though not essential makes living easier.

A comfort is something that brings satisfaction without extraordinary expense.

A luxury is something that affords self-gratification in an unusual and costly manner.

Did You Know?

THAT foreign fruits were first introduced into North China by a missionary, Dr. Nevius of the Presbyterian Board?

That the large peanuts in China were first introduced by a missionary of the Protestant Episcopal church?

That 3,500 plows of foreign make have been sold in Pakaur, India, by Mr. Holister who is a Methodist missionary?

That the Congregational Board has a missionary farm in Africa of 24,000 acres? But the largest tract under cultivation by missionary control is the Bunster Farm, in Chili, South America, under the Methodist Foreign Board.

That Rev. Schneider, a Presbyterian missionary in Brazil, secured and packed the trees of the navel orange which were sent to the United States in 1870; which has proved to be one of the most valuable introductions by the United States Department of Agriculture.

C. D. B.

Notes on Religious Education

EACH church should be allowed to make its own decision after being enlightened along lines of helpfulness.

Three things are needed by every church and every Sunday-school: (1) A course of study of pedagogical value; (2) teachers whose qualifications are on a par with those teachers of corresponding grades in the public schools; (3) methods and discipline equal to those of the public school.

In 1923 there were about 1,000 week-day schools of religious education and our churches in a number of places took part. It is claimed that over 50,000 pupils were enrolled in these 1,000 schools. The plans for teaching religion outside of the Sunday-school are growing each year. * * * *

At a meeting of several boards of our church, a leader seemed to think that no denomination has been able yet to cease publishing Uniform Lessons for the ages under twelve. We have found that at least the Baptist North, the Methodist North and South, the Congregational, the Presbyterian do not publish such. It is time for us to do as well in affording our schools up-to-date lessons, sound pedagogically.

* * * *

From the pupil's point of view the Sunday-school hour is devoted to a mass of unrelated, unorganized details. It is no wonder that his religious ideas are vague and confused. We wonder that anything positive and constructive is carried over into his daily life and behavior.

* * * *

We are coming to speak of Church-school instead of Sunday-school. The former name includes all the teaching work of the church whether on Sunday or during the week, at the church or through the homes.

* * * *

In speaking with the superintendent of religious education of the International Council, Mr. Smith remarked, "Why is it that so many people offer courses on the history of the Bible, the outline of the books of the Bible, the chronological order of events, the rivers, cities, etc., thinking this a sufficient course of instruction for teachers? What we need is the 'teaching values of the Book,' also. What does our blessed Book say about family life, our relation to the poor, our relation to worship, and many other topics?"

* * * *

Already a number of our new diplomas for the Standard Teacher Training Course have gone out. This department should have many times as much attention as is being given to it. Some of our colleges, seeing the great need in this field and the increasing demands for training, are preparing to offer courses in which special attention will be given in religious education. The International Council is planning to have a similar course approved by the association of colleges. Do not fail to get our new leaflet No. 107 and get acquainted with our plans. Almost a hundred seals have been sent out in the few weeks of the new course.

* * * *

One of the real problems confronting the effort to have trained teachers and workers is the past inability to "sell the product," putting the terms in modern terminology. People will not choose a course in training unless they are led to believe they will be wanted when preparation is made. We have too many folks going into other fields because there is no opening for them at home. You can help at this point.

E. F.

Record of Giving

Idaho and Western Montana

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
100	Boise Valley	\$ 475.36	\$ 542.75	\$ 252.31	\$ 157.27
72	Bowmont	387.50	11.00	14.00	68.05
30	Clearwater	336.57	9.95	31.21	39.27
20	Emmett				38.95
185	Fruitland			168.39	346.68
35	Kalispell		50.65	6.00	22.61
60	Moscow	141.00		8.00	17.72
173	Nampa	562.92	207.91	182.87	264.09
61	Nezperce	598.30	203.00	304.65	482.05
37	Payette Valley	131.00	489.10	290.29	268.99
103	Twin Falls	70.03	151.90	119.79	112.44
60	Weiser	556.25	96.03	69.16	141.92
30	Winchester	185.00	136.85	120.63	141.92
	Unallocated	177.69	345.46	66.17	93.86
		\$3,621.62	\$2,244.60	\$1,633.47	\$2,142.43

THE PASTOR'S STUDY

The Pastor Selecting His Field

BY H. L. HARTSOUGH

Now that the pastor has settled once and for all what his supreme task really is, and when meditation on it has filled him with Spirit-directed enthusiasm, he is ready for the selection of his particular field of work.

Who should select the field? The pastor? A District superintendent? Or the Holy Spirit? Let us hope that in the final analysis it is the last of the three. God pity the minister who does not have the assuring confidence that the Master has not only commissioned him to preach his Gospel, but also, through the Spirit, has led him into his particular field! This confidence will keep the minister put; it will keep him from fleeing in the face of difficulty; it will give him peace, confidence, and stability; it will help him to turn down flattering calls to other fields. Of all persons the pastor needs to remember that the greatest hindrance to the free work of the Holy Spirit is our own selfish personal preference.

This does not mean, however, that there is no human element in this matter of choosing a field. The Holy Spirit needs a human but Spirit-filled organization through which to work. If the Church of the Brethren does not soon get a better plan, or put some authority into the plan she has for the placing of her pastors it will take generations to undo the harm done by our present inefficient method. We seem pretty well agreed that something should be done; but when? Shall it be after a hundred of our weaker churches have been seriously crippled by a misfit in the pastorate, or after as many have suffered by having their efficient pastor called away from them when his work was but half done? Shall it be after a hundred of our stronger churches have developed into self-centered congregationalism? Shall it be after a hundred of our present valuable pastors have become tired moving at the will of a few members who lack vision—members who for personal or imaginary reasons think they need a new pastor? Shall it be after we have lost to the ministry a hundred talented young men because they can see the lack of stability in administration in the pastor's field?

The pastor himself should have a very important part in the selection of the field. In order to do his part wisely he first of all needs to know *himself*; he needs to know what he can do and what he cannot do; where he is strong and where he is weak. Some of us I fear have never seriously analyzed ourselves. Of course, the most foolish thing that any of us could do would be to pretend, to be dishonest with ourselves and with others regarding our ability. There are at least two things a minister should know about the field: First, do his ability and the needs of the field correspond? Second, will the field respond to honest, consecrated, self-sacrificing service? I fear that much time and energy and tears and heartache are being wasted on unproductive fields.

Huntington, Ind.

Dedicatory Service

EDITED BY IRA J. LAPP

Minister:

To thy glory, O God our Father, by whose favor we have built this house:

To the honor of Jesus thy Son, our Savior, and for the advancement of his kingdom among men:

To the praise of the Holy Spirit, God with us, our Guide to the truth:

People:

We dedicate this house.

Minister:

For worship in prayer and songs;

For the preaching and teaching of the Word;

For the observance of the ordinances of the New Testament;

People:

We dedicate this house.

Minister:

For comfort to those who mourn;

For strength to those who are tempted and bear burdens;

For help to right thinking and right living;

People:

We dedicate this house.

Minister:

For the help of the needy;

For the promotion of brotherhood;

For the redemption of men;

People:

We dedicate this house.

Minister:

For the guidance and help of parents;

For the sanctification of the marriage bond and the family;

For the proper training of the children in righteousness;

People:

We dedicate this house.

Minister:

For fostering moral courage;

For training the public conscience;

For interpreting the divine will;

For aggressive service against all evil;

People:

We dedicate this house.

Unison:

As a tribute of gratitude and love, as a free will offering of thanksgiving and praise, we, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Spirit. Amen!

Wenatchee, Wash.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson VI.—Feet-Washing

I. Feet-Washing Is a New Testament Ordinance.

See John 13:1-17; 1 Tim. 5:10.

- (1) What is an ordinance? A religious rite or ceremony ordained by divine authority.
- (2) Study especially verses 8, 14, 15, 17.

(a) Verse 8.—“No part with me.” Illustrate by being invited to a feast. “Part” is *meros*, which means, fellowship, participation, share, communion—no common inheritance with me. “With me,” when? (x) Now, at this hour of supper and communion. (y) Hereafter, in my spiritual Kingdom on earth, and (z) in my eternal Kingdom.

(b) Verse 14, “ought,” is *opheilete*, which means “bound by what is due or fitting.” Green's Lex. The Greek word, *opheilete* comes from the root *opheilo*, —to “owe,” “to be under obligation.” The English word “ought” comes from the A. S. “agan” “to owe.” S. D. and Worcester. “Ought” in English, means “to be under moral obligation, be bound in duty or by the principles of right.”

(c) Verse 15, “Example,” *hupodeigma*, “a sign suggestive of anything, a representation, figure, copy, an example for imitation.” Thayer's Lex. “Symbol,” “type,” “sign,” “token,” “mark.” The same Greek word is used in Heb. 8:5 for “pattern.”

II. The Ordinance of Feet-Washing Is Not an Ancient Custom, for physical cleansing, as is seen by study of Gen. 18:4; 19:2; 24:32; 43:24; Judges 19:21. (1) In each case, these washed their own feet. (2) John 13:10 shows clearly that the feet-washing Jesus instituted, was not

intended for physical cleansing at all, but as symbolical of an inner purification. See also Ex. 30:19-21.

III. Feet-Washing Is Authorized by Jesus Christ.

- (1) As a memorial of Jesus' ministry (John 13:14, 15).
- (2) As a symbol of spiritual heart cleansing after baptism (John 13:8-10).
- (a) Prior to the communion service.
- (b) As a preparation and help for daily life.
- (3) As a lesson on:
 - (a) Humility. See Luke 22:24-30.
 - (b) Equality. Gal. 3:28.
 - (c) Service. Luke 22:27; Matt. 5:5; 23:11, 12.

IV. Churches Observing It. Amish, Mennonite, River Brethren, Nestorian, Armenian, Winebrethren (Church of God), Waldensian, and in a singular way by Greek Catholic and Roman Catholic Churches.

V. Some Historical References to Feet-Washing

- (1) John the Apostle. John 13:1-17; 1 Tim. 5:10.
- (2) Irenaeus (130 A. D.).
- (3) Tertullian (160 A. D.).
- (4) Chrysostom (347 A. D.).
- (5) Augustine (354 A. D.).
- (6) Synod of Toledo (694 A. D.) decided that the rite be observed on Maundy Thursday (Thursday before Easter), and expelled from Communion those who refused to participate in feet-washing. Yoder, p. 342. See Kurtz in I. S. B. Ency., p. 3,073.

VI. Some Modern References to Feet-Washing.

- (1) “On the Thursday before Easter Sunday, this act of Jesus is commemorated when a bishop washes the feet of twelve priests. This ceremony takes place in Jerusalem and in other parts of the East among Oriental churches.”—Mrs. Howie, of Mt. Lebanon, Syria, in the *Sunday-School Times*, April 11, 1908.
- (2) Bishop D. L. Miller, while traveling in Palestine, visited the Patriarch of the Greek Church in Jerusalem. In the interview Brother Miller asked about the practice of baptism, feet-washing and the agape, etc. The Patriarch told Brother Miller that the Greek Church practices trine immersion; and “We wash feet here once each year. The ceremony takes place during the Holy or Easter week. In practice twelve priests are selected, and their feet are washed by the Patriarch.” (Seven Churches of Asia, Miller, p. 17.)
- (3) Dr. F. L. Anderson, who wrote an article for “The International Standard Bible Encyclopedia,” on “Washing of Feet,” says, “The Pope, the Czar, and the Patriarch of Constantinople wash the feet of twelve poor men on Maundy Thursday. So did the English Kings till James II, and it is still practiced in the royal palaces of Madrid, Munich and Vienna.” Vol. V, p. 3,073.
- (4) Nelson's Encyclopedia says: “Jesus at the last supper washed the feet of his disciples, and the Christians of the early post-apostolic age considered the example as mandatory. The ceremony is still solemnly performed on certain occasions by the Pope, the King of Spain, a number of bishops and monastic superiors, and by several minor Baptist bodies.” Vol. V, p. 116.

VII. Conclusion. With all this Biblical and secular testimony, why should we question the rite of feet-washing as an ordinance of the church?

Huntingdon, Pa.

“If I then, the Lord and Teacher, have washed your feet, ye also ought to wash one another's feet” (John 13:14).

HOME AND FAMILY

Our Hope of Peace

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease.
Disarm the hearts, for that is peace.

—Ethel Blair Jordan.

Missions Vivified

BY LEO LILLIAN WISE

KATHERINE was sitting on the top step the while she talked to Uncle David. Priscilla and Aunt Ella listened as they finished the week's mending. The Vacation School was to open within a few days and Katherine was to have charge of the Intermediates. She was telling of the things she had learned.

"And I have been studying over the missionary stories I am to tell. I want to have them thoroughly in hand that as I tell them my class can see the heroism and high courage of men and women who have trusted in God and gone out bearing the message of Jesus. I want my class to see the lonely, weird trails that they have traversed. I want them to feel the pathos of the tale of the Indians who came two thousand miles for the Book. I want them to sense the crisis as men faced the enraged Boxers unarmed and unafraid."

Just then Katherine paused for her breath. Priscilla and Aunt Ella smiled at each other appreciative of her enthusiasm. Uncle David had nodded approvingly, then he said thoughtfully:

"But Katherine, don't make it all too far away from our town."

"What do you mean?" she queried.

"Just this, my dear, it is all very well to tell the stories you have outlined. But sometimes in telling stories if you use some facts or people known to your folks you will make a clear-cut impression that can never be effaced. I mean to tell them something about some one they have seen or heard much of."

"For instance, many of the boys and girls here remember seeing Sister Nora; others have heard their parents talk of her. Now can you not tell of her one day? You can tell of her in simple words, words that will cause each girl and boy to thrill with the sheer beauty of her life. For indeed, she lived the life of a rare and beautiful flower, and at last faded away even as the rare flower does."

"You can tell how twenty years ago she and Steven in the glow of their youth set forth for India. How they went because of love for the Master and a burning desire to tell our dark-skinned brothers of the love of Jesus."

"You can tell how when some one lovingly remonstrated with them that we send our best to the foreign field that Steven replied: 'The best is none too good in the Lord's service.' You can make your class see their high consecration and whole-souled loyalty to the cause of spreading the Gospel. You can tell of the letters Nora wrote back to the church papers about conditions in India. You can tell how her wonderful love shone out in each epistle. Read to your class some of the poetry she wrote while over there."

"Tell of the joy when a babe came into their home and of the high hopes she and Steven together held for him and his brothers who followed. Then tell of the enforced return to the homeland because of disease. My girl, tell to your boys and girls how we at home must pray, must learn of the needs of the field, then must give to the utmost that our workers may be protected as far as humanly possible under the different climatic conditions they face."

"Then tell of the nine years' struggle here at home, now gaining, now losing; but a fight as heroically made as any battle ever waged. Tell how Nora, supremely brave and loving, stayed in the home with her little ones while Steven was away to the sanitarium at different times. What it must have meant to write cheer-

fully, to keep his courage high! What it must have meant in lonely hours, and hours of toil! Can you not see it all?"

Katherine's eyes sparkled with unshed tears, she silently nodded her head. He continued:

"I remember so well, as though it were but yesterday, of being in Lima for the Sunday-school Normal. One evening there was an informal giving of the best thing about your Sunday-school. Brother Jim Yoder rose and said: 'The best thing about our Sunday-school this year was the coming of Brother and Sister Berkebile.' How he loved them! He went on home ahead of them, and somehow I like to think of him with the twinkling smile he always wore welcoming them as they reached the other side."

"Then can you not tell of their pastorate among the folks who met in the 'white church' nestled among the trees in a valley pleasant to behold? All the time their hearts burned and yearned for India, yet always they were submissive to the Father's will. What a test it is of the love and devotion of souls when they serve under adverse conditions. And then the last few months the two lovers had together. Hand and heart together until Steven 'put out to sea.'"

"And after that one can picture the little family group without the father. What prayers of love Nora surely sent to the throne of grace. Tell of her willingness to perform well the tasks assigned to her. Tell of her ability to write stories that rang true. Surely there are many who will miss reading her contributions. Tell of her last years spent in the church home of her childhood."

"You can tell of the sweetness, the modesty, the humility, the strength of her character. And only the future will reveal the result of your telling her story to your boys and girls. Who knows the vows and purposes there will be made for life? The text, 'She hath done what she could,' will take on new meaning for them since many of them have seen her."

Priscilla spoke softly: "And could you not tell them of our dead in India, in China, and in Africa, where so lately Ruth was?"

Then Aunt Ella suggested: "There are others who died here in America; one was not even permitted to go across, and others had to come back. Some are laboring at home today."

Katherine's voice trembled. "Oh yes, I can tell about all of them, but Uncle David must come to tell about Nora, for he can do it so much better than I—will you?"

Uncle David answered the appeal in her voice and expression by slowly pledging, "I will do what I can."

Old Fort, Ohio.

A Tribute to Ruth Royer Kulp

BY CHARLES C. ELLIS

"She hath done what she could."

THIS was the word of the Master spoken of one who had poured the precious ointment upon his head, and it is a word that can be spoken just as truly of her who poured out the precious ointment of her young life upon the body of her Lord, which is the church. If any of us be tempted to ask today, as in that day, "Why was this waste of the ointment made?" let us remember that God gives to each of us our lives to use as we will. For some to live in pleasure, for others to live in wealth or the fleeting fame of a passing day. But for Ruth Royer to live was Christ. And above the glitter of the things that perish with the using, above the lure of the second best, she saw clearly the gleam of God's best for her life; she heard clearly even in her youth the hurrying footfall of an eternity that warned her even as it warns us:

"Just one life—'twill soon be past;
Only what's done for Christ will last!"

And the life which was hers to give she gave freely and gladly to her Lord for service in Africa or in heaven as he willed. And though gladly we might have wished this precious ointment of her beautiful life to have been expended in fellowship upon our own poor lives, she loved us none the less that she gave her life, with rare spiritual discernment, as she had a right to

do, a lavish gift to the Lord in whose presence she will stand one day glorified because with full-hearted devotion she, too, did for him what she could.

Such a life needs no eulogy for it is its own best eulogy. To those who knew her rare combination of joyousness and deep serious purpose it will always be clear that Christianity is no religion of gloom. I can easily imagine that in her brief life in Africa, often,

"Some weary face would gladden at her smile,
Some weary life know sunshine for awhile,"

and that the memory of those brief months will gleam across the dark continent

"A track of light
Like angel footsteps passing through the night."

What better evidence of her devotion to her Lord than the fact that she rose a half hour early each morning that she might pursue the correspondence Bible course which she was taking under her father's direction? It was but prophetic, too, of her larger life of service that in her college days she should remain up much of the night with another student when ill and then appear at her classes next day without excuse. To know the spirit of her life helps one better to understand the heart-break in the letter that comes to her parents from one who came into her life a woman of the world, but who is today the wife of a minister, and who attributes her changed life to the influence of the dear friend asleep now in darkest Africa. Truly, if every one to whom she did a kindness could bring to her grave a flower she would sleep tonight beneath a blanket of fragrant roses.

But the years of her life are not lost, they are safe with God. They were sown for him in a dark part of his field, the world; and they will ripen at last into souls for our Lord. And he has not forgotten her nor those who gave her so bravely to this heroic service. Nor will he forget in his loneliness that knightly soul who has told us long ere this that "there is no sacrifice, except not to do the will of God." God give him strength to go bravely on "till the day dawn and the shadows flee away!"

Huntingdon, Pa.

The Toll of Fire

BY GEORGE W. TUTTLE

THE wind was brisk that morning. The brush of the hills and canyons to the westward was like tinder. Slowly at first, then swiftly, against the blue of the west rose a black, sinister smoke cloud. "The hills are on fire!" was the shout that went from lip to lip. Forest rangers were called up! Calls were broadcast over the radio for help! Volunteers poured out in a flood—a human flood to turn back the demon of fire! It is said that three thousand men were fighting the fire—were trying to say to it: "Thus far shalt thou go, and no farther." Some of the Boy Scouts volunteered and gave noble service.

Nothing is more dreaded than fire in California; rangers are on the alert, day and night, to protect the forests. To leave a campfire without extinguishing it means almost certain arrest and conviction, with fifty dollars as the smallest fine for the offense. As I crossed over a mountain pass only the other day I lifted up my eyes, far up to Sister Elsie Peak—now called Mt. Lukens—and noted the lookout station, commanding a view of the mountains for many miles. Here a man is stationed during the fire season to sound the alarm if smoke is seen rising. Constant vigilance means that many a fire is nipped in the bud.

A good servant, but a bad master, is fire. Is it not even so with the tongue? No wonder that James compares the tongue to fire. A fire can both warm and destroy—so can the tongue. A fire is either a blessing or a curse—so is the tongue! Only a controlled fire is a blessing—only a controlled tongue is a blessing! Why allow any high wind of temper to scatter the firebrands of hot words? The fires of temper, as well as the fires of the canyons, exact an awful toll. Listen to David's wisdom: "I said, I will take heed to my ways, that I sin not with my tongue."

Pasadena, Cal.

AMONG THE CHURCHES

Calendar for Sunday, July 27

Sunday-school Lesson, The Temptation of Jesus.—Matt. 4:1-11.

Christian Workers' Meeting, Christian Growth.—Eph. 4:13-15.

* * * *

Gains for the Kingdom

Five baptisms in the Albright church, Pa.

One baptism in the Fairview church, Ind.

Twelve baptisms in the Spring Run church, Pa.

Four baptisms in the Root River church, Minn.

Two baptisms in the Oklahoma City church, Okla.

Twelve baptisms at Myerstown, Pa.—Bro. Chas. D. Casel, of White Oak, Pa., evangelist.

One baptism in the Glade View church, Md.—Bro. W. H. Hinder, of Nokesville, Va., evangelist.

Six baptisms in the Baltic church, Ohio.—Bro. Geo. E. Yoder, of New Enterprise, Pa., evangelist.

Five were added to the Bethel church, W. Va.—Bro. P. B. Sanger, of Dryfork, W. Va., evangelist.

Eight accessions to the Carrington church, N. Dak.—Bro. G. G. Canfield, of Freeport, Ill., evangelist.

Two were baptized and one reinstated at Midland, Mich.—Bro. S. J. Burger, of Auburn, Ind., evangelist.

Six were baptized and one reclaimed in the Brookside church, W. Va.—Bro. H. S. Will, of Dayton, Va., evangelist.

Five were baptized and one reclaimed in the Locust Grove church, Pa.—Bro. A. J. Beeghly, of Mt. Pleasant, Pa., evangelist.

Three accessions in the Cerro Gordo church, Ill.—Bro. Moyne Landis, of Sidney, Ind., evangelist; one was baptized previously.

Nine baptisms in the Milledgeville church, Ill.—Bro. S. G. Grever, of Ashland, Ohio, evangelist; two baptisms previous to the meetings.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Russell G. West, of Keyser, W. Va., began July 21 at Dryfork, W. Va.

Bro. Ervin Weaver, the pastor, to begin Sept. 2 in the Rock Run church, Ind.

Bro. J. Kurtz Miller, of Frederick, Md., to begin Aug. 10 in the Denton church, Md.

Bro. O. P. Haines, of Lima, Ohio, to begin July 30 at the Marble Furnace church, Ohio.

Bro. Chas. A. Light, of Howe, Ind., to begin Aug. 17 at the Maple Grove church, Ashland, Ohio.

Bro. Hiram Kaylor, of Elizabethtown, Pa., to begin Aug. 24 instead of 10 in the South Annville church, Pa.

* * * *

Personal Mention

Bro. John M. Roller, pastor of the Rockford church, Ill., was one of our last week's visitors.

Bro. O. L. Minnich is discontinuing the pastoral work at Central City, Pa., and is open to receive a call to this work elsewhere. Address him as above.

Bro. J. H. Garst and wife, of Sebring, Fla., are spending a few weeks at Salem, Va. They motored through, leaving their Southland home early this month.

Bro. Wm. E. Hamilton is temporarily supplying the pulpit at Sterling, Ill. On his way to his appointment last Saturday he stopped off for a visit at the Publishing House, accompanied by Sister Hamilton, Sister Utz and Brother and Sister Snavely, all students at the Bethany summer term.

Bro. H. P. Garner has joined his wife and little boy for a part of their furlough period, at the home of Sister Garner's parents, Brother and Sister Henry Barkdoll, of Batavia, Ill., only fifteen miles from Elgin. So a visit and conference with the Secretary of the Mission Board last week was very convenient.

Sister Marguerite Bixler Garrett, of Liberty Center, Ind., has recently won a prize of fifty dollars, offered by the Rodeheaver Company, for writing the best gospel solo, words and music. In the contest four prizes were awarded for the best gospel song, best gospel duet, best gospel hymn (words only), and best gospel solo. Nearly five hundred productions were submitted by one hundred and eleven song writers of the United States. Sister Garrett and Bro. William Berry have about completed their work on the book, "History and Message of Hymns," which will be put into the hands of the printers as soon as possible.

From now until September, Bro. Ezra Flory, Sunday School Secretary, will be occupied in the far Northwest, Idaho, Oregon and Washington. Three Young People's Conferences are on the program.

Sister F. H. Crumpacker and children, if plans have not miscarried, are now furloughing homeward on the broad Pacific, unless, perchance, they have already landed on our shores. Bro. Crumpacker does not leave China until a month or two later and is coming the other way, purposing to visit India and Palestine.

Bro. J. B. Emmert, of La Verne, Calif., writes that the prospects are bright for one of the best conferences ever held in the District. The Summer Conference and District Meeting of Southern California and Arizona will be held during the last week in August in the new church at Santa Ana. A condensed program will appear in an early issue of the "Messenger."

* * * *

Miscellaneous Items

The Muscatine church, Iowa, is desirous of securing a pastor. Anyone who is available is invited to correspond with Edwin Smith, 1208 Oak St., Muscatine, Iowa.

Mount Morris College has kindly added to our files the catalog number of the college bulletin for the current year. It is filled with the usual information of special interest to prospective students.

The Bethany church, Philadelphia, has just issued a new directory and somebody has been kind enough to send us a copy. We note it has a good deal to say about the new church to be erected on the lot recently purchased for this purpose.

* * * *

Special Notices

The West Goshen church, Ind., has announced its Harvest Meeting for Aug. 17, with Bro. Otho Winger, of North Manchester, as speaker.

The District Meeting of Eastern Virginia will be held at Freeunion, Aug. 28 and 29. All delegates coming by rail and wishing to be met at Charlottesville, will please notify John A. Via, Earlysville, Va.

Notice to Churches of Northern Iowa, Minnesota and South Dakota: All reports, queries or other business and programs for the coming District Meeting to be held Oct. 7-9 must be in the hands of the Writing Clerk not later than Aug. 20.—L. H. Root, Writing Clerk, Wetonka, S. Dak.

Notice.—To those planning to attend the District Meeting at the Fairview church: Those coming in from the west, and stopping at Mansfield, should notify Bro. J. F. Stewart, Mansfield, Mo., R. 2; those coming in from the east, and stopping at Macomb, should notify Bro. J. R. Gass, Macomb, R. 1. Please give the dates when you expect to be at the said stations.—Mrs. J. B. Hylton, Ava, Mo.

Notice.—The District Meeting of the Aid Societies of Northern Indiana will be held at Elkhart, Ind., on Tuesday, Aug. 26, at 2 P. M. Each Aid Society in the District is requested to send a delegate to this meeting with an offering for the General Fund. We would also like a brief report from each Society unit as to what work has been done during the year, and suggestions as to the betterment of our work.—Bertha M. Neher, President, Warsaw, Ind., July 14.

The District Conference of the First District of Virginia will be held at the Pleasant View church, Fayette County, W. Va., July 30 to Aug. 2. Elders' Meeting July 30 at 7 P. M. July 30, 8 P. M., theme, "The Stewardship of Childhood and Youth." July 31, 10:30 A. M., theme, "The Stewardship of Talent." 2 P. M., theme, "The Stewardship of Time." 8 P. M., theme, "Stewardship of Possessions." We regret that the program of this Conference reached us too late to be published in full—barely in time for this brief mention.

Announcement.—The District Conference of Michigan will be held at Beaverton Aug. 12-15. The morning train from Saginaw meets the Beaverton train at Coleman at about 8:40 A. M. At Beaverton the train will be met each day. Those coming on later trains to Coleman or Gladwin will call the Church of the Brethren, Beaverton, or Luther McKimby, and cars will be sent. The Gladwin-Bay City Bus leaves Midland at 4:15 P. M., and any who wish may stop at Midland and come direct to the church by bus. The church is three miles east of Beaverton on M 18.—Joseph VanDyke, Beaverton, Mich., July 14.

Notice.—To the Churches of the District of Tennessee: Our District Meeting will be held in the Piney Flats church, on Friday and Saturday, Sept. 5 and 6. This church is easily accessible, being located in the town of Piney Flats, Tenn., a point on the Southern Railroad, between Bristol and Johnson City; also one of the leading macadam roads of the county passes right by the church. In order that the committee on program may have their work in good shape, it is desired that all matter intended for this meeting be in the hands of the undersigned not later than

Aug. 26. Therefore the committee asks the cooperation of the elders and secretaries of the various churches of the District in sending in all queries and subject matter, intended for this meeting, not later than the date mentioned above; earlier would be much better.—S. H. Garst, Blountville, Tenn.

To the Churches of Southern Ohio.—The Summer Assembly of Southern Ohio will be held at Ludlow Falls beginning Tuesday morning, Aug. 12, and continuing until Sunday afternoon, Aug. 17. Over 125 topics and persons appear on the program for the week. Churches, Sunday-schools, classes, Y. P. Societies and families who desire tents may secure them furnished with floor for \$3.25 for the week. Double bed springs may be had for twenty-five to fifty cents each additional. There are no furnishings with these tents and each one is expected to bring bedding and equipment. It will be possible to do light housekeeping if equipment is brought. All reservations for tents should reach Levi Minnich, Greenville, Ohio, as soon as possible but not later than Aug. 5. The number of tents will be limited.—John A. Robinson, Pleasant Hill, Ohio.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Soul-Winning Stories by Louis Albert Banks is a rather remarkable collection of evangelistic anecdotes. They are not the fictitious variety but are gathered out of the author's own rich experience. Above the average of this type of literature. Pastors and evangelists especially will surely find it helpful. 223 pages, \$1.50.

Christianity and the State is not as easy reading as some other things that the gifted author, S. Parkes Cadman, has written, but it is an enlightening and somewhat exhaustive treatment of a very important and very live theme. Dr. Cadman is one of the sanest thinkers and religious leaders of our time. And one of the hardest working. There is plenty of evidence of these qualities in this book. 370 pages, \$2.50.

The Life and Teaching of Jesus by Edward I. Bosworth is a new book on an old subject. Dean Bosworth is noted for combining scholarship and spiritual sympathy in very wholesome proportions. There is very little that's technical in the book. Such matters are reserved for a separate volume. Yet one would need a genuine historical interest to appreciate fully this able addition to the discussion of the greatest of all themes. 424 pages, \$2.50.

The Christian Church in the Modern World is an arresting title. And some of the chapter headings of this new Macmillan publication are hardly less so, such, for instance, as "Are Churches Necessary?" "Where Is the Church Today?" and "What Is the Mission of the Church?" Raymond Calkins is the author. The discussion is excellent and the style interesting. We count it a book of much merit. We wish a bit larger type could have been used but it is quite readable. 233 pages, \$1.75.

The Christ of the Children and **The Children's Paul** are two new Doran books, written by J. G. Stevenson. There are many Bible story books and books designed to interest children and young people in Bible facts and truth. These belong to the very highest class of such books. They are vivid, intensely interesting and true to Scripture truth. The spirit is thoroughly evangelical. A few Anglicisms fall a bit strangely on American ears but they create no difficulty, even for children. Anybody who ever was a child, no matter what his years now, would read them with both delight and profit. 186 and 188 pages, \$1.60 each.

Modern Discipleship and What It Means, by Edward S. Woods, is a thoroughly revised Macmillan reprint of a book first published in 1911. It was written for "Christians or semi-Christians, in the church and outside it, who appear to be curiously unaware of the amazing richness of their religion, in the grandeur of its goal, the width of its outlook, the closeness of its relation to common life, and the strength of its appeal to all the powers of body and mind which man possesses." It is meant to help such folks "get a new insight into the limitless possibilities of personal Christianity." It performs this service admirably. It is thoroughly evangelical in spirit and a real inspiration. 189 pages, \$1.25.

Informing Your Public is a book on publicity methods, as you would guess from the title, but it is a book out of the ordinary run. It is issued by the Association Press under the joint authorship of Irving Squire and Kirtland A. Wilson. Here are some of the chapter headings: Information and Its Basic Problem, The Quality of Our Facts, Information versus Promotion, Distribution of Information, Bulletin Boards versus Exhibits. Written for the general advertiser it is not of primary interest to the average "Messenger" reader, perhaps, but it is so clear and sound on fundamental principles that church workers and committees could hardly fail to get from it many valuable hints on securing the attention of the public which the church seeks to serve. 158 pages, \$1.50.

AROUND THE WORLD

Jewish Money for Palestine

American Jews have contributed eight and one half million dollars toward the rebuilding of the Jewish homeland in Palestine under the British mandate within the past three years. This statement was made at the twenty-seventh annual convention of the Zionist Organization of America by the national secretary of the Palestine Foundation Fund. Of this sum the Palestine Foundation has raised \$6,000,000, the balance having been obtained by sixteen other agencies.

President Butler's Isolation

President Butler's attack on the eighteenth amendment has brought out the fact that he stands alone amongst notable educators on the prohibition question. It seems now from a pretty thorough canvass made by "the committee of one thousand" that "not a single other university or college-president, nor even a professor of standing, has spoken out in support of Butler." On the other hand the comments repudiating the Butler statements out of the ranks of Butler's own profession are quite enough to discount the president of Columbia.

We Agree

It is heartening to have as Attorney General a man who both appreciates general tendencies in the legal profession and what is needed to improve the situation. Thinking citizens will agree with Attorney General Harlan F. Stone on such statements as the following recently made before the American Bar Association: "For a generation we have progressively lowered the tone and standards of the bar through the increasing numbers of those entering the legal profession, who are without the adequate technical training and experience, and without the background of liberal education, experience, and associations which make for moral responsibility. The most important step for the improvement of the law on its administrative side is by improvement in the training, character, and morale of those to whom its administration is primarily committed, by convincing ourselves and the public that our profession ought to be, and must be, in a real sense a learned profession."

A New Type of Candidate

Now that the presidential candidates have been selected it is time for the paragraphers to begin to generalize. Thus, "The Continent" calls attention to the fact that for some reason a conspicuous military record has lost its ancient political value. In the one seeming exception, the case of General Dawes, it should be remembered that he won his title "not in military action but by business service" as purchasing agent of the A. E. F. And further, the popularity on which the politicians count belongs to Dawes not so much as purchasing agent as to "Dawes the expert who seemingly persuaded Germany that it is better to pay reparations than to fight again." However, the real situation as regards candidates is best understood by recalling that for a generation after the Civil War soldier candidates dominated the field. At the election following Appomattox nobody other than General Grant was seriously thought of for the presidency. So late as 1900 Roosevelt was swept into office because of the popular appeal of his military record. But today war is so generally repugnant that a military record is no longer a political asset. Truly in this sense we have a new type of candidate and the omen of a better day.

From Guns to Washing Machines

By the kindness of a member of the "Messenger" family we have an item from an eastern newspaper in which it is stated that an old and conservative company located "somewhere north of New York" has gained in prosperity since it turned from the manufacture of guns to certain specialties that belong distinctly to the ways of peace. "Like a great many other concerns, this one had some reason to fear that the days of its greatest prosperity would depart inevitably with the present general disposition of the world toward peace. It seems, however, that this particular gun-making company took a long view of affairs and turned energetically to original labors in keeping with the times and the march of invention. Its earnings have been increasing steadily, and it promises to make more in peace than it ever made in war. It has specialized in the perfection of devices to make electricity more and more useful in American homes and is about to present to the world a highly improved electric washing machine!" Some readers may recall that it used to be urged that prohibition would ruin the country because the liquor business gave work to some thousands of bartenders, required a part of the barley crop, kept money in circulation, and generally kept folks busy from the policeman to the drunkard's wife and children. And then came a day of grand surprise when it was generally discovered that we could quit sinking hundreds of millions of dollars annually for drink and not go to ruin! Through somewhat the same process it would seem that we are coming to see the economic waste that goes with war and the preparation for

war. There is both a hopeful sign and a mighty argument in the fact that a great manufacturing company has found unexpected profits in changing from guns to washing machines.

A Question of Responsibility

Are the people who contribute to the delinquency of others equally responsible with those who commit the overt act? There is a nice problem here that was forcibly brought to the attention of the general public recently when Judge Maltbie, of Hartford, Connecticut, had brought before him on subpoena thirty citizens whose names were found on the trade list of two arrested bootleggers. Then Judge Maltbie addressing the group of citizens said: "These men here have pleaded guilty to breaking the laws of their country, not in an accidental way, not in any outburst of passion, but coldly and consciously to get your money. Not only have they broken the laws of their country, but the trade that they represent, as every man of you knows, drags after it every manner of violence up to murder and piracy, and worst of all, bribery and corruption. The trail of these crimes leads right up to the doors of you men who have come here and told that you have played your part in it. It is your money that causes it. And you who are supposed to represent property, respectability and social position—what are you, after all, but participants in crime, instigators of crime? American citizens, some of you with credible military records, digging at the very vitals of your country! Take a recess, Mr. Sheriff, and air out the room!"

The Real Situation in Germany

The real situation in Germany is difficult for Americans to understand. There have been too many secondhand reports. For this reason a statement by James H. Causey, a Denver, Colo., business man, should prove of interest. Mr. Causey has just returned from Europe where he succeeded in floating a half million dollar loan for relief in the Ruhr, paying the expenses of the flotation himself. It would therefore seem that Mr. Causey should be in touch with conditions as they really are. He at least gives a side of the situation that has not been especially emphasized in American newspapers. It is also only fair to say that Mr. Causey's statements agree in the main with reports that have come from our own Bro. Cassidy. Amongst other things Mr. Causey reports: "Germany played a straight game in taking care of her starving children. The need was understated. In spite of the financial wreckage of their country, the Germans rallied to the support of their children. Nearly all made sacrifices to save them. Not less than ninety per cent of all relief was given by the Germans themselves. In Essen almost ninety-five per cent of the help came from Germans. The balance, 51 per cent, came from foreign countries. For years the Germans have been taught to expect the government to meet all their needs and to take care of them in time of danger and distress. The government and the municipalities could not meet the food situation because they did not have the money to buy foodstuffs. It took the Germans a little while to adjust themselves to the new conditions. Let me give a typical example of how many Germans acted. A rich woman sold her two automobiles and discharged her five servants in order to give the money to the poor. The people finally organized to meet conditions. In Bremen for instance every block is organized and covered. Every individual is seen at least once a month to find his or her condition. At Hamburg a charity check system was developed. In Europe I met many Americans who told me of rich Germans in the resorts of Italy. They described these people as living extravagantly while their fellow-countrymen starved. I went to Italy on the most important train. I talked with the Italian conductor about conditions and lamented that so many Germans were going to Italy while their friends starved. He said to me: 'There are not as many as most people think. Remember not everyone who speaks German is a German.' When he took up the passports for crossing the border he showed them to me. There were 34 passengers in the two cars for which he collected. The passports showed that there were nine Czechoslovaks, six Poles, two Italians, eleven Austrians, two Frenchmen, three Americans and one German. The Austrians and the Poles spoke German, and so did some of the Czechoslovaks. Some of the countries represented are in very good condition and had a good deal of money. It must also be remembered that before the war sixty per cent of the tourists in Italy were Germans. Switzerland is the Atlantic City, the Ocean City, Ashbury Park, the Coney Island, the Hudson River, the Great Lakes, the Chesapeake Bay, the Florida and the California playground of the Germans. They do not go to the French resorts these days. The Italian officials told me that between 50,000 and 60,000 passports had been issued to Germans during the last year. Considering that Italy is the health resort of Germany, the number does not seem big. I found in Italy two directors of the Krupps works stopping at a hotel that was not good enough for me. The difference in cost was only forty cents a day, but they were living inexpensively. My hotel cost \$2.50 a day including meals. At the Bristol Hotel at Berlin, which was not so good, I paid \$8 a day. I am telling this because it means that any German family of moderate means could spend six weeks in Italy and the trip not cost them a cent when compared with what it would cost them to live in Germany. The

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Listening to God

Psalm 85: 8

For Week Beginning August 3, 1924

God Is More Than a Listener in the Process of Prayer. He is capable of speech, and he is not indifferent to the words of him who prays. He has something to say that is very much worth while. He speaks a definite message to those who seek him with earnest hearts. They who have learned to "abide under the shadow of the Almighty" know that God does speak. The hearing soul knows his voice by the kind of message it brings. The psalmist declares that in the quiet hour of listening "he will speak peace to his people, and to his saints." His infinite knowledge and unlimited loving-kindness are sure to make his good pleasure known to those who pray "in spirit and truth."

Man Is More Than a Talker in the Process of Prayer. The act of praying is more than a mere monologue in which man talks incessantly on. He who talks all the time is a poor listener, and he will miss many important messages. One who listens well will have more things worth while talking about. It is like the "wise old owl, who lived in an oak," speaking less and hearing more, in this way setting a good example to people. A grateful people are bound to utter praises; a needy people will rightfully bring their petitions; a wise people will say with the Hebrew saint: "I will hear what God Jehovah will speak." Into a listening, expectant heart the God of Christian life will speak a message of consolation and encouragement. But we must give God a chance to speak to us.

He Who Would Listen Well to God Must Shut Out the World's Noises. This is the secret of the inner chamber recommended to praying disciples (Matt. 6:6). The purpose is that they may pray without distraction and thus concentrate their powers in communion with God. When we want to appreciate good music the atmosphere must be free from annoying noises. Mixed sounds cause confusion. If we seek to hear heavenly messages we must be able to quiet the calls of the earth. This retirement of Jesus into the wilderness when he was tempted by Satan is an illustration of wise withdrawal from the multitudes in order to make clear decisions with his Father (Matt. 4:1-11). The same is true of Paul, when after his conversion, he went into Arabia for a season of communion, free from the counsel and influence of any man (Gal. 1:16, 17).

A Principle of Good Hearing Is to Draw Near to the Source of the Sound. This applies clearly to a worshiper and his God. "Draw nigh to God and he will draw nigh to you" (James 4:8). The one who has learned the joy of prayer seeks to approach God out of love for his Person and sincere desire to know and do his will. The thirsting soul will never find contentment apart from "the secret place of the Most High."

That Hearer Is Blest Who Does What He Hears from the Lord. The psalmist warns the people who have heard God speak "peace" to his saints lest they should "turn again to folly." It seems impossible that any should have ever listened to God and then departed from his ways. But implicit obedience is the only assurance of security and further messages from the Lord.

Some Good Listeners. Abraham, Gen. 12:4; Moses, Ex. 3:4; Samuel, 1 Sam. 3:10; David, Psalm 37:7; Habbakuk, 2:20; Mary, the mother of Jesus, Luke 1:38; the common people, Mark 12:37; Mary of Bethany, Luke 10:39; Cornelius, Acts 10:3-8; Philip, Acts 8:26, 27; the eunuch, Acts 8:35, 36.

Suggestions for Meditation

Have I learned how to listen to the voice of God? What distracting noises seek to mar my prayer life? The values of the inner closet for praying. What do I learn from the prayer experience of others? Would any one be led to pray better because of my own experience?

A Prayer

Dear Father! There is encouragement for every soul to approach thee because we know that thy ear is open to the needy cry of humanity. We thank thee for thy heart of love and thy tender concern for us. We believe that our prayers are answered. Help us to wait upon thee and hear the answer. Calm our troubled spirits and curb our impatience so that thy message to our hearts in the quiet hours may be clearly heard and understood. Cleanse us from every sin which shames us from waiting before thee, and illumine our lives with constant messages so that our witness for thee shall ever be more fruitful. In Jesus' name, Amen.

J. H. H.

need is not over yet, but I believe a way out will be found. The churches and religious institutions will suffer long after the people cease to starve, because they have given their all to help not only their members, but also the children and old folks."

World's Sunday-School Convention Notes

(Continued from Page 467)

ditions in Czecho-Slovakia looked better and the spirit of the people was toward better things. He asked for the prayers and help of other nations.

The Sunday-school and the Home

Rev. C. B. M'Affee, of Chicago, in his address, The Sunday-school and the Home, sounded loud again the note that the next generation of the world will be what we teach the children now. The Sunday-school is a comparatively new institution but the home dates back to the earliest records of man. The Sunday-school cannot do its work well without establishing some working relations with the homes from which children come. Many Sunday-schools require their teachers to make personal periodical visits in the homes of their children. It is the concern and the business of all right-thinking people whether children are permitted to grow up in our lands without training and incentive for right living. It is the business of the Sunday-school to be magnetic enough to draw folks from homes of opposition or lethargy, for after all society must suffer if children from such homes become undesirable and possibly criminal citizens.

Countries and Delegates

Fifty-two countries of the earth sent 2,810 delegates to the Convention. Forty-two denominations were represented, and ninety missionaries were among the delegates. It was a larger Convention, in point of representation, than any of its predecessors, and notable in the series for the character of its constructive planning.

The Convention Theme

The Convention theme, "Jesus Christ for the Healing of the Nations," provided for an exaltation of Jesus and an emphasis on his programme, that inspired speakers and hearers as well.

This was the dominant note of the programme of eight days, and perhaps the outstanding feature of the great gathering was its world vision in its planning and legislation. Never before have so many countries sent their official Sunday-school organization leaders to confer on problems of Christian Education; and never has there been such a note of deep-abounding spirituality in world convention proceedings.

It was not a sight-seeing crowd of tourists who went to Glasgow, though the manifold attractions in this direction were most appealing, but men and women from the ends of the earth were there for a high purpose, and that purpose was to determine how best to serve the children of the world.

From the hour when Lord Pentland—on Wednesday evening, June 18—gave the Convention a most hearty welcome, to the moments when, on the last night, June 26, at the closing Convention service, two great pulpit orators and spiritual leaders, Dr. Floyd W. Tomkins, of Philadelphia, and Dr. F. B. Meyer, of London, proclaimed "the all-sufficient Christ" and "the Lordship of Christ," every moment was one either of information or inspiration that will have a place in the memory casket of all delegates.

World Progress of the Sunday-schools

The report of the General Secretary, Dr. W. G. Landes, of New York, entitled from "Tokio to Glasgow," gave a picture of Sunday-school progress in every land. Thirty-one national units are now federated in the World Association; of these, ten are now self-supporting. The Sunday-school continues to be the most productive method of teaching Christian truth in non-Protestant and non-Christian lands. A wealth of new literature, in the way of indigenous lesson courses, teachers' textbooks, lesson notes, and papers for children has appeared during the quadrennium. New Associations and new Committees have been organized in Czecho-Slovakia, Hungary, Austria, Ceylon, Chile, Syria, Rumania, Jugo-Slavia, Spain, and Portugal.

Some Resolutions Passed

Nine resolutions were adopted. Following the general words of appreciation, the following statement was made concerning world brotherhood and peace:—"This Convention views with profound concern the long-continued national jealousies and racial antago-

nisms, and expresses its deep conviction that these things are contrary to the Will and purpose of the Eternal and Universal Father, and should be replaced by the spirit of Christianity, which makes for brotherhood and peace. It therefore earnestly calls upon all Sunday-school people throughout the world to promote, by every means in their power, and especially by prayer and teaching, by example and coöperation in service, the coming of that Kingdom, which alone can secure on earth peace and good will towards men."

The declaration on total abstinence and prohibition was—"This Convention, recognizing the Sunday-school as the chief educational department of the church, strongly holds that it should be a vital factor in creating and maintaining public opinion in favor of total abstinence from intoxicating liquor and the prohibition of the manufacture and sale thereof. It urges upon leaders and workers to use the Sunday-school movement as a powerful agency in promoting worldwide prohibition by appropriate instruction, for which adequate place should be found in the lesson courses and by the use of the total abstinence pledge; and it calls upon every officer, teacher, and scholar to promote by precept and practice this great moral and social movement among the youth of all nations."

Child Welfare was thus emphasized—"The Convention, in the light of the incarnation and mission of our Lord, and, in the belief that the hope of the world lies with the young and the yet unborn, urgently advocates the adoption in all lands of such standards for child-welfare as will increasingly secure for children everywhere their essential rights. And this Convention calls upon Sunday-schools and other Christian workers to give leadership in a world campaign for a higher valuation of child-life and to devote service to national and local movements toward the practical application of the Gospel to the betterment of the world's children."

Emphasis was placed upon the need for Sunday-school leadership—"The Convention is of the opinion that the time is ripe for a forward movement for religious education through the Sunday-school. To this end trained and efficient leadership is of vital importance. It strongly recommends that a theoretical and practical course in religious education be included in the training of candidates alike for the ministry at home and on the mission field. It welcomes the increasing success of those colleges set apart for religious education, commends the opportunity they offer for training in Sunday-school leadership, and rejoices in the establishment of colleges for the better equipment of an indigenous leadership in the mission field."

The immediate programme was defined—"This Convention expresses its deliberate judgment that in the Sunday-school and its auxiliaries, the Church of God possesses its most effective instrument for world evangelization. It, therefore, earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people and of fresh teachers; the promotion of leadership and teacher training; the supply of lesson courses to meet the needs of each field; the provision of more adequate buildings and equipment; the development of instruction and auxiliaries; and by the stimulation of missionary enterprises and other Christian activities."

Summary of World's Sunday-school Statistics

The statistics giving the totals for the Sunday-school membership of the world are still being compiled. The following figures are to be revised as later returns are obtained:—

Grand Divisions	Sunday-schools	Officers and Teachers	Pupils	Total Membership
North America, ...	195,143	2,459,799	17,510,830	19,970,629
Central America, ...	361	1,781	16,580	18,361
South America, ...	2,439	11,533	122,134	133,667
West Indies, ...	1,838	17,080	153,723	170,803
Europe, ...	84,356	806,830	8,253,170	9,100,000
Asia, ...	34,026	67,294	1,496,481	1,567,473
Africa, ...	12,944	63,380	706,187	769,567
Malaysia, ...	1,187	5,813	74,391	80,404
Oceania, ...	15,516	85,953	783,721	869,705
Grand Total, ...	347,001	3,528,192	29,157,419	32,677,611

The total reported at Zurich in 1913 was 30,015,037, and at Tokio, in 1920, 30,296,531.

Invitations for the Tenth Convention, to be held in 1928, were received from Sydney, Australia; Buenos Ayres, Argentina; Sao Paulo, Brazil; and Los Angeles, California, U. S. A. The Committee on Place of Meeting voted in favor of Los Angeles, and Los Angeles was chosen by the Executive Committee.

Home address: Elgin, Ill.

They Died Suddenly—Why?

BY DR. JOHN D. BURKHOLDER

Bank employee aged 33. Thought to be in perfect health. Died in the back office. Smoked fifty cigarettes per day.

Salesman aged 43. Fell dead while buying a cigar. Was robust looking. Smoked many cigars daily.

An attorney aged 44. Fell dead while stepping out of an elevator. Looked well. Smoked constantly.

Capitalist aged 50. Died sitting in a chair. Smoking pipe dropped at his side. Never had a sick day. Smoked pipe constantly.

Railroad official aged 46. Had just passed a perfect test for insurance. Merry disposition and apparently well. Hurried to catch train. Died in station. Heavy cigarette smoker.

Teamster 47 years. Fell from wagon with pipe in mouth, dead. Seemed strong and well. Belonged to hardy stock. Smoked all day.

Insurance agent aged 34. Seemed healthy. Smoked forty cigarettes per day. Fell dead while cranking his machine.

Wholesale merchant aged 52. Ruddy and well in appearance. Died suddenly in bed. Smoked many cigars daily.

Member fire department, aged 37. Died suddenly with pneumonia. Autopsy showed lungs congested with nicotine, which caused weak heart action.

Member of trade union aged 48. Died in cab on way home from meeting. Smoked cigarettes and pipe daily.

Plumber aged 32. Died suddenly from attack of influenza. Was a heavy and constant smoker. His sudden collapse was pronounced due to a "defective heart."

Merchant aged 49. Died suddenly after playfully showing truckmen how easily he could lift a heavy box. Smoked many cigars daily.

"Tobacco is the cause of many diseases, e. g., nervousness, tobacco heart, tobacco blindness, paralysis, cancer, apoplexy. Everyone who uses tobacco is killed by it, unless he dies from accident or some acute disease. It kills him sooner or later."—Dr. J. H. Kellogg, Battle Creek Sanatorium.

"The smoker cannot escape the poison of tobacco. It gets into his blood, travels the whole round of the system, interferes with the heart action and circulation, and affects every organ and fiber."—Dr. Marshall Hall.

"[Tobacco] paralyzes the nerves, impairs the senses, fetters heart action, poisons the tissues, and sooner or later brings premature death."—A. B. Bruce, M. D.

"The tobacco heart is an irritable heart, frequently intermittent in action, and not to be depended upon under calls for severe physical exertion."—Alfred A. Woodhall, M. D.

"The smoker does not realize the danger until the habit gets a grip on him."—W. S. Hall, M. D.

Lancaster, Pa.

Ebb Tides

BY ARCHER WALLACE

A few months ago a well-known preacher in the course of an address to outgoing missionaries warned them against the ebb tides of enthusiasm. He forewarned them against discouragement and disappointment; and against the peril which comes from working hard with apparently little result.

He gave a timely warning. There are ebb tides of enthusiasm even with the best of people. There are times when things go wrong; when the sky is grey and the vision dim. It is said of a great writer that in the midst of one of his best books he laid down the pen and said: "How shall I maintain this pitch?"

He felt that he simply could not go on; he must break. There are times in the lives of the best people when a like feeling takes possession of them.

There was such an ebb tide in the life of Paul when, wearied with battling against bitter foes without and treacherous foes within, he was constrained to ask: "Who is sufficient for these things?" It is significant that in this connection he was not relieved of the burdens which seemed to weigh so heavily, but he was promised that God's grace would be sufficient for him.

In the familiar parable of the ten virgins (Matt. 25: 1-13), the five foolish virgins came to the wise and said: "Give us of your oil for our lamps are gone out." In the Revised Version the rendering is much closer to the original. It reads: "Our lamps are going out." The suggestion is that of a slow, gradual loss which led to total extinction.

All spiritual life, like any other kind of life, needs to be nourished. These foolish virgins had oil and had light, the oil failed and the light went out. Our high enthusiasms may live and they may ebb, and unless they receive nourishment they will die. There is a message here, not alone for missionaries, who need to maintain a high pitch of enthusiasm, but for all who earnestly desire to endure unto the end.

Toronto, Canada.

CORRESPONDENCE

SOUTHERN IOWA

The District Conference of Southern Iowa will be held in the Libertyville church, Aug. 20-22. Aug. 20, 10 A. M., Ministers' Conference. 1:30 P. M., Elders' Meeting.

Aug. 20, 2 P. M., Aid Society Meeting. How Interest Our Women in Aid Work.—Nora Colyn. What Has Been Accomplished by Our Aid Societies?—Rosa Gletfely. What More Should Be Done?—Mrs. A. L. Sears. 4 P. M., Temperance Program. Slaves to Fashion.—Pearl Moss. Sacredness of the Home, and the Evils of Divorce.—Doris Howard. The Curse of Liquor.—Naoma Brower. How Rid America of Tobacco.—Russell Fouts. What the Brethren Mean by Temperance.—M. A. Whisler. 7 P. M., Child Rescue Meeting. 8 P. M., Educational address.

Aug. 21, 8 A. M., Sunday-school Program. Organization. The Beginners' Department.—Mrs. Gertrude Miller. Does the Vacation Bible School Create a Greater Interest for Bible Knowledge in the Child?—Leona Brower. A. W. Miller. Which Has the Greater Influence in Molding the Child's Character—the Home or the Sunday-school?—Chas. Colyn. A. L. Sears. Should Our Sunday-schools Be So Organized that Every Officer Has a Definite Work?—Minor Hoover, H. F. Caskey. What Qualifications Are Necessary for a Successful Sunday-school Teacher?—Frank Shelly. D. H. Fouts.

Aug. 21, 1:30 P. M., Should the Church Depend Wholly upon Volunteers for the Ministry?—Jasper Smith, J. D. Brower. How Can Each Member Be Enrolled for Active Service?—E. S. Fouts, W. H. Long. How Can We Secure Greater Respect for the Decisions of District and Annual Conferences?—A. Senger, H. C. N. Coffman. How Can Our Ministerial Board Best Help the Ministers to Become More Efficient?—M. E. Stair, Orlando Ogden. Is Leniency in Discipline a Promoter or Hindrance to the Welfare of the Church?—D. P. Miller, D. G. Couser, Harry K. Rogers.

7 P. M., Christian Workers' Meeting. How Can the Church Best Provide for the Spiritual and Social Welfare of Their Young People?—Morris Lough, Wm. E. Thompson. 8 P. M., Missionary Meeting. Address.—W. D. Grove.

Aug. 22, 8 A. M., District Conference.

THE 1924 MUSSOORIE CONVENTION

Every year a convention is held in Mussoorie for the benefit of the many missionaries gathered in Mussoorie and Landour. This year the attendance was probably greater than years before on account of the 150 new missionaries who came here this year to the language schools, which had hitherto been carried on at other places. The convention began Tuesday, June 3, and continued until Saturday. Properly speaking, it began the Sunday before and continued until the next Sunday, for the principal speakers brought us strong messages on both Sundays.

From Tuesday until Friday Bible readings were carried on in two churches in Mussoorie and one in Landour. Rev. J. L. Gray conducted those in the Kellogg church of Landour. Rev. McChayne Paterson in the Union church, Mussoorie and Rev. S. H. Cocks in Christ's church, Mussoorie. Each evening in the Union church, Rev. S. M. Zwemer of Cairo, Egypt, gave devotional sermons and each morning he spoke on Moslem problems in the Kellogg church.

The Kellogg church is only ten minutes' walk from our mission bungalow in Landour and our missionaries usually attend here when on the hill. Fourteen of our missionaries were in Landour this year and we attended every meeting possible. The speakers gave straight gospel messages and we could say a hearty "Amen" to almost every word said. The spirit of the meetings was fine and they were well attended. Each meeting at which Rev. Zwemer spoke the church was filled to overflowing.

The morning Bible readings in the Kellogg church by Rev. Gray were on the Holy Spirit. It was not a theological discussion, but he emphasized what the Holy Spirit has done, is doing, and can do. He made us feel that above all other things, the Spirit is essential to the life of an individual and the church. And it will be only as the Spirit works more fully in the lives of the missionaries and Indian Christians that the Indian church will get the proper background for growth.

The main speaker was Rev. Zwemer who is known to all as the great leader among those who are giving their lives to the work of bringing the Moslems to Christ. He is spending two months in India to arouse the missions to do something for the largest group of Moslems in the world, the 69,000,000 who are within the borders of India. He gave five talks on the Moslem world, one general missionary address, eight devotional sermons and one sermon to Moslems.

The devotional sermons centered around the crucified Christ and the glorified Christ, and we all resolved to make Christ and his atoning work more prominent in our work. The talks were heart searching and made us feel how short we come of truly representing Christ to the world. Our shortcomings and want of faith made us poor vehicles for carrying forth God's work.

The one special meeting which was for only Moslems, was well attended. His subject was "Who is Jesus Christ?" He gave the message plainly and showed them what their own books say about Christ. After the meeting an opportunity was given for questions and a lively time followed, in which Rev. Zwemer refused to argue the question, but refuted most of their questions from their own Koran.

We feel that this convention has done much to inspire the missionaries to make Christ real to India. Will you pray that we may be worthy and able ambassadors for him!

Frederick M. Hollenberg.

DISTRICT CONFERENCE OF TEXAS AND LOUISIANA

The District Conference of Texas and Louisiana will be held Aug. 6-8, at Roanoke, Ia.

Ministerial Meeting, Wednesday, 9:30 A. M. Organization. Theme: The Preacher: His Life Work. His Call.—J. A. Miller. The Preacher's Development.—W. J. Horner. The Preacher's Themes.—E. A. Frantz. The Preacher as a Man of Affairs.—J. Wm. Miller, M. H. Peters. Summary.—A. A. Sutter.

Home Missionary Meeting, Wednesday afternoon, 1:30. What Responsibility Shall the Church of the Brethren Assume in Thoroughly Evangelizing the Great Southland?—J. A. Miller. How Best Organize and Unify the Forces of the District?—C. H. Hinegardner, J. A. Moore, E. A. Frantz. Prospective Fields.—J. Wm. Miller, M. H. Peters, S. J. Stair, J. B. Firestone, A. A. Sutter.

Aid Society Meeting, 7 P. M. Sermon at 8 by J. A. Miller.

Sunday-school Institute, Thursday, 9:30 A. M. The Efficient Teacher.—C. H. Hinegardner, E. A. Frantz, Maggie Davis. How Interest the Pupil.—R. M. Harris, Maurice Woodhatch, A. A. Sutter. The Graded Sunday-school Lesson.—W. J. Horner.

1:30 P. M. The Daily Vacation Bible School.—W. J. Horner, C. H. Hinegardner. 2:30 P. M., Young People's Conference. 7:30 P. M., Christ the Master Teacher.—W. J. Horner.

Friday, 9:30 A. M., District Business Conference.

CHURCH DEDICATION AT NAPERVILLE, ILL.

Sunday, June 29, will long be remembered by the members and friends of the Church of the Brethren in Naperville. In place of the weekly Sunday showers which have been visiting this region for the past two months, we had showers of blessings—both material and spiritual, and a beautiful sunny day, not too warm—just right.

Besides the Sunday-school session, three services were held. At 11 o'clock, Eld. J. W. Lear, of Chicago, spoke to an appreciative audience on the subject, "The Consistency of Life"; and again at 2:30 in a community service, Bro. Lear discussed "Christianity and International Problems." In the evening at 7:30, Eld. Edward Frantz, of Egin, delivered the dedicatory address using as his subject "Building the Temple of God." Both brethren delivered great messages which were a credit to them and to the Church of the Brethren.

When we came to the offering, our faith was challenged, but in a new way. Some concern had been felt lest we should find difficulty in raising sufficient funds to cover the remaining indebtedness. But we soon found ourselves wondering why we did not have faith to undertake even greater things for God. The offering was in charge of

Bro. Frank N. Sargent, of Chicago. After dispensing with the morning offering at the last moment, the entire debt was oversubscribed at the afternoon service and only a general plate offering was taken in the evening. As the oversubscription amounted to \$1,000.00, many of the members who were not present at the afternoon service failed to get in on it, thus missing a great blessing. We appreciate the contributions made by the brethren from the adjoining churches and by the people of our city.

The outstanding factor in the day's services was the splendid spirit of fellowship and cooperation shown by the other churches of Naperville. Not only was there a large representation from the membership of these churches, but all the pastors of the Protestant churches were on the pulpit platform in the afternoon and each brought the greetings of his church to our people. Most of them remained to assist in the evening services.

At the close of the afternoon service a chicken dinner was served to all who would stay. And most of them stayed—who wouldn't? Some of the pastors went home for their wives. The day was one of blessed fellowship as Christians and friends. Thus the bonds of Christian unity and love were drawn a little tighter, binding God's people of all denominations into one closer and larger communion in Christ. Naperville is developing a distinctive Christian community spirit which enables her saints, while still remaining true to their denominational tenets, to worship and work together in harmony and goodwill for the glory of God and the development of Christian character in all men.

The church here faces the future with a greater faith in God and an enlarged vision of the possibilities of Christian service. Will you not pray with us that we may have grace to accomplish God's plans for his work here?

Naperville, Ill.

W. E. Buntain.

THE NEW MEYERSDALE CHURCH

Sunday, May 25, marked an epoch in the history of the Meyersdale Church of the Brethren, when the beautiful new church building was dedicated to the service of God. Three inspiring services were held. At 10:30 A. M. the dedicatory sermon was delivered by Dr. Martin G. Brumbaugh, and the services at 2:30 P. M. and 7:30 P. M. were conducted by Bro. J. H. Cassady, who also had charge of the offerings throughout the services of the day. In the afternoon the capacity of the building was taxed to its utmost, over one thousand persons being present, while many were turned away.

Services were also held on Monday, Tuesday and Wednesday evenings of the week, and were designated, respectively, as Sunday-school, church and community nights. On Wednesday evening, which was community evening, visiting ministers were present, and conveyed greetings from their churches. Among those present were Rev. J. Luther Frantz, pastor of Zion Lutheran church of Meyersdale, and president of the local ministerium; Rev. C. C. Fisher, pastor of the First Methodist Episcopal church of Meyersdale; Bro. D. K. Clapper, pastor of the Salisbury-Garrett congregations of the Church of the Brethren, and Bro. H. L. Goughnour, pastor of the Main Street Brethren church, unable to be present, sent as his substitute a lay member of his congregation, Harry M. Cook, who delivered a fine address.

The new edifice is not only the largest and best equipped structure of its kind in Meyersdale, but is unsurpassed by any similar structure in Somerset County. It was erected and furnished at a cost of more than \$82,000. It stands on the same site as the two churches preceding it, the first one erected in 1851 and the second in 1882, both serving their purpose in their time, but having been outgrown by the congregation.

The main auditorium and the Sunday-school rooms adjoining, which can be added to it by rolling partitions, have a combined seating capacity of 1,000. The building is modern in every respect, in fact the last word as to modernity for present-day church and Sunday-school work. There are twenty-five or more individual Sunday-school rooms, a church office, library, nursery, Ladies' Aid Society room for work, kitchen with all necessary equipment, serving room, toilets, baptismal pool, etc. There is also an assembly room on the first floor that will seat about 800. The interior of the church is very beautiful, being finished throughout with quartered oak, with pews to match. Stained glass art windows filter the light of day and enhance the beauty of the structure both interiorly and exteriorly.

The large art window on the north side of the auditorium was donated by John N. Cover, in memory of the long-existing friendship between the late Bishop Conrad G. Lint, for more than half a century pastor of the Meyersdale congregation, and his father, the late Peter J. Cover. The beautiful window on the south side, over the main entrance to the church, was donated by William H. Hall, of Syracuse, N. Y., for the late Dr. Fielding K. Hall, who for many years was a member of the local congregation of the Church of the Brethren. Other windows were donated by members of the congregation in memory of their deceased parents, and one was placed in position by the church in honor of Miss Ida C. Shumaker, a member of the congregation, now serving as a missionary in India.

(Continued on Page 478)

CORRESPONDENCE

RESOLUTIONS PASSED AT YOUNG PEOPLE'S CONFERENCE AT BRINKHAVEN, OHIO, JULY 12, 1924

Resolutions

Whereas, We realize that war is the greatest of all crimes, because it includes all crimes;

Whereas, Preparation for war tends to engender the spirit of war;

Therefore, Be it resolved, That we, the young people of the Church of the Brethren in Ohio, assembled in conference at Brinkhaven, Ohio, July 7-12, 1924, do protest against the Defense Test Day, as planned by the War Department for September 12, 1924, which preparation we believe to be provocative of suspicion by other governments as to the intention of the United States, and which tends to develop a spirit of militarism so universally condemned in the German system.

Be it further resolved, That a copy of this resolution be sent to President Calvin Coolidge; Secretary of State Charles E. Hughes; Secretary of War John W. Weeks; and Major General John J. Pershing.

Recommendation

We recommend that our young people procure literature on the question of war and peace, and then inform themselves through reading, discussions and programs.

We further recommend that July 27 be observed as National Peace Day by programs, prayer and sermons, and that a prominent place be given in discussion groups and District Y. P. D. conferences.

We suggest the following literature:

"War, Its Consequences and Cure."—Kirby Page.

"War on War."—Frederic Libby.

"The Next War."—Will Irvin.

"Christ or Mars."—Will Irvin.

Signed:

Elmer Marks, Pioneer, Ohio; President, Northwestern Ohio.

Mark Shalhass, Ludlow Falls, Ohio; Vice-President, Southern Ohio.

Ruth Shriver, New Philadelphia, Ohio; President, Northeastern Ohio.

DISTRICT MEETING OF WASHINGTON

The District Meeting will be held in Seattle, Wash., Aug. 10 to 14. On Sunday there will be three services at 10 A. M., 3 P. M., and 7 P. M.; speakers, Elders Ellis Studebaker and E. B. Hoff.

Monday, Aug. 11, 2 P. M., Elders' Meeting. Aug. 12, 7:30 A. M., Elders' Meeting. 1 P. M., Mother and Daughter Meeting. Aug. 13, 1 P. M., Sisters' Aid. 2 P. M., Missionary Meeting. Aug. 14, District Meeting.

Each day in addition to the programs listed, there will be forty-five minute periods, morning, afternoon and evening, when the following speakers will give addresses: Ellis Studebaker, on Sermon on the Mount, Epistles of James, Selections from Psalms; Ezra Flory, Religious Pedagogy; Child Nurture, Our Young People; E. B. Hoff, Problems of Life, Our Church, How to Study and Teach the Bible.

The Sunday services will be held in the Church of the Brethren, 72nd and Greenwood; other services in the M. E. Church, 78th and Greenwood.

E. S. Gregory.

Notes From Our Correspondents

ARIZONA

Phoenix church met in council June 27, with Eld. Smith presiding. An election of church officers was held, which resulted as follows: Elder, Leander Smith; trustee, Eld. A. W. Arnold. On Sunday Educational Day was observed by a sermon by the pastor, Bro. Smith, on "The Value of Christian Education." Prior to the sermon Bro. Smith called on the former students of Brethren colleges to speak of the training received in these schools. In this way we heard of Bridgewater, Manchester and McPherson. At the close of the service the following paper was introduced by Bro. Arnold and approved by the church: "We, the members of the First Church of the Brethren, Phoenix, Arizona, on this Educational Day, June 29, 1924, realizing the great need of a Christian education for our young people, in order to prepare them for the great work of Christ and the church, and believing that La Verne College is the place for such development and preparation in the Western District, do this day pledge to her our support in a financial way as far as we are able, our patronage, and whole hearted prayers, and sympathy for her success." We find that our people are heartily in favor of the Brethren colleges and a Christian education.—Lois Greenawald, Phoenix, Ariz., July 8.

CALIFORNIA

Glendora.—Bro. J. J. Johnson, pastor of the church at Omaha, Neb., was with us June 15 and gave us a splendid message from the mountain experiences of Jesus. The Monday evening following we had a call meeting to elect our pastor for the coming year. We decided by a large majority to retain Bro. G. H. Bashor. He has served as faithfully for the past ten years as elder, and nine years as pastor. June 28 we had our regular council. At this time we elected delegates for District Meeting, to be held at Santa Ana. Bro. G. H. Bashor, 1 B. Netzel, and M. Brumbaugh were chosen. We have received seven by letter since our last report. June 29, Educational Day. Bro. Ellis Studebaker, president of La Verne College, had charge of the Christian Workers' hour, after which he gave us a message with the true Gospel ring. This was the birthday of our aged Sister Hosfeldt, who

was ninety one years old. The Hosfeldts celebrated by having a family reunion at the home of Bro. Simon Hosfeldt, where our sister has her home. Forty enjoyed the occasion—children, grandchildren and great grandchildren; also our pastor and wife.—Anna M. Onagy, Glendora, Calif., June 29.

Inglewood.—Our pastor, Eldon Sutphin, having moved his family into the new parsonage, next in order was a house warming, which took place June 24. First in the program were appropriate remarks by our elder, Wm. H. Wertenbaker, with Bro. Sutphin responding in his usual pleasant way. Afterward we were invited to the social room of the church where Bro. Sutphin had been placed on the blackboard. We also had questions and answers and spent a profitable time. After a short social time refreshments were served. June 29 we celebrated Children's Day. Following the well-rendered program by the children we were entertained with Bible stories by Mrs. Edith Brubaker, in her fascinating way. In the afternoon she gave a lecture on "Around the World." We were glad we had postponed the day from June 15, when we found she was spending the first part of her honeymoon here. We intend joining with four other churches in a Vacation Bible School to begin July 14.—Ella E. Buckwalter, Inglewood, Calif., July 5.

Pomona.—Church met in council recently. Bro. Frantz was re-elected pastor for another year. We feel very much blessed in that we can have them in our midst. Bro. Frantz has been campaigning for funds for the remodeling of our church. More Sunday-school room is very much needed. Bro. Frantz has so nearly raised the amount needed that the church has decided to begin very soon. All plans and details have been turned over to a building committee to complete arrangements, so the work can be begun as soon as possible.—Mrs. Lee Newland, Pomona, Calif., July 5.

Raisin City.—We just closed a very successful term of Bible School at this place with the writer as superintendent. Our school was divided into seven departments with thirteen teachers. The expressional period was correlated with the lessons during recitation period or with the missionary lesson. The intermediate girls made six sock dolls for the children's ward in the County Hospital. The primary classes made posters and pasted colored pictures. Then also June 29 we gave a closing program, demonstrating a day's work during the school. During the day an offering was taken which amounted to nine dollars in all, with which a rug was bought and presented to the church at the Sunday evening program. There were eighty-six pupils enrolled, with an average attendance of sixty-two. Thirteen of these were children who attended our Sunday-school. Twenty-eight came every day and learned all memory work prescribed in the course. They were placed on the honor roll, receiving a blue ribbon at the closing program. Other awards were also made.—Mrs. R. V. Kahl, Raisin City, Calif., July 5.

Redley.—On Sunday morning, June 22, we enjoyed a forceful address on "Church Etiquette" by Mrs. Laura E. Haugh, of La Verne. Prof. Haugh had charge of the music and Miss Edith Lehmer gave a group of readings, thus constituting a very enjoyable service. In the evening Eld. C. E. Davis gave an illustrated lecture on the Vacation Bible School work and on the day following visited our school which was then in progress. Our speaker for Education was Eld. M. S. Frantz, of Lindsay. He spoke twice, bringing strong and appropriate messages at each service.—Mrs. Mamie Sink, Redley, Calif., July 8.

San Bernardino.—May 25 the District officers of the Ladies' Aid occupied the morning preaching hour, rendering a very inspiring program. June 17 an enjoyable social evening was spent at the home of Brother and Sister Bosserman as a welcome to Brother and Sister Thorne who recently came to our city. We are grateful for the coming of this splendid family and are sure they will render a valuable service to the church. At this time the Riverside unit of the Ladies' Aid of the church was organized. In order to accommodate all, this Society will have two units. The San Bernardino unit will be under the leadership of Sister C. C. Browning, as president, and Riverside having Sister L. D. Bosserman for president. July 2 we convened in members' meeting when delegates were appointed to District Meeting. July 4 our Sunday-school enjoyed its first outing, held in University Park at Redlands. The prayer of the membership of this church is that it may become an uplifting power in the city. Information concerning possibilities and advantages of the city and surrounding country may be obtained by addressing Bro. Edw. Waggoner, 145 Orange St., San Bernardino, or Bro. C. C. Browning, Fattou, Calif.—L. D. and Mrs. Bosserman, Riverside, Calif., July 10.

COLORADO

McClave church met in council June 23, with Eld. Ullom presiding. Ten were received by letter. It was decided to hold our love feast Aug. 23. The church granted Bro. E. Buck a license to preach for one year. July 13 we held an all-day meeting, with Sunday-school and preaching in the forenoon and a basket dinner following. A Christian Workers' Conference was held in the afternoon, and in the evening Christian Workers' meeting and preaching. At the close two young people came forward. We are holding a weekly prayer meeting which is well attended.—Mrs. J. L. Wertz, McClave, Colo., July 14.

ILLINOIS

Cerro Gordo.—Since our last report the church here has had many and varied activities which have been helpful and inspiring to the membership. The lecture course held during the winter months closed with the March number given by Dr. C. C. Ellis, of Juniata College. On April 20 the Bethany Deputation Team rendered a very spirited and profitable program. May 11 Bro. Moyné Landis, of Sidney, Ind., as evangelist, and Sister Linda E. Fanning, of Marion, Ind., as music director, began a two weeks' evangelistic meeting, closing May 25 with three sessions. One elderly person was baptized previously. These meetings were followed immediately on Monday evening, May 26, by the communion service. Eighteen persons from churches in the Western Conference, three families, including the pastor's, making the trip by train. Bro. B. B. Barth was chosen as delegate to the Conference. During the months of July and August the various churches of the town are holding their Sunday evening services together in the town park, the different pastors taking their turns in the preaching. Our Vacation Bible School will begin on Sunday, July 14, with Bro. C. C. Barth as superintendent. This will be our fourth year for our school, which we feel is rendering a real service to the community.—Mrs. B. C. Whitmore, Cerro Gordo, Ill., July 12.

Milledgeville church has had seasons of refreshing the past few weeks. Bro. Greyer, of Ashland, Ohio, gave us two weeks of inspirational sermons. Nine were baptized at the several meetings and two a few weeks previous. Seven of these were heads of families. The communion was well attended. Six ministers were present and helped Bro. Greyer, who officiated. This year the social committee arranged for the celebration of the Fourth of July at the church. The evening was spent in listening to a patriotic address by our evangelist. There were several readings and music by our juniors and young people. Dinner was served on the church lawn, and games were played in the afternoon. It was a day long to be remembered. The young people of our church have recently organized a Young People's Society. We now have five departments, the Young People's, the Christian Workers, the Christian Workers' prayer group, and the Christian Workers' meditative divisions met together for worship and then separate for class work, and the young people and adults have their meetings. After an hour in these departments the entire body meets for a sermonette. July 14 our community Vacation Bible School opened with a sermon by Mrs. Martha Wingerd in charge.—Eva L. Whisler, Milledgeville, Ill., July 11.

Pine Creek.—A very successful Vacation Bible School was held here from June 23 to July 3, conducted by the pastor and his wife, with the young women of the Young People's Class acting as

teachers. Sisters Gladys Plum and Iva Mae Price, from the Polo congregation, also assisted. Our enrollment reached ninety, with an average attendance of sixty-four. The closing exercises were given on Thursday evening, July 3, to a large crowd of attentive listeners. Our communion services were held at the close of the first week of our Vacation Bible School on Saturday evening, with Bro. W. C. Self officiating and Bro. Rolland assisting. Prior to these services two more were received into the Kingdom through baptism. Also five new members have been received by letter. U. H. Hoff, Polo, Ill., July 10.

Springfield.—Our fourth annual Vacation Bible School was held June 16 to 27. The children eagerly look forward to the school and each year proves more successful than the preceding. The school was conducted entirely by volunteer workers and was self-supporting through the offerings taken during the school and on the night of the program. Over a hundred were enrolled, with an average attendance of seventy-two and a perfect attendance of forty-six. The Scripture memorized by the group represented 1,871 verses. The Bible and missionary stories told would be equal to telling one child over 1,200 stories. In addition to all this were the Bible lessons, songs and hand work. The first day of the school the children with flags, banners and drum marched through the streets of the vicinity which gave favorable advertisement to the school. On the last day all took lunch to a near-by park and enjoyed an outing. The children gave a demonstration program on Sunday evening, June 29, to a large and appreciative audience.—Mrs. J. C. Shull, Springfield, Ill., July 12.

INDIANA

Arcadia.—We met in council July 5, with Eld. I. B. Wake in charge. One letter was granted. Brethren I. B. Wake and Dallas Barnhizer were elected delegates to District Conference. We decided to hold our fall communion Oct. 4, beginning at 10 A. M. Our Sunday-school is progressing nicely and the outlook is very promising in all departments of our church work. A season of refreshment was enjoyed June 21 and 22 when the Young People's Conference met in this church. A number of young people of the District and other places were present. Bro. Walter J. Heisey, of Chicago, Christian Workers' Conference, gave several talks. Bro. C. W. work on the China mission field. Bro. Schwalm, of Manchester College, gave two addresses which were much appreciated. The conference made a good impression on the community.—Sarah Kinder, Arcadia, Ind., July 11.

Bethany.—Those coming by street car to the Summer Assembly at Bethany, Northern Indiana, Aug. 5-7, will be met at Arnolds station on the Winona line. Bro. Lee Cory, of Millford, preached for us July 6. The attendance and interest at services are fine.—Mrs. Bertha B. Weybright, Syracuse, Ind., July 16.

Buck Creek.—June 29 we reorganized the Christian Workers' Meeting, with Sister Myrtle Lott, president. Our Sunday-school decided to have an outing Sept. 6 at the New Castle Memorial Park; Young People's Conference July 26 and 27; Sunday, an all-day basket dinner at the home of Bro. C. W. Metzger, with a very interesting message Sunday evening from the text: "Behold the Lamb of God that taketh away the sin of the world."—Phoebe E. Teeter, Moorland, Ind., July 7.

Cart Creek church met in council June 26, with Eld. O. C. Rife presiding. At the morning services, July 6, we were especially pleased to have Bro. Otto Winger, president of Manchester College, with us. He gave a splendid message on "The Christian Church of his boyhood days we always appreciate his coming. In the evening the West Manchester quartet gave a musical program that was enjoyed by all. These young people are giving splendid messages through song. Both services were well attended. Oma M. Rife, Converse, Ind., July 10.

Elkhart City church met in council June 9, with Eld. E. C. Switzer presiding. Two delegates were elected to District Meeting to be held at this place, and arrangements were made for the same. Bro. E. C. Switzer was re-elected pastor to serve for one year. Bro. David Metzger gave very interesting sermons at the morning and evening meetings, Sunday, April 27.—Wayland Grove, Elkhart, Ind., July 10.

Fairview church met in members' meeting July 7, with a good attendance. A committee was appointed to work out a program for our Harvest Meeting, which is to be held in connection with our series of meetings, which we shall announce at a later date. Bro. John W. Root was selected to represent the church and Sunday-school at our District Meeting to be held at Hagerstown, Ind., the fourth week in August, with Bro. Joseph Fisher and Clarence Eld. as alternates. Oct. 11 was the date selected for our love feast, at 6 P. M. A young lady has been received into the church by baptism since our last report.—Mrs. Lulu E. Root, Lafayette, Ind., July 14.

Middlebury church met in council June 26, with Eld. T. E. George presiding. We decided to hold our Harvest Meeting Sunday, Aug. 10, offering for Christian Workers' Meeting. Bro. Paul Shrock, as president, our delegates to District Meeting are Brethren Cyrus Steele and J. H. Shrock, with Bro. D. B. Bollinger and Sister Orpha Misher, alternates. One letter has been received since the last report.—Mamie A. Cripe, Middlebury, Ind., July 6.

Oscola church met in council May 10, with Eld. Bert Pontius presiding. July 6 we had the pleasure of having Sister Mary Shaffer, returned missionary from China, with us. She gave a very interesting talk on the mission work being done in China which was much appreciated by all. Sept. 27, at 7 P. M., we plan to have our love feast and two weeks previous we expect to have a revival, but so far no evangelist has been secured.—Ethel Pontius, Oscola, Ind., July 10.

Rock Run congregation met in regular council July 11, with our elder, Bro. J. Harvey Shrock, presiding. One letter was granted. Sunday-school officers, for the year beginning Oct. 1, were elected, with Eld. Bert Berkey, superintendent. Our delegates to District Meeting are Bro. J. Harvey Shrock, and Bro. B. B. Barth. Sister Lucretia Hartsoog and Bro. L. F. Phillips as alternates. Bro. J. Harvey Shrock was re-elected elder. We decided to have the fiscal year begin Sept. 1. June 8 our elder, Bro. Shrock, preached for us in the morning, and on June 15 Bro. Fred Uley preached in the morning and evening. Sunday-school enjoyed a splendid outing on the Fourth of July at Oakwood Park Lake Wawasee. There were about seventy-five in attendance. Our series of revival meetings is to begin Sept. 2, conducted by the pastor.—Ervin Weaver, Goshen, Ind., July 12.

Topeka.—June 28 the members met in council, with Eld. Steele presiding. The following officers were elected for six months: Clerk, Jess Marshall; Sunday-school superintendent, Dan Kauffman; Christian Workers' president, Jessie Marshall. A ministerial board was also chosen. Our love feast will be held Sept. 13, with the Harvest Meeting Sunday following. July 6 Bro. David Metzger, of Nappanee, Ind., preached to us in the morning and evening.—Mary Kauffman, Topeka, Ind., July 11.

Union City church met in council June 29, with Bro. Chas. Flory presiding. We decided to hold our fall communion on the evening of Oct. 26. The young people were granted the privilege of organizing a Christian Workers' Society. At a called meeting on June 27 the question of securing a pastor for the coming year was discussed. Two auto loads of our young people attended the Fourth of July picnic at the home of Bro. C. W. Metzger, a fine time. Our Sunday-school will hold a picnic on July 20.—Mrs. Ruth Ruff, Union City, Ind., July 8.

Wabash City church met in council June 5, with Eld. Amsey Snell in charge. Bro. Jesse Cook was chosen pastor for the following year. On Sunday evening, June 15, a Children's Day program was given which was very successful. On June 22 the young people from West Manchester gave a musical program which was very much enjoyed by all.—LaDora Green, Wabash, Ind., July 7.

THE NEW MEYERSDALE CHURCH

(Continued from Page 475)

The music and singing for the occasion were features. The chorus and congregational singing at all of the services was directed by Prof. J. W. Yoder, and Mrs. Franz, wife of the pastor of the local Lutheran church, sang a beautiful and appropriate solo. The pianists were Sisters Roy Vought, Hurley Fike and Elizabeth Gnagey. The male chorus of the Walnut Grove Church of the Brethren, Johnstown, also sang at the morning service on dedication day. C. Q. Griffith led the Young People's Chorus.

The pastor of the church, Bro. T. Rodney Coffman, and the members of the building fund committee—J. M. Gnagey, Elias Schrock, H. L. Griffith, M. C. Horner and Perry C. Miller—to whose vision, energy and hard work we are indebted for this comfortable and commodious temple of worship, are deserving of the praise of the entire membership for their magnificent accomplishment, and also the building committee, composed of the following brethren: Perry C. Miller, J. M. Gnagey, D. J. Fike, M. C. Horner, S. L. Saylor and T. R. Coffman, who did their work so faultlessly, and of course not forgetting the membership generally, who gave so liberally of their means for the prosecution of the work.

The beginning of the Church of the Brethren in this immediate vicinity was in the spring of 1783, when several ministers from the eastern part of the State visited John Keagey, a Tunker deacon, who settled a few miles south of what is now Meyersdale, and who succeeded in organizing a church and promoting Keagey to the ministry. Later Peter Livengood, Christian Hochstetler, Michael Buechley and John Olinger, who had been members of the Amish church, and who had been living in this vicinity as far back as 1772, united with this Tunker church. Up until 1849 the entire county was practically a single charge, with preaching places at different points, the old-time preachers riding horseback from place to place, often from one end of the county to the other. The first church edifice was built in Brothers Valley Township, near Berlin, in 1845; the next at Summit Mills in 1846, with a seating capacity of 1,200. The next building was erected at Berkley's Mill in 1850, and at Meyers Mill (now Meyersdale) in 1851. From this time the church began to grow rapidly and other buildings were erected from time to time, and the county divided into districts.

Since its organization in Meyersdale the church has been in charge of only three ministers. The late Elder William Howe was chosen minister when the late Bishop Lint was no longer able to minister to the needs of the congregation. Bro. Howe was succeeded by the present pastor, Bro. T. Rodney Coffman, who has served as elder and pastor for the past six years. The membership of the church is now 550, with excellent prospects for future growth, now that we have a plant second to none in the county.

Meyersdale, Pa.

W. A. Shoemaker.

IN MEMORY OF AUBREY C. NOLLEY

One of the saddest accidents which have ever occurred in our community happened on Saturday evening, June 21, when Bro. Aubrey C. Nolley was fatally burned by a gasoline explosion which resulted in his death about thirty-six hours later. A physician was summoned and he was rushed to the hospital where all was done that medical skill and attention could do. Bro. Nolley called for the anointing which was administered a few hours after the accident. This service seemed very comforting to him. It was hoped and believed by all that his would be a speedy recovery but complications arose as a result of the burns. He died June 23, 1924, aged twenty-three years.

Bro. Nolley was a grandson of the late Bro. J. W. Poff who remembered the General Mission Board in a very liberal way a few years ago. He is survived by his parents, Brother and Sister W. R. Nolley, of Christiansburg, Va., his wife and daughter, two brothers and three sisters. Bro. Nolley was baptized at the age of ten. He graduated from Christiansburg High School and the National Business College of Roanoke, Va. He was married to Cleo Showalter, daughter of Eld. J. S. and Sister Ida Showalter, on Aug. 3, 1922. He was a highly esteemed employé of the Farmers' National Bank of Salem, Va., at the time of his death. He had only been in our midst for a short time but had by his genial good nature and fine Christian character won for himself a host of friends. His sudden and tragic death has cast a gloom over the entire community. His suffering at the last was intense but he bore it all patiently.

A large concourse of people attended the funeral and burial service at the Peters Creek church, which service was conducted by Eld. D. C. Naff and the writer.

Salem, Va.

Levi Garst.

IN MEMORY OF SISTER RUTH KULP

On Sunday morning, June 29, the First Church held memorial services for Sister Ruth Kulp. The church was crowded with those to whom she had endeared herself while she but a few years ago worked with us as pastor's wife. She came to us as the bride of Bro. H. Stover Kulp.

Her favorite hymn, "Open Mine Eyes," was sung by the choir. Dr. C. C. Ellis, who had been closely associated with her, spoke touchingly about her consecrated life and work here and in Africa. He told how heroically her fa-

ther and mother gave her, and the burdens of Bro. Kulp in Bro. Helser's illness, Ruth's illness, the passing over of his father and now this sorrow. But in God's will he will go on until God's work is done. He will not fail God as she has not, for "she hath done what she could." She took not only second best, but the best and laid it on the altar and gave it to Jesus Christ for Africa.

He said the First Church stood back to bear the torch until it lights all Africa and now her lonely grave is a challenge to start and arouse us from lives of ease and luxury to greater service to win that dark continent for Jesus Christ.

Sister Esther Swigart, a classmate, told us about Sister Kulp's life as she knew her at school. Ruth was our constant cheer and comfort. She said her outstanding characteristic was never losing an opportunity no matter how small to help others. She always held her devotions at early morning watch. She lived a four-fold life.

While the choir softly sang, "Must I Not Bear the Cross Alone," Miss Ruth Replogle, who but a short time ago had pinned a crimson cross on our service flag, now placed there the golden cross, and henceforth we see her stand glorified.

Our church will never forget Sister Kulp's services, for she was beloved by the young and the old, and not a home in the First Church that did not daily pray for Ruth and Stover. She was a born leader, fearless in every undertaking, very efficient, for she could adapt herself to all conditions. She knew no sacrifice, so true and loyal was her love for her work. Africa's mission has been sealed with her precious life and great will be the harvest.

Philadelphia, Pa.

Mrs. Wm. H. B. Schnell.

AID SOCIETY NOTES

Sister Minnie has written something of our business session at Hershey and I wish to speak briefly about the different numbers on our program. All of the sisters who had been asked to take part came to Conference well prepared for their various duties.

Sister Eliza Miller, of India, led in an opening prayer. Sister W. D. Keller, of Pennsylvania, the first president of our General Aid, gave an excellent address on "Faithful Stewardship." Sister Nellie Wampler, of the Virginia Industrial School, in the short time given her told some interesting things about her work. All would have been glad to hear her speak longer. The Unity quartet, of Virginia, sang two splendid selections. Sister Lois Eller delighted the audience with several short readings. Sisters Miller, Stoner and Garst gave short talks on different phases of our work, after which we had some discussion.

As it has always been difficult to get our sisters together in a called meeting for business, we decided to try having the business immediately following our program. In the time given us we did not find this satisfactory.

We are hoping that the Conference Committee will assign us two periods next year, one for our program, and one for business. Also next year we hope to have Aid Society headquarters where we can find each other when we want to talk over our work. We hope that every local society will cooperate with the General officers in building up a bigger and a better organization as the years go by.

Broadway, Va.

Mrs. John C. Myers.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-wedded couple. Request should be made when the notice is sent, and full address given.

Board-Delph.—By the undersigned, at the home of the bride, July 5, 1924, Mr. Charles Board and Sister Martha Delph, both of Kokomo, Ind.—J. A. Miller, Kokomo, Ind.

Berkelie-Reese.—By the undersigned, at his residence, July 1, 1924, Rev. Walter F. Berkelie, of Johnstown, Pa., and Sister Daisy Reese, of Jones Mills, Pa.—J. Lloyd Nedrow, Johnstown, Pa.

Brooks-Miller.—By the undersigned, at his residence, June 28, 1924, Archie Van Dyke Brooks and Pauline Patricia Miller, both of La Verne, Calif.—S. J. Miller, La Verne, Calif.

Cordier-Butterbaugh.—By Bro. R. H. Miller and the writer, May 24, 1924, in the Walnut Street church, North Manchester, Ind., Bro. Andrew W. Cordier, of Hartsville, Ohio, and Sister Dorothy Butterbaugh, of North Manchester, Ind.—V. F. Schwalm, North Manchester, Ind.

Cupps-Wine.—At the home of and by Eld. P. J. Wenger, June 5, 1924, Bro. Boyd E. Cupps, of Staunton, Va., and Sister Anna C. Wine, of Mt. Sidney, Va.—Lila B. Wine, Mt. Sidney, Va.

Davis-Julius.—By the undersigned, at his residence, June 25, 1924, Christian S. Davis, of Live Oak, Calif., and Florence E. Julius, of Empire, Calif.—A. O. Brubaker, Fresno, Calif.

Macomber-Forsyth.—At the home of the bride's parents, on June 25, 1924, by the undersigned, Mr. Henry Edmund Macomber and Sister Iona Gay Forsyth—A. O. Moté, Detroit, Mich.

Mann-Crowe.—By the undersigned, at the home of the groom's mother, June 13, 1924, Mr. Frank R. Mann, of St. Cloud, Minn., and Sister Elva Crowe, of Foley, Minn.—Glen R. Montz, Preston, Minn.

Nicholson-Hechler.—By the undersigned, at his residence, June 29, 1924, Edward B. Nicholson and Sister Annie M. Hechler, both of Somerset County, Pa.—J. W. Wegley, Somerset, Pa.

Stauffer-Angel.—By the writer, July 6, 1924, in the Walnut Street church, North Manchester, Ind., Bro. Robert Stauffer, of North Manchester, Ind., and Sister Irene Angel, of North Webster—V. F. Schwalm, North Manchester, Ind.

Wilson-Jones.—By the undersigned, at his residence, July 5, 1924, Mr. Chester Wilson and Miss Ruth Jones, both of Burlington, Ind.—J. A. Miller, Kokomo, Ind.

FALLEN ASLEEP

Arnet, Susie Matilda, daughter of Daniel and Nancy Brandenberg, born near Trawood, Ohio, died near Potsdam, Ohio, June 9, 1924, aged 59 years, 10 months and 6 days. July 8, 1882, she married Jos. B. Arnet. Six children were born to this union. She united with the Church of the Brethren at Potsdam about twenty years ago. The husband survives with five children, seventeen grandchildren, two sisters and one brother. Services at Potsdam by Eld. A. Bucklew, assisted by Bro. Lester Hecsey. Interment in Mole cemetery—Mary Weisenbarger, Lima, Ohio.

Beal, Wm. S., son of Solomon N. and Catherine Beal, born in Somerset County, Pa., died at his home in Maxwell, Iowa, May 26, 1924, aged 71 years and 9 months. June 1, 1879, he married Agnes Saylor, and in 1881 they moved to Story County, Iowa. He united with the Church of the Brethren about thirty years ago and remained a member of the Indian Creek church until his death. He leaves his wife, two sons, six grandchildren, two brothers and two sisters. Services at the church by Eld. E. D. Fissel. Interment in the Indian Creek cemetery—Mrs. Roy Beal, Maxwell, Iowa.

Blue, Sister Mary J. Callam, died June 4, 1924, in Wichita, Kans., aged 80 years, 8 months and 19 days. She married Arthur Blue in 1850, in Camden, Ind.; he preceded her in 1907. There were twelve children. She united with the Church of the Brethren in 1879 and remained faithful to the end. She was a patient sufferer and bore her afflictions uncomplainingly, trusting everything to her Savior. She leaves ten children, one brother, forty-eight grandchildren and eighteen great-grandchildren. Services at the West Side church by the writer, assisted by Eld. H. F. Crist—J. R. Wine, Wichita, Kans.

Brubaker, Lucy Madara (nee Eller), born in Roanoke County, Va., June 26, 1836, died in Jefferson Township, Roanoke, Va., June 29, 1924. She was the daughter of Eld. J. W. Eller and wife, both deceased. She united with the Brethren Church early in life and in later years with the Old Order Brethren. She married Josiah Brubaker in 1859. The husband survives with seven children, sixteen grandchildren, one sister, three half-sisters and two half-brothers. Services at the home by Brethren Wm. Peters, John Rutrough and D. C. Naff. Burial in the family cemetery—Mrs. Jennie A. Neher, Salem, Va.

Cook, Margaret (Hoover), born in Elkhart County, Ind., died at her home near Billings, Okla., June 20, 1924, aged 71 years, 8 months and 12 days. She married W. G. Cook in Marshall County, Mo., in 1859. There were seven children, two of whom preceded her. The husband died three years ago. Five children and a brother survive. Mr. and Mrs. Cook lived in Indiana about twelve years after their marriage, in South Dakota for seventeen years, Illinois five, coming to Oklahoma nineteen years ago. Services at the Polio cemetery. She had been a member of the Brethren Church since early life and was a zealous worker in the church her husband founded in their home section—Gracie Underwood, Billings, Okla.

Crues, Sister Tabitha, born in Juniata County, Pa., died June 12, 1924, aged 73 years, 4 months and 6 days. She was the daughter of Eva Elizabeth and Benj. G. Frey, the ninth in a family of thirteen. At the age of twenty-two she left her home to visit relatives in Ohio, where she met Moses Crues, whom she married July 12, 1824. Later she became a very earnest and zealous minister in the Church of the Brethren. They established their home in North-western Ohio, where they lived until 1882, when they moved to Indiana, later to Missouri, and finally to Kansas City in 1910. Bro. Crues died more than three years ago. Four children survive with six grandchildren and five great-grandchildren, also one brother. She united with the Church of the Brethren in 1876. She was very devoted to the church of her choice and always exhibited an exemplary spirit and Christian character. Burial in Forest Hill cemetery. Services from the First Church of the Brethren by the writer—J. A. Wyatt, Kansas City, Mo.

Eberly, Elizabeth, nee Reinhold, Ephrata's oldest resident, died at her home July 5, 1924, aged 97 years, 5 months and 27 days. She was born at Jaimert, Pa., Jan. 8, 1827, and resided in that locality until about 1850. For a time she lived in Denver. Her husband, Isaac Eberly, died in 1911. She was a member of the Brethren Church for nearly thirty-four years. In spite of her age she enjoyed living and was interested in affairs of the day. She was a regular attendant of Sunday-school and church until about a year and a half ago, and was able to attend every communion service since she united with the church, with the exception of one. She lived a true Christian life, was kind, patient and communed much with God. She is survived by three daughters and two grandsons. One daughter preceded her. Services by Elders David Kihlneier and Samuel Kulp at the local church. Interment in the Fairview cemetery, Denver, Pa.—Gertrude R. Shirk, Ephrata, Pa.

Garrett, Monroe Guy, born April 19, 1917, died June 7, 1924, aged 6 years, 8 months and 18 days. Death was due to an accident when he was run over by an auto. He was the son of Brother and Sister Guy Garrett, living near Salem, Va. Services at the home by the writer, assisted by Brethren L. N. Kinzie and J. S. Showalter—Levi Garst, Salem, Va.

Graybill, Lucinda W. (Johns), born in Lancaster County, Pa., died July 7, 1924, in the home of her daughter, Mrs. John Ramsey, Newton, Kans., aged 71 years, 7 months and 27 days. She married Adam B. Graybill in Lancaster County, Pa., Oct. 16, 1852. They were two sons and one daughter. She leaves her three children, two brothers, five grandchildren and five great-grandchildren. Her husband preceded her nearly eight years ago. She gave her heart to the Lord and joined the Brethren Church in 1880. She lived nearly forty-four years in the service of her Lord and was always faithful. Services by the writer, assisted by Eld. C. A. Crist. Burial in Greenwood cemetery, Newton, Kans.—Beauford F. Miller, Newton, Kans.

Grimes, Bro. Andrew, died June 15, 1924, aged 73 years, 10 months and 8 days. He was a son of Wm. and Deborah Grimes. He married Susan Grimes, who preceded him several years ago. Since then he made his home with his brother. He is survived by one brother and one sister. He was a faithful member of the Church of the Brethren. Services by Eld. Ira C. Kolsopple, assisted by Eld. J. S. Herschberger and W. M. Jay of the Christian Church—Nancy Lashley, Everett, Pa.

Lamb, Nancy Catherine Cline, of Penn Laird, Va., died April 23, 1924, aged 69 years, 4 months and 27 days. During her girlhood days she joined the Church of the Brethren and was a faithful and consistent member until death. At the age of twenty she was united in marriage to Reuben Lamb who died twenty-one years ago. She was the mother of eight children, all living but two. She was loved by all, and will be greatly missed. Kind, generous and thoughtful, although a woman of few words, she made all feel that she was their friend. Services at Mill Creek church by Bro. C. E. Long—Minnie Miller, Port Republic, Va.

Heeter, John P., born near Pymont, Ohio, died at Pittsburgh, Ohio, June 30, 1924, aged 69 years, 4 months and 11 days. In 1875 he married Anna Maria Stauffer. There were two daughters and one son. In February, 1884, he united with the Church of the Brethren, of which he remained a member until death. There remain his wife, two daughters, one sister, one brother and fourteen grandchildren. Services at the Pittsburgh house by Eld. N. W. Binkley, assisted by Eld. Jesse Stutsman—Mrs. S. E. Delk, Pittsburgh, Ohio.

Kurts, Barbara Ann (Neiswander), born in Wayne County, Ohio, Sept. 23, 1848, died June 30, 1924, at the home of her daughter, Mrs.

P. C. Cornell, in Greenfield, Iowa. She was married to H. Kurtz Feb. 7, 1867. There were ten children. She united with the Church of the Brethren in her youth and lived a very devoted life. They spent a number of years in Cerro Gordo, Ill., coming to Greenfield in 1896. They had their membership in the Salem congregation near Lenox. Services in the Baptist church, Greenfield, by the writer, assisted by Rev. W. H. Meredith, the Methodist pastor. Interment in the Greenfield cemetery.—Homer Caskey, Lenox, Iowa.

Livingston.—Bro. George R. died at his home in Salix in the bounds of the Johnstown congregation, Cambria County, Pa., June 16, 1924, aged 31 years, 11 months and 18 days. He had a severe attack of the influenza nearly six years ago, which he never fully recovered. He is survived by his father, wife, one daughter and two sisters. He received the anointing a few days prior to his death. Funeral services in the Salix Evangelical Church, conducted by the writer, assisted by Eld. L. S. Knepper and Rev. J. D. Hammer, of the Evangelical Church. Interment in the Knave cemetery.—D. F. Hoover, Windber, Pa.

Lohr, Sister Lavina, widow of Henry Lohr, died July 6, 1924, at the Brethren Home, at Neffsville, Pa., aged 77 years, 5 months and 26 days. Her husband died thirty-one years ago, and her children preceded her in death. Thus being left without a home among her own family, she became an inmate of the above institution, three months ago. She united with the church soon after her husband's death, and spent most of her life in the Round Top region, the northern part of our congregation (Gottewago). Services in the Sand Hill Lutheran Church, by Bro. John C. Zug, where interment was also made.—Minnie G. Hostetter, Lawn, Pa.

Long, Jacob, born in Huntingdon County, Pa., died at the home of his daughter, Mrs. Lyle Scholes, of Des Moines, Iowa, June 9, 1924, aged 75 years, 8 months and 12 days. Bro. Long joined the Church of the Brethren in his youth. He was one of the charter members of the Panther Creek church near Adel, Iowa. Services by the writer in the Panther Creek church. Interment in the cemetery near by.—D. F. Landis, Des Moines, Iowa.

Lutz, Laura Elizabeth, died June 19, 1924, in the bounds of Lower Stillwater church, Montgomery County, Ohio, of a complication of diseases, aged 63 years, 5 months and 22 days. She was the daughter of James and Magdalena Oakes Shaffer. She was married to Wm. Lutz Sept. 21, 1878. They were the parents of one son and two daughters. In August, 1923, she became a member of the Church of the Brethren by baptism. There survive her husband, five children, seven grandchildren and one brother. Services at Trotwood Brethren church by Eld. H. L. Clappert and the writer. Interment in Ehrstine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Mattox, Lois Irene, daughter of Leonard and Cora Mattox, died at the home of her parents near Scottville, Mich., June 16, 1924, of peritonitis, aged 1 year, 11 months and 20 days. She leaves her parents and two sisters. Services at the Sugar Ridge church by the writer. Interment in Brookside cemetery.—J. J. Hamm, Custer, Mich.

Mumaw, Reuben F., son of Bro. Geo. and Sister Elizabeth Mumaw, born in Lancaster County, Pa., died at his home in Mogadore, Ohio, June 21, 1924, aged 84 years, 8 months and 17 days. Jan. 24, 1861, he married Sister Mary A. Miffler, who preceded him one year ago. One daughter, died in infancy. He leaves three daughters, five grandchildren and two sisters. Services at the Springfield church by Bro. C. L. Wilkins, assisted by Brethren M. S. Young and I. R. Young. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Petry, Sister Grace (Buckley), born in Southern Illinois, died June 25, 1924, aged 38 years, 11 months and 3 days. She married Carl G. Petry on Thanksgiving Day, 1908. They have three children and her husband survives, also her aged parents, two brothers and four sisters. She accepted her Savior in early youth and labored in fellowship with the Church of the Brethren until her departure. She leaves us a precious example of faith, patience and diligence in the Lord's service. Services by the writer. Interment in the Greenwood cemetery.—Fred A. Flora, East San Diego, Calif.

Puterbaugh, Levi, born in Cass County, Ind., died April 28, 1924, aged 63 years, 11 months and 3 days. In 1888 he accepted Christ and some years later was elected to the ministry in which capacity he served until death. About four years ago he suffered a stroke of paralysis, from which he never fully recovered. He leaves his widow, four children, one sister and six grandchildren. Services at the Walnut Church of the Brethren by Bro. H. A. Claybaugh. Burial in near-by cemetery.—Esther L. Rohrer, Argos, Ind.

Rohrer, Ammon, born in Miami County, Ind., died June 21, 1924, aged 61 years, 11 months and 4 days. Nov. 28, 1837, he married Martha Long, to which union were born four children. There are also eight grandchildren and four brothers. His wife and parents preceded him. More than thirty years ago he accepted Christ as his personal Savior and united with the Church of the Brethren. All through these years he was a faithful, consistent Christian. Death came through the accidental discharge of a gun. Services at Argos in the Church of the Brethren. Interment in the cemetery adjoining the church.—Esther L. Rohrer, Argos, Ind.

Shirey, Sister Eliza Good, born Aug. 14, 1847, died June 20, 1924. She was bereft of her companion several years ago and had since made her home with one of her daughters. She was sick only about a week. She united with the church in early life and lived a faithful and consistent life. She leaves seven children, two sisters and three brothers. Services by Eld. C. E. Long from Mill Creek church. Interment in Mill Creek cemetery.—Ida Wilberger, Fort Republic, Va.

Smith, Susan Rebecca (Freeland), died at the home of her son, W. D. Smith, at Hazelton, W. Va., June 5, 1924, aged 85 years, 4 months and 10 days. She married Wm. Henry Smith Sept. 24, 1855. There were four sons and one daughter. Her husband and one son preceded her. She leaves four children, two sisters, nineteen grandchildren and four great-grandchildren. She united with the Church of the Brethren in early youth and lived a faithful Christian life to the end. She was an invalid for a number of years but bore her affliction with patience and Christian fortitude. During her last illness she called for the anointing. Services at Glade Union church by Eld. Jeremiah Thomas, assisted by Rev. S. E. Ryan. Interment in the Willet cemetery.—Rosa B. Guthrie, Hazelton, W. Va.

Stutz, Bro. Lester Earl, died July 4, 1924, of tetanus, at the Miami Valley Hospital, Dayton, Ohio, aged 9 years, 7 months and 20 days. He was the youngest son of Jacob and Sister Mamie Stutz, born at Tylersburg, Ohio. His father died some years ago, since which the mother has tried to keep the family together. In September, 1923, he was baptized along with an older brother and others of his Sunday-school class. He leaves his mother, four brothers and one sister. Services at Happy Corner church. Burial at Ehrstine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Widner, Mary Bonita, daughter of Eura and Bess Widner, died May 25, 1924, aged 15 years, 1 month and 11 days. She was brought up under church influences and early in life sought her Savior. Two years and a half ago she, with her sister, who has gone on before, felt and obeyed the call to give her heart to him. She is survived by her parents. Services at the Lutheran church by Bro. G. W. Phillips. Interment in Walton cemetery.—Grace Smith, Walton, Ind.

Yates, Ray Henley, born near Denton, Nebr., Feb. 15, 1894, died July 1, 1924, at a hospital in Cheyenne, Wyo. He was returning from California for a visit with his mother and home folks, when he met with an accident which resulted in his death. He saw four years of active service in the late war, and was twice decorated for bravery. Dec. 21, he married Marie Downey. He leaves his mother, wife, one daughter, stepfather, three brothers, two step-brothers and four stepsisters.—Leonora Yates Becker, Elm Creek, Nebr.

Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

- | | |
|---|---|
| The Beatitudes , - - - - - 75c
By S. N. McCann
A careful and illuminative study of this the heart of the message of Jesus Christ. | The Dynamic of All-Prayer - - - \$1.00
By G. Granger Fleming
A thoughtful analysis of prayer and its compelling power by a layman. |
| Christianity at the Fountain , - - - \$1.00
By D. Hays
The final and permanent message of one of our well-known writers. | The Ministry of Intercession , - - - \$1.25
By Andrew Murray
Emphasizing prayer for others. |
| God's Means of Grace , - - - - - \$2.00
By C. F. Yoder
An earnest and thoughtful discussion of the aids divinely given for the building of Christian character. | Things to Live For , - - - - - \$1.75
By J. R. Miller
Emphasis is placed on those things that make for true success. |
| A Better World - - - - - \$1.50
By Tyler Dennett
A study of the task of Christianity in the building of a "Better World." | The Practice of Prayer , - - - - - 75c
By G. Campbell Morgan
Its purpose is to encourage a revival of family prayer. |
| Personal Life of David Livingstone - \$1.50
By W. Garden Blaikie
To know this great man as portrayed in this book is an inspiration and blessing to any Christian heart. | How to Master the English Bible , - 50c
By James M. Gray
The instruction herein contained and perseverance will enable you to do it. |
| Life of R. H. Miller - - - - - \$1.00
By Otho Winger
An inspiring story of the life of a great leader in the Kingdom. | The Book of Personal Work , - - - \$1.25
By John T. Faris
Stories of winning men to Christ through personal evangelism. |
| The Lord Our Righteousness , - - - - 50c
By S. N. McCann
A careful study and wise presentation of the doctrine of justification by faith. | Prophecy and the Lord's Return , - - 75c
By James M. Gray
What do the prophets teach about this great event? |
| The Meaning of Prayer , - - - - - \$1.15
By Harry E. Fosdick
One of the best books on this important subject. | The Bible and Life , - - - - - \$1.50
By Edwin H. Hughes
Showing the relation of the Bible to modern life. |
| Quiet Talks About Jesus , - - - - - \$1.25
By S. D. Gordon
A view of God as we see him revealed in Jesus. | Purpose in Prayer , - - - - - \$1.25
By E. M. Bounds
One of the elements of success for those who would be greatly used of God. |
| Quiet Talks About the Crowned Christ , - \$1.25
By S. D. Gordon
A helpful study of the Book of Revelation. | The Real Christ , - - - - - \$1.75
By R. A. Torrey, D. D.
These pictures show us the Real Christ stripped of many false ideas about him. |
| Quiet Talks About Our Lord's Return , - \$1.25
By S. D. Gordon
New light on the meaning of the Lord's return. | Times of Retirement , - - - - - \$1.00
By George Matheson
Encouragement to communion with God. |
| Quiet Talks About the Tempter , - - - \$1.25
By S. D. Gordon
Messages that help one win the victory over sin. | Moral Paradoxes of St. Paul , - - - \$1.00
By H. L. Watkinson
An interesting development of those statements of St. Paul which appear contradictory. |
| Quiet Talks on Following the Christ - \$1.25
By S. D. Gordon
A portrayal of Christ as a magnetic leader. | Border Lines in the Field of Doubtful Practices , - - - - - \$1.00
By H. Clay Trumbull
The author points out the limits in many fields where there is doubt in some minds. |
| Quiet Talks on Home Ideals , - - - - - \$1.25
By S. D. Gordon
"These are the quietest talks of all." | The Book of Answered Prayer , - - - \$1.25
By John T. Faris
Stories of experiences of answered prayer. |
| Quiet Talks on Personal Problems , - \$1.25
By S. D. Gordon
Talks to searchers after the truth. | Social Christianity in the New Era , - \$1.25
By Chaplain Thomas Tiplady
A book whose keen vision and spiritual insight compel respect if not agreement. |
| Quiet Talks on Power , - - - - - \$1.25
By S. D. Gordon
A study of the sources of power for Christian living. | The Three Hour Sermon , - - - - - \$1.25
By Paul Kanamori
Setting forth the essential elements of the Christian faith by a Japanese evangelist of note. |
| Quiet Talks on Service , - - - - - \$1.25
By S. D. Gordon
Quiet yet winning appeals to action. | The Book of Faith in God , - - - - - \$1.25
By John T. Faris
Experiences of many who made the venture of faith. |
| Quiet Talks on John's Gospel , - - - - \$1.25
By S. D. Gordon
A picture of the winsome Christ of St. John's Gospel. | The Book of God's Providence , - - \$1.25
By John T. Faris
Evidences of God's care in every day life. |
| Quiet Talks on Prayer , - - - - - \$1.25
By S. D. Gordon
Of this book one reader has written: "I have been thrilled to pray." | Fundamentals of Prosperity , - - - \$1.00
By Roger W. Babson
Faith, integrity, industry and brotherly kindness—are not these fundamentals essentially Christian? |
| Quiet Talks With World Winners , - \$1.25
By S. D. Gordon
Talks that inspire one to do his bit to win the world for Christ. | Paul the Dauntless , - - - - - \$2.50
By Basil Mathews
A fascinating sketch of that early proponent of Christianity. |
| Life and Sermons of Elder James Quinter , \$1.00
By Mary N. Quinter
A sketch of one whose beauty and purity of life will ever be an inspiration. | The Christ We Forget , - - - - - \$2.00
By P. Whitwell Wilson
In vivid, arresting form the author sets forth the Man, Christ Jesus. |
| New Testament Doctrines , - - - - - 75c
By J. H. Moore
A clear and interesting exposition of the great doctrines of the church. | The Church We Forget , - - - - - \$2.00
By P. Whitwell Wilson
In modern dress the early churches are marshalled before us. |
| Practical Sermons - - - - - \$1.75
By I. J. Rosenberger
One of the best books of sermons we have ever published. | |

Brethren Publishing House, Elgin, Ill.

Official Organ of the Church of the Brethren

EDWARD FRANTZ,	.	.	.	.	.	.	.	.	.
H. A. BRANDT,	.	.	.	.	.	.	.	.	.

Editor
Assistant Editor

Notes From Our Correspondents

(Continued from Page 477)

Scalp Level. The Daily Vacation Church School which was held in the Church of the Brethren during the two weeks, June 16-18, under the principalship of the pastor, L. S. Kuepper, was largely attended by the children of the community and the interest seemed to increase up to the very last moment. The group of instruction consisted of Miss Mary Weaver for the Intermediates, Miss Maude Hyster and Mrs. L. Weaver for the Juniors, Mrs. James C. Hyster and Mrs. Bessie Oatman for the Seniors, and Mrs. Mary and Mrs. L. S. Kuepper for the beginners. All of these labored earnestly throughout the school term for the best interests of the children, and the program rendered on commencement night pro-

SOUTH DAKOTA.

TEXAS

VIRGINIA

WEST VIRGINIA

WISCONSIN

ANNOUNCEMENTS

DISTRICT MEETINGS

The Church

a body of Christians originated early in the sixteenth century.

ing a natural outgrowth
deformation.

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

Not, You Will Want a Copy of

Of the Hershey Conference

Price only fifty cents per copy.

Brethren Publishing House
Elgin, Illinois

About

HYMNS of PRAISE

ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 73

Elgin, Ill., August 2, 1924

No. 31

In This Number

Editorial—	
For a Stronger National Defense.	481
The Right Really Pays Best.	481
A Question of Taste.	481
Willing to Want the Best.	481
Among the Churches.	484
Around the World.	489
The Quiet Hour (J. H. H.).	489
Our Forward Movement—	
Seesawing.	485
Notes on Religious Education (E. F.).	485
Mission Notes (C. D. B.).	485
Record of Giving.	485
General Forum—	
Life's Voyage (Poem). By B. F. M. Sodr.	482
Religious Education—Chapter I. By Ezra Flory.	482
The Foreign Missions Convention of the United States and Canada. By Fennell P. Turner.	482
The Other Side of Glasgow. By D. W. Kurtz.	483
How Shall They Be Known and Read? By M. S. Mohler.	483
Shall the United States Be Prussianized? By G. K. Walker.	484
The Boon of Work. By George W. Tuttle.	489
The Pastor's Study—	
Studying the Field. By H. L. Hartsough.	486
Following the Crowd. By A. B. Coover.	486
He Did Not Forget His "Poor Relation." By R. H. Miller.	486
Seed Thoughts for Young Christians.—Lesson 7. By G. K. Walker.	486
Home and Family—	
Growing Old (Poem).	487
Some Old Sanctuaries. By Oma Karm.	487
A Brimful Faith. By Edyth Hilley Hay.	487
"You Have a Good Mother." By Grace Hileman Miller.	487

...EDITORIAL...

For a Stronger National Defense

To provide for the common defense is one of the half dozen objects for which the Constitution of the United States was ordained and established. So the preamble says.

The Secretary of War had this in mind, no doubt, in his little argument with the editor of a certain religious journal. The editor had spoken in disapproval of the Mobilization Day project and it became the painful duty of said Secretary, therefore, to remind him that he was advising contrary to the fundamental law of the land. Which merely shows that men in high place can get the wires of their thinking crossed as easily as common folks.

No sensible person will take issue with that wise provision of the Constitution. Certainly it is the duty of the government to provide for the defense of the country. But when that is freely granted the question of method is still open. It doesn't follow that the same kind of artillery must be used now that was the vogue when the Constitution was adopted.

Would the Secretary object to the use of machine guns just because the makers of our Constitution knew nothing more effective than the old-fashioned rifle? He would laugh at such folly. He would not hesitate a moment, probably, at gas bombs, death rays, germ-scattering aircraft or any other instrument of wholesale destruction that the devilish ingenuity of science may devise. At least he would not regard this procedure as unconstitutional. The constitution does not say there must never be improvement in defense methods.

Suppose, then, that a still more efficient means of national protection should be discovered than the most deadly poison gas, electric ray, or disease germ—something surer in its guarantee of security and liberty. On what ground would we be estopped from using it? Would not the Constitution join with common sense in demanding that we should use it?

Time after time the Supreme Court has construed clauses of the Constitution in ways the framers of that document never dreamed of, and justified its action before the common conscience of the country, because it was in keeping with the purpose of our fathers, who could not foresee the progress of the coming centuries.

It was true to the spirit of the Constitution, if not to the letter. Oh, yes, Mr. Secretary, it is perfectly constitutional and legal, in every proper sense of the term, to use the best methods of national defense that we are able to devise, however much these might astonish Thomas Jefferson and Alexander Hamilton.

Now it happens that a far more effective weapon of defense than any of those mentioned above has been discovered. It is fully as deadly as the most powerful gas or ray, and has this great advantage, that when it kills it makes it impossible for another antagonist to step up and take the place of the one slain, because at the very moment of killing an enemy it plants in his tracks a staunch and stalwart friend. So marvelously delicate and discriminating in its operation is this new instrument of attack that it destroys the enemy without hurting the man. In fact it makes a bigger and better man of him than he was before. And converts a menace into an aid to national security.

We understand very well how the militaristic mind sneers at this suggestion. To depend for safety on the cultivation of friendship and good will is a beautiful but foolish fancy of impractical idealists who refuse to look facts in the face. So the reasoning runs. But we are quite unashamed and boldly charge the advocate of adequate military preparedness with being the fanatical zealot who refuses to face the truth.

Which truth is that there can be no guarantee of safety through military measures. Modern science has made this impossible. To a large degree it has taken away the advantage of superior numbers. The main advantage in any future military conflict will lie with the side that gets there first. And in an atmosphere of mutual suspicion and fear, such as competition in armament inevitably fosters, there can never be any confidence that some nation will not decide to take time by the forelock and steal a deadly march upon a possible antagonist. For any one nation to assume that its own inventors and spies and military geniuses are so much smarter than those of all the others as to insure its security against them is, of course, nothing but stark insanity.

Whatever may have been the case in the past there is now but one international policy that gives any promise of national security. It is a policy which frankly abandons dependence upon superior armament and rests its case on justice and goodwill, and proceeds to make its intentions clear to all the nations by the way it treats them. To those who object that this is too risky, that you never can tell but that some nation will run amuck in spite of all your goodwill, the answer is that you can not provide against such a possibility anyway, and that the attempt to do so by military means greatly increases the danger of that very thing.

The fact that some will not accept this answer only tells us what our job is. It is to win them to an acceptance of it, not all of them—we need not wait for that—but enough of them to influence the national policy. That we can do. That is our duty and high privilege. We can do it because the truth of this position becomes increasingly evident all the time.

Goodwill is a mightier force for peace and a stronger national defense than the sword. Believe it and set about helping others to believe it.

We agree with our military leaders in advocating a stronger defense policy. But why should America be satisfied with any but the best?

The Right Really Pays Best

THE life that now is and that which is to come cover the whole range of human possibility. And Paul made bold to claim that godliness was profitable in both.

This is merely saying that doing right is the best policy even from purely temporal considerations. For godliness is the same thing as righteousness or rightness. The word directs attention to the fact that righteousness is an attribute of God.

But this isn't saying that choosing the right course will surely help one to achieve or obtain the object of his ambition. It will help him to secure what he would most desire if he were a better judge of values, and it will tend to develop that fine sense of values which will lead him to seek the best.

It is noble to do what is right because it is right, without thought of reward. It is pleasant to know, too, that the moral order of the universe is such that doing right is profitable.

And that is so because God is righteous—because righteousness is godliness.

A Question of Taste

TASTES change. This is true in the matter of physical food. You eat with great relish now some things you formerly did not like. Thus you have enlarged your capacity for enjoyment and possibly also your capacity for strength.

Mental tastes change. The reading or study which once afforded you the greatest delight seems tame and uninteresting in comparison with the deeper and more satisfying subjects which now make the strongest appeal to you. Or doesn't it? Haven't you grown any?

Spiritual tastes also are capable of change. Indeed, the church is in that very business. It strives to cultivate the tastes of its members up to an appreciation of higher things, better things. It seeks not only to supplant the taste for carnal and worldly things with something better, but within the wide range of spiritual food it labors to develop a taste for the finest and best, the most satisfying and the most nourishing.

So don't be too much surprised if some other Christian prefers a different type of book or sermon from your first choice. But it is good ground for more than surprise if your own tastes in these matters are the same as they were twenty years ago.

Is your appetite for "solid food" increasing? Or do you still relish only "milk"?

Willing to Want the Best

THE small boy who is looking through the fence at a watermelon patch, we read the other day, may not be able to keep his mouth from watering, but he can run. And by so doing he can soon bring new sights to bear upon his organs of vision, and his imagination will soon get busy painting new pictures. And these, in turn, will excite new desires.

But is the boy willing to have his present desire replaced by new ones? That is the rub of the matter. If he is a very small boy, or a very boyish one, he probably wants just what he wants. If his experience has widened somewhat, he may have learned that other desires can yield richer rewards than the one he happens to have at the moment.

"Walk in the Spirit and ye shall not fulfill the lusts of the flesh." Because then you will not want to. You will have found something you like better. "Flee these things, and follow after righteousness"—and learn that what is right carries in its train sweeter and more lasting pleasures than "these things."

Run, if necessary to stop the mouth from watering and stir up the sluggish appetite of the spirit, but change the view somehow. Better things are in store for you. Learn to like them; " . . . whatsoever things are lovely . . . think on these things."

GENERAL FORUM

Life's Voyage

BY D. F. M. SOURS

I am looking far out on life's billowy sea,
And I wonder what islands are there;
And if breakers will wreck the frail craft that bears me
From the quicksands of time to eternity,
And I doubt, and I lead, me to prayer.

And I look far away o'er the measureless waves
And the farther horizon is dark;
I have heard of a heavenly Captain who saves
Even perishing sailors from watery graves—
I will ask him to pilot my bark!

I may rest in his keeping, my spirit at ease,
For no tempest can ever o'erwhelm,
For he knows every rock in the faithless seas,
And the storm in its fury must sink into peace
If my Captain is still at the helm.

And whatever of islands loom out of the deep
Will be covered with fruit-bearing palms,
And the silvery rivers will gleam as they sweep
On their way, while I gather some blessings to keep,
As I fill up my quiver with psalms.

I am looking by faith o'er an ocean of rest
When the billows and storms are asleep.
To the shores where the mariner years have oppressed
Finds his haven at last in the home of the blest,
Where the winds and the waves never sweep.

Mechanicsburg, Pa.

Religious Education

BY EZRA FLORY

In Five Chapters—Chapter I

An address delivered at the Conference for Rural Church Leaders held at Bethany Bible School Jan. 31 to Feb. 8, 1924

"RELIGION is the attitude of a self toward an object in which the self genuinely believes."—Pratt. It is not a doctrine, nor a law nor an hypothesis, but an *attitude*, and essentially an attitude of *expectancy*. The real basal question is: What is going to become of me or of us, and what is the attitude of God toward us and our interests? It is the product of society and of the individual, and the real nature of religion may be seen in one's next door neighbor as well as in the savage. Tradition alone will not reveal its nature. "Man never has been, and presumably never will be, a mere reasoning being, and even if he were he would have to accept from the accumulation of social tradition most of the material about which he is to reason."—Pratt. Jonathan Edwards said: "He that has doctrinal knowledge and speculation only, without *affection*, never is engaged in the business of religion."

Religion has been studied in many ways. Sometimes autobiographies and biographies are perused. Sometimes questionnaires are gathered. At other times introspection is used. Then abnormal specimens are contrasted and studied. Perhaps all these deserve some merit and more discounting. Three angles which deserve special credit, are the *philosophy of religion* which concerns itself with the *truth* about God; the *history of religion* which takes things as they are found, whether true or false; and the *psychology of religion* which partakes largely of the second in that it takes religion as it finds it and is of concern primarily as a great human factor.

Religion may be defined as "Thoughts about God; feelings toward God; and behavior toward God." It is very difficult to include, in a single definition, the breadth of such a subject as religion. It includes at least four main temperamental aspects: (1) the *traditional*, which takes its attitude from the authority of the past—parents, teachers, tradition, the church; (2) the *rational*, which seeks to free itself altogether from authority and bases itself purely upon reason and materialistic facts, thus standing antagonistic to institutionalized religion; (3) the *mystical*, which appeals solely to a particular kind of experience which is subjective and not verifiable; (4) the *practical*, or moral, which lays emphasis upon the thing which must be

done (works) rather than upon the thing that must be believed or felt (faith).

Education is the introduction of control into experience; it is helping folks to become what they should be; it is the process of producing desired changes in pupils. If religion is thoughts about God, feelings toward God, and acts in behalf of God, *religious education* will include desired changes in pupils with respect to knowledge, feeling, and behavior toward God.

The aim has already been stated in the definition of religious education. Christians will say that its objective is to produce in the childhood of today a desire to live the Jesus way, and to secure the child's voluntary acceptance of Jesus.

Let us now consider the importance of religious education. In the beginning God said: "Let us make man" (Gen. 1:26). Man is a composite being. What he *is*, we call *heredity*; what he *has*, we call *environment*; what he *does*, with the other two factors, we call *education*. Heredity is the seed; environment the soil; and education the cultivation with a view toward getting a crop.

In thinking of these essential factors in religious education heredity cannot be treated lightly. There are certain elements which cannot be changed; for example: the color of hair (except by modern dyes), height of body, number of teeth, length of arms, and hundreds of physical characteristics which bespeak mental and social differences as well. A chicken egg may be put into a duck environment for three weeks only to produce a chick. A negro said: "I can trace my heredity four miles after a snow." Wooden legs are not inherited, but wooden heads are. "Which of you by taking thought can add one cubit to the measure of his life?" We may indeed expect to solve foreordination and predestination by looking to biology rather than to theology. Education cannot create capacity. It can only give opportunity. A pupil was returned from college. Her wealthy father met the faculty to know why she was not retained. The president replied: "Well, sir, to tell you the truth, your daughter does not have mental capacity." The eager father responded, thinking it a book of some sort: "You buy it and I'll pay for it."

The child has a right to be well-born. Some one has said: "If a child is well-born the first time, I'll take my chances on his being well-born the second time." In this particular religious education has a great field before it. Compare the delinquencies of today when there are more people in the institutions for feeble-mindedness than in all our colleges and universities!

But human beings can be taught. Their *instincts* differ from those of lower animals primarily in the fact that men are more modifiable.

As regards the religious nature of the child and of human beings some declare that a child has no religious nature because we cannot find it. What reasoning! There are hundreds of things about children which cannot be found. Religious nature can be found as readily as curiosity, fear, love, play, imitation.

But nature has made us religious. After the great flood in Dayton, Ohio, in 1913, the churches announced: "Come to church; remember your promise in the flood." The religious nature of the atheist comes to the surface like a boat goes to the bottom.

Intelligence on the one hand and righteousness on the other is the true basis for democracy. Our public schools intellectualize and the church must teach righteousness. We build together in public education, but we have been building apart in religious education. This is confusing to the child. There are common tasks which must engage our attention not only for the sake of religion in a narrower sense, but for the broader extension of the Kingdom of God. Here are five statements that challenge thought in this connection:

"The wounds of the world are bleeding and they cannot be healed by any material thing."—Lloyd George.

"Persons educated intellectually and not educated

morally and spiritually may become a menace to our nation."—Roosevelt.

"Our civilization cannot survive materially unless it is redeemed spiritually."—Woodrow Wilson.

"Religion and morality being necessary to good government, schools and the means of education shall forever be encouraged."—Constitution of Northwest Territory.

"If the American youth of today, in contrast with the youth of former years, are losing their religious interest, the fact must be accepted as evidence of the beginning of our national decay."—Major General Leonard Wood.

In the Christian religion we have a heritage established in *teaching*. God knew Abraham would teach his children. Moses wisely set apart one entire tribe, shielding them from military obligation and scattering them everywhere that they might stabilize the morals of Israel through teaching. Samuel and the prophets characterized the religion of the Old Testament in its uniqueness as a teaching religion. Jehoshaphat sent eminent princes, priests and prophets throughout all the cities of Judah with rolls in hand to teach the people, and a harvest of great prosperity came as the result of so dignifying religion. One prophet foresaw the time when all should be taught of the Lord and great peace was to be upon the children of such people. Jesus and his followers were primarily teachers. His final command was to evangelize the world through teaching. It is said of the early Christians that every day both at home and in the public they ceased not to *teach* and to preach Jesus as the Christ. The greatest of the apostles commanded that Timothy should commit such work to faithful men who should be able to *teach* others also.

Through its teaching the early church met opposing Rome with its false philosophies and pagan religions. And when at last Rome broke down under the influx of barbarian hordes, the church preserved herself through the teachings of such champions as Ambrose, Augustine, Origen, Tertullian, and Clement. Thus Christianity, through teaching, spread throughout the Roman empire. The Reformation brought to Europe a renaissance in knowledge, and this was used in spreading Christianity through *teaching*. The Wesleyan revival was spread mostly through class meeting. We are living in a day of moral and spiritual darkness brought on by commercialism and materialism. But it is at the same time a period of great opportunities for teaching. Never was greater human freight derelict upon the waters of time. One-fourth of the human race is slipping from its moorings spiritually. We must give these people, not only cold material facts, but a conserving dynamic which we call Christian education. This must include every phase of life's needs. We must give them proper ideals in service, in the home, in international comity, in business and in personal conduct. In the main public schools have ruled out the teaching of religion. The home is not caring for religious education. Who shall save the cause? Who can do it unless it be the churches? Let us visualize our task in the face of our opportunities, and then carry forward the task committed to us. This is a day on other days telling.

Elgin, Ill.

The Foreign Missions Convention of the United States and Canada

BY FENNELL P. TURNER

THE Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States is announced to meet at Washington, D. C., January 28 to February 2, 1925.

The primary purpose of the Convention is for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

The attendance will be limited to 5,000 delegates representing the Foreign Mission Boards and Societies of Canada and the United States. It is recommended that each delegation include: (a) Officers and members of foreign Mission Boards (both men and women); (b) Pastors of churches; (c) Laymen and laywomen in equal numbers; (d) General church officials; (e) Theological and college professors; (f) Foreign Missionaries at home on furlough; (g) Student Volunteers and other candidates for the foreign mission field.

The Committee on Arrangements is organizing a program which will include as speakers the best qualified men and women to be found in Canada, the United States, Great Britain, and on the continent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up the results of the Convention and carrying to the churches and the membership of the different denominations the inspiration of the Convention.

The benefits of this interdenominational Missionary Convention to the churches of Canada and the United States cannot be estimated. Held at this opportune time in the history of the church, bringing together so many of the leaders of the different denominations of these two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missionary Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the churches and inspire them to greater sacrifice for the missionary objective and make possible a notable advance in the foreign missionary movement.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention arrangements, exercising large faith in God, the Source of all power.

Admission to all sessions of the Convention will be by ticket. Tickets will be furnished only to delegates presenting credentials issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the Mission Boards appointing the delegates.

Correspondence with regard to attendance on the Convention should be addressed to the Secretaries of the different Foreign Mission Boards. Readers of the MESSENGER should write the Secretary of the General Mission Board, Elgin, Ill.

25 Madison Ave., New York City.

The Other Side of Glasgow

BY D. W. KURTZ

In my last article on the World's Sunday-school Convention, I tried briefly, yet accurately, to present the positive impressions the Convention made upon us—I think upon most of us. But one can not help seeing another side of life on such a visit.

I visited Scotland fifteen years ago. I was very favorably impressed with the people then. I still am. But either I have become more democratic, or the war has made them more autocratic, for I feel very different now than I did then. The common people are all right—that is, they would be if they could get the truth. But they, too, are fed up on lies about the United States so they hate like the rest. Mr. Murray's party had forty persons in the private homes of Glasgow. This was the plan for the delegates because of the limited hotel facilities in Glasgow. Most of our hosts were very courteous. But gradually their ideas about "America" (referring to the United States) became more and more evident. Their hatred for America seems to be based on the following opinions: 1. American prohibition is a foolish farce; it does not work, and ought not to. "We are not fair to the Scotch whiskey dealers who are compelled to stay twelve miles from port, while other nations can come within three miles. Scotland should have freedom to export whiskey to America. 2. America came into the war too late, and quit too soon. Great Britain went into the war for purely idealistic purposes—to defend Belgium; while America only came when her ships were sunk, and therefore for selfish reasons. 3. America has no idealism, only materialism, money, dollars. Americans have no cul-

ture, only wealth, and all they want is money. 4. America demands her loans to Great Britain, and lets France go free. This is not fair. The people of Great Britain are taxed to the limit, every window and door is taxed; income taxes, etc., are heavy, while America is swimming in wealth. 5. America should join the League of Nations. Then they usually end up with, "I hope America and Japan will have a war so they have to pay taxes too."

I shall not take time to answer these assaults—they are mostly born of envy and jealousy; they are largely due to false ideas kept before the public by the newspapers and officialdom. It seems there is no way by which the masses can get the truth. Many of these people changed their minds regarding America after having these Sunday-school delegates in their homes. But that is not enough. Andrew Carnegie, some years ago, gave several million pounds to the University of Glasgow. I wish he would have given that gift to bring Scotchmen to the colleges and universities of the United States so that these young men who are destined to become the leaders of the future, might by personal experience, know the real heart of America.

The officialdom of this nation is almost unbearable to an American. First of all, the program of the Convention had mostly British talent. The photos in the program handbook were nearly all British. The reports in the newspapers were on British speakers. American speakers were usually only mentioned by name, or totally ignored, but British speakers received big headlines and often full reports in the papers. The address of welcome by the Duke of York, the patron of the Convention, repeatedly mentioned Europe but ignored the United States altogether. Yet the United States sent nearly as many delegates to the Convention as Great Britain. Hundreds of British flags decorated the hall, but no flag of the United States till some of us demanded an explanation. Then an old one, having only forty-five stars, was exhibited. The dignitaries of the Scotch and English churches appeared in their gowns and frills, and the worship of the Convention had to conform to their usages, with no regard at all for the fact that this was a "World's Convention" where usually the simpler forms of worship were followed. We expected that, and we realized that we were in Scotland, and did not object to conforming to Scotch ways. But our good-nature was put to the test when our democratic ideas of liberty, equality, and fraternity, were treated as mere words, and not realities. We believe "a man's a man for a' that," which are the words of a Scotch peasant, but not loved by these people of whom I write.

The Prime Minister of Great Britain, James Ramsay MacDonald, is a Scotchman. He was honored by the University which conferred on him the LL.D. He was given the freedom of the city by the Lord Provost and the Burgesses. This was a very formal occasion. I had a ticket to the platform and enjoyed the services. MacDonald is a man of the people, a member of the Labor Party. It was made very clear that these honors had no political significance, they were not meant in any way to endorse him or his policies, but only to recognize the fact that another Scotchman had become Prime Minister. Hundreds of seats were vacant up to a few minutes of the time for the program to begin, while thousands of people would have been glad to fill them. Why? Because the tickets were given to the Conservatives, who refused to come to the exercises, and would not give them to others. When these seats were thrown open to the people they were filled in a minute. As the masses scrambled for these seats, the Conservatives—a few were present—spoke of them as "cattle," as "the people who are with MacDonald." I am glad to say the Prime Minister made a good impression on all openminded persons. He is a tall, handsome man, a fine Christian gentleman, very reverent, and he takes the burden of his high office very seriously. He assured the people that he did nothing without weighing carefully the interests of the Empire, the whole human race, and the Kingdom of God. But officialdom does not like him. They say: "We are only waiting for MacDonald to fall; it will come soon; then we can do something."

I have lived in Kansas so long that the saloons in this country are most offensive. In the heart of Glas-

gow there is one saloon to every three hundred inhabitants. The saloons are everywhere. One can not order a meal anywhere without being asked what liquor is wanted with the meal. The hotels are full of men and women, at least three-fourths of whom—both men and women—smoke and drink liquor. The temperance cause is making progress at times, and has losses at times. It does not seem possible to us that it ever was as bad in America, but I suppose it was. One of our party heard several Scotchmen speaking about this problem. They said Lord Birkenhead came to the United States as the representative of the liquor interests of Scotland and they were investing heavily in the United States to break down American prohibition. I can readily believe this after reading Birkenhead's articles in the papers.

This is not the only side to Scotland. I love the beautiful country—Bonnie Scotland—and I always love the common people. But a Kansan, with over two hundred years of American blood in his veins, can not help preaching against the officialdom of Scotland and England with their vices.

Home address: McPherson, Kansas.

How Shall They Be Known and Read?

BY M. S. MOHLER

"Ye are our epistles written in our hearts, known and read of all men" (2 Cor. 3: 2).

It is not hard to understand how one may be known in the community in which he was born and raised, but we infer from Paul's language that a Christian is "known and read" wherever he may be, even though he is a stranger in a strange country. There must be something strikingly peculiar about him—something that at least will awaken inquiry. Jesus said, "The tree is known by his fruit." It, however, takes quite a while to tell by the fruit whether a tree is good or bad.

A Christian can not be known and read in this way, in simply passing through a country. The species is known by the bark and leaves, but Christians surely are not known this way, for there is no Christianity in outward appearance—that is only formality, only the shell. However, Elder James Quinter one time in a sermon said: "Some people say there is no religion in dress; but there is." It is hardly possible that Christians are "known and read" by their manner of dress. It must be something more vital, more spiritual.

The writer will give a little incident in his own experience. Perhaps eight months ago my wife and I went into an adjoining county on the Lord's Day, where I was to preach. After services we went to a brother's house for dinner. On our way an auto passed us and then stopped. When we got up to it the man beckoned to us to stop. He came over to our car apparently as friendly and familiar as if we had been acquainted all our lifetime, yet we were entire strangers. Why did he act thus? He began to ask questions. I would not have stopped him, for he was dressed like an ordinary citizen—smooth shaved, as is the fashion now. There must have been something about us that was peculiar by which he "knew and read" us in a certain way. He could not "know and read" us by the fruit, for as above stated, we met as entire strangers. It must have been by the bark and leaves. He could not possibly have "known and read" us any other way with any certainty. In our short talk we learned that he was a minister in the Church of the Brethren on his way to a certain place to hold a series of meetings. He had to tell us what church he belonged to. We would not have known it. That is not the way we infer that Paul says Christians shall be "known and read." The man above alluded to had the advantage of us. It would have been quite satisfactory to us if we could have "known and read" him in a certain way. We would at once have been acquainted without any introduction; but as it was we did not know but he might be a "confidence man." It seems to the writer a matter of sufficient importance that it be known how this is done. Would some one please untie the Gordian knot so that we might know how Christians are "known and read" by all men?

(Continued on Page 490)

Shall the United States Be Prussianized?

WHEN the War Department made its first announcement a few weeks ago that it intended to inaugurate a "Mobilization Day" on September 12 in honor of General Pershing, whose retirement is to take place at that time, and in memory of the American victory at St. Mihiel, it was hard to take the matter seriously. It was such an astonishing and incredible proposition that one naturally concluded that the plan in most part was simply newspaper exaggeration. But it now seems true that the War Department really intends to "mobilize" all military and civil forces to show to the Government and to the world how quickly and how efficiently the United States can get ready to fight. It is to be known as a "Defense Test," and all military forces—the regulars, the national guard, and all of the reserves—are to be called out and certain factories and lines of business are to be marshalled into line as though war were actually declared. And it is the hope of the War Department to make this day an annual occurrence!

Even yet one can scarce adjust his thinking to such an amazing proposal. It is so utterly un-American, so utterly in conflict with all of our proud traditions, so utterly in defiance of all common sense and of all the effort which the churches of America are putting forth in behalf of permanent peace, that it is difficult to persuade one's self that such a plan is actually being set on foot by the War Department of our own nation. No other thing has occurred which has thrown into more striking and sobering contrast the extent to which the military virus has been eating into the heart of America since the war began. Ten years ago America was boasting to the world of its freedom from the militarism which has damned Europe for centuries. Our periodicals, secular and religious alike, were then pointing with pride to the smallness of our standing army and to the comparatively small outlay of money that we were then expending in military preparation and military practices. From pulpit and press and political platform came severe denunciation in those years of the German plan of mobilization, and we all thanked heaven that we were free from Prussian war lords who were militarizing that nation and getting it ready for war. But here we are in America, after the short space of only a few years, undertaking to launch a mobilization scheme that is in essence simply a replica in miniature of that of the Prussian war lords which we ourselves formerly condemned so severely. The proposed Mobilization Day is altogether too identical in principle to the Prussian plan, and in the arguments back of it, to be introduced into America. It is foreign to all the spirit and traditions of our nation, and in conflict with our former ideas of military necessity for a country situated like our own. Before the people of this nation submit to such a scheme, they should thoroughly consider certain vital principles at stake.

We say "submit" advisedly; for the term reveals one of the most basic principles involved in our democratic form of government. It is this: Who shall have the right and the authority to launch our nation out upon such an unprecedented and un-American military practice as that proposed? Shall the War Department assume that right unchallenged? Shall it without any specific authority from Congress foist upon this nation such a revolutionizing and far-reaching scheme of war propaganda? Shall Congress even, without prolonged discussion and consideration and without some sort of mandate from the people, assume the liberty to do such a thing as this in times of peace when there is absolutely no emergency need? Our Constitution wisely provides that only Congress shall have the right to declare war—because Congress is supposed to be close in touch with the people and quickly responsive to their wishes. But here is one of the departments of our Government planning to inaugurate a system of military practice and preparation which will inevitably have tremendous consequences upon the military position and spirit and attitude of our nation in the world, and it is doing this without saying by your leave to the people, to Congress, or to anyone else so far as we know. The plan was devised in secret, formulated behind closed doors, and then thrust out as a command and requirement from the War Department. And al-

ready the military authorities and the militaristic press of America are assuming that to question this plan or to refuse to enter heartily into it is to be unpatriotic and an object of censure. But we do not believe that the American people will permit the War Department to grab such sweeping authority nor to assume that it is unpatriotic for folks to balk its peace-time plans and ambitions. Nor do we believe that the American people will allow such a violation of our national spirit and method of procedure to go unchallenged. To grant the War Department such vast autonomy is to set a precedent that may prove most troublesome and perilous.

A second principle at stake is that of American common sense. It has always been one of the boasts of this nation that in military matters at least we use good sense and sound judgment. We have always cherished a real pride in the fact that our forefathers in both nations had sense enough to arrange for an unfortified and unprotected boundary line between the United States and Canada and that the Great Lakes were free from military manipulation. We have always contrasted to our honor and credit the vast sums spent for military purposes in Europe as against our own small expenditures. We have always counted it a mark of superior mentality and good sense that we kept our standing army small, and we have scathingly denounced the nations of Europe which required military training for their young manhood. All this before the war. But what a change has suddenly come over us. Our War Department now insists upon maintaining the largest standing army which we have had in this generation, if not in all our history—and this at a time when we have a natural reserve force of a million men who were under training during the war and whose patriotism and service could be relied upon to the uttermost if there should come a war in the near future. For the first time in the history of this nation summer training camps have recently been instituted, and the War Department is making strenuous efforts to draw every year an increasing number of high school and college boys into such military training. And now on top of all this comes the proposal for a regular mobilization every year, one that would delight the souls of the old Prussian war lords as an entering wedge that will inevitably fasten the military system and military manipulation upon this nation in a degree that would have been considered incredibly preposterous for it a few years ago.

But what is the sense of making such vast preparations to fight? There is no sense in it at all—nothing but prodigal waste of money and spirit—unless we are going to fight. But who is this nation going to fight? There is not the least likelihood of its having to use these military forces to fight anybody. There was never less danger of our having serious trouble with our neighboring nations than now. There is not the remotest prospect of our having any military difficulty with any nation of Europe. And even if we should have a war with Japan, which we are not going to have, nobody would be insane enough to propose that we try to transport an army of subjugation to that island, nor insane enough to suppose that Japan could land a subjugating army on our shores. And there is nobody in America so irrational as to want to prepare a great army and hold it in readiness to send across the seas if there should come another war in Europe. So in the name of common sense what is the use of launching this nation out now into vaster military expenses and preparations than it ever dreamed of before in times of peace? There is no reason or sanity in it. War is the most insane and prodigally expensive foolishness that human beings have ever been guilty of perpetrating upon themselves and each other. And America is being led by its War Department step by step into these larger expenditures only because something of the war fear and war mania still possesses so many of our people. We have not yet got back to our pre-war senses and sound judgment or we would not permit it. There is not an argument for this Mobilization Day that does not fall utterly to the ground beneath the one sensible and sane observation that there is positively no likelihood that this nation will have need of a great

army until the fellows who are now doing the drilling and are to be "mobilized" are far too old to fight. Has America gone crazy, then, that she should be doing all this—crazier yet than the European nations which we used to pity because they were under the heel of their war lords?

Another cherished principle that is bound to be demolished unless we call a halt to the War Department and its plans to increase our military spirit and military preparations is that of world leadership in all the finer lines of idealism. The American people have always taken utmost satisfaction in the idea of leadership. We crave it. The sense of leadership is as necessary to the American character and to the American nation as air is to the lungs. Ever since the Declaration of Independence was signed, the people of this continent have had the tonic and the exaltation of being engaged in world leadership. The consciousness that we were blazing the way in a new and superior form of government, that we were developing a new and more meritorious type of national life and idealism, was an inestimable power in deciding the growth and the character of this nation and its impact upon the life of the world. How potential has been this consciousness of world leadership in new and idealistic adventures was made manifest by the obvious and tremendous slump which took place in our national tone and temper when at the close of the war the politicians, for political purposes, battered down this high sense of idealism and this innate aspiration for leadership and sent our nation back to the rear as a recluse while the world was hopelessly struggling to find its way out of its darkest hour without our guidance or our encouragement. Every high-minded American has been conscious of the spiritually deadening let-down in our national life, a let-down that has already fructified in an unprecedented debauchery of political sordidness and delinquency in high places. Such a deplorable outcome was made sure and inevitable when America, for the first time in her history, spurned the idea of world leadership towards new and more glorious prospects ahead.

Slowly our people are coming to their senses again and the nation is beginning to hunger in a high-minded way for the stimulating and corrective tonic of soul which inheres in the consciousness of noble leadership towards some high end. And the vital and imminent question now is whether or not our War Department shall be permitted to deny this aspiration that is stirring the hearts of America for leadership in new and holy adventure, by throwing into our body politic the militaristic ambitions and practices of Europe and thus utterly disqualifying us to lead those nations out into anything better than the system of war preparedness which has so damned their past. It is inconceivable that America can regain the charm of wholesome leadership in the world towards better things if it itself is obviously reverting into the pre-war type of Prussian military practices. Nothing can persuade the nations of Europe and of the rest of the world of our innocence and good intentions towards mankind if we persist in instituting a Mobilization Day. It will be useless and silly for us to talk to them about disarmament if we ourselves are constantly adding to our military adeptness and fever. It is inevitable that they will jump to the conclusion that we are getting ready to fight somebody, and they will soon all grow suspicious of us. Moreover they will be justified in such conclusions. For there is no earthly sense in spending vast sums of money for mobilization, and in making great war gestures, if we do not expect a war. Hence the other nations must either doubt our good sense or doubt our good intentions—and under either alternative, America's opportunities for world leadership towards a finer type of international friendship and security will be inevitably lost. There are no present contingencies nor prospects which justify the American people in permitting the War Department to do this nation such an irreparable harm in its standing among the other nations of the world.

Still another principle, the one that should be of major consideration to a whole host of us, is that involved in the Christian implicates and bearings of such a move as the proposed Mobilization Day. For the first time

(Continued on Page 492)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Seesawing

THE above caption was suggested to the editor of this department while observing the performance of a team of horses that were expected to draw a load. The task was not too much for them as was proven later. The difficulty lay in that the horses refused to pull together. They failed to do team work.

A part of the cause of this failure should be laid at the driver's door. He seemed to be irritable; and, losing his temper, suffered himself to abuse the team. On the other hand, the team had not been trained to do their best; furthermore, they refused to pull together. Alternately they plunged forward and backward until a part of the harness, otherwise sufficiently strong to move the load, broke. The team wasted more than enough energy to draw the load.

A second team, not so large as the first, was now attached to the load and a different master had hold of the lines. There seemed to be perfect understanding between the driver and his team. The driver took his seat calmly and with utmost confidence in his horses. The team seemed to take delight in responding to the driver. With just a word from him each horse knotted his muscles and laid into his collar with a togetherness that easily accomplished the task and brought loud cheers from the crowd that by this time had gathered. The task performed, the driver dismounted, stroked and patted each horse in turn and talked to them as though they were human. With a master and a team so trained nothing short of the limit of strength and endurance as occasion demanded would be rendered.

What havoc has been wrought in congregations by division of sentiment and purpose! What a sorry spectacle when ministers and members act much like the driver and team first described. Sometimes two ministers, more or less jealous of each other, endeavor to drive. What awful seesawing has resulted as the sides thus formed have plunged backward and forward. At such times the checkmating and deadlocking was furious and deadening.

Sometimes, too, a leader fusses at his flock, censures them for their failure to respond to his demands, all of which bewilders and aggravates to such a degree that united effort is impossible. Again, members with little deference for their leader, lacking love for each other and impelled by selfish motives, saw back and forth until they break the rules of Christian ethics, thus demolishing church programs and utterly failing to promote the work of the kingdom of God. What fearful desolation has been wrought in many congregations because of poor leadership and because the members refused to do team work. One could wish at times that people would exercise even good horse sense.

Notes on Religious Education

THE Junior child is incessantly acquiring knowledge in his world of widening horizon. He is in an experimentation school getting acquainted with nature, things and persons. It is a time of endless activity. With this new realm of potentially thrilling experiences inviting him, with his increased physical vigor and a new knowledge, he is urged forward. He is not now trying to arrange and classify. Things are not put in order. He is a good starter but a poor finisher. It is a time of restless activity, and insatiable hunger for experience.

Knowing that human nature is ever prone to faddism, we are sometimes persuaded that we may at this very time be stressing religious education. We have gone through a period of stressing sand-tables, project method, and what have we not stressed? The pendulum goes swinging there, then here. But can we over-stress the importance of our teaching program? Is it not high time that Protestantism be shaken out of some of its lethargy? Do not all children have the

inalienable right to receive instruction in religion? Let us hope that the pendulum has not yet swung to a point from which it will fail to return. We are willing to surrender any phase or phrase that the great work may go forward.

Some one has said, "Reason and thought grow tired, like muscles and nerves. They must have their sleep and rest, and this sleep is the relapse into tradition of childhood, into the common hope. All people are better believers in immortality than they can give grounds for. The consciousness of God must be taught to children. Childhood is instinctively a believer in immortality. We need more teaching about immortality and none the less about God. The loss of desire for future life in recent years is but apparent. The great attractiveness of the world about us in our times, the intense interest upon things has attracted attention to itself and not permitted thought about the other world."

Pratt, in his "The Religious Consciousness" says, "The Protestant church has done well in laying great emphasis upon the sermon, but it is a question whether it has laid too little emphasis upon the rest of the service. A recent contributor to the *Atlantic* asserts in half earnest, that, 'nothing would be so beneficial as to have our pulpits silenced for a year. . . . The other phase of worship would be restored—the worship of prayer, confession, praise, and enlightened faith. Some of them are entirely gone from the churches. The people no longer pray but listen to the minister as he prays. Worship has become a passive matter. The congregation has become an audience—a body of listeners.'"

The same author declares that there is one kind of religious service which almost every one attends occasionally, no matter how skeptical he be, and one which seldom fails of producing upon all present a very deep effect. Strangely enough, moreover, it is seldom enumerated among the religious methods of the church. For an increasingly large number of people in our days, the only form of religious service left is an occasional

funeral. With rarest exceptions, the funeral is always a religious ceremony. Other former functions of the church, such as marriage, education, the care of the poor, etc., are being taken over by the civil authorities; but the disposal of the dead almost everywhere still remains in the hands of religion. The religious value of the funeral is great. In the presence of Death we find ourselves face to face with the dreadful and silent forces which lie beyond our control—the Cosmic Reality, our conscious relation to which is religion.

E. F.

Mission Notes

LETTERS from India say the rains have begun! This means much for those tropical lands and we rejoice with them in the refreshing showers.

One of our veteran missionaries in India says: "We believe the Board did right in sending out missionaries this year by faith." We believe so too! Certainly it is better to talk about pushing the Lord's work, rather than retrenching.

But if we mean to make the work a success, the churches must get the work on their hearts. From present indications in a month or two we shall be back in the mire of deficit again. That means hard and discouraging work. More regular and more liberal giving must become universal among us or else we must confess we do not believe in what we profess!

There came to the office a few days ago a check for \$100 from Africa. This was from Brother and Sister Kulp (before her death), giving out of their support this year for the Lord's work, designated to different causes, apart from their own work. What an example and rebuke to some of us at home! What a precious memory too!

The University Baptist Church of Baltimore, of which Dr. A. C. Dixon is pastor, last year gave for its own budget \$15,875.94. For missions \$28,473.67, or a per capita giving on the first of \$73.84, and on the second of \$132.48. This at least is the report of one of her adjoining churches of another denomination. This is a challenging record from a pulpit that is reported to be feeding the flock on a wholesome diet of faithful Bible preaching. Keeping close to God and the Bible would enliven other famishing folks.

C. D. B.

Record of Giving

Northern Illinois and Wisconsin

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
70	Ash Ridge	\$ 119.50	\$ 310.00	\$ 611.00	\$ 735.00
86	Batavia	634.37	315.47	192.84	233.06
103	Bethel (Naperville)	780.91	291.18	246.37	195.79
432	Cherry Grove	561.44	193.05	458.42	414.03
110	Chicago	4,351.34	1,742.51	3,407.18	4,216.62
	Chippewa Valley	25.00	34.61	370.02	182.27
	Columbia		4.00	6.00	
100	Dixon	586.20	248.99	381.90	213.38
175	Elgin	2,759.68	787.20	1,281.07	1,165.71
220	Franklin Grove	3,796.95	3,768.12	2,522.31	3,071.81
66	Freeport	199.00	81.82	74.62	58.84
75	Hickory Grove	10.00	150.59	160.37	155.62
220	Lanark	895.49	532.27	585.44	625.41
60	Maple Grove	16.00		3.24	10.44
125	Milledgeville	1,253.50	328.72	480.32	468.79
46	Mt. Carroll	70.00	54.10	22.27	12.18
509	Mt. Morris	3,554.26	3,529.16	2,095.85	2,493.72
50	Pine Creek	274.26	156.75	153.00	261.31
161	Polo	1,440.99	531.50	898.83	532.87
17	Rice Lake	253.60	58.85	55.00	109.80
29	Rock Creek	453.00	248.00	21.96	68.70
40	Rockford	256.15	62.11	47.57	91.84
49	Shannon	183.60	142.05	185.85	112.49
125	Stanley	118.13	113.21	107.05	82.05
85	Sterling	748.94	581.10	351.35	442.02
121	Waddams Grove	82.90	698.28	320.32	639.91
82	West Branch	906.00	486.00	175.00	335.61
28	White Rapids	45.00	99.25	77.40	62.09
50	Worden		8.68	10.09	30.00
50	Yellow Creek	744.41	314.11	255.65	87.87
	Unallocated	2,436.13	1,492.17	253.92	431.24
		\$27,556.75	\$15,572.04	\$16,031.21	\$17,540.47

THE PASTOR'S STUDY

Studying the Field

BY H. L. HARTSOUGH

LET us suppose that the pastor and his family have moved into their new field. The new pastor's first work is to make a careful study of its assets and its needs. To attempt to put on an aggressive program before this careful study of the field is made would be as fruitless as to undertake to solve a problem without first reading it, or for a doctor to prescribe before diagnosing the case. In this study let us give a fair share of our time to looking at the assets, and not all of the time to the study of needs. If we look too long at the needs we are likely to get overwhelmed with the largeness of the task and a bit discouraged. A few consecrated and devoted brethren and sisters who know how to pray will outweigh many serious needs.

The field might be studied under three heads. What follows is by no means exhaustive, it is only a suggestive outline.

The Community in General

(1) *The Community Spirit.* Each community, like each individual, has its own distinctive personality. The sooner the pastor discovers this the better.

(2) *The Outstanding Forces.* By these we mean the things that have a large influence on the people for good or for bad. Perhaps it is a country store, a nearby summer resort, or a club of some kind. Finding these as soon as possible and having the right relation toward them is important.

(3) *Other Religious Forces.* Whether you intend to entirely ignore these or cooperate with them it will be of value to know much about them.

(4) *Educational Standing.*

(5) *Natural Resources, etc.*

Membership

(1) *The Number Over 65 Years Old.* If this age group is too large in proportion to others we must expect great loss to the church soon.

(2) *The Number from 35 to 65.* These should constitute the backbone of your working force.

(3) *The Number from Married to 35.* Do not judge these too harshly. They are starting the home, have little children, and perhaps can not support your work as you think they should.

(4) *The Number from 16 to Married.* These will challenge the best in you.

(5) *Children to 16.* This is your harvest field.

(6) *Out of Your Whole Number of Members How Many Are:*

Non-resident.

Impossible to attend. How do you minister to these two classes?

Indifferent.

Regular attendants.

Own their own homes.

Not Members of the Church

(1) *General Feeling Toward Our Church.* Does our church have the general respect of the people?

(2) *The People Who Rightfully Belong to Us.* How many rightfully belong to our church?

Huntington, Ind.

Following the Crowd

BY A. B. COOVER

God has given you mind and heart and brain. What are you doing with them? Using them to the most and the best of your ability? Or are you just following the crowd? Following the crowd may be all right, so long as the crowd knows what it is about and where it is going. If, however, this is not true, better by far to walk alone than to risk placing upon your life a strain which nothing can remove. Opposition, merely for the sake of opposition, is foolish; and yet there may be a time when to stand aside and let the world go by is a meritorious thing. True, it takes grit, determination, stamina—more than most of us possess. Yet, knowing we are right, it may be the only thing to do. Columbus was sure he was right; Galileo was equally certain that he

was right—and both brought the world over to their side.

"God calls his teachers unto every age and clime." Yes, but in so doing he chooses those who think; those who are strong to do and be and dare; those who can face a world if need be.

Following the crowd is the easiest thing in the world, but it seldom gets one anywhere. Never a great invention, never a light where was darkness, but that some one stood with his back to the wall and fought for what he knew was right, conquered ignorance and prejudice, and dared to lead rather than follow where the multitude beckoned.

"Following the crowd" has gotten many an otherwise good fellow into trouble. The mob, you remember, clamored for the release of Barabbas, rather than that of Christ—"and Barabbas was a robber." The crowd may be all right, and then, again, it may be all wrong. It may go mad and "rush in where angels fear to tread," become foolish, arrogant and cruel, mistake liberty for license, selfish ease for life's best gifts. Its way may be the upward way; quite often however it is not.

In a recent baccalaureate address delivered in this city the speaker warned us of some of the great evils of the present, especially referring to the unrestrained American youth. Said he: "There is a well defined 'mob psychology' that is wielding a terrific power for evil." The unwary, the unthinking, untrained act on the impulsive demands of the crowd in whatever organization that may be and it often happens to be the church.

Decisions, en masse, are justified by the common explanation, "It was the voice of the majority," when individually ninety per cent had they confessed would have been compelled to admit they voted that way because so and so voted so. And to go farther, some have the temerity to justify an evident mistake in rendering a decision by a blank statement, "The Holy Spirit rules the church and consequently the decision must stand."

My answer is, beware of following the crowd; be very sure your decisions are not the outgrowth of mob psychology.

The crowd has a wonderful power. It may be kind or unkind, just or unjust, a blot on the face of civilization, or "a candle that shall light the world." It is governed largely by feeling, and is easily influenced. Upon our relation to it depends much of our success in this world. Follow when its leading is just and wise and true, but remember always to have "the mind of Christ."

"Now if any man have not the spirit of Christ, he is none of his."

Grants Pass, Ore.

He Did Not Forget His "Poor Relation"

BY R. H. MILLER

"He raised him from the dead, and set him on his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come" (Eph. 1:20 and 21).

CHRIST'S resurrection from the dead was a part, the visible part, of that exaltation which placed him over all things. "God hath put all things under his feet." "He is Lord of lords, and King of kings." Said he himself, "All power is given unto me in heaven and in earth."

Now this exaltation, like all his wondrous works, is not mere show, a performance, the pompous coronation of a prince. It is morally fruitful. It serves human ends. It helps us. For when he sits above all principality, might, power and dominion: with a name above every name, with all things under his feet, it is that he may work out, first in the church, which is his body, and then in all the universe, the fulness of God which dwells in him without limit.

He does not forget his "poor relation." My future is bound up with his exaltation. When he ascended up on high, he gave gifts unto men. We can do greater works than he, because he went to his Father, and has not forgotten us!

What Christ's resurrection and exaltation means to us may be realized by a look into the abyss which life would be without it; for without it our preaching is vain; our faith is vain, we are yet in our sins; our loved ones who sleep are perished, and we are of all men the most miserable.

He does not glory in an isolated eminence. He uses his exaltation as a means of lifting us up to himself. Which simply means: if I know, or own, or can do more than you, it is not that I should gloat over it and look down on you with malignant satisfaction. I must use my margin of superiority over you as a means of abolishing it, *by lifting you up!* The gifts of God are for the common good, not to feed the pride of the few.

The vision of our text is: Christ exalted over all things, working through the church to fill all things with his fulness. As the snow-capped mountain waters the valley making it bring forth and bud, so the exalted Christ pours into our lives perpetual streams of grace, making them fruitful unto eternal life.

This topography of the landscape is just as true of human society: every eminence is to bless the plain beneath it!

No. Manchester, Ind.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson VII—The "Lord's Supper"

I. The Meaning of the Original Word "Supper" in the New Testament.

(1) The New Testament Greek word for supper is *deipnon*. Study the word as found in the following passages: John 12:2; John 13:2, 4; John 21:20; Mark 6:21; Luke 14:12, 16, 17, 24; 22:20; 1 Cor. 11:20, 21; Rev. 19:9, 17.

(2) *What Is the Meaning of This Word Deipnon?*

(a) "A formal meal usually held in the evening."—Thayer.

(b) "Food taken in evening."—Ibid. See also John 13:26-30. "Sop" (morsel). "Dipped." Greek *dapto*.

(3) *A Distinction Necessary.* The word *deipnon* (supper) of the New Testament must not be confused with the word *koinonia* (communion), for they are two separate, distinct words, having different meanings. The Greek word for supper is *deipnon*; The Greek word for communion, is *koinonia*. This word we shall study in the next lesson. The term "Lord's Supper" occurs only once in the New Testament. This is in 1 Cor. 11:20; it is *kuriakon deipnon* in the Greek.

II. The Purpose of the Lord's Supper.

(1) Fellowship. 1 Cor. 11:20, 21. Love feast, Jude 12.

(2) As a symbol of his love. John 13:1, 34.

(3) As a type of the marriage supper of Christ and the church. See Luke 22:29, 30 and Rev. 19:7-9.

III. Preparation for Partaking of the Lord's Supper.

(1) No divisions, heresies, drunkenness, gluttony, disorder. 1 Cor. 11:18-21.

(2) Women to be veiled, *katakalypto*, "veiled." 1 Cor. 11:5-16. "No such custom" that women be unveiled.—Dummelow.

IV. What the Lord's Supper Is.

(1) It is a "love feast." Jude 12.

(2) A social feast. 1 Cor. 11:20-22. See John 13 and 14.

V. Remarks.

According to the New Testament there are three sacraments to be observed by Christian people in one service. They are feet-washing, the Lord's Supper, and the communion. The first two are, in a sense, preparatory to the communion. Learn to distinguish between the Lord's supper,—*kuriakon deipnon*, and the Communion, *koinonia*. This is very important.

Huntingdon, Pa.

HOME AND FAMILY

Growing Old

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name:
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring adown the way,
That leads to the gates of a better day.

—The Christian.

Some Old Sanctuaries

BY OMA KARN

Birmingham—Place of Peace

SEVEN miles from West Chester, Pennsylvania, in a section of country abounding in rural beauty and rich in historic interest, is the Birmingham meetinghouse, a plain substantial structure consisting of two parts: the first erected in 1763, and the more modern addition in 1875. The place is the property of the Friends or Quakers and each Sabbath day is still in use as a place of worship. Although but a few hundred feet from a much traveled highway the sacred edifice and its surrounding grounds are so situated and so screened in by trees and shrubbery that of the many coming and going on the road below only those acquainted with the location of the shrine are aware that they are in the vicinity of a place prominent in history where sleep many illustrious sons and daughters of the time of the Revolutionary war. An avenue of stately old forest trees leads from the highway into the grounds surrounding the low stone building. A single ancient elm, possibly older than the building, stands as if on guard, at the end of the flagstone walk over which one passes to the door of the sanctuary. Beneath this tree is an old stone horse block, several of which are to be seen at convenient places of mounting and dismounting throughout the churchyard. Extending from the highway along one side of the churchyard, and including considerable area at the rear, is a beautifully kept cemetery. Like the building, this enclosure consists of two parts, the old and the new. The old part is in front. A low stone wall divides it from the churchyard. An old-fashioned stile affords entrance from the church grounds into the cemetery. A close set hedge of stately trees, mostly yew and cypress, extends from the avenue into the grounds following the highway and extending around one side of the entire cemetery, thus effectually giving it the air of solitude and seclusion invariably found where the Friends lay their departed ones to rest. Many yew and cypress trees, more than a century in age, keep watch over the lowly mounds of those who sleep, their last resting place marked only by a low plain stone. The place is dim at noontime on the brightest day. One feels, as one steps softly about the consecrated ground, that one is not only "far from the madding crowd's ignoble strife," but far back in a past age, perhaps in some old churchyard of England about which one has read or heard. For more reasons than one the spot can well be termed "The Place of Peace." Look wherever you will about the shrine and you meet with the evidences of the steadfast devotion of the Friends. The new part of the silent city is more modern and open, yet plainly speaking of this same principle of unworldliness. Here one finds a few inconspicuous monuments, but the plain marker predominates. The shrubbery is beautiful: box, cypress, yew, and other varieties of trees trimmed and trained into memorials far surpassing those of marble and granite.

The interior of the old part of the building is typical of that simplicity and plainness which characterizes the lowly resting places of those who once worshiped within its walls. One enters through a low wide doorway over the old doorstone placed where it now is

when the building was erected. The windows are high and barred. The doors are of two sections, an upper and a lower. They close with wooden latches. At one side of the room is a high narrow pulpit reached by a flight of steps. In the center of the room is a large Franklin stove. Closed pews with high straight backs and a book-rest in front caused one to experience an emotion of sympathy for the juvenile part of the audience that once assembled for from one to three hour periods of worship, much of it in silence, during the days of which the interior so mutely speaks. Certainly there could be no lounging in those narrow-seated high pews nor could one's movements be hidden from the eyes of the leader seated at the long narrow table on the high pulpit. All able to do so were required to read during the service. The book-rests were placed in such a position that they required the one reading to sit very erect in order to be able to follow the service. We know this to be so because we tried it. And we wondered, as we alighted from the place of experiment, if it might not be to the best interest of the rising generation to have raised pulpits and less comfortable pews in the sanctuaries of the present age. The new part of the building is built to meet the requirements of the present time. Nevertheless it bears unmistakably the impress of the simple life followed by those who worship within its walls. The new part is used for the regular Sabbath day service. The old part is used for quarterly meetings and on special occasions. It is said that the interior of the old part remains as it was when on September 11, 1777, the guns of the Battle of the Brandywine, beginning but two miles distant from Birmingham meetinghouse, disturbed the week-day devotions of the quiet peace loving worshippers, and almost without warning, changing the house of God into a hospital and the staunch adherents of the doctrine of nonresistance into nurses and spiritual comforters to the wounded and the dying. Just within the entrance to the old cemetery, in striking contrast to the plain markers surrounding, stand several tall marble shafts showing where, later in the day, the battle raged most fiercely and where certain prominent leaders yielded up their lives for the cause of liberty. Amidst this human carnage, steadfast in their devotion to God and to the teaching of his Word, and in conduct and precept bearing aloft the snow white banner of the Prince of Peace, the Friends moved unharmed, in their quiet sedate manner ministering alike to friend and to foe. Although heartily in accord with them in their attitude toward war, we could not but experience an emotion of sympathy with the spirit that moved our revolutionary forefathers to offer their lives on the altar of sacrifice rather than yield to England a country as highly favored as that surrounding the quiet peaceful shrine of Birmingham. It is good to visit a place of this kind. It is good to see so many like it here and there throughout the country through which we passed. It is worthy of note that in the eight hundred miles traversed in the State of Pennsylvania, we noticed but three rural churches closed and neglected. We record with shame and with sorrow that of the several hundred miles traversed during the tour in our own State, Ohio, we cannot write so favorably.

Ashland, Ohio.

A Brimful Faith

BY EDYTH HILLERY HAY

"And they filled them up to the brim" (John 2:7).

You all know the story of the wedding at Cana, and that Jesus was present upon this happy occasion. He was there when the joyous crowd assembled, and he was there when the presents were arrayed upon the table in view of all the guests. He was there when the wedding march was played, and he was no wall flower, either—he was there to add joy to the occasion. And when the need came, the need and an embarrassed host—when there was not enough wine, they turned to Jesus and he told them what to do.

"Fill them up to the brim." A brimful faith they had, and a brimful blessing they received. Had theirs

been but a half-full faith, they would have received only a half-full blessing.

The trouble with individuals, with churches, with preparations for revivals, etc., is that only half preparations are made, and consequently only half results are obtained.

It is Jesus who gives the result. It is ours to make preparation for the result. *God is able.* Of course, we feel ourselves unworthy, and gage our preparations by our sense of unworthiness, timidity, modesty and with our poor, human views, narrowed, limited, veiled or blinded, in the company of others veiled, blinded and belittled, instead of looking to Jesus, we look to the crowd. Let us look to Jesus, not to our weaknesses—to the unlimited given, to Jesus!

Well, this was unusual, for it was the first miracle Jesus performed—or certainly the first we have a record of, but after those succeeding it, and after the resurrection itself, surely we should now be in possession of a *brimful faith*.

I know it is hard, especially when illness overcomes us. I think sometimes it is only the brimful faith of our Christian friends that saves us then, and the very thing which brought this subject so strikingly to my mind was this extract from the good letter of a great evangelist: "I have a *brimful faith* for the sick, embarrassed, weakened song writer. Her strength, like the beverage, has given out at a time in the very prime of her years. I have a *brimful faith* for a body brimful of red blood, rugged with well developed muscles, nerves like new violin strings, in the place of old ones snapt and broken—for a mind strong, clear and versatile—able to flash thoughts beautiful and forceful. God can heal every heart beat, every nerve cell, every gland, every muscle and thought—a *brimful* healing—not a half-full health or happiness, either." Praise God for such a faith! Why, God has enough air for us, enough sunlight—why not enough joy, health and happiness? He has. It is ours for a brimful faith.

He who put the sun in its place, set it on fire and keeps it burning, he who put the stars in the azure sky, he who put fragrance in flowers, song in birds' throats (and in some people's), he who painted the rainbow and made a promise, he who put love in a mother's heart and fun in a child's—he who gave us Jesus, who, when he came to tell us of it, denominated what God could do, by healing folks and raising the dead, can do equally great things today, if we make our preparation a *brimful* affair, and don't tip the water pots over after he has them filled!

Sioux City, Iowa.

"You Have a Good Mother"

BY GRACE HILEMAN MILLER

At a W. C. T. U. Institute recently a certain grandmother told the following true story about her little grandson. I think it well worth passing on:

Johnny came bounding in from kindergarten with his pockets filled with walnuts which he immediately showed to his mama.

"Why, Johnny, where did you get them?" she asked. "Down at the Japanese store on the corner," he replied. "Well, you didn't have any money to pay for them, did you?"

"No, mama, some big boys showed me how to get things without any money. You just slip up real quiet when nobody is looking and put the things into your pocket."

"Why, Johnny, that is stealing! Those big boys are teaching you to be a thief. Now after dinner you must take those walnuts back to the Japanese lady and ask her to forgive you. Here, put the nuts in this sack. We'll set it back on the table until you eat your dinner."

"Mama, you take them back and tell her your little boy is sorry."

"No, you got them and I am afraid you'll have to take them back. I will go with you to the door."

As soon as Johnny had finished his dinner he and his mother started for the little Japanese store. When they got to the door Johnny began crying but he went on in and told the little Japanese woman all about it.

"Well, boy, you've a good mother!" was her reply.

La Verne, Calif.

AMONG THE CHURCHES

Calendar for Sunday, August 3

Sunday-School Lesson, The First Disciples of Jesus.—John 1:35-51.

Christian Workers' Meeting, Bible Reading and Study.—Col. 3:16, 17.

* * * *

Gains for the Kingdom

One baptism at Glendale, Ariz.
One baptism in the Basic church, Va.
One baptism in the Hillyard church, Wash.
One baptism in the Deepwater church, Mo.
Four baptisms in the Pomona church, Calif.
One baptism in the Waynesboro church, Pa.
Four baptisms in the Figarden church, Calif.
Two baptisms in the Long Lake church, Mich.
Two baptisms in the Libertyville church, Iowa.
One baptism recently in the Georgetown church, Ohio.
Five baptisms in the Wenatchee Valley church, Wash.
Three baptisms in the Cherry Grove church, Md.—Paul S. Longenecker, summer pastor.
Four baptisms in the Ellison church, N. Dak.—Bro. Jorgen Hoe, Kenmare, N. Dak., evangelist.
Fifteen baptisms in the Brothersvalley church, Pa.—Bro. H. Q. Rhodes, the pastor, evangelist.
Sixteen conversions and thirteen baptisms in the Hollow church, Okla.—Bro. W. T. Luckett, of McPherson, Kans., evangelist.

Nine were baptized and two reclaimed in the Kelley Chapel, White Pine congregation, W. Va.—Bro. Earl Fike, of Eglon, W. Va., evangelist.

Two were reclaimed, seven were baptized and one awaits the rite in the Mountain Grove church, Sandy Creek congregation, W. Va.—Bro. H. S. Will, of Dayton, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Leslie Blough, of Manassas, Va., to begin Aug. 10 at Bradley, Va.

Bro. M. Smeltzer, of Seymour, Ind., to begin Aug. 3 in the Sampson Hill church, Ind.

Bro. C. B. Smith, of Martinsburg, Pa., to begin Aug. 3 in the Middle River church, Va.

Bro. A. C. Baugher, of Elizabethtown, Pa., to begin Aug. 10 in the Lancaster church, Pa.

Bro. Walter Gibson, of Goshen, Ind., to begin Aug. 31 in the Oak Grove congregation, Ind.

Bro. A. B. Miller, of Philadelphia, Pa., to begin Aug. 10 in the Clover Creek congregation, Martinsburg house, Pa.

Bro. John E. Rowland, of Woodbury, Pa., began Aug. 2 in the Ringold Union church, Antietam congregation, Md.

Bro. C. Walter Warstler, of Pittsburgh, Pa., to begin Aug. 3 at Bruceton Mills, W. Va.; and Aug. 24 at Ft. McKinley church, Dayton, Ohio.

Bro. Edw. K. Ziegler, the pastor, to begin Aug. 3 at Brushy Run, and two weeks later at Onego, both in the Seneca congregation, W. Va.

* * * *

Personal Mention

Bro. J. C. Beahm changes his address from Connellsville to Champion, Pa., having accepted the pastorate of the County Line church, Indian Creek congregation.

Bro. W. I. Buckingham, of Prairie City, Iowa, we are glad to be informed, is able to be out again, after his recent illness involving an operation for appendicitis.

Bro. L. A. Whitaker, of Oakland, Kans., is in a position to conduct two revival meetings this fall and winter, and would be glad to correspond with churches interested.

Bro. Lear says those Young People's Conferences at Brinkhaven, Ohio, and Oakwoods Park, Ind., both came to a very splendid climax—that was the word he used. Which was his way of saying that they were good and strong in the high spiritual tone developed.

The Mission rooms have received the sad news of the death of Sister Flory, wife of the late Eld. D. C. Flory, of New Hope, Va., Monday, July 21. We have no particulars but we understand that the end came suddenly. Sister Flory was the mother of Bro. Byron M. and Sister Edna R. Flory, China missionaries, both of whom are now on furlough and had the satisfaction of being with their mother at the time of her going. It is interesting to recall in this connection that Sister Nora Phillips Flory, wife of Byron M., also had the sad privilege of seeing her father, Eld. Geo. A. Phillips, pass on to his reward a few days after their arrival from China, about two months ago.

Bro. Galen B. Royer, of Huntingdon, Pa., is putting in vacation time working on the "History of Middle Pennsylvania" which he hopes to have ready for publication some time this fall.

Bro. Arthur Scrogum, pastor of the Bear Creek church, Western Maryland, who is taking summer work in Northwestern University, was out to visit the Publishing House last week and confer with the Home Mission Department.

Bro. A. P. Musselman and family, including his mother, favored the "Messenger" rooms with a call last Saturday. They had been visiting farther west and stopped off at the Publishing House on their way homeward. Bro. Musselman is changing his field of labor from the Four Mile congregation to Flora, Ind., where he is just taking up the pastorate.

Bro. A. T. Hoffert, lately returned from India, spent a few hours at the Publishing House on Wednesday of last week, as he was making his way westward toward the old home in Nebraska. Since the temperance work is his special interest on the India field, he had stopped off at Winona Lake, Ind., to take in some of the convention sessions of the World League Against Alcoholism. He reported a very strong program in progress there.

The Home Mission Secretary returned a few days ago from his sojourn in the Northwest about the same time that his wife and little son arrived from their stay in the East after the Hershey Conference. Bro. Zigler attended the District Meeting of North Dakota and Eastern Montana at Surrey, N. Dak., July 8-10 and following this assisted in a survey of church conditions in the State of North Dakota, made by the Home Missions Council of New York City.

* * * *

Miscellaneous Items

This week the churches of Idaho are holding their "Second Annual Camp Assembly" near Meadows, "one of the beauty spots of the Idaho Mountains." Bro. Bonsack, Secretary of the General Mission Board, was called out to assist in the program.

"**Sin and sorrow** can be replaced by righteousness and happiness if we are willing to pay the price which belongs to this achievement," says Bro. C. Walter Warstler, pastor of the Pittsburgh church, Pa. On the other side of the leaflet are sixty special sermon subjects.

In a bit of correspondence from the Long Lake church in Michigan we have discovered a new way to celebrate the Fourth of July. Americans are not only free from English tyranny but they may also elect to be free from the power of sin. Our correspondent writes: "July 4 the members of our Sunday-school went to Gun Lake to spend the day. Two, a mother and a father, united with the church by baptism. This service was very impressive. The remainder of the day was spent in games and recreation."

The 200th Anniversary proceedings held in the Germantown church last December have been put into a neat and convenient booklet, a copy of which has been kindly furnished the editorial desk. The program of the love feast service in the evening and the addresses given during the earlier part of the day are included and the result is a publication of much historical interest. The address by Dr. M. G. Brumbaugh on "The Beginning of the Church in America" is of special value and alone is worth much more than the twenty-five cents for which the Booklet sells. We believe that churches would do a splendid service for the cause by ordering this booklet in quantities and placing them in the hands of their members. Orders should be sent to the pastor, Bro. M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

A young lady from one of our church communities, lately graduated from one of our own colleges, was offered a position as teacher in a college of good standing. The salary was good and the prospect for advancement was good also. It was an inviting place, much better, it seemed, than the high school positions which most of our college graduates without much experience are able to get. The school authorities encouraged her to take it, considering it an opportunity for her. In a few days she gave this answer: "My parents have been looking forward to the day when I will be home to serve the church in my home community. The church is expecting me to do that. I have no position for certain there but will rely upon an opening in one of the small high schools near home. I am sorry to turn this offer down but feel the home call stronger." Doesn't it seem to you, reader, that there is something very fine about the spirit of that answer? The brother who told us about it thinks so. He says further: "Some of our college graduates are not successful with the home folks. But I feel pretty certain that a spirit of this kind will make for success in any of our church communities."

* * * *

Special Notices

All those coming to the Michigan District Meeting at Beaverton should bring Kingdom Songs No. 2 with them.—Joseph Van Dyke, Beaverton, Mich.

Notice.—Those attending the District Conference of the Southern District of Virginia can get double daily service from Christiansburg; also from Roanoke by taxi to Floyd. Those desiring to be met at Floyd notify L. D. Bowman, Floyd, Va., R. 3.

Notice to the Elders of Western Pennsylvania: There will be a special session of Elders' Meeting at the Meyersdale church, Aug. 19, at 1:30 P. M. All elders of the District will please take note.—C. Walter Warstler, Moderator Elders' Meeting, Pittsburgh, Pa.

Special Service Day will be observed at the Brethren Home, Greenville, Ohio, Thursday, Aug. 7, beginning at 10 A. M., with a sermon by D. G. Berkebile. In the afternoon there will be addresses by E. E. Brumbaugh and R. N. Leatherman.—Edw. Miller, Pittsburg, Ohio.

Notice for District Meeting of Southern Iowa: Trains on the C., B. and Q. will be met at Batavia and Ellmaker Wednesday, Aug. 20. Those coming on other days or on other roads should call by Libertyville phone for Brethren Church, and they will be met.—Nellie Ogden, Batavia, Iowa.

The District Meeting for the State of Washington will be held in Seattle, Aug. 10-14. The church is located on Greenwood Avenue, and may be reached by Phinney Avenue car No. 21. Anyone desiring detailed information as to place of meeting, etc., may communicate with C. H. Maust, phone Sunset 1601 or Elliott 8757.—Alice Wimer, Seattle, Wash.

Notice to the Sunday-schools of Northwestern Ohio: Your attention is called to the minutes of our last District Meeting in which each Sunday-school is asked to send offering of third Sunday of January and third Sunday of July to the treasurer of the Board of Religious Education. This has no doubt been forgotten. A hint to the wise is sufficient.—Mary L. Cook, Treasurer, Hamler, Ohio.

The District Meeting of Eastern Colorado will be held at Rocky Ford beginning Saturday evening, Aug. 16, and lasting until Tuesday evening, Aug. 19. A strong program has been arranged. Eld. J. E. Miller, our Sunday School Editor, Eld. J. W. Lear, General Director of the Council of Promotion and other leaders are to be with us. The general outline is as follows: Saturday, Church Fellowship Night; Sunday morning, Christian Education; Sunday afternoon, Young People's session with the theme, Interrelation of Young Folk and the Christian Church; Sunday evening, College Night—Educational Meeting. Monday morning, Church Efficiency Conference; Monday afternoon, Sectional Conferences, Elders' Meeting, Ladies' Aid, Young People, Laymen, Father and Son, Mother and Daughter, ending with a fellowship supper. Monday evening, Missionary Meeting; Tuesday morning, Ministerial Meeting; Tuesday afternoon, District Meeting. Evening closing with a special program and lecture by Bro. Lear.—H. E. Blough, Wiley, Colo.

* * * *

In the "Messenger" Twenty Years Ago

One of our evangelists, writing this office, says he finds it hard to accomplish anything where he is preaching, for the reason that the people live too far from the meeting-house. This reminds us of the man who does his fishing in parts of the stream that the fish do not frequent. As a rule the fisherman finds the places where the fish collect and there he does his fishing. He does not throw his line into any part of the stream that happens to be convenient and then expect the fish to get fast on the hook. He knows better. Really, does it not seem strange that the fishers of men do not know any better? If we want to gather the people into the fold we must go where they are. We must build our houses of worship where it is easy for men and women to get to them. Even then it will be found difficult enough to secure large congregations. A house to one side of a small town or village is never convenient for the masses. We should select the very best place and there do our building.

A correspondent referring to a certain congregation says that the cause at that place is suffering because the elder in charge lives fully one hundred miles away. This is not the only congregation that is suffering for the same reason. Churches in this condition can not prosper. We know that a flock of sheep, one hundred miles away from their shepherd, could not prosper. And what is true of sheep in this respect, must, in a great measure, be true of a congregation of members. In some manner the shepherd and his flock must be brought together. He must be so circumstanced that he can give his flock the needed personal attention. It will richly pay our people as a body to give this question very close consideration, for we can not afford to lose whole congregations. A shepherd may be able to lose a few sheep now and then, but when he is called upon to lose a whole flock it becomes a very serious matter. Jesus lost Judas but he saved the other eleven. Let us see to it that the flocks are not neglected and scattered.

AROUND THE WORLD

The Value of Travel

Travel takes one into a world of new experiences—some pleasurable and some otherwise. It brings a new enlightenment to the man who has brains as well as money. Travel may cost more than some things we ordinarily buy, but even travel of the casual sort brings dividends in pleasure, information and understanding. On the basis of such dividends summer conferences, annual meetings and world conferences return much more than they cost. Every thoughtful traveler becomes a better neighbor both at home and abroad.

Four Lives and American Civilization

The white man's civilization in America does not have much to boast of in point of time. It was discovered recently that four lives span the history of North America from the landing of the Pilgrims in 1620 to the present. A Mr. G. W. Baldwin, Yale '53, who is ninety-three years old, argued cases before Chief Justice Lemuel Shaw who talked with a man who had talked with Peregrine White, who was born on the Mayflower. Thus four long lives span the period of the rise of the white man's civilization in America. But if America is not very old she has nevertheless made things hum during the past 300 years. The Mr. Baldwin mentioned above is at present living in Switzerland at no great distance from the point where the Zeppelin, ZR-3, will take off for her flight to America. Thus a chain of four lives connects the Mayflower and the great dirigible which is expected to cross in two days an ocean upon which the Pilgrims were tossed for seventy-five years.

The Pittsburgh Plus Case

So far as the Federal Trade Commission is concerned no action has been taken on the Pittsburgh plus case. In some form or other the controversy has been before the Commission for about five years. Now a cease and desist order directs the Steel Corporation to abandon the Pittsburgh plus system. "Pittsburgh plus operates in this way: United States Steel Corporation's price at Chicago, which is a Pittsburgh plus price, is made up by taking the price at which the particular products are sold at Pittsburgh, say \$30 a ton, and to this is added that amount which is equivalent to what the freight charge on the products from Pittsburgh to Chicago would be, as if the products were actually shipped from Pittsburgh, or \$7.60 per ton, making a total of \$37.60 per ton. The Chicago steel user, therefore, who buys his steel from the corporation's mill in the city of Chicago must pay \$7.60 a ton more than his Pittsburgh competitor pays. In like fashion, the Duluth steel user must pay \$43.20 per ton for the steel he buys from the corporation's mill at Duluth, while his Pittsburgh competitor pays only \$30 per ton, because the Duluth man must pay the imaginary freight charge on the goods which were never shipped from Pittsburgh to Duluth, or \$13.20 per ton. The Steel Corporation is expected to take an appeal at once to the United States Circuit Court of Appeals, and thence to the Supreme Court of the United States if the lower court acts adversely. The litigation in prospect will drag out the case for another year or two. Today's action, however, was final, so far as the Federal Trade Commission is concerned."

The Horrors of Modern Warfare

"One of the points which most need to be stressed in every discussion of war is the increasing horrorfulness of modern warfare. Members of the G. A. R. and other older folks still think of war as the formation of embattled hosts on the open fields. But our young soldier boys know that it is no longer any such thing. They think of it as trench warfare, burrowing in the ground like moles where men hunt each other down like rats; they think of it as being smothered by gas fumes, or being hounded or blown to pieces by intolerable explosives that come hurtling like monster demons from miles away, tearing great craters in the earth where they fall; they think of it as lying helpless before some great and terrible machine that crushes them and mangles them like puny flies under a roller. There is no glory, no magnetic challenge, no thrilling and glamorous music in the charge—but only the dull, ugly, sickening murder of helpless men—men that are husbands and fathers or sons like themselves. During the past four years the preparation of poison gas bombs for use by airplanes has progressed to the point of perfection. In old-time war the family used to kiss the soldier good-by. In any new war, let him kiss the family good-by. The battle field—if there be any—will be the safest place in the domain. Volcanic eruption, earthquakes, tidal waves, plagues—a new war fought from its front in the sky will outdo them all in horror. Nature at its worst is now not as awful as man under the hate of war. 'Let's fight!' That's an age-old slogan, but who can find an opportunity to fight in this new war? There can be little fighting. To clean out a city with a broom of death, with human beings counting for no more than fungus in a cellar or cobwebs in a room—that will be the object. The military men, as was their duty, have gone beyond killing human beings; they have found a way to kill cities, capitals, and nations."

Lynching Record for 1924

It is very possible that newspaper emphasis on crime has made conditions seem worse than they really are. At least the average newspaper with its record of what people are at their worst would not lead one to suspect that crime was on a decrease. In view of this it is particularly gratifying to find that the lynching record for the first half of 1924 is the lowest for any similar period for the forty years during which a record has been kept. The totals for the first six months for the last four years are as follows: 1921, thirty-six; 1922, thirty; 1923, fifteen; 1924, five.

The Farmer's Profits

A survey of the farmer's profits for 1923 which has just been reported by the United States Department of Agriculture indicates a slight improvement in the financial condition of farmers as compared to 1922. "An average cash balance of \$890 was returned to owner-operators in 1923 on 16,183 farms surveyed by the department of agriculture. In addition to this margin of cash receipts over cash expenses, these farms increased inventories of crops, live stock, machinery, and supplies \$130, making an average return of \$1,020 for the use of \$17,490 of capital and the labor of the farmer and his family. These farms also produced food and fuel consumed on the farm and estimated to be worth \$250 on the average. This is slightly better than shown by a similar survey for 1922 on 6,094 owner-operator farms which averaged a cash balance of \$715, increased inventory of \$202, and produced food and fuel worth \$294 on capital amounting to \$16,410. The cash balance of \$890 in 1923 was all the average of these farms made available to the owner to pay his living expenses, take care of debts, and make improvements."

World Cooperation Campaign

The illustration shown herewith gives the reader some idea of one of the large colored posters contained in the Unit Poster Package prepared for use in the World Cooperation Campaign beginning July 27 and continuing until election time. The Unit Poster Package contains ten picture posters 22 by 32 inches. Five are like the illustration shown and five are entitled:



a quantity of stickers, smaller posters and fliers. Thus, each package provides sufficient material to arouse a village or city neighborhood of 1,000 people. It sells for one dollar—the cost of printing and postage—and may be obtained from the National Council for Prevention of War, 532 Seventeenth Street N. W., Washington, D. C. For places with 5,000 to 10,000 or 25,000 population packages containing five, ten or twenty-five times as much material and priced in proportion may be had. A sample package containing one each of the posters, fliers and auto stickers may be had for fifteen cents postpaid.

Educational Value of Moving Pictures

"Our country does not yet seem to be aware of the vital fact that moving pictures are just as forceful and as impressive a medium of education when they are shown in a moving picture theater as they are when shown in a schoolhouse. It is simply appalling the manner in which Christian fathers and mothers permit their boys and girls to see in the movie picture theaters the details of crime and sexual voluptuousness which they would not for a moment tolerate in their public schools—simply because they think of the theater as a place of amusement and of the schoolhouse as a place of education. They would be horrified if such pictures as are shown in our theaters were introduced into our educational system. And yet every sensible person who stops to think the thing through knows that the child is being educated, either for good or evil, by any picture that he sees anywhere and at any time or under any name or auspices. It is beginning to dawn upon our officials that many of our moving picture houses are little less than schools of crime. Under the highest and most efficient method of education known to the educational world, the visual method, they are daily and nightly teaching hundreds of thousands of our youth the details of crime. They are instructing the boys and girls of this land in the most skillful methods of robbery, and showing them how to use every possible modern invention in banditry and other criminal pursuits. Moreover they are making crime fasci-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Unselfish Loyalty to Jesus

Mark 9: 38-40

For Week Beginning August 10, 1924

Loyalty to Jesus Is a Fundamental Element of Discipleship. Without loyalty any profession of his name becomes hypocrisy. Half-hearted or merely occasional confession defeats the end of becoming Christlike. Unswerving and steadfast allegiance is the only sure evidence of love. The apostles with Jesus were zealous in their growing attachment to him. They would shield him from harm and protect his interests in every way possible. While their devotion to the Master was increasingly loyal, it inclined to narrowness. They began to feel that any loyalty to Jesus that was not identical with their group and experience was not real. Surely, they thought, there could be no true disciples apart from their company. They failed to allow for types and degrees of faith in others.

Loyalty to Jesus Should Frequently Be Examined in the Light of His Teaching and Spirit. John the apostle set us an example in this. An incident had occurred when Jesus' advice had not been sought about stopping a man who was doing a good work in the Lord's name. His conscience troubled him as to whether or not his impulsive action was consistent with Christ's teaching. We are glad he was so honest as to relate the circumstance and ask for the Master's verdict upon it. That was especially noteworthy just after Jesus had taught a lesson to the disciples about a humble and teachable spirit.

We may profit by what Jesus answered. No man or a group of men have a monopoly on goodness. This fact helps us to be humble and to learn from each other. Jesus' name and the power it bestows are not gifts which men give. God does not hesitate to work through any agent who is responsive to his Spirit. We do well not to allow our Christian zeal and loyalty to become jealousy for certain ideas and organizations which happen to be ours. Frequent questioning from Jesus will help us to be clear of this fault. He teaches us to be tolerant and encouraging to sincere Christian effort outside our own fold. Loyalty is after all a kinship of the soul which lives up to the highest conception of truth.

Unselfish Loyalty Grows as Experience with Jesus Deepens. John himself in later life would not have been so intolerant as in the lesson incident. According to 1 John 4:2 he would extend the glad hand to anyone confessing the incarnation of the divine Son of God. Jesus did not say that the active worker in his name should not be following with his group. The point is that this man was living up to his best light and doing what he could according to it. Evidently he was having results. Jesus was delighted with every evidence of faith, in whatever degree, and would not have it discouraged. A tolerant attitude toward such imperfect faith as this man probably had would be the way to win him to regular following. It is our business to encourage faith. We need that ourselves. The patience of the Lord and our mothers and our teachers with us has brought us to maturity. Wherever an attitude is seen to be toward Christ, that spells opportunity for us to do some helpful work. The most unselfish loyalty to Jesus seeks to have all men love him and learn of him. An intolerant disposition is not true to the spirit of Jesus.

Some Biblical Examples: John and James, Luke 9: 54, 55; Saul of Tarsus, Acts 9: 1; Gamaliel, Acts 5: 38, 39; Moses, Numbers 11: 29.

Suggestions for Meditation

What do I understand by loyalty to Jesus?

What has my loyalty to gain from an examination by Jesus?

My attitude toward brethren who differ with me.

My tolerance for other Christian denominations.

The supreme importance of a common purpose among Christians.

A Prayer

Heavenly Father! We long to experience the deep things of the Spirit in order that our loyalty to Jesus may be above the petty jealousies common to human life. Grant us hearts to cultivate unity among Christians that we may hasten the coming kingdom. In Jesus' name, Amen.

J. H. H.

nating, giving the idea that it is a thrilling experience, and are furnishing the sensual inspiration and incentive as well as teaching the most modern methods for carrying out sexual delinquencies. All over this country, in city and village alike, the children and youth are week by week being shown pictures of hold-ups, of night robberies, and of every other such crime, planned and executed with marvelous skill and ingenuity. If one were desiring to educate young people in how to carry on that sort of crime, he could not conceive of any better way to do it than through just such pictures."

How Shall They Be Known and Read?

(Continued from Page 483)

But perhaps Paul did not mean this for the twentieth century. "Conditions have changed."

Jehovah required his people to put "a ribbon of blue" in the border of their garments. It was intended especially as a mark of distinction, which the Israelites themselves might frequently look upon, and so be put in mind of their character and obligations as the worshipers and servants of Jehovah; that they might remember and keep his commandments, and transactions, and not follow their corrupt inclinations or yield to the allurements of their senses. But the ribbon of blue did more than identify God's people. By the principle of association it is reasonable to associate their religion with the ribbon of blue. Their rites, ceremonies, ablutions, and their manner of worship were suggested by the ribbon. The order of dress adopted by the Dunkers functioned the same for the Dunkers that the ribbon of blue did for ancient Israel. It was a mark of distinction. It served to remind them of their covenant with God, and of their duties and obligations to God. To those that ever knew, the Dunkers would know a Dunker by his dress wherever he was seen. It however did a great deal more than identify such an one with the Dunkers. Dress would naturally be associated in the minds of the people with the Dunker religion, principles, and practice; that is, with their distinctive doctrines. When people who did not know the Dunkers saw one it awakened a spirit of inquiry which afforded a fine opportunity to testify for Jesus, to do mission work. We imagine the world made light of the ribbon of blue, as it did of the Dunkers' peculiar manner of dress. "That's their religion; they think that that funny little rag will save them. The Dunkers ditto; their religion is in their dress."

The writer does not claim to have solved the problem. He did not intend to solve it. He is just a little curious to know how it is done; and, as stated above, feels that it is of sufficient importance that we ought to know how it is done, and if it is in force yet. Would that some one might please untie the Gordian knot.

Lecton, Mo.

The Boon of Work

BY GEORGE W. TUTTLE

HAS God ever called an idler for a great work? If so, where and when? Moses surely was no idler, for he was keeping the sheep of Jethro his father-in-law when the Lord spoke to him out of the bush which burned and yet was not consumed. How about Gideon, threshing wheat by the winepress? Was not Matthew at the receipt of custom when the Master called him? Were not Peter and Andrew casting their nets into the sea when the Master promoted them to be fishers of men? Were not James and John mending their nets when the Master called them to follow him? Surely the Master loved busy people! What did he say of himself as a worker? "My Father worketh hitherto, and I work."

Work is a blessing. Does it not give purpose to life, strength to muscle and sinew, clearness of brain and length of life? The indolent young fellow finds time hanging heavy on his hands. We say: "John, what are you doing nowadays?" and John replies: "Just killing time!" Is not that the most profitless sport in the world—killing time? Does not persistent idleness destroy content, ambition, and even character itself? Take the hold-up men, the train robbers; do they not come from the ranks of the idlers who say: "The world owes me a living?"

The banker says: "I shall need another new boy in the bank next month." Does he stand in the street corner, taking his pick of cigarette smokers and idlers, or does he turn to the boy busy with his homely tasks, and say: "He looks like the brand of boy who will develop well?" How about your industry recommendation? This banker friend of mine is searching for the boy to whom a hard task is a challenge.

Again, the grocer has urgent need of a good clerk. A friend says: "Why don't you employ Tom Simpson, he is the best looking boy in town?" to which the grocer replies, indignantly: "Best looking? I want a worker, not a store ornament! Tom is as indolent as

he is good looking. Now the Widow Thompson's son is a worker, and he is as courteous as he is homely. He is the boy for me!"

Is not this a hard old world for an indolent young fellow? Is not hard work necessary in order to attain skill in the use of hand or brain? Here is a skilled mechanic, and he says: "I worked for three years to learn my trade." Here is a skilled physician, think of his years of preparation and study. There are no short cuts to success. Success is not like the old swimming pool into which you so often took a header; it is rather like a ladder that must be climbed round by round.

Pasadena, Calif.

CORRESPONDENCE

SUNDAY-SCHOOL CONVENTION, NORTHEASTERN OHIO

The District Sunday-school Convention of Northeastern Ohio has grown into what might be called a school of Religious Education. The scope of work covered during the four days of this convention was so great that it is difficult to give a report which will convey the spirit of each instructor and speaker.

The convention was held in the Dickey church, Ashland, Ohio, and opened Monday evening, June 23, in the nature of a training school for teachers of the Sunday-school and Vacation Bible School. Only fifty teachers enrolled, which is less than one-third of our teaching force for the grades including the Intermediates. However, the Board of Religious Education can recommend such a school for every District unless they have some better means of meeting the needs of their teachers. We had a strong faculty which gave us intensive work for two days, directed by Prof. L. W. Shultz. During this school the curriculum and methods for Vacation Bible School were discussed, and demonstrations of worship periods and craft work were given.

We hear on every hand that the children are not as reverent as they should be during the worship period. Possibly they are not, and will continue so until we remove the cause. Were I to suggest a remedy I would not begin with the children. What can we expect when by actual count a deacon's wife and another sister almost middle age whispered twenty times during one service. Dear ones, when we have been called out by the church for leaders set the proper example in worshipping this problem will be solved. One would have thought that the leader who demonstrated two worship periods with about thirty pupils had trained them just how to fold their hands and close their eyes and not to whisper during prayer, but she told me not one word was said to them. Children respond to their leaders in a wonderful way.

On Monday evening the following subjects were discussed: Sacred Art in the Vacation Schools, by Floyd Irvin; The Child and the Curriculum, by Prof. L. W. Shultz; Tuesday evening, How to Tell Stories, by Goldie Conry; The Art of Teaching, by Prof. Shultz.

On Wednesday evening the convention proper opened. The program was in charge of the Temperance and Purity Committee. Dean V. F. Schwalm gave a lecture on "Self-control." The house was filled to its capacity and the lecture was an inspiration to all present. Prof. Shultz also gave an address to the Sunday-school teachers.

On Thursday morning our minds were called to the convention theme, "Soul Winning," by J. Edson Ulerly. "He that winneth souls is wise" (Prov. 11:30). At the opening of each session Bro. Ulerly emphasized the fact that the business of leaders and professing Christians is "soul winning."

Aside from the regular program we secured Sisters Fern Irvin and Ruth Shriver to give a series of doctrinal talks to the juniors each forenoon and afternoon.

At 9:30 the delegates were instructed as to their duty during the convention and to their home schools upon their return. This was followed by an address to superintendents by Dean Schwalm, and a round table conducted by G. S. Strausbaugh.

Thursday afternoon at roll call it was found that eight of our weakest schools were not represented. Would it not be splendid next year for the stronger schools to render first aid and help the weaker schools send a delegate? They need the inspiration of our conventions. Afterward an address was given to the Sunday-school teachers by J. Edson Ulerly, and one on "How Unite the Working Forces of the Church," by Oliver Royer.

Each evening a most inspiring vesper service was held just as the sun was setting, out in the open air, next to God and nature. These meetings gripped the hearts of our young people.

In the evening a pageant was given by the Ashland City church, also addresses by Ora DeLauter, Ruth Shriver and Dean Schwalm.

Friday morning Mrs. Conry talked on, "Am I My Children's Keeper?" and Mrs. Rachel Mohr on "Passing

Through the Transitional Period." Afterward group meetings were held at which problems were discussed and plans laid for better work. In the afternoon the business session was held, followed by the closing address on "Soul Winning" by W. B. Stover.

During the convention a brief memorial service was held for Sister Nora Berkebile. An interesting letter was read from Sister Goldie Swartz, one of our representatives in India. We were made to feel that the value of such a convention can not be measured in dollars and cents but by inspired service. May the Lord bless every one who contributed to the success of the meeting and richly reward the efforts of all who respond to the guiding influence of the Holy Spirit in winning souls for his Kingdom.

North Canton, Ohio.

Zuma H. Reichenbach.

SUMMER CONFERENCE AND DISTRICT MEETING

The Summer Conference and District Meeting of the District of Southern Calif. and Arizona are to convene during the last week of August in the new church at Santa Ana. Prospects are bright for one of the best conferences ever held in the District. There are to be ten strong addresses by able speakers on a theme of supreme importance—"Our Lord Jesus Christ, His Person and Work." Each will be a unit in itself, but together they will constitute a connected whole of rare interest and value.

The devotional periods are given special stress. Real praise adoration, and worship are the goal. We are to have three periods of devotional Bible study on vital subjects. These studies deal with realities which should be finding an ever enlarging place in the experience of every believer. Note the subjects in the program; study them before you come to the conference.

Place is given to the various permanent boards, committees and organizations of the District for the transaction of business, or for other use as they may desire.

The committee of arrangements at Santa Ana would find it very convenient to know in advance the probable number of people who will want rooms and the probable number who will want meals. Let some one from each church send the information to Eld. A. C. Snowberger, R. 4, Box 15, Anaheim, Calif., Aug. 20, or earlier.

The theme of the convention will be "Our Lord Jesus Christ, His Person and Work," based on the text: "In him was life, and the life was the light of men" (John 1:4). A condensed program is given below.

Monday, Aug. 25, 7:30 P. M., Address: Jesus the Master of Men—Edgar Rothrock.

Tuesday, 9:30 A. M., devotional period and business session (Sisters' Aid Society). 11:00 Address—The Unavoidable Christ, J. Z. Gilbert. 1:30 Business Session (Mothers and Daughters). 2:20 Devotional Bible Study—The Holy Spirit, Sister J. Z. Gilbert. 3:10 Address—Jesus the Friend of Men, David Bomberger. 7:30 Devotional Period. 8:00 Address—The Dying Christ, W. H. Wertenbaker.

Wednesday, 9:30 A. M., devotional period and business session (Board of Christian Education). 11:00 Address: The Victorious Christ—J. M. Boaz. 1:30 Business session (Temperance Board). 2:20 Devotional Bible Study—Doctrine of Prayer—Harrison Frantz. 3:10 Address: The Commanding Christ—H. A. Brubaker. 7:30 Devotional Period. 8:00 Address: The Life-giving Christ—N. E. Baker.

Thursday, 9:30 A. M., devotional period and business session (District Mission Board). 11:00 Address: The Coming One—J. E. Steinour. 1:30 Business session (Ministerial Board). 2:20 Devotional Bible Study—Doctrine of Praise—Mae Miller. 3:10 Address: The Revealing Christ—W. E. Trostle. 7:30 Devotional Period. 8:00 Address: Christ the Eternal Son of God—Geo. F. Chamberlain.

The Elders' Meeting convenes at four o'clock on the evenings of Aug. 27 and 28. District Meeting convenes Friday morning, August 29, at 9 o'clock.

La Verne, Cal.

J. B. Emmert.

MIDDLE DISTRICT OF PENNSYLVANIA CONFERENCES

The Fourth Young People's Conference and the Twenty-ninth Sunday-school Convention of the Middle District of Pennsylvania will be held August 19 and 20, at the Spring Run Church near McVeytown, Pa.

The Young People's Conference Program on Tuesday afternoon and evening will be as follows: Afternoon session, Paul Stayer presiding. 2:00 Song Service. 2:15 Devotions—First church, Altoona. 2:30 Address—Hattie Barnett. 2:50 Special Music—Huntingdon church. 3:00 What Some Y. P. D. Are Doing—Lewistown, Spring Run, Huntingdon, Stonerstown, 28th Street (Altoona), Hollidaysburg, Roaring Spring. 3:25 Reading—Pauline Brumbaugh. 3:30 Echoes from Camp. 3:45 Address—Foster B. Statler. 4:15 Special Music—Spring Run church. 4:20 Brief business meeting. 5:30 Food. 6:30 Vesper Service. Evening session, Hattie Barnett presiding. 7:15 Devotions—Hollidaysburg church. 7:30 Special Music—Junata Park church. 7:35 Offering. 7:40 Address—Dr. Charles S. Ikenberry. The music will be in charge of George Detwiler, Johnstown, Pa.

The Sunday-school Convention Program will be given

on Wednesday. Motto: "First Things First." Morning session, Prof. Lawrence Ruble presiding. 8:30 Devotions.—Elder J. C. Swigart, McVeytown. 8:45 President's Address—"Our Problems and Plans."—B. F. Waltz, Altoona. 9:15 Music.—George Detwiler, Johnstown. 9:25 Address.—Dr. I. Harvey Brumbaugh, Huntingdon. 9:55 Intermission.

The remainder of the forenoon will be given over to sectional conferences. At 10 o'clock there will be three simultaneous sessions as follows: **Adults** in the Auditorium. Theme: "The Organized Adult Bible Class and Service." Leader, Dr. Walter E. Myers, Philadelphia. Discussion: (a) "The Organized Class Serving the Community."—H. Atlee Brumbaugh, Llyswn. (b) "The Organized Class Serving the Church."—Mrs. T. T. Myers, Huntingdon. **Juniors** in Class Room No. 1. Theme: "The Junior." Leader, Miss Martha Mentzer, Altoona. Discussion: (a) "The Junior at Home and at School."—Rev. A. M. Stout, Orbisonia. (b) "The Junior at Play."—Rev. J. W. Fyock, Tyrone. (c) "The Junior at Sunday-school."—Miss Florence Boales, Martinsburg. **Intermediates** in Class Room No. 2. Theme: "The Intermediates." Leader, Dr. Charles S. Ikenberry, Daleville, Va. Discussion: (a) "The Pastor's Relation to the Intermediates."—Rev. Levi K. Ziegler, Williamsburg. (b) "Practical Methods with Intermediates."—Miss Olive Oaks, Riddesburg. 10:45 Intermission.

At 10:55 o'clock there will be a second group of simultaneous sessions. **Vacation, Week-day and Community Schools** in the Auditorium. Leader, Dr. Charles S. Ikenberry, Daleville, Va. Discussion: (a) "Suggestions for Procuring Efficient Teachers."—Rev. Geo. E. Yoder, New Enterprise. (b) "The Lathem Type of Vacation School."—Miss Orpha Holsinger, Williamsburg. **Primary** in Class Room No. 1. Leader, Miss Mary E. Rhorer, Huntingdon. Discussion: (a) "The Great Objective in Religious Education in the Primary Department."—Miss Gladys Lashley, Everett. (b) "Relation of Prayers and Songs to Christian Character Building."—Miss Mabel Macemore, McVeytown. (c) "How Can We Create the True Spirit of Worship in Giving?"—Miss Hazel Latshaw, Curryville. **Administration** in Class Room No. 2. Theme: "Sunday-school Standards." Leader, Dr. Walter E. Myers. Discussion: (a) "The Value of Departmental Organization in the Sunday-school."—Prof. O. R. Myers, Huntingdon. (b) "Procuring and Utilizing Equipment."—Mr. D. G. Replogle, Roaring Spring. 11:40 Dismissal.

Afternoon session, President B. F. Waltz, presiding. 1:15 Devotional Period.—Rev. J. R. Rowland, Woodbury. 3:30 Business Session. 2:45 Music. 2:50 Address—"Your Lover's Book."—Dr. Galen B. Royer, Huntingdon. 3:10 Address: "Some Sunday-school Essentials."—Dr. Walter E. Myers. 3:45 Music. 3:50 Missionary Address.—Miss Ida Himmelsbaugh, Altoona.

Evening session, Dr. C. C. Ellis presiding. 7:15 Devotions.—Rev. J. A. Myers, Huntingdon. 7:30 Address.—Rev. H. B. Heisey, Lewistown. 8:00 Music and Offering. 8:10 Address.—Dr. Charles S. Ikenberry.

Huntingdon, Pa. Forest B. Statler.

NEW HOME OF THE CHICAGO CHURCH

For a number of years the Chicago church has felt the need of an adequate church home. The early activities of the church were carried on in the former church at Hastings Street. When Bethany Bible School was transferred to its present location the services were held in the assembly room in what is now known as building "A." Later a much more commodious place of worship was furnished in the basement of building "B," the present chapel of the School. This auditorium accommodates a much larger audience; and, although it has endeared itself to many, it has never proved satisfactory as an ideal place of worship. With the growth of the Bethany center of the church came a strong desire for an adequate church home, one specially designed for church purposes. Accordingly, last summer a committee was appointed to feel the pulse of the church in this regard. A questionnaire was sent out, the returns of which indicated a desire on the part of a majority of the members for a new church, preferably in this community,

A number of providences facilitated the steps necessary to the acquiring of the church. Sister Mary Fahney very graciously gave to the church her spacious residence on Warren Avenue, the value of which was to be transferred to the church to aid in building the new church. Another probable aid to solving our problem was presented when it was learned that the United Presbyterian church on the corner of Congress Street and Central Park Avenue, one block from Bethany, was for sale. The Committee for Investigation after much careful consideration recommended to the church council the purchasing of the property. Ultimately the church without a dissenting voice of those present in the council voted to purchase the property for the sum of \$41,250. At the same meeting the trustees reported the sale of the Fahney residence netting for the church about \$38,000.

Before the church is ready for occupancy some repairs and alterations must be made. The property includes an auditorium with a seating capacity of about three hundred and seventy-five, a Sunday-school building with a large basement, and an eight room parsonage. A gallery is to

be built which will furnish additional seating capacity. The entire church will be redecorated, changes made for Sunday-school purposes, and various other alterations made. This additional expense to be incurred to the amount of approximately \$15,000 is to be met by pledges, three-fourths of which has already been subscribed.

May 18 was a red letter day in the history of the Chicago church. That day was proclaimed and observed as a Home Coming Day with special services in the morning and afternoon and a bounteous basket dinner for all. At the morning service Bro. R. W. Miller, a charter member, spoke on "The History of the Chicago Church"; Bro. D. D. Funderburg substituted for our pastor who was ill and spoke on "Our Present Status." Elder J. W. Lear presented a vision of "The Future Outlook." In the afternoon the Sunday-school rendered a splendid parents' program after which the assembly adjourned to the new church for a tour of inspection and an explanation of the proposed plans.

The church here holds a strategic place in its relation to Christian work throughout the city, but more directly to Chicago's great west side. Within a radius of one mile from Bethany there is only one other Protestant church ministering to the spiritual needs of this thickly populated district. Certainly the acquiring of this property will afford additional responsibilities to the members of the Chicago church for community service and for evangelism in the heart of a great city.

Lottie Hoff.
3541 Van Buren St., Chicago, Ill.

LETTER FROM INDIA

On June sixth the new Vocational Training School opened at Anklesvar. The opening time was 6:30 in the evening. The reason for the time was that the building was not completed, and at the regular time it was too hot to be out in a meeting without a roof overhead. The carpenters, masons and laborers now at work on the building, with the pupils and the staff, were present at the opening. After song and prayer the 127th Psalm was read, and in the comments emphasis was put on the first verse.

The principal, in stating the object of the school, told the boys that they had likely come mainly for the acquisition of knowledge. But that the staff was much more concerned about their getting right attitudes—to life, to work, to others, to God—and proper appreciations of the good, the true, the beautiful and the practical.

To this end, in addition to the regular government course, which has to do in the main with knowledge, the school is prepared to give instruction in the theory and practice of agriculture and gardening. There will be far more time and effort put on the practice of teaching than formerly, in the hope of making really efficient teachers. In order that the students may come to appreciate their day and opportunity they will be led into a practical study of the social principles of Jesus, in the hope that they will learn to reckon with present day problems in the light of his teachings, thus becoming anxious to serve as he served. In addition, opportunities for trade work of several kinds will be given. The boys are asked, in addition to doing their own cooking, to work three hours daily. In this they will earn money, and they will need it to fill up the lack of a sufficient scholarship stipend. But the main object of the work is that it should be educative, that it help the boys later to get closer to their own people, and in this way help them to understand their own problems better; in short, that the work in itself should be a character builder.

The above is the theory, and we believe that it is right. But this is how it worked. The boys have felt that they were going to a school to study, not to work with the hands; that it was to be a school for the training of teachers, those who were already teachers, and those who were to become teachers. And in such a training they should study teaching, what else? And truly, if the product of this school were to be just like the product of the old-style school, what would be the necessity of any kind of manual work? And, with propriety, we might also ask, what would be the need of the school at all? There are many such; that is, old-style. But this is new, and different, both in its curriculum, and in its purpose. So when the boys more fully understood, one of them felt he could not stand for this program and he went home. We are very sorry for him as he was one of our brightest and best boys and his loss to himself will be practically inestimable. Three others also wavered, but have since decided favorably. For a whole week they helped in the finishing of the building in which they are to study. Now they are getting the fields ready for the monsoon crops.

A word or so about the staff. Bro. Long is known to you and will need no introduction. He spent the last winter at school at Moga under Prof. Makee about whom I wrote some two months ago. The principal, Premchand Ganesh, was also in attendance at this school with Bro. Long, and we may be sure that he is well equipped for this work. The agriculture teacher, S. N. Christian, finished his course this spring and is a real enthusiast for the work. We hope to see great things come from this department. For all we need your special prayers. There will be difficult problems; some that will try the soul and patience of those in charge, and these especially will need help daily such as only you can give. Pray that in this school we

may find the solution of our teacher problem; that the men and boys trained here may be thorough, reliable, and efficient as teachers, that they may be filled with the Spirit, and that they may be earnest, energetic, and enthusiastic about the great work of bringing India to Christ. Pray also that we may be led to introduce such courses, and to secure such teachers, and to produce such an atmosphere as will bring about the above ends.

J. E. Wagoner.
Bulsar, India.

WELLS BY THE WAYSIDE

Ankeny, Iowa, June 24 to 26, 1924

The trip from Falls City, Nebraska, to this place led through St. Joseph, Mo., and most of the way through a fair farming country. Evidences of the heavy rains were visible all along the way. Rivers were out of their banks and corn fields were badly washed and in many places entirely flooded. Many corn fields were overgrown with weeds so that they resembled meadows or pasture fields more than corn fields, because the rains prevented cultivation.

We bought our tickets to Des Moines, Iowa, where we were met by Brethren Frank Berkey and Frank Jasper, and taken fifteen miles to their fine farm home near Ankeny. Brother Berkey is a son of the late Eld. Joseph Berkey, who for many years was the elder of the old Shade Creek church, Somerset County, Pa., and who was well known all over Western Pennsylvania, and adjoining Districts. Brother Jasper is his son-in-law. We also visited Bro. Berkey Shaffer, a grandson of Eld. Berkey's. This is a fine farming country and the crops, though late, are good.

While here it was my privilege one afternoon to spend some time in their first Vacation Bible School. This is the Des Moines Valley church and Brother Robert Sink is the pastor. In a short conversation with him I learned that the work is prospering. They have a parsonage and a good church building. Sister Alice Kinsie was superintending their Bible School ably assisted by a half dozen home workers, including the pastor and his wife. As this was their first effort they felt that it was a great success for the attendance was quite encouraging for a country church. They were planning to close with a program by the children.

Colorado, Iowa, June 26 to 30, 1924

In this community Cousins Herman and Missouri Blough Beal have lived for a number of years, and with them we made headquarters during our short stay. Mr. Beal is a native of Somerset County, Pa. He and Mrs. Beal are the parents of nine children (one dead) and the grandparents of thirty-six grandchildren, most of whom are living in this vicinity. We visited G. W. Buffington's, J. B. Beal's, R. H. Hostetter's, C. B. Mizer's, F. M. Ballard's and E. L. Myers'. One evening we dined with Bro. William Hostetter's. One's heart is made to ache when he sees the indifference to things religious in a large family.

June 29 we attended services in the Fernald church some six miles west from the Beal home. In the morning after the Sunday-school, they gave a Children's Day program. In the evening I addressed an appreciative audience. Bro. D. M. Wise is elder of this church, and does some of the preaching. Bro. C. E. Lookingbill also preaches here. He resides in Nevada, Iowa.

Waterloo, Iowa

Blackhawk County is situated somewhat northeast of the center of this great State, and Waterloo is located near the center of the County. While at Colo we learned that the love feast in the South Waterloo church was to be held June 30. We decided that we would like to take advantage of this means of grace, and so we came to Waterloo on the forenoon of the same day. Eld. H. C. Early had just closed a two weeks' evangelistic campaign in the South Waterloo church, closing with twenty persons being baptized, of which number nearly all were Sunday-school children. One aged lady who had been a member of another church, and who has taken up her residence near our church, was baptized.

This church has a number of very capable song leaders, and yet it was deemed wise to call for this meeting Prof. B. F. and Sister Sadie Wampler, of Manchester College. They are especially fitted for this kind of church work, and their services are highly spoken of. The singers of this large congregation rallied nobly around these leaders, and the best of congregational singing was the result. We hear it remarked that they stuck to the good old hymns which enabled the older members to also engage in the singing. Of course there was special music frequently.

Bro. Early's preaching is spoken of as having been of the highest type and exceptionally edifying and instructive. This meeting goes down in history as one of the best ever held here. The energy and earnestness that Bro. Early put into his sermons were wearing on his health and the last day or two he was anything but a well man. We have just learned with regret that since his return to his home he has been confined to his bed.

For a number of years it has been the custom of this church to hold its love feasts on a Monday evening, and this custom has some things to recommend it to other churches. Upon this particular evening the large base-

(Continued on Page 494)

Shall the United States Be Prussianized?

(Continued from Page 484)

since Jesus Christ proclaimed his gospel of peace and good will, the Church is just beginning to express a real and general antagonism to the pagan form of internationalism which depends upon military preparedness and has nothing better to offer the nations of the world than armed neutrality. The past few months have witnessed unprecedented movement and expression among the followers of Christ in America against war and in behalf of a larger degree of confidence and friendship among the nations. Church gatherings of every kind have stoutly protested against the war fever and the war expectation and have urged our nation to assume an aggressive leadership in laying the foundations for permanent world peace. A Christian crusade against the war system is rapidly getting under way in this country which, if it be not blocked by some foolish blunder of our governing officials, and if it is given any support and encouragement whatever from our Government, is bound to have momentous influence for the establishment of a Christian world order. The direful consequences to such a peace movement of any new manifestation of the military spirit or of any new and enlarged form of military preparedness on the part of our Government will be apparent to every thoughtful person. Hence no Christian ought to sit indifferent to this proposal of the War Department. Coming at a time when military preparation is so absolutely needless and when every military gesture will but increase the suspicion of other nations toward us, this mobilization demonstration will, above everything else that it does, advertise to the other nations of the world that the crusade for permanent peace by the churches in America does not have the heartiest backing and co-operation of the United States Government. Coming just at this time, this will be the most outstanding and significant interpretation placed upon this act of the War Department. No amount of denial and argument can refute such an impression either abroad or among a large class of citizens in America. To grasp this fact is to realize how exceedingly crucial it is that the churches and followers of Jesus Christ in America protest with all their might against the inauguration of a Mobilization Day, either as a permanent institution or for this one year only. Such a new military experiment and gesture by the United States will go far towards offsetting all of the protestations of good will which this nation has been making and will in a measure destroy the effect abroad of the effort of the churches of America to promote the will to peace and the faith in peace in our own nation and in the world. Other nations will be driven to one of two conclusions, either that the churches of America are ineffective in their influence upon our Government and hence their wish dare not be taken into consideration in international affairs; or else that the churches of America are insincere in their war crusade and are simply extending a right hand of pretended peace and good will while with the left hand they are encouraging—or at least are indifferent to—a plan of enlarged military demonstration on the part of our national Government. Whichever of these two opinions the other nations arrive at, the Christian influence and world leadership of the American churches will suffer grievous loss. Face to face with such a situation the followers of Jesus Christ must protest with force and determination this uncalled-for effort of the War Department. Every fine implicate of the Gospel of Jesus Christ lays upon the churches of America an inescapable responsibility for Christian world leadership in the crusade for peace, and they dare not permit our officials of the War Department to nullify or make impossible this leadership.

These are the underlying principles at stake—far too fundamental both to our national life and to the work of Christian leadership to permit of indifference or evasion. But even if there were nothing so vital, still *The Herald* would be unalterably opposed to this Mobilization Day as a proposed mark of distinguishing honor to General Pershing and memorial to our St. Mihiel dead. Our great leader rightly deserves high honor and our soldier dead all rightly claim the cherished and honored memory. But nothing would be

further from the truth than to assert that the inauguration of such a Mobilization Day would be such a mark of honor and distinguished memorial. Whoever believes so is wholly unaware of the spirit and the temper of the American people. The great body of American citizens are sick and tired with war and with war demonstrations and disgusted with any gesture of our national Government which speaks louder for world war than it does for world peace. There are many millions in this country today who will count it no honor for our heroes to be mentioned in connection with a Mobilization Day, and in the years to come that number will steadily and mightily increase. And as we love our living heroes and cherish the memory of our honored dead, every American sensitive to this growing sentiment among the American people should vigorously protest to the President and other governing officials at Washington to save our nation and the world from such an egregious blunder and needless folly as that which the War Department proposes. Individuals, churches, and church gatherings should quickly send letters to President Coolidge remonstrating against the Mobilization Day project and urging him to prevent the introduction into America of this military custom which has proven such a curse to the spirit and peace of the European nations.—*Herald of Gospel Liberty*.

CORRESPONDENCE

DISTRICT CONFERENCE OF MICHIGAN

The District Conference will be held in the Beaverton church, Beaverton, Mich., Aug. 11-15. Mission Board Meeting, Aug. 11, 7 P. M. Conference for ministers and local directors, Aug. 12, 10 and 12 o'clock. Elders' Meeting Aug. 12, 1:30 P. M. Christian Workers' Conference, Aug. 12, 7 P. M. The Relation of the C. W. S. to the Church.—J. J. Scrogum. What Constitutes Maximum Efficiency in a C. W. S.—Galen Lehman. 8 P. M., Sermon, The Biblical Teaching on Sacrifice.—H. D. Michael.

Wednesday, 8 A. M., Aug. 13. Sunday-school Meeting. Religious Education: In the Home.—H. A. Landis. In the Church.—Olive Miller. In the Community.—Harold Chambers. A Challenge to Service.—V. F. Schwalm. Field Workers' Report. Sectional Conferences.

Wednesday, 1:30 P. M. Young People's Conference. The Fourfold Life.—Helen Moats, Ethel Whitmer. How Shall I Know God's Will in Life's Delusions?—C. D. Bonsack. Address.—V. F. Schwalm. 7 P. M., Educational Conference. Address.—V. C. Fennell.

Thursday, 8 A. M., Aid Society Conference. Talks by Mrs. Enoch Eby, Mrs. Blanche Arnett, Mrs. Moses Frantz, C. D. Bonsack.

Ministerial Conference, 9:30 A. M. Finding and Training Our Future Church Leaders.—C. D. Bonsack. How Shall the Pastor or Elder Use His Local Ministers to Be the Greatest Help to His Congregation?—John Rarigh. The Ministers.—Susie Fisher. What Social Activities Should the Minister Encourage?—Samuel Bowser. 1:40 P. M., Christian Citizenship and Law Enforcement.—A. O. Mote. Goals for the Church Program.—Donald Crouch. The Relation of Finances to the Church Program.—J. M. Smith. The Life of Christ in Pictures.—Vane Wotring. Missionary Meeting, 7 P. M. Sermon.—C. D. Bonsack.

Hart, Mich. J. J. Scrogum.

HOME COMING DAY

The Brethren Home at Darlow, Kansas, extends an invitation to each member of the churches of Kansas to be present at the Home Coming Meeting to be held Aug. 10. The following program will be rendered: 10 A. M., Address, Religious Education.—W. A. Kinzie. 10:30, Sunday-school. 11 A. M., Sermon.—Henry Crist. 2:30 P. M., Address, The Purpose of the Home.—D. A. Crist. History of the Home.—S. L. Meyers. Stewardship of Humanity in Need.—Earl Frantz. Financial Problems of the Home.—O. H. Feiler. Life as a Sacrifice.—S. B. Wenger. 8:30 P. M., Illustrated Lecture by O. H. Feiler.

Darlow, Kans. T. P. Oxley, Superintendent.

SUMMER ASSEMBLY OF SOUTHERN OHIO

The sixth Summer Assembly of Southern Ohio comprising the Twenty-sixth Annual Sunday-school Meeting and the Thirty-fifth Annual Ministerial Meeting will convene Aug. 12 to 17 at Ludlow Falls, Ohio. A splendid array of talent appears upon the program of the Assembly this year.

Eld. J. W. Lear of Chicago, Ill., Director of the Council of Promotion, appears daily upon the program until Friday. Each afternoon he will bring a message on "Stewardship" and each evening a series of devotional addresses

entitled, "With the Book." He will also give a number of addresses aside from these.

Eld. J. Edson Utery of Manchester College appears daily throughout the Assembly. Each morning he will conduct the "Morning Watch" and each forenoon he will give the "Doctrine and Devotion" series. Bro. Utery also appears on the regular program of the various days.

Eld. J. S. Noffsinger of New York City, Secretary of the General Education Board, will appear on the program several times in connection with the program of Religious Education and Young People's Day. He will give the peace address on Friday evening and the closing address on Sunday afternoon.

Pres. Otho Winger of Manchester College will be with us at least one day. He will give three addresses and direct the Manchester hour on Thursday evening.

In addition to the above named speakers a large number of both young and older people representing some of the fine talent of Southern Ohio will appear daily on the program.

The Conference theme will be: The Church Facing Her Task; and the motto will be: The Church Is Out for Business or Has No Business to Be Out. A condensed program is as follows:

Tuesday:

Forenoon—The Church and Leadership.
Afternoon—The Church and Her Devotional Life.
Evening—Bethany Program.

Wednesday:

Forenoon—The Church and Her Laymen.
Afternoon—The Church and Evangelism.
Evening—Temperance Program.

Thursday:

Forenoon—The Church and Her Womanhood.
Afternoon—The Church and Her Home Life.
Evening—Manchester Program.

Friday:

Forenoon—The Church and Religious Education.
Afternoon—The Church and Christian Training.
Evening—Peace Meeting.

Saturday:

Forenoon—The Church and Her Youth: Relationships.
Afternoon—The Church and Her Youth: Loyalty.
Evening—Musical Program and Pageant.

Sunday:

Afternoon—The Challenge to the Church.

The committee has endeavored to present a well-balanced program that will be helpful to all church and Sunday-school workers. Come in the spirit of worship and service and help make this year's meeting the greatest assembly ever held in Southern Ohio. J. A. Robinson.

Pleasant Hill, Ohio.

DISTRICT MEETING

The District Meeting of Southwestern Missouri and Northwestern Arkansas will be held in the Fairview congregation, in Douglas County, Aug. 2 to 7. The Bible Institute begins Aug. 2. The same day there will be sectional conferences in the afternoon, and a sermon in the evening by N. S. Gripe. On Sunday, regular Sunday-school, and preaching by J. W. Lear and J. H. Morris, with an afternoon meeting for young people.

Aug. 4, 9 A. M., Bible Institute. 1:30, Relation of the Boards to District Success: Ministerial Board, Mission Board, District Volunteers, District Evangelists, with two speakers for each topic. 7:45 P. M., Purity Program. Sermon.—J. W. Sala.

Aug. 5, 9 A. M., Bible Institute. 1:30, Elders' Meeting. Ladies' Aid Program and business meeting. 7:45 P. M., Educational Address.—J. W. Lear.

Aug. 6, Ministerial Meeting (Forenoon). The Minister and His Sermon.—E. R. Myers, J. W. Sala. Ways a Minister Can Improve His Ministry.—D. D. Harner. Pastor of the Church.—Ira Witmore, A. M. Peterson, N. S. Gripe. Round Table.

Sunday-school and Christian Workers' Program (Afternoon). The Officers of the Sunday-school.—J. H. Morris, Ethel Harner. Teachers of the Sunday-school.—Mollie Peterson; Howard Oxley, Mary Neher. The Goals of the Sunday-school.—Sala, Adkins, Myers. 7:45 P. M., Missionary Meeting. The Divine Commission.—J. W. Lear.

Aug. 7, Business Meeting. J. H. Morris.
Weatherford, Okla.

Notes From Our Correspondents

CALIFORNIA

Belvedere.—Our Daily Vacation Bible School which opened June 30 under the direction of the pastor, Bro. J. E. Steinhour, closed July 11. A program was given in the evening—a demonstration of the work engaged in. We had a splendid corps of teachers. In addition to local help we were most fortunate in having with us Sister Della Lehman, of Manchester College, and Brother and Sister F. T. Younker, also of Indiana. Their help was very much appreciated. Bro. Steinhour was our delegate to Annual Conference. During his absence of three weeks the pulpit was filled by various ministers. Mother's Day was observed with a short program of readings and songs, followed by a short talk by the pastor. Since our last report ten letters have been received and two granted.—Maria E. Barnhart, Los Angeles, Calif., July 13.

ILLINOIS

Girard church met in council July 8, with Eld. W. H. Shull presiding. Brethren O. F. Shaw and I. J. Harshbarger were elected delegates to District Meeting, with Bro. E. A. Gibson, alternate. Bro. Gnagy, District Sunday School Secretary, was with us July 7. Live interest is shown in all branches of our education. The Sunday school running near and over 200 every Sunday.—Mrs. L. T. Weddle, Girard, Ill., July 20.

Yellow Creek church held a very successful Fall Vacation Bible School June 2 to 13. The enrollment was forty-nine, the average attendance, forty-five. The interest was exceptionally good. The cooperation of the parents, teachers and those who provided conveyances was excellent. The children all entered into the work with a will. They memorized many portions of the Bible. The closing exercises were well attended by a large audience. Sister Nellie Kniesly was director of our school and is a very able worker among children. Our Sunday-school and that of Waddams Grove held their joint Fourth of July picnic at the Yellow Creek house. The day was spent in a profitable way, with an address by Bro. C. D. Bonasick. The children welcomed the audience with a banner spelling the name Yellow Creek, each repeating a verse beginning with the letter they represented. The sisters brought well-filled baskets and at the noon hour dinner was served in the basement. Games were provided for the children and young people in the afternoon and everybody seemed to enjoy the day.—Roy E. Stern, Kent, Ill., July 21.

INDIANA

Oak Grove congregation met in council July 8. One was received by letter. Our Harvest Meeting is to be August 5, Aug. 11. This is also the beginning of our two weeks' Sunday-school to be conducted by Bro. Charles Gibson, of Goshen. Our love feast is to be Sept. 13, at 7:30 P. M. Bro. Harmon Summers was elected delegate to District Meeting, Bro. Frank Rupel, alternate.—Harry Miller, North Liberty, Ind., July 18.

Plymouth church met in council July 3, with our pastor, Bro. J. F. Appleman, presiding. Five letters have been granted and four received since our last report. Bro. Harry Rohrer was elected president of our Christian Workers' Meeting. Bro. Ona Brooks was chosen delegate to District Meeting, with Harry Rohrer and Harvey Markley alternates. Bro. Appleman gave us a very interesting report of the Annual Conference June 15. Sister Blanche Musser, our delegate to the State Sunday-school Convention, gave a very good report July 6. Our annual Fourth of July outing was enjoyed by both young and old. Brother and Sister Harlan Brooks who have been in our city for the past three weeks, have given us some very good service along missionary lines. Bro. Brooks has brought us some excellent messages. Sister Brooks gave us an interesting talk on the life and work of the missionary in India, with a strong appeal for the help which we can give. Our Educational Day Bro. Howard Dickey brought out many good thoughts on the value of education. We enjoyed a very nice Cradle Roll service July 13 under the leadership of the superintendent, Sister Ida Borden. We are planning to observe Peace Sunday with a special service.—Emma E. Foust, Plymouth, Ind., July 21.

IOWA

Brooklyn.—Bro. H. L. Royer, of Adel, Iowa, began a series of meetings at this place June 15 and closed with a love feast June 20. Bro. Royer labored faithfully but we had very heavy rains during the time he was here which lessened the attendance. The Sunday-school went to the woods for an outing and picnic July 5. The day was enjoyed by all. We are now in the midst of our Vacation Bible School with an enrollment of sixty-two—a few less than last year.—Mrs. Minnie Schechter, Brooklyn, Iowa, July 14.

English River church met in special council July 12 to elect delegates for District Meeting and to receive inquiries. Eld. J. D. Brown and Bro. Newt Weaver were chosen delegates. Eld. H. C. N. Coffman represented us at Annual Conference and Eld. J. D. Brower went from our congregation as a member of the Standing Committee. Bro. Coffman gave a very interesting report of his trip. Sister Stella Myers, returned missionary from Africa, of the Progressive Church, gave a good report on her work. Bro. Coffman, in the morning in May, and an illustrated lecture in the evening. We have organized a Junior Christian Workers' Department, with Sister Ruth Coffman, president. We have also organized a Temperance Gospel Team and they gave their first program July 4, which was very good. They motored to Ottumwa church July 13 and have several other plans in the go. Our Vacation Bible School June 9 to 20, closing with a program in the evening. Sister Leana Brower superintended the work. The enrollment was 129 and the average attendance, 120. We observed Children's Day the third Sunday in June, with an interesting program in the evening. Bro. Hosopole, of Missouri, was with us and the latter part of the evening two good spiritual sermons. Bro. Sam Niswander, wife and daughter, of Idaho, former members of our congregation, are to be with us for some time. Bro. Niswander has given us some very good spiritual sermons. We are having very good attendance at our services.—Mrs. Sylvia Senger, South English, Iowa, July 14.

KANSAS

Chanute.—Since our last report the church here has enjoyed some rich spiritual blessings. June 10, Bro. Ezra Flory gave us two splendid messages. In the afternoon he gave a lecture on "The Home," which was enjoyed by all. June 22 the missionary groups of Southeastern Kansas met here in a joint meeting. Bro. E. E. Eshelman, of Red Cloud, Nebr., preached the missionary sermon, which made each of us feel our personal responsibility toward the extending of Christ's Kingdom in the world, not only in the matter of giving, but also the lives which we live. In the afternoon came the program, when each speaker seemed at his best and gave helpful messages. Bro. Virgil C. Fennell was present and added his share to the meeting in his enthusiastic manner. June 26 Bro. Fennell gave his lecture on "The Little Brown God" and His White Children, which was much appreciated. June 30 our Vacation school began under the direction of Sister Lora Neher, of McCune, Kans., assisted by home talent. The attendance and interest were the best we have ever had here. The enrollment reached fifty. We had our closing program on Friday evening at the close of school, when a number of the parents were present and expressed their appreciation of the work done. July 6 we held our regular business meeting, with Eld. E. M. Reed presiding. Matters concerning the advancement of the Kingdom were considered.—Emma S. Miller, Chanute, Kans., July 17.

Eden Valley.—Our council was held May 12, with Eld. E. S. Fox presiding. We held our communion services Sunday evening, May 18, with Bro. S. Wenger, of Hutchinson, in charge. "The Ladies' Aid" just recently painted and painted the church and parsonage inside. I wish to state that Bro. J. H. Berkebile, of St. John, directed the music-part of our Easter pageant, "The Dawning"—Virgie Taylor, St. John, Kans., July 21.

Calesburg (Chanute).—We held our love feast June 29, with Bro. Byron Talhelm officiating. A good number of our members were present, but on account of the rain the visiting brethren were unable to be with us. We organized a Christian Workers' Meeting July 6, with Bro. Tommy Reed, president. The attendance and interest are good at the evening meetings and at Sunday-school. We are planning for a Vacation Bible School the last two weeks of August.—Mabel Dyke, Erie, Kans., July 14.

MICHIGAN

Beaverton.—The State evangelist, Bro. E. F. Caslow, and wife, spent the first week in July with us. During this time Bro. Caslow gave five splendid sermons besides a talk to the young people and a Fourth of July address. Our Sunday-school held a

picnic on the Fourth at which visitors were present from the New Haven and Crystal churches. Our Christian Workers' Society will present a missionary program Aug. 10. "The Missionary Avenger," by Eld. J. Groves, will be given with readings and music. An offering will be taken for missions. Don't forget the 750 attendance goal for the District Conference—Jos. Van Dyke, Beaverton, Mich., July 17.

Long Lake.—June 29 Bro. M. M. Chambers, of Grand Rapids, Mich., gave a fine talk on education. In the evening Brother and Sister Wm. Bittle, of Norwalk, Conn., gave a very interesting talk to us some very interesting things about Manchester. July 4 the members of our Sunday-school, about sixty in all, went to Gun Lake to spend the day. Two, a mother and father, united with the church by baptism. This service was very impressive. The remainder of the day was spent in games and recreation.—Mrs. John H. Landis, Manistee, Mich., July 13.

Midland.—A revival meeting has just closed here, conducted by Bro. S. J. Burger, Auburn, Ind., with Miss Alma Rau, of Beaverton, leading the song services. Bro. Burger's strong appeals were well received. The attendance was good. During his stay two were baptized and one was reinstated to fellowship. This was the first meeting of its kind ever held here. The meeting closed with communion services in which thirty-one members took part. Five ministers were present. Eld. Burger officiated. We have no resident minister and ministerial help is scarce. We feel there is a great work here and we would be very glad to hear from anyone interested in the field.—Grace Guernsey, Midland, Mich., July 7.

Zion congregation met in special council July 17, with Bro. W. H. Good as chairman. We decided to accept the offer made us by the Mission Board for partial support of Bro. Good providing we can raise the necessary amount. The members who were chosen to be the members of the Board are Bro. Good and Bro. M. L. Moats were elected church delegates to District Meeting, with Sister Good, alternate; Sister Hazel Moats, Sunday school delegate, with Sister A. B. Morrison, alternate. We decided to have a series of meetings in November, with Bro. Geo. Killian, of Beaverton, evangelist. We have organized a Teacher-training school. Bro. W. H. Good as teacher. John Meiser, Prescott, Mich., July 21.

MINNESOTA

Bethel.—July 5 the church met in council, with Eld. D. A. Miller as moderator. The church elected officers for the coming year, with Bro. D. A. Miller, elder; Brother Albert Stone, clerk; the writer, correspondent. We decided to hold two love feasts this year, one at Ilwaco, Minn., and one at the south end of the District. The day was ideal and the men gathered in the morning and cleared off a site for a churchhouse, where, if the opportunity comes, we will build a church some day. The women and children came at noon with well-filled baskets and we had a pleasant time to gether. We held our council in Bro. Chalmers Barley's grove. Mrs. Edith Stone, Bemidji, Minn., July 14.

Minneapolis.—June 21 the Sunday-school went to Lake Harriet Park for the annual picnic. The occasion was enjoyed by a good sized crowd. June 23 we began a two weeks' Vacation Bible school, conducted by the pastor with home talent and a teaching force. We had a good school with an enrollment of fifty-two. The last day a picnic dinner was served in the basement. A demonstration program of the work done was given in the afternoon. July 9 the church met in business session. Pleasantly and profitably the work of the church was discussed. Mrs. D. H. Keller, Minneapolis, Minn., July 21.

Root River.—During the month of June our pastor, Bro. R. R. Montz, was away on the month of his absence the Sunday morning in service were conducted by neighboring pastors. Our business meeting was held July 9 and our communion service July 12. Four of our Sunday-school boys have recently been baptized. July 4 the Sunday-school enjoyed its yearly outing. Sister Clarence Hecklert will superintend our Vacation Bible school which is to be held the first two weeks in August. From now until cold weather the pastor will conduct a weekly Bible class for the children.—Mrs. Jessie Tammel, Preston, Minn., July 17.

MISSOURI

Deepwater church met in council July 12, with Bro. T. J. Simmons presiding. He remained with us over Sunday and delivered two spiritual sermons. One young man was received by baptism Sunday, and three by letter. Delegates to District Meeting are Brother and Sister Earnhart; Bro. P. Adkins, Bro. Wm. Hogendogler, alternates. We decided to hold a series of meetings sometime in the future. In the evening the children rendered a fine program. Bro. Waas, from McPherson, gave us a good talk July 18. Our Sunday-school is moving along nicely.—Lizzie Fahnestock, Montrose, Mo., July 21.

North Bethel.—Bro. Wm. U. Wagner, and family, of Lena, Ill., have taken up pastoral work here. Bro. Wagner is an efficient worker, always alert to the needs of the church and its community. Our regular business meeting, to have been in May, was postponed until June so our pastor could be with us. Bro. L. A. Walker, of Sheridan, Mo., our presiding elder, was also present. Our Daily Vacation Bible School began June 15 with 150 enrolled. Sister Eisenbise, of Nebraska, is conducting our school.—Ruth Prather, Mount City, Mo., July 19.

NEBRASKA

Beatrice church met in council July 17, with Eld. G. W. Ellenberger in charge. Eld. James Gish was also present. One very pleasant feature of our meeting was the installing of Bro. Arthur Miller as pastor of the ministry. Bro. Miller was licensed to preach about a year ago. Since then he has proved himself a very capable pastor and we are pleased to report that the church called him to the ministry by a unanimous vote. Plans were made to hold a series of meetings in October, with Bro. P. Haines, of Lima, Ohio, evangelist. On July 20 Prof. O. G. Davis, of the Portland Bible School, Chicago, gave us a fine address on "Peace." In the evening Bro. Ray Wagner, of McPherson College, gave his illustrated lecture, "Practical Views in Religious Education." We are looking forward to the splendid summer assembly program to be given here in July in August.—Mary Kessler Neuman, Beatrice, Nebr., July 21.

NORTH DAKOTA

Carrington.—The revival services held in our church beginning July 25 were well attended by our own members as well as those of other congregations. The interest was deeply manifested in both the minister and the community. Bro. G. G. Canfield, of Precourt, Ill., conducted the services. His untiring efforts together with those of interested workers resulted in the accession of eight new members to the church. These services will long be remembered because of their glowing influence. Bro. Canfield officiated. Our love feast with its singing and prayer was an all-day joint July 13 Bro. M. Ziegler, of Elgin, Ill., was with us in an all-day meeting. He gave three interesting talks which were appreciated by all. We had a basket dinner at the church which more than one hundred enjoyed.—Emma Stambaugh, Carrington, N. Dak., July 14.

Kenmare.—June 14 Bro. Chas. Yearout, of Moscow, Idaho, began a two weeks' revival in this church. The first week of the meeting was hindered greatly by bad weather, but the attendance was better the last week. Bro. Yearout gave us seventeen splendid messages. The meetings closed with an all-day ministerial meeting Sunday, July 28, a love feast Sunday evening and an all-day joint Sunday-school convention Sunday. The four schools included were Surrey, Minot, Berthold and Kenmare. The ministerial meeting also was composed of ministers and members of these churches. We had a goodly number of visiting ministers and members with

us from the other churches which was greatly appreciated. We served meals at the church and all enjoyed the good social time together.—Elsie Larcen, Bowbells, N. Dak., July 21.

Salem church met in council June 12, with the writing president, Bro. J. W. Shively was elected to represent the church at District Meeting. June 29 we handed in our resignation as elder of the Salem church which was reluctantly accepted. Eld. Hyde was chosen to the office. July 7 the members met at the home of our son to show their appreciation of our services rendered. The evening was spent in singing and talking of gone by days, after which refreshments were served. Eld. J. W. Shively made some appropriate remarks, followed by a season of prayer and good wishes for us in our new field of labor. As yet we have not fully decided what we will do in the future. Any church in need of help in the ministry might correspond with us. Our address for the present will be Glendive, Mont.—A. B. Hollinger, Newville, N. Dak., July 19.

OHIO

Goshen church met in members' meeting June 30, with Eld. G. S. Strausbaugh in charge. The different activities of the church report being busy. Bro. John Dearthoff was chosen delegate to young people's convention, and Sister Evelyn Horn, alternate. Bro. C. H. Dearthoff is our delegate to District Meeting. On account of our evangelist, Bro. D. R. McFadden, being detained with home work, our meetings were postponed until the last of August. The writer has been hindered in her work this spring and summer by the serious illness of an aged sister in her home, so a number of sisters came one day, bringing their lunch, and spent the day with us. Words of comfort and words of encouragement, such as deeds of love, and God alone can reward them.—Mrs. J. F. Shrider, South Zanesville, Ohio, July 21.

Richland church held its annual love feast June 21 and 22, with a large number of members communing. Bro. Ralph Hatten, of Marion, Ohio, officiated, assisted by Brethren Helman, Wm. Descenberg, A. L. Heestand and G. S. Strausbaugh. It was evident that all who took part in the services received new spiritual rest. Sunday morning breakfast was prepared for a large number who met at 6:30 for worship. Bro. A. L. Heestand occupied the preaching hour giving us a very profitable sermon on "The Control of Children." Following services dinner was served to a large number who enjoyed the fellowship together. This ended one of the most joyful and enjoyable love feasts ever held at this place.—Lela Stoner, Mansfield, Ohio, July 19.

Sand Ridge church began a Fall Vacation Bible School July 21, to continue for two weeks, conducted entirely by home talent. The closing exercises will be held Aug. 3 in connection with an all-day Homecoming service. As this is a mission point we especially desire members of the Mission Board, as well as friends, to be with us. A basket dinner will be served at noon. Aug. 4 I expect to be with the Dupont church in a Vacation Bible School. I have just returned from Toledo, where I helped to launch the first Vacation Bible School in the Church of the Brethren. There is a great opportunity there, and the pastor and wife, Brother and Sister E. O. Norris, deserve the prayers of all the faithful. We were pleased to note the interest shown by the Toledo Sunday-school Association. The secretary visited our school and spoke very highly of the work being done the past few years by the Church of the Brethren in the field of Religious Education.—Mary L. Cook, Hamlet, Ohio, July 22.

OKLAHOMA

Bartlesville church met in council June 26, with Eld. Groff in charge. He asked to be released from this work and Bro. S. E. Thompson was chosen as elder for the remainder of the year. Bro. Thompson was chosen as elder for the remainder of the year. Bro. C. A. Olwin superintendent. On account of the crowded condition in the present church building, and a steadily growing interest in both Sunday-school and church services, it was decided to find out what could be done toward providing a larger building, and a committee was appointed for such investigation. We feel greatly encouraged with the work here. Bro. Thompson has canvassed some of the territory surrounding the church and finds a great many who are not attending services at all, and who seemed interested. But our house is small and already crowded. Sunday-school work is handicapped on account of our lack of room. We are having one class in our church outside, which is very unsatisfactory. So we hope to be able to have more room soon. Any one desiring to change location will be gladly welcomed in our midst, and will do well to write Bro. S. E. Thompson, 1020 Hickory St., Bartlesville, Okla., or to the undersigned.—Mrs. Rhoda M. Williams, Wagon, Okla., R. 1, July 16.

Okla. City.—Our regular business meeting was held July 2, for the election of officers, the same ones being retained for the following six months. Bro. Pitzer will continue his work here for another year. Two have been received into our church recently, one by letter and one by baptism. The Vacation Bible School closed recently. The helpful work done by Miss Yoder, our director from Krs. were elected for such investigation. We feel greatly encouraged with the work here. Bro. Thompson has canvassed some of the territory surrounding the church and finds a great many who are not attending services at all, and who seemed interested. But our house is small and already crowded. Sunday-school work is handicapped on account of our lack of room. We are having one class in our church outside, which is very unsatisfactory. So we hope to be able to have more room soon. Any one desiring to change location will be gladly welcomed in our midst, and will do well to write Bro. S. E. Thompson, 1020 Hickory St., Bartlesville, Okla., or to the undersigned.—Mrs. Rhoda M. Williams, Wagon, Okla., R. 1, July 16.

OREGON

Asland.—We held a two weeks' Vacation Bible School the last of June, with Sister Edna Phillips as superintendent, assisted by home talent—women who were willing to lay aside home duties for a time in order to help in the good work. The average attendance hindered some on account of a number of rainy days, but we were in session the same time as last year and had a good school and splendid interest. We feel grateful to Sister Phillips for what she is doing in the District.—Mrs. Laura E. Goetze, Asland, Ore., July 16.

Portland.—The Christian Workers' Meeting held their June election of officers in an open meeting, choosing Bro. Leslie Cullen president. The Junior Sunday-school held their fifth annual picnic July 9 in one of the beautiful Sunday-schools met in a natural 40 acre grove near the latter church for a picnic. After lunch all listened to interesting short addresses by Bro. Mohler, Bro. Wise and Mr. Hubbard. Later games were enjoyed. Sister Marie Olsen is conducting a two weeks' singing class in the Damascus house. An interesting program of our Vacation Bible School will begin in the Portland church July 21, with Sister Edna Phillips as superintendent. Sister Olsen will direct the music and assist in teaching. We are glad to have these sisters with us. A Young People's District Conference will be held Aug. 21-24 in Portland following the District Meeting. Brethren J. S. Flory, Eld. Studebaker, Ira Lapp and others will be present to make it a worth while conference. Sister Marie Olsen will have charge of the music. An outing trip over the Columbia Highway is included in the program. All young members and friends in the city at that time are urged to attend. The church is located on the corner of Broadway and Brainerd Streets, one block west of the corner of Broadway and St. John car lines.—Nora Rench Pratt, Clackamas, Ore., July 18.

PENNSYLVANIA

Bethany.—July 21 we held our quarterly business meeting. This being the first time since our pastor, we unanimously reelected Eld. E. M. Bowman. All present pledged their loyal support for the coming year. July 12 we held our Sunday-school picnic at Hunting Park. We had a large crowd. In the afternoon we had contests and games and in the evening we had a short service before going home.—Katherine Gotsals, Philadelphia, Pa., July 22.

Brothersville.—Our evangelistic meetings at the Pike church began June 16 and closed with a love feast June 29. The meetings (Continued on Page 496)

WELLS BY THE WAYSIDE

(Continued from Page 491)

ment, provided specially for this purpose, was practically filled with communicants, many of them communing for the first time. Bro. Early preached a short examination sermon, and led in the services of the evening. The spirit of the meeting could not have been better. Silence and deep reverence pervaded the assembly throughout. At the close of the meeting appropriate remarks were made by Brethren Early and Wampler, and the pastor, Eld. A. P. Blough. Visiting ministers were Clarence Heckman and the writer.

The Fourth of July was another great day for this church. We met in the church in the forenoon for a program, made up mainly of a song by a mixed quartet, the reading of the Declaration of Independence by Kenneth Maust, and an address by Attorney J. S. Tutthill. After that we repaired to the Tannerreuther Grove near by for a picnic dinner, which certainly did justice to the good sisters and friends of the community. After this the Community Band entertained with a number of fine selections. The afternoon was spent mainly in visiting old and new friends. A baseball game on the beautiful campus of the Consolidated school was the occasion for considerable interest. It was a clean game. In the evening the people met again for more Band music and fireworks, and more visiting. The writer had to think how much better to furnish these things under the auspices of the Sunday-school or church, where the young folks are under the eye of the parents, than to have them go to the cities to engage in things that are questionable.

During these days it was our pleasure to make the acquaintance of Brother and Sister Clarence Heckman of Illinois. Bro. Heckman is a brother of Mrs. Dorsey Blough, whose guests they were. These fine young people are under appointment by the General Mission Board to the Africa field, to sail this fall. Here we first learned of the untimely death of Sister Ruth Royer Kulp in the Africa mission. Certainly the sympathies of the entire Brotherhood go out to the bereaved family, and especially to the little group of faithful workers in this new field. Who will arise to take her place? Surely it is hard to see the hand of God in this, but the time may come when it will be clear and we can understand.

Waterloo is not a strange place for us. We spent about a month here seven years ago. We have many relatives and friends here. One receives more invitations than he can fill. We have now been here two weeks and need at least that much more time. Here reside Uncle Joseph and Aunt Annie Gnagey, my youngest uncle and aunt on father's side. Here also reside C. C. and Catharine Beam Fike, nephew and niece, and a large number of cousins. We have so far visited, in addition to the above, Cousins A. P. M. J., I. W. and Mary Blough, Daniel Gnagey, Lloyd Miller, H. W. Heller, Roy Santman, Robert Lichty, and Floyd Kough; also friends T. P. Hamer, Samuel and Mary Fike, U. S. and P. J. Blough and Addie Knepper.

This church has sent seven of its young members to the foreign Mission Field, three from the Simon Miller family, Eliza, Sadie and Arthur, two from the Peter J. Blough family, Jennie Miller and Mary Speicher Shull, one from the U. S. Blough family, Anna of sacred memory, and D. J. Lichty. Yesterday while sitting in the Waterloo church, gazing upon their Service Flag, I was much impressed. The motto "By this sign we conquer," a large cross and the seven stars, one of them a gold one, representing the one whose body lies moldering in Chinese soil, adorn the flag. It is indeed very impressive.

Yesterday afternoon was spent in the home of our Brother and Sister U. S. Blough. Brother Blough is one of our old Quenaboning sons, and we have known each other from boyhood. Brother and Sister U. S. Blough are the parents of Sister Anna Blough, referred to above, as having given her young life in the service in China. It seems that these parents delight in speaking of their dear daughter and her work. With loving, trembling hands and tearful eyes and choking words they show and speak of the things left by her—the last furlough, the last family picture, her last picture; the last letter, the story of her life, "Lest We Forget," her picture in the casket, the picture of her grave, flags and mottoes made by the Chinese girls for her funeral, Chinese curios, and so forth, are some of the things they never get tired of showing to friends. But they have no regrets. They are glad they could give one child out of seven.

In my next I will have more to say about Waterloo and our stay here. I feel glad for the many words of appreciation and commendation of my "Wells" I receive both in letter and by word of mouth. Today it is fourteen months since we left home.

Jerome E. Blough.

Waterloo, Iowa, July 14, 1924.

INDEPENDENCE MEMORIAL DAY

What does Independence Memorial Day mean to us today? In the world's mad rush for ease, wealth, indulgence, pleasure and vainglory do we get a single breath of the real meaning of the day? Can we take a backward look and get a picture before us of those men and women who stood together like a "stone wall" in their prayers and in their efforts until the thing was achieved?

Is there not a greater Independence Day that we are looking for than that of 1776? While ours of the Fourth of July is grand and glorious, the one that the angels sang about, on Bethlehem's plains, will eclipse the former.

But my thought is, how are we as the children of light spending this day, in anticipation of the greater day for all who look for his appearing? Does the new day promised concern us as much as the one that cost so much blood and earnest effort from the best blood of the world then had? Or are we just spending this day at some pleasure resort, looking at its desecration and much that is immoral?

I found it a splendid exercise to go back and reread those four fine addresses delivered on Peace Sunday at Hershey Conference. Those papers should have been saved. I find they brought forth good fruit to hand them to people on the train to read on our way home. If we can not create sentiment strong enough to get a united Christian effort, as they were united in the eighteenth century for their independence, I fear we will be only as "sounding brass."

As I see it, the God Family are the only independent beings in the universe, and his Kingdom shall rule over all. If we want our independence we must cooperate with him. St. Petersburg, Fla.

J. E. Young.

DIARY LEAVES

Cleveland, Ohio, Saturday, June 14

I arrived yesterday morning and was glad to be on the job again. Conference gives one an urge of enthusiasm; the home church gives one the opportunity to exercise on the good resolutions made.

Our love feast tonight was the first I have witnessed in the city. There were present 16 men and 16 women who communed, and two or three children. We all enjoyed the meeting, which was held in the basement of a neighboring Methodist church, hired for the occasion. But we cannot flourish as long as we must hold our Sunday services on a floor, our love feasts another place, and go for baptism elsewhere; we must have a church-home of our own. The attendance was not what we had expected.

Homeworth, Ohio, Thursday, June 19

After the Sunday in Cleveland I came to the home of our dear Bro. Byler, in Homeworth, and have spent the days here, having services at night in the Reading congregation. This is a good rural community, and Bro. Byler gives it a good lead. With his interesting family of ten children one soon feels at home. The oldest belong to the church; the younger expect nothing else than to follow the same trail. How different this is from thirty years or more ago, when there was a feeling that one should grow up outside the church, see the world and taste of it a bit first, get married, and then join the church. My grandfather's family did it that way, most of the children as a result going elsewhere for affiliation, and some of them never. My beloved, the youngers look better to me now. And here, in the back yard of the church, is an historic stump where they say sat the elders while the younger men were directing Sunday-school on the inside. When the time was up, these good elders would come walking in, saying: "Brethren, the time is here for church services." They meant well, but failed in vision. They felt that innovations should be carefully restricted, but when they saw the error of their way, be it said to their honor, they turned right round, and entered into the work of the Sunday-school with a fervor that must have been good to see. But what antics we do perform in the name of religion sometimes! The love feast tonight was a very pleasant occasion.

Cleveland, Ohio, Saturday, June 21

While I am a "Mount Morrisian," I joined the "Juniatans" today, going with Bro. A. Brown Miller to the Juniatia reunion by a lake near Akron. Such gatherings have a strong tendency to keep old friendships intact, and ought to be greatly appreciated. After all, life is not good for what we can get out of it, but for what we can put into it, and friendships are too valuable to be lightly regarded. I am expecting to preach on "The Coming of the Spirit" tomorrow. O, for more Spirit in the lives of all of us!

Ashland, Ohio, Dickey Church, June 26

I am greatly enjoying the privilege of attending and helping on the program of the District Sunday-school Convention. Yesterday evening word came that Sister Norrie Berkebile had passed away, and was to be buried at Fostoria today. "Dear Brother and Sister Berkebile—not long ago Steven, and now Norrie; I feel very sad. They were good faithful missionaries. I wish I could go to the funeral." No sooner than I had thus expressed myself, did Bro. Helman offer to drive over, and today we were up early and off, for it was nearly ninety miles.

At the church, I recalled that Steven and Norrie used to live here, and served as pastor before going to India. They used to speak of it, when we sat together at evenings and chatted, in India. With the procession came Bro. Otho Winger, and Bro. and Sister Ross. We spoke together and wished that Pittengers, too, could have been present, on this sorrowful occasion. And the three boys, John and James and Robert; God bless these boys. He knoweth how to temper the winds to the shorn lambs.

When the services in the church were over, we went to the cemetery, where the remains of Norrie were placed

lovingly by the side of the remains of Steven. The cement case of the one touched the cement case of the other; the end of the chapter had come. The end, was it? O no, their life work has put new forces into operation, has released new impulses, has enlarged the circle of good, the wider horizon of faith for many, and they will continue to live in larger measure than before. We need not think of them as dead; their spirits are larger than the physical restrictions of earth, they have entered the larger life, they will live on through the eternities. We are yielded to the Divinity that controls our lives; we abide his will; and if we pass over sooner, or later, it will be well, for all is well to those who trust in him, whose larger hope is for the larger life. May we so live that when the call comes to us, we will be as well prepared to make the transition from our migratory state into the eternal presence of Reality.

Cleveland, Ohio, Monday, June 30

This city is so large, and our people have come to the city so many from time to time, a few of whom come together every Sunday to worship, that my constant prayer is to be used in building up a worth-while congregation here. So many have lost out in going to the city that the realization of it becomes increasingly painful. The tide must be turned. The city must be made the source of strength to the church, and not a place to lose out. I wish we had what we need for the purpose of demonstrating what can be done in city work. I believe in the present opportunity. Our nucleus cannot be surpassed at present anywhere, as a nucleus.

1149 Parkwood Drive.

Wilbur B. Stover.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Helser-Starkey.—By the undersigned, at his home, July 10, 1924, Bro. Harold Helsel and Sister Gladys Starkey, of the Olivet church, Thornville, Ohio.—A. B. Horst, Brownsview, Ohio.

Meyer-Royer.—At the home of the bride's parents in Westminster, Md., Ephraim G. Meyer, of Fredericksburg, Pa., and Anna Gertrude Royer of Westminster, Md., on June 25, 1924, by the undersigned.—J. G. Meyer, Elizabethtown, Pa.

Schumaker-Jackson.—By the undersigned, in their new home, Kokomo, Ind., July 16, 1924, Bro. Sheltab A. Schumaker and Azalea Jackson, both of Kokomo.—J. A. Miller, Kokomo, Ind.

Warner-Plummer.—By the pastor, Rev. W. P. Taylor, of the Oxford Methodist church, at the parsonage, June 25, 1924, Rev. Norman H. Warner, of Easton, Md., and Miss Mary E. Plummer, of Oxford, Md.—Mrs. B. T. Fox, Easton, Md.

Whitehead-Cashman.—By the undersigned, at his residence, June 16, 1924, Bro. Royal Whitehead and Sister Emma Cashman, both of Sabetha, Kans.—Roy Kistner, Sabetha, Kans.

FALLEN ASLEEP

Adcock. Mrs. Lillie Mae, daughter of John and Mary Stoner, born in Fairfield County, died at her home in Bremen, Ohio, July 9, 1924, aged 45 years, 11 months and 12 days. She was a member of the Church of the Brethren and was faithful until death. She married Wm. E. Adcock June 12, 1895. She was in ill health for five long years, but the last year or two she was permitted to enjoy better health. She leaves her father, one sister, three brothers, her husband and three children. Services by the writer at Grandview cemetery.—C. V. Coppock, Circleville, Ohio.

Bear. Bro. Christian, died at his home June 10, 1924, aged 87 years. He was a member of the Locust Grove Brethren church for a number of years at which place he held the office of deacon. He leaves four sons; his wife and one daughter preceded him. Services at Locust Grove church by Bro. J. O. Willard, assisted by Bro. D. E. Klein. Interment in adjoining cemetery.—Mamie E. Garver, Mt. Airy, Md.

Clark. Bro. J. Lafayette, born near Johnson City, died Feb. 27, 1924, at Leesburg, near the New Hope church, aged 34 years, 3 months and 17 days. He was a son of the late James L. and Rebecca (Sherly) Clark. He is survived by his wife and two sons, two brothers and three sisters. His father, mother, one brother and two sisters preceded him several years ago. He was a consecrated member of the Church of the Brethren for seventeen years, and earnestly performed the duties of a deacon for a number of years. After his marriage to Mary Keebler Bacon, April 17, 1918, they moved to Niota in the Sweetwater Valley. By his faithful efforts the Sweetwater Valley church was partially organized in January, 1919. His sickness covered a period of fourteen months which he bore with great Christian patience. Services by Eld. A. M. Laughran, assisted by Eld. J. B. Hilbert. Interment in Fairview cemetery near Jonesboro.—Pearl Harrington, Sweetwater, Tenn., July 16.

Crop. Sister Harriet Lucinda, born in Fayette County, Pa., died May 20, 1924, aged 42 years. She leaves a husband and four children. Services and interment at the Elbeheth Church of the Brethren by the writer.—R. T. Hull, Somerset, Pa.

Cummings. Mrs. Elmira, born in Mt. Carroll, Ill., died at the Caroline Mark Home June 27, 1924, aged 74 years, 3 months and 16 days. At the age of thirty she joined the Church of the Brethren and was a faithful member till death. Services by the writer.—E. Lutz, Lena, Ill.

Dykstra. Wm. J., son of Brother and Sister Garret Dykstra, died June 23, 1924, aged 15 years, 10 months and 22 days. Death was due to drowning. He was a good boy and a regular attendant at church and Sunday-school. Services at the Church of the Brethren by the writer. Interment in the Waveland cemetery.—L. W. Brubaker, Prairie City, Iowa.

Early. Sister Nellie M. (Hochstetler), daughter of Moses and Mary Hochstetler, died at her home in Lima, Ohio, June 20, 1924, aged 47 years, 8 months and 28 days. She was born in St. Joseph County, Ind., near Wakarusa. She married Clarence E. Early Feb. 27, 1901. He survives with three daughters and her father and mother. A son preceded her July 22, 1919. Sept. 14, 1923, she was stricken with paralysis and was confined to her bed and wheel chair till death. She was patient and unassuming. Since her early conversion she has been a faithful attendant at all church services and was a Sunday-school teacher as long as her health permitted. She and Sister Nora E. Berkebile, who preceded

Wildasin, Lila J., wife of Calvin Wildasin, born Nov. 17, died June 7, 1924. She is survived by her husband, one son and one daughter. She joined the church in 1908 and has been a faithful member, and an active worker in the Sunday school. Survived by Bro. N. S. Sellers. Interment in Blackrock cemetery.—E. Baugher. Lineboro, Md.



Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 493)

were well attended and the pastor, Bro. H. O. Rhodes, preached some very helpful and inspiring sermons. Fifteen were added to the church by baptism and one was reclaimed. A two weeks' Daily Vacation Bible School was held at the home of the pastor, closed July 15 with a program and exhibit. June 9 in the evening the Brotherton orchestra gave us a splendid program. The Young People's Conference and Rally of Circuit No. 9 was held in the afternoon and evening of July 16. Bro. Geo. Griffith was the principal speaker.—G. S. Riemann, Berlin, Pa., July 19.

Conestoga.—June 15 Bro. Howard Merkey was a visitor in the Fair Hill Sunday school and at the church. Bro. Chas. Royer is at present conducting a singing class every Wednesday evening with a fine attendance. Under the direction of our missionary committee Bro. Nathan Martin was called in and preached a very practical sermon July 6. In the afternoon he addressed the Children's Meeting at Bareville. Both meetings were well attended. The church is at present making preparations for the third annual Vacation Bible School at the Bareville house, the date to be announced later. Amos B. Hufford, Bareville, Pa., July 16.

Lost Creek congregation met in council July 12 at the Free Spring house, with Bro. Chas. Grapes, our pastor, presiding. One letter was granted and one was received. A plea was made in behalf of our young people that we put forth a greater effort to interest and build them up in the church. It was decided to begin a series of meetings at the Free Spring house Oct. 12, closing with the love feast Oct. 25.—Ella M. Shirk, Millintown, Pa., July 17.

Mt. Joy.—Last Thursday evening we met in council, with Eld. M. J. Brougher presiding. Financial and pastoral problems were treated, we believe, in a way that will reflect glory to the Father and blessing to souls. Yesterday, during the preaching hour, our expense budget was cleared—\$675 being raised. Our Bible School is moving forward, and we have good reason to be encouraged. Our enrollment is 185. During August our pastor will take his vacation.—Frank B. Myers, Mt. Pleasant, Pa., July 21.

Mt. Pleasant.—We met in council July 10, with Bro. L. S. Knepper in charge. Announcement was made that we expect to lay the cornerstone of the new church sometime in the early fall. It is to be a brick structure, the outside dimensions of which will be sixty-seven by seventy-seven. The first floor will have a seating capacity of 300 with eight class rooms, baptistry and library. The auditorium will be forty by fifty-five, and will have an elevated floor. The mezzanine floor will have balcony on the north and east with ten class rooms. The eighteen class rooms will be equipped with drop windows. The seating capacity available for public speaking will be over 600. The basement will be equipped with a kitchen, sewing, heating and storage rooms, ladies' parlor and large assembly room. The Sunday following Annual Meeting our pastor, Bro. A. J. Breghly, brought us a splendid report of the Conference.—Ruth L. Myers, Mt. Pleasant, Pa., July 17.

Myerstown.—April 6 four members of the Student Volunteer Band of Elizabethtown College gave a program. April 19 and 20 our love feast was held here, with Eld. Levi Ziegler, of Richland, officiating. May 17 to June 3 a series of meetings was conducted by Bro. Chas. D. Cissel, of White Oak District. Twelve young people made their choice for Christ. June 14 they were taken into the church through the baptism administered by Bro. Cissel. June 14 our regular council was held, with Eld. Oberholzer presiding. June 22 Bro. Howard Merkey, District Sunday-school Secretary, addressed our school and at the church services following he spoke on "Spiritual Growth." Our delegates to the District Sunday-school Meeting, held at Spring Creek July 4, were Bro. Frank Layser and Sister Mary Ann Layser. During the afternoon and evening, our local Missionary and Sunday-school Meeting was held. Various topics on Sunday-school and mission work were discussed. Bro. F. S. Carper, of Palmyra, gave the Sunday-school address, and Bro. S. G. Meyer, District Missionary Secretary, the address on missions.—Alice B. Royer, Myersstown, Pa., July 16.

Spring Run.—Since our last writing we had our Easter service, with Sunday-school in the morning, including a Hunter program, followed by regular preaching services. This being our Missionary Sunday the Sunday-school offering was set aside for that purpose. The school has adopted a plan for regular missionary giving, using the collection the third Sunday of each month. Mothers' Day a very appropriate program was given in connection with the Sunday-school, and continued into the morning service. In the evening preceding the Christian Workers' Meeting, one young man was baptized. This seemed to open the way for others, and on Monday night eleven more were baptized, all young people. May 17 the regular council was held at Pine Glen house, with the love feast May 24. There was a well filled house and it was a very impressive service. May 31 Bro. Wm. Hanawalt preached a wonderful missionary sermon, at which time a liberal Conference offering was received. A goodly number attended the Hershey Conference at different times. June 29 Bro. O. R. Myers preached a splendid educational sermon. The Sunday-school and church offering was given to Juniata College. July 6 in the evening a Children's Day program was given mainly by the primary and junior grades, with music by older members of the Sunday-school. An offering of about \$21 was sent to our new Orphans' Home at Martinsburg. July 20 was Missionary Sunday and the school sent the offering to the home for returned missionaries. July 3 we began singing classes which we expect to have each Thursday evening for six or eight weeks. We think it will be a great help to our Sunday-school and church. We have as our leader Bro. Geo. Detwiler, of Juniata College. The District Sunday-school Convention will be at Spring Run Aug. 19 and 20.—Mrs. Ira G. Mase-moore, McVeytown, Pa., July 15.

Waynesboro.—On the morning of June 20 our Sunday-school children gave a very pleasing program. July 6 Bro. H. P. Garner preached for us both morning and evening. We are always glad to hear from those who have been in active mission work in the foreign field. Our pastor has been speaking more especially to our young people on Sunday evening. Some of the subjects being "The Skinned People," "The Way of Life," and others. July 3 the Harmony Quartette from Bethany Bible School delightfully entertained us with their beautiful messages in song. Bro. Warren Heestand, of North Manchester, Ind., who travels with the quartette, portrayed to us very vividly the story of the life of Paul. Surely great good can be accomplished by such efforts as these. The work of the new addition to our church is progressing nicely. When it is completed we will have splendid facilities for Sunday-school work, and we are looking forward to bigger and better things. One was baptized since our last report.—Mrs. J. M. Moore, Waynesboro, Pa., July 18.

VIRGINIA

Laurel Branch church met in council July 19, with Eld. Michael Reed as moderator. We are to entertain the District Conference of Southern Virginia, and committees were appointed to look after the welfare of same. Our delegates are Brethren Geo. Weeks and L. D. Bowman.—L. D. Bowman, Floyd, Va., July 19.

Manassas church met in council at the Bradley house July 19. Two letters were received and one was granted. Our Harvest Meeting will be held Aug. 2. Brethren S. C. Hurley and Ira Runion were elected delegates to District Meeting. Bro. Runion was also chosen president of the adult Christian Workers' Meeting. Bro. C. H. Petry, of Louisa, Va., began a meeting at Cannon Branch on the 19th. He was present at our council and gave an excellent address. Bro. Leslie Blough, one of our home ministers, will begin a meeting at Bridgewater, Va., on the 10th. The offering of the past quarter of \$148 was disposed of as follows: \$37 to Sunday School Board; \$17 to District work; \$74 to the Forward Movement. A number of our young people will attend the Young People's Conference at Bridgewater.—Alice C. Blough, Manassas, Va., July 23.

Nokesville.—Since the last report we have had the pleasure of hearing a number of visiting brethren. In May Bro. Paul Bowman occupied a preaching hour, and at night gave us an illustrated lecture on the Bridgewater-Daleville system. May 30 Bro. John T. Glick, of Timberville, gave the annual address at Hebron Seminary commencement. June 1 Bro. Van B. Wright, of Peebles, Ohio, preached for us, and at night gave a short talk. Brother and Sister Walter Shively, who spent the past school year with us, gave farewell talks, and "Mother" Shively, of Indiana, spoke very helpfully to the young people. Sister Wright favored us with some very excellent songs. Since Conference we have had a sermon by Bro. Wm. M. Beahm, of Chicago, and Brother and Sister Beahm each favored the Christian Workers' Society with an address. July 6 our District Missionary Secretary, Bro. Davis Nolley, preached a sermon on "Discipleship." Our Vacation Bible School is to be sometime in August.—Mrs. Mary B. Beahm, Nokesville, Va., July 14.

WASHINGTON

Olympia.—We held our first Daily Vacation Bible School, beginning June 16 with seventy-four enrollees, average attendance, forty-eight. The school lasted for two weeks, with an hour and a half session each afternoon. We had four teachers and four assistants. Bro. E. S. Gregory, our elder, was the superintendent. We studied the Life of Christ and after the lesson hour, the pupils made booklets, representing the lessons in pictures with a Bible verse for each. The daily program was carried out with few exceptions. One day a returned missionary of the M. E. church, from India, gave an address which was very interesting. At the close of the school we held a program at the preaching hour, showing the parents and friends how the school was conducted and what the children had learned. We also had an exhibit of the booklets. The school was a complete success, and we look forward to a larger one next year. The expenses were met by the Berean Adult Class of the Sunday-school.—Grace Looney, Olympia, Wash., July 14.

Tacoma church met in council June 22, with Bro. E. S. Gregory presiding. Three letters were received. Sunday-school officers were elected with Bro. Elmer Goodyear, superintendent. Christian Workers' president is Bro. A. E. Musser. Delegates to District Meeting are Brethren Greenawalt and Musser; alternates, Brethren Goodyear and Lundquist. Sister Goodyear represents the Sunday-school at District Meeting, and Sister Telling the Christian Workers.—Sylvia E. Ruff, Tacoma, Wash., July 15.

WEST VIRGINIA

Berkeley.—We held our love feast June 1 at the Vanceleville house with a good attendance. Bro. Oliver Butterbaugh and Harry Rowland, of Maugansville, Md., were the visiting ministers. Bro. Rowland officiated. Bro. Chas. Grubbs was reinstated to the ministry. Quite a few visiting members were present and we all enjoyed a spiritual meeting. June 15 we rendered an interesting Children's Day program to a large audience. Our Sunday-school is getting along very nicely.—Lucy D. Miller, Martinsburg, W. Va., July 21.

Bethel church met in council May 3. Elders John S. and Emery T. Fike were with us. We decided to have our love feast Aug. 23. Bro. P. B. Sanger was ordained to the eldership. June 22 our revival meeting began at the Bethel house, conducted by Bro. P. B. Sanger. Five were added to the church. A Vacation Bible School was held at the same time. The meetings and school both were well attended. July 13 to 16 we had Bro. Rufus Bowman with us in a Training Institute for church leaders. Most of our teachers and officers of the Sunday-school attended, and many problems of the Sunday-school were discussed. I am sure we derived much benefit from the institute. July 21 we expect to begin our revival and Vacation Bible School at Dryfork. We will have Bro. Russell G. West with us for our meeting, and Sister Mildred West will be our music director.—Mrs. Sophia Via Sanger, Dryfork, W. Va., July 15.

Kelley Chapel (White Pine congregation).—Bro. Earl Fike, of Eglon, W. Va., began a series of meetings June 21 and continued until July 21, preaching the Word with much power and great earnestness. He also did much work with the sick, especially among the young people of the community. The attendance and interest were good throughout the meeting. Sixteen were converted. Nine were baptized, two reclaimed and five await the rite. We feel very much encouraged after having Bro. Fike with us.—Lucy Fargitt, Russellsdale, W. Va., July 21.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 2-7, Southwestern Missouri and Northwestern Arkansas, Fairview congregation.

Aug. 6-8, Texas and Louisiana, Roanoke, La.

Aug. 10-14, Washington, at Seattle.

Aug. 12-15, Michigan, at Beaver-ton.

Aug. 17-21, Oregon, at Portland.

Aug. 20-22, Southern Iowa, Libertyville church.

Aug. 28, 29, Eastern Virginia, at Freewater.

Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Mendon, Wis.

Aug. 30-Sept. 1, Middle Iowa, at Panora.

Sept. 5, 6, Tennessee, Piney Flats.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

LOVE FEASTS

Colorado *

Aug. 23, McClave.

Indiana

Aug. 31, Ladoga.

Sept. 20, Wabash, country.

Oct. 4, Pleasant View.

Oct. 11, 12 am, Plemons.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West El River.

Oct. 25, 10:30 am, Buck Creek.

Kansas

Aug. 16, Osage.

Michigan

Aug. 2, 7 pm, Homestead.

Sept. 20, Fairview.

Ohio

Aug. 4, 7 pm, Canton Center.

Aug. 16, 6 pm, Marble Furnace.

Sept. 20, Fairview.

Nov. 1, 6 pm, Painter Creek.

Pennsylvania

Aug. 17, Rockton.

Tennessee

Aug. 23, Central Point.

West Virginia

Aug. 16, Sandy Creek, Salem house.

Aug. 23, Bethel.

Better Order at Once!

FULL REPORT of the HERSHEY CONFERENCE

Price only fifty cents per copy.

Brethren Publishing House, Elgin, Ill.

The Great First-Work of the Church—Missions

By W. B. Stover

The Aim of this Book is to show clearly that Missions, and not something else, is, and ought to be, the First-Work of the Church. To have it otherwise is to Fail in the Sense of Proportion. The closing Chapter on Stewardship will be helpful to all who take the Christian Life seriously.

A good Brother in Pennsylvania, by liberal co-operation, has made the low price of this book possible, with its 112 well-packed pages. Single copy, postpaid, 60c. There are special prices when large numbers are desired.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Studies in Doctrine

Teachers of Intermediates and Young People frequently ask, "What shall we elect for a change, so as to have something interesting and profitable?" You will be greatly helped by using STUDIES IN DOCTRINE by D. W. Kurtz. The book is a masterpiece. Thousands of copies are sold to people interdenominationally. Several editions of the recent work have been necessary. People must know the basic teachings about God and realities. This book is bound in cloth. Price, postpaid 65c. Send your order to the Brethren Publishing House, Elgin, Ill.

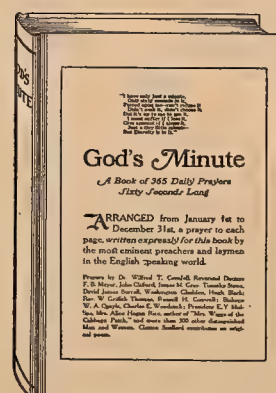
IMPORTANT NOTICE!

It is the duty of the secretary or the writing clerk of the last District Meeting of each District to forward orders for the Annual Meeting Minutes.

Order one for each family of each congregation in the District. These Minutes are ready for mailing; so forward your order immediately, giving the name of the District Treasurer to whom they should be charged. Also give a list of the pastors, elders or foreman of each congregation, together with the number of families in the congregation, so the required number of Minutes can be sent direct to each congregation to be distributed. A few State Districts have not sent in their orders.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.



This is a book you will appreciate.

Nearly 100,000 sold the first fifteen months

384 pages. Cloth binding, 60c. Keratol stiff covers, \$1; Art Leather, limp, \$1.50.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., August 9, 1924

No. 32

In This Number

Editorial—

Making the Nation Safe.	497
"A Just Recompense of Reward"	497
When We Know Him.	497
"Audacious Friendliness"	497
Among the Churches.	504
Around the World.	505
The Quiet Hour (J. H. H.).	505

Our Forward Movement—

The Tithe Question Again.	501
Record of Giving.	501

General Forum—

The Creator (Poem).	498
Why Study Theology? By Jesse C. Shull.	498
Don't Hang on the Saw—Pull! By Olin F. Shaw.	498
Christian Love—Part 1. By Nathan Martin.	498
Cred for Believers in a Warless World.	499
Problems and Needs in Religious Education—Chapter 2. By Ezra Flory.	499
Mobilization Day Plans. By J. M. Henry.	500
Tobacco. By Dr. John D. Burkholder.	500
Conference of Pacifist Churches.	500
Holiness. By D. E. Cripe.	500
Learning to Live. By D. C. Reber.	506

The Pastor's Study—

The Pastor Organizing His Forces. By H. L. Hartough.	502
Seed Thoughts for Young Christians—Lesson 8. By G. K. Walker.	502
The Eucharist. By Ida M. Helm.	502

Home and Family—

Thy Home Is With the Humble (Poem).	503
Some Old Sanctuaries. By Oma Karn.	503
Law and Form. By Rebecca C. Foutz.	503
"As Sheep Having No Shepherd." By Mary Prentice Wilson.	503

...EDITORIAL...

Making the Nation Safe

THE one thing that will insure the permanence of prohibition as a national policy is the fact that business has discovered that it is profitable. That consideration will defeat every attempt of the wets to repeal the eighteenth amendment or to weaken materially the provisions for its enforcement. The industrial life of the country is on a safer and sounder basis without the license money of the drinkshop than with it, and with that point established the question is settled beyond recall.

Something like that is going to happen one of these days to the doctrine of military preparedness as a national safety measure. This is inevitable because this is what always happens when Paul's maxim that godliness is profitable for the life that now is, gets a new verification. It has had this verification in the case of the liquor question. It will get it in the case of war and war equipment. Then another great moral issue will be settled.

The moral argument against war is enough to make some of us willing to trust for national security in a frank and open policy of good will, and cast off forever the barbarous and outlived method of trying to build up a fighting machine able to save us in time of danger. But that aspect of the case will not win the day as long as there lurks in the national mind the feeling that it isn't safe to do this. The truth is that it is much safer than the other costly and fear-inciting method, but there is no way of demonstrating this except by trial. So it is for those of us who are convinced already to inspire others with a like faith, until our public servants are ready to make the great adventure.

Then we shall all learn once more that godliness is profitable, that "to do justly and to love kindness" is prudent as well as right, that the principles of Jesus are not the wild fancies of an idle dreamer but the most practical and hard-headed common sense, and that the way to peace and safety, for nations as well as for individuals, is found in following them.

Time was when men went armed to protect themselves from one another. By and by they learned, all but a few unteachables, that they were safer without

arms. The nations are going to learn the same thing, but they are not as apt at learning as they might be, and need help. The most effective lesson on that subject would be the courageous example of one of their number in proposing to act on this principle, especially if that one were one of the biggest and most powerful.

If it be said, and even granted, that in certain conditions of primitive society there was some semblance of justification for individuals going armed and that conditions are different now, it may be said in answer that much evidence tends to show that those who were brave enough to go unarmed even in those primitive conditions were in less danger than the others. It should be noted further that their example was a strong factor in bringing about the improved conditions in which greater personal safety is enjoyed by all.

Is it not exactly so with the problem of national security? Granted that strong high walls and the other physical devices which followed were once useful for defense, they are not any more. And the cold truth is that no material methods of defense can be of much use hereafter. The only military defense of value in future wars will be a vigorous offensive which anticipates the action of the enemy. That is why any adequate preparedness of a military sort must, more than ever before, tend to engender international suspicion and fear. And why the theory of maintaining peace by that plan is fast becoming a hollow pretense in which no sincere and candid mind can profess to believe.

Is a strong military equipment necessary for the security of the nation? Possibly it was a hundred and fifty years ago. At least there was some excuse for thinking so then. There isn't any now. That is now the path of greatest peril. That is a standing invitation to some hypothetical enemy to fly over some night and wipe us off the map before we beat them to it. Or is it, indeed, proposed that we shall insure our safety by turning the trick first? That would be militaristic prudence perfected!

In all seriousness, that would be the only way in these modern days to insure the effectiveness of a military defense. To wait for the enemy to attack, or even to get completely ready to attack, would be too risky. What is the military program then? To turn incalculable wealth from constructive channels to the making of war implements of probable utter uselessness? Or, as soon as we can get ready, to make sure work of it by sailing right in and cleaning up all possible antagonists? And so usher in the Great American Age of human history! What a paradise that will be for hundred per cent Americans!

Talk of military preparedness for defensive purposes only is military nonsense. Defensive warfare, as that term has been generally understood, is a thing of the past. There'll be none of this, to speak of, in future wars. A defendant nation will quickly become either too dead to have anything more to say, or a leading aggressor in a world-wide riot of annihilation.

The truth about any great question of the public welfare becomes clear finally. Common sense asserts itself by and by. It has done it on the strong drink question. It will do it on the war question.

The truth which is struggling for a place in the public consciousness now is that military preparedness as a national safety measure is a delusion. We are safer without it than with it.

The cultivation of friendship between nations by the practice of the Golden Rule is a better safeguard against war than all the death-dealing devices that wealth and invention can pile up. It is the only safety there is.

"A Just Recompense of Reward"

IN the first chapter of Romans Paul speaks of certain men who wrought unseemliness and as a result received "in themselves that recompense of their error which was due." He explains further the nature of that recompense. It was "a reprobate mind," a mind disposed to all manner of wickedness and uncleanness.

They received this recompense because it was "due." It had to come. It was the inevitable consequence of their actions. And they received it "in themselves." It was not an arbitrarily set penalty inflicted from without. It worked its deadly mischief in their own natures.

This is a graphic picture of the wages of sin. There are other factors in the settlement, often, other consequences in physical suffering, social ostracism, loss of many kinds, but the essence of the "recompense" is deterioration of character, spiritual degradation, a sure descent from the high tablelands of noble aspirations and clean enjoyments to the lowest levels of beastliness. The final result is the complete destruction of the soul's capacity for all the finer satisfactions.

Incidentally, it should not be overlooked that those who make the wiser choice also receive the recompense of it "in themselves," namely, the enrichment of their personality until, as Paul prayed for the Ephesians, they are "filled unto all the fulness of God."

When We Know Him

IT was a disappointment to Jesus that men could live with him for two or three years and still not get acquainted with him. So he told Philip. And in the expression of that disappointment there seems to be a slight note of reproof. They ought to have known him better. They could have known him better, had they not been so full of secondhand and superficial notions about him.

That is just our trouble. We have heard so much about Jesus all our lives that we can not break through the shell of current conventionalities into an intimate personal acquaintance with him. But when we do! With what thrills of delight the new discovery amazes us!

Once in a while something akin to that happens in our relations with each other. You had a casual acquaintance with somebody. You thought you knew him pretty well. Then you associated with him more intimately and found there were aspects of his nature you had not appreciated. You entered into a new understanding of him and were obliged to revise your appraisal of him. You had discovered him anew.

So is it in our rediscoveries of Jesus, only more so, by as much as his personality exceeds in depth and richness that of our most valued friends. What unfathomed depths there are in his disclosures of God and truth and spiritual values and the worth of the human soul! To discover these in ever increasing measure is to approximate the answer to every problem of our time.

"Audacious Friendliness"

WHAT a fine phrase it is! We first saw it used in a recent publication with reference to the policy of Premier MacDonald of England. And why should not men in high place be very bold in the friendliness of their approaches to each other? It is what the world has long been waiting for. Considering the unashamed audacity of militarism in its present effort to get a strangle hold on the United States of America, surely friendliness need not blush, whether individual or international, if it grows more and more "audacious."

GENERAL FORUM

The Creator

I looked in the face of a rose
As it nodded in springtime and smiled.
I saw where eternity glows
In the sweet, tender eyes of a child.
I sought in the depths of a mine,
I looked in a sunbeam in air.
They each bore an image divine.
The Creator was everywhere.

I looked at the set of the sun,
And the crag that reflected its light.
I thought on the day that was done,
And I pondered the stars of the night.
And I looked in the eyes of a man
Who had stumbled through sinning to prayer.
God's finger-prints there I could scan.
He awaited me everywhere.

—Clarence E. Flynn.

Why Study Theology?

BY JESSE C. SHULL

THE Church of the Brethren has always emphasized religion. Theology is not religion and it is important to make the distinction clear. Theology is the science of religion. It is reflection upon religious experience, the attempt to interpret, to understand, and to systematize it. Now, to be able to comprehend, or in a measure to be able to understand and give adequate intellectual expression to one's religious experience is a higher state than not to comprehend it. But the depth of the experience is not determined by the capacity to understand it. A full and rich religious life may express itself in terms of a crude theology. The best theologian is not necessarily the most religious man. The Old Testament people were very religious but were not theologians.

Religion and theology are not, however, altogether independent. Theology is the science which treats of the precious faith and religious convictions of mankind about God, Christ, man, and their relations. Christian theology seeks to express the convictions of religious experience. It seeks to promote the individual's understanding of his own religious life. Theology does not deal with musty dead ideas. Nothing is so immensely practical as convictions. Not all questions of theology are equally important. "What do you think about God?" is an important question.

There is a renewed interest in theology today. In all of our papers today questions of religion and theology are being discussed. This is especially true of the weekly and monthly magazines. The war has forced us to consider some of these fundamental questions.

A paramount question today is: *What Is Christianity?* What is the essence of the Christian religion? Is it necessary that we have between 150 and 200 separate Protestant denominations in America to propagate Christianity? If not, how can we get together? In our study of this question we may find that the closer cooperation for which we are longing will not be on the basis of theological agreement, or upon commonly accepted doctrinal statements, but upon a new conception of the Christian religion, which enables us to work together in fellowship as followers of Jesus with a common conviction, a common spirit, a common experience of help, a common task and a common hope. Through all the theological controversies of the centuries Christianity has maintained the continuity of the Christian spirit in its ever changing forms of expression. The little creeds of one age cease to be an adequate expression of the faith and religious experience of the next century, and the form of the expression of the faith is changed, but the faith continues on, and each age cherishes the conviction that it is making progress toward God, as he is revealed in Jesus Christ. If any man should live in his own age it is the theologian.

The value of theology is: first, to make clear to man his own faith; and, second, to enrich his own faith and life. Enrichment of life comes through convictions that grow out of thinking and the appropriation of

ideas. If in careful study a man comes to a conviction of what his country or his church needs, then he will have a patriotism or a loyalty of real value. In the third place, a study of theology will aid the church in her preaching and program. We have too much vague teaching and preaching today. We need a teaching ministry with a vital, positive, dynamic message. Charles Finney, one of the best evangelists, was a teaching evangelist. In our mission work at home and abroad the church must bring an intelligent message. Theology (doctrine) is not an anchor to hold the church back, but a banner under which the church moves; it should give a clear conviction of her faith, where she is to go, what she is to do, and what she is to hope for.

Springfield, Ill.

Don't Hang on the Saw, Pull!

BY OLIN F. SHAW

IN speaking of a saw I have in mind the old-fashioned crosscut saw, about five feet long, with a man at each end sawing wood. Having been born and raised somewhat of a woodsman the writer has quite a distinct recollection of the days when his father, with a rather wearied look on his face, used to tell him it made the work doubly hard for him if he had to pull the saw and his helper, too.

For the purpose of this article the pastor will be at one end of the saw and the laity at the other. In some cases the admonition may fit the pastor, and in some the laity, possibly in some, both. Let the reader be the judge. The log to be sawed, is, by interpretation a gigantic undertaking, for the great first work of the church is missions. The size and difficulty of the task is the challenge to us. The amazing fact that Jesus counted us worthy and able for the task is the inspiration. There is not an inkling that he ever entertained a fear of the ultimate outcome.

Frequently the most important message one has to impart is reserved for the last thing to be said. We treasure especially the last words of a friend to us. This seemingly was true in the case of Jesus and his apostles. The announcing of the program for saving the world was reserved until just the moment before the cloud received him out of their sight. Doubtless the circumstances of the occasion of his ascension was to make these words especially memorable.

The most striking thing about the program is its simplicity. His program is the very quintessence of simplicity. "Ye shall receive power" and "Ye shall be my witnesses." Strange, perhaps, that nothing was said about the sacraments or about religious worship. They have their important part, but rather as power houses, relay stations, amplifier, to accomplish the main purpose. The comforting feeling that having received the sacraments of the church, and having been fairly attentive to the worship of the church we have done our full duty, is, undoubtedly, the cause of many lagging on their end of the saw, and the progress of the kingdom being held up. These things have their place and are important, but they are not the most important. What Jesus did and does for us opens up the way to our salvation. What Jesus did and is doing in us is the perfecting of the plan. Of these things we are to be his witnesses.

A railroad's business is to move traffic. One of the largest railroad systems in America went through the recent outlaw strike without a hamper of traffic. That was a marvel. It is a case in point to illustrate what can be done when the parties at both ends of the saw will pull. At one end of the saw was the superintendent and at the other the great army of employees. Another case, is that of a very great American manufacturing institution that has never had a strike. Needless to say that the output of this institution is phenomenal. In this case the head of the motor company is at one end of the saw and the employees at the other.

There are other cases in point in the spread of Christianity. In the first few centuries after Christ the civilized world was Christianized. The major part of this phenomenal growth was due to a lay ministry. And just now one or two religious denominations are doing some impressive things along that same line. The vision I want us to catch is that of a church with the

pastor at one end of the saw and the laity at the other, both pulling. Such a church can be a wonder. With such a church we can double our membership in a short time.

Brother farmer, shopman, or whoever you are in the laity, you tell your neighbor of the ideal life Jesus lived for us; of the martyr's death he died for us; of his conquering death for us by his resurrection; and that ascended he is now interceding for us. This will be interesting to him, but do not stop at that. Tell him of what Jesus did in you: that he put to flight all of your doubts; gave unspeakable joy and peace, subdued the misrule of passion, brought order, and obedience, and reverence out of your anarchy, gave to you the beauty of holiness for the ashes of penitence, strengthened your will power to choose the right, and cast out of you all fear and that endless agitation. Jesus was willing to risk the success of his kingdom on such a testimony of his power.

Is the church short, in these days, on religious experience? If so it is clear that our first move is to get close to God and get the power referred to by Jesus. If only the pastor is witnessing for Christ we have a crosscut saw with a man at only one end of it, and vice versa. Neither can the Bible in the home, the church school, the Christian Workers' meeting nor any, nor all other functions of the church, take the place of personal witnessing for Christ.

The Christian Science people, in their meetings tell of very wonderful experiences: the people are believing them and they are growing rapidly. Is it not striking, both the experiences that Mr. Gandhi claims to have had through Jesus Christ, and how millions of the Indian people believed him and flocked to him? Who shall say that his experiences were not real? Who shall say that what happened in India was not just what Jesus anticipated?

The great railroad magnate referred to above says: "If it is necessary to upset a fine big locomotive and several freight cars and roll them down over the bank to clear the road for traffic, upset them and roll them down the bank." Perhaps it would be said that such action in religion would be heartless. Perhaps, on the other hand, it should be said that the reason why the church has not made more rapid progress is because it is too heartless. But however that may be don't hang on the saw; let every one pull!

Girard, Ill.

Christian Love

BY NATHAN MARTIN

In Two Parts—Part One

I. Greatness

"AND now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). "God is love" (1 John 4:8). Of no other virtue is it said that it is synonymous with God himself. Love is the paramount virtue, the greatest word in Christian speech, the central doctrine in the realm of Christian teaching.

This was the new commandment which superseded all others of the Master's commands: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). It is Christianity's own trademark: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). It is the Christian's own evidence that he is now a child of God: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). It is the test of God's indwelling: "If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12).

II. Importance

In 1 Cor. 13, the great love chapter of the Bible, the apostle Paul teaches that a number of good deeds may be utterly devoid of any virtue because not prompted by love. Eloquence, though it were that of men and of angels, without charity becomes mere emptiness. Prophecy, understanding of mysteries, all knowledge, power to remove mountains, without charity, leaves one

à mere nothing. The philanthropist and the martyr alike, are profited nothing, without charity. In the church at Antioch lived a Christian who was condemned to die the martyr's death. He had a controversy with a fellow Christian. Even on the way to his death, he refused to forgive and be reconciled with his brother. No one but a deluded man would go so far as to suffer martyrdom without really being Christ's!

A five-dollar bill, after making its rounds, was turned in at the bank. It had paid a widow's rent, bought food for the hungry, squared up a number of accounts, and delighted the heart of a church treasurer by its presence in the offering. But when it reached the hand of the banker, he gave it a suspicious look, laid it aside, and pronounced it counterfeit. All the good it had done along the line availed nothing at the place where values count.

III. Description

Love abides. "Now abideth faith, hope, charity." It is never old, never out-of-date. Last week's daily passes into the hands of the junkman. The encyclopedia of twenty years ago can be purchased almost for the price of the paper.

Sir James Simpson, professor in the University of Edinburgh, was the discoverer of chloroform. His nephew, also a professor in the same institution, was asked, some years later, to go to the library and take out all the books on the subject which were no longer needed. His instructions to the librarian were, "Take every textbook that is more than ten years old, and put it down in the cellar." "Whether there be knowledge, it shall vanish away."

Dr. F. B. Meyer defines love as "otherism," or, to use the Latin equivalent, altruism. He says: "It is the contrary of 'selfishness.' There are two possible centers of existence: I, and not-I. Love is the outstretching circle of otherism, and not-I is its center." A self-centered policy always ends in failure. All experience teaches this. The self-centered individual, like Tantalus, learns by his own experience that he is continually thirsting, although surrounded by water. Like Acteon, he is devoured by his own dogs. Milton makes the fallen angel say, "Whichever way I fly, myself am hell."

The second teacher of the failure of the selfish life is biography. Solomon, with all his palaces, gardens, armies, wives and wealth, declared that "all is vanity and vexation of spirit." Alexander, after having conquered the world, sighed for more worlds to conquer. Byron, young, beautiful, wealthy, fell a victim to his own lusts: All the great seers of the race condemn the self-centered life.

Thirdly, the main teaching of the great master teacher is the desirability of the unselfish life. He describes a man who, in his lifetime, fared sumptuously every day, but who in the depths of despair thirsted for just a drop of water to cool his tongue. In Jesus of Nazareth there was no trace of the "I." He never sought his own rest, his own peace, his own gratification. He saved others, but refrained from saving himself. He poured forth tears for human sorrow, gave healing for men's wounds, gave comfort for others' griefs, and gave his life for a sinful race. He "made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men" (Philipp. 2:7).

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). While many rejected the Master and his teachings, there were those who accepted. Inspired by his ideals, men were willing to face danger, toil, stoning, riots, sleeplessness, hunger, thirst. Mere boys braved the pains of torture and death. Maidens faced the horrors of the Coliseum, for the sake of their departed Lord.

IV. Why Love?

Apart from the direct command to love, there are a few considerations which point strongly toward the Christian's duty to love his fellow-man. Jesus, in order that he might be able to fully comprehend the depth of human woe as well as the weakness of human strength, was "made in the likeness of men." "The Word was made flesh, and dwelt among us" (John 1:

14). The very fact that Christ was born into this world in human form dignified the likeness of God in man. Every Christian ought to have a very kindly regard for every other human being, for of this species came Christ according to the flesh.

Again, life is short. Threescore and ten, or four-score years, and we pass on. A short life to build for eternity. But there is a way by which life can be lengthened. "He that doeth the will of God abideth forever." Prominent in the will of God is the command given by his Son, under the very shadow of the cross, that all his children should dearly love each other.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1)

Lebanon, Pa.

Creed for Believers in a Warless World

Isaiah 2: 2-4

- I. We Believe in a sweeping reduction of armaments.
- II. We Believe in international law, courts of justice and boards of arbitration.
- III. We Believe in a world-wide association of nations for world peace.
- IV. We Believe in equality of race treatment.
- V. We Believe that Christian patriotism demands the practice of good-will between nations.
- VI. We Believe that nations no less than individuals are subject to God's immutable moral laws.
- VII. We Believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. We Believe that nations that are Christian have special international obligations.
- IX. We Believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- X. We Believe in a warless world, and dedicate ourselves to its achievement.

—Selected.

Problems and Needs in Religious Education

BY EZRA FLORY

In Five Chapters—Chapter II

THE challenge of religious education has been accepted by our church and today one of the special points of emphasis is a right-about-face in this direction. This is seen in a changed attitude toward the child, toward the lesson materials, toward buildings and equipment, in the call, "Back to Jesus," in providing for better methods and training facilities, in enlisting an unusually large number of virile young people in service and training, in seeking cooperation with other movements, and in providing for teaching in stewardship on the part of every member.

The darkest day is here for the church that will not adapt itself. The revival of the church must lie in the path of the Great Commission and her potentiality must be measured in terms of the age of the Holy Spirit to which Jesus referred when he said: "When the Spirit of truth is come, he shall guide you into all the truth. . . . He shall take of mine, and shall declare it unto you." The church that does not plan to build itself into the community, is doomed.

As in days of old, when Jehovah had set the land before his people and charged them to go in and possess it—a land with iron and stone and copper and brass and silver; a land of walled cities and fertile plains; a land of pomegranates and wheat and melons; a land of flocks and herds; a land of giants and teeming thousands of people—so also he has set before us a world of riches mentally, morally, spiritually, socially, physically, materially to be taken for him. But there are giants. Some of these may be listed as follows:

I. There is the problem of the *awakening of adults* to the need of religious education. Many of our problems would be easily solved if people belonging to church, and of maturity, could be sufficiently awakened to the needs of this important cause.

2. *Millions of children and the youth of our country are not reached by a program of religious education by Catholics, Jews or Protestants.* There are 58,000,000 nominally Protestant who are not identified with the church. There are 27,000,000 children under twenty-five years not in any Sunday-school or receiving any religious instruction. This would mean a single file of children walking closely together at the rate of twenty-five miles a day, night and day for two years to pass a given point.

Also, there are 8,000,000 children under ten not getting any teaching in religion in the homes of America.

There are 8,676,000 Catholic children in our country of whom only 21.6% get instruction in religion and most of these get what is given before confirmation. Of about 40,000,000 Protestants, 33.5% get instruction in religion. There are 1,630,000 Jews under twenty-five and of these but 4.5% are in religious schools. That is, 19 out of 20 Jews get no religious instruction; three out of 4 Catholics under twenty-five get none; two out of three Protestants get none. Or 7 out of 10 the country over get no religious instruction.

Recently Elgin made a great effort in a "Go to Church Sunday" and succeeded in having 6,000 people of her 30,000 at services. South Bend and Mishawaka in a similar effort had 5.4% of their population out to services.

But of 5 who were once in Sunday-schools in our good country only one remains. Most of the other four are lost during those splendid years from twelve to eighteen. Moral delinquencies are parallel to these facts. The years when most come to Christ as their personal Savior are also the years when most start on the way to our penal institutions, leaving the church doors never to return. Only one-third of our children of the grades go to Sunday-school and half of these would be refused in public schools.

3. Another giant we meet is that of the *inadequate amount of time* that is devoted to religious education. Catholics claim 200 hours a year. Jews claim 365 hours a year. Protestants are willing to consent to but an hour each Sunday, with an average attendance of 50% and an instruction period of less than a half hour each Sunday. This would mean about 13 hours of instruction a year for each scholar. Catholics and Jews count their periods of worship as well as that of instruction. Protestants do not count that part of the period, perhaps because it is not valuable enough to count.

Public schools usually provide about 1,100 hours for mathematics in the grades and high school. Were they to give this subject as slowly as Protestants teach religion, children would be more than fifty years old before they graduate from high school.

For this reason a new birth has come to Protestantism—a movement born out of the needs of children, like others in modern times. We refer to the Week-Day Schools of Religious Education and to Daily Vacation Bible Schools. No adequate program of religious education can be effective when many things clamor for the proverbial "hour" of the Sunday-school session.

4. Added to the above problems is the fact that our teaching of religion is in the hands of *untrained and unsupervised teachers and officers.* Our people are still willing to have it so. We have not yet an awakened conscience on the subject of teaching religion. There are over 13,000 teachers and officers in our church. The average life of a Sunday-school teacher in America is FOUR years. This would mean that each year we initiate about 3,500 new ones. Fewer than 500 of these have training. Only one is specializing in the Administration Unit of the third year Standard Training Course. The superintendent is usually a person past forty years, with no training or experience in educational supervision. Neither he nor the pastor supervises the teaching. Ninety per cent of the teachers are what can be "picked up."

No business enterprise is so unscrupulous. The American Telephone and Telegraph Co. puts back \$10,000,000 of its earnings each year to increase its efficiency and it claims it pays to do so. The American

(Continued on Page 506)

Mobilization Day Plans Coming to Light

BY J. M. HENRY

MUCH is being said about the proposed *National Defense Day*, September 12. On July 26 the newspapers printed an exchange of letters between President Coolidge and Mr. Frederick Libby in which the President took occasion to point out that the term *Mobilization Day* was misleading propaganda used by the opponents of the program. Mr. Libby replied that the word *mobilization* was first used by the military proponents. The program as outlined by the War Department and printed in the *Baltimore Sun*, July 29, from official records brings to light the secret work of militarists who used the word *mobilization* which is arousing a storm of protest.

Governor Bryan of Nebraska is not in favor of a military display, and has been commended by thousands who love peace. He is condemned by military agitators.

The Governor of Colorado refuses to call out the National Guard. He is quoted as saying: "I will cooperate with the President of the United States as far as I deem it proper, but to mobilize the National Guard at this time following closely upon their demobilization from summer camp would be sheer folly, and to ask civilians, especially farmers, to take part in the *National Defense Day* program during their busiest season of the year would be asking them to shoulder an undue burden."

Governor Percival P. Baxter of Maine thinks it unwise to observe *Defense Day* at this time. When asked to endorse *National Defense Day* he said: "I have been requested by the War Department to assist in a 'mobilization demonstration' that is to embrace 'continental United States.' I am told that the purpose of this day is to 'enable our people to visualize the initial processes necessary to muster forces for national defense,' and as a 'test of the workability of mobilization plans.' The day selected is to be called: *National Defense Day*, or *Defense Test*."

"There is an ever-growing demand among thoughtful and patriotic people of this and other nations that military armaments gradually and mutually be reduced. Certainly the tendency is in that direction and the outlook is hopeful. In view of this, at the present time I question the wisdom of observing *Defense Day*, and of emphasizing the military power of the United States."

"This nation should lead in the movement to settle our differences with other nations through the proposed World Court, instead of by resort to war. A national mobilization of the armed forces of this country, in my opinion, well might be regarded by other nations as a threat, or at least a warning. It would afford them, should they seek it, an excuse for similar mobilizations. The race for supremacy thus might be begun anew, with another and far more terrible war as its results. Against whom do we arm? Against whom are we to 'defend' ourselves?"

It is a searching question: "Against whom do we arm, or defend ourselves?" The answer of the militarist is "if." "If an emergency should arise." They steadfastly refuse to follow a path to try to keep the emergency from arising.

It is now known that the military leaders worked in the most guarded secret as to their plans. When the storms of protest and opposition began to arise these shrewd strategists took cover under a beautiful explanation: "The opponents of the plan misunderstood our purpose." "We only intended to visualize, to symbolize the test of defense."

Oh yes, now only citizens who desire to take part need do so. No, certainly, no compulsion. Is that the original plan? The official record, if properly quoted, says every citizen will take part. Of course, if the War Department could get this nation of citizens to take part in a great war display this original plan would succeed, but now people can do as they choose. What will be the result? The people who do not take part will be branded with epithets ranging all the way from pacifists, dreamers, Utopians, to slackers, cowards, bolshevists. I trust that there will not be a member in the Church of the Brethren who will be made afraid or intimidated by this war propaganda. Let us

stand firm for the eternal principle of peace and good will.

I have been receiving letters asking if we are required to take part in *Mobilization Day*, September 12. As I understand the situation we are not required to do so. It would seem to be in keeping with the simple life principle of our church if all members would absent themselves from the parades in the streets of towns and cities which is a part of the program.

Some are asking to know what the real program is to be like. I quote a militarist explaining what he thinks would be an ideal plan, as follows:

Convening in the afternoon of the "dummy" draft or recruiting boards in subdivisions of the city as outlined by the local mobilization committee which will have charge of the day's program;

Reporting of civilian, "recruits" to these boards, in accord with notices and posters which will have been previously placed about the city, and their assignment to the military units which will have been assigned to each vicinity, thus theoretically "filling up" the organization ranks;

Late afternoon parade of the military units, accompanied by the "recruits," with patriotic and civic organizations participating;

Public meetings in the evening, with addresses explaining the mobilization plans and the two objectives of "Defense Day"—patriotic demonstrations and a test of mobilization—the several features of the day to be marked by prayer for the national welfare, patriotic music and organized recreation and amusement.

The last paragraph brings to light a matter of significance from a Christian point of view. It is certainly implied in the plan that ministers are to take part in the parades and evening programs and offer prayer. Until the Christian ministry can be completely divorced from war and its preparation it is hard to see how the Christian church can bring about lasting peace.

New Windsor, Md.

Tobacco

BY DR. JOHN D. BURKHOLDER

THE patient clenched his fist and shaking it in his doctor's face, shrieked: "Why didn't I know this before?" This was after he had been told that he had only one year to live. He had a tobacco heart. Tobacco had done its deadly work—nothing could be done for him—it was too late. The doctor felt guilty because he had not told him that tobacco would or might kill him. People, generally, know that tobacco is not best for their health, but they do not know that it actually kills, and positively shortens life. It is therefore the doctor's place, and others' as well, to make plain the facts about tobacco.

The tobacco plant is a weed, known to medical men and botanists as one of the most poisonous of plants. It is even more deadly than nightshade. Because of its poison, it is used to kill parasites on live stock, and on vegetables. Lice, fleas, and other pests are destroyed by it.

Smoking, chewing, snuff taking, and use of tobacco in general was borrowed from the ignorant savages, natives of America, when it was discovered. Some Puritans smoked, but the Quakers always opposed tobacco, and the Wesleyan Conference forbade its preachers to smoke.

Tobacco consumption is growing by leaps and bound. It has increased 319 per cent in twenty-five years. Because of the rapid growth of the tobacco habit and its injurious effects a scientific investigation is being made, and the evidence sifted. What has already been determined makes certain a forecast of what the ultimate verdict will be.

For the past six years the Women's Christian Temperance Union has been preparing a fight against tobacco, because they realized that something must positively be done to check the growth of the worst dope habit in the country today. To offset this, the tobacco organizations have set aside a large fund to fight the W. C. T. U. by bill board advertising of a misleading nature calculated to catch innocent boys.

The direct and indirect cost of tobacco in the United States, amounts to the stupendous sum of \$3,090,000,000. This sum is staggering. In dollar bills if laid end to end, this sum would reach for 359,671 miles—to the moon and 122,000 miles into space beyond. It would reach around the world at the equator, more than

fourteen times. If it were possible for you to count one cent every second, ten hours a day, from the time Adam lived in the garden of Eden, you would only have counted a little over half a billion dollars. At the rate given it would take nearly ten thousand years to count one billion dollars. Think of it—all this money spent in Christian (?) America for a useless, injurious habit! For the past seven years, the United States has given the very commendable sum of one and a half billion dollars for charity. Each year at the present rate our tobacco bill is more than twice as much as our charity for seven years.

By the cost of tobacco, we mean the cost of farming the two million acres that are farmed to tobacco, added to the cost of rolling cigars, and making cigarettes, plug tobacco, snuff, the marketing of tobacco products in ten thousand stores used exclusively for tobacco distribution, revenue taxes, and losses in fires of property destroyed by careless smokers, amounting to twenty-five per cent of all fire losses.

Our tobacco bill now exceeds the value of all metals taken from our mines. It is twice the present value of the wheat crop, almost equals the corn crop, and is about the same as the entire value of the cotton crop in this country. Our tobacco bill would pay the entire ordinary expenses of the government for 1924. Our tobacco bill exceeds the entire expense of the public school system of America. The cigarette stubs cost the smokers of our country more than was spent for teacher's salaries in all schools and universities in this country last year. Our tobacco bill would build a \$4,000 home for every family, and give each a Ford automobile in three years, in the United States. The increase of cigarette consumption is alarming. Twenty years ago we got along with two billions; in 1914, fourteen billion; in 1923 over sixty billion cigarettes were consumed by us. It takes 6,336,000 cigarettes laid end to end, to reach around the world. The cigarettes we use annually would make a chain around the world, more than eighty-six times—a chain 2,150,000 miles long, each link carrying a little poison in it.

The effect of nicotine poison is seen in many ways. A leech is instantly killed by sucking the blood of a habitual smoker; smokers do not live as long by eight or ten years on the average as nonsmokers. Babies have been killed by breathing tobacco smoke in an unventilated room. Its use results in many chronic diseases, such as apoplexy, Bright's disease, heart disease, etc. Tuberculosis is twice as frequent in smokers as nonsmokers; tobacco users easily succumb to typhoid fever and all acute diseases, especially pneumonia. Tobacco is killing more people than war. Instead of using tobacco, rather therefore "present your bodies a living sacrifice, holy, acceptable to God." "Defile not the temple of God whose temple ye are."

Lancaster, Pa.

Conference of Pacifist Churches

A conference of Pacifist churches will be held at the Church of the Brethren, 341 North Charlotte Street, Lancaster, Pa., Saturday and Sunday, Aug. 9 and 10.

It is hoped that all who are interested will feel that they are cordially invited to attend the sessions of the Conference and to take part in the discussions. As Lancaster is easily reached by the main line of the Pennsylvania Railroad, by trolleys and by auto, there seems need for but little arrangement for the entertainment of visitors. A hearty invitation is extended to any from a distance who desire accommodation for Saturday night and Sunday breakfast to communicate with Orie O. Miller, Akron, Pa., who will arrange for their entertainment.

Aug. 9, 2:30 P. M. Our Peace Testimony: (a) Its Basis in Scripture.—Noah H. Mack. (b) Its Basis in the "Inward Light."—Francis R. Taylor. (c) Discussion.—Abram O. Hixson and others. What Is Implied in Our Peace Testimony and What We Are Doing about It.—Wilbur K. Thomas. 7:30 P. M. What Others Are Thinking and Doing for Peace.—Richard R. Wood. The Growing Sentiment for Peace.—Thos. Q. Harrison.

Aug. 10, Morning. Delegates attend churches in Lancaster and vicinity. 2:30 P. M. The Applications of Our Peace Testimony. Use of the Old Testament to Teach Peace.—A. J. Neuschwander. Promoting Peace Through Schools and Colleges.—H. K. Ober. Other Methods of Promoting Peace.—J. Augustus Cadwallader. Closing Remarks.—W. J. Swigart. John D. Ebersole. Neffsville, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Tithe Question Again

I AM persuaded to say a few words more on this subject because of a friendly criticism received upon a former article. It is very easy to be misunderstood.

It is very plain that the party referred to flouts the idea of tithing, and makes bold to say that the tithe dishonors Christ by putting his sacrifice on a par with sacrifice of beasts, that the New Testament does not command it, and that all of our financial troubles are traceable to a lack of conversion.

First of all, may I say that the New Testament does teach a separated portion of our income for the Lord's cause. Paul said, "On the first day of the week let each one of you lay by him in store as he has prospered" (1 Cor. 16:2, R. V.). Jesus commanded the young man to sell all he had and give to the poor. He condemned the attitude of the rich fool in that he was rich unto himself and not toward God. Dives lifted up his eyes in hell because with his plenty he refused to supply the need of a brother man in poverty.

I am aware that neither Jesus nor his apostles demanded the law of the tithe; neither did they condemn the giving of the tithe. Jesus was not so much interested in the law of proportion as in the sense of proportion. Jesus was made to say, "Today is salvation come to this house" as Zaccheus declared, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Once more he was heard to say as he sat over against the treasury, "This poor widow cast in more than they all." And awhile before his death he chastisingly said to a covetous and hard-fisted disciple who had rebuked a woman for wasting precious ointment on the Lord, "Let her alone; why trouble ye her? She hath wrought a good work on me." These and other instances of commendation are recorded not because of a single act but rather because of an attitude of heart that issued in just such acts as these. Attitudes always perform and it does not require more than an average amount of skill to detect whether they perform by rule or by love. If by love it is acceptable and rewarded in the measure of the sacrifice, whether it be a tenth, a half, or all.

Certainly the tithe as a legalistic requirement was not thought of by Christ. But he who declares that one setting aside a tenth of his income for benevolent purposes out of a love for the cause is on the way to become as "self-righteous as was the Pharisee" or is acting in a way "to bring shame upon our dear Lord and class him as being equal with the sacrifice of beasts" lays himself as liable as did Judas when he rebuked the woman anointing Jesus. Versteeg in his book *The Deeper Meaning of Stewardship* says: "In the presence of those fine souls whose income is below normal, and who yet out of their necessity contribute a tenth to God's work, it behooves every thoughtful person to uncover his head and be reverent. Tithing has been overrated, but it is quite possible to underrate it, too. It has a practical aspect which no one can gainsay. The church's work abroad and at home would fail if these multitudes ceased their payment of the tithe. Were thousands of others to begin tithing now, the church would receive an impetus that would cheer the heart of God. What might not happen in this world were all Christians to give the tenth of their income for a single generation? Given systematic support, the church can belt the globe with the good news of its Lord. Tithing to this purpose has a glory that cannot be dimmed!" This quotation is from one who declares that the tithe is not a binding Biblical method of giving.

Before I condemn the man or woman who tithes I must know the motive that prompts the action. Motive is always preferable to method and motive often gives a holy fragrance to method. And again, I must not condemn the action of another until I am free from related sin. "He that is without sin among you, let

him first cast a stone at her." One who condemns another for tithing while he at the same time does less cannot be held guiltless. One must be very sure that the motive for condemning a practice is free from selfishness. Be sure that an excuse for indifference or a desire to pacify a pricking conscience is not the prime motive for criticism. Mrs. Marie Wilson in the magazine *The New Christian Steward* scores a point relevant here, when she says: "Not long ago a man said to a friend who was a tither: 'I do not believe in the tithe; it is too little. *All we have belongs to God.*' His friend replied, 'You have me beaten. I take off my hat to one who gives God all. Would you tell me in confidence how much your givings amounted to last year?' The man pleaded an engagement and disappeared." She adds, "We have all met these people. In theory they give all; in practice very little. The practical tenth makes a bigger pile than the theoretical all, and is more readily negotiable at the bank."

I am more interested in Stewardship than I am in tithing. Some mistake the act of tithing for Stewardship. Nothing could be farther from the truth. The tithe is the *separated portion* which is but the means of acknowledging our Stewardship. There are certain well defined principles that govern in Stewardship and they are amply supported by Scripture. (1) That God is the Owner of all things. (2) That man is a steward administering for God. (3) That man acknowledges God's ownership by setting aside a definite portion of his income for the Lord's work. The amount of this separated portion depends on man's prosperity, his love for God and his concern for needy humanity. There should be agreement between the steward and his Lord at this point. To illustrate: One rents a farm for a certain amount of grain or cash as agreed upon between the landlord and the tenant. When the income from the farm is in, the tenant separates a portion as an acknowledgment that the other man owns the farm and that he, himself, is the renter. Too many times professing Christians live off the bounties of the heavenly Father and do not agree with him as to the separated portion but give what happens to be left over. And very often that is very meager indeed. Let the

renters try that system on their earthly landlords and see what will happen. While God is loving and kind he will not overlook such crass ingratitude. (4) All that remains—what I spend and what I save—should be used in ways pleasing to him. Any good earthly landlord is just as much interested in how his tenant spends the balance after the rent is paid as he is in receiving his rent. So is our heavenly Father. These four rules are life principles and not simply a scheme for money getting. Stewardship means life and he who lives the life of a Christian steward as taught in both Old and New Testaments will handle the things (material) of God in a way that will build up life and will promote the purposes of God in Christ Jesus through his church.

Can the church be trusted with my separated portion? This question is raised often though stated in divers ways. Some people in our own church say they are withholding their means from the church because the church is not handling it properly. Is God working through our church? If he is not, then we had as well close out and quit. None of us would advise that, I am sure. Well, if God can work with the church and promote his great purposes through the church (as faulty as the best of the individuals in it are) who am I that I should refuse partnership and co-operation? God is interested in changing mankind into Christian manhood: he is doing this through the church. Are we a part of this church? If so let us act the part of "good stewards of the manifold grace of God." The heart of man is often deceitful, therefore, one should be very sure that withholding the portion of the Lord's grace needed by him to extend his kingdom is not motivated by selfishness and covetousness, under the pretext that one is too holy and faithful to put one's money into a common treasury to be used by a careless and unfaithful church. The Church of the Brethren can be trusted. There may be individuals from both the right and the left wing that prove untrustworthy and maybe now and then cases of poor judgment in appropriating the separated portion may be cited. But all should be willing to trust the actions of our delegated body in Conference assembled. Where is there a body of believers more faithful in endeavoring to discover and to do the Father's will?

"Upon the first day of the week let each one of you lay by him in store as he may prosper" (1 Cor. 16:2).

Record of Giving

Southern Illinois

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
92	Allison Prairie	\$ 257.80	\$ 103.68	\$ 71.00	\$ 50.25
252	Astoria	2,230.53	1,710.95	512.34	500.99
55	Big Creek	176.24	32.83	41.15	37.53
14	Blue Ridge		77.50	15.00	60.00
45	Camp Creek	70.00	21.50	15.27	17.95
140	Cerro Gordo	2,110.15	1,427.87	1,043.65	1,052.76
91	Champaign	419.68	96.15	32.00	88.79
111	Coal Creek	184.35	158.05	14.33	102.73
145	Decatur	381.80	195.81	164.32	199.47
250	Girard	896.12	732.31	361.99	702.01
34	Hudson	164.80	22.00	7.00	15.00
70	Hurricane Creek	30.40	15.00		9.00
51	Kaskaskia	52.00	160.00	9.16	6.00
25	LaMotte Prairie	431.60	297.25	112.57	103.10
94	Liberty	177.00	135.26	54.13	45.00
10	Loraine	83.00			7.00
37	Macoupin Creek	798.00	215.80	94.00	850.00
22	Martin Creek		15.00	10.00	23.50
36	Mulberry Grove	50.00	128.00	25.00	42.00
25	Oak Grove	65.95	29.70		
135	Oakley	1,010.27	535.40	453.90	639.10
184	Okaw	2,930.59	1,010.20	1,269.35	751.53
53	Panther Creek	103.62	77.92	130.17	227.99
28	Romine		5.00	10.00	22.00
55	Springfield			31.19	32.33
226	Virden	2,692.17	1,083.04	1,076.00	757.18
160	Woodland	2,468.07	1,985.81	772.89	431.98
	Unallocated	790.20	136.46	92.69	147.16
		\$18,574.34	\$7,622.79	\$6,419.10	\$6,922.35

THE PASTOR'S STUDY

The Pastor Organizing His Forces

BY H. L. HARTSOUGH

THE minister who has no executive ability, who cannot organize and put into execution an aggressive program, will find filling the place of a pastor next to impossible, for there is such a thing as filling the place, but not being a pastor. If, however, a pastor finds himself lacking in executive ability he can set himself to the task of developing this fundamental characteristic, instead of resigning his pastorate. First of all let him believe that he can do it. Just because one does not have natural ability for certain things is no reason why he cannot by hard, persistent, painstaking effort make himself over to his own liking. The notion that because one does not seem to be cut out for the work at hand he should therefore leave an important task to hunt around for something he can do with less effort is, in seventy-five per cent of the cases, just laziness rather than good judgment. Let us think of the pastor planning and organizing his work under two heads:

His Daily Program

The pastor needs a carefully planned daily program. Ordinarily he does enough, but he does not get enough done. It is remarkable how much one man can accomplish when he has his work carefully planned, and just as remarkable how little that is really worth while, when he does his work in an unorganized way. Planning a day's work also helps one to pick out the essential from the nonessential tasks that are calling for a pastor's time. The writer has almost come to the conclusion that the pastor who complains of being overworked is making a confession that he is either attending to details that should be done by some one else or that he does not have his work well planned. A pastor's daily program should provide a definite time for the following:

- (1) *Preparation of Sermons.* The amount of time that pastors set apart for this is, perhaps, a debatable question; but if it is true that the supreme task of the pastor is to preach the Gospel, and I think it is, let us give to sermon preparation a generous share of the best hours of the day, and see that they are undisturbed by minor things.
- (2) *Pastoral Care.* A pastor's likes or dislikes should not determine the amount of time he gives to this important work.
- (3) *Miscellaneous Duties.* If a pastor find that he is spending as much time attending to these as to either of the above, there is something wrong somewhere.
- (4) *General Reading.* If we as pastors do not take sufficient time for general reading we will soon find ourselves narrowed to our own profession and out of touch with the world we are trying to serve. Do your magazine racks and book shelves have religious literature only?
- (5) *Devotional.* There should be some time during each day when a pastor can forget that he is the pastor of the church; when he can hold sweet communion with his Father for his own personal development and joy. I fear some of us rarely read our Bibles except as a preparation for some part of our work.
- (6) *Recreational.* It is not a mark of piety to have a hollow chest, a pale face, and flabby muscles in spite of the fact that that is the conception most people have of a preacher.
- (7) *Family Life.* Every pastor should set apart some part of each day which he and his family understand belongs to them. This should not be interfered with by his duties or by his people. If this plan is adhered to in the right spirit, it might lessen the number of preachers' bad children.
- (8) *Rest.* There are times when the pastor needs to work most of the night; but if it occurs too often it is a mark of weakness rather than a thing to be bragged about.

Yearly Program

The pastor needs a yearly program with a definite central purpose, and with the details worked out as

minutely as possible. I cannot insist enough that pastors have a definite purpose for their year's work, making everything possible contribute to its accomplishment. It will, in most cases, be a good thing to talk over your year's program with your church, enlisting them in every way possible, to help you put your plans into successful execution.

Since no two ministers are alike, and no two communities present the same problem, no two pastors' programs would be alike. There are, however, certain fundamental things every program should contain.

(1) A Central Purpose.

(2) *Special Days.* How many you will celebrate and in what way in order to make the year's program well-balanced, and in order that each may contribute something to your central purpose, will take careful planning.

(3) *Subjects Emphasized.* The year's program should emphasize doctrine, evangelism, missions, stewardship, temperance and reform, education, and children. The pastor should determine just how many sermons on each of these subjects he should preach during the year. Then, too, how should they be placed to bring the best results? Is any one of these overdone because of a special interest in the subject? Are some neglected because the minister is not informed or does not like the subject? In other words, does the pastor's likes and dislikes rather than the needs of his people, determine what he preaches?

Huntington, Ind.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life
Lesson VIII.—The Communion

I. The Meaning of the Word "Communion."

- (1) The Greek word for communion is *koinonia*, and is used only four times in the New Testament, namely: twice in 1 Cor. 10:16; also in 2 Cor. 6:14 and in 2 Cor. 13:14. The word "communion," *koinonia*, means: "The share which one has in anything; participation."—Thayer. "Fellowship, association, communion, joint participation, intimacy."—Ibid. "The act of using a thing in common."—Young's Concordance.

- (2) The sacred "communion" of the New Testament is "the communion of the body and blood of Christ." 1 Cor. 10:16.

II. Of What the Communion Consists.

The "communion" of the New Testament consists of the bread and the cup which Jesus Christ instituted as symbols of his body and blood. Luke 22:19, 20; Matt. 26:26-30; Mark 14:22-26; 1 Cor. 11:23-30.

III. The Ordinance of "Communion" Was Instituted During or Immediately After, the Lord's Supper.

- (1) See Matt. 26:26: "And as they were eating" (i. e., during supper). (Mod. S. N. T. So also Moffat C. N. T.) "While they were eating" (Twentieth C. N. T.). "And as they were eating" (Emphatic Diaglott). "And as they were eating" (Imp. Ed. of the H. B.).
- (2) See 1 Cor. 11:25, "When he had supped"; "When the meal was over." (M. S. N. T.). "After supper" (Twentieth C. N. T.). "After supper" (Moffat C. N. T.). "After the supper." (Emph. Diaglott). The word "supped," 1 Cor. 11:25, is from the word *deipneo*, to dine, and is derived from *deipnon*, which word we studied in the last lesson, and found it to mean "the chief evening meal." The meaning then is clear, and means that Jesus instituted the eucharist, or cup and loaf, the communion, after the Lord's Supper, or during it. See Mark 14:22. The communion "was instituted in the evening, after a meal."—Bowes.

IV. *The Communion Was Prefigured.* See Ex. 12:21-28; 1 Cor. 5:7, 8.

V. *The Communion Was Instituted in the Night of the Betrayal.* 1 Cor. 11:23; John 13:2, 11, 21-30.

VI. The Design of the Communion.

- (1) It is a memorial of Christ's death for us. Luke 22:19; 1 Cor. 11:26.
- (2) It is a public confession. 1 Cor. 10:16.
- (3) It is a symbol of the union of Christians in Christ. 1 Cor. 10:17.
- (4) It points forward to "the coming joy and perfection of the Kingdom of God." Luke 22:18; Mark 14:25; Matt. 26:29.
- (5) It is a pledge of Christ's second advent. 1 Cor. 11:26.
- (6) It is a symbol of spiritual life. John 6:48-58.
- (7) It is an agreement with Christ to live his life. 1 Cor. 11:25.

VII. Preparation for the Communion.

- (1) Self-examination. 1 Cor. 11:28.

VIII. Consequences of Participating in the Communion Unprepared.

- (1) Condemnation. 1 Cor. 11:29.
- (2) Spiritual waning. 1 Cor. 11:30.

IX. Consequences of Non-participation in the Communion.

No spiritual life nor power. John 6:48-58.

Do you have spiritual life?

Do you appreciate spiritual things?

Ask yourself this question every day.

Huntingdon, Pa.

The Eucharist

BY IDA M. HELM

"Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:3-5).

WHEN we speak of the clean, we ordinarily have in mind that which has been washed free from dirt and stain. The passage quoted suggests a far different order of cleanliness—the cleanliness that has been so washed as to be cleansed from sin stains.

According to Jesus' command we examine ourselves to make sure that we are free from everything that would be displeasing to God, and that we are at peace and in love and union with each other. We know that without union there can be no communion. Then we wash each other's feet in token of humility and spiritual cleansing. After this symbolic cleansing we eat a common meal of fellowship that points forward to the time when Jesus will come forth and serve as lovingly as he did at the first Lord's passover supper. It is with trembling as well as rejoicing that we partake of this blessed meal. The whole intent of Jehovah concentrated in the cross and this sublime fact is symbolized in the bread and cup of the eucharist. The bread and cup symbolize the atonement. To live after the flesh and partake of that sacrament is to eat and drink condemnation to one's self. It is to declare that the agonies, the shame suffered, the blood and the crucifixion of Jesus have put a premium on sin. In order to eat discerning the Lord's body we must live in the character he manifested. We take our daily life to the Lord's table. We can not live after the flesh at home or at the market or at school and after the Spirit in the sanctuary. We can not eat our daily bread in sin and strife and selfishness and vanity and partake of the holy symbols of the eucharist in harmony with their significance. The blood of bulls and sheep and goats could not take away sin. Human blood was far from sufficient. The demand was for a divine human sacrifice. This means the mastery of the flesh by the Spirit, the highest possible achievement of man. We can not discern the Lord's body in symbols unless we discern it in our own body. God is not mocked, he will not allow man to trifle with his institutions or what they represent.

Ashland, Ohio.

HOME AND FAMILY

Thy Home Is With the Humble

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in childlike hearts;
Thou makest there thy rest.

Dear Comforter! Eternal Love!
If thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for thee.

Who made this beating heart of mine,
But thou, my heavenly Guest?
Let no one have it, then, but thee
And let it be thy rest.

—Frederick W. Faber.

Some Old Sanctuaries

BY OMA KARN

Germantown—A Worthy Monument

It was when a child and from the lips of my gifted great-grandmother, Sister Agnes Mack Leckrone, that I first learned the history of the denomination already familiarly known to me as "our church." Then and there was born within me a strong desire to witness with my own eyes the small stone building on Germantown Avenue, Germantown, Pennsylvania, known throughout the Brotherhood as the "Mother Church." Later, during the earlier years of my membership in the church in our home at Covington, Ohio, Bro. G. N. Falkenstein, at the time pastor of the Germantown congregation, by his interesting and vivid description of the place revived the desire to see this church which had been so strong in my childhood. However, the years came and went and the desire, although ever present, continued to remain a dream unrealized.

It was therefore with an emotion of gratitude and not a little satisfaction that on an afternoon of a day early in August, 1923, I alighted from a car at 6,611 Germantown Avenue, and, with a feeling that my feet were treading on holy ground, took my way across the velvety greensward of the church lawn toward the object so long pictured in imagination. Delays on the way over from West Chester to Germantown had limited the time at my disposal to less than thirty minutes—perhaps twenty minutes of enjoyment after more than that many years of longing! Nevertheless I was glad for even so much time, and the precious moments were utilized in a way that crowded into them all that they possibly could hold. Time permitted only an exterior view of the building. Its style of architecture is so well known to the readers of the GOSPEL MESSENGER that description is unnecessary. The old part was erected in the year 1770, and the new part more than a century later. Members of our party, authorities on the subject, expressed admiration of the artistic skill with which the two structures have been combined, and of the unique architecture of the concrete archway that gives entrance to the cemetery in the rear of the double edifice. The grounds surrounding the building are beautifully kept. A few minutes' enjoyment around the building and we sought in the equally as well kept cemetery a spot of yet greater moment than that of the church building. Closely interested with me in this quest was a young niece, Ruth, aged twelve years, and a small nephew, Richard, aged six. The sexton very kindly busied himself in our behalf and presently, the writer, belonging to the eighth generation, and the two children to the ninth, very reverently stood at the side of the grave of our worthy ancestor, Alexander Mack, Sr. Our companions—members of another denomination—marveled, pronouncing the incident extraordinary and expressing themselves as being favored in being present. Here again the beauty and the perfect preservation of the place were remarked upon as being something very unusual. The children were awed, counting back along the various generations and regarding each other with wonder. It was an hour fraught with the precious fulfillment of desire—and more. In my most vivid imagination of a visit to the place I had not anticipated the inexpressible joy

of sharing it with the beloved ones of a later generation than myself. With the Psalmist I could well exclaim: "My cup runneth over." Very reluctantly we moved away from the consecrated spot. We looked across at the old parsonage and longed for just a glimpse within its historic walls, but time forbade. Passing along the graveled driveway on our return to the church lawn we noted on the gravestones the illustrious names of many who in the past figured in the building up of the large and influential organization now known as the Church of the Brethren. How appropriate that their last resting place should be at the place where the original members found and enjoyed their first sanctuary! We stopped for one last view of the historic structure, and then took our car. In the car, and looking back for a last lingering farewell view, I asked myself the question: "Could the Brotherhood desire a more worthy monument either to the past, or to the present era of activity, than that of the carefully preserved little old sanctuary at Germantown?"

Ashland, Ohio.

Law and Form

BY REBECCA C. FOUTZ

In any reference to or discussion of the question of law and form, people seem to think of the problem only in connection with religion or the church. Or rather, when one hears these criticized, it is only against the church that the accusations and objections are made.

But the truth is that the world is the greatest dictator of law and form that exists. Only possibly we had not thought of its edicts as such or in that light. Now by world we do not mean civil governments with their laws, but the world referred to in 1 John 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Moreover, it is of the world that Christ said: "If the world hate you, ye know that it hated me before it hated you" (John 15:18). Do you think for a moment that the feeling of this world toward Christ has changed? Not in the least. Not even with all the seeming popularity of Christianity. To think so is to believe the arch deceiver, who is still the prince of this world and hates Christ as much as when he was here in the flesh. He is still being crucified as well as denied among those supposed to be his own people and denounced and robbed of his Sonship in his own tabernacles.

Any law or form the church may have is with a view to the spiritual welfare of its members, but would anyone wish to claim that any of the world's edicts are made in the interest of saving souls?

Again, Christ did condemn the stultifying forms and traditions of the scribes and Pharisees but along with this do not forget that he simply outlawed the world's still more blighting dictates. For he said that any who loved it enough to serve and obey, was not his follower. The test is simple.

As a church people, as well as citizens of a democracy, we are strong for representative government, but the world is a perfect autocrat, for it just dictates and the people obey.

During years of close contact with those who faithfully obeyed the world's edicts of law and form, I never heard them question either its right or authority to say how they were to dress or wear their hair. And although most of them were church members, yet they would have quickly and loudly protested if their church had attempted only a small measure of such dictation, even as much as the Scripture gives authority for.

Naturally there is a reason why the world can put over what other bodies dare not attempt. It appeals wholly to what it knows to be our weakest point—our carnal nature, our vanity, our pride.

So the truth is that it isn't really law and form that some members protest against. It is only a matter of who issues it, whether they object or not. For too often such seem only too ready and willing to obey world law and form, even though its dictates make

void plain Bible teachings, yea, even ordinances. And it is only fair to ask if the legalism of world law and form is less harmful to spirituality, less blighting to the soul than the counsels of the church!

World law and form touches every phase of life and the church tries by various means and methods to combat and overcome it. But space permits the mention of only a few:

Giving as against covetousness.

Clean living as against lustful indulgences.

Service and worship as against worldly amusements.

Modest and plain attire as against adornment according to world law and form.

If the church asked us to use tobacco, we'd rebel against doing something for her that was injurious to the health and offensive to others.

And if the church put on shows with suggestive, yea even vile and filthy acts and pictures as is constantly done at theaters and moving pictures, we would refuse to be identified with such an organization.

Or if the church decreed sleeveless, transparent, clinging dresses that caused men to follow us with lustful eyes—words would indeed fail us to express our contempt and indignation! What if the church had commanded us to cut off our long hair and then burn the life out of it with marcel or permanent waving?

Now the Word says that long hair is a glory to the woman but what the Word says seems to have little weight with far too many professing Christians nowadays.

Have you inquired or looked up who decreed the bobbed hair and where it had its origin? We would insist on knowing if it was not a world dictum.

Or can you think of putting a prayer veil on top of it and then expect either God or man to consider it a sign of spiritual power?

The world's laws are never abstract. They are positive, concrete, for it knows how much influence on the life the actual doing of a thing has, as well as how much the appearance influences in its favor.

So whenever we want to condemn or dispense with law and form let us be impartial and fair and honest about it, and not just knock at the church which is striving for our soul's eternal welfare. Rather let us live close to the Word. For whenever Christ's professed followers are willing not to obey world law and form, then the church will have no problem along this line.

For what shall it profit or gain us for the church to discard what it has, if it is only to give more room for, or to be replaced by, the world's tyranny?

Philadelphia, Pa.

"As Sheep Having No Shepherd"

BY MARY PRENTICE WILSON

ONE of our ablest evangelists recently told me that one night he went out to help a brother minister bring up the cows at milking time and they were in a hurry to finish the work and get back to church. One cow persisted in running back each time they had her nicely started for home. She seemed to think it of no consequence that all the other cows were patiently wending their way homeward. She just didn't want to go home and it took a lot of patience and some persuasion to finally get her there.

The evangelist said it reminded him of some people, in fact, of many people that he came in contact with in his work. He referred to the folks who persist in turning back at the most inopportune time, and if the minister isn't watching them closely they almost always do, and then how they rave and rant when he patiently goes back after them.

Although Jesus says that there was more rejoicing over the one stray sheep than the ninety and nine, still it is so much more pleasant to have people and cows go the proper way, straight ahead, that it seems we might study conditions a bit and not be so easily offended. It causes so much concern, and there are always some who will turn back no matter what happens, that it behooves the rest of us to behave ourselves. Don't you think so? It's worth trying.

Aline, Okla.

AMONG THE CHURCHES

Calendar for Sunday, August 10

Sunday-school Lesson, The First Miracle of Jesus.—John 2: 1-11.

Christian Workers' Meeting, Prayer and Worship.—Matt. 5: 5-15.

* * * *

Gains for the Kingdom

Ten baptisms at Jalapur, India.

Five baptisms in the Lima church, Ohio.

Two baptisms in the Bethel Center church, Ind.

Seven baptisms in the First church, Des Moines, Iowa.

Six were baptized and one reclaimed in the Afton church, Nebr.

One baptism in the Rodney church, Mich.—Bro. O. A. Myer, of Carrington, N. Dak., evangelist.

Two baptisms in the Bear-Creek church, Md.—Bro. T. R. Coffman, of Meyersdale, Pa., evangelist.

Five accessions to the Cando church, N. Dak.—Bro. Lewis Hyde, of Ellison, N. Dak., evangelist.

Seven baptisms in the Parsons church, Kans.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Twenty-three accessions in the Guernsey church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Thirty-two baptisms at Redcliff, Alta., Canada.—Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists.

Nineteen were baptized and two reclaimed in the Carson Valley congregation, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Hershman, the pastor, to begin Aug. 16 in the Mt. Olivet church, Pa.

Bro. S. Z. Smith, of Sidney, Ohio, to begin Aug. 17 in the Richland church, Ohio.

Bro. Harry Rogers, of Mt. Etna, Iowa, to begin Oct. 1 in the Libertyville church, Iowa.

Bro. C. H. Steerman, of Greencastle, Pa., to begin Aug. 24 in the Beaver Creek church, Md.

Bro. B. W. Smith, of Burlington, W. Va., began Aug. 2 in the Maple Grove house, Grantsville, Md.

Bro. T. S. Fike, of Thurmont, Md., to begin about Aug. 17 in the Maple Spring church, Eglon, W. Va.

Bro. Hiram Eshelman, of Mt. Joy, Pa., to begin Aug. 9 in the Monterey house, Conestoga congregation, Pa.

Bro. D. P. Hoover, of Windber, Pa., to begin Sept. 1 in the County Line church, Indian Creek congregation, Pa.

Bro. O. P. Haines, of Lima, Ohio, to begin Aug. 31 at the Oklahoma City church, Okla.; Sept. 15 at the Morrill church, Kans.

* * * *

Personal Mention

Western Canada has selected Eld. J. L. Weddle as Standing Committee delegate to the General Conference of 1925.

On his way to Mt. Carroll, Ill., to attend the funeral service of a brother of Sister Stover, Bro. W. B. Stover dropped in for a few minutes on Friday of last week.

Sunday before last Bro. J. E. Miller ministered to the members and friends of the Waterloo congregation, Iowa, speaking at both the country and city churches in one service at each place.

A little too late for mention last week we learned of the passing of Eld. H. R. Taylor, of Pasadena, Calif. He died of neuralgia of the heart, after an illness of less than two hours. He was eighty-two years of age. In the prime of his ministry he lived in Iowa and was one of the active leaders there. An account of his life and labors will be published soon.

After about ten years' pastoral activity in the Red Bank and Coventry churches, Pa., the latter part of which was especially strenuous because carried on in connection with his seminary studies, Bro. L. R. Holsinger found a complete change absolutely necessary for a time. We are glad to learn that Bro. Holsinger is now enjoying good health and feels in condition to take up church work again, evangelistic or otherwise, as the Lord may lead. He will be available for service in evangelistic meetings this fall and winter. Those who may be interested in this announcement should write him as early as practicable. Address him at Martinsburg, Pa.

* * * *

Miscellaneous Items

The Elkhart City church, Ind., desires to secure a pastor. Ministers open to such an engagement are invited to correspond with Charley Barringer, Elkhart, Ind.

August 10-21 is the date for the Winona Lake Summer School of Religious Education. A big program is being planned. Brother L. W. Shultz of North Manchester will be one of the faculty. It is a State of Indiana affair but an invitation is extended to sister States.—Ezra Flory, Elgin, Ill.

The first mail to reach us from the Africa Mission since the death of Sister Kulp brings the beautifully simple and touching resolutions of respect prepared by the committee of the mission and published on page 508 of this issue. We would commend to the particular attention of the church at large the first and fourth of these resolutions.

Referring to the statement in Bro. Jerome E. Blough's "Wells by the Wayside" in our issue of July 12, to the effect that the North Morrill church, Kans., was not rebuilt after the tornado of 1896, Sister Hobbs writes us that this, though so stated in a published history, is an error. She says: "My father, John M. Nance, Bro. D. M. Saylor, Bro. Jacob Hahn were the building committee that rebuilt the church which stood on a corner of our home place."

The laying of the corner stone for the new church at Fifty-third St. and Denker Ave., Los Angeles, Calif., was set for last Sunday afternoon, Aug. 3. This is the congregation formerly known as South Los Angeles, with Bro. J. M. Boaz as pastor and Bro. J. W. Cline as elder in charge. From the program of the corner stone service, we learn that it will be Calvary church hereafter. Eld. J. P. Dickey, of La Verne, was scheduled as the principal speaker for the occasion.

At the Aid Society program to be held at Piney Flats, Tenn., Sept. 5, 7 P. M., the following topics will be discussed: The Attitude of the Church toward the Aid Society.—Laura White. The Attitude of the Aid Society toward the Church.—Mrs. Ralph White. How May We Encourage Our Young People to Do Church Work?—Laura Swadley. Echoes from Annual Conference.—Amy White. Round Table, in charge of Mable Pence.—Mrs. C. W. Clark, District Secretary, Johnson City, Tenn.

We trust that a number of our workers and teachers will be able to get to Lake Geneva August 12-29 this year. Some of the most outstanding leaders in religious education will be there to give courses in Bible, psychology, curriculum making, methods, Week-day and Vacation Schools, organization and administration, worship, program making, singing, recreation, etc. Credit will be given looking toward a diploma. The registration fee is but \$5.00 and other prices reasonable.—Ezra Flory, Elgin, Ill.

"To the Isolated Members and Friends of the Clovis Church: We who are assembled in our Home Coming Service on this Lord's Day, June 8, 1924, send you Christian greetings." And the letter went on to tell how letters received from some of the isolated ones had been read in the open meeting and enjoyed by all present. And how they hoped many of the absent ones might be privileged to worship with them in the near future. And other such like things. Wasn't that a fine thing to do? Are all our pastors and churches so thoughtful of those who, either by indifference or compulsion of circumstances, are deprived of the fellowship they need?

Recent issues of the daily papers of Roanoke, Va., the "Times" and "World-News," contain extended descriptions of the corner-stone-laying ceremonies for our new church in that city, which were held Sunday, July 20. The services were in charge of the Ministerial Conference of Roanoke. Bro. G. W. Flory, pastor of the Northwest church, was out of the city at the time. Elders P. S. Miller, C. D. Hylton, Emory C. Crumpacker, and others, had part in the program. The new church will be known as the Central Church and is located on Church Avenue, near Fifth Street. The organization is being perfected and on completion of the new house of worship will start off as a separate congregation. The members are said to be enthusiastic over the progress so far and the outlook.

* * * *

A Bystander's Notes

"The Herald of Gospel Liberty" has the following to say about our public schools as war propagandists: "Let us reiterate the fact that the schools of this and every other nation are helping to promote the war idea and the war attitude. This they are doing in most part wholly unconsciously and unintentionally. And yet the result is just the same, as if they were doing it intentionally. Our schoolbooks, especially our histories, are so planned and so written that they seem to glorify war. The heroes whom they make outstanding and indelible in the minds of youth, and of the boys especially, are the soldier heroes. The record is far too largely one of wars and battles and the most distinguished honors seem to be those which came through military pursuits. In addition to this many of these histories are so written that they continue to stir up antipathy and suspicion against former enemy nations. Tied down to such textbooks, the teachers are almost helpless to prevent the fostering of the military idea and military ambition. But more than that, the great body of school teachers have not yet learned to dissociate patriotism from war. In most part they find it very difficult to teach a

proper love and reverence for one's country without bringing in war ideas and war heroisms. One of the great tasks confronting the church is that of transforming this situation in our schools and in the schools of the other nations so that children shall be taught a patriotism that is not tinged with militarism. And the Church must see to it that in every nation the schoolbooks cease to teach national suspicions and hatreds and come to teach international brotherhood. There is no more important step towards permanent peace than this. Already peace organizations are working at the task of interesting teachers' associations, educational organizations, and other influential bodies throughout the world on this important subject. The International Commission on School Textbooks which met recently at The Hague had representatives from twenty-one nations present, and there are seven organizations already at work in this movement for a safer type of schoolbooks. They are: The Carnegie Peace Foundation, The World Alliance for International Friendship, the Assembly of Moral Education in Geneva, the International Pacifist Assembly, the International Federation of League of Nations Societies, the International Peace Bureau of Berne, Switzerland, and the International Bureau of Moral Education at The Hague."

The Church and Her Young People. How can the church be a greater blessing to her young people? A writer in one of our exchanges suggests that an improvement in the morale of the church is the first change that would prove a blessing to the young people. "A united front exhibiting confidence, hope, zeal, and courage looks inviting to all, but especially to the young." A propaganda that discounts the future of the church, that hints of division and failure, creates a kind of spiritual miasma that is fatal to the interest of the young folks and older ones, too, for that matter. Really, there should be no alarm about the ultimate outcome. God is behind the church and true religion constitutes an abiding interest of mankind. Of course, since God has determined to work through human hands the church will have her ups and downs; she will be weak or strong as men are discouraged and quarrelsome or as they are courageous and united.

* * * *

In the "Messenger" Twenty Years Ago

It is just as easy to fill the "Messenger" with articles that people never read as with any other kind, but that is not the way to run a live paper. We need more writing on living issues, on subjects that come home to us and appeal to our hearts. Hundreds of people may start in on an article discussing a dead or long settled issue, read a few lines and then pass on to the next article. They want something that will prove interesting or helpful to them in their present manner of living. We publish as much of this class of matter as we can secure, but we always have room for more.

Our people should cease talking about penny collections in Sunday-school or anywhere else. It is all right for the children to bring their pennies to the school, but men and women should by this time have more liberal ideas than to put the Lord off with the smallest coin made in the country. We make our money by the dollars, purchase what we need by the dimes, quarters, dollars and even more, sell after the same manner, and it hardly seems consistent to transact business with the Lord by dealing out one penny at a time. The penny collection may have been all right as a starter, but we need to advance beyond such elementary giving and begin to make a liberal use of nickels, dimes, quarters and dollars, in our Sunday-school collection. Forgetting the pennies, which will do for the children, let us have evidence of a little more perfection in the art of giving as the Lord has prospered us. When the Lord prospers us in pennies it will be all right to give pennies, but when he prospers us in dollars and half eagles, let us remember that unto whom much is given of him will more be expected.

A generation ago there were here and there young people in the church but the per cent of young members was nothing like what it is now. Hardly a congregation can be found in this country where there is not fair percentage of young members, and the tendency for the young to unite with the church is on the increase. This is encouraging but there is a reason for it, and this reason must be ascribed to our Sunday-schools. With very few exceptions the young people who unite with the church are members of Sunday-school classes. In these schools they have been instructed in the Word of God, and then encouraged to put on Christ in Christian baptism. Many of our Sunday-school teachers make it a point to lead their unconverted pupils to Christ. They instruct them carefully, influence them aright and then pray for their conversion. Hence we must give the Sunday-school credit for the good work thus being accomplished. True, the ministry does much, but the real fountain for the conversion of the many young people that are coming to the church can be traced to the Sunday-school worker. This consideration ought to prompt each Sunday-school teacher, as well as all others connected with the work, to take courage and persevere in their labors.

AROUND THE WORLD

Floods in India

Recent letters from India state that the rains have begun. This is welcome news from a land where present natural resources are so close to the minimum needs of the people. However, later newspaper reports indicate that in some parts of Southern India veritable floods have resulted from the excessive rainfall. This is particularly true in the state of Cochin where much of the country is low and flat. In this district there has been much damage to crops and cattle and even loss of human life.

Ancient Chinese Tombs

From Berlin there comes a report that Chinese tombs more ancient than King Tut's have recently been discovered in Northern Mongolia. The discovery was made by M. Kozlod, noted Russian archaeologist, while excavating three burial places of the "Kurgan" or Chinese nobility near Urga, Mongolia. Urga is the capital of Northern Mongolia, situated on the Tola River and the highway leading from Kiakhtha to Peking. From the religious standpoint Urga is important as the place of residence of the head of the Lamaist church in Mongolia.

The Russian Crop Failure

It now looks as though Russia would become a kind of symbol for suffering. Another crop failure is staring the Russians in the face. It is reported that the failure will perhaps be more complete than it was in 1920, the year of the famine. Harvesters in the Ukraine expect to get only ten per cent of a normal crop, while in the lower Volga region the crops will be a total failure. Weather conditions and poor seed are the conditions held responsible for this year's crop failure. Yet, despite the imminent famine crisis the government has ordered large stocks of grain in elevators and warehouses in the vicinity of Odessa shipped to France, Denmark, and Holland at prices twenty per cent below the American quotation.

Rapid Measurement of Gravitation

"An apparatus for the rapid measurement of the earth's gravitation has been devised and perfected by Prof. Albert A. Michelson, it was announced recently by the department of physics at the University of Chicago. According to Prof. W. F. G. Swann, of the department, the problem is of fundamental importance to the geodesist, in connection with our knowledge of the exact shape of the earth, and distribution of its density. Formerly such measurements necessitated a large number of observations of the earth's gravitation, a single observation taking many hours. Prof. Michelson's apparatus, which is an optical device, is almost instantaneous in its action. It is also said to be better adapted for use at sea than were the old methods."

Four Lives and American Civilization

The white man's civilization in America does not have much to boast of in point of time. It was discovered recently that four lives span the history of North America from the landing of the Pilgrims in 1620 to the present. A Mr. G. W. Baldwin, Yale '53, who is ninety-three years old, argued cases before Chief Justice Lemuel Shaw who talked with a man who had talked with Peregrine White, who was born on the Mayflower. Thus four long lives span the period of the rise of the white man's civilization in America. But if America is not very old, she has nevertheless made things hum during the past 300 years. The Mr. Baldwin mentioned above is at present living in Switzerland at no great distance from the point where the Zepelin, ZR-3, will take off for her flight to America. Thus a chain of four lives connects the Mayflower and the great dirigible which is expected to cross in two days an ocean upon which the Pilgrims were tossed for seventy-five days.

"Mobilization Day"

The proposed "Mobilization Day" is stirring up some interesting situations. For example, we now have it in the President's reply to protests from the National Council for Prevention of War that "the Government had never called it 'Mobilization Day,' and that there is nothing tending to war in the plans—just a peaceful inspection." However, it is not quite clear just how the change in name will make any difference in the real intent of the day. If we mobilize we will probably be inspected, and if we are to be inspected we will have to mobilize. Another interesting thing is the way the various State governors are responding. Naturally there is a division of opinion. Perhaps the most interesting is that taken by Governor Bryan of Nebraska. In the Chicago "Tribune" it was stated: "Gov. Bryan of Nebraska, nominee of the Democrats for Vice President, today expressed unwillingness to carry out the suggestions of President Coolidge regarding 'Mobilization Day,' September 12, and disagreement with the President's statement that the plans contemplated do not constitute a 'militaristic gesture.' Bryan quoted from a copy of the official instructions sent out by the army corps area general. This mentioned in several places 'mobilization' of not only the national army, national guard and officers' reserve corps, but civilians as well."

A Billion Dollar Bank

"With an increase of \$87,000,000 in its assets during the last three months, the resources of the National City Bank of New York have crossed the billion-dollar mark. The achievement of the bank, which is the first of America's banking institutions to enter the small group of billion-dollar enterprises, was revealed in its report to the Controller of Currency, in response to the Controller's regular condition call as of June 30 last. Total resources were placed at \$1,027,055,890.

The Source of Prosperity

"While it would be too much to say that there is nothing that the government can do to promote the prosperity and welfare of the country, two general propositions may be safely stated: First, that the government has much greater power to injure the country through bad legislation affecting industry and business than to benefit it through legislation touching those subjects; and, second, that there are greater opportunities to benefit the country by repealing laws now on the statute books, thus correcting past mistakes, than by passing new laws. Industry and business have little to gain from legislation. Prosperity comes by the free and voluntary activities of individuals in industry and the exchange of services, and the government can do little beyond facilitating these activities. It has no creative powers except as it draws on the individual powers of its citizens, and the latter are able to organize and direct their own efforts much more effectively than the government can do it."

Our Age Must Be Changed

"Spiritual leadership faces a challenge and an opportunity in the growing consciousness of the wise men that redemption, not revision or reform, is the way to normalcy. The challenge has already had a sobering effect upon the church's message. The differentiation made a decade ago with much vehemence between the individual and the social gospels is losing rapidly any significance it ever had. There is one Gospel—the Gospel of Christ with its power to save a human soul and through saved men to save the world. We are not talking so much about adjusting our Gospel to the age, and are fast becoming much concerned as to how we shall adjust the age to our Gospel which is a vastly different thing. It is the age that must be changed, not the Gospel. With the challenge comes the opportunity. A discouraged world, conscious of its failures and follies—realizing the imperative need of a change which it is rapidly becoming convinced must be accomplished through spiritual healing—such a world presents the greatest opportunity that has confronted Christian leadership since the days of the Reformation to declare the evangel of Jesus: 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.'"

American Films Abroad

America is continually being misrepresented and compromised abroad by the baser minded elements who present our worst as though it was our best. To liquor and tobacco we have now added the disgrace of films that help to pervert the peoples that our missionaries would lead to a better way of life. Thus in the "London Times" a special correspondent writing upon the effects of the type of American films too often shown abroad cites a case where natives abducted an officer's wife, the crime having been suggested by a serial film in which scenes of violence occurred. From Japan comes word that the "Osaka municipality, and various other prefectures, have decided to prohibit all films which include love-making, shooting, derogation of the police, thieving, revolution, anti-governmental, and anti-social movements. American distributing agents declare that this will mean that few of the subjects now treated by scenario writers can be employed to make films for use here." In the thought of decent people abroad in so far as they come to judge America by her exported films we of the United States appear as a quarreling, immoral, drinking, and divorcing people. In this way the fair name of America is made to connote our worst and not our best.

Are You Going to College?

These are days when many young people are weighing the problem of a college education. Some are debating whether or not to begin a college course. Some are in a brown study as to whether or not they should go back and carry on until they have completed their work. Some have not even considered going to college, and still others have thought of nothing else than that they should go to college. In any case, August brings the last call for those who would start college in good shape in the first semester. It is therefore a very proper time to consider the value of education in relation to life. There is but one best time to get an education and most folks are supposed to know when that is. Occasionally a mother graduates from college with a son or a daughter, but it is the exceptional time for one to get a sheepskin. Then, too, August is a good time to remember that a real college education can not be gotten without the expenditure of time, money, and energy. It is true that there are some light-hearted souls who do not let their studies interfere with their college course. However, not many of this class get their names in "Who's Who." Again, learning is a more dangerous

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Lesson at Harvest Time

Deut. 8: 11-20

For Week Beginning August 17, 1924

Bountiful Harvests Uplift Human Hearts. There is something exhilarating about material increase. Our hearts enjoy a peculiar pleasure while our minds contemplate and our hands handle monetary substance. Abundant wealth is a common standard and measure of success. There is a lawful emotion of joy in fruitage as a reward of industry and a mark of achievement. Nature delights in multiplying with lavish hand. Abundance of harvest means no need for concern about food and other necessities. It gives a gratifying sense of power to the holder. But there is a peril to precious values of human life that comes by excessive thought upon material goods. Against this Moses warned his people in the stirring words of the text. We need this warning also.

Uplifted Hearts Are Disposed to Forget God. That is, when they are lifted up because of prosperity and the joy of possession. It is strange that the things with which God blesses his people providentially should become a rival for human affections. The power wealth represents makes people independent and the seductions it offers make men ungodly. That is, if their hearts are lifted up with pride instead of praise. It is a sad state of affairs when material things crowd out spiritual life. It was an ancient Jewish belief that prosperity was a divine reward of goodness, but with great inconsistency when they were prosperous they forgot to be good. We know that God's blessings in nature are distributed impartially. Evil men do prosper materially. Christians realize that wealth bestowed becomes a judgment unless rightly used. This sense of responsibility keeps their hearts humble.

Christian Producers Are Coworkers with God. They recognize him beyond all the processes of nature in seed-time and harvest. This is perhaps easier to do in the midst of growing grain than in the congested cities, but this consciousness of working with God should be present in all legitimate business. The world can well dispense with every calling in which God cannot be considered a participant. This recognition of God modifies the temptation to be carried away by the deceitfulness of riches and self-glory. Men will remain properly humble only when they really see God in their lives.

Christian Producers Count God in Definitely on the Proceeds. All life is of course to be consecrated to God, and the best way to keep keen on such devotion is to see that he has special gifts all along the way. A time of harvest is especially fitting for a gift of gratitude. The Jews gave a tenth. That is no longer our legal duty, but who of us would give to Christ less than the Jew gave to God? When we count God as a Sharer fairly, as we should, the General Mission Board will no longer need to shame us by mention of a deficit, nor resort to a retrenchment of the work. As we keep clear the thought that we are first of all receivers from the Lord we will be abundant givers also.

Some Harvest Texts

Consider the following texts: Proverbs 10: 22; Ezekiel 16: 19; Hosea 2: 8; Matthew 5: 45; Acts 20: 35; 2 Cor. 9: 10.

Suggestions for Meditation

God's versus man's share in procuring harvest.

The relation of our harvests to our spiritual life.

The relation of our harvests to our community life.

The relation of our harvests to foreign mission fields.

The effect of prosperity on the church as a whole.

A Prayer

Father of harvests! We confess that we have nothing which we did not receive from thee. All that is in our hands is a gift to us. We are grateful for the privilege to be coöperators with thee in getting the work of the world and of Christianity done. We accept the stewardship of things on condition that we be given wisdom to discharge it. Keep us humble and loving sowers, reapers, and givers. For Jesus' sake. Amen. J. H. H.

thing than many people suppose. To bring a young person to a high degree of mental efficiency without any adequate moral or spiritual governor is too often to thrust upon society a parasite or a monster, or, perhaps, both. Finally, all education should be considered from the standpoint of that for which it is desired. It is purpose that determines the value of an education. If an education is desired that one may live easily and delicately it may easily prove to be the path to ruin. However, if an education is desired in order that one's talents may be multiplied to the glory of God and the advantage of man it is quite a different matter. The world could make good use of more men and women who are as righteous as they are efficient.

Problems and Needs in Religious Education

(Continued from Page 499)

Tobacco Trust studies carefully the most strategically located buildings and busy corners of cities and then pays big sums of money to secure these for its stores. Another growing concern has many of its men ready to take the places of important officers should the present staff be disabled. In some instances as many as four such persons are ready. A certain small church of Chicago took for a teacher in its Primary class, one who was soon made head of the department. She determined that as soon as possible she would have no one teaching in her department who would not spend at least an hour each week with her in going over plans for the following Sunday. She pursued this ideal unflinchingly. Today there are many applicants for the privilege of teaching in her excellent department. A new churchhouse of large proportions has been erected and her department is well provided and equipped.

More than this, our teaching of religion can hardly be called a system for we pass over much valuable material in the Bible and out of it, and are willing to have a mere smatter each Sunday and a new lesson the next time. A pious exegesis of ancient texts without application in the terms of life is the only method of most teachers. We are trying to cram doses down the throats of children like doses of patent medicine which we conclude will do no harm but perchance may do some good in future days. No plan is carried out whereby teachers may check their progress. The typical Sunday-school is a one-room building, often the same as was used in the time of the "old school days," where uniform lessons are taught. There are eight teachers and officers. The typical teacher has had eleven years of school work. Lessons are hurried through after a late and crowded opening "service." Pupils are permitted to lose interest, if any interest had been aroused, until seven days have elapsed.

5. There is a *lack of an adequate body of teaching material*. Graded Lessons are still in the ascendancy and teachers, even of little folks, are willing to have it so. Teachers and leaders are desperately hunting for something to interest pupils and to give variety when they should be giving a comprehensive grasp of the principles of Christianity and a knowledge of the history and principles of the denomination and of the high idealism available in Church annals.

6. The Sunday-school has a *meager equipment and a small support*. When we spend \$76,000,000 in this country for public education we spend less than \$6,000,000 for religious education. Think of our churches ill adapted to the task of teaching, with proper equipment almost entirely lacking, nothing for salaries and the average school spending \$2.00 each Sunday for its own support. The Church does not assist but usually plans to see what it can get out of the Sunday-school to support its own budget. A relation naturally exists between this low budget and the meager educational returns received.

7. But *no program of religion can take the place of the Christian home*. God never intended religious education to be a game of chance. There is no soil so rich as MIND and no seed so fruitful as ideas. These ideas and this soil are best nurtured in the home.

8. Again, the Sunday-school has *not been given proper recognition*. Some time ago a certain pastor announced, "All come next Sunday, for there will be a special service by the children. Remember this is to be no Sunday-school affair."

The Sunday-school has not been given due consideration in the program of religious education. Forty-three per cent have an enrollment of less than 72 pupils; 72% have less than 200 pupils; 65% have less than 100 in average attendance and 86% have less than 200 in average attendance. These same pupils will average 90% in public schools and will be punctual in attendance.

A study of a number of our own Sunday-schools revealed that the numbers present on a given Sunday were highest in age at eleven. Adults were fewer than the four year olds. We have left the impression that Sunday-schools are of little worth, or are essentially

for children. Seventy per cent of the schools are completely ungraded. In many communities there is no form of program in religious education for children and youth other than the Sunday-school.

A superintendent in Ohio writes, "We have a modern churchhouse. The first floor with wings on either side of the main auditorium is used by the adults. The basement is devoted to all under twenty-five. We are crowded in the basement. The adults have a class for young married people with ages from 25 to 45, and another for older married people with ages from 25-50. Would you advise merging these two classes? This would enable us to move the young people up to one of the wing-sections of the building and to arrange all other classes with better grading. Our trouble is to get the adults willing to move." Yes, religious conservatism has chilled the ardor of many young people and others.

In this respect we may sum up some of the needs in religious education as follows:

- (a) Need of trained and sympathetic leadership.
- (b) Training for specialized service.
- (c) Programs promoted by those who have had special training for their tasks.
- (d) Boards that are in charge of the whole program of the education in the church and therefore able to see the task as a whole.

9. Our colleges are *not providing a satisfactory leadership* for the educational task of our churches. This is due to the people. Colleges are willing to serve their constituency if the constituency will require it. We support these institutions financially and then send something better than money—our sons and daughters. We have a right to claim returns in local churches for leadership and devotion there. But churches should not taboo the young people who return with an eager desire to work. We must find places for them.

One per cent of Protestant children furnish 80 to 90% of our leadership. Seventy-five per cent of our college students come from Christian homes.

We have scarcely begun to face our educational crisis in the church. Week Day Schools and Vacation Schools have opened our eyes to some extent. But what shall we do to train the leadership of tomorrow? Jesus is estimated a Leader and a Teacher in his wise selection and training of the men who were to carry his message after his tasks were ended. Our colleges devoting themselves to required standards and our churches to the routine of weekly services, have not been prophetic.

10. Another problem is the demands of the *new day in which we live*. This brings competition for leadership in a busy commercial and materialistic world. Every form of amusement is commercialized. Juvenile delinquency increased 200% from 1916 to 1920.

Elgin, Ill.

Holiness

BY D. E. CRIPE

"Be ye holy, for I am holy," is as much a command as any other part of Scripture, and the child of God who does not do his very best to live up to it comes far short of his duty, as well as of a great privilege. Also, it is well to remember that the command says "be ye holy" and not "profess to be holy."

The doctrine of holiness is plainly taught in the Scriptures and should be taught with every other New Testament doctrine, but too often when a preacher begins to preach holiness he makes a hobby of it and can see no other doctrine worth preaching, and the minds of his hearers are drawn away from other commands and other duties are neglected. It is a well known fact that the preaching of holiness more frequently causes trouble and division in a church than the preaching of any other doctrine. This is not because there is something wrong with the doctrine of holiness, but because there is something wrong with the preaching.

A learned man came a thousand miles to teach the people of a small town all about holiness. When the multitudes did not crowd in to hear him, as they did to hear Jesus preach, he became much displeased and be-

rated them to the few who were there. He said they were fighting holiness. This was not true. No Christian ever fights holiness; few if any church members, however inconsistent their lives may be, ever think of fighting holiness; most men of the world reverence holiness wherever they see it. If they fight anything, it is a false pretense of holiness—conduct that does not correspond with holiness.

Holiness is purity of life, not a profession. The holiness of Jesus embraced a faithful obedience to the will of his Father; a purity of all his words and conversation; consideration and kindness in all his dealing with others; a willingness to forgive every enemy without being asked to forgive; a love broad enough to reach all mankind. And yet Jesus never preached his own holiness. When one came and called him "Good Master" he replied: "Why callest thou me good? There is none good but one, that is God."

A man who professed holiness which placed him beyond all wrong and sin, became angry at his horse and beat him cruelly. After his temper had cooled off a friend asked him if he had not done wrong. His reply was: "No, that was not me; that was the flesh." Any religion that does not "keep the body under," that does not control the action of the flesh, is not the religion of Jesus Christ, and is far from holiness.

The Psalmist David on one occasion in a private prayer said: "Lord, I am holy." No doubt there were times in the early life of David when he was as holy as it was possible for a man to be; and, whoever when face to face with God in private prayer—with a God who knows every thought of the heart—can claim to be holy, is either holy or ignorant.

One day three men came to Moses and told him he was taking too much on himself, for, said they, the whole congregation is holy, every one of them. This was a mild way of saying: "We, too, are holy," because they were of the holy congregation. Moses told them they would let the Lord say who was holy. He separated the three men and their families from the congregation, and then the earth opened beneath their feet, and the three men and their families dropped down into it, and the rent closed over the cries of Korah, Dathan and Abiram. That was the answer of the Lord to the men who claimed to be holy (Numbers 16).

The apostles and early Christians were faithful in life and faithful to a martyr's death. They were faithful under more trying conditions than any Christians of our day have known, and if any man has ever been holy while here in the flesh, it must have been those early disciples. Yet nowhere in their writings do they claim to be holy.

Paul, a few years before the end of his wonderful and successful labor as an apostle to the gentiles, having endured all manner of persecutions and having been faithful through it all, in writing to the Philippians says: "Not as though I had already attained, either were already perfect" (Philpp. 3:12). Although he was near the end of his life and was an old man, he confessed that he was not yet perfect.

John, the beloved disciple, was favored above every other apostle, in that he was permitted to see those wonderful things which have been hidden from all human eyes, in that he was the only one of the apostles permitted to die a natural death, and also in that he was allowed to live to an extreme old age as a teacher and a blessing to the church. Shortly before his death he wrote his epistles. Here he says: "If we say we have no sin, we deceive ourselves, and the truth is not in us." Old and faithful as he was, he includes himself when he says: "If we say we have no sin, we deceive ourselves" (1 John 1:8).

It is not only our privilege but it is our duty to be just as holy in our lives as it is possible for men in the flesh to be. The Christian who does not pray and labor to become more holy day by day is an unworthy follower of Christ. He who proclaims that he is holy and perfect, at least comes short of that humility which Jesus taught.

There are two reasons why we should not publicly profess to be holy. The first is the effect it has on the world. If they see in our lives things they cannot harmonize with their ideal of holiness, they not only lose

faith in us, but are apt to lose faith in the religion whose followers make such a profession. The world has very sharp eyes and can detect minute flaws in Christian life.

In the second place, if we convince ourselves that we are holy and perfect, there is nothing more for us to do in so far as our individual lives are concerned; beyond perfection and holiness no man can go. We lose the pleasure and the blessing of trying each day to improve upon what we have been the day before.

Thomas, Okla.

Learning to Live

BY D. C. REBER

LIFE in any form is the gift of God. It is an unsolvable mystery apart from divine revelation. Studied in the light of God's truth, it becomes increasingly fascinating and yet remains a perennial problem. In fact, life is the biggest and most important problem confronting man; it constantly challenges his best attention.

To learn to live, one needs to master the science, the art, and the philosophy of life. In other words, he needs to understand something of the origin of life, the quest of life and the destiny of life. This may be re-stated in three words: God, freedom and immortality.

Science is systematized, organized and verified knowledge. Since life is activity, there are certain fundamental laws governing the life-process. The science of life then deals with the origin of being, the laws of growth and development, and the principles governing life's maintenance. The science of life, therefore, has to do with the physical or natural life of living things, particularly of man.

Assuming that God is the Creator of all things, he is therefore the Author of man's natural life. Scientifically defined, God is the self-conscious unity of all reality. Religiously described, he is the loving Father of the universe, including the human family. By creation, man is of the earth earthy. According to Herbert Spencer, life is correspondence with environment. Life is the opposite of death. It is a process chiefly characterized by change, but not every change is life. Life is the union of body and soul whereas death is the separation of the two.

To learn to live physically is to know the important laws of life and to obey them explicitly. Nature's first law is the law of self-preservation. Man instinctively loves life, and will do all in his power to preserve and prolong it. The primal struggle for existence is to obtain food, clothing and shelter. Observing the laws of health, doing nothing to excess, alternating periods of work and rest, forming correct habits, abstinence from worry and anger, and trusting the ever-provident God will go far to insure length of days on earth.

The science of living forms the basis for the art of living. Physical life may be nothing more than mere existence. To be worth living, life must pass from the physical plane to the moral plane. It must have a reason for its being and a consciousness of a noble purpose. Man must grow a life and not eke out an existence. Not only must he make a living but make a life also. Brute creation unconsciously and instinctively conforms to the science of living; man only is capable of knowing and practicing the art of living.

The narrow and false view of life is that it consists in the abundance of earthly possessions. This is called materialism. The larger and Christian view of life is that real life is spiritual, being devoted to seeking the Kingdom of God and to serving the spiritual interests of man. Man was created in the image of God and possesses a spiritual nature called the soul. He is more than a physical entity. He possesses a mind capable of perceiving rights and duties growing out of social and spiritual relationships. His rich mental and spiritual endowment makes him a responsible being capable of being a great blessing to his kind or a great force for unrighteousness.

God sent his only begotten Son Jesus Christ into the world to teach human kind the fine art of living. In his discourse called the Sermon on the Mount, he enunciated the principles governing the art of true living. He taught that life is more than meat and the body

more than raiment. Five great principles to be followed as guides to learn the art of living are faith, truth, love, righteousness, and service.

Spiritual life is the union of body and soul with God. Its opposite is spiritual death which is the separation of body and soul from God. Faith in God is man's part in maintaining this union. By means of faith, the power and life of God are ours. The loss of faith means spiritual death. Faith makes the soul immune to temptation and sin. The heroes of faith in the Bible accomplished humanly impossible things for the enhancement of God's Kingdom on earth. Faith is the great first principle for developing our soul life.

The acme of spiritual development is freedom. It is the inherent longing of the soul. Salvation is nothing more or less than spiritual freedom. Jesus said: "I am the truth. Ye shall know the truth and the truth shall make you free." Truth is the food of the soul and constitutes its spiritual atmosphere. No one is truly wise who has not become a student in Christ's school.

Jesus taught that the true relationship between men is love. Love is the soul's reaction to the truth of God through faith in Christ. It is impossible to love those who may be our enemies if we do not possess faith and truth. Without love the soul can not be happy, much less be saved. It is a cardinal principle of Christian education and vital to the art of living.

Righteousness is the maintenance of right relations to God, man, and self. It includes prayer, benevolence, and self-denial respectively. Jesus pointed out that the fundamental failing of Christians in doing their righteousness is a false motive which reveals hypocrisy or a lack of sincerity. The right motive is the love and approval of God rather than the praise of man.

The spiritual resources of Christians are inexhaustibly provided to the end of spiritual service. Jesus rendered an ideal ministry which ever serves as the true model for Christian men and women. It was humble yet truly dignified; simple yet not servile; unremunerative yet saving; unselfish yet in the highest interests of self.

The philosophy of life considers man's destiny which is immortality. This is life eternal to know the true God and Jesus Christ. John 17:3. Eternal life is the everlasting union of body and soul with God. The finite mind can comprehend very little of this but no doubt eternity will be taken up with the act of knowing God and enjoying him forever and ever.

North Manchester, Ind.

CORRESPONDENCE

DISTRICT MEETING OF WESTERN CANADA

Our District Meeting convened at the Irricana church, Alta., Canada, July 15-17. At 9 A. M. Sister Mae Gump took the chair as moderator of the Sunday-school Convention. After an inspiring season of devotion the program was well considered. The Cradle Roll, the Primary Department, and the Boy of the Teen Age were considered. All of the work pointed forward to the development of the child into true manhood and womanhood. A diagram by the District Sunday-school Secretary showed that we are advancing, yet there is room for improvement.

With an inspiring interest the meeting gave way at 3:15 for the Christian Workers' Convention, with Bro. G. B. Rensberger in the chair. The subjects discussed brought to our mind what our Christian Workers are doing. The closing hour came upon us too soon, and repeatedly we would hear some one say, "This is the best we ever had."

At 7:30 P. M. two meetings were called, one for the mothers and daughters, the other for the fathers and sons. The former was addressed by Sister Hollinger on the subject, "What Protection Shall We Give Our Daughters?" while the fathers and sons' meeting was addressed by Eld. A. Hollinger on the subject, "The Measure of a Man." At 8:15 P. M. Bro. Jarboe delivered a sermon in which he pictured the good Samaritan. This along with the spiritual feast of the day added much to the interest of the rest of the conference.

Wednesday morning after devotions we again convened in a Ministerial Conference with Eld. J. S. Culp in the chair. The first subject, "Getting the Vision," was ably handled by Sister Hollinger. Her talk was very inspiring and appealed much to all present. How to occupy the territory effectively and Bible qualifications of church officers were well discussed by Elders J. L. Weddle and A. Hollin-

ger. In these talks we were led to see the great task before us.

The Missionary Conference at 2 P. M. was well conducted with Eld. D. Hollinger as moderator. This was the climax of the meeting. As a body all seemed to become more inspired. We wished every member in the District could have had the privilege of being there.

We were glad for the presence of Bro. Jarboe, of Nebraska, and Bro. Stiversen, of Washington. Their help added much to the work as we continued through the meeting.

At 7:30 P. M. a joint Christian Workers' Meeting convened which was followed by a missionary sermon by Eld. A. Hollinger.

Thursday morning the business part of the meeting convened. This passed off nicely, and with a spirit of love for the advancement of the cause we closed our meeting of 1924. Eld. J. L. Weddle was chosen on Standing Committee. We will meet at Redcliff, Alberta in 1925.

Gleichen, Alta.

M. N. Rensberger.

YOUNG PEOPLE'S CONFERENCE OF TENNESSEE

The first Young People's Conference held in the Tennessee District convened at the Boones Creek church July 2-4. From first to last it was crowded full of things inspirational to young people especially. There were about seventy-five young people in attendance, and some older people at all sessions.

During the three days there were six sessions. Two of these were almost wholly given over to discussion by the young people. The topics most discussed were, "Enlisting the Young People in Definite Service" and "Sunday-school Enrollment," which were very helpful.

We were exceedingly fortunate in securing Bro. Ezra Flory as one of our principal speakers. No conference should be lifeless when he is on the ground. Perhaps his address on the "Sermon on the Mount" was the most instructive and constructive discourse of the conference. President Paul Bowman of Bridgewater College, whose name appeared on the program, was unable to attend. Able substitutes were Bro. Roy Teach, of Bethany Bible School, Bro. Flory and local talent. The work of Miss Mabel Pence, as chairman and song leader, was greatly appreciated.

Some churches of our District sent large delegations and we regret to say there were some with no representatives at all. Bro. Ralph White had eighteen delegates from Piney Flats, and Bro. Reuel Pritchett had eighteen from two churches. Next year the slogan should be "Every church represented."

The hike to the Boone Tree and the old swimming hole was enjoyed by many in spite of the rain.

For this conference we had no camp ground or public building other than the small church. We kept our young people together by giving the girls lodging in the home of Mrs. Rebecca White. Most of the boys slept in the barn. A few went to other homes. It was an experiment that worked to the satisfaction of all. We saw no long faces, and all left talking of the good times they had.

Next year by common consent we shall have another conference. Ralph White was elected president, Roy Clark vice-president, and the writer, secretary-treasurer of the young people's work in the District.

Jonesboro, Tenn.

Laura White.

YOUNG PEOPLE'S CONFERENCE

A Young People's Conference will be held at Portland, Ore., Aug. 21-24. Each day's program includes Morning Watch at 6:45 o'clock, recreation period 1:30 to 4:30 and vesper service at 7 P. M.

Aug. 21, 8:45 A. M., The Epistle of James.—E. M. Studebaker. The Importance of Religious Teaching.—Ezra Flory. The Opportunity of Parents.—E. M. Studebaker. Young People and the Church.—Ezra Flory. 7:30 P. M., Making Jesus Real in Our Lives.—Ezra Flory. Some of the Needs of This Generation.—Ira Lapp.

Aug. 22, 8:45 A. M., The Epistle of James.—E. M. Studebaker. How Jesus Taught.—Ezra Flory. The Advantages and Perils of Recreation.—Ira Lapp. Finding and Training Our Leadership.—Ezra Flory. 7:30 P. M., Elements of Success in the Life of Paul.—E. M. Studebaker. The Will of God in Our Life Work.—Ira Lapp.

Aug. 23, 8 A. M., The Epistle of James.—E. M. Studebaker. Marks of an Ideal Teacher of Religion.—Ezra Flory. The Responsibility of Parents.—E. M. Studebaker.

Aug. 24, 9:30 A. M., Sunday-school. 11:00, Sermon, Christian Loyalty.—E. M. Studebaker. 2 P. M., The Will of God in Our Life Work.—Ira Lapp. The Efficient Sunday-school.—Ezra Flory. 7 P. M., Making My Life's Choices.—Ezra Flory. Sermon.—Ira Lapp.

Grants Pass, Ore.

Hiram Smith.

BEATRICE BRETHREN ASSEMBLY

Something special for every one: The program committee this year has tried to arrange a program that would omit no one, from the youngest even to the oldest. It is on this theory that they have worked and are ready to say that this year's program is the richest of any during the eight years history of the Assembly. The following work

(Continued on Page 510)

DIARY LEAVES

West Nimishillen, Fourth of July

It certainly was a great joy to me today to worship with the nine Sunday-schools that assembled at this place "for a good time together." When I compare the good time some folks have on the Fourth of July, in carousing, shooting off fire-crackers, and drinking or going to excess in some fashion because this is a day off; when I compare our joys with theirs, and the way we feel the next morning, then I say again, we have it.

Louisville, Ohio, July 7

The other day in Cleveland I visited the office of the "Expositor," a monthly magazine for preachers. When I handed them a copy of my book on "Family Worship" for review in the "Expositor" I was more than pleased with their attitude. We sat down and "busy editor" with "busy pastor" chatted more than an hour about the Kingdom of God. They offered to insert a liberal advertisement free of charge, because they said, "The low price of the book and high nature of the subject justifies it. We believe heartily in family worship." At my suggestion they offered free one sample copy of their magazine to all of our preachers who will write a card and ask for a copy. Address "Expositor," Caxton Bldg., Cleveland, Ohio, and mention the Diary Leaves.

Yestermorning I preached on the Holy Spirit in Cleveland, and last night on Home Missions here in Bro. M. M. Taylor's church. Bro. Taylor is elder-in-charge of me, and theirs is a good home to come to. Following our morning reading and worship we had an interesting discussion on a part of the lesson, namely Isaiah 52:12, the last word.

Brinkhaven, Ohio, July 11

I came here from Louisville, meeting Sister Mary Cook and Miss Zella Feightner on the way. The former is a preacher; the latter is delegate from our Cleveland Sunday-school to the Brinkhaven Convention of Young People. There has been a youthful, buoyant, bubbling spirit in this assembly from the very first. There is no outside influence to detract from the program. Everything is to our own planning. The study hours and the outing hours all go to show one thing: that young people will conserve the highest ideals of the church, and enjoy doing so, if we give them half a chance. It was thought aforesaid that our young people—but why write it? I must be back to the city tonight.

"Oh, it's joy, joy, joy, with joy my heart is vinging,
Joy, joy, joy, which nothing can destroy;
My sins are all forgiven,
I'm on my way to heaven,
My heart is overflowing with joy, joy, joy."

Cleveland, Ohio, July 14

Saturday we had our annual outing. These gatherings bring us together socially even as a love feast does spiritually. I wish I could stress it hard on the mind of every person moving into a city, to get into touch with the church the very first Sunday he is there. I wish I could stress it hard that all who know of members in the city would write and give their address and circumstances. There are so many people in Cleveland who were once "our people" or are descendants that it pains me to think of what has been lost. But now—well, it is no use to cry. The thing to do is get busy, that the losing-out process may give place to one of conservation and gathering in. It can be done. Co-operation is needful. I think I must write an essay on that sometime. For what applies to Cleveland will apply to Detroit and to every other city as well.

Yesterday who should walk into our morning services but "Uncle Andy from India." I went with him to the home of his sister here in the city—and another church letter slipped into our church files. We had council meeting tonight in the Hough Library. That is an interesting situation: Sunday morning church services in an old church now owned by the junior mechanics, love feast in the basement of a Methodist church, baptism in the baptistry of a Baptist church, council meeting in a public library. We are quite cosmopolitan!

As I see it, there is a tremendous opportunity here. We need a central church, a mother church (so to speak), where all meet for worship on Sunday morning. Then we could open three or four mission Sunday-schools where afternoon Sunday-school could be held at first, and presently evening services. These in a few years would be self-supporting congregations. We have a splendid nucleus of workers. We lack nothing as to willing leadership. Preachers and teachers we have in good supply. But—and here I draw a long breath as I write. If some good brother would like to have us demonstrate what can be done in city work, why, that would look good to me. Others right here in the city would like to help him. The question of a central location, the question as to whether a regular house of worship or a building with rooms to rent were better for our use, and other questions would have to be carefully thrashed out. I believe a great door of entrance is open to us. I want to be of the largest possible service. That's why I am here right now.

Cleveland, Ohio, July 20

This last week I was with the Indiana young people at Syracuse. There were more than at Brinkhaven, but there was more to distract the attention. The meeting was just

fine, as also the folks, but I would give my vote to Brinkhaven rather than Wawasee for the reason suggested above.

This morning I preached on the Moslem challenge. This is indeed the greatest challenge to the church. There is only one religion that dares to think and plan for world supremacy against Christ; that is the Mohammedan.

At the close of the services our aged Sister Summers was anointed. She said afterwards: "A great desire of my heart has been realized. I abide the will of the Lord." Many had not seen an anointing service before, and for this reason it was done in the church. Lasting impressions were made, I am sure. Why should we hide our rich treasures under a bushel? I am making a record of experiences following the anointing by our people, and it is tremendously interesting.

Cleveland, Ohio.

W. B. Stover.

RESOLUTIONS FROM SISTER RUTH KULP'S ASSOCIATES IN AFRICA

Whereas in his providence God has seen fit to call to himself our Sister and coworker, Ruth Royer Kulp, we highly resolve:

(1) That because of her exemplary life and enthusiasm for the cause, with renewed zeal we will do our work day by day.

(2) That we hold in sacred memory her faithful and untiring service in the mission, as a teacher in the school, as a member of the field committee, and as assistant secretary-treasurer.

(3) That we extend to Bro. Kulp our sympathy and assurance that we will do all that we can to help him bear his loss.

(4) That we as representatives of the home church plead the church not to fail in her part of the sacrifice for his cause, that this life may not have been laid down in vain.

(5) That we extend our sympathy to the Royer and Kulp families, and that copies of these resolutions be sent to them and to the General Mission Board.

Committee: H. L. Burke, M. D., Mrs. H. L. Burke, Mrs. A. D. Helsler.

Garkida, Africa.

EASTERN DISTRICT OF MARYLAND

The Ministerial and Sunday-school Meeting of the Eastern District of Maryland will be held in the Sams Creek church, Aug. 20 and 21.

Ministerial Program, Aug. 20, 9 A. M. The Needs of Our District.—T. S. Fike, S. P. Early, C. F. Bucher. Best Methods of Making an Every-Member Canvass for Missions.—E. C. Bixler, A. L. B. Martin, Jesse Wybright. Helpful Things for Preachers.—Wm. Kinsey, D. O. Metz, G. A. Early. 1:30 P. M. How Utilize the Energy of the Adults?—Wm. Baker, Ed. Snader, C. N. Frushour. Of the Young?—J. H. Hollinger, Wm. Wine, Albert Main. The Function of the Preacher in National Life.—J. J. John, W. B. Yount. Training Our Ministry.—J. S. Noffsinger. 7:30 P. M. Our Christ and Our College.—J. S. Noffsinger.

Aug. 21, 9 A. M. Saving Our Children.—McKinley Coffman. Building Up a Bible Class.—J. A. Garber. Religious Education.—O. P. Jones. Successful Methods in Getting Sunday-school Pupils to Study.—C. H. Yingling. Is the Vacation Bible School Worth While?—Mrs. Walter Thomas. 1:30 P. M. Do We Mean to Support a Missionary?—Earl Flohr. Findings of Our Regional Director.—LeRoy Dudrow. Round Table. J. Kurtz Miller.

Frederick, Md.

MIDDLE MISSOURI

The District and associated meetings of Middle Missouri will convene in the Spring Branch church, Aug. 26-28. Tuesday, 2 P. M., Elders' Meeting. Aid Society Program, 2 P. M. Temperance Program, 7 P. M. Sermon, 8 P. M., by John L. Mohler.

Wednesday, 8:45 A. M., Ministerial Program. Our Local Church Program.—X. L. Coppock. Evangelism.—James M. Mohler. Our Distinctive Principles.—Jesse D. Mohler. Preaching the Word.—G. W. Lentz. 1 to 3 P. M., in charge of Ministerial Board. 3 to 5 P. M., Sunday-school and Christian Workers' Program. 7 P. M., Educational Program. 8 P. M., Missionary Program. Address.—Jennie Mohler. Thursday. District Conference.

Warrensburg, Mo.

Jesse D. Mohler.

Notes From Our Correspondents

ARIZONA

Glendale.—Our Vacation Bible School was conducted June 2 to 13 under the supervision of Bro. D. D. Thomas, assisted by seven excellent teachers. It was very well attended, and much interest was shown by the children. There was an enrollment of 110 pupils, divided into seven classes; the average attendance was seventy-six. The teachers did very good work and at the close an interesting program was given, attended by many of the mothers. Ice cream was served to the children. Our regular council met June 27. One more has been added to the church by baptism since our last report.—Etta Wilson, Glendale, Ariz., July 5.

CALIFORNIA

Figarden.—July 13 Bro. Ernest Davis showed the slides of the Daily Vacation Bible Schools of our Brotherhood. It was certainly a very inspiring evening. Bro. Davis was on his way to the

Summer Assembly of Northern California. Bro. I. V. Funderburgh, who served us so faithfully as pastor during the school year, is now in Southern California. We were sorry to lose him, but very glad that Bro. Estel Jones has consented to fill the pulpit this summer. Since our last report four young people have been added to our number by baptism.—Mrs. Clara Stoops, Fresno, Calif., July 15.

Laton church met in council June 9, with Eld. D. R. Holsinger presiding. Christian Workers' officers for the next six months were chosen, with Bro. Owen Vaughn president. Bro. Leo Miller, pastor of the Empire congregation, will conduct our revival meetings on July 2. Each third Sunday of the month we take an offering for the General Mission Board. Our Annual Meeting offering was a little over \$16. We conducted a Daily Vacation Bible School June 9 to 20 using all home talent. The average attendance was about thirty and the interest was good. Recently Bro. S. M. Henry of Laton, who helped with us. He was one of the four ministers living here when this church was organized. He was not able to preach for us but his presence was an inspiration. Brethren Forney and Ikenberry, of Rainin, and Bro. Wier, of Reedley, have filled our pulpit on different occasions this summer. The Sisters' Aid keeps up regular work this summer, even though sometimes the attendance is small.—Mrs. Lottie M. Ross, Laton, Calif., July 25.

McFarland.—Since our last correspondence the different departments of our church have been going very well. The Vacation Bible School, held at the church for two weeks in June, was the best yet. Seventy-one pupils were enrolled with a good attendance. On the last day an interesting program was given, with a display of the work done. The Young People's Summer Assembly is being held in the Hotel in this place, with the conditions for our young people are attending. Miss Minneva Neher, who sails for China in August, was here several Sundays in June and gave some interesting talks.—Mrs. D. L. Whisler, McFarland, Calif., July 10.

Pomona.—July 20 we held the last service in our old church. On Monday following it will be remodeled in order to give us more class rooms. Bro. Funk, our pastor, will conduct our summer school. Bro. Frantz's common four Sunday-school girls came forward and were baptized. On Wednesday of last week we held our last fellowship supper in the old rooms. The Y. M. C. A. of Pomona has kindly given us the use of their auditorium until our new church is completed.—Mrs. Lee Newland, Pomona, Calif., July 21.

CANADA

Redcliff.—"Jehovah hath done great things for us; whereof we are glad." The little band of workers at this place have experienced the truth of this statement as never before. We had felt the need of a revival effort for some time but were not in a position to arrange for it until this summer. The crop failures for several years in succession with the feeling of unrest so prevalent caused our people to migrate to other communities until only nine members remained at this place. Under these conditions before us we thought good to communicate with some of the other churches in Western Canada, with the result that we succeeded in getting Brother and Sister Jarboe, of Lincoln, Nebr., to hold some evangelistic meetings in this District. They came among us June 29 and remained two weeks. Bro. Jarboe preached the Word with power and demonstration of the Spirit. As an immediate result of these meetings thirty-two were received into church fellowship through the ordinance of baptism. Of this number twenty were fathers and mothers, twelve were from the young people of our Sunday-school. At the close of the meetings we enjoyed a very spiritual love feast; forty-four communicants participated in this feast with joy and comfort to their hearts. Bro. Holsinger called a members' meeting for July 22 to formulate some plans for the extension of the work and to organize our forces for more intensive work. A committee was appointed to investigate the feasibility of adding some rooms to the churchhouse for Sunday-school purposes. We are greatly in need of these, but the property belongs to other parties and it is necessary to consult with them before we are at liberty to do anything. Another committee was also appointed to arrange for a Christian Workers' meeting as well as a junior society. It is our desire to help each member to do some definite work in the church thereby developing efficiency in the work of the church. Drouth in this section of the Province still continues. Unless rain comes quite soon there will be practically no feed for stock this winter. These things are very discouraging, and yet we have much to be thankful for. Praise the Lord, for he is good and his loving-kindness endureth forever.—Catharine Hollinger, Redcliff, Alta., Canada, July 23.

INDIANA

Auburn church met in council July 18, with the pastor, Eld. S. J. Burger, presiding. Aug. 17 was chosen as the time for our Harvest Meeting, and Sunday evening, Sept. 7, as the time for our love feast. The members of the Sisters' Aid Society have volunteered themselves to pay for the purchase of the pasture. Though they are few in number, they are striving to do what they can. One has been reclaimed since our last report. Sunday evening, July 27, we rendered a peace program, following the outline sent out by Sister Bertha Neher.—Mrs. E. L. Kennedy, Garrett, Ind., July 28.

Bethel Center.—May 11 a program was given in honor of Mother's Day. Our communion services were held June 7, June 29 in the evening we observed Children's Day. An interesting program was rendered to a crowded house. Bro. J. Oscar Smith, of North Manchester, gave a short talk in the afternoon. The program was which was much appreciated. July 2 the church met in council, with Eld. V. B. Browning presiding. It was decided to send a delegate to District Meeting and Bro. Browning was chosen. Our love feast will be held this fall, date to be decided later. Our Harvest Meeting will be Sept. 7, July 14 the church school enjoyed an outing at Wawasee. Two have been added since our last report.—Lulu Martin, Hartford City, Ind., July 28.

Elkhart City.—June 29 Bro. Burton Metzler gave us a much appreciated sermon on education. July 22 our church met in a special council, with Bro. O. H. Warstler presiding. Our pastor, Bro. E. C. Swihart, has resigned to go into business. We cheerfully instructed Warstler as our elder. The pastoral care of the church was assumed by Bro. Metzler. Therefore anyone wishing to do pastoral work would do well to correspond with Bro. Chas. Barringer or Chas. Eaton, of this city. Bro. Cecil Kistler was chosen president of the Christian Workers' Meeting.—Wald Wyland Grove, Elkhart, Ind., July 29.

La Porte.—A very successful Vacation Bible School was held here July 14 to 25, conducted by our pastor and his Brother and Sister Rose. Six of our sisters acted as teachers and there were seven helpers—all volunteer workers. The school continued for ten days with an enrollment of 111 and an average attendance of seventy-nine. The closing exercises were given Sunday evening, July 27, at the church with a program by the children to a large crowd of attentive listeners.—Mrs. Nathan B. Cross, La Porte, Ind., July 28.

South Bend.—July 20 was the second anniversary of the dedication of our new church. Bro. C. C. Ellis, of Junia College, gave us two splendid addresses on subjects, "Christ's Claim on Me," and "Does It Pay to Be Good?" Our Sunday-school attendance was 307, with an offering of \$115.20. July 7 we met in council. The officers for the junior Sunday-school were elected for the year with Bro. Replogle, superintendent. Our delegates to District Meeting are Brethren Chas. Yoder and Geo. Roop. We held a four weeks' Vacation Bible School under the direction of Bro. Geo. Roop. The average attendance was 140. Our pastor is attending school in Chicago but returns to preach for us on Sunday.—Mrs. Mary Morris, Mishawaka, Ind., July 28.

Middletown.—We are still receiving good messages from our brethren every Sunday. July 6 Bro. Burnett gave us a good sermon and the next Sunday Bro. Wm. Dillon, a young brother, gave us an exceptionally good lesson. The third Sunday Bro. Aldridge, one of our faithful brethren, preached for us. Our Sunday-school is quite interesting now. We reorganized with new officers for six months. The superintendent will be elected by the church at our next council. Bro. Miller, the pastor, is attending the conference every Sunday evening in the school yard.—Florida J. E. Green, Middletown, Ind., July 24.

Salamanca church met in council July 11, with Eld. H. L. Hart-sough, previously elected elder of the church, as moderator. Three letters were received and one was granted. Arrangements were made for an all-day Harvest Meeting the fore part of September. It was decided to have a week's meeting at Thanksgiving time with a love feast at the close. E. L. Boyd was elected a member of the Ministerial Board. Jacob Shideler and Hampton Zook were chosen delegates to District Meeting. The church will cooperate in the peace movement set for July 26 and 27. Sunday evening the young people's room was filled to overflowing to listen to an address by ex-Judge Elberhart, of Huntington, who afterward spoke to all departments in the auditorium on the subject of stewardship, setting forth in a very forceful way the position of everyone as a steward of God.—Hampton Zook, Huntington, Ind., July 16.

Shippewasaw.—Aug. 31 we will have an all-day Harvest Meeting. Bro. Blough will do the preaching and will also begin a revival. Interest in church work is increasing this summer.—Bessie Sherck, Middletown, Ind., July 29.

Yellow River.—July 27 we met in an all-day Harvest Meeting. Bro. E. C. Swihart gave us two very inspiring discourses. Dinner was served in the basement. An offering of \$43.55 was lifted for missionary purposes. Brethren Arthur Miller, J. F. Appleman, I. S. Burns and W. R. Shively were present also, which added inspiration. Sister Mary Schaeffer recently gave her experiences on the mission field, and gave an outline of what is being done in China. July 6 Bro. W. W. Peters, of North Manchester, Ind., gave us lectures on "Peace" both morning and evening. We are indeed glad for these brethren and sisters and for what we have gained by their being here. Our communion service will be Sept. 27.—Alma E. Hanawalt, Plymouth, Ind., July 29.

IOWA

Des Moines (First Church).—The writer has about completed eleven months of his first year's work in this city. Varied have been the experiences. On the whole the work has moved steadily forward. Our second Daily Vacation Bible school was held from July 27, with Sylvia Ruple of Bethany Bible School, Iowa, as director. Our enrollment was sixty-three, with an average attendance of forty-three. Sister Ruple did very splendid work. Only outside conditions interfered in the size of the school. We will try and select a more suitable time next year. The pupils were very enthusiastic and made a splendid display on the last evening. Yesterday morning we were asked to meet a group of young people at the lake side at seven o'clock. On arriving there we met seven who wanted to follow their Lord and were baptized. We have baptized upon two other occasions since here. Three of the accessions have not been previously published. The total so far is twenty-two. Others are coming soon. Our attendance is holding close to twenty average for other summer months. Sister Landis has gone to her daughter's at Fall-furris, Texas.—D. F. Landis, Des Moines, Iowa, July 28.

Kingsley.—We are having union meetings here every Sunday night. They are being held in the school grounds which makes a fine place. Last Sunday evening the three ministers sang a trio which was very good.—Mrs. D. W. Forbes, Kingsley, Iowa, July 26.

Libertyville.—J. H. Price and Sady Boyse have been elected delegates to District Meeting. Our Sunday-school was reorganized July 1 by reelecting Myron Hanes, superintendent. Also Christian Workers' Society, with I. A. Ogden, president of the adult division, and Susan Gletofly, of the junior. Bro. Harry Rogers, of Mt. Etna, Iowa, is to assist in a series of meetings beginning about Oct. 1. July 20 of our Sunday-school boys were received into the church by baptism. Some improvements have been made by the church in the interior and new carpet in the aisles.—Nellie Ogden, Batavia, Iowa, July 25.

South Keokuk church met in council June 30, with Eld. D. F. Shelly in charge. Sister Ruth Butler was elected Sunday-school superintendent. Sister Mollie Hallman and Bro. H. N. Butler were chosen delegates to District Meeting, with Sister Ida Brown and Bro. D. F. Shelly, alternates. Mary Butler was chosen as Sunday-school delegate. The church has been asked to contribute \$50. Our intermediate and junior Sunday-school classes are earning money this summer to help the mission work in Africa. July 27 the team from the English River church rendered a splendid temperance program which was much appreciated.—Vera M. Wonderlich, Richland, Iowa, July 29.

KANSAS

McPherson.—The college and church are losing from their ranks one of their best loved and respected men in the person of Dr. Craik. He, with his family, is moving to Johnson City, Mo., in charge of the college of the same name. As he and his wife have so willingly and loyally labored in the McPherson church, so we know they are looking forward to the pleasure of working with the Juniata church. Dr. Craik came to McPherson in September, 1907, as a freshman in college. In the autumn of 1910 he began teaching in McPherson College. The past year he has been teaching in teaching has won for him the love and esteem of hundreds of young men and women. Mrs. Craik also leaves a host of friends who have learned to love her for her gracious and pleasant personality. In order to show to Dr. and Mrs. Craik in a small way a bit of kindness before leaving, the church and community gathered on their lawn on the evening of July 18 for a social evening to gether. At that time a gift of table linen was presented to them as a small remembrance from their McPherson friends. May God's blessings go with them into their new home and field of labor.—Lucy E. Miller, McPherson, Kansas, July 24.

Morrill.—During the absence of our pastor at the Hershey Conference, we had the privilege of hearing several sermons by Bro. Jerome E. Blough. By invitation Bro. Ray Wagoner, of McPherson, preached a Sunday morning sermon recently and brought his McPherson College pictures in the evening. The church decided not to enter into the union meetings as has been customary. Cooperation between the churches is splendid but considerable de-tractation is noticed in interest and attendance at the Christian Workers. Bro. Yoder, our pastor, has been giving a number of illustrated lectures on the evening. There is also special singing. We had the privilege last Sunday of hearing Bro. David Brubaker's oration on Peace, with which he won the State oratorical contest this spring. He gave a talk to the young people concerning the advantages of education. Four of our students, perhaps others, plan to attend McPherson College the coming year.—Mrs. Elma Hobbs, Morrill, Kansas, July 25.

Point Creek church met in business session July 21, with Eld. J. A. Strohm in charge. Eld. D. P. Neher, of McCune, Kansas, is to begin a series of meetings about the middle of November. The date of the love feast will be announced soon. Bro. Finnell gave his illustrated lecture, "The Brown God and His White Imps" to a very attentive audience. Our Sunday-school closed July 27, directed by Sister Edna Neher, of McCune, was held from June 23 to July 4 and was one of the very best we have had. The enrollment was thirty-seven and the average attendance twenty-nine. As it was a very busy time wagons driven by the students were used to bring the children, instead of a school program in the evening. This was the first school Sister Neher had directed and much credit is due her for the efficient and systematic way she handled it.

Her assistants were all home talent, and they also deserve much credit for their interest and untiring efforts. The missionary offering of \$2 given by the children will be sent to India.—Lee Dadsman, Uniontown, Kansas, July 24.

Parsons.—July 6 Bro. O. H. Feiler and daughter of McPherson, Kansas, began a revival. Bro. Feiler labored very earnestly for two weeks and Sister Carrie brought many messages in song. Seven were added to our number by baptism. Bro. Feiler and daughter also directed a Vacation Bible School with great success. The school was held at the home of the pastor, and an all-day missionary meeting was held here. Bro. Ralph Loshbaugh, of Hollow, Okla., delivered an able missionary address in the morning and in the afternoon a good program was rendered.—Mrs. Julia C. Jones, Parsons, Kansas, July 28.

Topeka church closed a successful Vacation Church School with a picnic July 4. There were five instructors and five helpers. During the sixteen days of school there were forty-two enrolled, with an average attendance of thirty. The children were asked how many would deny themselves of candy and other things for which they were spending their pennies and nickels, and bring the money to school. A bank was passed each day and at the close of three weeks of school their offering amounted to \$18. It will be given to Sister Elbert, whom the Northwestern District of Kansas is supporting on the mission field. A well-rendered program was also given at the close of the school to interested parents. June 28 our church met in council, with Eld. L. A. Whitaker presiding. Bro. Ray Hite was elected president of the Christian Workers' Society for six months. Four letters were granted. Brother and Sister Austin will be with us in a revival effort in December.—Mrs. Mary M. Smith, Oakland, Kansas, July 25.

MARYLAND

Boar Creek.—June 22 Bro. T. R. Colman, of Meyersdale, Pa., began a very inspiring series of meetings. Two weeks of labor, and we feel that the church as a whole has been strengthened for future work. The meetings closed with a love feast and communion on June 28. Our pastor is in Chicago in school this summer and Bro. A. L. Patrick is filling the appointments every other Sunday.—Mrs. Arthur Scrogum, Accident, Md., July 28.

Beaver Creek congregation held its love feast May 31, the services being conducted by Brethren C. N. Frothingham, of Meyersdale, Pa. We had a very spiritual meeting and a large attendance. The following Sunday morning Bro. David Petre delivered a splendid and interesting sermon. Our pastor, G. S. Batzel, could not be with us as he was holding an evangelistic meeting at Greencastle, Pa. We will begin our series of meetings at the Beaver Creek Sunday-school on July 24, with Bro. C. N. Frothingham, of Greencastle, Pa. We observed Educational Day June 29, with a sermon by our pastor. The offering of \$7.25 was given to Blue Ridge College.—Mrs. W. F. Cartee, San Mar, Md., July 26.

MICHIGAN

Battle Creek church met in business session June 7, with the pastor, R. H. Weller, presiding in our elder's absence. Sunday-school officers were elected for the next six months, with Emma Gardner, adult superintendent, and Maud Weller, primary. Our delegates for District Meeting also were chosen: Sunday-school, Maud Weller; church, Maud Weller and Blanche Arnett. We held a two weeks' Vacation School with good interest and attendance. The pastor and wife were instructors, assisted by home teachers. During the past few Sundays we have enjoyed several good talks by Bro. Roop from Maryland concerning his trip through the Bible Land. At present he is in the sanitarium for treatment. Several of our members are attending the Young People's conference at Lake Wawasee, Ind., and all reported a good meeting. Our pastor gave us a fine talk Sunday afternoon on Mobilization Day and preparedness for war.—Mrs. Blanche Arnett, Battle Creek, Mich., July 29.

Flint.—Our hearts were made to rejoice when Brother and Sister Caslow, our District Secretary, dealt to us the Bread of Life. This was the first time they have been in the state, and the first of 100,000. July 19 Brother and Sister L. H. Prowant, of Durand, and Brother and Sister Roy Shaler, of Bancroft, filled our hungry souls with good things from God's Word. The following day about fifteen members drove ten miles east of Flint to meet and have services with our aged Sister Crumrine. Here the brethren told us what God has been doing in their lives. Sister Crumrine, a dear sister has been a child of God for some sixty years, and although in failing health, her soul is continually feasting on the promises of God. If there are any members here in Flint or vicinity, please let us hear from you. We have our services in the home of Brother and Sister Burns, 2021 Lena St.—Mrs. E. E. Borthwick, Flint, Mich., July 29.

Harley church met in council June 28. Various church and Sunday-school officers were elected, with Bro. Gary Foote, Sunday-school superintendent. Our love feast will be held Sept. 27, with a council meeting in the forenoon and a love feast in the afternoon. July 17 the Sunday-school went to Crystal Lake and with the Homebased members enjoyed a picnic.—Mrs. Oscar Stern, Copeville, Mich., July 29.

Rodney.—June 15 Bro. O. A. Myer, of Carrington, N. Dak., came to us on his return from Annual Meeting and began a two weeks' revival meeting. He preached nineteen sermons in all, and with Sister Ethel Dintaman, visited a good many homes. Bro. Myer's preaching was forceful and backed by the Spirit of God. One sister was baptized. June 28 in the evening we held our love feast. It was very uplifting. A number of visiting brethren were present. Sister Dintaman led the song service which was appreciated by all. Bro. J. M. Myer and Sister Dintaman, with the help of local members held two love feasts, one for a blind sister and another for a crippled shut-in.—W. C. Tombaugh, Rodney, Mich., July 24.

MISSOURI

Fairview church met in council July 12, with Eld. J. B. Hytton presiding. One letter of commendation was received. Brethren Andy Doyle and Rennie Gass were chosen delegates to District Meeting, which is to begin Aug. 2. Immediately after church we had lunch, and a number of the members stayed and cleaned the church in the afternoon.—Mrs. J. B. Hytton, Ava, Mo., July 15.

NEBRASKA

Afton.—Several things of interest have happened in the Afton church this summer. The Aid Society bought a new carpet for the pulpit. The missionary committee, assisted by the young people, gave the missionary pageant, "The Pill Bottled." Six have been baptized and one related since our report. About twenty-five of our young people enjoyed the Young People's Conference with the Enders and Haxton churches at Enders on June 29. A two weeks' Vacation Bible School, the first one for this congregation, was an activity which pleased the children; most of them had perfect attendance. Eld. Snively conducted the meeting and cooperated by bringing a large load of children; one sister brought thirteen one morning in her Ford roadster and a touring car frequently brought as many as eighteen. The offering of the school and that taken at the closing program, July 6, was given to Nebraska missions. Our quarterly business meeting, held July 5, was well attended. Eld. Snively conducted the meeting in his helpful way, being elected as our elder for another year. All of our church, Sunday-school and Christian Workers' officers were chosen for the coming year. Bro. Snively preached for us Sunday morning following. Rev. J. H. Snell (retired as Sunday-school superintendent) Rev. M. Bragg, Rev. Fred Fournier, and Rev. J. H. Snell, of Omaha, were present. The pastor and his wife are beginning a series of meetings at Edison, Neb.—Mrs. Paul F. Bechtold, Cambridge, Neb., July 25.

Bethel.—Bro. Ray S. Wagoner, Field Secretary of McPherson College, and Bro. Davis, of Chicago, were with us July 13 and 14 in

the interest of our colleges. Bro. Davis gave a splendid talk Sunday evening. Monday evening Bro. Wagoner gave us an illustrated lecture on McPherson College. Brethren and sisters who were at readings previous to the lecture. Several of our young people expect to attend McPherson College the coming year. We are surely fortunate to have a college with such leaders and high ideals in our District.—Mrs. A. D. Florio, Carlton, Neb., July 23.

Omaha church is progressing nicely. There were eighty-eight at Sunday-school Sunday. Every Wednesday evening there are twenty-five or thirty at prayer meetings. Even though the pastor is away on his vacation the people are not forgetting the Lord. The pulpit has been filled every Sunday by some of our own brethren who have given us very good talks. The children of the Primary Department gave a very interesting program last Sunday.—Mrs. Bessie Norris, Omaha, Neb., July 25.

NORTH DAKOTA

Cando.—Since our last report the church has had many and varied activities which have been both helpful and inspiring to the membership. May 11 a fine Mother's Day program was rendered. Our Sunday-school has been well attended all summer. Brother and Sister Arthur Shively, who were with us during the winter months in our church work, are taking a summer term of normal work at the university. They will be back with us for another school year teaching, for which we are glad. Bro. Shively has been a great help to the church and gave us many inspiring sermons. Our Vacation Bible School, held May 2 to 15, was a success. The enrollment was ninety-six, with an average attendance of eighty-five. Bro. Shively superintended the school the first week and Brethren Sheridan and Smeltzer, our Sunday-school superintendent, the second week, with the teachers. The Sunday-school has helped to support the Zion mission farm owned by the Brethren churches in Towner County. We had the meetings in the open air under the shade trees by the lake front. Many good and inspiring thoughts were given by our brethren. It is a treat to have brethren with the knowledge of the Bible who are glad to give to us in such plain teaching. The institute closed July 6, with an all-day meeting and a basket dinner. July 1 Bro. Zigler gave us a fine lecture on home missions at the Zion house. He visited the various churches in the evening and during the day attended the institute. He also gave a fine impressive talk on "Peace," Sunday afternoon, July 6. In the evening he was again with us at the Zion house. July 4 we held our usual all-day joint Sunday-school picnic at Snyder Lake. A fine program was rendered by the different churches. Brethren Zigler and Shlaugh both gave good talks. July 13 Bro. Lewis Hyde, of Ellison, came to us for a series of meetings which closed July 29. Bro. Hyde gave five fine sermons. July 19 we held our communion services with about ninety communicants. Bro. Hyde officiated. Brother and Sister Wageman, of Williston, and Bro. Ralph Shade were also with us, the last named giving us some needed help in the song services. At a special council in May we decided to excavate for a basement under the Zion churchhouse and to install a furnace. We failed in our endeavor financially. July 13 the members went to the home of our brethren, Brother and Sister Williamson, and gave them a surprise. We went with well-filled baskets and the afternoon was spent in a social way. July 27 we had no preaching services as Bro. Fred Sheridan went to the Rolette mission point where some of our brethren are living who have not had preaching for some time.—Anna R. Burkhardt, Cando, N. Dak., July 27.

Ellison church held a series of meetings beginning June 15 and closing June 29, with Bro. Jorgen Boe as our evangelist. The attendance was excellent and Bro. Boe gave us some very good spiritual sermons. Four confessed Christ and were baptized. The love feast was held at the close of the meetings.—Mrs. Lewis Hyde, Rock Lake, N. Dak., July 24.

OHIO

Canton.—In May the young people of the Canton City church gave a mission program, "The Pill Bottled," in three churches. The members met in council July 1, with Eld. Geo. Strazbaugh presiding. The resignation of Bro. L. J. Gibson was accepted at this meeting. Our present Sunday-school officers and teachers were retained for another year by unanimous vote. Sisters Grace Miller and M. B. Wade were elected delegates to District Meeting. We failed in our endeavor to hold a Sunday-school picnic. Our enrollment was ninety-one, with an average attendance of seventy. Sister Elva Stump was our director.—Mrs. M. B. Wade, Canton, Ohio, July 28.

Georgetown.—A members' meeting was held June 18, with Eld. Sylvan Bookwalter presiding. One letter was granted. We expect to hold our series of meetings sometime in October, with Bro. P. McKinley, of Vandalia, Ohio, as evangelist. Recently baptized, June 22 Bro. Walter J. Heiney gave an interesting talk on the conditions in China.—Mary Weisenberger, Laura, Ohio, June 23.

Kent.—Bro. L. A. Showalter was our delegate to Conference. We were represented at the District Sunday-school Meeting by two delegates: Bro. Kieffaber and Sister Lydia Miller. Sister Vera Hoffmann represented us at the Young People's Conference at Brinkhaven. W. K. Kauter, our family have located in Kent for the summer. The church has planned to hold an evangelistic service July 27 to Aug. 10. Bro. Kieffaber will do the preaching and Sister Edna Hane, of Kenmore, will conduct the song service. Our Sunday-school is growing. We now have five classes and new members are being added to each class right along. We also have a good church choir. The attendance seems to be a spirit of interest in both the Sunday-school and church services.—Mrs. L. A. Showalter, Kent, Ohio, July 25.

Lick Creek.—July 20 a number of the members of the church met at the home of John Hughes and had a short service with a few remarks by two of our ministers—Brethren Geo. Sellers and Geo. Stone. Bro. Hughes lives about twelve miles from the church and has been unable to attend for some time. He has decided to pay him a friendly visit. Arrangements had been made to take our baskets with us and all that went left immediately after preaching services. The number present, including the family, was sixty-two. A very profitable afternoon was spent.—John Kintner, Ney, Ohio, July 22.

Lima church met in council June 26, with Eld. W. E. Overholser presiding. The church decided to hold a love feast and an evangelist to be chosen at a later date. Our Children's Day exercises were held June 15, when a good program was rendered to an appreciative audience. Our Vacation Bible School closed July 3. Sister Ada Miller directed the school. One hundred were enrolled with an average attendance of sixty-six. Diplomas were given those who had a perfect record of attendance. All are anxious for another school next year. During the last week of the school Bro. H. J. Beachley, of Harrisburg, Pa., conducted a short revival, preaching thirteen sermons in all. These meetings were well attended and resulted in a number of conversions. The Mrs. Beachley favored us with a piano solo each evening and her selections were appreciated very much. July 4 the Sunday-school held its annual picnic at Lincoln Park. It was decided to build the new church on the old site and funds are now being raised for this purpose. Since our last report five have been baptized by baptism and five by letter. Two have been claimed by death. The Harmony Quartet of Bethany Bible School will render a program at this place Aug. 5. Our young people will give a pageant Aug. 17, entitled, "Striking of America's Hour."—Mrs. Flora D. Byerly, Lima, Ohio, July 28.

Pleasant Hill.—July 6 Brother and Sister Overholzer were with us and told many interesting things about the China Sunday evening, July 13, we enjoyed the privilege of a splendid talk from Bro.

(Continued on Page 512)

BEATRICE BRETHREN ASSEMBLY

(Continued from Page 507)

for departments will show how carefully the committee has worked on the theory of something for everybody.

Children less than ten will be under the efficient leadership of Mrs. Eva Lichty Whisler of Milledgeville, Ill., and other helpers. There will be a period each day in Bible stories and another in handwork.

For boys and girls from ten to fifteen inclusive: The innovation of the boys' and girls' camps was begun last year, with such wholesome results that the work will be enlarged upon this year. The boys' camp will be led by F. E. Mishler of McPherson College. Bro. Mishler is an athletic director quite able to direct in spiritual things, and above all a lover of boys. Mrs. Allie Eisenbise, who is well known in religious circles, is camp leader for the girls. No parents need fear to place their child under the supervision of these two camp leaders. A small enrollment fee of \$1.00 will be asked of each boy and girl. Rental for tent and cot for the week will be \$2.00. Each boy and girl to bring enough bedding to fit out his cot. Board on cafeteria plan can be had on the ground.

Young people from sixteen to twenty-four: The Young People's Conference is a new feature in our Assembly program this year. Under the leadership of C. H. Shamberger, of Elgin, Ill., director of the Young People's work of the church with a strong faculty to assist him in the work, we do not hesitate to invite a large delegation from each church to join this splendid group. An enrollment fee of \$2.00 will be asked each student and \$2.00 for use of tent and cot for the week. Board on cafeteria plan can be had on grounds. The week need not be an expensive one. It is urged that each school send one or more delegates. Since this is the only young people's conference of this type being held in the McPherson region it has been decided that for this year the Kansas young people should make an effort to be at Beatrice. Plans are under way to bring the conference before the young people of Missouri, Colorado, and Oklahoma, as well as Kansas and Nebraska.

The adult group: We are not forgetting the older group. They shall be given a strong program again this year. Perhaps not quite so crowded as to make it tiresome, as heretofore. With such leaders in the faculty as E. B. Hoff, for the Bible hour; M. R. Zigler on home missions; Chas. D. Bonsack on missions; Prof. Mohler, of McPherson, on agriculture; Eliza B. Miller to give a missionary's viewpoint; Prof. Mishler on community recreation, and Mrs. Ellenberger to direct the women's work, you will surely want to come and camp here for the week. The music will again be a large feature.

The place: Chautauqua Park, Beatrice, Nebraska, is one of the beauty spots of the Middle West. The Big Blue River winds its way leisurely along one side. Fine native timber and a heavy carpet of grass combine to make a delightful camp ground. Fifty acres affords plenty of room. The wooden tabernacle, open on three sides, provides a cool place on even the hottest days.

Information: For further information write to Arthur M. Miller, secretary and treasurer, Beatrice, Nebr., or W. H. Yoder, chairman, Morrill, Kansas.

Arthur M. Miller, Secretary-Treasurer.

Beatrice, Nebr.

OAKWOOD PARK PEACE RECOMMENDATIONS

We, the Young People of Indiana and Michigan in Conference at Oakwood Park, Wawasee Lake, Syracuse, Indiana, believe that the following recommendations will assist us in uniting our efforts in the promotion of peace:

I. We urge that every local organization do all in its power to promote peace.

1. By exerting its influence through our government for brotherhood and goodwill between nations.
2. By giving programs, distributing literature, and by teaching the principles of peace. We especially urge that the National Peace Day, July 27, be observed and that literature be secured for distribution and use in programs from the National Council for the Prevention of War, Washington, D. C.
3. By presenting the futility of militarism and discouraging Mobilization Day, Sept. 12.
4. By enlisting the support of influential men in the community.
5. By promoting the ideals that constitute true patriotism.

II. We also urge that every young person individually do all in his or her power to likewise promote peace.

1. By promoting the principles of peace, as teachers of both church and day school.
2. By earnestly praying for it.
3. By establishing personal conviction.

We furthermore believe that the above recommendations will be accepted by every organization and young person as a vital part of our Christian service.

Committee: Georgia Brown, John Eberly, Galon Miller, Walter Rickard.

WHEN THE WHOLE CONGREGATION WAS CONVERTED

"Now therefore we are all here present before God, to hear all things that are commanded thee of God." Acts 10:33. Did ever a preacher have a better congregation to

preach to? No wonder the Holy Ghost fell on all them that heard the Word. The whole congregation were converted. I would like to hear from every preacher that has had such an experience.

I remember hearing of one or two cases beside the one above referred to, but only one in modern times. Bro. D. P. Sayler and Bro. John Umstead once had such a blessed experience. They had an appointment to preach at a certain schoolhouse one evening. It turned out to be a bad rainy night, and but one lone wayfaring pilgrim was there to greet them. Sayler said: "I'll not preach." So the service fell upon Bro. Umstead. And the lone man who constituted the audience was converted. In speaking of this, afterward, Bro. Sayler said: "I'll never again refuse to do my duty; for Bro. John preached that night and converted the whole congregation."

It is a reminder of the Samaritan woman at the well, by whom the whole city of Sychar was wonderfully roused up. That one conversion produced wonders there. The "mustard seed" became a fruitful tree; and, if I am correctly informed, the result of Bro. John Umstead's sermon that rainy night produced refreshing showers of divine grace upon the church in after years.

Sometimes, only a word, "fitly spoken," may be the "mustard seed." The small and attentive congregation is more promising, very often, of good results than the crowded house. Two or three, and Jesus! A few earnest hungry souls, and manna! A blessed 12, or more, full of the Spirit; and you will have gratifying results. "All there to hear all things that are commanded thee of God," and you have an ideal congregation, the very presence of which must inspire you with an unction that will enable you to wield the sword with wonderful energy and power. Like Paul you can say: "The Lord is my Helper, and I will not fear what man shall do unto me."

In weakness there may be divine strength. One, with the Spirit of the Lord, is a vast majority; 300 with a trusting Joshua to lead them whipped a whole nation of Amalekites. Elijah swept idolatry off the board at Carmel with the divine sword, and a very refreshing shower of rain revived the parched land. Do not be discouraged. Trust the Lord and plod on.

J. L. Switzer.

Carterville, Mo.

DISTRICT OF OREGON

The Sunday-school, Ministerial and District Meeting will be held in the Portland church Aug. 17-21. Sunday-school Meeting, Sunday, 9 A. M.; Ministerial Meeting, Tuesday, 9:30 A. M.; District Meeting, Wednesday, 9 A. M.

Sunday-school and Christian Workers' Convention, Sunday, Aug. 17. 10 A. M., Sunday-school. 11:15, Sermon, Finding My Hero.—Ezra Flory. 1:30 P. M., Address, The Bible.—E. M. Studebaker. The Junior Sunday-school.—Mrs. W. T. Pratt. The Value of the Daily Vacation Bible School.—Ernest Root. Great Teachers of the Bible.—Ezra Flory. 7 P. M., Musical Program. Sermon, The Foes of Spiritual Power.—Ezra Flory.

Hiram Smith.

Grants Pass, Ore.

IN MEMORY OF SAMUEL LECKRONE

Death is sad, but when we try to record the death of our loved ones, especially the death of one who has lived long among us and has so effectively administered to our spiritual needs, the task is a sadder one because the loss is more keenly felt.

Samuel Leckrone was born in Perry County, Ohio, April 29, 1848. He was the eldest of twelve children born to Daniel and Sarah Leckrone. He married Mary Henricks Oct. 23, 1870. There were two sons and four daughters, all of whom are members of the Church of the Brethren. In September, 1874, he with his family moved to Kosciusko County, Ind., where they have since resided.

He became a member of the Church of the Brethren June 2, 1869. On Aug. 24, 1876, the Eel River church elected him to the ministry and he was ordained to the eldership Dec. 24, 1881. Over this same congregation he presided for thirty-two continuous years and for its welfare he labored faithfully. In addition he had the care of several other congregations.

For him service was joyous and sacrifice a pleasure, as he so efficiently shepherded his flock. He baptized a number of people and solemnized many marriages. When families were broken by the hand of death he would comfort them. When wanted in the home of the sick he would willingly go and anoint not a few. In all these varied lines of work there was no day too stormy or cold, nor was the night too dark and gloomy for him to attend to his duty.

He was a man of cheery, kind disposition, able to impart strength and life wherever he went. In the home he was loved by all and was ever able and willing to give to his family the things worth while. Those of us who visited him in his home were made the better by being there.

For some years on account of continued illness and in-

termittent suffering he has been unable to attend the church services regularly. He suffered without complaint and always looked forward through this vale of tears towards the land of everlasting sunshine. Several times during his sickness he called for the anointing in which service he received much joy and strength. In his affliction which was very distressing at times he manifested the Christlike spirit.

He entered into rest June 13, 1924, aged seventy-six years, one month and fourteen days. He leaves his wife, six children, eighteen grandchildren, four brothers and three sisters.

Services at the Eel River church by Bro. Geo. Mishler, assisted by Bro. J. H. Wright and Bro. Amos Freed. Burial in the near-by cemetery.

Laura Miller.

North Manchester, Ind.

IN MEMORY OF ELD. ELIAS SMELTZER

Elias Smeltzer was born near Arcadia, Ind., Feb. 27, 1852, and died near the place of his birth July 3, 1924, aged 72 years, four months and four days. He married Martha Jane Kinder April 8, 1875. There were three sons, one of whom died in infancy.

He with his wife united with the Church of the Brethren in 1876. In 1883 he was elected to the deacon's office and a few years later to the ministry. In 1893 he was advanced to the full degree of the ministry. He served his home church a number of years as elder, and also held that position in several adjoining congregations. In 1912 he made a trip to Palestine and en route visited other foreign countries. He was able to converse interestingly concerning his travels in Bible lands, and to compare conditions with prophecy of the Scriptures.

He leaves his wife, two sons, three grandchildren, three brothers and two sisters. The funeral, which was largely attended, was held in the Arcadia church by Eld. L. T. Holsinger, assisted by Eld. I. B. Wike.

Sarah Kinder.

Arcadia, Ind.

IN MEMORY OF BRO. A. J. WINE

A. J. Wine was born in Rockingham, Va., on June 18, 1855, and died at the home of his son, L. F. Wine, Arlington, Texas, May 12, 1924.

In 1870 he united with the Church of the Brethren and the interests of the church always came first to him. He never stayed away from God's house and was truly a servant of the Lord.

He was married to Lydia C. Flory Oct. 21, 1880; she preceded him June 2, 1897. To this union were born three children who survive. In 1890 he was elected to the deacon's office and in 1901

to the ministry. He had charge of the Ft. Worth church which he served faithfully until his health failed. When the church was moved to Ft. Worth from Laguna there was only a handful of members and our church was not known. Sometimes things looked very discouraging, and the members talked about locking up the church. Bro. Wine did not see it in that light, but worked faithfully on, never murmuring. He was always in his place preaching and teaching God's Word. Our little church has grown wonderfully under his leadership, and we miss him greatly, but he has gone to receive his reward which he truly deserves. Services by Bro. W. G. Horner. Burial in Nocona cemetery.

Esther Pearson.

Ft. Worth, Texas.



MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brallier-Shumaker.—By the undersigned, in the Pittsburgh Church of the Brethren, June 11, 1924, Bro. J. Merle Brallier and Sister Stella Shumaker, both of Pittsburgh.—C. Walter Warstler, Pittsburgh, Pa.

Bucher-Gochenauer.—By the undersigned, at his home residence, June 7, 1924, Mr. Frank Bucher, of Silver Lake, Ind., and Sister Effie Gochenauer, of Laketon, Ind.—T. D. Butterbaugh, North Manchester, Ind.

Butterbaugh-Stoneburner.—By the undersigned, at the home of the bride's parents, June 29, 1924, Bro. Delbert Wright Butterbaugh, of Chicago, Ill., and Sister Clea Mae Stoneburner, of Warsaw, Ind.—T. D. Butterbaugh, North Manchester, Ind.

Mason-Dauterman.—By the undersigned, at his home, April 10, 1924, Bro. Wendell I. Mason and Sister Edna M. Dauterman, both of Chicago, Ill.—Gilbert Wilson, Chicago, Ill.

Will-Kimmel.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Albert Kimmel, Berlin, Pa., Mr. William Will and Miss Luella Kimmel, both of Berlin, Pa.—C. Walter Warstler, Pittsburgh, Pa.

FALLEN ASLEEP

Bollinger, Bro. Ozias B., son of Rev. Benj. B. and Elizabeth (Kurtz) Bollinger, born in Stark County, Ohio, died at his home in New Paris, Ind., July 7, 1924, aged 57 years, 7 months and 3

days. At the age of twenty he moved with his parents to Michigan, where he grew to manhood. In 1889 he married Nettie Eaton. There were five children, two of whom preceded him in childhood. He spent most of his married life near Shipshewana, moving to New Paris, Ind., about four months ago. He united with the Church of the Brethren in 1912, remaining a faithful and consistent member. Services at the Brethren church at Shipshewana by the writer. Burial at the Howe cemetery.—Geo. S. Sherck, Middlebury, Ind.

Connelly, Bro. Samuel, died at his home at White Oak, June 11, 1924, of pneumonia, aged 59 years, 6 months and 4 days. He was a member of the Church of the Brethren for a number of years. He is survived by his wife, four sons and two brothers. Services at the Manheim house by the home ministers. Interment at Kreiders cemetery.—Susan M. Gible, Manheim, Pa.

Fausnacht, Bro. Samuel S., died July 16, 1924, at the home of his niece, Mrs. Martin Ebersole, of general debility, aged 76 years, 8 months and 17 days. He united with the Church of the Brethren, being baptized with his wife, May 1, 1887, by Elder S. R. Zug, in the Chiques church, Lancaster county. Sister Fausnacht died several years ago, after which he came to Hershey (Spring Creek). He was the last of a family of nine children. His body was interred at the Chiques Hill cemetery. Services at Hershey, by Bishop Noah Rissler of the Mennonite Church and Brethren F. S. Carper and John C. Zug.—Mary Baschore, Hershey, Pa.

Garber, Reuben, born in Frederick County, Md., died at Sapulpa, Okla., July 12, 1924, of senility after an illness of three weeks, aged 85 years, 4 months and 15 days. April 28, 1870, he married Eliza Jane Millard, who preceded him five years ago. He leaves one son, five daughters, eight grandchildren and seven great-grandchildren. He was a consistent member of the Brethren Church.—Olive E. Garber, Sapulpa, Okla.

Gardner, Susie E., daughter of Andrew and Elizabeth Kintner, was born at Sherwood, Ohio, and died June 10, 1924, aged 63 years, 9 months and 25 days. She was married to John Bishop on Feb. 23, 1880. To this union were born three children. Her husband died Sept. 23, 1888, followed two weeks later by their son Edward. Nov. 4, 1893, she was married to Albert Gardner and resided in this vicinity ever since. She leaves her husband, one son, one daughter, six grandsons, four granddaughters, one sister and three brothers. At the age of fifteen years she united with the Church of the Brethren; she has lived a consistent Christian life. Services by Eld. John Flory, assisted by Eld. Jacob Flory.—Jennie J. Flory, Defiance, Ohio.

Graybill, Bro. Henry, died at the home of his sister at Penryn, June 28, 1924, of cancer of the stomach, aged 84 years, 3 months and 22 days. He was a member of the Church of the Brethren for some years. He is survived by one son and a daughter. Services at the Manheim church by the home brethren. Interment at Earhart's cemetery.—Susan M. Gible, Manheim, Pa.

Graybill, Sister Ida W., died at the home of Samuel Witters, near Akron, June 2, 1924, of complications, aged 48 years, 7 months and 9 days. She was a consistent member of the Church of the Brethren for many years. She is survived by her aged father; her mother preceded her four years ago. Services at the Graybill house by the home ministers. Interment in the adjoining cemetery.—Susan M. Gible, Manheim, Pa.

Kirk, Olive May, was born June 21, 1883, and died June 16, 1924, at Wichita, Kansas. She was the daughter of Brother and Sister D. M. Long, of Nickerson, Kansas. She leaves two daughters, her father and mother, three sisters and one brother. Services at the home of her parents. Interment in the Salem cemetery.—Earl M. Frantz, Nickerson, Kans.

Kuns, Floyd Augustus, born in White County, Ind., died at his home in Garden City, Kans., July 13, 1924, aged 60 years, 4 months and 12 days. He suffered for nearly eight years with cancer of the liver but bore his suffering with Christian fortitude. He united with the Brethren Church in 1891 and lived a faithful Christian life. He served as a deacon and also superintendent of the Sunday-school for a number of years. He was anointed a few weeks before his death. He leaves his wife, three sons and one daughter; one daughter preceded him.—Edith Weaver, Garden City, Kans.

Marton, George Samuel, died at the home of his son, Pittsburgh, June 15, 1924, aged 84 years. He was helpless for many years. Four years ago, at the age of seventy-nine, he gave his heart to Jesus and received baptism at the hands of the writer, who also conducted the funeral from his late home. Burial in the Mt. Royal cemetery.—C. Walter Warstler, Pittsburgh, Pa.

Mathos, infant child of Brother and Sister Chas. Mathos, died June 14, 1924. Burial was made in the Harren Hill cemetery. Services by the writer.—C. Walter Warstler, Pittsburgh, Pa.

Nicholson, George, died at the home of his daughter, in Seymour, June 14, 1924, aged 52 years. Death followed a week's illness from lockjaw which resulted from an injured finger. He married Ella Gasset in 1896. To this union one daughter was born. His wife died in 1897. In October, 1904, he married Mamie Rockey. There were three daughters and one son. Beside his wife and children he leaves two sisters and one brother. Services at the Christian Church at Redding by Eld. M. Smeltzer. Burial in the cemetery near by.—Catharine Smeltzer, Seymour, Ind.

Ross, Robert, son of George and Hannah Ross, born in Clark County, Ohio, died at his home near Sidney, Ind., July 9, 1924, aged 80 years, 6 months and 24 days. He married Susan Snell Dec. 31, 1868. There were three sons and one daughter, all of whom survive with the mother.—A. W. Ross, North Manchester, Ind.

Schubert, Troy D., died July 3, 1924, aged 36 years, 6 months and 22 days. He moved from Ohio to Payette, Idaho, in 1904, with his parents, L. C. and Alice Schubert. He married Edna D. Eby June 14, 1911. He is survived by his wife and five children, his father and mother, one sister and three brothers. He was a faithful member of the church for fifteen years and was elected to the deacon's office. Services by Bro. R. A. Montz, assisted by H. A. Kauffman and D. J. Wampler.—Rudy Kauffman, Fruitland, Idaho.

Shreckhise, Bro. John Daniel, died within the bounds of the Pleasant Valley congregation, of cancer, July 12, 1924, aged 37 years, 8 months and 2 days. He had been a great sufferer for several months. He leaves his wife, six sons and one daughter, his aged mother, three brothers and two sisters. Services at the Pleasant Valley church by Elders Peter Garber and S. D. Miller, assisted by Rev. David Glover. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Shull, Phoebe, nee Holman, born in Payette County, Ill., died July 2, 1924, aged 24 years, 6 months and 16 days. She was married to Geo. M. Shull and to this union were born seven children. They moved to Girard in 1919 and in 1920 united with the Church of the Brethren, to which she remained faithful. She leaves her husband, one son, three daughters, a stepmother, one sister, four half-sisters and four half-brothers. Services by Bro. O. F. Shaw at Girard. Interment in Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

Shultz, Nelson Lamar, son of Bro. Arthur V. and Sister Chloe C. Shultz, was born in New Paris, Ind., May 20, 1910, and died in Chicago, Ill., July 18, 1924, of cancer of the stomach, aged at the age of twelve years, being baptized on Easter Sunday, 1922. He trusted his Savior fully to the end and during his illness was willing that God's will be done with his life. After prayer at the home the body was taken to New Paris, where the funeral services were held in the Church of the Brethren by Eld. J. W. Lear, assisted by F. E. Mallott. He leaves a father, mother and one brother; a brother preceded him fourteen months previously.—F. E. Mallott, Chicago, Ill.

Natural Questions Answered Right

The bitter cry of many a deceived girl is "If I had only known"—The need is equally great for young men. The eager thirst for knowledge on the part of both young men and women, if not satisfied in right ways will lead to wrong doing.

The Self and Sex Series

Four Books to Men

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow

What a Young Boy Ought to Know

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird

Part II.—The manner in which the reproductive system is injured in boys by abuse. Part III.—The consequences in boys of abuse. Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to aid others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

What a Young Man Ought to Know

Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc.

What a Young Husband Ought to Know

Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys. The mother nature.—The wrongs of widowhood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

What a Man of 45 Ought to Know

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Four Books to Women

Condensed Tables of Contents follow

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young.—Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body.—Mothers dealing honestly with their children.

What a Young Woman Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The crisis in the girl's life.—Causes and cures for wrong physical conditions.—The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Young Wife Ought to Know

By Mrs. Emma F. A. Drake, M. D.

Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

What a Woman of 45 Ought to Know

By Mrs. Emma F. A. Drake, M. D.

Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

The Lowry Books on Sex Knowledge

PREPARING FOR WOMANHOOD, ... \$1.25

By Dr. E. B. Lowry.

This book has been written for girls from fifteen to twenty-one and it helpfully discusses health, home-making and everything girls need to know to become healthy, happy women. Every girl should have an opportunity to read this excellent volume, for it will greatly aid her in attaining her highest ideals.

WOMAN OF FORTY, ... \$1.25

THE, ...

Edith B. Lowry, M. D.

This is an important addition to the world-famous sex hygiene series of books by Dr. Lowry. It is a book of great vital interest to all women approaching middle age, for it gives the complete, reliable help they need on caring for the health.

YOUR BABY, ... \$1.25

Edith Lowry, M. D.

A complete handbook for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

BRETHREN PUBLISHING HOUSE

TRUTHS, ... 60c

By Dr. E. B. Lowry.

Talks with a boy concerning himself, presenting the facts of life development and sex in clear and chaste language. The book will be most helpful to boys from ten to fourteen years of age. "We wish it might be read by all the boys in the world."—Eclectic Medical Journal.

CONFIDENCES, ... 60c

Edith B. Lowry, M. D.

Talks with a young girl concerning herself, explaining the origin and development of life in chaste, clear language. "A sweet and wholesome book and we are glad to recommend it."—Y. W. C. A. Monthly.

HERSELF, ... \$1.25

By Dr. E. B. Lowry.

Talks to women concerning themselves upon the structure and care of their bodies. This book contains sex hygiene and truths that all women should know. "A book vitally important to every woman."—The Mother's Magazine.

HIMSELF, ... \$1.25

Dr. E. B. Lowry and Dr. R. J. Lambert.

Talks to men concerning matters of vital concern to themselves and their offspring. A chaste discussion written with scientific accuracy and clearness. "This is a storehouse of knowledge that should be in the hands of every man."—United States Medical Journal.

14 S. State St., Elgin, Illinois



THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance.

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 509)

Perry Rohrer. Our pastor, Bro. J. A. Robinson, has been giving a series of sermons on the general theme, "At the Crossroads," which are well worth hearing.—Edna Laughman, Pleasant Hill, Ohio, July 24.

PENNSYLVANIA

Akron church will hold their Harvest services on Sunday, Sept. 7, at 2 P. M.—David H. Snider, Akron, Pa., July 25.

Carson Valley. Our series of meetings which opened June 18 marked an important page in the history of our church. Bro. D. P. Haines, our evangelist, preached twenty-two sermons, two of which were illustrated. They were enjoyed very much, especially by the children. Every night a message direct from God's Word was given in such a plain, forceful manner that it convicted many. Nineteen were baptized, two reclaimed and one awaits the rite. We wish also to express our appreciation to the Leamersville, Hollidayshurst and other adjoining congregations for their help and interest in the way of song service and attendance which helped to make our meeting a success. Our Sunday-school has been well attended and is doing nicely. Delegates have been elected to our District Convention.—Mrs. Raymond Brubaker, Duncansville, Pa., July 28.

Conestoga. Our Harvest Home Meeting will be held at the Monterey house on Saturday afternoon, Aug. 9. In the evening Bro. Hiram Eshelman, of Mt. Joy, Pa., will begin a series of meetings at the Monterey house.—Amos B. Hufford, Bareville, Pa., July 28.

Conewago. Our Harvest Home services will be held at this place Aug. 9, 2 P. M.—Minnie Hostetter, Lawn, Pa., July 28.

Lancaster. June 22 the Harmony Quartet of Bethany Bible School favored us with a program of song. Bro. Van der Veen, superintendent, opened July 14, with an enrollment of eighty-six pupils. Sister Elraheth T. Raffensberger, of Litz, Pa., is the superintendent. Aug. 9 and 10 a local Peace Conference, conducted by the Friends, Mennonites and Brethren will convene in our church on Charlotte Street. We are looking forward to our series of meetings to begin Aug. 10, with Bro. A. C. Baugher, of Elizabethtown, Pa., evangelist.—Estella Prantz, Martin, Lancaster, Pa., July 22.

Reading.—On July 14 this congregation met in special council in order to complete work that had been started and not finished at our regular council. The writer had been ordained to the ministry, his work having been done during the last year under license granted by the church at this place. August 17 this congregation will again conduct its annual Community Meeting. In Dieter's words, along the Philadelphia Pike about seven miles out of Reading. Our elder in charge, Bro. D. W. Weaver, who has in the past been untiring in his efforts to make this meeting a success, is again on the job and promises to those who will attend a full day of good things. Elders Ralph Schlosser and G. Vernon Slawter as well as others will speak on live topics of vital interest to every Christian. This notice is given as a special invitation to any of our members in the Brotherhood who may be traveling in this section of the country to remember the above date and place, and arrange their itinerary in such a way as to enable them to be present at this meeting and enjoy the day with us. Adjoining congregations are invited to come and help make this occasion one of lasting benefit to all. Singers, bring your special songs; this is the place to have them shine. The young folks of Eastern, Southeastern, Southern and Middle Districts of Pennsylvania are particularly invited; everybody under 100 years is in this class. On Saturday evening Ed. John C. Zug, of Palmyra, Pa., commences to teach a class in vocal music at the Reading churchhouse. A large class is to be organized. The latent talent at this place will be developed for the future use of the church. On Saturday, all day, the Sunday-school at this place will have its outing at Mineral Spring Park.—Henry H. Moyer, Reading, Pa., July 29.

Rouzeville.—July 4 the annual outing of the Sunday-school was held in a woods near the church. There was a good attendance of members and friends. After all had enjoyed a bountiful meal together the rest of the afternoon was spent in singing and listening to short but excellent talks. Bro. H. P. Garner, wife and son, from India, were with us, and told of the India children. July 7 Bro. Garner spoke on the mission work, giving an idea of what they did while in India. July 20 Children's Day was observed. These services were postponed so that the Bena Vista camp girls might take part. Fifteen of the camp girls enrolled in our Sunday-school on July 6 and will remain with us until the opening of school, when they will return to their homes in Baltimore and Washington. We are glad for the spirit in which these girls enter into our worship each summer. Our children's services were well rendered and made most impressive at the close when two brothers and their sister gave their hearts to the Lord.—K. Mildred Baer, Waynesboro, Pa., July 20.

Roxbury.—Sunday morning, May 18, a representative of the Near East Relief gave us some very interesting information on this work. He had been in the field for over two years and told us things as he actually saw them. Our offering and pledges to this cause amounted to \$275. Sunday morning, June 23, Sister Elizabeth (Kosener) Blough came to us with a message in the interest of Juniata College. We always consider it a privilege to listen to her. Sunday morning, June 29, our pastor, Bro. Detwiler, spoke to us on religious education. He stressed the importance of securing religious education as well as secular education in order to be truly educated. We lifted an offering at that time towards scholarships at Juniata College. Many of our young people have the privilege of taking advantage of these scholarships. We held our Vacation Bible school two weeks, starting July 7. The total enrollment was 205. Sunday evening, July 20, the children gave a program under the direction of their teachers, consisting of Bible verses, Bible chapters, brief sketches and songs. Eight teachers were employed for their instruction, mostly home talent. Our pastor is away on his vacation at this time. However, he is putting in his time studying at Winona Lake at a Bible Conference. Several of our young people are at Camp Harmony Training Camp as representatives of our Sunday-school.—John P. Coleman, Johnstown, Pa., July 28.

Wooddale church has been very much revived and strengthened by a revival which began June 15, conducted by Bro. R. T. Hull and Bro. Paul Smally, song leader. Twenty-two came forward. The meetings closed with a love feast. We have a growing Sunday-school and the evening services are largely attended. We recently organized a Christian Workers' Meeting. The church organization has been completed, with T. R. Coffman, moderator. Off pastor, R. T. Hull, was unanimously chosen elder. Three deacons were elected and duly installed: Ewing Jones, Albert

Smith and Daniel Boyer.—Mrs. Ewing Jones, Mt. Pleasant, Pa., July 21.

VIRGINIA

Basic.—June 23 our Vacation Bible School began with an enrollment of about one hundred. It was indeed good to see the interest manifested. Much good we feel sure has been done. Our closing exercises were on Sunday evening, July 6. There was a full house to hear the interesting program rendered, which showed the training the children received. July 7 we met in council, with our pastor, D. B. Garber, presiding. We decided to get some new song books for the church. July 13 Bro. Byron Flory gave us an interesting talk about China missions, after which an offering of \$12.06 was raised for that work. We feel that this was beneficial to the whole church. Our work is moving along very well. Since our last report one has been added to the church by baptism.—Katie A. Garber, Basic, Va., July 21.

Burks Fork church met in council July 19, with Eld. S. E. Hylton presiding. Brethren E. A. Weddle and C. H. Hylton were elected delegates to the District Conference, with Sister Audna Hylton and Bro. S. H. Harman as alternates. We decided to have our Bible school the latter part of August. On Sunday following we met at 10 A. M. for Sunday-school, after which Elders Austin Hylton and Joel Weddle preached to a large audience.—Ethel Sweitzer, Floyd, Va., July 24.

Hollywood church met in council July 20, with Eld. L. B. Flohr presiding. Our delegates to District Meeting are Brethren Thos. Roberson and D. P. Quann; Harrison Sullivan and Melvin Quann, alternates. Our Vacation Bible School will begin about Aug. 4. An interesting Children's Day program was rendered at this place July 20.—Mamie F. Sullivan, Fredericksburg, Va., July 26.

WASHINGTON

Olympia church met in council July 22, with Bro. E. S. Gregory presiding. Five letters were granted and one was received. Delegates were elected for District Meeting, to be held at Seattle, Aug. 10-14. Sisters McNamie and Looney Elders Austin Hylton, alternates, E. S. Gregory and Sister Rench.—Mable Thomas, Olympia, Wash., July 24.

Wenatchee Valley.—July 17 the Cradle Roll superintendents gave a social for the mothers and babies. The affair was a real success. We now have ninety babies on our roll. Church Night is proving a marked success. The churchhouse on that night is surely a scene of activity, and we are looking forward to the time when the membership will be large. The Wednesday night service or Church Night as they now do the Sunday morning and evening services. It is then the graded Bible study classes meet and the Bible study prayer service is conducted. July 16 at the close of that service five more were received into the church by baptism. Several of our workers are expecting to teach in the union Daily Vacation Bible School which will be in session the next two weeks.—Mrs. C. R. Weiner, Wenatchee, Wash., July 18.

Whitestone.—July 19 our members enjoyed a very spiritual love feast. This is only the second communion service held here as we had no place large enough for the service. We were very glad for the visiting members who were with us. Seventy-three members communed, with Bro. Luther Shatto officiating. July 13 Bro. Shatto preached the examination sermon. Bro. C. E. Holmes talked to the members in the afternoon before the feast. July 20 Bro. Geo. Stearns gave us a stirring message from Luke 8.—Mrs. Freda Ries, Tonasket, Wash., July 23.

WEST VIRGINIA

Mountain Grove (Sandy Creek Congregation).—Bro. H. S. Will, of Dayton, Va., began a series of meetings June 15. He preached eighteen soul-inspiring sermons. Bro. Will is young in the ministry but he is a very willing worker and a good speaker. His services were greatly appreciated by all who heard him. The crowds were large and very attentive, and great interest was manifested. Eight stood for baptism and two were reclaimed. Seven were baptized and one awaits the rite. Many homes were visited. Bro. Will went from Mountain Grove to the Egdon congregation to engage in another series of meetings.—Lloyd Liston, Bruceton Mills, W. Va., July 9.

Seneca.—The work of the church is progressing splendidly here. The writer was called to the pastorate by the District Mission Board, and moved here in June. Preaching services are held at the two churchhouses—Onego and Evergreen—also at two schoolhouses, on Brushy Run and Timber Ridge. We also have a mid-week prayer meeting, Christian Workers' Meeting, a splendid growing Sunday-school, and a large singing class, at the central house of the congregation here at Onego. Bro. Harley Vance is superintendent of the Sunday-school, and the singing class is conducted by the pastor. The members are scattered over possibly one hundred square miles of rugged mountain country in the heart of the Alleghenies, along Seneca and North Fork Rivers. The work was started by some of the old brethren who rode horseback through the country years ago, preaching and baptizing. It was greatly built up by workers sent here for a summer by the District Mission Board, one of whom was Bro. Lester. There are vast opportunities for real Christian service here. No other minister of any denomination except one Mennonite brother lives in this whole district, embracing over 200 square miles. Our revivals began Aug. 3 at Brushy Run, followed by one at Onego two weeks later, both to be conducted by the pastor.—Edward K. Ziegler, Onego, W. Va., July 23.

ANNOUNCEMENTS

DISTRICT MEETINGS		Indiana
Aug. 10-14, Washington, at Seattle.		Aug. 31, Ladoga.
Aug. 12-15, Michigan, at Beaverton.		Sept. 7, Auburn.
Aug. 17-21, Oregon, at Portland.		Sept. 13, Topeka.
Aug. 20-22, Southern Iowa, Libertyville church.		Sept. 13, 7:30 pm, Oak Grove.
Aug. 26-28, Middle Missouri, Spring Branch congregation.		Sept. 20, Wabash, country.
Aug. 28, 29, Eastern Virginia, at Freecunion.		Sept. 21, 7 pm, Center.
Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Mondovi, Wis.		Sept. 27, 7 pm, Osceola.
Aug. 30-Sept. 1, Middle Iowa, at Panora.		Sept. 27, Yellow River.
Sept. 5, 6, Tennessee, Piney Flats.		Oct. 4, Pleasant View.
Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.		Oct. 11, 10 am, Pleasant Valley.
		Oct. 18, 5 pm, Pleasant Valley.
		Oct. 18, 7 pm, West Eel River.
		Oct. 25, 10:30 am, Buck Creek.
		Kansas
		Aug. 16, Osage.
		Maryland
		Aug. 17, Grantsville, Maple Grove house.
		Michigan
		Sept. 27, Harlan.
		Ohio
		Aug. 4, 7 pm, Canton Center.
		Aug. 16, 6 pm, Marble Furnace.
		Sept. 13, 7:30 pm, Painter Creek.
		Nov. 1, 6 pm, Painter Creek.
		Pennsylvania
		Aug. 17, Rockton.
		Tennessee
		Aug. 23, Central Point.
		West Virginia
		Aug. 16, Sandy Creek, Salem house.
		Aug. 23, Bethel.
		Aug. 30, Egdon at Maple Spring.

THE LOST BROTHERS OF THE ALLEGHANIES

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

EVERY MEMBER

should have a copy of the

Full Report of the Annual Conference at Hershey

This contains the full discussions of the questions brought before the Conference and much better than the Minutes gives the trend of thought of the Church on these questions. So every one who wishes to know what the Church is doing or where it is going will want to have and study the Full Report.

PRICE 50c POSTPAID

Brethren Publishing House
Elgin, Illinois

Christian Workers' Booklet

July to December

Each six months sees an increased interest in the Christian Workers' Society. The General Secretary is planning some interesting things. These booklets contain not only the topics, but a good outline to follow, and will be of assistance in working out a program. Each member should have a copy.

Price: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, \$1.25; 100 copies, \$2.

Send all orders to

Brethren Publishing House
Elgin, Illinois

GLAD SONGS

A new song book for the primaries and juniors in the Sunday School. It is just what you have been waiting for. Send your order now. With this collection to select from you will have no trouble to find a song appropriate to the occasion. While the book is intended especially for the children and the older girls and boys, it also contains a number of the standard hymns. Many of the children's songs are such as have stood the test, and the new songs possess such merit that they will prove equally usable and helpful.

Some of the subjects represented are as follows: Prayer, praise, Easter, Christmas, temperance, patriotism, children's day, rally day, welcome, cradle roll, missions, offering, motion songs, closing. One hundred and fifteen songs. Price, single copy 35c; per doz. \$3.60; per hundred \$25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., August 16, 1924

No. 33

In This Number

Editorial—

For the Honor of Our Country, ...	513
How Does Much Telling Affect You?	513
If We Keep Telling Them, ...	513
The Possibilities in Thrills, ...	513
Among the Churches, ...	520
Around the World, ...	521
The Quiet Hour (J. H. H.), ...	521

Our Forward Movement—

A Lack of System, ...	517
Record of Giving—Middle Indiana, ...	517

General Forum—

The Preacher's Son (Poem), ...	514
Learning to Serve, By D. C. Reber, ...	514
Religious Education—Chapter 3, By Ezra Flory, ...	514
Christian Education, By Ida M. Helm, ...	515
Able to Comfort, By Paul Mohler, ...	515
The Glory of the Woman, By J. H. Moore, ...	515
How Mobilization Day Is Being Opposed, By J. M. Henry, ...	516
Join in Prayer for Revival, By J. M. Blough, ...	516
Christian Love—Part 2, By Nathan Martin, ...	516

The Pastor's Study—

Seed Thoughts for Young Christians.—Lesson 9, By G. K. Walker, ...	518
The Pastor's Reward, By H. L. Harisough, ...	518
Christ the Wonderful as an Ideal for Youth, By Lucile Sherek, ...	518
Teaching Peace, By Eleanor J. Brumbaugh, ...	518
Where Is Your Bible? By G. C. Carpenter, ...	518

Home and Family—

Overwork (Poem), ...	519
Some Old Sanctuaries, By Oma Karn, ...	519
The Lord in Our Clouds, By Edyth Hillery Hay, ...	519
I Become What I Wish for Another, ...	519

...EDITORIAL...

For the Honor of Our Country

FEAR that the national security would be imperiled is one of the two chief reasons for the halting progress toward the disarmament ideal. The other is the feeling that the national honor would be in danger. What would keep other nations from insulting us at pleasure if we were not in position to demand apologies and back up the demand with force? Would it not be most humiliating and degrading just to be obliged to sit still and take it?

As for the first question, if we treat other nations decently their own sense of honor will keep them from insulting us. And if by any chance some nation should, without just cause and wantonly, trespass upon our dignity, that would detract nothing from our honor, but it certainly would from that of the offending nation. The honor of a nation, as of an individual, is affected for good or ill by what the nation itself does, not by what other nations do.

The notion that if a nation does not fight when it is treated unjustly, its honor will suffer damage, is exactly as stupid and senseless as the corresponding notion in the case of individuals. And that bit of medieval idiocy is rapidly passing, thanks to the growth of intelligence in the human species. The formal duel, as a method of defending personal honor, has gone, and the informal fist fight is scarcely regarded any more as a satisfactory method of determining whether a man is or is not a liar.

Some weeks ago reference was made on this page to a particular instance of this which had come within the present writer's knowledge. A prominent business man had defended his honor by the method of physical violence. His own feeling about it afterward along with the general sentiment of the community was a fine testimony to the progress of the people's thinking in this matter.

Now what is coming to be recognized as beneath the dignity of single individuals is just as truly beneath the dignity of a hundred million of them. Consider for a moment how utterly irrational it is to try to establish one's honor by a contest in strength or skill. Honor is a question of morals purely and neither physical alertness nor mental ingenuity can have anything to do with

it, except as these are fostered by upright living. But a perfect scoundrel in character may easily have the advantage in both muscle and brains and his readiness for a fight proves nothing at all as to the right in the question in dispute. And the case is not altered one whit when a whole nation is involved.

"Probably we have merely insulted Santo Domingo and not really harmed her. The harm of such an experience is reaped by the doer, not the donee." We read this in *The Independent* just this morning.

As to the facts connected with the American occupation of Santo Domingo a few years ago, about which there has been much criticism published, we know as little as most readers of this paper, probably. We pass no judgment on it. But the foregoing quotation is a splendid corroboration of the truth for which we are contending just now. If one nation does insult another, it is the honor of the former that is injured. The only concern of the latter need be to take care that it does nothing worthy of such treatment.

This whole idea of defending the national honor by some sort of violence to the offender is so manifestly absurd that one has to look around a little to discover why it has ever had any standing. But the basis of it is not hard to find. At its worst it is simply the natural desire of the carnal nature to retaliate. At its best it is the desire to avoid the appearance of acquiescing in injustice. This last is a worthy sentiment and the only thing wrong about it is the method chosen to give it expression. A nation as well as an individual ought to feel resentment and indignation against injustice, but to express this by the methods of brute savagery is belittling to its dignity and a reflection upon its honor rather than a defense of it. If the offending nation refuses to listen to reason and make the proper retraction, an international court should render judgment. In the absence of such a court of appeal, a calm and respectful protest setting forth the facts and the evidence, appealing thus to the conscience of mankind, and leaving the matter rest there, would be a much better vindication of the nation's honor than a resort to war. "Too proud to fight" could find a good application in such a case.

We believe in standing up for the honor of our country. We despise cowards, slackers, mollycoddles, spineless jellyfish and the whole tribe of so-called humans with cotton strings where backbones ought to be. That's why we wish America had courage enough to do the really brave thing and lead the world in the way of peace.

What an everlasting crown of honor that would place upon her head!

How Does Much Telling Affect You?

"YE know this, my beloved brethren," James said, but he told it to them again anyhow. Similarly Paul said, "Ye have no need that I write unto you," but he kept on writing just the same. They had no need, so far as concerned their knowledge of the fact. Yet they did have need, that they might the more surely be stirred to action. It takes more than information to get things done. It requires decision, and after that it requires the actual executive volition.

This is why we have to be reminded so often. We know enough now to right most of the wrongs of the world, but lacking the urge to act on our knowledge we shall have to be told yet many times more. Bringing the same fact to the attention again and again increases the weight with which it bears down on the impulse to act. And at last it gets so uncomfortably heavy that we really begin to move.

Provided, always, that we are sincere in our professed devotion to truth and the will of God. If that

is not true of us, then repeated reminders only increase the callousness of the soul, and make our spiritual death more swift and sure.

Which way is it tending with you, brother? Are you getting more "sick and tired" of having your duty held up before your eyes, or are you about to be stirred into doing something in behalf of the Kingdom?

If We Keep Telling Them

It is the endless repetition of the attack that counts. The dropping of the water finally wears away the stone, as you may have heard.

So truth, if it keeps up its incessant hammering, slowly chips away the hard rock of unbelief. We must expect it to be a slow process when this unbelief is made up of such unyielding factors as age-long tradition and widely-prevailing prejudice. But even these will weaken and fall apart at last.

Then let us keep right on. The Christian way is sound. The principles of Jesus are not only beautiful; they are sensible. It is the highest wisdom to accept them. Love is a stronger bond of peace than fear.

To make others like you is better diplomacy than to make them afraid of you. If the present Secretary of War doesn't know this, some one of his successors will. And the word will get around to the senators sometime too.

The Possibilities in Thrills

Two bright boys with an abnormal and diabolical thirst for adventure kidnapped and killed another boy, son of a rich neighbor. They wanted to know how it would feel to put through an exploit of that kind. Incidentally they would have some extra pocket change and, by covering up their tracks so carefully as to escape detection, they would confirm their suspicions as to their own identity: the age of the superman was dawning; they were the first specimens. No claims of ordinary members of the human race could stand against the interests of the new science.

It seems strange that these explorers in emotional psychology took no thought to record for future study the most interesting phase of their experiment: how it feels to be the victim. What a tempting field of inquiry that would be! To be invited by casually passing neighbor boys to a ride and then to be set upon without warning by these kind-hearted chums and beaten and choked into insensibility—surely there must have been a brief moment or two of shocked surprise at such sudden and savage treachery which, if measured and sealed up or mounted or embalmed or otherwise preserved, would be of incalculable value to the super-scientific investigators of the new era!

Or, to build on sure foundations and eliminate all possibility of waste of life substance, why not test the range and reach of human emotion in bringing blessing and happiness to weak and downtrodden creatures? There is a vast deal of evidence to the effect that nothing equals this for deep and lasting thrills. It is the testimony of all who have ever tried it. But very few have gone beyond the outer edges of this great field. Just enough has been done to hint at the hidden possibilities. The banishment of wretchedness due to ignorance, poverty and superstition, the establishment of brotherhood and friendliness in the place of hatred and suspicion between the nations, the removal of fear and guilt and remorse from human hearts everywhere and placing in their stead, the peace and joy of the Gospel of the Son of God—all this is waiting on the supreme psychological experiment, a broad and deep adventure into self-dedication to world-wide human need—the greatest of all thrills.

GENERAL FORUM

The Preacher's Son

The preacher's son! Eyes off him, please!
Away with all your dignities!
A boy's a boy, despite the coat
And collar 'round his father's throat.
Drape not his childhood days in black,
Nor whisper things behind his back.
Nor write for him a sterner code
Than other children down the road;
Steal not from him one hour of fun
Because he is a preacher's son.

Why do you watch the preacher's boy
And censor his brief time of joy?
Why shake your heads and gravely say
His child should walk a narrower way
Than yours or mine? When mischief breaks
We smile at other boys' mistakes;
Others from grim perfection fall
And no one mentions it at all,
Yet at some petty wrong he's done
The world exclaims, "The preacher's son!"

So for the preacher's boy I plead—
Grant him a normal life to lead.
Young, full of life, is he, and vim,
Do not expect too much from him;
Let him be free to romp and play
And be a boy with boys today.
Do not with a censorious eye
His petty failings magnify;
The days of youth are swiftly done.
Don't spoil them for the preacher's son.

—Edgar A. Guest.

Learning to Serve

BY D. C. REBER

THE educational ideal characterizing the twentieth century thus far is social efficiency. The visible or invisible motto of educational institutions is: "Educate for efficient service." Fitness for such a service presupposes a period of training extending over an ever-increasing number of years. The quality of the service is usually dependent upon the extent of the preparation.

Young people are frequently impatient to bide a period of training sufficiently long to insure a life of success. In schools they seek the short courses which necessitate a small outlay of capital and insure early returns on their investment. This they will discover sooner or later to be a mistake. By way of illustration and comparison, it may be noticed that God uses six months to grow a squash but he requires a century to produce an oak. The relative worth of the two justifies the wisdom of the difference in the time used. A four year high school course is coming to be regarded as a minimum general preparation for the trades. Those wishing to enter a profession need from seven to ten years' additional training to enable them to render a quality of service commensurate with their opportunities and responsibilities. The world can easily afford to wait until our worthy young men and women have secured adequate preparation; for it needs no one's services before the individual is thirty years of age.

Conspicuous examples of thorough preparation before entering upon life's service are Plato, who is said to have been a pupil of Socrates for twenty years; Aristotle, who for a score of years was a pupil of Plato; and Jesus Christ, who devoted thirty years to preparation for three years' service. In the case of Plato, the period of formal study was supplemented by twelve years of travel. At the age of forty, he founded the philosophical school at Athens called the Academy, and died at eighty, having been a teacher for forty years. Aristotle, the acme of Greek intellectual attainment, devoted the first thirty-five years of his life to preparation and had a teaching career covering twenty-seven years. Moses, the law-giver of Israel and the founder of the Jewish religion, used eighty years in preparation for forty years of notable service.

Why is labor necessary? Men have imagined that work has been entailed on the human family as a consequence and penalty for the sin of the first pair in Eden. The curse resultant from that original sin is the

thorns and thistles, and the worry and care which such needless obstacles beget. The Hebrew Scriptures affirm that God having created Adam put him into a garden to dress it and keep it. And the Jewish nation throughout its whole history has honored industry. Paganism has always discredited toil. Idleness is honored by slavery.

The founder of Christianity said: "My Father worketh hitherto and I work" (John 5:17). Christianity exalts and honors labor. It teaches that toil is honorable and that there is dignity in labor. The carpenter's Son declared that men should serve one another, and that true greatness was based on the best service. Even he came not to be ministered unto but to minister (Matt. 20:28).

When then ought one to learn to work and serve mankind? There are fundamental necessities to be provided in order to sustain life. These are food, clothing and shelter. Since we brought nothing into this world, God has given us ability and strength to obtain these in four ways, viz.: As gifts of the producer; (2) by toil from nature; (3) by industry in manufacture; (4) by theft, violence or gambling. The weak and sickly are cared for by the strong and competent. Interdependence is the fundamental principle on which society rests. Society is essentially an organism in which each part has a function to perform to promote the existence of the whole. So each individual member of society is bound by the gifts of health, intelligence, capacity and opportunity to put into the world as much as he takes out of it. Better still, the world should be richer, better, and nobler for every Christian life.

Individuals are variously endowed by talents fitting them, if suitably developed, to perform various tasks. To make the greatest success possible and to make a worth-while contribution to his civilization, one needs to discover his capabilities, to find his calling, and to answer the design of his Creator by an intelligent choice of occupation. Whether it be a trade or a profession is not the main consideration; what is the heavenly Father's will for one's life is the all-important criterion. Many failures in life are attributable to misfits in occupations. Pupils in high school and college should have opportunities to pursue courses setting forth the advantages and handicaps of various occupations so they might choose their life work with reference to their capabilities.

Another important consideration in learning to serve is: Whom shall I serve?

"Once to every man and nation
Comes the moment to decide,
In the strife 'twixt truth with falsehood,
For the good or evil side."

The necessity for a decision early in life is imperative. "Choose you *this day* whom ye will serve." Turn away from idols and serve the true and living God. "Ye can not serve God and mammon." Having once made the noble choice to serve God, many other minor decisions of life's problems will be easily and correctly made in the light of the major decision.

The manner and spirit of service determine the quality of the same. Jesus Christ is the ideal Servant, whom all should imitate. He served humbly, wholeheartedly and unselfishly those to whom he so lovingly ministered.

Finally, consider the rewards of service. These may be briefly summed up in the words—joy, peace, rest, divine approval, undying gratitude. No more worthy and fitting memorial could be desired to crown a life-long Christian than these words: *A servant of the Lord Jesus Christ faithful unto death.*

North Manchester, Ind.

Religious Education

BY EZRA FLORY

In Five Chapters—Chapter III

An address delivered at the Conference for Rural Church Leaders held at Bethany Bible School Jan. 31 to Feb. 8, 1924.

VIEWED by the returns received on the investment, there is perhaps no institution in the world as efficient as the Sunday-school. But our investment has been too meager. The days are telling more and more that,

"he that provideth not for his own has denied the faith." We must take our task of religious education more seriously. The program is not one to be "played through."

More attention should be paid to *ends* and less to *means* and *methods*. We should settle the fact that no educational task is complete without its provision for moral and religious teaching. We must begin a campaign to eliminate the unnecessary features in our organization and program. We must correlate our work with the home, church, missions, recreation, Sunday-school, week-day schools, vacation schools, public schools, and all other functions looking toward the accomplishment of our defined aim. We need to cooperate with worthy efforts in our communities.

To accomplish this it will be necessary to strengthen our work "from below up." If Sunday-schools were business institutions with the necessity of showing a yearly profit, and were the pupils enrolled paid for in cash as the raw materials of a factory, most of our Sunday-schools would go out of business in a year—*bankrupt*. The only reason they do not go into bankruptcy is that they secure their raw material for nothing and are never required to make an accounting as to what they have done with it. Yet this raw material is the most precious stuff this world knows—*life*.

Leaders will find a ready response in a tactful effort to provide an adequate program and organization. The last decade has brought great changes in the emphasis on a new program of religious education. Surveys have been made and facts tabulated. Our people have read widely the best and most approved texts written by leaders in every field of worthy endeavor, and *having tasted the new*, they are able to bring out of their storechambers things *old and new*.

While we are trying to raise our standards we are not willing to neglect the masses of worthy teachers, parents and leaders who are doing excellent work in their localities and who are not able to reach the goals ever ascending and ever being stressed by leaders in some of the larger denominations. Elijah seemed to think his work accomplished when *one* great stroke on Mt. Carmel disposed of false teachers and when he ran before the chariot of the king into the city. He was much discouraged soon after when a woman threatened his life.

But God showed him that after his day there would be a successor who would be tender, living among folks, touching their domestic life and bringing his teaching to their firesides. Still other teachers would follow in a long line of succession for this task must be done, "Here a little and there a little," as the masses are able to respond.

What we need today is: (1) A vision of our Father, (2) A vision of humanity, (3) a program, (4) an organization sufficient to execute our program, (5) a will to serve.

This will call out many lines already begun, among which are: (1) An adequate program of leadership finding and training; (2) programs of worship, teaching and expression in every church so as to engage the ninety per cent of members now idle; (3) direction and supervision of our many young people; (4) reinforced Sunday-schools; (5) the extension of vacation and week-day schools; (6) a revival of home religion.

Any effort to build the details of a program will be inadequate unless provision is made for information, for worship, and for expression. A careful study has revealed the fact that Sunday-schools devote ninety per cent of the students' time and energy to gaining information, six per cent to worship and four per cent to expression. The C. W. and Y. P. devote ten per cent to giving information, fifteen per cent to worship and seventy-five per cent to expression. The Scouts and Camp Fire twenty-five per cent to giving information, two per cent to worship and seventy-three per cent to expression. The D. V. B. S. seventy-five to giving information, ten per cent to worship and fifteen per cent to expression. What folks are doing and what they like to do is part of the program and the auto for young people though unorganized is part of their program.

The road to a detailed program of religious instruction is long. It will have variations according to local coloring and circumstances. It will not be static but

progressive. It must therefore be directed by a competent committee who will provide a balanced ration for the entire church, taking into consideration the environment in which the members live. This committee will need to hold its objectives constantly before its eyes and to take frequent surveys in order to keep its bearings.

Elgin, Ill.

Christian Education

BY IDA M. HELM

THE best definition of education I believe I ever heard was given by Bishop Francis McConnell. He defined education thus: "The drawing out of the power of the life that is being trained." The teachings of both the Old and New Testaments attest the importance of the religion that came down from heaven and the necessity of inculcating it into the heart and life of the people by a process of education. The law given by Moses at the command of God makes religious education of children the major duty of parents. Parents were commanded to teach the Word diligently to their children. The Scriptures were to be written in their hearts.

We as followers of Christ can make education truly Christian only when the thought of God has become a vital power in the life of the teacher, for education is "caught as well as taught." The sowing of the good seed must be cultivated every day if we would reap a harvest of fine thinking, fine feeling and fine living.

Tremendous possibilities are wrapped up in education. Jesus made love more than half of the fundamental requirement of his whole teaching. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The Old Testament teachings put God in the central place and kept him there. Even in those days they knew that education takes time, that education begins at the mother's knee and that every word spoken in the hearing of the child tends toward formation of character; that as the days and years pass, education continues, that education ends only with life. The truth about God was to be remembered and brought to bear on every problem of life—that is, God was the central idea from which all others took color.

The Old Testament contributed a magnificent principle to the world in the idea of a moral God. If there are any thoughts or impulses or deeds that can not bear being brought to the test of such a God, all such thoughts, impulses and deeds stand condemned. The temple service was educational; it awakened the mind to the consciousness of the Father's house and presence. The church observances, its worshipers, its teachers, its ministers should stimulate the mind and strengthen the heart in right living and in faith in the true God.

Several years ago Judge Crain of New York induced the local Tammany Club of which he is a member to endorse religious education in the public schools. He says: "The superintending, directing and teaching staff of our schools do splendidly what they do, and they do all they are allowed to do." Under the present government of some of the States, public schools are compelled to teach the Bible; in other States it is prohibited. Judge Crain says: "No true educator in public schools or anywhere else can be content to have his work limited by hampering restrictions that permit the child to be taught geography but not about the God who made the earth; botany but not about the God who clothes the flowers; physiology but not about the God who made man; history but not about the divine providence in human affairs."

"To fear God is the beginning of wisdom, and to love him with all the heart the end of knowledge."

In choosing one's college he should choose a school which has real teachers in the faculty, and one which has a body of real students. To be real a teacher reproduces himself mentally, morally and spiritually in the life of every real student who studies under him. "Great is the power of a real teacher, but it scarcely

surpasses the power of a college friendship." Fortunate is the boy or girl who becomes a member of a college community in which noble traditions of campus life have become established.

Ashland, Ohio.

Able to Comfort

BY PAUL MOHLER

IN all the world there is no greater opening than for the man that is able to comfort "them that are in any affliction." Are you looking for service? Here is your opportunity. A world full of business and no competition!

Paul attributes the idea to "the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).

Evidently it is the will of God that the afflicted shall have comfort. He is the "Father of mercies and God of all comfort." The distressed are his especial care. It does not seem to accord with his plans to remove the possibility of distress from our range of experience, for "many are the afflictions of the righteous," but "Jehovah delivereth him out of them all." It is rather his plan to enable the righteous to endure, possibly as a demonstration of the power of his enabling grace. But that plan calls for comfort in affliction.

But how shall they be comforted? We say to our bereaved friends, "May God comfort you!" That is a good thing to say when it expresses a sincere desire for their comfort. Undoubtedly God does comfort those who turn to him with broken hearts. Undoubtedly he can enter in and bind up the wounds, can enable the weak, can support the failing. His Spirit has that faculty. He can enter the heart in his own mysterious way and abide there to comfort. But we can do something too.

If I were to undertake to comfort one who was afflicted physically, I should try to have him cured also. I should go farther than that. I should try to have him correct his living so as to insure good health. In the meantime, I should try to cheer him with the strengthening of his faith in the providence of God, with hope of a brighter future in this life and the life to come, and with evidences of love in tender care during his sickness.

Should I undertake to comfort one suffering from poverty, I should try to help him out of his poverty, but it would be a great mistake to do that alone. I should also strive to teach him to be strong to endure poverty. If I could help him into a life of faith and hope and love so strong that it made him indifferent to the affliction of poverty, I should be doing more for him than making him rich could ever do for him. That is the real work of the Comforter: to help men get a power within that makes them superior to all outside conditions, master of any fate, victorious over the assaults of the powers of the earth or of the air. That is the kind of comforter the Lord wants us to be, and that is what he is training some of us to be.

Notice how he trained Paul. He comforted him in all his afflictions that he might be able to comfort others with the same comfort. That looks practical, doesn't it? To comfort me so that I can comfort others is the best plan I know if I am to have any part in it at all. When I have found comfort for myself, I know the way to the Comforter for others. But the comfort was not all that was provided.

The affliction was provided also. "The sufferings of Christ abound unto us." "We were weighed down exceedingly, beyond our power, insomuch that we despaired even of life." "But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer." God did not undertake to train men without practical experience. He knows how to educate his teachers, how to train his workers. Paul had had much schooling that did not qualify him for this work. He was not qualified until after God had taken him in hand and put him through the course of experience. Some of us are taking that course now.

I am not at all sure that God told Paul why he was allowing him to be afflicted, any more than he is telling us. He may have just let him think it out. Paul was a good thinker after the Spirit had given him wisdom. I wonder how long he suffered before it broke in on him that he was just being trained as a comforter of them that are in any affliction. I wonder if he is just training you for that work now, and if he is training me? That might be worth looking into. It would change the entire aspect of our troubles just to know that the troubles were there for us to master by the indwelling grace of God, given to strengthen us in the inner man, maintain our peace, establish our faith, bind us to him for guidance, wisdom, strength, support and consolation, and all of this in order that we may be able to lead others into the same experience of victory over the world, the flesh and the devil.

Oroville, Washington.

The Glory of the Woman

BY J. H. MOORE

IN 1 Cor. 11:15 Paul says: "If a woman have long hair, it is a glory to her." In this chapter he sharply contrasts short hair and long hair upon the part of the women. For a woman to have short hair was considered immodest, unwomanly and in fact a disgrace. It was a mark of dishonor, and so regarded in all the countries of Europe and Asia where Christianity had been introduced and churches established. Custom, growing out of the fitness of things, had so strongly entrenched this consideration in the minds of the thinking people of both sexes that it was looked upon as a demand upon the part of nature herself. The short hair was a stigma, but the long hair a glory, and the longer the hair the more highly was it prized upon the part of the one thus favored and all her personal friends. Men reasoned, and so did women, that since nature had blessed the woman with long hair it should be looked upon and spoken of as a glory to her. In the way of beauty, attraction and charm it was one of her strongest and most highly prized assets. In a beauty contest it would add immensely to her claims. This feeling regarding the value of the woman's long hair was quite general among the Pagans of western Asia and Europe as well as among those who believed in the one true God, whether Jews or Christians. They felt that even nature herself had settled the matter of man wearing short hair and the woman long. To what nature taught they yet added the great force of custom, and long standing custom, too, at that, going back with them to the dawn of what they regarded as civilization, and the beginning of history. Against all of this there was no argument. We might say that sentiment in its favor was universal, and had become a fixed principle. No one, Christian, Pagan or Jew, knew or thought anything to the contrary. Paul did not have to argue the question. It was sufficient for him to say that the woman's long hair was a glory to her.

And so it has been all down through the ages. There has not been a century since Paul penned that remarkable statement, that the long hair of the woman has not been regarded as a glory to her. Empires have risen and fallen. Kingdoms have come and gone. All Europe, Western Asia, and later America have been stirred with nearly every phase of religious and political sentiment, and yet through all of those changes and agitations has come the custom, venerable with age, and honored by every class, that there should be a well defined distinction between the man and the woman in the wearing of the hair. The custom had become so well established that "all the king's horses and all the king's men" could not have changed it.

It is still a law of nature, custom and even of grace, that the long hair of the woman should be regarded as her glory. So far as we recall history this custom has remained undisturbed for nearly, if not quite, four thousand years. Madam Fashion has made many demands of the civilized woman. She asked her to endanger her health with tight lacing, to cramp her feet to the point of desperation, to wrap herself in furs during hot days of August and expose much of her deli-

(Continued on Page 522)

How Mobilization Day Is Being Opposed

BY J. M. HENRY

LAST week we tried to point out briefly how the *Mobilization Day* plans were coming to light. I think it is wise to keep informed what peace organizations and peace leaders are doing in opposing the military program. The letter of Mr. Frederick Libby, Executive Secretary of the National Council for Prevention of War, to President Coolidge gives a careful analysis of the far reaching baneful influence of *Mobilization Day*. This letter is quoted in full because of its significance, and reads as follows:

Dear Mr. President:

Permit me to thank you for your letter of July 23rd and to express my appreciation of your efforts to diminish the danger of war and to maintain unbroken America's friendly relations with the nations of Europe and the Orient.

I appreciate also the attention you give in your letter to the "National Defense Test." The storm of protest that is beginning to arise, which Washington papers have characterized as a "bombardment" of the War Department, shows that in this new military measure is felt to lie an issue that affects, not simply the approaching campaign, but America's fundamental policy in world relations.

May I, before going further, remove a misapprehension about the term "Mobilization Day"? This name was first used publicly in "The Army and Navy Register" of January 5 where, under the heading "Prospective Mobilization Day Maneuvers," it was announced that the "greatest peace time military demonstration in the history of the United States" had come one step nearer realization that week "when Secretary of War Weeks gave favorable consideration to the Mobilization Day plans on which General Staff Officers have been working for months."

The same name for the demonstration was used in a story given to Julius B. Wood by the War Department's Publicity Bureau over three months later and published in a copyrighted article in the "Chicago News" of April 11 which began: "America's greatest demonstration in patriotism and preparedness is set for September 12—Mobilization Day, as it is to be called."

The name therefore, if undesirable, was at least given to the day by its friends.

The opposition to this demonstration goes, however, far deeper than a name.

First, it is opposition to the theory that is implicit in the demonstration as to the way of achieving national security.

Multitudes of your fellow countrymen believe that wars are no longer victories for any nation and that consequently our only security lies in preventing war itself; that as a measure for prevention of war increasing a nation's military precautions tends only to precipitate the calamity it would avert and the only hope lies in cooperation with the other nations for the organization of the machinery of peace.

Secondly, it is opposition to what is termed the "bad psychology" of holding such a demonstration this year. If England or Japan, France or Italy were to announce such a "test" of its military machine at a time like this, the act would be regarded everywhere as bringing the world nearer another war. It is felt that a very different kind of demonstration is demanded of America—a continuous and unbroken demonstration of America's will to peace.

In the third place, this "Defense Test" is being opposed because it is recognized as a radical innovation in our national policy which has not been thoroughly considered by our people. The question is not that of maintaining our military status quo. The question is whether we shall without debate, in interpreting the very general provisions of the National Defense Act of 1920 reverse our traditional policy without regard to the influence of such a change upon our relations abroad. At a time when the great body of American public opinion undoubtedly favors our adherence to the World Court, it is felt that our War Department is, in effect, asking us to neutralize at its bidding the beneficial results of this prospective step towards world peace by taking a very serious step in the opposite direction.

Fourth, vigorous protest is being directed also against the militarizing tendency of this demonstration, and particularly its influence upon our youth. It is calculated to stir our nation's war spirit and, as it would seem, quite unnecessarily. Your Secretary of State said recently:

"So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power or possible combination of powers lies any menace to our security. There is no occasion to vindicate our proper authority, for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves for no one doubts it."

Now it happens that the very first announcement of a State program for the "National Defense Test" that I have seen,—that of the State of Maryland,—begins:

"An enemy is coming. . . . Within twelve hours after they get the signal to take the air, their armies can blanket the Atlantic Coast from Maine to Florida like swarms of locusts. . . . The country must use its mighty man power. Its men must spring to arms by millions. They must

drive the enemy out in man-to-man combat. They, with the organized branches of the 'one big army' will be asked to join in the big gesture that means, 'America is ready.'" (From news article in the "Baltimore Sun," July 15, 1924.)

Your letter states that the "National Defense Test" is intended to be a "non-militaristic" gesture. The Maryland Committee must have misunderstood its purpose. Such propaganda as this is the exact antithesis of what we all deem desirable for the youth of other countries,—of Germany, for example.

Fifth, the protest is directed against the restricted idea of patriotism that is being officially promulgated by the War Department in relation to this demonstration. "Every patriotic citizen," General Pershing said at West Point, and has said in substance also in official releases to the press, "will be expected to participate."

For the reason stated above, many patriotic citizens will not participate. They are ready to mobilize for peace. They stand behind you in your advocacy of the World Court. They will support you enthusiastically in effective cooperation with other nations. They will be a unit behind you when you call another Disarmament Conference to limit scout cruisers, submarines, naval personnel, and land and air forces. But they believe that the wise national policy for our country at this juncture is to avoid "National Defense Tests," and to express in concrete and practical forms of cooperation a spirit of audacious friendliness. They too count themselves patriots.

Sincerely yours,

Frederick J. Libby,
Executive Secretary.

Hon. Calvin Coolidge,
President of the United States.
The White House,
Washington, D. C.

Dr. Peter Ainslie, pastor of Christian Temple, Baltimore, Maryland, plans a group of 50 to oppose National Defense Day in Maryland. The citizens' committee that Dr. Ainslie is planning to organize will be composed of ministers and laymen. Political and economic organizations will be asked to support the following resolution:

Because of the awakening among the nations for better methods of adjusting international disputes other than war;

Because of the universal suspicion among the nations in consequence of the World War; and

Because of the Prussian custom of annual spring and autumn maneuvers of the whole military and part of the civilian population, which so aroused the suspicions of the European nations as to cause them greatly to increase their military appropriations during that period, and which was one of the natural factors in precipitating the World War;

Therefore, in full recognition of the necessity of army and navy practice at proper times as among other well-ordered nations, we protest against a general mobilization day, especially against mobilizing civilians and school children on September 12 as an unwise, unfriendly and un-American act, and we further petition Congress for the repeal of the National Defense Act and in its stead establish a day for an annual demonstration of international good will.

This resolution, or a similar one, could be sponsored by some wide awake leaders in our own church in their local community and serve as a means to promote peace sentiment. One significant weakness of our peace stand in the past has been the lack of an aggressive stand. It is time to act now and retrieve our too long standing (still). Write letters to the men in high office who take a stand against *Mobilization Day*. They appreciate the fact that the friends of peace are back of them. A friendly letter gives hope and courage.

New Windsor, Md.

Join in Prayer for Revival

BY J. M. BLOUGH

N. B.—August is the month of special prayer for revival in our church in India. Who will join us?

MANY Christian people all over the world are praying for revival, and this is cause for great thanksgiving. No doubt many in our own church are praying for the same thing. Why should we not all join in this grand service? All revivals have their origin in prayer, and we cannot hope for much revival until a volume of prayer is poured out incessantly at the throne of grace.

1. What Is a Revival?

A revival is a religious awakening, a renewal of spiritual life due directly to being filled and mastered by the Spirit of God. Its characteristics are complete consecration, devotion in worship, zeal in prayer, de-

light in Bible study, confession of sin and a turning away from all evil, fervent love among Christians, a passionate longing for the salvation of the lost, and consequent testimony and service in their behalf. Think of these characteristics in relation to your own spiritual life. "Be filled with the Spirit."

2. Is a Revival Needed?

Each one can answer this question by examining his own life and the spiritual condition of his own congregation. If we are Christians in name only, if we have lost our first love, if we long for pleasure and amusements more than the services of the church, if we neglect prayer and the reading of God's Word, if we do not contribute to the church and its missions, if we are careless about family worship, if we have no love for our neighbors, if we have no interest in soul winning, then surely there is need of a revival. What can the Spirit of God do with a Christian that is careless and indifferent to the things of the Spirit? Such a Christian must be revived.

3. Do We Want a Revival?

This is the most essential question. Would we rejoice to have a revival in our church? Do we really want it? If we do not want it, of course, we will not have it. Jesus says: "Ask and ye shall receive." If we want it we must ask for it. I am certain that what we need most is a revival. We have sufficient machinery and organization but what we need is the dynamic of heaven to drive it. Of course, we want a revival. *Our greatest need is the infilling and empowering of the Holy Spirit.* This is the remedy for cold and careless churches and for a lack of passion for souls, as well as for mission deficits. Now if we really want a revival we must be willing to pay the price for it. We must be willing to give up what is opposed to it; we must seek it and pray for it. Whatever it may cost us, let us earnestly desire and long for such revival among us.

4. What Must We Do Toward a Revival?

God is the Reviver; he through the Holy Spirit will bring revival in due time, but we must put ourselves into proper relation to him so he can do it. Christ could not do many mighty works in Nazareth because of their unbelief. Therefore we must believe that God wants us to be Spirit-filled, and that he will freely do it. We must yield ourselves completely to him and give ourselves to unceasing prayer that he revive us. Let the members of every church in weekly prayer meetings unite in definite prayer for revival. Then let there be prayer-bands everywhere made up of zealous souls who will give themselves to incessant prayer. Then let us expect a revival and pray: "O Lord, send a revival, and let it begin in me." This is our greatest need; so may all join with us in earnest prayer for revival. May God be praised!

Vyara, Surat, India.

Christian Love

BY NATHAN MARTIN

In Two Parts. Part Two

V. Whom Shall We Love?

LOVE is not an abstract emotion: it is a concrete reality. The real battle against sin is fought in the heart. Its manifestations are outward, open in words and deeds. No one can prosecute to a conclusion the test as to whether he loves until he is sure that there is not a created being on God's earth whom he would not freely and fully recognize as a brother man.

On every hand there are those who have failed in their resistance to sin and have fallen victim to their lusts and passions. They have not only failed to stand up in the dignity of man's rightful position, but they have actually proclaimed rebellion against God and all that is good. They are lost—lost to every good impulse. What is the Christian's attitude toward such? It can be nothing other than love. What a change would shock saint and sinner were the Master to appear among us and reach down to the poor and despised the hand which ministered to all.

Continue this examination. Do I love the Negro with his disposition to be trifling, and his disinclination to work? He whose realm a few years ago was the hut

(Continued on Page 524)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

A Lack of System

THE fact that the General Mission Board is again running so short of funds as to be near another deficit does not argue that the members of our church want to be indifferent to the commission of our Lord. Neither can we say that the lack of ability to finance the program is the ground of this shortage. This is evident by observing how well we provide for ourselves. It occurs to me that the real reason lies in the lack of systematic provision to properly finance the Lord's work. This, of course, is very serious as it manifests an indifference that is as dangerous as it is inexcusable. Several things are necessary if the church program is to be systematically and efficiently financed.

1. The local congregations must, through an efficient finance committee, proportionately budget the items requiring money to promote the church work. Here many churches fail. Very, very many have no adequate conception what amount of money will be required throughout the year. The individual members are woefully ignorant most of the time regarding the financial program and hence make no arrangement in advance to meet the needs. This is so unbusinesslike that one would suppose that to expose the method would serve as a sufficient spur to correct the same.

A church budget should be classified in two divisions:

Current Expense	Benevolence
Salaries	Missions
Fuel	Foreign
Light	District
Taxes	Ministerial
Insurance	Education
Interest	Religious Education
Sunday-school	Colleges
D. V. B. S.	Welfare
Revivals	Home for Aged
Representation at—	Literature
District Meeting	Doctrinal
Annual Meeting	Devotional
Advertising	Music
Printing	American Bible Society
Literature	
Repairs	
Love Feasts	
Charity	
Etc., etc.	

Both of these divisions of the budget should be worked out with care and concern. The quotas for the *benevolence division* will be furnished for the most part by the District and General Boards but the local church should enter them in their budget and pass up on them the same as she does the items in the *current expense division*. Each church should in business session agree to the budget as its part of financing the work of the Lord. It should be done gladly.

2. Now that the budget is made up and agreed upon by the church an Every-Member Canvass should be arranged. Surely each member of the church desires to do his full share in meeting this worthy obligation.

The Council of Promotion is just now having printed a Manual that should be in the hands of elders, pastors, finance committees and church solicitors. The leaflet will be off the press by the time this article gets into print.

Remember that this Canvass is not for the purpose of lifting an offering, but for the purpose of intelligently and kindly explaining the budget and soliciting cooperation in supplying the money required by the budget. Each member should subscribe an amount to pay throughout the year representing his full share of the whole amount. Now if each one would lay by a certain per cent of the net income to be known as "The Separated Portion" as an acknowledgment that the Lord owns all and man is only a steward, this pledge could be easily and intelligently made.

3. Now that the full amount of the budget is subscribed, the next step is to provide the best system of collecting the pledges. After years of experience with a number of systems I do not hesitate to say that the envelope system and weekly offering is the very best. It is best in most instances to have a two pocket envelope (Duplex). One end for the *current expense* money and the other for the *benevolence* money.

Giving should be as much an act of worship as sing-

ing and praying, and when we have the weekly offering it becomes easy to make it an altar service.

I have had objections offered by rural churches to this method. They say it is all right in the city where the pay check comes in at the end of each week or the end of the month but farmers' pay day comes but once or twice a year. The trouble here lies not in the frequency of the pay check but the neglect of the separated portion. Suppose a case. Here is a farmer feeding a bunch of hogs. He sells the hogs and if this farmer is a loyal steward he at once figures up the actual cost of putting those hogs on the market, subtracts that from the sale price and thus discovers the net income. As a steward he has already decided the per cent of the separated portion—it may be 10% or 25%. This separated portion is put to the Lord's account. The same transaction goes on at the sale of any and all farm products. In this way the share of the Lord will be the source of weekly supply for the weekly envelope. If this is managed faithfully it will be just as easy for the farmer member to pay every first day of the week as for the city member. This will require careful accounting but such a system will be better for the individual and also provide money for the Lord's work in a systematic manner. Of course, the individual who would rather rob the Lord than go to this bother or deny himself will pay no heed to this method. Right here, however, is the system that if put into operation, will settle the deficit question.

4. Now that every member is worshipping the Lord each Lord's day by an offering of his substance

taken from the "Separated Portion" this regular offering of money requires careful accounting and remitting.

If the church has one treasurer he should at least keep the two funds—Current Expense and Benevolence separated. I have been told of instances where the Current Expense fund ran short and the treasurer took out of the Benevolence fund to meet the deficit. An action of that kind is wrong. It is not only poor business policy but is a misappropriation of funds.

At the end of every month the amount that has been contributed to District and General benevolences should be sent to the respective disbursing treasurers in accordance with the per cent of their prorated share.

The expenses of both the District and General organizations are constant and if the churches would all establish a system of this kind, the funds would come in regular and constant. And when this system would be motivated by a genuine love and a fervent zeal for the cause deficits in District and world wide treasuries would be rare indeed. What is more, with such a system working in every church my prediction is that the promotion expense would be very much lessened.

I appeal to the overseers of congregations in regard to this matter. Pray and think through the four items in this program, i. e.: (1) Providing an ample budget for current expense and District and world wide benevolences. (2) Arranging an Annual Every-Member Canvass. (3) Install and popularize the "first day of the week" giving by using the duplex envelope and by faithfully teaching all your members to lay aside a per cent of income known as "The Separated Portion," say a "tithe" to start with, to be administered as a recognition of the sovereign rights of God and the obligation of man's stewardship. (4) That a faithful and regular accounting be made harmonizing with the intent of the donors.

Record of Giving—Middle Indiana

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
80	Andrews	\$ 309.60	\$ 239.50	\$ 179.53	\$ 34.00
140	Bachelor Run	304.24	385.45	316.53	491.10
55	Beaver Creek	20.50	40.55	3.50	83.57
106	Burnetts Creek	489.69	234.45	169.77	83.15
50	Cart Creek	15.00	8.00	29.00	63.63
66	Clear Creek	287.05	182.61	195.44	246.86
	Copper Creek		15.00	13.00	
64	Delphi	75.00	75.00	150.00	97.25
117	Eel River	150.90	158.10	177.04	263.97
250	Flora	1,134.90	619.20	472.15	852.01
100	Hartford City	14.93	124.75	3.00	
64	Hickory Grove	476.31	185.35	164.57	245.39
46	Huntington	883.00	336.98	155.05	77.15
234	Huntington City	526.64	283.00	721.44	1,139.88
51	Kewanna	18.05	2.00	10.17	5.00
22	Landesville	100.00	5.60	6.50	15.05
104	Logansport	40.00	197.40	93.30	19.00
143	Loon Creek	571.21	386.19	298.46	491.84
100	Lower Deer Creek	590.00	330.62	279.23	101.31
730	Manchester	3,859.44	3,791.60	3,432.19	5,366.92
154	Markle	432.25	341.96	122.31	93.60
276	Mexico	2,152.31	985.15	774.17	1,001.74
107	Monticello	166.25	160.60	61.95	274.98
37	Ogans Creek	75.10	21.35	71.50	82.05
138	Peru	283.72	379.00	237.91	210.86
117	Pipe Creek	428.50	644.54	639.11	749.39
107	Pleasant Dale	29.77	143.06	225.12	203.32
78	Pleasant View	453.91	104.30	426.38	178.11
120	Plunge Creek Chapel	528.22	422.40	175.75	99.29
55	Portland	2.35	38.37	28.00	116.94
63	Prairie Creek	8.00	28.70		5.00
128	Roann	102.80	93.99	38.43	58.42
208	Salamonie	1,242.75	909.94	432.59	495.27
75	Santa Fe	25.00	77.35	94.00	65.56
27	Somerset	18.00			2.05
91	South Whitley	4.50	5.00	33.94	53.92
170	Spring Creek	940.09	558.47	227.45	248.81
65	Sugar Creek	170.00	56.16	39.35	18.43
77	Upper Deer Creek	47.50	80.00	176.70	42.81
68	Wabash	14.50	203.21	55.00	51.86
73	Wabash City	118.40	20.75	11.26	26.00
40	Walton			5.00	85.56
90	West Eel River	134.66	71.54	50.40	74.14
	West Manchester		820.10	866.36	573.07
46	West Marion	1,072.50			19.44
	Unallocated	3,284.81	630.41	216.40	449.76
		\$21,592.35	\$14,306.79	\$11,878.96	\$14,957.46

THE PASTOR'S STUDY

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson IX—Christian Worship

- I. *What Is Worship?* "It is the feeling of reverence and love toward God, and it includes the forms by which this feeling is expressed."
- II. *A Brief Outline of Man's Worship.*
 - (1) Altar. Gen. 4:3, 4.
 - (2) Tabernacle. Ex. 30:6, 36; Num. 17:4. "Where I will meet with you."
 - (3) Temple. 2 Chron. 5:14; 6:2; 7:1-3.
 - (4) Synagogue. Arose during and following the captivity of Israel. For worship in the synagogue, see Luke 4:15-30; Acts 13:14, 15; Acts 15:21.
 - (5) In the open. Acts 16:13. See also "upper room." Acts 1:13-15.
 - (6) In homes. Rom. 16:3, 5; Acts 12:12.
 - (7) In Catacombs 2nd and 3rd centuries A. D. (284-305).

Constantine became a Christian 313 A. D., and Christianity became a state religion, gradually overshadowing paganism.

- (8) "Assembly." Jas. 2:2.
The word "assembly" here is Greek, *sunagoge*, and means, an assemblage of persons, congregation, the church. Paul in his missionary journeys established and confirmed churches. Acts 15:41. Here the word for "churches" is from the original word, *ekklesia*, meaning, a calling out, i. e., a popular meeting, a religious congregation. See Acts 16:4, 5, also.
- III. *How to Worship.*
 1. In spirit. John 4:23, 24.
 2. Reverently. Rev. 4:10; 5:14; Ex. 4:31.
 3. With praise. Ps. 103:1, 2, 20; Eph. 5:19.
 4. In prayer. Ps. 141:2; Rev. 3:8; 8:3, 4.
 5. In reading God's Word. Neh. 9:3.
 6. Silently. Ps. 62:1, 5.
 7. In offerings. 1 Cor. 16:1, 2.
 8. Together. Heb. 10:25; Matt. 18:20.
 9. Men to uncover their heads—women to cover their heads. 1 Cor. 11:1-16.

Huntingdon, Pa.

The Pastor's Reward

BY H. L. HARTSOUGH

EVERY pastor knows from experiences too sacred for him to discuss, that a consecrated, devoted and self-sacrificing pastor holds one of the best paid positions in the world. It is not so well paid, perhaps, in the things of this world, but it is a position that brings compensations in those things which are better than gold. For who of us would want to coin into gold dollars the heart throbs and the heartfelt appreciation of those whom we lovingly serve? Who would want to coin into gold dollars the abiding joy and the sweet peace of an approving conscience? Who would want to coin into gold dollars the bliss of the touch of his hand, or the music of his: "Well done thou good and faithful servant"?

My brethren, when the work is a bit hard, when our people seem determined to misunderstand, let us comfort our hearts by remembering the reward that must come to those, whose service is the result of self-forgetful love. There is no harm in thinking of this kind of a reward. Our Master indulged in that kind of luxury and bid us follow his example.

And when we become alarmed about the lack of deeds, or stocks, or bonds we hold, let us remember that legal title is not the only way to hold property. Many a faithful pastor is a shareholder in the best for which his people holds title. He has paid for it in deeds of kindness in the days of their deepest need. His title of ownership is registered in their hearts.

This kind of stock is not subject to the rise and fall of the stock market.

Even the opposition, misunderstanding, and persecution we receive is a part of our reward if it is the result of living the Christ-life among men. The blessedness that Jesus pronounced upon those who are persecuted for his sake and the Gospel's is one of the finest thrills of the Christian life. When a Christian has the discernment through the Spirit, to know what is right, and the strength of character to do it in the face of persecution, there comes a joy into his soul the angels might covet. Each thrust of the enemy only adds another thrill by reminding the persecuted that he had acted the part of a man. The opposite is equally true. One never feels so contemptible and mean as when he knows he has surrendered a principle of right for fear of the crowd. And every word of praise they give or every pat on the back makes the sting keener by reminding him that he was a coward.

We started this series of talks by saying that the supreme task of the pastor was to administer in spiritual things. If we are true to our task we will administer to the most eternal need of men. What greater reward could we ask than the ability to look over our community and find here and there homes and individuals whose eternal destiny has been changed by our ministry!

It is an eternal law that we become like the thing we do. The same hand that paints the picture changes the life of the painter. There is, then, but one result that must follow the life of a faithful pastor, and this result is his highest reward. After a lifetime of loving service spent in leading men into the paths our Savior marked, showing them by example how to walk as Jesus walked, the pastor unconsciously becomes like his Master. And this is the crown of human life.

Huntingdon, Ind.

Christ the Wonderful as an Ideal for Youth

BY LUCILE SHERCK

AN ideal is a vision of what ought to be. It is a challenge for a better life. It is a standard by which we may judge between right and wrong. It is also light and power; it is light to conscience and power for will. We must first see an ideal in imagination, then long to make it a part of ourselves, using it as a divine guide to our conduct.

When we see an ideal lived out in the life of another it gives us holy discontent with ourselves until we make that ideal our own. In this way an ideal adds strength and beauty to character. Especially is this true of the life of Christ.

One beautiful virtue in the life of Christ that could fitly be used as an ideal is humility. The lesson of humility is a very hard lesson. It is not taught in the daily school as it should be. It can only be found in the school of Christ. The reason Jesus wants us to learn of him is because he is meek and lowly (Matt. 11:29). He might well have said, "Learn of me for I am an advanced thinker, because I have supernatural power, or because I have performed wonderful miracles." Bunyan says that it is very hard to get down into the valley of humility; its descent is steep and rugged, but when one gets there, the soil is fertile and the scenery is beautiful. When we are in the realms of humility, we must not let humility speak of itself or there will be none, we must let it speak for itself.

If a man is brought high in his own mind, the rivers of grace will flow by him and leave him barren and unfruitful, because of his highness, while if he is brought low by the grace of God, the rivers of grace will flow over him and leave him fruitful because of his lowliness. Therefore, if we want God to lift us up let us get down; the lower we are the higher he will lift us up. Even Christ's own obedience grew out of his humility (Philpp. 2:8).

Another beautiful virtue in Christ is his "good will in action." Peter aptly describes his Master in Acts 10:38: "He went about doing good." Christ seemed to have a hunger within him to express his kindly soul in human service. It would seem that the happiest and most successful days of his life must have been those spent in preaching to the multitudes. He received daily

the priceless rewards of gratitude—rewards which money can not buy; and, too, he had the satisfaction which comes from the sense of working with God.

There are a great many other virtues that may be fitly used as ideals, such as his unselfish happiness, his unfathomed love for his enemies, his strong and permanent character, his deep insight into the trials of others, and his optimism.

Youth may ask how these ideals will redeem character. First, we must have a divine discontent with ourselves, as we measure ourselves by the standard of Christ's ideals. Then there must be an admiration as we see these ideals made real and concrete. We must also have a conviction that we can not be happy unless we adopt the Christ-way of living. Then lastly there must be a decision that God helping us we will loyally accept his ideals. This will work a change in heart and mind which will work a change of character.

We will become like Christ just as surely as we accept his ideals and make them our very own.

Shipshewana, Ind.

Teaching Peace

BY ELEANOR J. BRUMBAUGH

HAVE you noticed how some people are teaching peace, even people who really believe in peace rather than war? A Christian woman, who noticed a bruise on a child's face said: "How did you get that?" To which the child replied: "A little playmate pushed me over." "Did you 'give him back' for it?" "Yes, I did." "That was right. You must not let them impose on you."

We have suffered, and still will suffer for such teaching. Is it the way Jesus taught? Shall we set up a different standard from his? Our judgment is at fault, not his. We dare not teach so directly opposite to his teaching. It is wrong, and we are not teaching children right when we teach that way. One might give many instances to prove that good comes from such work, but it is against the way Jesus taught, which makes it the wrong way, and those who claim to be his followers should teach his way. "He that is not for us, is against us," and all our fine theories can not make it right. An excellent teacher of young people wrote about peace, and was earnestly impressing the good things upon the minds of her readers in this way: "Don't say you will never go to war. You may have to go, but spend your time planning how to stop it. I wish I were your age. I'd get my education; I'd study history and economics, and then I'd fight to do away with the dishonesty that causes war. Believe me, if governments didn't lie there would be no war, and if people were honest their governments would not lie. You fight for the rights of the weak against the strong."

We mean to say things right, but certainly we use the wrong word sometimes. Get rid of the word *fight*, as well as the feeling that causes fight, for Jesus teaches that way, and we will follow him.

Huntingdon, Pa.

Where Is Your Bible?

BY G. C. CARPENTER

EVERY person ought to be able to answer this question with the Psalmist: "Thy Word have I laid up in my heart." Some might have to answer: "Thy Word have I laid up in my bookcase" or "Thy Word have I lying on my center table." The incident is often told of the minister who called at a home and asked the woman of the house if she had a Bible. She was one of the non-church-going church-member kind whose name is Legion. Now Mrs. Legion was tempted to be angry at being asked such a question by the minister and she said: "Do you take me to be a heathen? Of course I have a Bible. Martha, go and bring my Bible. It is in the bottom, right-hand, back corner of the upper drawer in my old bureau in the back room." Martha brought it, and on opening it her mother exclaimed: "Well, I am glad you called, for here are my glasses that I lost three years ago, and never could find." Needless to say that she did not think twice before speaking. "Be sure your sin will find you out."

HOME AND FAMILY

Overwork

When Uncle Zeke was forty-eight
The neighbors used to say,
"He's lookin' pretty bad, of late,
He ought to learn to play.
A man toward fifty's past his prime,
He oughtn't to forget
If he keeps at it all the time
Hard work will kill him yet."

When Uncle Zeke was sixty-two
The parson shook his head,
"Ezekiel has too much to do;
He's all worn out," he said.
"A man of family has no right
His health to disregard;
I fear he'll pass away some night,
He's working far too hard."

When Uncle Zeke was eighty-four,
Still toiling on his farm,
The boys around the country store
Were moved to grave alarm.
Said they: "He ought to drop the plow—
An' spend his time in bed;
He's worked too long already now,
Next year'll see him dead!"

Now Uncle Zeke is ninety-three
And works from rise of sun
Till dusk, then stays around to see
Th' evening milking done.
He's strong of limb and clear of eye,
No job he'll ever shirk,
And still the neighbors prophesy
He'll die of overwork!

—James J. Montague.

Some Old Sanctuaries

BY OMA KARN

"Ephrata—Cause of Sorrow"

It was another bright day in August, one week from the date of our visit to the mother church at Germantown that, accompanied by Sister John Clark of Ashland, Ohio, and Mr. B. B. Clark and daughters of the Mennonite Brethren, I stepped across the threshold of a building in history closely identified with that of the sanctuary at Germantown. How striking the contrast! A structure, despite care and repair, fast approaching ruin at the merciless hand of time; a place that appears to exist only in the spirit of the past; a place where even the stately maple trees that guard the entrance appear to weep and to sigh over the inevitable decay and dissolution they are powerless to prevent! For we were at "Ephrata, the cause of sorrow." Years have passed, but it seems as if but yesterday that I listened to Grandmother Agnes Mack Leckrone utter the words in sadness of heart over the memory of the trouble caused in the early history of the church through the attempted introduction of the communistic doctrine of the brilliant but mistaken Conrad Beissel. A movement with which some of our most gifted leaders, among them Alexander Mack, junior, were for a time connected. Great-grandmother could well speak of the place as being the cause of sorrow. She had come in living contact with hearts and homes saddened by unfortunate differences in opinion and teaching, and had experienced in her service as member of the church something of the effect caused by the disturbing schism on the evangelistic and missionary advance of the church. From her grandmother, Agnes Gantz Mack, she had received the knowledge of earlier events attending this period of trial and tribulation and of the devout praise and thanksgiving which ensued when Alexander Mack, junior, returned to the mother congregation at Germantown. Others followed his example. But not all who had wandered returned. The names of members of families prominent in the early history of the church, engraved on the gravestones of the place of interment at Ephrata, bear witness that the individuals bearing the name died members of the order. Beissel, the founder, is buried here. As is also his successor, the scholarly Peter Miller.

Of the numerous buildings erected during the years

of Ephrata's growth and prosperity, but few remain. The Sister House (Saron) has best withstood the ravages of time. The Brother House, said to be similar in construction, was demolished some years ago. The Sister House is said to have been erected about the year 1738. It is a peculiar appearing structure, German Colonial in architecture with straight severe walls and high peaked gable. The walls are dotted over with small square windows. There are several floors and an attic. The chapel (Saal) is on the ground floor. The present owners of the property, Seventh Day Baptists, still use the place as a sanctuary. The room will seat probably seventy-five or one hundred people. Of the furnishing and fixtures enough remains of the past to afford a tolerably clear imaginative vision of the days when the "Solitary Brethren" and the "World-renouncing Sisters" worshipped within its walls. In one corner of the room, ticking time away, stands a grandfather's clock bearing the date of 1735. Other objects of interest are handprinted and handbound Bibles and handmade music books. These books are marvels of accomplishment in the skill with which they are printed and bound. It is said that the gift of music was highly cultivated at Ephrata. Chanting and singing was, in all probability, the only spontaneous release of feeling permitted among them. History records that Beissel, the founder, was the author of the first book of German poetry written in America. The volume was printed by Benjamin Franklin in the year 1730. For an early hymn book Beissel wrote more than four hundred hymns. Still another larger one was published by Christopher Saur in the year 1739, the manuscript of which was furnished by those at Ephrata. Specimens of this expression, while breathing of an intense zeal, nevertheless is mystical and fantastic of composition.

In direct contrast to this elaborate poetic expression is the abject self-abjection to which the converts of the order were obliged to subject themselves. Proof of this mistaken zeal abounds throughout the various cells and rooms of the building. As we were leaving the chapel room our guide directed our attention toward some walnut boards once in use as a floor. She explained that, during the time of Beissel, it was considered sinful to indulge in the comfort of foot covering in any but the most severe weather. At least two thirds of the year the inmates of the cloister, women as well as men, went barefooted. Diseased and frost-bitten feet resulted. As a remedy the victims soaked their feet in flaxseed oil. Today the oily footprints, indelibly imprinted on the bare boards of the floors over which the feet must have painfully passed, mutely tell the story of the unnecessary suffering entailed by the rigorous order that went forth from Beissel concerning keeping the body ("loathsome image") under.

In spite of its attitude in regard to anything worldly, the Ephrata group very creditably served its part in the Revolutionary war. Following the Battle of the Brandywine the wounded and the dying were carried into the sanctuary where many of them breathed their last. It is said that the white-clad inmates of the place arose nobly to the occasion and served with zeal and tenderness. The place where George Washington stood when on a visit to the suffering soldiers of his army is shown in the chapel. But the day of power of the fraternity was brief. Dissension arose among them and took from them several of their strongest men. Because of their rigorous manner of living few converts were gathered in. Gradually they declined in number, until at the beginning of the nineteenth century a few aged inmates wandering forlornly about the grounds or looking pensively from the windows of the Sister House, were all that remained of the once prosperous community. At the present time the Sister House stands lonely and silent except as the voice of a guide and the footsteps of some antiquarian or a curiosity seeking tourist disturbs the prevailing stillness. A tour through the quaint old rooms and a sight of the relics of a past age is well worth while. Stepping from the hooded doorway out into the bright light of the twentieth century on that August day was like stepping from one age into another.

Ashland, Ohio.

The Lord in Our Clouds

BY EDYTH HILLERY HAY

"And the Lord descended in the cloud and stood with him there" (Ex. 34:5).

Moses, the colossal character of the Old Testament, climbed the mountain, but was under a cloud. He was mountain high but under a cloud. He was as high as he was required to be; he was above others in leadership and position but there was a cloud. Like Christ on the mount of transfiguration there was the factor of the cloud. Both were God's mountains—a God-appointed place but cloud-covered for a period.

There are times, even now, when the saints of the most high God are over-clouded or over-shadowed when the sun seems to refuse to shine; and yet, God is in the cloud and speaks to them there. He introduced himself to Moses, and *stood with him in the cloud*.

Now, in the clouds of sorrow, and the darkness of some of life's experiences God comes. *It takes clouds* to bring the Lord to some people.

It was in the cloud that the wonderful law was given to Moses. Think of the long, useful career ahead of him after his cloud conversation with God! Think of the promises secured and fulfilled! The plans given to Moses in the cloud became practical on earth for centuries to follow. Cloud experiences prepare some people for future achievements, and make them ready to lead nations.

Let God reach you in the cloud of your experience. It is possible to learn more from him there than in a theological seminary afterwards. The secrets of the mountain top can be yours—the secrets of the shadows and the clouds. There may be a new life, a new field, a new era ahead for you, even though there may be a changed order in it all, and some things you have been accustomed to may be changed and left aside, as an oak tree leaves the husk of an acorn. You may need to outgrow certain environments, and even ideas of a few things that are like a real edge to your senses now. Your knowledge of Jesus should be a tonic and a source of power. Be willing to forget the past—except memories of blessings in service, which you can still propagate to the bettering and enriching of the world.

Your tomorrow can be greater! If you served God in a poor, weak way today, you can serve him in a strong, undaunted, victorious way tomorrow. The Rock of Ages may only be pecked at, but *never broken!* The cloud will go away, but its voice and its teachings will remain to bless a world.

God does not broadcast all of his plans to the fickle rabble of idolatrous multitudes, but gives his highest, choicest messages shielded by a cloud on the mountain top.

Think of Moses in the cloud: only one step into his heavenly home, but he came back to shape a wicked world for ages. What an experience!

Think of Christ on the mount of transfiguration: only a step across the threshold of heaven! What a temptation to go on over—this side of the judgment hall and Pilate—this side of Calvary and the grave! Ah, there was no short cut for Jesus. He came back to help us fight temptation, and then went home after his great work on earth.

Listen to the voice in your cloud, then return full of joyful service to bless a big world, and then you will have an ascension far ahead of disappearing in a cloud!

The enemies of Jesus would have killed him when a Babe, but God would not let them. The devil would have sunk him in a storm at sea, but God did not let him. The Jews would have stoned him in the temple, but they could not—"he hid out of their presence." God may thus hide you for a little while—let him work out his great purpose in your life.

Sioux City, Iowa.

I Become What I Wish for Another

WHATEVER gallows I erect for another, upon it I shall surely hang myself. I desire poverty for him, and how poor do I become in spirit! I wish him to be friendless; and, behold! I go lonely through the world. I pray for his death, and at the very thought my better nature expires.—Amos R. Wells.

AMONG THE CHURCHES

Calendar for Sunday, August 17

Sunday-school Lesson, Jesus Cleanses the Temple.—John 2:13-22.

Christian Workers' Meeting, Guidance.—Ezra 8:21-23, 31, 32.

* * * *

Gains for the Kingdom

Three baptisms in the Ambler church, Pa.

Two baptisms in the Mt. Olivet church, Va.

Six baptisms in the Stonelick church, Ohio.

Five baptisms in the Four Mile church, Ind.

One baptism in the Cherry Grove church, Ill.

One baptism in the First church, Philadelphia, Pa.

Seven baptisms in the Woodberry church, Md.—Bro. S. P. Early, the pastor, in charge.

Five confessions at the Dupont church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Sixteen baptisms in the Chippewa Valley church, Wis.—Bro. G. G. Canfield, of Freeport, Ill., evangelist.

Four baptisms in the First Grand Valley church, Colo.—Bro. James Swallow, of Malmo, Minn., evangelist.

Seventeen were baptized and one reclaimed in the Pleasant Valley church, N. Dak.—Bro. G. G. Canfield, of Freeport, Ill., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. Q. Rhodes, of Berlin, Pa., to begin Sept. 1 in the Hostetler church, Pa.

Bro. Earl C. Neff, of Dayton, Ohio, to begin Aug. 17 in the Vestaburg church, Mich.

Bro. O. H. Feiler, of McPherson, Kans., to begin Aug. 17 in the Grenola church, Kans.

Bro. John E. Rowland, of Woodbury, Pa., to begin Sept. 7 in the Cherry Grove church, Ill.

Bro. J. W. Root, of Lafayette, Ind., to begin Aug. 17 at the South Fulton house, Astoria, Ill.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Aug. 24 in the Hare's Valley Mission, near Mapleton, Pa.

Bro. L. G. Humphreys, the pastor, to begin Aug. 24 in the Fairview church, Georges Creek congregation, Pa.

Bro. B. W. S. Ebersole, of Hershey, Pa., to begin Aug. 17 at the Paxton house, Big Swatara congregation, Pa.

Bro. Amos Kuhns, of Union Deposit, Pa., to begin Aug. 17 at the Union house, Fredericksburg congregation, Pa.

Bro. Ira Long, of Andrews, Ind., to begin Sept. 7 in the Santa Fe church, Ind.; to begin about Oct. 15 in his own church, White.

* * * *

Personal Mention

Eld. Ira Witmore has been chosen as Standing Committee delegate to the next Conference from Southwestern Missouri and Northwestern Arkansas.

Bro. J. Edwin Jarboe and wife, who are now laboring among the churches of Western Canada, may spend some time in the west, if Sister Jarboe's health continues to improve.

The Sunday School Editor is at Rocky Ford, Colo., for a few days. Bro. Miller is booked for several addresses at the Conferences in progress there in connection with the District Meeting of Eastern Colorado.

Bro. I. E. Oberholtzer came out from Chicago Friday the 8th for a farewell call at the Mission rooms. The Oberholtzers, Heiseys and Sister Krels left Chicago that evening on their way China-ward, as noted elsewhere on this page. Bro. Bonsack was in to see them off.

The Home Mission Secretary is assisting Bro. Shambarger in some of the Young People's Conferences. The Blue Ridge Conference of last week is said to have been the largest of the season so far and to have developed unusual interest also. It's Franklin Grove this week.

Bro. J. W. Lear attended the District Meeting of Southwestern Missouri and Northwestern Arkansas last week, assisting in Bible Institute work for several days. He reports a very hopeful outlook for the cause in that section. The spirit of the meeting was most excellent and some of the churches have made much progress in the last year.

At the Blue Ridge Young People's Conference last week, Mr. Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, was scheduled to speak. On Saturday he was also to address the Lancaster Peace Conference of Brethren, Mennonites and Friends, announced in last week's issue. Mr. Libby's fine letter to President Coolidge on the Mobilization Day project ap-

pears on page 516, embodied in another contribution from Bro. J. M. Henry, our Peace representative on the Welfare Board.

Sorry we could not accept the invitation we received to the Home Coming at West Charleston, Ohio, last Sunday. The program looked like one of special interest. Among the speakers we noted the names of Bro. Galen K. Walker, of Huntingdon, Pa., and Bro. W. W. Peters, of North Manchester, Ind.

Bro. Jerome E. Blough and wife, of Johnstown, Pa., were Elgin visitors over last week-end, our home congregation having the pleasure of Bro. Blough's pulpit ministrations at the Sunday evening service. Brother and Sister Blough have been visiting in the West ever since the Calgary Conference, as our many readers who have been enjoying their wayside "Wells" know and are nearing the end of their homeward journey.

Eld. A. B. Peters, of Wenatchee, Wash., passed on to his reward on the afternoon of Aug. 4, we learned through a message which reached us too late for mention last week. Bro. Peters was a leader in the colonization movement to North Dakota which took place about thirty years ago. Later he moved on out to the Wenatchee Valley, Washington, where his last years were spent. Further details will be published soon.

The China Mission party sails from Vancouver Thursday of this week, Aug. 14, on the S. S. Empress of Canada. The party includes the returning missionaries, Brother and Sister I. E. Oberholtzer, and Brother and Sister W. J. Heisey, with the children of both families, and the new missionaries, Brother and Sister Leland S. Brubaker and Sisters Minneva Neher and Esther Krels. Do you join in wishing them a safe voyage and many years of joyous service in their chosen field? Enough to put them in your prayers? Enough to put part of their living in your expense account?

Letters from the workers in Africa have been received by the Mission Rooms explaining in detail the circumstances connected with the illness and death of Sister Kulp. Though none of these were written for publication, we have been given permission to print, for the satisfaction of our readers, a large part of the letter from Dr. Burke, which will be found on page 524 of this issue. The two facts which stand out clearly in this sad dispensation and which are a great comfort to all of us, are: the evidence that our departed sister had every attention that human skill and devotion could possibly give, and the unswerving loyalty and sacrificial spirit of the workers that remain. Both of which are just what we knew anyway. But what of the challenge to us? Will you ponder long those last two paragraphs?

* * * *

Miscellaneous Items

"Daleville College Bulletin," being the Academy Catalog of the Bridgewater-Daleville System of Schools, is beautifully printed and illustrated, and sets forth the facilities offered at Daleville for secondary education in a very complete and attractive manner.

The season of District Meetings is at hand. Two or three have already been held, several are in progress this week and more will follow soon. We wish very much that the officers of these meetings would see to it that this office is furnished as promptly as practicable with any business there may be for the General Conference and also the names of Standing Committee delegates. A write-up of the meeting which does not try to tell everything but describes the most important features in a brief and interesting way is always appreciated by a large circle of "Messenger" readers.

"The Northern California Bulletin," edited by Bro. C. Ernest Davis, Director of Religious Education, has this sensible observation in a recent issue: "Just now many folks are heeding the call of the open road. Auto camps are well filled. Perhaps one of these camps is near your church. If so, why not have a neat bulletin board announcing the services of the week and inviting the traveler to your spiritual service station? This board should be placed in the camp and on Sunday mornings a representative or two should call, get acquainted, and invite the folks to Sunday-school and church. Many tourists would appreciate such attention."

Don't you like this parting message from one of the returning China missionaries? "Our vacation is over and we are just on the threshold of returning home. Had a splendid service with the good people in the home church yesterday. Most of the farewells have been said and we can almost hear the train whistle. It gives us a thrill of joy to think of going back to our work and the many friends in China. We have had a splendid vacation, and have learned much to our advantage in our association with the people of the different congregations. The pull of the financial stringency is hard, but I have confidence that our people are equal to the responsibility. Have a lot of faith in our church and her work." This is from a

personal letter, written with no thought of publication, but isn't the ring of it fine and clear?

In "Wells by the Wayside" Bro. Jerome E. Blough this week tells the story of the "Little Brown Church in the Vale." The article appears on page 523 of this issue of the "Messenger." Don't miss this "well."

* * * *

Special Notices

The District Meeting of Northern Indiana will be held in the Elkhardt City church, beginning Aug. 26 at 1:30 P. M., with the Elders' Meeting and Aid Society at the same hour; Aug. 27, Ministerial Meeting; Aug. 28, District Meeting.—J. W. Grater, South Bend, Ind.

This is the last call for the Beatrice Brethren Assembly and Young People's Conference to be held at Chautauqua Park, Beatrice, Nebr., Aug. 18 to 24. There will be a strong program, yet time to enjoy the beautiful park. Remember there will be something special for every one. Rates low; let's go!

A Workers' Conference for Southeastern Kansas will be held at Neosha church, near Galesburg, Sept. 6, beginning at 9:30 A. M., with an address, "The Ministry," by S. J. Miller. 1:30 P. M., Shortage of Ministers in Southeastern Kansas.—D. P. Neher and J. A. Strohm. How Can We Better Utilize Our Young People in the Church?—A. C. Daggett, J. S. Clark.—Emma S. Miller, Sec., Chanute, Kans.

Notice.—Arrangements have been made with the bus line for transportation to the District Meeting of Southern Indiana which will be held in the Nettle Creek Church one mile west and one half mile south of Hagerstown, August 26, 27 and 28, 1924. The bus leaves New Castle at 12:13 Race Street at 4:45, 7:30 and 10:30 A. M., 12:30 and 4:15 P. M. Leaves Richmond at 11 N. 8th Street 7:20 and 10:00 A. M., 1:00, 4:00 and 6:15 P. M.—Frank E. Hay.

Notice for the Sunday-school Convention of the Middle District of Pennsylvania, to be held in the Spring Run church, Aug. 19 and 20. The following trains will be met: Tuesday evening, Aug. 19, arriving at McVeytown from the east 3:48; from the west 3:31; Wednesday morning Aug. 20 arriving at McVeytown from the east 10:46, from the west 9:22. Anyone coming on other trains than mentioned please notify the undersigned.—Mrs. Belle Rhodes, E. O. Kunsel, McVeytown, Pa.

Notice of railroad arrangements for the Sunday-school Meeting of Northwestern Ohio, to be held at the Dupont church. Parties coming by the Cloverleaf Route will get off at Dupont; those coming by the Nickel Plate Route or the Lima and Defiance electric line will be met at Continental Tuesday afternoon of the 19th, and Wednesday forenoon of the 20th. Parties coming at any other time notify John Noffsinger, Continental, Ohio, or phone the church, Dupont Exchange.—D. P. Weller, Continental, Ohio.

The Rock Run congregation of Northern Indiana is planning for a great Home Coming Day Aug. 24. This being one of the oldest churches in this part of the State, there are many scattered around who were in former years members of this church. A hearty invitation is extended to all such to come to this meeting, and also others that can. Bro. H. A. Claybaugh will give the address in the forenoon; Bro. Chas. C. Cripe will give the history in the afternoon. Informal talks will also be given. A basket dinner will be served at noon.—Ervin Weaver, Goshen, Ind.

* * * *

In the "Messenger" Twenty Years Ago

It is difficult for some people to understand how much our business has increased during the last few years. Our mailing clerk, who, by the way, has been with us over twenty-five years, has just gone over the entire mailing list, and informs us that the combined circulation of our different papers and quarterlies exceeds 137,000. To hold all the names of the subscribers to whom these papers are mailed, required 222 large galley, and the metal used to place the different lists in type will weigh nearly three tons. Were all these names placed in a row, one under the other, they would string out nearly one mile. Now, suppose some one should write us, failing to give his address, as is often the case, and request us to change his address on our list. Well, there is the list, nearly one mile long. Imagine, if you please, the feeling of a busy and hard-working mailing clerk reading almost a mile of names to find the name and address of a man who is too careless to mention his postoffice in his letter! The mailing clerk might possibly find the name and address in a half day, and then it might require longer. So the clerks handling the letters do not burden the mailing department with such requests. They are held until the careless subscriber gets in real earnest and sends his former address, or the house writes him. Then when the former address is received his name on our long list can be found in a minute and the matter adjusted.

AROUND THE WORLD

As It Is in Italy

American radio fans who take time to read may be surprised to know just how kindred spirits have languished in Italy. A decree permitting the use of private wireless receiving sets in that country will be issued shortly. At present private individuals are forbidden from listening in under pain of a heavy fine. Under the new decree the maximum wave length allowable for privately owned receivers will be 500 meters. A small tax will be charged owners of sets.

Automobile Accidents

The National Automobile Chamber of Commerce has announced that during the first six months of this year 8,100 persons were killed in motor vehicle accidents throughout the country. The figures were obtained in connection with a campaign against automobile accidents due to reckless driving. Several large cities report a decrease in figures for June which would indicate that the campaign is having some effect. Amongst the cities reporting such a decrease are Detroit, Los Angeles, Cleveland, Baltimore, Philadelphia and New York.

A Relic From Ur

In 1907 what was thought to be a bell clapper with a broken shaft was found at Nippur. This piece of bronze had cuneiform inscriptions on the enlarged end but when it was held as if suspended in a bell none of the scholars could read the inscription. Accordingly the supposed bell clapper was placed in a vault with other Babylonian material to await further study, and here it remained for seventeen years. But just a few weeks ago Dr. Leon Legrain, curator of the Babylonian section of the University of Pennsylvania museum, chanced to pick up the supposed clapper and hold it at a different angle. He instantly recognized the word "Dungi." Then began the work of deciphering the entire inscription. Thus it was discovered that what was supposed to be a broken bell clapper is really the bronze scepter of King Dungi of Ur, who ruled about 2270 B. C.

"The Home as a Hobby"

In the June issue of one of our well-known national magazines Arnold Bennett makes the novel suggestion that the home should be made a hobby. He contends that all too often conditions are accepted without any effort to make them what they ought to be. Making a home is not simply a woman's job, although she may be the center of it. Mr. Bennett thinks that "it often happens that the husband is born with a greater natural gift for homemaking than the wife." Here is a suggestion worth looking into. And it suggests that anyone who wants a hobby or a recreation may well consider the possibilities of perfecting the home of which he or she is a member. To begin with, there is the problem of home convenience in which there is plenty of room for investigation and experimentation. But that is not all; life centers about a home. Many of our gravest national problems run back to some defect in home life. Of course, the home is not a particularly spectacular field in which to work, and yet there is no field in which conscientious workers can earn such large returns. Back of every life that has influenced the world in a large and useful way there is almost invariably a godly mother or a noble father, or both, who have made the home a hobby. Some of the rewards that come to those who make a hobby of the home are somewhat tardy but others gladden manifold the life that now is.

To Kansas Farmers and Others

The financial recovery of the farmer, as in Kansas for example, is being watched with eagle eyes by those who hope to profit by his prosperity. State newspaper advertising associations in the prosperous farming States are preparing to gather their harvest. They are using whole page advertisements in papers like the "Chicago Tribune" in a campaign to reach eastern manufacturers and jobbers with the story of western prosperity. It seems the farmer now has money with which to buy for us read: "Prosperity in bountiful measure has come to Kansas. A wheat crop of more than 150 million bushels has been harvested. A corn crop that gives every indication of bettering the 122-million bushel mark is in the offing—practically 'made' by the late July rains. The oats crop is a record-breaker, threshing 40 to 60 bushels to the acre. Pasture lands are green and luxuriant. Straight down the crop list—all over the State—nature has outdone herself this year. Grain prices are the highest in years—and going up—up! Wheat is already above the dollar mark. Every one cent advance in wheat puts \$1,300,000 in the pockets of Kansas farmers! At present prices of wheat, corn and oats, the farm income of Kansas for these three crops alone will be over \$300,000,000—one-half greater than last year. Farmers are jubilant. Good times are back again. Bankers are 'chock-full' of enthusiasm and optimism. Kansas folk are paying old debts; they're preparing to buy everything used by intelligent, prosperous people. Not for years has the Sunflower State offered such a prosperous, eager-to-buy market. Right now is the time to enter it." What

we mean to say is that the Kansas farmers should themselves realize that they will be under special advertising pressure this year. They will be "reached" by the most effective advertising that can be prepared for Kansas consumption. Crooks as well as honest merchants will "cover" the Kansas field. Hence, the Kansas farmer should think twice before spending his dollars. This year's prosperity is the result of God's bounty and good prices. May Kansas farmers spend their money for nothing unworthy of an "intelligent and prosperous people."

A Change of Location

When one is thinking of a change of location he would do well to consider the fact that the quest of cheap land does not always lead to riches and contentment. Too often the quest for a new location has ended in financial loss and isolation from church or school privileges just at the time when a growing family was most in need of the very things that churches and schools can give. When thinking of a new location one should first find out how the brethren in the locality are prospering. And then, if the change seems desirable, locate near a church where the move will strengthen the work and at the same time keep the family in a wholesome environment.

What We Need to Cultivate

A writer in "The Christian-Evangelist" has the following timely suggestions about what each of us should seek to cultivate: "It is necessary today that we cultivate sincerely a warm, sympathetic heart. In this materialistic world it is easy to lose the heartbeat of sympathy and understanding. The greatest thoughts have not come to man through intellectual processes, but rather through the emotions of the soul. The greatest influences that have molded the destinies of nations have come sweeping from the hearts of men and women who were led by vision. One of the serious conditions confronting the world is the lack of development in the realm of the heart. Those finer sentiments, purer emotions and loftier ideals must blaze high and clear today. I fear that much of our preaching and teaching is directed solely at the head and fails utterly to touch and warm the heart. Intellectually, we can be as wise as Solomon and, in this trend of progress, as efficient as Ford, and yet lose the very soul of the church. The world has been flooded with undigested beautiful theories, on the one hand, and, on the other hand, practical, unsentimental plans. We have, in all realms, permitted machinery and organization to take the place of the deeper things of the spirit. Then it behoves us, in order to fully understand the cardinal teachings of Christ, to keep our hearts in sympathetic tune with God."

Russian Mennonites Seek a New Home

Recently 875 Russian Mennonites arrived in Waterloo County, Ontario, where they will remain in a Mennonite community until they are settled on land near Rosthern, Saskatchewan, next spring. They left a land where one of their number said it is "impossible to live and impossible to die." The Russian Mennonites have suffered greatly at the hands of the Soviet government. The "Daily Record" of Kitchener, Ont., thus describes the immigrants: As a body the new arrivals leave little to be desired. The party which came to Waterloo for distribution among Waterloo Mennonite farmers is composed mostly of comparatively young people. Here and there the features of an old member of the colony could be seen. Usually these old people traveled with their married sons and daughters who were seeking the new land and whom they could not leave to the persecution of the Bolsheviks. The men are of well built proportions and appear to be ideally suited for farm work. The women and young ladies are a cheery lot and appeared especially so after they had partaken of the lunch and had exchanged a few friendly words with their hosts. However on the faces of all of the immigrants from the small children to the oldest are written the marks of privations, sufferings and heartaches which they have undergone in the last few years. They all have a sad look and are very shy. Generally speaking they appear undernourished. Not one member of the entire immigrant party could by any stretch of imagination be classed as stout. They were invariably spare and some were even gaunt. The very small children, however, were bright looking and in some instances quite chubby. Above all there was not the slightest semblance of squalor or dirt which is usually associated with European immigrants. Every person was clean and the women, particularly, were quite neat though their clothing had seen better days. Some of the dresses were distinctly North American in their style and came from relief boxes which the Mennonites on this side of the water sent to them during their first period of want. The men were strangely clothed, some wearing the remains of Russian and German army uniforms, while the familiar British khaki was also worn. Practically all wore army style caps. Some wore high Cossack boots while others had only wooden clogs fashioned in Japanese style. Many wore simple sandals. Tears of thankfulness glistened in the eyes of many of the immigrants as their leaders expressed audibly sincere thanks to the Almighty and their Canadian brethren for the safe journey to their new land. They referred to the fact that they had covered the entire journey from Russia to Canada in two days less than four weeks without a single serious accident to mar their 8,000 mile journey to a new home."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"That They May Be Saved"

Romans 10: 1

For Week Beginning August 24, 1924

This Text Is a Passionate Declaration of Christian Feeling and Action. It is especially appropriate to consider as we approach the chief evangelistic season of the Brotherhood. For that matter it is expressive of the attitude which Christian people should always have toward others. The burden of evangelizing the gentile world lay heavily upon the heart of Paul and he was much concerned about this task. Nevertheless his spirit was troubled over the condition of the Jews, his brethren. He agonized over them in desire and supplication "that they may be saved." He knew they had rejected glorious opportunities and would not again have the same chance until gentiles were faithful witnesses and heralds of the truth. Their only hope lay in receiving Christ by faith, just as everybody else. For this Paul prayed constantly and earnestly. He set us an example of fervent yearning for souls.

Appreciation of Christ and His Mission Induces a Strong Desire That Others Shall Be Saved. Paul could never forget that Christ was to him a Guide out of darkness into marvelous light. His unselfish soul was solicitous that everybody else should experience the same blessing. You and I, the closer we get to Christ and the more we appreciate the meaning of John 3:16, will find a strain of regret in our own assurance of salvation as long as there remain any who know him not. Christ is the world's only Savior and no man will see God till he looks through the eyes of his Son. We may even make it so strong as to say that we do not truly know Christ until we are eager to introduce him to others and covet for them the sweet fellowship which we enjoy in him.

A Sense of Kinship with Others Will Cause Us to Pray for Their Salvation. Paul felt like a brother toward the Jews by nature and he longed to deepen this feeling by grace. The ties of race and nation and family are very strong in humanity. Yet none of them are so precious and powerful as the bonds of the Spirit in Christ Jesus. We have not learned the best about God until he is Father to us. Neither have we appreciated men until we recognize the solidarity of the human family in common desires, needs, and source of divine supply and satisfaction. If we regard our non-professing neighbors and friends for their souls' sakes, will we not pray for their salvation as earnestly as we do for the distant heathen abroad? Love takes occasion to pray when no other means avails. There is no surer method of increasing in loving regard for others than by making them the frequent subjects of our prayers.

Continuance in Desire and Supplication for Others Will Draw Out Our Most Winsome Influence to Gain Them for Christ. Prayer is after all but a part of Christian work. By it we reassure ourselves that God is cooperating with us along the lines of service that he has laid upon us. What we really pray for we are willing to work for. Without that willingness our supplications are but empty words. Paul would have gone to a place of cursing if by so doing he could accomplish the conversion of Israel (Romans 9: 3). Surely we are willing to go out of our way and convenience to wield a Christian influence over those for whom we pray. A great deal of the sweetness of our salvation is yet unexperienced until we know the joy of placing the personal touch in the name of Jesus Christ. Unless we go in the direction of our prayers we will soon cease to pray. By praying and working we follow the example of Christ.

Suggestions for Meditation

Compare John 17:15-20; 1 Timothy 2:1; Eph. 6:18; Luke 18:1.

Read Chapter Four in Joseph's "Essentials of Evangelism."

For whose salvation do I most yearn?

What would others gain if they could have a Christian experience like mine?

Who has a special claim upon my supplications and influence?

A Prayer

Heavenly Father! We have learned through thy Son that thou art always consistent in character and conduct. Thy love to men is unfailingly manifested in an effort to have them know and appreciate thyself. We have a glimpse of thee and a longing to know thee more completely. But there is a tragic weakness in our lives—we fail to live as we pray. We profess to love our brothers and forget to pray for them. And our lives are not committed to serve in harmony with our supplications. For the sake of our sacrificing Savior and the expansion of his righteous kingdom in human hearts, cleanse us of this sinful inconsistency. Cause us to burn with a consuming passion as winners of men. Amen!

J. H. H.

The Glory of the Woman

(Continued from Page 515)

rate form in zero weather, to make for her unsanitary conditions by trailing her skirts in the dust of the streets, to perch her hair in a great roll until it became a burden upon the top of her head, but never in the ages, in time of war or in time of peace, has this soulless tyrant of fashion asked the most beautiful and charming of women to go back on the history of all time and surrender her tresses; to surrender what nature, time-honored custom and the law of grace regard as her glory, and that too without any compensation whatever. Her hair may be most attractive in color and texture. It, in lovely folds, may reach past her waist, may drop even to her knees, admired by all who behold it. She may prize it more highly than she would prize a costly jewel. It may be the admiration of her husband and her children. It is her God-given glory, and yet she has been asked to part with it.

And why? Madam Fashion represents some rich firms having headquarters in Paris, New York and a few other cities. These firms are worth their millions and want still more millions. Those in charge revel in pleasure and sin. They care nothing for Christianity and little for the general welfare of common humanity. They are in the world for the money and the pleasure there is in it. They represent the interests of manufacturing establishments by the score, possibly by the hundreds. From year to year the fashions must be changed so as to make more business for the manufacturing establishments, and more millions for those who manipulate the fashion schemes. For some years the women were asked to wear short dresses. Now they are told to make them longer. A new head-dress must be introduced, something different from that ever known. It must be a real new creation. Hence the necessity of short hair to line up well with the late head-dress. There must be a fitness of things, or artistic harmony, as the fashion artist would say.

Now, these fashion regulators make nothing by having the hair bobbed. Their money comes from the manufacturing of and sale of the new style goods. The cost of cutting their hair, and keeping it properly dressed, is up to the women and the girls. It may cost them a few million dollars a year. This goes to the barbers, and means a great increase in their business. A year ago women were seldom seen in the barber's chair. At this time they are classed with their best and regular patrons. It went hard with some women and even girls to give up their beautiful tresses. For unknown generations the women of all civilized lands had been taught to place a high value on long, well-kept hair. It was their thrice told glory, and to have to give it up seemed cruel. But the demands of fashions are strong. There is not a church on earth that would dare make such a demand. However, a million or more women and girls obeyed the dictates of the powers that rule in the domain of fashion. Fully as many refuse to comply with this unreasonable demand. They may be disposed to wear their hair in most any style, but to give it up just for the sake of making a lot of rich money hoarders still richer they will not. They stand on their rights, and in the end they are going to win out. The bobbed hair period is not going to last long. Like some other fashions it will run its course, and then be called off by the fashion regulators. When greatly abbreviated skirts came into use thousands of women, of every rank, refused to make the change. Now they find themselves in fashion. So it will be with the millions who refuse to surrender their glory—their long hair, in the end they will feel better over their experience than the other million or more who patronize the barber shop.

This matter of regulating the fashions, from decade to decade, and year to year, is an enormous business. It involves billions of dollars. The head men, for the leaders are said to be men, direct movements that affect practically every clothing establishment in the civilized world, and in a way concern many other industries. The fashions for each year must be worked out and planned for years in advance. This means the assembling of the necessary raw material from many lands and different climes. Even machinery has to be

devised and constructed to meet the demands of new conditions. It is a thoroughly organized system, having the regulation of fashions and the making of money as the prime considerations. The bobbed hair is only a part, and a senseless part too at that, of a world-wide fashion propaganda. The whole system is backed by money, brains and business methods.

The publicity department is a marvel in skill and scope. It reaches every quarter of the globe where people of culture live. The fashion magazines as well as the fashion plates represent the last word in the "art preservative." In their production the best of artists, printers and writers are employed. The well prepared fashions literature, skillfully executed plates, on down to common illustrations, find their way into nine-tenths of the magazines and papers, monthlies, weeklies and dailies, in the civilized world. The influence of this literature rivals that of the Roman Catholic church, yea, it is greater than the influences of all the churches combined. In lining up with these published fashions demands more money is spent than for all the religious, educational and reform movements known to the thinking world.

The subject is too great to be treated in anything like detail in an ordinary newspaper article. We can mention only a few things as we pass along. But we are now wondering if the time is ever to come when the level headed people will get together and plan their own attire, instead of leaving it all to a few soulless money tyrants? We grow enthusiastic and eloquent over reform work affecting a few hundred thousand people, but here is something that touches the purses, lives and even the souls of the millions. Book after book has been published denouncing political and religious tyranny, but we are now dealing with a thing, practically tyrannical in its demands and influence, that concerns more people, rich and poor, than were ever at the mercy of the greatest empire, dynasty or hierarchy known to history. It is of sufficient magnitude to command the vigorous attention of the pulpit and press, to say nothing of the rostrum and educational and reform circles.

Sebring, Fla.

CORRESPONDENCE

WASHINGTON CREEK CHURCH, KANSAS

Sunday, July 20, marked a new and important milestone in the history of the Washington Creek church, Kansas, this being the date of the dedication services for our remodeled churchhouse. The day was quite pleasant throughout, although the recent heavy rains and the very threatening clouds all forenoon reduced the attendance quite materially. Eld. J. J. Yoder, of McPherson, preached the dedicatory sermon in the forenoon, his subject being, "The Mission of the Church." At 2:30 P. M. he quite ably discussed "The Community Serving Church." In the evening Bro. Yoder gave a missionary address illustrated by views of the mission lands of the world. All of these addresses were instructive and inspiring. Throughout the day's program readings and special music were rendered under the direction of our chorister, Bro. J. C. Postma. A basket dinner was served at noon to a large gathering of brethren and friends from our own community and neighboring churches. A half dozen congregations, including both our own and other denominations, dismissed their services for the day to be with us. For this courtesy and Christian fellowship we are truly thankful.

Appreciation is due our building committee for their faithful and efficient service. The committee was composed of B. L. Hoover, W. M. Kingery, A. M. Postma, C. P. Miller and H. C. Metsker. These hard-working men donated more than half of the finances besides doing much work gratuitously.

The original structure was a splendidly constructed building measuring forty-eight by seventy feet, arranged with one very large auditorium and a small side room, heated with stoves and seated facing the two front entrances. In the remodeled building we have a large center entrance protected by a portico with a spacious vestibule. On one side of the vestibule is a mothers' room and on the other a class room, and over these we have a large balcony. In the opposite end of the building is a well arranged platform with baptismal pool beneath. Back of the pulpit are five Sunday-school class rooms and an Aid Society room. Two of these rooms are so arranged as to be thrown together for a junior assembly room. The main auditorium is seated with oak pews and the whole building is heated by two furnaces. The old windows were replaced by new

chipped glass ones. We also have electric lights. The present seating capacity, including balcony, side rooms and main auditorium is 450. The total cost was \$4,500, of which \$1,200 was raised on dedication day.

The history of the Washington Creek church is quite interesting, it being, according to Dr. E. L. Craik's "History of the Church of the Brethren in Kansas" the second oldest congregation of the Brethren in the State. It was organized in 1858 in Stephen Studebaker's log house four miles southwest of the present Pleasant Grove church. Eld. Jacob Ulrich seemed to be the prime mover in this organization. It had its beginnings in the turbulent times just before the Civil War when border warfare and guerilla fighting were common. Its territory was involved in the Wakarusa War and its members felt very keenly the influence of the raids by Quantrell, John Brown and others. Our brethren were often threatened for their adherence to our peace principles. Some were killed. Buildings were burned, crops destroyed and live stock taken. The first church building owned by the congregation was bought in 1864 and was sold in 1869. It is now used as a barn. The first church to be built by the Brethren in Kansas was erected by the Washington Creek congregation in 1877. It is the present Pleasant Grove building, it having become the property of that church when it became a separate organization in 1881. The church then worshipped for several years in the Weybright schoolhouse until the present house was built in 1885. This congregation has mothered six others, viz., Wade Branch, Pleasant Grove, Eight Mile, Appanoose, Overbrook and Lone Star—all of these having been organized from portions of territory divided off the original Washington Creek church. Sixteen men have been called to the ministry here and there have also gone out from here a full quota of useful men and women into other vocations.

The present membership of the church, sixty-six years after its organization, is sixty. Yet its opportunities and possibilities are not limited by its numerical strength. It is the hope and prayer of the church that, with the enthusiasm engendered by the new equipment and by the Lord's Spirit working in and through us, while Bro. G. G. Canfield shall lead us in an evangelistic campaign beginning Aug. 3, there may be a real revival of grace in our hearts and of the Master's cause in our midst.

Overbrook, Kans.

Mrs. J. S. Sherfy.

SUNDAY-SCHOOL AND MINISTERIAL MEETING

The Sunday-school and Ministerial Meeting of Northwestern Ohio will be held in the Dupont church Aug. 19-21. Aug. 19, 7:30 P. M., Sermon.—W. B. Stover.

Aug. 20, 9:30 A. M. The High Calling of the Ministry.—J. J. Anglemeyer. The Needs of the Home Field.—W. B. Stover. 1:30 P. M. A Full Time Pastor in Every Church.—John Wieand. A View of the Foreign Field.—W. B. Stover. Young People's Department Rally. 6:30 P. M., Vesper Service. 7:15, Address to Young People. 8 P. M. The Call to Africa.—Floyd Mallott.

Aug. 21, 9 A. M. The Story Period.—Ada Miller. The Graded Sunday-school Lesson.—Floyd Mallott. Echoes from Y. P. D. Convention at Brinkhaven. 1:30 P. M. Organization and Administration of the Church School.—John Good. The Ideal Sunday-school Teacher.—Max Hartsough. Sunday-school Equipment.—Marshall Leslie.

Central Standard time will be used. Bring Hymns of Praise with you.

Mary L. Cook.

Hamler, Ohio.

FROM JALALPUR, INDIA

On the mission field births, deaths, love feasts, and weddings are incidents and experiences to be recorded in about the same proportion as in the home land. Our semi-annual love feast at Jalalpur was held on June 20 just after the first monsoon rains had come. For this reason only a few more than forty participated in the love feast service which is about one-third of our actual membership. Some live more than thirty miles away and for these a love feast is held at intervals in their own village.

One of the happy experiences in connection with the love feast was that nine were baptized. Seven of these were boarding girls, one a married woman, and the other, Anandi, the daughter of our pastor Govindji. A few days before a young man from Bhunwardi was baptized, making ten in all. These accessions are for the most part the result of teaching received either in the boarding school or in the village schools. Bible teaching and evangelism are a part of our curriculum. Educating the head and not the heart is not the ideal for either the home field or the foreign field. The Bible deserves a larger place in all our teaching.

Our love feast service was conducted much the same as is done in the home land, except that we all sit on the floor as we partake together. The entire service of feet-washing, supper, and communion begun about six-thirty in the evening was concluded before eight, just as day was dying in the west.

Some days prior to our love feast we attended a Christian wedding in one of our villages in the same home where a wedding had taken place about six months before. This time it was the son of our Brother Amassio of Unai, while at the former wedding it was a daughter. In both cases

the participants were all Christians and thus the foundation of two Christian homes was laid. In the recent wedding the bride and groom were very simply dressed and were both barefooted during the wedding ceremony. Our Brother Nathaniel pronounced the words making the young people husband and wife. After the congratulations music on some very crude native instruments was discoursed. The wedding feast followed, but to make train connections home the same day Sister Forney and I had to forego the pleasure of the wedding feast. Sister Sadie Miller who had accompanied us to the wedding remained.

Some days prior to the wedding our hearts were saddened by the death of our Brother Makanbhai's daughter Daihi of Machard. Intestinal tuberculosis was the cause of her death. For several years she had been in our boarding school and was an active leader in song and prayer. One of her favorite songs was: "There Is a Happy Land, Far, Far Away," in Gujarati. This was sung in her memory with the boarding girls who did not get to attend her funeral. Just a month and a half before, her brother Gopal, in his twenty-first year, had met his death suddenly by a fall. But we praise the Lord that both had become Christians. And while there is sadness in our Brother Makanbhai's home there is the joy in knowing that they are free from sin and pain, "Safe in the arms of Jesus." Sister Forney was with Daihi in her father's home her last day on earth. Her end was peaceful and serene. While she had hoped to get well she was resigned to the Lord's will; and in her fourteenth year, having witnessed a good confession and dying in the faith of Jesus, she has passed on before to await the resurrection of the just. These are some of the garnered sheaves from India's great harvest field. What the final harvest shall be is known to him who said: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Let us pray.

Jalapur, India, July 3, 1924. D. L. Forney

MIDDLE IOWA

The District Conference will be held in the Coon River church Aug. 30 to Sept. 1. Elders' Conference Aug. 30, 1:30 P. M.

Aug. 30, 2:30 P. M., Aid Society Meeting. Address, Where There Is No Vision the People Perish.—Mrs. W. B. Barger. What Constitutes Membership in the Aid Society?—Mrs. J. Schechter, Jr./Mrs. I. W. Brubaker. Woman's Divine Call to Service.—Mrs. Walter Wallick. Business session. 7:30 P. M., Child Rescue and Temperance Meeting. Blessings of a Foster Parent.—Ada Scholes. The Privileges and Responsibilities of Our Churches in This Work.—Zona Ott. Present Status of the Temperance Work in Middle Iowa.—Oscar Diehl.

Aug. 31, 8:30 A. M., Sunday-school Meeting. Value of the Sunday-school to the Community.—Kenneth Smith, J. Q. Goughnour, J. Schechter, Jr. Value of Teachers' Meetings and Teacher Training.—Frank Shaw. The Sunday-school as a Missionary Institution.—Mrs. W. H. Royer. How Reach the Absentees.—Mrs. Earl Deardorff. Ways and Means of Increasing Attendance.—Nellie Bowie. Educational Address. 1:30 P. M., Ministerial Conference. The Minister as a Builder.—R. L. Sink, E. O. Slater, D. W. Wise. The Future of Our Ministerial Workers.—A. M. Stine. Cooperation of the Churches with the Ministerial Committee.—H. L. Royer. 3 P. M., Young People's Conference. Lines of Church Work I Enjoy.—Anna May Emmert, Merlin Royer, Glenn Connell. Social Activities for Young People.—Gladys Hawbaker, Ernest Grove. Middle Iowa Young People in the General Church Program.—C. H. Shamberger. 7:30 P. M., Missionary Meeting. What the District Expects of the Mission Board.—H. M. Fields, C. B. Rowe. What the Mission Board Expects of the District.—D. F. Landis, I. W. Brubaker.

Sept. 1, 8 A. M., District Conference. W. H. Royer. Dallas Center, Iowa.

WELLS BY THE WAYSIDE

The Little Brown Church

Sunday, July 27, was the day planned for a visit to the "Little Brown Church in the Vale." The day was all that could be wished for—hot and yet a fine breeze. The distance was almost fifty miles. The Gnags took us. Thus a desire of many years was realized.

For the benefit of the thousands who have sung "The Little Brown Church" and wondered about it, allow me to give a brief history. The church stands two miles north-east of Nashua, Chickasaw County, Iowa. It was erected in 1862 and dedicated in 1864. Its completion was very much retarded by the hard times of the Civil War. It was at great sacrifice on the part of the poor pioneers that it was accomplished. It was built in a lovely spot in the town of Bradford, which at that time had a population of about 600 people, being the county seat and having an academy. When the railroad was built through Nashua in 1867 the town of Bradford began to disintegrate, and for many years there has been no town.

The church was organized as the "First Congregational Church of Bradford," Nov. 4, 1855, when Rev. O. Littlefield was pastor. There were five charter members. In 1859 Rev. J. K. Nutting was called to the pastorate, and it was largely through his efforts that the church was finally

completed. He persuaded Mr. Watson to give, free of charge, enough trees from his native timber to furnish all dimension lumber and rough boards for the whole church. These logs were sawed into lumber free of charge by Elmore and Walter Smith. Most of the money for the finishing lumber and the hardware, etc., was furnished by Dr. John Todd, a wealthy pastor of Pittsfield, Mass., and a friend of Rev. Nutting. Thomas and Catharine Cole, through the influence of Dr. Todd, furnished the bell for the church. "The bell was cast in the famous Menecely Bell Foundry, Troy, N. Y., and was broken and recast in 1868. There was then no church bell in Chickasaw County, and its coming was an event. It was rung almost continuously all the way from Dubuque until it reached its destination. It still hangs in its tower and is beloved by all the countryside." The finishing lumber was hauled by ox teams from McGregor, on the Mississippi, a distance of eighty miles.

The church organization lost by death and removals until 1888, when services were discontinued. A hundred and twenty-eight names are recorded in the membership list of the old church organization. While some of the members are living, their relationship has been discontinued by letter or other means until no name remains on the list. The last resident member died in 1911.

Carl Peterson lives close to the church and takes care of it. His wife is a member of the Church of the Brethren and the only one in all this country. From her and her husband I learned that some twenty-five or thirty years ago our church had a body of members here numbering about twenty-five, and that ministers from Greene and Fredericksburg kept up appointments in this church, and held communions in the Bradford neighborhood. Preachers moved to Waterloo also preached here. But some members moved to North Dakota, and others elsewhere and some died with the result above named. The church had gotten into a very bad state of repair, but in 1900 "The Society for the Preservation of the Little Brown Church" was started. A fund was raised and the inside and the outside were repaired. Most of the time since 1888 religious services of some nature have been maintained, though sometimes only a small Sunday-school. At present during the winter months a small Sunday-school is carried on in which Sister Peterson is one of the main workers and I understand that our literature is used.

Following a revival, in 1914, by Rev. B. W. Burleigh, a church of thirty members was organized as a branch of the Nashua Congregational church, and services are conducted on Sunday afternoons by the pastor of the Nashua church, Rev. George T. Hanna. The congregations are made up mostly of tourists and visitors to the church.

The church, about thirty by sixty feet in size, stands on the west side of the road, well set back, in a lovely grove of pines, oaks and other deciduous trees. This church ground contains about an acre and is nicely kept. Everywhere but under the evergreens there is nice grass. There are about ninety trees, most of them large. There is a pump with good water. The grounds are protected from autos in front by a strong chain stretched through a row of strong cement posts. A wire fence encloses the other three sides.

The entrance is through a good-sized vestibule, and over the vestibule is the square tower containing the bell. Four medium-sized windows on each side with shutters furnish ample light. The small pulpit at the end-opposite from the door is two steps above the floor, and makes a good appearance. There are three rows of seats and two aisles. A large pulpit Bible, donated in 1864, with both lids off, lies on a shelf of the pulpit, and a newer one, donated in 1916, lies on the pulpit. Mr. Peterson said that it was from the old one that our ministers read their texts. There are two small organs, one of which, having served its purpose, has been shoved into a corner of the church. Three framed pictures adorn the walls, one of Abraham Lincoln, one of Rev. Nutting, and the other of Dr. W. S. Pitts, the author of the song which has made this little church famous. Plenty of souvenirs are on sale both at the church and in the home of Mr. Peterson.

Well, what about the song? I quote from Dr. Pitts' own words: "One bright afternoon of a day in June, 1857, I first set foot in Bradford, Iowa, coming by stage from McGregor. My home was then in Wisconsin. The spot where the 'Little Brown Church' now stands was a setting of rare beauty. There was no church there then, but the spot was there waiting for it. When back in my home I wrote the song 'The Little Brown Church in the Vale,' I put the manuscript away. In the spring of 1862 I returned to Iowa and settled at Fredericksburg, inasmuch as my wife's people were there. In the winter of 1863-4 I taught a singing class in Bradford. We held our school in the brick building known as the Academy.

"In the years of 1859 and 1860 the good people of Bradford were determined to build a church. I will not take time to tell of the trials, the disappointments, and the successes that followed; suffice it to say, by the early winter of 1864 the building was ready for dedication. While I was holding the singing school, near its close in the spring, the class went one evening to the church. It was not then seated, but rude seats were improvised. My manuscript of the song I had brought with me from Wisconsin. It had never been sung before by any one but myself. I sang it there. Soon afterwards I took the manuscript to Chica-

go, where it was published by H. M. Higgins. It won a speedy recognition locally, and with the years has won its way into the hearts of the people of the world.

"Soon after its publication the church at Bradford which had been painted brown (for want of money to buy better paint some say) became known as 'The Little Brown Church in the Vale.' My hope is that it will stand for a thousand years and call the old man and his descendants to worship.

"Under the circumstances what more natural than that the little church at Bradford, Iowa, painted brown, and the song 'The Little Brown Church in the Vale' should be wedded and known as one and the same. Some people may try to rob the little church of its fame but as long as it stands it will be known as 'The Little Brown Church in the Vale.'"

Dr. Pitts lived in Fredericksburg 44 years. In June, 1916, it was arranged for Dr. Pitts from Brooklyn, N. Y., and Rev. Nutting from Crystal Springs, Fla., 87 and 84 years of age respectively, to be present at the annual "Brown Church Reunion," and to deliver the addresses. Dr. Pitts sang the song as he wrote it sixty years before. Another song composed for the occasion, "After Fifty Years," was also sung by a mixed quartet. Dr. Pitts died Sept. 25, 1918, being past 88 years of age. He was buried at Fredericksburg, Iowa.

The popularity of this song has almost immortalized this little old church and it is visited by thousands of people every year. Naturally the summer months are the busiest. Every visitor is expected to register, and from 100 to 200 new names are added daily. A count revealed that on the Saturday preceding our trip there were 134 visitors.

It has also become a favorite place for the solemnization of weddings, and last year more than 180 couples were joined together there. During June of this year there were fifty-three, a record breaker. Every couple is expected to leave a fee of five dollars, which with the sale of souvenirs and Sunday offerings is used to keep the place in good shape, and pay the pastor's salary.

The Sunday preaching hour is at 2 P. M. Long before the appointed hour folks find their seats. The ringing of the sweet-toned bell brings in more. When no other preacher is present, Rev. Hanna preaches. Upon this particular Sunday there were five preachers present. Three of these, Revs. Finley and Vinton Eastman and Chas. E. Luce, used to be boys in this vicinity and former Sunday-school attendants. The announcement had been made for Finley Eastman and he delivered a sermon on "So Built We the Wall." My part of the service was the reading of Nehemiah four.

Rev. Hanna directed the music and also sang two solos. The congregational singing was inspiring. A number of leading hymns were sung at the opening, and the meeting closed with the "Little Brown Church." It is the custom to sing it at the close of every service. To make it the more touching we hummed the verse:

"How sweet on a bright Sabbath morning,

To listen to the clear ringing bell;

Its tones so sweetly are calling,

'Oh, come to the church in the vale.'"

This is accompanied by the tolling of the bell. Many were noticeably touched and tears flowed freely. It was good to be there, and we will never forget it. It was a deep well. Long live the song and long live the little old church.

Jerome E. Blough.

Waterloo, Iowa, July 29, 1924.

THE PASSING OF ELIZABETH MYER

Sister Elizabeth Myer died May 19, 1924, at the home of Mr. John Heilman, Lancaster, Pa. Mrs. Heilman was one of the first students of Elizabethtown College where she became a fast friend of Miss Myer. It was this abiding friendship that caused Mrs. Heilman to receive Miss Myer into her home that she might there spend her closing days.



Sister Myer was born at Bareville, Lancaster County, in 1863, at which place she always had her home. After the close of her public school days at Bareville she finished the normal course at the Millersville Normal School. Having proved her exceptional ability as a teacher in the public schools near her home, the trustees of the newly-organized Elizabethtown College invited her to become the first woman teacher of this institution.

As a teacher Sister Myer's personal influence radiated most widely. She was an ideal teacher in the class room. She demanded thorough work from her pupils; she was very earnest and sincere. As a preceptress she was concerned about the welfare of the girls and her heart followed them wherever they went. She was not a mother, but she possessed strong motherly instincts. Her general attitude demanded one's confidence. Today many rise up and call her blessed.

The sterling traits of Christian womanhood found in Sis-

(Continued on Page 525)

Christian Love

(Continued from Page 516)

in the cottonfields of the South, he who later left his home for the exodus northward, only to be disappointed, he who represents the race who have from time immemorial been hewers of wood and drawers of water to their more favored brethren,—do I really love him? "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26.

And so continue. The I. W. W., with his opposition to all order of any kind, is arrayed alike against church and state, and against all else which we consider sacred,—do we love him? The most difficult test of our love is the German. We shrink from the demand to love him whose hands drip with innocent blood. Yet as followers of him who gave his life for the world, we can answer the question only in the affirmative. If we would love God, we must love our fellow-men.

VI. How Love Works

One of the earmarks of love is friendliness. Man is a social being, and one of the deepest longings of his nature is for friends. "The world is dying for a little bit of love." When the love of God is shed abroad in our hearts, it makes us miniatures of the divine. When a piece of iron is placed in the presence of an electrified body, it in turn becomes a temporary magnet. Says Professor Drummond, "Remain side by side with him who loved us and gave himself for us, and you, too, will become a permanent magnet, a permanently attractive force." Mr. Murray, the book publisher, once said that whenever a new edition of Tennyson's poems was to be issued, it was always necessary to supply an extra quantity of the letters "l" and "v." For Tennyson used the word "love" often. Dr. Parkhurst, in writing on "Love as a Lubricant," gives the following: "One day there was a workman aboard a trolley-car, and he noticed that every time the door was pushed open it squeaked. Rising from his seat, he took a little can from his pocket, let fall a drop of oil on the offending spot, and sat down again, quietly remarking, 'I always carry an oil-can in my pocket, for there are so many squeaky things that a drop of oil will correct.'"

Another of the manifestations of love is *doing good*. How many times does the Book record that the Master went about doing good! And what a quiet but powerful influence goes out from simply "doing good." Behold Lincoln, in his home town of Springfield, passing by a home and noticing a girl crying in the doorway. The baggage man had failed to call for her trunk, and she was in danger of missing the train. Shouldering the trunk, he starts off with giant steps to the depot. Just a simple case of doing good.

Two neighbors had a difference. Finally one of them refused to speak to the other. But the other, a true Christian, never took account of the abuses heaped upon him by his enemy. When he asked favors of the other, the reply was invariably a refusal, but he continued through it all to do his neighbor good. One day, when a rain was threatening, he noticed that his neighbor was putting away hay. He took his man and his wagon and went over to the neighbor's field and began to load up hay and haul it to the barn. When the last two loads were on their way to the barn, it began to pour down rain. His enemy's heart was melted, and he asked in deep humiliation to be received as a friend again.

Lucian, the pagan sneerer and skeptic, said of the early Christians, "It is incredible, to see the ardor with which these Christians help each other in their wants. They spare nothing. Their first legislator has put it into their hearts that they are all brothers." Julian, the apostate, speaking along the same line, bears this testimony,— "These Galileans nourished not only their own poor, but ours as well." True love is impartial.

Archdeacon Farrar, in his account of a plague in the city of Carthage, in 251 A. D., says, "The heathen threw their dead and sick upon the streets, and ran away from them for fear of the contagion, and cursed the Christians. Cyprian, on the contrary, assembled his congregation, told them to love those who cursed them, and the rich working with their money, and the

poor with their hands, never rested till the dead were buried, the sick cared for, and the city saved from destruction."

"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12: 10). True love is unselfish to the extent of giving the other the preference. Turner, England's great and honored painter, was appointed a member of a committee on hanging pictures for exhibition in London. The walls were covered with pictures, and then came a picture from an unknown artist. Turner insisted that the picture was worthy and should have a place. The other members of the committee insisted that the walls were full. Turner said, "I will arrange it." Quietly taking down one of his own pictures, he placed there instead of it the stranger's picture.

True love makes one charitable toward others' mistakes. Mrs. Potter came to her minister, complaining that some one had hurt her feelings by what was said about her. "And," she continued, "I only told her the whole truth." The minister expressed great surprise and said, "That was a wonderful achievement. Who but God knows the whole truth?" Mrs. Potter replied, "I said that Millie was growing wild and everybody was talking about her, and if her mother didn't watch her closely, it would be too late." The minister said, "And you called that the truth? You said nothing about Millie's being a pretty, affectionate child, nothing about her clever fingers, nor her kindheartedness, nor her selfishness." "What had that to do with it?" "Everything, if you were telling the truth."

Love always sees the best side (Philipp. 4: 8). According to an old Eastern legend, Jesus and his disciples once approached a city, and as they did so Jesus sent his disciples before him to prepare food. He himself, intent, as ever, upon doing good, walked into the market place, where he saw a crowd assembled around an object of some kind. Coming closer, he saw, lying on the ground, the body of a dead dog with a halter about its neck, having been dragged there through the dirt. It was loathsome, unclean, and vile. One of the standers-by stopped his nose, declaring that the air was polluted. Another noticed that his hide was torn, and exclaimed that not even a shoe could be cut out of it. Another said, "See his ears all torn and bleeding!" A fourth remarked, "No doubt he has been hanged for thieving." During all this Jesus was quiet. He looked down upon the dead body with a look of compassion, and said, "Pearls are not equal to the whiteness of his teeth." The people, taken down with amazement, said, "Who is this? This must be Jesus of Nazareth, for only he could find something to pity and approve even in a dead dog." They were ashamed. With bowed heads they withdrew from his presence.

Lebanon, Pa.

A LETTER FROM DR. BURKE

(The first part of the letter, which the reader will understand is a private one to the Secretary of the General Mission Board and not intended for publication, gives a detailed description of the illness and death of Sister Kulp, in the language of a physician. The substance of this, which we give here for the satisfaction of the many interested, is as follows: The first signs of approaching illness were felt on June 5. Dysentery developed June 7. The patient took her bed June 9. The letter makes it plain that everything that medical skill and careful nursing could do was done, but the patient grew worse. June 13 a baby boy was born prematurely but normally, and there was marked improvement in the mother's condition. The babe died that evening. The mother alternately rallied and weakened and quietly passed away about one A. M., Sunday, June 15. The remainder of the letter, though written in the familiar style of personal correspondence, we give in the writer's own words. Ed.)

Through it all Stover was a marvel of self-control. He stayed by her bedside until completely worn out with fatigue. He believed in her recovery until the last. In the height of her illness when the rest of us had given her up as dead and were weeping he could smile into her face and give her words of cheer. Through it all he has been as the man whose absolute trust was in God.

She went glorifying her Savior. Over and over again she repeated, "Thy will, not mine, be done, O Lord." Through these short months that we have learned to know her we have found her very sincere and devout. Above all things she detested affectation and sham in religion. She believed that the thing that really did count was a heart wholly surrendered to Christ. She idolized her husband. She was always very much interested in the work of the Mission. She thought very much of the Bura people. She loved the country; she loved Garkida and said she hoped she would never need to live anywhere else in Africa.

We made a rude casket out of some boxes and then on Sunday afternoon at about 2:30, June 15, we laid her to

rest on the east side of the hill on which is located her African home. Another small box contains the little boy, and there together their bodies rest while their spirits rest with him forever. We had a short service, and Bro. Hesser talked in Bura and in English. We sang a few of her favorite hymns including one in Bura. The people wept with us. The boys that lived with the Kulp wept as if losing their own mother.

From villages far and near ever since have come delegations to salute Stover after their customs. Not only the Buras but the Hausas, the Pabirs, the Fulanias, and the Honas. They are all sad because "Mwala Kulp" has gone.

She has given her life for Africa. What a challenge for the rest of us! What a challenge for the church! Our church that is not willing to give the few paltry dollars that those who would go may be sent to the needy world. What will their dollars profit them when they face her before him? Our force here is weakened. We will feel our loss keenly. We are glad for the six new workers but they should have been on the field this year.

Stover is surely a wonder as he is again taking up the broken threads of life. How we all sympathize with him, but still he will have to bear his sorrow alone. He is a noble fellow; he is a man; he is a Christian and a hero. May God bless him. Homer L. Burke.

Garkida, Nigeria, June 17.

SUMMER ASSEMBLY

The Seventh Summer Assembly of Middle Indiana will be held at North Manchester, at the College, Aug. 26-28, opening with an address Tuesday evening at 8 o'clock on "The Conference Theme" by H. L. Hartsough. Morning Watch each day at 7:45 and praise service at 8:45.

Aug. 27, 9 A. M., Home Training in Religion.—Mrs. S. L. Cover. Parent Training.—H. L. Hartsough. Availab. Materials.—R. C. Wenger. The New International Journal of Religious Education.—A. R. Eikenberry. A Training Program.—L. W. Shultz. 1 P. M., Address.—Lillian Grisso. God's Relationship to Men.—R. H. Miller. The Peace Question.—R. C. Wenger. Law Enforcement.—E. S. Shumaker. 4 P. M., Men's Meeting in charge of C. C. Kindy, and Women's Meeting in charge of Mrs. S. L. Cover. 7:30 P. M., Anti-Tobacco Contest. Program by Manchester College.

Aug. 28, 9 A. M., God's Relationship to Men.—R. H. Miller. Stewardship.—Moyné Landis. Sectional Meetings. 1 P. M., God's Relationship to Men. 2 P. M., Music Program. L. W. Shultz.

North Manchester, Ind.

Notes From Our Correspondents

CALIFORNIA

San Diego church held its Daily Vacation Bible School from June 23 to July 9. We had a good enrollment and attendance. Scriptures were memorized and stories told. The last day the parents came for a program after which a picnic was enjoyed at the park. We are sure the school will prove a blessing and be well worth the effort put forth. Our delegates to District Meeting are Sisters Whitmore and Flora.—Eltha Neff, National City, Calif., Aug. 1.

FLORIDA

Arcadia congregation assembled in council June 25, with Eld. J. H. Garst presiding. In addition to the regular business and reports we discussed and acted on plans for repairing our church-house both inside and out. It was decided to weatherboard the house, build a new porch and then paint the entire structure. We plan also to repaper the interior. The brethren agreed to donate some of the work and July 4 being a holiday saw the remodeling begun. At this writing the work on the exterior is well under way. The congregation owns a large corner lot adjoining the church and the Ladies' Aid Society assumed the responsibility of regrading and beautifying the grounds. These improvements have been sorely needed and we hope to do better work when we have made our house of worship neat and attractive. The spirit of earnestness and willingness to help on the part of many was an encouragement to the workers here. We hope to have a live evangelistic meeting in the early fall. Our pastor, Bro. S. W. Bail, wife and daughter have gone to their home in Western Pennsylvania for the summer. Bro. J. I. Thomas has charge of the work in Bro. Bail's absence. Helen Oellig Thomas, Arcadia, Fla., July 29.

IDAHO

Boise Valley.—July 11 we closed a very successful Vacation Bible School conducted by our pastor, Bro. H. M. Brubaker. Our eight teachers and helpers were local talent. As this is a country church five cars were used each day to bring the children to school. The total enrollment was one hundred, with an average attendance of eighty-one. The program given July 13 consisted of memory work, Bible and missionary stories and songs learned during the term. We also exhibited our handwork, some of which was sent to the Boise Orphans' Home and some to missions.—Della Holsinger, Nampa, Idaho, Aug. 2.

ILLINOIS

Cherry Grove.—Our Vacation Bible School which began June 2 and ended June 13 was a complete success. A large attendance and a good average were the result of splendid planning by the committee, the diligent work of the teachers and officers, and the co-operation of the community. The school was superintended by Sister Wingert, of Mt. Morris (now of Freeport), and closed with a splendid program. July 13 the children and their teachers conducted the service during the preaching and their efforts were very much appreciated. July 22 the ministers and laymen of group number one held a meeting here when an excellent program was given. June 15 one was added to the church by baptism. July 23 our pastor, Bro. Weaver, and family, started on their vacation trip to Indiana. Bro. L. R. Young will conduct the services during their absence. Our series of meetings will begin Sat. with Bro. John E. Rowland, of Woodbury, Pa., assisting us.—Lanah E. Shidler, Lanark, Ill., Aug. 4.

Pleasant Grove church met for services June 22. Our elder, Bro. Trias Blough, wife and daughter, of Rome, church, were with us. Bro. Blough preached at 11 o'clock, after which dinner was served at the church. At 1:30 we met for council and officers were elected for the year: Elder, Bro. Blough; secretary and treasurer, Bro. Wells; trustees, Brethren Knapp and Gergens. We raised our delinquent missionary dues and our apportionment for the present year. One has made application for baptism. Our communion has been held for Sept. 27. Our pastor, Bro. Sherrill, cake-maker, holds services every fourth Sunday and Sunday night.—Mrs. Susa Uley, Sheller, Ill., July 29.

INDIANA

Delphi.—May 29 we held our quarterly business meeting, with Eld. James Norris as moderator. One subject of discussion was a reconsideration of the disposal of the rent money mentioned in my previous note. Our Mission Board consented to our using the money for some necessary repairing of our church building instead of applying it to the purchase price. The question of re-employing our pastor, J. K. Eikenberry, also came up. The church was unanimous in asking that Bro. Eikenberry be employed for another year. We would regret very much to have him and his family leave us as the work has gone forward during the two years they have been here. On Sunday, June 23, six churches in this part of the Middle District held a Sunday-school convention at our church. Bro. Eikenberry gave three lectures on Sunday-school work. The meeting was well attended and all present profited by Bro. Uley's Spirit-filled talks. The Y. P. D. of the Middle District held a picnic in the Delphi park July 4. Bro. L. W. Shultz spoke on present day social problems. Sister Illanche Trille presided at the meeting and led the singing. On account of the rainy day of the afternoon, the picnic was a failure, though a fine Christian spirit was manifest. Bro. Walter Stinebaugh preached for us Sunday, July 13. We ask our visitors in these various meetings to return. A. G. Fox, Delphi, Ind., Aug. 4.

Flora church held her June council last evening, with a large representation of the church present. Our elder, H. C. Early, presided. We also were glad to have with us our new pastor and family, A. C. Musselman, who lately moved here. Four letters were read and two granted. It was decided to retain Bro. Early as elder till the end of the year.—Mable Wells, Flora, Ind., Aug. 2.

Ft. Wayne church convened in regular council July 12 and in special council July 12. A. Gump presided at the business sessions. Since our last report seven letters have been received and one granted. The Christian Workers' Class reorganized recently with Bro. Harader president. Bro. Harader was also elected delegate to District Meeting, with O. B. Bosserman, alternate. The work of the church and Sunday-school is moving along with good interest. We are still enjoying a large attendance during the day and a profitable time was enjoyed by all. July 29 Bro. Musselman preached his farewell sermon in the forenoon, at the close of which six united with the church. One renewed her fellowship and the other five were baptized in the evening. This makes a total of fourteen new members in two weeks. Following the baptism of the children, a large number of the church members, although we are without a pastor during July and August we have been having services each Sunday with splendid interest and attendance. Blanche Rinehart, who is engaged in Y. W. C. A. work at Detroit, lectured for us on July 6 and 20. July 13 Sister Sue Heisey gave an address on their work in China. July 27 Bro. C. A. Miller preached a sermon on "Hearts of Gold." At the close of the evening, July 31 we had a farewell party in the basement of the church for Brother and Sister Heisey and family, who leave this week for China. Aug. 3 Bro. Heisey gave us a wonderful message. Bro. G. L. Studabaker and wife, of Muncie, Ind., were also present and assisted in the service. All of these services have been a blessing to the church. The Hessys presented the Sunday-school with forty curios which they brought with them from China. We appreciate the gift very much. Otis Rinehart and Edna Brower will represent us at District Meeting. We are anxiously looking forward to the coming of Bro. McCune and family in September.—Ethel Brower, Kitchell, Ind., Aug. 6.

Guernsey.—Bro. S. Z. Smith and wife and Mrs. Etta Helman, all of Guernsey, Ohio, conducted a revival at Guernsey church, which lasted three weeks and was very successful. The devotionals each evening, and although her messages were short they were very helpful. Sister Helman had charge of the song service; her leadership as well as her solos were very much appreciated. Bro. Smith is a very forceful speaker and a splendid personal worker, and was ably assisted by our local pastor, Eld. H. W. Oleson. His wife, who have labored in the church for the past year and a half, fifteen were baptized; three received by former baptism and three await the rite. Twenty-three confessed Christ. Although these meetings were held in harvest time large crowds were present each evening. There will be an all-day Harvest Meeting Aug. 31.—Estelle Kellenburger Roemer, Reynolds, Ind., Aug. 4.

Kilbuck church extends a special invitation for Homecoming Day to those who formerly lived in the Kilbuck church of North Manchester, Ind., was so happy to be with us. The time has been changed from the fifth Sunday to the fourth Sunday of August, at Pleasant Run house. A special program will be given.—Minnie Lexington, Muncie, Ind., Aug. 6.

Monticello.—July 27 a community meeting was held at our church on Pike Creek. A large crowd was present including people of all present churches from the area. Bro. Walter Rinehart, of North Manchester, Ind., was the principal speaker of the day. D. W. Hostetter, who formerly lived near the Guernsey end of the Monticello church, had a part in the program in which five churches took part. Three denominations were represented. Brother and Sister Smith and Sister Helman of Sidney, Ohio, who were holding a revival meeting at the Guernsey house, were also a part in the services. Eld. S. Z. Smith, Monticello, Ind., Aug. 2.

Plymouth church met in council June 8, with Bro. Wm. Hatcher presiding. The church voted by a large majority for Bro. Berry and family to remain the coming year with us. Brethren Berry and Metzger were chosen delegates to District Meeting. We are looking forward to a revival which will be held some time in October. July 27 we were favored with an interesting report from the Young People's Conference by Bro. Walter Rinehart. This was followed by a heart-stirring sermon on "Peace," by the pastor.—Mrs. Claude Cripe, Rossville, Ind., July 31.

Santa Fe church met in council June 19, with Eld. Perry Colbantz presiding. We decided to hold our Harvest Meeting Sunday, Sept. 7. Bro. John Appelman, of Plymouth, Ind., will deliver the sermon and a temperance program will be given in the afternoon. In the evening, Bro. L. W. Shultz, of Andrews, Ind., will begin a series of meetings, with Sister Mary Burris, of Upper Deer Creek, leading the song service. Our communion will be held Sept. 27, at 6 P. M. The work is progressing nicely at this place.—Mrs. Fuchsia L. Condo, Bunker Hill, Ind., Aug. 5.

Turkey Creek.—We will have our Harvest Meeting Aug. 24. Eld. Stump, of Marion, Ind., will deliver the messages of the day. Our communion will be Oct. 2, at 7 P. M.—Henry L. Fletcher, Nappanee, Ind., Aug. 4.

White.—Our Vacation Bible School began July 7 and continued two weeks closing July 26, with a program given by the children. The school was not largely attended but much interest was shown.

The work was supervised by the pastor and very good teaching was done by local talent. We much appreciate this work by our young people. We are arranging for our Harvest Meeting to be held some time this month. We hope to have Bro. H. C. Early, of Muncie, Ind., with us. Our revival meeting will be conducted by the pastor and begin the second week in October. We are also planning for a stewardship class for the autumn, the definite date is not yet decided. Ira E. Long, Collins, Ind., Aug. 6.

IOWA

Curlew. July 27 Bro. A. J. Nickew, of Monticello, Minn., came to us accompanied by Sister Nickew. Their presence greatly strengthened and encouraged the church at this place. Bro. Nickew preached two inspiring sermons on Sunday. Our attendance at Sunday-school has kept up well this summer. Eva M. Bralier, Curlew, Iowa, Aug. 2.

KANSAS

Burr Oak.—We enjoyed a very pleasant day Sunday, July 27. We met for Sunday-school with preaching following. Bro. Tr Wagner being with us at that time. At the noon hour dinner was served on the church lawn and a pleasant social time was enjoyed. Owing to the busy threshing season we held our regular council in the afternoon. In the absence of our elder, Bro. Wagone presided. The church unanimously voted to authorize the pastoral committee to take immediate steps in trying to secure a pastor. We have been without a resident pastor since a year ago last June, but have had Sunday-school attendance and a pleasant social time. We are earnestly hoping that we shall be able to secure some one soon to take up the work. Anyone desiring to locate here and take up pastoral work should correspond with one of the elders, namely, Chas. Slouiker, M. J. Cook or C. L. Davidson, Burr Oak, Kans. Bro. Wagone has been preaching for us every two weeks this summer. Vera Davidson, Burr Oak, Kans., Aug. 3.

MARYLAND

Woodberry.—Since the last report seven have been baptized as a result of a week's meeting conducted by our pastor, S. P. Early. Our Communion service was held on Sunday, July 27. It was through the Sunday-school. There was a friendly rivalry between the classes, the highest amount in one class being \$90. The Sunday-school also gave \$125 in five share plans. Children's Day was observed on June 15 and was enjoyed by a large audience. July 31 a class of young ladies rendered the missionary play, "The Pill Bottle," which was well received and was also enjoyed by a full house. The class greatly appreciated the splendid will offering which will be used in their work for the Master. The attendance at Sunday school and church has been keeping up fine for the summer months. Mrs. Earl S. Hollinger, Baltimore, Md., Aug. 5.

MICHIGAN

Vestaburg church met in business session July 14, with Eld. S. Bollinger as moderator. Delegates to District Meeting are John L. Van Meter and S. Hollinger; alternates, L. R. Mires and B. F. Switzer. Our communion will be Aug. 23, at 10:30 A. M. Bro. Earl C. Neff, of Dayton, Ohio, is to begin a series of meetings Aug. 17.—B. F. Switzer, Vestaburg, Mich., July 31.

MINNESOTA

Lewiston.—The first Vacation Bible School of the Lewiston church began June 8 and continued for two weeks closing with a program and an exhibition of the work done. Four of our lady school teachers and our music directors volunteered their services, under the direction of our pastor and wife. The school proved a success which was shown by the crowded house on the last evening.—B. D. Kerlin, Lewiston, Minn., July 30.

MISSOURI

Broadwater church recently closed a very successful Vacation Bible School with larger attendance than former summers. Fifty-one were enrolled, with an average attendance of thirty-two. Of those enrolled, eighteen were not in Sunday school anywhere. Several memory books and the hundred of verses memorized will be of much value to the children. Several improvements were put on the churchhouse this summer. This fall a new foundation will be put under the church. We are looking forward to a revival in the near future.—Mrs. Cora Fisher, Essex, Mo., Aug. 5.

NEW YORK

Lake Ridge.—Our two weeks' series of meetings conducted by Bro. A. P. Wenger, of Painesville, Pa., came to a close on Sunday evening, July 20. Two stood for Christ and await baptism. Bro. Wenger's labors were earnest and uplifting. We enjoyed these services, also the association in our homes. July 19 thirty-four members surrounded the Lord's table. Bro. Wenger leading us in these services, assisted by Bro. Dana Z. Eckert, who, with his wife, came from C. C. May, N. Y., to attend the meeting, also by our home ministers—Brethren R. A. and E. F. Nedrow. We also enjoyed the fellowship of Bro. Chas. Madeira and family, from Horseneck, N. Y., and Bro. Fred Cheney and wife, from Bainbridge, N. Y. This brother and sister make the eighty-mile trip each year to be present and enjoy the love feast with us. Zilpha Campbell, King Ferry, N. Y., Aug. 2.

NORTH DAKOTA

Kenmare.—The regular quarterly ministerial conference of the central group of churches of the District of North Dakota, Eastern Montana, which is composed of the Berthold, Kenmare, Minot and Surrey churches, was held at Kenmare June 28. It was well attended by both laity and ministers. Every minister of the group was present except Bro. Jorgen Bør, who was conducting evangelistic services at the Elkhorn church at the time. We were glad to have Chas. M. Yearout, of Idaho, with us. He was just closing a two weeks' evangelistic service at Kenmare. It had been planned to have an all-day meeting but on account of muddy roads those from the other churches could not get there until noon. A splendid dinner was served at the church after which the following program was rendered: The edification and encouragement of everyone present; How Censures and Rebukes are to be Used; C. C. May, N. Y.; The Power of the Family Altar—Ray Harris; What Must Be the Minister's Attitude Towards the Divorce—E. L. Michael; How Harmonize the New World and the Old Gospel?—D. T. Dierdorf; Our Annual Meeting Minutes—Their History and Value to the Church—Chas. M. Yearout. Our next meeting will probably be held at Berthold Sept. 3. Ray Harris, Sec. Minn. N. Dak., July 31.

Pleasant Valley.—Bro. G. G. Canfield, of Freeport, Ill., came here July 13 and started a series of revival meetings which closed July 27. The meetings were well attended and they were enjoyed by all. Bro. Canfield baptized seventeen and reclaimed one to the church.—Hazel Blocher, York, N. Dak., July 28.

Ray.—Aug. 3 the members of this church organized a Sunday-school, after which Bro. R. Shade preached for us. Bro. Shade and family have come to help build up the church at this place and have located on the Ray farm. The church has his hard-bound books, either Kingdom Songs No. 1 or 2, they would be much appreciated at this mission point. Please correspond with the writer. We ask an interest in the prayers of our people that the cause may be advanced here.—Mrs. S. C. Herman, Ray, N. Dak., Aug. 5.

OHIO

Ft. McKinley.—A community Day Vacation Bible School was held here by the Church of the Brethren and United Brethren church July 7 to 12, directed by Bro. D. R. Murray, pastor of the Church of the Brethren. There were twenty-one teachers, including the director and Mrs. Murray, and Rev. and Mrs. Todd, of the U. B. church. The enrollment was 175; average attendance, 151. The girls' ex-

pression work consisted in making aprons, towels and note books; the boys in making training and note books. Part of the articles made were given to the pupils and part to the mission. The success of the school is due largely to the untiring efforts of the director who three weeks before appointed his teachers, gave them their material and instructed them in the plan of work. Many donations of material and money were received from individuals. The Parent-Teacher Association, Church and Society and Sunday-school held their part biannually. The school closed with an evening program, an exhibition of the work and a large offering, expressing the appreciation of the work. We feel the community has recognized the purpose of the Vacation Bible School—the molding of Christian character. Mrs. W. C. Baker, Dayton, Ohio, July 31.

Mohican. There will be a Homecoming and Harvest Meeting at Mohican church, Aug. 24. Everybody is invited to attend. Services at 9:45. Bring well-filled baskets. This will be an annual event.—Mrs. C. W. Kulp, Ashland, Ohio, Aug. 4.

Owl Creek. Bro. A. I. Heestand, of Wooster, was with us both morning and evening July 6. July 13 Bro. Ora Delanter began a series of meetings. The first few sermons were along the devotional line, and a large number of the others on subjects discussed from the standpoint of what Jesus thought concerning the life. These should be an inspiration to all and a wonderful spiritual uplift to the church. Sunday morning, July 20, the subject was, "What Jesus Had to Say Concerning Children." In the afternoon there was a meeting especially for the benefit of the old people, July 27 the subject, "Marriage and Divorce and Their Relation to the Home" was very ably discussed. We then went to the nearby park and ate our dinner together. By 2:30 many other people of the community had gathered with us, and heard Bro. Delanter's talk on "War and Peace." In the evening he preached his closing sermon to a large audience. Aug. 2 we elected Sunday school officers with Brethren O. J. Workman and E. H. Schell as superintendents. Bro. G. S. Straussbaugh and Bro. O. H. Hechtel were chosen delegates to District Meeting. Our love feast will be observed Oct. 25, beginning at 10 A. M. Just twenty-five years ago, on Oct. 17, our churchhouse was dedicated, which fact will be given prominence at this all-day meeting. Zora Montgomery, Ankenytown, Ohio, Aug. 4.

Pleasant Valley (Ohio) church held a very successful Vacation Bible School from July 21 to Aug. 1. The number enrolled was eighty-two and the average attendance sixty-nine. The interest was exceptionally good. Our teachers were all home talent except Bro. J. C. Luman who had charge of the school. The school closed on Friday with interest still running high and pupils wanting to come back the next week. Ice cream was served to teachers, pupils and visitors by the Sunday school. Our revival meetings also were in progress during the past two weeks. On account of the busy season the attendance was not so large. Bro. J. C. Luman preached some very inspiring sermons. Although there were no additions to the Kingdom we feel that much good seed was sown. Bro. Luman's untiring efforts were appreciated by all who heard him.—Grace Rhoades, Union City, Ind., Aug. 5.

Portage. Since our last report we held an all-day joint Sunday-school meeting at Oak Grove. The four schools included were Greensburg, Portage, Oak Grove and Portage. Several friends and neighbors from other schools were there. In the morning Bro. Max Hattough gave us a splendid doctrinal sermon. In the afternoon a program was given by the children and young folks. June 22 we held our Children's Day exercises. On the 23rd Sunday following we gave a program at the Old Felt's Home at Portage. The guests seemed to enjoy this very much. June 11 Bro. John Wreand and family came down from Oak Grove, Bro. Wreand gave us a very helpful sermon from Rev. 3: 15, 16. We are planning for a series of meetings soon.—Mrs. Ada Whitmore, Painesville, Ohio, Aug. 4.

Stonelick church held an all-day meeting and Homecoming July 21. Bro. X. J. Coppock, of Painesville, Mo., delivered the message in the morning and in the afternoon. Several friends and visitors from three of our intermediate girls, also a sister of Bro. and Sister X. J. Coppock, Bro. Van B. Wright, of Painesville, Ohio, was the speaker of the afternoon. At the close of the service three of our young people were baptized, and three more July 26. Since our last report six have been received to baptism and one by letter. We have Sunday school on Sunday 9:30—9:45, beginning at 10:30, Christian Workers' Meeting at 7:30, and midweek Bible study each Thursday evening. This church has experienced a wonderful growth within the past year. Since August, 1923, thirty-two have been baptized, three received by letter and one re-consecrated. Mary S. Carr, Newmansville, Ohio, July 29.

OREGON

Ashland church met in council July 24, with Eld. M. C. Lininger presiding. Sister Malinda Russell and Bro. Ernest Root were elected delegates to District Meeting; Sisters Mary Lininger and Sylvia Root, Sunday-school delegates; Sister Grace Bowman and Eld. M. C. Lininger, Christian Worker delegate. Our love feast was held May 17, with Bro. Ernest Root officiating. Our Vacation Bible School was held June 16 to 27. Though the attendance was not large, there was a good interest. Sister Edna Phillips was here during the school which was a great help. The closing exercises on Sunday were given and were enjoyed by all. Mrs. B. M. Lininger, Ashland, Ore., Aug. 4.

Mabel congregation had a four weeks' Vacation Bible School. The enrollment was forty and the average attendance twenty-five, besides the instructors. We are planning for a special temperance meeting for Aug. 31. N. W. Orr and H. H. Ritter are our delegates to District Conference; Jessie Orr and J. H. Conner, to District Sunday-school Convention.—H. H. Ritter, Mabel, Ore., July 31.

PENNSYLVANIA

Akron church observed Peace Sunday Aug. 3, when Bro. Nathan Kihlner, of Ephrata, preached a splendid sermon on peace. In the evening Bro. Phares Forney, of Petersburg, gave us a very good sermon on temperance. Our Harvest Service will be held Sept. 7, at 2 P. M.—David H. Snader, Akron, Pa., Aug. 5.

Big Swatara. The Spring Creek and Big Swatara churches held a joint Sunday-school Meeting at Hanoverdale July 27. A number of Sunday-school topics were discussed to the profit of all present. The meeting fostered the Sunday-school spirit and called attention to the need of efficiency in order to carry on this important work. The value of spirituality in the Sunday-school and the spiritual value of the Sunday-school in the world was the over-looked. Aug. 17 we held a seven series of meetings at the Paxton house. Bro. B. W. S. Eberole, of Hershey, Pa., has been secured to labor with us as evangelist.—Ulysses L. Gingrich, Palmyra, Pa., Aug. 5.

Cherry Lane church met in council May 31, with Ira C. Holtspey presiding. Bro. Jacob Sollenberger was chosen delegate to Annual Meeting with Bro. Emanuel Koonz, alternate. It was decided to hold an evangelistic meeting conducted by Bro. Jos Clapper beginning Nov. 15 and continuing for two weeks, closing with a love feast on Sunday evening.—Mrs. Harvey Sollenberger, Everett, Pa., July 31.

Cowetry. Through the untiring zeal of our pastor and the help of his coworkers, the cause is moving forward here. Sunday morning, June 29, an interesting Children's Day program was rendered. On the morning of July 14, a service was held for Sister Ruth Roy Kulp. Much sympathy goes out for him who has been here, as Bro. Kulp grew up in this community and endeared himself to all. The Sunday evening service of July 13 was dismissed in order that the people might have the opportunity of hearing the program rendered at Painesville. The Harmony of the Heart Bible School and readings on the life of Paul by Bro. Warren Heestand. A much-needed vacation

THE PASSING OF ELIZABETH MYER

(Continued from Page 523)

ter Myer make her life a lasting benediction. Above all, the fact remains that she could not have taught so inspiring, enthusiastically and grandly had she not been a Christian woman of marked zeal and deep devotion. She was firm and conscientious, yet highly charitable whenever a worthy and needy cause made its urgent appeal.

She believed strongly in prayer and the now forgotten art of fasting was not neglected in her life. Her convictions regarding vital questions were firm and unshaken, yet in spite of her fearlessness, her sympathetic and motherly heart made her approachable and open to every student and teacher. Sister Myer had a lofty conception of the ideals of the founders of the Brethren Church and especially of the founders of Elizabethtown College. She was ever solicitous that these first principles should not be lost.

As the hour of death drew nigh her last wish was that her friends might all meet her in heaven. She hoped her life would count for something worth while here, and that the way for others might have been made clearer. Those who came under her influence most closely can testify that her life was not in vain. True-hearted, whole-hearted shall we remember her now that she has gone to be with her Lord with whom she walked so closely. H. H. Nye.

Elizabethtown, Pa.

IN MEMORY OF ELDER GEORGE A. PHILLIPS

It is with a feeling of sadness that I write the story of the life and death of Bro. George A. Phillips, a lifelong friend of our family. He was born near McGaheysville,



Rockingham County, Va., December 14, 1851. His parents were poor but hard working people. Just before the Civil War they moved to Augusta County and purchased a little farm near New Hope, Va., for which they paid all their hard earned savings. Then the Civil War came on causing George's father to have to leave home and throwing the support of the family on his and his mother's shoulders. This was especially hard just at that time as Confederate money had become almost worthless.

At the close of the war four years' interest had accumulated on the place. All had to work very hard to pay for their home. The result of this was almost no education for George. He once said: "Being very fond of books, I borrowed a few to read. I spent a few months in the schoolroom in winter when it was too bad to work on the farm. About this time there was a law passed that no one could go to free schools over 21 years of age. I was determined to go to school and sold my only earthly possession, a horse. Then I went off and spent four and one half months in a high school. Soon there was a graded school established at New Hope near my home which I attended one and one-half sessions. I then taught six months and thought my pay the biggest money I ever made. I then taught a number of sessions, attended normals and Juniata College for a short time."

Brother Phillips joined the Church of the Brethren in 1878, and was married April 15, 1880, to Nannie J. Wine. She died September 15, 1883, leaving two little children, Maggie and John.

On January 14, 1886, he married Mary Brower, daughter of Eld. Enoch L. Brower of sacred memory. To this union were born four children: Victor, who lives at home; Nora, wife of Byron Flory, missionary to China, now on first furlough home; Edith, wife of Frank Y. Garber, and one child who died in infancy.

Brother Phillips was very courteous, kind, and interested in every one. He never lost an opportunity to make friends with all he met, regardless of color or station in life. He always remembered his old pupils and seemed so interested in their success in life. It was a joy to him to tell of the older brethren who had encouraged him in his early Christian life and ministry.

He loved to tell a joke and could always see the bright side of life. Being fond of illustrations and stories for children, he had been urged over and over again to prepare a book of parables, illustrations and anecdotes for young people but neglected it until too late.

He was much interested in preaching the Gospel and was as anxious and willing to tell the Gospel story in the mountains and byways as much as in more favored places. By so doing he made a host of friends in these places.

One brother out in the mountain told me one time that Bro. Phillips could make friends in the jungles of Africa.

Fourteen years ago Bro. Phillips underwent an operation. Since that time he enjoyed fair health until in September 1923 when he began to suffer again. He was taken to the hospital on Dec. 10, 1923, for an operation for cancer. He remained in the hospital about two months and while there I was permitted to visit him twice. He expressed to me that he was ready to go, but if it was the

Lord's will he would like to get well and do a little more work in the Lord's vineyard for the saving of souls. After two months there, he was taken back to his home near Barren Ridge, where he died four months later, June 5, 1924.

His funeral was conducted by the Rev. J. T. Glick of Timberville, Va., assisted by the writer from the text: "Let me die the death of the righteous and let my last end be like his" (Num. 23: 10).

There was a large crowd of sympathizing friends present. After the services he was laid to rest in the cemetery at the Barren Ridge church, June 7, 1924.

Mt. Sidney, Va. S. D. Miller.

THOMAS GRANVILLE METZ

Thomas Granville Metz, son of the late Nicholas and Mary Albaugh Metz, born in Frederick County, Md., June 20, 1864, died at his home in Union Bridge, Md., June 21, 1924, aged sixty years and one day. Death was due to an accident which occurred while excavating for the addition to the Union Bridge Church of the Brethren. Bro. Metz was caught between a truck and a wall and terribly crushed.



He was third of a family of five children. Dec. 23, 1897, he married Lillie E. Fogle, daughter of the late John W. and Cenia Fogle. To this union were born two children. The oldest, a son, died in infancy. Soon after his marriage he united with the Church of the Brethren at Beaverdam where he attended services all his life. In the spring of 1911 he was elected to the office of deacon and served faithfully until death.

He greatly enjoyed the church fellowship and the brethren were always welcomed into his home. He was very active in all church work and as he was seldom absent he will be greatly missed in church services. Bro. Metz was a man whom wholesome Christian living had endeared to a large community.

The services at the home were conducted by Elders J. J. John and J. R. Klein, and at the church by Elders J. R. Klein and S. F. Repp. His body was laid to rest in the adjoining cemetery.

He is survived by his wife and one daughter, and a nephew who made his home with them for twenty years. One brother, Eld. D. O. Metz, and a sister also survive.

LeGore, Md. Jesse R. Klein.

IN MEMORY OF HANNAH HENDRICKS NEHER

Hannah Hendricks Neher died July 1, 1924, after a lingering illness of many months. She was the daughter of Elisha and Hannah Hendricks, born Aug. 14, 1853, in Clin-



ton County, Ind. She married John H. Neher Jan. 11, 1872, in Platt County, Ill., where she grew to womanhood. There were nine children, six of whom survive with her companion, three brothers and two sisters, nine grandchildren and four great-grandchildren. At the age of fourteen she united with the Church of the Brethren and her entire life has been one of loyalty and service. She has indeed been a mother in Israel to the entire community where she has lived for twenty-seven years. Brother and Sister Neher came to Oklahoma thirty-five years ago and have experienced pioneer life. In their home the younger ministers

realized what it was to have another mother, and the older ones a true sister. Services by Bro. Pitzer.

Oklahoma City, Okla.

Mrs. J. R. Pitzer.

MARSHALLTOWN OLD FOLKS' HOME

During the past year we have had three deaths: Thomas Bishop, Sept. 2, 1923, aged ninety-one, of the Cedar Rapids church; Swan Anderson, May 22, 1924, aged eighty-eight, of the Muscatine church. Both were buried in the local cemetery and services were conducted by Eld. F. M. Wheeler. James Shriver died July 27, 1924, aged eighty-one. He came from the Sheldon church where the body was taken for burial. Each of these members required much attention as two were blind and the other helpless. All were living on borrowed time and had good health up to a few weeks prior to death. We can truthfully say that each was ready and willing to receive the death angel.

Our board of trustees met here July 16 in their semi-annual meeting. A few improvements will be made during the coming year.

On the afternoon of July 27 a delegation of young folks from the Brooklyn church came to the Home and rendered a well prepared program for the special benefit of our aged. It certainly was enjoyed by all. In fact these special services are a wonderful help as it brings good cheer to those who are unable to see their home folks and they really feel that some one cares for them. It is also an opportunity for our young people to serve others. I trust more will get an inspiration from this item.

Now we have only eight in the Home and all except one over eighty. Their health is generally fair for which we are thankful.

G. W. Keedy and Wife.

Marshalltown, Iowa.

MRS. LYDIA JANE STAYER

Lydia Jane (Brown) Stayer, wife of the late Eld. J. C. Stayer, was born near Woodbury, Bedford County, Pa., Jan. 16, 1864, and died at her home July 12, 1924. Although

mother had been in failing health for a number of years, she remained active until within a short time before her death. Her failing health was most noticeable since the death of father, just twenty-four weeks ago.

She was the daughter of Abram S. and Mary Keifer Brown, who were Christian parents. Her life was one of ministry in the homes of the sick in the community, of service in the church, and of love in the home. The sorrow of the going of both father and mother is great but the memory of beautiful lives

is ever an inspiration. The heritage they have passed on to their children can not be measured.

Funeral services were conducted by Dr. T. T. Myers, of Huntingdon, Pa., his text being from Heb. 13: 14: "For here have we no continuing city but we seek one to come." We laid her away beside father. There they lie on the hill overlooking the old home place, waiting for the bright and glorious dawning of the resurrection morn.

Woodbury, Pa.

Grace B. Stayer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Booth-Graybill.—By the undersigned, at the Wenatchee Valley church, June 15, 1924, Bro. Lewis Orville Booth, of Flora, Ind., and Sister Ruth E. Graybill, of Wenatchee, Wash.—Warren Slabaugh, Wenatchee, Wash.

Hoover-Dolley.—By the undersigned, at the bride's residence in Long Beach, Calif., July 10, 1924, Roscoe Merritt Hoover, of Pomona, Calif., and Marian Belle Dolley, of Long Beach, Calif.—W. I. T. Hoover, La Verne, Calif.

Warstler-Kimmel.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Albert Kimmel, Berlin, Pa., Bro. Arthur E. Warstler, of Pittsburgh, and Miss Mildred Kimmel, of Berlin, Pa.—C. Walter Warstler, Pittsburgh, Pa.

Wolf-Beery.—By the undersigned, father of the bride, at the home, July 20, 1924, Bro. Harry S. Wolf, of Franklin Grove, Ill., and Sister Margaret E. Beery, of Pyrmont, Ind.—I. R. Beery, Pyrmont, Ind.

Wolfe-Metz.—By the undersigned, at his residence, July 10, 1924, Bro. Lester E. Wolfe and Sister Cenia Mary Metz.—D. O. Metz, Union Bridge, Md.

FALLEN ASLEEP

Berkshire. Bro. Emanuel M., born May 10, 1850, died July 11, 1924, at his home in Cambria County, near South Fork. He was sick but a short time. He was married to Elizabeth Custer, Oct. 3, 1872. He is survived by his wife and eleven children. He united with the Church of the Brethren in 1875 and remained faithful to the end. Services at the Locust Grove church by Bro. J. F. Ream, assisted by J. Lloyd Nedrow. Burial in the Locust Grove cemetery.—David C. Ribblett, Johnstown, Pa.

Durr, John Wesley, died July 3, 1924, aged 65 years and 3 days. He was the son of the late Samuel and Cathrine Durr. One brother and one sister survive. Two brothers and one sister preceded him. In 1884 he married Lirrie May Waggle who died in 1903. In the winter of 1885 he united with the Mt. Moriah Baptist church at Smithfield, Pa. He had made his home in Pittsburgh for a number of years and his body was brought to the home of his brother, Eld. F. F. Durr. Burial in the Fairview cemetery. Service by the writer.—L. G. Humphreys, Masontown, Pa.

Duvall, Nancy Harden, died at her home near Hazelton, W. Va., July 15, 1924, aged 90 years, 5 months and 9 days. She was one of our oldest pioneer residents and was highly esteemed by all who knew her. Death was due to heart disease from which she had been a patient sufferer for years. She united with the Church of the Brethren at the age of sixteen and remained faithful to the close of life. She is the last surviving member of her family. Her husband and one son preceded her. Her nearest living relatives are two nieces and five nephews. Services in the home by Eld. Geo. W. Van Sickle. Interment in the family cemetery near by.—Rosa B. Guthrie, Hazelton, W. Va.

Early, Bro. Jacob B., son of Jacob and Mary Early, died at the Lima City Hospital, of stomach trouble, July 19, 1924, aged 29 years, 11 months and 14 days. He married Mary A. Miller Jan. 25, 1876. There were three sons and two daughters. One daughter preceded him in 1851. He leaves his widow, three sons, one daughter, eighteen grandchildren and one brother. He was anointed shortly before his death. He was always an active member in Sunday school and church work. Services at the Pleasant View church by Eld. David Byerly, assisted by Elders Samuel Driver, N. I. Cool and W. D. Landes. Interment in the Pleasant View cemetery.—Hattie E. Driver, Beaverdam, Ohio.

Emmert, Francis E., only son of Eld. J. J. Emmert, and only brother of Mrs. W. B. Stover, died at his home in Mt. Carroll, Ill., July 30, 1924, aged 61 years, 8 months and 8 days.—W. B. Stover, Cleveland, Ohio.

Johnston, Floyd Alton, died July 13, 1924, aged 16 months. He was the only son of Mr. and Sister A. A. Johnston. Services by Bro. Riffe.—Katheryn Moore Ewing, Richmond, Va.

Judy, Mary Jane, nee Yokum, wife of Adam Judy, died July 25, 1924, at the home of her son, Egdon, W. Va., aged 81 years, 4 months and 28 days. She had been a member of the Church of the Brethren for a number of years. Her husband preceded her about one year ago; one son also has gone before. She leaves four sons, one daughter, two brothers and three sisters. Services at the Maple Spring church by Eld. John S. Fike, with Brethren Albert Arnold and W. L. Riegleman assisting. Interment in the Maple Spring cemetery.—Ruth C. Fike, Egdon, W. Va.

Miller, William Lewis, son of Giles and Lucinda (Leffel) Miller, was born in Kosciusko County, Ind., May 8, 1866. He died at his home near Silver Lake, Ind., July 26, 1924, at the age of 58 years, 2 months and 18 days. He was married to Clara Otterbaugh Jan. 15, 1889. To this union were born three daughters. He and his wife united with the Church of the Brethren Oct. 17, 1891. He lived true to his faith and his church to the end. On Feb. 23, 1923, he was stricken with paralysis. He was a helpless invalid for over seventeen months. He endured his affliction with much Christian patience, and always greeted his many visiting friends with a pleasant smile. He is survived by his companion, three daughters, three grandchildren, three brothers and two sisters. Funeral services by the writer at the West Manchester church. Burial in the cemetery near by.—R. H. Miller, North Manchester, Ind.

Ness, Sister Mary Ruff, widow of Bro. Henry Ness, died Jan. 29, 1924, at her home near Burn's Crossing, after an illness of three weeks. She was born Nov. 3, 1850, at Burn's Crossing, spending her entire life in that vicinity. She is survived by her son, George, with whom she made her home, and one daughter. Services at the Carson Valley church of which she was a pioneer member by Eld. L. B. Benner, assisted by Eld. James Sell. Interment in the cemetery near by.—Mrs. Raymond Brubaker, Duncansville, Pa.

Ritchey, Bro. Allen, died at the home of his sister, Mrs. Daniel Bennet, of near Hollidaysburg, July 19, 1924, aged 20 years, 3 months and 28 days. He was the son of Andrew and Annie Bowen Ritchey. He was a member of the Church of the Brethren as a young man. He is survived by his parents, one sister and three brothers. Services at Cherry Lane church by Bro. Jos. Clapper. Interment in the cemetery adjoining the church.—Mrs. Harvey Sollenberger, Everett, Pa.

Schwartz, Bro. John S., one of the pioneer brethren in the Shamokin church, died July 24, 1924, aged 78 years, 7 months and 24 days. Up to a few years ago he was actively associated with the work and while failing health prevented his presence at the services he was still interested. He was married nearly sixty years ago to Emma Reed, who survives with five daughters. They united with the church in Schuylkill County in 1878. Services by the writer, assisted by Rev. Maurey, of the Evangelical Church.—Harry H. Ziegler, Shamokin, Pa.

Smith, Bro. John Anderson, son of Solomon and Hannah Smith, died July 14, 1924, aged 76 years, 11 months and 17 days. He was married to Mary Jane Miller March 22, 1875. There were three daughters and one son who died in infancy. His wife preceded him about two years ago. He leaves three children, ten grandchildren, one brother and two sisters. He united with the Church of the Brethren in 1877, living a true Christian life and dying in full assurance of faith. Services at the Sugar Creek church by Eld. David Byerly, assisted by Eld. Samuel Driver. Interment in the Sugar Creek cemetery.—Hattie E. Driver, Beaverdam, Ohio.

Shaffer, Sister Susanna, nee Weaver, died at her home near Quakertown, Pa., June 26, 1924, aged 67 years, 7 months and 25 days. She is survived by her husband, Bro. Isaac Shaffer, nine children, thirty-five grandchildren, two great-grandchildren and four brothers. She was a faithful sister in the Church of the Brethren for many years. Services at the Quakertown church by Bro. H. Meyer, assisted by Eld. R. H. Brumhaugh. Interment in the Springfield cemetery.—Mrs. S. S. Lint, Quakertown, Pa.

Studebaker, Nancy Ellen, daughter of Geo. and Susanna Meixel, was born in Pennsylvania, Aug. 19, 1846. In 1856 she, with her parents, emigrated to Illinois. She married Eld. Geo. E. Studebaker Jan. 25, 1866, and during that same year united with the Church of the Brethren. In 1888 the family moved to McPherson, Kan., and in 1900 to Rocky Ford, Colo., where they worked as missionaries, striving to bring men into the service of their Lord and Savior. In 1922 Brother and Sister Studebaker because of her failing health came to Hampton, Iowa, to spend their remaining days with their daughter, Mrs. J. B. Clark. July 17 she was taken suddenly with hemorrhages of the stomach and passed away July 19, 1924. She leaves her husband, two daughters, four brothers, four sisters, five grandchildren and two great-grandchildren. Two sons preceded her. She was a true and devoted wife, a loving and kind mother, a considerate and helpful neighbor. She made great sacrifices as a minister's wife and her influence will be a constant memorial pointing men to her Savior whom she loved and faithfully served. Services by the writer and interment in the Hampton cemetery.—Ivan L. Erlaugh, Hampton, Iowa.

Wagner, Daniel W., born July 3, 1850, near Pyrmont, Ind., died at his home in Virden, Ill., June 11, 1924. Death was caused by heart trouble. He united with the Brethren Church at the age of twenty-one and lived a faithful Christian life. He was elected deacon in 1883, which position he held at the time of his death. Jan. 11, 1877, he married Elizabeth Riffe. There were seven children, three having preceded him. He is survived by his wife, four children, seven grandchildren, three brothers and one sister. Services in the Virden church by Elders Michael Flory and W. H. Shull. Interment in the Pleasant Hill cemetery.—Mildred Wagner, Virden, Ill.

The Church of the Brethren

Its history and teaching should be familiar to each member. Only through a knowledge of its history can the reasons for the present conditions be ascertained or any reasonable basis for future plans be established.

History and Doctrines of the Church of the Brethren, ... \$2.00

By Otho Winger.

The only book in print that gives a history of the church as a whole. Beginning with the organization of the Church in 1708 in Germany, he traces its history briefly but thoroughly to the Becker Bicentennial in 1919. In addition to this history, which is not encumbered with tedious details, there are chapters on church doctrines and Christian life which are well worth the price of the book. A bibliography that will assist those wishing to make a fuller study is also included. Durably bound in cloth.

History of the Church of the Brethren in Indiana, ... \$2.00

By Otho Winger.

Great credit is due the author for his painstaking work in collecting and preparing this interesting account of the church in Indiana. The children of these Indiana churches are found all through the west and the history of these early churches will be interesting on that account. The biographies of important members will be interesting far beyond the borders of the State. Nearly 500 pages. Bound in cloth.

Life and Sermons of Elder James Quinter, ... \$1.00

By Mary N. Quinter.

Here was one of the leading educators of the church in his day. Not only as an educator but as minister and editor he stood out. This biography, which tells of his early struggle for an education as well as his later triumphs is thrilling and inspiring to the reader. Many of his powerful sermons are also given. Cloth binding.

New Testament Commentary, ... \$1.82

By L. W. Teeter.

It is interesting to read that the first move for this work came from a demand felt in the churches which found its way as a query to Annual Meeting. Brother Teeter has many years of experience as a minister and elder in our church. The doctrinal standards of the commentary are unquestionable. Originally published in two volumes which are now combined into one. Bound in cloth.

The Life of Elder R. H. Miller, ... \$1.00

By Otho Winger.

A leader in the church life of the latter part of the last century. He was very well known for his great ability as a debater largely for his excellent grasp of the subject under discussion rather than as the pettifogging disputer. His life covering the period of the unfortunate divisions in the church throws an important light on the temper of the times and the questions that agitated the minds of the Brethren then.

History of the Brethren in Virginia, .. \$1.00

By D. H. Zigler.

The author covers briefly the story of the beginning of the church in the old country and its establishment in America until the founding of the churches in Virginia. The history of the church in Virginia is presented in illuminating detail. Many portraits and biographical sketches add value to the work. An especially welcome volume to all interested in the Virginia church.

Thrilling Incidents and Poetical Musings on Sea and Land, ... \$1.35

By Geo. D. Zollers.

A volume which contains all of the interesting material contained in the two books, "Thrilling Incidents on Sea and Land" and "Poetical Musings on Sea and Land." The author's experience on a three-year whaling tour, as a soldier in the Union Army, and finally as a minister of the Gospel are graphically told in prose and poetry. A large substantial and engaging volume of 540 pages.

Paul, the Herald of the Cross, ... 35c

By J. W. Wayland.

The author follows the course of the great missionary's life from youth until death. It is a story that will appeal to every red-blooded boy and girl, or older person, too, for that matter.

Twelve Apostles, The, ... 75c

By J. W. Wayland, Ph. D.

The author has gathered together all that is known of the twelve men who stood especially near to the Master. He has told the story of each in an instructive and engaging manner. The reader is continually surprised and delighted that so much material bearing on the life and work of the apostles is brought to light. No available means has been spared to make the volume as accurate and readable as possible. Cloth; 252 pages.

New Testament Doctrines, ... 75c

By J. H. Moore.

This is one of the best books on the doctrines of the church that have ever been printed. The author is a master at clear and interesting exposition. His reputation as a concise and able expositor is fully sustained by **New Testament Doctrines**.

The book covers a wide range of subjects, beginning with "Is There a God?" and concluding with "The Home of the Righteous." Over one hundred topics are treated in a brief and convincing way.

Problems of Pulpit and Platform, ... 75c

By D. D. Culler, Ph. D.

A most interesting and forceful presentation of both the opportunities and problems of the public speaker. The speaker is considered as Blood and Brawn, as Mind and as Spirit; the discourse from the standpoint of Structure, Style and Delivery. There is no more concise or readable book on the subject.

Some Who Led, ... 60c

By D. L. Miller and Galen B. Royer.

The authors have rendered an important service of love in collecting and editing for the church a wealth of historical material that would otherwise have been widely scattered and perhaps completely lost. The volume contains brief sketches of the lives of more than fifty brethren who have been church leaders in the past. In addition there are reproductions of many rare photographs for the first time made generally available.

Life of D. L. Miller, ... \$2.00

By Bess Bates.

The latest addition to the series of biographies put out by our church publishing house. It recounts the experiences of one whose long life was nearly all devoted to the advancing of the church of his choice. As editor he was widely and favorably known, for his editorials always had interest and value for the reader. He was almost as widely known as preacher and lecturer. Many were the churches which had enjoyed series of meetings conducted by him and many others listened to his lectures on Bible Lands and their marvelous confirmation of the Bible and their marvelous sketches of the Bible account. His work as author needs no comment for his books are on the shelves and in the hearts of nearly every Brethren home. His influence as educator extended far beyond the limits of the school with which he was connected. All of these varied activities as well as many others are described accurately and interestingly in this biography which was written by his niece with the cooperation and approval of Brother Miller himself. Nearly 350 pages of text with many illustrations. The book is printed with large type, making it easy to read. Substantial cloth binding. Agents are desired in all churches where there are no active ones. The cream of the business is coming in now. Agents, get your share.

Orders for all of these books should be sent to

Brethren Publishing House
Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 525)

of two weeks was given the pastor, Bro. Aubrey Coffman. During his absence the pulpit was filled acceptably by Bro. Glenn Norris.—M. Emma Tyson, Pottstown, Pa., July 30.

Fairview church (Georges Creek congregation) met in council July 25, with Eld J. E. Whittaker presiding. It was decided that our series of meetings, conducted by our pastor, Eld L. G. Humphreys, would begin Aug. 21 and close with a love feast on the evening of Sept. 6. Our Sunday-school Christian Workers, Aid Society and Teachers' training are growing in interest. Our Aid Society recently contributed \$15 on the parsonage debt. On last Sunday, by the action of the Sunday school, the balance of the parsonage debt was paid out of the Sunday school treasury. On the evening of July 31 installation services were conducted by Elders J. E. Whittaker, F. F. Durr and L. G. Humphreys. Bro. Albert Haight, who had recently been elected, was installed into the deacon's office.—Mrs. Grace Meryman, Masontown, Pa., Aug. 1.

Germantown. The interest and attendance continue good here even through the vacation season. Recently Bro. C. C. Ellis, of Juniata College, preached an inspiring sermon for us. The junior, senior and adult Christian Workers' Societies have combined for the summer. The past week the Young People's Conference was held at Collegeville, Pa. The conference was the largest delegation about thirty. Several prominent speakers and teachers from the Brotherhood were there. Sunday following Annual Conference Bro. Swagart gave us an interesting account of the proceedings. The Young People's Society held a memorial service for Sister Ruth Kulp. She was well known among our own folks, having spoken at our meetings before leaving for the foreign field. July 3 Bro. T. Myers gave us a Spirit-filled message. Some years ago Bro. Myers was pastor of the mother church. In the evening Bro. M. R. Zigler, Home Mission Secretary, preached for us. His message was helpful and inspiring.—Frank P. Jester, Germantown, Pa., Aug. 4.

Hostetter. Our elder, Bro. H. Q. Rhoads, of Berlin, Pa., will conduct our series of meetings, beginning Sept. 1 and continuing for two weeks, closing with a love feast Sept. 14. We are looking forward for a spiritual meeting, and for the saving of souls. Our church is progressing under the preaching of Brethren Hartman and Weigley who are working for the uplifting of the church and the Kingdom of God. Mac Hostetter, Sand Patch, Pa., Aug. 4.

Meyerdale. Our Vacation Bible School closed Sunday evening, July 27, with a program taking the place of the preaching service. An appreciative audience listened to a well-rendered program. There were three schools in session for two weeks in the several churches of the town. Ours had an enrollment of eighty-eight, nearly all receiving diplomas. Much interest was manifested by the parents. The pupils were enthusiastic, and under the instruction of good teachers who gave their services free, great work was accomplished. On the 28th the young people of the District held a very enjoyable meeting. June 29 a Young People's Convention was held here which was very interesting and helpful to both old and young. Our delegates to Camp Harmony were Sisters Lucile Stahl, Elizabeth Guines, Mary Gauntz and Marybell Cook. June 29 the Sunday-school rendered a beautiful Children's Day program. July 21 a very pleasing program was rendered by the Harmony Quartet of Bethany Bible School, with Bro. Warren L. Hestland as reader, representing the life of Paul. July 20 Sister Nance Melnickenko and Sister Margaret Griffith gave a talk on conditions in Russia. They are leaving for Russia as missionaries this week. On Thursday evening our church met in council. A committee was appointed to act as evangelist for a fall meeting, the time to be announced later. Since we are in our new building the young people and junior meetings have all re-organized and begun work anew.—Mrs. Theo Bittner, Meyerdale, Pa., Aug. 5.

Philadelphia (First Church).—Our pastor and his wife, Brother and Sister Ross D. Murphy, attended the World's Sunday-school Convention at Glasgow, Scotland, and returned on Monday, July 14, after a month's absence. During their absence the pastor's brother, Miles Murphy, has charge of our pastoral work. On Sunday morning, July 13, the Harmony Quartet of Chicago conducted the service. They gave their message in song and reading which was well rendered and very impressive. June 21 we held our Sunday-school outing at Wheaton, Eastman Park, with a large attendance. At the close of our supper while all were standing with bowed heads Bro. Miles Murphy offered a prayer of sympathy in memory of Sister Ruth Kulp. Sister Kathryn Ziegler, returned missionary from India, gave an illustrated lecture on India which was very much appreciated. The offering amounted to \$209.33. One has been baptized since our last report and five letters have been received.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 31.

Ridge.—July 27 we held an all-day service, with a Children's Day program in the forenoon. Bro. J. A. Miller, of Carlisle, gave an interesting and Spirit-filled address. A male quartet from Carlisle gave us some splendid songs. In the afternoon we were favored with a fine address by Bro. Trostle Dick, of New Germantown, Pa., on the theme, "The Love of God." Bro. J. A. Miller also gave a good talk on missions, and there was sympathy for one another. Many inspiring songs were sung during the afternoon service. The offering will be sent to the Mission Board. Our Sunday-school is advancing both in numbers and in giving for missions. We still hold our Sunday evening prayer service in our homes mostly conducted by our young people.—Joseph Burkhardt, Shippenburg, Pa., Aug. 5.

Spring Creek.—June 15 Bro. Smith, from Oregon, preached an inspiring sermon for us. June 26 a pleasant program was rendered by the Harmony Quartet of Bethany Bible School, with a reading by Bro. Warren L. Hestland, presenting the life of St. Paul. The Sunday-school meeting of the northern section was held at the Spring Creek house July 4. There was a large attendance and a splendid interest. Delegates from Spring Creek Sunday-school were Bro. B. W. S. Ebersole and Sister Sarah Schleich; from Hummelstown, Sisters Olive Remley and Anna Eshelman. We just closed a two weeks' Vacation Bible School, directed by Sister Ada Young, of East Petersburg. The total enrollment was sixty-nine; average attendance, fifty. The missionary offering by the pupils was \$8.25 which will be sent to India, with some of the things made by the children. The remainder will be sent to the Industrial School in Virginia. In the evening of the last day a program was given so that the parents and friends received an idea of the work accomplished.—Mary Bashore, Herby, Pa., July 27.

TENNESSEE

Bailey Grove church met in council July 26, with Eld. C. W. Clark presiding. Brethren C. W. Clark and Don Griffith were chosen delegates to District Meeting, with H. Bailey and G.

Bailey, alternates. The church decided to begin a revival Aug. 10. This church is located in Irwin, a growing town of Eastern Tennessee. The C. C. and O. railroad shops are located there. Brethren from Knoxville, Va., and other places are living there. It is a good location for a strong Brethren church.—Mrs. C. W. Clark, Johnson City, Tenn., July 29.

Central Point.—We met in council July 26, with Eld. A. M. Laughrins presiding. The visiting brethren gave a good report. The contribution received was \$10.05. Bro. Guy Taylor was elected deacon. Our love feast has been changed from Aug. 23 to Oct. 28, beginning at 3 P. M. Bro. D. F. Bowman, of Knob Creek, preached a splendid sermon for us on Sunday morning.—A. B. Bayless, Johnson City, Tenn., July 30.

VIRGINIA

Antioch church met in council Aug. 2, with Eld. J. A. Naff presiding. The Daniels Run church has been completed and will be dedicated in the near future. The County Sunday-school Convention was held here July 25. An offering of \$75 was raised for the State Association. We will begin our Vacation Bible School Aug. 11. On Sunday Bro. Isaac Bowman preached from Matt. 24: 44, and an offering of \$19.50 was taken for the District Mission Board.—Mrs. A. O. Brubaker, Callaway, Va., Aug. 4.

Mountain View.—The congregation of this church was glad to meet with Eld. John A. Reed with us. He preached to a very large audience of people Saturday and Sunday, July 26 and 27, and will attend us this year regularly.—Myrtle Suit, Volney, Va., July 29.

Mt. Olivet.—We have enjoyed a season of refreshing in a short revival meeting July 19 to 24, conducted by Bro. A. R. Coffman, of Pottstown, Pa. Sister Coffman and Sister Martha Light helped with the singing. In spite of the busy season and warm weather the meetings were well attended by appreciative audiences. Two have been added to our number and two await the rite of baptism.—Mrs. Lizzy Racer, Smedley, Va., July 31.

Richmond Mission.—The Sunday-schools here and at Hopewell are working. Hopewell has seven applicants for baptism. July 20 thirty went from Richmond to Hopewell by truck for an afternoon joint Christian Workers' Meeting. We had fifty-one at Sunday-school yesterday. The children's service last night was the first one of this kind and it was very nice. There were fifty-five present. Bro. Miller preaches each Sunday at Hopewell. Our Sisters' Aid has been busy. Yesterday they surprised the meeting by turning over \$50 in cash, toward the pastoral expense. We need better quarters than the little old store room for our service.—Katheryn Moore Ewing, Richmond, Va., Aug. 1.

Troutville congregation met in council July 19. In the absence of Eld. C. S. Ikemberry, our pastor acted as moderator. Both the church and the Sunday-school treasurers gave reports which were very interesting to the large number present. It was decided to hold a series of meetings sometime in November. A committee was appointed to secure some one to hold a meeting at New Bethel. A. R. Brillhart, C. A. Layman and E. C. Firestone were elected delegates to the District Meeting to be held in West Virginia.—Mary Phelps, Troutville, Va., July 31.

WASHINGTON

Wenatchee Park church met in special council July 20. Bro. J. J. Filbrun was elected elder for the remainder of the year. Sister O. M. Pobst was chosen delegate to District Meeting.—Mrs. O. M. Pobst, Plain, Wash., Aug. 5.

WEST VIRGINIA

Egion congregation expects to hold its love feast at the Maple Spring church Aug. 30, preceded by a series of meetings conducted by Eld. T. S. Fike, of Thurmont, Md. Aug. 16 and 17 the Preston County Convention convened at the Maple Spring church.—Ruth C. Fike, Egion, W. Va., July 30.

Mountain Dale.—Our Vacation Bible School closed Aug. 1. The total enrollment was forty and there was good attendance throughout. A young people's meeting was organized and on Friday evening they gave a program, instead of the song service. They had charge every other evening during the Bible School. We are thankful for the patient teachers who worked so earnestly among us. If all the parents will cooperate by teaching in the homes, conditions will soon improve.—Mrs. Jennie Teets, Hazelton, W. Va., Aug. 6.

WISCONSIN

Chippewa Valley.—Bro. G. C. Canfield, of Freeport, Ill., closed his series of meetings at this place June 22. He did much good in the community and preached the Word with power. Ten came out on the Lord's side and were baptized. A short time later through the efforts of our pastor, Bro. C. L. Weber, six more made the good choice and were also baptized, making a total of sixteen added to our number. June 23 we began our Vacation Bible School, conducted by Sister Content Geyer, of Stanley, Wis. About thirty pupils were enrolled. July 6 a very fine program was rendered by the pupils, showing the good work that had been done. The program has listened to by a well-filled house. July 23 a farewell party was given for Brother and Sister Weber and family who have closed their labors at this place. They were presented with a set of dishes and a purse of money. They left July 28 on a month's vacation in Illinois and Missouri before taking up work elsewhere. Bro. Lewis Hyde and family, of Rock Lake, N. Dak., will take up the pastoral Sept. 1. The District Meeting will convene here Aug. 29.—John Cripe, Mondovi, Wis., July 30.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 17-21, Oregon, at Portland.
Aug. 20-22, Southern Iowa, Libertyville church.
Aug. 26-28, Northern Indiana, Elkhart City church.
Aug. 26-28, Middle Missouri, Spring Branch congregation.
Aug. 28, 29, Eastern Virginia, at Freecoon.
Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Mondovi, Wis.
Aug. 30-Sept. 1, Middle Iowa, at Panora.
Sept. 5, 6, Tennessee, Pinedy Flats.
Sept. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.
Sept. 13, Topeka.
Sept. 15, 7:30 pm, Oak Grove.
Sept. 20, Wabash, country.
Sept. 21, 7 pm, Center.
Sept. 27, 7 pm, Osceola.
Sept. 27, 6 pm, Santa Fe.
Oct. 4, Pleasant View.
Oct. 11, 10 am, Eleva.
Oct. 18, 5 pm, Pleasant Valley.
Oct. 18, 7 pm, West El River.
Oct. 25, 10:30 am, Buck Creek, Kansas.
Aug. 16, Ossage.
Maryland
Aug. 17, Grantsville, Maple Grove house.
Michigan
Aug. 23, 10 am, Vestaburg.
Sept. 27, Harlan.
Ohio
Aug. 16, 6 pm, Marble Furnace.
Sept. 20, Fairview.
Nov. 1, 6 pm, Painter Creek.
Pennsylvania
Aug. 17, Rockton.
Sept. 6, Fairview, Georges Creek congregation.
Sept. 14, Hefstetter.
West Virginia
Aug. 16, Sandy Creek, Salem house.
Aug. 23, Bethel.
Aug. 30, Egion at Maple Spring.

LOVE FEASTS

Colorado
Aug. 23, McClave.
Illinois
Sept. 27, Pleasant Grove.
Indiana
Aug. 31, Ladoga.
Sept. 7, Auburn.

THE LOST BROTHERS OF THE ALLEGHANIES

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

EVERY MEMBER

should have a copy of the

Full Report of the Annual Conference at Hershey

This contains the full discussions of the questions brought before the Conference and much better than the Minutes gives the trend of thought of the Church on these questions. So every one who wishes to know what the Church is doing or where it is going will want to have and study the Full Report.

PRICE 50c POSTPAID

Brethren Publishing House
Elgin, Illinois

INGLENOOK COOK BOOK

A comprehensive book for the housewife. The Revised Inglebrook Cook Book contains over twenty departments. It has pleased thousands and will please you.

Inglebrook Cook Book is no hasty compilation. It has been developed through years of revision for just such an occasion as the present for:

1. The recipes were written by women who cook.
2. The recipes are easy to understand.
3. The emphasis is on simple and wholesome dishes.
4. Every recipe has been tried.
5. The Revised Inglebrook Cook Book is standing the test of service.

AN INEXPENSIVE AND PRACTICAL BOOK

The price of the Inglebrook Cook Book puts it within the reach of all. The new and revised edition will be sent for 75c per copy, postpaid. This edition is neatly bound in white oil-cloth and will stand a lot of hard kitchen use.

AGENTS WANTED

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

GLAD SONGS

A new song book for the primaries and juniors in the Sunday School. It is just what you have been waiting for. Send your order now. With this collection to select from you will have no trouble to find a song appropriate to the occasion. While the book is intended especially for the children and the older girls and boys, it also contains a number of the standard hymns. Many of the children's songs are such as have stood the test, and the new songs possess such merit that they will prove equally usable and helpful.

Some of the subjects represented are as follows: Prayer, praise, Easter, Christmas, temperance, patriotism, children's day, rally day, welcome, cradle roll, missions, offering, motion songs, closing. One hundred and fifteen songs. Price, single copy 35c; per doz. \$3.60; per hundred \$25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., August 23, 1924

No. 34

In This Number

Editorials—	
For Some "Utmost Activity"	\$29
When Temptation Hurts	\$29
Be One Person Only	\$29
And More Patience	\$29
Among the Churches	\$36
Around the World	\$37
The Quiet Hour (J. H. H.)	\$37
General Forum—	
An Evening Prayer (Poem)	\$30
Spiritual Concentration. By Paul B. Studebaker	\$30
Some Sheep Stealers. By J. H. Moore	\$30
"Sin Shall Not Have Dominion." By Galen B. Royer	\$31
Religious Education—Chapter 5. By Ezra Flory	\$31
Christ or War. By Cecil C. Swartzwelder	\$32
The Secret of Success. By Leander Smith	\$32
Some Serious Problems as We See Them. By B. E. Breshers	\$39
The Church as a Building. By D. C. Reber	\$39
Our Forward Movement—	
What Is the Cause?	\$33
Danger of Uncertain Suppositions	\$33
Record of Giving—Northern Indians	\$33
The Pastor's Study—	
Seed Thoughts for Young Christians—Lesson 10. By G. K. Walker	\$34
The Pastor and His Manners. By H. H. Helman	\$34
Two Kinds of Sermons	\$34
The Speaker and His Audience. By Mary V. Harshbarger	\$34
Juniper Trees of Discouragement. By George W. Tuttle	\$34
Home and Family—	
Music (Poem)	\$35
The Blessings of a Home. By Florida J. E. Green	\$35
Voices That Speak to Us. By Ida M. Helm	\$35
Are You Ready? By A. B. Coover	\$35

...EDITORIAL...

For Some "Utmost Activity"

ONLY a little less than half of the Report of the Resolutions Committee adopted by the last Conference and published in the GOSPEL MESSENGER for July 12 relates to the subject of peace. Considering the present timeliness of this subject and the historic position of the Brethren with reference to it, this emphasis was certainly justified. But the significance of it lies not so much in the unusual space given it as in what was said.

First there is a reaffirmation of the church's opposition to war as a moral crime in which Christians can not participate. Then follow these significant words:

"Believing that our right to protest in time of actual war depends upon our utmost activity to avert war in times of peace, and to the end that our Brotherhood may unite in a constructive program to prevent wars which threaten the very existence of our civilization, be it resolved:" etc.

The approval of that language by unanimous vote means that the Church of the Brethren has definitely committed itself to a constructive program to prevent wars. It will not be content with a negative attitude of refusing to take part in war. It has determined on positive action in behalf of peace. It says, moreover, that only if it takes such action can it claim the right to exemption in the event of war. It bases that right on the fact of its utmost effort to avert war.

That is a very solemn declaration and it behooves us to consider well the new demands it makes upon us. But solemn and far-reaching as it is, the righteousness of it is not open to question. If war is such an evil that no Christian can engage in it, then no Christian can have an easy conscience until he has done his best to keep everybody else from engaging in it. A Christian can not look with complacency or tolerance on any evil. He must do all he can to remove it.

But we have not set out to justify the Conference action in this matter, for we think that is quite unnecessary, but rather to direct attention to it. For the seven "That's" which follow the declaration quoted above and which tell how this "constructive program to prevent wars" may be promoted, we refer the reader to the MESSENGER issue of July 12, page 436, or to

the Minutes, or Full Report of the late Conference. One point especially pertinent at the present moment is that of urging upon our public servants a greater interest in this subject. They have been inclined to sidestep the issue. We must not let them. Just as in past years we have required them to line up on the temperance question, so must we now insist that they tell where they stand on the war question.

Now it should be freely granted that the issue is not so sharply drawn in this case as it was in the other. Everybody is against war and in favor of trying to prevent it if possible. And everybody believes in justice, goodwill, etc. They will all say that. The differences of opinion pertain to the best methods of preventing war. But with due regard for this fact, it is still possible to locate the issue.

The real question is whether we should place our main reliance in armed preparedness or in the cultivation of international goodwill. The issue lies at that point. Those who choose the first alternative will try to build up the military strength of the country and are not likely to have much sympathy with the world co-operation idea. They will regard all schemes of that kind as more or less visionary, will favor maintaining America's independence of other nations, and making her as well prepared as possible for war at a moment's notice. Those who take the second choice will have varying shades of opinion as to how much war equipment we should have, but their chief interest will be in strengthening the bond of international good feeling, and they will have a sympathetic attitude towards all efforts at coöperation between the nations.

For several weeks we have been stressing our well matured conviction that it would make for her own greater security and honor as well as for the peace of the world if America would boldly announce her determination to depend for safety no longer on battleships and bombing planes but solely on the justice of her policies and the good sense and goodwill of her neighbor nations, and proceed to prove that she meant it. But we are not quite so impractical as to suppose that our government can be persuaded at once to take so radical a step. We think, however, that it is not unreasonable to ask those who wish to have a hand in making our international policies that they show us on which side of the line indicated in the preceding paragraph they intend to stand. Which will have the first place in their interest and which will be secondary, military strength or justice and goodwill? We have a right to know this much, and we can tell pretty well too from the way they answer or decline to answer our questions on that point.

While we are not unmindful of the things which stand to our country's credit, such as the Washington Conference for Limitation of Armament, we want her to take an increasing interest in coöperation for world peace. No candidate for public office who does not want this ought to have the suffrage of a Christian citizen. And we should find out, if we do not know already, what a candidate thinks about this. On the question of our foreign policy, will his chief concern be greater armed preparedness or international friendliness? Ask him. He will either answer you or he will not. If he answers, he will state his position either clearly or vaguely. In any case you will know where to locate him.

The Church of the Brethren has pledged itself to the "utmost activity" and a "constructive program" in behalf of world peace. That is why we are saying these things just now when we have a special opportunity to make our influence count. If we did not know it before, the action of the last Conference should help us to realize that opportunity spells responsibility.

When Temptation Hurts

THE last verse of the second chapter of Hebrews says that Jesus is able to help those who are tempted. It also tells why. It is not merely that he was tempted himself. That is only part of it. The big factor is that he "suffered being tempted."

That point is little thought of, though this is an oft-quoted passage. Temptation for Jesus meant suffering. It was not a formal something, gone through with for its exemplary effect on his followers. It has exemplary value because it was a real conflict, and a very painful one.

Temptation always means suffering to one whose ideals are high. Not physical, usually, but agony of spirit. That is why it is so dangerous and why, when it is met successfully, it has such great disciplinary value. It required this to perfect the Author of our salvation, and it will require this to perfect us.

Are you suffering any, "being tempted"? If not, it is time to be alarmed. You are on too low a plane. Move up where the fight waxed warmer and the pain is sharper.

Then you will know you are making actual progress. Then you will know you are on the right road, the same one your Lord traveled over. And that he will help you to get through all right.

Be One Person Only

WHEN Jesus said that he *always* did the things that were pleasing to his Father, he declared in a most significant manner that his was a unified purpose and personality.

Some of us are one person at one time and at other times are quite distinctly somebody else. We have one kind of principles to guide us in private life, another in our business or civic relations. In the latter we either do, or tacitly assent to, things we could not be tempted into tolerating in a frank discussion of Christian principles or even in our individual practice where the public interest is not directly concerned.

But it is a bad situation and reacts unwholesomely upon the character. It defeats progress in sanctification, not to speak of the injustice and unhappiness it permits or causes in the experience of others. It borders on "dual personality." It develops spiritual complexes which destroy or disturb consistency of life purpose.

A unified soul experience, with a single all-controlling desire, such as Jesus had, is much better.

And More Patience

"A long and patient work of spiritual education thus lies before us."

Well spoken, indeed. For it is work of the most delicate and arduous kind. It is a long work and it will require infinite patience almost, just because it is spiritual education. That, we must not forget, is education of the spirit.

Now the education, or training rather, of the fingers is a comparatively simple matter. It requires a lot of practice, to be sure, but there is no mystery about it, no uncertainty or perplexity as to the proper course. So the intellect or memory can easily, with proper diligence, be educated up to marvelous accomplishment.

But the spirit—that inmost sanctum of the personality where attitudes and choices dwell, where the real self resides and often, too, with doors and windows tightly closed—how will you get at that?

Oh yes, it can be done, and is done constantly, thank God. But it is "a long and patient work." Give us grace and courage, Lord, and more faith.

GENERAL FORUM

An Evening Prayer

The day has run its journey,
The sun has left the sky,
Night sets her safety signal—
A white star—swinging high.
The world rolls into darkness,
The moon no vigil keeps,
But he who watches Israel
Slumbers not, nor sleeps.
O brooding heart, be patient,
O watchful eyes, be kind,
That tired and weary children
May restful slumber find.

Forgive the day's offenses,
Bless every Christlike thought,
Heal thou the wounds and heartaches
By powers of darkness wrought.
Deep in the midnight watches,
Our eyes in slumber bound,
Whisper to us the secret,
Show where thy strength is found.
But while we wait this blessing,
Our soul this comfort keeps,
That day or night our Watcher
Slumbers not, nor sleeps.

—The Continent.

Spiritual Concentration

BY PAUL B. STUDEBAKER

"This one thing I do" (Philpp. 3:13).

THE great secret of Paul's power, his power to write, his power to preach, and his power with men, lay in his habit of *concentration*. He had singularly attained the habit of taking a distinct aim and then making everything he did bear to that one desired point. This is a very good ideal for anyone, no matter what his occupation may be.

No one has ever become very great, or very useful, or very happy, who has not this quality in his character. The same can be said of a church; churches can become neither very great, nor useful, unless they concentrate on a purpose. The failure to concentrate is the secret of many of our failures today in every avenue of life. In our church work, do we have a program, an aim, a mark, a goal to which we are striving and then concentrate on that purpose? A pastor or elder may have in mind certain desired objects, but does his church know what these are? Greater things could be done if pastors and elders would take their churches into their confidences; let them help us make out our program, then they will know what we are trying to do. Look at the football eleven. Every man knows his job. When the quarter back gives the signal every man knows just what to do. Why? Because the plays have all been planned out long before the game. The result is teamwork and efficiency. Do we not need a little teamwork in our churches? I confidently believe that there are many churches gliding along, just out for a walk, without a thought as to where they are going or what their purpose is in the community in which they exist. Do we know every home? Do we know to what church they belong, if any? Are we consistently striving to win the unsaved to Jesus? Are we making the church a vital necessity in the community life? Or have we gone to sleep on the job? I once heard of a young man who was sent out to mow the lawn. He had so little interest in his work that he leaned over on the mower handle and went to sleep. He had all the necessary equipment and the field was before him, but he went to sleep. How like many churches! They have the equipment, and are situated in a fruitful field, but they are asleep to their opportunities.

Let me strongly urge upon everyone as a general rule, to cultivate concentration no matter in what line of work he may be interested: whether business, farming, school, or church work. Have a work to do; know what it is and do it; know your end and keep to it. Fix your aim steadily and bring your whole being to the attainment of that one end. Decision is energy, energy is power, power is confidence, confidence is success. If we have failed the probability is that it was

not for want of ability, but simply because there was not sufficient "oneness" in our mind about it, and therefore not sufficient decision to attain the end in view. With the most of us life loses its "oneness" just because we have no goal, or because our aims are too many. We must pick out the big thing in life and strive toward that. Paul said that he was forgetting everything else that he might "press on toward the goal of the high calling of God in Christ Jesus." Paul undoubtedly realized the inherent supremacy of Christianity. How insignificant to him were all things else beside! So also with me should be what I do, how I dress, how I fare, how I eat, how I get along in worldly things, what people think of me, and what this world is to me! What mere trifles are all of these compared to a single moment with my soul and its eternity, the consent of God to all I ask, and to that judgment to which I am to be summoned? Yet, are men living as though these things were so? If we measure by earnestness and compare the intensity we put into religion with the intensity we throw into other things, how will the two compare in our lives? Let us say with Paul: "This one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Milledgeville, Ill.

Some Sheep Stealers

BY J. H. MOORE

NOT so long ago in the MESSENGER when writing of a certain class of people, Bro. Wilbur B. Stover called them "sheep stealers." We then thought surely "this is an hard saying." But when people make a specialty of proselyting, in fact make a profession of it, and take pride in becoming experts at the business, the minister who sees some of his flock being misled, would have to possess more than the usual allotment of charity if he did not take Wilbur's accusation a bit seriously. We are not standing sponsor for the charge, but are leaving the readers to make their own applications as we reel off this article.

A sister writes us from one of the Eastern States saying that the people of her community are greatly excited over the teaching of a gifted Seventh Day minister. Among other things he is telling them that Sunday is not the proper day for Christians to keep as a day of special worship, but that Saturday is the true Christian Sabbath. He further says that the Catholic Church changed the Sabbath from the seventh day to Sunday, and that is the way we happen to have Sunday as the commonly kept Christian Sabbath. To all of this he adds, with emphasis, that Sunday is of heathen origin and has no proper connection with the teachings of the New Testament.

The fact of the matter is that Sunday, as a day of worship, was in common use by the Christian congregations a hundred or more years before the Roman Catholic Church came into existence. The Greek Church, composed of early eastern churches using the Greek language, lays claim to a greater age than the Roman Catholic Church; it now observes and always has observed the first day of the week as the Christian Sabbath. This is also true of the Armenian Church, the origin of many of whose congregations antedates the Roman hierarchy.

For quite a period, during the time of the apostles, and for some generations following, both days received consideration, the seventh day out of respect for Jewish custom and the first day in memory of the resurrection. Gradually the seventh day passed from the scene, and Sunday became general and has so continued among all denominations, save a few small ones, until the present day. In the year 321 A. D., Constantine, a Christian emperor, issued an edict relating to the proper observance of Sunday, legally and religiously. This edict had nothing to do with the origin of the first day of the week as a day of worship. Among the Christian people the day had been observed from the time of the apostles, and the emperor in 321 was simply dealing with a day already well recognized by Christians generally. These are some of the solid facts in the case, and all this story about the Catholics chang-

ing the day is without foundation. As regards the name of the day, Sunday, all of our days as well as all of the months bear pagan names, not because the Catholics had aught to do in the matter, but because custom, growing out of peculiar circumstances, has made it so.

In the Christian world, among the hundreds of denominations, there are a few very small ones, who mix up the claims of the Mosaic institutions with the teachings of the New Testament in such a manner as to impose upon the Christian age old observances never intended for the Church of Jesus Christ. One of these institutions is the Jewish Sabbath, which is of Mosaic origin. The mere fact that God rested and hallowed the seventh day, after completing the creation on that day, is no proof that the day became an institution for mankind at that period. Adam and Eve had done nothing demanding rest. God rested but Adam and Eve did not. The Sabbath, as an institution, came upon the scene in the time of Moses, served its purpose and gradually disappeared in the full blaze of the Christian religion, thus paving the way for the resurrection day or the first day of the week. In a sense the change was automatic, a situation that simply took care of itself without any special enactment.

The minister referred to, seeming to be a disturbing element in the community, claims in his preaching to represent the only church that has the true light, and the only church keeping the commandments. In the light of the facts in the case, this is a strange claim. The church represented holds to the inspiration of the Scripture, the divinity of Christ and the miracles of the Bible. Scores of others put forth the same claims. As for observing the commands, it baptizes believing and penitent men and women by backward single immersion. So do a lot of others. This church holds regular communion services, consisting of the loaf and cup. So do other churches representing millions of adherents. It claims to anoint the sick. There are a few other churches doing the same thing.

But since this church presents such high claims, it may be well to remind its members of the fact that in the form of baptism they observe the backward single immersion—a form of immersion only about four hundred years old. The ancient form was the threefold, the universal mode, until long past the time of Constantine, and invariably with the forward action. The church in question has dropped the apostolic form. Not only this, but it has so suspended the New Testament requirements as to drop out the Lord's supper and the religious rite of feet-washing, to say nothing of the Christian salutation, the holy kiss. In the general way of dealing with other churches it would not be considered kind to thus remind them of their defects and departures, but when one of them voluntarily enters the polemical arena and boasts of its superior gospel loyalty, every sense of justice demands that it be reminded of its deliberate rejection of New Testament requirements and be assigned to a lower seat.

Furthermore, why all this going over the country and disturbing the peace of other churches, when there is so much to do in the way of winning the unconverted to Christ? Why do not these people make a specialty of the unconverted of whom there are several million in the United States, to say nothing of Canada and the rest of the world? Why not try their hand at converting some of these sinners from the error of their way? They will not attempt anything of the sort, but will go into a well church neighborhood, not merely for the purpose of preaching the Gospel as they understand it, but to denounce other churches, point out what they imagine to be their defects, tell the people that all these churches are teaching false doctrine, and mislead the sincere seekers after truth. In this way they make some of the most devout men and women dissatisfied with their churches. A whole lot of work of this sort is going on. We know this to be true from the way earnest people write us. It is a pure case of sharp proselyting, an attempt to replenish a certain church by robbing others. No one has a right to object to these people going to the ends of the earth in preaching what they believe, but when it comes to making a specialty of getting people discontented with their church relations in order to build up another

church, we can hardly help wondering how much real solid truth may be imbedded in the heading of this article.

It might be well for those who find their communities agitated over the Sabbath question to send to the Publishing House, Elgin, Illinois, for a bundle of the tract, "The Lord's Day and the Sabbath," by Eld. I. J. Rosenberger, and distribute them where needed. It is one of the best short treatises we have in print on the Sabbath question.

Sebring, Fla.

"Sin Shall Not Have Dominion"

BY GALEN B. ROYER

PAUL's statement quoted in the caption is applicable for all time and to all peoples. Let us consider it just a little.

Sin's Dominion

What a sad story of the dominion of sin does the world present! Adam and Eve fled and hid from him who was their Companion "in the cool of the day" just because of sin; and all their descendants have been fleeing ever since. Sin's ravages the world over are too dark for one to try to make a word picture of them. The Bible portrayal is enough. Sorrow, pain, devastation and death are everywhere. Leaders in the political world and strong men in the church are now and then brought low by its merciless inroads. Who, in himself, can escape the dominion of sin?

Sin's Victor—Jesus Christ

The world was lost in sin. Every extremity of the mind of man searched for the Creator even to placing an idol to the "unknown God." But everything good and lovable about Jehovah the world lost through Adam. Man had no guide to return to his Creator and Preserver. He realized One was somewhere, but where?

Then came Jesus Christ, begotten by the Holy Spirit, born of a Virgin and lived among men as the Son of Man. Even unbelievers and infidels who acknowledge the historic Christ, declare he was a good Man. Thank God that goodness was perfect, wanting nothing. "All that was lost in Adam was regained in Christ" but too few accept Paul's statement for themselves. Yet who shall dare to deny its truthfulness? He "emptied himself," took upon himself humanity, and was tempted in all points as we are tempted, yet he lived a perfect-human life under all the limitations of ordinary men. He refused to make bread when he was hungry, and then angels ministered unto him. Man under similar circumstances makes bread and denies himself the ministry of angels.

Sin's Helplessness

No, that is not a paradoxical heading. Sin is helpless because Christ is mightier. He not only conquered sin, but made its wages of none effect, and robbed hell of its terrors: for now the believer does not even have to look that way. I am reminded of a devout minister of my youth who one time said in the pulpit: "It is one thing to serve God because you fear hell; and it is an entirely different thing to serve God because you love him." The former looks hellward and is scared away; the latter never looks that way at all because his eyes are fastened upon God.

Who can measure our Savior's might? Words fail me! I care not what mistaken notions great intellects make, if Jesus is permitted to enter all is righted by him—the Truth. It matters not what one's besetting sin may be, or what secret sin is kept in the darkened chambers of the heart, Jesus Christ the Light will drive it all away, even the smirch of sin. The fear of friends, even of bosom friends, is all dispelled when Jesus possesses the heart. Even stubborn unbelief that grips so many in this world, is transformed through the mighty power of the Spirit into simple, trusting, abiding, strong faith. There is nothing in the mind, the heart, or the body of man that Jesus cannot conquer if only he is given an opportunity. Keeping Jesus out of the heart is the Devil's trick. When Jesus once enters Satan must go.

What splendid trophies does the power of our Lord's grace reveal! Where Jesus touches the life a miracle of transformation takes place. "Behold all things be-

come new!" He finds a Jerry McAuley in the confines of a penitentiary and takes him back to his favorite haunts of deepest sin to tell the story of redeeming grace to the denizens of the slums of New York City. Many believed on Jesus because of the change that had come over Jerry. "If the Lord can make Jerry over, he can make me over too. Help me, Lord!" This was the cry of more than one poor sinner. When the Father said, "Jerry, it is enough; come up higher," New York City never witnessed a greater funeral procession than followed Jerry to his tomb.

Under the might of the Lord sceptics become humble followers and enemies become strong advocates of the Lord. A Saul may "breathe out threatenings" but the Lord is mightier and a Paul is seen pressing forward on long journeys through swollen streams, amidst unfriendly peoples, whipped, stoned, shipwrecked and yet never faltering in witnessing to the fact that the Lord is mightier than Satan and can overcome sin.

Suppose I say to you in spring time: "Go gather me a bouquet for my table." You bring a choice one from garden and roadside. But I speak again, this time in bleak winter when the meadow is brown and roadside and garden have but the stems of what once carried beautiful foliage and flowers. You reply: "Impossible!" Yes, but not with Christ. For by the roadside of life, from the bleak fields of sin, Jesus has gathered withered stocks of human wreckage and transformed them into beautiful bouquets which are today decorating the tables of God's grace and sending fragrance of saving power to the world.

Beloved reader, Christ's transforming power in your life and mine is mighty if we but let him work in us and through us to accomplish his purpose.

Christ is likewise mightier than our circumstances in life and can supply all our wants according to his riches in glory. I like the China Inland Mission platform as relates to this point. In substance it is: "Can you go to the frontier, far from human help, and there witness for God and trust him for your physical needs? In case of food, trust his ravens; in case of sickness look to him for healing." That sounds heroic and unusual; but thank God, literally hundreds and hundreds are living on that elevated plane.

Indeed our Lord is mightier than our greatest need; hence he can supply us with guidance, sanctification, instruction, fruitbearing and cause our lives to glorify him. Then the ends of the earth shall rejoice in him because of our witnessing.

In Jesus Christ is the secret of every precious thing! And "sin shall not have dominion over you." Even so, O Lord. Amen!

Huntingdon, Pa.

Religious Education

BY EZRA FLORY

In Five Chapters—Chapter IV

An address delivered at the Conference for Rural Church Leaders held at Bethany Bible School Jan. 31 to Feb. 8, 1924

For the most stupendous work of the ages, heaven sought a home. For the redemption of man God sought Joseph and Mary and founded a home. He crowned the work of creation in founding a home, which was the first institution of man. A princess of Egypt proposed to a mother: "Take this child and nurse him for me and I will give thee thy wages." Wages in material gold can never repay the first and divinest Teacher as an Architect of the soul. No wonder we read of that child later. "He chose to suffer affliction with the people of God, . . . esteeming the reproaches of Christ greater riches than the treasures of Egypt."

No institution influences and dominates world conditions as does the home. As go the homes, so goes the nation and so goes civilization. The home is the citadel of morals. Here the first impressions, those most controlling in life, those hardest to get away from, are laid through example and precept by those who stand in the place of God to the child. The hope of America is not in her political parties, nor in her navy and standing armies, nor in her broad fertile valleys dotted with a thousand flocks, nor in her mountains of minerals, nor in her vaunted school system,

nor in her hoarded wealth that attracts the attention of the world; but her hope is in the safeguarding influences of the homes, and in the training and education of her children, and in the purifying influences of our families.

Every home is a character garden. Selfishness of parents is today the greatest problem in the moral education of children. A poor mother with five children stood before the judge of a court who decided that she was unable to properly care for so many. When it was declared that the children should be put into a State institution, they clung to the garments of their mother saying: "Oh, mother, how can we give you up!" When will cold legalism learn that there is a higher tie that binds children to parents? When will parents learn that their solemn obligation is to the rising nation in our childhood? We read, somewhere: "Children, obey your parents," but sermons should be preached on: "Parents, be worthy of the honor of your children."

It is in the home that the children learn the first language with which they get their whole inheritance spiritually. It is from the family that they receive their ideals, their beliefs, and their standards of conduct, government, law, industry, art, morals, and religion. The family is the immediate environment during the nascent and formative years. The family affects the natural root of altruism at large. It is a perpetual fountain of youth for the idealism of youth. Fortunate is the child who can look upon his parents as worthy heroes and ideals. In the home are either anarchists in the making or anarchists to the laws of home, of society, and to the laws of God—or the citizens of a better day.

The charm of *Gray's Elegy* is the portrayal of simple rustic life. And the sadness of the elegy is the fact that these scenes are lost to those people forever:

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the evening kiss to share."

In Goldsmith's *Traveler*, you will not find in all his journeys a place so sweet as the little home up in the Swiss mountains when the evening housewife has set the clean plates on the board, and gathered her children and her loved ones about her.

We have no sympathy for the young man or husband who, as soon as evening meal is over, dresses up and is off to club, ball, saloon or other resort of Satan.

What a sense of freedom, what ease of mind and heart, what spiritual exhilaration, we experience when we find ourselves within the influence of a truly harmonious, Christian family! Here the strong are not aggressive, and the weak are not timid. The peace and joy in such an atmosphere correspond to the delight of the eye in harmony of colors, or the satisfaction of the ear in harmony of sounds.

To maintain lives which, in all the hindering conditions prevailing in society, shall create such an atmosphere in the home requires careful soul-culture by parents: first for themselves, and then for their children. If parents would work most directly for the highest good of their children, they will find no better way than to strengthen their own spiritual life. Froebel, the father of the kindergarten, says to the mother in the introduction to one of his plays for little children:

"Believe that by the good that's in thy mind
Thy children to good will early be inclined;
By every noble thought with which thy heart is fired
Thy child's young soul will surely be inspired.
And canst thou any better gift bestow
Than union with the Eternal One to know?"

The cultivation of the inner life can only be accomplished by such means as are employed for the strengthening of the physical life. Henry Ward Beecher chiding his people for their neglect of the daily study of the Word of God, told them that if they should neglect to feed their bodies as they were neglecting to feed their souls, they would starve to death.

The home has many functions, among which are the biological, in which the instincts of sex constitute no end in themselves; they are a means to further preparation and reproduction of the species. The home

(Continued on Page 538)

Christ or War

BY CECIL C. SWARTZWELDER

"Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26: 52).

From the dawn of time nations have risen, struggled, flourished, fallen. Since Eve yielded to the forked tongued demon in the garden, even down to the present day, nations and individuals have paid the penalty of disobedience. The purity, the contentment and happiness that was theirs back yonder on the first morning of time, has for the most part been lost, and ever since man has been longing and searching for the peace he voluntarily relinquished in Eden.

Man has resorted to many devices in his search for happiness, but undoubtedly the most inconsistent one that he has had recourse to since this island of ours was sent wandering through the sky, has been war. This relic of the stone age haunts us still, has been with us all along the path that man calls time, and despite our boasted advance in civilization we have failed to discard it for something better.

As we view the plant life and the lower forms of animal life in this realm of ours, one law seems dominant, "The survival of the fittest." And man, seemingly forgetful of his superior nature, and looking only at the physical, has attempted to apply the same rule to himself. As a result the weaker has been oppressed by the stronger and "might" has been adjudged as the principle of right. So he who would prove himself right has endeavored to do it by greater might.

I have heard the assertion made that man has not yet learned that war doesn't pay; but I believe he has. Ever since Cain killed Abel and was branded with a curse, man has realized that murder, no matter what form it may take, does not pay, whether it be the individual shooting down another in cold blood, or the wholesale murder legalized by a nation in time of war. When gunpowder was invented by the Chinese, a thousand years before Christ, some one with a vision of what it would do, said that the death knell of war had been sounded, as it would be too frightful to continue it with such methods. Then it was known that war didn't pay. Napoleon, after one of his bloody battles had been won, stood viewing the thousands of his brave soldiers now lying cold in death—a sacrifice to his lustful ambition for power. And as the tears dimmed his eyes he remarked to one of his generals: "There is nothing so sad as a great victory, unless it be a great defeat." He realized that it did not pay. Can man then still think that war pays? Ask war weary, famine and disease stricken Russia. Ask France whose fields of Flanders are studded with thousands of white crosses, mute evidence of what is caused by man's inhumanity to man. Ask England with her burdensome war debt, her hundreds of thousands of unemployed. Ask them, I say, with their degenerating morals, their increase of famine and disease. They were the victors. See if they will say it pays. All without exception would answer no.

Why is it then that after five or six thousand years of such knowledge that war does not pay, the nations still continue warring against one another? It is because of that longing and searching for happiness and contentment that has been man's quest for ages. Somehow he has gotten the idea that power will answer and satisfy all his longings and bring him peace. And though the way to power may be fraught with bloodshed, he has tried to reason with himself that the end justifies the means, and although he may know that war does not pay, he has considered it as a necessary evil, a stepping stone to something which does pay. Thus his intense longing has developed into selfishness and in trying to attain his own ambitions man has ridden roughshod over the rights of others.

But what shall we do in the face of this selfish attitude on the part of men? Must war continue? Is there no remedy? Yes: The remedy was born two thousand years ago in a lowly manger at Bethlehem. Christ brought with him from the presence of God himself a cure for this world of strife. He propounded the principles which if adopted would eradicate war,

and these principles he sealed with his own life blood. From the manger to the cross he taught and lived and finally gave his life for the principles which in modern times would be expressed in some such way as this: That a nation's strength consisteth not in the abundance of dreadnaughts, aeroplanes and poison gas which she possesseth. And if we would see the dawn of universal peace we must change the present selfish spirit of nations and make them realize of a truth that he that ruleth his own spirit is mightier than he that taketh a city. We must show them that if a nation would become truly great, it must become a servant of the world.

The question now arises, Why has not this message been given to the nations? Why is it that nearly two thousand years after this principle was offered to the world, it has not been adopted? It is because the world and a large number of the professed followers of Christ have never fully discovered him. Man has tried to make Christ and war harmonize. The Kaiser started out to fulfill his dream of conquest and stated his proposition of partnership, "Me und Gott." But he placed the "me" first and soon "Gott" was forgotten. And neither were the Allies any more consistent when they tried to harmonize with the "Jesus war" the principles of hate, deceit, immorality and destruction. Some one has said that he guessed God had to be neutral in the war because both sides were praying to him for victory.

Yes, that is why man has not succeeded. His cry throughout the ages has been "Christ and war," when instead of that it is "Christ or war." When in the Garden of Gethsemane Jesus rebuked the disciple who attempted to fight for him, he uttered an eternal truth, "Put up . . . thy sword . . . for all they that take the sword shall perish with the sword." He did not resort to warlike measures but did live out his own teachings: "Love your enemies, pray for them that persecute you." He proved that he is unutterably opposed to war. And he won a grander victory than any Caesar or Napoleon ever dreamed of accomplishing. His "Father, forgive them for they know not what they do" has moved thousands to tears. It brought repentance to the thief on the cross. It will work today if only given a chance.

Hate is opposed to love and only through hate may a war be fostered. Deceit is opposed to truth, and only through deceit can a war be prolonged. Immorality is opposed to purity and in every war immorality casts its blight on every nation that participates therein. So we see the uselessness of trying to harmonize hate and love, deceit and truth, immorality and purity. They are opposites. One is war; the other is Christ. And if we would bring about that peace on earth concerning which the angels sang, we must propagate those Christian ideals of love, truth and purity which may all be summed up and included in the one word love.

The world outside in its seemingly endless search for that which satisfies, is fully aware of its need for something. And today men whom the world calls great, are indicting the church for not supplying that need. But few fully realize that the great world is dying for a little bit of love.

But unless the church has the love in itself, how can it show it to the world? Love means peace, and yet churches today seemingly cherish more hatred in their midst toward one another than has been manifested on many a battlefield. So the church to fulfill its mission must be consistent. When Beethoven wrote some master composition in music he did not intend that it never should be played again. And so with Christ. His life of love and sacrifice is as a strain of music intended to be played over and over again in the lives of his followers.

Should we not then be alive to the situation confronting us and spend our energies in things worth while instead of in the petty disputes so rife in the churches today? God is not so much concerned about the tithing of mint and anise and cummin anyhow, when our zeal for those things results in our neglecting the weightier matters of the law. And if, instead of arguing Pharisaically over some of the traditions of the elders, traditions moth-eaten with age, we were out in the foreground trying to solve problems of the day,

we would be accomplishing vastly more for the Kingdom of Christ. If individually and collectively we plunge into the throbbing, pulsating life of humanity, we will much more quickly cure the ills and heal the wounds of a sin-sick, war-torn world. In physical illness it may be all right to write out a prescription with instructions how it should be followed; but in the moral and spiritual ills of men and nations they must be shown. It is difficult at times to follow instructions, but as an imitator man is scarcely excelled.

Since it is love, then, that can transform our world, let us be more free in manifesting it to the world. Whatever it may cost in time or effort, it will repay the giver a hundredfold. Love! It has a mystic sound appealing to all ages, all classes, all colors, all creeds. From the plastic heart of childhood, where love does not, can not easily abide, even to those who have experienced the lowest depths of sin and all that is opposed to love, to one and all love has an appeal which nothing can resist.

If we would have more faith in humanity as a whole, more faith in the Christ we strive to follow, more faith in the love he brought to earth—that new commandment that we should love one another—we would then have that living faith that would overcome the world.

The forces of the devil have long ago found out that in union there is strength, and as a result there are no groups in his satanic kingdom warring one against another. So it is high time for the church of Jesus Christ to find out the same truth and act accordingly. And just as soon as the churches cease to be recruiting stations in time of war and breeding grounds for the propagation of hate, and just as soon as they unitedly march under the banner of that Nazarene and say, "No more war," then war will cease.

Chicago, Ill.

The Secret of Success

BY LEANDER SMITH,

I HAVE just been reading the last ten verses of the last chapter of our Lord's Gospel by Luke. Christ gave his commission to the eleven disciples at a time when morally, politically, socially, and religiously the world was in much worse condition than it is today. To many the commission which he entrusted to them must have seemed a hopeless undertaking; but they succeeded. They succeeded in the greatest program ever set before men. There are two or three lessons for us in the divinely given plan which they followed.

With the risen Christ as a Teacher their minds were opened that they might understand the Scriptures, so that they might know that all of the things which were written concerning the Christ must be fulfilled. As they studied the Scriptures they learned of the fulfillment of prophecy and promise; they learned that God would keep his word with his people; that he would give victory unto those who did his will; that faith must rest in God and not in man. We ought never to undertake any task in the Kingdom of God without first strengthening and vitalizing our faith by resting confidently on his promises recorded in his Word. Whenever we do this, we will lift our Ebenezer and praise the Lord who hitherto hath helped us. Our program and plans must be based on the Scriptures and on the assurance that God will fulfill his word.

They were given a message and a mission. That message was the death and resurrection of Christ, repentance and the consequent remission of sin. This message was to be preached in his name unto all the nations. The cross and world missions are included together in his commission. They cannot be separated. But the disciples were bidden to wait. While waiting they completed their organization; but above everything else, they tarried for divine power. They might have grown impatient. Some may have felt that they were losing time; but Jesus had bidden them to wait until they were clothed with power from on high. Their program would have come to naught had they put the emphasis on organization, and finances, and had hurried away from the upper room before the Holy Spirit came.

My pencil is now resting on our most vital need.
(Continued on Page 540)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

What Is the Cause?

It felt very good to be able to say after the Conference offering was counted that the amount of the deficit was oversubscribed. It was a real satisfaction, also, to the treasurer, Clyde M. Culp, to have the money on hand to pay the bills as they fell due. Now, however, as our brethren used to pray: "Past blessings have been consumed by past necessities and we are just as needy as we have ever been."

Sure it is if some one did not constantly stir up our minds much of our foreign missionary program would need to be canceled. Every month as regular as the month comes, a certain amount must be paid. There is no way to get out of it. These obligations have been made by our Mission Board on the assumption that our people at home in all of the churches would get behind the action of Annual Conference in providing a budget to take care of this work.

Those of you who were present at the Conference this year remember my note of warning. I was afraid that the hearty "thank you" of our genial Missionary Secretary would be so soothing that many of us would forget the problems ahead. So I ventured to remind those present that the amount received would not carry our program much longer than two months.

Just what I feared would take place, has happened. Very little money has been coming in since Annual Conference. Many of the Sunday-schools that were making monthly offerings stopped entirely, or if they continued the amounts were very much less after the word filtered to them that the deficit was taken care of. So here we are two months after Conference, with mission funds exhausted and a deficit starting to accumulate.

There is a reason for all of this. As I said, the bills fall due as regularly as clock work. The missionary program is made out a year at a time and cannot be changed. The trouble lies in that the churches do not take their share of this financial obligation and see to it that it is sent up regularly. If we hope to remedy this unhappy and unfortunate condition there must first of all be a universal concern that takes this matter seriously to heart. In the next place there must be organized in each local congregation a systematic financial program that will supply the need with clock-like regularity. The plan should provide for twelve equal payments and these payments should at least total the full amount of the church's foreign missionary quota.

That this may be realized it will require some one in each congregation who will see to it that this is done. This person must be self-appointed if the church fails to appoint anyone. We are where we are because we have not told our people how it can be done. The doing is easy if we all pull together and if each one has a mind to do his part. Systematic, liberal and joyful giving will do all and more than, is called for in the budget, but somebody in each congregation must see that the traces are hooked up to the load and that all are in the harness. Concern for a lost world and a system of supplying the need is sure to produce results. Now, all together, as the Lord has prospered, from the Sunday-schools, the C. W. Societies, the Aid Societies and the church treasuries, let us supply the need that there may be no deficit.

Danger of Uncertain Suppositions

ONE of the easiest of performances is to suppose, which means to assume a thing to be real without sufficient proof. This old adage I remember from a boy: "Guess work is good if it hits." I have learned by experience, and sometimes to my sorrow, that the old adage is very faulty. Even though "it hits" as an immediate result alarmingly remote issues are prevalent.

Who cannot recount many accidents that have occurred because of these false assumptions? Just a few days ago an army recruiting officer shot himself while cleaning his gun, all because he thought he had emptied

it of all danger. Three dead and two others terribly hurt because the auto driver supposed he could cross the railroad before the oncoming train could arrive. A man is deeply grieved and conscience-stricken because the man he shot to death as a supposed burglar was a friendly neighbor.

Many failures in business can be traced to this dangerous practice. I just read of a man who lost \$3,000 because he supposed the rascal with whom he was dealing was an honest man. A man well known to the writer and one who had substantial holdings lost all because he supposed he could win a fortune by "buckling" the Board of Trade. Thousands of farmers plunged heavily into debt during the war supposing that inflated prices would continue much longer than they did. Result: sold under the hammer.

Careless supposing makes imposition easy. Isaac failed to carefully assure himself when Jacob feigned to be Esau, and thus he gave Jacob the first-born's blessing. Israel supposed that numbers counted in the matter of facts and thus failed to enter the promised land because they followed the advice of the ten spies.

Unwarranted peace of mind or unnecessary disturbance of mind comes many times from taking too much for granted. Jesus' parents traveled all day without

their Boy Jesus and felt perfectly easy supposing that he was with some of the kinsfolk. The jailer at Philippi came near to committing suicide on the supposition that open prison doors meant that all of the prisoners had escaped.

Many deplorable happenings could be recited as the result of unwarranted supposing. An evangelist before a large audience forgot his commission and in pugnacious fashion made censorious remarks that wrought untold damage to the mission cause of our church. If he had taken the time to discover the facts he would have found his arguments groundless for the most part. I just heard of a church near deciding to withhold support from the Mission cause because some people supposed that the General Mission Board was paying Bro. Spenser Minnich's way to Europe and he was having a good time at the expense of the church. Now the facts are that a very near relative of Spenser's made that splendid trip possible for him. I imagine that the mission cause has suffered the loss of thousands of dollars because some people have ignorantly, unthoughtfully, or willfully circulated unfounded reports.

Brethren and sisters, we make too many blunders when we have all of the facts we know to be available. I would beg, therefore, that we refuse to act upon a mere supposition when it is possible to ascertain facts. We cannot be too careful of the material that determines our thinking. "Be sure you are right and then go ahead."

Record of Giving—Northern Indiana

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
25 Auburn	\$ 77.78	\$ 48.76	\$ 46.00	\$ 65.20
70 Baugo	77.00	74.92	112.00	180.28
25 Berrien	9.17	3.00	12.00	18.00
99 Bethany	414.70	247.21	385.53	724.37
80 Bethel	407.25	215.91	290.52	105.43
110 Blissville	337.25	147.30	113.50	102.15
95 Blue River	11.15	52.50	81.06	164.09
111 Bremen	526.00	206.38	233.00	172.25
50 Camp Creek	258.40	248.04	70.47	30.75
55 Cedar Creek	171.15	24.00	103.43	152.02
60 Cedar Lake	696.00	195.00	100.00	171.71
80 Center	307.65	271.18	100.17	122.43
155 Elkhart City	977.85	535.47	601.50	859.37
108 Elkhart Valley	148.69	254.14	222.74	403.90
70 English Prairie	777.40	135.40	321.00	204.41
40 Ft. Wayne	83.25	84.52	45.39	31.81
292 Goshen City	1,161.18	796.00	328.20	720.49
55 LaPorte	344.25	459.05	151.79	123.58
99 Maple Grove	429.10	95.93	77.43	144.00
114 Middlebury	17.55	1,063.58	374.47	700.25
246 Nappanee	1,269.28	483.83	547.10	640.53
109 New Paris	573.00	963.00	567.50	1,003.50
59 New Salem	373.00	115.25	91.36	211.00
81 North Liberty	23.00	513.49	176.75	298.65
114 No. Winona Lake	525.04	441.69	390.50	406.55
70 Oak Grove	712.01	334.14	266.21	176.07
35 Osceola	4.50	29.50	18.25	49.83
210 Pine Creek	1,464.04	525.00	515.00	468.45
50 Pleasant Chapel		75.00	50.00	104.00
55 Pleasant Hill	138.45	91.00	86.00	124.10
80 Pleasant Valley	654.70	162.86	177.00	262.57
18 Pleasant View	50.25			
127 Plymouth	43.80	202.78	346.19	368.14
Portage				
108 Rock Run	571.75	1,164.41	450.64	492.20
46 Salem	65.25		2.76	1.00
90 Shipshewana	217.17	134.46	117.14	143.87
46 Solomon's Creek	137.50	128.51	265.00	156.50
250 So. Bend, First	1,300.19	1,089.84	1,084.40	1,055.78
45 So. Bend, Second	62.50	66.77	126.09	163.35
St. Joe Valley	25.00			
25 Syracuse			5.00	34.22
70 Tippecanoe	601.25	46.87	76.00	79.91
50 Topeka	91.70	29.50	35.00	10.00
96 Turkey Creek	453.10	170.38	129.00	120.32
40 Union	42.75	57.64	21.00	19.77
223 Union Center	61.50	641.00	294.94	232.00
78 Wakarusa	502.15	380.00	419.50	417.75
134 Walnut	1,478.45	660.51	577.00	575.00
70 Wawaka	407.16	220.18	112.89	192.73
485 West Goshen	1,306.82	1,264.25	1,002.00	534.30
115 Yellow Creek	122.75	200.89	241.67	192.73
80 Yellow River	493.50	269.09	152.31	238.04
Unallocated	343.39	195.35	244.95	45.09
	\$21,347.72	\$15,077.48	\$12,359.25	\$14,035.34

THE PASTOR'S STUDY

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life

Lesson X—The Christian

I. What Is He?

- (1) A believer in Christ. John 1:11, 12
- (2) Dedicated to Christ—not to the world (i. e., "to worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures"). Gal. 6:14; Rom. 8:1; 12:1-3; 1 Cor. 7:31; 1 Tim. 2:9, 10; 1 Peter 3:3-5; 1 John 2:15-18; 1 John 3:17; 5:4; James 4:4; John 16:33.
- (3) A soldier (spiritual). 2 Tim. 2:3.

II. The Christian's State.

- (1) Born again, from above. John 3:3, 5, 6; 1 Peter 1:22.
- (2) A new creation. 2 Cor. 5:17; Col. 3:10; Gal. 2:20.
- (3) He now has eternal life. John 5:24; John 17:3.

III. Who and What Shall Be His Associates?

- (1) Good people. Prov. 13:20; Eph. 5:15; 1 Cor. 15:33.
- (2) Good books. John 5:39; 2 Tim. 2:15.
- (3) Good thoughts. Prov. 4:23; Prov. 23:7; 1 Cor. 13:5.

IV. His Life Beyond.

- (1) Christ promised it, and will return for his own. John 14:1-3; 1 Thess. 4:13-18.
- (2) Christians shall have the comforting presence of Christ the Lamb. Rev. 22:1-5.
- (3) The Christian's home—heaven. Rev. 21 and 22.

Huntingdon, Pa.

The Pastor and His Manners

BY H. H. HELMAN

EVERY pastor should have and practice good manners. Culture and refinement are needed by us all. The pastor needs to be better mannered than the average of his congregation. As few other men of the community, his manners are subjected to the scrutiny of the whole community. He cannot afford for himself or his people to be coarse and uncouth. It is not true that to be common and social the pastor must lay aside manners, dignity and culture. He can carry these into the poorest and most humble homes and do good—more good than to be coarse and slovenly. It is not fair to the Church of the Brethren that she has often been relegated to administer only to the coarser elements of a community, this perhaps largely because her ministers or pastors have lacked dignity, culture and refinement. She is worthy to serve the better social elements of any community, or even the best. But this element is not available to her ministry under the conditions often found in some congregations. Too many of us have defined simplicity in terms of slovenliness, coarseness, uncouthness and carelessness. At least that is how it has been interpreted for us by those who look on.

The pastorate is a dignified position. I do not hesitate to tell myself that I hold the most dignified position in the community, and that I must look well to my decorum and behavior. I must discipline myself that it does not become cold reserve, unapproachableness, demure manners, unsocial attitudes, etc. I make a poor pastor of both old and young if this happens. I want my dignity to make me impartial, to give me good will, to make me practice fairness, to destroy malice in myself, to make me see and recognize the rights of other folks and other pastors. My dignity makes me refrain from practicing the political acumen of the world in the things of the Kingdom.

There are pastoral relations and practices that are designated as pastoral ethics. They have to do with

his general attitude toward his position as it relates itself to others. A pastor of good ethics (or manners) does not proselyte among other church members. He does not claim the prerogatives of his position to secure himself special unmerited favors and concessions. He does not "lord it over others" because he may, perhaps, have the opportunity. He has respect for the rights and privileges of other pastors. There is an evil that exists in too many communities of the Church of the Brethren which needs to be corrected. It has to do with intrusion upon the rights and privileges of pastors in our churches. It is the result, no doubt, of our former practice of many ministers in a congregation, with no single one being recognized as the leader or pastor. We now fail to think of it in the light of designated pastors. It is the practice of other pastors, ministers, elders and school men, coming into the congregation of a pastor to conduct funerals and perform marriages. It often happens that a former pastor continues to come back into his former pastorates for these occasions. It can have no good effect, not even on sorrowing friends. The pastor stoops to do it indiscriminately. It should be beneath his dignity. He should have and practice better ethics, and manners. I know of a congregation, served very efficiently by a new pastor for two years now, where during the entire period the former pastor, who went out with a clash, has been returning for these occasions, only to keep the fire burning—the open sore unhealed. Besides the general effect of such conduct upon the work of the Kingdom, it cannot but hurt the feelings of the present pastor. It takes lots of grace in the life of a pastor who is trying to practice good will and courtesy toward all his brethren to overlook this. I am not too modest to say that unless by special agreement with the pastor, all funerals and weddings held in his church should be conducted by himself, if the subjects are his own members. When my successor comes on the field the whole parish is his so far as I am concerned, unless I forget how to practice good manners.

A practice that needs correction in some quarters is that of using the pulpit to say unkind things to one's enemies in the congregation. The pastor who stoops to do this belittles himself, his office, the pulpit, and his church. Personal thrusts from the pulpit avail little and show poor breeding and manners.

There are many little things a pastor may do which will betray poor manners and lack of culture. I once saw a minister of our church, now an elder and a pastor, drive through a funeral procession not far back of the hearse. Our manners sometimes show up at convention halls, dining halls, ticket offices, railway platforms and various places. When a minister breaks an ethical standard it carries a great weight. We need to be careful. Good manners, quiet demeanor, cleanliness, considerate attitudes—all help to give the pastor a dignity and bearing that we all need.

I would like to speak of pastoral courtesy in other matters, but this article has exceeded the usual length of mine and it should be ended.

South Bend, Ind.

Two Kinds of Sermons

ONE of our exchanges emphasizes the fact that there are two kinds of sermons. One makes the hearer gladly exclaim, "Yes, that is what I have long believed!" But the other makes him humbly say, "There is something wider in that than I had seen before; it fits my life at points which I have neglected. It gives me a new viewpoint of life and duty!" Which kind of sermon are you preaching? The one helps to settle both the one who preaches it and the one who hears down a little further in the groove which they already occupy. Such is satisfying; it is comforting. The other prods one out of his smug satisfaction with his own self and with his own circle of thought and teaches him that there are profound depths in the heart of God which he never yet has plumbed, and stretches of righteousness which he never yet has exemplified; it reveals to him new duties and new obligations, and makes him dissatisfied with himself and that which he has lived and accomplished.—*Herald of Gospel Liberty.*

The Speaker and His Audience

BY MARY V. HARSHBARGER

IN appearing before an audience the speaker should consider the special conditions he faces. If in a small room with only a few people it will require but little effort to be understood. But when coming into an audience of from five to six hundred the speaker should think, because all can not be under the direct sound of his voice. But I have been in an audience of six or eight hundred where the speaker dropped his chin on his chest and spoke in the same tone of voice he would were he in his family. At such times the result is that not half the audience can catch what the speaker says. To say the least, it is not satisfactory. How could people be interested? And if such a speaker announces the hymn, one looks at another, asking, "What's the number? I could not catch it." Looking around thus to find the hymn is somewhat embarrassing, and all because the speaker does not raise his voice. Anyway, hymns should be announced more than once.

Some people are easily understood because they have a good voice. A good voice is a blessing, but if the speaker has not a good voice, he should all the more study his audience and make a special effort, because people are present to hear and understand what is said. They read distinctly way back in Bible times, for in Nehemiah 8 it reads thus: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." This was long, long ago. Surely we should do as well now.

La Verne, Calif.

Juniper Trees of Discouragement

BY GEORGE W. TUTTLE

ELIJAH's discouragement reminds us of the old proverb about the last straw that breaks the camel's back. Think of the ordeal that he had been through on Mount Carmel where the prophets of Baal were not only defeated, but destroyed! The wrath of Jezebel was the added straw; out he fared into the wilderness a day's journey, only to sit down under the juniper tree, faint, hungry and disheartened.

Some one has said this: "If Elijah had forgotten the God of Israel and gone into idolatry, if he had taken the popular side, and eaten at Jezebel's table and in Ahab's palace with the prophets of Baal and of the grove, he would never have got under the juniper tree." No, he would not, and he would never have realized the truth of these words: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." The angel of the Lord came to put to flight the devil of discouragement! Not reproof, but pity! God knew that Elijah was not disloyal, but discouraged. So he was fed; not once, but twice—how overflowing the measure of our God!

Food, and drink, and a forty days' journey to Horeb the mount of God! Far, far behind Elijah was the juniper tree when God revealed two wonders to him; the one the fact that, instead of being alone there were seven thousand still left in Israel who had not bowed the knee to Baal; the other that God was still mapping out work for him to do—that the days of his usefulness were not yet ended.

I heard a speaker say: "Never take counsel of your discouraged moments." No, we must take counsel of God, of our pitying Father, for would he not rather feed than rebuke? Are not all the resources of heaven and earth at his command? Are not all the promises of God yea and amen in Christ Jesus?

Suppose a young fellow who has been very active in the Sunday-school and in the young people's society has been sidetracked by discouragement! Does God care? Would he not feed him tenderly from his Word? Would he not reveal to him the fact that there is work yet to do, and that he depends on him to do it? When will such a young man learn the lesson that any life that will lean hard upon God must be a useful life? Let him ponder on the Master's words: "For without me ye can do nothing." How men do try to do great things without Jesus—try, and fail. "And this is the victory that overcometh the world, even our faith."

HOME AND FAMILY

Music

The great Niagara's endless roar,
The silver fountain's gentle flow,
The call of birds at break of dawn,
The hum of bees where flowers grow,
Is music.

The thunder of the sea, its voice
Of peace across the bay's blue light,
The wind that breathes upon the hills,
The very storm that stirs the night,
Is music.

The rustle of the falling leaves,
The murmur of the gliding stream,
The whisper of the lofty pine,
Is like the passing of a dream,
Is music.

The laughter of a cheery heart,
The word that love may oft repeat,
The hope that moves within the soul,
The life whose thought is ever sweet,
Is music.

—Mary E. Imbrie.

The Blessings of a Home

BY FLORIDA J. E. GREEN

"BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble." There was never an institution established for a more benevolent purpose than a home. These have been prepared for our aged and infirm scattered throughout the land. A home is also an institution for the orphans who are homeless and bereft of loved ones to care for them. There they can go and receive the very best of care and attention. They are also reared up in the nurture and admonition of the Lord. "He that hath a bountiful eye shall be blessed for he giveth of his bread to the poor." "Ye have the poor with you always and whensoever ye will ye may do them good." This was the language of Jesus to his disciples when they murmured because of the good deed that Mary bestowed upon him when she bought the costly ointment with which to anoint him. He said, "Why trouble ye the woman? She hath wrought a good work; she hath done what she could. Verily I say unto you, whosoever this gospel shall be preached in the whole world there shall also this, that this woman hath done be told for a memorial of her."

All of us can have opportunity to help in this good work. We can do good in many ways which will be told as a memorial of us. It is a great privilege to be able to help in this charitable work. We can all give of our means as the Lord has prospered us. "The Lord loveth a cheerful giver." "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." We are not only laying up our treasures here, but also in heaven "where neither moth nor rust doth corrupt, nor thieves break through and steal." These institutions should be highly honored and held in high esteem for their very works' sake, and for the great benefits we derive from them. For we know when our aged people and orphans are taken there, they will receive the very best care. The home is as a stately palace. It is given to hospitality and all who go there receive a cordial welcome. All work is done in a systematic way. Its by-laws have been properly adjusted. It is well equipped with everything necessary for the comfort and welfare of those who have come to make it their home and to spend their last days in peace. Not only is provision made for the sustenance of their physical bodies, but also for their religious natures. The spiritual elements of life reign supreme within its walls and a spiritual atmosphere pervades the entire surroundings. The good superintendent and his coworkers are the main stays of the home. They have assumed a great responsibility and sacrificed much in order to do their best, and that their work might produce satisfactory results. They have obligated themselves to live up to the requirements laid down. It requires patience and tact and a nature which is not easily provoked. The work-

ers must know just how to proceed, using the best methods and suggestions in looking after those in their care. They have different characteristics to deal with; all are not disposed alike. Every precaution must be taken to prevent discord and to avoid showing partiality. The superintendent must be lenient and yet discretion must be used in order to protect the best interests of all.

The success of these institutions depends largely upon the effort we put forth to make them places of prosperity. We can put our shoulder to the wheel and help the workers bear the burdens, making their task easier. They need to be encouraged in the great sacrifice they have made to take up this noble work. Let us labor for the upbuilding of these homes, for some time we may have to be taken to one to be cared for. How sweet will be our association together if we live in obedience to its rules. We can be seated together in heavenly places as it is in Christ Jesus, and our last days there will be our best days. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Our association together in these homes is only a foretaste of that great reunion we shall have in heaven.

"He that giveth unto the poor shall not lack but he that hideth his eyes shall have many a curse." "And whosoever stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." A reward is promised according to our works. If we heed the call we receive the righteous man's reward—a crown—and if to the contrary, we receive many a curse. The blessings of these homes are many and we can be greatly benefited by them, if we put forth an effort to do our part to obtain them. Some day, if we are faithful, we will exchange homes and receive an inheritance that will never be taken from us.

The home-coming reunion adds much to the benefit of these institutions. It brings joy in many ways. It gives pleasure to those that are in the homes and also to those who have charge. They enjoy having their friends and loved ones meet with them, and the whole community is also benefited. The home is a place where all can meet and enjoy sweet fellowship together for a season, with a feast of which all partake. As they listen to the songs and talks by those from different localities, the thought comes, "What a great reunion it will be to meet on the shining banks of eternal deliverance."

Middletown, Ind.

Voices That Speak to Us

BY IDA M. HELM

"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language."

WHERE there is no union there can be no communion. As we walk in field and wood what do we see? What voices speak to us? Is our heart attuned to the melody of nature or is our soul stirred with mercenary motives? Do we measure the value of the beautiful cedar by dollars and cents? Do we think of the stream merely as furnishing the power to turn the wheels of commerce? Do we hear no nobler language from nature's various forms? The world is full of beauty when the heart is filled with the love of God. The bird calls in love notes to his mate. The mother bird calls in low notes of warning and concern to the birdlings who are just beginning to try their wings, and we are made to think of Jesus' words: "God sees even the little sparrows when they fall to the ground."

The flowers speak of God's care for his creatures. "Even Solomon in all his glory was not arrayed like one of these." The tall poplars point up to God. We feel the presence of the Creator with us. We climb to the top of the hill and gaze away into the misty distance where hills fade away into the clouds and we know that God is there. At such times we are so close to the heart of our Father that we can feel his great, tender heart throbs. We hear a beautiful language when we are in union with him.

Do we think of our education simply in terms of what it will mean to us in the marts of the world? Do we never stop to think of the multitudes of illiterate

people in the world who are sadly in need of the help we can give if we will? Have we never caught a vision of the densely populated slum districts of the cities with their filth and degradation and terrible suffering, reeking with vice and steeped in sins of every description? Do we ever hear a voice say: "I am my brother's keeper"?

Do we keep an eye on our associates with the idea of using them to forward our own selfish interests? If we do, we have a very cheap idea of life. If we would be friends we must have something to give. Do we realize that friendship costs us something? If in no other way it costs in patience, love and forgiveness. Our friends are human like ourselves; their failings and weaknesses are perhaps as great as our own. Perhaps friendship costs our friends more than it costs us. But in any case, true friendship means the enlargement of the personality, the enrichment of the soul. It receives no thought of self or personal gain except as it enriches our friend. An admirer of Sadi begged of him:

"Teach me, O Sadi, how to make
My life a beautiful as thine—
Like thee to live for others' sake,
And share with all my oil and wine!
Teach me, in lavish alms like thee,
My heart to spend:
Nay! Nay! No virtue is in me—
I had a friend."

Henry Drummond tells of a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a locket which no one was ever allowed to open. One day in a moment of confidence one of her companions was allowed to touch the spring and learn the secret. She saw within these words, "Whom having not seen I love." The transforming power of the unseen Friend made her life beautiful.

Ashland, Ohio.

Are You Ready?

BY A. B. COOVER

"Be ye therefore ready, for in such an hour as ye think not . . ."

We value the Holy Scripture and most certainly we should. It is the Book of books. The psalmist says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

Believers treasure the commandments and promises of God as revealed there. We seek it daily for guidance. We claim our every action and motive is to conform to its holy revelation, and truly it is sufficient for one and all.

Our early church fathers got great comfort and companionship by seeking its truths above any other. They took it on their missionary travels, and it became to them meat and drink. By its instruction they became conspicuous from the pagan world, for they were known for their great piety and fidelity to God. Each day to them was a day to praise God.

Thus it occurs to me that they did well to take its teachings literally, even the second coming of our Lord. Perhaps they stressed too much the nearness of the time, but it certainly encouraged a steadfastness that Christians today would do well to emulate. Even the normal Christian, were he impressed that Christ were to come to earth tomorrow, how careful would he be of his steps!

And Christ is coming soon, for the Scripture plainly teaches it. I wonder that we do not use it more in our conversation.

Truly the time is short. Let us speak softly to one another of Jesus and his love and his return, for "as he went away so will he return to earth again."

Grants Pass, Ore.

AMONG THE CHURCHES

Calendar for Sunday, Aug. 24

Sunday-school Lesson, Jesus Talks with Nicodemus.—John 3:1-17.

Christian Workers' Meeting, Service.—Gal. 6:1-10.

* * * *

Gains for the Kingdom

Two baptisms in the La Verne church, Calif.

Six baptisms in the Cassell Run church, Ohio.

Fifteen baptisms in the Richmond church, Va.

Four baptisms at Eads and two at McClave, Colo.

Three baptisms in the Arbor Hill Mission, Va.—the home ministers in charge.

Ten baptisms in the Shade Creek church, Pa.—Bro. Zook, the pastor, in charge.

Six baptisms in the Plattsburg church, Mo.—Bro. Harvey Hostetter, the pastor, evangelist.

Fifteen baptisms in the Manassas church, Va.—Bro. C. H. Petry, of Louisa, Va., evangelist.

Eight baptisms in the Griffin church, Va.—Bro. M. J. Craun, of Bridgewater, Va., evangelist.

Nine baptisms in the Nocona church, Texas.—Bro. W. J. Horner, of Ft. Worth, Texas, evangelist.

Ten baptisms in the Shady Grove schoolhouse, Cabool church, Mo.—Bro. J. W. Sala, the pastor, in charge.

Thirteen were baptized and four reclaimed in the Snow Creek church, Va.—Bro. J. B. Peters, of Wirtz, Va., evangelist.

Seven were baptized and two reinstated in the Oak Grove church, Va.—Bro. J. H. Wimmer, of Bluefield, W. Va., evangelist.

Fifty-seven confessions and thirty-eight additions to the Woodworth church, Ohio.—Bro. Geo. Flory, of Roanoke, Va., evangelist.

Forty confessions—thirty-two baptized in the Redcliff church, Alta., Canada.—Bro. J. Edw. Jarboe, of Lincoln, Neb., evangelist.

Four were baptized and two reclaimed in the Canton Center church, Ohio.—Bro. Oliver Royce, of New Philadelphia, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Guy West, of Shuff, Va., began Aug. 17 in the Elk Run church, Va.

Bro. J. C. Zug, of Palmyra, Pa., to begin Sept. 28 in the Akron church, Va.

Bro. C. G. Hesse, of Somerset, Pa., to begin Aug. 25 in Summit church, Va.

Bro. J. S. Zigler, of Selma, Va., to begin Aug. 24 in the Lebanon church, Va.

Bro. D. E. Sower, the pastor, to begin Sept. 7 in the Black River church, Ohio.

Bro. Ira Gible, of Myerstown, Pa., to begin Aug. 24 in the Piney Creek church, Md.

Bro. G. A. Snider, of Lima, Ohio, to begin Aug. 31 in the Thornapple church, Mich.

Bro. J. F. Burton, of Greene, Iowa, to begin about Sept. 15 in the Woodland church, Ill.

Bro. Jesse Cook and Bro. C. C. Weimer to begin Aug. 24 in the Wabash City church, Ind.

Bro. L. R. Holsinger, of Martinsburg, Pa., to begin Aug. 31 in the Raven Run church, Pa.

Bro. L. A. Whitaker, of Oakland, Kans., to begin Aug. 24 in the Lone Star church, Kans.

Bro. C. H. Royer, of Elizabethtown, Pa., to begin about Aug. 24 in the Hanover church, Pa.

Bro. J. A. Snell, of South Whitley, Ind., to begin Sept. 15 in the Solomons Creek church, Ind.

Bro. Rufus P. Bucher, of Quarryville, Pa., to begin Aug. 24 in the East Petersburg church, Pa.

Bro. S. E. Thompson, of Bartlesville, Okla., to begin Sept. 21 in the Paradise Prairie church, Okla.

Bro. H. M. Coppock, of Tippacanoe City, Ohio, to begin about Aug. 23 in the Cassell Run church, Ohio.

Bro. E. S. Caricofe, of Bridgewater, Va., to begin Sept. 14 in the Beaver Creek house, same congregation, Va.

Sister Mary E. Martin, of Mt. Airy, Md., to begin Aug. 23 at Levels, W. Va.; Sept. 6 at Knobley; Sept. 22 White Pine.

* * * *

Personal Mention

Bro. S. S. Blough, recently pastor of the Decatur church, Ill., has accepted the pastorate of the Sterling church of the same State, to begin service Sept. 1.

Bro. Ralph G. Rarick has now entered upon his new pastorate and his address is changed accordingly from Stanley, Wis., to 117 S. Council St., Muncie, Ind.

Bro. I. J. Gibson, pastor of the Canton City church, Ohio, will take up the pastorate of the Fostoria church, same State, Sept. 1. His new address will be 329 W. Summit St., Fostoria, Ohio.

Middle Pennsylvania held its twenty-ninth annual Sunday School Convention and fourth Young People's Conference Tuesday and Wednesday of this week in the Spring Run church near McVeytown. We note that Chairman C. S. Ikenberry of the General Sunday School Board was booked for several addresses.

Next Week, Aug. 25 to 29, is the time for the Iowa Young People's Conference. The place is the new Y. W. C. A. camp about seven miles north of Boone by the Des Moines River. Among the leaders, besides Secretaries Shamberger and Zigler, are E. B. Hoff of Bethany, A. J. Brumbaugh and M. W. Emmert of Mt. Morris, Perry Rohrer of Manchester, Eliza B. Miller of India, and I. D. Leatherman, pastor of Ivester church.

A sad message came to the Publishing House Thursday of last week, announcing the death of Bro. A. P. Snader, of New Windsor, Md., at 3 o'clock that morning, the 14th. Bro. Bousack who was in attendance at the District Meeting of Michigan was called to the funeral service. Bro. Snader was an active and influential leader in many lines of church activity, particularly in connection with the development of Blue Ridge College, and will be greatly missed. We expect, of course, to have for publication in due time an account of his life and of the circumstances of his going.

* * * *

Miscellaneous Items

"If you had to go to heaven on the testimony of your dressmaker, could you do it?" asks one of our local church publications. And the same authority ventures to inquire further whether your milkman, butcher, newsboy and washerwoman have found out that you are a Christian.

The "Aughwick Herald" is on our desk. It is "published monthly by the Church of the Brethren in the Aughwick Valley to promote the religious work of the church and community." The pastor, Bro. Alexander Stout, is the editor. "What Good Is the Church?" "Essentials of a Happy Home" and "Unconscious Influence" are some of the subjects he is going to preach on soon.

The Boys at Camp Harmony Training School near Hooversville, Pa., drew up a set of peace resolutions and Bro. Geo. C. Griffith, their leader, has sent us a copy. They make good reading. Watch for them in these columns next week. Boys can be trained to look forward to peace and believe in its possibility just as easily as to regard war as the natural and inevitable prospect.

Why do you go to church? Have you ever formulated your reasons? President W. A. Harper of Elon College states his four reasons for going to church as follows: "First. Jesus went. I understand it to be my privilege as a disciple of his to follow in his steps. It was his custom to attend the services of the synagogue and the temple. There were practices in both which his soul abhorred; yet as the best available method of registering his allegiance to God, he went. This leads me to say that no man has a right to absent himself from public worship because he does not like the preacher or the kind of music or the place appointed for worship or some officer of the church. Public worship is social acknowledgment of God and has an inalienable claim on every person. We should follow our Savior's example and go to church. Second. I enjoy it. I enjoy it sometimes more than others. The sermon is sometimes better than at other times and sometimes I am in a more spiritual frame of mind than at others. But I have never been to public worship when there was not something for me to enjoy. Third. It gives me spiritual insight into my daily life and its problems. I frequently find myself during public worship applying the spiritual measuring-rod of the Christian life to some problem that has been perplexing me. Some word of the sermon, some phrase in a prayer or song, some 'still small voice' out of the encircling spiritual realm, starts a stream of thought; and what was before uncertain becomes as the brightness of the noonday. I do not go to church to withdraw my mind from my daily problems, but to seek light and leading in their solution. Fourth. I want always to throw my influence on the side of the uplifting institutions of the social order. As a citizen, I feel that I should vote because that is the most effectual way I have to support good government. As a neighbor, I make it a rule to visit the sick because sympathy is the balm in Gilead for a stricken friend. I try to support in a personal way the institutions and organizations that promise uplift to life. And therefore I support the church, which is to me the finest institution I know. I always aspire to support the best things and causes with my life and influence, and so I must support the church."

The "Messenger" Office is indebted to Bro. D. C. Moomaw of Roanoke, Va., for a copy of his recently published book, "Christianity versus War." Bro. Moomaw has had this work in contemplation almost from the close of the Great War and has given an immense amount of labor to its preparation. The treatment covers a wide range. Elsewhere in this issue the author himself describes the contents at some length. Suffice it to say here that his main thesis, the utter incompatibility of Christianity and war, is illustrated and enforced from almost every possible angle. The truth of this contention secures wider recognition every day, and the publication of this book thus comes at an opportune moment, when public interest in the subject is so great. In the latter part Bro. Moomaw has had the assistance of Bro. John D. Roop, Jr., of Linwood, Md. Here are recounted the camp and prison experiences of some of our own brethren and others whose consciences would not permit them to accept service in the late war. The indignities which some of these were made to suffer seem incredible in free America, and certainly do not make one think any more tolerantly of the militaristic system. This part of the book will be of special interest to the future historian. Bro. Moomaw will be glad to answer any inquiries concerning the terms of purchase or of an agency appointment.

* * * *

Special Notices

Notice.—The corner stone laying of the new church at Hermosa Beach, Calif., is announced for Sept. 7.

The District Meeting of Eastern Virginia will be held in the Locust Grove congregation, Thursday, Aug. 28; Elders' Meeting Wednesday, Aug. 27 at 10 A. M.—Lewis B. Flohr, District Clerk, Vienna, Va.

Notice to Churches in Southern District of Illinois: The District Meeting and associated gatherings will be held in the Virden church Sept. 30-Oct. 2. Reports of all boards and committees, all queries and every item of business for the meeting, including the programs of the various boards should be in the hands of the secretary by Sept. 1.—N. H. Miller, District Secretary, Lintner, Ill.

Notice to the Ministers of Northeastern Ohio: The Young People's Conference of this District will be held in the Chippewa church (commonly known as Beech Grove), Aug. 30 to Sept. 1. A large attendance is expected, and it is specially desired that all elders and pastors arrange to be here with the young people. As the elder of the local congregation, the undersigned hereby extends a cordial invitation to all fellow laborers to attend this meeting.—Claude H. Murray, Creston, Ohio.

Oklahoma District Meeting: The Oklahoma, Panhandle of Texas and New Mexico District Meeting will be held in the Thomas church and will begin Tuesday, August 26. The first session will be at 2 P. M. The Frisco train from the north reaches Thomas at 12:15 P. M., and from the south on the same road at 1:05 P. M. On the Orient the train from the north reaches Thomas at 3:50 P. M., and from the south at 10:45 A. M. The various sessions of the meeting last four days and close on Friday evening.—D. E. Cripe, Thomas, Okla.

The Conference Program Committee desiring to render the greatest possible service to the church through the program, and realizing that they cannot do so without the help of all, ask that each member who has any suggestion for the program or criticism of the program write to them giving in a friendly, helpful way the weaknesses and failures of the past programs as he sees it, and making such helpful and constructive suggestions as may be upon his heart. Possibly you can render a great service to the church in this way.—C. C. Kincy, Sec., Huntington, Ind.

Notice to those coming to the District Meeting of Northeastern Illinois and Wisconsin to be held in Mondovi, Wis. If you are coming by rail notify Walter Davis, R. 1, Mondovi, Wis., on what train you will arrive. If you are coming by auto those from central and eastern Illinois should go to Madison and take State trunk highway No. 12 to Eau Claire, then No. 37 to Mondovi. Inquire for Methodist church of Mondovi. Those in western Illinois take No. 11 to Eau Claire, then No. 37 to Mondovi. If at all possible take No. 12 from Madison as No. 11 has more hills. Those from the west will find No. 12 best if they wish to drive farther.—Clinton I. Weber, Astoria, Ill.

District and associated meetings of Northeastern Ohio will be held in the Akron church, August 26-28. The Elders' Meeting will convene at 10 A. M., and Aid Society Meeting at 7:30 P. M., Tuesday, August 26. The Ministerial Meeting will begin at 9 A. M., Wednesday, August 27, and continue in three sessions during the day. The District Conference will convene at 8 A. M., Thursday, August 28. Additional parking space has been secured on the South High School grounds, for those who wish to come in automobiles. Those coming on any of the railroads or traction lines should take street cars having either of the following numbers: 10, 11, 12, 13, or 14. Get off at Thornton Street, walk west one block to Coburn and south one-half block to church. For special lodging accommodations write Bro. Walter Frick, 617 Carroll St., Akron, Ohio.—Claude H. Murray, Dist. Clerk.

AROUND THE WORLD

A Sabbatical Year for Chicago Teachers

"Teachers and principals in the Chicago city schools will be granted a year's leave of absence every seventh year to study and travel if the board of education concurs in the recommendations of the rules committee. The absence will be granted with pay, less the cost of a substitute. The recommendation was made by Supt. William McAndrew. Teachers and principals will be eligible for the leave after seven years' continuous service."

Draft an Opium Pact

The League of Nations permanent opium commission, with Edwin L. Neville of the American State Department participating, has compromised on the divergent views of the various nations represented and drafted a single convention for submission to the International Opium Conference in November. This measure will strengthen the Hague convention and obligate the signatories to furnish yearly estimates of the quantities of opium, coca leaves, morphine, heroin, and cocaine needed for medical and scientific purposes, and for manufactures and commerce. It would establish a central board to control international traffic and the drug evil.

Old and Beautiful Books

A copy of the Gutenberg Bible recently sold for \$60,000. The only known copy of a certain edition of Shakespeare's "Venus and Adonis" bound with "The Passionate Pilgrim" was purchased some years ago by Henry E. Huntington of San Gabriel, California, for \$75,000. Many other old and rare books have sold for enough money to buy a good home. However, the folks that pay so much for old books in many cases also get what is left of a very beautiful book. The early products of the printing press were works of unusual beauty, because the printers took the artistically fine manuscripts as models. Not only the style of letters used but the form of the manuscript page was copied. The result was naturally books of great beauty.

A Wholesome Public Conscience

Some weeks ago a well-known Chicago newspaper, styled "the world's greatest newspaper," proposed to broadcast the Loeb-Leopold trial. The proposition was submitted to the newspaper's readers for a vote. The returns that came in were so heavily against the suggestion that the plans to broadcast the trial were dropped. Too often it seems that readers must take what a paper prints, but in the case cited the readers had a chance to demonstrate that there is really a more wholesome public conscience than some newspaper makers suspect. We venture that a good many newspapers could elevate their tone to the joy of a substantial majority of their readers. The public mind is really above the unwholesome stuff that a great many newspapers try to feed it on.

A Lake and River Canal for Ohio

There is at present no way of getting from the Ohio River to the Great Lakes except by rail. But water freight rates are always less than railroad rates as inland shippers have usually discovered to their sorrow. Thus, it is said to be cheaper to ship from New York to San Francisco than from New York to Denver because the transcontinental railroad rate must compete with the water rate via the Panama Canal. It is this general situation that is back of a proposition that seems to have been agitated for some years looking toward uniting the Great Lakes with the Ohio River. The proposed canal would tend to put coal and iron transportation very largely on a water rate basis to the immense advantage of such great manufacturing cities as Cincinnati, Pittsburgh, Columbus, and Toledo. The natural routes for such a lake and river connection by canal run across the State of Ohio.

Conditions in Brazil

Recent newspaper mention of a revolt in Brazil has served to direct attention, at least for a few weeks, to this great South American country. Brazil is one of the most extensive political subdivisions of the world. It is the largest country in South America, and larger than the United States—exclusive of Alaska. Brazil is a country of immense distances and great natural resources. However, as a whole, it is sparsely settled with centers of population far apart. Some of the largest unexplored regions in South America are in Brazil. In many ways Brazil resembles the United States of fifty or more years ago. Rev. Samuel G. Inman, who is considered an authority on South American conditions, states that the recent revolt was not a social revolution, shaking the foundations of the nation, like the one that has unsettled Mexico for the last decade. Neither is the revolution simply a struggle for office as is so usual in the banana republics. Our authority states that the revolution is really due to an uprising of the military forces representing a militarist faction that has been contentious

ever since the days Brazil was an empire. Dom Pedro II, who was highly regarded in the world at large as one of the most enlightened rulers of his day, was opposed by a military faction. His aversion to promoting militarism led the military men to make an alliance with the republicans. It was this group of allies that overthrew the empire and set up a republic. The first two presidents of Brazil were military men. But the civil party has been growing stronger and some presidents represented, as does the present one, the faction opposed to the militarists. However, presidents representing the civilian part of the population are almost invariably opposed by the military party and sometimes as strenuously as the recent opposition to President Arturo Bernardes turned out to be. Thus it appears that the basic problem in Brazil is really one that is troublesome the world over.

Heroes of Peace

To the city dweller a reference to the mail man suggests a gray-coated carrier whose punctual deliveries of letters and papers are little hampered by wind or weather. But to the folks in the rural districts the mail man is quite a different character. His coming is an event in the day for the rural mail carrier links the remote corners of the country with the outside world. Then, too, in these out-of-the-way districts the mail carrier's task is apt to be a strenuous one calling for all of the heroic qualities in peace that men are supposed to exhibit in times of stress. The most dangerous and difficult routes served by rural carriers and star route contractors are those extending from Newport to Otter Rock, Oregon; Ellison Bay to Detroit Harbor, Wisconsin; Rocky Bar to Atlanta, Idaho; and from Sandusky to Kellys Island, Middle Bass and Put-in-Bay, Ohio. Winter snows, ice and stormy seas on the routes mentioned make the mail carrier's work exceedingly difficult. The Federal Post Office Department reports that during the last two and one half years fifty-five carriers have lost their lives while in the performance of duties not usually suspected as hazardous.

"Defense Test Day"

"Defense Test Day" has already called forth comments that indicate that it will constitute a real test for Christian character. Robert Watson, D. D., President of the International Reform Bureau, says: "Such a day will stir up strife amongst our people. Already evil has come of the suggestion." Evidently Dr. Watson has in mind the attitude suggested by the following quotation taken from a small town paper published west of the Missouri River: "There is not an honest hair in the head of any man who insinuates or openly declares that the mobilization of the defense strength of this nation is a warlike gesture, now or any time. Such a man is insulting the flag and he is insulting the heroes of former wars, all carried on to preserve free homes, free speech and free press and the widest latitude of liberty in America that any people ever had." If one were looking for a good example of war time thinking it would be difficult to find a better example than the one just quoted above. The "Defense Test Day" will produce a lot of material of this sort, so that as Dr. Watson suggests, little "but evil can come out of it." Thus "Defense Test Day" promises to be a day of testing for those who follow the Prince of Peace. May they one and all exhibit the poise and dignity of Christ in a day when ridicule and slander will be hurled against them.

Golden Rule Sunday for 1924

Sunday, Dec. 7, has been designated as International Golden Rule Sunday for this year. The funds to be derived from our slender sacrifices for that day are to be used to continue the care and training of thousands of orphans in the Near East. Exclusive of the large number of orphans and half-orphans who are still in refugee camps, or who have been placed with their relatives or in homes, the Near East Relief now has in its care some 40,000 younger orphaned children. Outside there are more than 100,000 additional orphans, half-orphans and destitute children reported in broken families and refugee camps, large numbers of whom will perish if additional relief is not available this coming winter. As fast as possible the children from the orphanages are being placed in homes or apprenticed in industries. During the past year 14,000 have been thus placed or otherwise discharged. However, in the war-impoorished and economically demoralized lands of the Near East it is impossible to find homes for thousands of orphans. Hence, these needy children must continue as the wards of the Near East Relief until they can be trained not only for early self-support, but so far as practical, for moral and industrial leadership. The countries of the Near East have long been the battleground of the nations. World peace would be greatly furthered if the Near East question could be solved. But in 4,000 years the sword and shot and shell have not solved it. Yet in the Near East there is latent today a new force, that if properly directed may in time prove mightier than all the armies of the past. This force is the 100,000 orphans who are the potential leaders for the Near East. To save and properly train these orphans is then more than to save them as individuals; their saving may easily also mean a long step toward saving the East to an order of peace and progress.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Kinships of Spiritual Work

John 4:38

For Week Beginning August 31, 1924

The Disciples of Jesus Became Gleaners in a Field Which They Had Not Sown. This was perhaps their first foreign missionary enterprise. The Samaritans were not without religious teaching. Their mixed religion contained elements of Old Testament ideas in combination with heathen practices. They were expecting a Messiah (John 4:25). An immediate interest in Jesus was created by the contact with the woman at the well. The Spirit of God may be conceived as working upon the hearts of the people. Now the disciples were to share in reaping from a whitened human harvest. The joy of results would be common to all who had part in the work.

Others Have Labored in the Spiritual Fields We Now Occupy. The proverbial statement of verse 37 is very generally true in human life. It applies to the activities of the home, industry, government, and all the institutions of society. It is the way of the world that work and responsibility are inherited. The brevity of individual life makes it inevitable. Religiously there is a long roll-call of faith preceding us. Illustrious names appear in the pages of Christian history from the time of Jesus to the present. Of such as Polycarp, Constantine, Abelard, Huss, Luther, Knox, Wesley, and others we all know something. All the while there have been those quiet saints in everyday life who were not noted for leadership, but who were great followers of the Lord. Our own denominational life has been marked by Mack, Sower, Kline, Quinter, and others, but most of all by the fathers and mothers who spread Christian influence through godly homes and virtuous life. Each of our local congregations has a hallowed history of others who have labored there. We ought to know something about them and to respect their memories by conserving all the good work they did.

The Work After All Is God's and We Occupy It for Him. God remains while human generations pass. Each individual bears his responsibility before him. The examples of our faithful predecessors inspire us to zeal and consecration. We learn many lessons from their experiences. Their successes teach us wise ways of procedure and their failures warn us of pitfalls to avoid. We honor our fathers most by doing the work committed to us in the way best adapted to bring spiritual fruit. Methods change, men pass on, conditions alter, but the great principle of loving, sacrificing service for Jesus Christ is ever with us. We, as our fathers, are sharing in the service which builds values for eternity. Giving a good account of our stewardship means persistent and effective labor and growth in our homes, community, nation, and world.

A Future Generation Is to Inherit the Field of Spiritual Work We Now Occupy. It is a sobering thought that others coming after us are to deal with the conditions we leave behind. Our labor in the church is going to make it difficult or easy for our successors. Every human generation has sufficient problems of its own and it is not fair that we be inconsiderate in passing on problems which we should solve. It is our responsibility to conserve the finest values of the past and transmit them to the children of the future. Those to follow will not respect us unless we bequeath them high ideals and living examples. Our lives as Christian disciples should be held dear for the Lord we love, the age of humanity we serve, and the contribution of spiritual power we can make to the future life of the church and the world.

Suggestions for Meditation

Biblical predecessors in faith, Hebrews 11, Ephesians 2:19, 20.

Progressive transmission of faith, John 17:20; 2 Tim. 1:5.

How shall we most honor the fathers in the faith?

Is all well if our church field is exactly as the fathers left it to us?

How will our labor appear to those who succeed us?

The mutual joy of spiritual sowers and reapers.

A Prayer

Father of all generations! We pause before the magnitude of the thought that each person coming into the world has a part in the accomplishment of thy purposes. None of us can leave our work undone and be true to thy trust committed to us. Thy saints of old have passed on to us worthy examples of faithful devotion and the world is better because they lived. We feel unworthy to be entrusted with the work which they so effectively pursued. Gird us with thy divine strength for our day and the tasks which it brings. Let us not shrink from entering the fields of society from which spiritual harvests are to be gathered, knowing that Jesus is with us all the way. Help us to keep in mind those who are to follow, and bequeath to them the inspiration of lives well lived and work well done. For the Master's sake, Amen.

J. H. H.

Religious Education

(Continued from Page 531)

has a function in education as has already been stressed: it has a moral function, a spiritual function, a social function, and a commercial or industrial function.

For children the first years are years of impressions. Thus the family is the soil of society. God did not intend that marriage should bring a mortgage of slavery and servitude to people. He did intend that home should involve supreme love to Christ in order that the highest good might result to individuals and to society. In his memorable words we read that God said: "She shall be a helpmeet." Instead of such coöperation the average American family is said to be composed of three, and a mortgage.

God intended that the founders should both be believers. Malachi says, "And wherefore one? He desired a godly seed."

The Boston Y. M. C. A. made a careful study to know why many young men do not unite with the church. They found that when both parents belong to the same denomination seventy-three per cent of the young men unite; that when one is a member of one denomination and the other a member of another denomination, fifty-five per cent of the men unite with a Protestant church; when one parent is a member and the other no member of any church, fifty per cent of the young men unite with a Protestant church; when one parent is a Roman Catholic and the other a Protestant, thirty-five per cent of the young men unite; when neither parents are members, thirty-two per cent of the young men unite with some Protestant church.

God intends that each parent composing the home should bring honor into it as to his own flesh (Eph. 5: 25-30). Discipline is needed to harden and to train for the sterner duties of life. Unquestioned obedience to rational authority intelligently given, is the method for handling the young child. As they mature, the reins of choice and initiative should be given into their hands under wise counsel. God intends:

- (1) That the home shall interpret God to children.
- (2) That it shall bring inflexible firmness in training, being kindly firm and firmly kind.
- (3) That children be trained in forming proper habits.
- (4) That their hungry senses be fed.
- (5) That the greater ideals be instilled.
- (6) That they be fed with proper stories.
- (7) That their sincere questions be answered.
- (8) That parents create an antiseptic atmosphere so as to contradict bad training met outside of the home.

But if the home is strategic in our education and in our civilization, and if destinies are shaped in the home more than in all other institutions combined, Satan has certainly besieged this fundamental institution and lain in wait to seek its overthrow.

The home need not be in the slums to injure a growing life; it needs only to be Christless.

Modern industries menace home ideals. The stress of modern industrial life compels many parents and children to be away from home and away from its influences. The modern city does not welcome children into its apartment houses where the way of living is the hotel style. Modern society has not fostered the welfare of homes.

A study was recently made of home conditions in Minneapolis to ascertain the delinquency of high school boys and girls. It was found that only fifty per cent of the families investigated eat breakfast together, even half of the time. Fifteen per cent of the families are together for less than half the evening meals. Forty-six per cent of these pupils confessed that they are "out" the larger share of their evenings every week. Fourteen pupils out of 380 were never at home of evenings. Twelve per cent of the families entertained company three or more times per week. Twenty per cent of them apparently find the newspaper all-sufficient for a regular mental diet. As to outside amusements, it was found that these four hundred delinquent high school students attend more than 2,166 per month. These amusements are not necessarily all bad, but they are more or less idle and dissipating; and, in any case,

they indicate that the outer world is making serious inroads upon the interests and impulses which should have centered in the home.

Elgin, Ill.

Some Serious Problems as We See Them

BY D. E. BRESHEARS

In the new department of our church paper, *The Pastor's Study*, for June 21, we have our attention called to some problems of those who have been swept on to the modern pastoral system. We say modern, for that is exactly what we believe it to be. The writer complains of certain competitive preachers who are guilty of "underbidding for pastorates," they being enabled to do this "because they have incomes independent of their pastoral salary." From the viewpoint of many pastors this is doubtless an unhappy situation, whether the church which is bidding for a pastor would look at it in the same way or not.

It is, perhaps, true that the churches from whom we have borrowed the pastoral system have not had this trouble. Unfortunately for our pastors we have as yet no church machinery to take care of this condition. We are however getting our pastors' organizations, and if some one would formulate a "pastors' union" we could probably soon get rid of these undesirable. This might also serve to hasten the displacement of the elders who the New Testament enjoins should be "ordained in every city" and "whom the Holy Ghost hath made overseers to feed the church of God which he hath purchased with his own blood."

If, as it is said, "it is not fair to other pastors" to thus "serve an able church without demanding a decent and self-respecting salary" any one can see that it is doubly unfair to serve such a church free of any salary. So we readily see that these elders and ministers with their "free service" are a barrier to the pastoral system. They are indeed a problem, and the gist of many discussions has been on what to do with our present ministry until we get an "efficient ministry," a ministry with "special training" on methods, etc. Now we need not try to evade the real question for it is this: How shall we displace these elders and ministers and their free service with the modern pastor, the same as we see in the leading churches of our time? If it was not for so many scriptures inspired of God and pointing out the presence, office, appointment, and duties of elders in the apostolic church, it might be a more simple matter. But if we only persist these can very readily be set aside with a little more boosting for the pastor—the man who is to solve all our problems (?), the man who looks for his example to the modern up to date church, the church which is meeting the needs (?) of our generation.

Again, the writer warns against "the habit of employing the cheapest man," and says: "It is the poorest kind of economy. The cheap man is often expensive at any salary." Most any agent will tell you the same with regard to anything he himself has to sell. The apple growers of our District have found this true. It is the cheap stuff on the market which knocks the price of "extra fancy grades" and we find it pays to advertise that it is "economy" to take the best even at a high price. We do this though we know the poorer classes can take nothing except what we call "C grades." We know they are glad to get these cheap apples and our advertisements are intended to reach the people who have the money. Yes, of course, in ordinary business we deem it wise to let the people know that we have a superior article, and that they should not expect to get this for the price of the cheap commodity.

We are wondering however just how we are to always tell which is the "cheap man" and which is not. Has the Lord given us a standard? If so, is his standard the same as that which is held by the pastor who is bidding for the place? In order to determine this should we give him a trial of a month or so, or should we enter an agreement for a year, after which if he is just what we want, we must keep him and perhaps give him a raise? It seems this is just what the preacher should expect. But does he? Perhaps he should have a written agreement to this effect. From the action of

perhaps ninety per cent of the churches we should think the country is overrun with "cheap men" who are not at all worth the price; for they seldom keep a man for more than one to three years. Is this their decision or do they just want to try a different brand? Sometimes our "C grade" apples are sold for "fancy" and the deception is not known until the box is opened. Then the purchaser loses confidence in the brand, in the dealer, and the advertisement. Now apples are very much like men. If an inspector or a judge is looking for show apples he will admit no defects. But if he is inspecting ordinary apples for the market, intended to be consumed by the masses, he only expects to keep them up to the required standard of the different grades. These have provisions for admitting defects. One apple may be lopsided, another off in color, and others have defects of one kind or another. But all these apples serve a useful purpose to the consumer.

Now the Lord is the great Judge. He made apples and he made men. He knows that few indeed are perfect. So far as men are concerned none, whatever. Here is the great trouble with the pastoral system. A man may measure up pretty well in one or more respects and be woefully deficient in others. He may have some splendid qualifications and sadly lack in other important requirements. Why should we look for the "gifts of the Spirit" to be bestowed all on one individual? The Lord has not done it that way, but has distributed these gifts, and "set" a number of offices in the church to be filled by different men with different gifts and capabilities, "for the work of the ministry, for the edifying of the body of Christ." The hand is very useful to the body but it is a poor substitute for the foot. The eye cannot say to the hand: "I have no need of thee." Nor again the head to the feet: "I have no need of you." The pastoral system seeks to combine the different gifts of the Spirit in one man, and it cannot be done. It seeks to turn over the work of the church with its various offices (intended by the Lord for men of different qualifications) to one individual; and often he a young man with little or no experience. We do not believe this promises good for the church. May we ask, why should any congregation which has the organization and the officials which the Gospel enjoins turn to this one man system?

Let not the reader think that we are actuated by animosity toward brethren who have accepted pastorates, or toward those who believe in the system. We disclaim this and we think there are many sincere and self-sacrificing brethren who are doing the best they can with the system. But sooner or later they must please their employers who are only willing to pay for "just what they want." If the work of the modern pastor were in places where it is most needed it would be good, but it is like the life insurance business: those who most need it cannot have it, and those who can best afford it often do not need it.

As a result of the new things he is supposed to bring the pastor may prove attractive and sweep many into the church; but if he is unable to bring other and newer things interest in him will soon begin to lag. By reason of the fact that he must do practically all the preaching he soon gets old to his hearers and therefore must go elsewhere.

My dear brethren, we think that few indeed will be the new churches which will be established by this pastoral system. The system does not seem to have this in view; it is intended to supply a supposed need in the established churches. If our young men would go to new places where the need is so great and take up work for the Lord they would not be answerable to the charge of seeking to build "on another man's foundation." We feel sure that they would not have occasion to speak disparagingly of those who have rendered a previous "free service" because such ones will not give them proper encouragement.

It is true that if you do this you might have to pass for one of those "cheap men." You might even have to "make tents" like Paul or do something else to "earn the money to buy the new suit, your wife's coat, or child's skates," but you would have the consciousness of knowing that you were seeking to serve where the need is greatest. Yes, brother, if you would do this and all others like you would do it we might hope

to have a growing church; but if we just follow in the beaten paths of other churches and intend to care only for established congregations who can pay a salary, how can we hope to reach those who most need our services? If we are going to have more churches, who is going to build them unless we get busy and "send" evangelists or depend on the "cheap man" who per chance is unable to meet the exacting requirements of those who are able and willing to pay for "just what they want"?

Omak, Wash.

The Church as a Building

BY D. C. REBER

"Ye are builded together for a habitation of God in the spirit" (Eph. 2:22).

CHRIST'S church was typified in the Old Testament by Noah's ark, by the tabernacle, and by Solomon's temple. As the ark built by Noah at God's direction and according to his specifications was the means offered to the Antediluvians by which they were to be saved from the Deluge, so the Christian church is God's agency in the Gospel Age for man's salvation from everlasting ruin.

Moses' tabernacle and its services likewise had a significant symbolical meaning. The Epistle to the Hebrews reveals the meaning of a portion of these symbols seen in the light of the New Testament dispensation. The tabernacle, its furniture and the various colors appertaining thereto, have always been understood as symbolical because they were all formed "after the pattern showed to Moses in the mount." The holy of holies represented "the thick darkness where God is" "dwelling in the light where no man can approach to" throned above all created beings which are represented in their highest form by the cherubim. It very appropriately contained the ark in which was the law of Moses by which God manifested himself to men. Very fittingly also on the lid of the ark termed the mercy seat the blood was sprinkled, shed to make typical atonement for the sins of Israel. The priests as representatives of the people performed the daily sacrifices by which reconciliation was made for sin. Hence the tabernacle was a type of Christ's church; if not, then it was only a slaughter house whose victims of fat and blood are more proper to inspire one with disgust than with religion.

The temple of Solomon in the main was merely an enlarged edition of the Mosaic tabernacle, being of course a more splendid edifice. In the building of the Solomonian temple of which the church is the antitype, there were three important considerations: choosing and laying the foundation, selecting the material to be built upon it, and the method of construction. The plan for it David "was made to understand in writing from the hand of the Lord" (1 Chron. 28:19). This plan David handed over to his son Solomon. Its dimensions were exactly double that of the tabernacle. Solomon's temple was emblematic of Christ's apostolic church. It was holy, constructed according to divine instructions, inhabited by divine glory, consecrated by divinely appointed services and sacrifices, but it was local and temporary. It was plundered by Shishak the king of Egypt (1 Kings 14:25), restored by Joash (2 Kings 12:5, 12), cleansed by Hezekiah (2 Chron. 29:5), polluted by Manasseh (2 Chron. 33:7), repaired by Josiah (2 Chron. 34), spoiled by the Chaldeans (2 Kings 25:9). A second temple was built at Jerusalem by Zerubbabel after the Jews returned from Babylonian captivity about B. C. 520. This second temple typifies the church restored after the Dark Ages. It was built in troublous times, the workmen working with one hand and holding the sword in the other. The builders were held in contempt and hindered, and the work was interrupted. Later there was a third temple in Jerusalem built by Herod requiring forty-six years for its completion.

More than once has St. Paul referred to the church as a temple. What are the important truths shadowed forth under this metaphor? As a temple, the church is the dwelling place of God who does not dwell in temples made with hands. The figure may have been sug-

gested to Paul by the world-famous temple of Diana at Ephesus. The noblest of all edifices is a temple in which architecture finds its highest and worthiest employment. Under the figure of a building, he sometimes represents the collective church of Christ and at another time the individual believer (Eph. 2:21; 1 Cor. 6:19).

Aristotle, the greatest of Greek philosophers, said that everything that exists has four causes, viz.: the material cause, the formal cause, the efficient cause, the final cause. In the consideration of the Christian temple, the church, it may be appropriate to use this four-fold idea. Under the concept of material cause, let us consider first the materials entering into its construction. This will include the foundation, the cornerstone, and the superstructure. "No other foundation can a man lay than that which is laid which is Jesus Christ" (1 Cor. 3:11). "Thou art Peter and upon this rock [Christian confession] I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). "Thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation" (Isa. 28:16). "The stone which the builders rejected, the same was made the head of the corner" (Matt. 21:42). It is an error to consider the apostles and the New Testament prophets as the foundation of Christ's church. It is rather the revelation of God and Christ, received by them that is meant in Matt. 16:18 and Eph. 2:20. They were indeed foundation-men and notable Christians may be called pillars in the Christian temple.

The raw material out of which the superstructure of the spiritual temple is built consists of Jews and Gentiles, both those nigh and those afar off. Both are in sin and need of redemption. Jesus is the bond of union between the raw material which he must prepare before it can be used in this building. Each sinner is taken out of the quarry of nature and fitted by divine grace for his place in the holy temple of God. All must be made to conform to him as there is one Savior for all. Each stone is a saved soul. As Peter says: "Ye as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter 2:5).

The Apostle Paul gives an important caution to all as builders of temples for Christ. "Let each man take heed how he buildeth thereon" (1 Cor. 3:10). He sets before him two distinct superstructures as typical of two and only two kinds of character, the foundation being the same in both. Some builders are represented as raising a solid and enduring fabric using gold, silver, and costly stones. Others possessing the spirit of contention and division, and guilty of gross evils are building of perishable material such as wood, hay, stubble.

Again, the formal cause of the spiritual temple is its plan. God-the Master-Builder of the church has a lofty purpose which is to build a perfect and glorious manhood in Christ. The chief characteristic of this plan is unity. The church as a building signifies the organic unity of the believers. One Spirit gives access to the Father and pervades all hearts. The church is not a collection of loose stones and timbers but all parts, however varied, are fitly framed together growing into the holy temple of the Lord. Although Christianity begins with individual faith, yet it grows into a brotherhood and the formation of one temple of all Christians. Prayer unites all at the throne of heaven.

Lastly, the final cause of the temple of God is the use to which it is dedicated. It is to be the habitation of God erected for his glory and human welfare. Every temple enshrines a god. The Divine Guest determines the character of the temple. The real presence of God is in the church. The true glory of the church is not outward magnificence but the presence of the Spirit of God. Christians may feel honored that God condescends to dwell in them. They should guard against its abuse; for whosoever defileth the temple of God, him will God destroy.

North Manchester, Ind.

CORRESPONDENCE

MINISTERIAL MEETING

The Ministerial Meeting of the Northern District of Virginia will be held at the Mountain Grove Church in the Brock's Gap congregation, Thursday, Aug. 28, beginning at 10 A. M.

The Minister's Duty in General in His Community.—J. H. Bowman. How Arrange for the Pastoral Care of the Membership?—J. S. Roller. Problems of the Ministry.—O. S. Bowman, C. E. Long, D. H. Zigler, I. W. Miller. 1:30 P. M. The Proper Attitude of the Minister Toward Every Church Activity.—J. C. Myers. The Minister a Student.—N. D. Cool. Text Selection and Sermon Building.—J. T. Glick. Business. A. J. Fitzwater, Sec. Broadway, Va.

THE CONFERENCE IN IDAHO

More than two hundred enrolled at the conference in Idaho held among the beautifully timbered mountains. The meetings were a real success. Brethren Hoff, Flory, Bousack, Deeter and others assisted in giving instruction in Bible, upon the church, in religious methods, etc. Sisters Elmore Bolinger, Jane Shamberger, and others rendered valuable service with the children. Bro. Shamberger directed the singing. In the reorganization Bro. H. H. Keim was chosen with H. G. Shank, and Eld. Harvey Brubaker. The meeting is to be held at the same place next year.

The young people had special sessions and their organization resulted in the following: President, Austin Eiler, Meridian; Vice President, Earl Flory, Nampa; Elizabeth Thomas, Bowmont; Hilda Himler, Nampa.

There is a large future for Idaho with the splendid group of young people and the cooperation manifested in such gatherings. Ezra Flory.

Elgin, Ill.

DISTRICT CONFERENCE

The District Conference of Southern Indiana will be held in the Nettle Creek congregation, one mile west of Hagerstown, Ind., Aug. 25-28. Monday, 8 P. M., Temperance Program.

Aug. 26, 8 A. M. The Pastor and His Work: Managing.—F. E. McCune; Ministering. Ralph G. Rarick; Messaging.—C. A. Wright. Round Table. 1 P. M. to 3:30, Ministerial Conference. 1 P. M., Aid Society Program. 4 P. M., Educational Meeting. 7:30 P. M., Missionary Program. Address. I. R. Beery.

Aug. 27, Sunday-school Program, 8:45 A. M. What Can We Do?—R. L. Showalter. Are Vacation Church Schools Worth While?—W. C. Rarick. The Church of Tomorrow.—H. C. Early. Our Present-Day Sunday-school Problems.—A. C. Wicand. 1:30, Business. The Social Responsibility of the Sunday-school.—E. N. Goshorn. Practical Helps for Sunday-school Teachers.—A. C. Wicand. Evangelism in the Sunday-school.—I. R. Beery. Junior Problems and Their Solution.—Phoebe Teeter. 5 P. M., Young People's Conference. 5 P. M., Elders' Meeting. 8 P. M., Old Folks and Orphans' Home Program. Address.—J. S. Alldredge. Exercises and Stereoscopic Views.

Aug. 28, 8 A. M., Business Meeting. W. Carl Rarick. Muncie, Ind.

"CHRISTIANITY VS. WAR" NOW READY

It has been known for months past that we have had measures being matured to give the Brotherhood a book on the subject "Christianity vs. War" and we are glad that it is now ready for distribution. That it might be so perfected that it would meet the expectations of our people we wrought through long weary days and sought every source of information and knowledge and we think we have a compilation of fundamental facts and logic and arguments which will make the lover of war cease his criticism and aspersion of the pacifist. I will note a few of the special features. The book consists of 350 pages, 5 by 8 inches, large type, and a few engravings.

There are three parts, the first of which is composed of the following features: A Compilation of Testimonies, 300 in number, from the New Testament emphasizing the doctrine of love and peace, an Exposition of the Sermon on the Mount (the Constitution of the World) and of the Golden Rule, the Lord's Prayer, the Thirteenth Chapter of First Corinthians, Pre-diluvial History, Post-diluvial History, the Millennium, a Bloody Murder, the Conscientious Objector, the Causes of Carnal Wars, the Tragedies of Carnal War, Self-defense, Persecutions plus Persecutions, Fear plus Fear, Compromise plus Compromise, Counter Testimonies, Ultimatums, Reconstruction, Satan: His Origin, Vocation, Psychology and Destiny; and a score of others, all of which are intended to establish beyond the ability of the caviler to gainsay.

Part Two consists of poetry, exclusively, on these subjects, Christ vs. Satan, War, Oh God of Peace, the Waste of War, Pro-Clerical Militarism Disturbs, The Power of Love, War Is Hell, Clerical Oppressors, and others.

Part Three consists of Special Testimonies of the Church (Continued on Page 542)

The Secret of Success

(Continued from Page 532)

Every institution which we have is *needing money*. We feel that we cannot wait a year, or a month, or week. The need is so urgent that we cannot be persuaded to take time to lay the foundation of spiritual power. Our greatest need in the coming months is to put the emphasis on spiritual preparation. Let our elders, ministers, and leaders write and talk about the cross, the way of the cross, and about the power of the Holy Spirit. Let them call us to prayer. Let them open the Scriptures to us. Let the secretaries of our Boards and our other leaders seek to deepen the spiritual life of our people. Let them put the emphasis on the Scriptures, on the power of the Holy Spirit, and on prayer. Let us spend the next few weeks in talking with God as he opens the Scriptures to us. It will be better for us; it will be better for all the causes of Christ, if for a season we can take our minds off the mechanics of our campaign and programs and set our hearts on strengthening our spiritual lives.

There is plenty of money in the country to do all what needs to be done. Think of the thousands of dollars our people are spending for other things. As some one has said: "Let us not major our money, but rather major on deepening the spiritual experiences of God's men and women." Let the revival begin in our hearts. Let us tarry until we are clothed with the power of the Holy Spirit. Then, and not until then, those that are possessors of lands and houses, will sell them and bring the prices of the things that are sold and distribution will be made unto each according as there is need. This will be done when, with power, we give witness of the resurrection of the Lord Jesus Christ, when we put first things first.

Brethren, let us use God's plans; for, "The race is not to the swift, nor the battle to the strong." It is, "Not by might, nor power, but by my Spirit, saith Jehovah of hosts."

Phoenix, Arizona.

CORRESPONDENCE

NORTHEASTERN OHIO

The Sisters' Aid Society and Ministerial Meetings will be held in the Akron church Aug. 26 and 27. Aid program, Tuesday, 2 P. M. Business session. Round Table, 7 P. M., song service. Address, Virginia Industrial School—Nellie Wampler.

Ministerial Program, Wednesday, Aug. 27, 8:30 A. M. Forenoon Topic, Evangelism in the Local Church. The Church Marshalling Its Forces.—C. L. Wilkins. Bringing the Message.—R. R. Shroyer. 1 P. M. General Topic, Stewardship. My Duty and Opportunity as a Minister.—W. B. Stover. My Duty and Opportunity as a Layman.—Theo. Myers. Conference-Field Problems. 7:30 P. M. The Challenge to the Home Field.—W. B. Stover. The Price of Abandoning Our Christian Colleges.—Otho Winger.

Elders' Meeting, 10 A. M., Tuesday; District Conference, 8 A. M. Thursday. G. W. Kieffaber. Canton, Ohio.

A BIG BIBLE CLASS AT ST. PETERSBURG, FLORIDA

It was July 20. The teacher was the superintendent of the public schools—a very literary man. The lesson for this day was John 13. I never heard a real literary man teach this lesson that Jesus taught in that most trying night in all the history of the world. So solemn were the events that Martin Luther said: "Anything that Jesus did that time should not be called low nor mean." And it was not so called by the teacher. He put the emphasis on the fact that our leaders in the nation, the church, the school and in all the economic pursuits of life were lacking the grace that Jesus was here furnishing his disciples. Never once did he say the object lesson would be a door into this grace. He would have told his basket ball players, or the others in any of the modern games, "You can not contest for the prize unless you have practiced in reality."

These four points were stressed: Jesus loved to the end; Jesus in the depth of humility; Jesus teaching spiritual cleansing; Jesus' example to his chosen ambassadors. Can you think of any graces more needed all along the pathway of the church through the almost 1,600 years that she has tried to minister to a sin-sick world? The lesson set me to thinking on these three lines: A backward look; an inward look; and a forward look. What are some things we see in these visions?

I learned at the Hershey Conference that there are 124 congregations in our Brotherhood that contributed nothing to the missionary fund, yet they have washed feet once or twice a year in these congregations. Have such learned the lesson of service? If I had to do without either I should rather have the spirit part of baptism without the water, than to have the water and not the regenerative effect. So with the service of feet-washing. But who needs to do without either?

There is much profit in taking a backward look and seeing what your interpretation was forty years ago. Has it come to be commonly accepted among thinkers today? Then the upward and forward look—what should it be? "Less of self and more of thee." J. E. Young.

St. Petersburg, Fla.

NORTHEASTERN OHIO

The second annual Young People's Conference will be held in the Beech Grove church, Aug. 30 to Sept. 1. Saturday evening, 7:30, at Creston High School, pageant, "The Light of the World."

Aug. 31, 9:30 A. M., Song Service and class period. 11 A. M., Our Task.—H. S. Randolph. 1:30 P. M., Business Session. Young People's Division.—H. S. Randolph. Adult.—D. R. McFadden. Technical Group Meetings and Local Group Meetings. 6:30 P. M., Vesper Service. 7:30, Fashionable Sins.—L. W. Shultz.

Sept. 1, 8:30 A. M., Meeting the Test.—V. F. Schwalm. 10 and 11 A. M., Group Conferences.—D. R. McFadden and G. S. Strausbaugh. 2 P. M., Conference Echoes. A Parting Word.—L. W. Shultz. Claude H. Murray.

Creston, Ohio.

Notes From Our Correspondents

CALIFORNIA

La Verne congregation met in semiannual love feast last Wednesday evening. Two were baptized at 4 P. M. by Eld. J. P. Dickey. At 7 P. M. Eld. E. M. Studebaker conducted the examination services, followed by the love feast proper. Eld. Studebaker presided during the entire evening, assisted by a number of home and visiting elders. About 400 surrounded the tables. Sister Marie Woody Brubaker led the singing, the impressive hymns contributing much to the deep spiritual atmosphere. At our recent council meeting Eld. J. P. Dickey and W. I. T. Hoover, assistant elder, were reelected. Our ministerial committee recommended that we retain Brother and Sister Rothrock in pastoral services during the coming year. This recommendation was unanimously sanctioned by the congregation, as we appreciate the whole-hearted services of these good people very much. Bro. Rothrock has proven himself an organizer of ability and a valuable friend of all ages. The following were elected delegates to District Meeting—Brethren Rothrock, L. J. Lehman, S. J. Miller and J. B. Emmert. Our Annual Conference offering amounted to \$1,272.85 in cash and pledges. More than 200 children were enrolled in our community Vacation Bible School. About half of them belonged to our Sunday-school. One outstanding feature was the junior memory work conducted by Pastor Rothrock. Sister Marie Woody Brubaker was equally successful in teaching a number of hymns to the juniors in the afternoon. With the exception of their note books and one or two other objects the junior department handwork was made for others—hospitals and missionaries. The primaries delighted in decorating a midsummer Christmas tree with gifts which they made for some of our missionary children. They also remembered the sick and shut-ins of our town by making flower baskets for them. The beginners in the basement at the "page a day" note books which they made. We are glad to report that the work of finishing the college gymnasium is now in progress.—Grace Hileman Miller, La Verne, Calif., July 26.

Rio Linda church had the pleasure of entertaining a joint Sunday-school Convention July 4. Four churches took part in the program—Chico, Live Oak, Elk Creek and Rio Linda. We served dinner in the school auditorium as our church is too small for such gatherings. In the afternoon the young people entered a ball game after which ice cream was served. In the evening Bro. Ernest Davis, of Modesto, gave us some views on the Daily Vacation Bible School with a talk which was very much enjoyed. We held a successful school for three weeks with the M. E. church. Our enrollment was seventy-three. It was surprising the school took hold of the work and what they learned in the three weeks. This was our first attempt. We closed the school with a program of the work done and a community picnic.—Mrs. Susie Glick, Sacramento, Calif., July 25.

Santa Ana church rejoices in their new house of worship which was dedicated July 27. There were present at the dedication services brethren and sisters from all the near-by churches. In fact about 60 people took part in the afternoon service. We had an all-day meeting with a happy luncheon in the basement at noon. The speakers of the day included Eld. Geo. Chamberlin, of Covina, Ellis M. Studebaker, of La Verne College, Eld. J. P. Dickey and J. B. Emmert, also of La Verne. Something over \$1,150 was raised towards paying on the new church, leaving a very small amount yet to be raised. We are located in new addition to the city of Santa Ana, a middle class of people with but one other church in the territory. The people of the neighborhood seem very friendly and glad the church is here. With the new building, new location, and added equipment it looks as though the church had taken on a new and powerful program for reaching the unsaved in this place. Brethren visiting in California are invited to visit the Santa Ana church, located at Ross and Camille St., Santa Ana, Calif.—Geo. W. Hilton, Santa Ana, Calif., Aug. 6.

COLORADO

First Grand Valley.—We had a two weeks' revival in July, conducted by Bro. James Swallow, evangelist, who gave us spiritual and uplifting sermons. There were good crowds and fine interest was shown throughout the meetings. Four have been received by baptism and two reclaimed. As a church we feel greatly built up and blessed by the meetings. We also received ten new members by letter and previous to the meetings. Bro. Swallow and family, and Bro. Davis and family, came here by conference in the early summer. We are in hopes of keeping Bro. Swallow as our pastor. We have been in great need of some one here for a long time.—Berma Kelley, Grand Junction, Colo., Aug. 4.

McClave.—We held an eight days' meeting at a schoolhouse fourteen miles northwest of Elds, where there are a few members of the McClave congregation living, and had the privilege of receiving three new members by baptism and five by confession of faith and baptism. Also at the regular services in McClave two were added to our number in the same way. We began our pastoral work here

on May 20 and are enjoying our work very much.—S. G. Nickey, McClave, Colo., Aug. 11.

FLORIDA

Sebring.—A council meeting was held recently at which time it was decided to furnish the parsonage, a committee having been appointed to look after the solution of funds and also the making of necessary repairs. It was also decided to build a small addition to the kindergarten building to be used as a place to keep the tables used at the love feast, and also other articles used at the church. During the summer our resident membership is less than a hundred but the attendance keeps up well, especially the mid-week prayer meetings. The summer has been more than usually warm but this does not keep our people away from church. Bro. Glen Carr, of Lakeland, Fla., filled the pulpit very acceptably one Sunday morning and also Elders J. H. Moore and J. H. Garst. The present pastor closes his work at Sebring on Aug. 31, at which time Eld. J. H. Morris is expected to take up the address. Sister Lydia Taylor recently gave a very interesting talk on the Conference at Hershey. Prof. C. V. Taylor, of the University of California, also favored us with a lecture upon the subject, "Chips Off the Old Block." Considerable interest is being shown in regard to the new railroad now being constructed through Sebring which will furnish trunk line service through to the East Coast. This road will connect with the Sebring Air Line shortly and will improve the railroad service to Sebring.—Mrs. D. E. Miller, Sebring, Fla., July 31.

ILLINOIS

Allison Prairie.—The children rendered a very interesting program to a large audience the third Sunday evening in June. Our regular council was held June 28 with Eld. N. H. Miller presiding. Bro. I. M. Miller and wife moved away the latter part of June, and our church is now without a pastor. Bro. Nagay, of Mt. Morris, and here in the heart of Sunday school, and gave a much appreciated talk July 23. Our annual all-day Harvest Meeting was held Aug. 3, when a large crowd was in attendance. Bro. N. H. Miller, of Lintner, Ill., preached both morning and evening. A short program was rendered by the children in the afternoon. The Sunday-school and Christian Workers' Meeting are doing nicely in both interest and attendance. Our Line Society is very active. We will hold a market the first Saturday in September. We hope that a pastor will soon move into our midst.—Flossie E. Goff, Lawrenceville, Ill., Aug. 11.

Astoria.—July 6 Bro. C. H. Gnagy, of Mt. Morris, was with us in the evening and held a conference with the Sunday-school officers and teachers of the Vacation Bible School which began July 7. It was in session two weeks, held under the auspices of the four churches of Astoria, at the Church of the Brethren and United Brethren church, with Sister A. L. Schell, superintendent. The four churches furnished teachers. The total enrollment was 169 and average attendance, 105. More time was given to Bible and missionary study this year and not so much to handwork. A program was given the evening of the last day to a large audience. The majority of the pupils received certificates. July 23 and 24 Bro. M. R. Zigler, Home Mission Secretary, gave us a very interesting talk. The evening of Sunday, Aug. 1, Sister A. L. Schell preached his farewell sermon before going to Dixon, Aug. 17 the series of meetings will begin at the South Fulton house, with Bro. J. W. Root, of Indiana, in charge. The Sunday-school is sending two delegates to the Y. P. Conference at Franklin Grove. Our church did not unite with the other churches in holding our usual missionary evenings during July and August.—Hettie L. Gible, Astoria, Ill., Aug. 6.

Liberty church met in council June 21, with Bro. D. M. Brubaker presiding. Brother and Sister Brubaker came to us in April to remain through the summer. We surely appreciate their presence, and earnest efforts. By their consecrated lives and the good sermons we have been enjoying the church and Sunday-school are growing in both attendance and interest. July 25 we closed a very successful union Vacation Bible School. Bro. Brubaker was the superintendent. The enrollment was 129, with an average attendance of eighty-five. The workers were volunteers from the four churches. The missionary spirit of giving was taught the children and enough was received by their collections each day to send three children to a fresh air farm. The program at the close of school was very interesting. This was our fourth Bible School.—Emma Clark, Liberty, Ill., Aug. 6.

Woodland.—Recently Bro. C. H. Gnagy gave us a timely and helpful message. Bro. A. P. Becker, of Bethany, also gave us an appreciable talk. We have just closed a successful Vacation Bible School with Sister A. G. Sellers director. Mostly local talent was used. The enrollment was 129, and average attendance ninety. The daily missionary offering amounted to \$7. Instead of doing so much handwork, more memory and Bible work was done. The children take great pleasure in the school and the benefit derived was better results than in the past. The evening of Sunday, Aug. 6 the church met in council with Eld. C. Walter presiding. Five letters were received. Officers for another year were elected, the year beginning with Oct. 1. Bro. C. Walter was chosen elder; Bro. C. G. Bucher, Sunday-school superintendent; Sister Lizzie Kessler, president of Aid Society. Bro. C. H. Walter and Bro. Ed. Myers were alternate delegates to District Meeting. Held Oct. 8 beginning at 10:30 A. M. Bro. B. F. Burton from Iowa expects to be with us in a series of meetings about the middle of September. At present we are in the midst of an interesting singing school conducted by Bro. Clarence Heckman. We are sending delegates to the Young People's Conference at Franklin Grove.—Mrs. Lydia Bucher, Astoria, Ill., Aug. 7.

INDIANA

Bethany church will hold her annual Harvest Meeting Aug. 31. Bro. Melvin Stutsman, of West Goshen, will be with us for the day.—Mrs. Bertha B. Weybright, Syracuse, Ind., Aug. 12.

Hickory Grove.—Sept. 7 we expect to have our Home Coming Meeting. All members who formerly attended church here are urged to come. July 27 our church observed Peace Day with an all-day meeting. We used literature from the National Council for the Prevention of War. Several other churches joined in with us and we had a very interesting and instructive program. We sent resolutions to President Coolidge. Four of our Sunday-school scholars wrote a letter to the Anti-Tobacco Contest.—Cynthia E. Fox, Redkey, Ind., Aug. 7.

Landess church enjoyed a very successful and inspiring Harvest Meeting Aug. 3. Bro. S. S. Neher, our elder, and Bro. D. A. Hummer, of North Manchester, Bro. Chas. Boyer, and Bro. Young, and the Boyer Quartet of the West Manchester church were with us. Following the Sunday-school services the quartet gave us several selections and Bro. Neher delivered the Harvest sermon, which was highly appreciated. The afternoon service was largely song, conducted by the Boyer Quartet, which was uplifting and inspiring to all. Also Brethren Hummer, Young, and Boyer delivered short sermons, and Bro. Ralph Boyer gave a reading, which was enjoyed by all. The Landess church is very grateful to the visiting ministers and quartet for their help in our meeting.—Herbert C. Dilling, Van Buren, Ind., Aug. 12.

Mt. Pleasant.—Bro. G. L. Wine and family have spent their vacation in our midst and have helped us much. Bro. Wine preached several soul-stirring sermons for which we were very thankful. Sister Wine conducted a community Vacation Bible School with a total enrollment of forty-two. The school lasted two weeks—July 7 to 20, closing with a program for the children. Our Vacation Bible School is progressing nicely.—Isaac Huffman, Ladoga, Ind., Aug. 12.

Pleasant Hill church met in council Aug. 9 with Eld. Jesse A. Gump in charge, assisted by Eld. S. J. Burger. Brethren Everett Chapman and Elmer Peppel were chosen delegates to District Meet-

ing, with Sister Jennie Gump, alternate. We will hold our Harvest Meeting Sept. 7. Aug. 1 Sister Mary Schaeffer told us some interesting things about China and her people which was very much appreciated.—Gertrude Gump, Chubbuck, Ind., Aug. 11.

Rock Run. Our Daily Vacation Bible School, continuing two weeks, was a decided success. Sister Hoffman, from North Manchester, very ably directed the school. The other teachers were: Sister Anna Warader, from Goshen, Ind.; Sister Edith Yanney, from Decatur, Ind.; and Sister Vera Swank, from Bellefontaine, Ohio. The total enrollment was ninety-seven, with an average attendance of eighty. The school closed Aug. 1 with commencement exercises in the evening, which were given to a large and appreciative audience. Our friends of the Progressive Mennonite church cooperated very heartily in this school. On July 23 Sister Mary Schaeffer gave an address on the mission work in China. Aug. 10 the C. W. Society from Maple Grove will give a program here at our church, returning the visit of our Society on June 22.—Ervin Weaver, Goshen, Ind., Aug. 8.

Solomons Creek.—July 13 Sister Mary Schaeffer gave an interesting talk about missionary work in China which was appreciated by all. Aug. 10 we had our Harvest Meeting. Bro. David Metzler preached two inspiring sermons for us. In the forenoon he told how we can grow big souls with our bountiful harvest. In the afternoon he spoke concerning our responsibility for the souls of other people. Our series of meetings will begin on the evening of Sept. 15, with Bro. J. A. Snell, of South Whitley, as evangelist.—Homer A. Schrock, New Paris, Ind., Aug. 11.

Wahash City church enjoyed a Home Coming Meeting Aug. 10. Bro. Oscar Winkler delivered an interesting sermon in the morning. At noon a basket dinner was served. Bro. M. Bro. Winkler delivered a sermon on giving thanks. Aug. 24 to Sept. 7 revival meetings will be conducted by Brethren Jesse Cook and C. C. Weimer. In the evening of Sept. 7 our love feast will be held.—LaDora Green, Wahash, Ind., Aug. 11.

White church will have an all-day Harvest Meeting Sunday, Aug. 24. Eld. H. C. Early will preach for us. We extend an invitation to other churches to send a delegation. Sunday-school is growing and much interest is taken in the work for the Master.—J. R. Rettinger, Darlington, Ind., Aug. 12.

IOWA

Monroe County.—Aug. 9 we met in council. D. H. Fouts was chosen delegate to District Meeting. Russell Potts to the Sunday-school meeting. We expect to have a love feast Sept. 13. Our church has been enjoying some good meetings during the summer. Attendance at our regular services has been good. Much of the success of our Sunday evening services must be attributed to the faithful efforts of our young people. June 1 the temperance team from the Ottumwa church, Iowa, gave us a splendid program, at which we had a basket dinner and a social time together. A temperance team made up from our young people's class gave a program at Ottumwa June 22 and at Fairview church July 6. Aug. 8 was another day of good things in which the entire community shared. Bro. Emmert, of Mt. Morris, preached an educational sermon in the morning, a peace sermon in the afternoon and another strong sermon in the evening. A basket dinner was served at noon.—Florence Fouts, Albion, Iowa, Aug. 13.

KANSAS

Scott Valley.—A very much appreciated graduation program for twelve of our grade pupils of this community was given at our church in June. July 4 a pleasant occasion was arranged for on our church grounds. At 11 o'clock Mr. Keetsinger, of Emporia, gave us a splendid address concerning our attitude toward our government. Under the large shade trees a bounteous dinner was served, with abundance of ice cream in the afternoon. It was a full, profitably spent day, with much communion and other clean entertaining features. More than 300 were in attendance. The church is now in the midst of the best season of the year. A real revival is being conducted under the leadership of Bro. O. H. Feiler and daughter as song director. Already eight have confessed Christ. It has been a pleasure to us to see the work grow here and we expect a great future for this church as new workers are taken in. Much credit is due the Mission Board and our elder, Bro. D. P. Neher, for their constant faithful help.—Mrs. David P. Schechter, Waverly, Kans., Aug. 5.

MARYLAND

Brownsville.—Aug. 3 our pastor, Bro. Millard Wilson, gave special sermons on "Peace" at each of our three churches. The congregations were given opportunity to sign the petition against Mobilization Day Sept. 12, which was sent to President Coolidge. The Ministerial Association met at the home of Bro. Wilson. The church of Maryland was held here Aug. 6 and 7. Our local missionary committee had charge of the Wednesday night service and Sister Nellie Wampler of the Greene County Industrial School was secured to give the address. She also gave talks during the day, all of which were greatly appreciated. Offerings amounting to \$50 were taken for her mission work. The church is now in the midst of a revival received into the church by baptism since the last report.—Mrs. Nellie S. Kaetzler, Brownsville, Md., Aug. 11.

Cherry Grove.—We have had a week's Vacation Bible School for the primary children and a week's school for the intermediates, taught by our summer pastor. The children are very enthusiastic over the school which was the first in this congregation. In the primary class the enrollment was fourteen with an average attendance of thirteen. The enrollment for the intermediates was eight, and the average attendance seven. We are beginning to plan for a school next year. Our church sent two young people to the conference at Blue Ridge College. Aug. 10 we had our first Home Coming Day. In the morning we had Sunday-school and worship. We had a basket dinner at the church and a program given by the children in the afternoon. There were 180 at the church in the afternoon. Our work seems to be taking on new life.—Paul S. Longenecker, Lonaconing, Md., Aug. 11.

Georges Creek.—Aug. 3 through the efforts of the pastor, Bro. A. L. Patrick, we had Sunday-school one-half hour earlier, when the young people from the Bear Creek church gave us a program. We wanted to share our good things with others, so we invited the Cherry Grove young people to come. A fine spirit of fellowship and good will marked our meeting. After an impressive service we enjoyed a basket supper together. Bro. Patrick is doing a very fine piece of work in our midst for which we are thankful.—Paul S. Longenecker, Lonaconing, Md., Aug. 7.

Piney Creek church met in council Aug. 9 with Eld. C. F. Bucher presiding. The visiting brethren gave a favorable report. Bro. P. Garner and wife, of India, have recently arrived and gave a talk on India which was very much enjoyed. Aug. 24 Bro. Ira Gihble, of Myerstown, Pa., will begin a series of meetings, continuing for two weeks, closing with the love feast Sept. 6.—M. Ella Ecker, Taneytown, Md., Aug. 12.

Ridgely.—Aug. 3 we had the pleasure of having Bro. Harry H. Ziegler, of Shamokin, Pa., with us in our services. He preached Chp. 13 and wife, of India, have recently arrived and gave a talk on India which was very much enjoyed. Aug. 24 Bro. Ira Gihble, of Myerstown, Pa., will begin a series of meetings, continuing for two weeks, closing with the love feast Sept. 6.—M. Ella Ecker, Taneytown, Md., Aug. 12.

Homestead church enjoyed a great spiritual feast. Bro. E. F. Caslow and wife, of India, have recently arrived and gave a talk on India which was very much enjoyed. Aug. 24 Bro. Ira Gihble, of Myerstown, Pa., will begin a series of meetings, continuing for two weeks, closing with the love feast Sept. 6.—M. Ella Ecker, Taneytown, Md., Aug. 12.

MICHIGAN

Homestead church enjoyed a great spiritual feast. Bro. E. F. Caslow and wife, of India, have recently arrived and gave a talk on India which was very much enjoyed. Aug. 24 Bro. Ira Gihble, of Myerstown, Pa., will begin a series of meetings, continuing for two weeks, closing with the love feast Sept. 6.—M. Ella Ecker, Taneytown, Md., Aug. 12.

We held our love feast Saturday evening with Bro. Caslow officiating. There were just thirteen members present. There is a faithful little band at Homestead and doing well when we consider the opposition and different evil agencies with which we have to deal. We need faithful brethren and sisters to move in and help in the work. This is a great summer resort. Hundreds of people come to spend the summer vacation among the lakes. But we need those who are not easily deceived. About the only one willing to "stay by the stuff" are the ones we need. The writer will answer all inquiries.—Jacob Slonker, Benzonia, Mich., Aug. 8.

MINNESOTA

Monticello church met in regular business meeting Aug. 9, with Bro. D. H. Keller presiding. Six letters of membership were granted. Church and Sunday-school officers were elected for the coming year. Bro. D. H. Keller was chosen elder for another year; Bro. Charles Hauger was chosen Sunday-school superintendent; Bro. A. J. Nickay, delegate to District Meeting and Sister A. J. Nickay as delegate to Sunday-school meeting. Bro. Keller was with us Sunday morning and gave a very inspiring discourse. We are planning a peace program for Sept. 12.—Mrs. J. E. Burkholder, Monticello, Minn., Aug. 11.

Cabool.—Bro. Sala is holding a two weeks' revival at the Shady Grove schoolhouse, five miles north of Cabool. We rejoiced greatly when he made the good choice and was baptized. The members of Cabool feel very grateful to the Mission Board for their aid in securing Bro. Sala for our pastor, as the church is building up fast. A total of seventeen new members have been received since Bro. Sala came to Cabool. We also had a good Vacation Bible School in July under the direction of Brother and Sister J. C. Enck. The enrollment was 25, which was a great help to the church.—Mrs. Lee Jones, Cabool, Mo., Aug. 8.

MONTANA

Poplar Valley church enjoyed three good spiritual sermons, one Saturday evening, Aug. 2, and two on the following day by Bro. S. H. Brown, of Grand Mont. Sept. 13 we will hold our love feast, and Sept. 14 our Harvest Meeting.—Bessie Dees, Selma, Mont., Aug. 6.

OHIO

Black River church met in council Aug. 2 with Eld. S. M. Friend presiding. The church decided to begin protracted meetings Sept. 7 with our pastor, Bro. D. E. Sower, as evangelist. We will hold an all-day meeting and love feast the evening of Sept. 20. The church decided that no officers be elected, except the elder, should hold his office more than two years at one time, the rule to go into effect Oct. 1. Bro. D. E. Sower was chosen elder for one year. Delegates to District Meeting are D. E. Sower and S. M. Friend; alternates, Isaac Meyers and Sister D. E. Sower. Glen Garver was elected clerk; trustee, D. B. Garver; ministerial board, Henry Kilmer, "Messengers" agent and corresponding, Sister D. E. Sower, missionary secretary, Clara Woods; Sunday-school superintendent, Glen Garver. We decided to have a postoffice in which to place the Sunday-school papers for the different families. The Bethany Quartet and reader, of Gahena, gave a splendid program July 30. We expect Bro. Floyd Arvin to show pictures and lecture on "War on War," the evening of Aug. 12. The members of the church had a surprise on Bro. D. E. Sower and family. Ice cream and cake were served and we presented them with a nice comfort, which has been our custom for a number of years. We all had an enjoyable time. Beulah Woods is at home again where she expects to remain until she sails for India in November.—Clara Woods, Sincere, Ohio, Aug. 10.

Black Swamp church has had no report lately owing to the fact that we have not had a council meeting since March, but we have not been idle. We celebrated Mother's Day with appropriate exercises. We also attended the joint Sunday-school and Missionary Meeting at the Swan Creek church July 4. We had a program on Peace Sunday, consisting of songs, recitations and a play. We took an offering of \$165 for the Educational Board. We take two offerings a month, the first and third Sundays, for the Forward Movement, and one in our Christian Workers' Meeting the last Sunday for home work. We reorganized our Christian Workers July 26 with Sister Edith Baker, president. We expect to have a love feast and a series of meetings sometime this fall.—Mrs. Aesenth Baker, Leomoyne, Ohio, Aug. 7.

Canton Center.—Bro. Oliver Royer, of New Philadelphia, Ohio, began our meetings July 20. He took his message to the work, preaching each evening with power. Bro. Royer gave the people just what they are wanting—Gospel truths. This together with the congregational singing and special music each night drew splendid audiences. Seven confessions were made and two were reclaimed. Four were baptized and one awaits the rite. Our communion services were held July 4. A service met the members' meeting with Eld. Taylor presiding. We decided to call for the District Meeting of 1925. Our pastor, Eld. Taylor, and his assistant, Bro. Frick, will represent us at our District Conference. We will give a children's and young people's service Sunday evening, Sept. 7. The work of remodeling our church is moving along nicely and when completed we hope to have a more modern and Harvest Home service, probably early in November. We elected our Sunday-school officers at this meeting. We will begin our year Sept. 7 as recommended by our District. The officers remain nearly the same as last year.—Mrs. Rachel Molin, Louisville, Ohio, Aug. 11.

Cassell Run.—An all-day meeting was held at this church July 27. The audience was highly pleased with the sermons by Bro. Van B. Wright and D. G. Berger. The church is preparing a children's program to be given Sunday, Aug. 24. Bro. H. M. Coppock expects to begin a two weeks' revival meeting sometime during the week of Aug. 18, not later than the 23rd. Six persons were added to the church by baptism last week.—Lena Cross, Wamsley, Ohio, Aug. 9.

Toledo (First Church).—July 6 Sister Mary Cook preached for us at Vacation Bible School, at the close of which a program was rendered. Peace Sunday was observed by a special sermon by Bro. E. O. Norris. Recently a young girl was baptized. During the absence of Bro. Norris, who is holding a revival, the appointments are being filled by Bro. Uriah Garner.—Mrs. Fay McKinney, Toledo, Ohio, Aug. 7.

Woodworth church has been greatly strengthened during the past few weeks. July 18 Bro. Geo. H. Koser, of Koser, Ohio, began a series of evangelistic meetings. Our church is so large enough to accommodate the people of the community, therefore a large tent was secured and even this was filled to overflowing. The messages, as they came in the song service, led by Bro. J. I. Byler, of Reading, Ohio, and from the gospel sermons each evening, filled the hearts of all with a greater desire to live closer to the Father, and to give better service to humanity in every day life. Fifty-seven confessed their Savior, thirty-eight of whom will make Woodworth their church home. The meetings closed Aug. 3. Our Vacation Bible School began July 28 with Sister Goldie Conry as supervisor. The enrollment was 108, with eighty-four the average attendance. A splendid program was given by the pupils at the close of the school, Aug. 9. The church council will meet Aug. 7 at which time we reelected Bro. E. G. Diehm pastor.—Ruth Garver Rowe, Poland, Ohio, Aug. 12.

OKLAHOMA

Paradise Prairie church met in a business session Aug. 6. It was decided to represent at District Meeting by letter. We are looking forward to a revival to start Sept. 21 and close with a love feast. We have secured Bro. S. E. Thompson, of Bartlesville, Okla., to hold the meetings. The church is preparing a program for the Sunday-school superintendent with a new blackboard. Rev. John Carrier, of Sylvia, Kans., is here visiting his parents and will preach for us Aug. 9 both morning and evening.

which we will appreciate very much. Our love feast will be Oct. 4 at 6:30 P. M.—Lillie Shoemaker, Coyle, Okla., Aug. 9.

Thomas.—Our quarterly business meeting convened July 26 with Bro. Ed Herndon in charge. Arrangements were made for the District Meeting to be held here the last week in August. Brethren W. B. Gish and A. L. Williams are the delegates. The church also wishes to secure an evangelist to hold a revival sometime this fall.—H. W. Forney, Thomas, Okla., Aug. 8.

OREGON

Grants Pass.—The last Sunday of June, Ashland, Williams and Grants Pass held their Sunday-school and Christian Workers' Convention at the Williams house. July 21 we held our council to elect delegates to the coming District Conference. After the Sunday-school hour on July 27 we had our second temperance program for this year. In the evening Bro. M. C. Lininger preached for us. We are beginning to take up doctrinal subjects in our prayer meeting. Some of our number are away for their vacations. Another family has moved in our midst.—Mrs. Edw. Haradon, Grants Pass, Ore., Aug. 5.

PENNSYLVANIA

Akron church held its regular council Aug. 12 when it was decided to hold a Harvest Meeting on Sunday, Sept. 7, at 2 P. M. An offering will be lifted for the love feast. Sept. 23, a series of meetings will open in charge of Eld. J. C. Zug, of Palmyra, and the love feast will be held on Saturday, Oct. 5, at 1:30 P. M.—David H. Snader, Akron, Pa., Aug. 13.

Brands church of the Back Creek congregation was very glad to have with them July 20 Bro. C. R. Oellig, of Waynesboro, and Bro. M. C. Muck, of Pricers. Bro. Oellig gave a very interesting sermon on Temptations, and Bro. Muck encouraged us greatly along the line of Sunday-school work. We expect to begin our series of meetings Aug. 16 with J. I. Baugher, of Elizabethtown, in charge. Pearl Heckman, Williamstown, Pa., Aug. 9.

Codus church met in council July 24 with Eld. D. Y. Brillhart presiding. One certificate of membership was received. The church house this fall. Our love feast will be held on Sunday, Nov. 2. Since our last report three Children's Day services have been held, one at Shrewsbury house, Eld. A. M. Kuhns giving the address; one at Pleasant Hill, with Bro. Frank Carper, speaker; one at Codorus house, Eld. James M. Moore giving the address and three Shrewsbury house, Eld. J. C. Muck, of Pricers, as evangelist. We were glad to receive the invitation and one responded and was received by baptism. We were also given a program of music by the Faculty Quartet of Elizabethtown College. Four members of the Volunteer Mission Band of the college gave us good programs at Shrewsbury, Pleasant Hill and Codorus. Bro. Ralph Schlosser was at Codorus house July 29 in the interest of the college endowment fund. H. Lehman, Dallastown, Pa., Aug. 6.

East Petersburg church met in council at the East Petersburg house July 24 with Bro. M. C. Muck, of Pricers, as evangelist. Bro. Wm. N. Zohler was ordained to the eldership. Sister Elizabeth Alwine Forney, who was lately married to Bro. Roy S. Forney, was also received into the official board by the church. Bro. R. P. Bucher, of Mechanic Grove, Quarryville, will conduct the first revival meeting in the new East Petersburg church, beginning Aug. 31. We decided to hold our Harvest Meeting at the East Petersburg house Sept. 6. Our first Daily Vacation Bible School was held at the East Petersburg house July 28 to Aug. 8. The school was a success, and an uplift and inspiration to the community. The children were brought from the near by villages by school buses. The enrollment was 220. The average attendance was 165; visitors, 155. The teachers were very much interested in the Bible School. The school was conducted by Miss Vera Hardman, of Myerstown, and Miss Ada G. Young, of our own District. On the last day of the school, the children were given an interesting program was given by the children to a well-filled church. The offering amounted to \$62. The children made many things which will be sent to foreign countries.—S. Clyde Weaver, East Petersburg, Pa., Aug. 13.

Elizabethtown. Our Vacation Bible School closed July 18: The school was held with an average daily attendance of 199. At nine o'clock the children were given a program of music, and a series of Protestant denominations in the school were represented, as well as Jews. During the school \$25.57 was raised for mission work in Africa. Fourteen teachers, ten helpers, a secretary and director constituted the force of workers. July 21 we met in special council to consider the pastoral question. Eld. S. H. Hertzler was appointed to conduct the pastoral question. Bro. M. C. Muck, of Pricers, was rendered.—E. R. McDannell, Elizabethtown, Pa., Aug. 12.

Ephrata. July 27 Bro. L. L. Lininger, of Mechanicburg, Pa., delivered a splendid sermon on Peace at the forenoon service. In the evening Bro. Nathan Kilheiser, one of the local ministers, spoke on the same theme in an able manner. Aug. 5 the church met in council with Eld. David Kilheiser presiding. Since the last meeting council has been received by baptism. Bro. Leonard Schlosser was appointed trustee; Christian Workers' president, Galen Kilheiser. Our Harvest Meeting will be held Aug. 24 and the love feast Nov. 2, beginning at 4 P. M. Aug. 16 Mr. Wm. A. Dersine, of Quakertown, Pa., spoke concerning the Near East. He was engaged in work among the Armenians and Lebanese in the Near East. Two certificates were granted. An offering of \$53 was lifted for relief work.—Gertrude R. Shirk, Ephrata, Pa., Aug. 11.

Huntingdon church met in council Aug. 11 with Bro. C. C. Ellis in the chair. Committees reported progress and will continue their work encouraged by helpful suggestions. Our pastor is away and we miss his report. He took his family by auto to Washington, D. C., then to Tippecanoe, Ohio. We try to keep the work moving in his absence, and wish them a pleasant trip and safe return. Bro. John R. Snyder was advanced to the full degree of the ministry by Brethren J. C. Swigart and Chas. Beery.—Bleasor J. Brumbaugh, Huntingdon, Pa., Aug. 12.

Midway.—July 13 Bro. Nathan Eshelman preached for us at the Midway house. We held our first Daily Vacation Bible School at Midway on July 14 to 25 under the direction of Sister Martha Martin, of Elizabethtown. We had an enrollment of 215 and an average attendance of 157. There were pupils from seven different denominations and four Jewish children. The offerings amounted to about \$30 which was sent to India. We had a public program the evening of July 25, consisting of Bible stories, songs, etc., given by the children. The articles made were on exhibition, and these also were sent to India and some to the hospitals and shut-ins at home. Bro. Howard Merkey, District Sunday School Secretary, gave us an encouraging talk. Aug. 10 Bro. L. D. Rose, of Elizabethtown, preached for us. Aug. 11 we held our regular council with Bro. Nathan Martin presiding. Two certificates were granted. It was decided to install electric lights in the Midway house. Recently new lights were put in the Cornwall house also. The committee on Religious Education requested to have another Daily Vacation Bible School in 1925, which was granted. Our love feast will be held Oct. 18 and 19 beginning at 9:30 A. M. Harvest Meeting in the afternoon of Aug. 24; Children's Meeting Sept. 7 in the afternoon, when we expect to have Bro. F. S. Carper, of Palmyra, with us. We have the promise of Bro. W. G. Group, of East Berlin, for a series of meetings at the Cornwall house, beginning Nov. 14.—Elizabeth B. Lutz, Lebanon, Pa., Aug. 12.

Fairview church met in council July 21 with Eld. D. Y. Brillhart presiding. We decided to hold our love feast Oct. 19. We also granted two letters.—L. E. Chronister, York, Pa., Aug. 5.

Palmyra church closed a two weeks' Vacation Bible School, on Friday evening, July 25, with a special program, by the children, to a well filled house, the larger number being parents of the children. The total enrollment was 238; average daily attendance, 185—120 being

(Continued on Page 544)

"CHRISTIANITY VS. WAR" NOW READY

(Continued from Page 539)

of the Brethren, Subsidiaries to the Church, Brethren Drafted to Camp Meade, Camp Lee, Camp Taylor, Camp Greenleaf, Camp Dodge, Camp Funston, Fort Riley, Brethren in Prison, in Military Dungeon, and other subjects. This part has been contributed by Bro. John Roop, Jr., of Linwood, Md., and constitutes an important factor in our book. It is an authentic history of the attitude of our church as well as the Mennonites, and Quakers, and others of the pacifist religious organizations, and is an imperishable record of the persecutions that came to the people of our Lord in a world dominated by Satan. When you read the awful story of the suffering of these people you will wonder whether or not our country is civilized as it claims to be.

Bro. Roop merits the eulogy of our people for his splendid work in gathering and compiling these records and our brethren should demonstrate their approval by getting a copy of the book and searching in its treasures for the invulnerable truths on which our church was founded and on which it rests for the approval of our heavenly Father.

We would like to get into correspondence with a suitable person in each of the congregations in our Brotherhood who would act the part of salesman for our book. We are hopeful that it will meet with a hearty response from the officials of the church, the elders, ministers, deacons, Sunday-school superintendents, and officials of our colleges. Address Bro. John Roop, Jr., of Linwood, Md., and your correspondent.

The book will be sold at approximately the cost of publication. We look for an abundant compensation when our loving Judge passes to us the happy verdict, "Well done, thou faithful servant." D. C. Moomaw.

Roanoke, Va.

ITEMS FROM THE SOUTHEAST REGION

According to appointment, on July 24, in Roanoke City, the Second Annual District Ministerial Board Conference convened. All the Boards of the nine State Districts were represented. In point of interest and desirable things accomplished the conference could not have been better. Eld. F. F. Holsopple, of Hagerstown, Md., and a number of others were present all the time and gave words of advice which were much appreciated.

After devotional exercises conducted by Eld. Jeremiah Thomas, of West Virginia, the organization of the conference was effected by electing Eld. D. H. Zigler, Chairman, and the writer Secretary. The entire afternoon session was given to reports of committees appointed last year and the work inaugurated by them. It took part of the evening session to complete the survey extending from Florida to the Ohio River. After this, problems came thick and fast for solution. On account of different environment, there were widely different views expressed how best to secure services for the local churches by a consecrated ministry. Yet, all was spoken in that same brotherly spirit we so much appreciate.

Before adjournment for the night, it was announced that the task of the forenoon session on the morrow would be to secure a workable program for the region and so devised as to meet the needs of all of the churches. Nearly the whole of the time the next day from 9 o'clock until the noon hour was devoted to this. Each point, the whole of them consisting of thirteen, was written on the blackboard under the mild caption of "Recommendations," freely discussed, and unanimously adopted. They read as follows:

- (1) That we unitedly labor for love and union among all the churches.
- (2) That we cooperate in all lines of church activity inaugurated by our conferences.
- (3) That we secure full and accurate statistics of the churches in the respective State Districts.
- (4) That the pulpit of each local church be supplied and so far as practicable by a local ministry.
- (5) That pastoral care be given our entire membership.
- (6) Each minister desiring a charge be given one.
- (7) That we secure the necessary recruits for our ministerial force.
- (8) So far as practicable weak points and needy Districts be strengthened by the transfusion of workers.
- (9) That we encourage the organization of Pastors' Associations.
- (10) We declare ourselves favorable to holding conventions, conferences and ministerial meetings for the inspiration and edification of our ministers.
- (11) We favor the Layman Movement.
- (12) That we stress the importance of good music in divine services.
- (13) That we encourage better Biblical and literary training for our ministers.

After appointing the necessary committees to carry forward the work and prepare for a like conference next year a resolution was unanimously passed directing the secretary to provide a condensed report for the "Gospel Messenger." Devotional exercises were conducted by Eld. J. H. Garst of Florida and the conference was declared adjourned.

Promptly at 1:30 P. M., the ministers' meeting was under way. The officers of the previous meeting were chosen to serve in this one also. The petition from Northern Missouri to General Conference was read as authority for

calling such meetings of the region. Also, the papers touching the pastoral question that were referred to the General Ministerial Board were read and discussed with a promise of nearly every minister present to write up his views on this important subject. A Pastors' Association of the Southeast Region was organized by electing J. A. Dove, Chairman; C. E. Long, Vice-Chairman; C. S. Ikenberry, Vice-Chairman, and Frank Willard, Secretary-Treasurer. It was decided to hold meetings of this association annually and in connection with the Conference of the District Ministerial Boards.

One of the interesting features of this meeting and one deserving special mention was the reading of the thirteen points placed on the blackboard by the previous conference and their unanimous endorsement by a rising vote. A like expression of appreciation was made for kindness shown by the members in and around the city of Roanoke.

General approval of such meetings was heard on every hand and we all felt that we could go to our respective fields of labor and do better work for the Lord for having spent these hours together.

S. D. Zigler, Sec.

Broadway, Va.

FROM THE CHURCHES OF THE SOUTH PART OF THE DISTRICT

The District Mission Board of North Dakota and Eastern Montana at their regular meeting of July 8 decided that the large unoccupied field in the southern part of our District should be visited by a member of the Board for the purpose of formulating some plan and putting on a program whereby all might enjoy some church privileges. This section has only one elder and one young brother recently licensed to the ministry.

July 24 Eld. G. I. Michael, president of the District Mission Board, came to Carrington for the purpose of visiting among these churches and helping them to arrange a program. He found nearly all willing and eager that something might be planned whereby all might receive some church privileges. It was thought best to appoint an advisory board consisting of one member from each church, namely Carrington, Golden Willow, Bowden Valley, New Rockford, North Jim River and South Jim. This board met with Bro. Michael and decided to have three preaching points, namely Carrington, North Jim River and South Jim, with services at each place every Sunday.

Sunday afternoon, July 27, a special meeting was held at Carrington, with a good representation from each church to work out a plan whereby this large unoccupied field with the scarcity of ministerial help might be cared for. All realized that it would be necessary for the membership as well as the ministerial force to make some sacrifice. This group asked Eld. O. A. Myer and wife, of South Jim River congregation, to take up the work indefinitely, and be responsible for the three preaching points each Sunday. In order to reach these appointments it will be necessary to cover a distance of about fifty miles.

We do hope and pray that through the working of this program, the members of these churches may be better cared for and that the community in which they live may be made to know that there is yet a God of Israel whom all men should serve.

Emma Stambaugh.

Carrington, N. Dak.

"WE SHALL BE KNOWN AND READ"

"By their fruits ye shall know them" (Matt. 7:16). By this scripture we believe Jesus knew trees by the fruit they produced, and not by the leaves or the bark. In Matt. 3:10 it says: "Every tree therefore that bringeth not forth good fruit is cut down and cast into the fire." It does not say they shall be cut down if they do not have the right kind of leaves or bark, but they are judged by their fruit. When Samuel went to anoint David king he looked at the size and build of the man. But God said: "Man looketh on the outward appearance, but God looketh on the heart." In Isa. 1:14 God says: "Your new moons and your appointed feasts my soul hateth." I fear God is saying the same about our plain clothes, and uniform; he wants to be worshiped in spirit and in truth.

One time a lady was traveling. She went into the depot and seeing a party in Brethren uniform she asked them to look after her grip while she stepped around the corner. When she returned the uniformed party, grip and all, were gone. In Matt. 7:15 Jesus says: "Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves." A man who had lived in a certain community all of his life and who was very strict about wearing the uniform, went to his home bank to borrow some money. The banker who had known this man from childhood, said: "No, I would not let you have five dollars; your note is no good." Was this man known by the leaves or bark? No, he was known rather by the fruit he produced. In Matt. 23:25, 26, Jesus says: "Woe unto you scribes, Pharisees, hypocrites, for you cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter that the outside thereof may become clean also."

A family moved into a strange neighborhood. They were strict in regard to the bonnet but before the summer was over they had no neighbors. Were they known and read by this neighborhood? They were known by their

fruit; the neighbors paid no attention to their leaves and bark. If we have Jesus in our hearts the reflection will shine out through our countenance and wherever we go people will know we are Christians; they will not know what church we belong to, but they will know that we are soldiers for Jesus Christ. When we arrive at the golden gate we will not be asked what denomination we belong to and what kind of a uniform we wore, but our deeds will all be recorded in the Lamb's Book of Life. Some folks put on their uniform and a long face on Sunday and go to church. To see them you would think it impossible for them to sin. At night they hang up their uniform and their religion with it. They go out in the world and cheat, lie, steal, or take advantage of their brother. They are known by their fruit; they are known and read by all men. Sometimes we go out in our uniforms and act quite selfishly for we do not stop to speak to anyone that does not dress just like we do. I believe in plain clothing and I think every Christian should dress simply, but I have seen so much dirt and filth covered up with the uniform that it has no meaning to me at all—it is only form. God knows who and where the Christians are. He knows our thoughts, our hearts, and our motives better than we do ourselves, and our neighbors know whether we are living what we profess or not. Let your "light" (not clothes) "so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

Bagley, Iowa. [Signature] Mrs. Chas. Knight.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Johnson-O'Hara.—By the writer, July 28, 1924, Mr. Chester Johnson and Miss May O'Hara, at Zimmerman, Ohio.—J. Howard Eskmiller, New Carlisle, Ohio.

McBride-Cripe.—By the undersigned at the home of the bride's parents, Brother and Sister James Cripe, near La Place, Ill., June 26, 1924, Bro. Emory McBride, of Lawrence County, Ill., and Sister Ruth Cripe.—N. H. Miller, Lintner, Ill.

Molter-Young.—By the undersigned at the home of the bride's parents, Sebring, Fla., Aug. 3, 1924, Dr. E. J. Molter and Mearle Young, both of Sebring.—D. E. Miller, Sebring, Fla.

Sundquist-Davis.—By the undersigned, June 11, 1924, at the home of the bride's parents, Mr. and Mrs. Edwin Davis, of Mondovi, Wis., Mr. Herman Emil Sundquist, of Pepin, Wis., and Miss Nona Ethel Davis.—Clinton I. Weber, Mondovi, Wis.

Whitmer-Wagoner.—By the undersigned, in the home of Bro. G. G. Holden, Minneapolis, Bro. Wm. O. Whitmer and Sister Fairy Wagoner, of Monticello.—D. H. Keller, Minneapolis, Minn.

FALLEN ASLEEP

Clemmer, Bro. D. W., born in Montgomery County, Pa., Feb. 20, 1840. His parents settled at Norristown, Pa., where he grew to manhood. In 1861 he joined the regular army for three years and came back without injury. Later he married Sarah Ziegler. There were five sons and one daughter. Three sons died in infancy; his wife died in January, 1917. He united with the Church of the Brethren in 1864, being a pioneer member of the First Church of Philadelphia. He was afflicted for the past few weeks, being confined to his bed only three weeks. He bore his affliction with patience and Christian fortitude. He died at Trooper, Pa., July 30, 1924, aged 84 years, 5 months and 29 days. He leaves one son, the writer, one daughter and four grandchildren. He always manifested a spirit of helpfulness and tried to help those who were down and out. Services at Trooper at the home of his daughter, by Eld. Cassel. Burial in the old Skippack cemetery.—R. Z. Clemmer, Philadelphia, Pa.

Doll, Sister Malinda (nee Rotruck), wife of Bro. Jos. W. Doll, died at her home near Antioch, W. Va., July 22, 1924, aged 74 years, 9 months and 7 days. Death was due to complications. She had been a member of the Church of the Brethren for forty-five years. She is survived by her husband, four sons, three daughters and twelve grandchildren. One son predeceased her about five years ago. Services by Bro. B. W. Smith. Interment in the Knoby cemetery.—Lillie F. Doll, Antioch, W. Va.

Drushal, Jacob, died March 25, 1924, after a lingering illness and a general breakdown caused by old age. He was the son of Peter S. Drushal and was born in Wayne County, Ohio May 25, 1835. He was the last of a family of ten children. He was married to Jane McDonald April 12, 1859. There were two children: To this union six children were born, one son preceding him in 1909. He is survived by his companion, five children, nineteen grandchildren, and five great-grandchildren. He united with the Brethren Church in early life remaining faithful until death, always standing for the right. He with his parents moved to Homer Township at the age of twenty, and had lived there ever since until last year, when he and his wife moved to West Salem at which place he died.—Mrs. Mary Drushal, West Salem, Ohio.

Eagle, Bro. Gabriel S., died at his home in Canton, Ohio, July 18, 1924, aged 72 years. Death was due to heart trouble. He moved from Somerset County, Pa., in 1909. He was a zealous and faithful member of the church. The mother and nine children survive.—J. F. Kahler, Canton, Ohio.

Eshelman, Hattie Alice, daughter of Wm. and Sarah Ebbe, died July 25, 1924, aged 40 years, 3 months and 5 days. She married Emory J. Eshelman Oct. 27, 1907. There were three children, two of whom died in infancy. She united with the Church of the Brethren at the age of eighteen years and lived a consistent life May 9, 1920, she with her husband was installed to the ministry. She leaves her husband, one son, her mother, two brothers and three sisters. Services at the East Nimschick place in Bro. M. M. Taylor. Interment in the church cemetery.—Sarah Uplinger, Hartsville, Ohio.

Erwig, Bro. Chas. S., of Dallastown, Pa., died June 4, 1924, aged 51 years, 8 months and 13 days. Bro. Erwig had suffered severely for over five years; he underwent an operation and never fully recovered. He was for many years a faithful member of the Codorus congregation. Services at Codorus house by Eld. S. B. Myers and

Bro. S. C. Godfrey. Interment in adjoining cemetery.—E. H. Lehman, Dallas, Tex.

Haddix, Sister Nettie N., born near Powell, W. Va., Feb. 11, 1889, died Aug. 1, 1924. She was the daughter of Brother and Sister Lawrence Sanders who survive with five brothers and one sister. March 16, 1915, she married Geo. O. Haddix. There were four children, the youngest dying at the age of five months. Sister Haddix was a member of the Church of the Brethren, being faithful till death. Services in the Pleasant Hill church by Bro. D. W. Kirk. Burial in cemetery near by—Orpha Kirk, Hammond, W. Va.

Hampshire, Lucella, daughter of Mr. and Mrs. O. M. Hampshire, born in Union City, died June 8, 1924, aged 8 years, 11 months and 18 days. She leaves father, mother, two sisters and four brothers.—Grace Rhoades, Union City, Ind.

Hanson, Hilda Matilda, eldest daughter of Christ and Pauline Hanson, was born Oct. 26, 1905, at Bloomfield, Neb., and with her parents came to Haxtun in 1921. In early youth she belonged to the Lutheran Church, but May 27, 1923, she united with the Church of the Brethren at Haxtun. July 26, 1924, she had an operation for appendicitis. Three days later she called for the anointing which was administered. Early that evening she passed to the other world. Her parents survive with three sisters and two brothers. Services by Bro. Roscoe Baker, assisted by Bro. Joel Kinzie. Interment at Haxtun—Galen Barkdoff, Haxtun, Colo.

Harden, Sister Nancy, died at her home near Hazelton, W. Va., July 15, 1924, aged 90 years, 5 months and 15 days. She was the last of a family of three, a brother and sister having preceded her. She has been a member of the Brethren Church since girlhood and was a faithful member till death. Services by Eld. Jeremiah Thomas. Interment in the family cemetery.—Mrs. Jennie Teets, Hazelton, W. Va.

Harner, David Jr., born in Westmoreland County, Pa., Feb. 11, 1847, died June 13, 1924. At the age of seventeen he enlisted in Company K of the Eleventh Pennsylvania Regiment in the Union Army. He was in active service in the campaign around Richmond, Va., under General Grant. After the close of the war he went home for a while, then returned to Richmond. In 1870 he married Elnora Comice. Several years later they went to Savannah, Ga. In 1901 his wife died. April 16, 1911, he married Miss Annie Lee Brown who survives. Mr. Harner was a devout member of the Brethren Church.—J. H. Nail, Savannah, Ga.

Heidman, Bro. Ira S., son of Mr. Martin and Sister Heidman, died at the home of his parents near Talmage. He was a great sufferer for a long time, especially during the last month of his life. He is survived by his parents and twelve brothers and sisters. Services at the home and at Carpenters church by Elders Martin Ebersole and D. S. Myer. Interment in the adjoining cemetery.—Amos B. Hufford, Bareville, Pa.

Heron, Thomas, son of Thomas and Jane Heron, born in Kokomo, Ind., Nov. 17, 1894, died at his home near Cheston, Ind., July 19, 1924. March 10, 1917, he married Edna Fay Collins. There were three children. Dec. 14, 1919, he and his wife were baptized into the Church of the Brethren. He was sick only a week and was anointed a few days before he died. Services in Flora by Bro. I. R. Beery. Interment in Moss cemetery.—Mattie Welty, Flora, Ind.

Hostetler, Elizabeth, born near Deal, Pa., died July 15, 1924, at her home, aged 71 years. She married Urias Hostetler June 25, 1871. There were three sons and four daughters. Her husband preceded her twenty-three years ago. She was a faithful member of the church. Six weeks before her death she called for the anointing. She was a patient sufferer for eight weeks. Services by Bro. J. W. Weigley.—Mae Hostetler, Sand Patch, Pa.

Minnich, Sister Sarah, died at the Neffville Brethren Home, aged 84 years, 7 months and 13 days. One son and one daughter survive. Services at the home of the Brethren Church at Meacham and at the Millport church by Elders Martin Ebersole and D. S. Myer. Interment in the adjoining cemetery.—Amos B. Hufford, Bareville, Pa.

Morris, Sister Jane, died at her home in Coyle, Okla., July 30, 1924, aged 71 years, 11 months and 6 days. She had been an invalid for four years, during which time she showed wonderful patience and unwavering faith. She became a Christian at the age of fifteen and had been a member of the Brethren Church for over forty years. She was a great worker in church and Sunday school as long as her health permitted. Her last illness was creeping paralysis. She married Bro. Joe Morris. There were eleven children, five of whom preceded her. She leaves her husband, four daughters, two sons, one brother and one sister. Services at the Paradise Prairie church by Rev. Coats, of the Christian Church. Interment in the cemetery adjoining the church.—Lillie Shoemaker, Coyle, Okla.

Myers, John Samuel, died July 6, 1924, aged 1 month and 29 days. He was the son of Brother and Sister S. B. Myers, Jr. Services at the Codorus house by Eld. D. Y. Brighthouse and Bro. S. C. Godfrey. Interment in adjoining cemetery.—E. H. Lehman, Dallas, Tex.

Nazelrod, Susan, wife of E. L. Nazelrod, and daughter of John and Mary Watchford, born in Rockingham County, Va., died at her home in Thomas, W. Va., June 24, 1924, aged 81 years, 4 months and 24 days. She leaves two daughters, five sons, one sister, two brothers and a number of grandchildren. Services by Eld. John S. Fike in the Sugar Land church. Interment in the Sugar Land cemetery.—Ruth C. Fike, Elgon, W. Va.

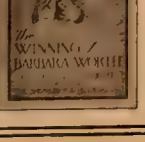
Sink, Helen Marie, daughter of Homer and Eva Sink, died at the Bowbells Hospital, July 4, 1924, following an operation for appendicitis, aged 3 years, 5 months and 19 days. Services at the home and at the Presbyterian church in Bowbells by G. L. Michael. Burial in the Bowbells cemetery.—Eva C. Sink, Bowbells, N. Dak.

Studebaker, Joseph M., died, aged 75 years, 1 month and 3 days. He was left fatherless and motherless when three years of age and was cared for by relatives until young manhood. In 1873 he married Mary Ann Clynne, preceded him April 5, 1915. His entire life was spent near the place of his childhood. He is survived by two children, nine grandchildren and two great-grandchildren. Services at the home near Castown by Eld. Jacob Coppock and the writer.—J. Howard Endmiller, New Carlisle, Ohio.

Trostle, John Milton, son of John E. and Sister Alma Trostle, of Gettysburg, Pa., died July 30, 1924, aged 2 years, 10 months and 9 days. He died at Johns Hopkins Hospital, Baltimore, following an operation for tumor. He is survived by his father and mother and one brother. One sister preceded him two years ago. Services by Eld. Grant Group and Rev. Pugh (Reformed), assisted by Eld. B. E. Hanner, in the Marshall Creek house. Burial in the cemetery adjoining—Ida M. Lightner, Gettysburg, Pa.

Ulerly, Edna M., daughter of L. E. and Lena Ulerly, born in Galena, Kans., July 22, 1897, died in Orlando, Fla., March 31, 1924. She suffered patiently for ten weeks. She leaves her parents and one sister. The remains were brought back to Galena for burial.—Eliza A. Ulerly, Wyandotte, Okla.

Wickert, Bro. Martin, son of Nicholas and Barbara Weber Wickert, born April 15, 1856, in Diettershausen, Germany. He came to America with his parents in 1866, locating near Ipava, Ill., where he resided for forty-three years. After this he moved to a farm near Summum, Ill., living there till he moved to Astoria three years ago. He married Miss Mary Bucher Dec. 26, 1866. There were twelve children who survive with his wife, six grandchildren, one sister and two brothers. He united with the Church of the Brethren in 1901 and was a faithful member and devoted Christian. He died at the Marietta Phelps Hospital, Macomb, Ill., July 29, 1924, following an operation for cancer of the stomach. His illness lasted only a few months and he bore his suffering with great fortitude. Services in the Astoria Church of the Brethren by Eld. A. H. Lind and C. A. Gruber. Interment in Astoria Mausoleum.—Hettie L. Gihble, Astoria, Ill.



VACATION SUGGESTIONS

BUY BOOKS READ BOOKS GIVE BOOKS

A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea, ... \$1.90 L. M. Montgomery	The Road to Le Reve, ... \$1.50 Brewer Corcoran
Anne of Green Gables, ... 1.90 L. M. Montgomery	The Primrose Ring, ...75c Ruth Sawyer
Anne of the Island, ... 1.90 L. M. Montgomery	Round the Corner in Gay St., ...75c Grace Richmond
Billy Topsail, M. D., ... 1.65 Norman Duncan	Strawberry Acres, ...75c Grace Richmond
The Winning of Barbara Worth, 75c Harold B. Wright	The Sky Pilot, ...75c Ralph Connor
Their Yesterdays, ...75c Harold B. Wright	Wings and Fetters, ...75c Florence M. Kingsley
When a Man's a Man, ...75c Harold B. Wright	Little Merry Christmas, ...60c Winifred Arnold
Corporal Cameron, ...75c Ralph Connor	Kazan, A Dog Story, ...75c James O. Curwood
The Doctor, ...75c Ralph Connor	Baree, Son of Kazan, ...75c James O. Curwood
The Foreigner, ...75c Ralph Connor	Abraham Lincoln, Boy and Man, 75c James Morgan
Rainbow Valley, ...75c L. M. Montgomery	Theodore Roosevelt, Boy and Man, ...75c James Morgan
Anne's House of Dreams, ...75c L. M. Montgomery	Adventures in Contentment, ...75c David Grayson
The Harvester, ...75c Gene Stratton Porter	Adventures in Friendship, ...75c David Grayson
The Following of the Star, ...75c Florence Barclay	The Friendly Road, ...75c David Grayson
The Mine with the Iron Door, .. \$2.00 Harold B. Wright	Uncle Tom's Cabin, Illustrated, .. 2.00 Harriet B. Stowe
Theodore Roosevelt—100% American, ...75c W. R. Thayer	Georgina of the Rainbows, ...75c Annie F. Johnston
Two Ancient Red Cross Tales, .. 60c W. Wilson	Up from Slavery, ...75c Booker T. Washington
Glenarry School Days, ...75c Ralph Connor	Ladies in Waiting, ...75c Kate D. Wiggin
The Man from Glenarry, ...75c Ralph Connor	Ben Hur, ...75c Lew Wallace
The Mistress of Shenstone, ...75c Florence Barclay	Prudence of the Parsonage, ...75c Ethel Houston
Freckles, ...75c Gene Stratton Porter	Prudence Says So, ...75c Ethel Houston
Pollyanna, The Glad Book, ... 1.90 Eleanor Porter	Pilgrim's Progress, ... 1.00 John Bunyan
Pollyanna Grows Up, ... 1.90 Eleanor Porter	The Patrol of the Sun Dance Trail, ...75c Ralph Connor
Girl of the Limerlost, ...75c Gene Stratton Porter	My Pets, ... 1.25 Marshall Sanders
Michael O'Halloran, ...75c Gene Stratton Porter	The Shepherd of the Hills, ...75c Harold B. Wright
The Man Who Forgot, ...75c James Hay, Jr.	That Printer of Udell's, ...75c Harold B. Wright
Just David, ...75c Eleanor Porter	The Rosary, ...75c Florence Barclay
Red Pepper Burns, ...75c Grace Richmond	The Courage of Marge O'Doon, .. .75c James O. Curwood
Mrs. Red Pepper, ...75c Grace Richmond	The Light in the Clearing, ...75c Irving Bacheller
Miss Billy, ... 1.90 Eleanor Porter	Dawn, ...75c Eleanor Porter
Miss Billy's Decision, ... 1.90 Eleanor Porter	The Witness, ...75c Grace L. H. Lutz
Miss Billy Married, ... 1.90 Eleanor Porter	The Sky Pilot in No Man's Land, 75c Ralph Connor
Rebecca of Sunnybrook Farm, ... 75c Kate D. Wiggin	Keeping Up with Lizzie, ...75c Irving Bacheller
Mother, ...75c Kathleen Norris	The Soul of Ann Rutledge, ...75c Bernie Babbcock
New Chronicles of Rebecca, ... 75c Kate D. Wiggin	The Voice in the Wilderness, ... 75c Grace L. H. Lutz
Mother Carey's Chickens, ... 75c Kate D. Wiggin	Red and Black, ...75c Grace Richmond
Pegeen, ...75c Eleanor H. Brainerd	Red Pepper's Patients, ...75c Grace Richmond
The Major, ...75c Ralph Connor	

All prices include postage or express charges. This list may be used as an order sheet. Send your orders early.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,

H. A. BRANDT,

Editor

Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 541)

present every day. The proportionate attendance by the different Sunday-schools of town, was as follows: Brethren in Christ, 2; Sunday-schools of town, was as follows: Brethren in Christ, 2; United Brethren, 16; Evangelical, Reformed, 7; United Brethren, 4; Church of the Brethren, 93. The total amount of the missionary offerings, \$70, will be sent to Africa. The articles made will be sent to the Industrial School in Virginia, China and India. Forty bouquets of flowers were sent to the sick and shut in, in town, during the week, and faithfully as Bro. F. S. Carpe was in charge of the work, ably and helpfully assisted by a number of our Sunday-school workers. The need of the sister, Near East was presented to our congregation, on Sunday evening, July 27, by M. P. Grikorian, an Armenian native, educated in America, and now aligned with the Brethren in Christ Church. A liberal response was made, the amount not definitely known at this writing.

Shade Creek.—Ten were baptized at the close of our meeting held in May. Our pastor, Bro. Zwick, did the preaching. Beginning June we held a two weeks' Vacation School at the Berkey house with an average attendance of fifty-three. The school was in charge of local workers. A large audience was present at the closing services. July 18 the Harmony Quartet of Bethany, with Bro. Hestland, rendered a much appreciated program at the Berkey house. The Teachers' training classes at Ridge and Berkey are doing good work. A class was organized at Morningland recently. A number of our young people attended the training camp and Young People's Conference at Camp Harmony. We feel that the help and inspiration they receive there is well worth the effort to have them attend.—Mrs. J. L. Weaver, Windham, Pa., Aug. 7.

Spring Grove.—Our Harvest services will be held Saturday, afternoon Aug. 23 at the Kemper house.—Emma F. Wanner, Ephrata, Pa., Aug. 10.

Springville. church met in council Aug. 6 with Eld. I. W. Taylor presiding. Bro. Taylor was re-elected elder in charge for two years. Our Harvest services will be held at the Mohler house Saturday, Aug. 30, and the love feast Oct. 28 and 29. The Evergreen Sunday-school Class meeting was held at the home of Brother and Sister Simon Hertzig Aug. 7. Bro. A. S. Heiney, of Midway District, filled the pulpit at our regular Denver appointment Aug. 10. A filled the pulpit at our regular Denver appointment Aug. 10. A series of meetings will be opened at the Denver house Aug. 17. Bro. Nathan Eschelman will bring the messages.—John L. Myer, Stevens, Pa., Aug. 11.

TENNESSEE

Liberty church met in council July 26 with Bro. Edwards in charge. The church reflected Bro. Edwards as elder for another year. Sunday morning we had Sunday-school as usual, following which Bro. Edwards preached an uplifting sermon which was much enjoyed by all.—Mrs. J. B. Isenberger, Jonesboro, Tenn., Aug. 6.

French Broad congregation met in council Aug. 2 with Eld. R. B. Pritchett presiding. As it was our last business meeting before District Meeting, we elected delegates as follows: E. T. Wine and U. W. McCray; J. M. Willford and Etta Lemon, alternates. We also had with us Bro. Roy Teach and Russell Rhyburn of Bethany Bible School who gave us some good talks which we appreciated very much. We decided to hold our love feast Oct. 4.—Etta Lemon, Dandridge, Tenn., Aug. 9.

TEXAS

Nocona.—Bro. W. J. Horner, of Ft. Worth, has just closed a two weeks' meeting which began July 20 and closed Aug. 3 with good interest and good crowds. Nine were baptized. We listened to our love feast at the close of the meeting with very fine communion. Bro. Horner did much personal work in the community and the church seems much revived.—Mrs. Abe Molabre, Nocona, Texas, Aug. 11.

VIRGINIA

Arbor Hill Mission.—During June for two weeks we had a series of meetings held by our Vacation Bible School which begins Aug. 18 will be in session at the same time with Bro. West in charge. The interest in our Sunday-school is growing.—Sarah M. Smith, Mt. Solon, Va., Aug. 9.

Bethel church met in council June 14 with Eld. I. N. H. Beahm presiding. Also Bro. M. C. Early of Nokesville, which begins Aug. 18 will be in session at the same time with Bro. West in charge. Bro. Early preached for us twice on Sunday which was appreciated by all. July 5 we had a picnic on Blue Ridge Mountain at Crabtree Falls. The Montebello congregation met us there and we had a program with speaking, song and prayer and a speech by Bro. W. E. Cunningham. We had a bounteous dinner spread at the foot of the falls, and we all enjoyed the day in the mountains. The Sisters' Aid gave \$10 for Greene County School which was sent to the District Mission Board; we also paid \$25 quarterly to the Board. Our series of meetings will be the first of September.—Mrs. Maggie Cunningham, Shipman, Va., Aug. 7.

Elk Run.—Our series of meetings will begin Aug. 17 with Bro. Guy West in charge. Our Vacation Bible School which begins Aug. 18 will be in session at the same time with Bro. West in charge. The interest in our Sunday-school is growing.—Sarah M. Smith, Mt. Solon, Va., Aug. 9.

Greenmount church met in council at the Mt. Zion house Aug. 8 with Eld. J. W. Wampler presiding. Two letters were received and two granted. The brethren who extended the annual visit gave splendid reports, followed by good admonitions by our elders and others. Aug. 9 we met at the Greenmount house with Eld. J. W. Wampler presiding. Elders P. S. Thomas, C. E. Long and S. D. Zigler gave excellent talks. Brethren Eddie Garber and Ralph Lanham were called to the ministry, with Elmer Wampler and David Wampler for deacons. Preparations were made for the love feast to be held Aug. 16 at 4:30 P. M.—Hannah C. Myers, Edom, Va., Aug. 13.

Griffin.—Bro. Marion Crum of Bridgewater, Va., held a revival meeting at this place, beginning July 30 and closing Aug. 1. He preached fifteen inspiring sermons and visited in many homes of the community. We feel that the church has been greatly strengthened. Bro. Crum's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Eight were baptized. The attendance and interest were very good during this meeting.—Golds Bright, Millboro, Va., Aug. 10.

Lebanon church met in council Aug. 9. Eld. J. C. Garber presided. Elders J. W. Cline and P. J. Wenger were present also. The visiting brethren gave a favorable report. We expect to begin a revival Aug. 24 to be conducted by Bro. J. S. Zigler, of Selma, Ala. Our Harvest Meeting will be Aug. 30 at 2 P. M. We are endeavoring to help promote the cause of peace as urged by Bro. J. M. Henry. Bro. E. C. Wine was re-elected Sunday-school superintendent.

tendent. One letter was received and one was given. Our love feast will be held Sept. 6 at 3:30 P. M.—Lila B. Wine, Mt. Sidney, Va., Aug. 11.

Manassas.—July 19 Bro. C. H. Petry, of Louisa, Va., began a meeting at Canon Branch in this congregation. The meeting continued for two weeks with wonderful interest. Bro. Petry speaks plainly and fearlessly the whole Gospel. The attendance was good; sometimes the house was crowded to its utmost capacity. A number met every night for conversation services. Fifteen were baptized, among the number being three heads of families, three young men and nine of our Sunday-school boys and girls. Bro. Petry helped Bro. Blough to anoint a sister who was much benefited by the service. Bro. Rufus Bowman, of Bridgewater, Va., gave us a splendid message at our Harvest Meeting.—Mrs. Alice C. Blough, Manassas, Va., Aug. 11.

Oak Grove (Lebanon congregation) church met in visit council Aug. 7. We had with us Elders J. W. Cline, P. J. Wenger, N. W. Coffman and J. C. Garber, who presided. Good reports were brought by the visiting brethren. One letter was granted. Bro. C. Wine was chosen Sunday-school superintendent. Our communion will be Oct. 4 at 4:30 P. M.—Anna Cupp, Mt. Sidney, Va., Aug. 8.

Oak Grove.—July 15 Bro. Wimmer, of Bluefield, W. Va., began a series of meetings at our church, starting until July 27. Nine were added to the church, two being reinstated and seven received by baptism. The interest was held throughout the meeting. The largest Sunday-school attendance in the history of our little church was on July 27. Mr. Wimmer preached a sermon to the young people on that day on the subject, "You'll Never Be a Christian if the church feels very much about it." The service was a spiritual building up to us so simply by our brother—Alice Nienke, Salem, Va., Aug. 6.

Richmond.—Our church rejoices in the work being done at the other end of the congregation at Hopewell. Bro. J. T. Miller, our new preacher, has been working hard. After our morning services here in the city an auto load journeyed over for the afternoon service. Fifteen were baptized, all promising young people. Our church sent one query to the District Conference. A number of our members are planning to attend. This conference may mean much for Richmond. Our building fund was much increased by a \$25 check from two faithful sisters one hundred miles away. Such contributions encourage our membership. Our problems are difficult but we trust in God for their solution.—Katheryn Moore Ewing, Richmond, Va., Aug. 10.

Snow Creek.—Our Vacation Bible School began July 1 with an enrollment of ninety. At our average attendance, seventy-five. Sister Kathryn Eller, of Leavenworth, Va., assisted in the work; with that exception the school was conducted with home talent. Eld. J. B. Peters, of Wirtz, Va., began a series of meetings July 20 and continued until Aug. 3, preaching the Word with great power and earnestness. Sister Eller had charge of the song service. We were unable to accommodate the people that attended each service. The interest manifested was fine. The ages of the converts ranged from nine to seventy years and there was great rejoicing when fathers, mothers, grandfathers and grandmothers came out on the Lord's side. Eighteen confessed Christ; thirteen have been baptized; one awaits the rite; four were reclaimed. This was the greatest revival ever held here. We feel that the entire community has been greatly benefited through the efforts put forth.—Mrs. S. H. Flora, Sago, Va., Aug. 12.

Summit church met in council July 20 with Eld. M. J. Craun presiding. The new Sunday-school rooms are completed and in use, and are very much appreciated. Brethren M. J. Craun and B. B. Garber are to do pastoral work in the congregation during the year. Our Sunday-school superintendent for the coming year is Bro. S. L. Cline. Bro. C. G. Hesse, of Pennsylvania, will hold our revival services beginning Aug. 25. Our Vacation Bible School will be held Aug. 4-16.—Mattie F. Wise, Bridgewater, Va., Aug. 12.

WEST VIRGINIA

Mt. View church met in visit council Aug. 9 with Eld. L. H. Miller presiding. The church visit and report was made by David Whitmer. Our love feast will be Sept. 13 beginning at 3:30 P. M. We expected to hold a revival meeting this month but on account of sickness in the community we have recalled it for the present.—W. E. Kohne, Mathias, W. Va., Aug. 9.

WISCONSIN

Stanley church has had several mountain-top experiences lately. Our Vacation Bible School began July 14 and closed July 25 with an enrollment of fifty-three and an average attendance of forty-four. The school gave a program on Sunday evening, July 27. We also held our love feast July 25 with sixty-two surrounding the Lord's tables. We rejoiced to have the privilege of reclaiming a sister prior to our feast. Bro. Ralph G. Rarick, our pastor, officiated at the love feast, assisted by Bro. Geo. Shade of the Maple Grove church. July 29 the young people gave the play, "The Awakening of Brother Tidgwell," to a large appreciative audience. Aug. 3, which was Bro. Rarick's last service with us, members of the Stanley and Worden congregations arranged a pleasant surprise for Brother and Sister Rarick in the form of a picnic dinner. We also presented them with a purse of money to show our appreciation of their labors with us.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 9.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 25-28, Southern Indiana, Nettle Creek congregation.

Aug. 26-28, Northeastern Ohio, Akron church.

Aug. 26-28, Northern Indiana, Elkhart church.

Aug. 26-28, Middle Missouri, Spring Branch congregation.

Aug. 28, 29, Eastern Virginia, at Freecunion.

Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Mondovi, Wis.

Aug. 30-Sept. 1, Middle Iowa, at Panora.

Sept. 5, 6, Tennessee, Piney Flats.

Sept. 30-Oct. 2, Southern Illinois, at Vidett.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

LOVE FEASTS

Aug. 23, McClave, Colorado.

Sept. 27, Pleasant Grove, Illinois.

Aug. 31, Ladoga, Indiana.

Sept. 7, Auburn, N. Y.

Sept. 7, Wabash City, Ind.

Sept. 13, 7:30 pm, Oak Grove.

Sept. 20, Wabash, country.

Sept. 21, 7 pm, Center.

Sept. 27, 7 pm, Osceola.

Sept. 27, Yellow River.

Sept. 27, 6 pm, Santa Fe.

Oct. 4, Pleasant View.

Oct. 11, 10 am, Plevna.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West El River.

Oct. 23, 10:30 am, Buck Creek.

Iowa

Sept. 13, Monroe County.

Maryland

Sept. 6, 2 pm, Piney Creek.

Michigan

Aug. 23, 10:30 am, Vestaburg.

Sept. 27, Harlan.

Montana

Sept. 13, Poplar Valley.

Ohio

Sept. 20, Fairview.

Sept. 20, 10:30 am, Black River.

Nov. 1, 6 pm, Painter Creek.

Pennsylvania

Sept. 6, Fairview, Georges Creek congregation.

Sept. 13, 14, 2 pm, Perry, Three-Springs house.

Sept. 14, Hostetter.

Virginia

Aug. 6, 3:30 pm, Lebanon.

Aug. 23, Bethel, West Virginia.

Aug. 30, Egdon at Maple Spring.

Sept. 13, 3:30 pm, Mt. View.

License to Preach

The new license blank brought out in accordance with the decision of Conference of 1922. Single copy 10c, three copies 25c.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

The Great First-Work of the Church—Missions

By W. B. Stover

The Aim of this Book is to show clearly that Missions, and not something else, is, and ought to be, the First-Work of the Church. To have it otherwise is to Fail in the Sense of Proportion. The closing Chapter on Stewardship will be helpful to all who take the Christian Life seriously.

A good Brother in Pennsylvania, by liberal co-operation, has made the low price of this book possible, with its 112 well-packed pages. Single copy, postpaid, 60c. There are special prices when large numbers are desired.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

IMPORTANT NOTICE!

It is the duty of the secretary or the writing clerk of the last District Meeting of each District to forward orders for the Annual Meeting Minutes.

Order one for each family of each congregation in the District. These Minutes are ready for mailing; so forward your order immediately, giving the name of the District Treasurer to whom they should be charged. Also give a list of the pastors, elders or foreman of each congregation, together with the number of families in the congregation, so the required number of Minutes can be sent direct to each congregation to be distributed. A few State Districts have not sent in their orders.

Send all orders to

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

THE LOST BROTHERS OF THE ALLEGHANIES

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wyson and The Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

Whether You Attended Conference or Not, You Will Want a Copy of

The Full Report of the Hershey Conference

It presents the full discussions of the questions brought before the Conference, thus giving a fair representation of the church's trend of thought on these questions. If you want to know what the church is doing, or at what it is aiming, you will want the FULL REPORT.

Price only fifty cents per copy.

Brethren Publishing House
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., August 30, 1924

No. 35

In This Number

Editorial—	
Labor Day Is Here Again, ...	545
Attacking the Problem of Unsatisfied Desire, ...	545
Combinations Then and Now, ...	545
Finding Joy in Work, ...	545
Among the Churches, ...	552
Around the World, ...	553
The Quiet Hour (J. H. H.), ...	553
Our Forward Movement—	
Our Church Papers, ...	549
Notes on Religious Education (E. F.), ...	549
A Catechism on Christian Stewardship, ...	549
Record of Giving—Southern Indiana, ...	549
General Forum—	
Love Christ (Poem), ...	546
Miracles, By Galen B. Royer, ...	546
Jesus' Temptation in the Wilderness.—Part I. By R. H. Miller, ...	546
Learning to Obey, By D. C. Reber, ...	547
The Proud Christian, By Maud Mohler Trimmer, ...	547
Religious Education.—Chapter 5, By Ezra Flory, ...	547
Promoting Peace, By J. M. Henry, ...	548
A Little Argument With Myself, By Elgin S. Moyer, ...	548
Mobilize for Peace, ...	548
Peace Publications, ...	548
The Place of Intuition in Christian Experience, By Olive A. Smith, ...	554
The Old Time, By Eleanor J. Brumbaugh, ...	555
The Pastor's Study—	
Seed Thoughts for Young Christians.—Lesson 10, By G. K. Walker, ...	550
The Business of the Church, By David F. Warner, ...	550
A Great Man's Dependence Upon God, By Chester E. Shuler, ...	550
"The Health of My Countenance," By Julia Graydon, ...	550
Home and Family—	
The Business Man's Prayer (Poem), ...	551
He Prayed for Us, By Leo Lillian Wise, ...	551
The Planner and the Schemer, By George W. Tuttle, ...	551
The Almighty I, By Edyth Hillery Hay, ...	551

...EDITORIAL...

Labor Day Is Here Again

Most readers of this paper grew up on the farm, where the length of the workday was anywhere from one or two hours in midwinter to sixteen hours in midsummer. We are thinking of the men. The women folks never had the trouble the men and boys had in the spring—getting used to the long hard days again—they were used to that kind all the time.

Things are somewhat different now, they say, even on the farm, but a good many of us are still wondering what this Labor Day holiday every year is really about. Wasn't it the invention of some lazy plotter who was envious of the prosperity of industrious people and would like to have them divide up their hard-earned savings with the loafers? Let them take an honest job and stick to it, instead of going off on a strike every little bit, and they could lay up something too for a rainy day.

Something like that is the simple line of reasoning we usually applied to the labor situation, and the prices we have had to pay these last few years to get a little work done has not softened our feelings much. But Labor Day is here again, whatever the intent of its founders and special friends, and its coming is an invitation to reflection on its meaning for us today.

And what can be more important than its inevitable emphasis on the dignity of labor? We do well once a year to remind ourselves that labor is the foundation fact in the economy of existence. Without it man could not survive. By the exercise of his intelligence he can make his labor more fruitful. He can relieve himself of much of the drudgery of it and can make his lot happier in it but he can not and ought not to be relieved of the necessity of it. Not his existence merely, but the extent to which existence is a joy, depends upon it.

So far, then, from labor being a disgrace, it is the avoidance of labor that is disgraceful. People who do not work live by the labor of those who do. And that fact ought to make anybody who is able to work and does not, ashamed to be caught in the presence of the laborer. And the further fact that so much of human misery both physical and spiritual waits for the relief

which the products of labor can give—that fact piled on the other one ought to make anybody who does not work merely because he can live off the work of others, ashamed to be caught in his own presence. He ought to blush for shame every time he shaves or combs his hair, knowing that he is looking at an inhuman ingrate and a thief. Not merely in war time but all the time voluntary idleness should be regarded as a crime.

Another great principle of which this day should remind us is that the laborer is worthy of his hire. By which term we should understand, not the particular wage specified in the contract, but a fair chance at life, liberty and the pursuit of happiness. Seeing how vital a place labor holds in the scheme of human necessities, this must be regarded as self-evident, and any policy or system that denies to labor this opportunity, is unjust.

We know well that labor, when it gets the upper hand, can be just as tyrannical and unjust as capital has been. It would be too much to expect of human nature, that labor should show no tendency to an arbitrary use of power, in view of all that it has endured in the ages past. The only remedy for injustice on either side is the destruction or abandonment of the class struggle idea, and the enthronement, in its place, of the spirit of fraternity, equality and mutual good will. Here is the responsibility of the church. It is well known that labor, and now we are thinking of the term in its more restricted application to the great army of hand toilers in mines and factories of all sorts, has not been sympathetic toward the church. The chief reason for this is that the church as a whole has not been sympathetic toward labor. It has not been very appreciative of labor's difficulties. It has given the laborer too much cause to think that its only interest in him was to offer him salvation in the world to come, so that he would be satisfied with any conditions in this world and thus more easily exploited for the financial profit of others.

This attitude is changing. The church is beginning, but only beginning, to see that it is vain to preach to any class of men about the love of a Heavenly Father if those who bring the message do not know how to love an earthly brother. This truth must grip the conscience of the church more firmly than it has yet done, before the labor question, so-called, can be solved. The only remedy for extortion and oppression, whether practiced by organized labor or organized capital is the Christian Gospel. But it must be a whole Gospel in the broadest sense.

The church can not escape the obligation to interest itself in the lowliest of the toiling masses, no less than in the most exalted captains of industry, to the end that every man, woman and child may have the best that life can offer them. Then perhaps they will listen when we try to tell them of the dying love of Jesus.

Attacking the Problem of Unsatisfied Desire

"Rich with the wealth that leaves no unsatisfied desire" is a phrase that stuck. But it was not spoken of a man who had so much money that no craving of a pampered carnality need be denied. It came out of the story of a man of simple tastes, scanty possessions, and little knowledge of the world. But he knew how to put what little he had at the service of the community, and having once tasted the joy of doing this, the problem of success for him was solved.

But speaking of unsatisfied desires or the happy state of not having any, requires one to remark how different are the ways of seeking that much-coveted prize. One is the crucifixion of desire. Want nothing and you are conscious of no lack. How beautifully simple! But wanting nothing is terribly hard work, except for

pigs just after dinner and a few small-caliber philosophers. At the opposite extreme is the method of unrestrained indulgence of every appetite, both actual and possible. But few can have the means necessary for so extensive a program of gratification. And even when these are at hand, the results are disappointing. The effort may bring satiation, but not satisfaction.

There is another way. It is the method of shifting gear, so to speak, or better, perhaps, changing the level of one's flying from the plane of material to that of spiritual desires. Simplicity and service are convenient tools for effecting this change of altitude. The method makes one "rich with the wealth that leaves no unsatisfied desire" because, as the thirst of the spirit increases so does the water which satisfies it. And what a delight to drink it in!

Combinations Then and Now

OCT. 21, 1718, the Rev. Stephen Williams of Longmeadow, Mass., made this entry in his diary: "I went to Swampfield and Deerfield. I sold my boy Nicholas. He seemed concerned that he was sold about, and surely I seemed grieved for him, but yet I thought it would be for his benefit to be sold to a master that would keep him to business as well as for my profit."

On the page just before this are found some intimate devotional reflections, Raymond Calkins tells us in his newly-published "The Christian Church in the Modern World," and yet the devout clergyman saw no inconsistency between these and the selling of his slave boy, unless one can discern the feeble mutterings of a subconscious protest in his "seemed grieved for him."

Such a combination of personal piety and cool bartering in human flesh is intolerable to the Christian conscience of today. But is not all this a relative matter mainly, to be judged in the light of the standards of the time? Before boiling over too violently at the hard-heartedness of the Massachusetts preacher of two hundred years ago, would we not better consider how some present combinations of piety and business will be regarded by the Christian conscience of less than two hundred years hence?

We should like to name a few things but we are afraid. We are afraid it would seem too pointed if not personal, and also that we might think only of what others are guilty of. But what is to hinder us from making a little self-examination together? Suppose we think through our business transactions and methods, little business as well as big, the whole round of what we buy and sell, the sources of our income and our disposition of it, how other folks are affected by what we do or fail to do in this matter, making sure to consider carefully and honestly how it all squares with the Christian law of love.

Would that make us think a little less harshly, perhaps, of the Rev. Stephen Williams, and a little less complacently of ourselves?

Finding the Joy in Work

It seems incredible to some folks that anybody should want to work at something just because the world needs to have that work done. The only motive they can conceive of is self-interest. How much will it get me? is the only question that ever occurs to them.

One's work should yield him his living. Nobody able to work should be able to live without work. But any work by which one earns his bread should be work that society needs. And the greater that need the more satisfaction he ought to find in his work. And will, if he lets that need furnish his motive power.

GENERAL FORUM

Live Christ

Live Christ!—and though thy way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ!—and though thy path may be
The narrow street of poverty,
He had not where to lay his head
Yet lived in largest liberty.

Live Christ!—and though thy road may be
The straight way of humility,
He who first trod that way of God
Will clothe thee with his dignity.

Live Christ!—and though thy life may be
In such a vale-dictory,
The heavy cross brings seeming loss
But wins the crown of victory.

Live Christ!—and all thy life shall be
A Highway of Delivery—
A Royal Road of goodly deeds,
Gold-paved with sweetest charity.

Live Christ!—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

Miracles

BY GALEN B. ROYER

THE term "miracle" in its general use is applicable to any event apparently transcending the ordinary laws of nature; but in the technical sense used herein, it is to be applied only to certain supernatural events credited to have occurred in connection with the establishment of the Jewish and Christian religions, and recorded in the Old and New Testaments as the divine attestation of the divine origin of these Scriptures. A. A. Hodge would exclude in this technical use the following: "(1) All spiritualistic phenomena—ghost-fittings, spirit-rapping, demoniacal possession and other manifestations of merely superhuman power. (2) Extraordinary providences, as the draught of fishes and the flight of quails mentioned in the Scriptures. (3) All possible special intervention and modification of the ordinary course of providence in spiritual education of souls. (4) All the gracious acts of God in the spiritual sphere, regenerating and sanctifying the souls of the people. (5) His supernatural operations in the minds of his prophets, revealing truth, disclosing future events and inspiring them as public teachers."

Miracles, Ochler would say, in this limited sense are "extraordinary manifestations and occurrences, in which God makes known power for the purpose of his Kingdom in a unique manner." A. A. Hodge enlarges on this definition thus: "A miracle is an event, occurring in the material world, obvious to the senses, of such a nature that it can rationally be referred only to the immediate act of God as its direct cause, accompanying a teacher of religion sent from God, and designed to authenticate his divine commission."

The Old Testament is full of theophanies just as the New is replete with Christophanies and pneumatophanies. There should then be no surprise at finding recorded both miracles and prophecy therein, for where God is manifest both are not only possible but may be expected to be in evidence for divine purposes.

Furthermore, miracles and prophecy go hand in hand as indispensable messengers of revelation. Both reveal the fullness of the Godhead, for the miracle shows the power of God while prophecy shows the wisdom of God. This is forcibly borne out in the fact that before the time of Moses, all through the patriarchal age and on back to the very beginning man is not once the agent of a miracle but God himself performed directly every miracle recorded. There is therefore no room in the divine record for confusion of man's power and wisdom with that of God's.

But miracles appear in cycles with long periods between them. Evidently the Bible is not so much interested in the unusual as in the ordinary life of man and of nations. It is largely historical and a careful study

will show that miracles cluster around periods of great portent. Or to put it in the language of another: "Miracles are the strokes of God's hammer within the clock of the world's history." Not that the periods of miracles come regularly; instead there seems to be a divine reason behind their appearance at the times they have been manifested. May it not be possible that faith in miracles would be strengthened if in some measure the divine plan were discovered? Let us follow the Bible in this as carefully as possible:

(1) The first period of miracles comes within the creation "week." They may be reduced to four, namely: the creation of matter, of vegetation, of animal life, and of man. Once matter, vegetation, animal and human life did not exist; now they all exist and are here. Thus far no one has discovered by evolution or any other way a passing from one product of miracle into another product of miracle in this creation period. The simplest and most rational way to account for these four miracles is by divine power.

(2) The second period of miracles comes after a lapse of sixteen hundred years. The affairs of the world flow on in their natural way, save that man grows desperately wicked. So deep is atheism entrenched and so shameless is immorality that one hundred and twenty years of preaching do not make one convert. But one miracle breaks in upon these sixteen centuries and that is near its close when Enoch is translated. But the cup of iniquity is full. The miracle of the wood struck upon earth's history; and lest man should grow so iniquitous again, the confusion of tongues soon followed and mankind was scattered over the face of the earth. Surely there is design on the part of Jehovah God for the three miracles of this period.

(3) Nearly nine hundred years come and go during which time Sodom and Gomorrah and Lot's wife are destroyed miraculously, Isaac is given to Abraham as another miracle to be noted, and we arrive at another period of miracles beginning with the burning bush in Moses' life. During these nine centuries the nations of the world have arisen, great cities have been built, and man has grown desperately wicked again. The foulest idolatries are practiced in the name of worship. Some other plan must be worked out and an isolated nation with the idea of one God, and governed by so perfect and universal a law as the decalog must be sent forth. But a chosen nation is hanging in the balance with the wrong side far down; and to establish the thought of God being supreme about twenty-seven miracles appear in connection with the deliverance of the children of Israel from Egypt until their settlement in the Promised Land. "Surely the issues were great enough to justify the miracles of this period."

(4) Within the next period of time, about 600 years, life runs in ordinary channels, with perhaps two miracles during the time of the Judges and six or seven clustering around the time of Eli and the reign of the kings of the United Kingdom. Lapsing and restoring tell the story of the earlier part of the period, height of glory and power tell the story of the intermediate, while the latter part is marked with wars and devastation, which depleted the ranks of the nation. Also corruption and degradation have become so general and the faithful so few that even one like Elijah did not know who or where the faithful were. About eighteen miracles are associated with the lives of Elijah and Elisha, which constitute another period of miraculous manifestations of God. How great was the moral need of miracles in this period is appreciated only when one comes to realize Israel's miserable condition; for she had become a hissing and a stench to her surrounding heathen neighbors. Surely God was merciful in seeking to reestablish himself through miracles at this time.

(5) Three and half centuries go by with Israel insisting on going the downward road until Jerusalem is captured. Then in a foreign land three of her faithful ones endure the fiery furnace and Daniel himself is delivered from the mouths of the lions. When was idolatry more defiant than at this time that gave occasion for these miracles? Blessed be God that he intervened and did not let his holy name be trampled in idolatrous dust.

(6) Six centuries pass. Then Jesus Christ appears

at the most critical time the world thus far has ever known. About fifty-three miracles, more than the total of all preceding times, are crowded into this period. Surely the emergency was great and the crisis most extraordinary in the affairs of humanity.

What think you? When miracles appear mainly in connection with such historical personages as Moses, Elijah, Daniel and Jesus Christ, does it not appear that the miracle was used of God at the crucial turnings in mankind's history?

(7) It is now nineteen hundred years since the last period of miracles was manifested. How many more centuries, or perhaps years or days, shall go by before the next period of miracles? The time of the seventh period which will make a complete series of miraculous divine witnessing to the power of Almighty—the period of the great judgment and the resurrection—no one knows save the Father himself. It is mercy that pushes back this period of miracles thus far.

The skeptic may deny the possibility of miracles but his error lies in confounding the small inner circle in which he lives with the larger outer circle which preceded all of nature and her laws; which originated all nature, employs it, and now and then adds to it, or modifies it according to the divine will. To deny the miracle because it has no precedent is to deny creation, in one sense the greatest miracle of all, for surely it has no precedent as far as human knowledge goes. On the other hand, to believe in the miracle is to believe in God. Consider this: God performed the miracles of creation, including the making of man in his own image and likeness. But man, since sin entered, retrograded and sunk himself grossly in sin and unbelief. How could God arrest man's downward course without again performing something of the supernatural in man's presence in the natural world? Surely the periods briefly outlined in the foregoing indicate such a necessity and procedure. And these are called miracles and man is asked to believe in them but it is more to believe in him who performed the miracles.

Huntingdon, Pa.

Jesus' Temptation in the Wilderness

BY R. H. MILLER

I

JESUS was alone in the wilderness for almost a month and a half. During this time he decided once and for all certain great issues which confronted him. For clear thought, high vision and courageous Christian character few places are more favorable than what our coarse commercialism calls "the waste and barren lands." They are waste and barren only so far as hogs and corn are concerned, but gardens when it comes to the fine fruits of the Spirit. We Americans would do ourselves great profit if we would seek solitude and quietness more. "The world is too much with us." We live too much with things. Then when a crisis comes we are pushed or stampeded into a course of action which we should never have chosen had we prepared ourselves beforehand by clear thinking and prayer in some place of quietness and solitude. All noble living has intimate relations with solitudes and deserts.

Moses worshipped by a burning bush in the wilderness before he made Egyptian tyranny tremble.

David made the wilderness glad with his harp before he sat on the throne of Israel.

Elijah spent days in a shadowed gully along the Jordan before he crumbled the foundations of Baal with the thunderbolts of divine wrath.

Amos became very intimate with sycamore trees and sheep before he became God's voice to a nation.

Paul was three years in Arabia before he carried the Gospel into the heart of the Roman Empire.

Before Lincoln freed the slaves we see him sitting on a flat-boat on the lower Mississippi saying, half to himself, "If I ever get a chance to hit that thing [slavery] I'll hit it hard."

So the story runs. Life has a closely curtained dressing room as well as a stage. There is a height crowned with action, and perhaps a cross, but hard by it, on the slope below, is an olive-shaded garden. Every bit of labor and courage and sacrifice which is to crown

the hilltop must be wrought out spiritually within the shadows of that secluded garden.

We Americans must cultivate a more intimate acquaintance with these "places of quiet strength." We must learn to be richly and profitably alone. Are you planning a vacation? See to it that you have some time alone. Make it a time of thought, meditation and decision on the great issues of life.

North Manchester, Ind.

Learning to Obey

BY D. C. REBER

OBEDIENCE is the act of one will serving another will. It arises from the social relation of superior and inferior. On the one hand there is adequate and rightful authority; on the other there is obedience of one kind or another. The will of authority is called law. So it follows that there are as many kinds of authority as there are kinds of law.

Law requires certain recognized officers to execute it. The parent is the embodiment of authority in the home and is under obligation to teach and require obedience on the part of the children. The teacher in various types of school is, for the time being, *in loco parentis* and continues the training in obedience begun in the home, until will training is sufficiently completed for the individual to become responsible for his own deeds and the results of his own voluntary conduct. The state likewise has law-enforcing officials such as governors, sheriffs, police, generals, presidents or kings who are vested with the necessary authority to maintain law and order. Above man is God whose will is supreme and final. The church is vested with divine authority to train individuals in obedience to God's will. The church which was founded by Jesus Christ, the Son of God, is the embodiment of the highest ideals of conduct fruiting in a noble Christian character.

Obedience is vitally related to intelligence. The various types of obedience are based on the degree of intelligence possessed by those rendering it. The lowest kind of obedience is mechanical. It represents a machine-like response to the word of command. Such is the character of the obedience given by the child before it understands the right. As the power of thinking is undeveloped, it acts upon suggestions and is largely the victim of environment. Such also is the obedience rendered by the brute creation to man in so far as it has been tamed. The stimulus must be received from without.

Another form of obedience is that which is demanded by the master of his slave, and therefore may be appropriately called slavish obedience. This kind of obedience is not automatic as is mechanical obedience. But nevertheless it is also involuntary, as the stimulus must be external. It is really based on superior physical force possessed by the lord or master who does not hesitate to use it to obtain obedience. Hence the servant or slave obeys for fear of painful consequences. This denotes a higher degree of obedience than the first because the individual is developing a personality or will power of his own which because of lack of sufficient intelligence can not order his own conduct for his best welfare. This kind of obedience is the result of a tyrannical parent or teacher in charge of adolescents who have not received the proper kind of will training in childhood.

Lastly comes true obedience. This is possible when there exists sufficient intelligence to understand the right and a sufficiently strong feeling of oughtness to do the right because one loves the right and hates the wrong. In this case there is a perfect harmony and accord between the will of constituted authority whether it be in the home, school, society, state, or church and that of children, pupils, employes, citizens, and church members. The motive of true obedience is love of the true, the beautiful and the good. It is internal instead of external. It is not the result of coercion, but of an inner monitor. It denotes an inner harmony between the individual's real and ideal self. This is the desideratum of all moral training in all society's institutions. It brings about a state of unity and fellowship with God called peace, power, yea, perfection.

Learning obedience is nothing less than will training. This is the capstone of all training. It transcends intellectual training as well as emotional education. Character, destiny, and eternal salvation are conditioned upon the right sort of obedience. Law, social order, and every kind of social progress hinge on respect for law and regularly constituted authority.

There is more need today than ever that children learn to obey. Because of growing disobedience to parental authority, the world is rampant with lawlessness. The general crime waves sweeping over the whole world at the present time are the fruitage of lack of obedience to existing law. Bolshevism is the output of godless homes. War has so demoralized the peoples of all the countries affected that respect for any kind of lawful authority has been lost, and the stability of the social structure has been shaken.

Too many people have forgotten and even lost the Christ of God. He is the King of kings and Lord of lords to whom all must render cheerful obedience. He himself said to the Jews: "Why call ye me Lord, Lord, and do not the things which I say?" Not until Christian principles become the rule of international conduct, not until the Spirit of Christ rules men's hearts can the world enjoy lasting peace and prosperity.

Jesus Christ is mankind's best example of obedience. "Though he was a Son, yet he learned obedience by the things he suffered" (Heb. 5:8). For obedience's sake, he fulfilled all righteousness. And only by Christ's perfect obedience can man become righteous (Rom. 5:19). Only by obedience to the truth as it is in Christ Jesus can the soul be purified of sin and made fit for the Kingdom of God.

If sin is transgression of the law of God, then righteousness is obedience to that same law. "If ye know these things [the will of God], happy are ye if ye do them." "Ye shall know the truth and the truth shall make you free." Those whom Christ makes free are free indeed, and all others are slaves and sinners. The disobedient soul shall die. The obedient soul enjoys the eternal smile, and approval, and fellowship of God.

North Manchester, Ind.

The Proud Christian

BY MAUD MOHLER TRIMMER

FROM infancy most of us have been taught that it is a sinful thing to have a proud heart and there are many Scripture texts to bear out this idea. A sense of feeling superior in some way to others is the usual cause of pride. Most of us want to hold our heads high. No one is too degraded to aspire to this. A child I once knew who sprang from the very offals of society went about her yard with head up, back rigid, and stomach thrust out, saying, "I'm proud, I'm proud!"

In one sense I am like that child. I desire to be proud. I believe that one can be proud and sin not. With one of my friends I feel that pride is like a fire, good or bad as it is used. One of the proudest of men was St. Paul. The first part of his life was given over to a sinful pride in his aristocratic position, his learning, his religious standing and Roman citizenship, but after he knew Jesus he took pride in the fact that he had been permitted to serve though unworthy, and that he had suffered much for Christ. I believe a Christian ought to be proud of certain things.

He should be very, very proud of his religion, not just because of the vast number of its adherents but because of its principles which have been the light of the world and the only source of real happiness in all the ages. He should be proud enough of it to die for it if he need.

If a Christian is not proud of his denomination he would better join another in which he can find satisfaction. He should not go about bragging of its size or its claims of being first to do this or that. But in his heart he should rejoice in its integrity, its purity and the high stand it takes on all moral issues. He should hold and defend its honor as his own and so live as to maintain its fine character.

God pity the one who has not pride in his family. There are lots of silly geese who claim to be of finer clay than others because some ancestor was a cook or barber on the Mayflower or had on his crest the bar

sinister of a king or nobleman. But that is not the sort of family pride I mean. I am thinking of the kind of pride a man has who from his cradle has been endowed with the right to look every man in the eye because his family have for generations been clean, honest and of service to God and man. I believe in the old expression, "noblesse oblige," which I understand to mean that the noble born are under obligation to live nobly. Men should feel the urge to keep aloft the high standard of their folks and do nothing to injure the reputation of the clan. For those who have not this ancestry, there should be pride of another sort, the kind that makes a man determined to be the ancestor of a worthy line.

Everyone should take pride in his home and see that it is a pleasant, neat, attractive place to be, a source of cheer, comfort and inspiration to all who enter it.

I believe it is right to have pride in one's self and in one's body which came pure from the Creator's hands, which became clean from sin and is become the temple of the Holy Spirit. I believe in having enough pride to develop every faculty for God's use. The body of a Christian should be neat, clean and tastefully arrayed in order to attract non-believers to Christ. Doesn't the idea of a dirty, slouchy Christian offend your sense of the fitness of things? I believe that no sensible person should be vain of a handsome appearance and charming manner, but that he should have enough honest pride in them to keep them so that they may have their share in attracting others to the Kingdom.

Although I think we should have pride it ought always to be accompanied by humility and amazement that God should have given us these gifts to use for him.

Long Beach, Calif.

Religious Education

BY EZRA FLORY

In Five Chapters Chapter V

A FEW days ago a letter came to the office asking what could be done to get the young people interested. The inquirer declared that when special programs are offered, when new Sunday-school classes are formed, when insistence is made that lessons be studied, when new quarterlies are given, or when chiding for indifference is resorted to, no response is secured and that the young people don't seem to care.

Another letter asks what is to be done with the organized class. "We have such a class because it is required in the standard, but now we do not know what to do with it," they declare.

A leading elder and teacher asked me to stop at ——— in my going among the churches for at this place the young people were going to the "bowwows." Not long before a letter came to us from the same place. It was written by a sympathetic member who told of a church council that followed the effort of the young people's meeting when they played a game of three-deep. In this council one active churchman declared he would rather see his children attend a dance than to have them play such a game. These young people knew that this man pitched horseshoes on Sunday. Consequently the young people felt they were treated unjustly, lost interest, and are now going to the "bowwows."

One of the representatives of the General Sunday School Board made a visit to one of the sections of the Brotherhood where it is claimed the churches are weak and should have financial support. He discovered hundreds of young people who attend the church services and who conduct themselves in a commendable manner, but where those who have accepted Christ and united with the church could be numbered under twenty-five. Why are they not in the church? Many were in the church. They attended a party and "nothing was left to be done, or could be done, but to dis-fellowship them." They do not think of doing such a preposterous thing as to identify themselves with a group of adults and aged wisdom as to come into the church! Yet the present leaders call for help, saying, "We are weak and our leaders are growing old."

At a certain District Meeting a little more than a

(Continued on Page 554)

Promoting Peace

BY J. M. HENRY

THE peace question is one of the outstanding and vital issues of the present day. Thirty or forty years ago prohibition was unpopular as a movement. Now the anti-prohibitionist is on the unpopular side.

Militarists have made pacifists appear indifferent to national welfare. They have broadcasted the work of peace people as unpatriotic and unsafe to follow. The tide has turned, and peace movements must be carried on until militarism is made so unpopular that people of all nations will look upon it as barbarism in practice.

One trouble in the past has been that the Christian people allowed the military powers to nationalize the Christian mind, press and public schools. This philosophy of life must be turned face about, for the Christian forces of righteousness should Christianize the national mind. How can such a stupendous task be accomplished? I know of no way except by Christian education. It is a slow process but a sure one. It is the only way—the Christ-way.

Let no one assume that our task will be done when we preach a few sermons, distribute some literature, write to men in public office, and speak to our neighbors and friends on questions and topics of peace before Mobilization Day, September 12. Our task is only beginning in earnest and the militarists are coming to realize it. They are attempting to educate the American people for war. Let no one be deceived. This Defense Test is only a strategist's way of Prussianizing the American mind. It is the most colossal effort ever attempted in the history of the United States to educate the people for war. Every agency is to be utilized: the press, radio, parades, demonstrations, boy scouts, camp fire girls, welfare organizations, factories and industries, college magazines and even an attempt to capture the Christian ministry to pray over the whole affair and bless the day. What a travesty!

If any one hesitates to think that the above program is not planned then let us read the message of the chief of staff, third corps area, mailed out from Harrisburg, Pa. A copy of the message was sent to the *College Rays* of Blue Ridge College with the request that it be published. I presume a copy was sent to every college magazine in the United States. It reads:

America's greatest demonstration in patriotism and preparedness is set for September 12, National Defense Day, as it is to be called.

On that day in every city and hamlet of the United States, in field and factory and outlying island possessions, wherever the Stars and Stripes are unfurled, citizens are asked to offer their services to their country just as if an actual war, instead of a make believe war, had been declared. A large part of the vast combatant potentialities of the nation will be mobilized to show what its citizens would do and what its military organizations could do if the actual emergency arose.

Defense Day will be the first practical test of the peace time working of the National Defense Act, a test in which every man, woman and child in the United States should be interested. The date selected is the anniversary of the battle of St. Mihiel, Sept. 12, 1918, the first operation of the American Army in France.

The success of this day—a demonstration of the organization of a nation of 110,000,000; organizing which has been accomplished quietly, efficiently, peacefully, almost unobserved and unknown, without interruption of their productive pursuits and depending only on the ability and voluntary patriotism of its men and women—will in the opinion of General Pershing be an achievement greater than anything which he accomplished in France.

On Defense Day itself, however, Washington or the War Department will not direct, but merely observe the local communities and the responsible local citizens will work out the problem with the machinery which is in their home cities and towns today. Except for the militia company, an occasional recruiting officer, a graduate of an Officers' Training Camp or a Reserve Officer, none with a definite duty, in a vast skeleton organization, this machinery did not exist when the last war was declared.

Defense Day will inform the American public in the meaning and operation of the national defense act. Each community will have an opportunity to show what it can do. The men and women who already have pledged themselves as Reserve Officers, members of the National Guard or otherwise, will show how efficiently they can direct the work.

Headquarters will be established, National Guard Companies will fill up to full strength, volunteers for other

units will be enrolled and detailed according to their individual qualifications, motor corps will be organized, boy scouts and camp fire girls will turn out, welfare organizations will plan their activities and even factories and other industries will be mobilized to do their part in the imaginary war work. This is only a sketchy outline of the vast detail for the day in every city and village.

Defense Day will show whether the United States has an organization which can be the basis of a real citizens' army, an economical and democratic defense for the nation. The public will make its own test of itself.

The organization is a lesson from the war embodied in the national defense act. In former times when war was declared everybody who could not rush to Washington, either telegraphed his congressman offering to do something or enlisted at the nearest recruiting station to be sent to a concentration camp for training, the men living under abnormal conditions and the government staggering under the expense. Under the present system, mobilization and the early stages of training will be in the home community.

Newspapers and the radio broadcast will acquaint the public with the part which it can play in the day's events. None of the army appropriation will be used to detail officers through the country to make arrangements or to participate in the mobilization. "Citizens will be in charge in the thousands of communities, and it will devolve upon them to show whether they can carry it through successfully.

Each community whether it is a country cross roads or a metropolis of millions—will do its part alone. Each will report the result of its day's efforts to the general headquarters in Washington. Then after the local parades and the celebrations and the last reports have come in, General Pershing will tell the nation over the radio what the day has brought forth.

This war program and propaganda is a direct challenge to the Christian people of America. If we do not meet this challenge with Christian education in the next decade, I think it is reasonable to assume that militarism will paganize America. The way to save the civilization of the West is to promote peace and good will by Christian teaching.

New Windsor, Md.

A Little Argument With Myself

BY ELGIN S. MOYER

THE other day there came into my hands a leaflet with these headlines: "How Much Shall I Give This Year to Missions?—A Little Argument with Myself." Perhaps the contents of this leaflet are worthy of the thought of all of us. Let me pass it on with a few comments.

"1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields." Do I want to say that as for me and my church we will vote to give up mission work and recall those whom we have sent? Do I feel that mission work is an absolute failure? That is really what I say when I withhold all of my money from the missionary basket.

"2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution." What phase or department of the work should be reduced or eliminated? Do we have too many evangelists or too many educationalists? Are we spending too much money on training a native leadership? If I vote to reduce, I must be able to show where we must reduce, or where we can reduce without making the cause of Christ to suffer.

"3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, 'Hold the Fort!' forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to 'Go'." We are not living in an age of static inertia; we are moving in one direction or the other. If we are not going forward we are going, or soon will be going backward. Many of our churches are in the dead or dying group because they are not growing or going forward. Do I want to be numbered with them?

"4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?" The only way that I can be an aggressive, growing Christian is to move forward. My song shall be "Onward and Upward."

If every member of the church would right now resolve: "I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work," would the Lord's work need to suffer for lack of support or supporters? Would any of the volunteers be held at home because of the lack of finances? Would the missionaries on the field ever again need to talk about retrenching? If every member of the church would read this little argument, and would act accordingly, we could move forward with much strength and success in the Lord's work.

Chicago, Ill.

Mobilize for Peace

Note: In order that our people may be generally informed with respect to the position others are taking we print this statement of the Young Friends Committee for Peace.—Ed.

As a group of the Young Friends attending Friends' General Conference in Ocean City, we call you to consider the relation of world peace to the proposed mobilization day, September 12, now being promoted by the War Department.

The War Department hopes to mobilize on this day our entire population for war, as soldiers, munition workers, nurses, and scientific experts. The War Department also aims to mobilize industry for its purposes.

The secrecy with which the War Department has surrounded its preparations for the day may prevent its full discussion and thought on our response to it.

We feel that we must oppose this plan,

First: Because such mobilization might be construed as an unfriendly act by the people of other nations.

Second: Because it calls upon all of us to endorse a future war whether or not the particular war may be justified as defensive or right.

We ask you to join us in a definite course of action for mobilization day.

First: We plan to talk with the influential men and women of our communities to urge our communities not to support mobilization day. Many churches have recently taken a stand against war, but their ministers will find it difficult to refuse the request of the War Department to favor this registration. We hope that we can strengthen them through the young people's groups in our communities.

Second: We are arranging a series of press releases to circulate to local newspapers. These will include editorial comment, letters, and news items, from statesmen, prominent men, and young people. We shall be glad to forward them on request.

Third: We are writing to other groups of young people in this country and abroad to gain coworkers. We would like to keep in touch with your group on this and other problems pertaining to world peace. Will you help us by responding to this letter and by passing it on to other groups of enlistment age?

Rachel Conrad Jones,
J. Howard Marshall,
Chairmen.

Young Friends Committee for Peace,
154 N. 15th St., Phila., Pa.

Peace Publications

Note: Any or all of the peace publications listed in the bibliography below may be obtained from the National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.—Ed.

THE BULLETIN, issued every three weeks, presents the outstanding feature in the peace program of the moment. 75 cents a year.

BIBLIOGRAPHY OF INTERNATIONAL RELATIONS as presented in 50 leading periodicals. Issued monthly. 50 cents a year; 5 cents a copy.

RESEARCH REPORTS prepared in answer to inquiries from peace workers may be had at 5 cents a copy.

"The United States and Arbitration."

"U. S. Steel Profits and the Ruhr."

"The U. S. and the Traffic in Arms."

"The National Guard: Its Cost and Growth."

"The Organized Reserves."

"Aircraft Statistics."

"Naval Statistics."

"Naval Base Development Program."

"Naval Air Station Development Program."

POSTERS, FLIERS, etc., are supplied for peace meetings, demonstrations, and individual use.

"Children from Many Lands," 10 picture posters, 11 by 14 inches, 6 colors, \$1.00 per set.

"The Isolatorist," Picture Poster, 23 by 31 inches, in colors, \$5.00 per 100.

"Stop War—Coöperate" Poster, 11 by 15 inches, in colors, 50 cents per 100.

"Stop War—Coöperate" Sticker for Automobile Windshields, 4 by 7 inches, 25 cents per 100.

(Continued on Page 556)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Our Church Papers

It has occurred to us that using this page during the month of September to emphasize the importance of our church periodicals would be a wise thing to do.

Ours is an age of much reading. The printing press and cheap paper have brought a flood of books, magazines and newspapers. Great quantities of this printed matter are worse than nothing, much of the balance is cheap at best and any of it needs more or less sifting. A good steward wants only what will enhance his stewardship.

Our periodicals are primarily for our own people. I do not mean to say that they would not prove interesting and instructive to other people, but the general thought of the management is to provide a type of reading peculiar to the life and problems of our own church constituency. Furthermore, our denomination has a contribution to make for the salvation and culture of the race and we have our own ideas how she may best do this. Our church publications are meant to furnish such ideals, inspiration and instruction as will furnish the type of life best fitted to make this contribution.

Every home should have a certain amount of good reading material. Information is cheap and all people are curious enough to find it: especially is this true of the young. Fathers and mothers should endeavor to provide in their homes for the children the best to be had. It is a foregone conclusion that if the children are to be interested and to maintain their interest in our own church and her work, our periodicals should be found on the library table of the home. If the parents show a kindly interest in the church papers and arrange for a time when they will be read and commented upon, the chances are that they will find favor with the children.

At this time we have but one authorized church organ—THE GOSPEL MESSENGER. Thirty-five years ago several church papers were circulated as private concerns. Some good brethren were inspired to furnish reading material for our people. The idea was worthy but these brethren were wise enough to see the danger to our church with competitive church papers and they voluntarily decided to consolidate. This was a very creditable decision.

A quarter century ago some brethren decided to edit a church paper and a plant was established at Warrensburg, Mo. The matter was brought to the attention of the Conference, and the Conference realizing the danger in competitive church papers requested that the new paper be discontinued and at the same time made a decision that hereafter no periodicals should be edited and circulated in competition with the authorized periodicals without obtaining the consent of the Annual Conference. The importance of this decision is patent to any one who will take the pains to investigate the causes of church sects.

We have several other periodicals, but they are not of a general nature as is THE GOSPEL MESSENGER. They specialize in certain fields of church extension. The *Missionary Visitor*, for instance, is arranged and edited by the General Mission Board and seeks to inform and interest the members of the church in missionary endeavor. It is very largely a promotive magazine. The paper deserves a larger paid subscription list. As it is the magazine is circulated almost entirely at the expense of the Mission Board funds.

The church also through the Sunday-school department provides literature adapted to promote religious education. This literature is put out in the form of lesson helps for Sunday-schools and Daily Vacation Schools, and as papers providing reading especially adapted for children and young people. All of these publications are printed by the authority of Annual Conference.

There have always arisen differences of opinions on church doctrine and church polity among individuals in the same denomination. These differences should

be handled in Annual Conference rather than by discussion through competitive church papers. Competitive church papers tend to create distrust, bitter feelings and finally division, while handling these same differences in open Conference tends to mutual understanding, brotherly consideration and coöperation. Many of the church divisions have arisen because ministers and editors have coveted leadership with selfish motives. Let us support our authorized publications and if any of them fail to properly interpret the policies of the church let all coöperate and confer to bring about reform rather than undertake competitive measures which tend to divide and weaken our forces.

Notes on Religious Education

Our religion is one aspect of what we are and what we hope to be. It goes deep down into our nature and springs out of the past's connection. It involves our individual nature and that of our racial history. Religion is both a social and an individual matter.

We are beginning to hear a good deal about the supervision of Sunday-school teachers and this is a good thing. We should, however, not fail to remember that supervision is one of the most highly specialized functions of religious education, and one who does not understand this task right well is likely to make a "mess" of the work rather than to render a real contribution.

We are all discovering that the lesson materials for our children in Sunday-schools is over intellectualized. Most of it, whether in the form of Uniform Lessons or Graded Lessons, is above the age for which it is intended. Usually graded lessons are far better adapted, however, than uniform lessons.

We are certain that the best approach to the religious is through the ethical. Some think that the best approach to the religious for a small child is through nature, and doubtless this is correct, for the small

child has not learned what is ethical—right and wrong. Nature as such cannot inspire religion. It takes something more than nature to reach religion. We have come across a text for teaching in Sunday-schools. This text is based upon nature study. There are lessons on birds, rocks, trees, flowers—the beautiful. There is no connecting bridge to attach these things to religion. One feels he is in the midst of a realm of nature under a scientist. That is where he is in reality. But the soul even of a small child needs God. Let us as teachers of religion not miss our special calling.

♦ ♦ ♦ ♦

We need more than anything else a clear definition of our objectives. We need to know God first of all. This would enable us to set our lives right for many other details—in fact for all details. Young people need this no more than do adults. Recently a splendid Sunday-school worker asked me privately, "Just what is meant by 'religious education'?" Such questions should cause some of us to take our bearings to know if perhaps we are not assuming too much, instead of assisting sincere workers to follow. It is with these hundreds of excellent teachers that any effective program must be launched. Let us all be sure that first of all we have our terms understood before we go forward.

E. F.

A Catechism on Christian Stewardship

(Continued from Page 497)

Answers Solicited

18. WHAT are some of the results of covetousness?
19. What principles should govern in the use of money?
20. How do men fail to give as Stewards?
21. Can a man withhold from God?
22. What is the first essential to right giving?
23. Can a full consecration of ourselves be made without a surrender of our possessions?
24. What should be the source of last appeal in the matter of giving?
25. What does the Bible say on the subject of Stewardship?
26. Why should systematic proportionate giving be urged?
27. How can this kind of giving be done?

Record of Giving—Southern Indiana

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
125	Anderson	\$ 1,164.98	\$ 585.58	\$ 233.13	\$ 607.22
103	Arcadia	306.51	236.19	100.34	131.29
118	Beech Grove	38.00	395.60	31.00	20.28
35	Bethany				
126	Buck Creek	1,001.56	412.45	340.18	697.20
65	Fairview	206.01	186.35	108.00	70.00
15	Fountain	4.00	11.50		
170	Four Mile	856.50	695.00	567.37	706.62
75	Howard	306.32	72.50	79.80	131.98
105	Indianapolis	161.75	193.89	162.70	274.16
79	Killbuck	21.36			20.00
160	Kokomo	56.95	40.23	30.50	105.76
105	Ladoga	370.61	167.72	82.25	75.80
	Lick Creek	5.00		27.00	37.00
	Little Walnut				
	Lower Fall Creek		10.00		
40	Maple Grove	380.00	5.00		
35	Middletown	76.50	1.00	2.00	1.00
170	Mississinewa	521.36	283.11	210.25	174.00
60	Mt. Pleasant	38.46	51.79	34.75	2.50
175	Muncie	356.75	254.26	927.18	123.55
305	Nettle Creek	1,640.61	1,729.88	958.41	605.74
18	New Bethel	325.00	39.00	30.00	39.00
60	New Hope	75.12	24.00	3.00	10.00
36	Noblesville	10.00	5.00	10.00	3.00
40	Plevna	55.00	33.20	13.00	57.32
200	Plymouth	794.00	731.15	500.56	508.41
215	Rossville	316.92	462.70	248.68	479.87
45	Samson Hill	26.00	6.60		
30	Summitville	61.80	5.00	32.09	2.20
29	Upper Fall Creek			6.62	15.38
157	White	767.46	201.43	214.49	114.19
	Windfall				4.54
	Unallocated	325.10	510.14	122.05	240.40
		\$10,461.85	\$7,350.27	\$5,065.35	\$5,257.41

THE PASTOR'S STUDY

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life
Lesson XI—Suggestions to Young Christians

- I. *Turn from Sin and Toward Christ.* Having accepted Christ as your personal Savior, turn squarely away from every known sin, and look to Jesus Christ for power. Rom. 12:1-3. 2 Cor. 7:1. Gal. 5:13-16. Eph. 4:1, 2, 22-32. Philpp. 4:13. 1 Thess. 5:22.
- II. *Form the Habit of Daily Prayer.* Heb. 11:6; Dan. 6:10; Psa. 55:17.
- III. *Form the Daily Habit of Reading God's Word.* Acts 17:11; John 5:39.
- IV. *Form the Habit of Regular Church Attendance.* Never permit an omission from church attendance unless you must. Luke 4:16-20.
- V. *Form the Habit of Systematic Giving.* The new convert should form the habit of systematic giving for the work of the Lord. 1 Cor. 16:1-3. Study Deut. 8:17, 18; Hag. 2:8; 1 Chron. 29:16; Luke 12:16-21; Prov. 3:9; 11:25.
- VI. *In Case of Doubt.* If you doubt a thing to be right or wrong, ask God in prayer for guidance. Col. 3:17; Rom. 14:23.
- VII. *Persevere in Your Stand for Christ to the End.* Matt. 10:27; 2 Tim. 4:7, 8; Eph. 4:13-15.

Huntingdon, Pa.

The Business of the Church

BY DAVID F. WARNER

TEXT: "All authority hath been given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

It was in Detroit. The State Sunday-school Convention was on. There was a great banner over the street on which were these challenging words: "The Sunday-school is out for business, or else it has no business to be out." That's solemnly inviting and demanding. But why do not the church forces all along the line catch up such a slogan?

Well, our text will help us to understand something of the urgent and solemn challenge of Jesus' last command. And here is the setting: The eleven disciples had gone into Galilee. Why? By previous appointment of the Master. It was not accidental or incidental. Now how fitting that "Galilee of the Gentiles," lowly and despised by the hide-bound Jews, should become the place that Jesus is to proclaim himself as not only King of the Jews, but of all nations! The disciples were to go unto the mountain where Jesus had appointed them. Probably the mountain from which he had spoken his great "Sermon on the Mount." We like to think of it in that way, for around this mountain had gathered many holy associations.

The circumstances must have been dramatic. The disciples are waiting and wondering. And when he whom they had known as so kindly and lowly, he who had been killed and buried, now walks slowly down the mountain, and presents himself in his royally glorified state, "they saw him, they worshiped him; but some doubted." There is hesitancy and misgiving. Then Jesus speaks in majestic strain: "All authority hath been given unto me in heaven and in earth. Go ye therefore." And they understood. With what joy and surrender they go! And all the early church must have understood and believed. Justin Martyr, in 150 A. D., says: "There is not one single race of men, whether barbarians or Greeks, or whether they may be called nomads or vagrants, or herdsmen dwelling in tents, among whom prayers and giving of thanks are not offered through the crucified Jesus." The business of the apostolic church was the business of the King. Every individual was an evangelist.

"Go ye, therefore, and make disciples of all nations."

This is the business of the church until all men are brought under the kingship of Jesus. "For he [Christ] must reign till he hath put all enemies under his feet." (1 Cor. 15:25). Reign where? Reign in the hearts of men. The authority given to Jesus Christ is no empty rule, but the supremest and profoundest surrender of life to him. But it seems we need Gabriel's trumpet to bring us to our feet in recognition. Jesus regarded his authority over men as a condition in which they would receive his Spirit into their hearts, and make them the seat of his rule. The salvation of the nations depends upon a surrendered and willing church.

"Baptizing them into the name of the Father," etc. There, now, says some one, "Just what does that mean?" Well, this preacher is sure that it means some baptismal symbol that easily signifies that men are to be immersed into communion with the Heavenly Father. Of course, we all live and move and have our being in him. We are floating in the measureless ocean of God's love. But many are so water-proofed, to speak figuratively, with the spirit of a God-defying, Christ-denying, and materialistic age, that the "water of life" can not get into the waters of God's bottomless love for every man. Yet it is the business of the church to bring nations to bathe in this Jordan.

But it is going so slowly. And why? Now, here it is in place to make some overtures that are more than guesses. First, the pulpit is yet reading sermons and devoting itself to adults. The demand of the day is not so much for measured sentences and symphonic style; but for plain, elemental convictions that come burning-hot out of heart-furnaces superheated by the fires of faith. But more than this, step into the average church today and you will find a preacher speaking to a handful of adults. Adults, who already know much more than they are willing to practice. Why should a minister go on in repeatedly unsuccessful attempts to get through the thickened hides of these church grown-ups? Yes, the congregation is small. Where are the rest? you say. But why not turn to the children? The writer has a few minutes' separate worship for his children every Sunday morning. Some weeks ago, twenty-one children surprised him by saying, "Pastor, we are all reading our Bibles every day." And you should hear them quote Scripture. Well, I put them on the honor-roll. Wouldn't you? Before me is a Sunday-school convention program. One subject reads like this, "How to Interest Children in the Church." And the speaker for the subject is a preacher who confessed to me the other day that his church is not doing it. How funny! Wouldn't you like to hear him tell how to do it? Let us cast our votes for deeds that will match our creeds. "A pound of deeds is worth a ton of creeds." Talk less; do more. Doesn't our text say, "Teaching them to observe all things"? "To observe"; that is, to do. But the old folks won't do it. It will cost too much. It means every little while a fat steer out of the stall, a hog out of the pen, and often your children leaving home to carry out their Lord's solemn commission. Let us reclaim the young life. Let us turn to the children. They are the hope of the world. But what will our Lord do with the preachers who are using up their time attending committee meetings, shining at banquets and social functions, patting church officials on the back, and who on Sunday morning pull a stale sermon out of their "barrel" and read it to a small congregation of Gospel-hardened adults? What a shameful attempt to glorify the church's only business!

"Teaching them to observe all things." You see, the church is to Christianize the nations. But some one says that is impossible. It can't be done. But that end of it is not our business. Jesus said it could be done, and the church's business is to believe it and go at it in earnest. We are to mobilize for the attack and then advance. "Christianize the Bolsheviks and the Turks?" says some one. "It can't be done. Rather, we ought to wipe them off the face of the earth." But if it can't be done, we must cut the heart out of the last and greatest command of our Savior, and out of his statement, that "if I be lifted up I will draw all men unto me."

This is true; it can't be done until Christian nations

give more attention to the Christianizing program. While the nations of Europe are jockeying for the balance of political and industrial power, Mohammedan Turkey is getting to her feet in defiance. Christianity is in the dust: diplomacy rules. While the Turk's Koran prohibits the use of liquor, the one hundred per cent American, with his Bible, keeps booze in his golf locker and cellar. And so our missionaries are humiliated at the refusal of the Oriental to accept our Western Christianity with its liquor, cigarettes, and immoral films. And again, while the heathen are seeking for the true Jehovah, churches at home are quarreling over definitions of religion and tweedling with the real program of Christ. Of course it can't be done. May God have mercy on us!

But, it can be done. The church may have unlimited power when anything like unity, cooperation, and concentration, comes about. "I am with you always even unto the end of the world." This last promise and surety is a marvelous one. Not the taking of an abstract teaching to the world, but a Gospel impregnated with a life; a life that has the power to raise humanity to heaven's ideal of love and service. It can be done. Now, let us go. This is the church's business.

New Bethlehem, Pa.

A Great Man's Dependence upon God

BY CHESTER E. SHULER

We Americans have learned to think of Washington as one of our truly great citizens, generals and statesmen. But Washington's sterling Christian character, too, is something which will "never die" in the hearts of his countrymen.

Washington believed firmly that he needed God's help at all times. It was not only in the dark hours of the country's struggle—such as the winter at Valley Forge—that he realized the need of divine guidance; but in times of peace and prosperity as well.

It is said that on one occasion a visitor to the Continental Congress, in the early days of our colonial history, inquired of Secretary Thompson how he might be able to know General Washington from the others.

"You can easily distinguish him when Congress goes to prayers," was the Secretary's reply. "Mr. Washington is the man who kneels down."

This word of description applied to the "father of his country" all through his life, in public and in private. He felt deeply his dependence upon divine help, and was not ashamed to confess this need before men.

In an address to the people when chosen President, he said: "Do we imagine that in days of peace we no longer need his assistance? I have lived a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

And America will do wisely and well to remember these words of her first President!

Harrisburg, Pa.

"The Health of My Countenance"

BY JULIA GRAYDON

THE other day in reading the Scriptures I was much struck by the significance of the following verse: "For I shall yet praise him who is the health of my countenance and my God."

Sickness does not always come from sin, we know that, but we do know also that when the laws of God in relation to the body, "the temple of God," are kept, the countenance is apt to show it; and there is something there which needs neither paint nor powder to enhance it, it is the glow of health in a pure body showing in the healthy countenance which "shall yet praise God."

As we walk up and down our streets today we pass many whose countenances are "made up," but the "make up" does not altogether cover that hard look, that discontented expression, because the majority of the "painted ones" are not thinking much about praising God who is the "health of the countenance."

Harrisburg, Pa.

HOME AND FAMILY

The Business Man's Prayer

Lord, give me vision that shall see
Beyond the profit of today
Into the years which are to be,
That I may take the larger way
Of labor and achievement; so
Help me fashion, staunch and sure,
A work my fellow-men shall know
As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim
To scorn the recompense I earn;
But help me, as I play the game,
To give the world its just return.
Thou mad'st the earth for all of us,
Teach me, through struggle, strain and stress
To win and do my share, for thus
Can profit lead to happiness.

Guard me from thoughts of little men
Which blind the soul to greater things;
Save me from smug content, and then
From greed and selfishness it brings;
Aid me to join that splendid clan
Of Business Men who seek to trace
A calm, considered working-plan
To make the world a better place.

—Berton Braley.

He Prayed for Us!

BY LEO LILLIAN WISE

A LITTLE group were gathered around Uncle David and Aunt Ella on their comfortable piazza. Of course, Priscilla, their niece, was there; and also Grace Dick, Ethel Pratt, Louise Curry and Marie Smith. Passers-by smiled longingly as they caught a sound of the animated talk or little bits of gay, soft laughter.

"And oh, it was the best meeting," Grace was saying, "it seemed as though there was the nicest kind of appreciation all the way through. Each speaker commented upon the listening attitude of the audience. Then they spoke of the janitor who contributed so largely to the comfort of the hours spent in the church."

Ethel agreed with her. "I do not know when I have enjoyed a meeting more than this one. Just as Grace says, there was such a fine spirit manifested throughout. And the fervent prayers that were offered surely ascended straight to the gates of heaven itself."

Louise Curry had been quietly listening to the accounts given, and now she slowly asked: "Who all were prayed for?"

Uncle David looked up quickly, there was an undercurrent of meaning in her words that he had sensed and he was curious to know where her question was leading.

"Why, you know how prayers at such meetings go," exclaimed Grace, "for the speakers, for the folks who are entertaining, for the missionaries, praise for all the blessings enjoyed. Oh, you know very well what I mean."

"And left out some folks as usual," still more slowly did Louise speak—as if in meditation.

Priscilla suggested: "Won't you please explain yourself, Louise?"

"Yes do, my dear," urged Aunt Ella who is very fond of this clear-eyed, serene-browed woman of character.

"For years I have noticed a tendency upon the part of us all to follow in a sort of a routine way when we pray," said Louise thoughtfully. "I wonder if it is due to a lack of originality or simply that we do not stop to think, most likely it is the latter."

"When we kneel to pray if we know the one who is offering the prayer we can almost guess what he is going to say next. And when we have guests in the home and they conduct our worship they are very kind to remember the home in their petitions. But for a long time I felt a lack somehow or other."

"You know Dannie and I have been called upon many, many times to sing for this or that. Many are the times we have been called upon to sing at funerals,

and queer as this statement is going to sound I must say it: I often wondered if anyone really cared much for our singing or did they just take it for granted? Once in awhile some one would thank us heartily, but not always. With singers it is a little like the ten lepers whom Christ healed— you wonder what became of the nine.

"Then, once, while Dannie and I were living in Springboro Uncle David came to visit us overnight. Of course you can imagine our delight and pleasure in having him with us without my going into detail about it." She flashed a look of affection toward Uncle David who was sitting forward in his chair lest he miss one word of her narrative.

"The next morning during our early devotions he read a few verses, I have forgotten what they were, but I have never forgotten his prayer." Her voice sank to almost a whisper, "For, folks, *he prayed for us!* He prayed for blessings upon our ministry in song, that it might always be used in giving the message of the King, that it might be a source of pleasure to many. That through song we might heal the broken-hearted, comfort the grieved, warn the tempted, and strengthen the believers. Oh, I tell you that was a wonderful prayer!"

"I could see that it affected Dannie pretty much the same way that it had me. For it was the first time that anyone in our home had ever prayed for the one gift we have. Do you wonder it made such a deep impression? And ever since, when something may go the least bit wrong about our plans for singing I remember that prayer."

"More than that it has taught me that maybe there are others who feel left out of prayers, and in some small measure I try to make it up to them if I can. So when you are asked to lead in prayer don't forget folks about who you may be in dire need of your prayer."

Uncle David leaned back in his chair with a half-sigh. Grace looked up at him: "Uncle David, I hope you are spared to us for many years to teach us the ways in which we may go."

"So do I," said Priscilla. Aunt Ella wiped a stray tear off her cheek. While Uncle David with glistening eyes looked at Louise and simply said, "I thank you."

Old Fort, Ohio.

The Planner and the Schemer

BY GEORGE W. TUTTLE

RUTH was a planner, and such delightful plans as she made! She planned a charming surprise for May Howard on her birthday. May's parents were poor and she had few pleasures, but how she loved birds and flowers. How she longed for a new book, "Our Native Birds," which was just out—longed for its wealth of illustration and information. She was too poor to purchase the book so she said, laughingly: "I will just take it out in wishing."

Ruth said: "Oh, girls, May's birthday comes next week; why not make her wish come true by chipping in and buying the book for her?" The amount was soon contributed in nickels, dimes and quarters, Ruth being the largest giver. As Sarah Hempstead said: "Ruth always thinks of everybody but herself."

May's eyes danced with joy when they presented her with the book. Her voice trembled as she said: "Girls, I shall never forget your kindness. I wanted that book more than anything else in the world!"

The schemer was Elizabeth Grant, the only girl who gave unwillingly for the purchase of the book. She had grumbled to herself: "May Howard does not need that book half as badly as I need candy, and if I put in this dime I shall have to go without candy until tomorrow. Never mind, I will get that dime back in some way, with interest!" As a matter of fact Elizabeth looked upon every penny as wasted that was not spent on her precious self.

Then it chanced that the Ladies' Aid had a little picnic in Oak Grove. "Elizabeth," said her mother, "you are always teasing for extra money, why don't you earn some? The Ladies' Aid will pay one dollar for washing the dishes after the picnic tomorrow." Now it chanced that Elizabeth, indolent though she was, had her heart set on purchasing a silly, worthless novel

that had just appeared, and the price was one dollar, so she astonished her mother by saying: "I'll do it, Mother; I'll wash every dish for one dollar!"

The dishes were greasy, the work was hard, and Elizabeth felt discouraged before she was half way through her task. Why, there was May Howard passing the grove. May waved to her and said, cheerily: "You seem to be very busy."

This was Elizabeth's opportunity! She thought to herself: "May will not know that I am being paid for this work. I will ask her to help me and in that way I can get back the dime that I gave towards the purchase of her book." Then she said: "Yes, they asked me to wash the dishes. Wonder if you would mind helping me a little?"

"Certainly I will help" responded May, cheerily. She helped until every dish was clean and glistening. Then the treasurer of the Ladies' Aid appeared and said: "What, dishes all finished? This work was to be one dollar. Two of you did it, I see, so I will divide the money." Handing fifty cents to each worker, she hurried away.

"Why, I did it simply to help you out, I can't keep all this money!" exclaimed the astonished May. "You did more work than I did, anyhow!"

"Keep your old money," said the angry schemer, "I'll never wash dishes for the Ladies' Aid again!"

Which are you, planner or schemer? Do you plan for others or do you scheme for yourself? Does selfishness ever pay? Which makes the more friends, the girl who plans for others or the girl who schemes for herself? Did you ever hear of a verse like this: "For even Christ pleased not himself?"

Pasadena, Calif.

The Almighty I

BY EDITH HILLERY HAY

"It is I." The sea was in the throes of a mighty tempest. The night one of the darkest in the experience of the disciples' lives as navigators of the oriental seas. The ship was tossed by billows made frantic by contrary winds. It was a night of terror at sea. Billows like open graves of water beckoned and even grasped for the ship with its contents mortal and eternal.

Yes, the devils in hell put in a night of watching and working to see the ship wrecked, and its cargo of humanity's benefactors and the foes of hell, submerged forever the embryo of a Christian kingdom, spiritual and eternal, destroyed forever buried in a watery grave and devoured by the inhabitants of the deep.

Yes, the winds blew, and moaned sounds more sad than those of the illiterate and hopeless heathen. The night was dark, the storm terrific, the disciples frightened. These old, experienced sailors were losing hope and turning cold with the sense of approaching doom, and a final plunge into the chasms of a mad, infuriated, yawning deep, wrapped in a shroud of blackest night. To them it seemed all nature had lost control.

At last, as through the dark curtains of death, and through the sounds of thunder echoing over the withering face of the deep, came a voice gentle and clear, "It is I." A final flash of lightning in a forked chain from the heavens revealed a form upon the billows. "Be not afraid." The voice was the voice of the Master of all elements—Jesus, the almighty I. In revealing himself to the panic-stricken passengers, their peril became peace. The demon-possessed sea became a picture of silvery beauty—placid, restful, calm.

"It is I." The almighty Creator of the universe, the Maker of heaven and earth, was embodied in that one word, spelled with one letter of the alphabet. The letter "I" spelled *Almighty*, the letter "I" contained the whole of God. Greater than life, greater than death, greater than earth, greater than the entire solar system is that one word "I" when uttered as Jesus uttered it. A positive statement of a positive power, eternal and almighty in itself; the embodiment of all divinity condensed into one little word! It echoed through the storm. It rescued the despairing sailors. It was the life-saving system of heaven, and thus better than any system on any coast of any land or nation. In the darkness and storm Jesus can save his own:

Goshen, Ind.

AMONG THE CHURCHES

Calendar for Sunday, August 31

Sunday-school Lesson, Jesus Talks with a Samaritan Woman.—John 4:4-42.

Christian Workers' Meeting, Stewardship.—Mal. 3:7-12.

* * * *

Gains for the Kingdom

Fifteen baptisms at Hopewell, Va.

Five baptisms in the Shippensburg church, Pa.

Three conversions in the Conewago church, Pa.

Seven baptisms in the Ashland City church, Ohio.

Eight baptisms in the Spray Mission, N. C.—Bro. W. A. Reed, of Schofield, Va., evangelist.

Five baptisms in the Marble Furnace church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Four baptisms in the Middle Creek church, Pa.—Bro. J. A. Buffenmyer of Connelville, Pa., evangelist.

Five accessions to the Trout Run Valley church, W. Va.—Bro. M. L. Huffman, of Forestville, Va., evangelist.

Seven baptisms in the Kansas City Central Avenue church, Kans.—Bro. W. P. Strole, the pastor, in charge.

Three united with the Bow Valley church, Gleichen, Alta.—Bro. J. U. G. Stiverson, of Washington, evangelist.

One was baptized and one reclaimed in the Sugar Ridge church, Mich.—Bro. L. U. Kreider, of Warsaw, Ind., evangelist.

Four baptisms in the Ringgold meeting house, Antietam congregation, Pa.—Bro. John E. Rowland, of Woodbury, Pa., evangelist.

Twenty-one baptisms at Springfield church, Ohio.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist; three baptisms at Kent, Ohio.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Oct. 19 in the Johnsville church, Va.

Bro. H. J. Woodie, of Winston-Salem, N. C., began Aug. 24 in the Merrimack church, Va.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Sept. 8 in the Chess Creek church, Pa.

Bro. Abraham Miller, of Anderson, Ind., to begin Oct. 5 in the Middletown church, Ind.

Bro. A. L. B. Martin, of Baltimore, Md., to begin Aug. 31 in the Longmeadow church, Md.

Bro. J. W. G. Hershey, of Elizabethtown, Pa., to begin Dec. 14 in the Heidelberg church, Pa.

Bro. W. K. Conner, of Harrisburg, Pa., to begin Sept. 7 in the Hampton house, Upper Conewago congregation, Pa.

Bro. Roger D. Winger, of Washington, D. C., to begin Sept. 3 in the Washington City congregation, Riggs Chapel house, Md.; Sept. 21 in the Nokesville congregation, Va.

* * * *

Personal Mention

Sister Margaret Kring, Snoqualmie Falls, Wash., wishes to know whether there are any other members living near her. Can you tell her?

Idaho and Western Montana has selected Eld. A. R. Fike as Standing Committee representative at the 1925 Conference, with Eld. J. H. Graybill as alternate delegate.

The District of Washington is to be represented on the Standing Committee of the next General Conference by Eld. William Mohler with Eld. B. J. Fike as alternate delegate.

Before taking up his new pastorate as indicated last week, Bro. S. S. Blough has been attending the District Meetings of Southern Iowa, Middle Missouri, and Middle Iowa, in behalf of the General Ministerial Board. His new address will be 614 Sixth Ave., Sterling, Ill.

The coming Sunday Bro. H. H. Helman delivers his closing messages to the people at South Bend, Ind., speaking in the morning on "Love" and in the evening on "The Church and Myself." Next week he will bring his family to Elgin where he will enter at once on his new pastorate.

Our readers everywhere will sympathize deeply with Brother and Sister A. G. Butterbaugh of the India mission field, in the death of the oldest of their five children and the only boy. This sad event occurred Aug. 6, according to news received at the mission rooms. Bro. Butterbaugh and wife went to the field in 1919.

Returning early last week from New Windsor, Md., where he participated in the funeral services for Eld. A. P. Snader, Bro. Bonsack brought word of the passing of another minister of that section, Bro. Ezra C. Brown, of Westminster. Though not so widely known as Bro. Snader, Bro. Brown was one of the staunch citizens of the

community, ready for a leading part in all useful activities. His death occurred Aug. 16. Funeral services Monday, the 18th.

Among recent first-time visitors at the Publishing House were Bro. Roy Mohler, formerly of Leeton, Mo., now of Chicago, and Bro. L. C. Klinzman and wife, of La Verne, Calif.

The Home Mission Secretary is arranging to do some work in Northwestern University in the next few months and is taking temporary living quarters at Bethany where Sister Zigler will pursue studies in the Bible School.

A Labor Day Program will be given at the Old Folks' Home, Fostoria, Ohio, beginning at 10:30 A. M., with a sermon, "Soul Prosperity" by E. O. Norris. 1:30 P. M., Sermon, "Our S O S Call" by W. E. Overholser. There will be special music and volunteer talks; also a basket dinner.—M. E. Roberts, Fostoria, Ohio.

Returning from his work in connection with the District Meeting of Eastern Colorado, Bro. J. E. Miller remarked upon the strength and aggressive spirit manifested. With a membership of some twelve hundred and a number of live leaders the new District starts out with greater promise than is sometimes the case.

Sailing arrangements for the return of Sisters Eliza B. Miller and Kathryn Zigler to the India mission field have been completed. They are to leave New York Sept. 20. Friends desiring to send them a farewell message should write them in good time, addressing their communications in care of S. S. Scythia, Cunard Line, New York City.

Writing on board ship at 5 P. M., Aug. 14, after the China missionary party had sailed from Vancouver, Bro. W. J. Heisey said: "We are now happily on our way. The boat is just slowing for Victoria. Our party are all together and we are a happy bunch. The boat is very heavily loaded and we are expecting a good voyage."

Triumph over threatened disappointment is always peculiarly satisfying. When Bro. Bonsack and Bro. Zigler were both hindered by unforeseen developments from keeping their engagements with the Beatrice Assembly it seemed as if the Assembly must suffer considerable loss. Then when the former by an extra sacrifice was able to appear a little late, and Bro. Lear also dropped in following the Rocky Ford meeting, the tension was happily relieved and anxiety gave place to glorious victory.

Bro. J. H. Morris writes us from Macomb, Mo., under date of Aug. 16, from which we quote: "Southwest Missouri and Northwest Arkansas had an excellent District Meeting this year. Bro. Lear's work was so much appreciated among us. One of the backward Districts (as it is called) is receiving new life by importing such men as Eld. Earl Myers to Carthage, Eld. J. W. Sala to Cabool and Eld. Ira Witmore to Springdale, Ark. May the Lord's work prosper here in Missouri as it deserves and as the natural resources justify." Bro. Morris is just on the point of entering on his new field of labor at Sebring, Fla., where his correspondents should address him from now on.

* * * *

Special Notices

Notice to the Churches of Middle Indiana.—The Ministerial and District Meeting will be held in the Mexico church Oct. 7-9. All reports, programs, queries, etc., intended for the booklet should be in by Sept. 10.—C. C. Kindy, Writing Clerk, Huntington, Ind.

Notice.—All persons expecting to attend the Sunday-school and Missionary Meeting at Mechanic Grove church on Labor Day, and coming by trolley, should leave Lancaster Square on the 7:30 car. Arrangements are made to meet that car only.—Mary P. Habecker, Quarryville, Pa.

To the Churches of Northeastern Kansas.—Inasmuch as the writing clerk for the District has left the District all papers of business for the coming District Meeting should be sent to Bro. C. A. Shank, Abilene, Kans., who has kindly consented to take care of that part of the work. Please get all papers to him at least thirty days before District Conference.—W. A. Kinzie, 119 W. 9th St., Ottawa, Kansas.

Notice.—The District Meeting of the Second District of West Virginia will convene in the Bethany congregation Sept. 4-7. Those coming by rail will leave the train at Thornton, except those coming on through trains. Those coming from the west will change at Grafton, those from the east at Tunnelton. Should anyone not make connections at Grafton, they may call or phone 17 F 12, and they will be met.—A. C. Auvil, Thornton, W. Va.

The District Sunday-school Meeting of Eastern Pennsylvania (Southern Section) will be held in the Mechanic Grove church, four miles south of Quarryville, Monday, Sept. 1, beginning at 9:15 A. M. How Develop More Effective Worship in the Sunday-school.—P. J. Forney. Relation of the Week Day to the Sunday-school.—C. W. Gible, Harry C. Neff. Methods to Counteract the Present Worldward Tendencies.—J. W. G. Hershey. 1:15, Business Period. Sunday-school Organization.—John Ebersole, Mrs. Anna Kilhefner. Retaining Purity in Child Life.—A. P. Wenger. Round Table.—H. A. Merkey, Manheim, Pa.

Miscellaneous Items

The General Mission Board meets in regular session next Wednesday, Sept. 3.

The Moore Street Church, Ottumwa, Iowa, will celebrate the fifth annual Community Day on Sept. 7. There will be the usual Sunday-school and preaching services in the forenoon. In the afternoon at 2:00 o'clock there will be a special service featured by music and a round table discussion directed by Bro. W. D. Grove.

The Cincinnati church will have Auto Day Sept. 7. A varied program has been arranged, with Sunday-school at 9:45 A. M., followed by a talk to children and young people. The afternoon program will consist of a pantomime, special music and an address by Bro. Galen B. Royer.—Glen A. Moyer, Cincinnati, Ohio.

A small congregation in and near a village of four hundred would like the service of a minister who will largely make his living in some other occupation. Partial support with free use of fair-sized garden plot will be given: The community spirit is said to be fine. Write Bro. Paul F. Bechtold, Cambridge, Nebr., for full particulars.

My furlough has been delightful, but the very best part of it will be at the very end when I get back home to my work in India. Just the thought of getting off in a few weeks gives me a thrill of joy. . . . I am looking forward to another fruitful term of service among the girls and women of India during the next seven years." And this will be the fourth such term. What do you suppose it is that makes them write like that?

The program of business for a certain District Conference is on our desk. We were specially interested in noting that the Elders' Meeting is to discuss the question of a program and organization for the District and for the churches of the District. The District Boards, local church organization, finance, leadership, instruction classes, and other points are included in the general topic. We imagine that will be an interesting Elders' Meeting.

There are those who feel that in summer we can afford to take a holiday in religious effort, but there are also those who feel that the summer is the best time of all to develop the normal spiritual life, because all nature with its birds and blossoms, its foliage and fruitage, its seed time and harvest time, speaks to us of the One above, who is over all and in all. . . . He who grows in grace in the summer time will be that much ahead when winter comes again." Which is the way they feel about it over in Cleveland.

Lending the Church Paper.—"Many persons have done themselves, their friends and neighbors, the church paper publishers and the world at large much good by the habit of lending the religious journal to which they subscribe. Tactfully, patiently, persistently and hopefully they have carried the gospel message in print to careless, indifferent, antagonistic and sometimes apparently hopeless families praying that God would honor their slight service and use it to his own glory. Often they have seen results, and many times they have felt that their efforts were wasted, but the results that come from the silent message of salvation are not always seen by those who send the message, nor does the seed germinate over night in the majority of instances. An elderly lady who passed around religious papers for years and years usually studied the care carefully. To the young mother she would lend the paper with the remark that there was in it such a nice little poem for Mary or Johnny to speak in school, or a nice little bedtime story to read to the children. Or she would point out a story that she had particularly enjoyed and considerately lend it to the friend, trusting that after the story was read something more would be noticed. The news of the passing of a great man, the editorials, the pictures and even the advertisements were used to further her plans. It became an interesting study to her and a source of happiness. She always lent the papers rather than gave them away, for then her friends and neighbors were forced to return them and say something about the particular item that she had called their attention to. Of course, sometimes careless folks were discourteous enough to lose or burn them unread, but even then no harm was done. Some folks argue that it is unfair to the publishers of any paper or magazine to lend the journals, and that people, particularly well to do people, should subscribe for their own literature. In some instances stingy people may borrow to save money, but the careless and indifferent about their own welfare will neither go to church nor subscribe to any religious paper. Indeed, they are harder to reach than the heathen in the raw wilderness, but the simple request to read an article or give an opinion about a story will hardly go unheeded. The ministry of the church paper will never be known in this life. Subscribe to it, read it, lend it and talk it up! Something, sometime, somewhere may arrest the evil-doer, the careless individual and the indifferent one who will have none of preaching from the pulpit. Pray about it, think about it and talk about it tactfully, for it can be made the messenger of Jesus Christ to hearts that seem hopelessly closed to all other forms of Christian ministry." The above is quoted from "The Continent." It suggests possibilities that we commend to our readers.

AROUND THE WORLD

Reading the Bible

There is a man at Madison, Wisconsin, who has read the Bible from cover to cover thirty times. Bjergo Larson is his name, and he is eighty-nine years old. Anyway we suppose Mr. Larson is mature enough to know what he is talking about when he says: "I get more enjoyment out of reading the Bible than any other book. Each time I read it I get something new and better from the Bible."

Another Record for Russia

"A total of 8,110 ecclesiastics of the Russian orthodox church have been executed in Russia under soviet rule, in addition to the confiscation of church property, according to a statement of Bishop Nicholas of Kashin, Russia, who escaped from that country and is now in Berlin. Bishop Nicholas gives a detailed and tabulated list of the number executed, according to the various governments and districts. Of the total 8,110 Bishop Nicholas lists, 1,972 were monks, 3,447 nuns, and 2,691 priests, including bishops. Bishop Nicholas escaped from the soviet by first joining the so-called Living church, set up by the soviets."

Starting Right

A speaker at the world power conference in London said that not one electric engine now in use on any of the six major electrifications in the United States is operative on any one of the other five. This would not be significant were it not for the future of the electric railway. It suggests that in the electrification of railroads errors are being committed similar to those made by the pioneers in steam railroads. The steam railroads were standardized at a tremendous cost after various widths of track had been experimented with. This is an age of standardization and it is not one bit too soon to consider the many advantages of interchangeability. It saves and it pays to start right.

Floods in China

Recent dispatches tell of devastating floods in China. Late in July there were floods in the provinces of Chihli and Hunan. Later reports indicate loss of life and property in other and widely separated districts. Some reports say that millions have been rendered homeless and tens of thousands drowned. However, it is impossible to get even an approximately correct estimate of the damage and the fatalities. But that the situation is serious is indicated by the fact that Minister Schurman at Peking has reported to the State Department at Washington that according to the figures of the China International Relief Commission \$10,000,000 will be needed for relief operations in connection with the floods in China. It is also estimated that 10,000,000 Chinese will be affected by the food shortage.

The City of Sao Paulo

The center of the recent revolt in Brazil was the city of Sao Paulo. This city is situated 210 miles southwest of Rio de Janeiro on an elevated and healthful plateau. Doubtless many readers will be surprised to know that Sao Paulo is one of the large and beautiful as well as busy cities of the world. In many respects Sao Paulo has grown as North American cities have grown. In 1900 it had 100,000 inhabitants. Today it is a great city of three quarters of a million with public buildings, parks and private residences that rival any in the world. It is here that the large coffee planters live. Sao Paulo is the financial center of the coffee industry and from this district the federal government of Brazil derives the largest part of its revenue. Recently the city has become quite a manufacturing city. It is also the center of the packing interests of the United States which have lately erected large plants in the city. Sao Paulo seems to be a kind of South American Chicago.

The American Automobile

A recent survey of the automotive industry serves to show that the automobile may be regarded as typically American. On July 1, 1924, there were a little over fifteen and one-half million motor vehicles in service in the United States—exclusive of Alaska and territorial possessions. The exact figures for the date given were 15,523,898. In the rest of the world there are about 3,000,000 cars. Thus about 88 per cent of the total number of automobiles in the world are in the United States. We now have enough cars and trucks that everybody in the United States could be loaded up and given a ride at the same time. Californians will take special pride in the fact that they have finally nosed out New York State in the race for first in the number of registered automobiles and trucks. The figures as of July 1 gave New York State 1,169,145 and California 1,180,800. Nevada is at the foot of the list with 15,995. Four States now have over one million cars; they are: California, New York, Ohio and Pennsylvania. The energy and capital devoted to the automotive industry is tremendous indeed, as is indicated by the fact that the fees paid in the first six months of the current year amounted to \$195,821,622. As the members of the Church of the

Brethren are one in a thousand and represent an average in well-being our share of the fees for six months would be \$195,821.62. At this rate the fees for this year that we are paying on our automobiles will total almost \$400,000 or roughly the amount of the church budget. We suspect that this is one reason why some folks have so much difficulty in contributing towards the Forward Movement or even to subscribe for the church paper.

Something Lost

There seems to have been something lost along with the good old-fashioned marketing basket which is no more. The United Master Butcher's Association of America says that the "something lost" is the frugal marketing methods that once made it possible for housewives to get along on father's salary without a yearly increase. The bold butchers say: "The lazy housewife who will not study a cook book to learn how to prepare all kinds of meats in all kinds of ways is alone to blame for the high prices of meats." It is also reported: "Because housewives will order only fancy sounding cuts, the butchers are contemplating giving some fancy names to old, homely sounding portions of meat. That will save lots of good meat, will keep the prices down, and will teach women to cook the cheaper cuts as well as the sirloin steaks and rib roasts." Doubtless there are some grains of truth in the butchers' contention, but it certainly does not cover all of the factors that make for high meat. However, the information is passed on for what it is worth, but in the confidence that not many of the women who might profit by the butchers' advice will ever see this paragraph.

Unrest in Africa

Spain has been having her hands more than full with the Moroccan tribes and England has rushed warships to Egypt. All of which serves to call attention to the fact that the European has exploited Africa perhaps more than any other continent. It is true that the English appropriated Australia but this island or continent is not one third as large as Africa and the aborigines were comparatively few in number and on a low scale of civilization. The case of the American continents is somewhat different. When Europeans came to the western hemisphere they found millions of people and interesting types of civilization in Mexico and Peru. But Africa has always been geographically linked with Eurasia. Its northern shores have been the seat of remarkable ancient civilizations. But today this great continent with its tens of millions of inhabitants is a patchwork of European dependencies, with France and England holding the lion's share of Africa's 11,250,000 square miles of land. At first the modern Europeans came to capture the Africans in order to make them slaves in other countries, but during the last fifty years they have returned to seize the African's lands. Of course, in most cases the African was not making very much of his vast inheritance, but none the less the land was his. How different now is the spirit and aim of those who go to Africa in the name of Christ! The missionary to Africa goes not to exploit but to help the native African come into possession of the tremendous riches of his continent.

The Panama Canal

Ten years ago, or in August 1914, the Panama Canal was opened for traffic. But it is more than twenty years since the Panama Canal first began to loom large in American news. Those who are up on the history of transportation may recall that the French obtained a concession to construct the canal from the Colombian government in 1879. Construction work was actually begun in 1882. In the late 1880's an American company attempted the construction of a canal by the Nicaraguan route. However, both projects were a failure and as time went by it became increasingly clear that the United States government would have to take over the isthmian canal project. In 1902 Congress passed the Spooner Act authorizing President Roosevelt to construct a canal by the Panama route, or by the Nicaragua route in case he could not obtain a concession from the Colombian government. After delays the revolt of Panama opened the way for work to begin on the canal in 1904 and the project was completed in 1914. The length of the canal is about fifty statute miles. The minimum depth is forty-one feet, and the minimum bottom width through the divide is 300 feet. Navigation for the most part of the distance through the Panama Canal is really in lake channels, the level of which is from eighty-five to eighty-seven feet above sea level. During the ten year period that the Panama Canal has been in use more than 25,000 commercial vessels and about 2,300 government ships have passed through the canal. The volume of traffic has been growing by leaps and bounds since the War until the tonnage now exceeds that passing through the Suez Canal. But notwithstanding the great increase it is said that the Panama Canal has facilities for handling three times its present traffic. Best of all, from the standpoint of the American taxpayer, the Panama Canal is proving itself an asset in place of a liability. Tolls for the year past averaged over \$2,000,000 monthly. Gross income has exceeded expenditures by a tidy sum that may now be credited against the cost of the canal.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christian Defenses

Ephesians 6: 10-20

For Week Beginning September 7, 1924

Christians Have Enemies. "There is no delusion about that in a human world. We are assured that there are constantly on foot "devices of the devil" to lead men astray and cause them to oppose that which is good. Their opposition may be in ignorance or in pure perversity of will. The devil is able to make men love evil and shut themselves up against anything better. We may know when enemies are around when they do things like those mentioned in Luke 6: 27-30 and Matthew 5: 11. Of course that means when we don't deserve treatment like that. Jesus had enemies who tempted him and hounded him even to death. Disciples do not expect but that they shall fare as did the faithful in all ages.

Christians' Enemies Are "Spiritual Hosts of Wickedness in Heavenly Places." They are not "flesh and blood" races and nations of people. They are, instead, the spirits of evil which get into men's hearts and make them bad. When these spirits are in control they cause men to invade the abiding places of virtue and righteousness in their efforts to dislodge the saints of God from their strongholds in truth. Evil spirits seek by subtle temptations to break down the citadel of pure hearts and soil character by wickedness. Jesus hated no man, but he resisted the spirits which make men devilish. The devil has won a notable victory when he can get us to act mean because some one else does so. That sort of thing is what keeps wars going. Nothing squelches the spirit of hostility so quickly as non-retaliation and kindness.

Christians Trust for Security in "the Lord and in the Strength of His Might." They know all too well the futility of depending upon the arm of flesh. Their own experience with themselves has revealed alarming weakness. The lesson of history is that no man or nation has long been able to stand in human strength. Christianity is a religion of the Spirit and spiritual achievements are not accomplished by carnal means. "Not by might nor by [military] power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6) shall the people of God accomplish the work of forwarding the Kingdom. When we have learned that the Lord is concerned with our practical affairs we shall further see the wisdom of trusting him for security is fully justified. Have we not sufficient evidence of the folly of trusting in armaments for the peace of the world?

The Christian Establishes His Defenses by a Positive Course of Action. Pacifism must not be confused with indifference or inaction. Neither is it spineless. A strong man is not going to wait until something happens to come along to test his strength. He makes an occasion for a test. Such aggressiveness is characteristic of a genuine Christian. His passion for souls carries him forward where souls are in jeopardy. Having found his strength in the Lord, he takes up the "armor of God." This is just another way of saying that the Christian cultivates the virtues of personal character and social action which he finds characteristic of God. Study those mighty words of "truth," "righteousness," "peace," "faith." They are indispensable qualities in Christian warfare. No army of the devil can stand before them. When the "sword of the Spirit" gets into action in the hands of soldiers so equipped there shall be terrific ravages in the ranks of dishonesty, wickedness, love of war, and unbelief. The devil knows he is defeated from the outset. To such Christ-like action is added "prayer and supplication," constantly keeping close to the source of power and a sense of the Christian's mission keen. Is it too much to hope that our nation will establish defenses of Christian goodwill toward other nations which will dispense with the mobilization of soldiery and the rattle of sabres?

Suggestions for Meditation

Our trust not in armaments, Psalm 20: 7

Jesus' prayer for Christian defenses, John 17: 15

The weapons of our warfare, 2 Corinthians 10: 4

Duty to God and government, Luke 20: 25

How much more effective would the plea of conscientious objectors to war be if Christians were at peace among themselves?

Would a Department of Goodwill in our government be inconsistent with the Departments of Army and Navy?

A Prayer

Our Father! We have learned through Jesus that it is thy will for men to live in the ways of peace. We pray that thy will in this respect may be achieved. Our hearts have been torn by the ravages of carnal warfare. Christians everywhere are praying for peace. But cause us, O Lord, to know what our positive duty is to bring it to pass. In the name of Jesus, Amen. J. H. H.

Religious Education

(Continued from Page 547)

year ago we noticed that when a splendid ministerial program was in progress fewer than five young people of the fifty and more in attendance were in the church to hear the discussions. Slipping from the house we found these splendid young people parading the walks or sitting in automobiles or pitching horseshoes. A good mother appealed to the writer that he should gather them in and give them a meeting. At the call a schoolhouse was packed in a few minutes. We had singing, prayer, and a Bible lesson. After this these young people requested that they be permitted to hold such meetings every year in connection with the District Meeting. The request was brought to the business meeting the following day and granted.

The February 1924 issue of *The Church School* tells of a church where since the young people were missing the assembly resembled a dumb-bell—large at both ends and small in the middle. The writer might have continued his analogy by saying that the small part is the very handle while the others are too often the weightier parts. Young people are living in the most strategic period of life. Here we find enthusiasm without wasting energy to stimulate it. Here we find more ambition, more ideals, more choices (for good or for bad depending who gets them first), more loyalties, than at any other time in life.

Eighty per cent of our church members and sixty per cent of all crime come from early and middle adolescence. Youth *dares*; adults "dare not." Young people are not guests of the church to be entertained by the church. Their unwritten motto is, "Use us or lose us." There is less danger in having some young people with little experience, than in having too many older people with lack of enthusiasm. The church should not plan to work *for* but *with* young people to train them not *for* but *in* service. Older people should be a sort of balance wheel in order that the explosive power of the young people will not tear the machinery. Older people should pave the way for young people who feel discouraged and think they are not appreciated. Not many years ago we sang:

"Ye young, ye gay, ye proud,
Ye must die and wear a shroud."

Today these young people sing to us:

"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible—
Doing the things that no one can do."

A few decades ago Carlyle wrote that the best thing that could happen to a boy twelve to eighteen is to be put into a barrel, the cover put on and that older folks take a peep at him occasionally.

Today we are trying to make the church interesting, vital and religious because we have more than 4,000 student volunteers in our denomination, being more largely represented in this worthy organization according to our constituency than any other denomination. We have a physically fit band of virile young people who long to be used, and the church is intensely interested in conserving them.

The following severe indictment appeared in one of the leading papers of our country in 1874: "Never was there a time in the history of society showing such a want of discipline and so strong a tendency toward looseness as at present. It is seen, felt and read of at all times and in many places, building up a fearful influence of evils which, if not checked by banishing ignorance and pushing forward more earnestly the cause of education and religion, will demoralize the tender years of youth, crush out the virtue of polite society, and the good old rules which rear the eager boy and blushing girl into years of discretion, modesty, culture and usefulness."

This sounds modern. But these terrible young folks are now "us old folks," who in some way have been able to turn a new leaf and are respectable leaders, voters, inventors, promoters, husbands and wives. Browning said truth in the lines:

"It was better youth should strive
Through acts uncouth, toward making
Than repose on ought found made."

Ten years ago it was thought unwise to use our young people on our Annual Conference program. Today they have a place and a dozen conferences are held annually for their special benefit. They are being used everywhere in many ways locally. What our young people need and what all young people need is sympathetic leadership and supervision. Many churches are either trying to entertain when they should know that our sensible young people want a share in service, or these churches are holding up their hands and saying, "We don't know what to do!" Young people want something to do, something that is worth while and something that will bring results. They are disappointed in a teacher who is not sincere while he is also active and interesting. They expect such a teacher to ask them to accept Christ. They are challenged by ideals but these ideals must not be generalized. Teachers should present ideals very concretely for young people have not yet had broadening experiences. Young people shrivel in an atmosphere of suspicion, but respond in the warm climate of sympathy and a feeling of being understood and wanted.

The following is also from the February, 1924, *Church School*: "Often the older folks of the church say that things can not be done, and the result is that they are not done. Once the young people are taken into partnership these adults will have some happy surprises. If youth is really to be harnessed to the church program young people must be given responsibility. Let them have representation on the official board of the church, let them sit with the elders on the board of trustees, and the board of deacons. Let a representative of every young people's class belong to the Church School cabinet, attend with the teacher and have an equal share in making the Church School program. Let the young folks be responsible occasionally for an evening church service. Youth has musical ability and dramatic talent. Let the church use the fervor of youth, turning it into constructive channels, and the problem of the young people will have vanished and in its place will be found an asset. Once we get young people to doing things they themselves will find a place in the life of the church."

It is advisable often to start with a very simple plan carefully thought through. Necessary developments will be revealed as the work proceeds.

For young people twelve to twenty-four offer the following plan as a means of correlating the young people's activities with the entire church program:

- (1) Each class organized.
- (2) Departmental activities.
 - (a) Mid-week activities as occasion demands: social service, business, mission study, etc.
 - (b) Sunday services led by young people under direction of their president.
 - (x) Regular class hour.
 - (y) Sunday evening.
- (3) Officers of young people: secretaries, presidents of classes of all young people.
- (4) Department or Young People's Council: officers, teachers, class presidents, general superintendent, or superintendent of Young People's Department.

Programs should cover: (1) study, (2) instruction, (3) worship, (4) service and life interests.

- (1) Organization may be effected by Sunday-school superintendent and teachers of young people.
- (2) The Young People's Council connects with the general church organization and grows out of it.
- (3) It associates with the young people the leaders of the church who are closest and most interested in them.
- (4) The council works as a clearing house and executive committee of the organization. Advice and criticisms are given before work is rendered.
- (5) It gives young people something to do that is worth doing in the field of their interests.

- (6) It calls out the initiative of the young people and makes them responsible for the solution of their own problems.
- (7) It broadens the conception of both the church and the young people about their daily life's needs and the needs of those in the neighborhood.
- (8) It makes the work democratic, spreading the functions to as many different persons as is advisable, rather than loading a few with many duties.

We are trying to develop character and in so doing we must enlist the young people in service, leaving them to direct their own activities largely themselves, but always under sympathetic supervision. Character is developed through activity. It is not the result of accident. It does not grow of itself. It issues from carefully made plans and carefully enforced discipline. It develops from good seed carefully planted in fertile soil but guarded and nourished by watchful and patient hands.

Elgin, Ill.

The Place of Intuition in Christian Experience

BY OLIVE A. SMITH

In *The Inner Life*, a religious periodical which was published years ago, there appeared the following paragraph: "The mystics in all ages have insisted that, whether the process be named 'instinct,' 'intuition,' the 'inner sense,' or 'uprushes,' the spirit of man is capable of immediate experience of God. There is something in man, a soul center or an apex of soul which directly apprehends God. It is an immense claim, but those who have the experience are as sure that they have found a wider world of life as is the person who thrills with the appreciation of beauty."

With no reference to the occult, or spiritualistic interpretation of the word, we might call such a person a mystic. While every individual possesses, in some degree, the faculty of intuition, it is much more highly developed in some persons than in others. And, in a religious sense, at least, the conditions of modern life do not foster its development. The struggle for material conquest and the well-nigh universal interest in the scientific basis of all experience, are not conducive to any interest in that which the writer of the above paragraph called "experiencing God." Yet, from the days of active prophecy as revealed in the Scriptures, the possession and functioning of this faculty have been somewhat mysterious, but convincing.

The scientist usually explains the mystic from his platform of supposed intellectual supremacy. Reason is his only guide, as it is the only guide of the philosopher. To him, man is a body, with a certain mental equipment which enables him to contend successfully with the environment of this world. He takes no serious account of that faculty, or division of the mind which acts through intuition. It never seems to occur to him that the mystic might explain him on the ground of materialism, just as he explains the mystic on the ground of credulity. The art of explaining the errors of our fellow-men is an art to which we may all aspire with equal energy and prospect of success. It is easy to imagine that a certain brand of intelligence and education gives us the prerogative of explaining away anything which is outside the realm of our own personal experience.

A noted scientist criticised a well-known lecturer for his position on a certain question stating that it was characteristic of him to decide on the merits of any argument after twenty minutes' study. In contrast he cited the method of a great scientist who spent thirty years in the most concentrated investigation of a subject before venturing to speak or write about it.

The point was well taken, particularly in these days of hasty judgments and reflected ideas. And yet, there is a long history of procedures and deductions based on the results of long continued scientific study, which have proved faulty under the continual shifting of discovery. Science fails to find a sure basis for much of the phenomena of the spiritual life. Even experience—man's greatest teacher—is often wanting in its wisdom as compared with this faculty of intuition. As

Oliver Wendell Holmes expressed it, "A moment's insight is often worth a life's experience."

Obviously it is the duty, as well as the privilege of the Christian, to cultivate this faculty which enables us to "experience God." The supremacy of intuition seems to have been characteristic of all the holy men of old. Being closely allied to conscience, it acts in harmony with the latter, and the result is a clear, firm decision in regard to our every act.

Intuition is supposed to be a faculty of the subconscious mind, and this mind is developed through the formation of habit. That which we habitually do becomes, as we sometimes call it, "second nature," and is sure to rule our lives. The habit of prayer, of quiet meditation, of passive contemplation of the goodness and beauty of the universe which surrounds us—all these habits of the spiritual side of our lives, exert a tremendous influence in the development of the mind which furnishes our intuitions.

Faith is a supreme act of intuition. Emerson said: "The faith that rests on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul." More especially is the faith in immortality the result of an intuitive knowledge of immortality. Man has a subjective sense of immortality. As Victor Hugo expressed it: "I feel myself in the future life."

We are frequently led to wonder as to the part this faculty plays in the comfort, or the assurance given to those who are nearing the change we call death. Sometimes it would seem that it is "the inner sense" of that which is coming very near to the soul, a pleasant re-connaiter of the spirit which will soon be free. Whatever it may be, there can be no more worthy effort for the human soul than that of "experiencing God."

Emporia, Kans.

The Old Time

BY ELEANOR J. BRUMBAUGH

Few people care to hear about the old time. They want new things. New ideas, new thought, new styles, new automobiles, and new everything. Why does Peter call attention to the old time? Why are people telling about the way we used to do? Are we not done with it? Do not call it up. We are tired hearing about the way things ought to be. We are done with these old things. Throw them away and take the new. Just think a minute. We still need some of the old things. The Bible is not a new Book, but we want to keep it. It is a new Book in a way. We are constantly finding in it new thought. God reveals to us wonderful things, as we read and study it. Some people keep it because they think it "bad luck" not to have a Bible in the house, and sure it is. Sometimes it is almost lost, covered up with papers, magazines, bric-a-brac, sewing that must be done, and what not? But we must find it, read it, study it, teach it to the children. Do not think the Sunday-school and Vacation Bible School are doing enough. The home must do its part. Nothing can take its place in this work. Parents who are not teaching God's Word to their children fail in a most important work. We must live it ourselves and teach it to the children. If we will not, our country will be in worse condition later on. Do not allow anybody to lead you to think it is too "old timey." Peter tells us in the scripture cited how the women of the old time dressed. You do not want to be told how to dress, but you ought to use better judgment, and help yourself better along this line. A soloist sang, "Naked, come to thee for dress," when she surely should have helped herself.

We should not call on God to do things we will not allow him to do for us. His Word has many suggestions. We will not heed them. Fashion plates are consulted, and the unreasonable, unsightly things of the world are chosen. People say that Christian women are sensibly dressed, but they themselves can not resist the new styles. Many are ashamed to wear "out of date" things, and the Lord is ashamed of the things they put on. They throw away, give away and destroy enough to wipe out the deficit twice and have some left. What a shame to waste as some do! "And God shall bring every work into judgment, with every secret thing." Because the Book says so, some people

are trying to disbelieve it. They try to cover the truth with error. Not willing to be witnesses for Christ. When people did so in the old time they were punished. God has not changed.

Peter shows us in the first verse of this chapter how women may be soul-winners—the married women. He is speaking of women of the old time and of this new time. If a husband has set himself against the Word of God, not willing to obey, there is still hope that, without the Word, he may be won by the conversation and life of the wife, hearing her words, and knowing her chastity! Praise the Lord! There are instances in this time of wonderful victories for God, in the kind words, and loving deeds of a wife. What patience, what praying, and wisdom, to reach loved ones! Sometimes a wife, sometimes a husband, a son or daughter. Outward adornment is a help or a hindrance, whichever we make it. The ornament of a meek and quiet spirit is, in the sight of God, of great price, in soul-winning. Study the third and fourth verses of this chapter. It is worth while, for we do not seem to know how to dress. Peter thinks we do not, so he tells us. Let us give heed, that we may be more efficient in bringing souls to Christ. The seventh verse is a help to avoid hindrance in prayer. Follow each verse to the end of the chapter, and we have a rich study that will help us to right living. This was spoken and written in the old time, but it is not "out of date."

Huntingdon, Pa.

CORRESPONDENCE

CORNER-STONE LAYING SERVICE

A large crowd of people saw the laying of the corner stone of the Calvary Church of the Brethren, formerly the South Los Angeles Church of the Brethren, Los Angeles, California. The services took place Sunday, August 3, at W. 53rd and Denker Streets, Los Angeles, Cal., the new location.

The service opened with the singing of the Doxology, and an invocation by Eld. J. E. Steimour, pastor of the Belvedere church, Los Angeles. This was followed by another congregational hymn, "All Hail the Power of Jesus' Name." Eld. S. G. Lehmer of the First Church of this city, read the second chapter of 2 Peter and Eld. N. W. Jennings, pastor of the First Brethren Church, Los Angeles, led the congregation in prayer. The address was delivered by Dr. J. P. Dickey of La Verne, Cal., whose remarks were very fitting, holding forth that the ideal church must have unity of aim and purpose in all her services. Attention was called to the beautiful prayer of Jesus in the seventeenth chapter of John. Eld. W. H. Wertebaker, one of the charter members of the church, who served as her first pastor for twelve years, gave an interesting history of the congregation from the beginning to the present time. Eld. J. W. Clune, who is associated with the present congregation as a member and who has been closely affiliated with the work for a number of years, read the contents of the box, and presented it to the writer, as pastor, by whom it was placed in the receptacle of the corner stone, assisted by the building committee. A declaration of our faith was read by the writer in the place of Eld. G. F. Chamberlen of Covina, Cal., who could not be with us. Eld. W. E. Trostle of Pasadena also was to have had a part on the program, but could not be with us on account of illness. These two brethren served the church as elders in days gone by. We regretted their absence which could not be avoided. Eld. J. S. Zimmerman, pastor of the Long Beach congregation, Long Beach, Cal., offered an impressive closing prayer and pronounced the benediction.

It may be of interest to our readers to know the contents of the little box. The box contained the Holy Bible, a copy of the "Gospel Messenger," a copy of "Our Young People," the June "Missionary Visitor," which contains a full report of the missionary activities and the workers of the church, the Yearbook of the church, a copy of the late minutes of Southern California and Arizona District, a copy of our corner-stone laying program, the "Illustrated Daily News," one of our city dailies, a small American silk flag, a brief history of the congregation, a complete list of our present membership—including the various organizations of our congregation, and a late Sunday-school Quarterly of the Church of the Brethren. A brief paper was inserted in which was set forth the splendid spirit of our congregation manifested in giving their time, money and prayers, which have made our building project possible. The congregation caught the vision of a new field and acted promptly. To many families the project meant added problems in a financial way, but these problems they committed to the Lord, feeling,

that the need of his work called for the sacrifice. This is a great spirit. The paper also speaks a word of acknowledgment in behalf of our building committee who worked out endless details, representing many minds and ideas in the congregation; it was their work to crystallize these into a satisfactory finished product. This was not an easy task. The committee has done a splendid work, and has the cooperation of its constituency. Mention is also made in the paper of the charter members—seven of whom were present at the dedication service. Their labor of the past gave our present fruit, and we honor them and love them for their work. Surely, their work is not in vain, and it will help to bless as long as the work goes on. A word of grateful acknowledgment was tendered to the First Brethren Church with whom our congregation is worshipping jointly until our new church is ready. They have treated us with Christian courtesy, permitted us to share our laborers with theirs, and have spared us the discomfort and inconvenience of worshipping in a tent. It has meant much to us. The fellowship together has given many, on both sides, dreams and hopes for the day when the difficulties which now separate us may be amicably adjusted and we may be one again throughout the land.

Thus we sealed away the precious contents of the little box into the corner-stone of our new church to immortalize our thoughts, sentiments, and prayers, and to bring oft to our memories again the scenes and faces of the day, the devotion we pledged in our hearts to the cause, and to remind us always that as the little box was enclosed in the corner-stone of our new House of the Lord, so our lives must be imbedded and sealed in the heart of him who is the "Chief Corner Stone" of the ages. The special music was given by an octet in charge of our chorister, Sister R. H. VanDyke. The numbers were carefully selected and admirably adapted to the occasion. Brethren and Sisters from the east looking toward Sunny California in view of coming will find among us a beautiful home for worship. The building will be suitably adapted for worship and all kinds of congregational work. It will have twenty-five Sunday-school rooms, and be so arranged that we can carry on all departmental work.

J. M. Boaz, Pastor and Elder.

3923 Trinity St., Los Angeles, Cal.

WELLS BY THE WAYSIDE

Waterloo, Iowa, June 30 to Aug. 2, 1924

So far as known E. K. Buechley was the first member of the Church of the Brethren to set foot on Black Hawk County soil. He was from Somerset County, Pa. This was in 1854. He, however, did not move there until 1861, but his glowing account of the level prairie land and rich soil, was the means of starting a stream of Brethren emigrants to this county during the fifties and early sixties. Among the influential Brethren families from Somerset County to settle here may be named the Buechleys, Millers, Lichtys, Fikes, Berkleys, Klingmans, Schrockes, Wellers, Saylor, Mausts, Speichers, Flickingers, Sweitzers, Forneys, Dulls and Smiths.

Martin Buechley seems to have been the first to settle here. This was in 1855. Waterloo was then a village of a few scattered houses located almost entirely on the west side of the Cedar River. A few other families moved in and May 1856 a church organization was effected with eleven members, with John Fillmore as minister. The same day Joseph Ogg was installed into the ministry. David Meyers was the first deacon, being in that official capacity when he moved to Waterloo. The organization took place in Martin Buechley's home on what is now lower Jefferson Street. This was the beginning of the present South Waterloo church.

Being an agricultural people a number of families quite early settled in Orange Township south of town. The first meetings in the township were held in a small log house. The population increased, schoolhouses were erected, and by about 1865 services were regularly held in six school-houses, and the love feasts were held in the large barns of John Hoff, Lewis Berkley, John A. Lichty and others. The first South Waterloo church, 40 by 80 feet with basement, was begun in 1868 and completed in 1869, at a cost of over \$7,000, besides considerable donations in the form of labor, material, etc. Eld. Jacob A. Murray preached the first sermon in it before it was completed. In this church the Annual Meeting was held in 1870. This church building which had served its day so well, was replaced by a fine, brick structure in 1913. There is also a good brick church in the city of Waterloo, and while each place has its own local organization and activities, both churches constitute what is known as the South Waterloo church, presided over by one elder and pastor. He is assisted in the ministry by Brethren W. H. Lichty, W. O. Tannreuther, O. W. Hamer, O. S. Hamer and H. A. Gnagay.

This is one of the largest, best organized and most influential churches of the middle West. The well-kept farms, blooded stock, large barns, well-furnished houses, and good schools are evidences of the thrift of the people. A large per cent of the young people are taking higher education in different institutions of learning. Many have

(Continued on Page 558)

Peace Publications

(Continued from Page 548)

"World Cooperation" Flier for Meetings, 25 cents per 100.

"World Peace" Buttons, \$1.00 per 100.

Christmas Picture Posters (Star of Bethlehem, Christ of the Andes, International Peace) 12 by 18 inches, 4 colors, \$4.00 per 100.

Christmas Post Cards, 4 colors, \$2.50 per 100.

SURVEYS OF PEACE ORGANIZATIONS:

"Peace Organizations in the United States" 30 pp., 20 cents.

"Peace Organizations in Other Countries" (In preparation.) 15 cents.

PEACE WORKER'S FILE, containing all material listed below, together with sample posters, fliers, Bulletin, and Bibliography of International Relations, sent in special catalogued folder for ready reference. Price \$1.50 post-paid.

SETS OF SPECIAL MATERIAL ON PEACE: For Speakers and Peace Workers, 30 cents; for Business Men, 10 cents; for Women, 15 cents; for Children, 15 cents; for Churches, 15 cents; for Educators, 20 cents; for Labor Organizations, 10 cents; for Farmers, 10 cents; for Young People, 10 cents; for Voters, 5 cents; for Editors, 5 cents.

CORRESPONDENCE

DISTRICT MEETING OF IDAHO AND WESTERN MONTANA

Our District held its regular yearly meeting June 24-26, 1924, in the Emmett church, Emmett, Idaho. The roll call of the churches showed nineteen delegates present. The organization resulted in Eld. J. H. Graybill, Moderator; Eld. A. R. Fike, Reading Clerk, and H. M. Brubaker, Writing Clerk. A number of queries from the churches were considered, mostly pertaining to our work in the District. One query was passed to Annual Meeting, looking toward the uniting of our church and the Progressive Brethren.

Eld. A. R. Fike was chosen Standing Committee delegate, with Eld. J. H. Graybill, alternate. Eld. H. G. Shank was selected as trustee of McPherson College. H. M. Brubaker was chosen a member of the Mission Board. The other boards and committees remain much the same as they were. With the various departments of our work well organized and in the hands of competent committees we should do greater work for the Lord the coming year. The various reports show our work to be in a hopeful condition.

The young people added much to the inspiration of the various programs. The young people of Emmett gave an excellent rendition of a missionary pageant one evening and another evening others gave valuable material on temperance, followed by a stirring address by Bro. H. G. Shank on the same subject. Although we missed the help of speakers from a distance we feel that much was said and done that will result in larger work for the Kingdom of God. The church of Emmett as well as the people of the town were very hospitable and did everything to make the meeting a success.

Next year we meet with the Winchester church in the northern part of the State.

Meridian, Idaho. H. M. Brubaker, Writing Clerk.

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The yearly meeting of the above-named District was held near Mansfield, Mo., beginning Aug. 2 with a Bible Institute conducted by Brethren J. W. Lear and J. H. Morris. These meetings were highly appreciated and in fact were a rare treat as well as an inspiration to all who were permitted to attend. Tuesday afternoon the Sisters' Aid Society convened in an enjoyable and profitable meeting. At the same hour the elders met with fifteen present. The retiring moderator, Eld. A. Killingsworth, conducted the meeting.

Tuesday evening the crowd assembled in front of the churchhouse, the seats having been removed from the house in order to make the audience just as comfortable as possible. J. W. Lear delivered an address on education which was considered by many as the most inspiring address of its kind ever brought to our District.

Wednesday morning was devoted to ministerial problems and the following topics were discussed by various speakers. First, the minister and his sermon—time, place and method of preparation. Early preparation was considered very necessary as well as systematic study. Second, delivery, method and effect. The advice was to be sure of what one is going to deliver, and that it is the true sentiment of his own heart. Third, some of the ways a minister can improve. The importance of his life and daily walk being in harmony with what he preaches. He must know his God, his book, himself and his people. Fourth, the pastor, his duty and obligations were out-

lined as follows: To realize the importance of his calling, also that of causing his members to understand their own responsibility; to use the spirit of love rather than that of criticism; to be courageous in all undertakings.

The afternoon was spent in Sunday-school and Christian Workers' conferences, and many timely subjects were given due consideration. Thirteen schools were represented and many resolutions made, which, if carried out, will mean a marked progress in the Sunday-school work of our District. In the evening we enjoyed one of those soul-cheering missionary sermons delivered by Bro. J. W. Lear, after which an offering of \$415.60 was handed over to the District Mission Board treasurer.

Thursday morning the business session began with Bro. J. B. Hylton, Moderator; Bro. Sala, Reading Clerk; Bro. Meyers, Writing Clerk. The roll call showed all the churches represented but one. Several papers were presented, most of which were returned after due consideration. Then followed the election of officers for the coming year. This closed one of the most enjoyable and we trust one of the most profitable District Meetings yet on record. Though the crowd began to gather Aug. 1, and remained until Aug. 7, there never was any visible intimation on the part of the Fairview church of being weary or regretful of having invited us to spend the time with them. And surely God will graciously bless them for their untiring efforts and their complete success in providing for this meeting. All parted with hearts overflowing with joy for the happy privilege of meeting together. Next year the District Meeting will be held in the Oak Grove church, St. Clair County.

A. W. Adkins, Clerk.

Eldorado Springs, Mo.

SUMMER NEWS—PING TING, CHINA

O yes, it is glorious to just be alive—
Alive to the breezes, the birds, and the flowers,
Alive to your friends and God's faintest call.

Summer brings a change in the ordinary program of the year. The winter schools close and the children scatter to their homes in the city and many villages. The students from higher schools return and many of them go to the villages and teach in the vacation schools. It is also the time for conferences, vacations and institutes, a general time for replenishing the wasted energies of the year.

The latter part of June Bro. Flory, Sister Senger and I with three Chinese women and two Chinese men attended the conference at Yu-ta-he. It was a hot trip there, but we found a fine conference ground, situated in a secluded valley, amid towering trees and refreshing brooks. The beautiful new pavilion was dedicated the first day to Mary Pie who died here last summer. She is the little daughter of the senior missionary of Fen Chou Fu near this place. She is sleeping on the hillside above the pavilion. Its three sides are open to every cool breeze. On the low wall surrounding it are all kinds of potted shrubs, plants and flowers. Around the whole flows a stream of cool water. It is like having services in a flower garden.

Sister Senger and I staid in the woman's court, a recent blessing from the home land. Last year a church at home wished to raise the money for this court but felt their burdens too heavy. Their young people in their early teens however heard the call and said they would work and earn the money. In a few months they had enough for this court. Here some thirty women were entertained. We ate Chinese food with the Chinese leaders and enjoyed the fellowship as well as the food. Over three hundred evangelists, Bible women, etc., attended the conference which lasted ten days.

The leaders gave inspiring messages. Miss Fan, from Shanghai, encouraged them to live strong Christian lives and build strong Christian homes where they are all saved. She herself is a model for China's new Christian womanhood. May their number be rapidly multiplied.

Pastor Chen from near Tientsin gave a report of their self-supporting church. He told how they were left without money after the war, and how they learned that it does not take money to make a good church if they have the proper spirit. If they don't have churches they hold services in the homes. If they don't have ministers they can have fine services by themselves. This is in the villages. He emphasizes a Bible reading and praying church.

Mr. Griffing and Mr. Li from the Nanking Agricultural School told how to raise better crops—grain, cotton and silkworms, and how to plant more trees to prevent floods and droughts. The point was to get the evangelists to have a broader, deeper interest in their people. If they are interested in agriculture as well as the Bible they will have a point of contact with the farmers. The farmers vastly outnumber all other classes put together. The farmer Christians far outnumber the other Christians too. We must thoroughly Christianize the rural districts if we would evangelize China.

Sister Senger told of her country work around Liao Chou, and the practical ways in which she is helping the women, to show Christian love as the central principle of Christianity. She mentioned selling fly swatters and killing flies to prevent disease, and making soap to teach the people to keep themselves clean. One day she showed the conference people how to make soap. She then cut

it in small pieces and sold the soap as samples of what they could do themselves.

In July all the teachers of the three missions in the central part of this province met in Tai Yun Fu for a three days' teachers' conference. This was followed by a ten days' institute. The teachers listened to the best speakers both Chinese and foreign that could be secured, who encouraged the teachers to do the best teaching possible next year. There is a double pleasure in visiting the capital now since we have opened mission work there. This fall a number of workers will move there and give a new impetus to the work.

The rains that we have been praying for have come at last. They are the greatest blessing of the year for famine seemed upon us, and we did not want another one like the one we had several years ago. It was near the middle of July and the grain had not been planted yet, for it was too dry. Food had gone sky high. Flour could be brought from America and sold as cheap as the native flour. We had a week of rain and now everything is growing so rapidly that it seems to be trying to make up for lost time. It is too late for many of the grains to develop, but they can probably raise enough of quickly maturing food to last them through the winter. But our blessing in the mountains has brought destruction to the plains. Great floods have occurred at many places.

Evangelistic work continues throughout the summer. Lantern meetings are held each evening in the villages. The head man of the village has his man to beat the drum and call all the people together so there is never a lack of a large interesting crowd to speak to. Bro. Sollenberger and Bro. Crumpacker are planning a trip to our most distant territory soon, where some forty inquirers want to be baptized. They must see how many are actually ready to take the sacred step.

On June 23 Donald Stover came to live in the home of Brother and Sister M. M. Myers and it is needless to say he found a very great welcome. "Mother's baby," as his brother insists on calling him, is growing nicely and seems to enjoy living in China.

Sister F. H. Crumpacker and two children plan to sail from Shanghai July 21. Bro. Crumpacker accompanied them as far as this port to see them safely on the boat. He will start for home in the fall, going by way of India and Palestine.

On August 21 we have our first annual business meeting of the mission at which the Chinese Christians take a full part. We are glad to have them take responsibility and we hope it will be the beginning of many blessings.

Ping Ting, China.

Emma Horning.

THE FIRST YEAR AT HOPEWELL

The members here are very enthusiastic and the work is progressing as rapidly as one could hope for in a place where the Brethren are practically unknown. To the best of our knowledge, the first sermon ever preached in this locality by a Brethren minister, was delivered in a union mission July 1, 1923, by Bro. I. N. H. Beahm. He was with us again at another point in the city on Oct. 21, 1923. Anxious to begin a mission, the members here gathered and organized at the home of our minister, Bro. Miller, who had previously been elected to the ministry. We opened our doors on March 16, 1924, and have been holding services three times each Sunday since. At the beginning of the third quarter the hour for Sunday-school was changed from 2:30 P. M. to 10 A. M., and we are pleased to report a decided increase in attendance. Christian Workers' Meeting is held at 7 P. M., and preaching services at 8 o'clock. We hope to have morning services bimonthly in the near future. Our report for the second quarter was indeed gratifying, both in attendance and collection, which were nearly 100 per cent.

Our Mother's Day program was a splendid success, consisting of recitations, dialogues and special music. A pantomime rendered by the girls of the Second Bible Class was very appealing. A profusion of white flowers decorated the hall, and a large floral cross bearing the word "mother" was particularly beautiful. Although a terrific downpour of rain occurred at the opening hour, continuing throughout the evening, it did not deter the people, and the hall was almost filled.

We were indeed glad to have with us July 20 the Christian Workers' Band of the Richmond congregation. A number of helpful talks were given, the principal speakers being Brethren Beahm, Eye and Riffe. Several songs were ably rendered by a quartet led by Sister Jenkins. The program was much enjoyed by all who attended. Our own young people are taking an active part in the Christian Workers' Meetings.

July 20 our minister, Bro. J. T. Miller, preached a stirring sermon from the text, "One soweth and another reapeth," after which he extended the invitation and seven came forward. July 27 he preached a powerful sermon, taking for his text, "Go thy way for this time." Fourteen took a stand for Christ, making a total of twenty-one. Both old and young responded to his earnest plea, the ages of the converts ranging from fourteen to sixty. The following Sunday Bro. I. N. H. Beahm, accompanied by Bro. Landis and family, from Richmond, motored over

to officiate at the baptismal services. Fifteen received the rite. We are proud of our minister's record, as the number of converts coincides with the number of sermons preached, the twenty-first sermon being delivered on July 27, at the time the twenty-first convert came forward. Our new members are in earnest, and are taking hold of the work here. Our attendance is rapidly increasing and the outlook is very encouraging. We will welcome anyone traveling this way who can stop over with us.

Hopewell, Va.

Madeleine M. Hayes.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach.—On Wednesday evening at the close of prayer meeting a short business meeting was held. Our elder, Bro. J. C. Gilbert, presided. Plans for the next church were discussed, also delegates were elected for the District Meeting. Those who will represent the church are L. A. Stump and J. Hollinger; for Sunday-school, Mrs. Clinton Bowman and Mrs. Wm. Stutzman; for Christian Workers, Mr. Ernest Carl and Mrs. L. A. Stump. Arrangements were made, and a committee appointed for program for the corner stone laying of the new church which is to be held on Thursday, Sept. 2. An invitation is extended to all the neighboring churches. Our Sunday-school offering for the third Sunday in July was \$151, which goes toward the new building. We have had much volunteer work on the church, which is greatly appreciated. On Thursdays the Ladies' Aid has been giving dinners to the carpenters and workers thus doing their part in the erection of the new church. Prayer meeting is well attended considering this is vacation time—Mrs. Alpha N. Stump, Lomita, Calif., Aug. 11.

Macdon.—Our elder, C. Ernest Davis, was with us for a short time, and on Sunday morning, Aug. 3, he gave us a very good lecture on the challenge of Africa. In the evening he gave an illustrated lecture on the history and growth of La Verne College, and the advantages the college has for its students. On Tuesday evening the church met for conference. Bro. Davis presiding. It was decided to represent by delegates to the District and Sunday-school Meeting. It was also decided to organize a Christian Workers' Meeting. Sister Ida M. Snider was chosen president. A very enjoyable love feast was held on Thursday evening, with Bro. Earl Barnhart officiating. Bro. Davis left for other fields of work on Friday. This is his second visit to the valley since his last report, and his short stays are always filled full of good things for the spiritual growth of the little flock he is shepherding. From July 14 to 27 a very successful Vacation Bible School was held under the leadership of Brother and Sister Barnhart, with interest and attendance increasing until it closed. On Sunday of the last day, an interesting program was given by the children. We regret very much that our pastoral workers, Brother and Sister Barnhart, are soon to leave us. They will resume their studies at La Verne College in further preparation for the calling they have spoused. We are certainly glad that the Mission Boards made it possible for them to spend the summer vacation with us. While we feel the loss very much, they have been instrumental in setting on foot activities that will mean much in keeping the good work going after they leave.—Raula Snider, Macdon, Calif., Aug. 12.

CANADA

Bow Valley.—July 19 Bro. Stiversen, of Washington, began a series of meetings and labored very earnestly for over two weeks. The messages were very full of light and inspiring. The interest throughout the meetings was not what we would have liked, due to rainy weather and sickness in the community. The meeting closed Aug. 5, with the communion in the evening; about eighty surrounded the Lord's tables. Two Sunday-school girls united with the church, also a young man who had been a Catholic. The Sunday-school ward, teachers and officers have arranged to meet the first Wednesday of every month to plan for the betterment of the school.—Stella Bowman, Gleichen, Alta., Canada, Aug. 17.

IDAHO

Winchester.—Bro. J. H. Graybill, of Nampa, Idaho, gave a talk in Sunday-school work July 8 and 9. Our elder, S. F. Niswander, wife and daughter, went to Oklahoma and Iowa on a visit, to return Sept. 1. Since the last report Bro. Amos Reed and family have moved back to Winchester from Oregon and we are glad to have them with us again. Next year the District Meeting of Western Montana and Idaho will be held in this church.—Amanda E. Flory, Winchester, Idaho, Aug. 14.

ILLINOIS

Hurricane Creek.—July 20 a union Sunday-school Convention of all the churches of Pleasant Grove, Illinois, was held. The purpose of the meeting was for the purpose of helping to unite the people of the community in the better spirit of Christian cooperation. A program, consisting of talks and music by members of the different churches, was enjoyed by a good crowd both in the morning and in the afternoon. At the noon hour a basket dinner was served. On this day the young people of the community, under the leadership of Bro. Noble Boinger, of North Manchester, Ind., delivered inspiring sermons, and then for two weeks Eld. Lewis, of Champagne, Ill., preached the Word with great earnestness. The meeting closed Aug. 10. Although there were no conversions we hope and believe that seed was sown that will yet yield a good harvest for the Master. The Young People's Class of the Sunday-school has organized and expects to do some real Christian service in the future. July 11 Bro. Nagay, of Mt. Morris, favored us with an excellent address on Sunday-school work. Just now some children from Chicago are spending a two weeks' vacation in homes in the community.—Esther Painter, Smithboro, Ill., Aug. 16.

INDIANA

Blissville.—Since our last report two letters have been granted. Recently Sister Mary Schaeffer gave us a very interesting talk on the needs of China. Our Harvest Meeting will be held Aug. 2 at Blissville house. Bro. Noble Boinger will be with us that day.—Mrs. Stella Ruff, Plymouth, Ind., Aug. 14.

Center church held an all-day Harvest Meeting July 20. Bro. John Markley, of Goshen, Ind., preached for us in the forenoon and Bro. Hiram Forney, of West Goshen, in the afternoon. Aug. 3 there was a joint Sunday-school meeting at the Center church with the Blissville, Oregon, Union and Salem Sunday-schools. Bro. David Metzler, Nappanee, Ind., was the main speaker. Our love feast will be Sept. 20, at 7 P. M., instead of Sept. 21 as before reported.—Lucy M. Burke, Walkerton, Ind., Aug. 15.

Clear Creek church met in council Aug. 11, with Eld. Hugh Miller presiding. Bro. Miller was elected delegate, to District Meeting. We held our Harvest Meeting Aug. 3, with a Harvest sermon in the forenoon and a sermon on "Peace" in the afternoon. Our Sunday-school work was well attended after the vacation in the afternoon. Our love feast will be Aug. 31, at 7 P. M.—Ardeith Lassiter, Huntington, Ind., Aug. 15.

Manchester.—Bro. C. H. Shamberger was with us Sunday, July 13, and gave us two sermons. These were both very much appreciated. Prof. Norman E. Richardson, of Northwestern University, was here Sunday evening Aug. 9, and delivered a splendid address on Religion and Education. This address was well received, and was both educational and inspirational. Our Sunday-school during vacation season is doing some excellent work. The attendance has been kept not far from the

500 mark in spite of the fact that many of our people are away during vacation. One innovation in our Sunday-school which might be of interest is the news letter read twice each month during opening exercises. This is edited by the Missionary, Temperance and Peace committees of the local church. Bro. A. W. Ross is the editor. The various sections of the Christian Workers' Society have been achieving excellent results. The young people's department has been built up and has been doing splendid work for several years. The adult department is putting forth efforts to increase attendance and interest and is achieving good results.—Emma M. Dotterer, N. Manchester, Ind., Aug. 14.

Markle church has enjoyed a number of splendid programs rendered by the different Sunday-school classes during the Christian Workers' hour, Sunday evening, June 29. Bro. G. A. Snider, of Lima, Ohio, gave us a most helpful message. He is to assist us in a series of meetings beginning sometime between Sept. 20 and Oct. 1. Aug. 12 the church met in council to formulate plans to increase our church and Sunday-school attendance, also to plan for our series of meetings. Our Harvest Meeting will be Sept. 7. Bro. W. J. Peters, of North Manchester, will be the speaker for the day. All the neighboring congregations are cordially invited to attend. Flora E. Funderburg, Ronoke, Ind., Aug. 16.

Middletown.—Bro. Abraham Miller, of Anderson, preached an earnest, soul-stirring sermon for us today. Bro. Aldredge could not be present and sent him to fill his place. Bro. Miller will hold a series of meetings for us beginning Oct. 5. The writer was elected delegate to represent this church at District Meeting. Our regular church council will be on the first Saturday of September, which will be the time for the election of church officers and elders.—Florida J. E. Green, Middletown, Ind., Aug. 17.

Muncie church met Aug. 11 in a called council to elect trustees. Those chosen were Brethren H. C. Early, Geo. Hawkins, Elsie Garrett, John Arnolds and Chas. Fialter. Two letters were received. Bro. H. C. Early and the writer were chosen delegates to the District Meeting to be held at Hagerstown—Cynthia Miller, Muncie, Ind., Aug. 18.

Muncie.—On last evening the members gave a banquet and program in honor of Bro. Russell L. Showalter, who closed his pastorate at this place last Sunday. After a fine fraternal meal an interesting program was rendered. Eld. H. C. Early opened the services with Scripture reading and prayer. Special songs and readings were rendered, after which appreciative talks were made by members of the congregation. Bro. Showalter then tendered his thanks in a well-timed address for the uniform kindness and cooperation he had received at the hands of the Muncie congregation. We, as a church feel that we can never repay Bro. Showalter for his earnest efforts, able sermons, and sound counsel in installing in the membership a desire for better lives, elevating the spirit of the church to high places. Our best wishes follow Bro. Showalter as he goes to the other fields of endeavor, confident of the success that shall attend him wherever his lot is cast.—George L. Hawkins, Muncie, Ind., Aug. 11.

Nappanee church convened in council June 24, with Bro. J. F. Appleman presiding. Seven letters of membership were granted and three received. The Harvest Meeting will be held Aug. 31 and the love feast Oct. 2. Delegates to District Conference are David Metzler, J. H. Grosh and John Greyer. B. J. Miller, Nappanee, Ind., Aug. 18.

Pine Creek.—We had a great Homecoming Aug. 10, when 500 members attended the all-day meeting. Invitation cards were sent to all former members and to many friends. At the Sunday school hour 221 were in the classes and more were arriving. Eld. C. F. Rupel, of Plains, Wash., conducted the devotional service and Eld. J. O. Kessler gave the address of welcome. The church of the Pine Creek Bible School, Chicago, rendered, after which Eld. Otto Winger, of Manchester College, gave us a splendid message. Lunch was served at noon. The afternoon services consisted of songs by different congregations, remarks by visitors and another inspiring talk by Bro. Winger. Fifteen different congregations of the Church of the Brethren were represented. Sixteen members were present. The oldest person was Sister Frazier, of the Blissville congregation, who has reached the ripe old age of ninety-one. Brethren David Hay and Fred Sheueman were the next oldest, being past eighty-seven. Eld. Daniel Whitmer, of the Oak Grove congregation, who has been in the ministry the longest of any Indiana minister, and the second in the entire Brotherhood having served for sixty-three years, conducted the devotionals in the afternoon. A message was read from J. R. Peters, of Wenatchee, Wash., announcing the death of his father, Eld. A. B. Peters, who was a resident of this place for a number of years. The old Pine Creek church was built in 1866 and remodeled in 1914—quite a contrast to what it was years ago when we saw the hitching post filled with wagons and huggers instead of autos. At this meeting there were 146 autos on the grounds. July 27 Eld. David Metzler, of Nappanee, Ind., our field worker, gave us two splendid messages. Our Harvest Meeting will be Oct. 5, with a series of meetings following, closing with a love feast Oct. 18.—M. S. Morris, North Liberty, Ind., Aug. 19.

Pymont.—Our Harvest Meeting will be Sept. 21 at 10 A. M. At the Sunday-school hour of the Monday in the Primary Department the children will give a short program for the Cradle Roll babies and their mothers, directed by the superintendent, Sister I. R. Beery.—Mrs. Claude Cripe, Rossville, Ind., Aug. 14.

IOWA

Salem.—Last Sunday evening Bro. Harry Rogers, pastor of the Mt. Etna church, came over to the Monday in the Primary Department and gave a very fine program to a full house of attentive listeners. Sister Mettie Caskey is our church delegate and Sister Bessie Caskey, Sunday-school delegate to District Meeting, being held at the Libertyville church this week. We plan to have a revival meeting some time this fall.—Mrs. Meda Caskey, Lenox, Iowa, Aug. 19.

KANSAS

Sabetha church met in council Aug. 14, with Eld. Roy Kistner presiding. One letter in was granted, and church officers were elected. We decided to send delegates to District Meeting. Sister Kistner was elected as Sunday-school delegate, and Bro. J. J. Tawzer, church delegate. We decided that the ministerial board should arrange for revival meetings to be followed by love feasts. Bro. Nicodemus of the Kansas College will conduct our Bible Institute to be held in October—Oretha Miller, Sabetha, Kans., Aug. 15.

Scott Valley.—July 27 Bro. O. H. Feiler and daughter, of McPherson, Kans., began a revival. Bro. Feiler is a strong man for God and he labored very earnestly here for two weeks. Sister Carrie brought many good messages in song. Nine Sunday-school scholars and one mother gave their hearts to Christ. Aug. 10 our elder, D. P. Neher, and Bro. C. A. Miller were present. The latter gave the afternoon address. Aug. 12 the members and people of the community gathered at the church for a farewell for our pastor and wife, Brother and Sister D. P. Schechter, who are leaving this place. We are sorry to lose these splendid people who in the last two weeks have labored so earnestly for the church and for the upbuilding of the community. They were presented with a nice purse of money. We are looking forward to the coming of our new pastor and wife, Brother and Sister C. A. Miller, who will take up the work in the near future.—Ethel Brammell, Waverly, Kans., Aug. 19.

MARYLAND

Longmeadow church met in council Aug. 16, with Eld. J. O. Butterbaugh presiding. Two deacons were elected at this meeting—Brethren Claud Wolfe and Chester Strike; they will be installed

in office Aug. 31. At this time we expect Bro. A. L. B. Martin, of Baltimore, to be with us to hold a series of meetings which will close with a love feast Sept. 20 and 21. Mary M. Kreps was appointed "Messenger" correspondent. The church decided to organize an Aid Society in the near future. Brethren Paul Petros and Wm. Leatherman were chosen delegates to District Meeting.—Mary M. Kreps, Hagerstown, Md., Aug. 19.

MICHIGAN

Sugar Ridge church began revival meetings July 29, with Eld. L. U. Kreider, of Warsaw, Ind., in charge, and Sister Elma Rau, of Beaverton, Mich., directing the song service. The meetings continued for two weeks and closed with an old-fashioned communion Aug. 2 and 3. A number of visitors from a distance were with us during these days. Bro. Kreider preached the Word with power and the whole two weeks' meetings were very inspirational. One was baptized, one reclaimed and one awaits the rite.—Mrs. J. A. Weaver, Scottville, Mich., Aug. 19.

Zion. We have raised the necessary amount for partial support of Bro. W. H. Good to meet the Mission Board's offer. We have our churchhouse nearly painted. Quite a number from our congregation attended the District Conference at Beaverton, and all enjoyed the meetings. Bro. V. C. Finnell came here after the Conference and delivered four lectures, two of which were illustrated. The lectures were well attended and enjoyed by all. They will be the means of a great upbuilding of the community at large. Two offerings were lifted which are being sent to the Welfare Board at Warsaw, Ind.—John Meiser, Prescott, Mich., Aug. 18.

MINNESOTA

Nemadji church met in council July 21, with Bro. Keller as moderator. Bro. Keller delivered three very interesting sermons while here to a full house. He is a very able speaker and is much interested in the young people. Myrtle Dilley, Barnum, Minn., Aug. 16.

MISSOURI

Plattsburg. Six young people united with the church by baptism during a revival conducted by the pastor, Bro. Harvey Hostetter, which continued for two weeks. The very busy season prevented a regular attendance and the rainy weather cut down the meeting. There were just seven days of meetings in all and the interest was good. Ada Sell, Plattsburg, Mo., Aug. 14.

NEBRASKA

Kearney. The Daily Vacation Bible School, conducted July 7 to 21, closed with a splendid program rendered by the children. There was also a display of the handwork. The school opened with twenty-six present, and six new ones were added during the week. There was splendid interest among the children and cooperation among the parents. The habit taken by the director at the close of each day proved valuable. An offering was taken each morning which cared for the expenses of the school and left several dollars in the treasury. The school was conducted by home talent under the direction of the writer. The Kearney church has grown into a stronger force for righteousness through the Vacation Bible School and we hope that each church in the Brotherhood will use this means of serving Christ and its community. F. C. Rohrer, Kearney, Neb., Aug. 13.

NORTH CAROLINA

Spray Mission. This has been a very busy summer for our church. We had a two weeks' Vacation Bible School, beginning the latter part of June under the direction of Sister Lizzie Barnhart and our pastor. The average attendance was seventy. We closed with an interesting program. The church of the Hills, of Bro. W. A. Reed, of Schoolfield, began a revival. He preached seventeen Bible sermons and did much visiting. The crowds were not so large but those who came sought to know the truth. As a result eleven came forward; eight have been baptized and three await the rite. Eighteen of our number attended the District Meeting in Chicago. Bro. W. A. Reed, of Schoolfield, was elected by the church as a delegate. Sister Edith Peters and Bro. J. W. Smith—Mrs. Lucy Rickman, Leaksville, N. C., Aug. 10.

OHIO

Ashland City church met in council July 21, with Eld. G. A. Snider presiding. Sunday school officers for the new year were elected, with Leo Witmer and Ralph Brubaker, superintendents. Since our last report seven have been baptized. Aug. 10 the Harmony Quartet sang a very fine program for the church. The service was enjoyed by all. Mrs. Susie Greyer, Ashland, Ohio, Aug. 20.

Lower Stillwater. Aug. 3 Bro. Harvey Stauffer from Michigan gave us an interesting sermon and in the evening the Young People's Department rendered a fine program. Aug. 6 our council convened with a full attendance. Elmer Eiter was elected trustee for three years. Eld. H. L. Clappert, Ira Green and Emmert Bowman were appointed as a peace committee. The church authorities are sending a petition to the President asking for the rescinding of the order for Mobilization Day, Sept. 12. Our communion has been announced for Saturday, Oct. 25, at 6 P. M. Sunday evening, Aug. 10, the young people gave a program on peace and war, and registered a protest against militarism and war. Eld. R. N. Leatherman began meetings here Aug. 10. The church authorities are assisting in the work of Bookwalter, Trotwood, Ohio, Aug. 19.

Marble Furnace church closed a revival Aug. 17, which began July 20, with Bro. O. P. Haines, of Lima, Ohio, evangelist. He gave us doctrinal messages the first week and afterwards conducted evangelistic meetings. Five were baptized and one awaits the rite. A great vision of the task a year hence was opened and we saw new hearts and homes that were and are prospective. The church here very largely controls the community as church relationship goes. But we have much to do. Bro. Wright and Bro. Haines made about 100 visits. The busy season affected the attendance temporarily the first week.—Etta Ramsey, Peebles, Ohio, Aug. 18.

Pleasant Hill.—A large crowd enjoyed the program given by the Harmony Quartet, accompanied by Bro. Warren Heestand, who gave the life of Paul in costume, Saturday evening at the church. Our Homecoming Day will be Aug. 31 when Bro. H. K. Ober will be the main speaker of the day. Everyone is welcome. Come and bring your dinner and renew old friendships.—Edna Laughman, Pleasant Hill, Ohio, Aug. 13.

Reading church met in council Aug. 16, with Eld. A. I. Heestand presiding. Brethren W. W. Stroup and C. C. Halo were chosen delegates to District Meeting. The following officers were chosen: Eld. A. I. Heestand; A. I. Heestand; clerk, O. C. Hahn; "Messenger" agent, Ruth Boren; corresponding secretary, Inez Baker; member missionary committee, Orlo Stroup. Our Homecoming will be held Sept. 7, the program to be announced later. Our Aid Society meets every Wednesday afternoon. Our Sunday-school is progressing nicely. Bro. Wm. W. Stroup as superintendent, A. I. Heestand preached for us Sunday, Aug. 17.—Mrs. Inez Baker, Homeworth, Ohio, Aug. 18.

Sidney.—Aug. 24 will be "Auto Day." Bro. Otto Winger, of North Manchester, Ind., will be with us. Our Daily Vacation Bible School, held in July, proved to be a very enjoyable occasion for all and was well attended. This school was conducted by home talent, under the leadership of our pastor, Bro. Allen Weimer. At the close of the school an all-day picnic was enjoyed at the fairgrounds. Recently seven were added to our number by baptism. On the evening of Aug. 8, the members of Sidney church met in special business session, with Bro. Sylvan Boskitch presiding. Bro. John Gurnea, of New Carlisle, was also with us. Bro. C. F. McKee, of Covington, was chosen elder for the coming year.—Bessie S. Snyder, Sidney, Ohio, Aug. 16.

(Continued on Page 560)

WELLS BY THE WAYSIDE

(Continued from Page 555)

been students in Mount Morris College. At least half of the teachers, including the Superintendent and Principal of the fine Consolidated school at South Waterloo, are members. One member, E. M. Lichty, represents his District in the State Legislature.

The present membership considerably exceeds 600. Colonies from this church have settled in South Dakota; at Sabetha, Kansas; Carleton, Nebraska; Sunnyside, Washington; North Dakota, and in many other places can be found those who were once members here. Among other contributions in membership from Somerset County, in more recent years should be named the Bloughs, Hamers and Ringlers.

The present pastor, A. P. Blough, came to Waterloo in 1888, as a young school-teacher. He was called to the ministry in 1893; ordained to the eldership in 1898; placed in charge of the church the same day, in 1898; and has served the church as its pastor the past thirteen years. He stands high in the Ministerial Association of the city and carries heavy responsibilities on various boards and committees. He has served as a member of the General Mission Board eight years and at the last Conference was elected for another five year term.

In another communication I spoke of the missionary spirit of this church. It supports several missionaries and missionary children on the foreign field. One day it was our privilege to be in the company of Sister Eliza B. Miller, one of our pioneer missionaries. As she sails again this fall to her chosen field of work, she becomes the first of our missionaries to begin her fourth term of service. Her knowledge of the work in India is far-reaching, and a day with her is not only interesting but educational. Having a brother there myself, we found many things of special interest to talk about. Missionary work seems to agree with Eliza, as some say she looks younger now than she did when she first sailed. She seemed to be fully recovered from her recent sudden illness. God bless the faithful missionaries, at home and abroad! And may we who stay at home become more interested and willing to give our support!

One day I called on "Aunt Mary" (Berkley) Miller, who is nearing her 94th milestone. She is the only one of the charter members of the South Waterloo Church still living. She is remarkably well preserved physically, but she deplores the fact that her memory serves her no better. She can no longer read but her hearing is fairly good. As long as strength permitted she was active in church and Sunday-school work. She taught the Primaries so long that one little girl told her one day that she thought that she had taught them all she knew. She loved to teach and was considered competent for her day.

July 20 we met in a Blough picnic. Forty of the clan gathered in a beautiful grove of natural trees on the banks of the Black Hawk River. For various reasons thirteen did not get there. The weather was threatening and the mud roads almost impassable, and the ladies had no sooner begun to set the tables when heavy thunder was heard in the west. It held off, however, until all had done justice to the fine dinner, and some pictures had been taken, and we were just about ready to enjoy the visiting when we were chased by one of the heaviest rains of the season, and some got a drenching.

Just a week later there was a Miller-Blough picnic in the Tannreuther Grove. This was called in honor of Eld. J. E. and Jeannette Miller, who, with their friend, Miss Harley, spent a few days among their many friends here. Over eighty people had gathered. They had a fine day for it. On account of our trip to the "Little Brown Church" we had to miss the picnic for which we were sorry. Bro. Miller preached one sermon in each of the churches. The Sunday before Dr. S. B. Miller, of Cedar Rapids, filled the Waterloo pulpit.

The last week in Waterloo was Chautauqua week, and we took in a number of the sessions, and enjoyed them. Especially helpful were the lectures of Rev. W. H. Beachler, and Dr. S. Parkes Cadman. The former considered "The Challenge of a New Day," and the latter spoke on "The Mission of Our Republic." It was encouraging to us who have all these years stood for peace, to hear such men as Dr. Cadman denounce in the strongest language war and all preparations for war. He feels that the United States is in a position to take the lead among the nations of the world in this matter.

Different parts of Iowa were visited this summer by very destructive cyclones and hailstorms. One passed over a section of country in the neighborhood of Dewar, doing great damage to growing crops and trees. It was stated in the papers that hailstones of half a pound weight were picked up after the storm. One evening we were taken over this devastated district and it was pitiful to see. Corn and oat fields and gardens were a total loss. Fortunately most of the farmers had insurance.

The homes visited not previously mentioned were Cousins W. M. Blough, of Laporte City; Irvin Blough, of Hudson; R. H. and D. G. Blough, and H. J., S. P. and A. Saylor of Waterloo and vicinity, and friends Eph, W. A. and E. M. Lichty; O. W., O. L., O. S. and C. J. Hamer; L. and N. Ringler, J. Hershberger, N. Hersch, C. W. and Susan Grady, W. O. Tannreuther, E. E. Blough and H.

R. Schrock. A number of invitations had to be declined for want of time. Our stay here was very much enjoyed. I spoke once in each church.

Milledgeville, Ill., Aug. 2 to 7

The trip from Waterloo here had to be made mainly in the night, because of poor train service. Including a taxi drive in Dubuque we made four changes in 155 miles. Here we are the guests of Cousins J. E. and Alice Blough Gnagey and their interesting family.

We also dined with Brethren Paul B. Studebaker and A. L. Livengood. Here, as at Waterloo, the church was started largely by folks moving here from Somerset County, Pa. The Fikes, Millers, Meyers, Lichtys, Livengoods, Flickingers, Kimmels, Bloughs and Pecks are some of them. Some of these, with their descendants, still live here, while many have gone farther west. The old church building, known as the Dutchtown church, is located two and a half miles west of the town. A nicely kept cemetery is hard by the church. Here lie buried my uncle and aunt, Jacob H. and Mary Blough Baer, Aunt Sarah Blough and Cousin Jacob Blough. A very large and beautifully kept lawn spreads far out in front of the church, and on two sides of it are still to be seen the horse sheds used in former days.

The old church has been remodeled so as to meet the present needs of their growing Sunday-school, the enrollment of which has almost reached 150. Brother John E. Gnagey is serving his sixteenth year as Superintendent without a break. He has seen the school almost double in numbers and offerings. The church membership is 127. Bro. Paul B. Studebaker and his efficient wife have now been here eleven months as pastor, and pastor's wife, and are rendering much appreciated service. Since their coming the Christian Workers' Society has taken on new life. It meets in five sections. We were happy in being able to worship with these people Aug. 3 in all their services. In the morning Eld. O. F. Shaw, former pastor, who with his wife and daughter is spending part of his vacation here, filled the pulpit, and in the evening I tried to do so. It was a hot evening, yet the attention was fine. We were also permitted to attend their annual Sunday-school picnic, in Lowell Park on the Rock River, near Dixon, Aug. 5, and much enjoyed the day. In many churches the cry is for more efficient workers. Here, I am told, they can hardly find places for all that are able to do efficient work. The outlook for the Milledgeville church is good.

Lanark, Ill., Aug. 7 to 9

Here we visited our cousins, Solomon, Sallie and Roy Steffa and Verna Schmucker. One day after a severe wind storm we went to see Lanark, and found that a number of trees had been torn down, and that one in falling had broken in several of the windows of our church. Several people whom we had hoped to visit in the town were away from home. We were pleased to hear that the Lanark church is moving along nicely. Saturday we came to this place, where I am finishing this letter.

Elgin, Ill., Aug. 11, 1924.

Jerome E. Blough.

MOUNT MORRIS OLD PEOPLE'S HOME

There are 4 great many brothers and sisters in our District who have not as much as seen the Old People's Home in Mt. Morris. A few days ago a good brother from Pennsylvania who had been visiting throughout the western States stopped over night with us at the Home. He said he had not as much as seen the Old People's Home in his own District. He said he enjoyed our Home here so much that when he got home he would go to see the Old People's Home. Such is the case with many of our own people. May this be a special invitation to you to come and make this home a visit and see and know for yourself how it is run. The Mt. Morris "Index" for Aug. 14, 1924, says that the Old People's Home on the extreme south end of Wesley Avenue is especially well taken care of and is a fine looking property.

The aged brothers and sisters of the Home have surely been blessed during the past sixteen months. There have been no deaths since April 20, 1923. Since that time it has not been necessary to sit up with anyone at night.

Sister Jane McIlhenny has improved since Brethren Stover and McCune anointed her. Sister Sallie Kinzie does not improve any; she remains just about the same. We see no change. This sister is the most patient one I ever saw. For five years she has been on her bed; just imagine yourself in her place! We have twenty-three inmates in the Home and more coming. Aunt Kate Bakener has an application in and will come to the Home soon. Bro. Mahlon Lichty is still able to write the Home items for the Mt. Morris "Index" each week.

On Sunday, Aug. 10, Brother and Sister West were visitors at the Home. After taking dinner with us Bro. West gave a sermon to a roomful of brothers and sisters on how to be happy. This was enjoyed by all. The superintendent of the Home has visited three other Homes since he came, but none are located better than the Mt. Morris Home. We are close to town with fifteen acres of land. We can truck, and have a close market for what we raise. Vegetables we have had in abundance. This year we had hundreds of quarts of strawberries, and early potatoes in abundance. About ten hundred quarts of fruit have been canned. We can use more bed blankets if some

of the Aid Societies can send them; we would be very grateful. The rugs have been bought and paid for. The cost of three rugs was \$200. All who have seen them have been well pleased. The writer and his wife thank those who contributed.

This is your Old People's Home and we are ready at any time to receive donations that the District may give. Do not forget the Home in writing your will. This reminds me of a good sister of our home town who had in her will \$1,000 for the Home which will be paid this coming month. So many old people are being sent to the Home at this time that it means a larger endowment sooner or later.

Leslie Johnson and Wife.

Mt. Morris, Ill.

PEACE RECOMMENDATIONS OF THE CAMP HARMONY BOYS

We, the boys of the Church of the Brethren in the co-operating Districts east of the Ohio River, assembled in the Older Boys' Training School at Camp Harmony, near Hooversville, Pa., do hereby urge that the following recommendations be used for the promotion of world peace, and that all young men do all in their power to promote universal peace:

(1) By abstaining from the participation in any event or encouraging any demonstration that would tend to promote the spirit of war;

(2) By discouraging Mobilization Day, Sept. 12;

(3) By giving our financial support to any such organizations as are instituted for the promotion of world peace;

(4) By each individual soliciting the help of God through prayer for the permanent abolishment of war;

(5) By encouraging and participating in any such programs as would tend to create public sentiment for the permanent establishment of National Peace Day;

Furthermore, these recommendations are made because we believe war to be contrary to the teachings of Jesus.

Committee: Edgar DeBolt, Guy F. Johns, Joseph W. Howe.

THE PASSING OF SISTER KATHERINE S. FLORY

With the passing on July 21 of Sister Katherine S. Flory, the church, especially in the Valley of Virginia, lost a loyal and devoted member. Sister Flory was loved and respected by all who knew her and the circle of her friends was a very great one.

She was born in Augusta County, Va., near Staunton, April 29, 1857. Her father, Eld. Samuel Driver, was long an active minister of the Church of the Brethren. For many years he had joint or complete oversight of the Barren Ridge congregation.

She was married to D. C. Flory Dec. 23, 1880. Bro. Flory was an outstanding leader of the church and an evangelist of great ability. He was one of the earliest advocates and promoters of

the cause of education among the Brethren. He was the founder of Bridgewater College. Immediately after their marriage Brother and Sister Flory moved to Spring Creek, Va., where he had begun the work which developed into Bridgewater College. Two years later they moved to Bridgewater, where the institution began its permanent career. Here they remained until 1886 when they moved to the farm near New Hope, Va., which was their home during the remainder of their lives.

It is but truth to say that a great part of the success of all really useful men of church or state is due to the support and love of devoted women. This is amply shown in the case of Sister Flory. She was the wife of a minister since 1888 and anyone who knows the history of the church during that period knows the responsibilities which rested upon the wives of its leaders.

There were eight children in the family—five boys and three girls, seven of whom survive her. She had the satisfaction of seeing all of them become members of the church early in life. Two—Byron and Edna—are missionaries to China. They are now at home on furlough and were with their mother at her passing.

Just ten months before her death she was called upon to give up her son, Ray, who died in September, 1923, after a long and heroic fight against Bright's disease. Her fortitude during his illness and her bereavement was remarkable.

Services in the Middle River church by Eld. D. H. Zigler. The apparent influence of such a life of usefulness is very great. It was felt by all who came in contact with her. Her thoughtfulness of neighbors in sickness and health was appreciated by many. The silent influence of such a life reaches the hearts of those unknown to her, and casts its light beyond the seas.

Carl S. Driver.

Staunton, Va.



MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dunning-Steele.—By the undersigned, Aug. 3, 1924, at the bride's home, at Wenatchee, Wash., Bro. Lloyd Dunning and Sister Mabel Steele, both of Wenatchee, Wash.—Ira J. Lapp, Wenatchee, Wash.

Shumaker-Wirick.—By the undersigned, at the parsonage of the Rummel church, Aug. 2, 1924, Bro. Curtis Lehman Shumaker, of Scalp Level, Pa., and Sister Hazel Romayne Wirick, of Windber, Pa.—D. P. Hoover, Windber, Pa.

FALLEN ASLEEP

Barnes, Catherine Evelyn, daughter of Halman and Clara Barnes, died Aug. 6, 1924, aged 1 year, 10 months and 23 days. Services in the Brethren church at Garden City, Kans., by the undersigned.—D. H. Heckman, McPherson, Kans.

Blough, Charles S. E., son of Brother and Sister Charles and Olivia Blough, born in Phillips County, Mont., died in his hospital at Vinton, Iowa, July 24, 1924, aged 4 years, 8 months and 8 days. Interment in the Garrison cemetery. Services by the writer, assisted by Bro. H. M. Fields.—J. F. Edmister, Garrison, Iowa.

Bonestel, Emeline A., born in LaPorte County, Ind., died in the home of her son Peter, Shellsburg, Iowa, Aug. 4, 1924, aged 86 years, 8 months and 28 days. She had been a member of the Church of the Brethren for a number of years. She leaves four sons, two daughters, twenty-eight grandchildren and a number of great-grandchildren. Interment in Parkers Grove cemetery. Services by the writer, assisted by Bro. H. M. Fields.—J. F. Edmister, Garrison, Iowa.

Follis, Rachel Martha (Mother), born at Portland Mills, Ind., and died at Patterson, Calif., Aug. 8, 1924, aged 73 years, 9 months and 6 days. She was the daughter of James and Catherine Mother. She was married to John M. Follis Feb. 23, 1871. To this union were born two sons and four daughters. She leaves her husband, six children, thirteen grandchildren and two sisters. She was a faithful and consistent member of the Church of the Brethren. Funeral services in the Patterson Church of the Brethren, Patterson, Calif., by the writer, assisted by Eld. M. N. Wine. Burial in the Modesto cemetery of Modesto, Calif.—Martin H. Miller, Reedley, Calif.

Hamilton, Bro. Jacob, born in Howard County, Ind., March 31, 1834, died Aug. 2, 1924, at his home in Altamont, Kans. He was a son of Eld. Heil and Nancy Hamilton. Dec. 25, 1858, he married Catharine Flory, who preceded him April 18, 1884. There were two sons and three daughters. Bro. Hamilton united with the Church of the Brethren at the age of twenty-one and remained faithful. He was afflicted with cancer for a number of years, but bore his suffering with great patience and resignation. He is survived by two sisters, one son, three daughters, two grandchildren and three great-grandchildren. Services at the Baptist church by Eld. J. S. Clark. Burial in the Altamont cemetery.—Byron Tatham, Altamont, Kans.

Hetzell, Myrtle Lucille, born at Strathmore, Calif., died Aug. 11, 1924, at the Covina Hospital, aged 9 years, 11 months and 21 days. She leaves father, mother, one sister and one brother. Services at the Brethren church in Glendora by Eld. G. H. Bashor. Interment in Oakdale cemetery.—Anna M. Gnagy, Glendora, Calif.

Hoover, Sister Laura Maud Meyers, born near Morrill, died Aug. 21, 1924, aged 44 years and 10 days. In early girlhood she united with the Church of the Brethren and was a most consistent member. Her faith in God and prayer were outstanding characteristics in her life. She was a sufferer from a complication of diseases for a number of years, and especially during the last months. She leaves her husband, three children, her mother, Mrs. J. J. Meyers, three sisters and two brothers. Services at the Morrill house by the undersigned, assisted by Bro. A. Sawyer. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Kepper, Mrs. Clara, wife of E. P. Kepper, of Nora, Ill., died Aug. 7, 1924, aged 72 years. She was born in Juniata County, Pa., but came to Illinois when a child. Besides her husband she leaves five daughters, three sons and two sisters. Services in the home by the writer.—P. R. Keltner, Lena, Ill.

Neff, Mary Kessler, daughter of Benj. and Elizabeth Kessler, born Jan. 29, 1844, in Botetourt County, Va., died Aug. 13, 1924, at her home in Ladoga, Ind. She was one of a family of ten children, four of whom survive. She came to Indiana with her parents when three years old. Jan. 6, 1865, she married G. W. Neff, who died several years ago. She united with the Church of the Brethren Sept. 15, 1883, and was faithful in all church activities. Services at the Bethel church by Eld. E. N. Goshorn. Interment in the cemetery at the church.—Lula Goshorn, Ladoga, Ind.

Radley, Sister Amelia Margaret, born near Gettysburg, Pa., Oct. 17, 1833, died at her home in Waynesboro, Pa., Aug. 7, 1924, aged 90 years, 9 months and 20 days. She was the daughter of John and Mary (Crowell) Arendt. At the age of twelve she united with the Church of the Brethren, and remained faithful until called home. March 22, 1859, she was married to Nicholas Radley. He died March 9, 1904. Two boys also died in childhood. Seven daughters, two sisters, one brother and other relatives survive. The departure of one they loved. Funeral services conducted at the home by Eld. J. M. Moore. Burial in Burns Hill cemetery.—Mrs. J. M. Moore, Waynesboro, Pa.

Reckart, Barbara E., wife of Bro. Walter Reckart, died at her home near Hazelton, W. Va., July 19, 1924, from a complication of diseases, aged 55 years, 8 months and 30 days. She leaves her husband, two daughters, two sons and two sisters. Services at the home by Eld. Geo. Van Sickle. Interment in the home cemetery.—Jennie Teets, Hazelton, W. Va.

Scheuer, Bro. Joseph, died at his home Aug. 8, 1924, aged 50 years, 9 months and 15 days. He united with the Church of the Brethren May 31, 1924. He is survived by his wife, one brother and a sister. Services at the Hart church by the writer. Interment in the Hart cemetery.—C. H. Kaiser, Hart, Mich.

Wagner, Edna May, nee Anderson, born at Abingdon, Iowa, died Aug. 9, 1924, at her home near Unionville, Iowa, aged 36 years, 9 months and 20 days. Oct. 10, 1906, she married Ellis Wagner, of Batavia, Iowa. There were six children. She is survived by her husband and five children, one son having preceded her. She also leaves her father and mother, two sisters and one brother. She united with the Christian Church in girlhood and in November, 1919, with the Church of the Brethren. She received the anointing just prior to her death. Services at the Fairview church by Brethren O. Ogden and M. A. Whisler. Interment in the adjoining cemetery.—Sadie Whisler, Udell, Iowa.

Ward, Bro. Daniel H., son of Brother and Sister Geo. Ward, died in Rockford, Ill., Aug. 11, 1924, aged 44 years, 7 months and 5 days. Beside his wife and four children he leaves his father and mother, one brother and one sister. Services by the writer, assisted by Bro. J. M. Roller in the Rockford Brethren Church.—P. R. Keltner, Lena, Ill.

EVERY MEMBER EVANGELISM

The reading of a good devotional book will help greatly in arousing interest and enthusiasm in the evangelistic program of the church. A number are suggested below. Ask your minister as to which are best.

How to Pray. Dr. R. A. Torrey. 75c

This is not a book of prayers, worded and formulated to be read or committed to memory, but a book of suggestions on the duty and privilege of prayer. In the little book Dr. Torrey shows, by Bible references, the importance of prayer, the resistless power of prayer, why many prayers are not answered, the necessity of obedience and thankfulness, how and when to pray, the consequences of the neglect of prayer, etc.

The reading of this and the study of the Bible references given will prove an invaluable help to any who desire to come into closer relationship with God by leading a prayer life. 130 pages. Cloth.

The Book of Answered Prayer. John T. Faris, D. D. 81.25

The argument from experience always makes a powerful appeal because it supports its conclusions by duly verified facts. It is not learned theories but practical testimony that counts in the day-by-day life of people who are confronted by difficulties. Biographical in character, these chapters will strengthen faith in the God who hears and answers prayer. Cloth.

Practice of Prayer, The. Dr. G. Campbell Morgan. 75c

The aim of this book is purely practical.

"Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

Essentials of Evangelism. George L. Joseph. 81.25

It is an interpretation of the dynamics of evangelism whose purpose, as the author forcefully shows, is to construct society, by changing the individual and setting him in right relations to God and men.

Before the Throne. George Darsie. 85c

A vital book on a vital theme. In soul-searching, illuminating phrases the gifted author carries the reader with him on the wings of prayer, up, and still up, beyond the murky atmosphere of human doubt into the clear blue of God's heaven of mercy and love. In fourteen brief chapters, with apt and telling sentences, with heart-stirring quotations from Scripture and poet, the mysteries and beauties of the prayer life are revealed to the eyes of those who are fortunate enough to come under the spell of these pages. Cloth. 140 pages.

The Passion for Souls. J. H. Jowett. 60c

"It is practical and touches the chord responsive to all good."—N. Y. Christian Advocate.

The Famous Quiet-Talk Series of Devotional Books

S. D. Gordon

Quiet Talks About Jesus. 81.25

The extraordinary demand for the "Quiet Talks on Power," "Quiet Talks on Prayer," and "Quiet Talks on Service" by this author, indicates that this book will have a large sale. Mr. Gordon is peculiarly happy in his phrases, and has won for himself a unique place in this class of literature. Uniform in size with his other works. 12mo, cloth.

Quiet Talks About the Crowned Christ. 81.25

After many years' study of the one book of the Bible devoted to the subject of the crowned Christ—The Revelation of John—Mr. Gordon has put these latest talks together. It is his deep conviction that The Revelation is wholly a practical book and concerned with our daily lives. Cloth.

Quiet Talks About Our Lord's Return. 81.25

The most unique of Mr. Gordon's unique books. He simply and prayerfully has tried to find out what the Bible says about the subject and has given it here. Whatever view one may take of the Second Coming this book will prove helpful for an independent study. Bound in cloth.

Quiet Talks About the Tempter. 81.25

These Quiet Talks about the Tempter are really about the Spirit-filled life. They necessarily put much emphasis upon our Lord Jesus the Victor; upon Calvary, the place of the great victory; upon Obedience, the pathway of victory; upon Bible-study and Prayer, the preparation for victory; and upon Courage, which is faith in fighting, the spirit of victory. 250 pages, bound in cloth.

Quiet Talks on Following the Christ. 81.25

Of all Mr. Gordon's books there is none that grips the heart with more compelling force, bringing the reader and the truth face to face. Contents: The Lone Man Who Went Before, The Rough Road He Trod, The Pleading Call to Follow, What Following Means, Shall We Go? Finger Posts, Fellow-Followers, The Glory of the Goal. Bound in cloth.

Quiet Talks on Home Ideals. 81.25

"While something of a distinct departure from the earlier volumes, this new work is still distinctly devotional while dealing with such things as companionship, marriage, the coming home, the new babe and kindred themes. Characterized by the same directness, simplicity and frankness as his former books."—Brooklyn Eagle. 12mo, cloth.

Quiet Talks on Personal Problems. 81.25

The purpose of this book is to bring simple,

practical help to those who want to live a pure, strong life. The discussion is devoted to the eight great questions of Sin, Doubt, Ambition, Self-Mastery, Pain, Guidance, The Church, and Questioned Things. It is safe to predict for the book a wide reading. 12mo, cloth.

Quiet Talks on Power. 81.25

This is the first of the author's "Quiet Talks" on the Elements of the Christian Life. Mr. Gordon's presentation of vital truth is unique and full of uncommon power. The phraseology is away from the ordinary but retains a grip on the truth. The book will touch the reader's inner life, the conscience and the heart. It is remarkable for freshness, cleanness of style, homely illustrations, and practical applications to real life. 220 pages, bound in cloth.

Quiet Talks on Service. 81.25

The third of Mr. Gordon's books on the Elements of the Christian Life. These "quiet talks" can not be described. They must be read to be appreciated. Mr. Gordon's pungency and directness of style are sure to drive truth home. He has his own way of putting things and his occasional uniqueness of expression only deepens the interest and value of what he says. His sayings are characterized by a clear perception of spiritual truth. 220 pages. Cloth.

Quiet Talks With World Winners. 81.25

This book aims to give a bird's eye view of the world in a warm, fresh way without the use of statistics; to make world winning the gripping purpose of every religious man and to make the man in humblest place feel that he can be helping swing a world up to God as he goes about his daily commonplace rounds. Full of material relating to the personal life and Christian service in general.

Quiet Talks on John's Gospel. 81.25

More distinctly than any other book in Holy Writ, John's Gospel is a message of Divine Love. It is to this message that Mr. Gordon directs attention. His method has in it nothing of verse by verse commentary, nor even of chapter study. An encouraging book, and a restful. A book of the winning voice, of outstretched Hands. Cloth.

Quiet Talks on Prayer. 81.25

A companion volume to "Quiet Talks on Power." "Quiet Talks on Prayer" is a remarkable book, a book among books, a work that is altogether out of the ordinary. The book seems charged as with an electric current. It ought to have as many readers as "Quiet Talks on Power," which ran into many editions and languages.—United Presbyterian. 234 pages. Cloth.

Order from

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
H. A. BRANDT,

Editor
Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 557)

OKLAHOMA

Oklahoma City.—The Junior League and a number of others visited the city jail a few weeks ago. The prisoners took part in the service and enjoyed the meeting very much. A peace program was put on at our church Aug. 10. We discussed the reasons of war, the terrible results of it and the prevention. The Union soldiers and their wives were visited a few weeks ago by the Junior League and others. The old soldiers enjoyed the service very much.—Pearl Hoffman, Oklahoma City, Okla., Aug. 20.

OREGON

Bandon church met in council Aug. 5, with Bro. Jesse Barnett presiding. Bro. Chas. E. Wolf was chosen elder for the remainder of the year. Bro. W. R. Mavity is our Sunday-school superintendent, and Sister Blanche Jolin, president of the Christian Workers. J. Barnett and W. R. Mavity were chosen delegates to District Meeting. Four of the churches of this city united in a four weeks' Daily Vacation Bible School under the direction of Sister Edna Phillips. The school closed Aug. 1. Mrs. C. E. Wolff, Bandon, Ore., Aug. 9.

PENNSYLVANIA

Antietam.—Bro. John E. Rowland, of Woodbury, Pa., just closed a meeting in the Ringgold (Md.) meetinghouse, Antietam congregation. The crowds were large, the sermons, both those illustrated, and children, and those to adults, were interesting, instructive and spiritual. Four were received into the church by baptism.—H. M. Stover, Waynesboro, Pa., Aug. 19.

Harrisburg.—We just closed a very interesting two weeks' school on Aug. 8. Good interest manifested and the children were eager to learn. The first eleven chapters of Genesis were our main study. We named the chapters and had a memory verse in each one. We presented each regular scholar with a small book of Genesis. Those reading it through in two weeks also received a small prize. The enrollment of scholars was sixty-eight; teachers and helpers, eight; average attendance, sixty-four—the best we have had, and this was our fourth school. Last Sunday evening, Aug. 10, a program of the work was rendered. It was interesting to see and hear how the children took hold of God's Word. We decided to take an offering every morning to teach them the giving spirit. This, with the offering on Sunday evening, went to Bethany Hospital, Chicago, the amount being \$27. We had four scholars ages five to eleven who never attended Sunday-school.—Sallie E. Schaffner, Harrisburg, Pa., Aug. 16.

Heidelberg.—July 13 we held our Children's Meeting when Bro. Norman Musser gave a very helpful talk. The children also gave a short program. Aug. 4 our regular council was held, with Eld. John Herr presiding. Elders Michael Kurtz and Isaac Taylor were present. Bro. H. F. King was ordained to the eldership. It was decided to hold our Harvest Meeting in the afternoon of Sept. 7 and our love feast Oct. 25 and 26 at 1 P. M. Since our last report one letter has been granted. Also one of our number was taken out of our midst by death—Bro. Ephraim Geib, a faithful and devoted member. Dec. 14 we intend to open a series of meetings when Bro. J. W. G. Hershey, of Elizabethtown, will be with us.—Mary Dumble, Myerstown, Pa., Aug. 18.

Lititz church held a Daily Vacation Bible School July 7 to 18 with an enrollment of 113. The school was conducted entirely by home talent under the leadership of Sister Edna Reber. Sister Kathryn Ziegler visited the school one day and gave a very interesting talk on India. At the close of the school a program was given to show the parents and friends the character of the work done. A program was also rendered at the Old Folks' Home at Neffville. Flowers were distributed daily by the children and we held the school was a blessing to the community. June 15 the Harmony Quartet from Bethany Bible School entertained us with their beautiful messages in song. Bro. Warren Heestand, of North Manchester, Ind., who accompanied them, portrayed the life of Paul in a very impressive manner. Aug. 10 Eld. W. J. Swigart, of Huntingdon, preached for us. We expect to have a Harvest Meeting Sunday, Sept. 14, at 2 P. M.—Florence B. Gibbel, Lititz, Pa., Aug. 15.

Mechanic Grove church will hold its love feast at the Grove house Oct. 25, commencing at 2 P. M. People coming by trolley should leave Lancaster Square at 10:30, arriving at Quarryville at 11:30. Arrangements are made to meet this car only. Officers for the Sunday-school were chosen, with H. E. Kessler, superintendent.—Mary F. Habecker, Quarryville, Pa., Aug. 19.

Middle Creek.—Our revival meetings began May 19, with Bro. Battenmyer as evangelist, closing with a love feast June 1. There were five conversions; four were baptized and one awaits the rite. We held a two weeks' Vacation Bible School in June. We used home talent as teachers, with our pastor, Bro. Kulp, as director. We expect to hold our love feast Sept. 28.—Corra Bittner, Rockwood, Pa., Aug. 16.

Shippensburg.—Since our last report five have been received into church membership by baptism. Our Children's Day program on June 22 is remembered as the best of its kind in recent years. Our young people are to be complimented for their tireless effort in preparing and rendering this program. It was a Children's Day in the real sense of the word. Through the courtesy of the Maryland "Young People's Conference," held at Blue Ridge College, New Windsor, an invitation was extended to the young people of this church. Two of our girls attended the conference and report a very helpful and interesting week. We greatly appreciate this courtesy and trust much good may come from their effort. Our Annual Sunday-school outing was held at Red Bridge Park, Saturday, Aug. 9. This is a church and Sunday-school affair and everybody is invited. One feature of our outings that encourages many to attend is that a committee invites each family what it should furnish and none has more than a dozen or so of lemons, bananas, rolls, or perhaps a cake. The Sunday-school furnishes the ice cream, hams and transportation. About two hundred ate dinner, and more were present for supper. We eat as one large family where all are treated alike. This is a day of good fellowship. We do not have a program but it is religious nevertheless, for through personal touch by our pastor, during the day, four persons decided to unite with the church. At this writing those three parents and one child have been baptized. With such an influence dominant, an outing is well worth while.—Mrs. H. D. Emmert, Shippensburg, Pa., Aug. 20.

Upper Cumberland church held her council at Newville, Aug. 9, with Eld. W. I. Sheaffer presiding. Two certificates were granted. Our love feast will be held at Huntsdale Oct. 12, beginning at 2 o'clock. Bro. Geo. Line was selected trustee for the Old Folks' Home. Our Harvest Meeting will be held at Newville Sept. 7. Delegates to District Meeting are Bro. Wm. Burkholder and the

writers; alternates, E. L. Mellinger and W. I. Sheaffer—A. A. Evans, Carlisle, Pa., Aug. 14.

TENNESSEE

Jonesboro.—The Brethren met in council Aug. 9, it being the time of the annual visit. We met in the new building that is being erected on the ground where the old church was burned some time ago. The new church when completed will be one among the best church buildings in the Tennessee District. The congregation elected Bro. E. G. Edwards and J. A. Hilbert delegates to District Meeting, with Bro. Will Young and the writer as alternates. We hope to have the church completed for communion services which will be in November.—N. T. Larimer, Jonesboro, Tenn., Aug. 13.

VIRGINIA

Johnsville church met in council Aug. 9, with Eld. D. C. Naff in charge. Bro. Naff was selected elder for another year. We decided to have our love feast the third Saturday and Sunday in October, beginning at 4 o'clock. Bro. A. M. Laughrun will begin a series of meetings on Sunday, Oct. 19. We also hope to have Bro. J. H. Wimmer hold a series of meetings at Shiloh some time in September. Bro. O. E. Wells and J. P. Grisso were appointed trustees for Johnsville church.—Gladys M. Grisso, Catawba, Va., Aug. 10.

Merrimac church met in council July 12, with Eld. J. F. Keith presiding. Two letters were received. We enjoyed a Vacation Bible School in July, conducted by Bro. J. Reed and Sister Dimple Rumberg. An offering of \$30 was taken for the Mission Board. Sunday, Aug. 24, Eld. H. J. Woodie, of North Carolina, will begin our evangelistic services, and we are also planning to have our love feast at the close of the meeting.—Della Martin, Cambria, Va., Aug. 12.

Pleasant Valley (2nd Dist.)—Our church met in council Aug. 16, with Eld. S. D. Miller presiding. Elders H. G. Miller, Abram Thomas and M. G. Sanger were with us. The visiting brethren brought in a good report. Bro. P. E. Cline was ordained to the eldership. Bro. Guy Wampler was elected to the ministry. We granted two letters and received three. Our love feast will be Oct. 16, beginning at 3 P. M. Bro. B. F. Landis, of Harrisburg, Va., began a series of meetings for us on the 17th.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 20.

Rose River.—Eld. J. F. Britton closed a series of meetings in this church Aug. 10. For two weeks he ably delivered Spirit-filled messages every night, speaking twice on Sundays. He also gave the Sunday-school some helpful talks. There were no additions to the church but we feel he has sown good seed which will later bear much fruit. The service was well attended. Sunday night Bro. J. F. Ross, of Simpson, W. Va., gave a short but very interesting and soul-inspiring talk on salvation, leading up to Bro. Britton's sermon for the evening.—C. F. Ross, Criglersville, Va., Aug. 16.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 29-Sept. 1, Northern Illinois and Wisconsin, at Moodovi, Wis.

Aug. 30-Sept. 1, Middle Iowa, at Panora.

Sept. 4-7, Second District of West Virginia, Bethany congregation.

Sept. 5, 6, Tennessee, Piney Flats.

Sept. 30-Oct. 2, Southern Illinois, at Virdeen.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

Oct. 7-9, Middle Indiana, Mexico church.

LOVE FEASTS

Sept. 27, Pleasant Grove, Illinois

Aug. 30, Cart Creek, Indiana

Aug. 31, 7 pm, Clear Creek, Aug. 31, Ladoga, Sept. 7, Auburn, Sept. 7, Wabash City, Sept. 13, Topoka, Sept. 15, 7:30 pm, Oak Grove, Sept. 20, Wabash, country, Sept. 20, 7 pm, Center, Sept. 27, 7 pm, Osceola, Sept. 27, Yellow River, Sept. 27, 6 pm, Santa Fe, Oct. 2, Nappanee.

Oct. 2, 7 pm, Turkey Creek.

Oct. 4, 10 am, Arcadia.

Oct. 4, Pleasant View.

Oct. 11, 10 am, Plevna.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West Ed River.

Oct. 25, 10:30 am, Buck Creek.

Iowa

Sept. 13, Monroe County.

Maryland

Sept. 6, 2 pm, Piney Creek.

Sept. 20, 21, Longmeadow.

Michigan

Sept. 6, 7, Crystal.

Sept. 27, Harlan.

Montana

Sept. 13, Poplar Valley.

Ohio

Sept. 20, Fairview.

Sept. 20, 10:30 am, Black River.

Nov. 1, 6 pm, Painter Creek.

Pennsylvania

Sept. 6, Fairview, Georges Creek congregation.

Sept. 13, 14, 2 pm, Perry, Three-Springs house.

Sept. 14, Hostetter.

Sept. 28, Middle Creek.

Virginia

Sept. 6, 3:30 pm, Lebanon.

Oct. 4, 4:30 pm, Oak Grove (Lebanon cong.).

West Virginia

Aug. 30, 9 pm, Eden at Maple Spring.

Sept. 13, 3:30 pm, Mt. View.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20); John 13: 4; 1 Cor. 11: 23-26; Mark 6: 13); communion (Matt. 26: 26-28); the Christian salutation (Rom. 16: 16); Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 14-15); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 12: 8-10); intolerance in all things (Eph. 4: 2; Gal. 5: 19-20; Mark 9: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

EVERY MEMBER

should have a copy of the

Full Report of the Annual Conference at Hershey

This contains the full discussions of the questions brought before the Conference and much better than the Minutes gives the trend of thought of the Church on these questions. So every one who wishes to know what the Church is doing or where it is going will want to have and study the Full Report.

PRICE 50c POSTPAID

Brethren Publishing House
Elgin, Illinois

Christian Workers' Booklet

July to December

Each six months sees an increased interest in the Christian Workers' Society. The General Secretary is planning some interesting things. These booklets contain not only the topics, but a good outline to follow, and will be of assistance in working out a program. Each member should have a copy.

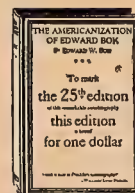
Price: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, \$1.25; 100 copies, \$2.

Send all orders to

Brethren Publishing House
Elgin, Illinois

The Americanization of Edward Bok

By Edward W. Bok



This book has had a remarkable sale. It was first published at \$5.00, later at \$3.50, and when the 25th edition was printed it was decided to put the price down to \$1.00 postpaid.

Notice what the author gives as his reasons for writing the book: "The title suggests my principal reason for writing the book. Every life has some interest and significance; mine, perhaps a special one. Here was a little Dutch boy unceremoniously set down in America, unable to make himself understood or even to know what persons were saying; his education was extremely limited, practically negligible; and yet, by some curious decree of fate, he was destined to write, for a period of years, to the largest body of readers ever addressed by an American editor." But how all this came about, how such a boy, with every disadvantage to overcome, was able, apparently, to "make good"—this possesses an interest and for some, perhaps, a value which, after all, is the only reason for any book.

You will be more than pleased with this book. Send for your copy of this book of 462 pages today at the special price of \$1.00, postpaid. Send all orders to BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Have you Renewed Your Subscription to "The Gospel Messenger"?

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., September 6, 1924

No. 36

In This Number

Editorial—	
Adventures in Crowd Psychology.	561
In Training for the Larger Field.	561
"But Ye, Beloved"—Twice.	561
We Can if We Believe.	561
Among the Churches.	568
Around the World.	569
The Quiet Hour (J. H. H.).	569
Our Forward Movement—	
How to Do It.	565
A Puzzled Pastor.	565
The Welfare Board.	565
A Catechism on Christian Stewardship.	565
Record of Giving—Middle Iowa.	565
General Forum—	
I Do Not Ask Thee, Lord (Poem).	562
The Trench Cityward. By H. C. Early.	562
Jesus' Temptation in the Wilderness. Part 2. By R. H. Miller.	562
What Does "Temperance" Mean? By Wm. J. Tinkle.	562
The Church Which Is His Body. By D. C. Reber.	563
The Gambling Mania.	563
Little Talks About Missions. By Chas. D. Bonsack.	564
The Challenge of the Simple Life. By Ira J. Lapp.	564
Who Should Give Nothing for Missions. By Elgin S. Moyer.	564
Stewardship and Vision—Part I. By Wilbur B. Stover.	564
The Boomerang. By Archer Wallace.	570
Revelation in Nature. By Paul F. Bechtold.	570
The Pastor's Study—	
Boiling Over or Running Over. By Walter McDonald Kahle.	566
Seed Thoughts for Young Christians.—Lesson 12. By G. K. Walker.	566
The Rainbow. By Homer Fosnaugh.	566
Home and Family—	
Pain (Poem). By B. F. M. Sours.	567
Aunt Ann's Philosophy. By A. V. Sager.	567
The Untroubled Heart of Trust. By Mary Studebaker Hinshaw.	567
Religion. By Sarah M. Saunders.	567

...EDITORIAL...

Adventures in Crowd Psychology

"Whom the gods would destroy they first make mad."

ONE of their marked victims is militarism. And so they are very busy just now making him very mad.

August 9, at Williamstown, Mass., Rear-Admiral W. L. Rodgers said, in the course of an address: "If our successors remain a virile people as the world fills up they will remain armed to take what they want at the expense of others. Such crude materialism is not fashionable, and I feel that you may consider some apology is due for offering it, but I do not see any other lesson to be derived from history, and human nature does not change through time."

Never mind, Admiral, about the apology. On the contrary we are obliged to you for giving it to us straight, naked and unashamed. No Prussian or Nietzschean could have done it better. We especially appreciate it that you do not indulge in any sentimental talk about loving peace and the need of armament for defensive purposes only. You know exactly what military preparedness means and are not afraid to say so. Since we have the militarist to deal with we prefer to have him take his gloves off. We understand perfectly also about that matter of deriving lessons from history. History is a mighty big field and a splendid place to find things. Simply look for what you want and shut your eyes to everything else.

Next week brings that much-discussed Mobilization Day when America is to test out her readiness to respond to a call to arms. No, we forgot. It isn't mobilization; it's only a "demonstration of mobilization plans." This is very important for one must never forget the tremendous difference between tweedle-dee and tweedle-dum. But aren't we wrong again? It is really just an "inspection" of our military resources, and its object is to show the other nations how small these are, so they will rest easy, knowing we could not hurt them if we wanted to!

Well, we shall know more about it, possibly, after it is over, but so many different statements have come from the seats of high authority as to the name and purpose of the day, and the method of observing it, that there seems likely to be a good many varieties of it throughout the country. In some places it will

be, probably, pretty much what the War Department desired, an exhibition of war strength, both military and civilian. In others it will be confined to the military organization. In some sections it will hardly be regarded at all, while in a good many it promises to be a kind of imitation Fourth of July.

But however the observance may turn out, nobody need be in the dark as to the true inwardness of the project, thanks to the brutal frankness of Admiral Rodgers. Not that he had anything to do with it directly, but his remarks disclose the type of mind out of which such things grow. It helps us to see this new measure for exactly what it is, an adventure in national psychology. It has no appreciable "value" as a drill for an actual war emergency, especially the way it has been toned down by the President's explanations, and its proponents understand this fully. But its possibilities for fostering a proper war psychology are great. That is its real function. It is designed to assist in preserving the sacred tradition that war is inevitable, if not indeed necessary, and that a nation's chief business is to be ready for it. It is meant to kindle that shallow kind of patriotism and narrow nationalism known as war spirit, and so to stop the rising tide of anti-militarism and help out the program for greater war preparedness.

We need not question the good intentions of the President when he explained that the Defense Test was not meant as a military gesture but rather to help keep the army small by showing how the country could depend on its civilian resources in case of need, and when he rebuked its opponents for misrepresenting it by giving it an unauthorized name, even though he came so dangerously near to quibbling in doing this. But he was poorly informed and badly advised in this matter, as events have shown. And we would like to appeal from President Coolidge speaking under the necessity of doing something with the white elephant which the War Department had presented him, to President Coolidge speaking out of the depths of his own heart to the American people at the Associated Press convention last April, when he said: "Wars will cease when the people will that they shall cease." We like that better because it invites us to another adventure in psychology, more alluring than the one which the militarists are making. It invites us to an equally thrilling and more pleasant adventure in the psychology of peace, the task of creating in the public mind the will to peace, which, as the President truly said, is the only thing needed to insure it.

The forthcoming demonstration makes our own adventure a little harder, just as it is intended to do, but we must accept the challenge unflinchingly. The tides are not all running on the side of the militarists, by a long way. Many influences are in our favor. Many men in high position already believe with our Secretary of State that we should "rely on friendship and goodwill, not on force or threats of force. . . . The peoples of the earth turn to us with goodwill and desire our goodwill in return. There is no occasion to vindicate our proper authority for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves, for no one doubts it." They believe with Mr. John W. Davis that instead of encouraging demonstrations of this kind, "every energy should be bent to getting the world back to peace and to work, calming the prejudices and passions growing out of the World War."

Our people and other friends of the peace movement will know how to register their silent protest next Friday by going quietly about their peaceful pursuits while this ill-timed outburst of war time patriotism is wasting itself on the air. And we hope and believe that

this event will only deepen their determination to prosecute their own adventure in peace psychology until our country is ready to put more faith in "friendship and goodwill" and less in "force or threats of force." Already comprehensive plans are under way for a different kind of Mobilization Day, to be observed only two months hence on the anniversary of the armistice.

"A long and patient work of spiritual education thus lies before us." And what a supreme privilege it is to have a part in a cause so glorious!

In Training for the Larger Field

WHILE looking for ways in which the church can help to promote the spirit of brotherhood between nations, races, industrial classes and the various other groupings which characterize our modern civilization, there is one so simple and ready to hand that it ought to be seized upon with eagerness. It is the method of practicing more brotherliness within its own fellowship.

Isn't that a good place to begin? Wouldn't it be quite an advantage in effecting peace between labor and capital, for instance, if the laborer and the capitalist in the same congregation could get a little closer together, understand each other's point of view and sympathize with each other's difficulties? Wouldn't it be a fine preparation for taking an honorable part in creating a lasting peace between the nations if church members of different nationalities, not to say of the same nationality, would fraternize more freely?

If the key to the whole problem is, as it certainly is, the injection of the spirit of Christ into our multiform human relationships, should the church not be very diligent in the exercise of that spirit within her own borders?

"But Ye, Beloved"—Twice

KNOWING what to expect, when that is not favorable as could be wished, is a great help in fortifying one against discouragement. We had to think of this anew on reading these fine words of Jude: "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers," etc.

How like ourselves these early Christians were! They thought everything would be going lovely by *that* time, surely, but the apostles had known better and had warned accordingly. And Jude had to remind his readers of this. We can be sure they felt better when they read it, especially since he went right on to tell them so beautifully just how to brace up and keep sweet all the same.

It works well yet. Having assimilated the warning in Jude's first "But ye, beloved," take next the consolation in his second, only three verses farther down. They make a wholesome combination. They are a complete arsenal of preparedness for any situation.

We Can if We Believe

ABRAHAM was not the last man to go out by faith to seek a new inheritance, not knowing whither he went. Columbus made a great discovery because he believed. A host of great men and women achieved great things because they believed. Faith in the possibility of replacing evil with goodness, error with truth, darkness with light, strife with peace, fear with trust, hate with love—such faith is not credulity. It is the highest kind of rationality. It is good sense. It has the testimony of history in its favor, as well as the unquenchable aspiration of the universal heart of mankind. Come, let's believe and get something done.

GENERAL FORUM

I Do Not Ask Thee, Lord

I do not ask thee, Lord,
That all my life may be
An easy, smooth, and pleasant path—
"T'would not be good for me.
But oh, I ask today
That strength and grace be given
To keep me fighting all the way
That leads to God and heaven.

I do not ask thee, Lord,
That tears may never flow,
Or that the world may always smile
Upon me as I go.
From thee fell drops of blood,
A thorn-crown pressed thy brow,
Thy suffering brought thee victory then,
And thou canst help me now.

And what if strength should fail,
And heart more deeply bleed?
Or what if dark and lonely days
Draw forth the cry of need?
That cry will bring thee down,
My needy soul to fill,
And thou wilt teach my yearning heart
To know and do thy will.

—Selected.

The Trend Cityward

BY H. C. EARLY

THAT the city population of our country is outgrowing the country population is common information. Everybody knows it. The explanation lies not in favor of a higher birth rate in the city than in the country, for the opposite condition is true. The fact is, people are faced cityward. The explanation is at hand. The rich seek homes in the city where every convenience is at their door, while the laborer is attracted by the high wage and short hours of the factory. The farm and countryside are deserted. What the end will be nobody knows at present. One thing, however, is certain, an approximate balance of conditions must be maintained in the national life of all people. In the course of years economic and social conditions must and will force changes and establish a balance between city and country.

This condition raises serious questions with the rural church. And I should judge there is no denomination in America more concerned than the Church of the Brethren. Not only is it true that the Brethren are mostly rural and their churches mostly rural, but it is equally true that they are thrifty and progressive. They seek the best conditions of living and the most effective methods of doing things, and only these satisfy them. And these they are fast learning to apply to their religious life as well as to home and business. And why should it not be so?

Here is the situation. It is easy to see. As a rule the city church is better equipped and conducts a more appealing service than the country church. And the automobile does the rest. What is a drive on Sunday morning of ten, fifteen, or even twenty or twenty-five miles, after six days of hard work on the farm? The element of pleasure in such runs enters into the proposition also, besides the advantages offered in the service. Families by the hundred still living in the country attend Sunday-school and church in the city the same as if they lived in the city. They have left the old country church, where the most of them grew up and attended divine service with their fathers, and have gone to town. It is true in all denominations, and it is a growing condition, becoming more serious every day. It does not mean that the city church is all it ought to be, but it does mean that the country church is on the decline in too many cases. This is the wail all over the land, and the remedy is the quest of the denominational leaders.

The Institute of Social and Religious Research of New York City recently selected Windsor County, Vermont, as a field of intensive study, and the facts discovered are of the utmost interest to the rural church. It was found that the proportion of Protes-

tant church members in the population had remained constant and the same during a period of at least thirty-five years, but the average attendance at Sunday services during the period dropped from 3,456 to 1,843, which is a reduction of more than 46 per cent. Whether Windsor County is typical of the whole country religious surveys do not show. However, it is to be remembered that the county is in the midst of the New Englanders, with their staid religious convictions and habits, which would imply that conditions in this respect are better than the average of the whole country. If this be true, the situation becomes all the more alarming. Anyway, we know the maintenance of the rural church is a serious question.

What can be done to help matters? What should be done? At the base of the whole question is religious conviction. Without it the work of the church can not be maintained anywhere. The foundation must be laid in childhood. A Christian conscience must be built up. People, old and young and especially the young, must know their responsibility to Christian work in the country place, for all can not go to the city. Then the country church must have modern equipment. The house itself, with its various appointments for the different lines of service, should reflect the spirit and purpose for which it is built. Solomon's temple shows that there is nothing too good for the house of God. The church must have a program of service. Its program must be built in the light of its mission. Everything must be planned to contribute to the development of Christian character and the saving of the world. The program must put up an appeal especially to the young and rising generation. The pulpit must have a message. The time is past when people will give their time to the support of a pulpit without a real message. And there is no reason why the country church should not have as efficient pulpit service as the city church. And there is great need of an increase in efficiency both in the city and country. Let the meaning of childhood and the value of young manhood and young womanhood be stressed heavily. And if the life of the rural church is saved, it is certain that at least this much must be done, and more.

Muncie, Ind.

Jesus' Temptation in the Wilderness

BY R. H. MILLER

II

"And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

HERE is that universal temptation to materialism. The issue is clear: *flesh or spirit, bread or the Word, wealth or truth, feeding or teaching*. His choice is equally clear and decided: He will invest his life, not in the work of turning stones into bread, but in the imparting of spiritual truth to the hearts and minds of men. He will win men by *teaching* them, not by *feeding* them. He will appeal to their *hearts*, not to their *stomachs*.

The fertile valleys of the Euphrates and Nile Rivers have produced very little that lives today. On the other hand the rocky upland of Palestine has produced the mightiest factor which has ever entered into the world's life. It was a case of righteousness making the desert to blossom as a rose. It is not the fatness of her fields but the spirituality of her citizens that makes a nation great.

About four hundred years ago John Knox poured into Scotland floods of austere morality and deep spirituality. The galaxy of preachers, missionaries, statesmen and scholars which this very limited country has produced is a glorious demonstration that the staff of man's life is not bread but truth. Those colonists who came to the new world to exploit it have had an ever diminishing influence in American life. Those who came for Home and Religion have wielded an ever increasing influence; demonstrating that the most enduring structures are raised upon spiritual foundations.

It is easy and pleasant to assent to this truth when we see it written on the long vistas of the past. It is quite another thing to apply it to our words, our ward-

robes, our dollars, our time and our tasks. But this must be done.

Equipment is being made more adequate. Methods are being perfected. Every measurable factor is being put under the closest scrutiny. Every tangible thing is most carefully weighed, all of which is good and helpful if we can remember that our weapons are not carnal but spiritual, that our instrument of offense is the sword of the Spirit, that the victory which overcometh the world is our faith.

Let us make our ministry essentially spiritual. Be not fearful of excess here. Let more of our conversation be on scripture, truth, righteousness, prayer, guardian angels, death, heaven, and the glory of God's endless love and power. Let us base our appeal as Jesus did, on spiritual truth addressed to the hearts and minds of men!

North Manchester, Ind.

What Does "Temperance" Mean?

BY WM. J. TINKLE

BOOKER T. WASHINGTON writes interestingly in "Up from Slavery" about his boyhood. When they had molasses for dinner he never got as much as he wanted. So he would turn his plate until the molasses spread out over all of it, for he thought that made more molasses. Even in manhood it was hard for him to make himself realize that there was no more molasses there. It seems to me we do the same thing with the word "Temperance." When the temperance movement started it applied to strong drink. But lately we have given it such a wide application that our reform movement gets rather thin.

Let it not be thought that there is no need for temperance in eating, in amusements, or even in work; but the danger is that we shall lose sight of the liquor issue. And I would that the words could be thundered into every Christian home in the land: "This is no time to forget the Temperance Cause."

Talk to the average dry voter and what does he say? "There is no danger. They never can bring the saloon back." He may be one of those who said twenty years ago, "We never can vote out liquor all over the country." But we did, and how was it done? By work; by widespread publicity; by liberal donations to finance the campaign. This, my friends, is just what the wets are doing today to bring back booze. Are they going to win? That depends upon what you and I do to prevent them. Surely they will not win if all the friends of Prohibition wake up, learn the facts, and vote accordingly. But if we underestimate the strength and cunning of our foe we are lost.

It is amazing how attractive a proposition can be on the surface while it is rotten at the core. The wets are holding up before us the provinces of British Columbia and Quebec, both of which at one time had a form of prohibition but have now gone back to booze. Anheuser-Busch, the famous brewers of St. Louis, are so patriotic (?) that they put out free a bulletin to show how much better off our country would be with beer and wine. That pamphlet lies before me now. It is based on the Quebec plan. This plan has been described as a notorious failure by those who have visited Quebec but this pamphlet itself, if read carefully, shows how cunningly deceitful its authors are.

On the front page they advocate "Beer and Light Wines—disassociated from hard liquors and spirits." On page six they say, "The consumer may buy one bottle at a time of whisky, cognac, brandy or other liquors at these Government owned and operated stores but is not limited as to wine. No permit is required and no signature. One may go as often as he likes to the same store, or he may visit as many stores as he can. It thus becomes comparatively easy to accumulate a stock of hard liquors." You see how much restriction there is against whisky in the Beer and Light Wine plan; there is none whatever. It would be the same in our own country if enough of the wet men now running were elected.

In our country there are places where the liquor law has not been enforced because the officials are in sympathy with the wets. But in Quebec it is worse be-

cause the government is run by the wet forces. Proof of this is found on page seven of the pamphlet: "Government asks wets to help in campaigns." This is just what we should expect, because the government is in the business of selling liquor and they will do everything to encourage the sale of their own product.

On pages fourteen and fifteen of this brewers' pamphlet the authors admit that there are a large per cent of business failures in Quebec, a high rate of infant mortality, and a small per cent of home owners, but think they are not due to the liquor laws. But one point is significant; they say *not one word* about beer and wine making these conditions better. It is easy to get figures showing how these very conditions in our country have improved under prohibition.

Much more might be written but this article must not become too lengthy. The liquor forces when judged out of their own mouths are found to be deceitful and insincere, working only for their own profit. They will go to any lengths to establish here a profitable business such as they have in Quebec. They have at their command even the money of foreign brewers, who see that they will be voted out if American prohibition becomes an established success.

It is true that temperance applies to other things besides liquor, but just now let us stress the technical sense. Spread the truth. Do not let your neighbor be deceived by false propositions such as one found on page two of the above pamphlet. "Would you like to vote on beer and wine with the saloon eliminated?" The saloon would not be eliminated, but this must be reserved for another article. What can we do? Elect officials who will uphold the Constitution of the United States.

Muncie, Ind.

The Church Which Is His Body

BY D. C. REBER

IN Old Testament times God's dwelling places were first the tabernacle and then the temple. In reference to the former he said: "Let them make me a sanctuary that I may dwell among them." He visited Adam in Eden when he walked in the garden in the cool of the day. Enoch and Noah walked with God, and Abraham was called his friend. But before the tabernacle was built, he had never come down to dwell among men. For more than five hundred years, the tabernacle was his dwelling place on earth. Then he gave directions to Solomon to build him a house, and the temple became his sanctuary. After many years, the Lord Jesus Christ came, in whom "dwelleth all the fullness of the Godhead bodily." "The Word was made flesh and tabernacled among us." He was Emanuel, that is, God with us, the Antitype of the tabernacle and of the temple but he was greater than the temple. After a period of thirty-three years on the earth, Jesus ascended and God came to dwell in the church which is his body (Eph. 1:22, 23).

This introduces us to the organic concept of the Christian church by a comparison of her with the human body. In a real but spiritual sense, the church may be regarded as an organism which is a "whole whose parts are intrinsically related to it, which develops from within, and has reference to an end involved in its very nature." Of course the church is not a material but a spiritual body whose Head is Christ (Col. 1:18) and whose parts are the individual Christians of all ages. As every natural body has a head, so the spiritual body requires a Head which is the seat of her life. Christ as the Head of his mystical body, the church, is the source of all spiritual life. He is the constituting power of the church. Severed from her Head, the church is nothing. He is the mainspring of her holy activity. As the head directs all the movements of the body, so Christ is the inspiring soul of the church. He works all in all and fills all in all. "Without me ye can do nothing."

Again, Christ is the source of all the blessings and comforts of the church. He loves her, and sympathizes with all her distresses. He supplies her with abundant grace. "Of his fullness have we all received and grace for grace."

Jesus as Head of the church is also the center of her

unity. Believers are all one in Christ. "By one Spirit are we all baptized into one body whether Jew or Gentile, bond or free." The Holy Spirit obliterates national, racial and social distinctions transforming all into his likeness. Jesus himself used the figure of the vine and its branches (John 15) to teach the essential unity of the disciples with himself. The spiritual union of believers is formed and sustained by faith in Christ. It is symbolized by the holy sacrament of the bread and the wine in the communion.

Jesus' headship also implies that he has absolute power over his body, the church, because the head is the symbol of authority. So while Christ's members are one with him, they are at the same time subordinate to him. "The head of every man is Christ; and the head of the woman is the man and the head of Christ is God."

As the human body has many correlated parts, so the spiritual organism called the church is the body of Christ composed of varied individuals who exist and work each for all and all for each. The church as the body of Christ means the whole number of God's people redeemed by the blood of Christ. Collectively, Christians are the body of Christ. Individually, they are members of Christ. Each Christian is specifically united with Christ and has his special duties to perform in the work of the church.

Not only are Christians subordinate to Christ but they are vitally related to one another. For the body is not one member but many (1 Cor. 12:14). The complexity of the human body consists in the correlation and intricate functions of its many parts. Christians are not separate unrelated units but organically compacted together to form one whole by virtue of the indwelling Spirit. This figure teaches certain vital truths concerning the Christian church.

First, we note the number and variety of members. The number is not limited but members are constantly added making the whole gradually more perfect. No two of her members are really alike. No one should despair because he is not like some other Christian. For this reason, the body of Christ is enriched and beautified since the usefulness and symmetry are increased.

Second, because of the varied and diversified gifts of the individual members, no two members have the same duty. "To every man his work." No man can fill your place in the church as you can. An inferior member can often do his work better than a superior member could do that work. Strive to fill the place for which you are fitted by nature and grace.

Third, there is an intimate connection between the members of the church. Christians are not like grains of sand, isolated trees, or detached houses. It is therefore unthinkable for Christians not to be on speaking terms with each other, or for the poor and the rich members to have no fellowship. The union with Christ can not be very intimate if Christians have no fellowship with each other. "A new commandment I give unto you, that ye love one another" (John 13:34).

Fourth, members of Christ have a common but not equal importance. The heart is more important than the tongue. Some of the weakest parts of the body are more necessary to its well-being than the robust. As in the physical body, the body of Christ can not dispense with the services of a single member, however obscure.

Fifth, sympathy should abound among Christians. 1 Cor. 12:26. The union between believers should be so real that when some suffer, all suffer. When true fellowship is attained, there is rejoicing with those that rejoice and weeping with those that weep.

Sixth, harmonious working and loving cooperation should characterize Christian activity. If all did their appointed work in the appointed way, there would be complete harmony. The more harmony, the better the work. Division and strife in the church cause great waste of power. There should be no schism in Christ's body.

Seventh, there is mutual dependence between the members of the body. Christians are the body of Christ only collectively, not individually. One's work

is necessary for the success of another's and all are useful and necessary to each other.

Eighth, the membership is complementary. One supplies just what another lacks. When all do what they can, the body approaches perfection in its operations.

Ninth, the church is a unity amidst diversity. The body in its structure presents the greatest variety but in its activity, the greatest unity. The membership is constituted by one baptism, vitally united to one head, pervaded and inspired by one Spirit, engaged in one work, going forward to one destiny.

As the human body maintains reciprocity of action between its organs, so the church must be vitally united with her Head Jesus Christ and be subordinate to him. The head must rule all parts of the body and the various organs must be properly coordinated so that there is peace, cooperation and efficiency. As the head can do nothing without the body, so Christ can accomplish little indeed only as he works through us the church.

Lastly, consider the end for which the body of Christ exists. As the body exists only as the home of the soul, the medium through which it shall manifest its hidden virtues, and the tool by which it may work out its nobler purpose, so the church as Christ's body should be the fit habitation of God. Let the church be true to her high calling and so shall the glory of the indwelling Christ shine through her upon a dark world drawing all men unto him. Such is the responsibility devolving upon each Christian.

North Manchester, Ind.

The Gambling Mania

BY J. C. INMAN*

In Two Parts—Part One

ANY means of suddenly changing money or things of value from one person to another, without leaving an equivalent, produces individual embarrassment, often extreme misery, and is against the best interests of all concerned; it is even more evil when it changes property and money from the hands of the many into the hands of the few, and in this lies the evil of gambling.

Gambling is the staking of possessions on the playing of a game or event depending wholly on hazard, or partly on skill and partly on hazard. As to the history of gambling, it seems to be as old as humanity and as widespread as the human race. Gambling in the modern sense has come down through the centuries in many phases, motives, and methods. The first gambling of which we have any definite record, grew out of various methods of divination, when man sought to gain knowledge of the future. In the early ages the gods, it was believed, visited the earth and mingled with men, and the information they desired was given first hand. But by the ninth century B. C. this was a thing of the past, and nothing remained but a tradition of a golden age that had passed. So the people resorted to oracles and various other means to determine the future. Among the methods, games of chance were employed. Later this means of divination became secularized, and in order to give zest to the games, players staked something of value on the turn of chance.

The Greeks as early as Homer used bones from the feet of sheep, goats and calves, marked with numbers on four sides to serve as dice. These later were made with six sides. The Romans at an early date played at "heads and tails" with coins, and also with dice. The Siamese staked possessions on whether the opening of the mussel fish would turn up or down. The North American Indians bet on different colors of pipes or stones. A gaming board of gold and silver, inlaid with crystal and ivory was discovered in Crete that dated between 1800 and 1650 B. C. In Babylonia headless arrows were used in gaming as well as divination, and the principle of the roulette is found in spinning the coconut.

Among the Israelites the casting of lots seems to have been practiced almost from their beginning. This method was used in the selection of the scapegoat on the Day of Atonement, for the division of the land among the tribes in Canaan; to discover guilt, to show

(Continued on Page 570)

Little Talks About Missions

BY CHAS. D. BONSACK

Their Importance

ONE of our missionaries on furlough says the church seems very different from what she was seven years ago when he went to the field. He feels that there has been a change from the unselfish mission spirit to one of self-betterment! We wonder if he is not right?

There is neither power nor light in a religion that is not propagated! If God is the Creator of all, then certainly his plan of redemption is no less universal. To attempt to confine it to any group, is to break with God! The dynamic of the Gospel can only be maintained by such a faith in it that we are sent forth to all who are without it! The glory of Christianity is its unselfish service and goodwill where help is most needed!

The war has broken down much of our Christian idealism. The use of strategy, hate, and cruelty must result in increased sin and selfishness. Besides our greatly increasing wealth tends to selfishness. An unselfish and increasing investment of life and money in missions is the best cure for this subtle sin! Theodore Parker says: "Some think democracy means that I am as good as you are—it does not mean that at all—it means that you are as good as I am!" Both our democracy and religion need this truth!

The church of the Living God can save her own soul only in the evangelization of the whole world! It is the only attitude and action that is worthy of our divine Lord! "There is more joy in heaven over one dollar that is given to save a soul from death than over ninety and nine dollars used for purposes to satisfy our human pride—even though they are spent in the name of the church!" These are not quite the words of the Master, but we believe they are true and suggest a common tendency of today. Will you not join in prayer for a deeper passion to give the Gospel to the whole world?

Elgin, Ill.

The Challenge of the Simple Life

BY IRA J. LAPP

As long as the character, life, and ministry of Jesus are held before men there will be before them a challenge to the simple life. No man or group of folks in their collective life can assume the high business of taking Jesus in earnest without falling under the irresistible challenge of this ideal.

Some worry because forms and standards of our ideal of the simple life change; but let us calm our fears, for as the character of Jesus is brought out of the dim recesses of the past, we shall construct a new and more vital ideal of simple living. This note may at present be unsung, and apparently forgotten, but it can only be a temporary pause, for as we stand face to face with the King of kings and Lord of lords we come anew under the spell of his life and shall thus become prophets of the simple life. We may forget the husk, the wine may be put into a new bag, but the wine will be preserved and given to men by some one; if not by us then by others.

God loves beauty or he would not have made so many beautiful things. But in the life of Jesus the norm of beauty is found in simplicity; in the elimination of the non-essential. The superfluous appears cheap, vulgar, selfish. Loudness which attracts to self reveals a barrenness and poverty of thought, and a life plan which somehow in Christ's abounding life looks pathetic. The cheaper the picture the louder the frame.

In his life we will discover the simple life as the route to the full-orbed life. In the midst of a needy world to have spent time and money unnecessarily upon himself would have appeared criminal. His time and energy were spent upon the real problems of the race; in his program was no room for the frivolities.

Socially we find that the simple life is the way to the heart of society. When we miss the simple way we isolate ourselves from the mass; in fact, folks heed the call of pride for loud and extravagant living in order to cater to class distinction. Recently a brother

remarked to the writer, "When we lived in our humble home, we always had guests, folks sought our home, but since we have built this new large home people have not sought our home nor invited us with freedom to theirs."

This old world is so organized that the way of spiritual survival is the way of the simple life.

Wenatchee, Wash.

Who Should Give Nothing for Missions

BY ELGIN S. MOYER

ON the back of the leaflet I found and commented on last week, are the following seven statements as to who should not give for missions:

1. Those who believe that Jesus made a mistake when he said: "Go ye, therefore, and teach all nations."
2. Those who do not believe that the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." Rom. 1:16.
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me" (Matt. 25:45).—Expositor.

Now, dear reader, look over this list and see if you can subscribe to any one of the seven statements. As I consider them one by one, I find not one to which I could put "I" instead of "Those who." If you want to give nothing or only a little to missions, just put your name in place of the first two words of any of the seven statements and see how it sounds. If you can stand it with your name there, then act accordingly. But if it looks inconsistent or if it does not make you feel good that way, why not decide to give consistently and to begin at once?

Chicago, Ill.

Stewardship and Vision

BY WILBUR B. STOVER

The Opening Address of the Hershey Conference In Two Parts—Part One

THE psalmist David and the apostle Paul must have had mountain-top experiences when, separated by a thousand years, they breathed forth the words, "The earth is the Lord's and the fulness thereof." This is the lineal descendant of Moses' great concept of a personal God: "I am that I am." It is father to the expression of Haggai: "The silver is mine and the gold is mine, saith the Lord of hosts." It wondrously harmonizes with the teachings of Jesus; and it suggests the vision of John who "saw a new heaven and a new earth; for the former heaven and the former earth had passed away."

Our country is enjoying a period of prosperity which surpasses both the present experience of all other countries, and all past experience of our own. This prosperity is material. It relates to high wages, high prices, big profits, rapid transit, and endless inventions for the convenience and enjoyment of all of us, and I think we are all enjoying the situation.

But this prosperity is surely attended with elements of danger. It takes a strong man to grow rich in material things and keep on saying his prayers in humility. We are so accustomed to prosperity that we have already learned to think in terms of dollars and cents. We have come to estimate values by weight and measure. Religious papers do not hesitate to say that a living church in a community enhances the value of real estate. We catch ourselves stressing the argument for our peace principles by gesturing with clenched fists. The final analysis of war is not complete when we have given the number of millions of men that have been slain, nor yet when we have recalled the destruction of moral standards that will require three generations to rebuild, but when we have also given the total cost in dollars. I find myself now trying to recall how many billions of dollars' worth of property were destroyed in the last war, knowing that

the effect would be more telling upon you. It is business and profits and investments from morning till night; and with the surplus, which we can afford to lose, it is speculation. The thing is to play the game. When big business can drive little business to the wall, it is counted a business proposition. Big business says: "Rich or poor, infidel or preacher, man or woman, they all look alike to me." But, my brethren, the business that is solely interested in amassing dollars has a withering effect upon morals. How delightfully in contrast is the rule of the old turnpike, that if you are going to church on a Sunday morning there is no toll to pay! Or the usage of the city manager of Winchester, Virginia, who told me that he never drives his auto on Sunday except as it relates to the church and the Kingdom of God.

India, which we call a pagan country, has discovered our social system to be worse than their own. Our business economy seems to India to have nothing of Christ in it. They are ready, they say, to accept the teachings of Christ, but can not accept our interpretation of those teachings. Despite all the good we have, India may yet show us a better way. The fact that everything is commercialized is the great stumbling block. They can not see any spirit of self-sacrifice in us, as they see it in Christ. Of course we think they are mistaken. We are not wholly commercialized. Success we do not always count in money values. We do not all bow down and kotow before the dollar. There are many exceptions.

Mother is not valued on a cash basis. Her standards of success are not material, not commercialized. When her girls all walk in her footsteps and are not ashamed to work, when her boys are strong and manly with a tender heart inside, when her boys and girls all adopt her faith in the Lord Jesus and walk therein because of that choice, when the whole group looks upon the daily family worship period as the sweetest hour of the day, then mother is accounted a success, and home is the way to heaven.

The teacher is not esteemed a success in proportion to the money she gets. How rapidly the scholars in her classes advance, how thorough they are in their work, how interested they are in the problems of life, and how completely she wins their hearts; these things determine the success of a teacher.

Ten years ago I was touring the State of Michigan. One of our men from Mt. Morris College had gone to a certain town as teacher in a high school. He told me that upon the first mention of the name of God, after his arrival, the scholars all laughed. God had been practically wiped out of their vocabulary. This teacher saw the need and accepted the challenge. When I was there, all the children of the high school walked a mile out of town to hear a missionary lecture. They had got a new vision. They were interested to know of the peoples in other lands, whose civilization was different from our own. I say, brethren, that teacher was a success. But I do not know what wages he was getting. Neither of us thought about that.

Does the success of an artist lie in the fabulous prices he can induce his patrons to pay for his paintings? Is it not rather in the fact that he can claim the highest merit for them, both in the manner of their execution and in the choice of subjects?

The doctor does not think that success lies in the amount of money he can command. If by chance he becomes the physician for a dying millionaire, for which he receives a \$10,000 fee, no one calls that a great success. But when from day to day he is busy among his patients, with major operations or minor treatments, always bringing good cheer into homes and making his patients well, then we count him a success. Here is where the fake medicine man fails: his aim is not to make sick people well, but to make well people think they are sick, so they will buy his medicines!

Why is it we bow to mother, teacher, painter, doctor? It is because theirs is an unselfish service which challenges the admiration of us all. It is to a large degree a spiritual service, seeking the highest good of others. Talmage once said that no school of oratory ever produced an orator. Why? Only when one becomes

(Continued on Page 572)

Our Forward Movement

Edited by J. W. Lear
General Director of the Council of Promotion

How to Do It

In a former article mention was made to the effect that the periodicals published by the authority and consent of Conference should be in every home. This statement is so patent that argument is unnecessary.

Now since it is a fact that many of the families of the Church of the Brethren are without the papers, and because of this the children in the home are not kept in touch with the scope of work undertaken by the Church, which fact often produces in the children a lack of interest if not total disrespect for the church, what may be done to change conditions?

In the first place every minister should be a subscriber and supporter of church periodicals. Of all classes the ministers should keep in touch with all the plans and problems of the church. They are the leaders of religious thought and activity in the several communities; or, at least, should be. They are supposed to organize the several local organizations and train them for service in a common cause. A church paper is meant to keep all informed and unified in purpose. The minister who fails to subscribe for the church organ very largely divorces himself from the general work of the church.

In the next place the overseer of the church should endeavor to have every family thoroughly informed and alive to the program of the church. He should desire all of the help possible in developing the spiritual life of his membership and in enlisting them for Christian service. The church periodicals are edited to serve this very purpose. To get these helps into every home of his parish should be a delightful task.

A splendid beginning would be to provide a wide-awake influential agent in the congregation. One having a loving zeal for the church, one who reads the church publications and one who will make the sacrifice necessary to get others to subscribe and read.

In the next place the name and address of the agent should be sent to the Brethren Publishing House, Elgin, Ill., so that the House may know who the authorized agent is. Also, the agent should have the names and addresses of every family in the church.

Again, the overseer can assist the agent by giving sympathetic public utterances concerning our publications and occasionally inquire of the agent as to his or her progress, offering, if necessary, assistance in promoting the work.

A Puzzled Pastor

"I HAVE received many letters from you but have answered none as yet. You sent out one on June 24 asking for suggestions as to how best raise our budget. I have no suggestions, but I am heartily ashamed of the little sum our congregation is raising for missions. Yes, we have some wealth in the congregation, and I sure would like for some spiritual, whole-souled saint to tell or suggest to me how to get them to loosen a little. I have taught, prayed, begged and preached and have accomplished but little. I have distributed much literature. What more can I do to open the eyes of the blind, unstop the ears of the deaf that they might see God's desire and hear of the blessings he is promising?"

I am quoting rather freely from this letter because it may express the feelings of some other zealous but discouraged pastors.

More than twenty years of pastoral experience has given me some insight into the problems and perplexities of the ministers who are endeavoring to assist folks find the way into the abundant life of our Lord.

In the first place it requires *patience*. Some of my greatest blunders were made when my patience failed to function. When this happens the tempter has a chance to discourage and in this mood the pastor in a short time may say or do that which would spoil the patient toil of months or even years. In our patience we possess our own souls. Christian graces are pro-

duced in the human heart through the power of the Holy Spirit. Unless the Holy Spirit works in the individual all the efforts of the most godly minister are futile. He must wait patiently. "Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain!"

Another important characteristic of the pastor is *perseverance*. Waiting patiently on the Lord for the harvest means, however, that we shall have been diligently persevering in preparing the soil and sowing the seed. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching." The pastor should faithfully teach. Teach stewardship. There is not a single precept or example given by our Lord but that relates in some way to stewardship.

This patient persevering teaching will not have found its perfect work unless the teacher abounds with love. Love for souls will not let them go until the teaching has become either a savor unto life or a savor unto death. But the minister must be sure that Christ is able to make manifest through him the savor of his knowledge. Only so can God lead the minister into triumph. The work of the pastor is no hireling job. He may be paid for his service but he is not working for pay; he is working for souls. The ministry calls for vicarious love. The good shepherd layeth down his life for the sheep (John 10:11). The Son of man came not to be ministered unto but to minister and to give his life a ransom for many (Mark 10:45).

The minister is not responsible for the barrenness of soul in his congregation but he is responsible for a service that would make fertile hearts possible. Jesus, as patient, persevering and loving as he was, could only bring opportunity to folks. Hear him as he longingly exclaims, "Ye will not come to me that ye might have life." And again, "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not!" Read carefully Ezek. 3:16-21. The minister is not responsible for the spiritual life or death of the individuals in his charge. His responsibility is the deliverance of his own soul as a watchman faithful to duty. The blood of the lost may be required at the minister's hands if he shirks responsibility. Paul said "Woe is me if I preach not the gospel" and that responsibility voluntarily accepted by him made him willing to declare the who's counsel of God even in the face of prison and death.

Let it be understood that what I have here said does not reflect upon the brother who has written for help. His letter simply stirred my soul to say a few things to the ministers of our church. The calling of the ministry is second to none in this warped and broken generation, but this can only be said of the individual who magnifies his office.

The Welfare Board

SINCE Conference merged four Committees into one general Board some changes have been necessary in the field work.

Elder M. W. Ennert of Mt. Morris, Ill., is the Chairman of the Board and Bertha M. Neher of Warsaw, Ind., is the Secretary-Treasurer. Virgil C. Fennell of North Manchester, Ind., who had been field worker for the Temperance and Purity Committee continues as Field Secretary of the Welfare Board.

In a letter from Brother Fennell he states that "the Temperance and Purity Literature formerly sent out from my office at North Manchester, Ind., should now be ordered from Sister Bertha M. Neher, Warsaw, Ind." In another paragraph he says "Calls for stereopticon lectures on 'Purity,' 'Prohibition' or 'The Cigarette' may still be addressed to me direct."

Brother Fennell hopes to have spoken in every church in the District of Michigan by September 10. The social evils of our day will make telling inroads into the ranks of our boys and girls unless we do our utmost at prevention. Eternal vigilance and tactful information will at least save some. If pastors or parents need assistance in this fight write to Brother Virgil C. Fennell, North Manchester, Ind.

A Catechism on Christian Stewardship

(Continued from Page 549)

Answers Solicited

28. How can rural people arrange to give according to 1 Cor. 16:2?
29. What is necessary to intelligent giving?
30. What two elements should giving have?
31. Are Stewardship and tithing the same?
32. What relation has Stewardship administration to tithing?
33. Are Stewardship principles operative under the Christian dispensation?
34. Is tithing a Christian duty?
35. How can we avoid Pharisaic legalism?
36. Does a Christian's responsibility end with the payment of the separated portion?
37. How can the argument for proportionate giving be summarized?
38. How can the argument for the tithe as a minimum for proportionate giving be summarized?
39. Name some of the benefits that accompany tithing.

Record of Giving—Middle Iowa

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
33	Ankeny	\$180.00	\$51.50	\$36.50	\$41.50
27	Bagley				27.00
69	Beaver	504.40	36.96	10.00	46.50
73	Brooklyn	22.50	119.26	151.15	62.10
21	Cedar	222.03	204.16	230.59	229.23
63	Cedar Rapids	593.47	609.51	753.92	1,312.00
143	Coon River	1,965.44	1,238.11	203.53	199.34
161	Dallas Center	5,465.52	994.14	1,021.37	1,627.10
50	Des Moines	19.30	47.23	31.65	93.05
94	Des Moines Valley		802.00	246.00	336.30
80	Dry Creek	56.40	106.95	21.91	57.90
44	Fernald		21.60	5.00	5.13
66	Garrison	334.80	107.45	205.23	197.21
30	Indian Creek		2.00		6.25
40	Iowa River		50.00	35.80	75.72
15	Maxwell		44.90	40.00	143.00
46	Muscataine	41.64		9.65	118.13
196	Panther Creek	1,126.89	557.98	747.32	582.97
54	Prairie City	510.40	178.80	101.15	250.65
	Unallocated	603.60	261.33	163.40	65.85
		\$11,646.39	\$6,530.59	\$4,004.17	\$5,476.93

THE PASTOR'S STUDY

Boiling Over or Running Over

BY WALTER McDONALD KAHLE

EVERY profession has its own peculiar viewpoint of life as well as its own insight into life. The pastor has no special copyright to such matters but he does see some things which are of peculiar interest from a religious angle. One of these special discoveries relates to the subject of this article. Almost every day we come in touch with certain members in our churches who are either boiling over or running over in their attitude to some very important matter. Some of these experiences have impressed me and have gripped me so strongly that I have become rather sensitive to these two attitudes and feel that they might be considered with some real profit. In this article I have the matter of *our outlook as a church* in mind.

The boiling over viewpoint will be considered first. A certain brother recently spoke at length as to the outlook of the Church of the Brethren and he fairly boiled over. He made several very emphatic statements and drew several very startling conclusions. A very interesting discussion followed. Certain facts were very evident. In the first place the good brother was not thinking so much of the outlook as of the "back look." Things were not as they had been fifty years ago and he was very emphatic as to that point. A further discussion brought to light the additional fact that he had only one or two things in mind in his distressing difference, and he had to admit that they were differences which were natural rather than unnatural. Finally we discovered that the dear brother was not only unconscious of the great changes that had taken place for good, but that he was indifferent to such changes. Then, too, I think of a good sister who boiled over profusely. The church was at least twenty years behind and altogether a hopeless case as to any future progress. She let the cat out of the bag without any grilling at all. It was purely a case of misfit. She had joined the Church of the Brethren for policy's sake. Her heart was still in the church from which she had come. She wanted to do something and the only thing in sight was just to boil over. These are extreme cases but a pastor has the rare privilege of seeing much boiling over in his daily rounds.

The running over viewpoint is the second consideration. One of the greatest joys of the pastor's busy life is that which comes from a contact with the running over folks. A long list of experiences comes to mind. One aged brother recently said: "I am glad I have lived to see our church grow to its present place of such earnest interest and enthusiastic activity. We have a wonderful future before us." Another spoke of the wonderful changes for good which had taken place in the last few years and when questioned he fairly ran over with illustrations. The church was becoming a leading church among all of the Protestant churches with reference to Christian education. Missions was becoming a great key challenge. Stewardship was coming into its own. The young people were being considered and encouraged as never before. A new type of churches was being erected with adequate equipment for the new program which was fairly sweeping the old church off its feet, and on he went until I could hardly keep from embracing him on the spot. Still another brother said that one address at the recent Conference relating to our outlook as a church was worth all of the cost of the trip to Hershey and the time lost from his work, and so on. A good sister just beamed at me and said that while it was a great regret that she did not have such advantages when she was a girl, she was so happy that our girls and our boys have such wonderful opportunities and privileges in the church today. She said that she did hope she might live to see some of the fine things come to pass which are just in sight. If she had not excused herself to get dinner I have no idea just where our conversation might have ended. Another fine man of mature experience said that it was really wonderful how fast our church was for going ahead. It seemed evident

to him that our future is full of promise. From the standpoint of our outlook as a church and the running over idea there is one other experience which is most refreshing. I find that our young people with almost no exceptions are very enthusiastic as to our future as a church. This youthful enthusiasm is a constant source of inspiration to all, and especially to a pastor. In fact it is a great challenge to us for when our young people have such ideas there are going to be some realities in keeping with these ideas in the near future.

There is a wonderfully refreshing expression in the Scriptures which is thus expressed, "My cup runneth over." The Church of the Brethren needs more of these overflowing people in her ranks and it is our business as pastors and teachers to develop such people. Life is largely a matter of habit and if you begin to boil over you are apt to become a chronic boiler, but if you get the fine habit of running over you are apt to become very proficient in this fine art. A further fact is very evident and this is really the great plea back of this article. If a child is brought up in a boiling over atmosphere it is almost certain to develop into a boiler and it is also almost certain never to develop a strong Christian manhood or a winsome Christian womanhood. The other deduction is very evident. When I find an enthusiastic young Christian in our church I almost invariably find that back of this young life is an influence which is of the running over type. In the language of Paul with a slight alteration we may well say: "Run over, and again I say run over."

Daleville, Va.

Seed Thoughts for Young Christians

BY G. K. WALKER

Outlines for Teaching New Converts in the Christian Life
Lesson XII—The Church

I. *What Is the Church?* The church is the body of believers who have been called out from the world, and who are under the dominion and authority of Jesus Christ. See Eph. 5:24; Matt. 16:18. A short time before his crucifixion Jesus said to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). In this very important text several things need deep thought and consideration. Note especially:

- (1) The word "church" is "ekklesia," "a calling out."
- (2) The term "rock" has been variously interpreted by scholars. Seventeen church Fathers regard Peter as the rock; sixty-four regard Peter's confession as the work; sixteen regard Christ himself as the rock; while eight are of the opinion that the church is built on all the apostles (Dummelow). Personally, Christ as the "Rock" is my belief. See Peter's own declaration about the matter. 1 Peter 2:4-9. See Eph. 2:20, "Jesus Christ himself being the chief corner stone." And see 1 Cor. 10:4, "And that rock was Christ."
- (3) The futurity of the church—"I will build." Christ is the Head of the church. Eph. 5:23. He is the Master Builder.
- (4) The personality of the Head of the church, "My church." This signifies that the church is not a human but a divine institution" (Dummelow).
- (5) The indestructibility of the church. "The gates of hell [Hades] shall not prevail against it." Even the great adversary, Death, hath no power over the church.

II. *This Church Which Jesus Founded, Had:*

- (1) Stated places for meeting; the upper room, Acts 1:13; the temple, 5:13; the homes of members, 2:46; 12:12; and the synagogue, Acts 17:1, 2.
- (2) Stated times for meeting; daily, Acts 2:46; each Lord's Day, Acts 20:7.
- (3) Regular hours of prayer, Acts 3:1; 10:9.
- (4) A regular church roll, 120 (Acts 1:15); 3,000 (Acts 2:41); 5,000 (Acts 4:47).
- (5) Daily additions, Acts 2:47.

III. *The Early Churches Were Definitely Organized*

(1) See how Paul addressed his Epistles: Rom. 16:1; 1 Cor. 1:2; 1 Thess. 1:1; 2 Thess. 1:1.

(2) See the existence of church officers, Philpp. 1:1; "bishops and deacons" Acts 20:17; "elders"; "overseers" (20:28).

(3) Church letters were granted, Acts 18:27.

(4) The church held elections for officers. Acts 1:23-26; 6:5, 6.

IV. *The Church Is a School Being Prepared as the Bride of Christ.* Study Eph. 4:11-15; 5:25-33.

V. *Christ Purchased the Church with His Own Blood.* Acts 20:28.

VI. *Christ Recognized the Church.* Matt. 18:17.

VII. *The Purpose of the Church.*

(1) To evangelize the world. Matt. 28:19, 20; Acts 2:5:42; Eph. 3:8; Acts 15:7.

(2) To develop each individual Christian "unto the measure of the stature of the fullness of Christ" (Eph. 4:11-15). The ordinances help in this development of Christian character. They are a means of grace. See John 6:53-63; 1 Cor. 11:30; John 13:17; John 14:23; 1 Cor. 12:4-31.

(3) To be a constant witness for Christ, our Head. Acts 1:8; 8:1, 4.

VIII. *The Future Glory of the Church.* Eph. 5:27; 1 Thess. 3:13; 1 Thess. 4:14-18; Rev. 7:9-17. Huntingdon, Pa.

The Rainbow

BY HOMER FOSNAUGH

RECENTLY we were accorded the privilege of viewing the rainbow in all its beauty, splendor and brightness. From our viewpoint it appeared not to be more than sixty rods distant. We could only behold its brightness for a few seconds until we were compelled to do an about-face, for our blurred vision to clear. Oh! the length, the breadth, and the depth of God's work. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Almost four thousand years ago God made a covenant with Noah which was to endure until the end of time. As a token of that covenant he placed the rainbow in the cloud, that when it appeared he would look upon it, and remember his everlasting covenant. Go outdoors when the sun is shining in all its splendor and the thermometer registers about ninety degrees in the shade. All we can do is merely to glance at the sun because of its brightness. While it is supposed to be millions of miles distant from the earth, suppose that orb were suddenly to drop within a few miles of us. Without a doubt it would destroy all existing life.

It is no wonder that when Paul saw a light shining in the way at midday, above the brightness of the sun he fell to the earth. Moses in his sublime prayer did not realize what he was asking. Therefore God said: "Thou canst not see my face: for there shall no man see me and live" (Ex. 33:20). The brightness of God's countenance would have smitten him dead.

The brightness of celestial beings has often dazzled almost to destruction those favored by the vision. John, when he had the vision of Christ in his glorified state, and on whose bosom he had formerly rested, fell down at his feet as dead. Yet God in his infinite love was gracious enough to answer the prayer of Moses to the extent of permitting him to behold all that the human eye could stand, without bringing dire consequences to the beholder. Small wonder it is that when that mighty angel shall descend from heaven, clothed with a cloud, and a rainbow upon his head, and his face shining as the sun, and his feet as pillars of fire, the kings of the earth, and the great men, and the wise men, and the chief captains, and the mighty men, and every bondman, and every free man, will hide in the dens, and cry for the mountains and rocks to hide them. No doubt men will realize for the first time in their lives that the brightness of his countenance is a discernment of the thoughts and intents of the heart.

North Manchester, Ind.

HOME AND FAMILY

Pain

BY B. F. M. SOURS

I wondered at the mystery of pain.

Why was it that our paths were not all joy,
Blazing with glories of the springtime sun?
Why did the violets not always bloom?
Why not wild roses, and on all the days?

For joy is sweet,
And the weary feet

Are glad when they enter paths so sweet.

And the mystery, always,

Queried so strangely sad that so it seemed
That I was dull, and dreamed of this and that,
Until I older grew, and saw strange sights,
And heard the sounds of laughter, and of woe;
And lo! I found the silver was refined
Beneath the awful searching of the flame.
The precious stone, the glorious diamond,
Is by the lapidary ground and ground
As if the cruel wheel would tear away
All the rare substance and destroy it all.

And thus I thought,

That the glory fraught

In the precious stone—we had seen it not,
But now it was rich with the crystalline light
That thrust like the rainbows dissolved in fire—
The glory fraught in the hard used gem,
To fit it for a diadem,

Told well the tale

That, although we quail,

The Master knoweth the best for thee,
The Master knoweth the best for me,
And if we would stand where he reigns alone,
To cast our crowns before his Throne,

Then we

Should let the Master Artist do his part,
Although it rend the heart asunder; though
The heartbreak wreck the hopes to us most dear.
Though drear as autumn's melancholy wind
Seems all the storm, the tempest blinding sore—
It is the Master; let him do his will;
The silver to refine, the gem to purge,
To see his image in his workmanship—
To see his image in this heart of mine!
Ah Master! I am thine—yes, yet again
I give to thee my heart, that I may be
Whatever thou hast planned; for thou alone
Can'st tell the beauty of the gem unwrought—
Beauty, if thou can'st have the right of way;
But oh! unbeautiful if left unground!
Then, Master, thou art King! I kneel again
To thank thee for the ministry of pain.

And yet how restive still are we!—

Help us, dear Lord, to trust in thee!

Mechanicsburg, Pa.

Aunt Ann's Philosophy

BY A. V. SAGER

It is hard to tell which in the long run suffered the most through slavery—the white man or the black man, the slave or the slave holder.

Slavery is an iniquitous evil in any of its forms, invisible or visible, and leaves its scar whenever and wherever it is practiced. But it is like many other evils: it is like a two-edged sword, cutting backward and forward—it is a dangerous instrument.

God's law of equity and justice does not allow man to do himself or his fellow-man an injury. That law has stood with the everlasting ages. With it the heavens stand. With it man must stand or fall. The man who dares to disregard it must pay the price, often with compound interest, sometime, somewhere, some way. "As ye sow so shall ye also reap." American slavery had its pathetic side. Cruelty towards these helpless dependent creatures, according to our present sense of relationship to all humanity, was practiced in many forms that are almost beyond belief. That was to be expected. Even in our present moral and intellectual development there are evidences every day on every side that show what the brute instincts in man will do.

But even in that day there were many noble exceptions. Men who owned slaves felt the galling weight of responsibility on their shoulders; men and women who were thoroughly alive to the situation realized that they were the victims of a pernicious system.

Aside from common human sympathy and justice which one has towards another, social ostracism is one of the most cruel weapons that society uses. Although we may not be in sympathy with it, we must submit ourselves to the standards that public opinion has set. Now as we have digressed apparently from our theme, we will let Aunt Ann in her own dialect, illuminate the situation by contrast and comparison. She will probably commence thus:

"My missus was a lady, she was. She teach us our manners. She treat us like we was her own flesh and blood. When we was sick she would wait on us day and night better than our own mammy. I know she done it because she loved us if we was black. No better man ever lived than my master. It makes me sick when I see how children are raised these days.

"I got no book larnin but I know enough to know what to do wid a bucket of water. Honest, put these youngsters out on the road, they don't know which a way to go. All they knows is to stand on the streets and snicker and talk foolishness. Oh yes, they got book larnin, but they got no sense.

"Talk about manners! They don't know enough to get out o' your way on the sidewalk. Yes, I mean white folks too. There is no difference. Put 'em in a sack and shake 'em up and I don't know which would come out fust.

"One of these young bucks come to me, want to borry seventy-five dollars so he could buy an autornobel, one of these man killers. I ast him if he thought I was crazy; if he wanted to kill himself or kill somebody. Whew! my master would not had one on the place. Would he trade those chestnut sorrels he use to drive? Not much. He 'ud feed 'em sugar and talk to 'em and pet 'em. Honest, dey was just like humans. He was proud of 'em. And why not? He raise their mamnies, I 'low them chestnut sorrels would know when Sunday come; they would sail up the road, turn to the right toward the church and go into the church yard to their hitchin' post.

"Now how I does ramble in my talk. I was goin' to tell you about this young preacher's wife, one of these know-it-alls. I wonder where she was raise. I 'low her mammy spoil her; made her believe she was smart. One day she says to me, 'Aunt Ann, is you good?' I says, 'What you mean, is I good?' 'I mean, has you religion?' I says, 'Lawdy, honey, I was baptize long fore you was born.' I uster think people who had religion had some sense, but I know of people who have no sense nor religion.

"I met her down at the store and she says, 'Aunt Ann, I see you got some pears. What a bushel for them pears?' I says, 'As you is the preacher's wife you can have a bushel for fifty cent.' She says, 'Aunt Ann, can't you pick a bushel and bring 'em down?' 'Who me! what you think I is made of? I was once a slave to a white man that had some sense, but I won't be a slave to an impudent nigger. You got arms and laigs. Is you a cripple?'

"One day she says, 'Come down, Aunt Ann, and I will larn you how to cook some nice dishes.' 'Colored woman, I have cooked Virginie dishes all my life and they is the best dishes in the world. My missus larned me how to cook, an' you doan have to run to the store after an arm full of groceries to make 'em either!'

"Nothing to do but I must jine the league. To be perlite I went. Well, you never see such a time, gossiping and such. They all talk through each other. They stop long enough for the preacher's wife to tell us how to raise children. She talk to us as if we didn't know nothin about raisen children. The Lord bless my poor soul! I done forgot more than she knows about raisen children. She has one little kid, and I brought up nine boys and girls, and I have nothen to brag neither. To hear her talk we all ought to been raised in an incubator. I got plum disgusted. Sis Maria was setten along side of me. I nudge her in the ribs. 'Les go home.'

Aunt Ann is typical of the old time slaves. Ignorant, handicapped and kept down as they have been, their instincts are amazing. We are wondering if the young generation of both races will profit by the noble example of this remnant of a downtrodden race.

Fairfax, Va.

The Untroubled Heart of Trust

BY MARY STUDEBAKER HINSHAW

"I am come that they may have life and have it more abundantly."

"Let not your heart be troubled; ye believe in God, believe also in me."

"Abide in me and I in you."

THE true child of God is constantly gaining "life more abundantly." If we get any of the life we may gain more. This is the test of the true life. The essential feature of the untroubled heart is to advance from faith to faith, from hope to hope, from glory to glory.

No individual who comes to Christ shall want for a single opportunity to grow in grace. "The Lord is my shepherd." He provides every need. The danger is within us. If I get any portion of the true life and do not gain more life, I forfeit the life which I have, and my heart is no longer the untroubled heart of trust but is the troubled heart of sorrow and despair. If I do not strive to grow I condemn myself and I am troubled in spirit. My soul is hungry and thirsty and becomes parched with drought for the want of the Comforter. But if I, like a rose, to the Lord my heart unclose, God's spirit falls on me and my soul is refreshed and restored.

We must watch for our opportunities and serve the Lord with gladness and worship him in spirit and in truth, or else forfeit that perfect peace, which passeth all understanding.

There is no way to the peace of God but by absolute self-abandonment to his will which whispers within us to choose a way without reservation of happiness or self.

He who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's and more enduring than earth or heaven.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Washington, D. C.

Religion

BY SARAH M. SAUNDERS

IN this day and age of the world we hear a great deal said on the subject of religion. Everyone seems to have his own theory about its meaning. With some it does not seem to make much difference what kind of religion one may profess if only he is religious.

To some people religion is a boisterous avowal of internal feelings and fresh or new resolutions. Others manifest a selfish feeling over all others, while a still different group think that religion consists in the idea that "every one that provideth not for those of his own house is worse than an infidel." Making a hobby of this one scripture, they construe it to mean temporal things only. They labor hard, year in, year out, hoarding up the wealth of this world for their children. Of course they attend public worship on Sunday if the weather is favorable, or if some new or strange preacher is expected to occupy the pulpit (while they perhaps take a little nap or plan for next week's work).

If they are asked for a contribution for some worthy, benevolent enterprise the "countenance falls" (Gen. 4:5). They will hesitatingly draw out their fat pocketbooks and deposit in the Lord's treasury perhaps grudgingly all of fifty cents.

I once heard a professedly Christian woman talking very complacently about her income. She said: "The Lord has blessed me richly; my family is enjoying good health; I am making a great deal of money selling butter. Why, I sell five dollars' worth every week." Thinking this a favorable opportunity I asked her how much she felt like contributing to a certain church work. Her reply was strangely different from her former boastful remarks. "Oh, I don't see that I can do anything now; it seems like I can hardly make a living for my own family. We are too poor ourselves to help anybody else."

Battle Creek, Mich.

AMONG THE CHURCHES

Calendar for Sunday, September 7

Sunday-school Lesson, Jesus Heals a Nobleman's Son.—John 4:46-54.

Christian Workers' Meeting, Self-Control.—Philpp. 4:8.

* * * *

Gains for the Kingdom

Two baptisms in the La Verne church, Calif.

One baptism in the Marsh Creek church, Pa.

Three baptisms in the Woodbury church, Pa.

Two baptisms in the Grand Rapids church, Mich.

Two baptisms in the Cedar Creek church, Ind.—Bro. T. G. Weaver, pastor.

Five baptisms in the Concord church, Va.—Bro. W. E. Cunningham, of Shipman, Va., evangelist.

Ten baptisms in the Greenmount church, Va.—Bro. S. I. Bowman, of Harrisonburg, Va., evangelist.

Ten baptisms in the Barren Ridge church, Va.—Bro. Leslie Blough, of Manassas, Va., evangelist.

Ten baptisms at Stonewall church, Va.—Bro. H. J. Woodie, of Winston-Salem, N. C., evangelist.

Six were received into the Maiden Creek church, Pa.—Bro. J. L. Myers, of Loganville, Pa., evangelist.

Nineteen baptisms in the Christianburg church, Va.—Bro. J. S. Showalter, of Roanoke, Va., evangelist.

Fifty additions to the Iricana church, Alta., Canada.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Twenty-one baptisms in the Springfield church, Ohio.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Eleven baptized and one reinstated in the Warrensburg church, Mo.—Bro. J. F. Burton, of Greene, Iowa, evangelist.

Twenty-one additions to the church at Brandonville, W. Va.—Bro. C. Walter Warstler, of Pittsburgh, Pa., evangelist.

Seven gave their hearts to Jesus in the Maple Glen church, Pa.—Bro. E. J. Egan, of Greencastle, Pa., evangelist.

Five were baptized and one reclaimed in the St. Paul church, Va.—Bro. L. A. Bowman, of Boone Mill, Va., evangelist.

Nineteen were baptized and one reclaimed in the Maple Grove church, Md.—Bro. B. W. Smith, of Burlington, W. Va., evangelist.

Fifteen baptized and two received on former baptism in the Martinsburg church, Pa.—Bro. A. B. Miller, of Philadelphia, evangelist.

Five baptisms in the Shady Grove house, Sandy Creek congregation, W. Va.—Bro. W. H. Sanger, of Nokesville, Va., evangelist; twenty were baptized and one reclaimed in the Salem house, same congregation.—Bro. C. Walter Warstler, of Pittsburgh, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Lester E. Fike, pastor, began Aug. 31 at Fairchance, Pa.

Eld. B. F. Petry, of Eaton, Ohio, to begin Sept. 14 in the Sugar Creek church, Ohio.

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Sept. 8 in the Onocenta church, Ala.

Bro. H. S. Gipe, of Richland, Pa., to begin Sept. 28 in the Meadow Branch church, Md.

Bro. W. B. Stover, of Cleveland, Ohio, to begin Sept. 8 at the Bear Creek church, Dayton, Ohio.

Bro. S. S. Shoemaker, of Hartsville, Ohio, to begin Sept. 28 in the Mohican church, Ohio.

Bro. J. F. Burton, of Greene, Iowa, to begin about Oct. 15 (instead of Sept. 15) in the Woodland church, Ill.

Bro. A. S. Arnold, of White Pine congregation, W. Va., to begin Sept. 6 at the Mission Chapel church, Capon Chapel, W. Va.

* * * *

Personal Mention

Bro. Roy Teach, of New Carlisle, Ohio, is taking up the pastorate of the Loon Creek church of Middle Indiana.

Bro. C. B. Smith and wife, of Martinsburg, Pa., are taking a three months' trip to the Middle West, beginning this week.

Michigan has chosen Eld. G. Nevinger to represent the District on the 1925 Standing Committee, with Eld. E. F. Caslow as alternate delegate.

Eld. John Bonewitz has been named as Standing Committee delegate from Oregon to the next Conference, with Eld. S. P. Van Dyke as alternate.

Eastern Colorado has chosen Eld. S. G. Nickey as Standing Committee delegate to the next Conference. Eld. George Eller is the alternate delegate.

Southern Iowa is to be represented on the Standing Committee of the next Conference by Eld. Charles Colyn. The alternate delegate is Eld. Harry K. Rogers.

Bro. G. L. Wine is just beginning his pastorate of the Mount Morris church, Ill., and a special installation service is arranged for the coming Sunday, Sept. 7, under the direction of the District Ministerial Board.

Bro. B. C. Whitmore, pastor of the Cerro Gordo church, Ill., with his family and other friends was among our last week's visitors. The party was out on a little camping vacation tour and hit on the happy idea of including Elgin in the itinerary.

We had the pleasure of a call recently by Bro. Quinter M. Lyon, of Ashland, Ohio, Editor of Sunday School Publications for the (Progressive) Brethren. The primary object of his visit to the House was to confer with the editorial management of our own Sunday School Department. He is a son of Eld. W. M. Lyon, of Washington, D. C., well known to our older readers.

Bro. H. Spenser Minnich and wife reached their home in Elgin Thursday evening of last week after an absence of more than four months, taking in the Glasgow World Sunday School Convention, visiting the Scandinavian mission field and other European places of interest. Bro. Minnich was just in good time for the Mission Board meeting this week.

How beautiful is brotherly love! Brother and Sister Parker Ruble and Brother and Sister C. M. Shearer, of Wayland, Ohio, request us to extend their thanks and appreciation to the brethren and sisters and Aid Societies of Canton Center, Canton City, Logtown, Springfield, Akron and Kent for donations and words of sympathy on account of their loss by fire. "Words can't express our deep gratitude," they say, "and may God bless each one of them for helping to bear another's burden."

For several days over last week-end the editorial and secretarial force at the Publishing House was much depleted by the drawing power of the District Conference and associated meetings of Northern Illinois and Wisconsin, held at Mondovi, Wis. In the delegation were Secretaries Bonsack, Zigler and Flory, Treasurer Culp and Editors Miller and Brandt. Bro. Bonsack was Moderator-elect and Bro. Miller Recording Secretary, this District having begun a year ago the practice adopted by the late General Conference. Bro. Brandt and Bro. Culp were delegates from the Elgin congregation. We think the other brethren also had good reasons for going.

* * * *

Miscellaneous Items

Are you planning for "Gospel Messenger" Day? September 21 is the time.

The first "query" to be reported to this office for the next Annual Conference is a petition from Eastern Colorado "that the Annual Meeting of 1926 be held in the Western Zone."

The Elmdale church, Mich., is seeking a pastor. Ministers to whom this field of labor may appeal are invited to correspond with the Secretary of the Ministerial Board, Bro. Charles Wieland, Clarksville, Mich.

"Our people in these parts are getting stirred and are responding to our efforts more and more. Last Sunday night we had a splendid Union Peace Meeting in the Methodist church addressed by a Quaker young man. Interest ran high." So writes Bro. A. W. Ross, Secretary of the Peace Committee of the North Manchester church, Ind.

"A number of churches have also inquired regarding approved evangelists and lists of such have been sent them. The board will be glad to assist any of the other churches who desire such lists or any specific information we may have." So says the "District News Letter" of Middle Indiana, speaking of the work of the District Ministerial Board.

The Christian Way of Life by C. C. Ellis is just what is needed in classes of young people. There are fourteen chapters covering one hundred and six pages. The work was written for young people. Elder J. H. Moore of Sebring, Florida, says of the book: "Considering the length, and the subject treated by Prof. C. C. Ellis' treatise, it is one of the best productions that I have ever read. In a brief, clear and interesting way it presents in their logical order, the very points that should engage the attention of every young person interested in the higher phase of thinking and living. The size of the book, the points treated, the easy and very comprehensive style of the author, will commend the charming little volume to thousands of earnest and thoughtful readers. Were we asked to recommend two small books for daily reading, for the average boy, whether at home, or out making his way through the world, one would be a pocket New Testament and the other a copy of The Christian Way of Life."—Ezra Flory, Elgin, Ill.

Special Notices

From Bro. J. M. Henry, representing the Welfare Board peace department, we have this word with reference to Mobilization Day, Sept. 12: "Citizens are not required by law to register. All members should refrain from taking part in any way in parade and program."

A Saur Bible. There has recently come into my possession a copy of Saur's German Bible published at Germantown (date faded, but looks to be 1777 or '79), with request that it be offered to some library in the schools of the Church of the Brethren if there be any not having a copy or to some library where it will become and remain the property of the church. Will those interested please write R. T. Akers, Alum Ridge, Va.

To the Churches of Southeastern Kansas: Your District Mission Board takes this opportunity of advising the churches of the District, also individuals who gave pledges at District Conference, that these pledges, also the quota of \$2.00 per member, are due, and should be paid at once. The General Mission Board has been very generous to our District. This year they have donated to us \$1,000. Now they are counting on us to give as the Lord has prospered us. Do not let the cause suffer. We want to see our church go forward. Our workers must be paid or the work is retarded. Send your pledges and quotas to D. P. Neher, Treas., McCune, Kans.—J. L. Amos, Secretary, Parsons, Kans.

To the Churches of Southwestern Kansas: The pastors of all the churches are supposed to have been already reminded by letter of the yearly Harvest Meeting. Lest some one might have been overlooked or have forgotten, this comes to remind you that even yet—before Oct. 1—such meetings should be held and each church should by all means pay her quota. How can we do mission work entrusted to us by the District without funds! The year closes Oct. 1. Remember the good harvest God has given us! Sunday-school superintendents, please notify me if blanks for Sunday-school report for District Meeting do not come to your hands.—E. F. Sherfy, McPherson, Kans., Mission Board Treasurer and Sunday-school Records Secretary.

* * * *

In the "Messenger" Twenty Years Ago

The Brethren at Pittsburgh, Pa., expect to dedicate their new church Oct. 2. They are to be congratulated because of their success in erecting the very much needed house. We are certain that the house will be very much appreciated and will serve as a center around which the members will rally.

Critics have their place even in the church, if they are of the right kind. But we do not need and do not want the kind who are always finding fault with the workers for the pleasure they get out of it. We want the kind who will see where improvements in methods of work can be made, and will do the work in a better way. That is the helpful kind of criticism, the only kind which should be indulged in by any Christian. But, unfortunately, the destructive kind is to be found almost everywhere.

It is said that since The Hague conference in 1899 France has reduced her annual naval expenditure by three million dollars, but Russia has increased hers by two millions, Germany hers by seven millions, while Great Britain has increased hers by thirty-eight millions and the United States hers by sixty millions. This does not speak well for the nations that claim to be the farthest advanced in civilization. Instead of the United States and Great Britain being the leaders in the increase of their navy expenses, they ought by all means to set for the rest of the world a good example in the decrease of such expenses.

We hear much about the need of consecrated men in the pulpit. But really, we still need more consecration out of the pulpit. Men who, out of the pulpit, live the Christ life will have the necessary influence when they attempt to teach the people the way of eternal life. We once heard of a minister who was a power on the rostrum, but away from the place of worship he unbridled his tongue, and by his coarse jokes completely destroyed his influence for good. In the pulpit he seemed a consecrated man, but outside there was anything but consecration. Let us work and pray for more consecration in the everyday life, then we shall have it in the pulpit and everywhere else.

Some years ago one of our earnest ministers located in a congregation where there happened to be several ministers already. Still later others came. He soon discovered his mistake. There were more ministers in the community than were needed. So he offered his property for sale, in due time he found a purchaser and then moved to another locality where there was a small congregation but no minister. At the present time the man is doing an excellent work, preaching every Lord's day, and feeling that he is doing some good. His people love him and he loves them. The change of location is making a better preacher out of him, he is making a better community and when he retires at night he has a better conscience. It might be well for a few more of our ministers to offer their property for sale and go where there is a chance for them to make themselves useful.

AROUND THE WORLD

Europe Is Somewhat Closer

Europe is somewhat closer, due to the fact that the Mauretania of the Cunard line has hung up a new transatlantic record for the eastbound passage. The trip from New York to Cherbourg measures a distance of 3,098 miles. This distance was made in five days, one hour, and forty-nine minutes at an average speed of 26.25 knots per hour. This time is three hours and thirty-two minutes better than the best previous record made by the White Star liner Majestic in 1923.

Columbus a Late Arrival

Dr. Sofus Lasen, chief librarian of the university library at Copenhagen, Denmark, is evidently trying to make out that Christopher Columbus is really a late arrival. Dr. Lasen stated in a speech before the International Library Congress held at Gothenburg, Sweden, that Johan Scolus, a Dane, discovered America twenty years before Columbus. Perhaps he did, but what would have become of all of us if we had waited for Johan to speak up? We are inclined to feel that the publicity Columbus gave to his findings entitles him to the credit for the discovery of America.

Women as Inventors

American women are credited with having patented nearly 1,400 devices. They have patented washing machines, kitchen cabinets, carpet beaters, mattress turners, mouse traps and other contraptions all the way from hooks-and-eyes to artificial eyelashes. Farm women have patented incubators, churns, tractors and seed planters. Business women have also patented a number of articles useful in their line of work. It is said that when Howe was working on the sewing machine he one day reached a point where he was completely stumped. His wife grew tired of the inventor sitting around in a pessimistic mood and enquired as to the difficulty. She was able to make a suggestion that solved the problem but Howe got the credit. Every man who has been responsible for the housework for a day or two while mother was sick, or on a visit, has doubtless been impressed with the fact that there is still a large field for the application of woman's inventive genius.

Passing of the Painted Face

A cosmetic manufacturer speaking before the annual convention of the Cosmetics Association in Chicago said that men are tired of painted faces. Vermilion lips and painted eyelids have become common and therefore unnoticed. Thus the woman who wants to attract men is cautioned to hark back to the simplicity of a generation ago, for it is the unusual that attracts men. The cosmetics assembled seem to have agreed that the poster-faced girl of today must give way to the girl with clean cheeks and shining eyes. But, lest the cosmetics should ruin their business the speaker hastened to say that there will always be makeup for women, but the makeup of the future must be so natural, so harmonious with women's coloring, that it can not be detected. But just at this point your paragrapher becomes a bit confused. If the new cosmetics are to be invisible and woman supposed to shine in her original and natural beauty then why use cosmetics at all? The question is too deep for mere man; we submit the question to the women for an answer.

Paper Consumption in the United States

"American paper requirements have nearly quadrupled since 1899 and now exceed 8,000,000 tons a year, according to a report on the pulpwood paper and pulp situation just made by the United States forest service, in cooperation with the American Paper and Pulp Association. The per capita consumption of paper in the United States is double that of any other country, and the entire consumption of more than 8,000,000 tons a year is greater than that of all other countries in the world combined, the report states. The report of the forest service deals with the country's present paper requirements, its probable future requirements, and the ways and means of meeting the demand for pulp timber, less than half of which is now being furnished by forests within the United States. The report said: 'The solution of the pulpwood problem involves, first, increased production of pulp timber on the forest lands of the United States. Second, the reduction of all manufacturing wastes and the development of new or modified pulping processes which will increase the number of timber species suitable for pulping and make more efficient use of all pulpwood. Third, the material development of the pulp and paper industry in new regions with pulp species. The consumption of so much paper in the United States signifies education and all knowledge and progress associated with that term. It signifies a nation which affords the broadest market in the world for ideas. The measure of a nation's progress may be approximately arrived at when knowledge is had of its annual consumption of wood pulp.'"

A Government Department that Pays Its Way

The average American is so accustomed to thinking of government in terms of taxes and expense that he may be surprised to know that there is at least one department that more than pays its way. It cost Uncle Sam \$4,700,000 to maintain the consular service for the year 1922-23, but fees collected for the period totaled \$6,800,000. Thus there was a balance of \$2,100,000 to the credit of the consular service. "The consular field force of 533 career officers is classified as follows: Consuls-general 58; consuls-general-at-large 6; consuls 317; vice-consuls of career 135; consular assistants 11; interpreters and student interpreters 16. The salaries at present range from \$1,500 to \$12,000 per annum, with the majority averaging \$2,500 yearly. Only 17 of the 533 get more than \$6,000, while only two, the consuls-general at London and Paris, receive \$12,000. The consular offices of the United States abroad comprise 48 consulates-general; 253 consulates; 18 vice-consulates; 88 consular agencies, and 2 combined diplomatic and consular stations."

Groceries on Wheels

Just as the chain grocery store begins to loom so large in the distribution of foodstuffs another method of selling appears to contest the field. The new arrival is the motor grocery carrying its stock on wheels to the consumer's door. Thus, the automobile has made possible a kind of de luxe peddler who escapes high rent, but who must in its place consider gas, oil, tires and depreciation on his truck. The motor grocery is said to share in greater degree the economies of a more rapid turnover, the very thing that has long been counted one of the chief advantages of the chain store over the old line store. Thus, it is claimed that the motor grocery can turn its stock one hundred times in a year and beat the chain store at its own game. The motor grocery is a one man proposition and no doubt will appeal to that type of American who, if he must work, must also ride. Of course, the motor grocery can not begin to take the place of the stationary store but it suggests possibilities that department stores and other big selling agencies are reported to be investigating as useful auxiliaries in reaching the ultimate consumer.

What About the Small College?

The gift of a princely sum to Harvard University suggests a long line of educational needs—particularly those of the small college. In commenting upon this gift and the place of the small college in our educational system "The Saturday Evening Post," which one could hardly accuse of religious or ecclesiastical bias, said in the issue for July 19: "It should never be forgotten that the small college rather than the great university is the backbone of higher education in the United States. The work done in the two types of institutions overlaps broadly but neither entirely covers the field of the other. In graduate, professional and highly specialized studies, the little freshwater college cannot compete with the great university. But in laying the foundations of a liberal education, in forming character by benign human contacts, in fitting a student for life itself rather than for the job which is part of life the small college still stands without a rival. The very limitations of the small institution preserve it from the danger of becoming unwieldy, topheavy or overextended. What it lacks in plant, it makes up for in personality. Its very smallness encourages individuality rather than standardization. The human contacts are closer. Men play a freer and larger part. There is as much to be said for the simple life in education as in the world at large."

Negroes in Chicago

The Negro population of Chicago continues to increase so rapidly that the housing situation remains a perplexing problem. Well-to-do Negro families occupy many blocks of fine residences along Michigan, Indiana, and Grand Avenues, but for the greater part of Chicago's Negro population the housing conditions are little better than in southern cities. Surroundings, paved streets, and sanitation may be better, but in many sections the congestion is reported to be fully as bad as in Atlanta or Mobile. It is especially interesting to note the history of the particular sections in Chicago where Negro centers of population have tended to develop. A study of this question made some three years ago revealed the fact that in practically every neighborhood where the colored people now live they were preceded by at least two groups of occupants and their presence is mainly explained by an earlier and often long continued depreciation of property values. Thus, where there has been a natural physical depreciation of property, or where the encroachment of vice, business, or factories has reduced residential values, the Negroes have tended to settle because there they have found an opportunity to rent or buy within the range of their limited means. Thus the problem of the Negro would seem to be largely one of readjustment. Typically he is a poor man obliged to begin under very unfavorable community conditions. The remedy would seem to be to give such aid as would enable the Negroes to best help themselves. As fast as their readjustment takes place they will automatically improve their surroundings.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Instruction of Our Children

Deuteronomy 6: 4-9

For Week Beginning September 14, 1924

The Opening of Our Public Schools Renews This Subject in Our Minds. Upwards of twenty millions of children are now enrolled in the elementary and high schools of the United States. The importance of this training needs no argument. Illiteracy limits the happiness and service of any people. Our government recognizes this fully and provides an extensive and efficient system of general education. All Christian citizens, especially fathers and mothers, are intensely interested in having the finest moral safeguards thrown about our public schools.

A Knowledge of God Is Fundamental in the Instruction of Our Children. They have a God-sense in them and the cultivation of this is indispensable to complete training. The direct accomplishment of this is hardly possible in the schools of a democratic state. The chief hindrance to that is religious differences among the people. Our state will not object to religious training in the schools when religious people cease to quarrel among themselves. Meanwhile our children must not be left without a growing knowledge of God. Knowledge of nature, of history, and of life should all be associated with God. Godly teachers will always find the way to do this. The Jewish instruction of children was based on the recognition of one true God. Christian education is even more so (Prov. 1:7).

The Home Is the Primary Institution for the Instruction of Children in Religion. Here the first and most lasting impressions are made. Parents are granted the first privilege and responsibility for cultivating the religious instincts of their little ones. They make it easy or difficult for teachers in the schools and church. Father and mother may not shift their duty in this regard. The public school does not make up for lack of religious discipline in the home, and the church can do so but inadequately. Jewish parents were required to be diligent in teaching their children of God. A large part of the church's work is to make Christianity effective at home (Prov. 17:6; Eph. 6:4).

Three Effective Methods of Instructing Children Are Suggested by the Topic-Passage. The first of these is by **word of mouth.** Teacher and pupil are face to face. Life makes impact upon life. Parents can make much of truth about God in conversation with their children. The second method is **repetition.** One utterance is never enough. Truth bears and demands constant restatement and application. The third is **example.** This is the force of illustration and induces imitation in children. Truth lives in example. These methods are effective in all education and they who instruct children can not afford to dispense with any.

Suggestions for Meditation

How much personal interest and effort do we take to have our public schools what they should be?

Do we pray for the teachers of our children? What more might we do?

Of what shall daily religious instruction in the home consist?

What place does Sunday instruction at church fill?

Do we support the movement for week-day religious instruction in the schools?

A Prayer

Dear Father! Our knowledge of thee makes us increasingly conscious of the importance of childhood as the time to impress minds with the truth and to mold hearts toward thee. How sadly we have faltered at the task of teaching children thy way! Our miserable failures in the past should give us warning of the future. Renew within us, O Lord, a passion to see the truth of Christ really live which will set us seriously to teaching the present generation of children the truth of God. For Jesus' sake, Amen.

J. H. H.

Testing the Mail Service

In order to prove to himself just how safe the transmission of mail now is your Uncle Sam staged a sham holdup at a little village called Tilly Foster, fifty-one miles from New York City. All the details of a daring night holdup were gone through with. The mail train was stopped, the engine cut off, and the armored mail cars attacked. In the sham battle all the latest equipment for repulsing up-to-date robbers was used. The mail clerks won in the battle. Postoffice officials were so well satisfied with the showing that they said the government would now proceed to equip 3,000 mail cars with battlefield flares, riot guns, firing shields, shot spreaders and the other warlike devices used in repulsing the robbers in the sham attack.

The Gambling Mania

(Continued from Page 563)

the right, and in the service of the sanctuary; but in all these incidents it was done under the assumption that divine influences controlled, and the result was the will of Jehovah. Proverbs 16: 33 shows their motive: "The lot is cast into the lap; but the whole disposing thereof is of Jehovah." But there is no mention of gambling among the Israelites until after the exile when Isaiah warns, that those were destined to the sword who would forsake Jehovah and prepare a table for Fortune. The gambling habit infected the purity of the early Christians, and instruments of gambling have been found in their tombs; councils of churches forbade the clergy to gamble, and ministers denounced it as worldly at an early date.

To attempt any general discussion of the ways, instruments and methods of gambling would be impossible because of their multiplicity. In many incidents it has been attached to games perfectly innocent in themselves, and these games have been prohibited and brought into dishonor and contempt.

Dice is probably one of the oldest and most common devices of gambling. The origin is shrouded in obscurity, but it is certain that their use has come down to modern days from a period of remote antiquity. They have always been a very popular form of gambling, and in days gone by immense fortunes have been staked and lost upon the throwing of the cubes. They have been used in the most exquisite rooms, finished in polished mahogany, and on tables of ivory, as well as in the back alley with the familiar cry, "seven come eleven." Dice are the time-honored tools of the professional gambler. Their invention is ascribed to the Egyptians for cubes have been disinterred in the land of the Pharaohs, and figures playing with something resembling dice have been deciphered from ancient tablets.

In modern times, while suppressed in many places, but allowed in many others, dice are used quite extensively as "trade stimulators" in cigar stores, and in the saloon, when it existed. In plain view of the street, it has been a familiar scene to see dice being thrown for cigars by people with no thought of gambling. Dice, as other devices of gambling, are often "doctored" thus making the game "unfair." Many a "crap" game has ended in a row when it was discovered the dice were "loaded." A method used in cigar stores where the customers are encouraged to "shake" for the cigars, is the use of magnetized dice. With a magnet connected with electricity, concealed in the case, or disguised as a cigar moistener, and operated by a button, the throw of dice can be controlled by the clerk.

Cards have also been a popular and ancient method of gambling, but cards differ somewhat from other devices as skill may play a large part in the game. There is a large variety of games; poker, bridge, faro, and whist being the most common.

The slot machine has also had a wide use in gambling, and every place where they are tolerated is flooded with them. Springfield until recently had its full share in pool rooms, cigar stores, and in many confectionaries. Here they were used as "trade stimulators," but our former prosecuting attorney waged a war against them which resulted in their removal. The machines used were of a wide variety of makes, and methods of operation. Manufacturers have made desperate efforts to put some machine on the market that will not come under the head of gambling. The idea they have worked on is the use of a machine that will deliver merchandise with each operation. They argue that this takes away the gambling element as the operator never loses. But this is only a "screen," because the merchandise is usually something inferior, or some article little cared for, such as gum, or a piece of candy, and usually not taken when delivered. The very fact that a prize is offered of greater value than the amount paid for the chance, makes it gambling, for the player would not generally play unless there is some inducement to gain more than he paid. Punch boards would naturally come under this same class. All these devices are so arranged that it is impossible

to win any amount worth-while, the merchant always being protected.

Speculation on the Stock Exchange has for many years been a recognized method of gambling, and there is probably no worse form, because of the great risk taken. It appeals to a large number because it is made so easy and convenient. In this form of gambling, there is very little money behind the speculation compared with the amount actually supposed to be invested in the various transactions. The speculator needs only pay the "margin," or the difference between the value of the stock he is supposed to have bought or sold at the beginning of the time bargain and the diminished or increased value when the time expires. A person buys 10,000 bushels of wheat to be delivered at \$1.00 per bushel, three months hence, not intending to take the wheat, but to pay the seller two cents for each bushel if the market price should at that time be 98c, and to receive the same amount if the price becomes \$1.02. The same plan is used in the stock markets. In this lies the evil of the practice. If the speculator had to actually put up the money for the full value of the stock or grain he buys it would eliminate much of the gambling, because the loss or gain would be small in comparison to the amount of money invested. Speculation in the Stock Exchange is hazardous, because these gambling establishments always play with the chances so heavily on their side that in the long run they are certain to win. It is easy for them to withhold the quotations when it is to their advantage, and the innocent party often many miles away is the victim of the trick.

Another method is this: an unfavorable rumor concerning stock, say of some railroad, is started. No one seems to know where it came from, but it causes a flutter in the market. Much stock changes hands, causing a drop of a few points. In a few days the error is righted, but some one has made a small fortune out of the affair.

Lottery is another form of gambling. This is a scheme by which for some consideration, one may by the favor of the lot obtain a prize of greater value than that which he risks. Almost all the States have at some time in their history employed lottery as a means to replenish their treasury, but it was found to exert a bad influence upon the people. In a large degree the poor people were attracted instead of the rich. Lotteries tended to divert people from persistent labor and patient thrift for hope of sudden and splendid gain. The result was a large number losing what they could ill afford.

In the 18th century legislatures authorized lotteries for every species of public improvement: for the building of churches and colleges, or for the repair of losses to individuals by fire or otherwise. Faneuil Hall after the fire of 1761 was rebuilt by lottery. Continental Congress tried to raise money by lottery in 1777. The Louisiana State Lottery is familiar to most people. It had received a charter from the State for a period of 25 years, for which it paid the State treasury \$40,000. In 1890 an effort was made to have the charter renewed, the promoters finally offering \$1,250,000. But the bill was vetoed by the Governor. In 1833 a society was formed in Pennsylvania advocating the suppression of all lotteries. It was contended that the altar does not sanctify the gift; that the moral demarcation between lottery for benevolence and lottery for gain was shadowy. Lottery is now prohibited by all the States of the Union. An act of Congress in 1890 makes it unlawful to send lottery advertisements through the mails, and registered letters addressed to lotteries or their agents are prohibited. In Massachusetts raffling is forbidden by direct statute.

Springfield, Ohio.

The Boomerang

BY ARCHER WALLACE

In his charming autobiography, *Up from Slavery*, Booker T. Washington insisted that slavery was, if anything, more harmful to the slave owners and their families than to the negroes. The whole machinery of slavery was so constructed as to cause labor, as a rule, to be looked upon as a badge of degradation. Hence

the children of the white people sought to escape from doing work of any kind. Before long the spirit of self-reliance and self-help left the slave owner's family. They became utterly useless, and in most cases incapable of making a contribution of any kind whatever to the life of the plantation. The girls could not cook, or sew, or take care of the home. This was work, and left to the slaves. As a result when freedom did come for the slaves, many white families were in a pitiable condition, and much less fitted to face the world than the poor slaves, who had at least developed initiative and learned to do things for themselves.

Wrongoing to others is a boomerang and punishment is inevitable. There are men who succeed in life by walking over and crushing others. Whenever a man crushes another he at the same time tramples underfoot those qualities in his own soul which alone make life enjoyable and desirable.

The most famous detective system in the world is that at Scotland Yard in London. There the agents of law have a way of tracking criminals which is marvelously efficient. But even Scotland Yard has failed to bring some wrongdoers to their punishment. But we are not to assume from this that those undiscovered wrongdoers go unpunished. There is something in the very nature of sin which brings its own bitter penalty. Punishment for wrong done to others is inescapable. Booker T. Washington was right when he said that the cruel system of slavery hurt the whites as much if not more, than the negroes.

Toronto, Canada.

Revelation in Nature

BY PAUL F. BECHTOLD

"And what is so rare as a day in June?"

Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might;
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."—Lowell

As primitive man looked out upon his surroundings he saw the tree bending in the wind, he heard the beautiful song of the birds, he saw the lightning flash, he felt the sun's warm rays, he heard the sighing of the breezes, he felt the quaking of the earth, he saw the flowing and ebbing of the tides, he saw the movement in the starry heavens, and, being exceedingly superstitious, he attributed the working of these natural phenomena to a spirit inhabiting each of the familiar objects. Thus, when he was scratched in the face by a stubborn tree-limb or a rock in his path caused him to stumble, he thought that he had offended the spirit of that branch or pebble and that it was hostile to him. So sensitive was he to rebuffs or advantages from natural objects that he watched them carefully, striving to avert their displeasure and to gain their good will.

It was a long process of gradual learning from this idea to the worship of one God back of all nature, as found among the Hebrew people. The word nature does not once occur in the Old Testament, all references to it being made to specific things: as "hills," "heavens," "grass." The Hebrew literature, however, is wonderfully rich in references to nature. For example, the thought of God as present in all nature is very beautifully expressed by the Psalmist: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me" (Psa. 139: 7-10). When Job affirms: "The Spirit of God hath made me and the breath of the Almighty giveth me life," by faith and poetic insight he was going deeper into truth than many of the philosophers portraying God as both a transcendent, overruling Personality and an immanent, indwelling Spirit; God has not only created us but he is continually renewing and sustaining our lives. The Old Testament authors were not

natural philosophers or scientists, always trying to convey a spiritual message to their people; yet it is remarkable how they discovered truths in nature.

Byron has vividly described the inspiration which he received from nature in the following words: "I love not man the less, but nature more, from these our interviews, in which I steal from all that I have become or may be to mingle with the universe, and feel what I can ne'er express." Also Shakespeare: "And this our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything." Compare these modern quotations with this one from the prophet Isaiah: "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Like the Psalmist, Isaiah hears the voice of nature, pictures it symbolically, and through it brings God and man into vital relationship. "When I consider thy wondrous works" is quickly followed by "What is man that thou art mindful of him?" Thus, without scientific information, the Hebrews found God in nature. Should not we?

Jesus loved the fields. His teachings often refer to nature. "A certain man went forth to sow" was a very common occurrence. Everyone knew about the size of the mustard seed. Tares grew in many of the grain fields. It was a most natural thing for a sheep to stray away from the flock. "Fishers of men" had a vital reality for folks living along the shores of the Sea of Galilee. They also had learned that foxes had holes and that birds lived in nests. Sparrows were very ordinary birds, yet the Father was concerned about them, why not about human beings? The difference between placing a house on sand and solid rock was familiar to people near the sea. How practical and vivid was the test given to trees; we may know what kind of trees they are by the fruit they produce. When reproof was necessary, what better illustration could be found than a brood of snakes? The Jews had all seen a reed swaying in the wind, and knew that John the Baptist was not that kind of man. Moths and rust were natural phenomena, and would attack any kind of material riches in time, but would not exist in heaven. A sheep was in danger among the wolves; this they knew, for stock-raising was one of the principal occupations in Palestine; the disciples would therefore be in danger when sent out. Country folks would also have observed the habits of serpents and doves, hence could imitate them. The birds are fed by nature and the lilies are clothed; why, then, should we be anxious about physical necessities? In this way Christ brought religion down to the daily life of common folks, both then and today.

Christ and the Hebrew prophets found God in nature; small-calibre scientists sometimes think that because they have discovered a few of the laws of nature they need no longer recognize the Source of them. It would be just as good sense to enter a man's business house, order some goods, and then refuse to pay for them on the ground that they are now in our possession. Upon being honored because of discoveries in the natural realm, Newton remarked: "I seem as only a child playing among the pebbles on the seashore, perhaps finding a few more beautiful than the rest, but with the great ocean of truth lying yet undiscovered before me." That is the true scientific attitude, as well as Christian, toward nature.

Sometimes I have wondered what would be the impressions of a sheep or silk-worm if they could become human beings for a while and watch the wool and silk used. What a serene and beautiful picture it is when a large flock of sheep are quietly grazing on a green hillside near the close of day; the silence of the even-

ing as the sun is setting and the calm, peaceful behavior of the sheep unite to form a scene of almost perfect contentment. The silk-worm, too, busily engaged in its work, seems to take it for granted that all is well with the world. Contrast these with all of the evil that has resulted from misuse of wool and silk by man: the vain display of fashions, the commercial greed back of changing styles, the poverty-stricken young lady stealing to get money to buy expensive finery.

While it is abnormal to avoid the society of one's kind, yet it is very refreshing to study the movements of planets, the habits of the squirrel, "how the robin feeds her young, how the oriole's nest is hung," the seasons of the year, the color and composition of rocks, the formation of coal and precious minerals, the growth of trees, the faithfulness of a dog, and the effects of sun and rain upon vegetation.

How many of the present-day ideals of mankind are typified in nature and should have been discovered long ago? Democracy, justice, universal peace and brotherhood, temperance, the simple life, purity, economy, thrift, patience, cooperation; God has been revealing these and many other ideals throughout the ages, but man in his stupidity has overlooked them and lived on a lower plane than he might have lived had he been more nearly "in tune" with nature as the thought and agency of God. Emerson thought of nature as a thin screen through which the glory of God everywhere breaks in. Goethe considered nature as the "living, visible garment of God." Schaff speaks of nature as "the revelation of God in the order of space." Carlyle saw symbolized in the "flower in the crannied wall" all of the truth in the universe; shall we not follow the suggestion of the Master to "consider the lilies of the field, how they grow" so that, as Milton expressed it, "in the contemplation of created things, by steps we may ascend to God"?

Cambridge, Nebraska.

CORRESPONDENCE

RESOLUTIONS FROM ILLINOIS YOUNG PEOPLE'S CONFERENCE

We, the young people of the Church of the Brethren of Illinois assembled in conference at Franklin Grove, Illinois, August 12th to 17th, resolve:

First, That we hereby make known our determination to oppose war in any form;

Second, That we believe that any preparation which creates the spirit of war, such as mobilization of men or of resources, is against the principles of Christ for which we stand;

Third, That we make known our convictions in this regard—

Firstly, By practicing the principles of love in our own lives so that hate, the seed of all warfare, will have no place to grow;

Secondly, By introducing and urging the discussion of peace versus warfare and our individual relation to it, in our local young people's groups, and among our associates;

Thirdly, By seeking to gain the sympathy and help of influential citizens in our local communities;

Fourthly, By sending copies of these resolutions to our local groups in Illinois and to our Representatives in Congress; and

Fifthly, By sending copies of these resolutions to be printed in "Our Young People" and the "Gospel Messenger."

Signed:

Fern Barber
Etta Horner
Bertha Sanford

Esther Blocher
Blanche Yaeger
Merle Hawbecker
Walter Stern

DISTRICT OF WASHINGTON

The District Meeting was held this year in Seattle, the metropolis of the Northwest and a city of about 315,000. The meetings opened Sunday, Aug. 10, with a Bible Institute and continued till Aug. 14. Brethren E. B. Hoff, E. M. Studebaker and Ezra Flory conducted three sessions daily with Bible teaching and religious education.

There were twenty-seven elders and five visiting brethren present for the Elders' Meeting. The District Meeting convened with sixteen churches represented by twenty-four delegates who elected B. J. Fike, Moderator; E. R. Eikenberry, Reading Clerk; C. N. Stutsman, Writing Clerk.

Four queries passed and one was spread on the minutes, these pointing forward to aggressive work. Bro. Wm. Mohler represents our District at the next Annual Conference, with B. J. Fike, alternate. Two new members on the District Mission Board are R. F. Hiner and Geo. Deardorff. Two new members on the Ministerial Board are C. E. Holmes and C. A. Wagner. The meeting for 1925 goes to Omak with one additional feature for the program, to which we have looked forward for some time, and that is definite plans for a Young People's Conference.

A Mothers and Daughters' Meeting was presided over by Sister Sarah Telling, and the Aid Society Conference by Sister M. Alva Long. Both of these meetings were well attended and helpful. The District report for last year's Aid gave ten Societies with a total membership of 177 which raised \$1,042.

A group of young people from Wenatchee gave us a well rendered missionary play, "The Pill Bottle," which was appreciated by a large audience. This was followed by a strong missionary sermon by Bro. Studebaker with an offering of \$136; and the names of five young people were placed on the plates.

About 250 were in attendance at these meetings which closed on Thursday evening with an inspiring consecration service conducted by our visiting brethren which resulted in ten of our young people, five of whom were mentioned above, pledging themselves for definite religious work in the future. This meeting in some ways was a new departure from our ordinary District Meeting, and we anticipate an epoch-making period in the history of our District.

E. S. Gregory.

Olympia, Wash.

"THE HOME-KEEPER'S DUTY TO HERSELF"

On the evening of August 7 Miss Maupin, our teacher, entertained the Home-Builders' Class in the reception room at the college. Mrs. L. L. Leicht prepared a paper on the "Home-keeper's Duty to Herself—Physically, Socially, Mentally," which was read (Mrs. Leicht not being able to be present).

First let us discuss a mother's duty to herself physically. The Fujiyama or Holy Mountain is the "it" of Japan. A Japanese visiting our National Parks, our beautiful mountains and the Niagara Falls said: "They are all very beautiful but the 'it' of America is her homes." And we might say that the "it" of the home is the mother. If the home-keeper plays the most important part in the home, she needs to care for her physical body.

Motherhood was not given to us to make drudges of us, but to glorify our lives, to make high our ideals and to widen our possibilities for service.

A good mother has many cares in a day of twelve to fifteen working hours. Yet in these short hours (for they seem short when there are many duties waiting to be done) she should take at least thirty minutes after the noon meal for relaxing. After this period of rest the work moves along more smoothly and can be dispatched in a quicker and happier way than otherwise.

In these days of hurry and bustle it seems everyone is a bundle of nerves, and if anyone needs to be serene and calm it is the busy mother with her children about her. When we have a day crowded with work, instead of going at it pell-mell, doing this and that, let us think of the work to be done and plan what we will do first, and in having a plan of procedure the work will be done without wasting our energies.

And then our work should be simplified. Provide clothing, regular hours and recreation. Our families will be far better off and we will have time to rest and improve our minds, to grow mentally and spiritually and be benefited physically; to be more companionable to our husbands and children and friends and retain indefinitely a bright interest in the higher things of life.

Secondly, the social side or phase of a mother's life should also be developed. She should join the children in their games and delights. By doing this the mother and child will learn to know each other better and the tie which binds them together will be strengthened. She also should enjoy social privileges outside of the home where she can get ideas on how to be a better home-keeper and more companionable to her husband and friends.

Lastly, it is in the development of their mental life that mothers generally fail to realize their duty. Some mothers think it is the husband's duty to do the thinking for the family, while they cook the meals, mend the clothes, and provide for their physical needs. This is not the case, for the mother is in contact with her children most of the time, and she should aim to develop her mental powers rather than let them deteriorate. For they will not stand still; if they are not used they will surely deteriorate.

Our mental powers can be developed by reading good books and magazines. However, the reading of books and magazines should not take the place of the Bible, for reading the Bible will not only help us mentally, but also morally and spiritually. I know busy mothers say, "I do not find time to read the Bible," or, "I am too tired to read." A helpful way for the busy mother to learn

(Continued on Page 574)

Stewardship and Vision

(Continued from Page 564)

gripped in the passion of a great ideal can he become an orator; and then he does so almost unconsciously. Our Declaration of Independence tells us that among inalienable rights are "life, liberty, and the pursuit of happiness." My brethren, it is not the pursuit of happiness that brings happiness into our lives. Really, that is what makes most folks miserable! The pursuit of the common good results in happiness. Driven by a thirst for souls, gripped in the passion for the highest good, impelled by the desire to serve the Lord and his church, one unconsciously enters into the joys of his Master, who went about doing good.

"Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others."

Returning briefly to our present money-mad economy with its money-mad men, we must admit that our American civilization has made a god of gain, and has become fanatical in its worship at that shrine. Now a fanatic is one whose fervor for the faith and failure to understand its functions are alike profound. The passion for wealth is the controlling passion. The prayer, "Lord, give us a hand to get and a heart to give," remains half said when getting begins to be good. The National Bureau of Economic Research declares that 254,000 persons in the United States have an annual income of \$10,000 or more. In the words of an Africa missionary, I say again, "Right or wrong, gain is the god of our civilization; and its worshippers are fanatics."

Place our own people in contrast with the whole civilization. Surrounded by the hurry and flurry of life we have been blessed with a true vision of the Kingdom of God. From the beginning we have insisted that war is sin, and there can be no apology for it. Before Lincoln came, we were freeing slaves in every home where our teaching went. Before the eighteenth amendment was adopted, we were detaining men from entering saloons, and persuading others to leave off the nefarious business. Now we are confronted with the problem of finance. Sometimes it arises under the guise of "capital and labor," sometimes as "the economic situation." It is one and the same question: What is the supreme Christian relation to money? What shall be our relation to wealth?

Throughout the Brotherhood, from east to west, our growing idealism finds expression in the words, "The earth is the Lord's, and the fulness thereof." But not yet is this a conviction among us. We are a bit slow to receive the teaching of Jesus: "A man's life consisteth not in the abundance of the things which he possesseth," in the same way as we receive his teaching on litigation and on resistance. But when that conviction comes, the brother who hoards his wealth will not be chosen to any place of leadership in the church; neither will his voice be heard in the council. He will not be trusted. When that conviction comes, we will account ourselves stewards of what the Lord has entrusted to us. We will delight in rendering a faithful account of our stewardship; property will be looked upon as a divine institution, ownership as a divine attribute. God will be near to us.

As I take the Bible for my guide, and ponder the opinions of men of faith and vision throughout the years, I can not avoid the conclusion that the beginning of this desired experience on the part of a Christian lies in the actual setting apart from his income of a certain definite portion for the Lord. This act facilitates entrance into the field of coöperative organized service. It is the beginning of the solution of the problem which most men are accustomed to think can not be solved. It is the theory beginning to function that we are in partnership with God. It is undertaking to deal with God in terms with which all are quite familiar. It is an attempt to be honest with God. Many already give more than the tenth, and thereby glorify God. But the tenth as a starting place is the irreducible minimum under grace; it was never intended to become the stopping place behind which covetousness should find shelter under the law.

Cleveland, Ohio

CORRESPONDENCE

IMPRESSIONS OF THE NORTHWEST

The past four weeks have been crowded so full of activities that we cannot hope to tabulate all our outstanding impressions. Speaking from the point of view of material things we have concluded that this big part of our country is yet in its infancy. Millions of horse power in hydro-electric possibilities are untouched. Thousands of acres of fertile land are yet to be irrigated. The mountains are covered with billions of feet of lumber and their rocks hold valuable minerals. People from the crowded eastern sections will continue to find homes in the Northwest where much of the climate is balmy and where living is simple and economical.

But what of our churches? They have not seen these possibilities as a rule, nor planned to have the church grow apace. We believe that great forward strides have been taken this summer. In Idaho, Washington, and Oregon measures were taken to have the virile young people of these States eager to do things, so organized as to work out a program that will invite the respect of the older and compel activity among the younger people. Idaho seems to be nearest ready, and there young people especially seem unintimidated. The proportion of aged leaders as compared with the younger in years in some parts is not best. Careful as plans may be made, the young will continue to feel that they have not had a just part in the construction of plans and programs unless they have a share in the Christian democracy which should characterize our church. But a new day is near and we shall see strides in wholesome advance in the Northwest.

Elgin, Ill.

Ezra Flory.

DISTRICT CONFERENCE OF SOUTHERN IOWA

The District Conference of Southern Iowa was held in the Libertyville church, Aug. 20 to 22. The program was enlarged somewhat compared with former years and each day was filled brimful of good things. The conference started Wednesday morning at 10 o'clock with a ministerial conference in charge of the ministerial board. This conference brought out the fact that our pastors and elders are finding many problems, but they are putting forth united efforts to surmount every obstacle. We were fortunate in having Eld. S. S. Blough, a member of the General Ministerial Board, with us, and his help was much appreciated. The elders had their conference Wednesday afternoon, and the reports from the different churches would indicate that constructive work is being done along spiritual lines as well as material, for some of the churches have been remodeling while others have on building campaigns, and the outlook for the District is encouraging. The conference of the Ladies' Aid Society was held Wednesday afternoon with a good representation. A splendid program was given. It seems that whenever the church gets in a tight place the Ladies' Aid comes along with help to relieve the situation. We also enjoyed a rousing temperance program. The Temperance committee of the District was successful in getting a number of churches to organize temperance teams during the year. These teams gave programs among neighboring churches. The plan proved very successful and a number of programs were given with splendid results. They not only aroused temperance sentiment but our people became better acquainted with each other. The speakers on the District program were selected from these teams. Wednesday evening at 7 o'clock the Child Rescue work was considered from five different angles: (1) purpose, (2) plan, (3) power, (4) practice, (5) problems.

Following this meeting, Dr. M. W. Emmert of Mount Morris gave an educational address which was much appreciated. Bro. Emmert has endeared himself to the folks of the Southern District of Iowa, and he is always a welcome visitor. The District was glad to renew their pledge to stand back of the school with their support in every way possible.

The Sunday-school Meeting, the Ministerial Meeting, and the Christian Workers' Meeting, with Eld. W. D. Grove closing up the day's work with one of his splendid missionary sermons concluded the second day's work. The speakers as given on the program were nearly all present and had their parts well prepared. It seemed that the Spirit was directing and many remarks were heard about the good spiritual meetings. Bro. Grove clearly brought out the great responsibility resting upon us in taking the Gospel to the unsaved, and those who heard him were impressed with the call to greater service.

On Friday the business of the conference was disposed of in a very Christianlike way. W. D. Grove was chosen as moderator, Chas. Colyn as reading clerk, and the writer as writing clerk. Bro. Grove has a tactful way of pushing the business along yet keeping every one sweet even to the end. Officers were elected and appointments made for the ensuing year. The reports from the mission points showed that good work was being done. The entire meeting from the beginning to the end was filled with

good things, and if one could judge from the spirit of the meeting there will surely be a constructive program put on in each of our churches. We had several visitors with us from out of the District and we appreciated their presence very much. Eld. Samuel Niswander after an absence of twenty years was with us again.

The members of the Libertyville church were experts in taking care of those who attended the meeting. Meals were served free, and if we could judge from the bountiful supply and the splendid way in which it was prepared and served, the sisters have been blessed with good providers and the brethren have been blessed with good cooks. But this is no exception among the Brethren, and all thanked the Lord for his many blessings, and prayed for guidance during the coming year when we hope to meet again with the good brethren and sisters of the English River church for the District Meeting of 1925.

Ottumwa, Iowa. Wm. E. Thompson, District Clerk.

'WELLS BY THE WAYSIDE

Elgin, Ill., August 9 to 12, 1924

From Lanark to Elgin one passes through a pretty fair farming country. Some of the oats was on shock. In some places that which was still standing uncult was in a badly tangled state owing to the bad storms that had gone over the country. The corn is still about two weeks late.

We were met at the depot by Cousin J. E. Miller, our Sunday-school editor, and taken to their beautiful home at 235 Hamilton Avenue. Before her marriage Mrs. Miller was Nettie Blough, my first cousin, and it was with them we spent most of our time while in Elgin. It is always a pleasure to visit in their home. In company with Brother and Sister C. D. Bonsack, it was our privilege to dine with Editor Edward Frantz and wife, and enjoy several hours of very helpful conversation together. One need not be in their company long to become impressed of the fact that the prosperity of the church, as well as her problems, lies close to their hearts. They need our prayers more than our criticisms. We also stopped a short while in the home of "Uncle Sammy" Eshelman, who sees to the mailing of the church periodicals.

Though Elgin is the city where millions of Elgin watches are manufactured, there is another reason why our people should be specially interested, and that is because our church literature is published here, and mailed out to every part of our Brotherhood, at home and abroad. The many readers of our church literature who have not enjoyed a visit to our Publishing House, can scarcely form a proper conception of the vastness of this enterprise. A visit to the House is always of intense interest to me.

It scarcely seems possible that a quarter of a century has rolled around since our publishing interests have been removed from Mount Morris to Elgin, yet such is the case. During this period the plant has been very much enlarged and the facilities for the output greatly increased. About one hundred people are busily at work in the various departments. Visitors are made to feel welcome and are shown through the plant and the different mechanical operations are explained. The greatest courtesy is shown by the employees. From the time your piece of correspondence or essay reaches the desk of the Editor until the paper containing it is mailed out, it has passed through a good many hands.

The House is splendidly equipped for the making of books, and throughout the years millions of school books, song books, and other books, are issued and shipped out. They were binding a new song book for the Hope Publishing Company, and I was presented a defective copy of the work. It is worthy of note how carefully every book is inspected before it is passed to the ones who do the wrapping.

For some years it has been the custom of the House to give the "Missionary Visitor" to all ministers who would go to the trouble to sign their names to a card prepared for that purpose, and mail it to the House saying that they wanted it. Imagine my surprise to be told by the head of the mailing department that about a thousand of our ministers failed to return the card, and so are not getting the "Missionary Visitor." This is an alarming situation, and one naturally wonders how much missionary enthusiasm such ministers can put into their membership. It is the ministers' place to keep informed and then to try to inform the churches and stimulate the spirit of giving among the members.

We have in Elgin a good live church. During the interval between the leaving of the former pastor, M. J. Weaver, and the coming of the next one, H. H. Helman, Brother S. C. Miller sees to it that the pulpit is supplied. Quite a number of ministers reside here, but various Board duties call some of them from home frequently.

Brother J. E. Miller conducts services for the Protestant inmates of the Insane Asylum during the month of August, and it was my privilege to go with him Sunday afternoon. Their close attention and good behavior puts to shame many in our services who have their right mind. There was no whispering. I think Brother Miller said that about 2,500 folks are taken care of here, and the grounds and buildings are fine.

Beaverton, Michigan, August 13 to 16

When we learned on Sunday evening that Brother Bonsack was going to attend the District Conferences of the State of Michigan at Beaverton, it did not take us long to decide to accept his invitation to accompany him to that place. Brother Bonsack makes a fine traveling companion and time does not lag when with him. Being Secretary of the General Mission Board naturally qualifies him to speak with more than ordinary intelligence and authority upon the vital questions of the church at large. A number of subjects of general interest were talked over. I wish that every member of the church would be familiar with the heavy burdens and great responsibilities weighing upon the shoulders of the Mission Board. It would cause us to pray more for them and criticize less. God, give them divine wisdom for their tasks.

This plan of ours made it necessary to eliminate from our program another visit in Chicago, for which we were rather sorry. A change of trains was necessary at Jackson. Night overtook us at Saginaw, and we put up at Wesley Hotel. In the morning our little company was increased to five by the addition of Brethren G. A. Snider and V. C. Fennell. Fifty-one miles more brought us to Beaverton, three miles from the church. Brother Luther McKimney met us and soon we were at the place of meeting and were assigned lodging.

Most of the journey from Saginaw seemed to be through what was at one time a heavily timbered country, but what was not cleared up and made into farms, is again growing up in brush. The land is practically level, but does not impress one as being very fertile. However, some good farms are seen along the way. Probably fair possibilities for the securing of good farm homes are here offered.

Around Beaverton much the same conditions used to exist, only that the soil was perhaps of a richer kind. Fine farms with the best of buildings are quite common; also good gravel roads connect all the main towns. Judging from appearances the Brethren are making good in this comparatively new section of the "Wolverine" State. Wheat, rye, oats, corn, sugar beets, beans, clover, etc., fruits and berries seem to do well. Dairying is also engaged in.

Perry Arnold, assisted by a number of other ministers, is at the head of the Beaverton church. A finer body of young members one seldom finds in a young rural church, and how they do sing! Directed by Sister Ethel Whitmer they furnished a number of fine musical selections. Like in many of our country churches, I have no doubt that greater things will be achieved when a pastor who can devote all his time to the work can be a reality.

In the matter of feeding and lodging people these people cannot easily be surpassed. I think I never got such bountiful meals for so small a price. More lodging had been provided for than was used. In order to get a little visiting done during the nights, we changed lodging places twice, and so lodged at Luther McKimney's, David Mote's and Ray Whitmer's.

As to the work of the various meetings, others will, no doubt, write about it. Several outstanding features, however, impressed me, and I would like to mention some of them. Of course, we did not hear all the program, as the meetings began on the 11th. But we have it from the Program Committee that with only one or two exceptions all the speakers whose names appeared on the program were present with well prepared messages. That is worthy of note and speaks well for both the committee and the speakers.

The program called for addresses from men outside of the District as follows: Prof. V. F. Schwalm, three; Chas. D. Bonsack, three; V. C. Fennell, one. These brethren came well prepared, not only to discuss the topics assigned to them, but also to give helpful suggestions and advice on other questions.

The Sunday-school Meeting, Young People's Conference, Educational Meeting, Aid Society Conference, and Ministerial Meeting were all full of instruction, inspiration and enthusiasm, but as is always the case, the climax was reached in the Missionary Meeting the last night. The Spirit was present in wonderful demonstration and power. Sister G. F. Culler conducted the meeting with marvelous effectiveness. All over the vast audience men and women, filled to overflowing, stood and spoke out of the fullness of their hearts; some sang, and Sister Culler's daughter gave a very touching reading, after which we prayed, and such prayers! This part of the meeting being over Brother Bonsack followed with a masterful missionary address. He felt that such a mountain-top feeling could hardly be maintained, and he rather felt that it might be well to close right then without another talk. But he was equal to the occasion. During the course of his remarks, when he referred to the untimely death of Sister Ruth Royer Kulp on the Africa Field and the heroic manner in which Brother Kulp bears his loss and goes on undaunted in the great work that lies so near to his heart, there was scarcely a dry eye in the audience. Oh, how little are we doing in comparison! God, bless the faithful missionaries. This was followed by an offering of over \$750.00.

Without reference to the efficient work of Brother and Sister E. F. Caslow as Field Workers for the District, this

report would be very incomplete. The work done by them in the churches was very highly spoken of, and the unusually large missionary offering is no doubt due in part to their work. A very comprehensive statistical report had been worked out by them, and was tacked on the wall for explanation and inspection. From it we gleaned that the membership of the entire State District of Michigan is 1829. It was 1642 in 1921. There are 41 elders, 28 ministers and 106 deacons. One new church, Pontiac, was organized during the year and another one, Midland, a branch of Beaverton, is ready to be organized. It is rather significant that the churches making the greatest gains in membership are mainly city churches, and those losing in membership are rural churches. Michigan is a large open door and calls for many able workers.

On Saturday in company with Brother and Sister M. B. Williams and little daughter, Lucile, we came to Detroit, about 155 miles, where we have been since. We leave tomorrow for Akron, Ohio, to take in a few days of their District Meetings.

Detroit, Mich.

Jerome E. Blough.

DISTRICT MEETING OF EASTERN COLORADO

The District Meeting of Eastern Colorado convened at Rocky Ford Aug. 16-19. Saturday evening some of the pioneers recounted the early history of the congregation in this District, after which Eld. J. E. Miller of Elgin spoke on the early history of our denomination.

Sunday morning, after a forum on religious education, the children were left assembled at our own church under competent leaders, while all the adults in a body went to the Presbyterian church where Eld. Miller again spoke on "Religious Education." At the same hour the Christian church was addressed by Ray Wagoner of McPherson, the Methodist by S. G. Nickey, and the Baptist by F. G. Edwards. All the Sunday afternoon sessions were held in the Baptist church. In the evening there was a union evangelistic service in Railroad Park, in which all the churches of the city participated; this was addressed by Eld. J. W. Lear.

Monday forenoon was taken up with a conference on church problems, the afternoon with various departmental conferences, and Tuesday forenoon with a ministerial conference. Eld. Lear spoke on "stewardship" at the Monday night missionary meeting, and on the "Consistency of Life" on Tuesday night at the closing session.

A unique feature Monday evening after a "See Rocky Ford" tour was a community supper at the Osee Frantz home, where were served boiled eggs of the thoroughbred poultry raised here together with beef sandwiches from the Stauffer Market and the famous Rocky Ford cantaloupes and watermelons from the Roy Miller ranch. Another characteristic feature of the District Meeting was the free offering of the use of all the churches of the city for our various sectional meetings and for such services as could not be satisfactorily held in our own churchhouse. It was the additional facilities thus afforded which made it possible to entertain the meeting so well. This spirit of cooperation between the churches is characteristic of this community to a remarkable degree, and might well be imitated by other communities as a practical exhibition of good will.

The business session was held Tuesday afternoon. The meeting was organized by electing as moderator, S. G. Nickey; as reading clerk, D. O. Cottrell; and as writing clerk, Roy E. Miller. A number of items of business were handled looking toward better organization of the District for its work. A query was passed to Conference asking for the Annual Conference of 1926 to be held in this zone. S. G. Nickey was chosen delegate to standing committee, with George Eller as alternate.

This was the first meeting for the new District of Eastern Colorado, and was well attended from all over the District. Every congregation but one was represented by delegate. The program committee had decided to hold but a three day session, concluding on Tuesday evening, to make this intensive and to have all who could remain till the close. Since the meeting was held in the vacation period, the meeting had many young people of school and high school age, and these greatly enjoyed the meeting. Almost all our visitors came from sixty to two hundred miles, and the inspiration and other benefits they received will prove helpful to their home congregations. The District Meeting for next year is to be held at Haxtun.

Rocky Ford, Colo.

D. O. Cottrell.

Notes From Our Correspondents**CALIFORNIA**

Belvedere.—One more was added to our number recently by baptism—a man nearly eighty years of age. The District Board of Education called for a meeting of the pastors and their wives and superintendents of the Home Department of the Sunday-schools of our District, to be held in our church the evening of Aug. 1. Not all of the churches were represented, but a very profitable evening was spent by those in attendance. The work of the Home Department was the subject of the evening. How to carry on this part of the work that better results might be obtained was discussed by the speakers of the evening. Bro. Dickey, of La Verne, gave a much appreciated sermon the morning of Aug. 3. Bro. Geo. Carl, of Hermosa Beach, was with us in the evening, presenting the needs in the

building of the new church at that place. Bro. Platt, of Oakland, Calif., formerly associated with the Lord's work in this city, gave a splendid sermon the evening of Aug. 17. Sunday-school attendance is increasing. Last Sunday 145 were present. Primary and Junior Department have recently been organized. Our annual Sunday-school outing was held Aug. 16 in one of the large city parks, and a splendid time was enjoyed by all. Bro. M. Frantz and Bro. L. M. Davenport will represent us at District Conference—Maria E. Barnhill, Los Angeles, Calif., Aug. 23.

Empire church met in council Aug. 1 with Eld. L. E. Winkler presiding. Ten members were received by letter, and we now have 257 members. Our pastor, Bro. Leo Miller, made the report on the Daily Vacation Bible School which was held in June and closed with a special program. The school was well attended and was much enjoyed by all. Bro. Miller began pastoral work at this church June 1 and the attendance in church and Sunday-school has been increasing steadily. The District Meeting of Northern California will be held at Empire, Oct. 10-15—Aaron M. Bechtel, Empire, Calif., Aug. 18.

La Verne.—One of our junior Sunday-school boys and a middle-aged man have been baptized since our last report. Aug. 3 La Verne's three outgoing missionaries to China gave their farewells to the church at the morning preaching hour. Brother and Sister Lehigh S. Drubaker and Sister Minerva Neher spent their college days in La Verne. These young people have all been very active workers in our community as well as in the State Districts of Northern and Southern California. Probably no workers have gone out from our midst who will be missed more than these three. Their talks were very inspirational and touching. Aug. 8 the church met on the grounds to give our missionaries a happy send off. Pastor Rothrock presided and in his opening remarks took us back to the forth of modern foreign missions. Sister Susan Stoner who is a special friend of Minerva Neher, spoke of her influence on her own and other lives. Eld. F. V. Funderburg spoke of the splendid preparedness of this trio. Miss Vera Lira represented the Mexican Mission by singing several songs. Sister Cathryn Byerly, president of the college Mission Band, spoke very feelingly of how China would be much nearer to us since these three would soon be on her shores. Howard Beckner, president of the alumni association, expressed the gratitude of the alumni to these young people for their contribution to our Alma Mater. At the conclusion of his talk the college people present sang, "Guide of La Verne." Eld. J. B. Emmer, our returned missionary, spoke as no one else could, picturing the world by over there some seven years hence. Dr. S. J. Miller told some college experiences after which each of the trio responded briefly, all expressing joy in being called of God to the China mission field. Early in the evening the Drubakers sang by special request "Rose of Sharon." Next on the program was a medley of southern songs by the Peppinistic Quartet. The social committee served refreshments during the informal social hour which followed. This gathering was attended by friends from a number of neighboring congregations, especially La Verne College people. Last Saturday Pastor Rothrock took about a hundred boys and girls up to Jenkins Lake to camp for a week. At the close of the school the church had a number of other church leaders—Grace Hileman Miller, La Verne, Calif., Aug. 23.

ILLINOIS

Cantua (Coal Creek). In June our church held a successful Vacation Bible School with the pastor and wife in charge. Over 200 enrolled with an average attendance of 127. Our young people acted as teachers and did fine work. The school was closed by the children gave a program showing what they had learned. They voted to have another school next year. June 26 Bro. Clarence Gnagy gave us two good talks which were much appreciated. Our church joined in union services during the summer months. Aug. 3 we had a Harvest Supper in the old country church. The close of the school Oscar Wagner in the morning, dinner on the beautiful lawn, and then a program in the afternoon. All seemed to enjoy worshipping in the country church again. The church gave the pastor a three weeks' vacation during August—Mrs. Oscar Wagner, Canton, Ill., Aug. 15.

INDIANA

Baugo church met in council Aug. 23, with Eld. H. S. Bowers presiding. Bro. Clayton Schirmer and H. S. Bowers were chosen delegates to District Meeting, with Elmer Hily, alternate. Plans were also made for our air and land and sea work. In the evening Sister Mary Schaeffer, returned missionary from China, spoke to us on the subject, "China's Need and Missionary Experiences." Aug. 17 Eld. T. G. Weaver and family were with us at our Harvest Meeting. Bro. Weaver spoke in the forenoon concerning the many favors and blessings we are continuously receiving from God our great Benefactor, and of the gratitude we owe him. At the dinner Sister Weaver talked to the children on the subject, "Oh, I Forgot!" At 2:30 Bro. Weaver addressed the young people on timely topics. A collection of over \$25 was taken for world-wide missions. L. S. Burns and wife were chosen delegates to District Meeting. The young and old members of this place work harmoniously together—L. S. Burns, Elma Green, Ind., Aug. 23.

Camp Creek church had several enjoyable experiences during the month of August. Aug. 3 Prof. V. F. Schwalm, of Manchester College, delivered two addresses, one as a warning against the "fastness" of our age. In the evening he spoke of the horrors of war and how to evade them. Aug. 10 Bro. Warren Bowman gave us a very interesting address on "The House We Live In." In the evening Sister Mary Schaeffer, returned missionary from China, spoke to us on the subject, "China's Need and Missionary Experiences." Aug. 17 Eld. T. G. Weaver and family were with us at our Harvest Meeting. Bro. Weaver spoke in the forenoon concerning the many favors and blessings we are continuously receiving from God our great Benefactor, and of the gratitude we owe him. At the dinner Sister Weaver talked to the children on the subject, "Oh, I Forgot!" At 2:30 Bro. Weaver addressed the young people on timely topics. A collection of over \$25 was taken for world-wide missions. L. S. Burns and wife were chosen delegates to District Meeting. The young and old members of this place work harmoniously together—L. S. Burns, Elma Green, Ind., Aug. 23.

Loon Creek. The annual Harvest Meeting held Aug. 17 was well attended. Bro. Snell, of South Whitley, gave the forenoon and afternoon addresses. At noon a basket dinner was enjoyed. In the afternoon we heard an excellent address on "A Challenge to the Church." Miss Blanch Snell also gave a reading. A missionary collection of \$62.16 was taken—Raymond Brumbaugh, Huntington, Ind., Aug. 22.

IOWA

Kingsley.—Aug. 3 we held a special business meeting at the church. Bro. Ralston, of Sheldon, met with us and took charge of a simple but very impressive installation service, when Galen Russell was ordained to the ministry. He had been previously elected at Waterloo and his letter of membership was transferred to Kingsley. The question regarding the church was also discussed. A committee was appointed to investigate as to the exact cost—Mrs. D. Forbes, Kingsley, Iowa, Aug. 23.

KANSAS

Bloom.—We have our new pastor and wife, Brother and Sister B. F. Waas, with us now and we think we will like them very much. We feel that they will help in every way possible to make our church prosper. We have had no regular service since last summer, but have had services every Sunday. Our Sunday-school has been progressing very nicely. We held our Harvest Meeting Aug. 17. We had a good sermon, a good crowd, and a nice offering was taken—Lily Hatcher, Bloom, Kans., Aug. 23.

MARYLAND

Maple Grove church met in council Aug. 2 with Bro. J. E. Walls presiding. S. W. Bittinger and Ernest Bower were elected delegates to District Meeting. The writer was chosen corresponding secretary. Aug. 2 Bro. B. W. Smith, of Burlington, W. Va., began a meeting and continued until the 17th, preaching eighteen Spirit-filled sermons. Twenty united with the church. Nineteen were received by baptism and one was reclaimed—Mrs. Irvin Baker, Grantsville, Md., Aug. 23.

Meadow Branch church was recently favored with a splendid sermon on temperance by Eld. J. H. Hollinger, and another on peace by Eld. E. C. Bixler. Bro. Harrison S. Gipe has promised to begin our new series of meetings Sept. 28, to close with a service on Oct. 11, beginning at 10 P. M. Vacation Bible School will be again held for two weeks, one in Westminster and one at Meadow Branch. Bro. Ezra Wenger preached an interesting sermon for us

(Continued on Page 576)

"THE HOME-KEEPER'S DUTY TO HERSELF"

(Continued from Page 571)

more of the Bible is to memorize Bible verses while washing dishes, washing clothes, ironing, cleaning or mending. Our minds are always busy thinking while we are working and if we write a few verses or a short psalm on a slip of paper and carry it in our apron pocket, we will be surprised how many verses we can learn. Then, in the morning when we are too busy to sit down and read our Bibles, how appropriate to turn our thoughts in praises to God by thoughts such as these from Psa. 8: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens," etc. Or how blessed to think, "There is, therefore, now no condemnation to them that are in Christ Jesus, . . . who walk not after the flesh but after the Spirit" (Rom. 8:1, 4). Would not such thoughts as these be profitable than thinking of some bit of gossip or worrying about how much work we have to do? If we conscientiously try to learn verses so that they mean much to us, we may be sure the work of remembering them will not depend entirely on ourselves, but the Spirit will bring these things to our remembrance. However, we must first know them, before the Spirit will help us, as Eld. John Herr said at the Young People's Meeting at Salunga, when he told of his experiences as a minister in the Church of the Brethren. In speaking of the time he was elected to the ministry and the different advice he received from the brethren, he told of one minister who advised him just to get up to preach and the Spirit would prompt him as to what to say. He said he tried it but the Spirit never told him anything which he had not first known.

Interesting ourselves in our children's school work and giving them assistance when needed will preserve our mentality; mother should also attend good musicales and lectures, occasionally. God has given us minds, talents and gifts. They are sacred trusts and we should choose the "better part" in that we strive to grow to higher things.

Mrs. L. W. Leiter discussed "The Home-Keeper's Duty to Herself—Morally and Spiritually."

Now, just what is a mother's duty to herself morally? When we speak of the morality of a person, we mean their natural sense of what is right and proper, or in other words, the science or practice of right conduct. Now who needs to pay more attention to her own conduct than the mother, for she can not teach good conduct to her children, if her own conduct is of a low standard.

Honesty and truthfulness are moral traits. We all know that a mother who is honest and truthful in the very smallest things of life, is a mother who commands the respect of everyone. The home-keeper who is careless or neglectful in these points can not hold the admiration of the community, nor even of her own family. Think of some home-keeper who is not strictly truthful or honest. Does it not make you feel that she owes something to herself?

Politeness and good taste are sometimes passed by as not being important in the home-keeper's life. Everywhere in the home and in the clothes of the mother herself, as well as those of her children, is expressed her ideas of good taste. Sometimes mothers are very particular about their children being polite and using good manners, but they are careless and neglect their own good manners. If they would cultivate the same good behavior and politeness for themselves, that they desire for their children, it would be much easier to teach the children; and besides it would add culture and refinement to the home-keeper herself.

Rules and forms of etiquette are not to be passed by as being of no consequence. They are not styles which are to be shunned, but on the other hand are practices that have grown out of what good-thinking people consider proper conduct. The mother then owes it to herself to become acquainted with good forms of etiquette, because of the poise and ease it gives her, and because it better fits her to teach her children these things.

Spiritually also the mother has definite duties relating to her life. Each individual is responsible for his own conduct, and no excuse, not even the cares of the family, would be sufficient to permit a mother to neglect her spiritual development. We are supposing each mother is a Christian. That taken for granted she can not grow in her spiritual life without attending to the things that promote spiritual growth. Then the factors which make for spiritual development—those of prayer and song, of Scripture reading and of communing with the Heavenly Father, should be applied to the daily life. The mother who has developed a deep spiritual life will, first of all, be a blessing to herself; and secondly, will be a blessing to her children; for the tendencies toward a spiritual life may be imbibed by them either by heredity or by prenatal influences. Then they will also be influenced in the same way because her good example will provide the best environment toward the same end.

Then, too, the mother having a deep spiritual life will be better prepared to meet the trials and worries of home life than the home-keeper who has no time for religious attainments. She will be able to exercise love, self-control and self-sacrifice to a much larger degree. A young man

told me that he often wondered how his mother could be so calm and composed when there were so many duties waiting to be done. He said that one morning he had finished his chores at the barn and came in for breakfast before the others. He came into the kitchen and the door of his mother's bedroom stood slightly ajar (the bedroom was on the same floor as the kitchen), and he saw his mother kneeling by her bed engaged in prayer. He knew then whence was the power that helped her to perform her duties so calmly and cheerfully and he said it was a picture he can never forget.

I wonder how many mothers have had the experience of being so tired and worn at the end of the day that when they knelt to pray, they were apt to fall asleep. When this happens the circuit of power is being cut and something must be done or the spiritual life will be underfed and a mother can not afford to be dwarfed in her spiritual life. One of the mothers of our own class hit the keynote when she said she takes time after the noon meal to read her Bible and commune with God in prayer. We should take time every day to "steal away alone with Jesus," and it should be at a time of day when we are not too tired. To take one's plans, failings and successes, one's sorrows and joys to the Great Master affords endless help. To take him as your Partner doubles your joys and divides your sorrows.

Elizabethtown, Pa.

Mrs. I. T. Madeira.

DEATH OF ELDER A. P. SNADER

Seldom is a community more shocked by the death of one of its citizens than was the town of New Windsor, Maryland, when on the morning of August 14 they learned of the sudden death during



the night from apoplexy of Eld. A. P. Snader. He was in the prime of life and endowed by nature with so many qualities of usefulness. There were but few worthwhile activities in the church and community with which he was not connected, and in most of them he bore a leading part.

Abram Philip Snader was the son of Evan Thomas and Eliza Baile Snader. He was born April 23, 1867, on a farm near New Windsor, in which community he lived during the entire 57 years of his life. He united with the church in November, 1888, during a revival held by Eld. H. C. Early in the Sams Creek church. In this congregation Bro. Snader lived all his life. He was elected deacon in 1894, and to the ministry in 1898, and ordained elder but a few years later. He was married to Sister May Stouffer, the only daughter of Eld. Ephraim Stouffer, in 1889. His faithful wife with one daughter, Sister Randall Spoerlein, together with four brothers and sisters, remains to wonder and sorrow because of their sudden bereavement.

Born of sturdy stock, Bro. Snader possessed an untiring energy with a strong body. With his physical strength he had a rare intuitive judgment and an unflinching optimism and good humor. He had a simple and unquestioning faith in God and man. His mind was constructive and aggressive. These qualities made him a potent factor in his community and church. He was a good evangelist, and many will remember his Christian cheer and help in leading them to the Lord as a benediction. He was an efficient elder and there are but few churches in his own District that have not shared some of his help, besides many outside. Blue Ridge College is a monument to his untiring faith and efforts. He was a member of its Board of Trustees during most of its existence. He was a member of his town council and a director in the local bank; but most of his time in secular affairs was given to the management of orchards in which he had much interest. Recently he was president of his State Horticultural Society.

Bro. Snader was a busy man. But there never was a call for a visit to the sick, an anointing, assistance at a love feast or council meeting, or a call for preaching that was not willingly supplied, if at all possible. His car always had room for a neighbor; his home was a most genial and hospitable one for all who came. His fellowship was always with cheer and hope. His canny shrewdness gave help in many a problem and with his great energy brought success where others thought it couldn't be done.

While one who accomplished so much will also err by the way, yet it is a happy memory to know that his cheery laugh, his faith in his community and his church, his good judgment and dynamic energy wrought so much good in his short life. The church and community has sustained a great loss indeed. But few men crowd more deeds into a lifetime than did Brother Snader with his native energy and strength. Truly, "this man was full of good works and deeds which he did!" In hope we mourn his great loss!

Elgin, Ill.

Chas. D. Bonsack.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the same married couple. Request should be made when the notice is sent, and full address given.

Holl-Hornish.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. J. W. Hornish, Defiance, Ohio, August 2, 1924, Carl W. Holl and Ruth E. Hornish.—R. H. Miller, North Manchester, Ind.

Sonafrank-Shively.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. John E. Shively, North Manchester, Ind., August 20, 1924, Floyd Sonafrank and Zelma Marie Shively.—R. H. Miller, North Manchester, Ind.

Thomas-Slagle.—By the undersigned, at the home of the bride, July 24, 1924, Brother John Thomas and Sister Pearl Slagle, both of Tennessee.—A. M. Laughrun, Jonesboro, Tenn.

FALLEN ASLEEP

Becker, Samuel Nauman, son of the late Catharine and John Becker, born in Lancaster County, Pa., Oct. 8, 1859, died at his home, which was his birthplace, June 3, 1924. Death was due to a complication of diseases, after an illness of four weeks. He was second in a family of five sons. Three younger brothers preceded him. He married Emma Cribble, Dec. 18, 1884. They united with the church in May, 1889. He was very faithful in all his duties and enjoyed his church fellowship to the utmost. He was an active Sunday-school worker for twenty-eight years and served as superintendent for twenty years. At the time of his death he was treasurer of the Sunday-school, a trustee of the Mt. Hope house, a member of the temperance committee and of the local Sunday-school committee. He was a man of wholesome Christian living and enjoyed a large circle of friends. Services at his home by Eld. Samuel S. Eselman and at Mt. Hope church by Eld. Henry Zug and Bro. Henry Hess, and at the cemetery by Bro. Benj. Stauffer. Burial in the Chiques Hill cemetery. He is survived by his wife, three sons, seven daughters and one brother—Lillian G. Becker, Manheim, Pa.

Darling, Mary Henrietta Graue, born May 9, 1852, in Williams County, Ohio, died Aug. 5, 1924. Her parents both died when she was nine years old. She was married to Geo. O. Darling, Sept. 5, 1869. In 1878 they moved to Saline County, Kansas, where they lived until the death of her husband, Sept. 2, 1911. Shortly after that she moved to Abilene, Kans., with her son, T. A. Darling, where she lived until 1922. She was an invalid during the last few years and was cared for at the Brethren Home at Darlow, Kans. There were three sons and one daughter; two sisters and two brothers also remain. She and her husband united with the Church of the Brethren in 1868, living exemplarily lives. Burial in Exposition City, Kans. Service by the writer at the Holland churchhouse.—C. A. Shank, Abilene, Kans.

Ditmore, Josiah, died Aug. 11, 1924, aged 76 years, 8 months, 5 days. He was the son of John and Hannah Ditmore, his father having come from Germany. He was united in marriage March 22, 1874, to Malinda Jane Glover, who preceded him in death, three years ago last February. To this union were born three daughters. He died at the old homestead with his daughter Jennie. He died in the Western Maryland Hospital, following an operation for gall stones. He was one of the oldest school teachers in Preston County, having taught fifty-six years. He joined the Church of the Brethren in early life, and lived a quiet Christian life. He leaves three daughters, five grandchildren and one half-brother. Funeral services were held at the Shady Grove church, after which the remains were laid to rest beside his wife, in the Barnes cemetery.—Jeremiah Thomas, Bructon Mills, W. Va.

Fast, Jesse W., born in Huron County, Ohio, died at his home in Mongo, Ind., April 12, 1924, aged 82 years, 11 months and 11 days. He was married to Margaret Haines in 1865; she died May 15, 1897. He is survived by three daughters, two grandchildren and three great grandchildren. In early life he united with the Church of the Brethren and lived a devoted Christian life. His desire was for the Kingdom and its righteousness. Services at the home by Bro. Sam Burger.—Mrs. Banks Light, Howe, Ind.

Fitz, Bessie Newcomer, was born July 17, 1833, and died August 1, 1924. This is the same Bessie Newcomer that figured so prominently in the book bearing the title of the name of her brother "Charles Newcomer" and whose author was W. B. Stover. She was baptized before she was nine years old and remained true to her God and her church. The little town of Ringgold, Md., where she lived, held her in high esteem, calling her the "angel doctor." The funeral was conducted by the writer and Bro. M. A. Jacobs and Bro. J. L. Rowland. The funeral was held in the same church in which she was married nineteen years before, and in which she often taught a Sunday-school class and attended church. Both her parents survive her, as also does her husband, Harvey S. Fitz, and six children, three of whom are already joint members of the church. While she is laid to rest here, she will live long in the hearts of the people of Ringgold, and the whole Antietam church, and her influence will only end in eternity.—H. M. Stover, Waynesboro, Pa.

Geib, Bro. Ephraim, son of Henry and Kate Geib, died July 24, 1924, aged 65 years, 5 months and 10 days. He leaves a wife and two daughters. He was a consecrated member of the Church of the Brethren for many years. Services in the home of the deceased by Eld. John Herr, assisted by Brethren H. F. King and Perry Senger. Interment in the adjoining cemetery.—Mary Dubble, Myerstown, Pa.

Guthrie, Cora, died Aug. 17, 1924, aged 41 years, 7 months, 2 days. She was the oldest daughter of Harrison and Lydia Guthrie of Brandonville, Preston County, W. Va. She enjoyed the communion services at Salem church on Saturday evening, and died at the home of Bro. Chester A. Thomas next morning in the heart failure. She joined the Church of the Brethren at the age of fifteen, and lived a faithful and devoted member until death. She spent most of her life in laboring and caring for others. She sacrificed much enjoyment and many pleasures for herself, in order to help others. She leaves father, mother, three sisters and four brothers. The funeral was conducted by the writer at the Shady Grove church, after which the body was laid to rest in the Willet cemetery at that place.—Jeremiah Thomas, Bructon Mills, W. Va.

Hershey, Bro. Henry Howard, died at his home in York Springs, Pa., of a complication of diseases, July 5, 1924, aged 72 years and 22 days. He was a member of the Church of the Brethren for many years and was anointed some time before his death. His wife, who was Clara Hummer, survives with two sons and one daughter. A son and a daughter preceded him some years ago. Services at the Latimore Church of the Brethren by Eld. C. L. Baker and D. Bucher Harlachner, assisted by Rev. Smith, Presbyterians. Burial in adjoining cemetery.—Mrs. Ruth Goss, Kenney, East Berlin, Pa.

Knaupp, Sister Sarah, nee Fike, was born in Somerset County, Pa., died Aug. 19, 1924, age 91 years, 2 months, 18 days. In 1855 she was united in marriage to Henry Knaupp. To this union seven children were born. Two sons preceded her early in life. In 1856 she with her husband moved to Benton County, Iowa. In 1897 they moved from the farm to Garden Grove, where she has since resided. After the death of her husband in 1914 she made her home with her daughter, Mrs. Martin Suck. She was very courteous and kind, always interested in others, never losing an opportunity to make friends with all she met. Many times she would be gone from home for a week taking care of the sick and the aged. She believed strongly in prayer. She was anointed. She had been a patient sufferer for the past four years, always maintaining full trust in her Savior. Services in the Church of the Brethren, Garrison, Iowa, by Rev. U. H. Hoeft, assisted by

Ed. J. F. Edmister, Bro. Bruce Bohrer and the writer. Interment in the Unagay cemetery near Dyars, Iowa.—Harry M. Fields, Garrison, Iowa.

Miller, Friend Earl David Monroe, died of typhoid fever July 29, 1924, aged 27 years, 2 months and 5 days. He was a grandson of Bro. David Weaver. His father, mother and one brother survive. Services at the house by Eld. S. S. Miller. Burial in Heidersburg cemetery.—Mrs. Ruth Group Keeney, East Berlin, Pa.

Proctor, John, born April 19, 1852, in Virginia, and died Aug. 12, 1924, at his home near Perry, Mich. from injuries received the day before his death when he was attacked by an angry bull. He suffered intensely for twenty-two hours from internal injuries. He called for the anointing soon after the accident, and bore his suffering patiently until the end. He was married Nov. 21, 1886, to Kate Red, who survives. In January, 1886, Brother and Sister Proctor united with the Church of the Brethren and have since lived faithful, consistent Christian lives. In 1914 they moved to Shiawassee County, Mich., in the bounds of the Elsie church. He was a fine brother, a good neighbor, and a man of good judgment. Services in the home by the writer, assisted by Bro. L. W. Shafer. The body was taken to Brookside, Ohio, where another service was conducted by Bro. J. W. Fidler, assisted by Brethren L. H. Prowant and L. W. Shafer in the Salem church. Burial in the cemetery near by.—L. H. Prowant, Durand, Mich.

Royer, Anna Drusilla Neher, born in Miami County, Ohio, died Aug. 12, 1924, aged 41 years, and 31 days. She was the only daughter of Henry and Elizabeth Neher. Left fatherless at six years of age she made her home with an uncle. When eleven she united with the church of her choice and was a faithful, consecrated member. Dec. 22, 1900, she married Harvey Cecil Royer. There were eight children, four of whom preceded her. She leaves her husband, three sons and one daughter, her mother, foster-father and one brother. Although she had not been well for about two years her death was sudden. She was a loyal, devoted wife and mother and thought no sacrifice too great. She was also a very earnest, dependable church worker. As a neighbor she was much beloved.—Mrs. J. A. Weaver, Scottsville, Mich.

Stauffer, Bro. Daniel H., born in Stark County, Ohio, Feb. 4, 1853, died at his home in Polo, Ill., Aug. 3, 1924. In 1865 he came to Ogle County, Ill., and Oct. 15, 1876, married Sister Magdalene Spickler. He leaves his wife, three sons, four daughters, eight grandchildren, three sisters and two brothers. One brother and two sons preceded him. He was a zealous member of the Church of the Brethren for forty-eight years, serving as deacon for thirty-five years. Services at the Polo church by Bro. J. S. Flory, assisted by Bro. J. Heckman and Bro. Hoeft. Interment in Pine Creek cemetery.—L. Alice Flory, Polo, Ill.

Stauffer, Bro. Jacob Leander, died at his home in Hanover, Pa., of a stroke of paralysis, Aug. 1, 1924, aged 59 years, 5 months and 28 days. He was a faithful member of the Church of the Brethren for many years. He had a stroke of paralysis about eleven years ago and has been an invalid since. He leaves a wife, one son and one daughter. Services at Bears meadow (Mennonite) by Elders C. L. Baker and John W. Meyer. Burial in adjoining cemetery.—Mrs. Ruth Group Keeney, East Berlin, Pa.

Stoll, Barbara, born at her home in Homeworth, Aug. 3, 1924, aged 72 years. She was born at Schaffhausen, Switzerland. She married John Stoll Dec. 14, 1876, and they came to America in 1881, having since made their home in the vicinity of Homeworth. She united with the Church of the Brethren in 1902 and remained a faithful member until her death. There were ten children, three of whom preceded her. She is survived by her husband, three daughters, four sons and twelve grandchildren. Services in the Reading church by Bro. J. I. Hyler. Interment in Mount Union cemetery.—Mrs. Inez Baker, Homeworth, Ohio.

Swartz, Mary Catherine, daughter of Maxwell and Nancy Elliott, born at Welsh Run, Pa., died at her home in Mansfield, Ill., Aug. 2, 1924, aged 71 years, 8 months and 24 days. At the age of sixteen she was converted and united with the Church of the Brethren. Jan. 2, 1875, she married John J. Swartz. They removed to Illinois and settled on a farm near Deland where they resided for two years. Later they moved near Galesville where they lived until 1905, when they moved to their new home in Mansfield. There were nine children, three of whom preceded her. She is survived by her husband and six children, twenty grandchildren, one sister and two brothers. She was a devoted wife and mother, a kind neighbor, a true-hearted and loyal Christian. Services by Bro. Heckman, assisted by Rev. H. L. Thrall, Rev. E. E. and Rev. Martha Howe in the M. E. church. Burial in Mansfield cemetery.—J. J. Swartz, Mansfield, Ill.

Wagoner, Sister Zella Catherine, born Bro. Glenn Wagoner, died Aug. 4, 1924, at the Memorial Hospital, Harrisonburg, Va., of cancer, aged 28 years, 4 months and 24 days. She was the daughter of Brother and Sister John Smith. She united with the church when quite young. She had been a great sufferer for several months, having undergone several operations. A few days before her death she called for the anointing. She leaves her husband, one daughter, one son (one daughter died in infancy), her father and mother, two brothers and two sisters. Services at the Pleasant Valley church by Bro. S. I. Bowman, assisted by Bro. Peter Garber. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Westfall, Friend Jennie, died at the home of her son, John Westfall, near Craigmont, Idaho, July 16, 1924. She had been an invalid for the past seven years. She was born in 1846 and in 1864 she was raised in the Quaker faith. Services by Rev. J. A. Hoffman. Interment in the Craigmont cemetery beside her husband who preceded her in June, 1914.—Amanda E. Flory, Winchester, Idaho.

Winand, Friend Samuel Cletus, died at the home of his sister, Mrs. Lillie Shetron, Waynesboro, Pa., of a stroke of paralysis, Aug. 2, 1924, aged 69 years, 4 months and 7 days. He was a member of the late Eld. Geo. Winand of York Springs, Pa. He was a man of fine character. He leaves two sisters. Services at the Latimore meeting-house by Eld. C. L. Baker, assisted by Eld. C. C. Brown. Burial in adjoining cemetery.—Mrs. Ruth Group Keeney, East Berlin, Pa.

Wine, Geo. S., born in Rockingham County, Va., died near Laton, Calif., Aug. 16, 1924, aged 83 years, 4 months and 21 days. In 1862 his parents moved to Ohio, and he lived in Ohio and in South England, Iowa, where he grew to manhood. He married Hannah Blaylock April 24, 1864, who preceded him Dec. 24, 1914. There were sixteen children, five sons and four daughters surviving. Nov. 26, 1920, he married Mary F. Kuckenbach, who remains. He united with the Church of the Brethren March 28, 1860. In 1872 he was called to the deacon's office, in 1880 to the ministry and in 1892 ordained elder. In these different capacities he served at South English, Iowa, Bolivar, Mo., Madison, Kans., Laton, Calif., and a few years irregularly at Fresno, Calif. Services at the Laton church by Eld. D. R. Holsinger.—C. E. Wine, Reedley, Calif.

Wolfe, Lydia Anne Rosenberger, was born in Preston County, W. Va., died from inward cancer, Aug. 1, 1924, aged 73 years, 4 months, 29 days. She married John E. Wolfe, who passed away July 18, 1921. To this union were born nine children—five sons and four daughters, all of whom are living. There are twenty-six grandchildren living, also three sisters and two brothers. She was a member of the Church of the Brethren for twenty years, and lived a faithful, consistent Christian life, attending services whenever possible, always standing up for Christ and his church. Just three months before her death she was anointed. During her last illness, through all her suffering, she was very patient. The funeral was conducted by the writer, at Salem church, assisted by Elders C. Walter Vawter, after which the body was laid to rest in the cemetery near by.—Jeremiah Thomas, Bruceton Mills, W. Va.

Zimmerman, Mary Miller, of Davidsville, Pa., died Aug. 12, 1924, at her home within the bounds of the Quemanahoning congregation, Pa., aged 73 years, 1 month and 24 days. Death was due to a complication of diseases. She was married to Wm. Zimmerman who preceded her ten years ago. She was a faithful member of the Church of the Brethren for about fifty years. She is survived by three children, three grandchildren and six great-grandchildren, four brothers and one sister. Services by the writer at the Maple Spring church. Interment in the cemetery near by.—Chas. W. Blough, Davidsville, Pa.

Natural Questions Answered Right

The bitter cry of many a deceived girl is "If I had only known"—The need is equally great for young men. The eager thirst for knowledge on the part of both young men and women, if not satisfied in right ways will lead to wrong doing.

The Self and Sex Series

Four Books to Men

By Sylvanus Stall, D. D.

Condensed Tables of Contents follow

What a Young Boy Ought to Know

Part I.—How God reproduces the flowers, insects, fishes and animals.—The two natures in the oyster.—The bird's eggs and the baby bird

Part II.—The manner in which the reproductive system is injured in boys by abuse. Part III.—The consequences in boys of abuse. Part IV.—How boys may preserve their purity and strength. Part V.—Our duty to aid others. Part VI.—How purity and strength may best be regained. Part VII.—The age of adolescence.

What a Young Man Ought to Know

Part I.—Strength.—The manly mastery of self. Part II.—Weakness: How to overcome.—Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Who should not marry.—Selection of a wife.—Early and late marriages, etc.

What a Young Husband Ought to Know

Part I.—What he ought to know concerning himself.—What is excess.—Purity and fidelity. Part II.—What he ought to know concerning his wife.—Wedding joys.—The mother nature.—The wrongs of wifehood. Part III.—What he ought to know concerning his children.—Heredity.—Parental influences, etc.

What a Man of 45 Ought to Know

Part I.—What he ought to know concerning himself.—Physical changes in men at middle life. Part II.—What he ought to know concerning his wife.—The menopause, and the physical changes which follow.

Four Books to Women

Condensed Tables of Contents follow

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—The origin of life.—Plant life, bees and insects. Part II.—Fishes and their young.—Lessons from the birds. Part III.—Animals and their young.—Human infants the most helpless. Part IV.—Care of the body.—Mothers dealing honestly with their children.

What a Young Woman Ought to Know

By Mrs. Mary Wood-Allen, M. D.

Part I.—Girlhood and growth.—How to obtain health and development. Part II.—Womanhood.—The crisis in the girl's life.—Causes and cures for wrong physical conditions.—The consequences of mistakes. Part III.—Love.—What are the requisites in a husband.—Engagements.—Weddings.

What a Young Wife Ought to Know

By Mrs. Emma F. A. Drake, M. D.

Choice of a husband. The marital relations. Parenthood. Maternity and health. The stages of prenatal culture. Expectant maternity. Baby's wardrobe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

What a Woman of 45 Ought to Know

By Mrs. Emma F. A. Drake, M. D.

Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

The Lowry Books on Sex Knowledge

PREPARING FOR WOMANHOOD, ... \$1.25

By Dr. E. B. Lowry.

This book has been written for girls from fifteen to twenty-one and it helpfully discusses health, home-making and everything girls need to know to become healthy, happy women. Every girl should have an opportunity to read this excellent volume, for it will greatly aid her in attaining her highest ideals.

WOMAN OF FORTY, ...

THE, ... \$1.25

Edith B. Lowry, M. D.

This is an important addition to the world-famous sex hygiene series of books by Dr. Lowry. It is a book of great vital interest to all women approaching middle age, for it gives the complete, reliable help they need on caring for the health.

YOUR BABY, ... \$1.25

Edith Lowry, M. D.

A complete handbook for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land."—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

BRETHREN PUBLISHING HOUSE



robe. Physician and nurse. The birth-chamber. Care of baby. Guarding against vice. Helps for mothers.

What a Woman of 45 Ought to Know

Physical changes in middle life. Causes, symptoms, etc., etc. Importance of right mental attitude. Valuable suggestions.

TRUTHS, ... 60c

By Dr. E. B. Lowry.

Talks with a boy concerning himself, presenting the facts of life development and sex in clear and chaste language. The book will be most helpful to boys from ten to fourteen years of age. "We wish it might be read by all the boys in the world."—Eclectic Medical Journal.

CONFIDENCES, ... 60c

Edith B. Lowry, M. D.

Talks with a young girl concerning herself, explaining the origin and development of life in chaste, clear language. "A sweet and wholesome book and we are glad to recommend it."—Y. W. C. A. Monthly.

HERSELF, ... \$1.25

By Dr. E. B. Lowry.

Talks to women concerning themselves upon the structure and care of their bodies. This book contains sex hygiene and truths that all women should know. "A book vitally important to every woman."—The Mother's Magazine.

HIMSELF, ... \$1.25

Dr. E. B. Lowry and Dr. R. J. Lambert.

Talks to men concerning matters of vital concern to themselves and their offspring. A chaste discussion written with scientific accuracy and clearness. "This is a storehouse of knowledge that should be in the hands of every man."—United States Medical Journal.

14 S. State St., Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 10 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Circula subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 573)

Aug. 17. The annual Sunday-school treat was given at Meadow Branch Aug. 21. Wm. E. Ropp, Westminster, Md., Aug. 24.

MICHIGAN

Grand Rapids. In the past six months two have been received into the church by baptism and three by letter. Two letters were granted. A license to preach was granted to Bro. Claude Trombley. Our love feast was held May 17. A Vacation Bible School of two weeks was held during July. The enrollment was sixty-five and the average attendance forty-four. The four teachers and the superintendent, Sister H. P. Michael, were present every day. Our craft period was spent in making gifts for missionary purposes, and pieced-together cards of wood to be placed in hospital flower boxes and pictures to cut out for individual schools. A very interesting Children's Day program was given June 8 under the direction of Sister Michael. The Sunday-school attendance has been better this summer than for several years. During this first year since the church has been self-supporting, we feel that we are able to continue to be independent and give some other churches the aid of our Mission Board—Mildred Green, Grand Rapids, Mich., Aug. 23.

OHIO

Freensburg.—Our Vacation Bible School began Aug. 4, with Bro. D. F. Stuckey as supervisor. The enrollment was eighty-five and average attendance eighty. A splendid program was given by the pupils at the close of the school Aug. 16. The church council was held Aug. 20 at which time Bro. D. F. Stuckey was elected delegate to District Meeting. Mrs. Viola Stuckey, Paris, Ohio, Aug. 25.

Middletown.—Our Vacation Bible School began July 7 and closed July 18 on an evening exhibition program. The school was a far greater success this year than ever before. The average attendance was ninety-two. July 26 ordination services were conducted by Elders Clarence Erbaugh and J. O. Garst when our pastor, Walter Hawke, was ordained to the eldership. Aug. 3 was auto day. Members from several churches in Southern Ohio were present. We had Sunday-school in the morning, followed by a sermon by Eld. Fidler which was very inspiring. The congregation went to the park where a basket dinner was enjoyed, followed by a musical program in the afternoon.—Chester Francis, Middletown, Ohio, Aug. 23.

Mobican church met in council Aug. 15, with Bro. W. W. Wiley presiding. It was decided to begin our revival meetings Sept. 28 with Bro. S. S. Shoemaker, of Hartsville, Ohio, assisting. This will be followed by our communion services. Aug. 24 we held an all-day Home Coming and Harvest Meeting. Among the speakers were S. A. Showalter, Martin Helm, Ora DeLauter, W. L. Desenberg and H. H. Helman, who gave us very inspiring talks. Our ministers were recently remembered with paintings and certificates of our members. Bro. W. W. Wiley has been elected pastor for another year.—Florence Linhoff, West Salem, Ohio, Aug. 25.

Sugar Creek.—We had our Children's Day exercises June 22. June 27 we held our regular council with Eld. N. I. Cool presiding. One letter was accepted. We have been trying for some time to get electricity from the State Criminal Insane Asylum (which is just across the road from us) to light our church. Now we are ready to have the poles up and the wires and fixtures will soon be installed. We expect to begin our series of meetings Sept. 14, to be conducted by Eld. B. F. Peery. Our love feast will be held Sept. 27, beginning at 2 P. M. Our Sunday-school work is seemingly moving along very nicely. We have Bible study and song service each Sunday evening.—Mrs. S. I. Driver, Lima, Ohio, Aug. 20.

OREGON

Portland.—Our Vacation Bible School was very successful, with Sister Edna Phillips as superintendent and Mrs. Marie Olsen in charge of the music, assisted by several Sunday-school teachers. The average attendance was fifty-one and the interest was good. The closing program was well attended by appreciative parents and friends who highly praised the work done by the children. The school held in the Damascus house by Sisters Phillips and Olsen was also well attended, the average attendance being twenty-two. Bro. Weiss, a talented young minister less than seventeen years of age, from Washington, continues his work with us. He interests both young and old in his original way in the pulpit. Our pastor, Bro. J. W. Barnett, and wife, have returned from their vacation trip east. The church-house has recently been painted. The Sisters Aid paid part of the expense. We are in the midst of our District Conference and are enjoying the fellowship and spiritual uplift. Bro. Ezra Flory's messages at the Sunday-school Convention on Sunday were full of inspiration and encouragement. Many young people are here to enjoy the Young People's Conference.—Nora Rench Pratt, Clackamas, Ore., Aug. 19.

PENNSYLVANIA

Lower Conowingo. The Ministerial and Sunday-school Meeting of the Southern District of Pennsylvania met at the Bermudian house, this congregation, Aug. 13 and 14. Bro. C. L. Baker was elected moderator of the Ministerial Meeting, and Bro. M. A. Jacobs of the Sunday-school Meeting. Twenty-six churches and fifty-six Sunday-schools in seven counties were represented. Eighty-five Sunday-school delegates were present. An interesting program was rendered. All sessions were well attended.—A. L. Trimmer, East Berlin, Pa., Aug. 23.

Maple Glen.—Aug. 9 Bro. E. J. Egan, of Greencastle, Pa., began an evangelistic meeting. He preached ten inspiring sermons and closed with a love feast Aug. 17. Bro. Egan officiated. There were seven who gave their hearts to Jesus.—Mrs. P. S. Davis, Springs, Pa., Aug. 25.

New Enterprise. Our pastor, Bro. Yoder, just closed a two weeks' Vacation Bible School with fifty-seven pupils in attendance. He and the four of the Bible Class girls taught the lessons. Sunday evening, Aug. 17, the children rendered a very nice program to a well filled house. Through the efforts of Bro. Yoder we had the pleasure of listening to an Armenian Christian minister in behalf of the Near East Relief. He preached a wonderful sermon at the close of which an offering of \$405 was held in checks, pledges and cash. One family pledged themselves to pay \$2.50 per month, which will support one orphan.—Mrs. Jno. Snodgrass, New Enterprise, Pa., Aug. 20.

West Green Tree church met in council Aug. 5, with Eld. Hiram F. Kaylor presiding. Our Harvest Meeting was held at the Green Tree house with a good attendance. Many ministers were present who gave short talks. Very good and profitable for all of us. A liberal offering was lifted for the orphanage at Nashville. We expect to hold a series of meetings at the Florin house in November, to be conducted by Bro. Michael Kurtz, of Richland, Pa. Our love feast will be held Oct. 29 and 30 beginning at 10 A. M., at the Rheims house. There will be a Children's Meeting at the same house Sept. 21 at 1:30 P. M.—Mrs. Clayton Breneman, Florin, Pa., Aug. 25.

TENNESSEE

Meadow Branch church met in council Aug. 23, with Bro. R. B. Pritchett presiding. The deacons gave the report of their visit which

was very good. Our love feast will be on Saturday evening, Sept. 27. We elected Brethren W. C. Gammon and J. W. Isenberg delegates to District Meeting, with Brethren S. A. Isenberg and B. S. Winkles, alternates. Brethren Roy Teach and Russel Rhyburn visited our church the fourth Sunday in August in the interest of Bethany Bible School. They gave illustrated lectures concerning the school work to a full house, which were enjoyed by all. Bro. R. B. Pritchett preached on baptism on Saturday night and Sunday—Cora A. Gammon, Tate, Tenn., Aug. 25.

VIRGINIA

Bridgewater church met in council Aug. 9, with Eld. N. D. Cool presiding. Two letters were received. Our love feast will be Nov. 1 at 3:30 P. M. We hope to have Bro. H. S. Replogle, of Oaks, Pa., with us in a revival meeting about the first of November.—Ida Fry, Bridgewater, Va., Aug. 25.

Christiansburg.—Bro. J. S. Showalter, of Roanoke, Va., began a revival at this place Aug. 10 and closed Aug. 24. He preached sixteen inspiring sermons and visited many homes, making fifty calls. We feel the church has been greatly strengthened. Bro. Showalter's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Nineteen accepted Christ by baptism, ranging in age from seven to forty-five. The attendance and interest were good throughout the meeting.—Lora Nolley, Christiansburg, Va., Aug. 25.

Nokesville church met in council Aug. 2, with Eld. A. K. Graybill presiding. We also had with us Elders S. H. Flory and J. M. Cline, of adjoining congregations. This church decided to do her part in the interest of peace as requested by the Welfare Board. At this council the report of the church visit was given. Among the elections were those of delegates to District Meeting as follows: J. F. Miller, G. W. Beahm and W. F. Har, with M. G. Early, A. K. Graybill and M. J. Shepherd as alternates. Our series of meetings to be conducted by Bro. Roger D. Winger, of Washington, D. C., is to begin Sept. 21, to be followed by a love feast. Home prayer meetings are being held in preparation for these meetings. It was also decided to arrange for a series of meetings at Oak Grove, one of our outposts. Since the last report we have been favored with splendid gospel messages by visiting brethren. Bro. S. H. Flory was with us July 20 and Bro. J. Quinter Miller, of Cleveland, Ohio, July 27. Bro. Rufus Bowman, Director of Religious Education, conducted a Sunday-school exhibit at this place Aug. 1-3. His class was followed by a two weeks' Vacation Bible School under the supervision of Bro. W. H. Sanger. At the close of the school, in conjunction with the Sunday-school, a picnic supper was enjoyed on the seminary lawn, followed by a program around the campfire.—Mrs. Mary B. Beahm, Nokesville, Va., Aug. 25.

Sandy Creek.—Since the closing of the two meetings at Hazelton and Mountain Grove, reports of which have already been given, two other meetings have been held in Sandy Creek. The first, on June 30, Bro. W. H. Sanger, of Nokesville, Va., began a meeting at the Shady Grove house, continuing for two weeks, preaching sixteen instructive sermons, which were well accepted by all who heard them. Five were baptized at the close of the meeting. On Aug. 2, Eld. C. Walter Warstler, of Pittsburgh, Pa., began preaching at the Salem house, continuing each evening and closing Sunday evening, Aug. 17, with a full house. His services were greatly appreciated by all. Bro. Warstler is a hard and persistent worker, and his labors were rewarded by being instrumental in bringing twenty-one into the fold. Twenty were baptized, and one reclaimed. Of those baptized, two were Catholics. Saturday, Aug. 9, was our council, preparatory to the love feast on Aug. 16. The deacons all brought in a favorable report. Eight letters of membership were granted. The love feast was very spiritual and tables were all filled. About 350 communed. Our fifth annual Vacation Bible School closed at Salem, Aug. 15. This is the second one held in this congregation this year. We feel that it was very profitable to our young people. No congregation can afford to be without them.—Jeremiah Thomas, Bruceton Mills, W. Va., Aug. 20.

WEST VIRGINIA

Mt. Hebron.—Our missionary meeting was held Aug. 10. A very nice program was rendered and an offering was taken for our home missionary secretary, Sister Orpha Kirk, who was present. Bro. D. S. Wade, one of our home ministers, preached a very inspiring missionary sermon. Our meetings are all progressing. We have Christian Workers' Meeting every Sunday night, and our Bible Class every Wednesday night; preaching services Saturday night by our home ministers—Brethren D. S. and Dawson Wade. The latter has been holding services at Denver schoolhouse, about seven miles from here, every two weeks. The people seem to be very much interested and are very attentive when the Gospel is preached.—Clarence Wade, Littleton, W. Va., Aug. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS	
Sept. 4-7, Second District of West Virginia, Bethany congregation.	Michigan Sept. 6, 7, Crystal Sept. 27, Harlan.
Sept. 5, 6, Tennessee, Piney	Missouri Oct. 4, Carthage.
Sept. 30-Oct. 2, Southern Illinois, at Virden.	Montana Sept. 13, Poplar Valley.
Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.	Ohio Sept. 20, Fairview. Sept. 20, 10:30 am, Black River. Sept. 22, 10 am, Poplar Ridge, North house. Sept. 27, 2 pm, Sugar Creek. Oct. 18, 10 am, Ludlow. Oct. 24, 6 pm, New Carlisle. Oct. 25, 10 am, Owl Creek. Oct. 25, 6 pm, Lower Stillwater. Nov. 1, 6 pm, Painter Creek.
Oct. 7-9, Middle Indiana, Mexico church.	Oklahoma Oct. 4, 6:30 pm, Paradise Prairie.
LOVE FEASTS	
Illinois Sept. 6, Martin Creek. Sept. 20, Liberty. Sept. 27, Pleasant Grove.	Pennsylvania Sept. 6, Fairview, Georges Creek congregation. Sept. 13, 14, 2 pm, Perry, Three-Springs. Sept. 14, Hostetter. Sept. 28, Middle Creek. Oct. 12, 2 pm, Upper Cumberland, at Huntsdale. Oct. 18, 19, 9:30 am, Midway. Oct. 19, New Fairview. Oct. 25, Lost Creek. Oct. 25, 1:30 pm, Akron. Oct. 25, Mechanic Grove, Grove house.
Indiana Sept. 7, Auburn. Sept. 7, Wabash City. Sept. 13, Topeka. Sept. 13, 7:30 pm, Oak Grove. Sept. 20, Wabash, country. Sept. 20, 7 pm, Center. Sept. 27, 7 pm, Osceola. Sept. 27, Yellow River. Sept. 27, 6 pm, Santa Fe. Oct. 2, Nappanee. Oct. 2, 7 pm, Turkey Creek. Oct. 4, 10 am, Arcadia. Oct. 4, Pleasant View. Oct. 4, 7 pm, Yellow Creek. Oct. 11, 10 am, Plevna. Oct. 11, 6 pm, Fairview. Oct. 18, Rossville. Oct. 18, Pine Creek. Oct. 18, 5 pm, Pleasant Valley. Oct. 18, 7 pm, West Ed River. Oct. 25, 10:30 am, Buck Creek. Oct. 26, Union City.	Tennessee Sept. 27, Meadow Branch. Oct. 4, French Broad.
Iowa Sept. 13, Monroe County.	Virginia Sept. 6, 3:30 pm, Lebanon. Oct. 4, 4:30 pm, Oak Grove (Lebanon cong.). Oct. 18, 3 pm, Pleasant Valley (2nd Dist.).
Maryland Sept. 6, 2 pm, Piney Creek. Sept. 20, 21, Longmeadow. Oct. 11, 2:30 pm, Meadow Branch.	West Virginia Sept. 13, 3:30 pm, Mt. View.

THE EDUCATIONAL HISTORY OF THE CHURCH OF THE BRETHREN

by Dr. S. Z. Sharp, Dean of Educators among the Brethren, contains a full history of the beginnings and development of our educational work down to the present. Dr. Sharp has crowded into this volume much material that has never before been put into print. Being one of our earliest educators and having been associated with several of our colleges he knows the inside history of the educational movement as few ever knew it. Fully illustrated both as to buildings and men. Price, postpaid, \$1.50.

Send all orders to
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE STORY OF THE GOSPEL

By Charles Foster

A Child's Life of Christ, printed in short, easy words. The language is so simple as to be easily understood by any child. The pictures illustrate the most important scenes. The events as related in the Four Gospels are not repeated, but the details of each event are placed in their proper order, thus making one full, complete and interesting account of the Life of the Master.

The value of this book to those who wish to instruct the young in the truths of the Bible can scarcely be overestimated. Its very general use, and the sale of more than 180,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design. One hundred and fifty illustrations. 366 pages.

Price, postpaid, \$1.25.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Teacher Training

The Elgin Press Training Books are now ready. These are revised and written to comply fully with the International standards.

The first four units are being issued in separate pamphlet form at twenty-five cents (25c) each.

First unit: *The Pupil*, by J. S. Flory

Second unit: *Principles of Teaching*, by H. K. Ober.

Third unit: *The Life of Christ*, by W. C. Barclay

Fourth unit: *The Organization and Administration of the Church School*, by C. S. Ikenberry.

The units of the second year are furnished in a single volume at one dollar (\$1). They include:

- (1) *Old Testament Lessons*, by E. B. Hoff.
- (2) *New Testament Lessons*, by E. B. Hoff.
- (3) *The Program of the Christian Religion*, by J. Hugh Heckman.
- (4) *The Devotional Life*, by M. W. Emmert.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

With Williams Our Secretary



The great Christian ideals exemplified in the lives of the early apostles are known to us because a record of their acts has been preserved in printed form.

The story of Brother Williams' life will be to the young people of our church what Carey and Livingstone have meant to young people the world over.

More than 2500 sold already.

Written by the editor of our Sunday-school literature.

Well bound in dark blue cloth with Brother Williams' portrait as a frontispiece. Price, post paid, \$1.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., September 13, 1924

No. 37

In This Number

Editorial—

"That Which Is to Come,"	577
The "Messenger" in Every Home,	577
A Matter of Cost (H. A. B.),	580
Living Costs and the Church Paper (H. A. B.),	584
Among the Churches,	585
Around the World,	585
The Quiet Hour (J. H. H.),	585

Our Forward Movement—

"The Gospel Messenger,"	581
Little Talks About Missions (C. D. B.),	581
Notes on Religious Education (E. F.),	581
A Catechism on Christian Stewardship,	581
Record of Giving—Northern Iowa, Minnesota and South Dakota,	581

General Forum—

Purpose (Poem),	578
The Finality of the Christian Religion, By J. C. Shull,	578
Jesus' Temptation in the Wilderness.—Part 3. By R. H. Miller,	578
Shall the Saloon Come Back? By Wm. J. Tinkle,	578
Stewardship and Vision.—Part 2. By Wilbur B. Stover,	579
I Am Your "Gospel Messenger,"	579
The Gambling Mania.—Part 2. By J. C. Inman,	586

The Pastor's Study—

Studies in Christian Courtesy, By Walter McDonald Kahle,	582
Not a Rose Has Fallen, By Archer Wallace,	582
Homey Homilies, By Ira H. Frantz,	582
Uncle Joe in Going to Law, As Reported by J. Emmert Stover,	582
Three Years, By Julia Graydon,	582

Home and Family—

Hymn for the Week (Poem),	583
The Trouble in the Deep Spring Church, By Elizabeth Rosenberger Blough,	583
The Steady Subscriber (Poem),	583
Pictures on Memory's Wall, By Ezra Flory,	583
"Thank You," By Chester E. Shuler,	583

...EDITORIAL...

"That Which Is to Come"

SOMETIMES religion has been thought of as having to do only with preparation for the next world. We need to give it attention—because we have another life to live. So far as concerns the present world we could do just as well without it.

The present tendency is in the other direction. We are so interested in solving the terribly pressing problems of the life that now is that we have little time to think of that which is to come. We do not hear much preaching along that line.

It is a great gain for the Kingdom of God that we do thus emphasize the present worth of our religion and are seeking to put it into all the manifold relations of human life. There is no better way to prepare for the next world than by learning in this one to appreciate the abiding values. But it is useful to think definitely sometimes of what our religion is going to do for us in that world to come.

It is useful in two ways: it helps to sustain us in the dark hour of discouragement, and it helps also to keep us in the straight and narrow path in the day of temptation. Human experience is too full of unanswered questions and unrectified injustices not to require the comfort of a coming day when these mysteries shall be cleared up and these inequities corrected. And the fact of coming judgment, unfailing and impartial, is a strong support to moral backbones almost too weak to find in Christian virtue its own sufficient reward.

But what can we know of the life of the redeemed in the world of immortality? "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat." Nor any cold? Surely, for that was written out of an experience in which the climax of discomfort came from a blistering desert sun, and should remind us that all Scriptural pictures of the heavenly life are necessarily painted in the colors supplied by their historical background. Assured that the realities behind these figures are all that our capacities will ever be able to appropriate, because we rest the matter in the wisdom and goodness of God, let us be content with a few broad strokes by which we

can set our minds on what is most important about the life which is to come.

Freedom from all the annoyances incident to living in a physical framework, is certainly the point of the passage quoted above. Hunger, thirst, weariness, pain, disease—all these are done away because the new organism which serves the personality is a spiritual entity and not subject therefore to physical limitations. But do you get the chief import of this, the biggest fact of all? Can your mind grasp what it will mean to be delivered once for all from the everlasting and spirit-crushing struggle for bread?

Commencement orators and other platform lecturers have a well established habit of exhorting their audiences not to be so much concerned about making a living as about making a life. It's very fine advice. But the necessity of making a living somehow is ever with us. And when you are hot on the trail of a great idea and are compelled to call off the chase just because the flour bin is empty and there is barely one more mess of potatoes in the house—well, the prospect of a final riddance from that sort of exasperation is delightful to contemplate. Imagine, if you can, the joy of being eternally free to give yourself wholly to the finer business of life making, the unhampered and untrammelled pursuit of the paths marked out by the hungerings and thirstings of the spirit!

Ideal social relations will be one feature of the heavenly life, we know. "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie." Can you picture life in a community like that, where the social structure is wholly clean and honest, nobody ever dreaming of taking advantage of another? And consider what the facilities must be for those friendly fellowships and soul intimacies which are the very climax of human happiness.

You have discovered, no doubt, that what makes or mars a home is the spirit of those who live there, not the material arrangements of the place. These last are incidental; the other is fundamental. Where there is perfect congeniality of temperament and interest, there is perfection of home happiness. It is so in any grouping. The condition of successful companionship is a common experience in the attainment of a common ambition. And when this is of the highest possible order, as it must be in the spirit world of the redeemed, the mutual sharing of it can be nothing less than joy unspeakable.

But the goal of religious aspiration is the perfecting of the personality, the ripening of the soul unto the full corn in the ear, and that, of course, is the best thing about "that which is to come." That means that "we shall be like him, for we shall see him as he is." Not through a glass darkly, then; not in divers portions and manners, then; not in all sorts of anthropomorphic accommodations to human ignorance, then; but, as he is, shall we see him, and as the truth is, shall we see what he has been yearning to show us all our lives. Not all at once, probably, but as the corn, long kept back by the cold of an unnatural summer, at last fairly leaps up to meet the warm and smiling sun, so, in such an environment must the released spirit make swift and long strides toward "the stature of the fullness of Christ."

Doesn't the very thought of it fill you and thrill you almost beyond containing? To see clearly just what is true and right, to get the answer to all those baffling mysteries and, richest of all, to love without let or hindrance only that which is good, and so to be done forever with the long hard fight with sin—oh, what must it be to be there!

"ALL things are yours . . . things present or things to come; all are yours."

The Messenger in Every Home

ONE of our live pastors told us a little while ago in a very modest way that the circulation of the MESSENGER had increased in his congregation very considerably in recent months. The reason? He had been bringing the matter to the attention of his people in a direct and personal way, urging them to take the paper and showing them how much they needed it. We thanked him for his interest and cooperation. It made us feel good. We like that sort of thing.

That pastor is trying hard to build up his church and make the membership strong in every good work. He knows that the members who read the church paper respond to his efforts more readily than those who do not. He knows that they have a livelier interest in the cause and make the kind of backers he needs. And so he is boosting the MESSENGER right along. God bless him and may his tribe increase.

In this issue the business department of the paper is making some very attractive offers, and the editorial department is giving the results of a painstaking study of certain important facts connected with the publication of the MESSENGER, which will be of interest to many readers. These special features will furnish a good background of useful information for any pastor, elder, or other person who desires to help us realize our ambition to put the MESSENGER in every Brethren home and as many others as possible.

Will you help us in this? Thank you. That will make us feel good again.

A Matter of Cost

A SINGLE copy of the MESSENGER contains over 30,000 words of reading matter. This is the equivalent of a book of upwards of one hundred pages. Such a book in substantial binding would cost at least one dollar. On this basis a year's subscription to the MESSENGER is worth \$52. However, as the reader knows, the MESSENGER endeavors to make ends meet on the \$2 and this leaves the subscriber at least \$50 to the good in reading value received. To place our proposition more graphically still the reader should note that a copy of the MESSENGER costs less than a spool of thread.

It costs less than a paper of pins.

It costs less than an ice cream cone.

It costs less than a loaf of bread.

It costs less than a big apple.

It costs less than a cheap collar button.

It costs less than a package of gum.

It costs less than a bag of peanuts.

In fact, the church paper costs so little that many church members do not value it as they should.

And, further, it is only fair to the MESSENGER to state that as church papers go it is one of the largest in spite of the fact that it is also one of the lowest in price. Some months ago a study was made of representative church papers on the basis of the cost to the subscriber of the reading matter he received. The square foot was taken as the unit of measure and the cost per square foot of reading matter computed. This made it possible to prepare a diagram showing comparatively just how much the subscriber's dollar purchased in terms of square feet of reading matter. As the reader will note in the accompanying diagram the highest cost is 45 cents per square foot of reading matter per year, and the least is 12 cents per square foot per year. The cost for the MESSENGER is a little over 13 cents per square foot. Except in the case of the MESSENGER we are using numbers in place of the names of the competing papers. The names will be furnished to any reader upon request.

(Continued on Page 580)

GENERAL FORUM

Purpose

If you've never made another
Have a happier time in life;
If you've never helped a brother
Through his struggle and his strife;
If you've never been a comfort
To the weary and the worn—
Will you tell us what you're here for
In this lovely land of morn?

If you've never made the pathway
Of some neighbor glow with sun;
If you've never brought a bubble
To some fellow's heart with fun;
If you've never cheered a toiler
That you tried to help along—
Will you tell us what you're here for
In this lovely land of song?

If you've never made a comrade
Feel the world a sweeter place
Because you live within it,
And had served it with your grace;
If you've never heard a woman
Or a little child proclaim
A blessing on your bounty—
You're a poor hand at the game.

—Baltimore Sun.

The Finality of the Christian Religion

BY J. C. SHULL

CHRISTIANITY is a gospel of the Kingdom of God. The central Figure is Christ, God's revelation of himself in human life. Since God reveals himself in human experience, revelation grows, it progresses. It contains all progress. The Spirit of Truth guides believers into more truth. The Spirit is the perennial source of new inspiration and yet this new revelation is only the unfolding and enlarging of what has already been imparted in Jesus Christ.

The historical manifestation of Jesus recorded in the Gospels conveys a fuller message to each succeeding age, but it can never be superseded. The mind of Christ is interpreted by his followers in ever new forms. There is a steady increase in the appreciation of the truth of its contents.

The primary and fundamental factor of religion is not idea or dogma, but an inner experience of God, and experience is not a static affair, it grows. Religion therefore grows as does life itself. Christianity springs to ever new life by recovering touch with Jesus. Christianity as a form of human faith and life can never attain final expression. There has never been a perfect form of Christianity. But Christianity's virtue lies in its ability to gather to itself all that is good and true in human thought and human life.

The finality of the Christian religion rests in the fact that it possesses Christ. Creeds and institutions of Christianity pass away but Christ abides. And the finality of our religion really consists in its endless capacity for growth and self-renewal. It is capable of boundless change and must be constantly renewed, readapted and restated if it is not to perish. Growth is no accident, and need furnish no difficulty in religion, for growth is the natural sign of life.

The divine gift offered in Christ is complete and perfect. It is just because the innermost meaning of Christ is unsurpassable in that he is able to reveal himself afresh to every new generation. The personal presence of God in Jesus for our redemption is the central fact in the Christian religion. For Christianity is a religion of fellowship with God, as God is revealed through Jesus Christ.

The conviction of having in Jesus Christ the one thing needful has gone with the church through history, arising always into keener appreciation when the fires of missionary zeal begin to burn afresh on the altars of the church. Assurance of the finality of the Christian religion is a part of the Christian faith. No other religion lays such stress on the claim to be the religion of humanity. No other religion has to the same degree made missionary activity a principle of its life. As we do not expect a man to grow into a

superman, but to become more of a man, so the development of Christianity will consist in its becoming more Christian, and more fully expressing its inner nature with ever increasing completeness.

Christianity is final because it makes room for all possible progress and *Christ is final because in experience we recognize him as the divine answer to man's every intellectual, moral and spiritual need.*

Christ is the supreme revelation of God, and in him God is personally present. Since Christ came a shadow no longer hangs over the Father's face. Yet *no man has ever exhausted the mind of Christ*, nor measured his redemptive powers. Christianity itself has only slightly perceived the revelation of God as seen in Jesus Christ. Christ is final because Christians see in him that Divine to which faith looks, and beyond which the imagination cannot go.

In Christ we find the complete certainty of God and realize the help of God and the fellowship of God, and Christianity makes provision for our growth toward God; therefore, Christianity is the final religion. The True Light is now shining and by its gleam we can mark the upward progress of man's soul.

Jesus supersedes all the past and amply provides for the fulfillment of man's noblest hopes and the completion of humanity's best achievements for all time. This does not mean that no more truth will come, or that truth cannot come from sources outside of the Christian religion. It does mean that final and absolute truth is found in God, not in any human institution, or interpretation, or creed. Human institutions and creeds cannot be absolute. They express the truth to the best of their ability. Augustine said that in speaking of God we use the term "Trinity," thus recognizing the poverty of language, but we do not wish to remain silent about God. There cannot be an absolute statement of God in doctrine or creed, not even in the Bible itself. God is greater than any expression of himself.

The Spirit is given to lead us into the truth. New truths constantly come to us with larger experience of life. Old truths are being driven home to us today with new meaning.

The Kingdom of God idea changes and enlarges. How true from one generation to the next, from one century to another! There is a changing expression, a changing task, a changing emphasis, yet a continuity of the faith. The Kingdom of God is not a church nor an institution, but a rule of God among men.

Christianity will never outgrow the social and spiritual ideals of Jesus. Jesus is far ahead of us today. Many of our social, economic, and political institutions today are really pagan in spirit and character. Our supreme need today is for Christianity to take Jesus seriously and manifest his Christian spirit.

His ideals are still to be achieved. Growth has been made toward a truer conception of God as revealed in Jesus Christ. In Christ is the very mind and heart of God and the way of life for men. Nineteen centuries have not taken us beyond Jesus, and our progress, when we make progress, is toward him.

The belief in the finality of the Christian faith is not maintained by the mere repetition of a creed, nor by formal observance of the doctrinal statements of the belief, but by "fighting the good fight of faith," and "spending and being spent" in a cause that is greater than life itself.

Springfield, Ill.

Jesus' Temptation in the Wilderness

BY R. H. MILLER

III

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple and saith unto him, If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again, Thou shalt not tempt the Lord thy God."

HERE is the universal temptation to make a show. From the pinnacle of the temple Jesus looked down upon the heads of men whose fathers for generations had looked and longed for a messiah. He was to come miraculously from heaven. And here Jesus is,

the Man of destiny! Shall he answer this long expectancy? Shall he appeal to this sense of wonder? Shall he make a show of his power and thereby come to be the absolute Commander and Leader of his people? No, he will not do that. He will be modest. He will be obscure. He will perform his ministry in quiet words of wisdom and deeds of love and helpfulness.

The modesty, quietness, and aversion for show which we see in his later ministry, are but the ripened fruits of this desert decision. He is not out to make a show. He will not play to the galleries. To a cleansed leper, he said: "See thou tell no man." Of two, given sight, he requested: "See that no man know it." To the three that saw his heavenly glory: "Tell the vision to no man until the Son of man be risen from the dead." To the crowds whose sick he healed, he gave a strict charge that they should not make him known. Search not for some learned explanation of these words. They are born of modesty. That is all. This is the manner of a man who has learned the relative worth of the praise of man and the praise of God.

The lesson of this temptation is applicable today. Time has not destroyed its timeliness. We are too much inclined to judge a thing by the image it makes in the mirror of public opinion. We esteem the praise of men too highly.

The more worth-while the work, the more hidden is the workman. Before great singing, speaking or acting, people say, "How very simple and easy it seems!" Perfection leaves no room for performance. The very beauty of the structure hides the builder's merit. This is why we have only the most meager biographies of the world's greatest benefactors, Shakespeare, Kant, Plato, our Lord.

Any prominence you would give yourself must be at the expense of the merit of the work you do. Obscurity is the price of excellence. Failure is the price of notoriety. "The worth of a thing is inversely proportional to the noisiness of its self-announcement." "An empty wagon makes the most noise." "Still waters run deep." "The steam that blows the whistle never bears against the load."

Only the sham needs to worry about its front. That which is genuine can have no better front than its mere genuineness.

Jesus would not tempt God by using his power for mere show. He turns that power into the quiet channels of love and truth. Let us defy the drift of our day and follow him!

North Manchester, Ind.

Shall the Saloon Come Back?

BY WM. J. TINKLE

SHALL the saloon come back? Don't answer: "No, of course not." That is what the wets say. They want to keep the good people asleep until they bring back something just as bad or worse than the saloon, but under another name. "What's in a name? . . . A rose by any other name would smell as sweet." And a saloon, by any other name, would still be the foul destroyer of homes and breeder of crimes that it always has been. If wine and beer were brought back dealers would have to have some places to sell them. In Quebec these places are called beer taverns. The only way in which they differ from the old fashioned saloon is that the bar has been replaced by tables. This is much worse because the stigma is removed and women and children as well as men surround these tables drinking booze.

Isn't that a clever idea of the liquor lords? The names "saloon" and "bar" are made scapegoats; and upon their heads are laid all the dire sins of the liquor business, and then they are sent out into the wilderness to die.

But seriously, is it a real admission of the truth of the charges against the liquor traffic that the wets must make such a revision of their terms in order to regain the confidence of the people? One never heard liquor dealers condemn whisky, the bar, or the saloon until they were outlawed.

The writer has been examining some of the printed matter put out to defeat the eighteenth amendment.

I would that all the MESSENGER readers could see some of this flood of printer's ink. While it would be a waste of time to read it all, yet it would convince those who are at ease that there is a mighty moral struggle at hand. These papers are ingenious in their wording and undoubtedly have their effect upon those who do not think for themselves. The wets violate the law and then say that prohibition is a failure because it cannot be enforced. Yet when the officers search homes or injure some criminal in self-defense they cry that their liberties are taken away. The only real grounds for these objections is that they want to sell liquor. That is their purpose in trying to get rid of prohibition by objecting when it is not enforced and again when it is enforced.

If the writer ever had any doubts about the Anti-Saloon League they were removed by reading the *Liberty Bell*, a wet magazine. In this paper the League is given credit for framing and enforcing the eighteenth amendment. It is hated and feared by the wets. Some of our State Districts elect trustees of the League. We should support it with our means and our prayers, for when we get to the truth of the matter, the Anti-Saloon League is made up of the churches, organized to do an important branch of the work of the church.

Above all, dear friends, let us not lose heart. There is much weakness in the enemy's camp, as they themselves admit. The editor of the *Liberty Bell* deplores the fact that there is not nearly so much harmony among the wet organizations as there is on the dry side. On the same page he states that brewers and distillers are ineligible for membership in some wet organizations but welcomed in his. The dries have harmony, and besides this what an infinite advantage it gives us to have the Lord on our side! Let us sum up these observations in two terse statements:

There is a struggle raging. Rouse ye!

We undoubtedly can win if we do our duty. Have faith.

Muncie, Ind.

Stewardship and Vision

The Opening Address of the Hershey Conference

BY WILBUR B. STOVER

In Two Parts—Part Two

ONE might consider the stewardship of time, of talents, or of wealth. However, I am now speaking of the latter. With the paying of the tithe regularly into the treasury of the Lord, on the first day of the week, the trustee will find himself in delightful cooperation with the most spiritually minded men of the church, the men who are undertaking for God. He will find himself a partner with God. That partnership will be a great joy to him. The essential nature of man is spiritual; that nature will enjoy an increasing perception of the effectual good will of the senior Partner. The challenge becomes irresistible; the faithful trustee will do all he can, be all he can, and give all he can for the largest good.

It takes a strong man to grow rich and keep on saying his prayers in humility. But what a vision is his! When he kneels down to pray, his prayer is for others; he almost forgets himself. When he sums up with the perfect prayer, he instinctively recognizes its first thought is worship of the heavenly Father: "Our Father who art in heaven; hallowed be thy name." From praise and adoration he feels his heart go out for the whole world. With one clean sweep, as if a vision of the Almighty were given to him, he embraces the whole thought of God, the divine plan of the ages: "Thy kingdom come, thy will be done on earth as it is in heaven." He is under the divine urge. First he prays for the whole world, then he prays for himself, and at the close of the prayer his thoughts again revert to praise. No wonder that good men have prayed this prayer for ages, have named it the Lord's Prayer, and have found it always helpful.

There is a gloomy view of the Christian life, much like that of the disciples on Saturday after the crucifixion. "The world is dark, the outlook is hopeless. We have nothing to expect but a conflict of evils." There

is something sad and seriously pathetic in this point of view.

My vision is different. I like to think of the onward sweep of eternal principles. I like to contemplate victory. A missionary of Jesus must be optimistic.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers."

To me Jesus is a success. He is not going to be a success on some far distant day; he is a success now. He has been working in the world for ages; his wholesome influence now affects the minds of millions. There are many strangers without the fold who are sincerely looking to him for leadership.

A tourist walked carelessly into an art gallery. After glancing at a famous painting he remarked: "I see nothing particularly great in that." The attendant replied: "Perhaps you don't; but its greatness has long since been established. They who pass judgment now, judge themselves." So it is with Christ. When I think of Christ I think of life, of development, of growth. Christ in the heart means life and growth. Christ in the church means change, and every change for the better. Christ in the world means patient, successful leadership unto the ultimate triumph of the good.

I Am Your "Gospel Messenger"

I AM your GOSPEL MESSENGER.

Through more than threescore and ten volumes I have been just what you have made me.

I have been as weak as the weakest thoughts you have written; I have been as strong as the noblest visions you have committed to language.

Spoken words are soon forgotten, but I am your indelible record. Through the generations to come both your children and the world will judge you by what I have been.

I am your voice in the wilderness of this generation; I am your studied message to the world in anguish.

Help me to be fair and true; help me to stand for the right, supported by faith, hope, and love; help me to be your best.

Foundation truth and the deep principles of God are eternal. They remain the same throughout the ages. Interpretations change. As light breaks forth from the sacred page our hearts are open to accept it. Every age is an age of transition. We are in transition now. The world is changing. The burning of witches, imprisonment for debt, suttee, trial by fire, dueling, human slavery, degradation of women, legalized liquor traffic; these and many other evils have been driven out from our world. The church is changing. Our Sunday-schools, our colleges, religious papers and books, Vacation Bible Schools, young people's conferences, homes for children and aged, missions to non-Christian lands; these movements of recent years have become the source of great blessing to the church. Thirty years ago at the Meyersdale Conference there was doubt as to the wisdom of beginning mission work so far away as in India. But we began, and today the largest congregation in the Brotherhood is in India. And some of the brightest testimonies to a living faith in Christ come filtering through from the far off mission fields. Before returning from India recently our two little children, Helen and Daniel, every evening at twilight hour went to the home of Pastor Govindji. It was the hour of prayer in that home, and our children experienced no greater joy than to be with the pastor and his family on those delightful occasions.

What is the vision that now appears to you? Is it not of the church in India as she becomes a praying church? Is it not of the church in all lands giving herself more earnestly to prayer? Is it not of the family worship which you have been neglecting because you find yourself too busy? And the family worship

affords you the sweetest memories of your childhood home! Why not give to your children the same blessed inheritance that was given you? Such an inheritance is worth more than all your money. How cold a home soon becomes after the altar fires have gone out!

What again is the vision that looms big before you? Is it not of the wonderful possibilities to the whole church if she will but yield herself to the sacrifice, abandon herself in honest endeavor to serve the Lord and our fellow-men? Perhaps we shall have to learn the lesson of sacrifice from the mission fields. Many of the native Christians give the tenth. Many give a full month's wages in order to realize a great offering at Conference. Shall not the whole church, under the stress of one compelling impulse, make the tithe a beginning of our offerings unto the Lord, and do it on the first day of the week, bringing the increase into the storehouse? Will we not try the Lord and see how wide he will open the windows of heaven to us?

What shall be the vision with respect to war? Shall it be merely a negative attitude? If God calls us to a moral leadership that extends far beyond the borders of our own fraternity, shall we not count that call divine? If there is opportunity for such leadership shall we not count it a call? What I mean to say is this: The world is weary of war. Conferences and groups of good people are developing a new conscience with respect to it, a conscience that classes it as the "greatest of all crimes because it includes all crimes." A conscience that will prohibit any "church from ever again officially sanctioning it," a conscience that will make war a moral impossibility. Can the outlawry of war be accomplished in any other way than through the enlightened consciences of good men everywhere? It seems to me that we ought to find common ground on the question, with other such peoples as the Friends and Mennonites. The missionaries asked the government of India to make certain changes in the "Christian Marriage Act," and got the reply: "Agree among yourselves and say what you want." If our anti-war peoples will agree on what they believe, that act will carry the whole world farther away from war than many enthusiastic speeches. If we can not agree, others also can not—but this is mighty poor consolation.

What shall be the vision with respect to wealth? Shall we not look upon the ability to make money as God-given, even as any other desirable trait? And as opportunity affords, shall we not show our preference for the man who is really liberal with his wealth? Shall we not regard all our possessions as a trust from God, property as a divine institution, ownership as a divine attribute? Shall we not pray for those among us whose disease is covetousness, that they may be healed?

The attitude toward wealth is perhaps the most serious challenge of the hour. There are 17,000,000 autos in the world. Of these, 14,000,000 are in the United States. One person out of eight of us owns an auto. And the cost of one auto, together with its regular running expenses, would maintain a whole boarding school in India for six months. The figures are familiar to most of us. Our living expenses are terrific. And our expenditure is an index to our interests. Our spiritual advancement must be commensurate with our material prosperity; otherwise the latter will be our ultimate destruction. Unless our spiritual program keeps pace with our material, we are sure to make shipwreck of the faith. There is no question. God can not be pleased with a man whose income is \$5,000 and who spends \$4,900 upon himself, and gives perhaps \$100 for the work of the church. That little old \$100 becomes a mere sop thrown to a beggar; and the church of God becomes the beggar! It is a case of the rich man and Lazarus; and the church becomes the Lazarus!

In the analysis of the present disregard for law, bootleggers, white slavers, illegal distillers, kidnappers, and highway robbers, can not be said to inherit a natural desire to violate the law. It is not that; they are afflicted with the common disease in another form. They want money. And they are willing to take risks to get it. They esteem wealth for its own sake. They have a wrong religion. They may have the form, but

(Continued on Page 586)

A Matter of Cost

(Continued from First Page)

The diagram below indicates that the MESSENGER subscriber gets considerably more for his dollar than the average reader of a church paper. This fact is

What the Subscriber's Dollar Buys

A DIAGRAM BASED ON COST PER SQUARE FOOT OF READING MATTER

No. 1	2.22 sq. ft. @ 4.5¢
No. 2	4.14 sq. ft. @ 2.5¢
No. 3	4.32 sq. ft. @ 2.31¢
No. 4	4.38 sq. ft. @ 2.25¢
No. 5	4.47 sq. ft. @ 2.14¢
No. 6	4.78 sq. ft. @ 1.93¢
No. 7	5.95 sq. ft. @ 1.68¢
No. 8	6.51 sq. ft. @ 1.53¢
No. 9	7.41 sq. ft. @ 1.34¢ Gospel Messenger
No. 10	8.33 sq. ft. @ 1.2¢

AS OF FEB. 1924
PREPARED BY
H.A.B.

particularly significant in view of the MESSENGER's advertising policy. Ordinarily it is not expected that subscriptions should cover the cost of a paper. The deficit from the subscription account and profits are expected to be cared for by paid advertising. As most MESSENGER readers know, the MESSENGER carries very little regular paid advertising. Most of the advertising that it does carry is for the Brethren Publishing House or the General Mission Board and as such simply bears its proportion of the total cost of publishing the MESSENGER. Thus this class of advertising does not bring a gain to the MESSENGER; it simply relieves the MESSENGER of a share of the total cost as measured by the amount of space used.

H. A. B.

Living Costs and the Church Paper

ON page 4 of the GOSPEL MESSENGER for Jan. 5, 1901, Howard Miller states that a car load of paper then cost in even figures about one thousand dollars. This statement at once suggested that it might be of interest to compare past and present costs in relation to the publication of our church paper. And curiosity turned to conviction when information came from the business department that the cost of paper once reached five times what it was in 1901 and is now at least double what it was in 1901. Naturally we began to wonder how the GOSPEL MESSENGER could still be published at substantially the old subscription price when paper in the period of high prices had gone from one to five thousand dollars per car load! In view of the increases in paper cost it began to look as though our church paper should not have simply been advanced from \$1.50 to \$2.00 but rather to five times the old rate which would have made the MESSENGER \$7.50 per year!

However, it should be remembered that not everything that goes toward making the MESSENGER has increased to five times what it used to be. The price of paper evidently represents an exaggeration of a general tendency. Hence, to arrive at a fair statement of the situation the writer decided to make a little study of price changes as set forth in Bulletin No. 335 of the United States Bureau of Labor. This bulletin presents an elaborate study of the trend of wholesale prices in the United States for the period from 1890 to 1922. This document gives the index numbers for the months as well as the years of this period. By the use of these index numbers it is possible to make a very fair comparison of prices present and past.

Index numbers are computed on the theory that the average of price changes for a long list of the most essential commodities we use gives a fair indication of the price level for any given year. In the case of the particular figures used in this study 1913 was taken as the base year. That is, the average of wholesale prices, or index number for this year was arbitrarily taken as 100. Thus prices could be measured and designated as high or low as the dollar bought less or more than it did in 1913. The advantage of the index number lies in that it enables the statistician to work out

a rather concrete presentation of the changes in the purchasing power of the dollar.

In the accompanying chart first note the dotted line beginning at the left at the figure 81. Note further that this line drops to 70 and then gradually ascends to 101. For three years it remains at about the same figure, and then at the close of 1915 begins the sharp ascent that takes it to 226 and down again to 149 in 1922. Now let us interpret this line which throughout most of its course indicates a decrease in the purchasing power of the dollar. Starting at the left at the figure 81 we discover that the index number of 81 for the year 1890 means that in terms of the purchasing power of the dollar in 1913 prices were comparatively low and the dollar comparatively dear. That is, 81 cents in 1890 would buy as much as 100 cents in 1913. Obviously the dollar in 1890 was above par which is indicated at the starting point of the complementary solid line above beginning at the figure 123. But let us continue with the dotted line beginning at 81. We find that in 1895 70 cents would buy as much as one dollar or 100 cents in 1913. At the extreme pitch of the decline in the purchasing power of the dollar in 1920 it took 226 cents to buy as much as 70 cents would have bought in 1895. Finally, in 1922 149 cents did the work of a dollar in 1913 and this is substantially true at the time this paper was prepared, August, 1924. Since it takes almost a dollar and a half to do the work of the 1913 dollar it is evident that in real purchasing power the present dollar is worth somewhat less than 70 cents.

Now let us trace and interpret the complementary solid line beginning at 123. This line shows graphically the fluctuations in the purchasing power of the dollars received by the GOSPEL MESSENGER in payment for subscriptions for the period from 1890 to 1922. Thus back in 1890 if 81 cents would buy as much as 100 cents in 1913, then 100 cents or \$1.00 in 1890 was really worth \$1.23 in terms of the stuff a dollar would buy. Thus, in terms of purchasing power the GOSPEL MESSENGER subscription price of \$1.50 in 1890 was the equivalent of one and one half times \$1.23 or \$1.84. Now follow this solid line toward the right and note that in 1895 the dollar is worth \$1.42 in terms of the 1913 dollar's purchasing power. After 1895 the solid line shows a general decline in the purchasing power of the dollar until the low point in 1920 is reached. After 1920 there was a sharp recovery, but one that has left the dollar at substantially two-thirds of its value for 1913. Thus it will be seen that at the present time on the basis of purchasing power we are pay-

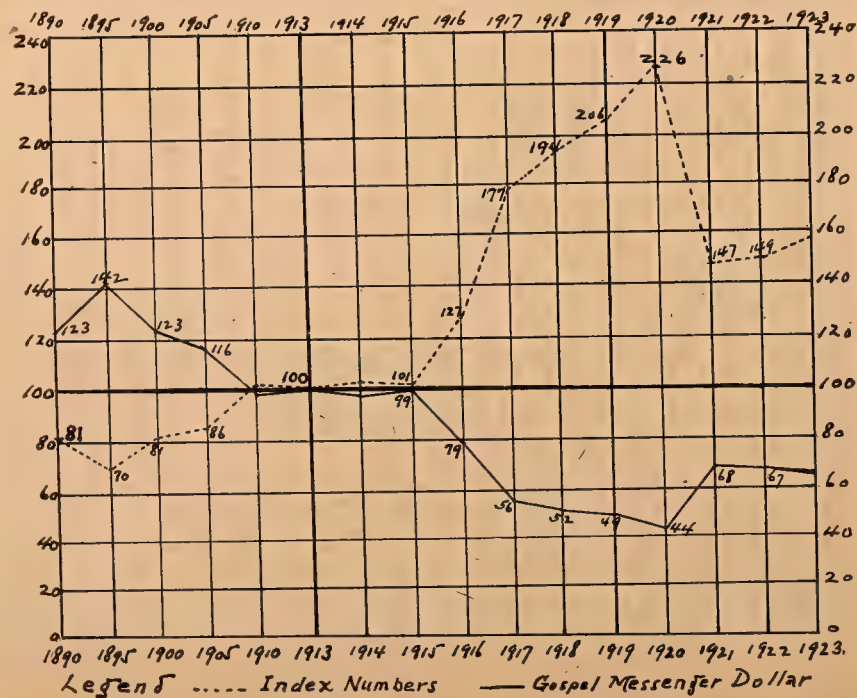
ing about two times 70 cents or under \$1.40 for the GOSPEL MESSENGER on the basis of prices as of 1913. From the above statements we find that in 1920 the price of the MESSENGER would have been \$3.39; or \$1.39 more than the price charged if based on the prices of 1913. Also the price in 1923 should have been \$2.35 or \$0.35 more than we charged. This is substantially true for the present; that is, that the MESSENGER subscription price should be considerably above two dollars to equal in purchasing power the \$1.50 received in 1913.

We are now ready to prepare a table showing the comparative size of the GOSPEL MESSENGER, the subscription price in dollars, the subscription price in terms of the purchasing power of the dollar from 1890 to the present and what the subscription price should have been on the basis of 1913. The figures since 1922 were taken from the weekly reports published in the Chicago Tribune.

Year	Reading matter in sq. in. per issue	Subscription price in dollars	Subscription price in terms of purchasing power of dollar	What subscription price should have been on basis of 1913
1884	1680	\$1.50		
1889	2061	1.50		
1890	2061	1.50	\$1.84	\$1.22
1895	2237	1.50	2.13	1.05
1900	2237	1.50	1.84	1.22
1905	2237	1.50	1.74	1.29
1910	2237	1.50	1.48	1.51
1913	2237	1.50	1.50	1.50
1914	2237	1.50	1.47	1.53
1915	2237	1.50	1.48	1.51
1916	2237	1.50	1.18	1.96
1917	2237	1.50	.84	2.66
1918	2237	2.00	1.04	2.91
1919	2237	2.00	.98	3.09
1920	2237	2.00	.88	3.39
1921	2237	2.00	1.36	2.21
1922	2237	2.00	1.34	2.24
1923	2237	2.00	1.27	2.35
1924	2237	2.00	1.35	2.22

The significant facts are shown at a glance in the right hand column of the table. Ignoring the fact that the MESSENGER is larger now than it used to be, it having been enlarged January, 1889, and September, 1895, and the further fact that our church paper does not carry as much advertising as it once did, one can

(Continued on Page 588)



Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

"The Gospel Messenger"

THIS is a fortunate name for it announces the purpose of our church paper. It should catch the attention of all who love God. Even the individual longing for deliverance from sin should be attracted by this title. Do we all appreciate and understand the significance of the name of our church paper?

1. *Gospel*. Some tell us that the word means the whole New Testament. This can scarcely be true since the term was common before a single book of the New Testament was written. The New Testament at best is a partial interpretation of the Gospel.

The simple translation of the term from the Greek is *good or good tidings*. The angel said to the shepherds: "Behold, I bring you good tidings . . . for unto you is born in the city of David a Savior which is Christ the Lord." Paul said: "God is my witness, whom I serve in my spirit in the *gospel* of his Son." The *Gospel* evidently is the grace of God to man as revealed in Christ Jesus. He was the *gospel* of God in person; as Paul said, a righteousness of God revealed to men. It may be said that Jesus and the *Gospel* are almost synonymous terms. Jesus was God in the flesh, manifesting his love to man—God-spell—the good news that heaven had stooped to redeem the earth.

2. *Messenger*. This word comes from the same root that the word *gospel* is derived from. It means a bringer of good tidings—an evangelist. A messenger may carry evil tidings and many have been the persons and periodicals that have sounded the wrong note and people following have lost their way. But this *messenger* is THE GOSPEL MESSENGER, the paper that calls attention to Christ and his saving, sanctifying principles. This is a paper that exalts Christ and emphasizes the importance of a church that fully manifests him to the world.

Every home should have this weekly MESSENGER coming, bringing Christian teaching, inspiration and consolation. And why not make every lawful effort to get the helpful information contained in the MESSENGER into the homes of other people? This would be one way of doing missionary work. Fifty-two visits into a home with a paper brimming full of soul culture would surely count for the Kingdom. Let all of the members do mission work with THE GOSPEL MESSENGER. The paper will be appreciated by all who love gospel truth.

Little Talks About Missions

The Problems

A WESTERN business man visited the foreign mission fields. When he saw the multitudes of people who paid but little attention to the faithful efforts of consecrated men and women of God among them, he came back and asked that the Boards be informed of the hard task the good people in heathen lands were up against! We wish more people might find this out. The missionaries and the Boards have been more or less familiar with it for some time!

"Foreign missionaries are specialists in selecting hard jobs," says Dr. Patton. While there are many hardships that they never expected, yet for the most part their reading and investigations have shown the way of their choice to be one of signal difficulties. For this reason the spirit of prayer and consecration grows with the work.

The problems are not all on the field. The Board and the home church share them. Some are well nigh universal in Christian evangelism; others are strictly pagan and peculiar to certain countries. To those who have not thought the matter over, it might be well to mention some of the larger problems involved. (1) The slowness with which the human mind yields to God's love. (2) Maintaining the primary spiritual purpose of the work. (3) Securing good team-work upon the part of missionaries. (4) Adaptation of methods and institutions to native ideas and customs.

(5) Keeping proper balance between different types of work. (6) Transferring responsibility to native Christians and churches. (7) Understanding national temperament and aspirations. (8) Finding right methods and systems of education. (9) Relations to governments. (10) Maintaining right impressions at home among those who do not know the situation. (11) Inadequate funds. (12) Maintaining faith in the ultimate triumph of Christ.

But problems are the stimulus we need! If we only undertake the things that seem apparent in human strength and wisdom, we will never know the joy of divine help. We are not here to drift amid the pleasures of life, but to find our place in the ranks of those who serve the Lord!

Mission work is not easy; nothing that means so much for heaven and earth as Christian missions can be. No budget system at home, or plan of administration on the field will solve all the difficulties. It is a matter of faith and prayer. Only those whose hearts are attuned to the infinite resources of the eternal can fight to victory in this battle. Every death and life that is broken in toil for the sake of Christ and the *Gospel* is but seed for the kingdom. It is the tonic that will save the home church and the life that alone will bring victory over human and national indifference. Let us put on the whole armor of God! C. D. R.

Notes on Religious Education

CERTAIN responsibilities fall upon the ministry in our work of teaching religion. We need not expect to put on a worth-while program nor to proceed far unless the ministry does its part. Among their responsibilities are the creating of public opinion. Another responsibility is that of informing the people of the things which should be included in the aims of religious education.

It seems entirely wholesome that there is such a great emphasis upon the home in all the programs of today. This is certainly as it should be. There is too much of a tendency to attract children from homes. Some one cried out against a certain program of religious education because it impressed him that the major business of the program was to take children from the home each night. Let us beware of disintegrating the good

work of such an institution as the home. Any program that will be efficient must be planned to assist the home and to integrate its plans with this greatest character-molding institution. * * *

In the early years of child life, right is what one's models endorse; wrong is what they condemn. They have models, too, in their lives; and these, whether for the right or for the wrong, are the most powerful factors in the morals of children. Let us set our emphasis at the right centers in our teaching. The models of youth are destined to become the controllers in later life when choices deepen and should be richer. These are not acquired by memorization.

We wonder why teachers will not pay more attention to the needs of the child, or the pupil as the case may be. It seems that many curriculum makers and many teachers think if they can "get their canned goods" down the throats of pupils they have done their whole duty. Should not such sacred matter as Bible truth work like magic once it is inside the heads of folks? Does it matter how this matter gets into the system of pupils? Can not any one teach if he is able to have pupils memorize a lot of facts about the Bible? Will not pupils be religious if they have memorized all the beatitudes and several Psalms? Was not this the way our parents taught? Is not this method good enough today? These and many more knock-down arguments are flung at us today. But such knock-down arguments hit the other fellow. No one would accept such arguments for public schools. Why can we tolerate them in teaching religion? We need more information about pupils and more gradation of materials with reference to pupils. God made the book of human life as well as the Book of inspiration. E. F.

A Catechism on Christian Stewardship

(Continued from Page 565)

40. If all the members of your local church would tithe what would result?
41. Why is it so hard to finance the benevolences of the church?
42. What is systematic giving?
43. What will the adoption of systematic giving involve?
44. What are the benefits and blessing of systematic giving?
45. What are some of the essentials of any worth-while financial plan?
46. What per cent of church members give to benevolences? Make observations in your church.

Record of Giving—Northern Iowa, Minnesota and South Dakota

MEMBERSHIP	1920-1	1921-2	1922-3	1923-4
CHURCH				
30 Bethel	\$26.52	\$3.90	\$4.71	\$27.22
58 Curlew	255.80	168.86	70.11	303.97
85 Franklin County	509.20	328.97	384.55	332.74
110 Greene	716.55	272.82	210.22	156.
230 Grundy County	1,976.96	1,398.25	630.59	2,935.12
20 Hancock	154.68	25.82	21.44	61.73
81 Jewett		15.00		72.67
92 Kingsley	647.73	234.28	429.48	355.16
Lewiston	480.80	347.68	370.98	253.70
Maple Valley				2.75
31 Minneapolis	130.39	42.06	104.94	177.50
78 Monticello	211.64	46.31	176.49	229.18
42 Morrill	17.73	28.15	23.32	26.76
34 Nemadji	180.39	82.95	38.93	66.00
138 Root River	1,267.92	607.56	410.40	448.63
150 Sheldon	1,075.28	309.90	196.36	374.02
32 Slifer	168.32	53.00	22.99	15.00
600 South Waterloo	8,787.40	4,698.87	4,319.21	4,135.78
Waterloo City	556.41	1,095.00		
48 Spring Creek	184.60	122.36	44.46	64.93
100 Willow Creek	132.80	132.80	134.31	150.91
27 Winona	8.28	13.84	72.34	34.06
123 Worthington	200.00	86.00	77.67	177.37
Unallocated	1,077.01	79.03	60.09	72.22
	\$18,826.41	\$10,199.41	\$7,807.34	\$10,473.65

THE PASTOR'S STUDY

Studies in Christian Courtesy

BY WALTER McDONALD KAHLE

IF anybody has a long list of interesting experiences it must be the busy pastor who comes in touch with so many sides of life. They are quite varied, too, and sometimes rather unusual. The other day a good brother just spoke right up and called me a "frisky old-timer" right to my face and then refused to apologize when requested to do so. I was only telling him that I was a bit "old timey" and that is what he said. Well, I still insist that I am of the "old-timer" type, but I am not so sure about the "frisky" part.

In the good old days we used to hear much about being in the order, but now you never hear a word—hardly—and I do not like this modern business. I think we should still be in the order and that every pastor should give special attention to such matters. It is not possible in one article to deal with the entire subject but we can at least make a start. In Luke 4: 22 you will find a single word which is to be the key word in this discussion. It is the word *gracious*. I wonder if you are really acquainted with this remarkable word? Have you ever given it any serious thought? Do you see any connection between the word *gracious* and the idea of being in the order? What is your idea of being in order any way? I do not have Webster out here with me under this cool tree, but if you will consult Jesus you will find that it means being like him. If you are like Jesus then you are in the order; but if you are not like Jesus then you are not in the order. Recently a conductor on one of our trains asked a good brother why he was wearing a broad-brimmed hat and a narrow collar. The reply was that he was trying to be "in order." When pressed for an explanation the brother said that he was trying to be like Jesus. Then the thoughtful conductor asked him why he was chewing tobacco so viciously, if that had anything to do with the matter of being in order. The dear brother speedily emptied his dripping mouth and lapsed into a deep silence. But let us get back to our text. If we are to be like Jesus, and thus be in the order, we must certainly reckon with this word *gracious*, for Jesus was conspicuously gracious.

The word *gracious* has a variety of meanings, but for present purposes I shall present but one. It means to be courteous, to be graciously courteous. Christ was graciously courteous and there is no such thing as being-like him, and thus being in order, unless we are distinctly given to Christian courtesy.

In this article I shall consider only one aspect of Christian courtesy: and that is, that courtesy which should prevail at our public services such as the Sunday-school, the Young People's program, and the regular preaching appointment. How about your folks, my good brother pastor? Are they all in the order every Sunday and on every occasion when it comes to Christian courtesy? Have you had to visit any of them and has it ever been necessary to turn any of them out of the church because they failed to conform to the order? Would you mind making a brief report? Are your parents courteous to the young people and can the young people use the reverse lever? Are your people from the brick house graciously courteous to those from the humble cabin? How do your Packard members go about it when they invite the Fordites home with them for dinner and is the invitation graciously received? Do your dear lambs stay out under the cool trees on the green grass until you sing two or three invitation songs or are they courteous enough to the service and the Lord to be in place when the first song is announced? Isn't it a real inspiration to begin reading some scripture over which you have meditated and prayed for a week or two, and then just as you have gotten started, have some dear brother and his flock of sturdy youngsters come marching in while a large part of your audience inspects them as they calmly march down to their accustomed place near the front instead of waiting quietly at the door until the reading has been concluded? What takes place when

a stranger drops in for Sunday-school or for the regular service? Must he be mortified by a lot of folks getting behind their hands to whisper questions, or do your people fairly captivate him with little evidences of courtesy? Do your strangers conclude that your people are in or out of order?

Of course there are a number of other points which are of vital importance when it comes to this matter of Christian courtesy at our church services but I need not list all of them for my main point is that courtesy at church is imperative if we are to be like the Master. It makes but little difference as to the detail, for if we have a gracious courtesy in our souls it will be very evident to all who meet us and it will never be any trouble for people to spot us or properly rate us.

Daleville, Va.

Not a Rose Has Fallen

BY ARCHER WALLACE

A FEW years ago Rev. Alexander Whyte, D. D., one of the greatest of Scottish preachers, died in Edinburgh. Tributes of respect and admiration for Dr. Whyte came from representatives of every denomination and from every part of the world. The great preacher enjoyed to an unusual degree the confidence and affection of the people. Writing recently on the anniversary of his death, one who had known him said of Dr. Whyte: "Since his death not a rose has fallen from his chaplet." The glowing eulogies paid at the time of his death, do not seem extravagant. He was a good and great man and he deserved it all.

It is not unusual to find that enthusiastic and laudatory accounts of men have had to be modified later on. Seen in the light of subsequent developments, their records do not appear so commendable. Sometimes painful discoveries have made it necessary for men to completely reverse their opinions of those whom they so warmly praised. It is a pleasure to read of this great preacher, and noble man, the brightness of whose crown has not been dimmed, but rather enhanced, as men have found out more about him.

Goethe, in a striking phrase, referred to certain people as, "problematic characters." They are the people about whose real worth there is much doubt. The good and the evil qualities are strangely intermixed. They have generous feelings but they are only spasmodic. They have ideals but they are often dimmed, or lost sight of. On the other hand there are people—a great many of them, whose goodness is unquestionable; whose surrender to the highest is complete. They impress their fellows with their goodness, and the impression does not fade:

"Time but the impression deeper makes,
As streams their channels deeper wear."

The good man has nothing to conceal, and nothing to fear from investigation. Charles H. Spurgeon was not a vain man, nor lacking in humility, yet almost the last thing he ever said was, "I have nothing to hide; you can write my life across the sky."

Toronto, Canada.

Homely Homilies

BY A COUNTRY PREACHER

The Wet Harvest

IT came to pass in the time of wheat harvest that because of the great abundance of rain the farmers could not get into their fields with the reapers. And as the rains continued from day to day the farmers became much concerned about their wheat.

Now this wheat represented much time and labor spent. Moreover they desired the money which the wheat would bring them when harvested and sold. To lose it would mean for some of them to do without things which they desired or needed. For others it would mean even financial ruin and the loss of their homes.

Then I said: "Lord, why dost thou permit this loss to come upon these men? Thou canst direct the clouds at thy will. Let now the rains cease for a time until this precious wheat can be garnered."

But the word of the Lord came unto me saying:

"Lift up thine eyes and look on my fields, that they, too, are white unto harvest. The harvest indeed is plentiful but the laborers are few. This harvest of mine represents my creative work, to which I have added the redemptive sacrifice of mine only begotten Son. To lose it means more to me than man can know. My harvest also wasteth, not because of rain, but because my servants do not care. Pray thou therefore the Lord of the harvest that he send forth laborers into his harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal."

And it came to pass after a time that the rains ceased, the sun shone and dried up the fields, and the farmers went in with the reapers and gathered the wheat, and there was much rejoicing. But in the great field of the world, although the few laborers exerted themselves to the breaking point, the souls of men fell to the ground and were lost, while the greater number of those whom God had called, were either too worried about their own harvest, or else too happy in gathering it, to give any attention to the loss in God's fields.

Uncle Joe on Going to Law

AS REPORTED BY J. EMMERT STOVER

"UNCLE JOE, have you always lived in this country?"

"Yes, most of my life, but my father came from Canada. When he was a young man, and getting ready to start to the Far West, an old lawyer stopped him one day to give him some advice.

"He said to my father, 'Look here, young man, there's but two kinds of fellers that goes to law. One's a madman and the other's a fool. You keep out of law as much as you can, and you'll be better off, as the old saying is. I grew up in this community, and after I had become pretty well established a young fellow came to me with a complaint against his neighbor. I'd known them both since they were boys. They both had taken a notion at about the same time to raise geese, and this one complained that the other one had some of his geese in his flock, and wanted to sue his neighbor. I knew they oughtn't to fight over a little thing like that, but I told him I would take his case.

"Not long after that the other fellow came to me and presented his side of the case, and wanted to engage me as his lawyer. I told him I didn't care to bother with a small deal like that, but that there was a young lawyer across the street who was just starting up, probably he'd take care of him. I asked him if he knew the new lawyer, and he said he didn't, so I said I'd give him a note of introduction. I didn't seal it, and there's where I made a mistake that lost me the case, for after he had gone out I saw him open and read the note, get on his wagon and go home, and those two fellers were as peaceable after that as they ever had been before."

"Well, Uncle Joe," I said after a pause, "what was in that note? Or didn't your father tell you?"

"Sure he told me. It was: 'You pick one goose and I'll pick the other.'"

Mount Carroll, Ill.

Three Years

BY JULIA GRAYDON

HAVE you ever thought of the really short time the disciples had with Jesus? Just three years did they spend with him, but were ever three years filled with such wonderful things?

As they followed him about from place to place, and saw his miracles and heard his never-to-be-forgotten words, they were filled with admiration for him, and they gave their lives into his keeping. And when he walked no more with them, they went on in their work for him, telling others of those three wonderful years.

Three years with Jesus. Think what it meant to those disciples, and yet today he walks beside us through all the years, and sometimes we are conscious of his presence and again we are not.

Are we making the most of our years as the followers of the Master made the most of their three short years?

Harrisburg, Pa.

HOME AND FAMILY

Hymn for the Week

My Master was a worker,
With daily work to do,
And he who would be like him,
Must be a worker too.
Then welcome honest labor;
And honest labor's fare,
For where there is a worker
The Master's man is there.

My Master was a comrade,
A trusty friend and true,
And he who would be like him,
Must be a comrade too;
In happy hours of singing,
In silent hours of care,
Where goes a loyal comrade
The Master's man is there.

My Master was a helper,
The woes of life he knew,
And he who would be like him
Must be a helper too;
The burden will grow lighter,
If each will take a share,
And where there is a helper
The Master's man is there.

Then, brothers brave and manly
Together let us be,
For he who is our Master,
The man of men is he;
The men who would be like him
Are wanted everywhere,
And where they love each other
The Master's men are there.

—William G. Tarrant.

The Trouble in the Deep Spring Church

BY ELIZABETH ROSENBERGER BLOUGH

THINGS were not going right in the Deep Spring church. Elder Sargent, the pastor, was much troubled. He and his wife talked the matter over and earnestly prayed to the Lord for guidance. "Do not let us be driven from this home," prayed the wife, thinking of her little children.

"It is difficult to explain why Deacon Keim is working against me. I have liked him and followed his counsel whenever I could."

But the elder's wife had no solution, she was troubled and her woman's intuition failed at this point. Neither of them dreamed that Aunt Leah Carver was to be their helper in this emergency. Aunt Leah was a widow, comfortably well off, and ready to do her part in the church. She did not criticize their pastor, neither did she effusively exclaim: "That was the best sermon I ever heard," after church. She had made Susan Withers president of the Aid Society, because she knew that Sister Withers rather enjoyed putting motions and planning the work for the women. Every one trusted Aunt Leah. She knew all about their plans, she listened to all their tales, but she made no comment until one day when she was visiting Martin Kellar who was sick. He was complaining:

"A great pastor we've got, here I've been sick four days and never a sight of him. Takes him a long time to find out what's a going on among us folks!"

Aunt Leah's voice was always low and gentle, perhaps it was softer than usual as she answered: "Brother Sargent is sick, he has tonsillitis." She gave Mrs. Kellar some raspberry jam, spoke of the need of drinking much hot water to settle the stomach. Then they talked of the rains and the late harvest. At the next house she stopped, the daughter complained about the long sermons.

"I guess we are getting tired of our minister; not but that he's a good man, but we might as well have a change."

Aunt Leah was looking at the poppies growing along the garden walk, flamingly brilliant against the sunset glow. "Did these come up of themselves?"

"We sowed a great quantity last year, these have come up this year."

Two weeks later, Deacon Keim came to Aunt Leah,

to talk over some plans for church work. He soon came to the great question. "I don't know just how you stand on this. But there is so much complaint that I think something should be done. You've noticed that there's a poor attendance at church—"

Aunt Leah did not say a word, she might have told him that he himself had been absent for several Sundays, but she said nothing. The deacon spoke of the prayer meeting which was small, and no interest taken. Aunt Leah knew as well as he did that the prayer meeting was as interesting as any they had ever had. A few of the older members enjoyed it very much. "It is getting so they can hardly pay his salary," the deacon continued. Aunt Leah knew that he was responsible for that, he had been talking against the pastor until some of the people were getting careless about their church dues.

"It will be a better thing for Brother Sargent to take up a new church, and if you will sign this paper, we'll know that we can count on you to help us out."

Aunt Leah's hands were quietly folded in her lap as she answered, "Did you think I would sign your paper, Brother Keim?"

He shifted uneasily under the direct gaze of her brown eyes. "Every one I have talked to has signed so far!"

"I shall not sign your paper. I do not even want to see the names you have, but I do pray the Lord to forgive your wickedness."

The deacon hardly understood, he was so bent on having her name. "You haven't said how you are minded about this."

"Who authorized you to take this vote?"

"Well, anybody has the right to make a move when things are at a standstill."

"No, you have not the right to stir up trouble among us. Nothing could induce me to sign that paper, and I'll give you my reason. You are not the first deacon who brought me a paper to sign. Twenty years ago I was told that the good of the cause demanded that I sign a paper asking for the resignation of our pastor. I signed that one and then I talked about our minister to some of the other members. We put every bit of

The Steady Subscriber

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year.
Who lays down the money and does it quite gladly;
He casts round the office a halo of cheer.

He never says: "Stop it; I cannot afford it;

I'm getting more papers than now I can read."

But always says: "Send it; our people all like it—

In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum,

How it makes our pulse throb; how it makes our heart dance.

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.

—Selected.

blame on him. Like the chariots of Pharaoh in the Red Sea, when they drove heavily, our church made no progress. How could it? I shall never forget the white still face of the man who tried to bear up against our wicked schemes. At last he went away from us, wounded and hurt. Like the wild animals crawl back to some covert to die after they have been driven and torn by hunters, so he left our church. I never asked any of the others how they felt about it, but I was deeply convicted of my sin. I had no peace day or night. So after he was gone several months I made my way to their home some thirty miles away."

Aunt Leah seemed to have forgotten the deacon and his errand as she recalled the past so full of bitterness and pain. "He was very ill. I told his wife that I must see him and beg his forgiveness for what I had done. She told me of their trials and how hard it was for them to find another charge, because our slanderers had spread. People believed the lies that we told about them. When I knelt by his bed and begged him to forgive me, he was very kind. He said he knew that I was led by others, but I knew that I should have had a mind of my own. I promised him that I would

do all I could to atone for the wrong I had done him. And I did help them by sending them money and I went and stayed with them when the end came. God took him from us. Then I saw that a minister is God's chosen vessel, the Lord's anointed and we have no right to hinder his work. I shall never again assist any of those 'who cause divisions among you.'"

Deacon Keim took up his hat and left her without a word. He may not have been convinced. But he knew that nothing could be done if Aunt Leah told her story to others. Strange to say that very winter, they had a great revival in their church, and Brother Sargent is still preaching there.

Huntingdon, Pa.

Pictures on Memory's Wall

BY EZRA FLORY

IT was during a vesper service when a group of young people assembled upon a large rock that overlooked beautiful fields dotted with ripening grain and houses and villages that our souls were lifted to God in praise and worship. There, toward the setting sun lay four distinct ranges rearing their crests to entice the eye to look still further away into the dying day. Added to this sublime scenery was the effect of the comments by a good brother who spoke of the goodness of God and of his handiwork.

As we listened our thoughts ran quickly over mountains and plains a thousand miles to the old home of childhood. And while gazing at scenes so wonderful we reveled in pictures more beautiful, though painted on level plains. We beheld father and mother walking leisurely up the lane from the field at the close of day. How vividly we saw father with hands folded behind, and mother with leisure step walking at his side after the day's work was done! We children waited their approach at the steps by the porch. The old dog lay in the grass near by. Fireflies had begun their twinkling. As father sat with his little group of children he spoke of a time when the evening of life would come and quietly his days would end. He told of the time when he and mother would be at rest in a new world and the children would be left to meet the stern realities of this world without them. How those words went home and left a profound impression upon the soul! That was more than forty years ago, but the picture is so vivid that no mountain scenery can be more real. As long as I live the pictures painted by a good father and a good mother will not die. And there on that mountain during vespers, the pictures that my parents painted came before me till I declared to the leader: "I listened to your discourse and then saw more wonderful pictures than the mountains afforded or you drew in words." He wondered how it could be. He understood when I explained.

Those quiet days without parents have come. We visit the old cemetery but as we look at the sod over their forms and lay our hands upon that sod we cannot help praying that God will let us in some way pass to the next generation beautiful pictures that may assist in shaping lives for the Master and for humanity long after our work is done.

Elgin, Ill.

"Thank You"

BY CHESTER E. SHULER

THEY are two wonderful little words. We use them every day. And sometimes we repeat them unthinkingly, from force of habit. Yet the real deep-from-the-heart "Thank you" can always be recognized, and usually is appreciated accordingly.

During the World War, a lady was visiting an army hospital. She approached a bed on which lay a wounded soldier, and said gently:

"Thank you—for being wounded for me."

It came from the heart, and the face of the wounded man brightened. It was a new thought to him.

Long, long ago, Some One was wounded for us all. Do we say "Thank you" to him as often as we ought? We cannot use these words more appropriately than when so uttered "from the heart" to him.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, September 14

Sunday-school Lesson, Jesus Driven from Nazareth.—
Luke 4: 16-30.

Christian Workers' Meeting, Personal Purity.—1 Tim. 5: 22.

* * * *

Gains for the Kingdom

One baptism in the Codorus church, Pa.
One baptism in the Kokomo church, Ind.
One baptism in the Brownsville church, Md.
One baptism in the Clear Creek church, Ind.
Five baptisms in the Red Bank church, Pa.
Seven baptisms in the Sidney church, Ohio.
Eight baptisms in the Deepwater church, Mo.
Two baptisms in the Lawrence church, Tenn.
One baptism in the First church, Toledo, Ohio.
One baptism at Lake View church, Brethren, Mich.
Two baptisms in the Turtle Mountain church, N. Dak.
Twelve baptisms in the Elk Run church, Va.—Bro. Guy West, of Shuff, Va., evangelist.

Five additions to the Rose Pine church, La.—Bro. Cheslie Hinegardner, summer pastor.

Two baptisms in the Rockton church, Pa.—Bro. Norman Blough, of Davidsville, Pa., evangelist.

Two accepted Christ in the Mt. Olivet church, Pa.—Bro. J. R. Hersham, the pastor, in charge.

Five baptisms in the Yellow Creek church, Pa.—Bro. D. I. Pepple, of Alum Bank, Pa., evangelist.

Two baptisms in the Mountain Grove church, Mo.—Bro. J. H. Morris, of Sebring, Fla., evangelist.

One baptism in the Little Swatara church, Pa.—Bro. S. G. Godfrey, of Red Lion, Pa., evangelist.

Seven confessions in the Appanoose church, Kans.—Bro. G. C. Canfield, of Freeport, Ill., evangelist.

Seven accessions to the Danville church, Ohio.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.

Fourteen were baptized in the Selma church, Va.—Bro. J. T. Glick, of Timberville, Va., evangelist.

Three gave their lives to Christ at Beaver Dam, Ohio.—Bro. E. O. Norris, of Toledo, Ohio, evangelist.

Four baptisms in the Cart Creek church, Ind.—Bro. J. O. Winger, of North Manchester, Ind., evangelist.

Four united with the Manassas church at Bradley, Va.—Bro. Leslie Blough, home minister, in charge.

Four baptisms in the Pleasant Valley church (2nd Dist.), Va.—Bro. B. S. Landis, of Harrisonburg, Va., evangelist.

Twelve were baptized and five reclaimed in the Buena Vista church, Va.—Bro. N. J. Miller, of Mt. Solon, Va., evangelist.

Twenty-four united with the church in the Middle River congregation, Va.—Bro. C. B. Smith, of Martinsburg, Pa., evangelist.

One was baptized and one reclaimed in the Monocacy congregation, Md.—Bro. G. S. Batzel, of Boonsboro, Md., evangelist.

Three stood for Christ in the Conestoga congregation, Monterey house, Pa.—Bro. Hiram Eshelman, of Mt. Joy, Pa., evangelist.

Three baptisms in the Montgomery church, Pa.—Bro. Howard Kiper, of Woodbury, Pa., evangelist; one baptism prior to the meeting.

Eight were baptized and one reclaimed in the Unity church, Va.—Bro. R. K. Showalter, of Bridgewater, Va., evangelist; six baptisms at another point in the congregation.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. Clyde Horst, the pastor, to begin about Oct. 15 in the Windber church, Pa.

Bro. D. R. Murray, of Dayton, Ohio, to begin Oct. 19 in the Georgetown church, Ohio.

Bro. Edgar Kirafofe, of Mt. Solon, Va., to begin Sept. 14 in the Beaver Creek church, Va.

Bro. L. A. Bowman, of Boone Mill, Va., began Sept. 7 in the Beaver Dam congregation, Md.

Bro. G. S. Strausbaugh, of Fredericktown, Ohio, to begin in October in the Kokomo church, Ind.

Bro. Chas. Oberlin, of Monticello, Ind., to begin Sept. 21 in the North Liberty congregation, Ind.

Bro. John R. Hersham, of Mechanicsburg, Pa., to begin Sept. 14 at the Pleasant View house, Lower Cumberland congregation, Pa.

Bro. O. P. Haines, of Lima, Ohio, to begin Sept. 15 in the Morrill church, Kans.; Sept. 29 in the Bethel church, Nebr.; Oct. 13 in the Beatrice church, Nebr.

Bro. John Hess, of Beaver Creek, Va., began Sept. 6 in the Pleasant Run church, Garber congregation, Va.

Bro. John Graham, of Shippensburg, Pa., began Sept. 7 in the Spring Creek congregation, Pa.; Sept. 28 in the Broadfording church, Md.

* * * *

Personal Mention

Bro. Ray E. Zook changes his address from South White-lue to 609 E. Ninth St., North Manchester, Ind.

Due to a change in mail routes Bro. W. W. Blough's address is changed from Hardin to Norborne, Mo., R. 4.

Middle Iowa has elected Eld. A. M. Stine Standing Committee delegate to the next Conference, with Eld. D. F. Landis as alternate.

Southern Indiana has chosen as Standing Committee delegate to the next Conference Eld. H. C. Early with Eld. D. W. Bowman as alternate delegate.

Northern Indiana has elected Elders David Metzler and T. E. George as members of the Standing Committee for 1925, with Elders J. H. Schrock and Chas. C. Cripe as alternate delegates.

Eld. D. E. Cripe has been chosen as a member of the 1925 Standing Committee from the District of Oklahoma, Panhandle of Texas and New Mexico. Eld. S. E. Thompson is the alternate delegate.

Bro. G. L. Wine, pastor of the Mount Morris church, Ill., is Moderator-elect of the next District Meeting of Northern Illinois and Wisconsin, to be held in the Milledgeville church, Ill., Labor Day, 1925.

Bro. F. E. Mallott and wife and little one were among our last week's visitors. Brother and Sister Mallott are under appointment to the Africa mission field, for which the party is scheduled to sail in November.

Passing by the office of the General Sunday School Board it looked as if something a bit unusual was going on. Investigation disclosed a conference of the Executive Committee, C. S. Ikenberry, L. W. Shultz and Ezra Flory.

Bro. Chester E. Shuler desires to get in touch with as many as possible of our young-brethren who were in the camps or across the seas, as "conscientious objectors" during the World War and to have them tell him, in writing, of their experiences. Address him at Harrisburg, Pa., Box 822.

Bro. J. A. Robinson, of Pleasant Hill, Ohio, has not been a frequent visitor at the Publishing House, but he was here last week. He is the new member of the General Ministerial Board and this Board also had a meeting. The other members, all of whom were present, are D. H. Zigler, S. J. Miller, S. S. Blough and David Metzler.

Bro. Jas. A. Sell and wife, of Hollidaysburg, Pa., are taking a trip among the churches in the eastern part of the State. Bro. Sell writes of the encouraging outlook for the church at Hollidaysburg and sends us a newspaper clipping telling of the welcome extended to the new pastor, Bro. W. C. Sell, recently of Dixon, Ill.

Northern Illinois and Wisconsin has named as Standing Committee delegates to the 1925 General Conference Elders O. D. Buck and S. S. Plum, with Elders G. L. Wine and Ezra Flory as alternates. In accordance with the plan adopted at the late Conference this District is now entitled to two representatives on the Standing Committee.

A message from Bro. Oberholtzer to the Mission Rooms told of the safe arrival of the China mission party at Shanghai Aug. 30. It is presumed that they took shipping at once for Tientsin and have not likely suffered any annoyance on account of the hostilities at Shanghai of which the newspapers have been telling us in these recent days.

Tuesday, Sept. 2, Eld. Calvin S. Byers, of Hagerstown, Md., passed on to the other shore, we are informed by his brother-in-law, Eld. F. D. Anthony. Bro. Byers was one of the ministers of the Beaver Creek congregation. Funeral services were held on Thursday the 4th at the Longmeadow church. A sketch of his life and labors will appear later.

In the new organization of the General Mission Board the Chairman is Otho Winger and the Vice-Chairman J. J. Yoder. The General Secretary, Educational Secretary, Home Secretary and Treasurer stand as before, Chas. D. Bonsack, H. Spenser Minnich, M. R. Zigler and Clyde M. Culp, respectively. And lest you infer, because we happen not to have mentioned them elsewhere, that Bro. Blough and Bro. Nye were not at the meeting, we take this occasion to say that they were.

Bro. J. B. Emmert, of La Verne, Calif., the new member of the General Mission Board, attended his first meeting in that capacity last week and we may expect that he will be a frequent Elgin visitor hereafter. His experience on the India mission field will make his service of peculiar value. He was accompanied by Sister Vera Hoover, daughter of Dr. W. I. T. Hoover, of La Verne College, who stopped off to call on Elgin friends as she was on her way to Daleville College where she will teach music the coming year.

Bro. John M. Roller stopped his car to give us a friendly word as he passed us on the streets of Elgin Tuesday, Sept. 2. He has closed his pastoral work at Rockford, Ill., and was traveling overland bound for Virginia. Sister Roller had remained in the East since the Hershey Conference.

Bro. Amos H. Haines, of Huntingdon, Pa., passed to his reward on Sunday morning, Aug. 31, according to word received at the "Messenger" rooms Sept. 3. He had been in failing health for some time. For a number of years Bro. Haines was Professor of Old Testament Literature in Juniata College. Further particulars will no doubt be furnished us later.

There were quite a number of out-of-town attendants at the Mission Board Meeting. Among them were Bro. H. P. Garner and wife, of India, Bro. Byron M. Flory and Sister Mary Schaeffer, of China, Bro. Niels Esbensen, lately returned from Denmark, Bro. Clarence Heckman and wife and Bro. F. E. Mallott, soon to sail for Africa, Bro. Forest Eisenbise and Bro. Chalmer Shull, of Chicago, Bro. J. J. Scrogum and his son Ira, of Michigan, the latter a student in Northwestern University.

Bro. H. C. Early, retiring member and Chairman of the General Mission Board, was present at the late meeting by invitation of the Board, presided at the organization, and by special request gave a brief address in which he reviewed the developments of the mission interests since he became a member of the Board twenty-three years ago and extended farewell greetings and good wishes to the Board in its future work. It was an impressive feature of the meeting. Friday noon Bro. Early left Elgin for Dallas Center, Iowa, where he is in the midst of an evangelistic meeting.

* * * *

Special Notices

Notice to Churches of Nebraska: The District Meeting will be held in the Omaha church, 22nd and Miami Streets, Oct. 17-21. All queries, reports, etc., should be in the hands of the clerk by Oct. 1.—J. J. Johnson, 2615 N. 22nd St., Omaha, Nebr.

The Third Young People's Conference of Middle Indiana will be held at the Manchester Church, Sept. 19-21. A full and challenging program is in prospect. Amongst those who will have a leading part in the conference are J. Edson Ulery, R. H. Miller, C. D. Bonsack, V. F. Schwalm, and L. W. Shultz.

Notice to the Aid Societies of Southern Illinois: This year our District Aid Society Meeting will be held in the Viriden church. Will each Society please be represented there by delegate to answer to the roll call by a Scripture quotation? Bring a report of your work and come and help us make this one great meeting. Date Sept. 30-Oct. 2.—Mrs. Emma Simmons, President, Cerro Gordo, Ill.

* * * *

Miscellaneous Items

A few items, of a personal nature mainly, about the Mission Board Meeting will be found on this page. But a report of the business transacted must go over till next week.

If you are receiving the "Gospel Messenger" for the first time you may rest assured that your copy is paid for. It is being sent you because some friend or neighbor wants you to become acquainted with the "Messenger." The "Gospel Messenger" contains sixteen pages of wholesome reading matter—editorials, essays, special articles, news items, and church notes. Its central aim is to promote the interests of the Kingdom of God. All new readers are cordially invited to permanently share the fellowship of the "Messenger" family.

We invite our readers to look over the special twenty-fifth anniversary offers explained on the last page of this issue of the "Gospel Messenger." There is a special twenty-five cent offer that makes it possible for you to send the "Messenger" from now until Jan. 1, 1925, to neighbors or acquaintances at a rate that is just half price. Do you have any homes in your community where the wholesome message of the "Messenger" would be appreciated? Churches and individuals can reach four such homes for every dollar they send in for this work. Be sure to give names and addresses. Attention is also called to the special offer with a year's subscription to the "Gospel Messenger." With a year's subscription—either new or a renewal—we will give for but sixty cents additional a copy of a special edition of the "Life of D. L. Miller." The regular price of the book is two dollars and the subscription price of the "Messenger" for one year is two dollars. In this second offer our subscribers may get \$4.00 values for \$2.60! The "Life of D. L. Miller" is a particularly appropriate gift to use in connection with our twenty-fifth anniversary offer because Bro. D. L. Miller was connected with the "Messenger" in some editorial capacity for a period of thirty-six years—1884 to 1921. It was also very largely through Bro. Miller's efforts and generosity that certain consolidations were effected and the publishing interest turned over to the church. Why not subscribe or renew your subscription to the "Messenger" at once? The "Life of D. L. Miller" worth two dollars and the "Messenger" for one year—all for \$2.60.

AROUND THE WORLD

A New Chicago for Jews

Jewish leaders interested in the development of Palestine as well as in saving their persecuted brethren in Europe are formulating plans to build a new city in Palestine to be called Chicago. This new Chicago is to be built as a colony to provide a home for the Jews in Europe and for those who can no longer enter the United States.

A Find in Fake Stamps

Government operatives who have worked for months in an effort to locate the source of vast quantities of spurious stamps and labels that have been found at nearly every bootlegging joint raided in the last two years have at last succeeded in their quest. Two printing establishments in Chicago have been furnishing fake revenue stamps to bootleggers at ten dollars per set—a set consisting of 240 of any kind of labels, with strip stamps and "caution" labels to match. In the raid on the two printing establishments government agents seized forty-eight sets of plates used in printing the fake stamps, the originals of which are said to have cost \$1,200 each. Owners of the shops are liable to five years in the federal penitentiary for each plate found in their possession and for each type of strip stamps because the offenses come under the counterfeit act rather than the Volstead law.

The American Protestant Hospital Association

The American Protestant Hospital Association will hold its fourth annual convention at Buffalo, N. Y., in the Hotel Lafayette auditorium from October 4 to 6. Some of the interesting subjects listed for discussion are: The Relation of the Environment of the Nurse to Her Work; Sources of Waste of Supplies in Hospitals; The Ethical and Spiritual Relations of the Nurse; The Church's Share of the Burden of the Sick. On the foreign missionary field the building of hospitals and the promotion of all lines of medical work is given special attention. On the home missionary field of the Protestant churches of America this line of work is just beginning to receive its proper emphasis. More than ever the great Protestant communions are accepting their share of the burden of the sick. This is indicated by the fact that there were more Protestant hospitals under construction and expansion during the past five years than during the previous ten years.

A Protestant Encyclopedia

The "Continent" states that a movement is well under way looking toward the production of a Protestant Encyclopedia worthy of taking its place on public library shelves by the side of the impressive Jewish and Catholic Encyclopedias. Both of these large works are in most public libraries of consequence because when public funds were not available adherents of these two faiths have supplied the encyclopedias by private donations. It would seem but proper that the Protestants, as well as the Jews and Catholics, should have the story of their achievements brought together in a very complete way in a set of dignified volumes. However, a Protestant Encyclopedia could hardly hope to succeed on a purely commercial basis. The Jewish and Catholic works were only undertaken after high officials had interested laymen in providing sufficient financial guarantees. The financial plan for publishing the Protestant Encyclopedia is to ask the leading denominations to underwrite a volume apiece of the completed work. The United Lutheran Church has the honor of enrolling the first company of such guarantors, and the first volume will accordingly be dedicated to that denomination.

Illiterate Voters and Others

The National Educational Association is the authority for the statement that there are 4,333,111 illiterate voters in the United States. If the number of illiterates who do not have the right to vote is added the total is 4,931,905. The foreign born illiterates who number 1,763,740 reside chiefly in the industrial States. Native-born illiteracy is largely a problem of the rural South where there are 1,842,161 negroes who do not know how to read and write. We have enough illiterate voters in the United States to decide a national election if they were organized. However, the illiterate voters do not begin to compare with the great army of indifferent voters who absent themselves from the polls. According to figures that are given as official there has been a consistent decline in the percentage of citizens who vote. At least this is true for the twenty-eight year period beginning with 1896. Thus, in 1896 eighty per cent voted; in 1900 seventy-seven per cent voted; in 1908 sixty-six per cent voted; in 1912 sixty-two per cent voted; and in 1920 forty-nine per cent of our citizens voted. If it is true that a democracy depends for its safety and effectiveness as a form of government upon an intelligent, honest, and voting electorate, then there is a real menace in the growing indifference of voters. It is time to begin to consider whether or not there may be some rather vital connection between corruption in high places and the indifference of voters.

The American Dye Industry

Manufacturers in the United States seem to be measurably succeeding in their attempts to develop an American dye industry. In 1923 they produced about 94,000,000 pounds of dyes valued at approximately \$50,000,000. For 1923 American dye manufacturers supplied ninety-six per cent of the apparent domestic consumption and enjoyed a good export trade. A number of factors have tended to favor the development of the American dye industry amongst which may be mentioned: the activity of the domestic textile and dye consuming industries; occupation of the Ruhr, which caused a reduction of the output of the German dye factories; and, the relatively high foreign price levels of dyes compared with those of the pre-war period. All of these things have helped us to manufacture fourteen times as many pounds of dye products in 1923 as in 1914.

Big City Troubles

A careful count has revealed the fact that more than one million people, or 1,252,000 persons to be exact, crowd into the Chicago downtown business district every twenty-four hours. Thus the building of skyscrapers is producing a type of city congestion that makes an exceedingly difficult traffic problem. Experts have figured that if every building site in the Chicago loop district was built up to the present building limit the resulting traffic problem would be incapable of solution. In view of this, limitation of building heights is being urged, especially for the downtown district for things are bad enough as they are. The solution of Chicago's traffic problem is said to rest on two important moves: first, the building of a subway system anticipating the needs of a city of ten millions of people; second, definite encouragement to business to spread north, west, and south.

On Being a Prince

The Prince of Wales is visiting America. Here, as in England, he will be the center of all eyes as he travels or dines or attends a social function. What he wears, says, and does will be aped by those who wish to appear above the common herd. It is little wonder that the Prince needs a rest from his arduous duties. He is said to be extremely nervous, thus showing the strain of a year of constant activities. Aboard the Berengaria the Prince is said to have expressed to the newspaper men his appreciation of the fact that he had not been annoyed by curious crowds as much as usual. He was extremely earnest in stating that his visit to America was to be purely unofficial, and that he would be extremely grateful if the American public would consider him simply as a visitor, and not try to treat him as the heir apparent to the throne of England. Evidently there are times when the Prince is tempted to give an appreciable part of his prospective kingdom for a few hours of quiet.

The Church at Antioch

"Antioch the Beautiful," the "Crown of the East" was one of the great cities of the civilized world when St. Paul lived. It was at Antioch that many of the scattered disciples settled after the persecution that arose following Stephen's death. Later it was at Antioch that Barnabas and Paul labored for a year to such purpose amongst both Jews and Gentiles that the disciples were first called Christians at Antioch. Also, out from Antioch went the first group of ordained missionaries. All of these things, and others that might be mentioned, served to give Antioch a prominent place in early church history. It is therefore of some special interest when it is announced by Professor Francis Kelsey of the University of Michigan exploration expedition that the foundations of a large Christian church have been uncovered at Antioch. It is thought that the church just discovered may represent a successor of the church founded in Antioch by Barnabas and Paul. If this should prove to be true it may be possible to locate almost the exact spot where Paul and Barnabas preached and where they were consecrated to missionary work amongst the Jews and Gentiles of what is now Asia Minor and Greece.

Sons of Balaam

At least two spiritual sons of Balaam live in the State of Illinois. One of them is a saloon keeper who seems to take great pride in the fact that he has personally conducted a saloon for over forty years. His only recognition of the Volstead law was a readjustment in prices. Thus, in the face of a higher moral law, and finally even in contravention of the laws of the land this son of Balaam gathered his blood money for a term of forty years. But at last the prohibition agents have caught the conscienceless saloon keeper red-handed and this will enable them to close the place. The other son of Balaam is a wealthy revenue stamp counterfeiter who had it all figured out that he could afford to take five years in prison if he could save \$25,000 in ill-gotten gains before being caught. He has finally been caught, and under circumstances that seem to indicate that he may get several times five years in jail. It is just this utter lack of a sense of moral values and of social obligation that is at the root of a lot of trouble in America today. There are some who will commit the utmost in cold-blooded wrongdoing just for a

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Forgiving Each Other

Ephesians 4: 32

For Week Beginning September 21, 1924

Forgiveness Is a Needed Grace in a Human World. That is what Jesus had in mind when he said: "It is impossible but that occasions of stumbling should come" (Luke 17:1). Error, blunders, and wilful sin are apparent everywhere in human relations and the only antidote to them which prevents still greater calamity is forgiveness. This grace frankly faces the fact of wrongdoing, admits it, regrets it, pardons it, and reconciles the persons affected by the commitment of wrong.

Divine Forgiveness Has Been Fully Revealed by Christ. It was always true that God is forgiving, but Christ lived out that truth in a supreme way. He disclosed that the forgiveness of God is the outgrowth of perfect understanding and sympathy for mankind. "Your Father knoweth" is a favorite assurance of the people of God. Jesus also demonstrated that the forgiveness of God is unlimited. There is no point at which it stops so far as God is concerned. Only an impenitent heart can forestall the blessing of divine forgiveness. And the forgiveness of God is restorative. That is the essence of redemption. Compare Ephesians 1:7; Colossians 1:14.

Human Forgiveness Is Based Upon the Principle That Men Should Forgive Each Other's Wrongs as God Has Forgiven Their Sins. Forgiveness is a distinctively Christ-like quality. No disciple of Christ can be without it. "Even as God in Christ forgave you" are Christians to look upon one another in tender affection and respond to their need for kindly dealing. The spiritual brotherhood is broken as quickly as any lose this spirit. Compare Colossians 3:14; Luke 17:3, 4.

A Forgiving Spirit Is Indispensable to Effective Prayer. Indeed we are warned against praying to be forgiven unless we have already struck a forgiving attitude (Matt. 6:12-15; Mark 11:25; Luke 11:4). Grudges and resentment choke up the channels through which God hears and answers our petitions. God withholds forgiveness from the unforgiving. Jesus' example of full forgiveness helps to explain the effectiveness of his prayer life (Luke 23:34).

A Forgiving Spirit Is Essential to Fruitful Christian Brotherhood. I heard recently of a church that is declining in influence because its members harbor a spirit of unforgiveness toward one another. Surely that is not your congregation! This is an intensely practical subject. Forgiveness is no mere theory or doctrine; it is an act, an imperative Christian duty. One minister said he felt it necessary to preach on the duty of forgiveness at least once every six months. When have you had a sermon on that subject in your church?

Suggestions for Meditation

What measure of the spirit of forgiveness do I find in my own heart?

Am I willing to take the first step, and go more than half way, in being reconciled to my brethren?

What would happen in my congregation if every member would actually comply with Ephesians 4:32?

Some joys I have found in forgiveness.

A picture of a forgiven soul—Psalm 32.

A Prayer

Father of love and mercy! We address thee in the name of thy Gracious Son in behalf of the virtue of a forgiving spirit in our hearts. How much we need to learn affection and compassion for our fellows and our brethren! Our impulses lead so often to harsh judgment of transgressors and we display so little of the Christlike spirit toward those who offend. The remembrance of thy forgiveness toward us recalls us to a sense of Christian obligation. Help us never to forget to walk in the way of tenderness and loving-kindness. Forgive us for our sins, for we have already forgiven those who sin against us. Bless the Christian world with the measure of forgiving spirits that will teach all men the beauty of the divine way of reconciling men to God and to one another. "Even as Christ." Amen. J. H. H.

thrill or for a few dollars. But happily the sons of Balaam do not constitute the majority of American citizens. The day after the counterfeiter had explained the way he had weighed booty against probable punishment, a reporter on a Chicago newspaper interviewed several people stopped at random on a Chicago street and asked them what they thought of the counterfeiter's philosophy. Not one of those interviewed would consider trading self-respect and five years in prison for a miserable twenty-five thousand dollars, all of which indicates that many do not belong to the tribe of Balaam.

Stewardship and Vision

(Continued from Page 579)

every act denies the power thereof. He is haughty, who having nothing, acts as if he were lord of all. He is humble, who having much wealth yet deports himself as if he had little, that he may give the more away. True greatness seeks to live above the livery. To be regal is better than regalia; to have the mind of the Master than a master mind; to know the Rock of Ages than the ages of the rocks. How hardly shall they that are covetous enter into the largest service.

What shall be the vision of our mission fields? Shall it not be of many little churches on hills and in valleys, in towns and villages in all lands growing, growing, growing, until they become centers of religious life and activity, with their light shining out upon the darkness that surrounds them? Shall we not see great congregations in the country and in the cities of our homeland? Shall we not see success where failure has been? Can we not look forward thirty or fifty or one hundred years, and rejoice in the fruitage of our work? Is there not visible a little cloud no bigger than a man's hand, which shall keep on enlarging until it covers the whole earth, until it pours out upon the dry clouds the much-needed life-giving showers? May God hasten the coming of that day!

"When I survey the wondrous cross
On which the Prince of glory died;
My richest gain I count but loss
And pour contempt on all my pride."

Pouring contempt on our pride is good, but it does not take us far enough. Hear me:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Cleveland, Ohio.

The Gambling Mania

BY J. C. INMAN

In Two Parts—Part Two

THERE might be three contributing causes named for the passion or craze that causes men to gamble. They are: desire for excitement, instinct of combativeness, and the most common reason—desire for gain. Human nature is impatient, the slow and steady gait that wins the race is too slow; men are continually seeking something spectacular that will win them success over night. The accumulation of wealth by the sweat of the brow is too slow, and tedious; they get impatient and want to acquire it with one stroke, and so men gamble to win without the trouble of earning. I apprehend that every one that wagers money on a horse race or a baseball game, has for some reason or other faith in his own good fortune and expects to win.

In the operation of nature and in the actions of men in commercial transactions and in chance games, the great majority of men recognize the prevalence of something outside of law in the operation of their affairs. These beliefs vary in nature and extent in individuals; but good or bad fortune of man or nations, luckiness or unluckiness of certain men, or of special times and seasons, the influence of something extraneous if not supernatural, is recognized by many.

Some gamblers recognize some men as always lucky; that is, they do not always win, but they never have spells of bad luck. Others start well, do well as long as they have confidence in themselves, then lose ever afterwards. Others claim to have "veins" or "streaks" of luck. They believe some are lucky by nature. This is not akin to superstition, but is superstition, and like all superstitions is mischievous for it is the very essence of the gambling spirit—a spirit so demoralizing that it binds men to the innate immorality of gambling.

A man who has played long with success goes on because he regards himself lucky. A man who has played long without success goes on because he considers his luck is bound to change. Later he goes on with the idea of only playing long enough to at least recover what he has lost. There has never been a successful gambler who has not believed that his success, however temporary, was due to his own skill or

good fortune; and perhaps there has never been a ruined gambler, but that believed, when his ruin overtook him, he was on the very point of mastering the secret of success. It is this fatal confidence which gives gambling the power of fascinating the lucky as well as the unlucky.

Early education, family training and circumstances, often apparently accidental, are potent factors in the formation and molding of character; yet not infrequently an event of seemingly little consequence may overthrow the best considered plans for a successful career and alter the entire tenor of a man's life. The invisible power that shapes our end today, and which lifts one born in a humble station to a pinnacle of fame and power, tomorrow casts him down from that exalted position. However upright may have been his intention at the onset of life, man is often turned aside through the influence of his environment. Such has been the result to many through the gambling habit; they entered it innocently and with no idea of what the outcome would be. When Wm. T. Jerome was District Attorney of New York, he led a vigorous fight against the gambling evil. He said: "When I went into the gambling houses in this city and found there a principal of a great public school at a faro table, when I found officers of the United States army playing for sums they could not afford to lose and support their families, when it came to my ears that embezzlements and crimes of the character of larceny were committed as a result of losses in gambling, I became convinced that the gambling hog or open gambling was a very serious evil."

The gambler desires to obtain property from another without giving an equivalent. Interchange of property is of advantage to society, and if done honestly both parties gain, each exchanging something of less value or use to him for something of more value or use. But in gambling, as in the case when one man robs another, it is different; one person has lost, what perhaps he can ill afford, and the other has come into possession of something which, strictly speaking, he has no right to. Herbert Spencer says: "It is a benefit which does not imply effort put forth, and the happiness of the winner is at the expense and misery of the loser; this kind of action is therefore essentially anti-social: it sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character and conduct."

The gambler is rapidly qualified for every other species of crime. The fiery excitement to which he yields himself in the game room inflames every other passion. It produces a state of mind that can be satisfied only with intense and forbidden acts. To be a good gambler one must be a good loser. But not many men are so constituted that they can see their possessions slip away indefinitely without feelings or a struggle. Especially is this true when a man comes to his senses enough to realize that his losses will work hardship on his family or business, on his social standing, or cast him out a total wreck. Driven by despair such a man becomes reckless, and in trying to save himself from the inevitable, there is hardly any crime he would shrink from committing.

That gambling is vicious, and is rightly termed a "vast engine of national demoralization" is shown by the fact that in twelve years—from 1896 to 1908—there were 156 suicides, 719 cases of theft or embezzlement, and 442 bankruptcies because of gambling. That the results of immoderate gambling are deplorable, no one will dispute. The economic aspect needs no discussion, for it is a recognized fact that gambling opposes thrift, that gamblers add nothing to the wealth of the country, and above all that it plays havoc with the morals of a community. In an atmosphere of brotherhood no gambling can exist.

The repression of gambling has required a long and hard fight. Gambling was prohibited by the Romans because it had a tendency to make its adherents effeminate and unmanly. The Romans wanted their men to work, earn, and master—not to depend on the turn of chance to gain their possessions. In England as in Rome, gambling was at first prohibited, not because it was demoralizing, but for its effeminizing influence on the country. It was prohibited in England as early

as 1541. There were a number of contributing reasons why England frowned on gaming which was followed with gambling. First, it competed with the military training and exercise; second, it attracted the working men and the servants, drawing them away from their work and play; third, it interfered with the observance of the Sabbath; fourth, it caused impoverishment and dishonesty among the children, servants and unwary persons; and fifth, fraud and deceit were always found in connection with gambling.

In the United States the keeping of a gambling house is held to be injurious to morals, and in most States there are laws prohibiting gambling—some of which are stringent and severe. But there is a lack of uniformity among the laws of the various States which makes enforcement difficult. In spite of the laws gambling was common and open in most parts of the United States until 1880. From 1881-1884 prosecution and convictions were numerous. In 1880 New York stirred up its authorities to put the laws in force.

There has always been considerable difficulty in legally defining gambling and distinguishing in judicial practice between acts which violate the gambling laws, and those which, while presenting some questionable appearances, yet not absolutely to be classed as such. In most States raffling is allowed, and often resorted to in Springfield; but what is the difference between raffling and lottery? Then there are the social games, in the clubs and the homes. Just what is the difference in principle, between the forfeits and prizes in "progressive euchre" and the stakes in a poker game? What is the difference, in principle, between a seventy-five dollar vase given as a prize, and a five dollar jack-pot in a back alley? Is it not rather difficult to separate the individual act from the institution?

As to the amount of gambling going on today it is very hard to determine. But it is certain that in spite of all the prohibitive legislation and repressive influence brought to bear by public opinion, there is, either through connivance of the authorities or by secrecy and evasion, much more gambling going on than we would at first think. That there are gambling houses in Springfield, where gambling is carried on more or less, and which any one so inclined could easily reach, would not be disputed. Occasionally games are found by the police, and arrests made, but how many games there are that the police do not find would be hard to determine. If this is true in a city the size of Springfield one would expect much more in the larger cities. The hoggish greed of our over-paid base ball idols who sold the World Series in 1919 to gamblers, furnishes a glimpse of the nation wide hope of gambling.

Then, there is the gambling on the stock exchange. If one only knew the number of clerks, small business men, and men of moderate means who tamper with this kind of gambling he would no doubt be surprised. We were shocked when one of our trusted citizens was wrecked because of this. How many more there are who are taking chances no one knows. According to the amount of business done, money turned over, and number of brokers in the game, one would conclude there is a vast army pouring their earnings and savings into this whirlpool where they will be swept away.

When one considers the small wagers and bets, on the horse races, auto races, base ball games—especially when a World Series is being played—prize fights, wrestling matches, and presidential elections, where the wagers range from a dollar, to five and upward, it is apparent that there is a surprising amount of gambling going on. This kind of betting is usually done openly, with no thought of concealment, and by many good people with no thought of gambling. In view of these facts it seems there remains much to be done in educating and training the public conscience as to the evils of gambling.

Springfield, Ohio.

GAMBLING with cards, or dice, or with stocks, is all one thing—it is getting money without giving an equivalent for it.—Henry Ward Beecher.

CORRESPONDENCE

TEXAS AND LOUISIANA DISTRICT MEETING

The churches of the District of Texas and Louisiana convened at Roanoke, La., Aug. 6 to 8, for the District Conference with a good delegation from the different churches, and everybody seemed in good spirits and ready to do their part to make the meetings a success.

On Wednesday morning the Ministerial Meeting was organized with Bro. J. Wm. Miller as moderator, Bro. Roy Light, reading clerk, and Bro. C. H. Hinegardner writing clerk. The program as announced in the "Messenger" of July 26 was rendered in a splendid way; the discussions showed much thought had been given them and the spirit of the meeting was inspiring to all.

Thursday morning we met for Sunday-school Conference and Young People's Conference in the afternoon. The officers elected were as follows: moderator, Roy Light; reading clerk, Helen Longenecker; writing clerk, Lotis Cox—all splendid young people. Both of these programs were Spirit-filled and encouraging in the highest degree.

One of the features of these meetings worthy of special mention and commendation was Bro. Hinegardner with his splendid bunch of young people from Rosepine, La.,—the youngest organized Church of the Brethren in the District. These young folks, most of whom are young converts, entered into the work in a most commendable way and rendered their part of the programs in a very helpful and spiritual manner. Bro. Hinegardner was sent by the Mission Board to shepherd the little flock at Rosepine during this summer vacation and he has done a splendid work and is greatly loved by all.

On Friday morning we met in the District business session with W. J. Horner, moderator; C. H. Hinegardner, reading clerk, and the writer, as writing clerk. Much important business was attended to and the reports from the different churches showed, in the face of the fact that our District is large, the churches scattered and far apart, and our membership small, that a healthy condition prevails and that the growth during the last year has been very encouraging—an increase of fifty-six new members for a membership of 400 or a little over 13 per cent.

The following resolution was passed:

Whereas, the General Mission Board of the church has heard our cries and felt our need for help in this great District of a few scattered churches, and in recognition of the same sent our dear Bro. John R. Snyder among the churches of our District last spring to comfort, strengthen and encourage us by his inspiring sermons and personal contacts; and

Whereas, we, the churches feel much built up and encouraged in the work and feel that his efforts, guided by the Holy Spirit, have resulted in the conversion of souls and much spiritual blessing to all as well as bringing us in closer touch with the Mission Board and the Brotherhood in general;

Now therefore, we, the churches of the District of Texas and Louisiana, assembled in conference at Roanoke, La., hereby express our sincere appreciation to the General Mission Board, and pray that our heavenly Father may bless, guide and direct them in the great and responsible work allotted to them.

Church of the Brethren District Conference of Texas and Louisiana, Aug. 8, 1924.

Roanoke, La.

J. B. Firestone, Clerk.

GLEANINGS FROM THE DISTRICT MEETING OF MICHIGAN

The Beaverton church has a well organized membership and a fine group of about twenty-five young people who furnished the special music led by Sister Ethel Whitmer. They also gave excellent service at meals and the brotherly spirit throughout made it a wonderful meeting.

The program committee deserves a great deal of credit for planning a splendid program and having every speaker present except two. All subjects were ably discussed. Speakers of special mention were Brethren C. D. Bonsack, Secretary of General Mission Board; G. A. Snider and Dean V. F. Schwalm, representatives of Manchester College; and V. C. Finnell, representing the General Welfare Board. These brethren were a great help in business sessions and open conference work as well as through the splendid addresses they gave.

Two new features were added to the program this year. The first was Church Leaders' Conference composed of elders, ministers, pastors, local directors or other representative from the local church who met to discuss the needs of the District and to help solve the problems of the Mission Board. Bro. E. F. Caslow was moderator. Bro. and Sister Caslow are the field workers for the District of Michigan. More than fifty representatives were present and much information and help came from this Conference.

A few of the needs in the District are as follows: (1) That the Mission Board be wise, prudent and capable. (2) They must know the values of men, churches, property, principles and be able to plan and execute a program. (3) There must be efficient organization in all departments of church endeavor—church, Sunday-school, prayer meetings, Christian Workers' meetings, missions, official meetings, educational meetings, Sisters' Aid, poor and sick committee, and finances. (4) All efforts put forth for the advance-

ment of Christ's Kingdom must be appreciated and encouraged. (5) The Board must concentrate as much as it can so the churches will become self-supporting as soon as possible, but distribute to needy churches so preaching services may be held in all churches over the District. (6) If the church is well organized the right approach for funds for the District is through the local director or official board. (7) The Mission Board is the servant of the District, therefore the District should give them the necessary funds.

A second new feature was the Young People's Conference, with Bro. A. O. Mote as moderator. The young people were the life of the convention. The four-fold life—physical, social, intellectual and spiritual was stressed. Why advertise patent medicines when physical training and social life in the home are so much better? The training of the intellectual and spiritual life of any individual should be accomplished during youth through the home, church, and church colleges. The theme, as at Annual Conference, was "Stewardship," and the motto: "Christ for All."

While the Elders were in session the afternoon of August 12 a miscellaneous program was conducted by Sister A. O. Mote. "The Christian Home" or the relation of all the members of the family to each other and to the home was discussed.

Thursday evening brought the climax of the whole meeting. It was the time for the missionary meeting, with Bro. S. Bowser as moderator and Sister G. F. Culler in charge of consecration service. Her daughter LaVonne Culler gave the reading "The Man Who Died for Me." Bro. C. D. Bonsack delivered the missionary sermon. The meeting was a mountain-top experience. The missionary offering was about \$750.00. About 300 people were present. The Mission and Ministerial Boards called a joint meeting Thursday forenoon. A number of ministers presented themselves for greater fields of service wherever they are needed. The work of Bro. Finnell should be demonstrated in every community. Think of more than three billion dollars annually spent for tobacco! Are the young men of the Church of the Brethren going to have a part in abolishing the "Little Brown God"?

The business session convened Friday, Aug. 15, with Bro. J. M. Smith, moderator; Russell Weller, reading clerk; and Royal Prantz, writing clerk. The request granted by the Detroit church June 20, 1924, gave Pontiac a separate church organization. Midland mission will be organized into a church Sept. 28, 1924. Bro. G. F. Culler of Woodland, Mich., was re-elected as three year and Bro. Samuel Bowser as two year trustee of the Mission Board. Four ministers were licensed to preach during the year and three advanced to eldership. Bro. J. M. Smith was elected as member of Ministerial Board. Bro. G. A. Nevinger was elected as member of Standing Committee and Bro. E. F. Caslow, alternate.

A committee was appointed to send a protest to the officials at Washington against the so called "National Defense Day" Sept. 12th. A request by the Mission Board to have District Meeting convene the fourth Friday of August instead of the third Friday was passed unanimously. The next meeting will be held at Elmdale, Mich., the fourth Friday in August, 1925.

M. B. Williams,

Detroit, Mich.

OREGON DISTRICT CONFERENCE

On Sunday, Aug. 17, representatives of the nine congregations in the Oregon District convened at Portland for the Annual Conference. The Sunday service consisted of the Sunday-school and Christian Workers' Meeting.

On Monday the time was given to a Mothers' Meeting, the Music Committee Meeting, the Ladies' Aid, and Temperance. Many good thoughts were presented along each line.

The Ministerial Meeting was held Tuesday. Bro. Ernest Root was elected moderator, with E. L. Withers, writing clerk. At this meeting the past, present and future history of the Oregon District was interestingly discussed. Bro. Thos. Barklow, who for some fifty years has been a resident minister in Oregon, briefly discussed the past. He clearly pictured the poverty and hardships endured by these pioneers in order that the Lord's work might be carried on. The splendid work of Elders Brower, D. B. Eby and G. C. Carl was mentioned.

Eld. J. W. Barnett, in discussing the present history, referred to the earlier workers as patriarchs, worthy of great honor. The different congregations were described as doing their best under present conditions.

Eld. E. J. Michael spoke of the future and urged the young people to prepare for this great work. A missionary sermon was delivered Tuesday evening.

The District Conference assembled Wednesday. Eld. Thos. Barklow was elected Moderator, and Bro. Ernest Root, Writing Clerk. We were glad for the presence of visiting brethren who assisted with their counsel. A movement was started to compile the history of the pioneer churches. Provision was made for definite financial support for promotion of religious education in the Oregon District. A move was made toward providing and maintaining an Old Folks' Home in Oregon. Bro. J. Bonewitz was elected delegate to the Annual Conference of 1925,

with Bro. S. P. Van Dyke, alternate. Myrtle Point was chosen for the next year's conference.

Wednesday evening we were privileged to enjoy a splendid sermon delivered by Bro. Weis. Although only seventeen years of age he presented some valuable thoughts and his willing, humble spirit greatly impressed his audience.

Immediately following the District Conference a Young People's Conference convened. Although the first of its kind to be held in our District, the interest was good. We were glad for the presence of Bro. Ezra Flory, of Elgin, Bro. Ellis Studebaker, of La Verne College, and Bro. Ira Lapp, of Wenatchee, Wash. These brethren helped materially in making this meeting a success.

Suitable afternoon recreation was provided, foremost of which was an auto trip over the Columbia River Highway. About seventy enjoyed this splendid outing.

Sister Marie Olson, music director, was especially helpful during this Conference, as was also Sister Edna Phillips, who is in our District in the interest of the Daily Vacation Bible School.

Grace W. Hewitt.

Portland, Ore.

THE OREGON CONFERENCE

August 21-24 were days of precious experiences to the young people of Oregon who were able to attend the Conference at Portland. Following immediately after the District Meeting as it did, a large per cent of the older people also remained to enjoy it. Every church in Oregon was represented as well as some from Washington. We were fortunate in having several splendid leaders, Brethren Ezra Flory, E. M. Studebaker, and Ira Lapp. They dealt with religious education, Bible study, and problems of both young and older people. Every one expressed appreciation of their work. Marie Olson had charge of the music. The members of the Portland church, also, worked faithfully to make the Conference a success.

And what a wealth of good fellowship was enjoyed by all as we played together in the parks or hiked through the mountains! A special article on our trip up the Columbia River Highway has been written for "Our Young People" by Bro. Ira Lapp and gives a good taste of the things we enjoyed.

Resolutions protesting against "Defense Test Day" were passed and sent to President Coolidge. Next year we expect to have another Conference among the hills near Myrtle Point.

Ernest L. Root.

Ashland, Oregon.

REPORT OF DISTRICT GATHERINGS OF NORTH-ERN INDIANA

The meetings were held in the Elkhart City church, Aug. 26 to 28. The weather was favorable, and the place being centrally located, the meetings were well attended. The spirit of the meeting was excellent, which, added to a splendid program, helped to produce one of the best meetings ever held in the District.

The general subject of the Ministerial Meeting was: "The Church." It was begun by a fine sermon on the "Victory of the Church." The leading thoughts of the message were that God is the supreme ruler of the universe, both in the material and spiritual realm, and that if we clearly understand his plan victory is sure. Misunderstanding of this plan causes discouragements, and these with temptations may lead to failure. We may fail, but the church never, because of its head, Christ.

The main program follows: "The Origin of the Church"; "The Mission of the Church"; "Facing the Task—As a United Body, and As Individuals"; "Her Achievements." Seed thoughts from the forenoon's program follow: The church has been founded upon the Holy Spirit and he has maintained a vital relationship with her ever since. Before we go forth in service, we need to "Tarry in Jerusalem till we receive power," then we can go forth in all lines of Christian activity. History proves that internal strife and division has caused more harm and disruption than all the forces without. Christ has earnestly desired and prayed for a unity among believers as it exists in the Godhead. Christ steadfastly set his face to go to Jerusalem and so must we set ourselves to our task, for no nation or organization nor the church can be greater than the individuals that form its constituency. The excuse for the Church of the Brethren is that there has been no place found for her elsewhere, for she has a distinct message for the world that has given her a unique position on all the prominent moral, intellectual, and social movements of the world.

The afternoon program considered the ministry of the church. First, in the matter of responsibility in teaching and in shepherding the flock; then the response of the laity in obedience to the message and in submission to the shepherding care. Finally, a proper distribution of the ministry. Seed thoughts from this part of the program follow: The ministry is tremendously responsible for properly interpreting the Word for it is the only way to salvation and if a minister does his duty a church need not decay or die because its minister is taken away. Proper shepherding the flock produces normal development and

(Continued on Page 590)

Living Costs and the Church Paper

(Continued from Page 580)

not help but be impressed with the low subscription rate as measured in terms of purchasing power. Back in the nineties our people were really paying more for a smaller paper than they are paying for a larger paper today. Thus we come again to the question: How can the MESSENGER be maintained at its present size at a subscription price that has shown but one fifty cent increase in a period of forty years? The answer is that it can not. In spite of the utmost economy the MESSENGER has begun to show a loss. Increases in some lines of cost, as in the case of the paper used, can not be indefinitely offset by other savings, as, for example, in composition. That is, the type for the MESSENGER was once set by hand. It is now set by machinery. But, as just noted, savings in the methods of manufacture have not been sufficient to completely offset unavoidable increases in other lines. These facts are submitted to give the MESSENGER readers a glimpse at some of the business problems connected with the publication of our church paper. They are presented, too, in the hope that they may elicit constructive suggestions on the part of thoughtful readers throughout the Brotherhood.

H. A. B.

CORRESPONDENCE

SOUTHERN DISTRICT OF INDIANA

The District Meeting was held in the Nettle Creek congregation near Hagerstown, Ind., Aug. 25-28 beginning with the Temperance Meeting at 8 P. M. Tuesday forenoon, Aug. 26, was given to the Ministerial Program. The general theme was, "The Pastor and His Work"—Managing, Ministering and Messaging. These topics were handled in a very creditable manner by competent speakers. The round table discussion included a number of questions such as, Why have preaching services? What constitutes real worship? How get people to worship? Should the order of services be planned ahead? What should it include? What attitude should the preacher take toward civic problems? These brought out a great deal of helpful discussion.

In the afternoon the Aid Society rendered a very helpful and constructive program while the ministers were in conference discussing in an informal way some of the problems of the minister in his various fields of activity which were very helpful indeed.

At 7:30 P. M. Bro. I. R. Beery, of Pyrmont, gave a stirring missionary address in which he brought out some very startling facts. Southern Indiana includes sixty-one counties or over two-thirds of the State. Forty of these counties do not have a Church of the Brethren and the per cent of non-Christians runs from forty in our best church counties to 80 per cent in some where we have no churches. In the past forty years we have only succeeded in making a net gain of about 340 members; have organized and maintained six new churches; have abandoned sixteen places of worship, two of which were turned over to Middle Indiana and some of the others were where there were two or more places of worship in the same congregation.

Wednesday we enjoyed five very strong addresses: The Church of Tomorrow by H. C. Early; Our Present Day Sunday-school Problems by A. C. Wieand; The Social Responsibility of the Sunday-school by E. N. Goshorn; Some Practical Helps for Sunday-school Teachers by A. C. Wieand; Evangelism in the Sunday-school by I. R. Beery.

The business session was in the hands of delegates from the various schools. A budget of \$700 for the different financial interests of the District was acted upon favorably and a forward look was manifest and expressed.

At the Young People's Conference about twenty-five or thirty were present. L. W. Shultz, of North Manchester, assisted in preparing for future work. The organization is as follows: President, C. O. Miller, New Castle; Vice-President, Geo. Beery, Pyrmont; Secretary, Opal Browning, Muncie; Advisor, Russel Showalter, Anderson, a member of the Sunday-school Board.

At 3:45 the Elders' Meeting convened with thirty elders present. The business was disposed of in a very Christianlike way, the working of the Holy Spirit being very noticeable and the greatest of harmony existing.

Thursday morning, Aug. 28, the business session opened. The organization resulted as follows: Moderator, D. W. Bowman; Reading Clerk, Ira Long; Writing Clerk, V. B. Browning. One query asking for a reconsideration by Annual Meeting of the report of the committee on "Giving and Receiving Certificates of Membership" was passed, thus: Answer by District Meeting: Sent to Annual Meeting, asking that a new committee be appointed to take

the whole subject under consideration and report to Annual Meeting one year later. Member on Committee of Arrangements for Annual Meeting, W. Carl Rarick; delegate to Standing Committee, H. C. Early; alternate, D. W. Bowman. The meeting closed in the greatest harmony after going on record as being opposed to National Defense Day and pledging anew our loyalty to the principles of peace.

V. B. Browning.

Muncie, Ind.

SUNDAY SCHOOL ANNIVERSARY, ALTOONA

Marked by exercises appropriate to the observance of the fiftieth anniversary of the founding of the Sunday-school, and the burning of the mortgage on the present beautiful church edifice, Sunday, July 6, 1924, was a glorious day for the congregation of the First Church of the Brethren, Altoona.

The anniversary exercises were held in the morning, while those incident to the elimination of the church debt were held in the evening. Large congregations attended both services. Many persons from other places who had worshiped with us in past years were present. The pastor, Eld. Walter S. Long, was assisted in the services by Dr. Charles C. Ellis, of Juniata College, who spoke morning and evening. A. E. Wilt, superintendent of the Sunday-school, gave a history of the organization of the Sunday-school on July 5, 1874. Five persons arose who were present fifty years ago. Bro. James A. Sell, who was the pastor in charge of the congregation when the Sunday-school was established fifty years ago, was introduced. He paid high tribute to Eld. Grabbil Myers who had begun the work of the church in Altoona some years before. He said the work was done by them as a duty and a high privilege, and they did not foresee at that time the development which followed.

* Bro. Ellis delivered a most forceful and able address. He said the Sunday-school in America had its inception among the Brethren in the city of Philadelphia 140 years ago, before it had been established in England by Robert Raikes, so that the American rather than the English is the real ancestor of the Sunday-school as we now have it. He pointed out that there are agencies today at work to overthrow Christianity, such as those who labored fifty years ago did not have to contend with, and there is a great responsibility confronting us today. For the years that lie ahead Bro. Ellis suggested the motto, "No Empty Pews." He made it clear that the fiftieth anniversary is not a goal but a milestone that has been attained.

The mortgage was burned by the building committee in the evening service and Bro. Ellis delivered a masterly sermon. The exercises at both services were interspersed with fine musical numbers by the choir. The subject of the evening discourse was, "Until I Went Into Thy Sanctuary."

Altoona, Pa.

Mrs. Sofia H. Eyer.

Notes From Our Correspondents

CALIFORNIA

Calvary. During the month of June both mothers' and fathers' day were observed with fitting programs. Five were received by letter. June 12 the ground was broken for our new church and parsonage, and the work has been moving along quite rapidly. The parsonage will be ready for occupancy in about another month. Aug. 3 we held the corner stone service with a large crowd in attendance. Dr. J. P. Dickey gave the principal address. A number of other ministers of our District also assisted in this service. This was a very happy occasion for the members of the Calvary church. We expect to dedicate about Nov. 1. During our pastor's vacation Brethren J. S. Kline and N. E. Baker filled the pulpit. We have also had Bro. C. F. Yoder, of South America, and Sister Myers, of Africa, missionaries of the Brethren Church, with us each lecturing and telling of the splendid work being done in these fields. Aug. 8 we met in business session, with Bro. Boaz, our pastor, in charge. He was re-elected to serve as pastor the coming year, with a rising vote of thanks in appreciation of the work he has so faithfully done during the past year. Brethren J. M. Boaz and J. W. Cline were elected delegates to District Conference. Aug. 9 we enjoyed our annual Sunday-school picnic at Brookside Park, Pasadena. A splendid crowd attended and spent a happy day.—Mrs. J. W. Cline, Los Angeles, Calif., Aug. 30.

Pomona. Aug. 24 the corner stone was laid for our new remodeled building. Fitting services were held, with addresses from Bro. Funk and Bro. Rothrock, of La Verne. The old box from the original corner stone was opened, the contents read and replaced with the new in the present corner stone. Our regular Sunday-school picnic was held in August in the park with a good attendance. Pastor Frantz and wife were delegates to the District Meeting at Santa Ana. Late July four letters have been granted and one received. We expect to dedicate the new church the latter part of October.—Susie Newland, Pomona, Calif., Aug. 31.

CANADA

Irricana. The District Meeting of Western Canada was held in the Irricana church July 15-17. The meeting was a success in every way and all were inspired and pressed onward in the work in this new country. Brother and Sister Jarboe were with us in this meeting and shortly afterward began a series of evangelistic services. As a direct result there were sixty-one confessions and many rededications their lives. A communion service followed, the largest in number of members of the Church of the Brethren that was ever held in Canada.—Alberta Gump, Airdrie, Alta., Canada, Aug. 30.

FLORIDA

Lakeland. Aug. 24 the brethren and sisters of Lakeland, Fla., and other near-by points held their first love feast at this place at the home of Brother and Sister J. S. Leckrone. Ministers present were Eld. J. H. Moore and A. J. Garst, of Sebring; J. E. Young, of St. Petersburg; A. I. Mow, Homeland; J. J. Felthous, Clearwater; Glenn Carr, Lakeland. Bro. Moore officiated; twenty-three communed. This was the first communion for some and was much enjoyed by all present. We would suggest that any of our visiting ministers or members of the North or elsewhere who

are contemplating spending the winter in Florida, should come to Lakeland as we hope for an organized church in the near future. For information write J. S. Leckrone—Mildred Carr, Lakeland, Fla., Aug. 30.

ILLINOIS

Chicago.—On April 13 Bro. W. J. Brenneman was ordained to the ministry and his wife received the charge of the minister's wife. On June 1 Bro. W. H. Swadley was also ordained, and his wife, Laura Gwin Swadley, was licensed to preach. At the July conference Bro. Orville Booth was granted a renewal to his minister's license. Our Daily Vacation Bible School was held from June 25 to July 25. The total enrollment was ninety-eight and the average attendance sixty-three. Our pastor, F. E. Mallott, and his wife, together with others very efficiently directed the work. The main feature of the closing program was a dramatization of a number of Bible stories, which was very much appreciated. Brother and Sister Mallott who have served the church in a pastoral way for the past fifteen months will close their work by the first of September to enter the Africa mission field. At that time our new pastor and his wife, Brother and Sister Forest Eisenbeis, will take up the work here. Bro. Eisenbeis was a student in Bethany several years ago and also last year. He is already quite well acquainted with the membership and the problems of the church. He has been engaged in pastoral work in Nebraska for several years and is well qualified to serve the church here in that capacity. Plans are being made toward the remodeling of the new church but it will not be ready for occupancy for some time. On Tuesday evening, Aug. 19, a farewell service was held for Brother and Sister Mallott and for Brother and Sister William Beahm who sail for Africa in the fall. The church expressed its interest and warm appreciation to these volunteers not only by what was said but by presenting to each one a steamer blanket.—Lottie Hoff, Chicago, Ill., Aug. 27.

Oakley church met in a called council Aug. 21, preparatory to our series of meetings. Eld. D. J. Blackstaff presided. A report of the annual visit to our membership showed that love and union prevail, and that we are striving for greater spiritual development. A committee was chosen to arrange for a singing class. W. T. Hagerstrom and David Haman were elected to the singing. Two letters were received and one was granted. We are looking forward with interest to our approaching revival to begin Aug. 24, conducted by Eld. E. F. Sherfy, of McPherson, Kans. The writer was chosen assistant correspondent for the remainder of the year.—Mrs. C. P. Kemp, Corrado, Ill., Aug. 23.

INDIANA

Anderson church is passing through the reunion season, and the time of family gatherings of different kinds; while the attendance is affected the church has managed to keep up a splendid spirit. On Aug. 1 we closed a Vacation Bible School, with Sister Esther Hawkins, of Moreland, Ind., in charge. The enrollment exceeded 100. The interest was fine and an overwhelming desire to repeat it again next year. On Aug. 24 we held our regular council. We are looking forward to the time of our series of meetings, to be conducted by M. R. Brumbaugh, of Martinsburg, Pa., the latter part of October. There was a good attendance from our congregation to the District Meeting of Southern Indiana, which was held at Hagerstown. Our correspondent is arranging to move to Manchester, Ind., for the school year that the children may be in school.—Levi Wise, Anderson, Ind., Aug. 30.

Eel River. Our Vacation Bible School held from June 9 to 29 was very well attended. Sister Vera Swank, of Bellefontaine, Ohio, was the director, assisted by home talent. A demonstration of the work done was given on the evening of June 21, which was appreciated. Our Homecoming meeting was held Aug. 17. In the forenoon Bro. L. U. Kreider, of Warsaw, gave a very able address on "The Rural Church." Our correspondent is arranging to move to Manchester, Ind., for the school year that the children may be in school.—Laura Miller, North Manchester, Ind., Sept. 1.

Middlebury church has been enjoying rich spiritual feasts in the last few weeks. July 27 Bro. L. E. Weaver, of Lenark, Ill., preached for us on the subject of peace. In the evening the Christian Workers' Society gave us a peace program. Aug. 3 Bro. Clyde C. Cripe, of Auburn, Ind., delivered the message for us. Aug. 10 we held our Harvest Meeting. Bro. T. E. George, of the Goshen City church, gave us two Spirit-filled sermons. Aug. 17 Bro. David Metzler, of Nappan, preached for us in morning and evening. Aug. 24 Bro. D. C. Reber, of North Manchester, delivered the morning message. In the evening we had the pleasure of having with us the Union Center Chorus, directed by Bro. Geo. Anglemyer. We feel that God has wonderfully blessed us in the messages brought to us both in word and song. Amanda J. Cripe, Middlebury, Ind., Aug. 26.

North Liberty.—Our love feast will be Oct. 25, and our revival meeting for three weeks. We observed Peace Day July 27, with quite a nice program of readings, music and a sermon by our pastor, Bro. I. J. Kreider. He also acted as delegate to District Meeting at Elkhart last week. Our Manchester Day program was observed one week early and we happened to be in the city. At the close of the morning service at the University College—Prof. Troy Smith, of Danville College, Ind. Our Sunday-school pledged \$1075 toward the endowment fund, besides giving a cash offering of \$1075 and an individual pledge of \$5. Three of our young people are in school there this year.—Mrs. J. H. Markley, North Liberty, Ind., Sept. 2.

Pleasant View church met in council Aug. 28, with Eld. J. A. Snelz presiding. The report of the annual visit was given. Bro. Noah Kreider was chosen delegate to District Meeting, with Bro. Edw. Kendall, alternate. The writer was re-elected "Messenger" agent and correspondent. Aug. 31 being Manchester Day we had with us Bro. Edw. Kintner, who gave us two inspiring sermons. At the close of the morning service a communion was taken, for we were glad to have several more pledges were given. Sept. 1 Bro. Oscar Winger will begin our revival for which we have been making plans for some time.—Bertha Snelz, South Whitley, Ind., Sept. 1.

Portland.—We will have an all-day Harvest Meeting Sept. 31, with forenoon and afternoon programs. Bro. Oscar Winger of North Manchester, Ind., is to preside over the meeting. We cordially invite everyone to attend.—W. J. Frank, Portland, Ind., Sept. 2.

Pyrmont.—The Harvest Meeting to be held Sept. 21 will be an all-day meeting with a basket dinner in the basement.—Mrs. Claude Cripe, Rossville, Ind., Sept. 1.

Rock Run church enjoyed a splendid Homecoming Day Aug. 24. It was an ideal day, making it pleasant for all. The number in attendance was about 450. At the Sunday-school hour many of the former workers had a part in service. Bro. H. A. Claybaugh brought a timely message in the forenoon, the burden of which was "fitting into God's plan." At noon all enjoyed a plentiful dinner in the front of the church. In the afternoon Bro. Chas. C. Cripe gave an interesting talk on the history of the congregation. Informal talks were given also. Some of the former ministers present were Bro. Hiram Forney, Bro. Norman Heeter, Bro. Chas. C. Cripe, Bro. J. Harvey Schrock, and Bro. Isaac Grady. A letter from Sister Winnie Cripe was taken, for she had been home here some time. The oldest person present was Bro. Lewis Lehman, eighty-seven. The next oldest was Sister Barbara Berkey Leer. Bro. Adam Cripe had the honor of being the one living and attending here the longest, it being over sixty years. Much tribute was accorded to Eld. Jacob Berkey

and his son, Eld. Isaac Berke, both of sainted memory, for the noble work done in this church and community. The song "The Little Brown Church in the Valley" was changed to suit this place, making it "The Big White Church on the Hill," and was most acceptably rendered by a mixed quartette. Everybody pronounced this Homecoming a great success. Our thoughts go on to the greater homecoming "over there."—Ervin Weaver, Goshen, Ind., Sept. 1.

Roanoke.—June 22 our pastor, Bro. S. L. Cover, gave a report of the Conference at Hershey, and also of their trip home which was very interesting. June 29, Educational Day, Bro. Cover gave us very interesting talk about education. June 30, July 4, Bro. Lester, of Chicago, met with us in council. One trustee was elected—Bro. Ray Figert. Members were also chosen on the temperance and finance committees. July 13 we had a consecration service for all the officers of the Christian Workers' Society. Bro. Shultz, of North Manchester, very ably delivered the address. Our V. P. D. sent Bro. Lloyd Miller to the Young People's Conference held at Lake Wawasee. On Sunday quite a number of our members went to the services at that place. We were very glad to have with us about forty of the Mexico young people who visited us Aug. 3. Our young people served a basket dinner in a little grove west of town and all reported a good time. Some stayed for the evening service when Bro. Oscar Winger, of North Manchester, preached an educational sermon. The music was furnished by the Boyer quartet of West Manchester. Aug. 10 our pastor delivered a peace sermon. We also had some special songs which were very much enjoyed. In the afternoon the mothers and daughters held their regular meeting.—Mrs. Wallace Musselman, Denver, Ind., Aug. 28.

IOWA

Brooklyn church met in council Aug. 23, with Bro. J. Schechter as moderator. We decided to hold our fall love feast Sept. 13, before our young people leave for college. Bro. Schechter and wife were chosen delegates to District Meeting, with Sisters Rose Connell and Ada Connell, alternates. A number of our young people are attending the Young People's Conference at Boone. The County Sunday School Convention will be held in our church Sept. 19.—Minnie Schechter, Brooklyn, Iowa, Aug. 28.

KANSAS

Appanoose.—Aug. 18 Bro. G. C. Canfield, of Freeport, Ill., began a revival and continued until Sept. 1. He labored earnestly in our community, visiting 142 homes. We feel we had a good meeting and that much good seed was sown in word and song. Seven came out for Christ. Members from some of the surrounding congregations cheered us with their presence, as they came to worship with us. Aug. 24 we had an all-day meeting, with 146 present at Sunday-school, and by the time of preaching hour, the churchhouse was well filled. In the afternoon we had a joint program with Overbrook and Washington Creek Sunday-schools, consisting of readings, songs and speeches. Later in the meeting we enjoyed the presence of Sister Canfield and their two daughters. On Saturday afternoon word came to Bro. Canfield that his mother, living at Belleville, Kans., had passed away, so on Monday morning (Sept. 1) they left to attend the funeral. Cordelia B. Beckner, Overbrook, Kans., Sept. 2.

Fredonia church met in council Aug. 17, with Bro. Reed, of Galeburg, presiding. One letter of membership was received. Our delegates for the District Meeting were chosen as follows: Olive Sell and Blanche Reed, Sunday-school; Bro. Varner and Owen Reed for the church. It was voted to have our love feast and a series of meetings this fall.—Mary Laura Reed, Fredonia, Kans., Aug. 28.

MARYLAND

Monoecia.—Bro. G. S. Batzel, of Boonsboro, Md., began a series of meetings at Rocky Ridge Aug. 3 and closed Aug. 11. On account of the extremely hot weather and busy season, and other large gatherings near by during this time, these meetings were not so largely attended, but the interest was maintained. One was baptized and another reclaimed. Aug. 11 our Vacation Bible School began at the Detour house, with Sister Mamie Helibiddle, of Westminster, teacher, assisted by Bro. Roger Fogle from our home Sunday-school. There was an enrollment of thirty with an average attendance of twenty. The children seem much interested in this work and we feel the good seed sown in these young minds will count for good in years to come. Aug. 22 the closing exercises were held in the presence of a full house, thus showing that parents as well as children are interested. Aug. 24 Bro. Arthur Rice, from Mountaineer, preached at Rocky Ridge. A large audience was present and the sermon was uplifting and instructive. Our fall love feast will be held Nov. 1, at 1:30 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., Aug. 31.

MICHIGAN

Hart. July 27 Harold C. Rowland, of Lake Odessa, preached for us at our evening service. Last summer the family of the Grand Rapids church were with us in our morning service, including Bro. Michael, the pastor, who preached for us. The same evening Bro. J. Edson Ulery gave a talk at our Christian Workers' Meeting, and also preached for us. These services were appreciated very much. Aug. 25 an illustrated lecture was given by Bro. Finnell, of the Wellstone Committee, to a well filled house.—Mrs. Wm. Smith, Hart, Mich., Aug. 30.

MINNESOTA

Winona.—Of late our membership has been favored with seasons of spiritual refreshing. Bro. D. H. Keller, of Minneapolis, gave us a splendid discourse on "Christian Worship." Bro. Lewis Hyde and family, of Rock Lake, N. Dak., were here for a few days. We wish, their future field of service, worshipped with us Aug. 24. Bro. Hyde gave us two good sermons. The Brethren mission in the city of Winona is moving along nicely. Aug. 17 our Sunday-school sent to the General Mission Board the sum of \$35 as an expression of our interest in world-wide evangelism.—Mrs. J. C. Forney, Winona, Minn., Aug. 28.

MISSOURI

Deepwater.—Aug. 31 eight were baptized, one being an aged gray-haired father. This makes twelve additions recently, nine by baptism and three by letter. Last summer the General Mission Board sent to us Bro. Chas. D. Florio. During the summer one was received by baptism and the Deepwater church very much strengthened; much good seed was sown. This summer, under the very able and efficient administration of the Word by our pastor, Bro. Eugene Earnhart, the harvest is being gathered in, the church strengthened and built up.—John Pippenger, Deepwater, Mo., Sept. 1.

OHIO

Beaver Dam.—Aug. 3 Brother and Sister E. O. Norris, of Toledo, came to assist us in a series of meetings and labored very earnestly for two weeks. The message was very helpful. Sister Mary Grossnickle, of North Manchester, Ind., led the song service which was spiritual and uplifting. Two Sunday-school scholars and one mother gave their lives to Christ. Aug. 29 we held our regular members' meeting, with Eld. David Byerly presiding. We decided to have a love feast in the near future. Aug. 30 our church gave an educational program which was very interesting. Some of the former students of North Manchester and some who are planning to go this year gave very encouraging and helpful talks on the college—what it stands for and its Christian influence.—Hattie E. Driver, Beaver Dam, Ohio, Sept. 2.

Danville.—On Aug. 25 we closed a two weeks' series of revival meetings, conducted by Bro. Fidler from Southern Ohio. There were seven accessions to the church and the meetings were certainly helpful and inspiring to all of us. On Sunday evening, Aug. 17, our Sunday-school gave a peace program. We considered ourselves very fortunate in having the Harmon Quartet from Oberlin, Ohio, and Bro. Warren Heestand with us for a program this fall. We

sent Rev. B. F. Hochstetler and Eld. C. J. Workman as delegates to our District Meeting at Akron, Ohio—Mary Workman, Buckeye City, Ohio, Sept. 2.

Burg. church met in council Aug. 23, with N. W. Binkey in charge. We were glad to have with us Elders Sylvan Bookwalter, Enos Brumbaugh and Wm. Royer. One letter was received. The brethren who made the annual visit gave splendid reports, followed by good admonition by our elders. Our love feast will be held Oct. 18, at 10 A. M. Aug. 23 we held our Harvest or Thanksgiving Meeting. Bro. Russell Wenger gave a very appropriate sermon. Aug. 24 Clarence Erb and his wife gave a special service for us. We held a two weeks' Vacation Bible School with an average attendance of 144. The school was in charge of the local workers with the exception of the kindergarten, which Sister Lucy Hollinger conducted. We felt that much good was done in the school.—Mrs. Ella Delk, Pittsburgh, Ohio, Aug. 27.

Reading.—Our Vacation Bible School began Aug. 11 and closed the 22nd with a program and exhibition of our work done. On Friday the pupils and teachers took the lunch and the Sunday-school treated them to ice cream. Our teachers were local talent and from the different Sunday-schools of the township. The enrollment was ninety-three pupils and fifteen teachers, with an average of eighty-five pupils, fifteen teachers and seven visitors. Bro. W. W. Stroup had charge with Mrs. Inez Baker as his assistant. The interest was exceptionally good as was shown by the large crowd on the last evening. Our Home Coming Day will be Sept. 7. We extend an invitation to all members and friends who have formerly worshipped at Reading. Sunday-school is at 9:30, morning worship at 10:30; basket dinner at noon. In the afternoon there will be an address and talks by visitors. Special music will also be rendered.—Mrs. Inez Baker, Homeworth, Ohio, Aug. 25.

Springfield church met in council Aug. 9, with Eld. C. L. Wilkins presiding. All Sunday-school officers were elected for the coming year which begins in October. Brethren C. L. Wilkins and M. S. Young were chosen to represent us at District Conference. A number of the Sunday-school Board were re-elected. Our first Vacation Bible School began July 15, continuing nine days. The instructors were Sisters Mable Keller and Mary Leonard, of Fredericktown, Ohio, assisted by a number of our local Sunday-school workers. The enrollment was seventy-nine; average attendance, fifty-four. All who attended were very much pleased with the work done. Our revival was conducted by Bro. H. C. Snyder, of Hantington, Pa., began Aug. 3, with a Homecoming service which was well attended. After Sunday-school Bro. Snyder gave the morning message to an attentive audience. Special songs were rendered by home talent. This was followed by a basket dinner and social time. The speakers for the afternoon were Brethren Snyder and Noah Longman, who is singing at the home of Mrs. J. K. Fretz, of Mohrman, S. J. Holl and D. R. McFadden. Special music was rendered by adjoining congregations. The entire program was much enjoyed and all felt that the day was well spent. Each evening for two weeks Bro. Snyder gave wonderful messages, appealing to all for deeper consecration and more Christlike living. We rejoice that twenty responded to the gospel invitation and were received by baptism. Twenty of these are Sunday-school boys and girls. The meetings closed with a communion Aug. 18, with Bro. Snyder officiating.—Alice C. Mumaw, Mogadore, Ohio, Aug. 25.

OKLAHOMA

Watonga.—We have a union Sunday-school here in a schoolhouse one mile from town. About ninety are enrolled. But we have no preaching. There is a good opening for our people to supply this need as our members are highly esteemed here and also farther east about ten miles, where our Pleasant Plains congregation is located. Our revival was conducted by Bro. H. C. Snyder, of Hantington, Pa., began Aug. 3, with a Homecoming service which was well attended. After Sunday-school Bro. Snyder gave the morning message to an attentive audience. Special songs were rendered by home talent. This was followed by a basket dinner and social time. The speakers for the afternoon were Brethren Snyder and Noah Longman, who is singing at the home of Mrs. J. K. Fretz, of Mohrman, S. J. Holl and D. R. McFadden. Special music was rendered by adjoining congregations. The entire program was much enjoyed and all felt that the day was well spent. Each evening for two weeks Bro. Snyder gave wonderful messages, appealing to all for deeper consecration and more Christlike living. We rejoice that twenty responded to the gospel invitation and were received by baptism. Twenty of these are Sunday-school boys and girls. The meetings closed with a communion Aug. 18, with Bro. Snyder officiating.—Alice C. Mumaw, Mogadore, Ohio, Aug. 25.

PENNSYLVANIA

Artemas.—All-day Harvest Meetings services will be held in this congregation as follows: Buck Valley house, Sept. 7, in charge of Eld. Jos. Clapper, of Yellow Creek, Pa.; Artemas house, Sept. 14, in charge of Eld. M. R. Brumbaugh, of Martinsburg, Pa.; Glendale house (Pittston, Md.), Sept. 21, in charge of Eld. L. E. People, of Woodbury, Pa. At each house preaching on Saturday evening previous. We invite members and friends of adjoining congregations to be with us in these meetings.—John Bennett, Artemas, Aug. 25.

Conestoga.—Our third Daily Vacation Bible School was held at the Bareville house, from Aug. 11 to 22, when an interesting program was rendered by the school, showing the nature of the work done. The articles which amounted to a little more than \$20 which together with the things made will be sent to China. The enrollment was 115, with an average attendance of eighty-nine. The children seemed to be interested in the work. There were also quite a few visitors. The director was Sister Vera Hackman, assisted by the following: Bro. D. F. Lepley and others who have spent much time and labor for the cause of Christ. A few years ago a house of worship was built which is being equipped for Sunday-school work. There are many homes in this community which do not know peace or happiness because God has been crowded entirely out of their lives. There are many souls here who are in the blackness of sin and need to be won to the Savior before they are lost forever. Our evangelistic meetings will begin Aug. 31, and continue two weeks with a love feast Sept. 13. Pray for us.—Lester E. Fike, Fairbairn, Pa., Aug. 29.

Falling Spring.—July 6 Bro. S. F. Fairleigh, from Baltimore, Md., preached at the Shade Grove house, his text being the language of Paul in Rom. 1: 16: "For I am not ashamed of the gospel of Christ." He emphasized the need of living the teaching of Jesus wherever we go. Aug. 2 Bro. Daniel Bowser, of York, Pa., preached at the Falling Spring church in the evening and at Shade Grove on Sunday morning. Aug. 3 Eld. H. M. Stover preached at Falling Spring morning and evening. Aug. 9 the Shade Grove Sunday-school held an outing at Red Bridge Park near Chambersburg. All enjoyed the day very much. On the following Sunday morning we had a better attendance than ever, of about 100. The school was in charge of Eld. 16 and 17 Brethren B. F. Flohr and Owen Strayer, school Vienna, Va., with their wives, visited at Shade Grove. Bro. Flohr preached three sermons at the Shade Grove church on the following subjects: "Love, Courtship and Marriage," "Christianity and Modern Civilization," and "Man's Duty to His Fellow-man and to God." His sermons were very helpful and should be of great help in strengthening the members. Bro. Strayer is gifted in music and led the singing for all the services, including Sunday-school. We appreciated very much the services of these brethren.—H. N. M. Gearhart, Shade Grove, Pa., Aug. 23.

Little Swatara.—June 22 Bro. Samuel Hess was a visitor to the Freystown and Shubert Sunday-schools and also preached for us.

Kathryn Ziegler was with us in the evening at Shuberts and gave a talk on India. July 13 Bro. Howard Merkey was a visitor in the Freystown Sunday-school and gave a sermon for us. July 26 a series of meetings started at the Merkey house and continued for two weeks. Bro. S. G. Godfrey, of Red Lion, Pa., was the evangelist. There was good interest and attendance and his sermons were much appreciated. One confessed Christ and was baptized. Aug. 16 our church met in council, with Eld. Jacob Pfautz presiding. Our love feast is to be held Oct. 18 and 19, at 1 P. M. Aug. 17 the Freystown Sunday-school had their Children's Day in the afternoon. A fine program was rendered. Bro. Sanger, of Heidersberg, also gave a splendid address. We will have a series of meetings in November at the Shubert house, with Bro. Wm. Barrey, of Lebanon, Pa., evangelist.—Mrs. Anna Kenney, Bethel, Pa., Aug. 26.

Marsh Creek church met in council at the Marsh Creek house. Aug. 27. The deacon brethren reported the annual visit. One certificate was granted, Elders Charles Baker and Samuel Lehigh took the voice of the church for a presiding elder. We retained Eld. Grant Group for three years. Our love feast at the Marsh Creek house will be Sept. 28, beginning at 2:30 P. M., and at the Friends Grove house Oct. 28, beginning at 4 P. M. Our delegates to District Meeting are Brethren B. F. Lightner and Frank Kline. Since the last report one young man has been received by baptism. Aug. 16 the Gettysburg and Marsh Creek Sunday-schools held their outing at the Twin Bridges, with seventy-five guests; we all had a very enjoyable time.—Ida M. Lightner, Gettysburg, Pa., Aug. 27.

Martinsburg Walk on his way home from the Hershey Conference W. H. Yoder very acceptably filled the pulpit from 15. The following Sunday morning were favored by an impressive sermon from Bro. C. Walter Warkler. Aug. 5 the congregation was fortunate in having Rev. Placks, Hebrew lecturer, here for an evening service. He was one of the instructors at the Lake Mont Bible Conference. Accompanying him was Bro. J. H. Miller, of Altoona, who rendered a number of pleasing songs. During June and July Prof. J. W. Yoder conducted singing classes at Roaring Spring, New Enterprise and Martinsburg, which came to a climax in a grand recital here July 20, by the members of all classes. Dr. A. A. Van Orner, of Juniata, gave excellent addresses both morning and afternoon. At the afternoon session the house, which holds about 700, was packed. Aug. 10 Bro. A. B. Miller, of Philadelphia, gave a two weeks' series of meetings with the house reasonably well filled every night, and sometimes filled to capacity. Seventeen were received into the church. A number are heads of families. The services were of extraordinary interest. The last service of the series was held Aug. 22 in the Snyder Memorial Park at Martinsburg. There was a large attendance. Various devotional, social and athletic features enlivened the occasion to the satisfaction of all. The love feast was held the first Sunday evening of October, which has been chosen as the permanent date for the fall feast. Mrs. J. R. Holsinger, Martinsburg, Pa., Aug. 30.

Montgomery. Bro. Howard Keiper, of Woodbury, began a series of meetings Aug. 9, which lasted for one week. He was ably assisted by Darcy Ciese, of Windhor, who came the 17th. They labored together for another week, preaching with power and simplicity. We feel that the church has been greatly helped. Six accepted Christ through baptism and one week prior to the meeting. We held our love feast Aug. 31 with about thirty communicants present. Ministers present were Brethren Wakeman and Oren Eyock, the former officiating.—Mrs. Annie S. Walker, Rochester Mills, Pa., Sept. 2.

Mt. Joy. Our pastor, Bro. F. A. Myers, has returned from a vacation trip to Ohio and Illinois. During his absence Brethren Samuel Fox and Harry Meredith acceptably filled the pulpit. During his absence we held an address at the home of Mrs. School has "kept up the steam" 153 being present a week ago. Aug. 26 the Mt. Joy and Mt. Pleasant young folks, with others had an enjoyable social and religious time at the home of Eld. J. K. Elcher. The Mt. Joy, Mt. Pleasant and Wooddale schools held a joint outing last Thursday evening. The program, "The Boaz" was beautifully and vividly rendered by the young people's division of our Bible School to a large, attentive audience. Owing to a lack of funds, our church remodeling program has been dropped for the present. Temporarily we are making class recitations more satisfactory by the use of carious. Recently the parsonage was painted, a fine very attractive home like appearance. Yesterday, during church, two confessed Christ.—Frank B. Myers, Mt. Pleasant, Pa., Sept. 1.

Mt. Olivet.—July 4 our Sunday-school held its first outing in the woods. All forgot their cares for the day because of the good time we enjoyed. We closed our revival meeting Aug. 29, which was conducted by the pastor, Bro. J. R. Elcher, with the aid of the Brethren. We feel that we have had a good meeting—one that benefited the whole community. Two accepted Christ which means a new family started at this mission point. We feel well repaid for the effort put forth. We appreciated the help of our sister churches in the community. The pastor has been very well as he has been singing under the Hymns of Praise in our services and enjoyed splendid singing under the leadership of Bro. Earl Kipp. Also our men's quartet rendered a selection each evening which was very inspiring. Aug. 31 Bro. Wm. Miller preached a very helpful sermon on 1 Cor. 13.—Frances Hersham, Mechanicsburg, Pa., Sept. 2.

Rockton. Bro. Norman Blough, of Davidville, Pa., held a three weeks' revival, closing Aug. 24. Brethren J. R. Elcher and J. K. Elcher were with us. A love feast was held Sunday eve, Aug. 17. The writer was delegate to District Sunday School Convention at Meyersdale. Brethren George C. Griffith and W. J. Hamilton were with us during our Circuit Convention on July 8. Sisters Leone Holloper and Virginia Smith attended the Camp Harmony Training School.—Dallas B. Kirk, Rockton, Pa., Aug. 28.

Shade Creek.—The annual Homecoming Day of the Shade Creek congregation will be held at the Shade Creek house, Sept. 14, with morning and afternoon services.—Mrs. J. L. Weaver, Windhor, Pa., Aug. 30.

Woodbury.—Our pastor, Bro. J. E. Rowland, conducted a series of meetings at the Replogle house, beginning April 28 and closing with the love feast May 11. His messages were full of inspiration and truth. June 4 three were received into the church by baptism. Our Vacation Bible School, which began July 1, was in charge of Bro. J. E. Rowland, closed July 27 with a well-rendered program by the little folks, and an address by our pastor. The total enrollment was ninety-two; average attendance, eighty-two. Aug. 15 the Woodbury church met in council at the Replogle house, with Eld. D. I. People presiding. Bro. John R. Stayer, our presiding elder, was the guest speaker. Five letters were received and one was accepted. The love feast at Woodbury will be held Nov. 16 at 6 P. M. Following this there will be a series of meetings at the Curry house, beginning Nov. 17, with Bro. J. E. Rowland, evangelist. Bro. Rowland will also have charge of the meetings at the Holsinger house in October, closing with the love feast. The writer was appointed "Messenger" correspondent to fill the vacancy caused by the death of Sister Lydia J. Stayer. In the death of Eld. J. C. Stayer and wife, and Sister Fanny Replogle Smith, our church and Sunday-school have lost three faithful workers. Their lives were full of good works and helpful acts. We will miss them in the Sunday-school. Brethren Martha Kagarise and Mrs. Frederick, delegates to the Young People's Conference and Sunday-school Convention, report a very interesting meeting. It was held Aug. 19 and 20 at the Spring Run church. Sunday evening, Aug. 24, a Harvest Meeting was held at the Replogle house, conducted by our pastor—Barbara S. Frederick, Woodbury, Pa., Aug. 25.

(Continued on Page 592)

DISTRICT GATHERING OF NORTHERN INDIANA

(Continued from Page 587)

fruitage and thus the lost world will be brought to the Good Shepherd. In every nation there must be vision, voice and message, and we must see the vision, heed the voice and obey the message for disobedience is sin and sin brings condemnation. Jesus, as the great shepherd, gave us the finest example of submission, but note the difference in the response of John and Judas to the same shepherding care. We need an authoritative Board in the District to properly close the churches with an adequate ministry.

The closing session of the Ministerial Meeting was a splendid sermon on the Holy Spirit. All the speakers of the meeting had referred to the Spirit in connection with their subject, until it was plainly manifest that the work of the church cannot be successfully done without his guidance and power. It was clearly shown that the Holy Spirit is a personality and a person of the Trinity. Every believer will have the Holy Spirit, though not every believer is filled with him. Conditions for being filled with the Spirit are that we put off all things that grieve him, do not quench him, and that we come and thirst and ask for him.

In addition to the many fine things that were said, several numbers of special music were rendered by the Goshen City and Union Center choruses, which helped to enrich the occasion.

The District Conference opened Thursday, Aug. 28, at 8 A. M. Eld. J. W. Lear was present and led in the opening devotions. The organization resulted in the election of the following elders as officers: moderator, T. E. George; reading clerk, J. F. Appleman; writing clerk, Chas. C. Cripe. The reports from the various boards showed considerable progress and activity in the District. Several queries were discussed and favorably acted upon which will be especially beneficial to the young people, the laymen, and the aged of our District. One query is sent to Annual Meeting. Delegates elected on Standing Committee of 1925 are Elders David Metzler and T. E. George with J. H. Schrock and Chas. C. Cripe as alternates. Action on National Defense Day was taken and ordered sent to the President, Secretary of War, and Secretary of State. Action was also taken relative to our young men of military age for National Defense Day. We praise God for this inspiring occasion!

Bremen, Ind. Chas. C. Cripe, Writing Clerk.

LETTER FROM INDIA

The Jalapur force of workers is just now rejoicing over the restoration to health of Chaggan Master. He seems to have been handling a broken slide which fell and cut his foot. And in trying to stop the bleeding some earth and tobacco were used from which germs came and in a short time he was suffering intensely from tetanus. Brought to the doctors at Bulsar, for a time his life was despaired of but thanks to medical care, and to the prayers in his behalf, he has been restored to health. He feels that he has been granted another lease on life in which to work for his Master.

The school building at Bhat has been torn down and removed to a location farther from the sea as the old site has been claimed by the encroaching waves. First, an outside wall was undermined; then a room fell into the sea; then the missionary moved the house farther inland. One of the workers suggested the erection of a monument to commemorate the good work done there. Just where it could be put might be a question in the minds of some, but the thought shows an appreciation of past effort. So far, every building even of brick and concrete has been claimed by the waves. The thing that will remain permanent, and the monument which will endure is the one which has been erected with much labor and through many discouragements, but with an abiding faith in God, in the hearts of the people of the community. This monument will remain long after this whole village has gone into the sea. At present a school of sixty or seventy children is being maintained under Damoder Master and Lellu, a boy whom we wrote about in the beginning of the year, and who has been faithful and stalwart for his Christ in the face of harsh persecution. These are faithful in evangelism as well as in school work.

Recently Bro. J. M. Blough visited the station in the interest of the Forward Movement, and of a revival in all our Districts. Bro. Blough is to visit each of the stations in this work as soon as he can do so. At Jalapur, as at every other station, the need is felt of a deeper spiritual appreciation of the message of the Christ, and a greater consecration to his service. In a very, very true sense the ministers, and those upon whom authority has been conferred, are the servants of the church. And the others are not so much concerned about this matter as we should like to see. Hence this effort.

Today the hearts of the missionaries are made sad by a wire from Poona stating that the son, Beryl, of Bro. and Sister Butterbaugh, who has been suffering from diphtheria, passed away Wednesday night. But our prayers and sympathies are with them in this hour of sorrow and loneliness. This is perhaps the supremest trial that

comes to a missionary, or any parent—that the little one about whom so little is said, but for whom so many prayers are offered, and so many plans entertained, should pass away with none of these being fulfilled. We can only rest in the assurance that the Father knows best, and that whatsoever he does is done well, and that there is no suffering of which he is unaware, and in which his concern is not greater than ours. May the Father give to them the needed grace and comfort to endure. And may we as a church united so hold them up before Him!

Bulsar, India. J. E. Wagoner.

AID SOCIETY MEETING OF WESTERN PENNSYLVANIA

The Aid Societies of Western Pennsylvania held their semiannual meeting in conjunction with the District Sunday-school Convention in the Meyersdale church on Aug. 21, at 9:30 A. M. The meeting was called to order and the opening devotional was conducted by the Vice-President, Mrs. E. D. Walker.

Following this the song, "Love Lifted Me" was sung, after which the Secretary gave a report of the previous meeting, and read a letter of greeting from the President, Mrs. W. D. Keller, who was attending the School of Religious Education in Winona Lake, Indiana. Following this a short business session was conducted, at which the officers for the coming year were selected out of a list of nominations presented by the nominating committee, which had been appointed by the Vice-President on the previous day. The election resulted as follows: President, Mrs. J. L. Weaver; Vice-President, Mrs. D. J. Fike; Secretary-Treasurer, Mrs. L. S. Knepper; Assistant, Mrs. Waldo Strayer.

The subject, "The Spiritual Part of Our Aid Society" was discussed by Mrs. E. L. Knepper; Mrs. M. J. Weaver gave a message on the subject, "A Program of Service for the Local Society"; Reading, "The Ladies' Aid," was given by Mrs. L. S. Knepper. The Pike Ladies' Quartet sang "In Heavenly Love." There were twenty societies represented and the offering lifted, which represented thirteen different societies, amounted to \$162.02, which amount will be used for the Home Mission Building Fund. Other societies reported that they would send their donations in the near future, so that we very likely will receive about \$500 when all of the societies have reported. The closing prayer was led by Mrs. T. R. Coffman. All present seemed to enjoy the program of activities.

Windber, Pa. Mrs. L. S. Knepper.

THE PASSING OF ELD. FRANKLIN P. CASSEL

The passing of Bro. F. P. Cassel was a complete shock to the family, the church and the community. He quietly passed away from what the attending physicians called a complete collapse following an illness of stomach and nervous troubles. He died July 9, 1924, at his home at Lansdale, Pa. He was taken ill last March but rallied and members of the family believed that he was on the road to recovery.

Franklin P. Cassel, the son of Samuel H. Cassel, was born Dec. 16, 1849, at Harleysville, a village about eight miles from where he died. He spent his whole life within a radius of eight or ten miles. He married Miss Regina Cathryne Haag, of Harleysville, Dec. 23, 1870. In 1876 they moved to Lansdale and in 1881 he started a seed business which proved successful. His son, Samuel H. Cassel, joined him in the business about ten years ago. He was active in business affairs until about four years ago. In August of that year he retired and the business has been run since by the son.

Ever since his younger years Bro. Cassel was an active church worker. About 1878 he was elected to the ministry in the Hatfield Brethren Church in which field he was active up to the time of his death. He was elder in charge of the Hatfield congregation for many years as well as over some of the adjoining congregations. About eight years ago he handed in his resignation as elder on account of his physical condition. His connections in this way and his kindly disposition aided him in gaining a host of friends in the community. At our last quarterly church meeting Bro. Cassel was unable to be present, so he presented a message by letter, admonishing, as only a kind father can, the church to strive for that oneness and unity and faith which was once delivered to the saints.

Those remaining of the family are four daughters and one son. His wife died March 4, 1923. Services at the Hatfield house by Elders Wm. B. Fretz and James B. Shisler. Interment in the adjoining cemetery.

Souderton, Pa. J. Herman Rosenberger.

RESOLUTIONS OF RESPECT

The Elders of the Church of the Brethren of Washington, in Elders' Meeting assembled, take occasion to pause before beginning their deliberations to express their regret for the departure of our Brother A. B. Peters.

We recognize that much of what the Church of the Brethren is in Washington today is due to the life and labors of Bro. Peters as a pioneer, a community builder, church founder and spiritual shepherd. God alone knows how far reaching is his influence for good.

We desire to express our appreciation of what his life work means to us as individuals and as a church. We consider that the results of his labors, as far as they have been committed to us, are a trust to be administered by us to the glory of God. We hereby pledge ourselves to an equal faithfulness to the same cause for which he lived and the same loving heavenly Father who has received him at the end of his labors.

We rejoice in the Christian hope that Bro. Peters has gone to receive the reward promised by our Savior to those who love and trust him. May it be our unspeakable privilege to live and work so faithfully that we too may pass to our eternal inheritance at the close of our own ministry on earth.

Signed: J. O. Streeter, Moderator.
Chas. N. Stutsman, Clerk.

Seattle, Wash., Aug. 10, 1924.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to call unto himself our beloved friends and associates, Mrs. P. H. Harris and Mrs. J. H. Grochenour of the Ladies' Aid Society of the Barren Ridge Brethren Church, be it

Resolved: First, that we lament their passing, and will always hold in grateful and loving remembrance their years of faithful service and kindly friendship for all with whom they came in contact.

Second, while we mourn their loss, we bow in submission to an all-wise Providence, and pray that the memory of their devotion to Christ and his cause may inspire us to do more than we have ever done for the advancement of the kingdom.

Third, that we truly sorrow with their loved ones in their affliction, and extend our heartfelt sympathy, and pray God may comfort them in their time of need.

Fourth, that a copy of these resolutions be sent to each family, a copy placed on the minutes of the society, and a copy sent to the "Gospel Messenger" for publication.

Effie V. Alley.
Mrs. M. F. Staples.

Staunton, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Atherton-Sites.—By the undersigned, at the Church of the Brethren parsonage July 27, 1924, John Atherton and Neil Sites, both of Lanark.—J. Clyde Forney, Lanark, Ill.

Carney-Barnhart.—By the undersigned, at the parsonage, August 30, 1924, Bro. Jesse M. Carney, of Novelty, Mo., and Iva Gladys Barnhart, of Overbrook, Kansas.—W. A. Kinzie, Ottawa, Kans.

Dean-Mullenix.—By the undersigned, Aug. 16, 1924, at the home of the bride's parents, Bro. Peter Mullenix, Battle Creek, Bro. Everett Dean and Sister Tina Mullenix.—Russell H. Weller, Battle Creek, Mich.

Deidiker-Nelson.—By N. B. Nelson, at the Brethren Church of Nemadji, Minn., June 8, 1924, Bro. Frank G. Deidiker, of Pelee Valley, Mo., and Sister Elizabeth S. Nelson, of Barnum, Minn.—Reath Shull, Barnum, Minn.

Lunhart-Arnold.—By the undersigned, at the Church of the Brethren parsonage, Aug. 19, 1924, Harold Lunhart, of Milledgeville, Ill., and Henrietta Arnold, of Lanark.—J. Clyde Forney, Lanark, Ill.

Lichty-Grove.—By the undersigned, at his home in Elgin, Ill., Aug. 14, 1924, Bro. Joy G. Lichty, of Waterloo, Iowa, and Sister Edna E. Grove, of South English, Iowa.—J. E. Miller, Elgin, Ill.

Macy-Moats.—By the undersigned, Aug. 12, 1924, at the home of the bride's parents, at Shepherd, Mich., Bro. Geo. E. Macy, of Detroit, and Sister Helen Marie Moats.—Harvey Stauffer, Mt. Pleasant, Mich.

Price-Calvert.—By the undersigned, at the Bradford church, near Ashton, Ill., Aug. 20, 1924, Bro. Galen Royce Price, of Polo, Ill., and Miss Hazel May Calvert, of Ashton, Ill.—O. D. Buck, Franklin Grove, Ill.

Saife-Wenger.—By the undersigned, at Huntington, Pa., Aug. 2, 1924, Mr. Raymond A. Seiple, of Philadelphia, Pa., and Sister Vera Wenger, of Denver, Pa.—C. C. Ellis, Huntington, Pa.

Stattler-Stayer.—By the undersigned, at Huntington, Pa., Aug. 17, 1924, Bro. Foster B. Stattler, of Windber, Pa., and Sister Grace B. Stayer, of Woodbury, Pa.—C. C. Ellis, Huntington, Pa.

Stutsman-Frantz.—By the undersigned, at his home in Elgin, Ill., Aug. 14, 1924, Bro. Bennett T. Stutsman and Sister Orpha G. Frantz, both of Cerro Gordo, Ill.—J. E. Miller, Elgin, Ill.

FALLEN ASLEEP

Alwine, Polly, the daughter of Mr. and Mrs. Henry Lehman, was born April 4, 1835, in Somerset County, Pa. She came to Indiana about sixty years ago. She united with the Church of the Brethren over thirty-five years ago, and remained faithful. She passed away August 20, 1924, after an illness of only one week, having suffered from paralysis. She attained the good old age of 89 years, 4 months and 16 days. She leaves one son, five daughters, ten grandchildren, seven great-grandchildren, one sister, and three brothers. Funeral services from the Rock Run church by Bro. writer. Burial in the Alwine cemetery.—Ervin Wenger, Goshen, Ind.

Baker, Milton, son of Peter and Mary Baker, born in Shenandoah County, Va., died at his home at Laurel Dale, W. Va., Aug. 6, 1924, aged 81 years, 5 months and 22 days. He came to Keyser (then called New Creek Station) about 1861 and with the exception of a little time spent in Ohio, made West Virginia his home. He was married to Rebecca P. Wilt Dec. 31, 1860, who preceded him fifteen years ago. There were three daughters who survive with one brother. He united with the Church of the Brethren May 11, 1884, and since that time his life was spent in doing his best for the Master in a quiet, unassuming way. Soon after he united with the church he was elected to the deacon's office

which he filled with credit until his death. He was a great Bible student and in the last eleven years read the New Testament through thirty-five times. Services at the home by the writer. Burial in the home cemetery.—B. W. Smith, Burlington, W. Va.

Blosser, Isaac, son of Andrew and Salome Blosser, was born in Hocking County, Ohio, June 26, 1840, died Aug. 9, 1924, after an illness of two weeks, death being due to chronic heart trouble. He was married to Margaret Culp Nov. 3, 1861. He united with the Church of the Brethren in 1895 under the preaching of Wm. Bowers. He lived all his life within a mile of his birthplace. Funeral services by Bro. E. B. Bagwell, at the Old Marion church in Hocking County. Burial in the near-by cemetery.—Ellie Stoner, Bremen, Ohio.

Bowers, Sister Mary, nee Nye, died Aug. 6, 1924, aged 74 years, 1 month and 30 days. She married Wm. Bowers Sept. 24, 1871. There remain her husband, two daughters, four grandchildren and three great-grandchildren. At the age of thirty-eight she united with the church and remained faithful until death.—Sarah Uplinger, Hartsville, Ohio.

Bowman, Bro. Benj. Franklin, born near Dayton, Va., Dec. 17, 1838, died at his farm home in the same vicinity, Aug. 20, 1924. He is survived by his wife, two daughters and three sons, three sisters and two brothers. Services in the Bridgewater church by Eld. John S. Flory and Dr. Paul Bowman.—Ida Fry, Bridgewater, Va.

Brown, Eld. Ezra C., died at his home near Westminster, Md., of paralysis and other infirmities, Aug. 16, 1924, aged 60 years, 10 months and 27 days. He is survived by his widow, one daughter, and one son. Services at the Meadow Branch church by Eld. (Oral) Baker, J. J. John and E. A. Snader. Interment in the Meadow Branch cemetery.—Edwin A. Snader, Westminster, Md.

Dunbar, Mrs. Allen, born in Brown County, Ohio, died at the home of her sister, Mrs. Shelton, Abertown, Ohio. Four sisters survive. She was twice married. She lived in the State of Kentucky for a time, but for the past twenty-five years she has made her home in Franklin Township. Services at the Locust Grove cemetery by the writer.—Van B. Wright, Peebles, Ohio.

Evers, Bro. Noah A., died Aug. 2, 1924, of tuberculosis, aged 53 years, 6 months and 14 days. He spent his entire life in the Beaver Creek congregation. He united with the church early in life and was a faithful church attendant until his health failed. He served the church in the office of deacon for a number of years. He was anointed a few days before his death. He married Sister Lydia Glick who survives with three grandchildren, one brother and three sisters. A son and a daughter preceded him. Services by Bro. A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Hildreth, Hulda, wife of Chas. Hildreth, died at her home Aug. 2, 1924, following a brief illness with peritonitis, aged 39 years, 5 months and 20 days. She was born in Jackson County, of which she was a resident all her life. She was a devoted member of the Baptist Church for many years. Beside her husband and mother she leaves four children, one grandchild and three brothers. Services at the Baptist church by Eld. M. Smeltzer. Burial in the Bedel cemetery.—Catharine Smeltzer, Seymour, Ind.

Hummel, Sarah, wife of Ambrose D. Hummel, deceased, was born near Lewistown, Pa., Nov. 7, 1841, and died July 15, 1924, at the home of her daughter, Mrs. John H. Steinberger, at Maitland, Pa. Her husband preceded her twenty-two years ago. There were eight children, five of whom are living. She was the daughter of Moses and Elizabeth Price. Her life was spent near Lewistown and she united with the Church of the Brethren (Dry Valley congregation) when a girl and was a faithful member until her death. Her life was one of devotion to her Master. She believed in plainness and implicitly in her living and worship. Her influence for good will be a constant memorial pointing others to her Savior whom she loved and served so faithfully. Services by Elders Samuel J. Steinberger and E. M. Howe. Burial in the Dry Valley cemetery.—Samuel J. Steinberger, Lewistown, Pa.

Kreider, Anna, wife of Wm. Kreider, deceased, died April 14, 1924, at the home of Mrs. A. W. Rock, Canton, Ill., aged 66 years, 9 months and 28 days. There were eight children. She was a member of the M. E. Church and was highly respected by all who knew her. Services by Eld. D. E. Eschman at Ellsville, Ill. Burial in the cemetery near by.—D. E. Eschman, Canton, Ill.

Shipplett, Sister Bertha A., died at her home near Dayton, Va., May 14, 1924, aged 19 years and 28 days. Services at the Bridgewater church by Eld. Geo. B. Flory and Eld. N. D. Cool.—Ida Fry, Bridgewater, Va.

Smith, Bro. Wm., born in the Powells Fort Valley, died July 19, 1924, aged 82 years, 11 months and 4 days. Forty-nine years ago he married Sister Catherine Leedy. There were two sons who survive, one being Eld. J. H. Smith, of Maurertown, Va.; there is also a sister. He was a member of the Church of the Brethren for sixty-two years and was elected to the deacon's office in 1871. He was a good counselor. Services at the Valley Pike church by Eld. H. R. Mowry, assisted by Rev. Jackson, of the Christian Church. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

Strock, Sister Mary, daughter of Joseph and Elizabeth Emmert, and sister of the late Eld. J. J. Emmert, of Illinois, was born near Hagerstown, Md., and died at Sterling, Ill., Aug. 22, 1924, aged 86 years, 3 months and 20 days. In early years her parents moved to Mt. Carroll, Ill., where she became the wife of S. Strock in 1859. They moved to Sterling where she lived all her remaining life. Her husband died nineteen years ago. She leaves one sister and six children. Early in life she became a member of the Brethren Church and was faithful until death. Services by the writer.—P. R. Keltner, Lena, Ill.

Swecker, Bro. Geo., died Aug. 18, 1924, at his home in Spring Creek, Rockingham County, Va., aged 75 years. His wife died two years ago. A son and a daughter also preceded him. One daughter and four grandchildren survive. Services and burial at Beaver Creek by Brethren J. W. Hess and D. B. Garber.—Nannie J. Miller, Bridgewater, Va.

Trimmer, Sister Barbara E., wife of Geo. W. Trimmer, died at the home of her son, at York, Pa., July 16, 1924, aged 74 years and 9 months. Services at the home by Bro. Dr. E. B. Bowler. Interment at Green Mount cemetery.—Mrs. G. W. Kraft, York, Pa.

Wallace, Bro. Jacob C., born in Huntingdon County, near Huntingdon, May 3, 1875, died in the Woodbury congregation, July 22, 1924. He is survived by a widow, one son and three daughters. Services at his home by Bro. J. E. Rowland. Interment in the Clover Creek cemetery, near Shellytown.—Barbara S. Frederick, Woodbury, Pa.

Warner, Bro. Jacob R., born in Jefferson, Pa., died near Astoria, Ill., Aug. 12, 1924, aged 85 years, 4 months and 29 days. He was married to Miss Mary Bulb, May 9, 1861. Twelve years later they moved to Illinois. There were thirteen children, seven of whom survive with the widow and one brother. In early life he became a member of the Reformed Church. In 1900 he united with the Church of the Brethren and was faithful until death. Services at the Woodland church by Eld. A. H. Lind. Interment in the Woodland cemetery.—Mrs. Lydia Bucher, Astoria, Ill.

Woods, Flora Belle, daughter of Burris and Minerva Beckman, born in Pike County, Ohio, died Aug. 21, 1924, aged 55 years, 11 months and 21 days. Oct. 23, 1892, she married Joseph Woods. There were ten children, three of whom are dead. She is survived by her husband and children, one brother, four sisters and three grandchildren. She is transferred by letter from Mt. Calvary to the Locust Grove M. E. church. Services by the undersigned at the above-named church. Interment in Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

VISIBLE INSTRUCTION

Are You Using It to the Fullest Extent?

On this page are some suggestions of helps for such instruction. The double approach through eye and ear produces much more than double the impression of either alone. Note the reduced prices on our blackboards.

Five Best Maps With Collapsible Stand

Our Five Best Maps are all 36x58 inches in size. They are lithographed on a very superior muslin in four colors. These maps are just the thing for Sunday-schools, Bible Classes, Colleges, or indeed wherever the Bible is studied. These five maps (Nos. 13, 14, 15, 16, and 17) are mounted on a specially constructed roller and collapsible stand. Complete outfit, carriage extra, ... \$15.00

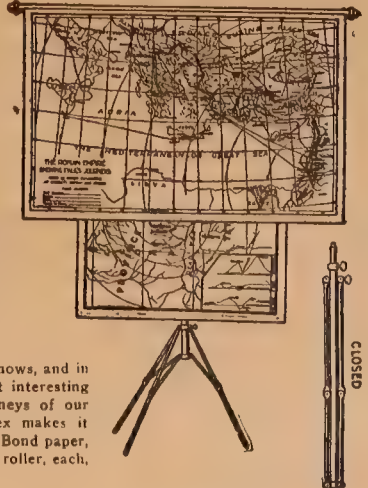
Maps sold separately at \$2.00 each.

- No. 13. Assyria and Adjacent Lands. \$2.00
- No. 14. The Roman Empire. 2.00
- No. 15. Egypt and Sinai Peninsula. 2.00
- No. 16. N. T. Map of Palestine. 2.00
- No. 17. O. T. Map of Palestine. 2.00

Stout's Students' Map of Palestine

3 Maps in One—in Six Colors

Stout's maps show all that the average map shows, and in addition indicate the places where 50 of the most interesting Bible incidents occurred, together with the journeys of our Lord chronologically arranged. A marginal index makes it easy to locate all cities, lakes, rivers, etc. Prices: Bond paper, each, 50c; 6 maps for \$2.50; cloth-backed map on a roller, each, \$1.00; 6 maps, \$5.00.



Style "D" Reversible Blackboards

- No. 1. Frame 3x4, ... \$19.00
- No. 2. Frame 3x4½, ... \$21.00
- No. 3. Frame 3½x5, ... \$23.25
- No. 4. Frame 4x5, ... \$26.75

Delivery Extra



Delivery Extra

The standards are 2½ inches wide by 1-16 inches thick with an extra heavy base 2½ inches long and 1-16 inches thick. The chalk rail is 2½ inches wide. From the floor to top of chalk rail is 2 feet, and to center of blackboard 4 feet 2½ inches.

Shipped knocked down. Put together without tools. When ordering give size as well as number.

Blackboards for Home Use

- Delivery extra.
- No. 1T. 15x18 in., ... \$13.50
- No. 2T. 18x24 in., ... \$17.00
- No. 3T. 21x30 in., ... \$21.00
- No. 4T. 24x36 in., ... \$24.00
- No. 5T. 36x48 in., ... \$45.00

All measurements outside size of frame. Chalk Trough on each Board. The most complete Blackboard for children's use. Frame of hardwood walnut finish. Board of genuine Kyploplate with the "velvet" writing surface, slanted on one side only. A well made and substantial board.

Style "A" Cloth Blackboards



Roll up Blackboards

A large assortment of sizes. Made of Best Black Slated Cloth, surfaced on both sides. Moulding on top and bottom with Tapes for hanging.

- Ten sizes as follows:
- No. 1. 2x2 ft., ... \$1.15
- No. 2. 2x3 ft., ... 2.85
- No. 3. 3x4 ft., ... 2.35
- No. 4. 3x5 ft., ... 2.80
- No. 5. 3x6 ft., ... 3.75
- No. 6. 3x7 ft., ... 4.30
- No. 7. 4x4 ft., ... 2.80
- No. 8. 4x5 ft., ... 3.55
- No. 9. 4x6 ft., ... 4.00
- No. 10. 4x7 ft., ... 4.70

Order by number. Give size also.

Erasers

- Andrews Wood Pelt Eraser, each, ... 15c
- Weber Noiseless and Dustless Eraser, each, ... 28c

Slated Cloth



In this Slated Cloth we are offering an article of real merit.

We believe this Slated Cloth to be better than others and guarantee it to be exactly as represented and to run uniform in quality without bare or rough spots or imperfections of any sort.

- Black, slanted two sides
- No. 1. 4 feet wide, per yard, ... \$1.30
- No. 2. 3 feet wide, per yard, ... \$1.10
- Black, slanted one side
- No. 3. 4 feet wide, per yard, ... \$1.35
- No. 4. 3 feet wide, per yard, ... \$1.20

Style "B" Blackboards

For Wall, Base or Table

This Blackboard is of double thick genuine Kyploplate, with the "velvet" writing surface, frame of ash, same as used on our Style D reversible blackboard, natural varnish finish. A complete and perfect portable Blackboard, suitable for private schools, Sunday-schools and lecture rooms. Slated both sides.

- Frames 2½ inches wide and 1-16 inches thick.
- No. 1. 2x3 ft., ... \$4.50
- No. 2. 3x4 ft., ... 7.50
- No. 3. 3x5½ ft., ... 6.50
- No. 4. 3x6½ ft., ... 10.40
- No. 5. 4x5 ft., ... 13.10

Delivery extra on style "B" boards. When ordering always give size as well as number.



Sanitary, dustless Crayon is coming more and more in demand by all progressive educators, and the sales of Alpha Dustless have increased proportionately as the knowledge of Dustless Crayons has grown.

ADVANTAGES:

- 1. Its durability makes it cheaper than the common crayon.
- 2. It will not scratch or glaze the board.
- 3. It is dustless, and saves the throats of pupils and teachers from injury.
- 4. It does not soil the hands and clothing. It is absolutely sanitary.

Do not accept a substitute. There is no crayon "just as good."

Made in three grades—"H" hard, "M" medium, "S" soft. Price per Gross 75c, carriage extra. Per dozen, 25c postpaid.

A single gross of the Alpha Dustless will last as long as six gross of common chalk crayon.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, E. R. Arnold, General Manager, 16 to 21 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 589)

VIRGINIA

Berron Ridge church met in council Aug. 16, with Eld. N. W. Coffman presiding. Brethren D. B. Garber, J. C. Garber and C. S. Driver were present also. The brethren who extended the annual visit gave splendid reports, followed by good admonitions by our elders and others. Bro. Leslie Blough, of Manassas, Va., held a revival at this place July 27 to Aug. 10, 1924, preaching seventeen inspiring sermons and visited many homes in the community. Ten interest was held throughout the meeting. Ten were baptized, all promising young people. Our Vacation Bible School began Aug. 14 and ended the 21st. We had an enrollment of forty-two and a good attendance. The program was rendered on Saturday night, Aug. 21. Sister Marie Cox, of Bridgewater, Va., was in charge of the school, assisted by Sister Mary Driver and the writer. Sept. 4 we are planning for a Sunday-school picnic. Our Junior Aid Society meets every two weeks, and we all try to help the work along—Ruth Driver, Staunton, Va., Aug. 25.

Beaver Creek. Our series of meetings will begin Sept. 14, at Beaver Creek church. Bro. Edgar Kircakoff will preach for us. The date for our communion is Sept. 27, at 4:30 p. m. At a recent council it was decided to repair the church. The school was sixty-five, and the average attendance, fifty-five. The Montezuma Sunday-school rendered a pageant entitled, "Gateways of the Bible," Sunday evening, Aug. 17, which was very interesting.—Nannie J. Miller, Bridgewater, Va., Aug. 30.

Buena Vista.—During August we had a series of meetings held by Bro. N. J. Miller, of Mt. Solon, Va. He preached twenty-one soul inspiring sermons and visited many homes of the community. We feel that the church has been greatly strengthened. Bro. Miller's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Twelve were baptized and five reclaimed. One more awaits baptism and two more are to be reclaimed. The attendance and interest were very good during this meeting. Bro. Miller preached two sermons at Midvale schoolhouse Aug. 3 and 10. On the 17th he preached at Mt. Zion M. E. church. We hope to have a pastor with us soon.—C. E. Henson, Buena Vista, Va., Aug. 27.

Christiansburg church has just closed a two weeks' series of meetings, conducted by Bro. J. S. Showalter, of Roanoke, Va. He preached sixteen able Gospel sermons to large crowds of attentive hearers. Nineteen came out on the Lord's day. Great interest was held in the church by baptism. Bro. Showalter visited many homes in the community and did much good. The church was greatly built up and encouraged to continue. This was one of the best meetings held in this church. Bro. Showalter is an able man in the Gospel and stands for the principles and doctrines of the Bible as practiced by the Church of the Brethren. He has left lasting impressions with the church at this place and I think the members will live closer to the Bible and try to do more work for the Lord.—Asa Bowman, Christiansburg, Va., Aug. 28.

Concord.—Our revival meeting began July 27, with Bro. W. E. Cunningham, evangelist, in charge. He delivered fourteen Gospel sermons which were very impressive. There was the best of attention and the house was nearly full every night. Five were baptized into the fold of Christ. We as a congregation believe that Bro. Cunningham, if given the opportunity, can do much good in this part of the vineyard. He has the real inspiration to preach the Gospel. We are still in hopes of securing Bro. Cunningham to take up the work at this place. Our meeting closed Aug. 8. On the following day we held a union Sunday-school and community picnic which was well attended. Everybody present enjoyed themselves.—Mrs. Nannie Campbell, Midvale, Va., Aug. 23.

Elk Run.—Bro. Guy West came to us and began a revival Aug. 17, preaching in all sermons soul-inspiring sermons. Great interest was manifested by the people in the community as a whole. Twelve were received into church fellowship by baptism. We believe that our church has been built up spiritually. Our Bible School closed Aug. 20. The total enrollment was seventy-six. Sunday morning, Aug. 11, a program was rendered by the pupils. We believe that Bro. West's stay with us has been a great blessing to our church and we hope he may be with us again in the future.—Sarah M. Smith, Mt. Solon, Va., Sept. 2.

Garbers church met in council Aug. 2, with Eld. S. I. Bowman presiding. Because of the absence of Brethren Oscar Bowman and Harper Will, who were called to the ministry one year ago, they were released to preach another year, or until the church has opportunity to install them. Aug. 19 our annual visit council was held at the same place with Bro. Bowman presiding. The visiting elders from other congregations were C. E. Long and Sam Garber. The brethren who extended the visit gave good reports, followed with a splendid talk by Bro. Long. Bro. S. I. Bowman was elected elder for the next three years. We expect to begin our revival at the Pleasant Run church about Sept. 5, to be conducted by Bro. John Hess, of Beaver Creek. Our Christian Workers' Meeting held at Garbers church the first, third and fifth Sundays, and at Dayton the second and fourth, is moving along nicely now with increased interest which we hope will continue during the winter months.—Etta M. Bowman, Harrisonburg, Va., Aug. 29.

Greenmount church just closed a two weeks' meeting, conducted by Eld. S. I. Bowman, of Harrisonburg. He preached sixteen splendid sermons. Ten young people were received into the church by baptism. The membership was strengthened and encouraged. We also had a two weeks' Vacation Bible School with an average attendance of thirty-five. Bro. Eddie Garber, Sisters Annie Miller and Fleta Wampler were our teachers. The children rendered a fine program Saturday night which closed the school.—Hannah C. Myers, Edom, Va., Aug. 26.

Moscow church met in the visit council Aug. 22, with Eld. C. W. Zimmerman presiding. The visiting brethren gave a good report. Elders M. C. Sanger and Jacob Wane, both of Sangerville congregation, and Maroon Cram, of Bridgewater, Va., were present and gave us very interesting talks. Four letters were received. Bro. C. C. Dinkle was elected Sunday-school superintendent.—Florence Driver, Mt. Solon, Va., Aug. 23.

Pleasant Valley (2nd Dist.)—Bro. B. S. Landis, of Harrisonburg, Va., came to us on Aug. 17 and held a series of meetings, closing on Aug. 31. He preached in all sixteen sermons; each message was filled with the Spirit. The meetings were well attended. Four were baptized and one awaits the rite.—Mrs. M. C. Williams, Mt. Sidney, Va., Sept. 1.

Poogee Chapel met in council Aug. 8, with Eld. D. C. Naff presiding. A very encouraging report was made by the visiting

brethren. Besides the general business of the church we decided to hold our love feast Sept. 13, beginning at 4 p. m.—H. L. Grisso, Salem, Va., Aug. 27.

Salem church met for Harvest Meeting and council Aug. 16. We listened to inspiring talks by our ministers and other brethren. Those who extended the annual visit gave a splendid report. Eld. L. B. Dettra was reflected elder in charge by unanimous vote. We will have an all-day service Thanksgiving Day. Our love feast will be Sept. 20, at 3 p. m.—Esther Leidig Thompson, Middletown, Va., Aug. 27.

Selma.—Some several weeks before the time for our revival to begin, our pastor, Bro. J. S. Zeigler, read us a letter from the evangelist, requesting us to pray for the success of this meeting. Accordingly we began a two weeks' series of prayer meetings. Aug. 3 the evangelist, Bro. J. T. Glick, of Timberville, Va., was with us. He being filled with the Spirit, preached with power eighteen sermons. He, with the pastor, also did much personal work during the day. Sister Rhea Wampler, of Harrisonburg, Va., acted as song evangelist, and assisted Sister Bertha Ikemberry, of Daleville, Va., sent by the District, to conduct a Vacation Bible School. They were assisted by home talent. Both revival and Vacation Bible School continued two weeks and all who attended feasted on spiritual food. As a result twenty-five accepted Christ as their Savior. Fourteen of these were baptized and with two of the others, who were reconsecrated, joined the Church of the Brethren. The others went to the church of their choice.—Chas. E. Arnold, Clifton Forge, Va., Aug. 30.

Stonewall.—Bro. L. A. Woodie, of Winston-Salem, N. C., came to Stonewall Aug. 9 and labored until Aug. 23. While here he preached fifteen very inspiring sermons and visited thirty-nine homes. As a result of his earliest efforts ten stood for Christ and were baptized. The church is encouraged to strive harder for the cause of the Master. We hope to have Bro. Woodie with us again sometime.—Ella Vest, Floyd, Va., Aug. 26.

St. Paul.—Bro. L. A. Bowman, of Boone Mill, Va., began a series of meetings Aug. 12 and continued until Aug. 24, preaching fourteen Spirit-filled sermons. The services were well attended. The interest manifested was fine. Seven confessed Christ; five have been baptized and the others will be later. One was reclaimed. One made confession but wished to join the Baptist. We feel the church has gained much strength from these meetings.—Nancy E. Payne, Cana, Va., Aug. 26.

Unity.—We held our visit council, Aug. 8, with Eld. J. S. Roller presiding. Eld. C. E. Long, of the Ministerial Board, gave us good counsel. We held two Vacation Church Schools in the congregation this summer. Bro. J. W. Nair and wife were elected to the deacon's office. Bro. R. E. Showalter, of Bridgewater College, recently closed a series of meetings at this place. Eight were added to the church by baptism and one was reclaimed. Six were baptized at another point in the congregation. We decided to have our love feast at the Fairdale house Oct. 25.—Eva Nair, Broadway, Va., Sept. 2.

Woodstock congregation convened in annual council Aug. 23, it being our visit council. Bro. H. R. Mowry presided. Bro. S. I. Bowman, of Harrisonburg, Va., also was with us. The deacons gave their reports, and several committees were appointed. To visit some of the members. It was decided that we hold our love feast Oct. 19.—M. H. Copp, Mauretown, Va., Aug. 25.

WASHINGTON

Hillyard.—Aug. 10 Sister Glaze who has been sick for several months was anointed by Eld. J. U. Q. Stivers, assisted by Bro. Sherman Clapper. Aug. 13 our Ladies' Aid held an ice cream social—the second one this season. The proceeds for the two amounted to about \$20, which was added to the building fund. Aug. 21 we held a workers' meeting at the church. The program for the Sunday-school Convention, to be held at the North Spokane church

Oct. 5, was read and approved. We also decided to have a thirty-minute prayer meeting followed by a workers' meeting every two weeks on Friday.—Mrs. R. E. McIntosh, Hillyard, Wash., Aug. 25.

ANNOUNCEMENTS

DISTRICT MEETINGS

Sept. 30-Oct. 2, Southern Illinois, at Virden.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

Oct. 7-9, Middle Indiana, Mexico church.

Oct. 17-21, Nebraska, at Omaha.

LOVE FEASTS

Illinois

Sept. 20, Liberty.

Sept. 27, Pleasant Grove.

Indiana

Sept. 13, Topoka.

Sept. 13, 7:30 pm, Oak Grove.

Sept. 20, 7 pm, Upper Fall Creek.

Sept. 20, 7 pm, Ogan Creek.

Sept. 20, Washburn country.

Sept. 20, 7 pm, Center.

Sept. 27, 7 pm, Oscola.

Sept. 27, Yellow River.

Sept. 27, 6 pm, Santa Fe.

Oct. 2, 7 pm, Turkey Creek.

Oct. 4, 10 am, Arcadia.

Oct. 4, Pleasant View.

Oct. 9, Nappan.

Oct. 9, 7 pm, Yellow Creek.

Oct. 11, 10 am, Plevna.

Oct. 11, 6 pm, Fairview.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West El River.

Oct. 25, North Liberty.

Oct. 25, 10:30 am, Buck Creek.

Oct. 26, Union City.

Iowa

Sept. 13, Monroe County.

Sept. 13, Brooklyn.

Maryland

Sept. 20, 2:30 pm, Beaver Dam.

Sept. 20, 21, Longmeadow.

Oct. 11, 2:30 pm, Meadow Branch.

Michigan

Sept. 27, Harlan.

Missouri

Oct. 4, Carthage.

Montana

Sept. 13, Poplar Valley.

Ohio

Sept. 20, Fairview.

Sept. 20, 10:30 am, Black River.

Sept. 20, 10 am, Poplar Ridge, North house.

Sept. 27, 2 pm, Sugar Creek.

Oct. 18, 6 pm, Ft. McKinley.

Oct. 18, 10 am, Pittsburg.

Oct. 18, 10 am, Ludlow.

Oct. 24, 6 pm, New Carlisle.

Oct. 25, 10 am, Owl Creek.

Oct. 25, 6 pm, Lower Stillwater.

Nov. 1, 6 pm, Painter Creek.

Oklahoma

Oct. 4, 6:30 pm, Paradise Prairie.

Pennsylvania

Sept. 13, Fairchance.

Sept. 13, 14, 2 pm, Perry, Three Springs house.

Sept. 14, Hostetter.

Sept. 20, 10 am, Falling Spring, Hade house.

Sept. 28, Middle Creek.

Sept. 28, 2:30 pm, Marsh Creek, Marsh Creek house.

Oct. 5, Martinsburg.

Oct. 12, 2 pm, Upper Cumberland, at Huntsdale.

Oct. 18, 19, 9:30 am, Midway.

Oct. 18, 19, 1 pm, Little Swatara, Ziegler house.

Oct. 19, New Fairview.

Oct. 25, Lost Creek.

Oct. 25, 1:30 pm, Akron.

Oct. 25, Mechanic Grove, Grove house.

Oct. 26, 4 pm, Marsh Creek, Friends Grove house.

Oct. 26, Yellow Creek.

Oct. 26, Windber.

Tennessee

Sept. 27, Meadow Branch.

Oct. 4, French Broad.

Virginia

Sept. 13, 4 pm, Poage's Chapel.

Sept. 20, 3 pm, Salem.

Sept. 27, 4:30 pm, Beaver Creek (2nd Dist.).

Oct. 4, 4:30 pm, Oak Grove (Lebanon cong.).

Oct. 18, 3 pm, Pleasant Valley (2nd Dist.).

Oct. 19, Woodstock.

Oct. 25, Unity, at Fairview.

West Virginia

Sept. 13, 3:30 pm, Mt. View.

Sept. 13, Beaver Run.

Sept. 20, Capon Chapel.

25

ANNIVERSARY OFFER

25

We want to celebrate this

Twenty-Fifth Anniversary

of the GOSPEL MESSENGER in ELGIN with two special offers:

50c VALUE FOR 25c

Offer No. 1. The regular price of the Gospel Messenger to Jan. 21, 1925 (3 months), is fifty cents. We will send the Gospel Messenger to all new subscribers to Jan. 1, 1925, for twenty-five cents only.

\$4.00 VALUE FOR \$2.60

Special Offer No. 2. We will send the Gospel Messenger for one year and a copy of the Life of D. L. Miller for \$2.60. The regular price of the Messenger for one year is \$2.00 and the regular price of the book is \$2.00—a \$4.00 value for \$2.60.

A more detailed discussion of why every Brethren home should have the Gospel Messenger will be found in the issues of the Messenger for Sept. 13 and 20. We are offering the Life of D. L. Miller because of his long editorial relationship with the Messenger, having served from 1884 to his death in 1921.

Two
Special
Offers

25

Brethren Publishing House,
Elgin, Illinois.

☐ I am not now taking the GOSPEL MESSENGER, and desire to take advantage of your offer No. 1. Enclosed please find twenty-five cents.

☐ I desire to take advantage of offer No. 2. Enclosed please find \$2.60. (Postage to Canada 50c extra.)

Name

Street or R. F. D.

City State

Mark an X before the offer you desire.

Send
Order
Today

25

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., September 20, 1924

No. 38

In This Number

Editorial—

The Time Factor in the Church Life.	593
Keeping Mysticism Healthy.	593
Meeting of General Mission Board (C. D. B.).	593
Among the Churches.	(60)
Around the World.	601
The Quiet Hour (J. H. H.).	601

Our Forward Movement—

The Stewardship Diary and Budget Account Book.	597
In His Strength.	597
The Prayer of Self (Poem).	597
Notes on Religious Education (E. F.).	597
Record of Giving—Southern Iowa.	597

General Forum—

Faith of Our Fathers (Poem).	594
A Visit to the Birthplace of the Church By H. Spenser Minnich.	594
"The Beginnings of the Church in America." By M. G. Brumbaugh.	594
The "Messenger" From Mt. Morris to Elgin. By J. H. Moore.	596
The Last Twenty-five Years in the Church of the Brethren. By Otto Winger.	596
Our Literary Activity in the Twentieth Century. By John S. Flory.	598

The Pastor's Study—

The Kind of a Service I Like. By Mrs. Russell Royer.	602
Homely Homilies. By Ira H. Frantz.	602
Retrench—Why? By Homer Fosnaugh.	602
Shall the Church Have a Social Program? By Mrs. John Atherton.	602

Home and Family—

One of These Days (Poem). Selected by Sarah M. Saunders.	603
"An Awful Day." By J. W. DeBolt.	603
As They See Us. By Maud Mohler Trimmer.	603
Uncle Joe on Arbitration. As Reported by J. Emmert Stover.	603
Gate Keepers. By Ida M. Helm.	603

...EDITORIAL...

The Time Factor in the Church Life

FOR the first time in its life our church paper has completed a stay of a quarter of a century in one place. Twenty-five years ago this week the MESSENGER began its weekly trips from Elgin to its readers. So we are having with this issue a little celebration of the event—a sort of silver wedding. The ceremony is very simple, as befits a paper which preaches the doctrine of simplicity. Bro. J. H. Moore, who was longer associated with the editorial management than any other person has ever been, tells how the "match" between Elgin and the MESSENGER was arranged and consummated. Others trace the development of certain aspects of the church life during this period. Still others give glimpses of conditions farther back and take a look at future possibilities.

Twenty-five years seem like a good while, until you have lived through them two or three times. Then a little period like that is very short indeed. But many things can happen in that time. In the case of the MESSENGER the personnel of both the editorial and business departments has completely changed. The paper itself has changed in make-up and subject-matter. And the cost of making it has changed out of all proportion to the slight change in subscription price.

Such changes belong to the procession of the years. They are inevitable. We do not wish to discuss them here, especially since other writers have given most of them due consideration. But one of them—the change in thought-content which has taken place in the MESSENGER in the last twenty-five years—suggests a line of inquiry that may be good to think about on this silver anniversary.

This change in content or subject-matter, which is mostly a matter of emphasis, is due, of course, to the change in church interests, for the church paper is a mirror of the church life and thought. But the interesting question is, Does the lapse of time necessarily bring a change of this nature? If so, why does it? And what should be our attitude toward it? Is it something we must admit with apprehension and fear, or something to welcome and rejoice in?

Growth is change, not sudden, but gradual. Living

things grow. People grow. Christians grow. Churches grow, or die.

Christian life is a growth from infancy to manhood—the manhood or womanhood of "the stature . . . of Christ." It is growth in grace and in knowledge, in joy and in strength, in service and in character. It is a continuous pressing on toward the goal—"if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus"—the goal of a perfected personality.

All growth is change, but not all change is growth. Some of it is degeneration and decay. Stagnation, likewise, which is the effort to stand still, is inevitably followed by degeneration and decay. Change involves the possibility of moving in the wrong direction but a refusal to change makes certain a movement in the wrong direction. For an absolute standstill is impossible.

From these simple truisms the correct answer to our present inquiry easily emerges. Whether the change which has taken place in the church life in the last twenty-five years is in all respects, or in any particular respect, a wholesome change indicative of growth toward the Christ ideal, is a proper subject of individual opinion. But that there should be marked change was not only inevitable but greatly to be desired. Therein lies our only hope of fulfilling the church's mission.

An unprejudiced appraisal, we believe, will show tendencies in individual practice which are not good. There were such twenty-five years ago. It will also show, we believe, such manifest Christian progress in both ideals and accomplishment, as can leave no doubt that the church has been moving in the right direction. But make your own estimates as to that. The point of this discussion is that change and great change with the passing years is the normal thing in the church life. We ought to have much concern that the guiding ideals in this onward movement are shaped with eyes always on Jesus Christ, and we ought to do all we can to correct every hurtful condition or tendency, but we must not expect or try to stop the changing process. That is the mark of spiritual healthfulness.

There is much to be held fast. And there are many Scripture exhortations to this end. Our loyalty to Christ and truth must never lag. But there is much Scripture teaching also urging us on to greater things both in discernment of God's will and in doing it. Our determination to approximate that will more closely with the passing of every quarter century must not lag either.

Change in the church life is inevitable and normal, because the time element is indispensable in the apprehension and appropriation of truth. Abnormal precocity in youth is always disappointing in maturer years. Education takes time. There is absolutely no substitute for experience. And this is just as true of progress in spiritual knowledge as of any other kind of progress. It is just as true of growth in the church life as of growth in the individual Christian.

Jesus Christ made unmistakably clear the sort of Kingdom he came to establish. Its aim, its methods, its principles, were inwrought in his person, his work, his teaching, his character, his life, his death. But the full meaning of all this—we have only begun to fathom it. And the next twenty-five years hold possibilities for greater progress in this than the last.

And if, as we expect, the GOSPEL MESSENGER is still doing business at the old stand, we expect also that the golden Elgin anniversary number will tell of still greater change in the church life. For "it doth not yet appear" what this will be as it becomes more and more "like HIM."

Keeping Mysticism Healthy

IN the great prayer of Jesus recorded in the seventeenth of John there is a clause which suggests the sure defense against the peril of mysticism. That peril is the peril of mistaking the Buddhist ideal of fellowship for the Christian. The Buddhist ideal is "so to be immersed in God that the world shall drift by unheeded." The Christian ideal is given in the clause referred to above: "For their sakes I sanctify myself."

Holiness of the Christian type can not be isolated. It can not live apart from human contacts. Fellowship with Christ which is content to give itself to contemplation of its own blessedness is *not* fellowship with Christ. It is a counterfeit. There is no fellowship with Christ which does not partake of his spirit. And that spirit is preeminently a spirit of response to others' needs.

Paul has much to say about his doctrine of mystical union with Christ—how Christ lives in him so that the self which rules in his being is no longer his own merely but one in which his separate identity has been lost, merged or swallowed up in that of Christ. It is a beautiful conception, a wonderfully inspiring conception, even if difficult to grasp clearly.

And it is not original with Paul. Jesus taught it and dwelt upon it. "I in him" and "he in me" and "make our abode with him" and "abide in me" all suggest the same general truth, the full meaning of which lies hidden in the mystery of personality.

But one point is clear. You can not forget the world and its troubles and go off and live with Christ. He will not let you forget the world. He is too deeply concerned about it. If indeed he seems to keep quiet about this, lest he disturb your peace, then know that it isn't Christ you are living with. Some other kind of spirit has beguiled you or kidnapped you. "For their sakes" Jesus sanctified himself. His disciples can have his clean and cleansing companionship on no other terms.

Meeting of General Mission Board

THE September meeting of the Mission Board was the annual meeting postponed from August. At this meeting the Board organizes for the year. Due to the retirement of Bro. Early from the Board, Bro. Winger was elected chairman. Bro. J.-J. Yoder, vice chairman. Others in the office remain as heretofore. All members were present, including Bro. J. B. Emmert, the new member elected at the last Conference and Bro. Early, who was requested to attend on account of some deferred business that required his presence. We were glad for the presence of missionaries on furlough, those under appointment and other persons interested enough to be present and see how the Board does its work and meets its problems. While there are some sessions of the Board given over to the consideration of matters of a personal nature, that must necessarily be private, yet all of its deliberations on policy and general plans of work are open to all members who are interested in the extension of the Kingdom.

Remembering the twenty-three years of Bro. Early's service on the Board, he was asked to talk to the Board as his mind suggested. His review of the work for more than a score of years emphasized some important facts. Missionaries in the foreign field have increased from less than a score to 130. Gifts have increased from \$35,000 to more than \$280,000 last year. The cost of support for our workers from \$250 to about \$500. Other costs about in proportion. Property on the field has increased from but a few thousands to many hundreds of thousands. A handful of native

(Continued on Page 599)

GENERAL FORUM

Faith of Our Fathers

Faith of our fathers! living still
In spite of dungeon, fire and sword.
O how our hearts beat high with joy
When'er we hear that glorious word:
Faith of our fathers, holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
And blest would be their children's fate
If they, like them, should die for thee:
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death.

—F. W. Faber.

A Visit to the Birthplace of the Church

BY H. SPENSER MINNICH

(The following story of a visit to Schwarzenau, Germany, the birthplace of the Church of the Brethren, is taken from the diary of Bro. Minnich. Other members that visited Schwarzenau were Mrs. Minnich, D. D. Funderburg and Maynard Cassidy.)

AUG. 10, Eisenach. We arose early, breakfasted and then set out to climb the little mountain up to the Wartburg castle which Luther made famous. After Luther had broken with the Catholic Church his life became endangered, but some of the rich barons were friendly and they feared for his life. One night they captured and imprisoned him for safe keeping in the Wartburg castle. While here he translated the New Testament from the original into the German language. We visited in the famous room where Luther saw the devil and threw an ink bottle at him. The spot on the wall where the ink splashed has been carved away by tourists so no more ink remains. We sat in Luther's chair and saw all of the furniture in his room. His bed has been lined with sheet iron to keep tourists from carving souvenirs from it. We were in the Chapel of the Crusaders which has history dating back to the fifteenth century. In another room of the castle we saw the armor used in the different wars of Germany. One suit weighed more than seventy pounds. We had to leave early in the forenoon to reach the Alexander Mack territory yet that evening. Alexander Mack is the man who, with seven others, was baptized in the Eder River at Schwarzenau, Germany, in 1708, and the present Church of the Brethren in America dates its organic beginning to that event which happened more than 200 years ago. After the Reformation in Germany there were many other movements including the Separatists and Pietists. Mack and his associates were not satisfied with the Reformed Church and felt it impossible to change the church to what it should be, and hence the reason for the beginning of the new organization. Our one objective in Germany between now and the sailing from Cherbourg, France, Aug. 13 is to get to the place where our church had its beginnings. We journeyed from Eisenach to Marburg and from there to Laasphe. Schwarzenau is across the mountains from Laasphe and it was too late to get across before night. However we wanted some time in Laasphe because here was the home of Count Wittgenstein who ruled over the Schwarzenau territory and befriending the Pietists permitted Mack and his followers to worship in peace as their conscience dictated. We walked up to the top of the young mountain and there we found the old castle and to our pleasant surprise we found it in a well preserved condition. More than this we found that a direct Wittgenstein descendant of the Count who lived two hundred years

ago now occupied the castle. We asked an attendant if we might be permitted to see the present Prince Wittgenstein and the attendant thought we could the next day. After taking pictures of the castle we walked down to our hotel where a splendid supper awaited us and comfortable beds. This tourist life is wearing and good meals and beds are quite acceptable. I should record yet that when we stepped off the train at Laasphe we saw a big parade of men, women and children bearing nationalist flags. This part of Germany is strongly nationalistic and the French fear this group is secretly carrying on military training and preparing for war.

AUG. 11. We hired a two horse carriage for 30,000,-000,000 Reichmarks or \$7.50 to carry us the two hour round trip journey across the low mountains to Schwarzenau. We have not had such a beautiful ride in a carriage in all our travel. The country is most delightful and peaceful. We had to go slow up the hills and we had plenty of time for reflection and meditation. All along the drive trees with clusters of red berries ornamented our way. Finally we came in sight of the little village with perhaps 500 people living in it. The population was greater at one time but the place was destroyed about 1812 by the French when Napoleon led an army through this country. In this last war twenty-three boys were killed from this place. The people are poor and have to live very simply. On this trip we saw no automobile except one from somewhere else that passed through the village while we were there. These houses, like the houses in Denmark, shelter not only the people but the animals as well. Here the animals are housed in the lower story while the people are upstairs. They say the animals beneath help keep the floors warm for the people upstairs. It was almost noon and we planned to buy a lunch and go our way along the beautiful Eder and eat it. We went to a Backeri for bread. The man led us into the back room and there amidst the bags of meal, kettles, etc., etc., too numerous to mention, we saw a wash basket with some loaves of bread. The general surroundings did not make us hungry for the bread.



On the banks of the Eder near Schwarzenau, Germany. Brother and Sister H. Spencer Minnich are standing and Brother Maynard Cassidy is at the water's edge.

We discovered that it was very hard and so made this an excuse for not buying from him. The man was naturally curious to know why four Americans had strayed to this point in Germany, for I am sure this is quite off the beaten track of tourists. We explained our purpose and then he related some facts concerning Separatists who had lived there and mentioned a man by the name of Heineman who had gone to Rochester, N. Y., because of persecution. We went on to another store and here they said they had no bread but some was in the oven and would be ready in two hours. We tried another place and here they had some dark brown sour rye bread. We had them spread it with butter, put cheese between the slices and then we asked for some canned fruit. They brought out a two liter (a liter is a metric equivalent for quart) glass jar of plums and pears canned together. Just as we were about to buy it Mrs. Minnich saw a great big fly canned in with the other contents and so we suddenly decided that we would prefer a smaller can. In reality we preferred none of such, but bless you, a fellow this far from home can not put off eating until he crosses the ocean. We saw no flies in the smaller can and so we bought it for 2 billion marks. This was equivalent to about 50 cents for one quart. Bro. Cassidy went over

to another store and bought a foot or more of some awful looking black liverwurst. The store put all in a basket and we trudged off just like a bunch of children on a picnic, but I assure you eating our lunch along this river was more than an ordinary picnic to us. When a man dedicates his life to the Christian ministry in a church and pledges his services to this calling, cost what it may, there is a real sacredness to eating a picnic lunch along the banks of the stream where more than 200 years ago the first members of our church were baptized. On our way we encountered a woman in a little wheat field with a small sickle, harvesting the golden grain. After some persuasion she consented to have her picture taken, but then she wanted to take her soiled apron off and put on another. We assured her that we wanted her just as she was and again she consented. The German which I learned in school and then proceeded to forget is coming back rapidly. Really I feel that each day I am able to reach up on the shelf and bring down a number of words, wipe the dust off and proceed to use them, and there is a peculiar sense of satisfaction in doing so. We walked along the lane between the stream and the grain fields and saw people harvesting, wheat, oats, barley and flax. Then we sat down and ate our meal with thankful hearts. Funderburg gave thanks for our meal. Our bread had been baked in a charcoal oven for part of the charcoal was embedded in the bread. Ugh! that awful black liverwurst! After the meal we went down to the very edge of the water to a place where we could well imagine the first baptism had taken place, and there read a chapter and each of us entered into a prayer that God would strengthen us with the courage of our forefathers and would show the church in this day the path which it should take. We were there without any literature or history about the early experience of Mack but we remembered that a certain chapter had been read upon the occasion of their baptism. We could only make a guess and so read the eighteenth chapter of Matthew. But time was up and we had to go even though we wanted to stay longer. We stopped at a store and tried to buy picture postcards of the village. The girl could not understand what Americans would want with a hundred picture cards of their little village and with my limited German I explained to her. As we started to drive away from the village we saw an open spot on one of the hills by the village and it occurred to us that this must have been the place where Mack and his followers had their colony, and so Funderburg and Cassidy ran up this hill and stood there while I remaining down by the river took their pictures. Then we made the beautiful journey back to Laasphe, but much to our regret it was too late to visit Prince Wittgenstein for we had to take our train. We journeyed back to Marburg and from there to Frankfurt. Finding that we could not go further that night we went at midnight to a Christliche Hospiz and snatched a little sleep until early morning when we were to take the train for Paris. We are done seeing sights in Europe and our one big objective is Cherbourg in time for the boat. We are sure we have seen no country like the good old U. S. A., and we praise God for our great nation.

Home address: Elgin, Ill.

"The Beginnings of the Church in America"

BY M. G. BRUMBAUGH

Note: At the bicentennial celebration held in the mother church in Germantown, Pa., M. G. Brumbaugh delivered the principal address on "The Beginnings of the Church in America." The addresses for the occasion because of their historical value were later collected and published in an attractive pamphlet that may be obtained from Bro. M. C. Swigart, pastor of the Germantown church, 661 Germantown Ave., Philadelphia, Pa. The matter that follows is an adaptation of about one-half of Bro. M. G. Brumbaugh's address as it appears in the pamphlet referred to.—Ed.

AFTER the Thirty Years' War, in which the Catholic powers of Europe undertook to blot out the Protestant Evangelical countries in the north, and after thirty years of internal struggle the opponents concluded in 1648 a three-party treaty, in which the Lutherans, the Calvinists, and the Catholics agreed to stop warring against one another and bind themselves into a three party compact to persecute all the people who did not belong to one of these three faiths.

All those living in Europe who did not accept one

of these three forms of religion were immediately subjected to persecution and they were driven from place to place, oftentimes meeting at midnight, on hilltops with a sentry stationed about, in the dark of the moon, that they might pray together. They gathered finally in groups under the most benign Princes of the States of Germany where in one way or another protection was offered them. They began to form congregations and our own people came down into Hesse-Cassel, where under Prince Henry they were given protection, and here in 1708 they formed the Church of the Brethren.

Persecution came to the church and the members were scattered for the most part. They did what the Quakers had to do—they fled into Holland. From there in 1719 the first of our people came to America and settled here in Germantown, up along the Schuylkill as far as Coventry, and on into Lancaster County into the townships known as the Earls, which townships belonged to Johannes Graff.

The leader of that group, not because he was an ordained minister of the church, but because he was a very pious and earnest man who excelled in two important religious virtues, the ability to offer a fervent prayer to Almighty God and the ability to lead the congregational singing, was Peter Becker, who settled here in Germantown and immediately began to establish a means of livelihood. They were all people who had been driven from their homes, first to Hesse-Cassel, then to Holland, and finally from Holland to America; three times in their early lives they had been exiled and they were poor. The first obligation that rested upon them here in the colony, was the obligation of establishing a home and earning a livelihood. So far as we know, it required about three years to clear the ground, build their houses, establish their occupations and settle into something like a stable social order.

As soon as that was accomplished, at the suggestion of Peter Becker the Brethren here in Germantown at a meeting in John Gomorry's house, agreed to pay a visit, a fraternal visit, of Christian fellowship, to those of their number who three years before had gone up the valley of the Schuylkill and had settled in a sparse country. That journey, in September, 1722, was the first missionary enterprise of the church in America. It was undertaken and carried to a successful issue by the people of this congregation. They returned themselves refreshed in spirit, strengthened in their faith and began to hold a series of meetings which up to that time had not been held in Germantown. They met on Sunday afternoon, first in the house of Alexander Mack and the subsequent Sabbath in the house of John Gomorry, alternating until the cold weather made it impossible for them, with their inadequate heating appliances, to warm a sufficient part of these houses to care for the congregation, and during that winter the services were suspended and renewed again in the spring when the weather permitted.

In 1723, the year after this missionary visit up the valley, word came to America that a distinguished minister of our church in Europe, Christian Libe, was coming to America. The news reached Germantown; it went up the valley and a group of people living in what we now know as the Coventry community, came down to Germantown in the autumn of 1723 to hear Christian Libe preach. But Christian Libe never came to America. He refused in Switzerland to recant when he was arrested for preaching against the Westphalia Decrees. Consequently he served two years as a slave in a galley, being bound in his seat in the lower part of the vessel. He was obliged to pull an oar for two years, after which he was released without having changed his convictions. He died and was buried in Europe. When these disappointed people of the Coventry community came to Germantown, Peter Becker invited them, he and his members here, to a service in his house and these people were so refreshed and encouraged by the spirit of the Germantown people that when they went back home, they decided that they wanted to come into the communion of the church here in America. Negotiations were entered into, plans were made, and on Christmas Day, 1723, six people came down from Coventry and asked to be baptized into the church in Germantown. Their request was re-

ceived with gladness and on the afternoon of Christmas Day, which happened to be a Saturday, these Brethren here in Germantown, together with the six candidates for baptism, marched from near this neighborhood afoot through the snow down Kitchen's Lane to the Wissahickon to be baptized. The question arose who was to administer the rite. Everybody said that Peter Becker should—everybody but Peter Becker, who said that because he had not been ordained to the ministry as yet, he did not feel that he should be asked to administer so holy a rite as baptism. In that situation, and very wisely I think, the Brethren here in Germantown said: "Let the candidates themselves decide whom they wish to have administer the rite to them," and it was agreed. Whereupon the six members asked Peter Becker to administer baptism, which he did. They returned to the house of John Gomorry, where in the evening—Christmas evening—a love feast was held with seventeen members of the Germantown communion present, and the six from Coventry who had been baptized that day in the Wissahickon. The seventeen who were present at the baptism and who were also members of this church in 1723, together with these six who were baptized that day constituted the group of twenty-three at the first communion.



Castle Wittgenstein, home of the count who protected the Brethren in Germany

Now in 1770, six years before the Declaration of Independence was signed, this church had gone through some remarkable changes. At first our people worshipped in the house of Peter Becker and John Gomorry, a little later when the Sowers came to Germantown with their printery, they worshipped in the second story of Christopher Sower's house, which stood on the main street east of School Lane, next door to the Wister House. That house was so arranged when it was built, that instead of having partitions on the second floor such as you have in your house, all the partitions were of wood and they were hinged at the ceiling so that they could be lifted up and fastened to the roof to make a large auditorium—large enough to accommodate the congregation. In the meantime, here on this particular piece of ground where you gathered this morning, John Pettikoffer had built a house which stood immediately in front of the old stone church that is attached to this auditorium, well out toward the avenue. The Pettikoffer house became the meeting house of the congregation and the services were transferred from the house of Christopher Sower the Elder, to the Pettikoffer house on this ground, and here the congregation worshipped until 1770, when it had so completely outgrown the little frame building which stood here that it was decided to erect a new church. Because of the sacred associations of the little frame house that stood before it, the members decided not to disturb it, but to build the new meeting house back of it, and that is why this present 1770 meeting house stands so far in from the avenue. The ground was given reaching back as far as the cemetery, by Peter Shilbert, eighty rods of ground for the new meeting house and a possible cemetery. Thus in 1770 the stone building was erected and the frame structure in front of it was changed into a home for the aged widows of the congregation, perhaps the first Christian home for the aged in America. It continued in that capacity for many years when it was changed into a school for the education of young women, after which it was removed and the ground began to look as you saw it when you came here this morning. To the rear of this building the ground given by Peter Shilbert, including that upon which we are sitting was not opened as a

cemetery or burial ground until 1793 when the yellow fever broke out in Philadelphia and nearly one-third of the population of the city died. Many of those afflicted with the disease fled to Germantown and there died. There being no adequate place for the burial of the victims of the yellow fever, the congregation opened its ground as a burial place and the first people buried here were the victims of the yellow fever.

Peter Becker continued in the pastorate here until he found to his great joy that all of the remaining members of the church in Europe who could possibly so arrange, intended to come to America. They had been encouraged, no doubt, by the reports of the success of the church, the freedom of religious worship, the broad opportunity to earn a livelihood, and the desire of these people to welcome to their homes and hearts those whom they had known and worshiped with on the other side of the sea. In 1729 the remainder of the church in Europe came to America, landed in Philadelphia and came directly to Germantown. That migration was headed by Alexander Mack himself, the founder of the church in Europe. He and Peter Becker were collaborators here in the ministry for a number of years until Peter Becker and Alexander Mack both passed away. They were succeeded in the ministry of this congregation by Alexander Mack, the second, and Christopher Sower, the second. These two men, substantially the backbone of the Church of the Brethren for more than fifty years, labored and preached first in the Sower house, then in the Pettikoffer house, and then in this little old church that in the providence of God, I hope you will never disturb—the 1770 church. At the time this church was built the membership numbered fifty-seven.

This congregation did not pay its colonial ministers, but it was not opposed to that. The fact that there was no salaried minister here in America was due to the ministers themselves, who voluntarily asked the congregation not to provide a salary for them, but to make them such gifts from time to time that in their Christian love and good will they felt disposed to do.

Another thing I want to impress upon you is that there were deaconesses in this church. Wives or unmarried women were eligible and the first deaconess of the Church of the Brethren in America was Margaret Boyer. They also, of course, had deacons. Now the function of these lay officials was to take care of the poor and for that purpose instead of having collection boxes passed, there was first in the house of Peter Becker and John Gomorry a little wooden box which they hung at the inside of the door. When the members felt disposed, they put in that box what they felt they could spare for the Lord's work. When the church moved to the Sower home, this box was transferred, later on to the Pettikoffer house, then to the little house which stands connected with this building. Now for over fifty years the voluntary contribution of the congregation went into these little wooden boxes. From time to time the boxes were opened by the deacons and the money was used by the deacons to take care of the poor of the congregation and particularly to support these old women who lived in this home in the Schlingluff house which stood just in front of the church building. I have here the minutes of this congregation for over fifty years in which is recorded at stated times the amount that was in the box. On the opposite page for the year the things for which that money was expended by the deacons and at the end of the year the ministers of the church audited the deacons' account so that in this little book, you have the signature of Alexander Mack some forty times, the signature of Christopher Sower almost as many times, the signature of Peter Leibert, George Weber and the other early ministers of this congregation. Perhaps no colonial church more carefully and conscientiously kept its records than did this Germantown congregation, and perhaps no church ever used its money in a more unselfish way.

If what I have said in this hurried way will help you to appreciate something of the beginning of your church, it ought, it seems to me, to result in your having a deeper and holier regard for the Church of the Brethren, founded in persecution, driven across the sea for haven and safety, fighting its way into this

wilderness, carving its place in the colonies, leading among its own people—those of German descent—in education, in literature, in the dissemination of knowledge, establishing a record of such a splendid character that you could not write the history of America without taking note of the little old Mother Church here in Germantown. It is a sacred heritage. God bless you and help you to hold it true for the next two hundred years.

Huntingdon, Pa.

The "Messenger" From Mt. Morris to Elgin

BY J. H. MOORE

THE GOSPEL MESSENGER, like Abraham, has done some moving, and when considered in the light of its ancestral interest, it has done a good deal of moving. Back of the paper there is history enough to make a book well worth reading, and yet the early part of the story may be sufficiently condensed to form a single paragraph for this article.

Our first church paper, the *Gospel Visitor*, a monthly, made its appearance in the loft of a farm spring-house near Poland, Ohio, in 1851, moved a few times and was finally issued from Dayton. Thirteen years later the *Christian Family Companion*, published weekly, came upon the scene at Tyrone, Pa., but moved to Meyersdale, in the same State. Six years more and *The Pilgrim*, another weekly, with Pennsylvania rural environments for its birthplace, demanded recognition on the newspaper roll. Not contented with country conditions it soon sought city conveniences in Huntingdon. As our people are rather disposed to overdo a good thing when they get started, it was but natural that the *Brethren at Work*, a third weekly, should, six years later, step into the arena at Lanark, Ill. Like all the other papers it too had the moving spirit in its system and eventually cast anchor at Mt. Morris. Then something happened. The *Gospel Visitor* and *Christian Family Companion* became one, *The Primitive Christian*, with its place of publication at Meyersdale. A few more negotiations and the *Primitive Christian* moved to Huntingdon, *The Pilgrim* disappeared, and the Brotherhood found itself with two leading papers, the *Brethren at Work* in the west and *The Primitive Christian* in the east. In 1883 some fine diplomacy upon the part of godly business men resulted in consolidating these two papers, with the publishing house located at Mt. Morris. This left the Church of the Brethren with but one church paper, the GOSPEL MESSENGER.

From the start the MESSENGER, along with the publishing interest connected with it, entered upon a period of success financially and otherwise, and in a short time became a money making proposition. The circulation more than doubled, the paper was enlarged and made much more efficient as a church organ, and grew in favor and influence with the Brotherhood at large. Through the liberality of forty-five generous donors the entire printing plant was procured in 1897 and turned over to the General Mission Board to be held in trust for and operated in the interest of the general Brotherhood.

The prosperous business, now known as the Brethren Publishing House, having become the property of the church, a suitable, permanent location for the House became a matter of considerable concern. For a growing business Mt. Morris, a country town, having only a branch railroad and few daily trains, seemed hardly suitable. The lack of first class mailing facilities naturally handicapped the business. Both the school and Publishing House being located at one place, and in a District that had taken the lead in missionary efforts, gave rise to some talk about possible evil results from too much centralization. But this was not the main reason for seeking another location. Better mailing facilities were becoming a necessity.

Finally the General Mission Board appointed a committee to look up a location and make recommendations for consideration. Different places were examined. At Chicago rent and other accommodations were found too costly. Points in Indiana were investigated and Plymouth came within one of being selected. Dr.

Peter Fahrney, of Chicago, suggested that our committee take a look at Elgin. This we did, visiting the place several times. On the last trip the committee remained two days. Here the conditions were found for which we had been looking, so in the afternoon of Feb. 2, 1899, the locating committee, composed of Joseph Amick, A. B. Barnhart, S. F. Sanger, L. W. Teeter and myself, met in one of the rooms in the Windsor Hotel, Chicago, and then, deeply impressed by the far-reaching importance of our action, cast five ballots, all in favor of Elgin as the location of the Brethren Publishing House. Two of the committee, Amick and Barnhart, have since passed to their reward, while the other three, one in California, one in Indiana and the other in Florida, still linger on the shore of time.

The removal of the Publishing House having been determined upon, the location selected, and a building committee chosen, matters began to shape themselves for the change. By April 1 Bro. Galen B. Royer and family were in Elgin, where an office for the General Mission Board was opened in a room above the Home National Bank. He was on the ground early to aid in the erection of a suitable building for our business, he and Bro. Amick being especially entrusted with this part of the work. By September the building, as then planned, was completed, but has since been added to several times.

As a preparation for moving the office to Elgin, distance one hundred miles, some of us located our families there a few weeks in advance. Our diary says that having comfortably located our family in a rented house, we returned to Mt. Morris August 24. We got out two issues of the MESSENGER, the last one bearing date of Sept 9, and then began packing the editorial part of the office for the move. Practically all the house force had decided to go with the office, and it was planned for each foreman to superintend the packing and moving of his department. The work was quickly and systematically done—the whole outfit loaded on to cars that had been provided, and sent forward as a rush freight order for Elgin. As each one completed his task he took the first train for Elgin, and by Saturday, Sept. 2, the most of us were at our new place of business, and as each one understood his part of the work, the setting up of the machinery, and getting each thing to its place was a matter of only a few days. The first issue of the MESSENGER from Elgin was a double number, and bore the dates of Sept. 16-23. From that day to the present, with added machinery and improved facilities, there has been a steadily increasing flow of literature coming from the Brethren Publishing House, the MESSENGER always being in the lead.

When we selected Elgin for the new location of our printing plant there was not a member of the church in or near the city. We simply established a church there by moving enough members, elders, deacons and laity from Mount Morris, to constitute a congregation, and my diary further states, that our first service was held Sunday, Sept. 3, in the residence of Bro. S. M. Eshelman, the House mailing clerk. On that occasion Bro. Galen B. Royer taught the Sunday-school class, and we preached our first sermon in the town, having for our subject: Abraham at Hai, and His Altar (Gen. 12:8). Later on our meetings were moved into the lower south room of the Publishing House, and Oct. 1 the Elgin church was formally organized, Bro. Jas. M. Moore being elected to the ministry on this occasion.

Briefly speaking this is the story clustering around the moving of the MESSENGER from Mt. Morris to Elgin, and giving the publication a permanent location. But was the change a wise one? We think it was, and knowing what we do about the different locations suggested and considered it occurs to us that no better point could have been selected for our publishing interests. Not only so, but the situation of the House, so far as it relates to the city, is simply ideal. There is not a better location for a printing establishment in Elgin. Here the House, in carrying on its extensive work, has all the conveniences of Chicago, but none of her annoyances. Of those who took an active part in moving the plant only one remains on duty, in the office, and now, after twenty-five years not one of those

connected with the MESSENGER is in any manner associated with the paper. This is true of all the publications going out from the House. Others are at the helm, and it is for the future historian to tell the real story of the different periods through which the "Old Reliable" passes as the years come and go.

It is with the greatest of interest that we look back over the history of our paper. With the single exception of Eld. Henry Kurtz, we were personally acquainted with every editor connected with all of our church publications. We readily recall each important move or change made by any or all of the papers that led up to and include the MESSENGER. For nearly half of our paper period we played an active part on the editorial staff. And while we praise the Lord for that privilege, for it was a great privilege, and now perform a very humble part in celebrating the silver anniversary of its last and probably most important move, we take profound pleasure in saying: Long live the GOSPEL MESSENGER.

Sebring, Fla.

The Last Twenty-five Years in the Church of the Brethren

BY OTHO WINGER

THE last twenty-five years have been as momentous for the Church of the Brethren as they have been for the nation and for the world. The Publishing House was moved from its old home at Mt. Morris to Elgin in September, 1899. It would seem that a larger publishing house was a part of the preparation for the new century with its promise of many changes and growth. The first Annual Meeting of the new century was held at North Manchester. A few notes on the minutes of that meeting will help to develop the history of the church in the years following.

Under deferred business the Historical Association of the "German Baptist Brethren" was encouraged by the Conference, though not incorporated into our church organization. Since then there has been much church history written by individual initiative rather than by the Association. A new Brethren's hymnal was being planned for then; now we are planning for another. Three queries from as many different Districts asked that the sisters be allowed the privilege of breaking the bread at the communion service. This has long ceased to be a disputed point, having been settled in the sisters' favor in 1910. Another deferred query asked for a more satisfactory way of electing our ministers. This question has been before us until the present. It is today one of our most important problems.

Under new business there were questions pertaining to dress, church festivals, family reunions, the use of mission endowment funds, the family altar, the GOSPEL MESSENGER, and the location and direction of Annual Meeting.

Our General Mission Board reported six missionaries in India, with workers in Smyrna, Switzerland, France, Sweden and Denmark. The board reported mission receipts for current use amounting to \$43,327.85. The Annual Meeting offering of that year was \$1,868—the largest offering ever received at Annual Meeting up to that time. In this respect the change has been wonderful, for the offerings today, even in years of financial stringency, far exceed the sum given in 1900. At that time the total assets of the General Mission Board were \$481,994.24. Of this amount, the Publishing House value was given as \$73,721.85. The report of the General Mission Board, or the General Missionary and Tract Committee, as it was known then, was the only report of any general Board found in the minutes. The minutes of that year make up twenty-five pages.

It would be impossible here to review all of the changes and the growth of the Church of the Brethren during the first quarter of the twentieth century. Only a few of the most important items can here be mentioned. In 1908 the name of the church was changed from "German Baptist Church" to the "Church of the Brethren." The same year the General Educational Board was organized. In 1911, a restatement of the

(Continued on Page 598)

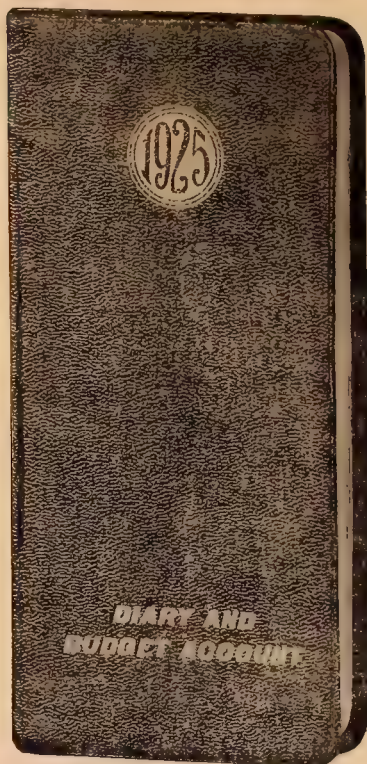
Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Stewardship Diary and Budget Account Book

THIS little book just the size to slip into a vest pocket contains space for every day in the year and can be used for the busy man or woman as a general reminder of important duties and a brief diary for preservation of important facts.



Beside the diary feature, in the center of the book twenty-eight pages are given over to stewardship accounting. One page gives Ten Financial Commandments. Two pages are given each month for monthly accounting at the close of which is a two-page summary blank. The last page of the twenty-eight gives a table of figures which may be used as a suggestive guide for dividing incomes.

The book is published by the Standard Diary Co. The managers of this Company are Christian gentlemen and very much interested in stewardship and tithing. We have procured a number of copies at a reduced price and can sell them therefore at twenty-five cents each.

Pastors might interest some of their people and thus help them on their way to becoming bonafide stewards. Nothing more valuable could accrue toward the interests of the kingdom than to promote an education that would fruit in stewardship consecration in time, talents, and money.

The books will not last long. One party ordered fifty copies. If you want one or more send in your order right away. The price is twenty-five cents each regardless of the number ordered.

Address: Council of Promotion, Elgin, Illinois.

In His Strength

It is said of the Duke of Wellington that at the time he was menaced by the terrible army of France directed by Massena, he ordered all of his forces back to an impregnable position where he took his stand. The French general realizing the strategy of the Duke ordered his own forces to withdraw which act opened

the opportunity for Wellington's advance and victory.

The church of today is confronted by the great and terrible army of Satan. He has undertaken to direct the affairs of this world. He has marshalled his forces to overthrow the army of the Lord. The church has taken the aggressive and has pushed the battle front into every corner of the world. In many places, however, her position is precarious and it is a question if she will be able to hold the advantage gained. This is a tense hour. Shall the captain of our salvation suffer defeat?

It is very evident that if the church is to hold the advantage gained the membership will need to discover anew the impregnable fortress where the fountains of strength and wisdom are perennial and sufficient. They must get back to the Word of Eternal Truth. There must be a call to prayer. There is need of confession of sin and a rededication of hearts to know and do the will of God.

If we hope to extend the will of God and successfully beat back his enemies it will be when we live more intensely the will of God in our own lives. There must be more reality and more divine grace in the hearts of men. The victories for righteousness are not won by a display of human machinery nor by the myriads of nominal Christians on parade under the spell of sweet and soothing music, but they are achieved by folks who are in sympathetic fellowship and constant communion with the God of heaven, who are loyal to the orders of their Commander-in-Chief, who refuse to count their own lives as dear unto themselves and who are willing to suffer the loss of all things for the cause.

The aggressive work of the church will be in the measure that the members thereof get back to the trench for prayer and meditation. The power that will hold the front line achievements and enable the church to encroach further into the enemy's country will be born out of sincere believing prayer, consecration of life and dedication of possessions. Get-together meetings are valuable, social programs are exhilarating, community days are gratifying, conferences and special programs are illuminating, but a real revival of religion and religious power sufficient to frighten Satan and send his cohorts backward to the ground will come only when the church passes through a Gethsemane of prayer and consecration—a prayer and consecration that will cause every member to say "Not my will but thine, O God, be done."

The livery of fine automobiles, the luxury of upholstered and overstuffed furniture, the expensiveness of wearing apparel, the pride of intelligence, and the purr of satisfaction and solid comfort arising from all of this and more, has a tendency to send an individual on a "lark," or a vacation rather than out on the front line of valiant endeavor for God. Our inefficiency

for him lies in our self-sufficiency. "Sufficient unto the day is the evil thereof."

The Prayer of Self

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good.
I thank thee Lord for gifts received,
For sins forgiven, for pains relieved;
For near and dear ones spared and blest,
For prospered toil and promised rest.
This prayer I make in his great name
Who for my sake's salvation came."

But as he prayed, lo! at his side
Stood the thorn-crowned Christ and sighed:
"O blind disciple, came I then
To bless the selfishness of men?
Thou askest peace while all around
Trouble bows thousands to the ground.
Thou askest health for thee,
And thine, while others die,
Thou thankest me for pardon, for success,—
For thine own narrow happiness.

"Not in my name thy prayer was made;
Not for my sake thy praises paid.
My gift is sacrifice, my blood was shed
For human brotherhood.
And till thy brother's woe is thine,
Thy heartbeats knows scant throb of mine.
Come, leave thy selfish hopes
And see thy birthright of humanity.
Spend and be spent, yearn, suffer, give;
And in thy brethren learn to live."

—Anonymous.

Notes on Religious Education

THERE has come an insistent demand which is almost revolutionary in our entire process of religious education. We now have the week-day movement, the vacation schools, graded courses for the Sunday-schools, lessons for homes, better courses for training teachers, and more well defined courses for young people. We are in danger of planting more institutions of religious education, but this is generally being done at the sacrifice of educational principles. This will not carry us far ahead. We shall still need to learn to sacrifice something in number of schools and in large enrollments to be compensated with a better quality of work.

* * * *

We learned a good lesson from public schools recently. In my day we used to purchase copybooks with a perfect specimen at the top of each page. This was our copy. But did you ever see the lines as they got near the bottom of the page? The farther away the worse they became. Schools now send out to collect thousands of samples of children's work and then find what should be the standard for various ages by studying the children themselves. Pupils are not discouraged by perfection. Shall we not begin where we are with teachers, programs, and other things, and then grow gradually and earnestly from that point? Pupils are central, not lessons.

E. F.

Record of Giving—Southern Iowa

MEMBERSHIP	1922-1	1921-2	1922-3	1923-4
CHURCH				
15 Council Bluffs	\$ 43.26	\$ 44.21	\$ 75.75	\$ 82.01
4 Crooked Creek		22.00		5.00
168 English River	2,545.20	1,006.70	1,391.88	1,120.18
75 Fairview	470.40	354.50	379.10	141.98
30 Franklin	36.00	35.00	117.20	12.84
115 Libertyville	596.38	629.55	341.65	209.56
40 Monroe County	222.75	62.64	43.98	31.00
60 Mt. Etna	134.38	78.02	94.01	26.50
59 North English	278.00	160.25	215.05	237.67
39 Osceola	70.50	15.66	44.36	16.68
90 Ottumwa	64.00		26.00	20.45
65 Salem	756.62	76.71	32.70	148.47
72 South Keokuk	519.72	416.96	324.95	194.75
Unallocated	580.31	68.25	37.50	63.00
	\$6,317.52	\$2,970.45	\$3,163.88	\$2,310.09

The Last Twenty-five Years in the Church of the Brethren

(Continued from Page 596)

dress decisions was made which has continued in force until the present. In 1915 a decision was made which permitted members to be received without rebaptism, who had been baptized by trine immersion. In 1916 the Brethren Publishing House was formed into a separate corporation, though directed by the same members as composed the General Mission Board.

A study of the minutes of 1924 will call to mind many of the events and changes of the past twenty-five years. Under unfinished business, the Plan for Standing Committee makes important changes. Prior to 1897 a brother could serve on the Standing Committee as often as a District might elect him. He might also represent another District than his own, especially a foreign District. In that year it was decided that a brother could not serve oftener than once every other year. In 1904 it was decided that a brother could not represent a District other than the one in which he held membership when elected. The 1924 decision permits one to serve but two years out of five. It changes the basis of representation so that a District may have three delegates on the Standing Committee if it has more than 6,000 members. The moderator is elected one year prior to his serving and the writing clerk is chosen for a period of three years.

The Church Hospital Committee reminds us that for years the church had a Hospital Committee that was able to accomplish but little and consequently it was finally discontinued. The revival of this work by the Bethany Hospital Association interested the Brotherhood to the extent of appointing a committee to study the whole question.

The report of the transfer of the Bethany Bible School to the Brotherhood reviews the founding of the institution in 1906, its growth and work, and its outlook for the future. From a small beginning carried on by a few individuals it has grown until it has students throughout the Brotherhood who touch every part of our church work.

The Commission on Educational Problems indicates the growth of our educational work. In 1900 we had all of our present educational institutions except Elizabethtown. Then the schools were receiving little support and but little attention, save that given them by the local visiting committees. In 1908 the Educational Board was organized. It has worked for the interests of the church and the schools endeavoring always to foster a closer relationship between them. But the problems of our colleges working towards standardization, and their need of greater support, seemed to make necessary a special commission for the study of the whole question.

The adjustment of relations between the Ministerial and Mission Boards recalls that in 1921 a General Ministerial Board was appointed whose duties seemed to overlap those committed to the General Mission Board. The ministerial question has grown in importance as changes in economic, educational and religious conditions have pressed upon us. It is one of the questions that have been with us constantly for twenty-five years.

The merging of four committees, Peace, Dress Reform, Child Rescue, and Temperance and Purity into a Welfare Board suggests the various social problems in which our people are interested. As these interests grew different committees were appointed from time to time to care for them. Finally they became too numerous for efficient management. It is the hope that the combined Board will not lessen our interests in these vital problems, but that it will make possible greater coordination. Besides the Welfare Board there are four major Boards: Mission, Sunday School, Educational and Ministerial. The Christian Workers' Committee that was appointed in 1903 has been merged with the Sunday School Board.

All of the Committees mentioned, together with the Council of Promotion, the Music Committee, Tract Examining Committee, and Sisters' Aid Society made reports to the recent Conference—twelve in all, as compared with the one Board that reported in 1900. The minutes for 1924 cover 54 pages.

The report of "Our Relation to War and Peace" is one of the most important documents of recent years. It sums up the position of our church on this important question. The report shows that the church remains true to her time-honored doctrine of peace. But instead of being merely a negative doctrine of non-resistance, increasing emphasis is being put on a positive message of peace on earth and good will towards men.

Only one other report can here be noted—that pertaining to our mission interests. The receipts of the past year for current mission purposes were \$241,883.10. The total expenditures \$325,254.83. The Annual Conference offering was \$101,939.72 this year. The total funds held by the Mission Board amount to \$1,700,000.00. While some may think that the mission interests have not grown as they should, yet compared to the contributions of 1900 the growth has been phenomenal. The India field has grown rapidly, a strong mission has grown up in China, and a new one opened in Africa. The fields in Asia Minor, France and Switzerland have been abandoned. Instead of seven missionaries on the foreign field, we now have 131 under appointment while 36 others who have been sent out during these years have retired from the service. Instead of a membership of 56 in India, there are now in India about 3,000 members of the Church of the Brethren and about 650 in China. The work in Sweden and Denmark has not prospered greatly. These few items indicate only the main lines of growth and progress. That there have been many changes is evident to all. That some changes have not been for the better, no one can deny. But a study of the main activities in which the church has become interested will convince one that the Church of the Brethren has become fully concerned about its great mission in the world. There are greater problems now than there were then. But activity always brings problems. And the church is not in this world to be free from problems and trials, but to face her task bravely and carry out the great commission of the Master. This the Church of the Brethren is endeavoring to do more than ever before.

North Manchester, Ind.

Our Literary Activity in the Twentieth Century

BY JOHN S. FLORY

THE first quarter of the twentieth century coincides rather closely with the first twenty-five years of our publication headquarters at Elgin. The silver anniversary of that event may, therefore, be appropriately observed as marking, in a literary way, the first quarter of the twentieth century.

It is not inappropriate that we recognize in some suitable way the significance of these two and a half decades in our church life. These years have made a definite contribution to our denominational history, in other ways as well as in literary activity. Yet it may be questioned whether the contribution is anywhere more significant than in our literary development. Just a glance in perspective may be helpful in aiding us to see ourselves.

In 1850 the Brethren Church had no printing press, no school, no foreign missionary; and its general attitude towards these things was reactionary. But the venture of Elder Henry Kurtz with his *Gospel Visitor* in 1851 saw us at the end of the third quarter of the nineteenth century with an established press and the church supplied with periodical publications. The last quarter of the nineteenth century saw these periodicals merge and combine in such a way as to provide the membership with adequate reading matter, yet without superfluity; and at the same time brought forth a number of writers who enshrined their messages in the enduring forms of printed books. During the last twenty-five years the writers who have thus served the church have more than doubled in number, and the quality of the work has proportionately increased.

It is into the work of the last quarter century that we wish now to look. Space will permit the barest outline in the survey of this period.

Of the former writers who continued to publish in the 20th century D. L. Miller was doubtless the most

popular. His books of travel had been extensively circulated. In 1902 he published "Girdling the Globe," and four years later, "The Other Half of the Globe." These like their predecessors were interesting accounts of travel experiences and observation in the Orient. In 1912, Brother Miller in collaboration with Galen B. Royer, published "Some Who Led," a small volume of short biographies of early leaders of the Church of the Brethren.

The history of the Church of the Brethren began to receive attention just at the close of the 19th Century. In 1899 M. G. Brumbaugh brought out "A History of the Brethren." This was written from original sources, collected chiefly by the church antiquarian A. H. Cassel. After a quarter of a century it remains the best general history of the church that has appeared.

Most of our church historians have restricted themselves to limited fields of investigation. G. N. Falkenstein in 1901 published his "History of the German Baptist Brethren," which is, however, only a history of the Germantown congregation and its activities. But it is an excellent presentation of this early chapter of our church history.

Histories of sections of the Brotherhood, State Districts or congregations, appeared from time to time. In 1908 D. H. Zigler published a "History of the Brethren in Virginia." In 1914 a second edition was issued with slight alterations and the addition of the Minutes of the Second District of Virginia from 1872 to the time of publication.

T. S. Moherman and A. W. Harrold issued a "History of the Church of the Brethren, Northeastern Ohio" in 1914. In 1916 J. E. Blough brought out a similar account of the Brethren in Western Pennsylvania. This was followed the next year by a "History of the Brethren in Indiana" by Otho Winger. The same year Ralph G. Rarick published a History of the Mississinewa congregation. Brother Winger had issued in 1909 an excellent biography of Elder R. H. Miller. In 1919 he brought out his "History and Doctrines of the Church of the Brethren." A year later E. L. Craik published a history of the Brethren in Kansas. This was all work well worth doing. We have been careless in the preservation of our church records.

In somewhat different fields, two other historical works should be mentioned. In 1908 the present writer published an account of the literary activity of the Brethren in the first century of their history and in 1913 Galen B. Royer published "Thirty-three Years of Missions." These works remain alone in their respective fields to the present. Two important biographies appeared in 1922, "The Life of D. L. Miller" by Bess Bates, and "With Williams Our Secretary" by J. E. Miller. The passing of these two church leaders at almost the same time made a profound impression upon our people. Both books have had a good sale.

Doctrines of the Church received a good deal of attention at the hands of our writers during the last quarter century. In separate little volumes several phases were presented. "The Lord's Supper" appeared in 1903 in a neat little volume by D. B. Gibson. In 1907 Daniel Hays with some assistance from S. F. Sanger and others published "The Olive Branch," which presents the Church's attitude on the principle of peace. Brother Hays brought out another doctrinal work in 1916, entitled: "Christianity at the Fountain." The peace principle was discussed again by Jacob Funk in 1910 in his little volume on "War and Peace." B. F. Moomaw in 1899 published "The Divinity of Jesus Christ." I. J. Rosenberger issued in 1916 a thin volume on "The Holy Spirit."

Other writers presented the doctrines of the church in a more connected form. In 1912 D. W. Kurtz published "Outlines of Fundamental Doctrines of Faith," presenting brief discussions of various doctrines in their relation to one another. A wide range of doctrinal discussion was presented by J. H. Moore in 1914, in his volume of "New Testament Doctrines." In less than two hundred pages more than a hundred "doctrines" are tersely and pointedly considered.

C. F. Yoder's "God's Means of Grace" is the most

comprehensive and fullest treatment of Christian doctrine that has enriched our church literature. It is an able presentation of the vital power of Christianity in the lives of men and women. In this connection may be mentioned W. I. T. Hoover's recent book "Religionisms and Christianity," which is a defense of pure Christianity against the assaults of the various "isms" that have arisen from time to time.

Another class of books that characterize our recent activity may be called interpretative. The earliest of these was H. B. Brumbaugh's "Onesimus," published in 1907. This is an illuminating treatment of Paul's letter to Philemon. In one brief chapter of twenty-five verses, Paul refers to Onesimus, the runaway slave of his friend Philemon. Brother Brumbaugh has looked beneath the surface and interpreted the life and civilization of the period, at the same time that he set forth the great message of the apostle.

In 1915 M. M. Eshelman published "The Open Way into the Book of Revelation." In 1919 E. B. Hoff brought out his "Message of the Book of Revelation." In somewhat different ways these writers undertake to set forth the meaning of this admittedly difficult book. It seems to the present writer that Brother Hoff is peculiarly happy in getting at the essential message of the book.

S. B. Heckman translated almost literally much of the religious poetry of Alexander Mack, Jr., which he published in 1912. The next year S. N. McCann brought out his volume on "The Beatitudes." This volume reveals a remarkable insight into the spiritual nature of the message in these wonderful sayings.

In 1923 the present writer attempted a further step in interpretation in his "Dramas of the Bible." In order to get at the real teaching of the difficult books of Job and the Song of Solomon he considered them from the viewpoint of their literary structure. Written in the form of poetry, these books are admittedly difficult. The book is intended to help the average reader to understand them.

The development of our Sunday-school work, teacher training, daily vacation schools, community schools of religious education, young people's conferences, and the like, has produced a body of pedagogical literature that must be noticed briefly. While not literature of a high order, this work is produced for its practical helpfulness and is rendering a very useful service to the church.

Just at the beginning of the century E. S. Young brought out a set of four books which he used extensively as the basis of correspondence courses of Bible study. They were "Old Testament History," "New Testament History," "The Bible Outline," and "Bible Geography." The set was reissued in uniform binding in 1915, and "The Acts of the Apostles," a fifth volume, added. About 1904 M. G. Brumbaugh began to contribute articles to the *Sunday School Times* under the caption "The Making of a Teacher." These chapters were published the next year in a volume that has had a considerable use. In 1907 appeared "Problems of Pulpit and Platform" by D. D. Culler. In 1913 the General Sunday School Board brought out its first Teacher Training book. This has recently been rewritten and rearranged and the different parts printed in separate volumes. Jno. S. Flory furnished "The Pupil," H. K. Ober "Principles of Teaching," W. C. Barclay "The Life of Christ," and C. S. Ikenberry "The Organization and Administration of the Church School." In 1919 the Sunday School Board brought out another volume entitled "Studies in Doctrine and Devotion," in three parts. D. W. Kurtz prepared "Studies in Doctrine," S. S. Blough "Studies in the Ordinances," and C. C. Ellis "The Christian Way of Life." Under these titles the parts have recently been published in separate volumes. In 1914 Galen B. Royer printed a thin volume entitled "Christian Heroism," which has been used as a text for mission study classes. A second Teacher Training book was brought out by the Sunday School Board in 1917, E. B. Hoff furnishing the lessons in the Bible, M. W. Emmert "The Devotional Life," and J. Hugh Heckman "The Program of the Christian Religion." Several years ago, "How to Study Your Bible" by

James M. Neff, was issued under the editorial supervision of his wife. In 1919 C. S. Ikenberry published "The Vacation Church School," and two years later "Motives and Expression in Religious Education." These books have had an important part in developing the vacation Bible school work of the church. Within the past year Minor C. Miller has produced two books that are being extensively used as texts in these schools. The former was "Heroic Lives," and the latter "Conquests For God." Just recently C. C. Johnson has brought out a little book on the teaching of adults in the Sunday-school. Other works in this practical field are in preparation. And it may be said in general, that as a body of practical helps in religious teaching these books are high grade and deserve the patronage of our church leaders.

In poetry our achievements during the quarter century have been somewhat meager. In 1900 M. M. Sherrick published a small volume entitled "Wintergreen," made up largely of short poems produced during his years in college. He has since produced material for another volume, but except for an occasional lyric, in the *Ladies' Home Journal* or some other magazine, the poems have not appeared in print. Some of his friends look with interest to the appearance of another volume. In 1905 Geo. D. Zollers brought out "Poetical Musings," in some of which he strikes a true and beautiful lyrical note. H. A. Brandt published, in 1916, a dramatic poem entitled "The Widowed Earth." While brief, this is probably the most ambitious poetical effort that has appeared among us in recent years. It inspires the hope that the author's muse may again be stirred to action.

Some other works of a more or less miscellaneous character may be mentioned together. W. B. Stover has written several books, some of which have had extensive sale. "India, a Problem" appeared in 1902. It has run through six editions. "Missions, the Great First-Work of the Church" was published in 1923. It has also sold extensively. During the present year Brother Stover has added to his list of books "The Family Worship," an excellent manual of devotion.

J. W. Wayland has also been a prolific writer. In 1901 appeared "Paul, the Herald of the Cross." This was followed in 1907 by "The Twelve Apostles" and "The German Element in the Shenandoah Valley." "Christ as a Teacher" was printed in 1919. These books are all well written.

P. B. Fitzwater published some years ago "The Church and Modern Problems." C. Ernest Davis has produced a little work on the history and development of the Brethren Church, which is intended to guide and interest young people in the church's past achievements. I. J. Rosenberger has published a volume of "Practical Sermons." Within the present year several works have appeared of varied character. In addition to Brother Hoover's "Religionisms and Christianity," Perry L. Rohrer has issued a book on recreation, J. H. Moore has added the only autobiography in our literature under the title "The Boy and the Man," S. Z. Sharp has written an "Educational History of the Church," Cable and Sanger have produced "The Educational Blue Book," D. C. Moomaw has just published "Christianity vs. War," and Paul Garber has brought out a source book on American history. There are doubtless others that have escaped the notice of the writer.

Thus the first quarter of the 20th Century ends in splendid literary activity.

This brief review can not be closed without reference to at least a few writers who have helped maintain the splendid high quality of our several periodicals. In this first mention should be made of the editors, Edward Frantz and J. E. Miller, and their assistants. Their editorials have been high class, and set a worthy standard for our current church literature. I hesitate to mention others, for there have been many worthy ones who can not be mentioned; but I believe I shall be pardoned for adding the names of H. C. Early and several sisters, Elizabeth R. Blough, Oma Karn, Mary Polk Ellenberger, Bess Bates, and Bertha Miller Neher.

Bridgewater, Va.

Meeting of General Mission Board

(Continued from First Page)

Christians have become several thousands who teach, preach, direct and support much of the ever increasing work among the villages. Our largest single congregation in the whole church in point of numbers, being at Vyara, India. With this rapid growth comes also the increasing problems of finance, administration and guidance; all of which Bro. Early urged the Board to continue to administer with the care that its importance demanded. Bro. Early's wise counsel will be missed by the Board. But we are especially glad for the experience in actual work that Bro. Emmert brings to the Board and which is so essential to wise administration.

The South China work that has grown out of our effort to work among the Chinese in this country, came up for much thought and consideration. This work has many possibilities with corresponding difficulties. The resignation of Bro. Moy Gwong was accepted. He was a native pastor sent there by the Board and offered his resignation months ago because he felt unable to make it worth-while. Bro. Albert R. Smith who has been there since last fall urges a similar course. With the present financial deficit the Board feels to not continue this effort and may make some recommendations to next Conference in the matter.

The financial situation, with other recent problems, has caused the Board to withdraw any supported workers in the Denmark field. This will be cared for so far as possible by the workers over there. The work in Sweden seems to present encouragement. Bro. J. F. Graybill reports several baptisms with the hope of a Bible Institute in September or October by Bro. Maynard Cassidy who has been in Europe. Their new church in Malmö is much appreciated.

The India and China missions are holding their annual mission meetings this month and will present their progress and problems to the next meeting. Africa sends its budget and urgent request for new workers which was granted. With the death of Sister Kulp and the faithful efforts of those who remain amid needs and opportunities unlimited, we trust that our churches shall supply their need and pray for them too. They ask for two doctors, an agricultural and educational evangelist. This work is being begun with much sacrifice in comfort looking toward self-support and progress as soon as possible.

\$3,700 was given to six different Districts as follows:—Florida \$600; Northern Missouri \$300; Southern Illinois \$300; Idaho \$500; Southwestern Missouri and Arkansas \$1,000; Western Canada \$1,000. The reports from the summer pastors were encouraging, many being reported as added to the church with a revival of neglected churches. More and more it becomes evident that sympathetic and consecrated effort and guidance could restore many of our old and perishing congregations.

Another of our aged fathers was added to those who share in some help from the Ministerial Relief Fund. Help was granted also to a few who are preparing to meet the great need for missionary doctors.

Brother Minnich's reports on Denmark and Sweden, as well as that of the field in Germany where our church has administered relief to the extent of \$6,000 was given with interest. The Board appreciates it that he could take time from his recent trip to Glasgow and Europe to include these points. He tells of many homes in Germany that were blessed through our gifts. With the present adjustments in Europe it is hoped that further financial help may not be needed so badly; though the relief committee will receive and forward clothing.

Space would prevent the mention of subjects considered, bills to be paid, investigations ordered, policies decided and problems faced in such a meeting. It includes the whole sweep from a tract to a government. Much is but suggestion for the office to work out through the months. It is evident that an increasing amount of time must be given in the careful study and administration of the ever increasing interests of the work. To this the Board gives devotion and energy indeed.

C. D. B.

AMONG THE CHURCHES

Calendar for Sunday, September 21

Sunday-school Lesson, Jesus Makes a Missionary Tour.
—Mark 1:35-45.

Christian Workers' Meeting, "Gospel Messenger" Day.

* * * *

Gains for the Kingdom

Five baptisms in the Somerset church, Pa.
Nine baptisms in the Kalispell church, Mont.
Two baptisms in the Rice Lake church, Wis.
Seven baptisms at Monte Vista, Va.—Bro. Levi Garst, of Salem, Va., evangelist.

Four accessions at Crate Mills, Fla.—Bro. J. W. Rogers, of Sebring, Fla., evangelist.

Two baptisms in the Lynchburg church, Va.—Bro. H. C. Eller, summer pastor, in charge.

Ten baptisms in the Logan church, Ohio.—Bro. J. W. Byler, of Alliance, Ohio, evangelist.

Four baptisms at Oak Hill schoolhouse, Va.—Bro. J. P. Flora, of Daleville, Va., evangelist.

Five accessions in the Richland church, Ohio.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Four baptisms at Fairview (Georges Creek), Pa.—Bro. L. G. Humphrey, the pastor, in charge.

Ten baptisms in the Linville Creek church, Va.—Bro. S. D. Zigler, of Broadway, Va., evangelist.

Seven baptisms in the Locust Grove church, Md.—Bro. A. L. B. Martin, of Baltimore, Md., evangelist.

Five baptisms in the South Fulton house, Astoria, Ill.—Bro. J. W. Root, of Lafayette, Ind., evangelist.

Eight additions to the Beech Run church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Three baptisms in the Denton church, Md.—Bro. J. Kurtz Miller, of Frederick City, Md., evangelist.

Thirteen baptisms in the Pleasant Hill house, Pleasant Hill church, Pa.—Bro. Jacob A. Miller, of Mechanicsburg, Pa., evangelist.

Seventeen were baptized and four restored in the Pleasant Hill house, Codorus congregation, Pa.—Bro. Harrison Gipe, of Hershey, Pa., evangelist.

Thirty-five were baptized and one reclaimed in the Georges Creek church, Md.—Bro. A. L. Patrick and wife, summer pastor, now of McPherson, Kans.

Eighteen were baptized and one reclaimed in the Topeco church, Va.—Bro. E. C. Woodie, of Daleville, Va., evangelist; one baptism before the meeting. Six baptisms at Fairview, a mission point.—Bro. Woodie in charge.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. C. Zug, of Palmyra, Pa., to begin Sept. 28 in the Akron church, Pa.

Bro. S. Z. Smith, of Sidney, Ohio, began Sept. 7 in the Delphi church, Ind.

Sister Mary L. Cook, pastor, to begin Oct. 5 in the Sand Ridge church, Ohio.

Bro. Walter Gibson, of Goshen, Ind., began Sept. 14 in the Osceola church, Ind.

Bro. Hiram Eshelman, of Mt. Joy, Pa., to begin Nov. 8 in the Mountville church, Pa.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Sept. 21 at Stonerstown church, Pa.

Bro. E. M. Detwiler, of Johnstown, Pa., to begin Oct. 6 in the Hooversville church, Pa.

Bro. E. F. Caslow, of Woodland, Mich., to begin Nov. 9 at the Astoria house, Astoria, Ill.

Bro. G. W. Ellenberger, of Holmesville, Nebr., to begin Oct. 5 in the Prairie view church, Kans.

Bro. R. C. Wenger, of North Manchester, Ind., began Sept. 7 in the Pleasant Dale church, Ind.

Bro. J. Oscar Winger, of North Manchester, Ind., to begin Oct. 12 in the West Manchester church, Ind.

Bro. John Graham, of Shippensburg, Pa., to begin Nov. 9 in the Bachmansville house, Conewago congregation, Pa.

Bro. Clinton I. Weber is in the midst of a series of meetings at Romine, Ill., and will begin the latter part of September in the Allison Prairie church, Ill.

* * * *

Personal Mention

Middle Missouri has chosen Eld. Jesse D. Mohler as Standing Committee delegate to the next Conference.

Eld. H. C. Sanders has been elected as a member of the 1925 Standing Committee from the Second District of West Virginia.

Bro. Chas. D. Bonsack is assisting in the Young People's Conference at North Manchester, Ind., over this week-end.

The new address of Bro. Roy B. Teach, whose pastorate of the Loon Creek church, Ind., was noted recently, is R. 6, Huntington, Ind.

Bro. F. D. Anthony, pastor at Hooversville, Pa., is available for a series of meetings in November or December and also for one in April or May, 1925.

Bro. H. Spenser Minnich was scheduled to meet this week with the officers of the United Student Volunteers of the Church of the Brethren at Keyser, W. Va. Some other points were to be visited also in the interest of the mission cause.

Sister Eliza B. Miller stopped off Monday night for a farewell word with the Mission Board Secretary and other friends, as she was on her way eastward. She and Sister Kathryn Ziegler sail from New York for India this Saturday, the 20th.

Bro. A. D. Sollenberger has closed his pastoral labors of about four years with the Bethel church, Carleton, Nebr., and is locating in Pasadena, Calif. Bro. Paul S. Longenecker and wife, of Indianapolis, Ind., take pastoral charge at once of the work at Carleton.

Sister F. H. Crumpacker and children are with Sister Crumpacker's parents at Nampa, Idaho, since their arrival from China a few weeks ago, and will make their home there for some months to come. Bro. Crumpacker plans, to leave China in November, returning by way of the India mission field.

After sixteen months of traveling and visiting Bro. Jerome E. Blough and wife arrived safely at their home at 1309 Franklin St., Johnstown, Pa., Sept. 6. Bro. Blough's correspondents will please so address him after this. Another installment or two of his "wells" will appear as soon as our crowded columns will permit.

Bro. A. C. Brubaker changes his address from Spring Hill, Kans., to R. 3, Lees Summit, Mo. Bro. Brubaker is in his eighty-second year and though he is confined to his room most of the time, says he enjoys life in praising God for what he is doing for him. "All I can do is give one tenth for his cause . . . wish all members did the same. How our church would prosper."

Bro. Albert Hollinger, of Kindersley, Sask., writes the mission offices a letter full of good news. Referring to the meetings in progress at that place conducted by Bro. J. Edwin Jarboe and wife, he says that sixty-five had come out so far, including "nearly every family in the community." Those who have known of Sister Hollinger's long illness will also rejoice that she is much better and after over six months in the hospital was able to return home.

Bro. J. M. Blough, of the India mission, has kindly furnished the "Messenger" Office with a copy of the Minutes of the Bombay Christian Council. This is an organization of the churches and missions of Western India which meets annually for conference about matters of common concern. The pamphlet sent us contains some seventy-five pages of interesting information concerning the common problems of the various Christian missions in that field. Bro. Blough was president of the Council for the year 1923-24, which closed with the meeting held on the third and fourth of the present month.

* * * *

Miscellaneous Items

Our colleges appear to be entering on the new year with fine prospects. Some of them opened last week. Others are beginning work this week. Large enrollments are reported.

At a recent Sunday morning service at the Sebring church, Fla., strong anti-war resolutions were adopted including a petition to the government authorities "against the continuance of the observance of a National Defense Day in the future."

Some correspondence which should have appeared this week we are obliged to hold over. We ask the indulgence of those who have furnished us with District Meeting reports and other matter, which we are glad to have, but which has temporarily overtaken our capacity, with the special articles arranged for this anniversary issue. We had hoped also to include in this number the first of two articles on "The Church of Tomorrow" by Bro. H. C. Early, which make a fitting sequel to the line of thought developed in the other articles. But do not be discouraged about sending us the news. We will do our best to give it to our readers as soon as possible.

5,000 New Subscribers Wanted. It will be a comparatively easy matter to get 5,000 new subscribers if a few thousands of our readers take advantage of the special twenty-five cent offer explained on the last page of this issue of the "Messenger." Either individuals or churches can put the "Messenger" into four homes for three months for one dollar. Ten dollars will put the "Messenger" into forty homes for a similar period where its wholesome message will be appreciated. Think a bit and see if there are not some relatives, friends, or neighbors whose names and addresses should appear on that list of 5,000 new subscribers. Do it now before the Christmas rush.

The Fathers and Sons' and Mothers and Daughters' Meeting will be held at the District Conference of Southern Illinois in Virden, Oct. 2, 7 P. M. Subject: Home. Topics to be discussed include: Art in the Home; Economics.—Lucille Heckman. Music.—Herbert Mohler. Social Activities: Literature and Table Talk.—Elizabeth Brubaker. Recreation.—O. F. Shaw. Christian Courtesy.—Dorothy Stutsman. Christ in the Home.—J. W. Lear. S. J. Snell, Auburn, Ill.

* * * *

Special Notices

Pine Creek church, Goshen, Ind., will have a dedication and Home Coming Meeting Sept. 21. All who have ever worshipped at this place are asked to come. A basket dinner will be served at noon.—Mrs. L. W. Berkey, Bristol, Ind.

Notice to Churches of Northern California: All reports, queries or other business for the coming District Meeting to be held at Empire, Calif., Oct. 10-13 must be in the hands of the Writing Clerk at once. A. O. Brubaker, Writing Clerk, 2204 Harvey Ave., Fresno, Calif.

The Wakarusa church, Ind., will hold a Harvest Meeting Sept. 28. Bro. D. W. Kurtz is to give the following addresses: 10:30 A. M., missionary; 2 P. M., Sunday-school; 7:30 P. M., lecture on European conditions. There will be Sunday-school at 9:30.—Christian Metzler, Wakarusa, Ind.

To the Churches of Southeastern Kansas: All reports, papers and queries intended for District Meeting should be in the hands of the newly appointed clerk on or before Sept. 20. The writer has been appointed to fill the unexpired term of the clerk who moved out of the District.—J. L. Amos, 2522 Belmont, Parsons, Kans.

* * * *

Resolutions

Twenty-three years of association at a common task brings people into the closest fellowship and understanding of each other. Our readers can appreciate the following resolutions that were made by the members of the General Mission Board at their recent meeting, which was the first since Brother Early's retirement therefrom.

Whereas, Elder H. C. Early has been such a valued member of the General Mission Board of the Church of the Brethren for twenty-three consecutive years, and since his resignation was given to and accepted by the recent Hershey Conference, we, his coworkers on the Board, desire to record herewith our appreciation of this valued service.

Brother Early's wide experience and keen judgment have been of rare value to the work in our hands. His Christian fellowship has always been most congenial and uplifting. As a presiding officer he has been most fair and deliberate. The welfare of the church and her great work has always been uppermost in every consideration. His Christian dignity, thorough consideration and clear judgment have been distinct contributions at all times.

We therefore record our sense of loss in his retirement from the work. We pray that the Lord may give him many years for service in the church which has already been signally blessed by his ministrations and leadership.

Committee:

J. J. Yoder,

Chas. D. Bonsack.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Number 100. No, there is nothing sensational about this title. Number 100 is merely the catalogue number by which ministers of the Church of the Brethren will order A. Herbert Gray's book, "Men, Women and God." In this book the author discusses the sex question from the Christian point of view. "It is among the very best books to put into the hands of any one who wants knowledge on a subject which is both delicate and difficult—a book full of light and sanity which neither bores nor repels." If ministers are to know the sex problem and to understand how to present it intelligently Number 100 will give them the needed help. In his discussion the author insists on a clean presentation and upholding high standards. Much of what has been written on the sex question had better been left unsaid. In this book, however, Christian men and women will find enlightenment and help. The chapters of the book are as follows: Know the Facts, Comradeship, Love, Falling in Love and Getting Engaged, Our Moral Standards, Men's Struggles, Prostitution (a chapter for men), A Girl's Early Days, Involuntary Celibacy, The Art of Being Married, Unhappy Marriages, The Influence of Social Conditions, Forgetting the Things Which Are Behind, and the Appendix, which discusses some physiological sex facts. This is a book of two hundred pages, retailing at \$1.50. The ministers of the Church of the Brethren, however, may secure the book for 35c. Next week we shall tell something about Number 101.—J. E. Miller, Secretary Gish Committee, Elgin, Ill.

AROUND THE WORLD

Grove City Tithers

A church in Grove City, Pa., recently got a "write up" in a Pittsburgh daily paper on account of the large number of members who are tithers. One bank in Grove City—a town of 5,000—is reported to have one hundred checking accounts which are drawn on for nothing but payments to Christian benevolences. It is stated that this bank is probably the only one in the United States which has so much patronage of this character.

A Record Run of Cattle

September 8 proved to be a red letter day at the live stock market in Kansas City. On that date a new world record was made, "when more cattle and calves were received than had ever been received before in any one day by any market, according to an announcement by the Kansas City Stock Yards company. Official figures were 49,481 cattle and 14,318 calves, making a total of 63,799 head. The previous record, also held by Kansas City, was made on Aug. 27, 1923, when 51,508 cattle and 8,698 calves, a total of 60,206 head, were received."

The Weather in Relation to Reading

Although the cool wet weather of the past summer has been pretty hard on the farmer and his crops it has at the same time tended to make his city cousins take a bit more interest in books. Librarian C. B. Roden of Chicago reports that 33,000 more books were read during August, 1924, than during August, 1923. The increase in the number of books read is attributed to a cool wet August that retarded the corn but stimulated the city reader. The report does not state whether the farmers read more or worried more as a result of unusual August weather.

Think Peace

In spite of the opinion of certain senators Edward W. Bok did a fine thing when he succeeded in getting thousands of people thinking definitely on ways and means of achieving peace. Stimulated by his example no less than four somewhat similar competitions have been under way in Great Britain, France, Germany and Italy. In France over 5,300 manuscripts have been submitted, presumably indicating that at least that many Frenchmen are thinking peace. As the individual thinks in his heart, so is he. This law applies also to group thinking. Nations that think war usually find it. Then why should it not be equally true that nations that think peace should find a more honorable way of settling difficulties? We are giving war entirely too much thought; it is time to think and plan for peace.

A New Life of Christ

A brief newspaper item states that a "detailed chronicle of the life and martyrdom of Christ written in the fifty-eighth year after his birth has been discovered by an Italian scholar, Mario Di Martino, according to Commander Delia, superintendent of the Naples public library." It is said Di Martino's find is not an original work but a transcript from the original. If true this is a very important bit of news. It would certainly be wonderful to be able to supplement our knowledge of the life of Christ with details from a work written so near the time our Master actually "became flesh and dwelt among us." However, newspaper reports do not always stand up under careful investigation. It will therefore be necessary to wait for more particulars before one would be justified in giving much credence to the report.

The Spirit of Man

Ever since man was created "but little lower than God" he has been busy about the conquest of what seemed impossible. One by one he has subjected the forces of nature to his purposes. Out of the earth he has taken treasures in metals and fuels. All of these he has learned, or he is learning to temper to his needs and comfort. From the leaping waterfall man has discovered a way to snatch a mysterious power that lights his home and grinds at his mills. He has joined the rivers and the seas until they have become the paths of world-wide trade. He has charted the tropics and the polar regions. He has essayed the conquest of the air with such success that the dreams of Darius Green seem tame and commonplace. Two stout-hearted Englishmen all but reached the top of Mt. Everest. It is true that they did not live to come back; but even so they are the better exemplars of the spirit that is in man. Surely such courage and will is divine. It is worthy of the noblest works. And it is just this indomitable spirit in man that should give one courage with respect to the future. Of course, man has a long way to go until the world is what it ought to be, but in view of what man has accomplished under the blessings of God the future is certainly full of promise. For, if one may judge by man's past, in every line he will not rest until he has conquered Everest.

Mental Tests for Freshmen

And now it seems that the high school diploma received last June will not automatically open every door to higher learning. At least one large university will require certain mental alertness tests of all freshmen. The tests are designed in the first place to weed out incompetent students, thus saving tuition costs; and, in the second place to enable the school heads to gain information that will enable them to more wisely direct the student's activities in the proper lines. The tests are said to be mainly in the nature of the rapid solution of arithmetical problems and of the speedy arrival at opposites of given words.

Another War Souvenir

At Norfolk, Va., preparations are being made to burn 218 wooden ships built during the war at a cost of \$235,000,000. These ships are only part of a big idle fleet that has been in the James River for several years. It seems that the ships are not worth salvaging and now the problem is how to get rid of our big war souvenir. As many of the ships as can be hauled ashore will be burned there, while the others will be set afire at their anchorage in the James River. Oil valued at \$25,000 will be used in starting the big bonfire. If the reader is interested in calculating just about how much is to finally go up in smoke he should note that the \$235,000,000 which the 218 ships cost would have given an endowment of \$500,000 to each of 470 small colleges. If the capital sum of \$235,000,000 could have been invested at four per cent it would have yielded a yearly income of \$9,400,000. Figuring \$3,000 per missionary this would be sufficient to permanently endow a force of 3,000 missionaries in some foreign field.

Behind the Curtains in China

In the September issue of the "Missionary Review of the World" there is an editorial on the present unrest in China which seems to throw some light on what has been going on behind the curtains in what is now the "Celestial Republic." "The distinguished Chinese guest as he travels in foreign lands seeks to create the impression that this unrest is only a passing phase, to be expected with a change from the monarchy. But it is serious and the chief cause seems to be the usurpation of power by military leaders, whose love for position and money is only equalled by their lack of real love for their country. Their rule is marked by excessive and illegal taxation and lack of justice. Tenure of office is uncertain and is too frequently held by force or bribery. Cabinet ministers are mere puppets in the hands of a military faction. Thus respect is lost not only for the so-called central government but for all government. . . . Many intelligent observers believe that one of China's chief dangers is due to the Soviet propaganda emanating from Moscow." However, it should be noted that reports indicate that God is using the present uncertainty as to life to touch many hearts and make them feel the need of a Gospel of comfort.

The Farmers Want Good Preaching

Lately several paragraphs dealing with the religious situation in rural communities have come to hand. The first paragraph states that one of the farmer's vital needs is good preaching and teaching. In a second paragraph another writer throws some light on the situation when she states some of the reasons why farmers do not hear good preaching. It seems that all too often the small rural group is served by some stray who springs something on the farmers that he would not care to use on the urban multitudes. There is doubtless considerable truth in this criticism of the preaching that farmers hear. But just how to improve the situation is not at once apparent. A third paragraph that must not be overlooked in this connection states: "There are ten times as many churches for every thousand persons in some rural districts of the United States as there are in New York City, yet the percentage of attendance of every thousand persons is slightly lower in these rural sections than in New York." Dr. C. J. Gilpin of the United States Department of Agriculture is the authority for this statement. In this same paragraph it is further stated: "At the present time there are 101,000 rural churches. Only one-fifth of the rural population now goes to church, and seven out of ten rural churches have only a fraction of a pastor apiece and one-third of these rural pastors receive so low a salary they can live only by working at some other occupation." These few facts are sufficient to indicate that the rural church problem can not be either diagnosed or solved in an offhand way. It is evident that the farmers should have better preaching and also that the indifferent will not be reached until they do hear a more vital message. It is also clear that while some communities suffer from a lack of churches, others have too many of such as they have. Then, too, the rural districts are constantly losing in numbers and leaders because of the trend cityward. There is also the general interest in pleasure and the strain of modern life that produces indifference on the part of many. In the face of all of this, and more that might be said, it must be clear that the interested farmers must help in the

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

The Perfect Work of Patience

James 1: 4

For Week Beginning September 28, 1924

Patience Is the Power to Endure. The word itself means to get under a burden and remain there till it is carried all the way. An English equivalent for it is "steadfastness." We have here not merely a passive quality which tamely submits to trials that must be borne. Instead it is an active courage and trust which stubbornly determines to see these trials through in the confidence that they are but foreshadows of better things to come. When the man of impulse surrenders in despair, the man of patience holds calmly on in sublime fortitude because he sees the eternal sunshine beyond the passing clouds of evil.

Patience Is an Achievement Wrought Out in Experience. This is what James meant to say when he told the brethren to take their trials as harbingers of joy. Faith which never has to wait on anything is not real nor strong. "The proving of your faith worketh patience." This proving takes place right out in the fires of actual living where those are met who do not respect faith and will cause hardship to people who have it. "Tribulation worketh patience" said Paul (Romans 5:4). So patience is not a spontaneous virtue which comes with the gift of life. It is a growth in the midst of life. It feeds on hope which buoys upward and onward, confident of victory and deliverance. The patient soul is never idle. He answers the description of Longfellow in his lines:

"Still achieving, still pursuing,
Learn to labor and to wait."

Patience Is a Companion of Self-Control. The two live and work together to their mutual edification. See 2 Peter 1:6. When Jesus warned his disciples of hardships they might expect he exhorted them to patient continuance in well-doing as the means by which they would possess their souls in safety (Luke 21:19). It takes a patient sort of person to keep cool under trying circumstances, to hold his tongue and control his hand, and thus to insure his security. We would trust such a man to lead us into order out of chaos. The genuine Christian is increasingly distinguished by the way he has himself in hand when trials assail. He has learned the secret of nature and of grace, that the key to power is patience.

The Perfect Work of Patience Is the Maturing of Christlike Character. James says there will be nothing lacking in the personality which has patiently endured in the face of difficulties. He will have attained the full-grown stature described in Ephesians 4:13. His patient performance of the will of God has won for him divine approval and a realization of the promises made to men of faith (Hebrews 10:36; Romans 5:4). Faith tested in the crucible of steadfast Christian living produces character infinitely precious to the Lord of life (1 Peter 1:7).

"We have only to be patient, to pray, and to do his will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine; so does the heavenly principle within."—Channing.

Suggestions for Meditation

Additional texts on patience: Romans 15:5; James 5: 10, 11; Heb. 6:12; 12:1.

The practical need of patience in daily living.

The finest examples of patience I know.

The relation of patience to moral battles of peace, sobriety, and the like.

The sorts of testing that have helped my patience to grow.

A Prayer

Father of patience and of comfort! Where would our human lives have been this long time were it not for thy patient forbearance with our waywardness? How long thou art waiting until our hearts turn fully to thee and thy will is done on earth as it is in heaven. Grant us the grace to steadfastly grow in Christlikeness which will carry us safely through the trials of this life and wait patiently and actively upon the realization of every promise of good made to thy people. Mark us with a sublime trust which will not yield to despair. For Jesus' sake, Amen.

J. H. H.

solution of their problem. Let them study the plans and methods of successful rural churches, for there are many such. If outside help is needed mission boards may be appealed to for suggestions rather than money. In any case if the farmer wants to hear better preaching he should first ask himself whether or not he has exhausted his own resources in trying to discover a way out.

THE PASTOR'S STUDY

The Kind of a Service I Like

BY MRS. RUSSELL ROYER

THE service I like is only in the formative stage. I feel as if I am just beginning to see and understand what our service on Sunday morning could and should be.

Having attended services at the same church from babyhood up I early formed my likes and dislikes for different parts of the service. So I find myself now at a place where some of my former opinions need changing and with a firm belief that some forms of our service need improvement.

Early I formed the habit of being late for church. To be there before the service opened was like being the first at a party to me. I was always glad if the opening prayer was over. As a child, kneeling in prayer meant greater freedom to whisper, occasionally peeping over the bench to see which of the older people were watching us instead of praying as I thought they should be doing. A dislike for this position in prayer was caused from various reasons, not the least being the embarrassment of kneeling when friends or strangers sat beside or behind one. I always secretly blessed the visiting minister who asked the congregation to bow their heads or stand during prayer.

I thought one went to church to hear a sermon, that prayer and song service were merely exercises introducing the sermon. I expected the minister to chide us for following the fashions of the world—and was seldom disappointed. The don'ts were far more numerous than the do's. So "the kind of a service I like" differs some from that of the past.

At my ideal service the congregation gathers early for the purpose of worshipping God. A quarter of an hour before the time set for services they gather in the house of God which is filled with sweet strains of music. For music—that divine art, that universal language—is recognized as a power to be used for good. It takes time to create the mood for worship and nothing can so soothe and inspire troubled hearts as music. Both the careworn mother and the hurried farmer relax as trained hands bring forth the sounds which compel a worshipful attitude. In the song service which follows much thought has been given to value, not so much to variety, for vocal as well as instrumental music has power to establish moods. So the songs chosen are sincere, filled with joy, gladness and praise. The tune is appropriate to the words, and the words affirm the Gospel.

The prayers are simple and direct. Some of the thread-worn phrases, meaningless to the greater part of the congregation, are omitted. The Lord's prayer is often used, not as a singsong or tacked on to another prayer, but as the wonderful prayer it is, expressing a great petition.

The reading of the scripture has an important place in my service. The people recognize it as God speaking and act accordingly. Just why we have been taught to wait at the church entrance when one is singing, but not when one is reading God's Word I can not explain.

After worship by praise and petition it is most fitting and more blessed to give of our substance. The act of the offering has always been associated with other acts of worship. Giving a piece of silver or copper may not be an act of worship, neither may our prayers be, but both can and should be. It is a service to be rendered by oneself and when not engaged in a blessing is lost.

Finally, in the kind of a service I like the minister realizes he holds a most important part in the service, not only because of the message he has to bring, but by his very attitude and conduct. He is not only conscious of his leadership in directing the people in the path of worship, but he also realizes that by undignified or irreverent actions or words he can quickly dispel a spiritual atmosphere. No matter what his personal opinions are he knows that the pulpit is not the place in which to criticize the church, her schools or her various

Boards. He possesses that priceless gift of closing before the eyes of his audience unconsciously wander to the clock, not only stopping when he is finished but quite often before. Whatever his theme may be he aims to send his people home with a greater faith in themselves, a greater faith in their fellow-men, a greater faith in the church, and a greater faith in God.

Lanark, Ill.

Homely Homilies

BY A COUNTRY PREACHER

Contagious Disease

THERE was a family in our community that had a siege of sickness. And it came to pass when certain of their neighbors came in to care for them that they said: "This sickness is scarlet fever and it is contagious." Now the physician in attendance had said that it was not contagious neither serious. But when the families of the neighbors became ill also and other physicians were summoned they pronounced it scarlet fever. So there was much ado in the community, and the health officer was summoned, and quarantines were established, and premises were thoroughly fumigated. Thus after a time was the disease stamped out.

And I said: "It is good that people guard the health of their children and will not expose them to the contagion of dangerous diseases. Wise and good are they who are thus careful."

But the Spirit said unto me: "This is good in so far as it goes. But hast thou not seen how these same children, at an age when they are most impressionable, do hear from the lips of men vile oaths and obscene stories? And do they not learn from men, often their fathers, to put tobacco into their mouths, which is poison to their bodies and their brains?"

"And do not these parents allow the commercialized film producers to bring into their community and show on the screen to these children, evil pictures that pervert their souls and poison their minds, planting in them the germs of crime and vice?"

"And are not the children daily exposed to sin in many forms? And is not sin contagious and more deadly than any fever? Why do they not unite in demanding a fumigation of places contaminated with sin? And why do they not safeguard their children further by teaching them carefully at home the way of purity and uprightness?"

But I could not answer again to these things.

Mount Carroll, Ill.

Retrench—Why?

BY HOMER FOSNAUGH

EMERSON said: "America is another name for opportunity. Our whole history appears like a last act of Divine Providence on behalf of the human race." There never was a time when the doors of opportunity stood not only ajar, but thrust wide open and pushed back, to the Church of the Brethren as they are today. It is often said that intelligence rules today. Modern intelligence, ninety per cent of it, is devoted to accumulating money.

We maintain our only creed is the New Testament. How can a church whose only creed is the whole Gospel, fail in her mission to the world? How dare we pull up stakes and retrench? If every member of the Church of the Brethren were to lay aside on the first day of the week, as the Lord has prospered him who could fathom the result? No doubt the result would be so astounding that we would adopt "others" as our motto for life.

Listen: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18). "And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?"

Brother, sister, do you want to face the Judge of judges with a lost soul staring you in the face?

North Manchester, Ind.

Shall the Church Have a Social Program?

BY MRS. JOHN ATHERTON

MAN by nature is a social being. He is born into society and from birth till death he is hemmed in by a network of social relations. He is not a machine, but a personality which demands adequate and persistent development. He may develop into a useful, helpful citizen or remain a negligible cog in society's machine.

The church has emphasized the physical, mental, and spiritual sides of life, but sadly neglected the social. Christianity should seriously begin to take up this question of enabling men and women to attain happiness and freedom and the ability to make their proper contribution to the social group to which they belong and to the community at large.

We hear today of the well-balanced diet for the proper physical development of the child, and that is well. But how much time do we spend planning his social diet? It is just as necessary to spend time and thought on wholesome amusements as it is to satisfy his physical appetite. The world has realized that man is a social being so it has commercialized the amusements. As a result the amusements have often become unwholesome, for anything which will bring a big financial return is tolerated.

Instead of the church simply denouncing these places of amusement let her get busy and furnish a social program which will be no less attractive to the young generation.

Improvements can be brought about only by the active participation of those possessing higher ideals. Their leadership rather than their arrogant criticism is needed. Social poise and real taste in social courtesy, dress, manners, customs, etc., can be obtained only by experience and participation in actual social life. It is a matter of vital importance, then, that all agencies for the training of youth—the home, the school, the church, must unite to see that the social life is not neglected nor allowed to go unsupervised. Then let us awaken as a church and furnish a program which will develop real character. People are going to seek amusements and the church must accept her responsibility in this matter.

In former times the families were much larger, often seven or eight children in the same family. Thus the family was a social group in itself. If father and mother were wise their children had the necessary wholesome pleasures. But today there is perhaps one child in a family, sometimes two or three, with years of difference in their ages. We have lost the old time family social group, therefore the church must make up for the deficit or the children will look elsewhere for their amusements. And, since children are not capable judges, they many times select the wrong kind.

We read in the good Book that "Jesus increased in wisdom and stature and in favor with God and man." Therefore, accepting Jesus as our pattern, we must accept his fourfold life—intellectual, physical, spiritual and social.

The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life. Here and there an artist in soul-culture is found at the task, but the many are unskilled and the product of the labor is far from a manhood "perfect in Christ."

"And what if their feet
Sent out of houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have paused often before,
Should pass through the gateway of glittering light
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice
And temptingly say, 'Here's a place for the boys!'
Ah, what if they should!
What if your boy or mine
Should cross o'er the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Ah, what if they should because you and I
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys
To make round our hearthstone a place for the boys."

Lanark, Ill.

HOME AND FAMILY

One of These Days

SELECTED BY SARAH M. SAUNDERS

One of these days they will all be over—
Sorrow and laughter, loss and gain,
Meetings and partings of friend and lover,
Joy that was often tinged with pain.

One of these days shall our hands be folded,
One of these days will my work be done—
Finished the pattern my life has molded,
Ended my labor beneath the sun.

One of these days shall the heartache leave me,
One of these days will the burden drop—
Never again shall a hope deceive me,
Never again shall my progress stop.

Freed from the blight of vain endeavor,
Winged with the hope of immortal life,
One of these days shall I quit forever
All that is vexing in earthly strife.

One of these days I shall know the reason
Haply of much that perplexes now;
One of these days in the Lord's good season
Light of his peace shall adorn the brow.

Evermore blest out of tribulation,
Lifted to dwell in his sun-bright smile,
Happy to share in the great salvation,
Can we not patiently tarry a while?

Battle Creek, Mich.

"An Awful Day"

BY J. W. DeBOLT

My little boy came from school one evening with a frown on his face. When I asked him how he was he said: "Oh, I don't know. This has been an awful day." I asked him what was wrong. He said: "Oh, I don't know; it just has been an awful day." When I pressed him further he said: "My brother got four valentines, and I only got two." Then I thought what a picture of life. The difference of two valentines making an awful day for my boy. I began to think of our lives and of the things we sometimes allow to take the joy out of them. We so often just look on the one side and count our misfortunes instead of our blessings. Like a man once said: "Everybody has their ups and downs, but I have more downs than ups."

Let us look at my boy's case a little further. That morning he had the same mama as his brother to kiss him good-by when he started to school. There were beautiful snowflakes falling around him and nature was doing her best to make a beautiful winter morning. There was a teacher that he loved next to his mama to give him a welcome good morning, and with all this he allowed two valentines to spoil the day.

How much different are we if our friends do not give us valentines in the way of kind words or kind acts? Or, if our efforts are not appreciated as much as we think they should be, do we allow this to make an awful day for us?

Now I am not saying that we should not have valentines, for they represent one of the big things lacking in the world today. Many a person is hungry for valentines. But we should not allow the lack of them to spoil our lives.

Yes, if we look too much on the one side, for many a day the cares and sorrows seem to far outweigh our blessings. But on such an occasion, when you think your nerves will break under the strain, just step out into the silence of a perfect night, when everything around you is hushed from the rush of the day and "tune in" to hear the music of a perfect night. As with the radio, if you tune in right, you can shut out all the discords of unpleasant memories and hear and remember the pleasant.

Listen, do you hear that whippoorwill? Does it recall anything of other days? Yes, we are starting; the things around us are forgotten; we have forgotten where we are; we are living again in bygone days, from our book of memories. Do you hear that dog barking away over there in the distance? Did you ever

hear sweeter music? Some will say they never knew there was music in the barking of a dog. Try it some still night. Go out by yourself, forget the things around you, and associate it with memories of the past.

Now this has carried us back to the scenes of childhood, and we are living over again our boyhood days. The older we get the sweeter the memories of childhood are. Let us linger here awhile, and read several pages from our book of memories, with every care, sorrow and disappointment forgotten. In this blissful moment we lift our eyes and thoughts from earth to heaven, and with our radio of faith we commence to "tune in" the future and see and hear what is in store for the faithful. We see our Savior preparing the mansions. We hear God saying, "My beloved Son, you seem to have a lot of faith in humanity, from the number of mansions you are preparing." Then we hear our Savior say, "Father, I have. You remember I spent thirty some years on earth, and I love people even more than I did. I know their trials, sorrows and temptations, and even though their way is hard, a great number are still faithful. The mansions we are preparing will all be filled."

And then something awakens us, and we discover that for a time we have forgotten the present and have been using our radio of memories in the past, and one of faith in the future. We return to the house thanking God that we still are on praying ground, and pleading terms with him. And then we remember that instead of its being an awful day, it has been a day of blessings. So let us forget the difference in valentines and press onward toward the mark of the high calling of Christ Jesus.

Masontown, Pa.

As They See Us

BY MAUD MOHLER TRIMMER

WE have been sending missionaries to the benighted heathen for a number of years and most of us have decided opinions as to the ignorance, superstition and lack of morals of these people. Does it occur to us to wonder what they think of us?

Recently our church had an opportunity to find out, and surely our conceit ought to be lessened considerably. We had with us three Friends missionaries from Alaska, an old man, his wife and their adopted daughter, a full-blooded Eskimo girl.

The Eskimo girl was the most interesting speaker. Her language was quite broken but her manner gentle and courteous. For our pleasure she put on her Eskimo coat and gloves. The coat was made of rich, exceedingly beautiful furs trimmed in inlaid designs of skin.

Chiefly from this girl, but from all we learned these facts that follow:

The missionaries are so gentle and kind to the people with whom they work that the natives form an exaggerated conception of America. On coming to our country they expect the same loving treatment and a warm welcome. Instead they are called "foreigners," treated with contempt and called by ugly nicknames. (Did you ever hear of a "chink," a "yut," a "dago" or "greaser"?)

It seems that all Eskimos of a mission point are punctilious about going to church. They are shocked to find such a large per cent of Americans who neglect church attendance or are irreverent of Sunday. They are particularly horrified to hear of professing Christians having automobile outings and picnics on Sunday. They think it strange that we stop church going for a drizzle.

On one occasion a whole Alaskan community came to church on a night so black and stormy that even the missionary felt he could not go. It was so dark they had to lead him through the deep snow to the church.

The Eskimo girl was greatly shocked by the impertinence of American children. No little Eskimo would think of speaking insolently to an adult. If he transgressed, the penalty would be severe. From infancy their children are taught to be respectful and obedient. She said, "I think the Eskimos could teach the Americans something."

She told a tale of a drunken doctor who founded a

mission. She said to me, "Those natives were very good people but of course they learned to drink. They didn't know any better. They thought it was all right when he did it." Of course this was an unusual case, the one exception.

Neither Eskimo adults nor children kill any bird or beast or rob a nest wantonly or for sport. When they kill it is to supply a necessity. With Eskimo Hannah I too feel that "the Eskimos could teach the Americans something."

Long Beach, Calif.

Uncle Joe on Arbitration

AS REPORTED BY J. EMMERT STOVER

"UNCLE JOE, you said the other day that you had helped settle a number of squabbles out of court. Tell me about one of those cases, won't you?"

"Sure I will. The first one I recollect about was when a couple of my neighbors got into a difficulty concerning a bunch of hogs that had broken loose. You see these boys had grown up together, as you might say, and had been the best of friends, until several hogs belonging to one of them got out some way or another into the other's corn, and the other one wanted damages that were too high. The way I found out about it, one of them came to me, saying that the other's hogs had done something like a hundred dollars' worth of damage. He didn't exactly want to go to court about it, and asked me what to do. I told him he could do what he was a mind to, but if it was me, I'd choose another man, and get his neighbor to choose one, and then let the other fellows decide on what was right. Well, he said he'd rather have me than anyone else for his man.

"Not long after the other fellow came and said his neighbor wanted excessive damages, and I gave him the same advice. But I didn't tell him the first man had already been to me. He too wanted to choose me, but I suggested another neighbor.

"Well, we four went at an appointed time into the field together. It looked as if the hogs had come in, several times, eaten what they wanted, and gone out again. It looked bad enough where the hogs had been, but they hadn't damaged a very large area. We estimated the probable yield of the corn at sixty bushels, estimated the damaged area by stepping it off, and suggested twenty dollars as a fair settlement price."

"Did they agree at that figure, Uncle Joe?"

"Why, sure. It's a pretty mean man that won't agree to what a fellow says when he picks him out to help him settle, ain't it?"

Mount Carroll, Ill.

Gate Keepers

BY IDA M. HELM

EVERY heart has a gate and its owner may open and shut it at will. In this world there are many streams flowing, each one seeking to enter the gate that will admit it to the channel that leads to the heart. There is a pure stream; it is healthful and life-giving. Others are foul, reeking with noxious sin germs, blighting and withering the hearts that are open to receive them.

Which stream will you turn into your heart? The pure stream will strengthen and invigorate and bring a toll of honestly earned treasure. The impure stream, if admitted to the heart, will carry into it germs of sin that will weaken and wither the heart and life and bring decay to the foundation of life. There is a *danger line* between right and wrong, between vice and virtue. That line should be shunned.

Mr. George W. Tuttle tells about a time when he and a friend were out duck hunting. They were wading the San Gabriel River and they found a little quicksand. His friend hurried to the bank so hastily that Mr. Tuttle was greatly amused. Having reached solid ground his friend turned about and said very soberly: "George, you have never been caught in quicksand; I have!" He knew the danger. Tuttle did not. Many a person has been caught in the treacherous quicksand and sunk to rise no more. "Keep thy heart with all diligence; for out of it are the issues of life."

Ashland, Ohio.

CORRESPONDENCE

RESOLUTIONS ON DEATH OF SISTER KULP

Whereas, our little group of pioneering missionaries in Africa has been broken and thrust into deepest sorrow by the apparently untimely death of Sister Ruth Royer Kulp,

Therefore Be It Resolved:

1. That we, the General Mission Board, in behalf of the entire Brotherhood, express to you, and especially to the devoted and now lonely husband, and to the bereaved parents and friends, our sincerest sympathy in this dark hour.

2. That we express also our hearty appreciation of your beautiful submission to the Father's will, the abiding and confident trust in his goodness, and grace, and your purpose to move right on in service for your Lord as an expression of your appreciation of Sister Kulp's exemplary life.

3. That we humbly acknowledge this appeal to the home church that we fail not in our part of the sacrifice to make Christ known in Africa and pray that our zeal may be renewed from day to day.

4. That these resolutions be recorded on our minutes, mailed to Africa, and published in the "Gospel Messenger."

Committee: —J. B. Emmert,
Chas. D. Bonsack.

CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

The churches of Northern Illinois and Wisconsin assembled in District Conference at Mondovi, Wis., Aug. 29 to Sept. 1. This was the second time in the history of the District that the Conference was taken to Wisconsin. The spirit of the meeting throughout was excellent, though the attendance was not as large as is the case when the Conference is held in Illinois.

The elders' meeting was held on Friday. Most of the time was taken up with the discussion of a program of organization for the churches of the District. The District Boards in joint session had prepared a plan for the elders to consider. The elders spent most of the day on the questions involved. The elders recommended to the District Meeting that the plan be spread on the minutes for one year. The delegates, however, in session voted to adopt the program and plan at once, and instructed the Boards to arrange to put it into operation.

The conference for ministers and their wives dealt with the minister's reading and how the wife can help the minister. The readers of the "Messenger" will probably have an opportunity to read "The Minister and His Reading" in some future issue.

The Sisters' Aid was well attended both by the sisters and the brethren. The report showed the Aid Societies are quite active and that an earnest effort is being made to enlist the younger sisters in this line of work.

The session devoted to religious education dealt with the problem of leaders and of worship. The thought was presented that leaders must be found from among our own number, and that an essential part of every religious meeting is the period of worship which should be more than an opening and a closing exercise.

The young people held two sessions. Their first meeting was in the tourist camp where an open air meeting for the young folks, addressed by the young—and those not so young—proved so helpful that another session was called for which was held in the churchhouse. Most of the young people were from Wisconsin. They showed the same interest and loyalty in the church that the young people of Illinois always have manifested.

The educational program dealt with college ideals and college finances. This session was well attended and the fact that the District Meeting voted liberal financial support of education for the next five years proves that the churches of the District realize the responsibility and welcome the opportunity to support Christian education in their midst.

The sessions of the Conference were held in the Methodist church in the town of Mondovi. Because of this those present joined in with the Methodist Sunday-school and enjoyed the Sunday-school hour, our own people furnishing some of the teachers on that occasion. On Sunday morning Bro. J. W. Lear preached a strong sermon dealing with the Christian's obligation to God and his relation to the church's financial needs.

The missionary convocation on Sunday afternoon, sponsored by the District Mission Board, dealt especially with the problems of Wisconsin as a mission field. A large map (home-made) helped to visualize the churches of the entire District so that all present were given an opportunity to know just where our churches are located, what they are doing and what their needs are. The Mission Board is always granted whatever amount it considers necessary for the work.

On Sunday evening Bro. Chas. D. Bonsack presented the needs of our State District. This in a measure repeated part of the message of the missionary convocation, but in-

stead of being only a review it was a new and larger view with additional stress on the work to be done.

On Monday the District Meeting assembled. Last year we began to elect our moderator a year ahead, and at the same time elected a secretary for three years. Bro. Chas. D. Bonsack was moderator in charge and Bro. J. W. Lear was elected reading clerk. Bro. G. L. Wine was elected moderator for the coming year. Delegates to Standing Committee are Brethren O. D. Buck and S. S. Plum, with Brethren G. L. Wine and Ezra Flory as alternates.

Two-thirds of the session was devoted to the consideration of reports presented by the several boards and committees. One query goes to Annual Meeting which asks that the treasurer of Annual Meeting, the railway transportation agent and the advisory member of the American Bible Society each be elected for a period of three years. A query relating to the District was passed providing for a committee of three to work out a better plan for securing church statistics.

The Meeting voted \$8,500 to District mission work and \$6,800 for Mount Morris College.

The next conference will be held at Milledgeville, Ill. This year for the first time the program committee provided a platform manager for all the sessions, and a special effort was made to begin and end the sessions according to schedule time. For the first time one brother was put in charge of the worship periods. This brother did not conduct all of these periods but provided for them. Special stress was laid on these periods as periods of "worship" rather than merely periods of "opening and closing" the meeting.

Elgin, Ill. J. E. Miller.

DISTRICT MEETING OF MIDDLE MISSOURI

Our District Meeting convened at the Spring Branch church, August 26-28. At 2 P. M. the Aid Societies met in conference and beginning at the same hour was the Elders' Meeting. At 7 o'clock a very fine temperance program was given. This program was followed at 8 o'clock with a sermon by Bro. S. S. Blough of the General Ministerial Board.

On Wednesday morning we again convened in a Ministerial Conference with Eld. D. L. Mohler in the chair. The first subject, "Our Local Church Program," was ably handled by Bro. X. L. Coppock. Every local church should have a definite program which should be outlined for a year. "Evangelism," covering how to prepare for an evangelistic meeting, the attitude toward the evangelist, and caring for the new converts, was well discussed by Eld. Jas. M. Mohler. "Our Distinctive Principles" was next discussed. Eld. Jesse D. Mohler told us what some of these distinctive principles were and how much our church could claim to be God's peculiar people. The inspirational address before the closing hour of the morning was given by Eld. G. W. Lentz, subject, "Preaching the Word."

The Wednesday afternoon session was in charge of the District Ministerial Board, with Eld. Jas. M. Mohler in the chair. The discussion centered around the relation of Local and District Boards and the cooperation between them. The hours from 3 to 5 o'clock were taken up by the District Sunday-school Board—reports from the schools and general discussion of Sunday-school methods.

At 7 P. M. Dr. H. J. Harnly of McPherson College delivered the educational address, and at 8 o'clock the missionary address was given by Sister Jennie Mohler, the District's representative on the India mission field.

Thursday morning the business part of the meeting convened. Eld. Jesse D. Mohler was the moderator chosen. A very fine spirit prevailed throughout the whole session. Eld. Jesse D. Mohler was chosen on Standing Committee. The next District Conference will be held in the Adrian congregation on the third Thursday of October, 1925.

Kansas City, Mo. J. A. Wyatt.

SOUTHERN OHIO SUMMER ASSEMBLY

The Sixth Summer Assembly of the Church of the Brethren of Southern Ohio was held at Ludlow Falls August 12-17, 1924. It was held in a beautiful well-shaded grove, centrally located in the midst of our membership. Through this grove runs Ludlow Creek after which one of our congregations was named nearly a century ago. After many changes in its boundary lines this congregation still bears the name of Ludlow. In one corner of the grounds is the beautiful Ludlow Falls with its ever roaring waters. In the midst of the grove is a tabernacle with a seating capacity of about a thousand people. Thirty tents with board floor were provided for those who wished to spend the week living outdoors within this beauty spot of nature. Meals were provided by the Pleasant Hill Aid Society at a nominal cost.

Bro. J. A. Robinson, our Religious Educational Director, with the help of representatives of the various District Boards had arranged a very comprehensive program.

Speakers from outside our District were J. W. Lear, J. Edson Ulerly, J. S. Noffsinger and Otho Winger. In addition to these there were more than 50 speakers of our home talent representing the young people, middle

aged and the older people. About every department of church work was included in the deliberations.

On Tuesday forenoon "The Church and Her Leadership" was discussed and in the afternoon "The Church and Her Devotional Life." In the evening the Bethany Bible School program was given. On Wednesday the following topics were taken up: "The Church and Her Laymen" and "The Church and Evangelism." The evening temperance program consisted largely of an Anti-cigarette Oratorical Contest by five young men, each speaking 12 minutes. Each of these was a winner in a subdistrict contest held previously. The orations were masterpieces. They presented in a logical and convincing manner the evil that is inflicted upon our American youth by the deadly poison of nicotine. The first prize winner was Ralph Royer, who received as a prize one term of tuition free at Manchester College. The second prize winner was Edward McComb who received \$5.00. The Thursday program covered: "The Church and Her Womanhood," "The Church and Her Home Life," and in the evening the Manchester College Program was given. For Friday the topics were: "The Church and Religious Education," and "The Church and Christian Training," with the "Peace Meeting," in the evening. On Saturday attention was given to "The Church and Her Youth: Relationships," and "The Church and Her Youth: Loyalty." The evening musical program consisted of a large number of well rendered vocal selections including duets, quartets, choruses, etc., given by the Sunday-schools of the District. As usual the tabernacle was too small to hold the people for the musical program.

The Harmony Quartet of Bethany Bible School was present a few days and greatly helped the assembly by gospel messages given in song. The closing service was held on Sunday afternoon when Eld. John Noffsinger addressed the largest gathering of the assembly on "The Challenge of the Present World Crisis."

The following resolutions were passed at this time:

Honorable Calvin Coolidge,
President of the United States,
The White House,
Washington, D. C.

Dear Mr. President:

The following resolutions were unanimously passed by the Annual Assembly of the Church of the Brethren representing more than six thousand members of the District of Southern Ohio, assembled at Ludlow Falls, Ohio, this 17th day of August, 1924:

Inasmuch as there is an awakening among the nations of the call for better methods of adjusting international disputes other than war; and

Inasmuch as there now exists an almost universal suspicion among the nations in consequence of the World War; and

Inasmuch as war is contrary to the very fundamentals of the Christian religion,

Therefore, be it Resolved:

- (1) That we protest against a general mobilization day, especially against mobilizing citizens and school children on September 12, 1924, as an unwise, unfriendly, and un-American act.
- (2) That we further petition Congress for the repeal of the National Defense Act and in its place establish a day for an annual demonstration of international good will, and
- (3) That we solemnly pledge, as far as possible, to support only those candidates for public office who pledge themselves to a program making for international good will and peace.

Signed,
L. A. Bookwalter, Moderator.
John A. Robinson, Secretary.
Levi Minnich.

Greenville, Ohio.

DISTRICT MEETING OF MIDDLE IOWA

The annual business meeting of the Middle District of Iowa was held at the Coon River church, near Panora, Monday, Sept. 1. The Elders' Conference, Sisters' Aid Society Meeting, and Child Rescue and Temperance Meeting had preceded on Saturday, August 30. The twenty-fifth annual Sunday-school Convention was held Sunday, August 31, followed by the educational address by President A. J. Brumbaugh, of Mt. Morris College. Sunday afternoon was the Ministerial Conference and Young People's Conference and in the evening the Missionary Conference was held.

Fifteen of the nineteen churches of the District were represented by twenty-eight delegates. Eld. C. B. Rowe was chosen as moderator; Eld. D. F. Landis, reading clerk; and Walter Wallick, writing clerk. The delegates voted to continue the financial support of Mt. Morris College for five years, 1924-1929, on the same basis as that prevailing during the year 1923-1924, provided the four other State Districts controlling the college make similar decisions.

Eld. A. M. Stine was chosen Standing Committee delegate, with Eld. D. F. Landis, alternate. The name of the Executive Committee, composed of representatives of the District Mission Board, Sunday School Board, and the trustee of Mt. Morris College elected by the District, was changed to "District Board of Religious Education." The committee has been functioning for several years as a board of religious education, and the new name more clearly defines the duties of the board.

Next year the meeting will be held at the Ankeny church.

Secretaries of the various District Boards and Committees should send the names of their officers to the undersigned promptly for publication in the District Official Directory to be printed with the 1924 Minutes, otherwise they will be printed as they now appear in the Minutes.

Walter Wallick, Writing Clerk.

Des Moines, Iowa.

Notes From Our Correspondents

ILLINOIS

Oklaw congregation met in council Aug. 5. One letter of membership was granted. Our Sunday school superintendent, Bro. E. R. Hennricks, is going to Mt. Morris this winter, and Sister Etta Arnold was chosen to fill the unsupervised term. We registered much to lose Bro. Hennricks. Bro. Arvel Landis and wife were installed into the deacon's office. A report of the annual visit was given. We are expecting Bro. R. N. Leatherman to be with us in a revival in October, at the close of which we will have a love feast beginning Sept. 10. It is likely that we will have a Centennial closed a very successful Vacation School Aug. 29, with a program in the evening. Sister Earl Landis, of Chicago, acted as superintendent—Estella Arnold, La. Place, Ill., Sept. 5.

INDIANA

Arcaadia—Eld. H. C. Early, of Muncie, Ind., was with us Aug. 31, and delivered two splendid discourses. His subject at the morning service was "Christian Education," and in the evening, "The Future Outlook of the Church of the Brethren." These sermons were very much appreciated. A delightful outing was enjoyed at Talon. Day. In our Sunday school and a number of friends. Since our last report three have been received by letter.—Sarah Kinsler, Arcaadia, Ind., Sept. 2.

Bethany, Aug. 31 Bro. Melvin Stutsman and family were with us in a Harvest Meeting. He gave us two fine sermons. Dinner was served at the church. The evening of Sept. 5 we held our quarterly council, with Bro. A. E. Clem presiding. One letter was received and one granted. Bro. M. H. Gever was appointed elder for one year. A number of appointments were made in church work. Mrs. Bertha H. Weylright, Syracuse, Ind., Sept. 9.

Bethel—Bro. R. H. Nicodemus assisted us in the Harvest Meeting and held a revival the two weeks following. Bro. Nicodemus did his part well. Owing to the busy season the attendance was small, but people were very attentive to the teaching. Sister Mary Schaeffer gave us a splendid talk on "China's Need and Missionary Experiences." The church held its regular council Aug. 29, with Eld. Lee Cory presiding. We are having a new furnace installed in the church. We also selected a committee to look for a pastor for the church. A peace program was carried out by home talent with success. Bro. Nicodemus will fill part of every two weeks beginning Sept. 14. Mrs. Lula Cooper, Milford, Ind., Sept. 6.

Cart Creek—Bro. J. O. Winger, of North Manchester, closed a very successful series of meetings in this church Aug. 31. For two weeks every night he delivered Spirit-filled messages. Prof. D. W. Boyer, of Manchester College, very ably led the song services which were much appreciated by the church as well as the community. The interest and attendance were splendid throughout the meeting. Four were baptized. Our love feast, announced for Aug. 30, has been postponed till some later date, on account of the busy season. Oma M. Rife, Converse, Ind., Sept. 4.

Ladoga, Aug. 17 our Sunday school met with that of Mt. Pleasant at the Samuel Stoner grove for Sunday school and a picnic dinner. The afternoon was spent in games and contests which were enjoyed by all. Aug. 22 we held our regular council, with Eld. F. N. Goshorn presiding. Aug. 31 being Manchester College Day, several adjoining congregations met with us for all-day services. The regular services in the forenoon, followed by a basket dinner. In the afternoon we were favored with an educational address by Prof. W. W. Peters, of North Manchester. In the evening we held our communion services. Alpha Gottschall, Ladoga, Ind., Sept. 6.

Monticello church met in council Sept. 4. Reports of the annual church visit by the deacons were given. It was decided to send one query to District Meeting. Bro. Ed. Zimmerman was elected delegate to District Meeting with Sister Gertrude Oberlin as alternate. Letters were granted to Bro. Wm. Marburger and family, who have moved to North Manchester, and Sister Florence McCarty Carr, who recently married and moved to Lafayette. Our communion will be on the evening of Nov. 8.—Mary Toombs, Monticello, Ind., Sept. 8.

Oseola church held her quarterly council Aug. 13, with Eld. Bert Pleasant presiding. Our annual Harvest Meeting will be held Sept. 14-15 all-day meeting. Bro. Eli Roose, of Laporte, Ind., will do the preaching. Our revival will follow immediately in charge of Bro. Walter Gibson, of Goshen, Ind. Sept. 27 our communion will take place, and breakfast will be served the following morning. Our joint Sunday-school Convention will be held in the Second South Bend church on Oct. 12.—Mrs. Ethel Pontius, Oseola, Ind., Sept. 7.

Pleasant Dale church met in council Sept. 4, with Eld. Hartsough presiding. One letter was received. Bro. R. C. Wenger will assist as in a series of meetings beginning Sunday, Sept. 7. We will have a love feast sometime during the meeting, the time to be set later. Bro. Wm. Bumgarner was chosen delegate to District Meeting, with Bro. D. M. Byerly as alternate.—Emma Miller, Maple, Ind., Sept. 5.

White church met in council Sept. 3, with Eld. Ira E. Long presiding. Two letters were granted. Bro. E. P. Dunbar was elected on the auditing committee for a term of three years; correspondent the writer; "Messenger" agent, Bro. E. P. Dunbar; elder, Bro. Long. Our series of meetings will begin the second week in October, continuing three weeks, with a love feast at the close. It was also decided to order five dozen "Hymns of Praise"—J. R. Rettinger, Darlington, Ind., Sept. 3.

IOWA

Oseola church met Aug. 10 missionary day. Brother and Sister Rogers and family, of Mt. Etna, moved over to the Oseola church, a distance of about seventy miles and reached there in time for Sunday school. Bro. Rogers gave us an inspiring missionary sermon, after which we served dinner at the church. At 2 P. M. the Sunday school met with a missionary program. We were glad to have some of the isolated members with us, and also some from sister churches.—Mrs. Dollie Foreman, Oseola, Iowa, Sept. 5.

Salem—Last Sunday Bro. O. C. Caskey, of Leon, Iowa, gave us a splendid sermon. Rev. James Napp, missionary from India, gave us a fine talk while on furlough. His home was formerly in Lenox, Iowa. Next Sunday we will have a missionary program. The evening of each month we will have the missionaries read and other talks given on missions. Last month we sent our offerings to India; the next will go to China.—Mrs. Meda Caskey, Lenox, Iowa, Sept. 4.

KANSAS

Appanose—We held our regular quarterly meeting on the evening of Sept. 5. Brethren C. W. Shoemaker and Ed. Flory were chosen delegates to District Meeting; Sister Becca Flory and Bro. Lara Barnhart, delegates to Sunday-school Meeting. One letter was granted. Our communion will be Oct. 4, beginning at 7 o'clock, with a sermon in the forenoon. Two letters of membership have been announced of late; one is able now to attend services and the other is improving.—Cordelia B. Becker, Overbrook, Kans., Sept. 8.

Morrill church met in council Sept. 7, with Bro. W. H. Voller presiding. Delegates elected to District Meeting were Bro. W. H. Voller and Sister Rosa Wagner; alternate, Sister Ada Eisenberg. Sunday-school delegates are Bro. Lloyd Peck and Sister Ada Eisenberg. The date of the love feast was set for Sept. 29, which will close a two weeks' evangelistic campaign to be conducted by Bro. J. P. Haines, of Lima, Ohio. This meeting will commence Sept. 15. Letters were granted to seven members who have moved away.

An election was held for superintendents of the various Sunday-school departments. A committee was appointed to secure talent to conduct a Bible Institute sometime during 1925. It was decided to vote out an indebtedness of \$2,000 on the church and parsonage by the holders. The debt which was caused by unpaid pledges, is expected to be quickly lifted by gifts from the various Sunday school classes. A number of the young people who belong to the school orchestra of fifty pieces will form an orchestra to help in the music in the Christian Workers' department. Our pastor, who is a member of the next Mission Board, will make an occasional Sunday visit to some of the smaller churches in the District. The annual visit as last year was made by the deacons and their wives. Our pastor gave admonitions by way of stirring up our remembrance concerning the securing of gold for the present fashion of wearing hats. The Willing Workers' Class of the Sunday school recently fitted a room for the Mexican mission at Ballerinas, Texas. About fifty of our congregation attended the Heatrice Assembly in August. We recently enjoyed the treat of a Sunday morning address by Sister Myrtle Pollock, a missionary home on furlough from China. She went out from the Monitor church seven years ago under the pastorate of Bro. W. H. Voller. Ethna Hobbs, Morrill, Kans., Sept. 7.

Navarre church met in special council Sept. 1, to consider Bro. C. A. Shank's proposition which was accepted for one year. We held our fourth community Bible School the first two weeks in August with good interest and attendance. The teachers were chosen from the Methodist and Brethren churches. The church as well as from our own. Sept. 2 Brethren Farnes and Pyle were with us, the former preaching in the morning and Bro. Pyle in the evening which was very much appreciated. We are looking forward to the coming of O. P. Haines, who expects to be with us sometime in December. Our Sunday school is progressing nicely with a large attendance each Sunday. Mrs. Lola Edley, Hope, Kans., Sept. 9.

Prairie View. We had our Harvest Meeting Sept. 7, when Bro. John Crust preached a good sermon on giving. A collection of \$24.29 was taken for missionary work. Bro. Ellenberger, of Nebraska, expects to begin a series of meetings here the first Sunday in October. We will have our next love feast Saturday evening, Oct. 18.—Minnie Dague, Scott City, Kans., Sept. 25.

LOUISIANA

Rosepine—Aug. 18 our members held a love feast and communion here. This marked the close of a successful two weeks' meeting. During the last month the church has been very busy. The members were added during this meeting. There has been a great increase in membership here. Nineteen months ago there were only ten resident members and now there are thirty-five. Bro. Hinegardner worked faithfully with us during the summer. All the members were strengthened by his efforts, and others were brought in. The love feast will also be remembered here for its good work here. He left last week to return to school. Maggie Davis, Rosepine, La., Sept. 3.

MARYLAND

Broadford. Our fourth Day Vacation Bible School was held at the Broadford church from July 28 to Aug. 8, under the direction of Sister Mary Hykes. All local talent was utilized, and other teachers being Sisters Edna Hunsberger, Verla Foltz and Martha Hykes. The total enrollment was sixty-three, with an average attendance of fifty-five. There were pupils from six different denominations. The children all enjoyed the work immensely. The daily program included memory period, Bible, habit talk, song, missions and expression. Aug. 8 a public program was rendered by the children, consisting of Bible stories, songs, memory verses, etc. The articles made were on exhortation, such as script all of which gave to India. Aug. 16 Bro. S. T. Spitzer was with us in our Harvest Meeting and gave an inspiring message. Sept. 28 we expect Bro. John Graham, of Shippensburg, Pa., to begin a series of meetings. C. S. Hykes, Hagerstown, Md., Sept. 1.

Locust Grove, Aug. 20 Bro. A. L. B. Martin, of Baltimore, began a two weeks' series of meetings at this place. Seven were received into the church. The following are the names of those who were with power and visited in many homes. His short stay with us was greatly appreciated. We had our annual Sunday school treat Aug. 29, with a good crowd present. We are sorry to say at this writing our elder is sick, but we hope and pray for his recovery. Our love feast will be Oct. 25.—Mamie E. Garver, Mt. Airy, Md., Sept. 9.

MINNESOTA

Bethel church met in council Aug. 2, with Eld. D. A. Miller presiding. The brethren who made the annual visit gave splendid reports. The same evening we held our love feast with twenty-six surrounding the Lord's table. On Sunday we had a picnic dinner in honor of the forty-second wedding anniversary of Bro. and Sister Holmes. The church was very well represented. A sermon by Bro. D. A. Miller. Our Vacation Bible School began Aug. 14 and closed the 24th, with an enrollment of fourteen. The school gave a splendid program on Sunday morning, Aug. 24. The school was conducted by Sisters Florence and Leah Miller of our congregation, both of whom did fine work. Mrs. Edith Stone, Brimley, Minn., Sept. 5.

MISSOURI

Mountain Grove. Bro. J. H. Morris came to this place Aug. 26, giving us five most excellent sermons. Three came forward to follow Christ. Two were baptized at the close of services Saturday night, and one awaits the rite. Four brothers Bro. Morris goes to Sebring, Fla. On Sunday we had Sunday school and preaching as usual, followed by a basket dinner. At 2 o'clock we had a fine program by the Sisters! And which was much appreciated by a full house. Mrs. J. M. Neher, Mountain Grove, Mo., Sept. 2.

NORTH DAKOTA

Turtle Mountain. Although our members are scattered over much territory our work has been progressing nicely. At our meeting we had two young men, both of which are attended more largely by others than by members of the church. This gives us a wonderful opportunity to reach the unawakened. On Sunday, Aug. 10, Eld. John Deal, together with a number of other members from the Brumback congregation, made us a visit. Bro. Deal stayed with us over the next day and gave us three much appreciated sermons and very helpful answers. Monday, Aug. 17, we had the privilege of seeing two, a young man and his wife, put on Christ in baptism the result of our regular services and personal work by our pastor, Bro. Earl L. Flora. Saturday, Aug. 30, we held our regular quarterly council. This being the last of our church year, officers for the coming year were elected. Eld. John Deal was chosen elder-in-charge for this year. We are praying for greater activity, and greater results this year than we have had in the past.—Mrs. Laura L. Flora, Carpenter, N. Dak., Sept. 2.

OHIO

Sand Ridge—Our Daily Vacation Church School began July 21 and closed Aug. 1, in charge of home talent. The interest was splendid and lasting impressions were made. Aug. 3 was Homecoming Day, with a record-breaking attendance and pleasant memories of by-gone days. Eld. J. E. Hornish, Secretary of our Homecoming Day, gave the morning message. Eld. J. L. Mission Board, gave the afternoon message. The principal speaker of the afternoon, Aug. 31, was W. Landes, of Lima, Ohio, gave a touching address on "Glorious in the Lord Jesus Christ." In the evening the young people of the Dupont church came to us with a missionary program, accompanied by the pastor, Eld. D. P. Weller, and wife. Bro. Weller gave the closing message of the day. Next Sunday evening we expect the young people of the Poplar Ridge church to be with us. This is a splendid piece of work for our

young people to do—going into a weak church to inspire and encourage the workers. Our regular council convened Sept. 6, with Eld. L. I. Moss presiding. A Home Department was organized with Sister O. B. Patton superintendent; also a Cradle Roll, with Sister O. B. Patton in charge. The church has been doing a series of meetings Oct. 13, in charge of the writer; also to have a love feast Oct. 18. Hilda Roberts, one of our Sunday-school workers, left Monday for Manchester College, and in view of this fact, the Sunday school surprised her at her home on the Thursday evening previous and a pleasant time was spent together. We are few in number here but determined to win a victory for Christ.—Marv L. Cook, Hamlet, Ohio, Sept. 8.

Silver Creek church met in council Aug. 16, with Eld. D. P. Koch presiding. We decided to hold our love feast Thanksgiving Day, Nov. 27, at 10:30 A. M. Our Harvest Meeting was held Sunday, Aug. 31, Bro. J. A. Guthrie preached both morning and evening. The children and young people gave a program in the afternoon. We expect Bro. W. R. Shull, of Auburn, Ind., to begin a series of meetings Sept. 7 at the Hickory Grove home. Mrs. Otte Fisher, Pioneer, Ohio, Sept. 4.

OKLAHOMA

Thomas. Our District Conference held here was a success. There was not a very large attendance but harmony and brotherly love prevailed. Bro. Waggoner, of McPherson College, delivered several masterly addresses which were very much appreciated. Bro. D. C. Cope was elected to represent us at Annual Meeting. Our next conference will be held in the Washita church at Cordell, Okla. H. W. Forney, Thomas, Okla., Sept. 7.

PENNSYLVANIA

Beech Run. Bro. John R. Snyder, assisted by Bro. Glen Blough, held a series of meetings at this place, closing Sept. 7, with the annual love feast. Eight were added to the church at this time. Up until two years ago only two active members were in the church. Last fall Bro. Breys, of Altoona, held a meeting and a number were added to the church. The membership at this time is twenty-two. The Sunday school averages about thirty, but should be seventy-five at least. The church at this time is sorry to lose Bro. Glen Blough, who has been our faithful minister. Not only the church but the people at large have learned to love him and his wife. They have worked hard and been faithful to their duties since coming here a year ago. Much has been done. Bro. Blough will preach his farewell sermon next Sunday morning.—Geo. A. Baumgardner, Mapleton Depot, Pa., Sept. 7.

Carson Valley. Our church met in council Aug. 27, with Eld. L. B. Reimer presiding. We decided to hold our love feast Oct. 10. Bro. Hatter Shaffer was elected president of the Forward Movement in our congregation and Sister Edna Hunsberger clerk. Sept. 7 we expect Bro. Walter S. Long and the Mrs.'s Bible Class from the Altoona church to be with us in a Bible Conference. Our Sunday school is growing in attendance. Mrs. Raymond Brubaker, Dunsmuir, Pa., Sept. 6.

Codorus. Bro. Harrison Gipe, of Hershey, Pa., evangelist, came to this congregation. Pleasant Hill house, Aug. 18, he preached for two weeks. Seventeen were baptized and four received. Bro. Gipe gave strong Spirit-filled sermons and labored earnestly. There was an awakening in the community and the attendance was fine. C. H. Lehman, Dallenstown, Pa., Sept. 6.

Conestoga. July 20 Brethren Elias H. Lelever, Biter J. Johns and R. W. Schlosser were with us in our services. Bro. Lelever lived in this congregation for many years. He held his last service was held at the Montevie house. Four unconverted brethren were present and a very inspiring meeting was held. An offering was lifted for the Nittsburg Orphanage. In the evening Bro. Hiram Eschelman, of Mt. Joy, Pa., opened a series of meetings in this place. The following sermons are to be held at Rockport: Word with power. It seems that many of the women are still anxious to hear the Word of God in its purity, evidenced by the good attendance. Three stood for Christ. Amos B. Hufford, Batetville, Pa., Sept. 2.

Conewago. July 4 our church met in council, with Eld. John Ziegler presiding. Oct. 9, at 1:30 P. M., a Children's Day Meeting was held here. The following sermons are to be held at Rockport: Children's Day, Sept. 21, at 7 P. M.; revival, conducted by Bro. John Graham begins Nov. 9; love feast Nov. 22 and 24, at 1:30 P. M. Minnie Hostetter, Lawn, Pa., Sept. 8.

Falling Spring. Aug. 30 we met in council at the Brownswill church, with Eld. H. M. Stover in charge. Seven letters of church membership were granted and one was added. We have had twenty deaths in the past six months, leaving 28 members in the congregation at the present time. Delegates to District Meeting are Brethren W. G. Smith, Walter Shank and Jacob Pann, alternates, W. H. Hollinger, Samuel Garhart and Harry Stans. We decided to have our love feast Sept. 30 and the Halle-Edwards home, beginning at 10 A. M. The church is glad to have Brethren J. Kurtz Miller and Paul Miller, his son, of Frederick, Md., with us at Shady Grove Aug. 30. Bro. Paul Miller is a gifted singer and led the music all through the services. Bro. J. Kurtz Miller preached an inspiring sermon on "Building on the Sure Foundation." Bro. Miller held a series of meetings at the Shady Grove church nearly twenty-four years ago at which time the writer and his wife united with the church. In the afternoon of Aug. 31 the Brownswill Sunday school held a local Sunday school meeting. Various topics were ably discussed by Brethren W. H. Shank and Amos B. Hufford, of Waynesboro. H. M. G. Garhart, Shady Grove, Pa., Sept. 2.

Green Tree church closed a ten-day Vacation Bible School, with a program given by the pupils on July 27. It was very interesting to see how much could be learned in twenty hours. We had a total enrollment of 105. We sent out three trucks to bring the children in. An able corps of our teachers was engaged in the work. Our pastor, Bro. H. S. Ryplage, and family were away for ten days and on their return, Aug. 29, about 190 members and friends invaded their home to celebrate their twentieth wedding anniversary. We then adjourned to the church annex where the time was spent in a social way, with refreshments. The pastor gave a very fine service, after which refreshments were served, including a huge wedding cake with twenty candles. We presented them with \$20 in gold, wishing them many happy returns of the day.—J. C. Kopenhafer, Oaks, Pa., Sept. 8.

Mt. Pleasant. The building of our new church is now in full swing, and we expect to have our corner stone laying on Sunday, Sept. 21, our Brethren M. Clyde Horst and M. J. Brougher in charge. Sunday, Aug. 17, we lifted a missionary offering for the support of Sister Brubaker. Our Sunday-school attendance is growing nicely. We held our Sunday-school picnic with the Mt. Joy school Aug. 28, and all enjoyed a splendid time.—Ruth Myers, Mt. Pleasant, Pa., Aug. 28.

Pleasant Hill church had a revival at the Pleasant Hill house Aug. 16, with Eld. Jacob A. Miller, of Mechanicsburg, evangelist. The meeting continued for two weeks and each night Bro. Miller preached the Word with power. We enjoyed having with us members of adjoining congregations and especially the ministers who opened the services; a few made short addresses. The church was greatly built up and thirteen stood for Christ. Aug. 31 baptism was administered to the applicants by Eld. H. R. Miller.—Paul K. Newcomer, Spring Grove, Pa., Sept. 8.

Smithfield. Two of our young people attended Camp Harmony, in Western Pennsylvania. Sister Bertha Longenecker was sent as a delegate to the Young People's Conference at Smithfield, Pa. The conference was held in the Spring Run church. Sept. 7, Homecoming Day, is a mark in the history of our church. Following Sunday school Bro. F. R. Zook, a former pastor, gave a thrilling message on the subject, "The Lost Power of the Church." All enjoyed a social dinner hour on the church lawn. Brethren Galen B. Royer, W. H. Holsinger, Levi K. Ziegler and Raymond

(Continued on Page 608)

CORRESPONDENCE

NORTHERN CALIFORNIA DISTRICT MEETING

The District Conference of Northern California will be held in the Empire church Oct. 10-13.

Oct. 10, 10:00 A. M., Elders' Meeting and Conference of Elders' Wives. 1:30 P. M., Mothers' Meeting. 3:30 P. M., Aid Society Business Meeting. 6:30 P. M., Fellowship Meetings: Mothers and Daughters; Fathers and Sons. 7:30 P. M., Aid Society Program. 8:00 P. M., Illustrated Report by District Director of Religious Education, C. Ernest Davis.

Oct. 11, 9:00 A. M., Ministerial Meeting. Devotions.—W. R. Brubaker. The Summer Pastorale.—A. O. Brubaker, O. E. Weddle. The Use of the Feature Service.—Leo H. Miller. Address.—Dr. S. J. Miller. 1:30 P. M., Devotions, Floyd Yearout. Business Session. Educational Meeting.—In charge of La Verne College. 7:30 P. M., Peace Meeting. The Foundation Principles of Civilization.—Dr. W. J. T. Hoover.

Oct. 12, 8:40 A. M., Sunday-school Meeting. Divisional Conferences for Workers. Sunday-school lesson hour. A Junior Church Service.—In charge of W. M. Platt. Sunday-school Standards.—C. Ernest Davis. Address.—C. R. Fisher, State Secretary Council of Religious Education. 2:00 P. M., Devotions.—Floyd Yearout. Business Session. Echoes from Annual Conference.—M. S. Frantz. Finals in District Temperance Oratorical Contest. 4:30 P. M., Conference for Missionary Superintendents and Secretaries. 7:00 P. M., Missionary Meeting. "The Missionary Awakening of Elm Grove."—Empire Young People. Address.—M. S. Frantz.

Oct. 1, 8 A. M., District Conference.

Modesto, Calif.

C. Ernest Davis.

A LAYMEN'S AND MINISTERS' CONFERENCE

July 22 the churches of District No. 1 in Northern Illinois and Wisconsin met at the Cherry Grove church in a Laymen's and Ministers' Conference. The purpose of the conference was to create a closer relation between the ministry and the laity with the hope that there might be developed a satisfactory understanding and mutual sympathy. The conference proved to be of great help both to the ministers and the laymen who were present. Those who attended expressed their desire for another conference the coming year, and not only one, but at least two.

The conference began at 10:00 o'clock and lasted until 3:30 in the afternoon. The morning session was given over to the discussion of the young people and the church. The afternoon was given over to more general discussion. A basket dinner was served in the basement of the church building. After dinner recreation for both the young people and the children under the direction of older people was planned and carried out. During the afternoon the young people had a special meeting out on the lawn under the direction of President A. J. Brumbaugh. The day was of unusual interest for the laymen and the leaders. We feel that the plan was well worth while and are planning a bigger and a better program for the coming year.

That you may have an idea of the sort of work that was done in the conference we are hereby subscribing two of the best papers that were given. (The two papers referred to appear elsewhere in the "Messenger" as separate articles—see page 602. Their subjects are "The Kind of a Service I Like" and "Shall the Church Have a Social Program?" Ed.) There were other speeches and papers which had very splendid thought and help but we do not feel that space will justify more than these two. We were indebted to the speakers and others for the success of the conference. This is true of any social undertaking. The leader is wholly dependent upon the group at this point.

Lanark, Ill.

J. Clyde Forney.

DISTRICT MEETING OF OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The District Meeting convened in the Thomas church, Thomas, Okla., August 26-29, 1924. The various programs were well attended and every meeting added new inspiration to those present. A new feature of the program this year was a meeting of the Sisters' Aid Society on the first afternoon. We were very fortunate this year in having with us Bro. Ray S. Wagoner from McPherson College who gave us four splendid addresses at the Young People's conference, the Missionary meeting, the Educational meeting, and at the Temperance program, besides adding to the inspiration of the meetings in many other ways.

A noticeable feature of this year's meetings was the importance that is being given to young people's work in the District. The young people have formed several organizations in the District in order to better carry on their part of the work of the church. The second day was spent in discussion of ministerial problems, and in educational and other special meetings. Topics relating to the Sunday-school and Christian Workers' Society were dis-

cussed throughout the third day. Many splendid thoughts were given for bettering these two organizations. The Mission Board feels greatly encouraged at the results of the missionary meeting. After a stirring address by Bro. Wagoner \$1,100 was raised in cash and pledges to carry on the work of the District. Oklahoma is a needy field but has always been seriously handicapped by lack of funds.

At the business session the organization resulted in, moderator, Eld. S. E. Thompson; reading clerk, Eld. A. B. Diller; writing clerk, Ralph Holsinger. A number of queries were considered, mostly pertaining to our work in the District. An effort was made toward eliminating some of our committees and consolidating the work of others in the hope that better and more efficient work may be done for the Master. Eld. D. E. Cripe will be our representative on the Standing Committee for next year with Eld. S. E. Thompson, alternate.

A short memorial service was given in honor of those of our number who have gone on to glory during the past year, a message of greeting was sent to Eld. I. H. Miller who has been so active in District work but who is now blind, and a vote of appreciation was given to the Thomas church for their efforts in making the meeting a success.

Ralph Holsinger, Writing Clerk.

Agra, Okla.

DISTRICT MEETING OF SOUTHERN VIRGINIA

Our District Conference convened at the Laurel Branch church, Floyd, Va., Aug. 6-8. Bro. W. M. Kahle, who was in charge of the devotionals for each session, stressed and made very impressive the beauty of a consecrated life. The general theme for these periods was "Some Life Desires."

Wednesday evening Bro. Michael Reed took the chair, presiding over the Peace, Temperance and Purity Program. Bro. M. E. Clingenpeel, who reviewed the peace program and ideals of the International Student Volunteer Convention at Indianapolis, related some startling facts as to the destructiveness of modern war equipment. The cherished fact that we as a church have opposed war from the beginning was presented, but it was somewhat painful because we have been silently right. The evils of the tobacco habit were presented by Bro. H. J. Woodie, who related statistics of the yearly tobacco debt and deaths resulting from the use of tobacco. The simple dress question was discussed by Bro. J. A. Naff. Some of the present styles are not indications of humility and meekness.

Thursday morning, with Bro. S. P. Reed as moderator, some ministerial problems were considered. The question of calling more young men to the ministry was presented by Bro. L. A. Bowman. Since the Christian ministry is the greatest calling of life, can young ministers be too numerous? Three aspects as to what constitutes the proper preparation for the ministry were given by Bro. H. W. Peters. They were, first, a literary education; second, a Biblical education, and third, a spiritual education. The demands of this age of specialization necessitate a salaried ministry, as was thought by Bro. A. N. Hylton. The program was followed by a religious education address by Bro. S. D. Bowman. In the afternoon the program was conducted by the Sisters' Aid. Their accomplishments are gratifying and commendable, while the prospects are more promising. Following was a missionary address by Bro. E. E. Bowman, in which Jesus the greatest missionary was magnified, and the purpose of the church—a missionary institution, was emphasized. A home mission pageant, "Unfinished Tasks," was given by the young people in the evening.

Floyd, Va.

S. B. Alderman.

FROM SEBRING, FLORIDA

On the fourth Sunday in August we accompanied Eld. J. H. Garst and others in a drive of seventy-five miles across the country to Lakeland, where a love feast was held in the evening at the home of Brother and Sister J. S. Leckrone. There were also morning and afternoon services. About twenty-five members attended the feast and were greatly refreshed. We hope to see the time when the Brethren will have an active and influential church at Lakeland, one of the most thriving cities in Southern Florida. On the morning of Sept. 2 Brother and Sister D. E. Miller who had been in charge of the pastoral work of the Sebring congregation for six months, left in their car for Pennsylvania. While with us they devoted their energies fully to the interest of the church and the different lines of activity in a most satisfactory manner. They left behind them fond memories and a splendid reputation for efficiency and devotion both in the church and outside of it. Our prayers go with them.

The next day Brother and Sister J. H. Morris came from Carthage, Mo., to take up the work. They are now pleasantly located in the furnished parsonage and will enter fully upon their duties and responsibilities the coming Sunday. We hardly need say that Bro. Morris comes to us well recommended, and with the hearty cooperation of the church we are looking forward with special interest to the enlarging of the borders of Zion in this part of the

Lord's heritage. From the beginning, in the fall of 1916, we have been carrying forward our work on the free ministry system, a system that we love, and which has proven a success for more than two centuries in the Brotherhood, but our work here had outgrown the system and so the church called to her aid, first, Bro. Miller and now Bro. Morris.

The church here having agreed to employ a pastor, appointed a committee of three to find some one available, and recommend him to the official board. In a prayerful manner the board discussed the minister suggested, passed on him, and then recommended him to the church. The church then extended the call. When a pastor reaches us he is installed, receives his charge, the church is instructed regarding her duty toward the pastor and his wife, and the directorship of the church turned over to the new management. In another way of looking at it, the members of the congregation are the stockholders, the officials the directors and the pastor the employed manager. In all matters of importance he confers with the official board, and with the elders especially. By virtue of his position he also becomes a member of the Sunday-school cabinet. Thinking that it would be unreasonably expensive to have a pastor to move his furniture a great distance the church has decided to purchase and own the bulk of the parsonage furniture, and in the event of changing pastors, the furniture would remain undisturbed making it better for the furniture and far better for the pastor and his family.

The summer has been one of steady interest, with good attendance at all of our services. The District Meeting of North and South Carolina, Georgia and Florida will be held at Sebring Nov. 14; the Ministerial and Sunday-school Meetings the day before. We would appreciate a card from such of the member tourists as expect to reach Sebring by that time, as well as those in the District who plan to attend.

Quite recently Bro. J. W. Rogers held a revival at the Crate Mills mission point, seven miles north of Sebring, with four accessions to the church. Some of the applicants were baptized in the lake near the midnight hour. There is nothing unpleasant about this in Florida, where the skies are clear, the temperature ideal and the water as well as the scenery most inviting. At the Crate Mills we have a good meeting house. Here or at Avon Park two miles away, would be a splendid place for some members to locate. Tourists are coming rather early this year, and this means an upward move in our church interest.

J. H. Moore.

Sebring, Fla.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Childs-Shaffer.—By the undersigned, at the home of the bride's parents, Brother and Sister Berkeley Shaffer, Aug. 6, 1924, Mr. Nathaniel Childs and Sister Zeldia Shaffer, both of Elkhart, Iowa.—Robert L. Sink, Ankeny, Iowa.

Chittum-Thorn.—By the undersigned, at the parsonage, Buena Vista, Va., Aug. 10, 1924, Bro. Edward Willford Chittum and Sister Ruby Thorn, both of Buena Vista.—N. J. Miller, Mt. Solon, Va.

Crowe-Montz.—At the home of the bride's cousin, Mr. and Mrs. Frank Long Beach, Calif., Aug. 2, 1924, Mr. Roy R. Crowe and Miss Marcel Montz, both of La Verne, Calif.—J. S. Zimmerman, Long Beach, Calif.

Goss-Bogart.—By the undersigned at his residence, Aug. 30, 1924, Mr. Floyd A. Goss and Sister Hazel Mae Bogart, both of Norcross, Kans.—John H. Oxley, Quinter, Kans.

Huffman-Deter.—By the undersigned, at his home, March 21, 1924, Bro. Leo Huffman, of Harrisonburg, Va., and Miss Blanche Deter of Spring Creek, Va.—Jno. S. Flory, Bridgewater, Va.

Longenecker-Plaugher.—By the undersigned, Aug. 30, 1924, at the home of the bride's parents, Mr. and Mrs. A. J. Plaugher, Beaverdam, Ohio, Paul S. Longenecker and Edith C. Plaugher.—D. G. Berkeley, Bradford, Ohio.

Miller-Brower.—By the undersigned, at the Presbyterian church, Bridgewater, Va., Sept. 1, 1924, Bro. Joseph W. Miller, of New Windsor, Md., and Miss Waltinge Brower, of Bridgewater.—Jno. S. Flory, Bridgewater, Va.

Rickert-Van Ness.—At the home of the bride, Mr. and Mrs. C. T. Van Ness, Long Beach, Calif., Sept. 3, 1924, Mr. Paul H. Rickert and Miss Isabel Eleanor Van Ness, both of Long Beach.—J. S. Zimmerman, Long Beach, Calif.

FALLEN ASLEEP

Barron, Bro. James Franklin, born Aug. 24, 1880, died Aug. 16, 1924. He was a son of George and Sister Abigail Barron. He united with the Church of the Brethren about thirteen years ago. March 15, 1908, he married Sister Tillie Casbeer. There were two sons, one of whom preceded him. He is survived by his wife, one son, father, mother and two brothers. Services at the Samuel Lutheran church by the writer, assisted by Rev. Samuel Shaulis of the Lutheran Church. Interment in the Samuel cemetery.—J. W. Wegley, Somerset, Pa.

Behrens, Sister Sylvia Irene, nee Flowers, born near Bisbee, N. Dak., died July 26, 1924, at the St. Joseph's Hospital, Minot, aged 21 years, 10 months and 26 days. She united with the Church of the Brethren Aug. 13, 1921. She married Carl E. Behrens Sept. 1, 1921. A son was born the evening of July 26, resulting in the mother's death two hours later. She was the youngest child of Bro. Samuel L. and Sister Alice Flowers. She leaves her husband and infant son, father and mother, one sister and four brothers. Services in the home and in the Minot church by Eld. G. I. Michael. Interment in the Surrey cemetery.—Chas. A. Zook, Minot, N. Dak.

Berkey, Sister Fannie E., born in Somerset County, Pa., died in the Windber Hospital of complications following an operation for

of the Brethren in December, 1890, remaining faithful to the end. Sunday evening preceding her death she was anointed. She leaves her husband, two daughters, fifteen grandchildren, one great-grandchild, three sisters and three brothers. Services by the writer in the Hoytville U. B. Church—Max Hartsough, Portage, Ohio.

BRETHREN PUBLISHING HOUSE Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 State St., Elgin, Ill., at \$2.00 per annum, in advance. (It must be paid in advance, by check or money order.)

EDWARD FRANTZ,

Editor

H. A. BRANDT,

Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 605)

of the afternoon. Neighboring congregations furnished special music which was inspiring. The house was filled to overflowing.—Bertha M. Longenecker, Williamsburg, Pa., Sept. 8.

Somers. Our work is moving along as well as usual. The attendance during the summer months has been good. Last Sunday night we had a very pleasant surprise by having Bro. J. H. Fike's quartet with us. They sang three selections which were much appreciated. At our July business meeting Bro. W. P. Speicher was re-elected superintendent. We plan to have a department of the Sunday-school have its own operating series. Six of our young people went to Camp Harmony Training School. They all spoke very highly of the work and enjoyed it. Since our last report nine have been added to the church, five by baptism and four by letter. We are planning to have missionary day in October, when an offering will be raised for the General Mission Board. Our pastor leaves today for Virginia where he will be engaged in evangelistic work. Mrs. K. D. Walker, Somerset, Pa., Sept. 5.

Welsh Run church met in council Sept. 4, with Eld. D. M. Zuck presiding. We decided to hold a series of meetings next May if we can secure an evangelist. Aug. 17 Bro. L. E. Elliot preached our Harvest Meeting sermon, after which we took an offering for home mission work. Eld. B. Martin, Mercersburg, Pa., Sept. 5.

Williamsburg church was glad to welcome their new pastor, Bro. J. K. Ziegler, and wife, from Denton, Md. In the evening of Aug. 15 about 150 met in the church to give them a reception. After a short program, refreshments were served. Since our last report ten certificates of membership have been received. We expect Bro. B. F. Waltz, of Altoona, to conduct our revival for us the early part of November.—Mrs. M. C. Shelly, Wertz, Pa., Sept. 3.

Windber.—Sunday afternoon, Aug. 17, the recently-purchased parsonage was dedicated. Bro. F. R. Zook, of the Shade Creek congregation, preached the dedicatory sermon. Bro. D. P. Hoover, of the Rummel congregation, had charge of the offering. Other neighbor pastors of the town gave short addresses. Aug. 27 we had a council meeting, at which time important business of the church was transacted. It was decided to hold our fall communion Oct. 26, with several weeks of evangelistic meetings preceding, conducted by our pastor, Bro. M. Clyde Horst.—Mrs. H. A. Berkebile, Windber, Pa., Sept. 3.

Yellow Creek church began revival meetings Aug. 16, with Bro. D. L. Pepple in charge. The meetings continued two weeks and were inspirational throughout. Bro. Pepple labored earnestly. The Rummel congregation, had charge of the offering. Other neighbor pastors of the town gave short addresses. Aug. 27 we had a council meeting, at which time important business of the church was transacted. It was decided to hold our fall communion Oct. 26, with several weeks of evangelistic meetings preceding, conducted by our pastor, Bro. M. Clyde Horst.—Mrs. H. A. Berkebile, Windber, Pa., Sept. 3.

VIRGINIA

Lynchburg.—Our Vacation Bible School closed Aug. 17, when an appreciative audience listened to a well-rendered program, showing the training the children had received. Our summer pastor, Bro. H. C. Eller, began a series of meetings Aug. 21 and continued until Aug. 31. He preached the Word with great power and earnestness. Two were baptized and three await the rite. The church met in council Aug. 30, with Eld. W. A. Elgin presiding. Both the church and the Ladies Aid gave reports which were very interesting. Our love feast followed, with Bro. Elgin officiating, assisted by Bro. U. S. Campbell and Bro. H. C. Eller.—Mrs. T. S. Morey, Lynchburg, Va., Sept. 5.

Manassas.—Aug. 11 Bro. Leslie Blough, one of our home ministers, began a meeting at Bradley, continuing for two weeks. The attendance was fine. Many times there were almost as many people outside the house as in. Four united with the church. A Vacation Bible School was held at the same time with good attendance. Bro. Blough, Lola and Katharine Conner were the teachers. Sister Kathryn Ziegler recently gave us several very interesting talks.—Alice C. Blough, Manassas, Va., Sept. 3.

Middle River.—Aug. 2 Bro. C. B. Smith, of Martinsburg, Pa., began a series of meetings and continued until the 17th. As a result twenty-two were received into the church, the church was recharged and one is to be received later. Bro. Smith put forth an earnest effort at each service and his untiring labors were crowned with success. This meeting was thoroughly enjoyed not only by the members of our church but by all who attended. The service rendered was very much appreciated and the congregation was strengthened to press forward in the Master's cause. Our Harvest Meeting was held Aug. 16 in the afternoon. The visit council convened Aug. 23. The brethren gave a good report, after which Eld. Peter Garber gave us many words of encouragement. Bro. Ernest Guiman was chosen Sunday-school superintendent for the coming year for the main school, and Sister B. B. Garber for the Primary Department. Bro. B. B. Garber was elected elder for another year. Our love feast will be held Oct. 25, at 3 P. M.—J. M. Wright, Fort Defiance, Va., Sept. 6.

Monte Vista.—Bro. Levi Garst came to us Aug. 10 and remained two weeks giving in all eighteen sermons and addresses. He preached the Word fearlessly and with power, making much use of the Bible and the confessions. Seven were baptized, two belonging to the Progressive Brethren were received and one awaits baptism.—Martha Flora, Dillon Mill, Va., Sept. 3.

Oak Hill.—Aug. 18 Bro. J. P. Flora went to Oak Hill schoolhouse in Pittsylvania County, remaining until the 25th, preaching seven sermons. Large crowds attended the meetings. Four came forward and were baptized. Bro. N. C. Peters went down at the close of the meeting and preached one sermon.—Martha Flora, Dillon Mill, Va., Sept. 3.

Valley Pike.—A Harvest or Thanksgiving Meeting was held at this church July 26. Bro. H. R. Mowry preached the thanksgiving sermon which was appreciated by all present. The text was, "The Unjust Steward," which Bro. Mowry gave in full force. After services an offering of \$33 was taken for Eastern Relief.—M. H. Copp, Mauretown, Va., Aug. 26.

WASHINGTON

Okanogan Valley church decided at the June council that a branch Sunday-school be organized at Ellensburg. The point is several miles south of the church and is a good opening for the Lord's work as many children attend who had not previously been in Sunday-school. The superintendent is Bro. James Wagoner. Bro. Will Mohler usually fills the preaching appointments. The average attendance has been about eighty. Interest at the church Sunday-school has kept up. The Fourth of July, spent at Wanauke Lake, was a thoroughly enjoyable day for all. Bro. Will Mohler, our delegate to the Seattle District Meeting, gave the report of his trip to a large audience Aug. 24. The next Sunday morning Bro. Warren Stalough preached a very good sermon on the subject of "Service." The number of children attending the Junior Christian Workers' Meetings has been increasing, there being Sollenberger and Sister Clara Bashore were among the speakers

more than thirty-five for each meeting during the past month. The interest has been well maintained through the summer.—Hazel Rothrock, Tonasket, Wash., Sept. 2.

Tacoma. The members met in special council Aug. 24, with Eld. F. S. Gregory presiding. Our fall love feast will be held on the evening of Oct. 4. The next Sunday-school and Christian Workers' Convention will be held here Oct. 5 by the five coast churches. We have deferred the matter of a minister on full support until Oct. 5. We are still finding some members in the city and county, and we ask again that we be furnished names and addresses of those who may be in this vicinity.—W. H. Greenawalt, Tacoma, Wash., Sept. 3.

Wenatchee Valley.—A large delegation from our congregation attended the District Conference at Seattle. Our pastor, Ira Lapp, went from there to Portland, where he assisted with a young people's conference. We have recently been favored with a number of visiting brethren, among whom were Bro. Ellis Studebaker, of La Verne College, and Bro. Ezra Flory, of Elgin. These visits were very much appreciated. The ministers of our congregation are reaching out and taking care of several mission points. Those who have charge of regular appointments are Bro. Noble Dear-dorff, Eld. J. J. Filbrun and Eld. W. A. Dear-dorff. A number of our young people are leaving to attend school at Bethany this year. Inasmuch as we people of the Valley need a great deal of help during our apple harvest we have deemed it expedient that our church board of trustees act as an employment agency. Thus, any members from other places desiring to come to Wenatchee to help during the harvest season, might readily find employment among our own people, should they so desire. Any such correspondence may be directed to L. J. Sellers, Wenatchee, Wash.—Mrs. C. R. Weimer, Wenatchee, Wash., Sept. 2.

WEST VIRGINIA

Egdon.—Our church met in council Aug. 23, with Eld. John S. Fike presiding. We elected three delegates to District Meeting. Love feast arrangements were made for the coming Saturday evening, Aug. 30. Our two weeks' meeting, conducted by Eld. T. S. Fike, of Thurmont, Md., closed Sunday evening, Aug. 31. One stood for Christ.—Ruth Fike, Egdon, W. Va., Sept. 9.

WISCONSIN

Stanley church met in a called council Sept. 1, with Bro. Ezra Flory presiding. The Mission Board having worked out a plan for a joint pastorate for the Stanley and Worden churches, the Stanley church accepted the plan almost unanimously. Bro. Clarence Gnagy, of Mt. Morris, Ill., who is to become our pastor, will be with us in the near future. He delivered two sermons for us Aug. 24, which were much appreciated. Aug. 10 Bro. A. S. Brubaker, of Rice Lake, gave us two sermons. Brethren Edwin Glover and O. W. Henderson represented us at District Meeting.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 2.

Worden.—A musical program was rendered by the young people's class in Worden on Sunday evening, Aug. 24. The house was well filled and an offering was taken which will go toward purchasing song books. Bro. M. R. Ziegler met with the Worden congregation Monday evening, Sept. 1. Bro. Clarence Gnagy was chosen as pastor for the Worden church for the coming year.—Vera Carmien, Stanley, Wis., Sept. 4.

ANNOUNCEMENTS

DISTRICT MEETINGS

Sept. 30-Oct. 2, Southern Illinois, at Virden.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

Oct. 7-9, Middle Indiana, Mexico church.

Oct. 10-13, Northern California, Empire.

Oct. 17-21, Nebraska, at Omaha.

Oct. 24-26, Northern Missouri, Rockingham congregation.

LOVE FEASTS

Illinois

Sept. 20, Liberty.
Sept. 27, Pleasant Grove.
Oct. 11, 12, Astoria.

Indiana

Sept. 20, Pleasant Chapel.
Sept. 20, 5:30 pm, Pleasant Dale.
Sept. 20, 7 pm, Upper Fall Creek.
Sept. 20, 7 pm, Ogans Creek.
Sept. 20, Wabash, country.
Sept. 20, 7 pm, Center.
Sept. 27, 7 pm, Osceola.
Sept. 27, Yellow River.
Sept. 27, 6 pm, Santa Fe.
Sept. 28, 6 pm, West Manchester.
Oct. 2, 7 pm, Turkey Creek.
Oct. 4, 10 am, Arcadia.
Oct. 4, Pleasant View.
Oct. 9, Nappanee.
Oct. 9, 7 pm, Yellow Creek.
Oct. 11, Beech Grove.
Oct. 11, 10 am, Elvina.
Oct. 11, 6 pm, Fairview.
Oct. 18, Rossville.
Oct. 18, Fine Creek.
Oct. 18, 5 pm, Pleasant Valley.
Oct. 18, 7 pm, West El River.
Oct. 25, North Liberty.
Oct. 25, 10:30 am, Buck Creek.
Oct. 25, Mexico.
Oct. 26, Union City.

Kansas

Sept. 29, Morrill.
Oct. 4, 10 am, Appanoose.

Maryland

Sept. 20, 2:30 pm, Beaver Dam.
Sept. 20, 21, Longmeadow.
Oct. 11, 2:30 pm, Meadow Branch.
Oct. 16, 6 pm, Pipe Creek.
Oct. 16, Broadfording.
Oct. 25, Locust Grove.

Michigan

Sept. 20, Harlan.

Missouri

Oct. 4, Carthage.
Oct. 18, North Bethel.
Oct. 18, 7 pm, Nevada.

Ohio

Sept. 20, Fairview.
Sept. 20, 10:30 am, Black River.
Sept. 20, 10 am, Poplar Ridge, North house.
Sept. 27, 2 pm, Sugar Creek.

Oct. 11, 6 pm, Ft. McKinley.
Oct. 12, 7 pm, Logan.
Oct. 18, 7 pm, Sand Ridge.
Oct. 18, 10 am, Pittsburg.
Oct. 18, 10 am, Ludlow.
Oct. 24, 6 pm, New Carlisle.
Oct. 25, 10 am, Owl Creek.
Oct. 25, 6 pm, Lower Stillwater.
Oct. 25, 10:30 am, Black Swamp.
Nov. 1, 6 pm, Painter Creek.

Oklahoma

Oct. 4, 6:30 pm, Paradise Prairie.

Pennsylvania

Sept. 20, 10 am, Falling Spring, Hade house.
Sept. 28, Middle Creek.
Sept. 28, 2:30 pm, Marsh Creek, Marsh Creek house.
Oct. 4, 5:10 pm, Lower Cone-wago, Bermudian house.
Oct. 5, 6 pm, Geiger.
Oct. 12, 2 pm, Upper Cumberland, at Huntsdale.
Oct. 12, Carson Valley.
Oct. 18, 10 am, Spring Grove, Kemper house.
Oct. 18, 19, 9:30 am, Midway.
Oct. 18, 19, 1 pm, Little Swatara, Ziegler house.
Oct. 19, New Fairview.
Oct. 19, 6 pm, Hooversville.
Oct. 25, Lost Creek.
Oct. 25, 1:30 pm, Akron.
Oct. 25, Mechanic Grove, Grove house.
Oct. 26, 4 pm, Marsh Creek, Friends Grove house.
Oct. 26, Yellow Creek.
Oct. 26, Windber.
Oct. 28, 29, Springfield.
Oct. 29, 3 pm, West Green Tree, Rhems house.

Tennessee

Sept. 27, Meadow Branch.
Oct. 4, French Broad.
Oct. 28, Central Point.

Virginia

Sept. 20, 3 pm, Salem.
Oct. 26, 4 pm, Beaver Creek (2nd Dist.).
Oct. 4, 4:30 pm, Oak Grove (Lebanon cong.).
Oct. 4, 3:30 pm, Tojoco.
Oct. 18, 3:30 pm, Linville Creek.
Oct. 18, 3 pm, Pleasant Valley (2nd Dist.).
Oct. 19, Woodstock.
Oct. 25, Unity, at Fairview.

Washington

Oct. 4, Tacoma.

West Virginia

Sept. 20, Capon Chapel.

Wisconsin

Sept. 20, 8 pm, Rice Lake.

25

ANNIVERSARY OFFER

25

We want to celebrate this

Twenty-Fifth Anniversary

of the GOSPEL MESSENGER in ELGIN with two special offers:

50c VALUE FOR 25c

Offer No. 1. The regular price of the Gospel Messenger to Jan. 21, 1925 (3 months), is fifty cents. We will send the Gospel Messenger to all new subscribers to Jan. 1, 1925, for twenty-five cents only.

\$4.00 VALUE FOR \$2.60

Special Offer No. 2. We will send the Gospel Messenger for one year and a copy of the Life of D. L. Miller for \$2.60. The regular price of the Messenger for one year is \$2.00 and the regular price of the book is \$2.00—a \$4.00 value for \$2.60.

A more detailed discussion of why every Brethren home should have the Gospel Messenger will be found in the issues of the Messenger for Sept. 13 and 20. We are offering the Life of D. L. Miller because of his long editorial relationship with the Messenger, having served from 1884 to his death in 1921.

Two
Special
Offers

25

Brethren Publishing House,
Elgin, Illinois.

☐ I am not now taking the GOSPEL MESSENGER, and desire to take advantage of your offer No. 1. Enclosed please find twenty-five cents.

☐ I desire to take advantage of offer No. 2. Enclosed please find \$2.60. (Postage to Canada 50c extra.)

Name

Street or R. F. D.

City State

Mark an X before the offer you desire.

Send
Order
Today

25

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., September 27, 1924

No. 39

In This Number

Editorial—	
Deep Earth.	609
Thirtieth Anniversary—1894-1924.	609
It Is the Last Time.	609
A Hint on Making Selections.	609
Don't Go From Bad to Worse.	609
Among the Churches.	616
Around the World.	617
The Quiet Hour (J. H. H.).	617
Our Forward Movement—	
A Call to Prayer.	613
The Patient Shepherd (Poem).	613
Mission Notes (C. D. B.).	613
A Catechism on Christian Stewardship.	613
Record of Giving—Northeastern Kansas.	613
General Forum—	
Young Man's Prayer (Poem).	610
The Church of Tomorrow—Part 1. By H. C. Early.	610
The Full Report. By J. H. Moore.	610
Jesus' Temptation in the Wilderness—Part 4. By R. H. Miller.	610
False Conservatism. By Wm. J. Tinkle.	613
What Is Education? By Maud Mohler Trimmer.	611
General Ministerial Board Meeting. By S. S. Blough.	612
The Meeting of the General Sunday School Board. By Ezra Flory.	612
Only That Christ Be Proclaimed. By Elgin S. Moyer.	612
Consider the Layman. By Perry Williams.	612
The Pastor's Study—	
The Leadership of the Future.—No. 1. By E. E. Eshelman.	614
An Objection. By Julia Graydon.	614
What Shall I Do About It? By Ira J. Lapp.	614
Home and Family—	
A Simple Sermon (Poem).	615
Grandma's Wonderful Book. By Chester E. Shuler.	615
Self-Examination. By Homer Fosnaugh.	615
Patterns and Precepts. By Katie Cameron.	615

...EDITORIAL...

Deep Earth

THE seed that fell on the rocky ground, in the familiar parable, sprang up quickly "because it had no deepness of earth." And it withered away just as quickly "because it had no root."

In his explanation of the parable, referring to the short-lived enthusiasm of the stony-ground hearers Jesus made this significant comment: "They have no root in themselves."

The plantlets perished because they had no root and they had no root because there was no place for roots to grow. For a like reason, Jesus explains, the seed of truth produces no harvest in some lives. They have "no deepness of earth"—nothing in which the Word can take root.

"No root in themselves" is the way Jesus put it. Their interest is due to some outward circumstance purely. The charm of the preacher's manner, the social advantages promised, the fascination of a beautiful ritual, the convenience of the family tradition, or some such incidental and external factor—this is what draws them. But there is no rich soil of personal conviction in them, no sense of the love of a great God and of his yearning for the good of mankind, no care about what becomes of the rest of humanity. And so a very little bit of the hot sun of adversity wilts them. There is nothing in themselves to sustain them. There is "no deepness of earth."

Wherefore so much carnal license and moral laxness generally in the life of our time, even the church life? Why is it that when the stern hand of discipline is relaxed somewhat, the tendency to worldly indulgence and loose living is so quick to assert itself? It is because the folks thus affected have "no root in themselves." How could they have, when they have "no deepness of earth"? You can not grow roots of steadfast devotion in a thin film of artificial loyalty spread over rocky ledges of spiritual callousness.

How can thousands of church members continue to live in satisfied physical comfort, their first concern being to make that comfort a little surer and softer, while the crust of insensibility to the call of our mission fields thickens and hardens about their lives? It

is because they have in themselves no root of self-sacrifice for the spiritual need of mankind. But how could they have, when there is no soil for such roots to grow in? They have no sense of their own spiritual barrenness. They hunger only for the meat that perisheth. They are trying to live by bread alone. They have "no deepness of earth."

We may make more to our liking the number and structure of our boards and committees, the procedure and program of our conferences, the architecture of our churches and the order and content of our religious services so-called, all of which is very well. But none of these things can avail anything unless the members of the church have "root in themselves." And they can not have this without "deepness of earth."

Is there any need to translate the terms of this simple figure? Sometimes the beauty of the phrasing so

isn't what all our planning and striving is about, it would better be, soon.

There are so many ways of telling what's wrong with the church. Isn't this as good as any? We need a membership with more "deepness of earth."

It Is the Last Time

At prayer meeting the other evening a good brother told us that we are living in the last time. It is a favorite theme of his. He tells us this often.

We believe the brother is right. Some eighteen hundred or more years ago the apostle John wrote a letter to a body of Christians whom he affectionately called "little children." In that letter he said "it is the last time." Paul, Peter and Jude all said the same thing by implication, if not directly. If it was the last time when these men were still living, it surely is now.

It was in "these last days," as Hebrews says, that God spoke to the world through his Son, and there is no hint coming from any quarter that he has now or ever will have any different word for us. The whole course of history since that day confirms us in the conviction that it is the last time.

This isn't telling us, of course, how long the last time is—how many minutes or days or years or thousands of years may yet be included in it. Only the unrolling future can disclose that. It has already been much longer than the Christians of the first century supposed it would be. Wise persons do not try to conceal their ignorance on that point.

But that doesn't affect the main issue. It is the last time. Jesus Christ is man's last hope. If we reject him there is nothing more to look for. We should take him at once, consider the case closed, and proceed to settle every question on this basis.

And we ought to tell the other folks about this.

A Hint on Making Selections

How often you have come upon an old oft-read saying and have suddenly perceived that you never really saw it before. That was our experience today when our eyes fell upon this: "Great multitudes followed him, and he healed them all."

How the plain people, the masses, loved him! And doesn't that tell why? They all found him their friend. He turned nobody down. He did not pick out certain ones to bless. His love was not limited by caste or class. "He healed them all."

Some must have been cleaner than others. And some more cultured. And more interesting to talk with. And nicer, in every way, to have around. No matter, "he healed them all."

Wasn't it a foregleam of the day when prejudices of race and rank and kindred and clan of every sort will be lost in a love that is as wide as the cries of human heartaches? "He healed them all."

Don't Go From Bad to Worse

THERE is always the possibility of being led astray by designing men. Caution is a Christian virtue. We need to take care that we do not call evil good. The Scriptures abound in warnings on that point.

But is it not significant that the greatest peril ever pointed out by Jesus is one involved in calling good evil? The men who were in danger of going beyond the possibility of forgiveness were those who accused Jesus of being in collusion with Satan. What was supremely good they pronounced bad.

A guileless trustfulness may make one a too easy prey to mischief makers. But suspicion and distrust of goodness—that's still worse.

Thirtieth Anniversary

1894-1924

On October 18, it will be thirty years since our first missionaries sailed to a non-Christian land. The Lord has graciously blessed the work since. We can do no worthier thing in appreciation of this divine blessing and the courage of our fathers in making this heroic beginning than to make a generous and voluntary offering to the Lord. It will help meet the great need, encourage the workers, and be a blessing to the whole church.

We have therefore suggested Sunday, October 19, as a day for such an offering. If some other Sunday fits your needs better, use it. Let there be some review of the growth of the work. Let there be earnest prayer made in behalf of it. Then let every church and Sunday-school make a cheerful and liberal offering for world-wide missions. We ought to make it a thousand dollars for every year since we began at least. Perhaps there are a thousand families who together would want to give a dollar for each year of the work. Anyhow, let us make it worthy of the great cause! All, together, for Christ and the church!

GENERAL MISSION BOARD
Elgin, Ill.

fascinates us that we forget to consider its meaning. It would indeed be unfortunate if we missed the plain fact that "deepness of earth" is strength of character. This character in sum and substance is Christlikeness, or the Spirit of Christ or the Holy Spirit or the Life of God in the soul. Any particular element of it like steadfastness of purpose or self-sacrificing love may be regarded as a "root" which draws sustenance from the whole, the "earth" in which it is embedded. But the point of chief interest is that the making of this soil, adding layer upon layer to the "deepness of earth," so that the members of the church may have "root in themselves" is the supreme business of the church.

Useful tools for this are many. Three of the most indispensable are prayer, Bible study and service to human need. These will create new stores of spiritual hunger, knowledge of God and sympathy with men, the finest of materials with which to deepen the soil of Christlikeness. To make the church membership efficient and diligent in the use of these and similar implements of character enrichment, to the end that they may have "root in themselves" and be strong to stand against the hot winds of worldliness and selfish indifference to the spread of the Kingdom—this is why we have programs, committees and ordinances. If this

GENERAL FORUM

Young Man's Prayer

God, make me a man,—
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed.
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
God, make me a man!

—The Baptist.

The Church of Tomorrow

BY H. C. EARLY

In Two Parts—Part One

WILL there be a church tomorrow? Will there be a Church of the Brethren tomorrow? If so, what will the future church be like? Or will it be different from the church of today?

There can be but one answer to the first question. The church is of God and must accomplish its mission. Jesus built it upon a rock—himself. "For other foundation can no man lay than that is laid, which is Jesus Christ." "And built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." The foundation is imperishable; the church is imperishable. Even "the gates of hell shall not prevail against it." As enduring as a rock, and more enduring, is the foundation of the church, and no institution or cause is lost until the foundation out of which it springs is broken. The church must endure for all time, therefore. That question is settled. There is no reason for fears and doubts as to the future of the church. Let the pessimist cease to wail and let him cheer up, for there is hope for the future.

Man's social and religious instincts demand fellowship. This fact is shown in all lands irrespective of the development of the people. The church is the answer to this need. Souls redeemed and saved in Christ must have a place of shelter where they can live, where they can grow, where they can work, where they can have fellowship. The church is such a place. In fact, this is its purpose. Even unsaved men must have something in the nature of the church where they can have fellowship. This is signally true in the great heathen fields of the world. There stands the temple with its worship as the answer to those poor, hungry hearts—to them the church. So it must continue to the end of the human race.

Will there be a Church of the Brethren tomorrow? The answer must be found in faithful devotion to the spirit and purpose of her beginning and the body of doctrine embraced. Her small though earnest beginning grew out of her quest for truth. The little group read their Bible in the midst of the confusion of their day with the view of finding the way with the inner pledge that they would follow the light as God revealed it unto them, and at whatever cost. They prayed, in the midst of the tempestuous religious turmoil of their time, that the Holy Spirit would interpret to them the Bible message and make it plain, and when they were convinced of the truth there was no price too dear to pay for it. They staked all upon the truth. Out of this spirit the Church of the Brethren was born. No religious body ever had a finer beginning. And if the origin of an institution is the prophecy of its future, and all say it is, then the Church of the Brethren should have a great future, provided, of course, the church remain true to the spirit of her beginning.

The Church of the Brethren believes the Bible to be the inspired Word of God, sufficient in itself as a guide in all matters of salvation. This is a sort of summary of her doctrine. In it all else is implied. The Bible sets out the doctrine of God in Father, Son and Holy Spirit;

it; the doctrines of Man, Sin, Redemption, Human Responsibility, Final Judgment, and Eternal Rewards. These are confidently believed. Her plea is: *The whole Bible for the whole world.*

The church has persistently rejected all authority in matters of salvation claimed outside of the Bible. The Bible is her creed. Besides this, she has none. She never attempted a creed or formal statement of her faith, although often urged to do so. Creeds made by men and decisions and decrees issued by conferences and councils, she contends, are totally without authority in themselves. The Bible, she holds, is the sole authority on questions of life. Here she stands, unalterably.

With her beginning, her faith based solely upon the Word of God, and her equipment in men and means to propagate her message to the world, the Church of the Brethren should have a great future. She should expect it and to this end she should work and pray. Let all say so, and let her constituency rally to the idea, especially her young men and young women, and let us look for great things just ahead—over the hill.

Muncie, Ind.

The Full Report

BY J. H. MOORE

WE got hold of the Full Report of the Hershey meeting a little late, but were not long about wading through it. We have always taken a deep interest in the publication and have a full set, the first one being issued in 1876. Prior to 1876 a few of the Reports were published in the *Pilgrim*, with the names of the speakers not attached to the speeches. But all this could be worked out by a "key" that was published. For a few years the Brethren had some pretty lively tilts, in open Conference, as to whether the speeches might be published, accompanied by names of the speakers. Bro. John Wise, a man of marvelous eloquence in the pulpit, in a Conference speech said he was willing for the speeches to appear minus the names of the speaker. Bro. D. P. Saylor, a man of ready speech, wit and logic, who had the knack of exposing the weak point in an argument, was soon on his feet and said something like this: "I am in favor of having the names attached to the speeches just because of what Bro. Wise has said. I don't want anybody to think that that speech was made by D. P. Saylor." While these good old brethren were devout, reverent, and of marvelous faith, they knew how to drive a point in the polemical arena.

Going back to the beginning, we had a good deal to do with many of the early issues of the Full Report. After our return to the MESSENGER, in 1891, it fell to our lot to edit the manuscript, and a job it was. Days would be spent going over the copy, line by line, occasionally filling in here and there to make a speech hang together, or running the blue pencil through lines that were not clear enough to be reconstructed. A speaker might be too far from the reporter to be heard distinctly, or might talk so carelessly as not to make intelligible reading. The only thing to do, in such instances, was to cross such speeches with the blue pencil and leave a few persons to wonder why their speeches were omitted. After we were through with our work Bro. Plate would do all the necessary touching up for the printer. Others helped in the work, but the time came when the whole task of going over the copy was left to Bro. Plate and remained his task until the Master called him up higher.

As the years passed the speaking in our Conferences improved, and today the task of the Conference reporter is far less difficult than it was forty years ago. From the beginning we had among us men whose talks made good reading, but of late years the number has greatly increased. In a large measure this must be credited to our schools, and to the disposition of speakers to exercise more care when talking for publication. It is now interesting, after reading these reports for forty-eight years, to go over them and observe the gradual improvement in speech making. As regards argument, when necessary, we see nothing of late years that excels the attainments of the fathers a generation ago. Most of our early preachers, the uneducated as

well as the educated, had polemical training, some of them splendid training, and showed an ability in grappling with problems to which the present day speakers are practically strangers. It showed mental strength, though often unpolished.

There were speakers who asked for the privilege of going over their speeches before they were sent out to the printers. If they happened to call at the office they were accorded the privilege, but in a few instances, when not too far away, the pages containing a few leading talks might be mailed to speakers with instructions to return in great haste. But about favors of this sort it was found good policy to keep exceedingly quiet.

In all of our Conferences there have been those noted for their "much speaking" so one year some one took the time and pains to count the number of lines used by each speaker, and the number of speeches made, and report the result to our office. The report was an interesting one, and if published would have made a bit of sensational reading. To this day we have never told who stood at the head in the list. However, passing down the list to the sixth or seventh line we came to our own name. It was not a case of standing at the foot of the class. We were just a bit too near the head to feel wholly comfortable, and resolved from thenceforth to keep a little nearer the middle of the list. While reading the report of the Hershey meeting we thought of our experience with this list, and wondered what might be the result if Bro. Edgar M. Hoffer, of Elizabethtown, Pa., were not so busy with the doings of our ministers and Conference delegates, and could spare the time necessary for tabulating the different speeches in the manner referred to. It might put a few ready talkers to thinking twice before speaking once.

The spirit of the report is splendid, and at times a little vigorous, but none too much so. The parliamentary tangle at the close of the second session makes refreshing reading. An occasional dip into parliamentary athletics is good intellectual exercise and sometimes helps to clear up the atmosphere and brighten the skies. In this instance there was no occasion for apology. The Moderator is to be commended for keeping a cool head. When there was a call for a division on the floor we like his way of having the number of votes, on each side, announced. This is a decided improvement and a great help to the reader.

Instead of debating questions to a finish we notice a commendable tendency to refer perplexing matters to a few well chosen men to be thrashed out in the committee room. In this way we are likely to secure better results. Some years ago it was suggested by one of our best thinkers that there might soon be a diminishing tendency to burden the Conference with queries and petitions. Glancing over the amount of business at the late meeting it does not appear that we are overly anxious about changing this policy of the Annual Meeting. The character of our General Conference is certainly unique; we know of nothing like it in the religious world, and the boys of the past, now men, seem to take about as much interest in the average query or petition as did their fathers.

About the Full Report there is something to which we wish to call special attention. On page 166 there will be found a short talk by Bro. J. E. Miller, the Publishing House Sunday School Editor, that deserves a much more extended reading than can be expected of it in the Report. We quote the following:

"Let me give you statistics for the last five years. In 1918 there were sold about 3,000 copies of the Full Report. In 1919 there were about 3,000 sold. And these two editions just about paid expenses. In 1920 there were 2,400 copies sold, at a loss of \$400. In 1921 there were 2,200 copies sold at a loss of \$250. In 1922, 1,800 copies were sold, at a loss of \$370. In 1923, away off in Calgary, when so many of you stayed at home, and said you would read the Full Report, 1,500 copies, approximately, were sold, and because we had a Canadian reporter on the ground, the expense of the reporting was considerably less. The speeches were not long, and the report was short. In addition to that, the price was fifty cents, and it paid its way. This

makes no allowance for the advertising and for handling of the same."

It will be observed that the greatest number of Full Reports disposed of for any given year, was 3,000, and that last year the number fell short one-half. This is unfortunate and means that our people are not taking the interest in the work of Conference that they should. Possibly not one-third of our ministers read the Report. Not a few of them can purchase and read papers, magazines and books that sustain no relation to the work of the Brotherhood. And while they find broad reading helpful, they can, with exceptional profit, well afford to devote several hours to a careful consideration of what the church leaders around the council table are thinking and talking about.

At the opening of the Conference, on the morning of the second day, the Moderator did something that is worthy of special emphasis. He said he felt that he would like to kneel in prayer, and then asked all who were so situated that they could do likewise to kneel with him. That was a fine example. It reminds us of an incident in the life of Washington. In the colonial days a stranger asked how he might, in the Congressional assembly, be able to distinguish General Washington from the other members. He was told to look for the man who knelt when the assembly went to pray. That man kneeling was Washington. Here is a splendid example for the nation, and for Christian people generally. The time was when kneeling was the rule in the Church of the Brethren. We are getting away from this custom. In fully half of the churches there is probably more sitting and standing than kneeling in the prayer service. It is astonishing how much kneeling is neglected in some of our late Conferences. We need enough of the "old time religion" to put us down onto our knees at least once in each service. We like the custom of kneeling in the opening service of a meeting. A short standing prayer at the close may be appropriate and edifying. Nine-tenths of Christian worshipers like a very brief closing service after the sermon, especially a short prayer.

The reading of the Report suggests other lessons, but we close by urging our people who have not yet read the Report to send fifty cents to the Publishing House and get a copy. Better still, send one dollar and get two copies. Give the extra copy to the preacher, who, without compensation, preaches a free gospel.

Sebring, Fla.

Jesus' Temptation in the Wilderness

BY R. H. MILLER

IV

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

HERE is the universal temptation to use force. The worship of Satan is none other than the use of force for the sake of mere dominion. Alexander, Napoleon and the Kaiser stood on this very same high mountain. They accepted Satan's offer, and got the kingdoms of the world—in just that measure in which Satan always keeps his promises. The issue is clear: bow to Satan, use force, and come into an immediate, visible dominion. Or use love, and come into power in the Father's own way and time. Like all victorious decisions, is the prompt and sweeping decision of Christ: He will worship and serve God alone—God who is love. This excludes every thought of worldly power carved out by the sword.

The impossibility of force and the sufficiency of love are not only asserted on the pages of the Bible. They are written in our experience. What we, in a heat, label "contrariness," while often mixed with an ugly humor, is at the same time a trace of God's finger upon us. He did not make us to be dumb driven cattle. We are men, made in his image. The very best and finest life is most defiant in the face of compulsion. Call it not "contrariness." It is but the trace of God's finger upon the human personality, which, when read aright, tells us that love is on the throne of the universe. Since

love is enthroned there, how great is the wisdom, that man is made to surrender to love but to defy compulsion.

Another thing that we should remember is this: force can use different instruments. It can use the decisions of a council meeting as well as a sword. Love must be applied fairly and fearlessly to every phase of life, else both we and our doctrine fall under deserved contempt.

We need nothing so much as a conversion; we need to see

(1) *The futility of force.*

(2) *The sufficiency of love.*

And we should make more of the last part of it—the sufficiency of love for every human problem. The disrepute in which pacifism is held by many good people is due to an excessive emphasis on our refusal to use force, and a failure to heroically demonstrate the sufficiency of love. A very learned Christian leader gave voice to this sentiment in these words, "It is useless for sheep to pass resolutions on vegetarianism, while the wolf remains of a different opinion." There is nothing in all the world so unlike sheep passing resolutions, as *Christlike non-resistance*. The true pacifist does not say, "Be a lamb so the wolf can eat you," but rather, "By courage, liberality, industry, determination, be a lion for love and the Kingdom of God, and it will very likely come about that the wolf will have more need for his heels than for his teeth!" The rejection of Satan's bribe to use force, while necessary, is not so important as the acceptance of God's challenge to venture on love.

The coming of the Kingdom of God awaits the Christian world's willingness to make this venture with money and life. We must take our religion seriously. We must work at it. If love is more effective for world-uplift than force, then all who believe it are bound to outdo the advocates of force in their efforts to promote their cause. If they give money, so must we, and in greater measure. If they give life, so must we, and more freely. The supremely effective method demands supreme devotion!

North Manchester, Ind.

False Conservatism

BY WM. J. TINKLE

It is an excellent trait of character to be conservative; that is, to hold on to whatever of good the past has given us. But at present there is a false brand trying to pass itself for the genuine conservatism. It manifests itself when brethren say: "There is much in our church today that I do not believe in; therefore I shall not do much to carry out the program of the church." This, of course, takes much less effort than to say what we do believe, and are ready to set to work building upon the principles we accept.

I am not writing this article because I am liberal; I am conservative at heart. People in general are conservative in varying degrees. There is a universal appeal in the "old time religion." Now this fact makes it easy for some faultfinder to appeal to people by beating present plans, programs, and leaders, saying that we ought to get back to the good old ways of our fathers. The result is loss of faith in our leaders and a slowing down of church work because of some refusing to do anything.

My appeal is for greater confidence, greater faith in each other, especially in our church leaders. When your conservatism begins to interfere with your faith in your brethren you can brand it as the false kind. Without faith we stand still.

If we had leaders like the priests and bishops of the Dark Ages, leaders living in luxury and infamy, there might be room for a Bolshevik propaganda against them. But our leaders are earnest men. They are making sacrifices for the cause. If we could stand in their high positions and thus see as far as they do we might do the same way as they. But should our church leaders take steps that we cannot understand, if we love them we should consider that they did it with the best of motives. What an unloving spirit it shows, how contrary to 1 Corinthians thirteen, to judge that my brother has a mean, selfish motive just

because I do not understand him. Yet this is often done, and I fear it is found in our own Fraternity where brotherly love is supposed to predominate. It is all too true that there are evils in the church. But it never will do any good to turn our backs upon those who are trying to lead us away from those very evils.

The writer may be misunderstood. Some may consider that he is advocating a policy of toleration and "looseness." God forbid that this should be true! A warning note is needed against the false conservatism in some quarters, and the Spirit will not suffer me to keep silent. We must be conservative. We must build upon those foundation stones of truth that remain ever the same. Let us not sit down upon the foundation. Let us build upon it.

Moses did well when he said to the terror stricken people at the Red Sea: "Stand still and see the salvation of the Lord." But the Lord did better when he said: "Wherefore criest thou unto me? speak to the children of Israel that they go forward." This is the spirit of our church leaders. Let us follow them.

Muncie, Ind.

What Is Education?

BY MAUD MOHLER TRIMMER

How many times people express sorrow and regret for not having an education! Of course, the value of an education is not to be underestimated. But what is it anyway? Apparently most people think that an education means merely the accumulation of facts gleaned from textbooks. True, this is a part of it, but not all of it, nor of necessity the most valuable phase. Strange to say, the most useful parts of education may be obtained outside a college or prescribed course of study, though undoubtedly these afford the easiest means of acquiring them. There are people with retentive minds who have received high rank in colleges, but who in actual life are nevertheless dull, tiresome, and inefficient people; and there are also those who have never been through the doors of a higher school, unless it be on a sight-seeing trip, who are, in spite of that, well educated. There is really no excuse for a marked lack of culture.

Education is first of all a sharpening of our tools—our God-given faculties. It includes power to gain new knowledge, and to assimilate what has been gained. Its by-products are poise, the ability to work and mingle easily with one's fellow-men, and a refinement of speech and manner. Entailed with an educated mind there comes a sacred obligation to use one's training for service to God and man.

No one can claim to be educated who has not a well-trained heart, a heart which can forget self in preference to others. Many who are greatly admired for their erudition are deficient in heart culture. Have you not seen pompous little college men, who assumed social superiority and accepted the best seats, a monopoly of the conversation, the best foods and all honors as rights, who enjoy nothing so much as a discussion of themselves, their doings and ambitions, and who are bored when any other subject is mentioned? Such folks are lacking in heart culture—and probably have little of any sort.

Anybody may have an educated heart; lots of folks do who have never guessed it! Kind hearts have a true courtesy far deeper than the etiquette which prompts one to say "If you please," "Thank you," "I beg your pardon," and "Excuse me," at the proper times. The educated heart seeks another's comfort in the minutest details. It seeks out the lonely, the sad, and unpopular to cheer them. It expresses appreciation of all favors received, and tells why and how much each was enjoyed; it listens patiently to uninteresting discourse; it never causes one to uncover by look or deed, another's sensitive points; it never neglects courteous attention to new acquaintances in order to enjoy old friends. Folks who continually seek to be kind to others have educated hearts and that is infinitely better than to have educated heads.

But those who are unfortunate enough to have missed a good education of the mind in our schools need not despair. There is hope for them. If they will do it, they may still gain a reasonable education. It

(Continued on Page 618)

General Ministerial Board Meeting

BY S. S. BLOUGH, SECRETARY

THE General Ministerial Board met in business session at Elgin, Sept. 2 to 3, with all the members present. Seventeen items of business came up for consideration. Some of these were disposed of, some placed into the hands of committees to report later, and some held over for the next meeting. The Board finds many things that need consideration and for which it is trying to plan.

The Handbook of Information has been brought up to date by pasting in a revised page, and is now ready for distribution again. These may be secured from the Board members free.

Reports concerning the work since Conference were encouraging. Plans were laid for more effective work in the future in the various regions as the needs may become apparent.

Plans were discussed for a greater program than ever during the Conference at Winona Lake and for the discussion of ministerial problems and the arrangement of the work for the future. The matter of arrangements has been given to the secretary and assistant secretary as a special committee. The Board and the committee will be glad for suggestions.

One of the purposes of the Board in harmony with the work entrusted to it is: "To conserve and emphasize the fundamentals of Christian doctrine." A large part of this seems to be the ordinances of the church as they have been believed and practiced by the Church of the Brethren. It seems to us that there is danger of neglecting this phase of our teaching and that we thus endanger the practice of the same. Because of this the following resolution was passed by the Board: "The General Ministerial Board believes that there is danger of neglecting and minimizing the ordinances of the church. We feel that greater emphasis should be placed on these specific things. We, therefore, urge that our various schools and colleges, the editors of our church publications, and our ministers and missionaries everywhere, provide means and opportunity for the teaching and study of this important phase of Christian doctrine and that all be afforded this privilege of growth and experience in Christian living." We do not forget the splendid work that is being done along this line and desire to commend it.

One of the largest items of business was the consideration of the queries placed into our hands by the Hershey Conference. Here is that which challenges the wisdom of all. Much time was spent in consideration of the matter contained in these requests. Some progress has been made toward an answer and the whole problem is being considered until a later meeting. We desire the prayers and help of the entire Brotherhood that any plans that shall be laid for the future may unite us and make us more efficient after the will of the Master.

An appeal is here made to the congregations and Boards of the church that you help us to get the Yearbook as nearly correct as relates to the ministry as possible. Absolutely correct statistics are very difficult to secure. Others have done well. We may be able to do better as we work together for the future.

614 Sixth Ave., Sterling, Illinois.

The Meeting of the General Sunday-school Board

BY EZRA FLORY

THIS is a time of the meeting of boards of the church. The General Sunday School Board met at Lake Geneva, Wisconsin, in order to share the fellowship and discussions of many other denominational leaders who entered earnestly into the subjects of religious education. Eleven of our people were present in these meetings so that we were well represented. The board was glad to have with them in some of the deliberations, A. C. Wieand and Minor C. Miller. All the members of the board were present.

Matters pertaining to Vacation and Week-Day Schools were taken up. Teacher training, young people, reports, and plans for the next Annual Conference

at Winona Lake were carefully considered. Perhaps two of the most far-reaching subjects were the planning of conferences of leaders at Elgin and others in various regions, and the problem of graded Sunday-school lessons. The former are not institutes nor are they conventions. They are *conferences*. This is what should be provided in local schools as well. We must all learn that we cannot hand anything down till it is first handed up. Here is the very heart of our work.

Perhaps it is a bit too soon to announce it, but the Board with the House, decided to turn to certain imprinted lessons after we shall have carefully gone over them and provided changes especially where our doctrines are considered. We still hope to have our own lessons in the future written entirely by our own people instead of such as will need to be altered and adapted. But all this takes years of patient persistence. Few know what labor and expense this work entails. In order to have adapted lessons ready for October, 1925, it will be necessary to have all of our alterations ready by January, 1925. This makes it necessary for the general secretary to cancel some of his field engagements this fall.

Elgin, Ill.

Only That Christ Be Proclaimed

BY ELGIN S. MOYER

It has been rumored (and I partly believe truthfully) that there are a few people in the Church of the Brethren who do not give, or who have ceased to give to missions because they have heard that some of the missionaries are not perfect; or they have learned in some way that the Mission Board has made some mistakes relative to some mission policy, or in sending some missionary, or perhaps in doing something else that did not exactly strike the fancy of these particular brethren and sisters.

Now, what shall determine whether or not we will give to missions? Is it the weakness or the strength, the mistakes or the perfection of missionaries or the Mission Board, or should it be the need of the people? If you should write a letter to each missionary on the field, and to each member of the Board, and ask if he considers himself perfect, I should not be surprised if every last one would write back and say that he realizes as much as any one does or can realize that he has made mistakes and has weaknesses.

Anyhow, who of us makes no mistakes, or who would not, were we in these places of responsibility? We are all more or less liable to make mistakes in our endeavors when we launch out in any kind of aggressive work. It is only those who do nothing that never make mistakes; and perhaps that is the biggest mistake after all.

Now, why be hard on the poor needy heathen people just because the workers have a few weaknesses which they already recognize and perhaps have themselves confessed to the Father?

My Christian brother, do not hold your money and hide behind somebody else's mistakes. By so doing you are making the biggest mistake yourself. You suffer, and the cause suffers much more than that particular brother in whom you are offended suffers. And let us remember, too, that many of the reports of the faults about these people are much greater than the faults themselves really are.

Let us give of our means that all the people may know of the Christ. Let us say with Paul: "Only that in every way—Christ is proclaimed, and therein I rejoice."

If we consecrate and give our means to God, we can rest assured that he will use them to his glory. The work among the non-Christian people in India, China, Africa and America needs every bit of the spiritual and the financial help we can muster. And be assured, too, of this: we have about as fine a group of people in these mission lands and on the Mission Board as you will find anywhere. If we cannot go ourselves to proclaim the name of Christ to the peoples, let us do our best to help and support those who do go. Let us help and not hinder in the proclaiming of the Gospel of Christ.

Chicago, Ill.

Consider the Layman

BY PERRY WILLIAMS

THE laymen do most of the work of the church. They superintend most of the Sunday-schools. They have charge of a majority of junior societies. They are advisers to the senior young people. They furnish nine-tenths of the total number of Sunday-school teachers.

They train the child that is chosen in maturity for most of the places of leadership.

They pay most of the church's bills.

Beside these places of service which taken together comprise more than one-half the entire work of the church, the laymen are richest in resources.

They have ninety-five out of every hundred children.

They have the largest share of chances to train these children, for they live with them the first twenty years of their lives.

The layman has most of the money in this world; the preachers have very little.

The layman is neighbor to the world. He has social contact, as no other person in the church, with all classes. He therefore has winning power, individual opportunity.

He has the numbers. He has mass force. He outnumbered the evangelists, pastors, teachers and secretaries fifty to one.

If the layman has already been assigned most of the church work, and if he has most of the resources both spiritual and material, what would happen if he were to be trained so that he could do this service successfully? What if he were so trained that he would make his resources command the purposes of Jesus?

Again, since the leaders who represent less than half the spiritual powers of the followers of Christ are well trained, why not train the laymen who represent more than half the resources of Christ?

If the person to whom God has committed the chief propagating powers is left unprepared is not the church in a state of unpreparedness, though the leaders of the church are well prepared?

We have schools for those few who have the burden of leadership placed upon them and little training for those who are alone able to consummate the enterprises undertaken by these leaders.

If there is little preparedness among fathers and mothers or among those who are shaping child life in local churches, then there is indeed little preparedness anywhere. Preparedness is significant when it has to do with handling the forces that make the future church and insignificant when it spends itself in minor channels.

Let it be granted that the ones called to professional service are looked to for vision, guidance, teaching. But these all who have many talents are few in number, whereas the rest, who have fewer talents are in such greater numbers, that it leads directly to the thought that if the many could multiply their talents by training, their usefulness would go far beyond what it is now and would rival that of the chosen class. It is true that one times ten is ten. And two times one hundred is two hundred. Hence every church has the working force of from three to ten pastors represented in its lay body; latent, untrained, unknown.

We must have courses for laymen. Finance must be studied; so also the administrations of Sunday-schools, superintending junior societies, social problems, physical education, parental obligations, missionary education, lay evangelism, Biblical interpretation, prayer, and child life—these all must be studied and a good chance given to laymen to acquire skill in the fields indicated. It is a startling fact that they who now have the real first hand work of all these organizations of the church are volunteer or only partially prepared laymen.

Except the service of these laymen is dignified and given the recognition it deserves the church will always be a partial success only. If it is recognized the church will be a great success.

Plattsburg, Mo.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

A Call to Prayer

JAMES, the brother of our Lord from the human side, was a very practical man. Some are wont to call him a legalist, but this only seems to be so because of his interesting way of saying "Show me." He wanted all claims of divine grace to be proven by actions that would harmonize in kind.

Chapter 4:1-10 of his epistle is startling and heart searching. Have you ever lived in a fighting denomination? The council meetings reminded you of a pugilist's arena only the weapons of warfare were naked tongues instead of padded fists. Both sides were just as eagerly watching and planning for the *knockout blow*, and likely more hatred was generated than between the contestants in a prize fight. What inward rejoicing, and not always inward, when the moderator or committee as the case may be *counted out* one side or the other.

What made the situation most serious, was that James found that these people he mentions were *taking pleasure* in that sort of thing; I venture, too, that this has been duplicated again and again. Great crowds gather, elaborate plans of attack are carefully wrought out, well-filled baskets make possible a lengthy session. No one sleeps, no one leaves the room save through sheer necessity. A regular indoor sport is on and the bleachers are crowded. Call a prayer meeting the next week at the same place, the same hour of the day, and with pencil and paper in hand take some observations.

These people were full of lust, covetousness, hatred, which is murder; but they were empty of what James would call in one word—*religion*. Not more doctrine; not more ritual; just honest to goodness religion represented their need. They were full of the works of the flesh but empty of the fruit of the Spirit.

This terrible state was unnecessary. The writer said the trouble was in their attitudes. First, they were without religion because they failed to ask. They had no prayer life. In the second place when they did ask, the end sought was so utterly selfish that no supply of grace came. These attitudes obtained because these folks endeavored to obtain spiritual blessings by the application of carnal laws.

James called the people to prayer and outlined very minutely the preparation necessary to get the answer. The steps in this preparation were: humbleness of mind, a subjection to and a searching for God, clean actions, pure motives, and withal a godly sorrow for sin that will turn the streams of Christian professors from the places of carnal amusement to the places of prayer.

Pastors, do you lack teachers to teach God's book? Do you lack volunteers to win souls for Christ? Can you find folks who have time to visit the fatherless, widows and the afflicted? Are you short of funds to carry on the local, District, and general program of the church? Do your members turn out better to a street carnival, a theater, a picture show, a chautauqua, or a picnic than to a religious meeting or a place of prayer? Do they spend money freely on the farm, in their home, on the highway, on their persons, on their tables, and grumble when a call is made to repair the churchhouse, mow the church lawn, or support mission work at home and abroad? Do they work hard six days of the week and get up too late or with a headache so they cannot get to church? James likely would say: "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" Brother pastor, if this is something of the sad condition of your flock, I feel sure you should call to prayer. The Christian religion is as impossible without prayer as is raising fish without water. If the armor of righteousness is put on it must be put on with prayer.

James exalts prayer and makes it the gateway to God. Is it wisdom we lack? Then "ask of God." If afflictions harass a man, "Let him pray." When sickness preys upon the individual, his road to health is the

"prayer of faith." The Christian to be healthy must "pray without ceasing." The Christian to live a life of power must "commit his ways unto the Lord." Prayer is imperative. The Christian dare not trifle here. If he desires the highest and best, prayer is the royal road. True, many people live and seem to prosper and do temporally without prayer, and because of this some would doubt the necessity of prayer. These people forget that many people who are rich and renowned in this world are in God's sight "dead while they live."

Some say the Church of the Brethren is disintegrating. If this is so it is because the desire to pray has been killed by an over-intellectualized self-sufficiency that says "we have need of nothing." This disintegration will continue no longer than our indifference to THE CALL TO PRAYER.

The Patient Shepherd

"O tender Shepherd climbing rugged mountains
And crossing waters deep—
How long would'st thou be willing to go homeless
To find a straying sheep?"
"I count no time," the Shepherd gently answered,
"As thou dost count and bind
The weeks in months, the months in years—
My counting is just—until I find,
And that would be the limit of my journey—
I'd cross the waters deep,
And climb the hillsides with unflinching patience
Until I find my sheep."
—Selected.

Mission Notes

To some of us it seems but yesterday, yet thirty years have elapsed since Brother and Sister Stover and Sister Bertha Ryan sailed for India. The Lord has greatly multiplied the seed they have sown!

A faithful sister writes: "Our prayers are daily for the mission work of the world and we never forget our staff at Elgin." How often our work might have been much worse, except for that prayer!

Dr. Wampler, writing from China, says: "Our medical work here at Ping Ting is already outgrowing its quarters." We regret our inability to keep pace

with the increasing needs, but rejoice to know the work grows and people are helped!

Our Nigeria Mission has been placed on the "Approved List." This means that hereafter it will not be necessary to secure permission from the British Government for every missionary we want to send to Africa. The signature of the Secretary of the Committee of Reference and Counsel—headquarters in New York City—is all that will be needed.

Thirty years in India! These years record a church membership of about 3,000. That many more are in schools and under instruction. Thirty years ago none there could thank God for the Church of the Brethren, but thousands now! There are about twenty-one different missions in Western India, nearly all older than our own, but only two or three have more baptized Christians. We record this alone for those who can only measure religious progress by comparison!

Let us dedicate Sunday, October 19, as a real memorial to the Lord and our fathers for divine blessing and heroic faith in the beginning of missions in our own church. The work was started with much prayer and care. Up to this time the church only answered calls for baptism. Such was the opening of the work in Denmark. But here was an effort to give the Gospel to an unknown people, their great need and ignorance being the only call, except the "go ye" of Jesus. Let us commemorate this beginning with sincere gratitude and a worthy offering! C. D. B.

A Catechism on Christian Stewardship

(Continued from Page 581)

Answers Solicited

47. WHAT is the real aim of the church's plan of finance?
48. Upon what authority is such a plan based?
49. Why should every member be urged to give?
50. What is the connection between Stewardship and the church's financial plan?
51. In making the canvass should we ask for what God requires or only what the people are willing to give?
52. How can such a canvass be made?
53. What are some of God's standards of giving?
54. Can a solicitor faithfully and fully do his work who is not himself a giver according to God's standard?

Record of Giving—Northeastern Kansas

MEMBERSHIP	CHURCH	1920-1	1921-2	1922-3	1923-4
	Abilene City				\$56.08
78	Abilene	\$30.00	\$286.51	\$39.00	108.34
139	Appanoose	1,237.00	1,065.70	212.25	222.21
54	Armourdale Mission	20.00	5.53		50.90
	Chapman Creek	146.40	42.24	52.95	94.07
24	East Maple Grove		10.00	5.53	21.95
	Holland	79.30	34.25	27.66	19.57
102	Kansas City	110.00	136.10	147.00	229.05
36	Lawrence	125.00	47.85	26.31	43.92
50	Lone Star		35.50		
25	McLouth		37.00	79.16	88.00
274	Morrill	261.10	2,526.40	656.28	1,201.05
133	Navarre	837.50	192.48	218.57	236.99
22	Olathe	521.74	121.07	63.05	130.55
105	Ottawa	1,457.62	773.76	300.41	413.35
43	Overbrook	601.85	293.63	296.50	291.56
50	Ozawkie	449.70	175.25	59.00	42.75
30	Ramona	181.00	230.50		70.02
70	Richland Center	91.73	116.12	124.37	179.78
65	Rock Creek	60.00	19.50	35.79	38.14
173	Sabetha	161.00	1,548.31	465.91	479.09
40	Topeka	35.00	141.15	144.75	213.25
40	Wade Branch	705.77	345.75	104.74	82.50
36	Washington	818.00	578.50	29.60	37.52
62	Washington Creek	135.00	10.00	44.61	118.08
	Unallocated	1,063.10	481.75	25.00	176.12
		\$9,127.81	\$4,715.17	\$3,157.34	\$4,644.84

THE PASTOR'S STUDY

The Leadership of the Future

BY E. E. ESHELMAN

I. Conditions

SEVERAL years ago Charles Cuthbert Hall used the pregnant expressions, "tenants in residence" and "tenants in trust" to describe the relationship of each generation to the ones that precede and the ones that follow it. In relation to the past we are "tenants in residence." The institutions, the society, the civilization we have are not of our creating. They are a heritage of the past. We did not create our religion. It is the faith of our fathers. We did not produce the homes, the schools, the libraries, the hospitals and democratic spirit of our day. These were here when we were born. This is equally true of the defects and crimes of civilization. The evils of today did not all come into being since we were born. They are the cumulative result of wrongdoing on the part of generations before us. Yes, the good and the bad, the sorrow and the gladness, what we enjoy or suffer, the forces that save or slay us—these we have as the products of preceding generations.

In relation to the future, we are "tenants in trust." The things we have are not our own. We hold them in trust for future generations. It is ours to use them and pass them on to future generations enhanced in value, having added to the good and destroyed the evil that we could. The civilization of tomorrow will be built upon the civilization of today. Likewise the evils of tomorrow will have their roots in the life of today. The leadership of the present is responsible for the leadership of the future. What is to be fifty years hence depends much upon what we do now. As clay in the potter's hand, so is the future leadership in the hands of the present. As the finished canvas reveals the skill of the artist, so does each future generation reveal the mind and heart of the preceding. We can make this world what we want it to be if enough of us want it bad enough. There is absolutely no goal that cannot be attained or ideal that cannot be embodied in the race in the course of a single generation if the present generation will set out with determination and in a scientific manner to accomplish it. How this may be done is the purpose of this series of articles.

In setting about to do this, we shall observe conditions and relationships as they now exist between age and youth, we shall search for the causes of such relationships and conditions and then in the light of these determine our goals for this and the future generation, building our program to gain the goals we desire.

Parents, grandparents, ministers, teachers, editors and statesmen—all thinking people—view with alarm the tendencies of youth today. What is becoming of our young people? What are we coming to? Other questions of like import are being asked. One finds ample ground for his fears when he studies even casually modern life and its environment. Newspapers and magazines are constantly printing articles with headings such as: "The Problem of Youth," "The Revolt of Youth," "The Youth Movement," "The Destructive Younger Generation," "The Unspanked Generation," "Canine Destination of Young Folks Doubted," "What Modern Youth Thinks of Itself," "The Problem of Young People and Church Attendance," "A Godless Younger Generation—In Fact and Fiction."

All of these and many others which are constantly appearing indicate an unusual stir and something above the ordinary in youth. Is this stir founded on fact or is it merely a fancy? Is the fear, the alarm of age well-grounded, or is it the ancient wail that has gone up from every generation since the first? Let us take an impartial, unprejudiced view of both sides of the question. Let us lay by prejudice and look at facts even though it may incriminate ourselves.

Court records and proceedings show an unmistakable increase of tragedy among young people. Justice James C. Cropsey of Brooklyn after a dozen years of investigation and experience in these matters says:

"Most criminals are boys and young men. To be exact, over eighty per cent of them are less than twenty-five years of age." William G. Shepherd says that our desperate criminals today range under the age of twenty-two years. Statistics indicate that 15,000 persons will die this year by murder and homicide in our country. The National Surety Company of New York estimates that thefts in 1924 will amount to \$3,000,000,000. In 1921 embezzlement losses amounted to \$8,270,000 and burglary losses to \$11,500,000. Large groups of young people in our American communities are lacking in reverence. Their sense of the sacred has never been developed. They do not know the attitude of worship. They have no conscious knowledge of God. There is an utter lack of moral sense. The chief magistrate of New York City describes "this army of young criminals" as "emotionally deficient, strangers to love, affection, pity, kindness, sympathy, charity, temperance, chastity and friendship." That normal moral sense is sadly lacking is shown by tests of large groups of children representing all classes and conditions of our population. These tests reported by Mr. Shepherd in *Good Housekeeping* for March show that more than one-half of American school children have an unethical outlook on life and that more than one-half will cheat and lie and steal.

Present day fiction by young writers reveals the same lack of moral tone. Mrs. Wasson, a reviewer of such literature for the *Literary Digest International Book Review* notes that "The three R's of conduct—reverence, refinement, and religion—so essential to the characteristics of the old-fashioned heroine, have been superseded by a new criterion. Before the great god, Irony, these virtues swagger, Scornful Tolerance, Satirical Detachment, Nonchalance, and Cynicism." Again she says: "I have said that religion has no leading role to play. Its case is worse than that. Religion as the profession of the Christian way of life, and hope of immortality, seems to be classed with the dear delusions of the generation of uncles and parents. When God is acknowledged at all, he is hailed by his first name, called down from his exalted throne, and motioned to a seat upon the floor. Irreverence, a flaunting bravado, which is a sorrowful attempt at moral courage, repudiation of the old laws and a hooting rillery at the new—these seem to me to be the striking characteristics of the new pose." Then, near the close of her article she says: "It would be hard to tell which is the prototype and which is the copy, the flesh and blood young person, or the one rampant through the pages of the up-to-date fiction. A young maiden reading the ways of the wild flappers in the big cities, immediately begins to qualify, and some one observing the habits of the maiden finds material for a new flapper story." "More degrading books are published in a year now than came from the presses of America in a generation before the war," says a lecturer on the subject. Mr. Currie, editor of the *Ladies' Home Journal*, remarks that "the moving picture never got quite so low as much of the current literature is descending." He further states that "parents everywhere tell you that the younger generation today is hard boiled and shockless, so what is the use of seeking to prevent them from going to slimy plays and reading slimy books? Negations result only in deceit." He then adds: "and yet it is these same parents—mothers mostly—who buy these books and bring them home. That is how nine copies out of ten fall into the hands of the children who read them." Look at the magazines on the larger news-stands. These and many of the better magazines carry stories that would not have been tolerated by the public a few years ago if permitted by law.

Red Cloud, Nebr.

An Objection

BY JULIA GRAYDON

ONE day in the early part of September I visited a country school which was located in an attractive spot not far from where I was staying. Recess had begun, so I had no hesitation in entering the schoolhouse, and I was warmly greeted by the teacher, a young man of pleasing manner.

He told me of the little ways in which the children helped him, one putting up the flag, another attending to the water cooler, another keeping the grounds in good shape, and another keeping the schoolroom itself clean.

Then he showed me with pride a small shelf of books, and that led to a discussion of books, and I found to my great sorrow that he did not hold the Book of books in much esteem as a rule to go by in everyday life for he said: "We read ten verses of the Bible every day, but I think too much time is consumed in it. We often read the Sermon on the Mount, but the children can not understand that."

Then I said to myself, "Blessed are the pure in heart; blessed are the meek; blessed are the merciful."

Think with me how much those verses ought to mean to little children every day, not only on the school grounds but wherever they go, if they are interpreted rightly.

I did not say to him all I thought, but I did try to make him see the importance of Scripture verses explained to little children.

I am afraid he is not the only one to blame, for back of it is the desire of some to keep the Bible out of the schools altogether. As for myself I can see yet these verses of Scripture written on the blackboard with chalk by the teacher of my childhood and early girlhood: "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding. The fear of the Lord that is wisdom, and to depart from evil is understanding."

Harrisburg, Pa.

What Shall I Do About It?

BY IRA J. LAPP

I HAVE some conclusions and to discourse on them or write them down might be interesting; but in either case they also might just remain my convictions. If, however, your conclusions are the product of your own thought, then the sermon may be forgotten or the manuscript destroyed because the truth they contained is safely "put" in the fabric of your own thought. Such being the case permit me to raise a few questions.

If the big problem of the hour is the problem of maintaining the peace, and if the big opportunity of this generation is the opportunity to outlaw war, what should I as a Christian do about it?

What shall be my relation to the institution of war before it is outlawed, or the dream of the prophets realized?

If war is the chief collective sin of mankind as the Federal Council of Churches asserts and as the leading church conferences this spring also affirmed; if war is as a noted preacher declares, "the most colossal and ruinous social sin that afflicts mankind today: that it is utterly and irremediably unchristian, . . . that the war system means everything which Jesus did not mean and means nothing that he did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise"—if war is all this, what choice have I as a Christian when the crisis of war support comes?

In an hour of conflicting loyalties which should and will I choose—loyalty to the state or loyalty to Christ? Does the Christian life permit anything less than supreme loyalty to Christ?

Must and should I wait until the nations of the world have solved this problem, or is it my privilege and duty as a Christian to extricate myself from the war system and war business now?

Is the conviction that a thing is contrary to the will of God necessary to its extermination?

If the fact that a certain calling cannot yet be abolished because the world is unprepared is sufficient to justify a Christian in pursuing it, then should not the sale of intoxicants, and prostitution, and even highway robbery be regarded as permissible for Christians in certain quarters of the world? Yes, we are trying to ask a question here and we are exceedingly anxious for you to begin thinking it through.

Wenatchee, Wash.

HOME AND FAMILY

A Simple Sermon

There's only one method of meetin' life's test;
Jes' keep on a-strivin' and hope fur the best.
Don't give up the game and retire in dismay
'Cause hammers are thrown when you'd like a bouquet.

This world would be tiresome; we'd all get the blues
If all the folks in it held just the same views;
So finish your work; show the best of your skill.
"Some folks won't like it, but other folks will."

If you're leadin' an army, or buildin' a fence,
Do the best that you can with your own common sense.
One small word of praise in this journey of tears
Outweighs in the balance 'gainst carloads of sneers.

The plants that we're passin' as commonplace weeds
Oft prove to be jes' what some sufferer needs.
So, keep on a-goin'; don't stay standin' still;
"Some folks won't like you, but others folks will."

—Christian Standard.

Grandma's Wonderful Book

BY CHESTER E. SHULER

DAVID and Ruth were sitting on the porch swing, talking. At the other end of the porch sat their grandmother, her silvery hair sparkling in the light of the setting sun, and a Bible open in her lap. Through the old-fashioned silver-rimmed spectacles the aged eyes read the precious words of Truth and refreshed the heart that had known many sorrows and won many victories in the long battle of life.

"Look at grandma," said Ruth. "Isn't she dear? My, I hope when I am old and gray I may have lived a life like hers. How good she is!"

"Yes, I say so too," replied her brother, David, as he gazed admiringly at his grandparent. "And I think there's the reason—that Book she's always reading. I wish I knew the Bible like she does, but, well—somehow it seems rather hard for me to become really interested in it."

"Why, brother! I'm surprised at you. I thought you liked to read it, for you always have read it a great deal."

"Yes, I have. But I read it more or less because I think it's a duty—and yet I know that isn't the spirit in which I should read it. I would give a great deal to be like grandma and love it as she does. I've thought that some day I'd ask her how to get that spirit."

"Well, what do you say—shall we not ask her now? 'There's no time like the present.'"

David consented and the two young folks approached their grandmother.

She smiled as they sat down near her. "I am glad you can talk with me a bit. It sometimes gets lonely here. If I didn't have the Blessed Book for my comfort and companion, I suppose I might become a little dissatisfied at times."

"That's just what we wish to talk about, grandma," said Ruth, "the Book."

"Well, how nice of you. It's not often that young folks nowadays will want to talk about the dear Book."

"Ruth and I were just saying that you seem to find so much real joy and interest in reading the Bible, grandma," said David, "and I was saying I'd like to learn your secret. I read it a great deal, too, but really I fear I must admit I don't really love to do so as much as I should."

"I believe I see what you mean, David. And I suppose there was a time when I didn't love it as much as I might have—especially when I was your age. But you see it's different from any other book in all the world, and I guess it's a bit different to get interested in, too."

"I'd like to get interested in it, grandma," said David, eagerly. "I know it's the Word of God, and I believe there is much in it for my edification. Won't you tell me more about the way to do it?"

"Gladly, if I can, my boy. I think many folks, and especially the young, have a mistaken idea of the Bible. They think it is very 'dry' as they say. And then, too, if they are living in sin—though I know you are

not—they sometimes find nothing but condemnation in it for them."

"But that isn't the case for us," said Ruth with a bright light in her deep blue eyes which overspread her face with the joy of the spirit within her soul. "For 'there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'"

"Isn't it glorious? But to those in sin there is not that blessed assurance, and so they often find the Bible anything but comforting, until they once realize their sin and seek to have it forgiven. Now, it seems to me that one of the most interesting ways for young folks to become interested in the study of God's Word is to look for some of the delightful 'comparisons' in the stories which it contains. Most all children like stories, and surely the Word is replete with them—*thrilling ones too*."

"That does sound interesting, grandmother," said David, who was exceedingly fond of stories. "Suppose you explain a little further what you mean."

Grandmother glanced at her Bible and ran a wrinkled finger along the page until it rested on the first verses of the 64th Psalm. "I was just reading a passage here which will no doubt illustrate what I mean. Of course there are many better things than this in the Book, but I am now trying to show you young folks how to become interested in reading it—to show at least one good way to create interest in 'searching the scriptures.'"

"Go on, please," said David, as he and Ruth drew their chairs nearer that they might see the passage better.

"Now I know David likes Indian stories very much, for I have seen him reading them with great interest," said grandmother, smiling. "So here is one right here in this Book—of course it doesn't mention Indians, but it does mention something about their methods of warfare."

David's interest was growing now. He looked eagerly at the Psalm as grandmother read: "'Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.'"

"Now listen," said the old lady, as she continued, "'Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words; that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.'"

"Do you see any similarity there?" she asked.

"Yes—I believe I understand. The Psalmist is trying to compare persons who speak bitter words against others with the wicked (or the 'Indians') who shoot arrows from ambush. Well! That is interesting. I never thought of that much, though I do believe I have read that same passage frequently."

"That's true, too," put in Ruth. "And I know some folks right here in this town who surely do shoot those 'arrows' at their neighbors."

"It is all too true that in many parts of the world such 'warfare' is carried on," agreed grandmother. "But it is certainly not God's will. Let us read a bit further in this Psalm and see what happens to these wicked folks—'They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded.'"

"Yes, I see," spoke in David. "God brings justice to bear upon them at last; they think no one in the world will catch them up, but he will finally."

"I believe you understand my point," said grandmother. "I simply selected this passage because it happened to fit into your favorite line of thought. You will find some very thrilling stories in the Book. The Old Testament, especially, is full of them."

"Thank you, grandma, for the lesson. I think I shall try your plan rather extensively. I really want to love the Book more, and I am sure this is a good way to get started."

"And then, my boy, don't forget to ask the Author

of the Book for his help. I recall a delightful experience I once had when I was a young woman. I was privileged to meet and converse with a gentleman who was the author of several splendid volumes of poetry—containing some of my favorite poems. He talked with me about them, and explained some of them in a most charming way. Now it's just that way with the Author of this Book. He can reveal its contents to us in a very charming and remarkable manner, if we will but ask him in faith believing."

"I will. And thank you again for the lesson," replied David, earnestly.

"I shall try your plan too, grandma dear," promised Ruth, as she linked arms with her brother.

Harrisburg, Pa.

Self-Examination

BY HOMER FOSNAUGH

Examine yourselves whether ye be in the faith" (2 Cor. 13:5).

WHOM are we to examine? Ourselves, not the other person. We have so much to do, so much to amend, and so much to repent of, that we do not have time to examine the other person. Beware of the self-righteous Pharisee who examined the publican before God, and who extolled his own boasted merits.

Usually today we examine the other person, behind his back, and perhaps we think God does not hear us. Does he? "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

What are we examined for? To see whether we are in the faith and to prove our own selves. Have we the true faith of a disciple of Christ? If we have, we exhibit the New Testament faith, without which it is impossible to please God. And if we possess God-pleasing faith we will obey the commands of the New Testament, by which we prove our own selves.

How are we to be examined? With earnestness of spirit, not with the general apathy of the multitudes today, who assume the holier than thou attitude, and who consider the other person mush and dandelions.

How often? Morning, noon and night, would be the proper times. Remember Daniel who prayed three times a day. Daniel was a busy person and his life was full of events, yet he took time to honor God.

What to use? The Word of God. It approves us when we are right, and disapproves us when we are wrong. It is the only hope of salvation in the world. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

North Manchester, Ind.

Patterns and Precepts

BY KATIE CAMERON

"THERE! It's ripped back to where I made the mistake," ejaculated Elsie, with a sigh of relief, as she wound up the yards of crinkled crochet cotton that had been unraveled.

"What a shame," remonstrated Helen. "Could you not have fixed it some way without undoing such a lot of work?"

"Not at this late date," smiled Elsie. "However, I might have saved a lot of time and labor too, had I raveled it when I first noticed the error, but I continued, thinking it might not matter, until finally I realized that with each round my design was becoming less like the pattern."

How often we, like Elsie, pile up trouble for ourselves and waste time by persisting in our errors. It always takes longer to rectify a mistake than to make it.

Joseph and Mary had only gone a day's journey when they found they had lost Jesus. They retraced their steps at once, yet it was three days ere they found him.

Let us call a halt immediately we are conscious of a fault, and not heedlessly prolong the estrangement by continuing the process that takes us farther from the Pattern we are striving to follow.

Bulyea, Sask.

AMONG THE CHURCHES

Calendar for Sunday, September 28

Sunday-school Lesson, Review: Opening Period of Christ's Ministry.

Christian Workers' Meeting, Companionship.—Rom. 14: 7.

* * * *

Gains for the Kingdom

One baptism in the Walton church, Ind.
Three baptisms in the Haxtun church, Colo.
Eleven baptisms in the Richmond Mission, Va.
One was reclaimed in the Pleasant Hill church, Pa.
One baptisms in the Canton (Coal Creek) church, Ill.
Six united with the Bethel church, Okla.—Bro. C. H. Brown, of Lowell, Ark., evangelist.
Ten baptisms in the Logan church, Ohio.—Bro. John Byler, of Homeworth, Ohio, evangelist.
Four baptisms in the Martin Creek church, Ill.—Bro. C. H. Kaiser, of Hart, Mich., evangelist.
Seven baptisms in the Mill Creek church, Va.—Bro. I. W. Miller, of Broadway, Va., evangelist.
One baptism in the County Line church, Ohio.—Bro. L. I. Provant, of Durand, Mich., evangelist.
Eleven baptisms in the Grenola church, Kans.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.
Four baptisms in the Hanover church, Pa.—Bro. Chester H. Royer, of Elizabethtown, Pa., evangelist.
Seven baptisms in the North Winona church, Ind.—Bro. Becchy, of Harrisburg, Pa., evangelist.
Three baptisms in the Shelby County church, Mo.—Bro. L. A. Walker, of Sheridan, Mo., evangelist.
Nine baptisms in the Pleasant Hill church, Pa.—Bro. M. J. Brouger, of Greensburg, Pa., evangelist.
Five baptisms in the Beaver Creek church, Md.—Bro. C. H. Steerman, of Greencastle, Pa., evangelist.
Six baptisms in the Valley Point Union Chapel, Pa.—Bro. Alex. Stout, of Orbisonia, Pa., in charge.
Twelve baptisms in the Peach Blossom church, Md.—Bro. H. H. Nye, of Elizabethtown, Pa., evangelist.
Eight baptisms in the Long Green Valley church, Md.—Bro. A. P. Wenger, of Elizabethtown, Pa., evangelist.
Five baptisms at Cedar Bluff, Bethlehem congregation, Va.—Bro. H. J. Woodie, of Winston-Salem, N. C., evangelist.
Three baptisms in the Lower Stillwater church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.
Twenty-three confessions in the Oakland church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.
Ten baptisms in the Piney Creek church, Md.—Bro. Ira Gible, of Myerstown, Pa., evangelist; two baptisms prior to the meeting.
Twelve were baptized and two reclaimed in the Kearney church, Nebr.—Bro. G. W. Ellenberger, of Holmesville, Nebr., evangelist.
Six were baptized and one reclaimed at Long Hollow, North Fork congregation, W. Va.—Bro. Foster M. Bittinger, pastor, in charge.
Three were added by baptism to the Oak Grove church, Ill.; two stood for Christ at Camp Creek, Ill.—Bro. D. E. Eshelman, of Canton, Ill., in charge.
Twelve confessions and five baptisms prior to the meeting in the Upper Lost River church, W. Va., and three baptisms in the Crab Run church, Bro. R. K. Showalter, of Weyers Cave, Va., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Austin and wife began Sept. 24 in the Dixon church, Ill.

Bro. Detrick, the pastor, to begin Oct. 5 in the Sipesville church, Pa.

Bro. H. C. Early, of Muncie, Ind., to begin Oct. 12 in the Mississinewa church, Ind.

Bro. John Wieand, of Alvada, Ohio, to begin Oct. 12 in the Portage church, Ohio.

Bro. C. C. Kindy, of Huntington, Ind., to begin Oct. 13 in the Pipe Creek church, Ind.

Bro. Jos. Clapper, of Yellow Creek, Pa., to begin Oct. 4 in the Spring Run church, Pa.

Bro. J. E. Ulery, of North Manchester, Ind., to begin Oct. 19 in the Walnut church, Ind.

Bro. Edw. Stump, of Walkerton, Ind., to begin about Sept. 27 in the Yellow River church, Ind.

Bro. E. R. Fisher, of Essex, Mo., is in a revival at Broadway, Mo.; he will begin Oct. 11 in the New Hope church, Ark.

Bro. Greene Shively, of Millmont, Pa., to begin Oct. 7 in the Baker house; Bro. Harrison Gipe, of Hershey, Pa., to begin about Nov. 1 at Boiling Springs; Bro. Utz, of Maryland, the last half of November at Mechanicsburg—all in the Lower Cumberland congregation, Pa.

* * * *

Personal Mention

Bro. Forest S. Eisenbise entered on his pastorate of the Chicago church, Bethany branch, Sept. 1.

Bro. C. H. Gnagy's address is changed from Mt. Morris, Ill., to Stanley, Wis. Bro. Gnagy has taken up the pastorate of the Stanley and Worden churches.

Bro. E. S. Coffman, lately pastor of the Geiger Memorial church, Philadelphia, has accepted a call to the pastorate of the West Dayton church, Ohio. Bro. A. B. Miller, we are informed, takes up the work at Geiger Memorial.

Brother and Sister Clinton I. Weber will take up the work as pastor of the First Church of the Brethren, at Kansas City, Mo., Oct. 15 and their address will be changed from Mondovi, Wis., to 6238 Hughe St., Kansas City, Mo., at that date.

Bro. T. S. Moherman, we are informed, is planning to turn his many years' experience in the educational field into the more direct channels of church activity, such as evangelistic, Bible and institute work. His address will be Ashland, Ohio.

Sister Marguerite Bixler Garrett was at the Publishing House several days last week, working with Bro. William Beery in putting the finishing touches on that new book, "History and Message of Hymns," which they have been preparing for the General Sunday School Board.

The Sunday School Editor and wife, accompanied by Sister D. L. Miller who had come to Elgin to say a farewell word to Sister Eliza B. Miller, drove over to Mount Morris last week to attend the college opening. Bro. Miller delivered the address for the occasion. The year's outlook is said to be good.

The meeting which began at Dixon, Ill., Sept. 24, writes Bro. Oliver H. Austin, is "our hundredth evangelistic campaign in the seven years we have been in the field. The supreme joy of service has been realized during this time and the fellowship with the churches has been a great source of spiritual inspiration and growth."

Bro. John W. Myer, 617 Carlisle St., Hanover, Pa., contemplates leaving for Lake County, Florida, by Oct. 20, and desires to get in touch with any brethren who are located within the bounds of that county. If this should come under the eyes of any such, or of any who know of such, Bro. Myer would be pleased to have their names and addresses.

Monday, Sept. 15, Bro. Geo. W. Kieffaber, of Canton, Ohio, pastor of the Kent congregation, was called to the bedside of his dying mother, Sister Rebecca Kieffaber, of Clay City, Ind. A stroke of paralysis quickly carried her into unconsciousness, and three days later, the 18th, she went "home to Jesus—the Jesus whom she had served faithfully for fifty-two years' following her baptismal vow."

A serious accident befell our Sunday School Secretary, his wife and sister-in-law, Sept. 16, in Southern Ohio, as they were on their way to a meeting in Michigan. It was a foggy morning and a car from a side road suddenly crashed into them, practically demolishing their car and imperiling their lives. The last-named of the three, wife of Bro. Chas. L. Flory, pastor of the Oakland church, was taken from the wreck in a state of unconsciousness, but at last reports was apparently on the way to recovery. After several days Bro. Ezra Flory and wife, with numerous cuts, bruises and wrenches, were able to return by train to their home at Elgin. Thus material loss, bodily injury and almost miraculous deliverance were combined in this both unfortunate and fortunate experience.

* * * *

Miscellaneous Items

The Council of Promotion was scheduled to meet at the Publishing House this week, the twenty-fifth. It was expected also that the Educational Commission would meet on the twenty-sixth and the Educational Board on the twenty-seventh.

If a thousand readers would do like the one who sent in twelve new subscriptions we would have more than twice the five thousand new subscribers wanted. That would be all right. Let them come. The truth is we were afraid to ask for all we would like to have. Look up those silver anniversary offers again and then help somebody to do something about them.

"A Bit of History" is the title of the first sub-division. There are three more, "Then and Now," "Present Needs" and "The Occasion, October 19." Altogether they make up an attractive little leaflet, the general title of which is "A Generation of Missions." There is something on the same subject on the first page of this issue. Read it and resolve, as this leaflet suggests, to "make October 19 a worthy memorial."

One pastor writes: "I made an appeal for more subscribers in yesterday's service." That was fine. And an enclosure in his letter showed that his appeal was successful. That was fine too. A few sample copies of the "Messenger" for Sept. 13 or 20 are available. Show the "Messenger" to friends and neighbors.

* * * *

Special Notices

The District Meeting of Northeastern Kansas will be held Oct. 19-22 in the following order: Sunday-school, Missionary, Ministerial, and District Meeting, in the Ottawa church, Kans.—C. A. Shank, Reading Clerk, Abilene, Kans.

Notice to Churches of Southern Indiana: Eld. O. D. Werking, of Hagerstown, Ind., has been chosen secretary and treasurer of the District Mission Board. All money and correspondence pertaining to the District Mission work should be addressed to him in the future.—J. A. Miller, Kokomo, Ind.

Notice to Churches of Northern Missouri: The District Meeting will be held in the Rockingham church near Hardin, Mo., Oct. 24-26, beginning at 9 A. M., on the 24th; Elders' Meeting Oct. 23 at 2 P. M. The clerk having moved from the District, please have all queries, reports, etc., in the hands of Eld. E. G. Rodabaugh by Oct. 23.—L. A. Walker, Sheridan, Mo.

The District Meeting of the First District of West Virginia will be held in the Sandy Creek congregation, Salem house, on Oct. 11. The Elders' Meeting will be at the same place Oct. 10 at 2 P. M. The members of the Mission Board will meet at the home of the writer, Bruceton Mills, W. Va., on Oct. 10 at 9:30 A. M.—Jeremiah Thomas, Bruceton Mills, W. Va., Sept. 12.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Number 101. Should the Christian make money? Is the money the Christian makes all his own? What is the source of the Christian's wealth, and what should he do with the increase of his wealth? What is the New Testament teaching concerning stewardship? If the Lord has a share in the Christian's wealth how is the Christian to administer the Lord's share? Does the Christian spend too much on luxuries? If a Christian has five thousand dollars or more as an annual income, what is he to do with this income? What does the Bible say concerning covetousness? What is covetousness? What part does the Christian wife have in her Christian husband's income? How is the Christian family to administer its wealth? Should children in a Christian home be taught the stewardship of time and of money? When a Christian makes his will how should he do it? How can the Christian's wealth serve after his death? How can the individual Christian best cooperate with his congregation and the whole church with money and its problems?

These and many other questions are discussed fully and frankly in book No. 101, "The Christian and His Money Problems," by Bert Wilson. The price of this book is \$1.50. Ministers of the Church of the Brethren may secure it through the Gish Fund at the small price of 35c.

If you want to continue thinking that what you have is your own, and that you are not responsible for sharing your wealth with others and for contributing to the Lord's work, you would better not buy No. 101. If you don't want your pastor to tell you what the Bible teaches concerning covetousness and stewardship, don't present him with No. 101. If you don't want to experience the joys that come to the Christian when he discovers God's plans for finances and don't want to learn that it is more blessed to give than to receive, then No. 101 should not be placed in your hands. If, however, you want to read a book that will set you to thinking and stir you to action order No. 101 at once. You may not agree with all that the author says—possibly he is wrong in some of his conclusions—but you will give your money transactions closer consideration after you have read this book than you ever gave them before.—J. E. Miller, Secretary Gish Committee.

Our Missions Abroad is the latest thing in the book line put out by the General Mission Board. It was written by Elgin S. Moyer, Professor of Missions in Bethany Bible School, assisted by Eliza B. Miller, Walter J. Heisey and others. It is "a brief simple history of the foreign mission work of the Church of the Brethren, written primarily for use in mission study classes." There are six chapters with the following titles: "How the Brethren Went Abroad," "Locating Twentieth Century Disciples in India," "Making Dark Places Light in India," "Locating Twentieth Century Disciples in China," "Making Dark Places Light in China," "Planting the Cross in Africa." We have other and larger books on our missionary activities and others are in prospect, but for the purpose intended we have none so suitable as this. The facts are clearly stated in an interesting way. The form in which they are presented is attractive. It is a needed piece of work well done. The book is cloth bound and contains 108 pages. Price, fifty cents.

AROUND THE WORLD

Million Dollar Trains

One of the railroads to use the new Union Station in Chicago when it is opened on Christmas Day is putting two new passenger trains on its lines to St. Louis to care for the expected increase in traffic. These two new trains represent an investment of \$1,000,000 and are said to present, at least for the present, about the last word in passenger train equipment. Amongst other things million dollar trains indicate not only that Americans as a class are satisfied with nothing short of the best, but also why tickets cost so much. It takes money to maintain million dollar trains and pay interest on the investment.

California Glaciers

For some unexplained reason the glaciers on Mt. Shasta, the 14,000 foot pride of Northern California and one of the highest mountains in the United States, are breaking loose and plowing their way down to the valleys. Earlier in the season two glaciers on the south side slipped into a pocket and cascaded a river of mud into the valley below. Now the most northern of Shasta's five glaciers has crashed down the mountain side uprooting great trees and hurling boulders as large as houses before it. The roar made by the gigantic ice mass was heard at a distance of twenty miles. As no other explanation seems to be at hand we submit that the average Californian's persistent boasting about glorious sunshine has made it a bit too warm for the glaciers on Mt. Shasta.

American Prodigality

In an address before the annual convention of the United States Fisheries Association Secretary Hoover stated that America is slowly but surely destroying the fisheries of our bays and adjacent coasts. Thus the sturgeon fisheries of the Great Lakes have declined ninety-eight per cent in the last forty years. Seventy-five years ago thirty-five times as many shad were taken in the Potomac River as are caught today. The crab and oyster fisheries of the Chesapeake and Delaware waters have decreased greatly of recent years. Taken altogether the outlook is rather gloomy for the children who like fish, unless there is some centralized control of our coastal fisheries. Here, then, is another example of how American prodigality threatens one of our great natural resources.

Real Purpose of a College Training

What is the purpose of an education, and especially of a college education? The demand for the type of education contributing the most definitely to dividends measured in dollars and cents has been growing. Then why not eliminate, as Dr. Flexner of New York suggests, every study from kindergarten to university that does not contribute directly to the income of the laborer? This bald statement of a tendency, perhaps better than argument, makes clear the back-to-the-jungle trend of commercialized education. The world already has an oversupply of sharp witted predatory men who live by what they can take rather than by what they can give: The training for leadership that young people get in a Christian college is our chief defense against the increase of the profiteer type of human being. To accomplish this the Christian college strives to train young people to think deeply and comprehensively, and in this way it furnishes "ideals for the development of society and the state."

Keeping Up With Uncle Sam

On September 15 as the result of the regular quarterly financial operations of the United States treasury our Uncle Sam had a billion dollar day. Receipts from the quarterly income tax payment were estimated at around \$350,000,000. Then \$391,000,000 was received from the sale of treasury certificates of indebtedness. On the payment side was \$377,000,000 in maturing treasury notes and \$135,000,000 as interest on the public debt. Thus the total of the government financial transactions for the day was considerably over one billion dollars. Yet despite the shifting of these immense funds money rates remained practically unaffected. Uncle Sam's billion dollar day suggests the further fact that the burden of taxation has grown more than \$5,500,000,000 in the past ten years. The total tax raised in 1923 is stated by the National Industrial Conference Board to have been \$7,716,000,000 against \$6,961,000,000 for 1922. From 1913 to 1923 pensions disbursed by federal, state and local governments has increased from \$208,000,000 to \$339,000,000 per year. During the same period interest paid by federal, state and local governments has increased more than six times, thus giving a figure of \$1,447,000,000 for 1923. A little figuring will indicate that interest requirements alone on the various classes of public debt amount to about twelve dollars per capita per year, or a total of approximately sixty dollars for a family of five. The National Industrial Conference Board has computed that the burden of taxation on industry, "using this term in its widest sense, measured in terms of dollars is three and one-half times as high as before the war."

Old Forests of Poland to Go

According to the London "Times" a British syndicate has a concession for the exploitation of extensive Polish government forests. The agreement is said to cover a period of ten years and provides for a yearly cut of 25,000,000 cubic feet. This will mean that splendid oaks and pines that generations of royal preservation have maintained in primeval luxuriance will be cut down to supply the seemingly insatiable needs of civilized men. The largest of the four great Polish forests to be exploited is the forest of Bialowieza which lies about 120 miles east of Warsaw and has an area of 360,000 acres. Since a British syndicate controls the concession it seems likely that England will have the preference when the lumber is ready to be sold.

Buried Treasure for Mission Funds

An American missionary at Nanking, China, has had the unique experience of discovering buried treasure of such value that it may add considerably to the station school building fund. It seems that when the first Presbyterian missionary to settle at Nanking tried to buy a piece of ground the only spot he could get was a block of land that had once been the site of a terrible massacre. Chinese superstition prevented the Chinese from buying the plot. Thus the missionary took it as the only ground available for his purposes. The present head of the mission station felt that the history of the mission plot of ground was such that it might contain buried treasure, that under the soil of the mission compound there might be buried the treasures of some who had never lived to dig them up. Thus, when it was decided just last spring to build a new school building the missionary in charge stipulated in the contract for excavating that any treasure unearthed should belong to the school. In due time a large jar containing many valuable pieces of Chinese porcelain was dug up. The missionary is convinced that the find will prove valuable enough to add materially to the school building fund.

The Chautauqua Jubilee

Fifty years ago or in 1874, John H. Vincent and Lewis Miller invited a group of Sunday-school workers to the Chautauqua forest to study Sunday-school methods and Bible facts. Although the religiously inclined in America had frequented forests and groves for many years before in order to attend camp meetings it seems that in 1874 the suggestion to "take to the woods" for study was an original one. Thus Vincent and Miller tried out their idea—and a marvelously fruitful one it has proved to be. In commenting upon the growth of the Chautauqua idea the "Continent" says: "Not only the innumerable host of similar summer schools of Bible and religion, occupying almost every eligible spot in all the country, are the direct offspring of the original Chautauqua, but of the same unmistakable lineage come all that still greater multitude of tented itinerant entertainments, which have given local vogue to the old Indian name of a New York lake in every country town of the middle west and south and in many places also on the Atlantic seaboard. Likewise an early concomitant of Chautauqua's growing fame—The Chautauqua Literary and Scientific Circle—brought forth the previously unthought-of device of correspondence courses and home-study extension, in which the staidest universities are now proud to have part. 'The most American thing in America' all this Chautauqua development has been discerningly called. And the men whose bold initiative has brought forth in fifty years such measureless results must surely be accorded, with reverent honors, high place among the vital makers of our nation."

More About Peace Plans

The winning plans in the various European peace plan contests will doubtless be of considerable interest to peace loving Americans. The plan that took the prize in the French competition proposes a European League of Nations which "would have an international armed force big enough to cope with any European nation or possible combination of nations outside the League, and able also to deal with any nations in the League which it was patent had not plainly realized either 'material or moral disarmament.' When all European nations have disarmed, materially and morally, the European League could disarm progressively, taking into consideration the armaments of non-European nations, should they exist. So the day would come when Europe would be as free of armed forces for international conflict as is America of armed forces for interstate conflict. The first prize plan in the British contest presents an interesting parallel to the French plan. It suggests the reorganization of the League of Nations so as to provide geographical groups; for instance, a European group, a South American group, and so on, to deal with local problems. As the author of it suggests, Paraguay and Persia cannot be much interested in Dantzic or the Albanian frontiers. The character of the men who participated in making the awards gives hope that the plans may have considerable influence. For instance, in France the administrative committee to which the jury of award was responsible included Premier Herriot, Paul Painlevé, President of the Chamber, M. Bour-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

Greatness in the Kingdom

Matthew 18: 1-6

For Week Beginning October 5, 1924

Jesus Is the Authority on Kingdom Matters. The disciples were perfectly right in referring their question to him. It shows their recognition of the Master as One who knew the truth about the Kingdom. Their coming gave him an opportunity to set them right upon a vital issue. A thing which Jesus longed to do was to set the true nature of his spiritual kingdom before men and have them understand it. I think he must have rejoiced to have his disciples ask him questions like this, even though he could not commend all their intent. His ability to meet the problem fully is manifested by the skillful way in which he chose a concrete object by which to make his point. For his authority see Matt. 28: 18 and John 18: 36.

There Is Greatness in the Kingdom of Heaven. Because the disciples mistook the real character of this greatness does not alter the fact. They thought of it in terms of rank and honor as in earthly kingdoms, Jesus taught that greatness is a quality of heart. The disciples regarded this greatness as something to be achieved hereafter; Jesus taught that it is a matter of character to be cultivated now. The Kingdom is a matter of life and the differences within it are due solely to the measure of kingdom-life possessed. Citizens grade in proportion to the Christlike spirit they have. That there is greatness here consult Matt. 23: 11, 12; Luke 9: 48; 14: 11.

It Is Right to Aspire After the Greatness of the Kingdom. Jesus did not discourage the disciples in their interest. The heart of man was made to be aspiring. Each one ought to be ambitious for the highest and best. Surely the more we learn from Jesus about the Kingdom the more we yearn to enjoy its finest benefits. Paul practiced and exhorted along this line (Philipp. 3: 14; 1 Cor. 12: 31).

Kingdom Greatness Is Comprehended in the Grace of Humility. This is the central teaching of the lesson over the child which Jesus held. He exhorted his adult pupils to emulate the spirit of a natural, normal little child. In fact he made it an imperative necessity to becoming a member of the Kingdom at all. This was a strong teaching for these favored disciples, but it was the only antidote to their contentious spirit. Its striking concreteness went far in helping them past the literalness of their conception of the kingdom into an understanding of spiritual fact. Some of the heavenly qualities in childlikeness are teachableness, sincerity, responsiveness, and uncalculating love. Jesus himself showed how these traits may characterize adult life. Humility is a primary quality of Christian character and heavenly citizenship. Luke 18: 16, 17; Jas. 4: 6, 10.

Kingdom Greatness Is Proven by Unselfish Service to Kingdom Interests. The disciples were thinking of themselves and their respective shares in the ranking of the Kingdom when they brought the question to Jesus. They were thinking that others were not so deserving as themselves. Such self-interest disqualified them altogether from membership; hence Jesus' urgent exhortation that they "turn" in order to "enter into the Kingdom." He went on to say it is a serious matter to hinder anyone from developing in Kingdom character, and a blessed thing to help a soul to God. Jesus was devoted to the task of assisting men to God. This is the great Kingdom work. To it disciples are consecrated. By all means the supreme interests of the Kingdom are the souls of men. That is not the Kingdom-spirit which would be selfish about salvation. The greatest servant is the greatest citizen. Mark 9: 35; 10: 43-45; Matthew 20: 26-28.

Suggestions for Meditation

The meaning of the Kingdom in terms of Christian character.

How shall an adult take on the qualities of childlikeness? What hinders the grace of humility in our lives?

Some of the finest citizens of the Kingdom I know.

The practical meaning of humility to me.

A Prayer

Our Heavenly Father! We praise thee for thy Spirit which brings the meaning of heaven into our own lives. Help us to get the lesson of humility and service which Jesus taught to people like ourselves so many years ago. Change our hearts into that unselfishness which marked the Person of our Master. We aspire to the fullest meaning and power of thy spiritual Kingdom, not for our own sakes merely, but for thy glory and the good that we can do in Jesus' name. Amen. J. H. H.

geois, former president of the Senate, and so on. The plans help in cultivating the thought of peace in thousands of minds."

What Is Education?

(Continued from Page 611)

may or may not be possible for them to attend night classes. Probably it is not, even though these are very beneficial. There is probably no one who does not have access to a public library. Most people have one close enough that they can visit it in person; those who have not may arrange to borrow books from the nearest library by mail if they pay the postage. Librarians are always glad to advise their readers as to the best books to read for useful information and general culture. They will also gladly tell readers just how to use the library in order to find at any time any subject in which a reader may be interested. There is no limit to kinds of information offered. One may learn how to clean fabrics, make potato starch, build a bridge, keep bees, sell a manuscript, get up a missionary program; or one may enjoy the finest poetry and literature.

As the one who reads increases his knowledge and powers he will find that he gains the self-confidence which gives poise. By persistent mingling with his fellows, and by seeking their good he will learn to be at ease with them. It will help in his general information to visit all local points of interest and thus become familiar with local history. It would be wise indeed for him to associate as much as possible with people of culture. He will learn by contact, and it is more than likely he will find some well informed person glad to help him smooth the rough corners. Everyone should make the effort to be educated in order to be more useful.

Long Beach, Calif.

CORRESPONDENCE

THE CHURCH AT ANTIETAM BATTLE FIELD

The writer paid a visit recently to the battle field of Antietam, Md., and the scene that impressed him most was the state of decay of the "Dunkard" church building which occupied such a prominent part in the battle on this field of war. No one who has any pride in his heart for his church could help but feel bad to look upon such a scene of ruin as this churchhouse is today. The building, constructed of brick, was blown down recently. The walls are partly down, the roof fallen in, and several large oak trees have been cut down and the brush and tops piled on the building. The furniture, or old benches that were in the church, have not been removed, but are still in this mass of ruin—a pitiful sight indeed when one remembers that in this old church building the wounded and crippled men from this battle field were gathered and first aid administered to them.

Then, too, when we remember that the Church of the Brethren believed in the freedom of the colored man and that all men are created equal, yet opposed the method of war in the settlement of disputes, would it not be proper to restore this old church building as a living memorial to the thousands who visit the spot yearly and thus let its silent walls impress upon the hearts of men the value of service to our fellow-man and of equality, with peace to all?

No other denomination, except a few of similar faith, has an opportunity such as this, to make of one of their church buildings a shrine commemorating the position they took during the war.

Then, too, it would be a splendid place to distribute tracts of our own denomination on peace and our attitude toward war. The present dilapidated condition of the churchhouse on the Antietam battle field is a reflection on the entire church in the eyes of all who view the ruins.

If it is not possible to restore the old building a suitable marker should be placed by the church and the old rubbish cleared away. The government keeps the field adjoining in splendid repair. The church and the church lot suffer for the reason that as church property the building has been left unmolested by our great government. I hope that some one may take this task up and see that the old church building and grounds are at least put in a respectable condition.

E. W. Van Horn.

New Enterprise, Pa.

SISTERS' AID SOCIETY

The following is a report of the program given by the Sisters' Aid Societies of Northern Illinois and Wisconsin at Mondovi, Wis., Aug. 30:

The moderator, Mrs. J. Clyde Forney, opened the meeting by reading Philipp. 4 and for prayer. Mrs. Paul Stu-

debaker spoke on the subject, "Our Aid a Missionary Society," showing us how much more we could do along missionary lines if in our meetings we would "spurn gossip" and create a more spiritual atmosphere by reading aloud good books, or by giving missionary talks. Our opportunities are great, but with God's help we are able to do much.

Mrs. Mabel Brubaker told us how necessary younger women are in our aid work. She suggested that they have an organization of their own, and that the older women show appreciation of their work. Mrs. Landis Mikesell gave a splendid reading, "All's Right with the World."

In the general discussion it was suggested that the minister's wife should not always be expected to act as president of the society, as no doubt others were just as capable. Thus she would be free for many other duties. It was also urged that our Aid Societies send in more complete reports. The meeting voted to send a letter of sympathy to the home of our deceased secretary, Mrs. J. E. Wolf. Miss Edna Wolf was chosen District Secretary.

Mondovi, Wis.

Mrs. Lewis Hyde.

TWO POEMS FOR AID SOCIETIES

Note: These two readings are published at the request of the officers of the Sisters' Aid Society. One of the poems was used at the meeting at Hershey, Ed.

"Something Great"

The trial was ended, the vigil past,
All clad in his arms was the knight at last,
The goodliest knight in all the land
With face that shone with a purpose grand.
The king looked on him with gracious eyes
And said: "He is meet for some high emprise."
To himself he thought: "I will conquer fate;
I will surely die or do something great."

So from the palace he rode away.

There was trouble and need in the town that day.
A little child had strayed from its mother's side
Into the woodland dark and wide.
"Help," cried the mother with sorrow wild,
"Help me, sir knight, to seek my child,
The angry wolves in the forest roam,
Help me to bring my lost one home!"

He shook her hand from his bridle rein,
"Alas, poor mother, you ask in vain.
Some meaner succor will do maybe,
Some squire or varlet of low degree.
There are mighty wrongs in the world to right,
I save my sword for a noble fight,
I am sad at heart for your baby's fate
But I ride in haste to do something great."

One wintry night when the sun was set,
A blind old man by the way he met,
"Now good sir knight, for our lassies' sake
On the sightless wanderer pity take.
The wind blows cold and the sun is down,
Lead me, I pray, till I reach the town."
"Nay," said the knight, "I cannot wait,
I ride in haste to do something great."

So on he rode in his armor bright,
His sword all keen for the longed-for fight.
"Laugh with us, laugh," cried the merry crowd,
"Oh weep," wailed others with sorrow bowed.
"Help us," the weak and weary prayed;
But for joy, nor grief, nor need he stayed.
And the years rolled on and his eyes grew dim
And he died and none made moan for him.

For he missed the good he might have done,
He missed the blessings he might have won,
Seeking some glorious task to find;
His eyes to all humbler work were blind.
He that is faithful in that which is least
Is bidden to sit at the heavenly feast;
Yet men and women lament their fate
If they be not called to do something great.

"The Ladies' Aid Will Do the Rest"

We've put a grand addition on the good old church at home,
It's just the latest kilter, with a gallery and a dome;
It seats a thousand people, the finest in all the town,
And when 'twas dedicated why we planked ten thousand down;
That is, we paid five thousand, every deacon did his best—
And the Ladies' Aid Society—it promised all the rest.

We've got an organ in the church, very finest in the land,
It's got a thousand pipes or more, its melody is grand;
And when we sit on cushioned pews and hear the master play
It carries us to realms of bliss unnumbered miles away.
It cost a cool five thousand and it's stood the hardest test.
We'll pay a thousand on it, the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;
They'll bake a thousand angel cakes and tons of cream
they'll freeze,
They'll beg and scrape and toil and sweat for seven years
or more,
And they'll start all o'er again for a carpet on the floor.
No, it isn't just like digging out the money from your vest
When the Ladies' Aid gets busy and says: "We'll pay the rest."

Of course, we're proud of our big church from pulpit up to spire,

It is the darling of our eyes, the crown of our desire;
But when I see the sisters work to raise the cash that lacks
I somehow feel the church is built on women's tired backs.
And sometimes I can't help thinking when we reach the region blest

That men will get the toil and sweat, and the Ladies' Aid the rest.

A JOINT AID SOCIETY MEETING

On July 3 the Peru Aid Society invited the Pipe Creek Aid to come and spend the day with them. We accepted their invitation and met at the home of Sister Floy Klepinger. In all there were about sixty present, and we spent a very enjoyable day together, making garments and sewing rag rugs. It was a beautiful sight to see so many sisters with willing hands and hearts ready to do such mission work, and with all the work we had a good social time, too.

We were pleased to have Brother and Sister Crosswhite, pastors of the Peru church, with us. Bro. Crosswhite entertained the group with some interesting stories and during our devotional, which was led by the President of the Pipe Creek Aid Society, he read a very interesting poem written by Bro. Frank Morris. The devotional was opened by singing, and short prayers. Then followed short talks and the offering which was very gratifying.

One of the great features of the day was the sumptuous dinner spread for us on the front lawn. The day was well spent, enjoyed by everyone, and will be long remembered by each one of us. May God speed the work of the Aid Society workers everywhere. Mrs. Thos. A. Shively. Peru, Ind.

YOUNG PEOPLE'S CONFERENCE

One of the richest and most enjoyed young people's conferences ever held in the Second District of Virginia was held at the Sangerville church Sept. 7. The meeting opened at 11 o'clock with Frank Cline as chairman, and with a record-breaking attendance.

The theme of the conference was: "The World's Challenge to Youth." All through the meeting the aim was to inspire youth on to higher ideals of life and for more active Christian service in church and state. The theme of the morning service was Peace. The first address was given by Guy Stump on the subject, "Peace Without Victory." We should have peace without the spoils of war. There should be peace without the triumph of the victor—a peace in which the defeated nation shares in the brotherhood of nations.

Alda Shipman spoke on "The Christian Church and World Peace." She showed the part the Christian church has in forming a sentiment for world peace. In order to abolish war we must abolish the causes of war. This can be done only through a slow process of education. But now is the time to start forming public sentiment for peace.

Joseph Caricofe gave an address on: "The Attitude of Young Christians to World Peace." This was a fitting climax to the morning program. The only way to stop war is to start a vigorous anti-war program. War as a social institution will never end war. War is futile to achieve moral aims. The only way to end war is to establish the principles of Jesus in the life of the world. We believe that the Bible is a book of peace and that Jesus is the Prince of Peace. The salvation of the world depends upon the young manhood and womanhood of the world giving their lives in the heroic sacrifice for the cause of peace. Other features of the morning program were a beautiful and fitting reading by Lovina Miller, and special music by the Summit and Middle River churches.

The theme of the afternoon session was: "Racial Relations and Christian Brotherhood." Ruth Cline gave an address setting forth our race problem. The spirit of this address was that we should assume a more sympathetic attitude toward other races in our land and put on constructive programs to Christianize them. Other races should be advanced in moral, intellectual and spiritual ways. This address was followed by a reading by Naomi E. Miller which showed the Christian attitude toward the negro.

Other features of the afternoon program were special music by the Bridgewater and Lebanon churches and a round table discussion conducted by Frank Driver. During the business session the following officers were elected for the coming year: President, Rufus D. Bowman; Vice-President, Frank Driver; Secretary-Treasurer, Ruth Cline.

The night service consisted of special music and an address to the young people by Dr. Paul Bowman. Our task is not like that of our fathers of clearing the wilderness, breaking a virgin soil, and establishing homes, but ours as

young people is a task equally as hard. Ours is a moral problem.

The following resolutions were drawn up:

We, the young people of the Church of the Brethren, Second District of Virginia, in convention assembled at the Sangerville church, September 7, 1924, offer the following resolutions:

Be it resolved, First, that we stand unalterably opposed to war, because of its destructive effect upon civilization; because of its demoralizing effect upon the brotherhood of man, and because of its direct conflict with the principles of conduct laid down by Jesus Christ.

Second, That we go on record as being opposed to the celebration of National Defense Day, but that we favor and advocate any and all policies and programs leading to the advancement of international good will and worldwide peace.

Third, That we advocate a policy of Christian brotherhood between the different races and that we do all we can for their intellectual, social and spiritual development.

Fourth, That we express our appreciation for the hospitality shown us in this meeting this day, by the Sangerville congregation, Church of the Brethren.

Committee on Resolutions: Rufus Bowman, Joseph Caricofe. Eva M. Craun.

Bridgewater, Va.

LETTER FROM INDIA

The Bulsar Christian Cooperative Bank

For some time past there has been an earnest desire on the part of the missionaries to have a bank for the benefit of the members of the Bulsar Christian church. With the coming of Bro. Blickenstaff this hope seemed at last within realization. Chiefly through his efforts, and the enthusiasm of Bro. E. H. Eby, several meetings were called to discuss the advisability of such an institution. The leaders among our Indian brethren were present at these meetings, but there was a note of skepticism through it all that was very difficult to remove. They seemed to have a doubt that any society that had for its support the co-operation of the Indians as its corner-stone could be successfully launched and carried to a successful issue. However, after much discussion it was finally decided to call the organizer and have him to help us thresh out our problem. And with his help we were able, in two or three meetings, to organize with some dozen charter members.

Our banking society has government supervision and inspection. The inspector is supposed to inspect the banks in his charge at least twice every year, at which time he also points out mistakes, discusses loans, audits the books, gives valuable suggestions in regard to banking, and in general makes himself useful and indispensable.

The society was organized in November last year. Bro. Eby was chosen chairman, and Bro. Blickenstaff secretary, and we may say that it is largely through their efforts that the society is as well established as it is today. Bro. Blickenstaff, from his knowledge of banking, was a tremendous help in putting the organization on a sound financial basis.

The society chooses a managing committee of from five to seven members. This committee had, and has, the same officers as the society in general. At first it consisted of three Sahebs and three Indians. Later, when Bro. Blickenstaff found it necessary to go to the hills to be with his family, an Indian secretary was chosen. This gentleman, our head master Mr. N. V. Salonki, is giving splendid service. Six of our Indian brethren are now on this committee.

Now a word as to what the society is doing. From the time of the organization till the first of July, 1924, there had been made loans whose aggregate sum is over Rs. 7,000. These have been in amounts ranging from Rs. 30 to Rs. 1,200, payable in from three months to twenty months. At present there are on file applications for sums amounting to Rs. 3,100 more. One Mohammedan gentleman came to see about a loan. He wanted any amount between Rs. 2,000 and 3,000. He was told that since he was not a Christian he could not be accommodated.

There are forty-nine members in the society. Two more applications for membership have been received. It is the aim of the society to have the head of every Christian family to be a member. The fee is Rs. 1, and he is required to buy at least one share of stock at Rs. 10. At present the members have subscribed to 103 shares, most of the members having taken only the required share. At a recent meeting it was decided that to one share holder a loan of more than Rs. 150 could not be made. And that at the time of granting any subsequent loan an effort should be made to have the borrower take out another, or more shares. This in order to increase the capital stock and to make available an increase of funds for the society.

Money is loaned by the society, on good security, at a trifling over nine per cent per annum. This makes one and a half annas per rupee interest yearly. According to the Indian way of thinking: "What's that?"—by which they mean that it is next to nothing. One anna per rupee per month is quite common as interest, and I hear that very few object to this. But it totals up to 75% per year. And

they frequently pay as high as four annas, which is 300%. Thus, it is very easy to see how a person, having once placed himself in the hands of a money lender, has great difficulty in extricating himself.

The borrowers want money with which to buy buffaloes, repair their wagons, buy wood for sale, to pay off old debts having high rates of interest, to send children to school and to outfit shops. Ordinarily they prefer to pay it back in monthly installments with interest. This is better for them, and also for the bank, and for new borrowers. A man who borrows Rs. 200 rarely expects to see the time when he will have that much in his possession at one time. But he does see that he can pay back as much as Rs. 20 per month, with interest. Hence he chooses this safe way. And this gives to the society money for others who may need it. In this way some Rs. 400 come back every month and this takes care of a great deal of what is required.

The society should have at least Rs. 6,000 to take care of all its Christian community. But they are so poor that it will be several years before they can subscribe that much. The Mission has deposited with them some Rs. 2,000 from the old Famine Relief Loan Accounts. And some of the missionaries have also deposited sums. The Indians also are slowly beginning to do this. For such deposits the society pays rates ranging from three to six per cent depending upon the length of time for which such deposit is made. The Christians themselves feel that if some one from America would so deposit something like 3,000 or 4,000 rupees till such a time as they themselves could put in a like amount it would not hurt the American depositor and would do the Indian society a great deal of good.

Up until the present time not a single borrower has refused to pay his monthly allotment with interest when due excepting in case of sickness. And they have not refused. It was forgotten but a kindly reminder fixed the matter up all right.

We have great hopes for this society. And also the hope that other Christian organizations, seeing the work it is doing, will also be of good cheer, and do likewise.

Bulsar, India.

J. E. Wagoner.

ONE THOUSAND MILES

On Aug. 13, 1924, three members of the Mission Board of Eastern District of Pa., namely: Elders I. W. Taylor, David Kihfner and the writer, started on what proved to be a thousand mile trip in the auto of Bro. Horace Buffenmeyer, to visit some of the Mission points of our State District. The larger part of the State of New York, together with the New England States, falls within the territory of Eastern Pennsylvania. During our first day's journey we traveled two hundred and seventy-five miles through the beautiful mountains and rich mining section of Eastern Pennsylvania, arriving in Ithaca, N. Y., about 6:30 P. M.

The first organized Church of the Brethren in rural New York is known as Lake Ridge. It is located about twenty miles north of Ithaca in sight of Lake Cayuga. Here we were pleasantly entertained in the homes of Eld. E. F. Nedrow and Eld. Robert Nedrow. Here the work of the church is going forward under the joint leadership of the Nedrow brothers.

On Friday, Aug. 15, in company with Eld. E. F. Nedrow, we called on a few of the members living within the bounds of the Freeville church, about twenty miles east of Lake Ridge. The preaching service has been shifted from Freeville to McLean, a small town five miles east of Freeville. This seems to be a more central meeting place for our membership at present. Quite a number of Brethren families are already living in this vicinity and several other families plan to move here in the near future. With this nucleus of members they are hopeful of launching out more extensively in the Master's work.

This is the native land of the elm tree. At McLean we were privileged to sit in the shade of an elm, whose existence can be traced 150 years. The circumference of the butt measures 17 feet 8 inches, while the spread of its branches covers an area 111 feet in diameter.

Eld. H. D. Jones lives on a large farm near New Woodstock about thirty-five miles northeast of McLean, having moved here from Windber, Pa. We were glad to find their determination to stay by the work in New York State until something worth while shall be accomplished for the Master.

Night found us well provided for in the home of Bro. D. L. Cripe and family living near Peterboro, N. Y. They formerly lived in Iowa.

The work at Peterboro has been rather severely tried during the past year but an effort is being made to continue the work here in the homes of our members. This point is about one hundred miles northeast of Lake Ridge.

Our hearts were made to more fully appreciate the self-denial, courage and service that these scattered members in the New York field are making for the sake of Christ and the church they love, after visiting in their homes and seeing their problems while right on the field.

Early Saturday morning we started on our way to Pittsfield, Mass., traveling much of the way along the scenic Mohawk Valley, passing through Albany and across

the Hudson River. Mingled feelings arose within us while passing through Nassau the early field of missionary work among the Indians by David Brainerd. We spent the night in Pittsfield, Mass., and saw the home of the poet Longfellow, within whose walls were written "The Old Clock on the Stairs."

After passing over the Berkshire Hills and along the Westfield River we reached Westfield, Mass., the home of our dear aged Bro. S. M. West. Quietly and pleasantly were the hours of the Lord's day spent in his home. During the evening we enjoyed our first love feast in Massachusetts. At a late hour we bid farewell and retired to our rooms after a day of sweet fellowship with saints and close communion with our Lord. The next morning we started for our homes, passing through Connecticut, crossing the Hudson at Tarrytown, and thence through the beautiful Delaware Water Gap, arriving home Aug. 19.

We feel very grateful to our Heavenly Father for his protecting hand that guided us all the way. May the enlarged vision that he granted us spur us on to the advancement of the Kingdom in this part of God's heritage.

Palmyra, Pa.

F. S. Carper.

A FEAST OF FAT THINGS

It was the writer's God-given privilege to enjoy an experience which was a very close second to the one when Bro. I. W. Taylor led him into Congamond Lake and buried him with Christ in baptism. It all happened on the afternoon and evening of Aug. 17 when Brethren I. W. Taylor, Carper, Kihfner and Buffenmeyer, of Pennsylvania, and Bro. Nedrow, of New York, arrived at my residence for a visit. About three hours were very profitably spent in real spiritual conversation, reading in God's Word and making comments thereon, and then in partaking as we did together of the three ordinances instituted by our Savior, Jesus Christ, on that night he was betrayed. These ordinances given for his followers to observe are just as much needed today as then. His broken body and his spilt blood were freely broken and spilt for us; yes, for me. Words are not at my command with which to express what my heart felt. Yes, my heart was filled with joy unspeakable. It was an occasion that will never be forgotten. As I watched the brethren go out of sight down the street, a great big, fervent "God bless you," swelled my heart. Then the thought arose: Soon, we don't know how soon, the redeemed ones, those who have been scaled unto the day of redemption, will be gathered unto him whose right it is to reign, to be with him forevermore. How that thought makes my heart swell with love, praise, and gratitude unto him! Yes, praise his holy name!

Westfield, Mass.

S. M. West.

DAILY VACATION BIBLE SCHOOLS IN OUR CHINA MISSION

It was not until the summer of 1922 that we first attempted opening Vacation Bible Schools in our China Mission. That summer several schools were held in the Ping Tung District. Then in '23, in addition to those held in the Ping Tung section, nine schools were held in the Liao Chou District. This year the number increased at both stations, ten being held at Liao: six by our school boys and four by our school girls and women. These boys and girls are all either of higher primary or of high school training. The four women who accompanied the girls were students in our Liao Women's Bible School.

The boys taught either in our out-stations or in their surrounding villages. Their teaching consisted of Bible stories, songs, reading, hygiene, games, etc. The girls and women taught in places nearer us—villages from five to eight miles from the city. Two girls accompanied by one woman had charge of a school. The woman went both as companion and as helper in the work with the women.

These four classes this summer were held, two in Christian homes in the villages to which they went and two were held in temples opened by the village elder for the accommodation of the classes, he also providing for them the necessary equipment in the way of benches, cooking utensils, etc., according to them the utmost courtesy and appreciation of the work done.

Classes were held in the forenoon for the children and in the afternoon for the women. The children of the forenoon were graded into two classes and taught by the two girls in charge, while the woman worker called in the homes getting acquainted with the women and inviting them to the afternoon class. Thus all the homes in some of the villages were reached.

The teaching consisted of Bible stories accompanied by chart pictures, religious songs and choruses, a number of which were memorized by the pupils, Scripture texts, the Ten Commandments, a short prayer and a form of thanks for meal time—which they were required to memorize, a simple catechism, figures, reading and games.

Most of the sessions were of a month's duration, and in several of the villages the people complained that the sessions were not long enough and plead to have them continued longer another year. Before closing the sessions examinations were given on the work done and prizes given.

(Continued on Page 622)

Notes From Our Correspondents

CALIFORNIA

Herman Beach. During the months of vacation our services have been affected, but not to such a great extent. The third Sunday of July our Sunday school attendance was 187, with an offering of \$177.97 which is for the new churchhouse. Preaching services and prayer meetings have also been well attended, and much interest manifested. On July 11 Bro. J. W. Decker, of Menlo Park, Kansas, gave inspiring sermons both morning and evening, which were greatly appreciated. Sept. 7 at three o'clock a very interesting program was rendered at the laying of the corner stone of our new church. Those on the program were representatives of our neighboring churches. An audience of 300 witnessed the laying of the stone. Such a program as this has made us all proud of that our hopes of a new building are beginning to be realized. Although the church is far from finished, next Sunday we will have to have part of our Sunday school classes in the new basement as we give possession of the Sunday school annex this week. We are very thankful for all who are helping in the work here.—Mrs. Alpha N. Stump, Lomita, Calif., Sept. 8.

Live Oak. Aug. 9 a group from the local congregation rendered a program entitled, "The Story of a Park Bench." It was interspersed with suitable songs and required almost two hours to present. It was well received by the home church. Aug. 23 the same program was given in the Rio Linda church to an interested audience. Aug. 31 at the high school auditorium a missionary service was given. The program was presented by the Associated Young People's Society of the Live Oak churches under the direction of Bro. Herman Landis. A large attentive crowd greeted them. A collection was taken at the close which will go for missionary endeavor. Our regular council was held Sept. 5. In addition to the usual business, officers for the year were elected. Bro. E. R. Brubaker, of the Rio Linda church, was elected president. Bro. J. W. Decker, of the Live Oak church, was elected to District and Sunday school Meetings. Albert Crites, Live Oak, Calif., Sept. 7.

Pasadena. Our regular council convened in August, with Eld. H. A. Brubaker presiding. Bro. E. A. Calvert was elected Sunday school superintendent for 1925. We expect our Sunday school attendance to increase as soon as vacation time is over. A Rally Day program will be given in October. Our pastor is conducting a line of Bible Study. The program was presented by the Associated Young People's Society of the Live Oak churches under the direction of Bro. Herman Landis. A large attentive crowd greeted them. A collection was taken at the close which will go for missionary endeavor. Our regular council was held Sept. 5. In addition to the usual business, officers for the year were elected. Bro. E. R. Brubaker, of the Rio Linda church, was elected president. Bro. J. W. Decker, of the Live Oak church, was elected to District and Sunday school Meetings. Albert Crites, Live Oak, Calif., Sept. 7.

Readley. Our new Sunday school officers are as follows: Superintendent and assistant for the main school, Brethren J. L. Fichtner and Frank Pike; for the Primary school, Brethren J. L. Fichtner and Frank Pike; for the Sunday school, Brethren J. L. Fichtner and Frank Pike. Installation services for officers and Christian Workers are: President, adult division, J. S. Bower; superintendent of young people's division, L. M. Clark; junior, Anna V. Ramsey. A number of our young people are leaving this week for La Verne College. Mrs. Mamie Sink, Readley, Calif., Sept. 9.

COLORADO

Haxton. Our regular council met Sept. 3, with Eld. J. C. Snavely in charge. We decided to have a love feast Oct. 18. We will have prayer meeting on Wednesday evening of each week again since the busy season is over. The delegates to District Meetings were: Bro. S. J. Snavely and Bro. D. L. Highway. The District Meeting was granted to the Haxton church for next year. Our Sunday school is growing slowly; we have 30 enrolled. Last Sunday evening the different departments of the Christian Workers gave a peace program that was enjoyed by a full house. Since our last report three have been baptized and one has been granted. If anyone should be passing through our town we would be glad to welcome them in our services. The church is located just one block north from the D. L. D. Highway. Maude C. Kinzie, Haxton, Colo., Sept. 10.

IDAHO

Frutland. Church met in council Aug. 27, with Eld. H. A. Kaufman presiding. We decided to hold two series of meetings, one this fall and one in the spring. Church officers were elected as follows: H. A. Kaufman, clerk; Sam Hieb, clerk; the writer, "Messenger" agent and corresponding secretary. H. G. Shank was chosen pastor again for the coming year. Miss Mildred Fisher, who just returned from Europe, in company with Dr. Kurtz and his wife, gave us very interesting talks the last two Sunday evenings during the Christian Workers' hour. She gave us experiences while traveling through the different countries they visited—Ruby Kaufman, Frutland, Idaho, Sept. 8.

Nampa. Church met in council Sept. 6, with Bro. Jacob Betts presiding. The devotionals of Eld. C. A. Williams had charge of the meeting. Bro. G. D. Fik was ordained. Bro. H. G. Shank has been received into the church since the last report. The love feast will be held Nov. 7. The church decided to secure a pastor. Mrs. H. E. Bradlee, Nampa, Idaho, Sept. 11.

ILLINOIS

Allison Prairie. Church met in council Sept. 13, with Eld. N. H. Miller presiding. Letha Jones was chosen "Messenger" agent, and the writer, correspondent. Bro. Weber will begin our series of meetings Sept. 22. Sister Lena Tony will conduct the song service. The love feast will be held Oct. 12. Bro. H. G. Shank was chosen pastor again for the coming year. Miss Mildred Fisher, who just returned from Europe, in company with Dr. Kurtz and his wife, gave us very interesting talks the last two Sunday evenings during the Christian Workers' hour. She gave us experiences while traveling through the different countries they visited—Ruby Kaufman, Frutland, Idaho, Sept. 8.

Astoria. Recently Bro. C. L. Weber, of Moundville, Wis., Bro. A. P. Becker, of Chicago, and Bro. I. J. Gibson, of Canton, Ohio, who were here during their vacation, delivered one or more sermons which were much appreciated. The revival at the South Fulton house, conducted by Bro. J. W. Root, of Indiana, closed Aug. 31. Bro. Root was with us at the meeting and led the singing service. The interest and attendance in the meetings and friends of that community were good. Bro. Chas. Walters, of the Woodland congregation, assisted in the meeting. Bro. Root and wife are hard and persistent workers and as a result five are baptized. The church met in council Sept. 5, with Eld. I. D. Hickman presiding. Our letter was received and read. The officers and committees gave their reports. Bro. Harvey Ruth was elected superintendent of the Astoria Sunday school, and Bro. G. H. Stauffer of the South Fulton. Bro. Harry Bucher was elected president of the A. P. Department of the Christian Workers, and Sister Lizzie, of the adult department. Our delegates to District Conference are Brethren A. H. Lind and G. W. Ruth. Our love feast will be an all-day service Oct. 11 and the forenoon of Oct. 12. This revival at the Astoria house will begin Nov. 9, with Bro. E. F. Caslow, of Michigan, evangelist—Hettie L. Gible, Astoria, Ill., Sept. 10.

Auburn. Church enjoyed a communion service Sept. 7. Bro. Chas. Kinmer preached both morning and afternoon. Bro. Geo. Sellers officiated at the love feast. Much interest was manifested. Bro. John Urey, Amos Budd, Chas. Gump. We appreciate much others coming to us, as there were some from Bryan, Ohio, Hicksville and Defiance—S. J. Burger, Auburn, Ill., Sept. 10.

Martin Creek. Church recently enjoyed a feast of good things Aug. 24. Bro. C. H. Kuser, from Hart, Mich., began a series of meetings. He preached the Word with power to a well filled house. Four accepted Christ and were baptized Sept. 1. One was received by letter. The service was a very pleasant love feast with Bro. Jessi Stoner, of Palestine, Ill., officiating. On Sunday we had an all-day meeting and basket dinner, which was enjoyed by all. Sunday night the meeting closed. Amela Leonard, Martin Creek, Ill., Sept. 9.

Panther Creek. Church met in council Sept. 11, with Eld. J. W. Switzer in charge. Our revival meetings are now in progress in charge of Bro. Martin of Vicksburg, Mo. He and wife have charge of the song service. Our love feast will be Sept. 27—an all-day meeting. Elsie Noffsinger, Branson, Ill., Sept. 15.

INDIANA

Arcadia. Church will hold their Harvest Meeting Sunday, Sept. 28. Dinner will be served at the noon hour.—Sarah Kneller, Arcadia, Ind., Sept. 15.

Auburn. At present one of our number, Mary Kneller, is slowly recovering from typhoid fever. Our church met with the Mission Board last evening. Some matters of interest were discussed. We are looking forward to more and better work. We have a church and parsonage in good condition. Samuel J. Burger, Auburn, Ind., Sept. 13.

Beach Grove. Church met in council Sept. 6, with Eld. A. B. Root presiding. Our love feast will be held Oct. 5. We also decided to have a Harvest Meeting Sept. 21. Bro. W. L. Hatcher will be with us. Mrs. Emma L. Foust, Pendleton, Ind., Sept. 10.

Buck Creek. Church met in council Sept. 13, with Eld. L. D. Teeter presiding. We granted three letters. We have changed the date of our love feast from Oct. 25 to Oct. 18, at 10:30 A. M. Mrs. Phoebe E. Teeter, Mooreland, Ind., Sept. 16.

Elkhart. Church met in council Sept. 2, with Eld. O. B. Uckley presiding. Sunday-school officers were chosen for the coming year, with Bro. Eaton, superintendent. Bro. W. J. Buckley has accepted the call from our church to act as pastor in the near future. Since our last correspondence we have had addresses by Bro. Hoff and Bro. W. J. Buckley, also Sister Morris, of South Bend. Their talks were much appreciated. We decided to have a Homecoming service this year. The District Meeting was well attended and a very good program was rendered—Day Wyland Grove, Elkhart, Ind., Sept. 15.

Mexico. Church met in council Sept. 4, with Eld. Walter Balshaugh presiding. Arrangements are being made for the District Meeting which will be held at this place in October. The communion was set for the evening of Oct. 25.—Ira Fisher, Mexico, Ind., Sept. 8.

Middleton. Church met in council Sept. 6. Officers were elected for the coming year. Bro. W. J. Buckley was elected superintendent. Zerkle, Sunday-school superintendent; the writer, corresponding secretary and agent for the "Gospel Messenger." Bro. Chas. Minch was chosen as trustee to fill the place of Wm. Minnich, whose time had expired. Bro. Virgil Finnell will talk to us Friday evening on temperance and purity. The writer represented the church Sunday school at our District Meeting, held at Hagers-town, Florida, J. E. Green, Middleton, Ind., Sept. 15.

North Winona.—Our pastor, Bro. L. U. Kreider, returned from Michigan, where he held a three weeks' meeting, in time to help in our own revival. Bro. Beechly, of Harrisburg, Pa., began this revival Aug. 10 and labored for two weeks in our community, closing his series of sermons on Aug. 24. Seven were baptized in the evening. The church officers were chosen for the coming year. At each service Mrs. Beechly sang some beautiful hymns. Our Sunday school is in a flourishing condition under the direction of Bro. Ed Piper and his several assistants. The classes are showing a lively interest in the present lessons. The Primary Department had a lawn party at the Van Dyke Homestead at Winona Lake, Ind., Sept. 14. The children of the church were invited. Sept. 14, Bro. Kreider's birthday, the congregation brought their baskets and served a fine dinner at the church in honor of the occasion.—Catherine Beers Van Dyke, Winona Lake, Ind., Sept. 17.

Pipe Creek. Church met in council Sept. 13, with Bro. W. C. Stinebaugh presiding. Two letters were granted. Bro. Isaac Colburn and Joseph Wissinger were chosen delegates to the District Meeting with Eld. N. H. Miller and Sister Myrtle Shively. Sept. 19, at 10:30 A. M., a temperance committee was also elected. It was decided to hold an all-day Harvest Meeting Oct. 12 in charge of the ministerial and temperance committees. It was decided to install a furnace in the near future. Much encouragement was given to the Extension Bible School. Our revival will begin Oct. 13, with Bro. C. C. Kinley, of Huntington, as evangelist. The work is progressing nicely. Dorothy F. Wissinger, Peru, Ind., Sept. 15.

Wabash. Church held a two weeks' revival meeting, beginning Aug. 24 and closing Sept. 7, with a love feast. We had some very inspirational services and good attendance. Our council meeting was held Sept. 9, with Bro. Amey Snell in charge.—LaDora Green, Wabash, Ind., Sept. 12.

Walnut. We met in council Sept. 13. Our delegates to District Meeting gave their reports. Bro. J. E. Urey, of North Manchester, is to hold a series of meetings at North Manchester. Our love feast will be held Nov. 8, at 7 P. M., followed by breakfast on Sunday morning.—Mrs. D. R. Rohrer, Argos, Ind., Sept. 16.

Walton. Church met in council Sept. 5, with Bro. Snell presiding. Bro. J. H. Mummet was chosen delegate to District Meeting, with Sister Gertrude Phillips, alternate. Our series of meetings, to have begun Sept. 14, is postponed on account of the union revival to be held in this town. Aug. 3 the young people of Pipe Creek church rendered a very interesting program of readings and special music. Aug. 17 Bro. Thos. Shively gave us two good sermons which were much appreciated. One has been baptized since our last report. Grace Smith, Walton, Ind., Sept. 12.

West Goschen. Church assembled in council Sept. 9, with Eld. M. D. Stutsman presiding. Four letters were received. As the year for Sunday-school and Christian Workers begins with October, the following officers were elected: Bro. H. G. Shank, superintendent; Bro. Foster Beckley, Christian Workers' president; Bro. Ralph Southard, Work on the remodeling of our churchhouse is progressing. There will be a special all-day meeting at Pine Creek, our north house, Sept. 21. Mrs. Ossie G. Brumbaugh, Goschen, Ind., Sept. 11.

West Manchester. Church met in council Sept. 8, with Eld. I. B. Book presiding. Two letters were received and five were granted. Our love feast will be Sunday, Sept. 28, at 6 P. M. The examination service will be held Sunday, Sept. 29, at 10:30 A. M. We have the promise of Bro. J. Oscar Winger to conduct a series of meetings for us beginning Oct. 12. Our delegates to District Meeting are Bro. I. B. Book and Bro. A. R. Bridge, with Brethren N. E. Miller and S. L. Young, alternates. Alta Irene Williams, North Manchester, Ind., Sept. 10.

West Marion. Aug. 24 the quartet from the West Manchester church rendered a splendid and very impressive program. We are planning for a communion service this fall. Bro. Finnell, of North Manchester, will lecture to us some evening in the near future. Sister J. W. Norris was elected delegate to District Conference, with Sister Edith Wheeland, alternate.—Hazel Marie Witter, Marion, Ind., Sept. 15.

Yellow River. Church met in council Sept. 6, with Eld. C. C. Cripe in charge. Two letters of membership were received. We were glad to hear the good report the deacons brought of the annual visit. We hope to have the debt on our remodeled house canceled soon, for which we are thankful. Following our communion service Sept. 22, Bro. Thos. Stump, from West Newton, Ind., begins our revival.—Alma E. Hanawalt, Plymouth, Ind., Sept. 12.

IOWA

Libertyville.—Aug. 17 Eld. D. H. Fouts, of Fredric, Iowa, very

acceptably filled our morning appointment, and in the afternoon assisted Eld. W. N. Gletchly in announcing Bro. D. E. Rodabaugh, one of our aged deacons. Aug. 20-22 the District Conference was held here, was a great spiritual uplift to us. Sept. 14 Bro. W. A. Gledhill, of Edell, Iowa, preached for us. Sept. 15, A. M. We had a basket dinner at the church and the Fairview Temperance Team, led by Bro. M. A. Whider, gave a fine program at 2 P. M. Our love feast is set for Oct. 3, at 6 P. M.—Nellie F. Ogden, Batavia, Iowa, Sept. 16.

Salem.—Last Saturday we had a community picnic, everybody eating dinner at the same table and enjoying a fine social time together. Sister Stella West gave us a splendid reading. Mrs. McIntyre, a missionary on furlough from Africa, gave a very interesting address on her work in the field and showed us many specimens of fine needle work. Her home is in Lenox, Iowa. Sunday morning our pastor gave us a fine sermon on prayer. Next Sunday evening Dr. Eva Shively, of Decatur, Iowa, will give us a lecture. She has been in sanitarium work for more than twenty years.—Mrs. Meda Caskey, Lenox, Iowa, Sept. 12.

KANSAS

Belleville. Church met in council Sept. 11, with Eld. E. D. Steward presiding. The love feast will be held Oct. 25, at 6 P. M. The election of delegates to District Conference was held. Bro. Kram, alternate. The latter was also elected delegate to the Sunday school and Christian Workers' Meeting, with W. F. Baker, alternate. Bro. E. D. Steward was chosen pastor for another year.—Jessie O. Ball, Belleville, Kans., Sept. 15.

East Maple Grove. Church met in council Aug. 30, with Eld. D. A. Crist presiding. Bro. H. L. Brammell, of Ozark, was with us and gave a very interesting sermon on Sunday. We decided to have our love feast Oct. 1. Our annual election of church and Sunday-school officers was held. Bro. Crist will act as our elder for the coming year and Bro. Ellenberger as pastor. Two brethren were chosen to the deacon's office. Brethren Kramer and Ellenberger are to represent our church at District Meeting. Bro. Hardy was chosen as delegate for the Sunday school. Officers were chosen for the Sunday school, with Bro. Hardy superintendent. Bro. Kramer was chosen president of the Christian Workers. Our work is progressing nicely.—Lela Day, Gardner, Kans., Sept. 13.

Grenola.—Aug. 14 Bro. Feiler and daughter began a revival and continued until Aug. 28. Eleven came out for Christ and were baptized. We feel we had a good meeting and much good seed was sown in word, song and pictures. Bro. Feiler is an earnest worker. Although the weather was hot and it was our busy season, the meetings were well attended. We have Sunday school at 10, and preaching at 11 each Sunday by our pastor, Bro. Frank Wyant. Bro. Ed Stauffer is superintendent of the Sunday school. We have a Bible school and prayer of the Scriptures reading order and the active part all are taking.—Kate Williams, Grenola, Kans., Sept. 15.

Kansas City. (Calvary).—Aug. 24 Bro. W. A. Kinzie, of Ottawa, began our revival meetings which were a decided success. Bro. Kinzie endeared himself to the entire membership and the spirit following the meeting could hardly be better. The church is united in a spirit of love and sacrifice for the cause of Jesus their Savior. Sept. 7 we held an election for two deacons. The vote was almost equally divided between four brethren and they were installed: N. A. Minix, E. W. Burchfield, Riley Steele and Lloyd Ross. The attendance and interest kept up well during the hot summer months.—Chas. A. Miller, Kansas City, Kans., Sept. 11.

Lone Star. Church met in council Sept. 13, with Bro. C. A. Ward presiding. Bro. F. Fishburn and Bro. R. Quakenbush were chosen church delegates. Bro. H. G. Shank was chosen for the Sunday school and Ivy Eaton for the Sunday school. We will hold a communion some time this fall. Sept. 24 Brother and Sister L. A. Whitaker came to us in a revival effort which continued two weeks. The roads and weather were almost ideal and the fact that the house was well filled each evening showed the interest the people had in the work. Bro. Whitaker gave us some good sermons and some strong appeals. Sister Whitaker led the song service in a very pleasing manner. As personal workers they can not be surpassed. Having visited in practically every home in the neighborhood they greatly endeared themselves to the people. The last Sunday was also a meeting. Bro. Whitaker gave us some good sermons and "The Home." After dinner the young people presented a pageant, "Saved at Sea." This was a fitting climax to the story of salvation. While there was no outward manifestation we feel that much lasting good was accomplished.—Mrs. J. W. Gorbett, Lone Star, Kans., Sept. 10.

Quinter. Church met in council Sept. 13, with Eld. D. A. Crist in charge. Bro. E. Feiler and wife, and Bro. John Decker, who have moved among us, were present and assisted. Two young brethren, having a desire to give their lives to the work of the Master, were accepted by the church. One brother, with his wife, was duly installed as a minister of the Gospel. The other one will receive the rite in the near future. Their names are Bro. Pyl Ryan and Bro. Walter Ryan. Three members were received by letter. The time set for our love feast is Oct. 11, beginning at 10:30. Dinner will be served in the basement. Delegates to District Meeting are D. A. Crist, O. A. Lahman and Floyd Crist. The superintendent for the intermediate department is Clara Flora; primary, Blanche Porter. The church renews her request for District Meeting in 1925 and sends one paper to District Meeting for 1924. Our Sunday-school is growing in interest and attendance under the leadership of Bro. Norman Flora; 335 being present on last Lord's Day. An inspiring sermon was delivered by Bro. Feiler.—Mrs. J. W. Jarboe, Quinter, Kans., Sept. 15.

Scott Valley.—Bro. Chas. A. Miller and wife and daughter, of Indiana, have moved to Scott Valley, Kans. Bro. Miller is our new pastor here, and is in charge of the work. Everything is going along fine. Bro. Miller's message for last Sunday evening was on prayer. The Lord wonderfully blessed us in our service.—Ethel Brammell, Waverly, Kans., Sept. 16.

West Wichita. Church met in council Sept. 14, with Bro. J. J. Yoder presiding. It was decided to cooperate with the other churches of the city in the movement of Week Day Religious Education. The church officers are: Bro. Yoder, pastor; Bro. Chas. Ziegler, elder; Bro. McCune, church clerk; Bro. Zomker, "Messenger" agent. Brethren Wade and Merritt Harris were elected to represent us at District Meeting. In the election of Sunday-school officers Brethren Wade and Erge were chosen as superintendent and assistant. Bro. Yoder and wife have decided to have a love feast on our two weeks' revival which will begin Oct. 26, with Bro. O. P. Haines as evangelist.—Mrs. Clemma Peebler, Wichita, Kans., Sept. 15.

MARYLAND

Beaver Creek.—Bro. C. H. Steerman, of Greencastle, Pa., began a revival meeting at this place Sunday, Aug. 24, and closed Sept. 7. During this time he preached nineteen inspiring sermons and visited quite a number of homes. Five accepted Christ and baptism was administered last Sunday by Bro. G. S. Batzel, our pastor. The attendance and interest were good throughout the meeting. Mrs. W. F. Cartee, San Mar, Md., Sept. 12.

Denton.—July 10 we gave a reception for our pastor, Bro. S. Ira Arnold, and family. Addresses of welcome were given by Bro. L. R. Brumbaugh and our former pastor, Bro. L. K. Ziegler, followed by a response by Bro. Arnold. Aug. 10, at 10:30 A. M., Bro. Fredrick, of Md., began a series of meetings, accompanied by his wife and son Paul who assisted in the song service. Bro. Miller's lectures from his chart on Bible history were enjoyed by all. Three confessed Christ and were baptized. In connection with the meetings we held our fourth annual Bible School, with an enrollment of 23, more than double that of any previous year. The school was supervised by Sister Rebecca Swartz, assisted by seven other workers. Aug. 24 the school gave a splendid pro-

(Continued on Page 624)

DAILY VACATION BIBLE SCHOOLS IN CHINA

(Continued from Page 619)

en to those who made the highest grades. A piece of soap was given to the woman memorizing the most songs, Scripture verses, etc., and a picture scrap-book was awarded the child who made the best average grade in the several subjects taught him. These little prizes from friends in the homeland were no small incentive to good work and good attendance throughout the session. In one place in particular both women and children strove to excel, even coming at the noon hour and in the evening to be taught.

At one place where the daily class was held in a temple, a special service was held in the temple each Sunday morning by some of the Christian men in the village, to which service large crowds gathered until there was no more room. At each place special emphasis was placed on the Sunday service, and urgent invitations extended to all to worship our Creator on his holy day.

Some of those who went out in this work reserved certain days for going out into the adjoining villages teaching and preaching, receiving a hearty welcome and response from the people of the villages.

Both women and girls who went out to hold classes this year, went out with enthusiasm and returned with even greater enthusiasm, saying: "It was easier for us and for the people this year than last, we want to stay longer another year." Truly we thank our Father for this opening and this opportunity to help reach our country people with a little more knowledge of Christ and his blessed Gospel, and we believe blessing, too, will come to the workers as they are thus developed into efficient Christian workers and grow into a sense of Christian stewardship.

Liao Chou, China.

Anna M. Hutchison.

IN MEMORY OF SISTER KATIE SHIVELY

The Long Beach church suffered a serious loss when one of its most influential members, Sister Katie Shively, was called home. Her life was broad and useful to a degree quite out of the ordinary.



Sister Katie Shively, nee Wagoner, was born at Oakley, Ill., July 13, 1858, and passed away at the Seaside Hospital, Long Beach, Calif., Aug. 12, 1924, aged sixty-six years and twenty-nine days. She is survived by her husband, one sister and two brothers. She was married to J. M. Shively April 4, 1881. They made their home at Cerro Gordo, Ill., until 1906 when they came to Long

Beach where she lived until her death. Not being blessed with children of their own they chose a daughter, now Mrs. Della Price, who lived with them during the period of her later education. On her they bestowed their affection and in so doing received happiness.

Sister Shively united with the church at the age of fourteen years and lived a faithful and consistent Christian life, always having the welfare of the church as her highest aim. She was a charter member of the Long Beach church. With her husband she was elected to the deacon's office in 1907. In this position she performed her duties in a faithful and efficient manner. She was an active member of the different organizations of the church, especially of the Ladies' Aid Society, being its president for a number of years during the early history of the society. She was also superintendent of the Primary Department of the Sunday-school in its beginning. She had the privilege of attending twenty-four Annual Conferences, the last one being at Hershey, Pa., in 1921.

In her last illness all those about her were impressed by her beautiful Christian spirit. She asked for the anointing service and the friends and relatives present felt the sacredness of the ceremony. Funeral services were held at the Church of the Brethren, Long Beach, by the pastor, Bro. J. S. Zimmerman. Burial at La Verne, Calif.

Long Beach, Calif.

Mrs. E. L. Baughman.

MT. MORRIS ORPHANAGE

We have been wondering why there are not more readers of the "Gospel Messenger," and especially those of the District of Northern Illinois and Wisconsin, who are interested in orphans and the work at Mt. Morris.

Some time ago notice was given of the two boys we had, and now we have four more children—two boys and two girls—who are very nice children.

If the reader of these lines is interested in orphans and thinks of taking one to raise or adopt, we shall be glad to give you our service and answer questions.

If the Aid Societies have any donations of blankets or bed covers they will be very much appreciated.

Mr. and Mrs. C. L. Sell, Superintendents.
Mt. Morris, Ill.

THE PASSING OF ELD. C. S. BYERS

It is with a sense of deep sorrow that I chronicle the death of my dear brother-in-law, Elder Calvin S. Byers, which occurred Sept. 2, 1924, at his home near Hagerstown, Md. Bro. Byers was the fourth and youngest son of Jacob



M. and Mary Ann (Strike) Byers, and the sixth member in a family of nine children. He was born Sept. 2, 1862, near Shippensburg, Pa., and passed to his reward on the sixty-second anniversary of his birth. The family moved to Mercersburg, Pa., and it was there, Dec. 18, 1881, that Calvin, at the age of nineteen years, united with the Church of the Brethren.

Bro. Byers was united in marriage Jan. 18, 1888, to Sister S. Ella Anthony, daughter of David and Nancy A. (Boward) Anthony. To this union were born eight children. Two sons and three daughters survive with their mother, seven grandchildren, three brothers and two sisters.

In his boyhood days Bro. Byer received the customary common school education and spent practically all of his life on the farm. His parents were of the most devout and godly type and conscientiously plain in their Christian attire and living. These characteristics were plainly reflected in the life of their son. He was elected a deacon in 1898 and to the ministry in 1900; he was ordained to the full ministry in May, 1915.

His labors in the ministry were confined mainly to the Middle and Eastern Districts of Maryland and in this part of the Brotherhood he was well and favorably known. Taking into account the meager advantages of his early life and other handicaps, Bro. Byers was not rated as a scholarly or eloquent preacher, but like him whom he loved and served, his life was the light of men. It was always his conscientious endeavor to magnify and strictly obey the Word as interpreted and practiced by the church of his choice, and in this consciousness he experienced a rich and joyous fellowship with his Savior and Lord and brethren in the faith. He was possessed of a cheery and optimistic spirit. He had a most pleasant and hospitable home, few Christian homes of this day entertaining more visitors.

During the last three years of his life Bro. Byers was in poor health. At intervals he was confined to his home, being physically unable to do any work on the farm or perform any pulpit ministrations. A cancerous condition developed on his left foot and for several weeks he underwent treatment in a local hospital, and a minor operation was performed. His condition however grew gradually worse, resulting in the weakening of his heart. Within the year prior to his going he was anointed twice. Throughout the three years of his affliction he bore his sufferings patiently and without murmuring.

Funeral services were held in the Longmeadow church, Beaver Creek congregation, where he lived and labored, by Bro. J. O. Buterbaugh assisted by Brethren H. R. and E. S. Rowland. Twenty-four ministers and elders were in attendance and six elders bore the body to its final resting place in the adjoining cemetery. F. D. Anthony.

Hooversville, Pa.

IN MEMORY OF BRO. CHRISTIAN KRABILL

Christian Krabill died at the home of his daughter, Mrs. M. G. Smith, Melbern, Ohio, July 25, 1924, age seventy-nine years, three months, thirteen days. He was born in 1845 in Seneca County, Ohio.

April 19, 1866, he was united in marriage to Rebecca Wilson, of Sandusky, Ohio, by Eld. Noah Hendricks. To that union were born six children—three sons and three daughters.

A number of years ago the family circle was broken by the death of the second son. In 1907, the mother of the home departed this life for her eternal home. Two sons and three daughters are still living. He also leaves twenty-two grandchildren, eight great-grandchildren, one brother, and three sisters.

Bro. Krabill united with the Church of the Brethren in early life. He held his membership in the Rome church, Hancock County, Ohio, for a number of years. It was in that congregation that he was called to the ministry. In the year 1881 he with his family moved to Defiance County, Ohio, which brought them in the bonds of the Lick Creek congregation. A few years later he was ordained to the eldership. Later on he had the oversight of the Lick Creek congregation, also the Maumee congregation. For the last forty years he has spent the winters on the Eastern shore of Maryland and Delaware, and the summers in Ohio and the State of Washington. He leaves a host of friends from the Atlantic to the Pacific.



The funeral was held in the Lick Creek church and was conducted by Eld. D. P. Koch. Burial in the Farmer cemetery located on the old home farm which Father Krabill had owned for about forty-three years.

Ft. Wayne, Ind.

Mrs. Frank Packard.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bennett-Fifer.—By the undersigned, at the home of the bride's parents, Brother and Sister C. F. Fifer, Wyoming, Del., Sept. 3, 1924, Brother J. M. Bennett, of Mannington, W. Va., and Sister Fleta M. Fifer, of Wyoming, Del.—W. M. Wine, Woodside, Del.

Boots-Mitchell.—By the undersigned, in the Church of the Brethren, Oakland, Calif., Aug. 31, 1924, Bro. Elmer D. Boots, of San Jose, Calif., and Sister L. Hazel Mitchell, of Pasadena, Calif.—W. M. Platt, Oakland, Calif.

Garrison-Clingenpeel.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Mark Clingenpeel, Bangor, Ind., Sept. 4, 1924, Don Garrison and Esther Clingenpeel—W. L. Angle, Bangor, Ind.

Gauby-Marker.—By the undersigned, Sept. 1, 1924, at the church in Lone Star, Kans., Bro. Harvey Gauby, Washington, Kans., and Sister Mabel Marker, Ozark, Kans.—L. A. Whitaker, Oakland, Kans.

Greshon-Hoppes.—By the undersigned, at his home, Aug. 16, 1924, Mr. John Meredith Greshon and Sister Iva Hoppes, both of Roann, Ind.—C. C. Miller, Roann, Ind.

Reid-Argenbright.—By the undersigned, at the parsonage, Buena Vista, Aug. 13, 1924, Mr. Scott Reid and Miss Viola Argenbright, both of Buena Vista—N. J. Miller, Mt. Solon Va.

Smith-Firestone.—By the undersigned, Sept. 2, 1924, at Overbrook, Kans., Eli R. Smith and Beulah Firestone, both of Topeka, Kans.—L. A. Whitaker, Oakland, Kans.

FALLEN ASLEEP

Abernathy. Sophia K., daughter of Cornelius W. and Mary A. Savage, born near Sang Run, Md., died Aug. 30, 1924, aged 74 years and 8 months. June 8, 1873, she married Eld. I. W. Abernathy. There were two children, both of whom preceded her. At the age of thirteen she joined the M. E. Church and the following year began teaching a Sunday-school class. In 1878 she, with her husband, feeling the need of more closely obeying the Bible, joined the Church of the Brethren. She immediately began teaching a Sunday-school class in her new environment and some of the charter members acted as flower bearers at her funeral. About a year later her husband was elected to the ministry and ordained in 1891. In all this work she greatly assisted him. She was one of the charter members of the Fairview congregation. She, with her husband, has been much interested in the Orphan's Home near Eglen, W. Va., to which they have been giving liberally. For many years she has been afflicted and a great sufferer for the last year from dropsy. April 25 the writer was called to anoint her and June 8 a love feast was held for her benefit. Services at the Fairview church by the writer, assisted by Eld. John S. Fike and Rev. Cline of the U. B. Church.—Emma T. Fike, Oakland, Md.

Batson. Mrs. Martha, born May 12, 1846, died at the age of 78 years. She was the daughter of Henry and Elizabeth Fox, one of a family of ten children. She married Wm. H. Batson June 15, 1876. There were three sons and one daughter. Surviving are twelve grandchildren and eleven great-grandchildren, one sister and a brother. Very early in life she became a member of the Brethren Church and remained a true Christian throughout life.—Quindora Grubb, Covington, Ohio.

Brenner. Sister Jennie, born in Allegan County, Mich., died near Rodney, Aug. 15, 1924, aged 28 years and 23 days. She united with the M. E. Church at the age of fifteen, but has been a very devoted member of the Church of the Brethren for five years. She leaves her husband, Bro. Walter Brenner, three children, her mother and several brothers and sisters. Services at the Rodney church by the writer, assisted by Rev. Hahn.—Samuel Bollinger, Vestaburg, Mich.

Claire. Sister Adeline, born in France, died Sept. 3, 1924, aged 90 years, 4 months and 28 days. She married John N. Claire in 1858. There were seven children, four of whom died in infancy. She united with the church in 1868 and remained faithful until the end. One son, two daughters, three grandchildren and five great-grandchildren survive.—Sarah Uplinger, Hartsville, Ohio.

Clark. Sister Vada Miller, wife of Bro. Roy Clark, died at her home in Bridgewater, Aug. 26, 1924, aged 28 years, 10 months and 8 days. She was the daughter of Bro. John T. and Sister Elizabeth Miller. Her mother preceded her several years ago. She is survived by her husband, father, five sisters and two brothers. Services at the Bridgewater church by Bro. P. H. Bowman, assisted by Bro. A. B. Miller and Rev. Early, of the Methodist church.—Ida Fry, Bridgewater, Va.

Ellis. Mary A. Miller, died June 18, 1924, at Ardmore, Pa., at the home of her husband, aged 65 years and 3 months. She was a member of the Brethren Church for nearly fifty years. She is survived by four sons and one daughter.—J. C. Kopenhaver, Oaks, Pa.

Harris. Sister Ella J., nee Yount, wife of Bro. Pryor H. Harris, died at her home near Barren Ridge, July 16, 1924, aged 74 years, 9 months and 3 days. She was the mother of five sons, one of whom preceded her. The husband, four sons, two brothers, one sister and five grandchildren survive. Six and one-half years ago she was stricken with rheumatism and later with cancer. Her suffering became more and more intense until death came as a relief. She endured her affliction with Christian patience. She united with the church forty-two years ago and continued in that faith. She was anointed at the beginning of her illness and again a few days before the end came. Services at the Barren Ridge church by Eld. C. M. Driver, assisted by Eld. N. W. Coffman. Intergment in the Barren Ridge cemetery.—Ruth Driver, Staunton, Va.

Hauger. Mildred Anna, daughter of Charles and Hattie Hauger, born Jan. 5, 1906, died July 2, 1924. She united with the church at the age of nine years. Her interest in the work of the church, and especially her devotion to the Sunday-school class she taught, was an inspiration to all who came in contact with her. Service in the Church of the Brethren in Monticello by the undersigned.—A. J. Nickey, Monticello, Minn.

Ikenberry. Leah M., youngest child of Elder and Sister D. B. Barnhart, born in Franklin County, Kans., died Aug. 2, 1924, aged 45 years, 2 months and 7 days. She married Jess Ikenberry May 10, 1899. There were nine children, two dying in infancy. She leaves her husband and seven children, four sisters and one brother. She united with the Church of the Brethren at the age of fifteen. She has been in failing health for about two years. Services by Elders Wm. Kinzie and J. M. Ward. Buried in the cemetery close by.—Cordelia B. Becker, Overbrook, Kans.

Keim, Ernest Walter, born April 8, 1910, near Jerome, Pa., died July 7, 1924, at the Memorial Hospital, Johnstown, of appendicitis. He was the oldest of four children, and leaves his parents, Brother and Sister Harvey Keim, a sister and two brothers. He accepted Christ at the age of nine and since that time has served his Savior consistently. During the last seven years he missed one Sunday at Sunday-school, that being on account of sickness. He asked for the anointing and received much comfort. He was on the honor roll in high school, but along with his school work he never neglected to read the Bible. Services by Bro. E. M. Detwiler, assisted by the writer, at the Maple Spring church. Interment in the church cemetery.—W. D. Rummel, Jerome, Pa.

Kranning, George B., son of John C. and Martha (Myers) Kranning, born in Miami County, died Aug. 24, 1924, aged 59 years, 9 months and 27 days. In 1886 he married Martha English who survives with four sons, two daughters, three brothers, four sisters and an aged mother. For many years he was a consistent member of the Church of the Brethren. He was always ready to defend her principles and to do his part in the work of the Kingdom. Served at the Mexico church by Eld. Irvin Fisher. Burial in the cemetery near by—Ira Fisher, Mexico, Ind.

Miller, Bro. Chas. B., born at Bakers Summit, July 12, 1864, died at his home in Roaring Spring, Pa., June 25, 1924. In 1891 he married Miss Sara Catherine Meyers. He was a life-long member of the Church of the Brethren and was a deacon for a number of years, also a trustee at the time of his death. He is survived by his wife, eight children and eight grandchildren. Services in the Church of the Brethren by Bro. A. C. Miller, assisted by Rev. I. H. Stern, of the River Brethren. Interment in the Albright cemetery—Mrs. Eliza Over, Roaring Spring, Pa.

Miller, Roger Arthur, son of James and Mable Miller, died Aug. 21, 1924, aged 17 years, 6 months and 19 days. He was the oldest child of the family. In July, 1922, he united with the Brethren Church. As a member of our Christian Worker staff he was interested and efficient, and found pleasure in the expression of his religious convictions through service. Services by Bro. L. H. Root, in the Willow Creek church. Burial in the church cemetery.—Lola M. Root, Wetonska, S. Dak.

Mishler, Sarah, daughter of Jake and Lydia Stump, born in Elkhart County, Ind., Jan. 19, 1848, died at the old homestead, near Edison, Neb., Aug. 8, 1924. Jan. 1, 1887, she married Abraham Mishler. In 1872 she moved to Nelms, Ind., located on the old homestead that has been their home all these years. She was the mother of three sons and five daughters. She was a noble Christian woman, and had been a faithful member of the Church of the Brethren for many years. She and her husband were pioneers in church work in Edison, Neb. She leaves her husband, eight children, thirty-eight grandchildren, thirty-three great-grandchildren, and three brothers. Services by the writer.—J. H. Snell, Cambridge, Neb.

Place, Mary G., died June 7, 1924, in the Phoenixville Hospital, aged 96 years, 4 months and 6 days. She was baptized in 1857 by Bro. Geo. D. Price. She was in full possession of all her faculties almost to the last. Her children all preceded her. J. C. Kopenhaver, Oaks, Pa.

Ralston, John Robert, son of Joseph and Elizabeth (Davis) Ralston, born near Locust Grove, Ohio, died at his home near the same place, Sept. 5, 1924, aged 72 years, 5 months and 1 day. Jan. 4, 1872, he married Sarah A. Downing. There were nine children, one of whom preceded him Jan. 13, 1903. The others survive with the mother, one sister, twenty-three grandchildren and one great-grandchild. He was received as a member of the Covenanters church years ago. Services at the home by the writer. Burial in the Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Schlemmer, George, son of Philip and Catharine Schlemmer, born near Monroeville, Ind., died at Wyatt, Ind., of heart failure, Sept. 24, 1924, aged 70 years, 4 months and 25 days. He married Christena Mitchell. There were eight children, two of whom preceded him. Services by the writer. Interment in the Bremen cemetery.—J. R. Miller, Nappanee, Ind.

Settle, Bro. John B., died at his home in Roaring Spring, Pa., of a complication of diseases, Aug. 4, 1924, aged 56 years, 9 months and 25 days. He was a member of the Church of the Brethren for many years. He was anointed some time before his death. His wife, who was Elizabeth Smith, survives. Services in the Church of the Brethren by Eld. D. T. Detwiler, assisted by Bro. A. C. Miller.—Mrs. Eliza Over, Roaring Spring, Pa.

Stohler, Bro. Light J., died at the home of his daughter, Mrs. A. C. Brubaker, Sept. 1, 1924, aged 61 years, 1 month and 18 days. Death was due to dropsy. He is survived by his wife, two sons and three daughters. Services and interment at Midway by Eld. Nathan Martin and S. K. Wenger. Elizabeth B. Nolt, Lebanon, Pa.

Van Horn, Susie, widow of the late Daniel M. Van Horn, born Oct. 29, 1865, died at the home of her son, G. Marshall Van Horn, in Snake Spring Township, Aug. 27, 1924, after an illness of almost two weeks, death being caused by gastric carcinoma. She was the eldest daughter of Wm. S. Ritchey and spent her entire life in the place of her birth. She was a consistent member of the Church of the Brethren since early life. She leaves two sons, one daughter, her father, two brothers and five sisters. Services in the Church of the Brethren in the Snake Spring Valley by G. E. Yoder and Ira C. Holsopple. Interment in the Ritchey cemetery.—E. W. Van Horn, New Enterprise, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the atoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thes. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by triple immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4-5; 1 Cor. 11: 23-26); communion (Matt. 26: 26-29); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 14-16; Mark 6: 13); laying on of hands (Acts 6: 6; 13: 3; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and individual controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 7; Gal. 5: 19-20; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-6); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thes. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

A FEW OF OUR MANY BIBLES

OUR GENERAL CATALOG SHOWS MANY MORE

Scholars' Pictorial Bible

AUTHORIZED VERSION. Self-Pronouncing

The distinctive feature of the Scholars' Pictorial Bible is the 32 Photo-Views of Scenes in Bible Lands. In addition this Bible contains a series of help to the Study of the Bible including 4,000 Questions and Answers, and Colored Maps. Size 5 1/2 x 7 1/2 inches. Printed in clear Nonpareil type.

No. 215. Black Leather Scholars' Bible. Divinity circuit style, bound in French Seal Leather, round corners, red under gold edges, with silk head bands and silk markers, gold titles, etc. . . . \$1.10

RED LEATHER EDITION

No. 3215. R. L. French Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, 32 illustrations, . . . \$3.45

Sunday-School Scholars' Bible

QUESTION AND ANSWER Bible

American Standard Version

The text of this Bible is the American Revision of 1901, a text generally acknowledged by scholars to be the clearest and best translation yet made.

The special features of the Sunday-School Scholars' Bible are: 32 full-page illustrations in color, 25 Outline Maps in the text, 11 colored maps, Harmonies of the Gospels, Characters of the Bible, Miracles and Parables, Explanation of Jewish Money and Calendar, etc. The Bible is 4 1/2 x 7 1/2 inches. It is perhaps the best medium priced Bible we have.

No. 4152. Bound in Genuine Leather, Morocco grain, divinity circuit, overlapping covers, round corners, red under burnished gold edges, title stamped in gold on back, silk head bands, silk markers, . . . \$3.25

Choice Books

THE CHRISTIAN WAY OF LIFE, ... 85c
C. C. Ellis.

Dr. Ellis is well known as writer and lecturer. He is a teacher in one of our colleges, remaining there for the good he can do in spite of tempting offers from other schools. These chapters on Christian Life are from the heart of the author. Elder J. H. Moore in an introduction to the book says the two books which a young Christian should have are a pocket Testament and the Christian Way of Life.

FAMILY WORSHIP, ... 75c
Wilbur B. Stover.

It is the author's deep conviction that one of the primary needs of the Christian world is a revival of the family altar. This book attempts to awaken a desire for this mighty force and gives practical suggestions for the carrying out of the desire.

THE BOY AND THE MAN, ... \$1.25
J. H. Moore.

To commend this book or its author to our patrons is superfluous, for all have read his articles in our Church and Sunday School papers. These are reminiscences of a long and busy life in which the author overcame more than the usual number of difficulties. Herein you may live by proxy the primitive life of the pioneer. It is a book that will be greatly interesting to young folks and will inspire high ideals in them.

THE GREAT FIRST-WORK OF THE CHURCH, ... \$0.60
MISSIONS, ...
Wilbur Stover.

The essence of years of missionary thinking on the part of our pioneer missionary in India. The message of the book is well expressed by the title. It is a plea for greater consecration on the part of Christians to the great work of witnessing for Christ. Special prices in quantities.

Reference Bibles

These Bibles have the references to parallel or explanatory passages. They also have twelve colored maps in the back of the Bible.

Minion type, Self-Pronouncing. Size 4 1/2 x 6 1/2 inches.

No. 1412. Egyptian Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, . . . \$3.45

No. 1412F. French Seal, divinity circuit, with overlapping covers and button flap, round corners, red under gold edges, . . . \$3.75

India Paper Edition

4 1/2 inch thick

No. 1412X. French Seal, divinity circuit, head bands and marker, round corners, red under gold edges, . . . \$5.15

No. 1408XF. Same as No. 1412X, with extra leather linings and button flap, . . . \$5.15

American Revised Version

The edition of 1901, being a revision by a large company of American Bible students.

Minion black face type, Self-Pronouncing. Size 4 1/2 x 7 inches.

No. 152. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, . . . \$3.25

India Paper Edition

No. 152X. Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, . . . \$4.50

No. 153X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, . . . \$5.25

No. 154X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, . . . \$7.50

The Quiet Talk Series

The author of this series is well known as a devotional writer, speaking in colleges and conventions here and abroad.

QUIET TALKS ABOUT THE LIFE AFTER DEATH, \$1.25
S. D. Gordon.

QUIET TALKS ON THE DEEPER MEANING OF THE WAR, ... \$1.25

QUIET TALKS ABOUT JESUS, ... \$1.25
A view of God as we see him revealed in Jesus.

QUIET TALKS ABOUT THE CROWNED CHRIST, \$1.25
A helpful study of the Book of Revelation.

QUIET TALKS ABOUT OUR LORD'S RETURN, \$1.25
New light on the meaning of the Lord's return.

QUIET TALKS ABOUT THE TEMPTER, ... \$1.25
Messages that help one win the victory over sin.

QUIET TALKS ON FOLLOWING THE CHRIST, \$1.25
Portrait of Christ as a magnetic leader.

QUIET TALKS ON HOME IDEALS, ... \$1.25
"These are the quietest talks of all."

QUIET TALKS ON PERSONAL PROBLEMS, ... \$1.25
Talks to teachers after the truth.

QUIET TALKS ON POWER, ... \$1.25
A study of the sources of power for Christian living.

QUIET TALKS ON SERVICE, ... \$1.25
Quiet yet winning appeals to action.

QUIET TALKS ON JOHN'S GOSPEL, ... \$1.25
A picture of the winsome Christ of St. John's Gospel.

QUIET TALKS ON PRAYER, ... \$1.25
Of this book one reader has written: "I have been thrilled to pray."

QUIET TALKS WITH WORLD WINNERS, ... \$1.25
Talks that inspire one to do his bit to win the world for Christ.

NOW IS THE TIME TO PLACE YOUR ORDER FOR SCRIPTURE TEXT CALENDARS

1925 CALENDARS NOW READY

Be Sure to Order Full Supply



Don't wait! Don't delay! Be sure to place your order for full supply. Our experience has been that by far the greater portion of these calendars are sold months in advance of the New Year. Hundreds of churches have found that the demand grows greater from year to year, and as our supply is necessarily limited, we urge you to estimate how many you can dispose of now and send us your order at once. Each succeeding year brings increased sales and greater revenue to the church distributing them.

The titles of the International Sunday School Lessons are given, also location of the texts. There is also a religious text for each day of the year. On the back of each calendar, the history of each picture used and also other useful information.

Special Prices to Churches

See how your church can profit by placing the Gospel in every home in your community.

Quantity	Cost	Sell for	Profit
100 Calendars, ...	\$17.00	\$30.00	\$13.00
200 Calendars, ...	32.00	60.00	28.00
300 Calendars, ...	40.00	75.00	35.00
500 Calendars, ...	66.50	90.00	43.50

Single copies, 30c; 5—\$1.40; 12—\$3; 25—\$5.75; 50—\$10.00. Send cash with order.

Send All Orders to
BRETHREN PUBLISHING HOUSE Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 621)

VIRGINIA

Bethlehem. At Cedar Bluff, a preaching point in this congregation, a series of revivals was conducted recently by Eld. H. J. W. W. W. of Winston Salem, N. C. We had large and very attentive crowds for our community. Thirteen sermons were preached in Bro. Woodie's earnest and forceful way. As an immediate result five young people were baptized and I feel sure that the membership was strengthened and encouraged to a greater effort in the spiritual uplift of our community.—E. E. Bowman, Naffs, Va., Sept. 12.

Brick. The congregation assembled in council Sept. 6, with Eld. J. W. Barnhart presiding. The annual church visit was reported. Eld. R. T. Peters was elected "Messenger" agent for the coming year, and Bro. J. D. Angle, foreman of the deacons; Bro. J. W. Barnhart, elder in charge. Eld. Henry Hensberry gave a fifteen minute talk which was enjoyed by all. Our love feast will be held Oct. 11, beginning at 4 P. M. Bro. Elbert Woodie is to begin a revival meeting at Piedmont on Saturday before the second Sunday in September. Our Sunday school was opened Sunday by the young people's class and included a talk by Raymond Peters on Maladization. Visit Margie Naff Flora, Wirtz, Va., Sept. 6.

Linville Creek church met in visit council Aug. 2. Good reports were brought by the visiting brethren. Bro. S. D. Zigler spoke to us, discussing revivals for God's honor and the prayer veil. Bro. Miller's time as elder having expired, the church selected him for another year. Our Harvest Meeting was held in the afternoon of the same day. Bro. S. D. Zigler began a series of meetings July 26 and preached for us until Aug. 13. Good crowds came out and a great deal of interest was manifested. Ten were baptized. We will hold our communion Oct. 18, at 3:30 P. M.—Mamie K. Myers, Broadway, Va., Sept. 8.

Mill Creek. Aug. 17 Bro. I. W. Miller, of Broadway, Va., began a series of meetings which lasted two weeks. Bro. Miller claims he is not an evangelist but he certainly gave the flock just the kind of food needed. Seven were baptized and the membership encouraged to live nearer the Bible. Bro. Miller was also with us at our visit council Aug. 24, as was also Bro. J. Carson Miller. They both gave very helpful addresses and ordained Bro. J. S. Good with his wife, to the office of elder. It was decided to hold our love feast Oct. 18, P. M. C. E. Long was chosen elder for another year, with Bro. Samuel Pence, associate. We had a two weeks' Vacation Bible School in August, under the direction of our own members entirely. It has been arranged to have preaching on the second and fourth Sunday nights, with a young people's meeting in connection.—Ida Wilberger, Port Republic, Va., Sept. 13.

Richmond Mission. Aug. 30 was our quarterly council. Bro. Beahm formally accepted the work till we can do better. Who has a permanent pastor for us? Hopewell was granted permission to be organized into a separate congregation. Aug. 31 Bro. I. T. Miller preached for us. Our recent District Conference appointed a visiting and building committee, looking forward to supplying our great need of a church home. This committee should mean much to Richmond, a city of nearly 20,000 people, and where the Brethren began work some five years ago. They have struggled hard, but hard, yet amid the smiles of Providence Richmond has within two State Districts and should appeal to the good will of all Virginia and even to the whole Brotherhood. The Mission Board has just given us an eleven day revival. Today eleven were baptized. Four of our members were en route by car Aug. 26 to District Conference. A wreck occurred forty-five miles west of Richmond, and all died, but no one was killed. Delegate W. H. Olen seems to have fared the worst. Two were hastened back to the city for treatment, and the fourth went on to Conference. All were grateful to God for his mercy. Samuel Moore was made chairman of the trustees.—Kathryn Moore Ewing, Richmond, Va., Sept. 14.

Salem church met in special council Sept. 7, with Eld. D. C. Nail presiding. He was assisted by Eld. C. E. Eller, of Oak Grove congregation. As a result of our series of prayer and revival meetings we had a large attendance and willing minds to do God's bidding. Bro. D. L. Carter was elected Sunday-school superintendent with the writer as assistant. Bro. J. S. Zeigler was chosen pastor for nine months more.—Chas. E. Arnold, Clifton Forge, Va., Sept. 15.

Topeco. Our church feels very much strengthened since the good meeting conducted by Bro. E. C. Woodie, of Daleville. He preached eighteen Spirit-filled sermons which greatly inspired the members. Eighteen have been received by baptism and one was rebaptized; also one was baptized before the meeting. Three more were converted but went to other denominations. From here Bro. Woods went to Fairview, our mission, and held a meeting. He preached thirteen sermons and six more were received by baptism. Our church met in council Sept. 6, with Bro. A. N. Hylton presiding. We had a favorable report by the visiting brethren. Our love feast will be held Oct. 4, beginning at 3:30.—Almeda E. Alderman, Floyd, Va., Sept. 9.

WASHINGTON

Wenatchee Valley church met in council Sept. 10. Sunday-school officers were elected for the coming year, with Bro. Elmer Brubaker, general superintendent. We decided to organize an intermediate Christian Workers' Society. We also decided to engage Bro. Ellis Stundbaker, of La Verne, Calif., to conduct our Bible Institute the first of the year. Our pastor, Ira Lapp, presented a two year program of activity, which was unanimously accepted by the church.—Mrs. C. R. Weiner, Wenatchee, Wash., Sept. 12.

WEST VIRGINIA

Allegheny church decided to hold its love feast Saturday, Sept. 27, at the Locust Grove house. We will begin a series of meetings Sept. 30 to be conducted by Bro. John S. Fike, of Elgin, W. Va. One has been added to the church by baptism since our last report.—Earl C. Cosner, Gormanville, W. Va., Sept. 12.

Beaver Run. Bro. M. Guy West, a junior student at Bridgewater, began meetings here Sept. 2 and closed on the 14th. Sept. 13 the love feast was held and the following day a young people's meeting. Bro. West, although young, has power in the pulpit. Three young people stood for Jesus. At the service the entire large congregation stood, requesting Bro. West to return to us for another meeting next year. Geo. S. Arnold, Burlington, W. Va., Sept. 16.

North Fork. July 18 the writer and wife were sent into the North Fork congregation by our District Mission Board to take charge of a pastorate here. We have one church here and the rest of our work is done in schoolhouses. We are assisting in the Sunday-school work here, and at the Long Hollow schoolhouse we have organized and conduct another. Here at the church we have a weekly preaching appointment, at Long Hollow a bi-weekly ap-

pointment, and at Hopeville a monthly appointment. August was our evangelistic month, and a two weeks' revival was held at Long Hollow, where six were baptized and one was reclaimed. We also had a revival here but no converts were received. Aug. 9 was our council, and on Aug. 30 our love feast which was exceptionally spiritual. About sixty communed. Aug. 31 was Children's Day, the first of its kind ever held here. It was greatly enjoyed by the children and all. Since being here new song books were purchased for the church and also for the Long Hollow schoolhouse. New carpet was also gotten for the church. This winter the writer will be engaged in teaching school but we shall try to keep up the preaching appointments. Though the Sunday-school at Long Hollow can not be continued, our Sunday-school and prayer meeting here will be. This church has long been as a sheep without a shepherd and the congregation a Christian life is undeveloped. Teaching and instruction is more needed than evangelistic work.—Foster M. Bittinger, Jorlan Row, W. Va., Sept. 13.

Spruce Run church met in council Sept. 13, with Bro. Elgin presiding. Our revival meeting will begin Oct. 1, with a communion Oct. 11 and 12. We hope some of our brethren and sisters will be with us at that time. We are few in number and will be glad for all to come that will.—Mrs. C. A. McDonald, Lindside, W. Va., Sept. 16.

ANNOUNCEMENTS

DISTRICT MEETINGS

Sept. 30-Oct. 2, Southern Illinois, at Virden.

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

Oct. 7-9, Middle Indiana, Mexico church.

Oct. 10, 11, West Virginia, First, Sandy Creek congregation (Salem house).

Oct. 10-13, Northern California, Empire.

Oct. 12-15, Northeastern Kansas, Ottawa.

Oct. 17-21, Nebraska, at Omaha.

Oct. 24-26, Northern Missouri, Rockingham congregation.

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

LOVE FEASTS

California
Oct. 5, 6:30 p.m., Figgard.

Colorado
Oct. 18, Haxton.

Illinois
Sept. 27, Pleasant Grove.

Sept. 27, Panther Creek.

Oct. 11, 12, Astoria.

Indiana
Sept. 27, 7 p.m., Osceola.

Sept. 27, Yellow River.

Sept. 27, 6 p.m., Santa Fe.

Sept. 28, 6 p.m., West Manchester.

Oct. 2, 7 p.m., Turkey Creek.

Oct. 4, 7 p.m., Plymouth.

Oct. 4, 7 p.m., Somers.

Oct. 4, Middlebury.

Oct. 4, Anderson.

Oct. 4, 10 a.m., Arcadia.

Oct. 4, 10 a.m., Lower Deer Creek.

Oct. 4, Pleasant View.

Oct. 9, 7 p.m., Willow Creek.

Oct. 11, Beech Grove.

Oct. 11, 10 a.m., Plevna.

Oct. 11, 6 p.m., Fairview.

Oct. 18, 10:30 a.m., Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 5 p.m., Pleasant Valley.

Oct. 18, 7 p.m., West El River.

Oct. 25, North Liberty.

Oct. 25, 6:30 p.m., Bethel.

Oct. 25, Missisquoi.

Oct. 25, 10:30 a.m., Nettle Creek.

Oct. 25, Mexico.

Oct. 26, Union City.

Iowa
Sept. 27, 6:30 p.m., North English.

Oct. 3, 6 p.m., Libertyville.

Oct. 11, 7 p.m., Iowa River.

Kansas
Sept. 29, Morrill.

Oct. 4, 10 a.m., Appanose.

Oct. 11, Parsons.

Oct. 11, East Maple Grove.

Oct. 11, 10:30 a.m., Quinter.

Oct. 25, 6 p.m., Belleville.

Maryland
Oct. 11, 2:30 p.m., Meadow Branch.

Oct. 16, 6 p.m., Pipe Creek.

Oct. 16, Broadfording.

Oct. 25, 4 p.m., Manor.

Oct. 25, Locust Grove.

Nov. 1, 2, Brownsville.

Michigan

Sept. 27, Long Lake.

Missouri

Oct. 4, Carthage.

Oct. 18, North Bethel.

Oct. 18, 7 p.m., Nevada.

Ohio

Sept. 27, 2 p.m., Sugar Creek.

Oct. 4, 6 p.m., County Line.

Oct. 24, 6 p.m., New Carlisle.

Oct. 11, 10 a.m., Pleasant View.

Oct. 11, 10 a.m., Beech Grove.

Oct. 11, 6 p.m., Georgetown.

Oct. 11, 2 p.m., Kent.

Oct. 12, 7 p.m., Logan.

Oct. 18, 7 p.m., Sand Ridge.

Oct. 18, 10 a.m., Pitsburg.

Oct. 18, 10 a.m., Ludlow.

Oct. 25, 10 a.m., Owl Creek.

Oct. 25, 6 p.m., Lower Stillwater.

Oct. 25, 10:30 a.m., Black Swamp.

Nov. 1, 10 a.m., Stonelick.

Nov. 1, 6 p.m., Donnell Creek.

Nov. 1, 10 a.m., Portage.

Nov. 1, 6 p.m., Painter Creek.

Oklahoma

Oct. 4, 6:30 p.m., Paradise Prairie.

Pennsylvania

Sept. 28, 7 p.m., Ligonier.

Sept. 28, Middle Creek.

Sept. 28, 2:30 p.m., Marsh Creek.

Marsh Creek house.

Oct. 4, Lower Clair.

Oct. 4, 5:30 p.m., Dry Valley.

Oct. 4, 5, 1:30 p.m., Lower Conewago.

Bermudian house.

Oct. 5, Martinsburg.

Oct. 5, 6 p.m., Geiger.

Oct. 5, 2 p.m., Lower Cumberland.

Mechanicsburg house.

Oct. 5, 10 a.m., Upper Codorus.

Black Rock house.

Oct. 11, 2 p.m., Mingo, Skippack house.

Oct. 11, 12, 1:30 p.m., Myerstown.

Oct. 11, 12, 4 p.m., Pleasant Hill.

Pleasant Hill house.

Oct. 12, Sipsville.

Oct. 12, York.

Oct. 12, 2 p.m., Upper Cumberland, at Huntsdale.

Oct. 12, Carson Valley.

Oct. 18, 2 p.m., Spring Grove.

Kemper house.

Oct. 18, Spring Run.

Oct. 18, 1:30 p.m., Spring Creek (Hershey).

Oct. 18, 10, 9:30 a.m., Midway.

Oct. 18, 19, 1 p.m., Little Swatara.

Ziegler house.

Oct. 19, New Fairview.

Oct. 19, 6 p.m., Hooversville.

Oct. 19, Hanover.

Oct. 22, 23, White Oak, Krender house.

Oct. 25, Lost Creek.

Oct. 25, 1:30 p.m., Akron.

Oct. 25, Mechanic Grove, Grove house.

Oct. 25, 10 a.m., Fredericksburg.

Rankstown house.

Oct. 26, 4 p.m., Marsh Creek.

Friends Grove house.

Oct. 26, Yellow Creek.

Oct. 26, Windber.

Oct. 28, 29, Springfield.

Oct. 29, 30, 10 a.m., West Green Tree, Rheims house.

Nov. 1, Indian Creek.

Nov. 1, 3 p.m., Palmyra.

Tennessee
Sept. 27, Meadow Branch.

Oct. 4, French Broad.

Oct. 28, Central Point.

Virginia
Sept. 27, 4:30 p.m., Beaver Creek (2nd Dist.).

Sept. 28, Damascus.

Oct. 4, 4:30 p.m., Oak Grove (Lebanon cong.).

Oct. 4, 3:30 p.m., Topeco.

Oct. 4, White Rock.

Oct. 11, 4 p.m., Elk Run.

Oct. 11, 4 p.m., Brick.

Oct. 18, Mill Creek.

Oct. 18, 3 p.m., Garbers.

Oct. 18, 3:30 p.m., Linville Creek.

Oct. 18, 3 p.m., Pleasant Valley (2nd Dist.).

Oct. 19, Woodstock.

Oct. 25, Unity, at Fairview.

Oct. 25, 3 p.m., Middle River.

Washington
Oct. 4, Tacoma.

West Virginia
Sept. 27, Allegheny, Locust Grove house.

Oct. 4, 5 p.m., Upper Lost River.

Oct. 11, 12, Spruce Run.

TO AGENTS

Prospective agents for the sale of our book, "Christianity vs War," will address a postal to me for terms and prices. One wanted in every congregation.

D. C. MOOMAW,

Roanoke, Va.

\$1,727,059.75

The above sum represents the total assets of the General Mission Board as of the close of the year February 29, 1924.

The above sum was certified to as the correct total of all assets after an audit of the books by Barrow, Wade, Guthrie & Co., Certified Public Accountants of Chicago. (For their statement please see Report of Annual Conference, 1924). The above sum is back of every dollar invested with us on

The Annuity Plan

The above impressive figures should convince the most cautious one of the safety of our Annuity Bonds in these days when "it is well to learn caution by the misfortunes of others."—(Publius Syrus).

We have a booklet you should have.

Ask for M294; we will understand

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., October 4, 1924

No. 40

In This Number

Editorial—

It Can Be Done, ...	625
"Handling Aright the Word of Truth,"	625
On the Need of a Revival, ...	625
Inspired by the Daily Mail, ...	625
Among the Churches, ...	632
Around the World, ...	633
The Quiet Hour (J. H. H.), ...	633

Our Forward Movement—

Stewardship Month, ...	629
Denominational Loyalty, ...	629
Mission Notes of Thirty Years Ago (C. D. B.), ...	629
Record of Giving—Northwestern Kansas and Northeastern Colorado, ...	629

General Forum—

Sunset (Poem), ...	636
The Church of Tomorrow—Part 2 By H. C. Earls, ...	636
What Should Our Schools Be Like? By Ira J. Lapp, ...	636
Medicine for the Devil By A. D. Helsler, ...	637
The Christian and the State, By F. E. Mallott, ...	637
The Aftermath, By George H. Cless, Jr., ...	638
Thirtieth Anniversary, ...	638
Books You Ought to Know (J. E. M.), ...	638

The Pastor's Study—

"Honoring Our Lord, By Walter McDonald Kahle, ...	630
The Leadership of the Future—Part 2, By E. E. Eshelman, ...	630

Home and Family—

Who (Poem)?	631
A Devotional Atmosphere in the Home—Part 1, By Mrs. E. C. Funderburg, ...	631
More About the Moron, By Olive A. Smith, ...	631

...EDITORIAL...

It Can Be Done

ONCE there was a king who was badly scared. His fright was contagious, naturally, and his people were scared also. "His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind."

A staunch old servant of the Lord went to see his panic-stricken highness and counseled: "Take heed, and be quiet; fear not, neither let thy heart be faint." And he gave reasons for confidence, good reasons. But he added significantly: "If ye will not believe, surely ye shall not be established."

Verily. No word of hope ever brought any assurance to anybody who would not believe it. Which is why faint-hearted Israel did not march right up into Canaan from Kadesh. "They were not able to enter in because of unbelief." Which is why the churches of Christendom in general and the Church of the Brethren in particular do not take possession of their rightful inheritance. They are not able to enter in because of unbelief.

Unbelief, mind you, in their ability to enter. That was Israel's trouble. That is Christendom's trouble. That is the Brethren's trouble. It never was, and is not now, unbelief in some difficult or disputed doctrine. The case is much simpler than that. It always was, and is now, unbelief in the possibility of doing the job assigned. It is unbelief in the church's opportunity and responsibility.

At bottom this is nothing but unbelief in God. It is unbelief in the promise of his presence. It is unbelief in the reality of his love and power. And this, again, is nothing but unbelief in Jesus. What other explanation is there when the church says "can't"?

The business of the church is the greatest business in the world. The problems involved are many and great but they all reduce to one. That is, they can all be met successfully when that one is solved. That is the problem of inspiring the leadership and membership of the church with faith in the mission of the church. With faith, that is to say, that Jesus sent the church on no fool's errand when he charged it with the business of winning the nations to himself.

Progress in any form of Kingdom extension be-

comes assured, if not easy, as soon as faith in the possibility of it is established. Many congressmen voted to submit the eighteenth amendment to the States as the best way to get rid of a troublesome question. It would be a long, long time before three-fourths would ratify, so a time limit was put on to insure its defeat. But straws soon began to show which way the wind was blowing. The people began to believe. They saw victory. And they reached for it in a hurry, and grabbed it. And they are going to hold it fast.

It will be easy to end the menace of war when international policies are controlled by men who believe that peace is possible. Less than a hundred men in responsible positions of state in a dozen—a half dozen—nations could easily settle the business, if they had faith as a grain of mustard seed. With such momentum as that would give, the contagion of a righteous conviction is irresistible.

The evangelization of the world looks impossible only to unbelief. The churches can not accomplish it because they think they can not. It's the same old reason—"because of unbelief." And that unbelief is both more simple and more serious than unbelief in a particular interpretation of some controverted point in theology. For it is unbelief in the presence of God with his people. It is a denial of the word of Jesus Christ to his disciples, spoken under the most solemn circumstances of his association with them. It is a denial of his divine nature and authority, in the most vital and practical sense of that term. It's atheism, if one may dare to speak the whole truth, of the most spiritually damaging kind, because it puts no trust in spiritual forces. It may make loud claims of church loyalty and orthodoxy, but the philosophy it actually lives by is the boldest Nietzschean materialism.

The present mission program of the Church of the Brethren appears to have affected some congregations much as the conspiracy of Syria and Israel affected King Ahaz. And with much less reason. The program is exceedingly modest. It calls for an expenditure for the year which averages less than four dollars per member. Isn't it humiliating to ask whether that goal is too high? Especially since, if it is too high, we know why. See preceding paragraphs. Also Hebrews three nineteen.

We talk a good deal about our problems. There is only one. It is the problem of inspiring the leadership and membership of the church with the conviction that the task of the church can be done. If we can not believe that, the case is done for. And so are we.

"Handling Aright the Word of Truth"

"HAPPY is the man whom God correcteth" is a part of the wisdom of Eliphaz the Temanite. And there was a good deal of wisdom with that ancient sage, quite enough to enable us to appreciate the sarcastic comment of Job that wisdom would die with the passing of Eliphaz and his friends. But he had made a wrong application of this maxim. The statement itself was true as a general principle in the moral government of the world but the implications with which he had used it were not. It did not fit the case to which he applied it.

God was not correcting Job, not in the matter of these men's contention. That poor man did get some correction too, but the main correction needed in this

transaction was in Eliphaz himself, or in those of whom he was the type.

This would hardly be worth noting here if Eliphaz had been the last man to lay hold of an important truth and then point it in the wrong direction. But just such misapplication is one of the most persistent of errors. Disregard of the historical principle is the cause. A great truth, like a good shoe, renders useful service only when applied to a situation which it fits.

On the Need of a Revival

We need a revival. But there is nothing new about that.

Some two and a half millenniums ago a devout and troubled servant of the Lord cried out of the bitterness of his soul, "O Jehovah, revive thy work in the midst of the years."

And he went on to tell how it used to be. Once the power of God was recognized and respected. "His glory covered the heavens, and the earth was full of his praise."

How things had changed! "The law is slackened, and justice doth never go forth; for the wicked doth compass about the righteous." And the great question was, How long would it remain so? When would God's power be felt again? When would there be another revival?

Do you know how many times that situation has existed since the days of Habakkuk? Just as often as anybody has carefully compared the things that be with the things that ought to be. Whoever does that can always discover that there is need of a revival.

There is need of a revival now. The law is slackened now. In many cases justice does not go forth now. There is much corruption and crime. There is much worldliness in the lives of church members. They are sadly indifferent to their obligations to Christ and the church and the world. The church needs a revival.

The revival that is needed is a revival of interest in spiritual things. It is more life in the members of the church. It is more room for the Holy Spirit in their hearts. It is deeper fellowship with Jesus Christ that they may know the secret of true satisfaction and may share his passion for the Kingdom of God.

We can have a revival like that if we want it. That is the one absolute condition and the only condition. For that means unceasing prayer and personal consecration—the consecration of life, property, everything. And that means revival.

Inspired by the Daily Mail

A SISTER in the Far West thinks we ought to have a better church paper. A brother in the Far East thinks the same thing. An editor midway between them agrees with them both.

The sister knows what would make the paper better. She would keep out articles of a certain type and publish more articles of a certain other type. The brother also knows how to improve the paper. He would print less of the kind of matter the sister wants more of, and more of what she wants kept out. The editor seems to be the only person who doesn't know how to make the improvements desired.

But he has sometimes been subjected to a terrible temptation. He has almost wished for an opportunity to watch these two good people—the sister in the West and the brother in the East—make up the contents of the paper together for a while. At a safe distance, of course. For it might be as interesting as the traditional impact of the irresistible force on the immovable object.

GENERAL FORUM

Sunset

BY BERNICE J. SNAVELY

When evening's sun is low
And all the skies aglow
With every hue
The clamorous crimson-reds
Pale into cloudly beds
Of rose and blue.

And here a bit of pink
Constrains a soul to think
What God must be—
And there a touch of gold
Upon a coral fold
Is bright as he!

The colors quiet grow
As fades the western glow
Of day's bright sun.
We stand in awe to see
God's radiant majesty
When day is done!

Come all, who, worn with care
Lack time for daily prayer—
View heaven's best.
Infiltrating to thy soul
Beauty can make thee whole—
And give thee rest.

Cambridge, Nebr.

The Church of Tomorrow

BY H. C. EARLY

In Two Parts—Part Two

WHAT will the church of tomorrow be like? Can we tell? Is there matter at hand to guide us in our forecasting? The answer must be found, if found at all, it seems to me, in the inner, vital trend of conditions in the church world of today. Or in other words, the answer must be read out of the signs of the times.

Church houses. In the first place, and to speak of the thing of least importance, the church house will be greatly improved. It will be planned in the light of a diversified program and arranged to contribute its utmost to the work of the Kingdom. Buildings adapted to the social, educational and spiritual needs of all ages from the little tot to the fathers and mothers, beautiful in architecture and design, reflecting the spirit of worship and the beauty of him for whose honor they stand, will be found in country and city. Such buildings will do much to facilitate the ends of church work. And the people, like David, will become willing to give the Lord as good a house as they build for themselves, at least. It is a shame not to. Money wisely invested in church property is not a waste. On the other hand, it is the wisest investment and creates the biggest asset to any community. People must learn this lesson, and they are learning it fast.

Biblical interpretation. We are approaching a new day in Biblical interpretation, if, indeed, we are not in it already. There has always been great desire on the part of God-fearing people to know the Bible message, and that desire grows with the years. The scholars and Bible expositors have labored diligently, and are still working harder, to discover the true meaning of the Bible text—to get deeper and deeper into its vital, spiritual meaning. The effort has already gone far beyond the letter, the form, the frame work of the Bible; it has had to do with the real spirit and life of the Book. It is bringing to light more and more the heart and soul of Jehovah as revealed, and as the heart and soul of the Bible message is brought out and laid bare we are not only attracted to it and lost in its beauty and grace, but we are led to see how infinitely above the legal and formal is the spiritual, that the letter is but the vehicle of the spiritual, that the letter kills while the Spirit makes alive. How wonderful it is! And still how wonderful it is that there should be those who get nothing but the letter! The truer, the deeper interpretation of the Book ought to create more spirituality and a higher type of Christians, and it will, that is certain.

This improved interpretation has already made and is still making great changes. As God's Word is better understood, it is discovered that the differences among the churches are not as great as we had believed. In fact, it has been discovered that in all the great fundamental and spiritual teachings and doctrines of Christianity the churches are practically one, the differences for the most part being in the forms and rites, which are but signs and symbols of spiritual truths. The churches have just found out that they were more nearly one than they knew, and the discovery of this fact has done wonders to create good will and the sympathetic attitude. This more spiritual interpretation has had and is having wonderful effect both in the church and out of it.

Union of the denominations. As the ground of differences among the churches fades away in the light of the better and truer interpretation of God's Word, there is a growing desire to get closer together. And as it is made plain and duly emphasized that the *divine ideal is one church*, "in the unity of the Spirit in the bond of peace," with its members *one* even as Jesus and the Father are *one*, the desire for union is intensified. And this feeling is shared not only by the leaders, but thousands all over the land of the rank and file are in full sympathy with it; in fact, they are heartily ashamed of the divisions in Christendom, so manifestly out of harmony with God's plan, and they frankly confess that the greatest argument against Christianity is not the stand of the avowed infidel, but the fact that professed Christians have not found grace enough to agree. It is a shame.

Already the work of uniting the broken parts is begun. Its beginning has been in bringing branches of the same denomination into one, at least for the most part. This is the logical place of beginning, and this beginning may be the solution of the final problem. After each of the leading denominations gets its brood together, wouldn't it be fine if the whole could see the way to become one? And may we not hope for this?

In 1918 three branches of the Lutheran church united the three Councils or Synods numbering over a million members. It was the largest merger of Christian bodies to this date, and doubtless the beginning of the move on a big scale. And recently this body made a severe reduction in its machinery carried over from the former organizations with the view to simplicity and closer union. Recently papers stipulating conditions of union of the Southern Presbyterians and the Reformed church were passed. The two leading branches of the Methodist church in America have recently agreed upon terms which practically settles the question of their union, so that soon there will be no Methodist church South and Methodist church North. And so on. The end of this movement no one can foresee or forecast at present. The spirit of union is in the air and the spirit of division under the ban of severest censure. And wouldn't it be fine if all the denominations would lay aside their petty differences and unite upon the Gospel platform? It's big enough and good enough.

What about the branches of the Brethren church? Why should they not come back to their first love and be one as in the days of yesterday? Is there a reason against it except the little misunderstandings and prejudices that silenced the plea of grace, inflamed passion and stirred to rash action a few years ago? And wouldn't it be fine if they could find grace enough to confess the blunder, rise above it and forget it and all be one again in the spirit of brotherhood? Who would not welcome the move? And how much the three in one would multiply their power for good!

Social needs. Man is a social creature—one of an order of beings, with common instincts and passions, who seeks fellowship with those of his kind. It is all God-given, and the effort to supply the needs of man's social nature is legitimate. It must be a part of the church program, a thing which the church has been slow to appreciate. Progress has been made in this field in the last decades, but the need of providing for and directing the social life of the people will be better understood as the days come, and a more intelligent

effort will be made, especially in behalf of the young. In the direction of the social life lies much hope for the future church. It is the opportunity for the church to tie up its young people with the spiritual program, and it is certain that the future church will make more and more of it.

The young people. Since the church has mastered, measurably, the meaning of childhood and the value of young manhood and young womanhood, much more attention will be given in the future to the young and rising. Already the attitude of the church toward the young people has changed much. Not many years ago the church leaders paid but little attention to the child and the youth, and they received still less recognition in the church program. Not so today, and the interest in the young will grow. More and better teaching will be given on the laws governing childbirth, that every child may be well born—the common birthright of every baby. The opportunity for more than an elementary education will be placed at the door of every child in the land. In matters of religious education there will be the greatest revolution. The present neglect is deplored more and more as its effect upon the future is seen. Foundations must be laid in childhood. And since our spiritual nature is the highest of our natures, why should more extensive intellectual training be given than spiritual training? In other words, why should courses in religious education not be equal to the courses of education purely intellectual? The leaders—the prophets of the people—interested in the development of the young, are urging the proportionate development of our physical, mental and spiritual natures.

Space forbids the discussion of everything the future church promises. But we may summarize briefly as follows: It seems certain that the future church will provide church houses better adapted to her work and befitting divine worship; interpretation of the Bible truer to the text, setting forth more clearly its spiritual meaning, which will change the flavor of all religious literature and it ought to produce a higher type of Christians; Christian denominations will become more friendly, more tolerant, more cooperative, if they do not finally become one; better provision will be made to care for the social interests; young life will have first recognition and will have a growing part in the work of the Kingdom, with a corresponding fading of what is now regarded as the line between old and young; the church program will be positive and constructive. Less will be made of "don'ts" and negative and repressive forms of government. The plan will be to keep all busy with a positive program, to put it over, and that gives little need for negative instruction. And so on.

Muncie, Ind.

What Should Our Schools Be Like?

BY IRA J. LAPP

SCHOOL days are with us again. Boys and girls are breaking ties with home and the local church to find their way into a new atmosphere for the academic year. What the spirit of this place shall be concerns not a few, and many have an unexpressed standard of what they hope it will be. The expression of that standard might do no harm and perchance some good. It seems hard to force a man from having ideas! He may have no business to have them, perhaps he is even ashamed of the fact himself, but he just naturally persists in having them. Old maids know that they are not entitled to ideas on children, but a few parents have profited by the thinking of some maiden sister. Then, too, we pastors have learned that the most helpful suggestions on preaching are not always brought from a prince of pastors, but from a man who never stood in a pulpit—yea, even by the children themselves.

So likewise we make bold to set down a few characteristics which we feel our schools should have, after agreeing with all that they should be safe and sane:

(1) *In scholarship—progressive without being rad-*

ical. Men should experience the zest which comes from perfect abandon in the quest of truth, an atmosphere which makes men unafraid in the presence of truth, a spirit which bespeaks the warmest glow of friendship for truth and a loyalty to this same truth that will follow wherever it leads.

(2) *In atmosphere—evangelistic without being fanatical.* There should be an atmosphere in which men are not bewildered by the inertia of their own knowledge, by negation lost in the supreme fact that Jesus is the true way of living for the whole of a man's life.

(3) *In interpretation—modern without being destructive.* There should be that sweet wholesome attitude which walks out under ever widening horizons—that finds and gives new life without blatant, rude disregard for the experience, findings and conclusions of the past.

(4) *In outlook—world wide without being visionary.* Our school should be a place where the world becomes a community and where its burdens rest on each heart—yet immediate relationships should not be ignored.

(5) *In faith—old-fashioned without being foggyish.* Our schools should be a place where a faith which sees the inherent soundness of the historic affirmations of Christian experience is engendered; but they should also be places encouraging one to think these affirmations through in relation to the recurring problems of each generation.

Wenatchee, Wash.

Medicine for the Devil

BY A. D. HELSER

YESTERDAY a mother with her ten-year-old son came to our front door and asked if our doctor had medicine for the Devil. I promptly replied: "Yes," and showed her the way to our Mission Hospital where our doctor administers medicine for the Devil. Of course, he administers many other kinds of medicines, but he is happiest when he can administer medicine for the Devil. No other medicine can compare in healing power with it. In fact all other medicines are given with the hope that through them the way will be prepared for this medicine.

The boy likely had some kind of fits, and this led the mother to conclude that he had a devil. But the question stayed with me after the physical medicine had been administered.

Medicine for the Devil, do I keep it in stock and carry it with me at all times? Should a stranger come to your front door tomorrow morning and cry out to you for this medicine could you lay your hands on it at once? He likely would not ask for it in words, but his hollow, vacant eyes would plead for release from the enemy of his soul.

Step into the inner chamber of your heart and see if you find the shelves loaded down with medicine for the Devil—or do you find the shelves full of containers, measures, funnels, labels—and the medicine for the Devil bottle empty?

Most medicines keep best when tightly corked, some keep best when kept in a dark room in addition to being tightly corked. But this medicine for the Devil seems to disappear under such conditions. In fact it seems to keep its strength best, and even become stronger when the cork is out and even when it can overflow daily. It is interesting to note that this medicine increases in quantity and quality in proportion as it is used. It also has a peculiar effect on the bottle, the bottle grows.

The greatest scientists have not been able to develop anything to compare with its power. It is so powerful that the Devil himself flees from its very presence and strong men cry out to it for mercy.

Missionaries all keep a liberal supply of this medicine at hand for personal use and to share. After all, why do we travel to the ends of the earth if not to carry this very medicine? Indeed, it means more to us than life itself. We gladly

give our all to make known its healing power.

Give your son a farm or dollars by the thousand and he will thank you (maybe) and go his way. Give him this medicine and he will love you and live with you through eternity.

How is your stock of medicine for the Devil, my brother elder? Does your variety get results in bad cases? Does it always make you love lost men more than you love your money? My brethren, remember that there is only one medicine that will cure every ill in yourself and in your neighbor in America, India, China, and Africa. When given in sufficient quantities it satisfies the longings of every human heart.

What is this medicine for the Devil? Jesus of Nazareth, he is the medicine for the Devil. A little more of Jesus and a little less of other things works wonders in the hearts of men. Try it, my brethren, in your personal life and in your church.

Garkida, Nigeria, West Africa.

The Christian and the State

BY F. E. MALLOTT

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that are ordained of God" (Rom. 13: 1).

"But Peter and the apostles answered and said, We must obey God rather than men" (Acts 5: 29).

THESE two Scriptures are statements of essential facts to be taken into account in any consideration of our subject. They are essential and yet not contradictory facts as some might be led to think. In thinking of the Christian and his relation to the civil government or the state there are a series of facts to which we desire to call attention.

The first of this series of facts is that the state is an institution of divine authority. The exact manner of the evolution of civil government is not a question to be here discussed. Philosophers and students of political economy are not agreed as to the exact manner of its development. But the apostolic writers recognize the state as of divine authority.

In our denunciation of Prussianism and the error of ultra-nationalists we do not forget that government is of God. To many nationalism has almost come to signify something evil and sinister. Yet no real student of history or literature but that realizes that nationalism has been a force for tremendous good. The nation has been defined as a spiritual unity. And much is to be said for such a definition. We are Americans, and that fact has been potent in shaping our thoughts, our character, and our whole outlook on life.

What American does not stand just a little taller and answer just a little proudly, "I am an American."

"Breathes there the man with soul so dead

Who never to himself hath said,

This is my own, my native land!"

Paul was not an extreme nationalist nor was he a radical internationalist. As an internationalist Paul said: "He made of one every nation of men to dwell on all the face of the earth." Yet with that he recognizes a true nationalism for he likewise says God has "determined their seasons and the bounds of their habitation" (Acts 17: 26).

The second fact to be observed is that the state is not the only institution which is of divine appointment and authority. The family and the church are also institutions of divine appointment and authority. Also the individual is endowed by the Creator with certain rights. The fundamental error of Prussianism is the assumption that the state always and at all times speaks with all the authority of God, whereas the state is but one among the institutions which the great Creator ordained. And back of all institutions is God and the revelation which he gives of himself to men.

The third fact which we need to state is that the history and conduct of any state is dependent upon its people. We recognize that this is true in a democracy for here we choose our officials by popular suffrage and laws are enacted in obedience to popular sentiment. But it has always been so. The most irresponsible autocracy that ever existed governed because the people

through ignorance, viciousness, or incapacity permitted it to continue.

A modern example of a despotism was Russia under the czar. But when the Russian people reached a certain stage of conviction and dissatisfaction the despotism of centuries was swept away over night. Thus, in the final analysis the history and conduct of any state depends upon its people.

A fourth fact which seems almost too commonplace to mention is the fact that the people of all the states of antiquity were pagan. And since the peoples of the states were pagan the states of the ancient world have ever been pagan in thought, conduct and attitude. War, retaliation, and conquest was the law of the pagan state. Hence men never thought of the state as existing save for these ends, for governments were but the reflection and extension of the private life and thought of the people. In the language of the Mediterranean *alien* meant enemy. There was an ancient proverb current among the Romans which says: "Man is a wolf to a man whom he does not know."

There was but one state in antiquity in which paganism did not dominate. Even in Israel the will of God was imperfectly realized; it was hampered by heathen environment, rebellion, and the stubbornness of the Israelitish people. But so averse to pagan ideals was God's purpose for Israel that when they wanted to adopt the royal form of government it was permitted them only under divine protest, for the royal government was the one most easily adapted to warfare. The step was really in contravention to the true mission of Israel which pointed to the Christ the Prince of Peace.

The birth of Christ ushered in a new era. Since Christ alien no longer means enemy. The terrible wolf proverb has been replaced by the concept of the brotherhood of humanity.

Now since the peoples of the leading states of the world have become Christian by profession we should expect them to have abandoned the old pagan code and to henceforth proceed by Christian standards. Yet this is just what has not been effected, save in a limited degree. The peoples having become Christian they leave their governments to run according to ancient pagan precedents. It is just the task of Christians everywhere, to unpaganize the state and to enthrone Christian principle and ideals in legislative halls, in executive mansions, and in foreign offices and diplomatic bureaus.

And right here I want to refute a deadly error which amounts almost to heresy. There is a notion abroad that the state must always be pagan in its conduct. But such cannot be true, for the state is ascribed to God (Rom. 13: 1), and God is not the Author of that which is essentially, abhorrently, and inherently evil. God instituted and sanctioned the state (or civil government) for the necessities of men and not for warfare and murder.

And now a question arises: Will not the effort to establish Christian ideals in the state bring us into a conflict with the present government? To answer quite candidly the effort to establish Christian principles in the state has clashed with the established order. It will clash again. It must needs clash. It is a part of the irrepressible conflict.

When the truth and right of God conflicts with the requirements of governments we have an example in apostolic conduct how we should do, and in Peter's answer we have our answer: "We ought to obey God rather than men."

But notice that in Peter's words there is no contempt for the institution of the state. There is respect for the state, but there is repudiation for the erring public officials who had a mistaken or false notion of what was right for the state to follow.

In the World War there were forty French pacifists who refused to bear arms. These forty were Frenchmen by birth. Yet conscience forbade them to take up arms against the nationals of any other name. Military courts are ruthless and today those forty Frenchmen sleep in unknown graves. But those men are among the truest patriots the war produced, and I believe the

(Continued on Page 634)

The Aftermath

BY GEORGE H. CLEGG, JR.

IT is September 13. Defense Day has come and gone. Sitting at my desk, looking out my wide south window over a city peaceful and returned to normalcy after its defensive campaign of the day before, I cannot help but wander off into a reverie and wonder what it was all about. I have heard a good many try to explain but I wonder if the reason isn't securely sealed in the mailed lists of those who fathered the movement. I can find no really satisfactory explanation.

Some months ago we first heard of the approaching Mobilization Day which was to be held in accordance with the National Defense Act of 1920. A loud voice of dissent was heard throughout the land and letters of opposition poured into Washington. The result was a softening in the name from Mobilization Day to Defense Day and a continued and strenuous effort to justify this event.

The question of obedience to law was brought up. Were we fulfilling the law in having it or would we have disobeyed the law if we would not have it? The National Defense Act of 1920 specifically states that such a day should be held "in the event of a national emergency declared by Congress." Well, I know of no serious emergency that called for any display of our mobilizing power nor have I heard of Congress declaring any such emergency. Obedience or disobedience to law apparently has had nothing to do with it.

What was it all about then?

I don't know.

Not many months ago, Secretary Hughes declared: "So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power or possible combination of powers lies any menace to our security."

Then why this Defense Day?

I don't know.

In an address before the Associated Press in April, 1924, President Coolidge said: "If America wishes to maintain its prosperity, it must maintain its ideals." It doesn't seem to me that in the events of the day just gone by we have gotten a firmer hold on any high ideals. If America's ideals are represented by a display of military power, this nation of ours should take a course in the history of the rise and fall of nations and learn where such ideals lead. President Coolidge further said: "The world knows that we do not seek to rule by force of arms." We surely do not seek that and I hope the world knows it, but when we have promoted such a day as this in the face of a gathering of men from practically all the nations in the world to discuss the means whereby the problems of the world can be settled peaceably—I wonder what they might be thinking. President Coolidge closed the above statement with: "Our strength is in our moral power." This is right—absolutely right. Did we strengthen our moral fibre any yesterday? I can't see how. Well—

What was it all about?

Again the same answer—I don't know.

I am still sitting at my desk where, through my wide south window, I can look out over a peaceful city. My reverie has only baffled me. A study of the events of the past few months culminating in the events of yesterday lead me to no happy solution but the *aftermath* is here and it brings me back to earth with a crash. Here are the words of one of America's great military leaders, words which bite and sting, words that have thrown a ringing challenge to you and me that must be heeded. Listen to them. "The trouble with you church people is that you are not willing to back up your theories with your life or even with your property. When one of us military men believe in war, we are willing to go to war and be shot at. This, you church people are not willing to do. Therein lies your great weakness. Whenever you are willing to pay the price of putting your principles into effect, then we mil-

itary men will be obliged to retire. Our strength is due to your cowardice."

There is no use to shy; no use to rise up on our dignity and try to dodge the issue. If the shoe fits you and me (and I am afraid that it does fit most of us) let us put it on.

Our Strength Is Due to Your Cowardice

These are the words of a military man directed at you and me. It is a challenge that should verily set on fire the blood that surges through every professing Christian whether he be minister or layman. Its whole significance is just this: that the power of the military establishment in this and other lands, the prevalence of wars and all their accompanying evils, the existence of conditions that tend to produce wars—these things are due to the lack of a sufficiently widespread and *vital Christianity* which if it were heard, felt and practiced in a *vital way* would force the military men of all lands to retire and the devil to take to cover as fast as his legs would carry him. God grant that the day may soon come.

Thirtieth Anniversary

1894-1924

On October 16, it will be thirty years since our first missionaries sailed to a non-Christian land. The Lord has graciously blessed the work since. We can do no worthier thing in appreciation of this divine blessing and the courage of our fathers in making this heroic beginning than to make a generous and voluntary offering to the Lord. It will help meet the great need, encourage the workers, and be a blessing to the whole church.

We have therefore suggested Sunday, October 19, as a day for such an offering. If some other Sunday fits your needs better, use it. Let there be some review of the growth of the work. Let there be earnest prayer made in behalf of it. Then let every church and Sunday-school make a cheerful and liberal offering for world-wide missions. We ought to make it a thousand dollars for every year since we began at least. Perhaps there are a thousand families who together would want to give a dollar for each year of the work. Anyhow, let us make it worthy of the great cause! All, together, for Christ and the church!

GENERAL MISSION BOARD

Elgin, Ill.

I have no intention of criticizing destructively; I have no desire to harass my patient readers; I only want to plead with you to speak of and practise more mightily than has ever been done before the Gospel of Jesus Christ in order that Christianity may be made a more vital power in the lives of men, for I say without fear or favor that that which is needed more in the world than anything else is the knowledge and utilization of the saving power of Christ. He alone can bring the world out of its dilemma.

While the task at which I earn my daily bread is the work of developing and bettering the industrial and civic conditions of a city, I am proud to put myself on record that it is more important to develop men and women. We need industry and commerce, we need the material things of life, but more than these we need Christ himself, and I don't believe that ever in the history of the world have we needed him more than we do today. We need our eyes opened to see him as the Savior of the world.

That little land of Judah was, so to speak, between the devil and the deep sea, between the anvil and the hammer, between Babylon and Egypt. It was powerless in its own strength. Thus it forgot about relying on the power of Jehovah and sought the chimerical protection of Egypt. It turned from God and put its trust in material power. Isaiah tried to call them back: "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength"—but would they listen?

No. Isaiah spoke again: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

That mighty prophet of God would say the same to us today. Woe to America and every other land that trust in armies and navies and all the other material things of life because they have the semblance of power. Such is only a will-o-the-wisp. Follow it and you will be led on to your own destruction in the mire.

What are we in this old world for anyhow? Why are we taking up space on this great planet? Is it that we might prepare for war, fight the war, try to recover from the war and then prepare for another? Are we here solely to build great commercial enterprises and enjoy the profits derived therefrom? Are we here solely to work, gain material wisdom, and enjoy such pleasures as we are able?

Solomon was a right wise man. He tried all these things out and called them all "vanity of vanities." When it was too late to profit by his discoveries, he set out to discover what the most "worth-while thing in life really was. Of wealth and power he had a plenty—and then some, yet he called that mere emptiness. In wisdom, he headed the list of all human beings but that came under the same classification. The works of his hands, his great works of construction were marvellous—yet that gave no real satisfaction and so on down through a long list—all were classed as "vanity of vanities" until he came to his conclusion and discovery: "Fear God and keep his commandments; for this is the whole duty of man." He gave expression not only to the whole duty of man, but what in the end is the most satisfying and worth-while thing in man's life.

These are a few of the thoughts that the *aftermath* has brought to me. Would that our combined and united efforts may turn the *aftermath of Defense Day* into the glorious dawn of *Christ's Day*.

Portsmouth, Va.

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Number 102

Two weeks ago I tried to tell our ministers about No. 102, "Men, Women and God." Last week I told them about No. 101, "The Christian and His Money Problems." This week I want to speak of No. 102, "Pastor's Manual," one of our own books, authorized by the General Conference and prepared by A. C. Wieand, J. J. Yoder and Edward Frantz. This is a book of 245 pages, leather bound, round corners, suitable for carrying in the pocket.

No. 102 is divided into eight parts. Part I deals with the ministry, its work, preparation, keeping fit and the secret of building up a church.

Part II deals with church polity and government and discusses the organization of the church. It deals with the General Conference, the District Conference, the local church, and concludes with a concise statement of the common rules of order.

Part III discusses church officers and their work. Here you learn how to elect and support ministers, how to license ministers and how to install ministers and elders. The pastor's work is fully discussed. The last chapter deals with the office and work of the deacons.

Part IV tells how to conduct the regular church service. Here are discussed such matters as worship in the church, the prayer meeting, the C. W. Society, the Sunday-school, Vacation Bible School and religious instruction throughout the week. Special attention is given to conducting the love feast.

There are many special occasions on which the minister is called to officiate. Part V tells him how to make people happy in the marriage service, how to anoint the sick in the name of the Lord, how to conduct funeral services, what is to be done in the dedication of a house of worship and how to lay a cornerstone.

No. 102 does not forget worship in the family and private worship. Here you will find help for the family altar, suggestions for prayer at the table, suitable prayers for children, how to manage your secret prayer life and how to join in prayer with and for others.

Ministers are always looking for the best method of procedure in receiving members into the church both by baptism and by letter. Part VII tells how this should be done and gives full information for instructing candidates for church membership.

The last chapter tells how to put on a church program and will assist the pastor in organizing his work, in conducting evangelistic meetings and in personal work.

No. 102 is a neat little volume containing just the matter that the minister needs. The regular price is \$1.25. Through the funds at the disposal of the Gish Committee ministers may receive this compact volume for the small sum of 30 cents. If you have not secured the last six books offered through the Gish Committee don't fail to write the Brethren Publishing House for information.—J. E. Miller, Secretary Gish Committee

common sense loyalty that tends to bring manhood to its highest fruition and projects this manhood most admirably both for salvation and service. Let us think about it, folks.

Mission Notes of Thirty Years Ago

THE *Missionary Visitor* was a sixteen page quarterly then. The first issue was in October, 1893, with 1894 as the first year of its full four numbers.

In 1894 the total receipts for missions were \$9,873.39. The treasurer was authorized by the Board to borrow \$1,000 for the work in India from funds in their hands that had been given for other work.

In 1892, when the matter of opening a mission in India was first considered by the church, the members of the Board were D. L. Miller, Daniel Vaniman, L. A. Plate, J. L. Miller and J. W. Price. Sister D. L. Miller and J. H. Moore were present at the discussion of the above question.

The members of the Board in 1894 who were responsible for the opening of the India Mission were D. L. Miller, Enoch Eby, S. R. Zug, S. F. Sanger and S. W. Hoover. Brethren Zug and Sanger are yet living to celebrate this thirtieth anniversary and see how God has blessed the work!

The year 1894 seems to have been one of great activity in our mission history. Thirty-Three Years of Missions records this as the year when the tract work was combined with missions; when the work in Chicago received special recognition by the Board; when it was decided to build a church in Washington, D. C.; when a committee was sent to the Northwest of the United States and the year when the first missionaries were sent to a non-Christian land.

The program for the Conference Missionary meeting at Meyersdale in 1894 was as follows: Presiding officer, D. Vaniman; City Missions, H. C. Early; The Foreign Field, J. C. Murray; Duties of the District Mission Boards, J. H. Moore; Importance of Tract Distribution, Isaac Frantz; Giving, D. F. Stouffer. The offering was in the hands of Joseph Laluman. It is interesting that all the speakers of that meeting, except one, are yet living and the nature of that annual gathering remains about the same.

Every pastor and elder should plan a little review of the work of missions in the Church of the Brethren for October 19, or other Sunday of that month. Our fathers did splendid and heroic service in those days and since. There were many problems, also opposition, but in faith and prayer they builded well. The present generation needs to know that the heritage into which they have come is not one that came by accident or without intelligent and faithful devotion amid problems fully as difficult, and more so, than any of our day!

C. D. B.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship Month

ALL of us have been advised by the editor of this page that every Christian is a steward. We will have more to say on that subject the month of October since we have designated it as Stewardship Month.

I am eager that every member of our fraternity become interested and intelligent on the Bible principles governing Stewardship. Jesus considered himself a steward of his Father. He wanted his kingdom to come and his will to be done. He became our example in this matter.

The pastors and ministers in all of the churches intend, I trust, to bring this important relationship to your attention. I know all of you desire to be good stewards of God. You desire to care for his interests entrusted to you with all fidelity and zeal. It will cost you time, vital energy and money to perform faithfully the steward's part. But regardless of the cost, you will with joy, I feel sure, covenant to do your part.

I want you to watch this page and read what is said about the subject. When Bible references are given as good students you will look them up and give them a careful reading. I wish you could ask questions and talk back to me. Well, I will give you that privilege. It will cost you a few cents but what is that? If the subject is a bit hazy write me about it.

Now listen. You are all on the line, are you not? Suppose that during the month of October we spend some time each evening as families reading and talking about this subject. What did Paul mean when he said he was a "steward of the mysteries of God"? What did Peter mean when he said "According as each hath received a gift ministering it . . . as good stewards of the manifold grace of God"? What is your gift? What are you going to do with God's grace? What is grace? Who should have his grace? What can we do to minister his grace to others? Is God eager about this thing? Does he want us to procrastinate? Paul said: "It is required in stewards that a man be found faithful." Am I faithful? Are you? All right, we are started. Do not get so sleepy that you drop out of class. Good-bye. I will come again later.

Denominational Loyalty

SOME of our folks find the word denomination a hindrance to their broadmindedness. They desire to be liberal and charitable and, in so attituding themselves they seek to unhitch themselves from their denomination.

It occurs to me that a free lance in church organization will get about as far in church extension as a free lover will in social circles. He will find that wherever he goes Christian courtesy will be extended but that real fellowship in the organization for extending the kingdom of God rests in denominational affinity. Even where community enterprises have been tried the most successful have had some denominational polity to give solidarity.

Denominational methods should be well understood by the ministers of the denominations. Many of our ministers and elders are getting their theology, religious education and church management in schools other than our own but which are just as denominational in purpose. This means that our own ministers are better versed in the church polity of other denominations than in our own.

Now if the other is just as good or better than our own and we can interpret our God just as well or bet-

ter with their doctrines and methods why duplicate at all? It is very expensive to endow our own schools, build up and maintain foreign missionary enterprises, etc. Why not disintegrate as a denomination and join in with some other? Unless the small denomination has something to contribute that the larger organization has not, being smaller she would be expected to throw her forces to the denomination most fully entrenched in the field.

I dare say that our church is the most undenominational denomination in preparing our leaders both ministers and missionaries of all the churches. There was a time that the congregations elected their ministers and they remained for the most part in the places where elected. In this manner the younger minister served an apprenticeship, so to speak, under the older ministers and thus became grounded in the denominational doctrines and methods of church government. Now, however, our ministers volunteer at our schools, or if elected by, or a volunteer in the home church, go on to school. They get little opportunity to preach and are not very definitely related to the congregation where the school is located. They take a course in science, philosophy or education, go out into some pastorate without a knowledge of Bible content and a very meager knowledge of pastoral theology or church polity. Science, mathematics, literature, philosophy and fine arts are all exceedingly valuable for any minister, but the Bible is as yet the best book to train and equip ministers and missionaries for their specialized task.

I am not blaming the young ministers, but I am blaming the church for failing to provide and perpetuate a better system of ministerial management and education. We have better lecturers now, but in very many instances we had better ministers when we had men of but one book. I know some will laugh at this, but I have listened to some of the best men in both systems, and I must confess that for real spiritual meat I have had dishes more savory by some of the old fathers.

Unless we stop and think a few times we may as well say good-bye to "Dunkard theology and church polity." If that is the best thing and will glorify God most of all who am I that I should object? However, I must be convinced. I have not yet arrived.

This further word. By denominational loyalty I do not mean denominational debate or competitive methods that issue in wholesale proselyting. Just a plain

Record of Giving—Northwestern Kans. & Northeastern Colo.

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
45 Antioch	\$15.00	\$101.23	\$64.37	\$111.44
51 Belleville	741.35	471.50	133.62	171.47
Bethany	15.20	10.50	18.47	42.75
26 Bethel	71.45	104.85	34.25	78.35
115 Burr Oak	29.40	130.55	37.74	62.10
50 Colorado Springs	251.36	293.56	27.59	101.19
140 Denver	115.70	228.16	151.03	287.94
Landsman				
100 Maple Grove	884.45	355.86	239.94	173.09
85 North Solomon	109.98	317.15	59.74	132.51
350 Quinter	653.14	1,028.28	169.22	333.35
40 Victor	311.98	36.75		17.25
80 White Rock	18.50	251.53	40.09	98.05
Unallocated	180.10	25.50	273.19	4.62
	\$3,397.61	\$3,355.42	\$1,249.25	\$1,614.11

THE PASTOR'S STUDY

Honoring Our Lord

BY WALTER McDONALD KAHLE

For years I have been hearing our brethren speak of the Church of the Brethren as a church that believed in the whole Gospel, and that statement always made me square my shoulders and push out my chest just a little when no one was looking. But of recent years I have paused several times when I was ready for a shoulder and chest exercise. This has been especially true since I have been acting as a pastor, for I have long since discovered that a pastor must be ready to verify all of his statements since in pastoral work your people naturally come to feel and speak very plainly. These days I make it a rule to say that the church *should* believe in the whole Gospel instead of saying that she *does* believe in the whole Gospel.

Now if you will just turn to your Bible, to the third chapter of Proverbs and the ninth verse, you will find a suggestion that is so simple, so clear, so definite, and so challenging that a child can not read it without getting its meaning. Of course, you read the tenth verse, for the ninth demands such a reading. What did you find? A part of the whole Gospel? Of course, for the thought of those two verses is repeated so many times in the Bible that it would be difficult to number them. But what else do you see as you read and think and pray for one should never read his Bible without praying? Did you ever look through a field glass at some distant object? How did you proceed? Gie the glass properly focused first, and then look, is the usual procedure. When you go to look at your Bible a proper focus is of vital importance for otherwise you will not see the truth before you in its proper light. It is exceedingly important that we get the scripture in question properly focused before we go very far with its study. With a proper viewpoint it is very easy to see several things in this particular scripture. First, it is very clear that something is to be done, just like being baptized and washing feet. All right. Go ahead, for "happy are ye if ye do these things." This is a part of the whole Gospel and something is to be done. We are members of the Church of the Brethren, we believe in the whole Gospel, and we want to be in the order and do everything that should be done. What next? Don't you see it by this time? Of course, the appeal of the text is an appeal to honor God. Honor God. Does that sound familiar to you as a member of the Church of the Brethren? Did you promise to honor God when you joined the church? Do you ask all your applicants to promise to honor God when you receive them into the church? Do you explain to them that they must honor God to be in the order of the church? I do wish you might hear some of the examination questions that I hear sometimes when I hold meetings. I asked a brother recently where he got his list of questions. His reply was that it was "the custom." But let us proceed. On at least one point we are now agreed and that is that if we are to believe in the whole Gospel we must honor God. This word *honor* is a mighty fine word. It is a real companion word for the word *gracious* in Luke 14:22. Just listen how such a combination would sound. The Church of the Brethren believes in the whole Gospel. They are a most gracious people, being conspicuous for their Christian courtesy. They delight to honor God. My, but that sounds good to me, brother pastor!

We are all agreed that we must honor God if we are to be in the order and like Christ, but what does such action involve? There are a number of activities involved, such as the Lord's Supper and the matter of prayer, but in my humble judgment we have in this scripture one of the greatest commands in the whole Bible and one that is least appreciated by our church leaders of the present generation. It is very good to honor God with our lips, and with our formal religious symbols, and with our peculiar style of apparel but the acid test comes when we try to honor God with our service and our substance. Recently a dear brother

declared that he was ready to shed tears because of our glaring indifference to the order of the church. At once I asked him as to who had failed to give in their recent offering for missions? "For missions," said he, "why do you ask about missions?" It was a bit amusing and decidedly pathetic to see the look that came over his face when I explained that I thought that he had their offering to missions in mind when he spoke of the indifference to the order of the church. As a matter of fact his people had sent no offering to the cause of missions and to make the matter still more distressing this very brother had used his official power to discourage such an offering.

The Church of the Brethren should believe in the whole Gospel and every pastor and minister in our church should see to it that every member in our churches should come to appreciate the importance of honoring our Lord not only with our lips and our formal observances but in a very definite way with our service and with our substance.

Daleville, Va.

The Leadership of the Future

BY E. E. ESHELMAN

2. More About Conditions

THE moving picture of the present needs but to be mentioned to be classed. A list of film titles observed by the editor of the *Christian Herald* in fifteen towns in Illinois, Iowa, Nebraska, Missouri, and Kansas shows thirty-five out of fifty had a sex appeal for a subject. Prof. Ross, University of Wisconsin, says: "It will take thirty years for the vile influence of the sex films to be eradicated from the mind of immature youths who are being educated to look at love scenes that are openly defiant of the laws of God and man." Dr. Max G. Schlapp, Superintendent of State Hospital for Insane of Kansas blames the increased cost of caring for the defectives of his institution to the motion picture and the motor car almost exclusively. If it be true that as you serve the leisure hours of the masses, you rivet the girders of society, then it must be said that the undergirding of American society today is alarmingly unsafe as the result of the demoralizing influence of the rotten motion picture show. With all its possibilities for good, this terrible force in American social life has yet to prove that it has been a blessing. There are many good pictures and the number is increasing, but all too often the titles deceive. Often when there is a good play shown it is interspersed with pictures that are decidedly immoral. Perhaps there is no form of recreation more generally indulged in by the youth of America than the motion picture. Its effect is being felt by all classes of society, city and rural. The lack of interest in things religious, the increase of juvenile delinquency, and the restlessness of childhood and youth are due largely to this influence.

There is a general jazz environment about life today which reflects itself in social conditions in general. The disregard for tested moral standards, the disrespect for law, the undermining of the home, the flippancy shown toward all things serious or sacred, the all night dances, and the petting parties, reflect a state of mind and of public opinion that is extremely dangerous to individual and social well-being. It has affected our college circles. Dr. Smith, President of Roanoke College, thinks that "the world has never known the turning loose of such an army of hard-drinking, cigarette-puffing, licentious Amazons as walk our streets and invade our campuses today." It is shown in the interest in athletics. Students would rather go to the movies or midnight party than try to be fit for practicing for the next contest game. Conditions are decidedly bad and young people themselves admit it. The list of terms invented in recent years to describe ideas, attitudes, and condition shows present social conditions; for example: jazz, the flapper, literary slime, movie slime, the lounge lizard or jigolo, make it snappy, etc.

But do these conditions accurately reflect the dominant life of youth today? We do not think they do. These facts describe a minority of our population and indicate tendencies that have made headway throughout our social body, but the majority are not thus, nor

do they approve of existing conditions. In spite of the flagrant conditions that are evident there is a lot of loose talk indulged in so that the number engaging in the doubtful practices seems to be larger than it really is. There is a dangerous minority that must be dealt with and the moral poison exuded by them counteracted. But not all young men and women read the books of Rosa McAuley, Steven Vincent Binet, or Elliott Paul. Not all seek the vile reel, or go to petting parties, or like the jazz music and movements.

The youth of today has all the elements of youth of any age—virility, vigor, enthusiasm, vision. The general secretary of the Epworth League recently returned from a tour of European countries as well as a study of conditions in our own country, and he expresses it as his conviction that there is an advanced spirit of idealism, and increased religious thinking among the youth of practically all of the dozen countries visited. Dr. F. W. Foerster believes that the Youth Movement of Europe, which has become almost a revolt, is at heart idealistic, that it has in it the germs of a great regeneration, that it is a revolt against the materialism and decadence of the past generation. He thinks that it is in Germany, in song, tales, games, etc., to discover the old Germany. The *United Presbyterian* is authority for the statement that the statistics of 80 State institutions in 1921 with an enrollment of 152,461 had in this number 130,486 students with religious affiliations. Compare this with earlier generations. In Princeton from 1778 to 1782 there was but one professor of religion. The same is true of Bowdoin College in 1807, and of Yale for a four year period about the same time. Bishop Meade of Virginia said in 1811 that William and Mary's College was a hotbed of French infidelity. Youth as a whole is not irreligious. It is tired of the materialism and the all too empty profession of the past generation. Youth is asking for new light. The modern girl, Miss Slattery believes, has arrived. She is not the flapper type nor jazz loving, but serious-minded, though full of fun and given to stiff earnest sports; she is active, independent, upstanding; she is one who views life as a responsibility and an opportunity to serve—one who believes in God and in the worth of humanity, and who is willing to sacrifice for the common good. Where youth has spoken in concerted action, it has done so in no uncertain terms. Witness the voice of 6,400 of them at the Indianapolis Volunteer Convention against War. Likewise the Student Movements in our colleges. We believe the heart of youth is right and that it will respond to sympathy and counsel.

Why, then, the severe criticism against youth today? It is due, first, to the evident facts as above stated and causes which will be considered shortly; and, second, because age has the habit of faulting the youth of its day. This latter has always been so, and probably always will be. The "good old days" are always passing away. Young folks are always worse than their elders and are going straight to the bad. This is the wail we hear from ancient Assyria. A discovered tablet reads: "The times are decadent: there is lawlessness everywhere. Children no longer obey their parents. Every one would write a book. It is manifest that the end of the age is at hand." The General Assembly of the Presbyterian Church of 1798 bewails "a visible and prevailing impiety for the laws and institutions of religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence abound." The period of Daniel Webster's youth is described as one when the colonial fetters were being cast off, when an independent life was emerging, when the pulpit no longer attracted as of old and as one when the feel of youthful independence abounded. So it has been. Each generation denounces the rising generation as inferior to itself. It is true that there are periods of decadence as well as of rise of humanity, and a given generation may have reason to believe that the younger set of its day is the beginning of such a period. But it is strange that this same thought is held by each generation of its youth. We must, therefore, suspect other causes than those to be found in youth itself.

Red Cloud, Nebr.

HOME AND FAMILY

Who?

Who paints with gold the roadside weeds?
The flaming golden rod?
Who clothes with gladness all the meads
Where purple asters nod?
Who tints the sky with softest blue?
Who scents September air?
Who sends the night wind to bedew
The grass with jewels rare?
Oh, every flower in beauty clad
Upspringing from the sod,
And every blade, and every leaf
Whispers in answer, "God."

—Selected.

A Devotional Atmosphere in the Home

BY MRS. E. C. FUNDERBURG

1. Parental Responsibility

THERE is music in that word "home" for it is one of the sweetest in our English language. The thing that it stands for is a priceless possession. The old saying: "Be it ever so humble, there's no place like home" is certainly true.

Wealth cannot make a home ideal; power cannot make home ties more sacred; social standing will not uphold a home. The ideal home is where husband, wife, and children all have a common purpose—the purpose of love and help for one another. We have this beautiful word and the wealth of meaning that goes with it but what can we do to make it live in the minds of our children? The home is divinely fitted to give to the child Christian training. This is a responsibility that rests upon the home. What a deep sense of feeling and responsibility ought to fill the hearts of parents as they realize that in their hands and under their influence character is to be molded; that they are the ones to carefully watch the unfolding of a human life; that they are responsible for the development of a human soul! In speaking of an ideal home one thinks at once of a good Christian mother in the home. The greatest force in the world is "maternal influence." What is a child worth? Go and ask any mother who cradles a dimpled child in her loving arms.

Children are the fresh flowers of our hearts and homes. They are called the "drifters on angels' wings" pure as the driven snow. If we turn to the Bible for some examples of splendid mothers there is a noble example of motherhood in Hannah. Her prayer for offspring and her pledge of full consecration to God of the child asked for, gives her a high place among the great characters of the Bible. When Paul in writing to Timothy called to remembrance the unfeigned faith that he possessed, which dwelt first in his grandmother Lois and his mother Eunice, we cannot but meditate on the devoutness and Christian spirit of those two noble women. Mary, the mother of Jesus who kept all these sayings in her heart and pondered them, is a splendid example of true and noble motherhood. It is natural and easy to believe that the winsome womanliness of Mary had a powerful influence over the soul of the growing Jesus. She received that blessing, sweeter than which the world has found no other; she was the handmaid of the Lord and Jesus called her "Mother."

Mothers have the privilege of the first and most lasting touch upon human souls. Mother, is the name of God on the lips and in the hearts of little children.

Out of experience and the clearer understanding of maturity a true mother shall have the word of wisdom fulfilled. "Her children shall rise up and call her blessed." "And he said unto him, my Lord knoweth that the children are tender" (Gen. 33:13). How earnestly should parents seek to set a watch over their lips, to guard well their thoughts and actions, and to surround the child with an air of refined, intelligent, loving kindness that its young life may naturally grow into the beauty and nobility of true manhood or womanhood. The little things that children see and hear about them mold them for eternity. Let Moses say to us as he said to the Israelites: "Thou shalt teach them diligently unto thy children and shalt talk of them when

thou sittest in thy house, and walkest by the way, and when thou liest down, and when thou risest up." Every home should meet the claims of the child in a wholesome and uplifting way. The home training and influence so materially molds the future of a child that only the very best is sufficient for a healthy development. No home has a right to impose upon any child in it anything but the most godly influence. The habits, thoughts, and language acquired in the home in childhood leave an impression which follows the individual throughout life. Parents should have a pretty definite ambition for the life and conduct of their children. They have them first of all, and the atmosphere of the home either vitiates or vitalizes. To live as Christ would have us live before our children means that we must follow him closely, it means that we must consecrate ourselves to him and his teaching. What a child becomes in future life depends upon what touches him in the years of development. The obligation of parents lies in helping the child so that he will live right when he goes out from home. The hope of America is in its homes. To them the future must look for the cultivation of the noblest traits of character. Perhaps we can not give our children wealth or many other great gifts we might desire for them, but we can give them the greatest heritage of all, that of being a much wanted, and prepared for baby, with the privilege of growing up in the atmosphere of a truly Christian home. The home training is the foundation, largely, for right conduct through life. It is a recognized fact that so long as the home is what it should be nations may hope to endure. Rome is an excellent example of a nation which fell because the home had lost its sanctity.

Tippencanoe City, Ohio.

More About the Moron

BY OLIVE A. SMITH

FROM whence came the term "moron"? How did it originate, and why the flood of literature concerning this new explanation of our public and private disasters?

An editorial writer in one of our great western newspapers answers some of these queries as follows:

"A few years ago there was much talk and practice of a system of intellectual tests, high in favor in the pedagogical world, by which the status of a student's mind was determined by his ability to repeat promptly certain phrases, or to make, without hesitation, certain obvious logical deductions of facts, or to put a pig's tail in its proper place on a picture drawn with his eyes shut. The tests did not go to the ability of the subject to differentiate between right and wrong, or to his orientations towards the Golden Rule. They were purely intellectual, if not mechanical tests. Yet upon their results a finding was made as to the quantum of intelligence possessed by the subject of the tests and the classification of 'mpron' came into vogue."

This is probably as accurate a description as any mere layman of the educational realm could give. In brief the term "moron" was attached to a mind so undeveloped, or so inadequate that it could not respond to the kind of stimulus to which the average mind responds. Moreover, it was assumed that the moral status of the moron depends upon his intellectual status. It is with this latter assumption that the public is most deeply concerned.

Every practical teacher knows something of the nature of the intelligence test. From the primary grades through the college it is used. And, like every other educational idea, it is so fraught with possibilities of expansion and elaboration that systems of instruction have resulted therefrom. Departments of tests, standards, and measurements, exist in nearly all normal schools, and thousands of so-called experts are employed throughout the country in the classification of pupils on the basis of the results of intelligence tests. Superintendents who are anxious to be classed as progressives in the educational world, frequently experiment with these tests, using their teachers as subjects. Thus the teacher finds additional proof of the self-evident truth that the intelligence test is, in reality, a mis-

nomer, that it serves as a means of classifying the ordinary type of pupil, but has little weight as a real test of mental ability.

Every teacher knows that the pupil who has mastered his subject most thoroughly will frequently make an ignominious failure when subjected to a test of any kind. The one whose mind is most clear and logical, may be the victim of some strange combination of mental and physical causes which will play havoc with any effort of a certain kind, under certain conditions. In fact, we have reason to wonder whether a majority of the greatest minds of the past and present would acquit themselves creditably in the modern intelligence test.

However, it is with the relation of the mind to the moral nature that the public is mostly concerned. Is the intellectual moron necessarily a moral moron? Is the intellectual paragon necessarily a moral paragon, and is there anything to indicate that we are progressing toward such a desirable condition?

Huxley was an agnostic, and, in a sense, he took no account of the culture of the spiritual nature, in his views on education. Yet even he, the agnostic, spoke of the necessity of the harmonious development of mind and body, the intellect being refined to the point of becoming "a clear, cold, logic engine." Then he added, "The passions must be trained to come to heel by a vigorous will, the servant of a tender conscience, one must learn to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself."

There is no doubt but that the intelligence test, with all its attendant influences and indirect results, will aid in that kind of classification which will promote the "clear, cold, logic engine" of the mind. The Chicago youths who committed murder as an intellectual adventure, may, or may not, have passed with credit any of the tests which would have classed them as moron or paragon. It is, of course, unfair to assume that they represent the results of any system of education. Yet, if we are to use the term "moron" as descriptive of the individual who fails to measure up to a certain intellectual standard, let us coin a term which will apply to the moral moron.

It can be said that the guardians of our public schools make an effort to uphold standards of morals and decency among the individuals they employ. But what of the moral moron in some of our so-called "institutions of higher learning"? His name is legion, his influence is the most nauseating feature of the present educational system. For these moral morons there should be no place in any school. The principle of the intelligence test operates automatically in their case. None but a moral moron would retain a position in any capacity where he knows that his conduct would not pass the tests of morality upheld by the individuals from whom he receives his support.

There was a time when the teacher was inclined to smile at the irate parent who demanded certain privileges for his child because he "paid taxes." But there are indications that society may assume the attitude of the irate parent and demand some manner of test which will sharply classify both product and producer in our educational system, the classification to be for the purpose of determining whether or not the individual is a safe, sane, well-balanced individual, worthy of holding the position to which he aspires.

"Look at your tax receipt," said a representative Californian, when the conversation had turned on the subject of exorbitant taxation. "You will find that most of the money goes for schools. That's all right if the schools would give us what we ought to expect. We're beginning to inquire about it out there."

Not in California only, but in every State, we are "beginning to inquire about it." Is the intellectual moron the greatest problem of the times? Is illiteracy the greatest enemy of progress? Under the present standards, is compulsory schooling to be our means of salvation? Let the people apply the intelligence test, and determine who are the morons.

Emporia, Kans.

AMONG THE CHURCHES

Calendar for Sunday, October 5

Sunday-school Lesson, The Choice of the Twelve.—Matt. 10: 1-8.

Christian Workers' Meeting, Recreation.—1 Cor. 10: 31.

* * * *

Gains for the Kingdom

One baptism in the Lincoln church, Nebr.
Two baptisms in the Rossville church, Ind.
Two baptisms in the Plymouth church, Ind.
Two baptisms in the Schuykill church, Pa.
One baptism in the Allegheny church, W. Va.
Three baptisms in the Raisin City church, Calif.
Three baptisms in the Romine church, Ill.—Bro. Clinton I. Weber, evangelist.

Two baptisms in the Hostetler church, Pa.—Bro. H. Q. Rhodes, of Berlin, Pa., evangelist.

Ten baptisms in the Summit church, Va.—Bro. C. G. Hesse, of Somerset, Pa., evangelist.

Six baptisms in the Montebello church, Va.—Bro. W. E. Cunningham, the pastor, in charge.

Four united with the Midland church, Va.—Bro. P. I. Garber, of Greenmount, Va., evangelist.

Six baptisms in the church at Oakley, Ill.—Bro. E. F. Sherfy, of McPherson, Kans., evangelist.

Eighteen baptisms in the Damascus congregation, Va.—Bro. Robt. A. Hancey, of Bridgewater, Va.

Six additions to the Upper Fall Creek church, Ind.—Bro. L. L. Paul, of Buck Creek, Ind., evangelist.

Thirty-four additions to the Basic City church, Va.—Bro. I. L. Bennett, of Zigler, W. Va., evangelist.

Eleven baptisms in the Warrensburg church, Mo.—Bro. J. F. Burton, of Greene, Iowa, evangelist.

One baptism in the Shipshewana church, Ind.—Bro. Norman Blough, of Davidsville, Pa., evangelist.

Seven baptisms in the Koontz church, Pa.—Bro. D. T. Detwiler, of New Enterprise, Pa., evangelist.

Seven baptisms in the Bear Creek church, Ohio.—Bro. W. B. Stover, of Cleveland, Ohio, evangelist.

Two baptisms in the Lancaster City church, Pa.—Bro. A. C. Baugher, of Elizabethtown, Pa., evangelist.

Six baptisms in the Merrimac church, Va.—Bro. H. J. Woodie, of Winston-Salem, N. C., evangelist.

Three confessions at Chess Creek Mission, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Two baptisms in the Dupont church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist; seven baptisms following the meeting.

Twelve were baptized and two reinstated in the Kearney church, Nebr.—Bro. G. W. Ellenberger, of Holmesville, Nebr., evangelist.

Eleven conversions in the Mt. Hermon house, Midland congregation, Va.—Bro. Roger D. Winger, Washington, D. C., evangelist.

Nine accepted Christ in the Mt. Bethel church, Beaver Creek congregation, Va.—Bro. D. B. Garber, of Basic City, Va., evangelist.

Twenty-three conversions; four baptisms in the Little Pine church, N. C.—Bro. W. H. Handy, N. C. Reed, E. T. Low and others in charge.

Eighteen were baptized and two received on former baptism in the Brandts church, Pa.—Bro. J. I. Baugher, of Elizabethtown, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. J. Myers, to begin about Oct. 15 in the East Fairview church, Pa.

Bro. I. J. Kreider, of North Liberty, Ind., to begin Nov. 2 at Annville, Pa.

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Oct. 4 at Big Creek, Ill.

Bro. X. L. Coppock, pastor, to begin Oct. 5 in the Mineral Creek church, Mo.

Bro. I. R. Beery, of Pyrmont, Ind., to begin Oct. 12 in the New Paris church, Ind.

Bro. B. F. Waltz, of Altoona, Pa., to begin Oct. 13 in the Plum Creek church, Pa.

Bro. Frank Carper, of Palmyra, Pa., to begin Oct. 12 in the Ephrata church, Pa.

Bro. S. S. Blough, the pastor, to begin about Oct. 19 in the Sterling church, Ill.

Bro. J. W. Fidler, of Brookville, Ohio, to begin Oct. 18 in the Woodland church, Mich.

Bro. S. J. Smith, of Sidney, Ohio, to begin Oct. 5 in the Rossville church, Ind.

Bro. Chas. C. Cripe, of Bremen, Ind., to begin Oct. 11 in the Blissville church, Ind.

Bro. W. R. Shull, of Auburn, Ind., to begin Oct. 26 in the South Keokuk church, Iowa.

Bro. Edw. Stump, of Teegarden, Ind., to begin Nov. 9 in the Yellow Creek church, Ind.

Bro. Edgar Rothrock, of La Verne, Calif., began Sept. 28 in the Santa Ana church, Calif.

Bro. H. G. Shank, of Fruitland, Idaho, to begin Oct. 5 in the Boise Valley church, Pa.

Bro. I. H. Crist, of Middleburg, Fla., began Sept. 28 in the Wade Branch church, Kans.

Bro. J. A. Snell, of South Whitley, Ind., to begin Oct. 12 in the East Dayton church, Ohio.

Bro. W. J. Buckley, of Dayton, Ohio, to begin about Dec. 1 in the Turkey Creek church, Ind.

Bro. D. G. Berkebile, of Bradford, Ohio, to begin Nov. 9 in the First church, Marion, Ohio.

Bro. Roger D. Winger, of Washington, D. C., to begin Oct. 20 in the Locust Grove church, Va.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Oct. 12 in the Fulton Avenue church, Baltimore, Md.

Bro. E. F. Sherfy, of McPherson, Kans., to begin the latter part of November in the Ottawa church, Kans.

Bro. Geo. L. Studebaker, of Muncie, Ind., to begin Oct. 5 in the Bethel Center house, Hartford City church, Ind.

Sister Mary E. Martin, of Mt. Airy, Md., to begin Oct. 4 in the Clover Creek house, same congregation, Martinsburg, Pa.

Bro. Chester Petry, of Dayton, Ohio, to begin about Oct. 25 in the Prices Creek church, Ohio; Oct. 4 at Wheatville, Upper Twin congregation, Ohio.

Bro. Greene Shively, of Millmont, Pa., to begin Oct. 6 in the Baker house, Lower Cumberland congregation, Pa.; Oct. 25 at Eastville, in the Sugar Valley congregation, Pa.

* * * *

Personal Mention

Bro. Wm. H. Oberholzer's address is changed from Myerstown to Neffsville, Lancaster Co., Pa.

Bro. I. W. Taylor's address is changed from 319 N. State St., to 401 Washington Ave., Ephrata, Pa.

Bro. J. F. Burton, of Greene, Iowa, is available for two revival meetings during June and August of 1925.

Western Maryland has elected Eld. Arthur Scrogum Standing Committee delegate to the next Conference. The alternate delegate is Eld. John T. Green.

Southern California and Arizona has selected as a member of the 1925 Standing Committee Eld. Geo. F. Chamberlen, with Eld. J. B. Emmert as alternate.

Bro. L. G. Humphrey, of Smithfield, Pa., is available for a few series of meetings. Churches which may desire his services are requested to write him soon.

Bro. John Luke Hoff and wife were among our recent visitors. Bro. Hoff has completed his graduate course in Northwestern University and is now teaching in Bethany Bible School.

The First District of Virginia has chosen Elders C. S. Ikenberry and Levi Garst as Standing Committee delegates to the next Conference. The alternates are Elders J. S. Zigler and C. D. Hylton.

"**Never before** at one sitting have I read so much in the 'Messenger' as I have tonight . . . one of the teeming beaming pages in the big book of events" says Bro. I. N. H. Beahm, referring to the issue of Sept. 20.

If committeemen and editors were not so closely confined to their respective jobs, a time like last week would furnish a fine opportunity for helpful interviews. Besides those referred to elsewhere, we did have the privilege of several. W. O. Beckner, E. B. Hoff, S. S. Blough and D. W. Kurtz dropped into the office for a few minutes, we met Paul H. Bowman crossing the bridge and caught fleeting glimpses of others.

We have an interesting letter from Bro. J. S. Geiser, of Froid, Mont., in which he tells of his busy days and weeks caring for the family necessities and ministering to the spiritual needs of that frontier country of magnificent distances. The weeks all have seven days and it would seem that some of the days must have more than twenty-four hours. We are sorry to know that his health has not been so good of late. On the physician's advice he may feel it necessary to seek a lower altitude.

Three new faces at the committee meetings last week were those of Sister Bertha M. Neher, of Warsaw, Ind., Pres. J. M. Henry, of Blue Ridge College, and Bro. D. G. Berkebile, of Bradford, Ohio. Bro. Berkebile is the new member of the Council of Promotion added by the last Conference. Bro. Henry, representative of peace interests on the Welfare Board, was a member of the old Peace Committee but had never been to Elgin. Sister Neher, Secretary of the Welfare Board, is the only lesson-writer for the Teachers' Monthly who has been on its staff con-

tinuously from its founding seventeen years ago. And she hasn't missed a lesson, though she is no stranger to domestic care and sorrow.

Bro. F. F. Holsoapple, pastor of the Hagerstown church, Md., being at the Publishing House last week by reason of the meeting of the Council of Promotion, favored the "Messenger" rooms with an interview which was especially pleasing to the editorial mind. Here is the explanation: he told us how greatly delighted he was with those special anniversary articles two weeks ago, and how the "Messenger" subscription list is increasing in his congregation. He talks about the subject in his pulpit. We appreciate that kind of cooperation and that kind of news.

* * * *

Miscellaneous Items

"**Wasn't Bro. —'s article** fine in the last issue? Personally I appreciate the personal experience articles more than those that say how we ought to do. I want to know how someone actually did some of the things he suggests." No doubt there are others who feel like this earnest pastor.

"**I appreciate this page** more than any other of the "Messenger." I nearly always turn to it first. It is like a letter from home with all the home news. The more I become acquainted over the Brotherhood the more this is true." He means this page you are reading right now. Which one do you like best?

In the note from the Bethany church, Philadelphia, page 637 it is stated that evangelistic meetings are to be held in that church in February, 1925, by Bro. O. H. Austin and wife, of McPherson, Kans. It is suggested also that if any other churches in the East would like to have the services of Brother and Sister Austin for the season of 1925-26 they would do well to correspond with them at an early date.

"**If I had to take** my choice between two meals a day and the 'Gospel Messenger' or three meals without it, I would take the 'Gospel Messenger.'" Do you wonder that we like the sound of that? Does it interest you to know that it was spoken by a widow who has to work hard and save? We are glad that many find the paper so indispensable. Are you doing all you can to extend its influence?

More committee meetings than we knew of were on last week's schedule. Besides those of the Council of Promotion, Educational Commission and Educational Board, mentioned in last issue, the Conference Program Committee and the Welfare Board (not fully represented) took advantage of the opportunity. Pardon us, please, for not setting their names all down here for your convenience. Instead we invite you to consult the Official Directory of Church Boards and Committees which appears on page 639 of this issue, revised to date.

Our schools all appear to be starting the new year with a fine outlook. Bro. Galen B. Royer writes us that Juniata, which dropped her preparatory department last year opened Sept. 10 with a freshman class of about 150, with practically every room in the dormitories occupied, even after the music section was converted into rooms for students. Dr. Ellis, as acting president, is directing the school with vigor. On the 25th Dr. M. G. Brumbaugh, president of the college, was at chapel and gave one of his inspiring addresses. His household goods are being moved to Huntingdon and he plans taking personal charge December 1.

* * * *

Special Notices

The Huntington City church, Ind., will observe Anniversary Day, Sunday, Oct. 5, with services both forenoon and afternoon and with dinner at the church. All who have ever been in the work here are invited to come for the day.—C. C. Kindy.

The District Meeting for North and South Carolina, Georgia and Florida will convene at Sebring, Fla., Nov. 14. The Ministerial and Sunday-school Meetings will be held the day before. This will be the first meeting of the kind ever held by the Brethren so far south.

The dates for the District Meeting of Northern Missouri will be as follows: Friday, Oct. 24, District or business meeting; Saturday, Oct. 25, the Ministerial Meeting; Sunday, Oct. 26, Sunday-school and Christian Workers and Aid Society. The meeting will be held in the Rockingham congregation, Ray Co.—Ada Sell, Plattsburg, Mo.

The District Meeting of Southern Pennsylvania will convene in the Upper Codorus congregation at the Black Rock house, Oct. 28 at 10 A. M. for Elders' Meeting; Oct. 29 at 8 A. M., for District Meeting. Those coming on the train over the Western Maryland R. R., note that the train arrives at Lineboro, Md., from Baltimore at 8:15 A. M. and 7:25 P. M.; from Hanover and Gettysburg and York, 6:12 P. M.; from Hanover only 6:27 A. M. Those coming by auto take Baltimore Street at the Square, which is a State road beyond the town, follow State road eight miles to a new cemetery on right at corner of woods, common road turns from State road to the left. Pass church on

(Continued on Page 636)

AROUND THE WORLD

As Proof of Prosperity

There are various ways in which Americans can demonstrate their prosperity. Thus: "If luxurious travel can be accepted as a measure of national prosperity, the annual report of the Pullman company leaves small doubt of the well-being of the American people. For the year ended July 31, a total of 34,356,298 passengers traveled approximately 13,160,000,000 miles in Pullman cars and paid \$81,240,688 for such accommodation. This was the largest gross revenue in the history of the Pullman company."

A Widow's Sons

Thirty years ago the Van Sweringen brothers were helping to support their mother by selling papers on the streets of Geneva, Ohio. Then they moved on to Cleveland where their mother died and where at less than fifteen years of age they were left to shift for themselves. First they worked as office boys, then as clerks in a real estate office. It was in connection with this work that they saw the possibilities in real estate in a large and growing city. Finally the opportunity came to buy 2,000 acres near Cleveland and they closed the deal on borrowed capital. The Van Sweringens needed a street car line in the development of this property. As the Cleveland street car company would not extend their lines for them the two brothers built one of their own. The success of this project made the Van Sweringens wealthy. At the same time that it gave them capital to work with it also gave them a taste for railroad management. In 1916 they bought the Nickel Plate railroad and have since added other lines until the consolidation they control represents one and one half billions of dollars in actual value. Thus, while Loeb and Leopold, sons of wealth and opportunity, think life over at Joliet, a poor widow's sons mount round by round the ladder of a typical American success.

A New Way to Prevent Crime

In Los Angeles psychiatry is being used in a new way to check lawlessness. "Every writer of a 'nut letter' apprehended hereafter will be examined by a commission of trained psychiatrists. Already the police department has issued warrants for the authors of 1,000 of these weird epistles on recommendation of the commission. The warrants call for lunacy tests. These persons are no longer considered 'harmless pests' by the Los Angeles police. Every person with a disordered mind is in some degree dangerous, either to society or himself. Of the first 400 letters examined by the commission of psychiatrists, Dr. Thomas Orbison, chairman, said there were less than a dozen whose authors might be considered absolutely harmless. He says a very high percentage of the writers show paranoid symptoms—delusions of being persecuted. They are dangerous because they are likely to do injury to anyone whom they suspect of this persecution. A lesser percentage show what is known as 'dementia praecox,' the delusion of grandeur. Taking on magnificent airs, they may attack persons of 'lower station,' as they believe, who have offended their high dignity. Another group threatens men and women prominent in public life, especially officials. Religious fanatics are comparatively few."

The Outdoor Life

In a recent cartoon entitled: "Entertaining the Prince" the Prince of Wales is shown looking on while Epinar is beaten by an American thoroughbred, while American teams win in tennis, golf, and polo, while a North American prize fighter defeats a giant from South America, and while the American world flyers reach home shores. All of which serves to call attention to the fact that during the last generation Americans have taken an ever increasing interest in sports and the big outdoors. Those who are supposed to know say that this widespread interest has had very noticeable results upon American physique—that men and women alike have profited in physical well-being by the increased interest in sports and outdoor life that has been characteristic of the past generation. However, it should be noted that the good results come from a general participation in honorable sports and outdoor life. It is all too true that American sports as they are carried on today not only include some that are distinctly unworthy, but also call for so few on the teams that most Americans compete by proxy. Then, too, one must add to all of this the fact that the interest in sports and the outdoor life has been commercialized to an extent that the serious interests of life are often neglected. Thus in the educational field, school athletics have tended to overshadow the serious business of getting an education. Plainly there is an over-emphasis on the physical interests of life when the chief buildings at our universities are million dollar stadiums and when coaches get more than college presidents. Perhaps about the last word in this type of perversion of the physical side of life is the prize fighting business. One mathematician has figured that heavy weight maulers have received up to \$40,000 per minute for their services.

Christian Gains in India

Dr. E. Stanley Jones of India, who might have been a bishop in the Methodist Episcopal church if he had not preferred to remain in the evangelistic field, has this to say of Christian progress in India: "In ten years the Christian church has gained 1,000,000 members over all losses from death and other causes. The official Hindus and Mohammedans do not want the Christians counted and often try to prevent such a count. But in spite of all opposition, there has been a steady gain of 100,000 a year."

Those Liberty Bonds

Washington reports indicate that there are still thirty millions or so of the early Liberty bonds that have never been returned to be converted into the long-time issue. It is now several years since these holders have received any interest. Altogether they are losing and the government is gaining over a million dollars per year in interest not paid. No doubt a considerable part of these bonds have been lost or destroyed by fire, but many are also believed to be in the hands of those who through carelessness or ignorance have not changed their bonds for a later issue.

Mud Baths

If the small boy who usually fears soap and water should so far change that he would himself drench his face with mud and filthy water before coming to the dinner table he would still be unclean. This would be true because cleanliness is not achieved by the mud bath route. But why gaze on the dirty-faced boy with pity? His adventitious markings are clean beside the filth with which his elders drench their minds day by day. Loeb and Leopold had hardly faded from the first page of the "world's greatest newspaper," and others, before the muckers had discovered new slimy pools of human depravity into which the average reader could take his daily mental mud plunge. Even those readers to whom the morning scandal dip is naturally repulsive find the dipping about as hard to avoid as that insidious thing that certain advertisers say keeps so many of us from success in love or business. The time was in America when great newspapers reflected some outstanding personality or were built up around the championship of some great issue. Now the bulky city dailies are so far commercialized that they measure success by the inch of advertising matter printed. All of which means that too often they straddle issues and select news with an eye single to increased circulation. But while they thus gain a world of advertising, they also lose their own souls and debauch the public mind. Too many of our great papers classify as a manual of the latest in methods of crime. It is little wonder therefore that our courts are crowded with evil-doers belonging to classes that St. Paul has several times taken the pains to list. This condition will persist as long as people allow it. However, in six months the world would be a vastly different place if our newspapers could be induced to honestly try to lead public thought to those things that are lovely and of good report.

Pity the Milk Bottle

Milkmen pay good hard money for milk bottles hoping often against hope to have them returned for refilling during the natural life of said bottles. However, not only the turnover of milk bottles is slow, but the mortality is really appalling. The turnover in bottles is slow because there seems to be a general feeling that a milk bottle is anybody's property. Thus it happens that milk bottles are pressed into service as vases, nut crackers, weapons, playthings, potato mashers, and as containers for odds and ends of almost anything when other vessels fail. Or, again, the slow turnover may be due simply to neglect, for untidy housewives sometimes wait until accumulating milk bottles oblige them to make a clean-up and put the bottles where the milkman can carry them away. In this way it happens that many a milk bottle languishes in some dark corner or on some high shelf with as little view of the passing show as the prisoner of Chillon. But worse than neglect or misuse is the imminent peril of being broken. If the writer of Ecclesiastes had lived in the twentieth century he would surely have substituted the poor little milk bottle for the pitcher broken at the fountain. The milkmen of Cincinnati lose 5,000,000 milk bottles every year. This is an average of twelve lost bottles for each of the city's 400,000 inhabitants. Now it is probably an underestimate to say that half the people in the United States take their milk from bottles. And if this is true, then we have not less than 50,000,000 of people breaking or losing twelve bottles each per year on the basis of the Cincinnati average. Multiplying fifty million by twelve we discover that not less than 600,000,000 milk bottles are lost to the milkmen each year in the United States. Milk bottles are cheaper now than during the war, but they still cost the average dairyman around six and one-half cents each. Now 600,000,000 milk bottles at six and one-half cents gives us just \$39,000,000 as the annual cost to the milkman of keeping up the poor little milk bottle. Milkmen claim that the bottle business is

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Hoping in God's Word

Psalm 119: 114-116

For Week Beginning October 12, 1924

Hope Is Basic in Human Living. We shall need it as long as the law of progress is operative. "Hope springs eternal in the human breast," because the fulfillment of our desires is never as complete as our longings. I think our minds are incapable of conceiving a place or condition so bad that it is utterly hopeless. It will require an infinite understanding to comprehend what that would mean. Perhaps they who are so unhappy as to inhabit the place of lost souls, over the entrance to which a poet has suggested is written, "All ye who enter here, leave hope behind," know the most to be learned about hopelessness. But on the earth we find hope in the most despairing hearts and situations. "While there is life there is hope" we say, and the saying is true. Hope is an abiding quality (1 Cor. 13: 13). It is a companion of the confidence we call faith, and the attachment we call love. For a model of hope see Romans 4: 3, 18-21.

Of Many Hopes We Have Occasion to Be Ashamed. This kind of shame is the disappointment which results from unfulfilled expectation. We hope so much from certain people and events and enterprises that we wager our faith and possessions upon them. Who of us does not know some of the grief resulting from following a forlorn hope? More than all other kinds in seriousness are those delusions of religious theories and leaders which and who disturb the tranquility of our hearts. It is a reflection on our judgment when we follow a false lead of any kind. We may well be like the psalmist in praying that we may not be ashamed of our fondest hopes.

Hope in the Word of God Is Well Founded. The factor which gives strength and worth to a hope is the caliber of the person we depend upon to bring it to pass. The frailty of human nature is the cause of many of our earthly disappointments. But the Person of God himself is back of his Word. This brings to the man of faith an assurance that his hope is entirely reliable. It is the testimony of the saints of all ages that "There hath not failed one word of all his good promise" (1 Kings 8: 56). The psalmist many times declared his faith in the divine word (Psalm 119: 74, 43, 81, 147). His revelation of truth was but partial by the side of the fuller Word which God has uttered to men through his Son. Our faith then should be correspondingly stronger and purer. By depending upon Christ we shall not be embarrassed by the failure of our hope to bear fruit. He alone is dependable. Compare Romans 5: 5, 15, 4, 13; 10: 11.

A Virile Hope in God's Word Has a Wholesome Effect upon Living. We cannot listen responsively to the utterances of God without being endowed with a sense of responsibility for action. Where there is hope there is bound to be endeavor. The lives of Abraham and Paul are shining examples of this. Some one has said that "hope is the beginning of its own fulfillment." This calls attention to the active and progressive character of this virtue. Hope may be said to be constituted of some knowledge, a desire, an expectation, and the will to act in that direction. Real hope in the Word of God will make godly people of us. There is nothing that will take despair out of our hearts like an abiding hope in and reliance upon the Word and work and world of God.

Suggestions for Meditation

The forms in which the Word of God is presented to men.

The teachings of Jesus as one of those forms.

The life of Jesus as itself an utterance of God.

What does hope mean as an element of Christian life?

Some lives of hope in the Scriptures.

Some lives of hope that I know today.

A Prayer

God of hope and our Heavenly Father! We marvel at the manner in which thy hope of men is manifested in such marvelous patience. Inculcate in us the spirit of hope in thee in greater fullness. Cause thy Word to stand before us in such clearness that it will inspire our deepest hope and the fervent devotion of our lives. Fill in our own experience thy most blessed promises and we shall never have reason to be ashamed of our hope in Jesus' name, Amen.

J. H. H.

one of the items contributing toward the high cost of milk, and we are inclined to believe them. If milk bottles could tell their experiences they could throw about as much light on human nature as the most astute philosopher. Perhaps some milkman will rise up and tell at least part of the milk bottle's story.

The Christian and the State

(Continued from Page 62)

future historian will so recognize them. For they gave their lives to save the French state from a dominance of hatred, of error, of wrong which will surely destroy the nation if persisted in. "All they that take the sword shall perish with the sword" (Matt. 26: 52).

The peace groups of all nations who in the last war under misunderstanding, calumny, imprisonment, and even at the expense of life itself maintained a testimony against war were examples of the truest patriotism. They loved their states. They loved their countries so much they were unwilling to acquiesce in doing wrong.

There can be no conflict between allegiance to the state and allegiance to God. In a seeming conflict the greater loyalty takes precedence over the lesser. He who serves God best is the truest patriot. The service of God never conflicts with the service of humanity. The good of no state conflicts with the service of humanity for " . . . he made of one every nation of men."

What do we, the members of the Church of the Brethren, a group of pacifist Christians, owe our state? We owe it reverent obedience in all things not conflicting with the revealed Word of God. We must, as citizens, put forth every effort to impress upon the people of our nation right and Christian views.

In reference to international questions it means that we support heartily everything which will advance world coöperation and international friendship for world coöperation is the hope of the future. We must support such movements by educational campaigns and if equally necessary by political action. And negatively we must protest against any movement which would bring our nation into war or incur the risk of war. And let it be understood that the ground of our protest is our high duty as patriots to our nation. In fact the sincerity and aggressiveness of such protest may be an index to our patriotism. It is on this ground that we join in protest against any military demonstration like a defense day. We are citizens of the state and our mission is to help by every available means our own beloved nation, and all the states of a nominal Christendom, to slough off the old heritage of paganism.

Chicago, Ill.

CORRESPONDENCE

MIDDLE INDIANA CONFERENCE

The District Conference of Middle Indiana will be held at the Mexico church Oct. 7-9. The Conference will begin with the Elders' Meeting at 1:00 P. M. on Tuesday, Oct. 7. Bro. R. H. Nicodemus will preach in the evening at 7:30 o'clock. The Aid Society program will be given Wednesday morning, beginning at 8:45 o'clock, and at the same time a Laymen's Meeting will be in session. The Ministerial Meeting will follow these two sessions at 10:30 o'clock and continue until 4 P. M. The following topics are listed for discussion: The Minister's Responsibility for Leading His Flock into Aggressive Christian Work. J. A. Snell. The Minister's Responsibility to His Church for Exemplary Christian Living. R. H. Miller. Public Prayer. Chas. Oberlin. What Type of Preaching Does Our Day Call For? H. L. Hartsough. Enlisting the Young People in the Work of the Church.—Walter Balsbaugh. S. L. Cover.

The Old Folks and Orphans' Home program will be given at 7:30 o'clock in the evening. Bro. J. F. Appleman and Bro. Otto Winger will speak at this meeting.

Thursday, Oct. 9, at 8 A. M., the District Business Conference will convene for organization and business.

Huntington, Ind. C. C. Kindy.

A CHRISTIAN JEW

Last summer the writer was privileged to hear a lengthy lecture delivered by a Christian Jew. He was born and raised strictly in the Jewish faith. At the age of sixteen he left his native country and finally landed in Chicago, full of ambition and a deep-down desire to learn the English language.

He made his desires known to some of the city officers who directed him to a Christian Missionary society, which almost took his breath away, as he had been taught to believe from infancy that the Christian people hated and despised the Jews, and would have no dealings with them.

However, as a last resort he applied for admittance into a Christian institution, and was received kindly and gladly and given the much desired training, and finally he was converted from the Jewish to the Christian faith.

While he has renounced the Jewish faith, yet he seems to have much sympathy for the poor outcast Jewish people who have been scattered throughout the four quarters of the earth. He thinks that an honest foreigner coming to this great country, seeking for more light, should receive recognition from the American people. He related an incident of an alien boy coming to New York City at the age of eighteen, and day in and day out the boy walked up one street and down another, looking for some one to give him a welcome smile and show him at least some recognition—but alas, all to no avail!

Finally the poor, forsaken, downcast boy decided to end it all by leaping from a river bridge and drowning himself. But before making the fatal leap he looked all around and about him to see if any human being was in sight to hinder his rash act. But to his great surprise, there stood a dog wagging his tail and looking up into his face with a friendly welcome. The boy said, "Dog, do you care for me and do you welcome me to this country?" The dog continued looking kindly and wagging his tail. And the poor boy that was dying for a little love, said, "If even a dog will welcome me to this country I cannot afford to fill a watery, suicidal grave." He returned to the city a changed boy and made good in the world, after his life had been saved by the kindness of the lower order of creation—a dog. He related many incidents that took place when he was a boy at home which were quite interesting.

John F. Shoemaker.

Muncie, Ind.

THE SUMMER CONFERENCES AND DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA

The Summer Conferences and District Meeting of Southern California and Arizona were held August 25-29, in the fine new church recently built and dedicated in Santa Ana. In the matter of convenience and simple beauty it is one of the first in the District. The brethren and sisters of Santa Ana thoroughly appreciate their new church and that spirit of joy and gladness seemed to permeate the entire assembly throughout conference week.

The Program Committee has been doing a little experimenting in the subject matter of the conference programs. Instead of taking up the time in discussion of plans, methods, theories, difficulties and equipment and in the giving of reports, it was used largely in inspirational addresses. The idea lying back of such a program is that as the Christian worker more fully appreciates the Christ and the full and complete provision he has made for man's salvation now and beyond the grave, the more will he give himself to service and to real preparation for such service.

Accordingly a series of addresses was arranged on the theme: "Our Lord Jesus Christ, His Person and Work." Throughout the week Jesus was kept before the assembly as The Master of Men, The Unavoidable Christ, The Friend of Men, The Dying-Christ, The Victorious Christ, The Commanding Christ, The Life Giving Christ, The Coming One, and as Christ the Eternal Son of God. These addresses, well prepared and forcefully given, were well correlated and together made an inspiring and impressive picture of our adorable Lord both in his human and in his divine nature and work. Surely those who saw him as there presented will want to be more vitally united with him and through his power to be more diligent, more devoted and more efficient in his service.

In three periods of Bible study three themes were presented: The Doctrine of the Holy Spirit, The Doctrine of Prayer, and The Doctrine of Praise. These studies were penetrating, practical and helpful. The music was a special feature. The aim in it all was to aid in the spirit of worship and praise. Mere entertainment and the display of skill were kept far in the background. A real spiritual uplift for the audience seemed to be the desire and aim of all who had any part in the program of the week.

The Boards, Committees and Societies representing the varied activities of the District had opportunity in brief business sessions to present plans and reports and to enlist coöperation in their respective phases of the work. On the whole, it was a great conference. Many were enthusiastic in their expressions of approval and commendation. Others were as insistent in their opinion that the special activities and interests of the District did not receive adequate recognition. The reaction points to the need of a modified program in which is combined the inspirational and the practical.

The business session of the District convened Friday Sept. 29th. It was a pleasure to welcome for the first time the delegate from the congregation recently organized at San Bernardino, Calif. Seventeen churches were represented by thirty-seven delegates. Geo. F. Chamberlen was chosen Moderator, Ellis M. Studebaker, Reading Clerk, J. B. Emmert, Writing Clerk, and H. A. Brubaker, Asst. Writing Clerk. The business of the meeting moved forward smoothly and quickly. Reports of Committees and Boards for the most part were indicative of healthy growth and advancement. Of the four queries which came be-

fore the conference three had to do with the advancement and improvement of the summer conference. No query was sent up to the General Conference. The Moderator, Geo. F. Chamberlen, was chosen as member of Standing Committee with J. B. Emmert as alternate. The Pomona church asked the privilege of entertaining the Conference of 1925 in their enlarged and greatly improved church-house. Two other congregations are also erecting new churches and may compete for the privilege.

La Verne, Calif.

J. B. Emmert, Writing Clerk.

SECOND DISTRICT OF WEST VIRGINIA

The District Meeting which convened in the Bethany congregation Sept. 4-7 was largely attended considering the membership of the District. Thursday was set for the Ministerial Program, and a goodly number of our ministers were present and took part in the deliberations. We are trying to get the ministry more effectively organized, and Bro. D. M. Glick, working under the General Ministerial Board, is rendering excellent service in helping us solve our problems.

Friday morning we met in District Conference. An organization was effected by electing A. C. Auvil, Moderator, H. C. Sanders, Reading Clerk, and Sister Orpha Kirk, Writing Clerk. There were but few papers for the meeting. Bro. H. C. Sanders was chosen to represent us on Standing Committee. He was also elected Sunday-school Secretary and a member of the Ministerial Board, the writer being elected on the same Board for the long term. Bro. D. W. Kirk was chosen a member of the Home Mission Board, and Sister Orpha Kirk was reappointed District Missionary Secretary.

There was preaching each evening beginning with Wednesday. On Friday evening Bro. Zigler delivered the missionary discourse—a masterly and strong appeal for missions. An offering of \$20 was taken. The District Meeting of 1925 will be held in the Valley River church.

On Sunday came the Sunday-school Convention which was largely attended. After the noon recess Bro. D. H. Zigler gave us a very inspiring talk on, "Training for Service." Brethren D. H. Zigler, D. M. Glick and Arthur Warner were with us and lent much inspiration to these meetings.

It is conceded by many that there was a decided improvement over former meetings of the District. Our Vacation Bible School teachers were obliged to leave for their homes before these meetings that they might get ready for school, but we did not forget to mention their splendid work, and to express our heartfelt thanks to the General Mission Board and the Sunday School Board and all others who helped make it possible for these workers to come to us. In the same manner we express our thanks to Sister Lora Miller and Marjorie Graybill for their excellent service rendered our District. A. C. Auvil.

Thornton, W. Va.

THE SPRINGFIELD CHURCH, MOGADORE, OHIO

It was our privilege recently to spend two weeks with the above church in an evangelistic meeting thus also renewing fellowship with some we had known in years past.

The Springfield congregation is one of the oldest in Northeastern Ohio. Settlements were made there early in the nineteenth century, which settlements developed into a strong community center. Here came the Kurtzes, Youngs, Holls, Carpers, and many other families—names familiar in Brethren nomenclature. At first services were held in houses and barns, then a churchhouse came and later a more substantial structure which is now in use, located in a commanding position and well arranged to meet present needs.

From the original congregation several others have been formed, among which are two city churches, Akron and Kent. The former has at the present a larger membership than the mother church. From the church have gone forth some strong men for the church. Some of the pioneer brethren who did much to plant the Brethren faith in other places came from this community. Near here was the boyhood home of Bro. E. S. Young, lately departed to be at rest. We were shown the old schoolhouse, now closed, where Bro. D. W. Kurtz taught his first term of school with more or less "fear and trembling." Although not so large in membership as at times in the past, because of division into new congregations and emigration, yet they have a very substantial constituency of about 150 members and are fairly prosperous.

At the present time the church is under the care of Eld. C. L. Wilkins as full time pastor, and his faithful efforts, with those of his wife, are bearing fruitage. The congregation is well organized for aggressive work under Bro. Wilkins' direction. More than a quarter of a century ago Bro. Wilkins and the writer were associated together in church work in Northwestern Ohio and it was indeed a pleasure to renew the fellowship.

The Springfield congregation has had its dark days and troublous times. But the clouds are passing, the sun of hope and service is shining more and more, and under Bro. Wilkins' leadership the church will once more take

its place among the strong supports of the work of the District and Brotherhood at large. A splendid group of young people is coming on to assume the responsibility of the work.

Originally a purely rural church, it is no longer. The city of Akron, only a few miles distant, is encroaching with its suburban activities upon the one time rich farming community until now farms are cut up into building lots all around the church. Many new homes are being built in sight of the sanctuary. And every home thus built spells opportunity and also responsibility. The church will owe something in the way of spiritual service to this new community. Will they meet the need? We believe they will. May the good Lord have his way with them that they may be a united body for blessing and service.

John R. Snyder.

Huntingdon, Pa.

FIELD NOTES FROM MONTANA

August 2 Bro. D. M. Moothart and his daughter with the writer, wife and four children in two autos left Froid, and turned our faces toward the West, going out across the muddy river through the Fort Peck Indian Reservation until we came to the Poplar Valley church about fifty miles distant, where a good number were gathered for preaching service. This gathering was unique in that there were present members from Canada, Brother and Sister Reiley and two daughters who drove sixty-five miles with two horses and a spring wagon; Brother and Sister Jacobs from Paxton, who came in an auto nearly seventy miles from the south; and a few families of members and friends from around Seips and Bredette. Sunday we again assembled, first in Sunday-school, then for preaching, afterwards for a big delicious basket dinner, and finally for preaching again. How these dear people enjoyed the services! They seemed so hungry for the preaching of God's Word. After counseling together it was decided that we hold a love feast in the Poplar Valley church on Saturday evening, Sept. 13, and a Harvest Service on Sunday, Sept. 14, the Lord willing.

At the close of the afternoon services after a brief goodbye, we were again on our way down hills, up long winding trails, over prairies, and here and there along fields of beautiful golden grain fast ripening for the harvest. We also passed thousands of acres of idle land growing up in weeds, the result of failure in former years.

On Saturday, Aug. 9, at 9 A. M., the six Geisers again started on a long trip to the Paxton Mission. At Culbertson we expected Bro. Moothart and his daughter to join us, but on account of sickness Bro. Moothart could not accompany us. We arrived safe at the home of Bro. A. M. Jacobs near Paxton that afternoon.

Sunday morning we went to the Florendale schoolhouse where a goodly number gathered for Sunday-school and preaching. After the morning services a big basket dinner was served. At 3 o'clock we preached again to a full house of eager listeners. This mission is about 100 miles from Grand View, the mother church, and a nice nucleus for a future church is being formed here. Bro. R. B. Shade held a meeting here in May and baptized five, thus encouraging the workers. The general spiritual condition in the Grand View church is much better and brighter this year than it has been for some time past. Bro. Shade did us much good in the revival in the Grand View church, for in June six more were baptized. While the field is large and the outlook brighter we have need of more workers to accomplish the tremendous task before us. How we wish we could spend our entire time in the field for Christ and the church.

Aug. 24 we had a special musical program using the entire time for the morning service in singing. Then we had a basket dinner and social time, with a special song service after dinner by the Christian Workers' Meeting.

Aug. 31 a number drove down in cars from Antelope which is about twenty-eight miles northwest from our church. After preaching services quite a few drove up to Medicine Lake where one more applicant was baptized by my young collaborator in the ministry, Bro. Harry K. Swank. After this very impressive service a sumptuous dinner was served from well-filled baskets and after a very pleasant social visit we again turned our faces homeward, feeling that God's love was clearly manifested among us.

Froid, Mont.

J. S. Geiser.

NORTHEASTERN OHIO

The annual joint Sisters' Aid Society and Ministerial Meeting of Northeastern Ohio convened in the Akron City church Aug. 26 and 27. On Tuesday afternoon the Aid Societies held a business session with Sister Jennie Shriver in charge. Eighteen Societies answered roll call. The secretary, Sister M. S. Young, reported growth during the year. New Societies were organized and several revived. The District now had twenty-four senior and two junior Societies. Sister Sadie Mohrman conducted the round table which proved very helpful.

In the evening Sister Nelie Wampler in a most pleasing way told the story of her life work among the mountaineers and of the founding of the Industrial School. As

a climax to her story she presented two little boys from the school. Profound impressions were made.

Wednesday morning the Ministerial Meeting convened with Eld. G. W. Kretzfaber as Moderator, and Eld. A. B. Horst, Clerk. The general theme was: "Evangelism in the Local Church." "The Church Marshaling Her Forces" was impressively presented by Eld. C. L. Wilkins who stressed the apostolic pentecostal idea in prayer, getting right with God and each other, and power through prayer. Worldly ideals are the cause of the loss of power; indifference is the greatest danger of the church today.

"Bringing the Message" was very ably discussed by Eld. R. R. Shroyer. He said: "Evangelism is the propagation of the Gospel. The supreme purpose of the Gospel is the regeneration, hence the primary purpose of the church is the salvation of souls. The minister should preach practical sermons, delivering his messages in view of the judgment. He should preach from the heart, not from the head. He should keep no truth back because of the opinions of men. Let the truth hit hard."

"The Minister as a Leader" was presented by Eld. W. B. Stover, who said in part: "The minister must be in touch with children and young people. This requires real statesmanship. If you put the challenge to people you can lead them. You can not compel them to follow. The leader must know the Lord he must be a prophet and not a priest. The prophet senses the situation, and solves the problem. There is power in a personal testimony. For example, if the pastor tithes it will influence the flock."

"My Duty and Opportunity as a Layman" was presented by Bro. Theo. Myers. Amongst other things he said that stewardship implies trusteeship; that with every added possession comes added responsibility; that the church is not stronger than her lay members who should not bury their gifts but occupy.

In discussing "The Challenge to the Home Field" Eld. W. B. Stover said that this challenge comes from many sides. We must catch the vision. Our attitude to the foreigners among us should be brotherly, sympathetic, and religious. There is now an open door to many hearts. A great revival of religion is needed, and can easily be our experience if we want it earnestly, seriously, and unitedly enough.

"The Price of Abandoning Our Christian Colleges" was very ably discussed by Prof. V. F. Schwalm. Special stress was put on heart training. Our young people must be trained in our colleges to make contributions to life's problems. Education is power but power is dangerous. So also is the automobile and the locomotive; but power under control is a great blessing. Our Christian colleges develop strong, loyal, conscientious, undisciplined leaders for every avenue of church activities. To abandon our Christian colleges would be a calamity too serious to think of.

The song service was ably directed by Brethren Basinger, Byler and others. Inspiring special songs were rendered. The meeting adjourned to meet in the Canton Center church in 1925.

A. B. Horst, Clerk.

Brownsville, Ohio.

DEATH OF ELD. AMOS H. HAINES

Dr. A. H. Haines, a familiar and well known citizen of Huntingdon, died at his home on Moore Street, Sunday morning at two o'clock, August 31, 1924, after an illness covering a period of five months, part of which time he was in the hospital.



However, for the last several weeks he was under the tender care of his only daughter, Elizabeth. Dr. Haines was a most estimable citizen who stood high in this community. He was always active in every movement for civic welfare and the betterment of his town and county.

He was well known as an inveterate enemy of all vice and wrong doings, and many evil doers were faulted in their work because of his zeal and activity.

For a number of years he occupied a chair in Juniata College, and the many students that came under his teaching were impressed with his fidelity and earnestness, for he left impress for good on all those who came in contact with his teachings. He was a faithful attendant and loyal supporter of the Huntingdon Ministerium, and heartily joined his fellow ministers in every movement they found occasion to enter. He was preceded in death by his eldest daughter, Dorothy, in October 1916, and his faithful wife, August 1918. He is survived by one remaining daughter, Elizabeth, and an older brother, Isaac Haines, who was unable to attend the funeral on account of illness.

Amos Hoppock Haines, last of three children of the family of Joseph and Margaret Haines, members of the

Church of the Brethren, was born on the old homestead farm near Sergeantsville, New Jersey, May 19, 1859. After passing through the common schools, attending high school known as Ringoes Seminary, and graduating from the Trenton Business College (N. J.), he pursued higher education and received the following degrees: Rutgers College (N. J.), A. B., 1882; A. M., 1889; Yale Divinity School, B. D., 1897; Juniata College, D. D., 1901. He taught Greek and Church History at Mt. Morris College, 1892-94; occupied the chair of Biblical History, Literature and Philosophy, Juniata College, 1897-1916. During the World War he was organizing secretary of Liberty Bonds and War Savings for Huntingdon and Millin Counties.

He was united in marriage with Mabel, daughter of John and Louise Lambert, of Lambertville, N. J., Tobias T. Myers solemnizing the union on September 21, 1892. To them were born three children. The wife died August 1, 1918. But one daughter is living.

In the Anwell church by baptism administered by Israel Poulson in January, 1876, he united with the Church of the Brethren. This congregation called him to the ministry, January, 1884. He has been active as a minister even without a regular pastorate. Since 1907 he has been teacher of the "Truth Seekers Men's Adult Bible Class" in the Huntingdon Church of the Brethren Sunday-school.

He was a frequent contributor to the "Gospel Messenger" and other publications. His latest publication was a brochure of twenty-one pages, entitled: "No Creed. Biblical Interpretation," published in the spring of 1923.

The funeral services were held at his late residence at ten o'clock Sept. 3, Wednesday morning, conducted by Rev. Galen K. Walker, pastor of the Church of the Brethren. Interment was made in Riverview cemetery.—Huntingdon Daily News.

IN MEMORY OF HEWITT R. TAYLOR

Elder Hewitt R. Taylor was born in Tuscarawas County, in the State of Ohio, May 27, 1842, the son of Robert and Mary Rotruck Taylor. He was the youngest of a family of eight children, four boys and four girls, all the others preceding him.



When Brother Taylor was but six years of age the family moved to Poweshiek County, Iowa, where he resided for fifty years. As a boy he attended the public schools and when twelve years of age went away to school in Montezuma, Iowa, the county seat.

When nineteen years of age he began teaching school and taught two terms with marked success, but owing to failing health, gave up the teaching profession. He united with the Church of the Brethren when twenty-two years old. He superintended the Sunday-school at Deep River, Iowa, for six years and was elected to the ministry at the same church when he was forty years old. About eight years later he was ordained to the eldership and held the oversight of the Deep River church until 1897 when he, with the family, moved to Des Moines.

Up to this time he had served the Middle District of Iowa as District evangelist for six years, and at the request of the Mission Board went to Des Moines and took charge of the city mission work. After having charge of this work for five years, on account of his failing health he came to California in 1902. His great desire to be in the Master's service was very keen in spite of failing health, so he entered the Channing Street mission in Los Angeles, where he had charge for one year.

The family then removed to La Verne, where they resided for six years, moving from there to 720 East Villa Street, Pasadena, which has been the family residence the past fifteen years. Brother Taylor was united in wedlock to Sarah J. Brower and they enjoyed this marriage union for fifty-seven years. To this union were born nine children.

There are left to mourn his loss a widow and seven children, Fred S. Taylor and family, What Cheer, Iowa; J. R. Taylor and family, Guernsey, Iowa; Mrs. Mary Niswander and family, Pasadena, Cal.; Hewitt R. Taylor, Jr., and family of Pasadena, Cal.; C. Wesley Taylor and wife, Los Angeles, Cal.; Mrs. Ida Tuttle and husband, Santa Monica, Cal.; Miss Elsie Taylor, who resides at home.

Brother Taylor, who was never a very strong or robust man, was always a very spiritual and active church worker. He was always a friend of the needy and a liberal supporter of worthy causes. He was very considerate in his dealings with young people and their problems. He was so youthful in spirit and so much interested in development of the young life of the church for real service that he was many times referred to as the young old man.

Where he lived at Deep River he was called upon many times to officiate at marriage ceremonies for the children of those who had been his young associates. Wherever

(Continued on Page 638)

Special Notices

(Continued from Page 632)

road bearing left, to a schoolhouse on hill at a cross road one half mile from State road, at schoolhouse turn to the right, follow main road to a cross road near a barn, then turn to left; the church is in sight of this cross road. The distance from State road is about three miles. If any further information is wanted, address the undersigned. - E. S. Miller, Lineboro, Md.

Notice.—All who are coming to the District Meeting of Northeastern Kansas, to be held at Ottawa, will please take note that all day trains will be met on Saturday afternoon, Oct. 11, on Sunday, Oct. 12, and on Monday morning, Oct. 13. All who come later or who will arrive on night trains will be met also, but word should be sent of time of arrival, to the transportation committee: E. J. Freyer, 828 S. Main, or Wm. C. Watkins, R. 1, Ottawa, Kans.—Wm. C. Watkins.

The program for the District Conventions of Northeastern Kansas meeting at Ottawa, Oct. 11-15, opens with a sermon on Saturday night, Oct. 12, Sunday-school and preaching at 11 A. M., 1:30 P. M., Five Factors in Religious Education, V. C. Fimmel, J. W. Lear, Guy H. Brammell, Ada Correll, Mrs. Roy Kistner, 4 P. M., Conference for fathers and sons, and mothers and daughters. 7 P. M., Christian Workers, followed by sermon. Oct. 13, 8 A. M., Elders' Meeting. Missionary Meeting, with addresses by J. W. Lear, V. C. Fimmel, Geo. W. Burgin and W. A. Kinzie, 4:15 P. M., Pastors' Conference, 7 P. M., Address, Stewardship, J. W. Lear. Tuesday, Ministerial Meeting. Topics include, Ministerial Problem, Church Program, Brethren Church of Tomorrow, Finance, etc. 4 P. M., Aid Society Program, 7 P. M., Welfare Meeting. Wednesday, 8 A. M., Business.

District Meeting of Nebraska convenes at Omaha Oct. 17-21, beginning Friday evening with an address at 7:45. Saturday morning, conference for ministers and wives, and address. Saturday afternoon, Religious Education, Mothers and Daughters' Meeting, and Elders' Meeting. Sunday morning, Sunday-school and sermon. Sunday afternoon, Sunday-school Meeting. Sunday evening, musical prelude and address. Monday morning, Ministerial Meeting; afternoon, meeting for leaders of young people, Aid Society and scenic tour of city; evening, Missionary Meeting. Tuesday, business session. On account of so many trains into Omaha, the committee will meet trains only by special request. You can reach the church in a fifteen minute ride without transferring; take northbound Dodge and N. Thirtieth car which passes Burlington and Union Depots. Get off at Lake and Twenty-second St., and walk two blocks north to church.—J. J. Johnson, 2615 N. 22nd St., Omaha, Nebr.

Notes From Our Correspondents

CALIFORNIA

Chico church met in council Sept. 6, with Eld. J. C. Wright as moderator. Bro. W. R. Bullock of Los Angeles, correspondent for one year; Bro. J. A. Harbacher, clerk; the writer, correspondent and "Messenger" agent; Bro. John Reynolds, Sunday-school superintendent; Bro. Earl Harbacher, president of Christian Workers; Bro. J. C. Wright and J. A. Harbacher were chosen delegates to District Meeting, with John Reynolds and Annie Wright, alternates. Two have been received by letter since our last report. We were favored with two visits from our District Director of Religious Education, Bro. C. Ernest Davis who gave us some very inspiring messages. We united with other churches of the city in moon services at the park on Sunday evenings during July and August. We expect to hold revival meetings in the near future when we can secure an evangelist. Martha Harbacher, Chico, Calif., Sept. 8.

Fingert church met in business session Sept. 12, with Bro. J. V. Funderburgh presiding. Church and Sunday-school officers were elected as follows: Elder, Bro. I. V. Funderburgh, clerk, Bro. Walter Steward; Sunday-school superintendent, Sister Grace Weimert. Delegates to District Meeting are: Bro. J. S. Showalter and Walter Steward. An interesting feature of the meeting was the decision of Promotion Day throughout the Sunday school. Our church and Sunday school have been progressing nicely considering hot summer months. We regret very much that several families have moved away since our last report. We decided to have a love feast Oct. 5, commencing at 8:30 P. M. Mrs. Clara Stoops, Fresno, Calif., Sept. 11.

Oakland. During the summer we have enjoyed visits and sermons from Eld. J. C. Wright, of Chico, Calif., Eld. W. R. Bullock, of Live Oak, Calif., Bro. L. R. Livingston, of Empire, Calif., Eld. S. J. Miller, of La Verne, and Eld. C. E. Davis, our District Director of Religious Education. On Aug. 24 our Sunday-school workers put on a splendid picnic program. At the evening preaching hour, Aug. 31, Rev. Dolan, of the Galileans, gave us a very interesting account of the origin, methods, purpose and results of their work at the Galileans, after which an offering was taken for their work. We have asked Eld. W. M. Platt and wife to stay with us as our pastors for the coming year. At our September council we elected our Sunday-school and Christian Workers officers for the coming year, with Sister Emma Platt as general superintendent; Mrs. Woods, superintendent of the Young People's Department. The superintendents of all departments with our pastor form our Board of Religious Education. Eld. W. M. Platt and Sister Etta Hayes are our delegates to District Meeting, and Emma Platt and Mary Wilkinson delegates to the Sunday school and Christian Workers' Meetings. We are planning for a series of meetings to be held as soon after District Meeting, Oct. 19-21, when we can secure an evangelist, the meetings to close with a love feast. Rev. Walter, Oakland, Calif., Sept. 15.

Saa Bernardino. Our work here is set in its making and is progressing rapidly. We are, as expected, considering our scattered membership, our possibilities, and resources. Success has been among us for nearly a year. A few financial problems have arisen since our dedication last March, rather unexpectedly, yet by the grace of God we will try to overcome them. Since the

dedication two of our neighboring ministers have come to us, and have been with us a few weeks back and forth. Eld. J. C. Wright and J. A. Harbacher. These visits are greatly appreciated and no doubt are of much value to our mission here. Mrs. Bossert has been under the hand of sore affliction for a few weeks, but we feel that the turn for the better has taken place and that she may be at her post as helper in church activities again. Members want to contribute to spend the winter should make a point to come here. You could be a blessing and be blessed in doing so. We need workers to build up our cause. Here is room and much to do. In writing to you here you will notice that our address has been changed from 288 E. Date St., to 927 S. 1st St., Riverside, Calif. L. D. and Mrs. Bossert, Riverside, Calif., Sept. 15.

Santa Ana. Since the last report from this place three have been received into the church by baptism, and one other awaits the rite. The Santa Ana church recently entertained the District Meeting of Southern California and Arizona. It was an inspiration to the church here to have so many of our brethren and sisters with us. The church feels fortunate in securing Bro. Edgar Rothrock, pastor of the La Verne congregation, to hold our revival meetings to begin the last Sunday in September.—Geo. W. Hilton, Santa Ana, Calif., Sept. 18.

IDAHO
Boise Valley. Our church met in business session Sept. 6, with Eld. H. M. Benaker presiding. It was decided to begin our series of meetings with a Community Day service Oct. 5. Bro. H. Shank, of Fruitland, Idaho, is to conduct our meetings. Our love feast will be held Oct. 11. Della Holsinger, Nampa, Idaho, Sept. 15.

ILLINOIS
Canton (Coal Creek) church met in council Sept. 13, with the pastor, Eld. Oscar Wagner, acting as moderator. Three were received by letter. With good roads the pastor has been able to visit the country membership and others interested. The treasurer's report showed a good financial condition. The Sisters' Aid is doing good work. The ministerial committee has not been able to secure an evangelist for a revival this fall. An evangelist not too far distant, who has an open date this fall, is hereby requested to correspond with John Heckman. We will hold a love feast this fall, the time to be announced soon. Bro. John J. Lingenfelter is our delegate to District Meeting. The deacon body is working together in closest unity. One has been received into the church by baptism since our last report.—Mrs. Oscar Wagner, Canton, Ill., Sept. 27.

Lena. We had a Vacation Bible School this summer taught by home talent. The teachers were Sisters Blanche Yeager, Blanche Stearns, Ethel Hall and Mary McGee. There were an average attendance of thirty-five. On the following Sunday a very interesting program was given by the school. During the past summer our pulpit has been filled by neighboring ministers. Bro. O. E. Stearns was here one Sunday and preached a trial sermon. He is coming here in November to act as our pastor. Sept. 20 we had our council meeting, with Eld. John Heckman in charge. Sunday-school officers were elected, with Sisters Miller and Derr superintendents. Eld. John Heckman is going to Florida to spend the winter and we elected Eld. Ira Weaver as his successor.—Mildred Starr, Lena, Ill., Sept. 21.

INDIANA
Bethany church expects to hold her love feast Thanksgiving evening at 7 o'clock. Bro. T. E. George will give us a lecture Sunday evening, Sept. 28. He is coming under the auspices of the young people's class.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 16.

Cart Creek church met in council Sept. 17, with Eld. O. C. Rife presiding. Our love feast was set for Oct. 18, beginning at 7 P. M. Sunday-school officers were elected for the coming year, with Bro. J. W. Miller, of Cart Creek, as our pastor. Appointed for various work in the Sunday-school. Bro. O. C. Rife was elected delegate to District Meeting, with Sister Emma Winger, alternate.—Oma M. Rife, Converse, Ind., Sept. 20.

Goshen City. Our regular council was held Sept. 10, with Eld. T. F. George presiding. The church elected officers for the year. Bro. George was reelected to serve as elder for the coming year. It was decided to hold Rally Day Oct. 12. Sept. 14 we enjoyed our annual Sunday school picnic at Band Park. A splendid crowd attended and spent a happy day. Bro. Swihart, of Elkhart, gave a much appreciated sermon the evening of Sept. 14.—Mrs. Emma Garver, Goshen, Ind., Sept. 19.

Middlebury church met in council Sept. 12, with Eld. T. E. George presiding. One letter of membership was granted. We reelected Bro. George as elder for another year. Sunday-school officers were elected, with Bro. M. H. Hines as superintendent. We decided to hold our love feast Saturday evening, Oct. 4.—Amanda J. Cripps, Middlebury, Ind., Sept. 15.

New Paris church met in council Sept. 5, with Eld. Chas. Arnold presiding. A report of the annual church visit was given by the deacons. Bro. Arnold was reelected elder for another year. We chose Bro. J. H. Gordon for our prayer meeting leader for the next three months. Sister Pearl Mishler was chosen "Messenger" agent and correspondent. Bro. L. B. Beery, of Pyramont, Ind., will be with us in a revival beginning Oct. 12. We decided to have our love feast on Saturday evening, Oct. 25. The Young People's Conference of Northern Indiana will be held at New Paris church Oct. 10-12.—Mrs. Velma Miller, Millersburg, Ind., Sept. 20.

Spring Creek. Our Vacation Bible School, held the last two weeks in July, was fairly well attended. It closed on Friday evening with a fitting demonstration of the work done. Our quarterly business meeting was held Aug. 25, with Eld. Amsa Snell presiding. The delegates chosen for District Meeting were Sisters Margaret Mishler and Kate Landis. We will have a combined Harvest Meeting and Homecoming Sunday, Sept. 28, and will be glad to have with us any who formerly worshipped here. Our love feast was set for Thursday evening, Nov. 20. A series of meetings, conducted by Bro. H. E. Landis, of North Manchester, will be held in January. Bro. Moyné Landis presided here last year as pastor Sept. 14. He has served us faithfully and well for the past six years and it is with regret that we lose him. He will reside in our community however for some time at least. We have not decided as yet upon a shepherd for our flock.—Mrs. Ada Mishler, South Whitley, Ind., Sept. 16.

Turkey Creek church met in council Sept. 13 with Eld. Henry Turky presiding. The district secretary's reports on the annual visit. Our love feast will be Oct. 2 at 7 P. M. Our revival meetings will begin about Dec. 1. Bro. Buckley, of Dayton, Ohio, will assist us. Henry L. Pletcher, Nappanee, Ind., Sept. 18.

Yellow Creek church met in council Aug. 30. The annual visit was reported. Our Harvest Meeting was held Sept. 7. Bro. children gave a program at the Harbourn. Bro. Edw. Stump, of Tecumseh, Ind., will be with us in a series of meetings to begin Nov. 9.—Amanda Miller, Goshen, Ind., Sept. 19.

IOWA
Des Moines Valley church held their council Sept. 18 with Bro. Sink as moderator in the absence of our elder, Bro. A. M. Stine was chosen elder for another year. We are making plans for our revival with Bro. W. F. West, evangelist. Our love feast will be held Oct. 13, at 8 P. M.—Paul B. Kinzie, Ankeny, Iowa, Sept. 19.

Iowa River church met in council Sept. 14, with Eld. G. W. Keedy as moderator. New officers were elected to take up their duties correspondent. Our letter was read and it was decided to hold a Bible Institute during the Christmas holidays. Our love feast

was set for Oct. 11, beginning at 7 P. M. A number of pledges were made and we hope that our deficit to the District will be wiped out before many more years. Our Sunday-school attendance is increasing. We have just finished improving the exterior of our church building with paint. Two of our young people attended the Young People's Conference at Boone. Also our church is represented at the District Meeting—Ola Lee Russell, Marshalltown, Iowa, Sept. 12.

KANSAS

Ottawa church is anxiously looking forward to District Meeting Oct. 11 to 15, which will be held here. The various committees are busy completing arrangements for the same. Our church delegates are Brethren W. C. Watkins and R. I. Tramp; alternates, W. B. Devilbiss and H. B. Wheeler; Sunday-school, Mrs. Roy. Geyer, with Mrs. Alvah Overstreet, alternate. At our recent members' meeting, Bro. W. A. Kinzie was chosen elder for the coming year. Bro. R. I. Tramp has been elected superintendent of the Sunday-school, and Bro. W. C. Watkins, president of the Christian Workers' Society. Bro. Ernest Sherfy, of McPherson, will conduct our revival, beginning the latter part of November. We plan to observe Thanksgiving Day as our annual Homecoming Day.—Mrs. H. B. Wheeler, Ottawa, Kans., Sept. 19.

Washington Creek.—Our Children's Day program was given Sunday evening, Aug. 3, it having been postponed until our church-day service. Sisters Clara Postma and Adela Wolf arranged the program and trained the children who rendered their parts well. Sunday morning, Aug. 3, Bro. G. C. Canfield, of Freeport, Ill., began a very successful two weeks' series of meetings here. The special songs rendered by Bro. Canfield were inspiring and helpful. Our quarterly council convened Sept. 13. One letter was received. The principal speakers were reelected. Our church clerk, Bro. H. W. Behrens, was authorized to act as church correspondent and "Messenger" agent. Sister Clara Postma was elected Sunday-school superintendent. District Meeting delegates are B. L. Hoover and J. S. Sherfy; Sunday-school, Sister Adela Wolf and the writer.—Mrs. J. S. Sherfy, Overbrook, Kans., Sept. 18.

MARYLAND

Georges Creek.—June 17 Bro. Archie Patrick came to this church to serve as pastor for the summer. A Sunday-school was organized and interest and attendance grew rapidly. Many homes in the community were visited. The Sunday-school sent two representatives to the Blue Ridge Young People's Conference, Aug. 3 we enjoyed a program given by the Young People's Department of the Accident church. Aug. 11 to 16 Brother and Sister Patrick conducted a Vacation Bible School, with an average attendance of seventeen. Aug. 17 to 23 we met each evening to study from the doctrinal and ordinance of the church. We held a revival from August 24 to September 1, with Bro. Patrick as the evangelist. During the five were baptized and six reclaimed. At our council Sept. 1 it was unanimously agreed to divide the congregation. The members living near the Mount Union house organized with Bro. Arthur Scrogum as elder in charge, Bro. James Whiteman, clerk, and the writer, correspondent. Trustees, a ministerial board and other necessary officers were chosen. The new congregation retains the name Georges Creek. The members living near the Broadwater chapel organized, with Bro. J. T. Green, elder, and Bro. Jonas Broadwater, clerk. This congregation chose the name Broadwater church. We held our communion Sept. 6, with Bro. Scrogum officiating, assisted by Bro. Patrick. A splendid meeting was enjoyed. Bro. Scrogum will do the preaching for us until a pastor can be secured. We appreciate the work which Bro. Patrick has done, and feel that the church here has been greatly built up and encouraged.—Evelyn Steele, Lonaconing, Md., Sept. 18.

Meadow Branch church met in council Sept. 10, with Eld. Uriah Bixler presiding. Two letters were granted and four received. The visiting brethren made their regular annual report. Eld. J. J. Baugher preached a very acceptable sermon in the Meadow Branch house Sept. 7. At the same time the church service was held. Bro. W. E. Engler delivered the annual address very fittingly on Children's Day. Brethren Paul Hoover and Edgar Royer have been recently chosen superintendents of our Westminster Sunday-school.—Wm. E. Roop, Westminster, Md., Sept. 14.

Peach Blossom congregation met in council at the Easton house Aug. 10, with Eld. Wm. Sanger presiding. Two letters were received. An election was held for a deacon and Bro. Theo. Schwann was chosen. He was given the honor of being received into office at the close of the meeting, the installation service being conducted by Eld. L. R. Brumbaugh, of Ridgely. July 7 we began a Vacation Bible School at the Fairview house, continuing two weeks, conducted by Mrs. Estelle Rittenhouse, Ellen Hutchison and Minerva Reber. July 21 the same teachers taught a two weeks' school at Easton, except the same teachers. Bro. J. W. Young, of the Young People's Conference, and Miss Rebecca Swartz took her place. Both schools were well attended and much good was accomplished. At Easton the enrollment was 100, with an average attendance of eighty-five to ninety. Aug. 17 our revival began, continuing until Aug. 31. The attendance and interest were great. Bro. J. W. Engler delivered splendid doctrinal and evangelistic sermons each evening. He gave a talk especially for children several evenings preceding the sermon. Twelve stood for Christ and were baptized the following Sunday. Aug. 31 Blue Ridge College held a reunion which was very much enjoyed. Bro. Albert Fox and a fine program was rendered.—Mrs. Barry Fox, Easton, Md., Sept. 12.

Piney Creek.—Sunday morning, Aug. 24 Bro. Ira Gible, of Myers-town, Pa., began a series of meetings, preaching in all twelve gospel meetings. He did not shun to declare the whole truth. As a result of his labors ten stood for Christ; two were baptized prior to the meetings, making in all twelve received into the church by baptism within the past month. Aug. 31 Bro. Gible was called upon to preach the funeral sermon of their elder, returning on Tuesday evening. During his absence the home ministers filled the pulpit. Our meeting closed with a love feast Sept. 6. A large number of visiting brethren and sisters were present, including ten ministers. Bro. Ira Gible officiated. On Sunday morning nine of them gave a ten minute talk to a full house which was very much enjoyed. Since our love feast, Sister Susan Bowers, who has been afflicted for several years, has passed away.—M. Ella Ecker, Taneytown, Md., Sept. 15.

MISSOURI

Long Lake church met in members' meeting Sept. 14, with Eld. G. Weidman presiding. Visiting elders present were E. F. Caslow, of Newton, Mich., D. F. Friser, of North Manchester, Ind., and Galen Lehman, of Custer, Mich. Brother and Sister Harvey A. Landis were elected and installed to the elder's office. It was decided to have our love feast on the evening of Sept. 27.—Mrs. John H. Landis, Manistee, Mich., Sept. 15.

Mineral Creek.—June 28 and Aug. 14 we gave special musical programs which were appreciated by the entire community. July 23 the missionary sermon was preached by S. J. Neher and the peace sermon Aug. 2 by our pastor, Oct. 1 of our revival meeting will begin, conducted by the pastor, Bro. X. L. Coppock.—Mrs. X. L. Coppock, Leeton, Mo., Sept. 18.

Warrensburg.—During July Bro. M. D. Royer, our summer pastor, held a two weeks' Vacation Bible School, with the help of Bro. Walter Gray and others. The school was the first of the kind ever held in the town. The term closed with a program showing which was very much enjoyed. Aug. 6 Bro. L. E. Burton, of Greene, Iowa, came to conduct our series of meetings, continuing over Sunday, Aug. 24. Bro. Burton's messages were full of inspiration and truth. We feel we had a good meeting and that much good seed was sown in word and song. Bro. D. M. Wenrick, of Leeton, Mo., led our song service, assisted by Sister Maggie Weber. There

were eleven baptisms Aug. 21 and one more on the 25th, as a result of these meetings. Rowena Wampler, Warrensburg, Mo., Sept. 15.

OHIO

County Line.—Aug. 31 Brother and Sister L. H. Prowant, of Durand, Mich., came to assist in a series of meetings and worked earnestly until Sept. 14. One was baptized and three await the rite. Sept. 6 the church met in council with Eld. J. L. Guthrie presiding. Our love feast will be Oct. 4, at 6 P. M. Bessie L. Guthrie, Lafayette, Ohio, Sept. 16.

Dupont—July Bro. O P Hanes, of Lima, Ohio, began a series of meetings, preaching splendid sermons to appreciative audiences. His sermons were mostly doctrinal. Two have been baptized at the close of the meeting and seven others have been added to the Kingdom of God. Mr. Hanes is a member of the Lima School. He has 15 Sister Mary Cook, of Hamler, Ohio, was our instructor. She also preached four splendid sermons while with us. The Sunday-school and Inter-tribal Meeting of the District was held at our church Aug. 19-21, which brought us a feast of good things. Sister Mary Cook, of Hamler, Ohio, was our instructor. Mr. Keller, moderator. Our communion is set for Oct. 25, beginning at 10 A. M.—Verna Kohort, Continental, Ohio, Sept. 18.

East Dayton church met in council Sept. 9, with Eld. J. Howard Edmister presiding. Six letters were granted. The report of the annual visit was given. The committee on securing a bulletin board gave their final report. The board secured is very much appreciated, especially since it was made by one of the committee. Oct. 12 we expect Bro. J. A. Snell, of South Whitley, Ind., to begin our revival. Our love feast will be held Oct. 26, at 7 P. M.—Mrs. Alva Richards, Dayton, Ohio, Sept. 20.

Logan church met in council Sept. 6, with Eld H. Z. Smith presiding. It was decided to have our love feast Oct. 12, beginning at 7 P. M. We have planned a Homecoming Sept. 28, at the church, with an all-day meeting and a basket dinner. We extended our love feast to the 15th, and had a very successful day at the church. Our revival meetings began Aug. 10, with Bro. John Byler in charge. There were ten boys and girls between the ages of nine and fourteen who were baptized. During the two weeks of meetings many homes were visited by our pastor, Bro. John Byler, and Bro. Byler. We feel that the church has gained much strength from these meetings.—Hazel E. Wren, Bellefontaine, Ohio, Sept. 14.

Marion (First church).—We have had many good things the last few months. We observed Father's Day on the evening of June 15. The pastor preached a special sermon on the subject "Dads and Sons." The offering was \$29.92. On Sunday, June 22, we observed the pastor, Ralph R. Hutton, preaching an Educational Day sermon, "Getting Something for Nothing." In the evening a special temperance and purity program was given in charge of the Temperance and Purity Committee of the church, including a pageant, a religious play, a radio play, and a play. On Sunday, June 29, a sermon by the pastor on "Traps." An offering of \$3.61 was received and sent to General Temperance and Purity Committee. There was a crowded house Sunday morning, July 27, we observed Father's Day, the pastor preached on "Dads and Sons." On Sunday, August 3, we observed Nazareth. In this service special attention was called to Mobilization Day, the pastor advising the members not to take any part in the exercises and parade. During July and August, we only had services every other Sunday eve. The house was full on all all the Sundays. On Sunday, August 10, we observed the Cross of Jesus Means to Us," "Jesus—the Master," etc., were used. On Sunday morning, Aug. 31, an offering for the Manchester Endowment Fund was lifted, and sent to the college; the offering was \$11.00. The meeting for the Manchester Endowment Fund was held on the 2nd of September. The church met in regular council on the evening of Sept. 16, with our elder, David Byerly, present. Reports of the treasurer, committees and pastor were given. All reports were encouraging and showed growth. The average attendance for the last quarter of last year was 101. It was decided to

to begin our revival meeting on Sunday, Nov. 9, with Bro. D. G. Berkebile, of Bradford, Ohio, as the evangelist. The advertising of the meeting was left in the hands of the Ministerial Committee. The apportionment to the Mission Board and apportionment to District Treasurer for District and Annual Meeting expenses were ordered paid.—Mrs. Ralph R. Hatton, Marion, Ohio, Sept. 17.

Middle District church met in council Sept. 18, with Bro. H. M. Coppeck presiding. One officer of membership was received. Our first communion was held on Sept. 19, and the next Homecoming Day will be Oct. 19, and our revival will begin that evening. We extend an invitation to all members and friends who have formerly been members of this church to return to us on the coming day. In the afternoon there will be messages and talks by visitors. Our first Vacation Bible School began Sept. 28 and closed Aug. 8, with a program and exhibition of the work done. The children were very happy and enjoyed the course. The interest and cooperation were exceptionally good. Our teachers were composed of home talent. We feel very much encouraged to try it again next year.—Bertha Co Karns, Dayton, Ohio.

Painter Creek.—Our Vacation Bible School began July 23 and closed Aug. 8. Our enrollment was 169 with an average attendance of 127. Aug. 8 the children gave a program consisting of memory verses, Bible and missionary stories, songs, etc.—all learned during the school session. A number of the parents and friends were present and were very much interested in the work of the school. Aug. 24 we had the pleasure of having with us the Harmony Quartet of Bethany. Some of our young folks have left to take up school work for another year. We always miss them very much.—Mrs. Irvin Fournman, Greenville, Ohio, Sept. 18.

Prices Creek church met in council Sept. 13, with Eld. I. G. Bloche presiding. The brethren who extended the annual visit gave splendid reports, followed by good admonitions by our elder and others. Our Sunday-school officers were elected for the coming year. Our love feast will be held Oct. 25, beginning at 10 A. M. Our series of meetings will follow, conducted by Bro. Chester Petry, of Dayton, Ohio.—Erma Miller, Eldorado, Ohio, Sept. 19.

Salem church met Sept. 6 for a business meeting. We appreciated the assistance of Elders J. W. Fidler and N. W. Binkley from neighboring congregations. Nine letters were granted and six accepted. Bro Sylvan Bookwalter was chosen elder for the coming year. Our love feast will be held Nov. 1, at 6 P. M. Sept. 14 Bro Ezra Flory delivered two very good sermons.—Haze Brumbaugh, Union, Ohio, Sept. 20.

Stonelick church held a called council Sept. 13, with Eld. H. C. Haines presiding. The purpose of this meeting was to transact some unfinished business. Our Sunday-school voted to send \$10 to the Manchester College Endowment Fund, also the Intermediate Class voted to send \$5 for the same fund. We are glad for the spirit of our boys and girls concerning this work. —Mary S. Carr, Newtonsville, Ohio, Sept. 15.

West Dayton.—We are happy to know that the congregation at this place is in a flourishing condition. Bro. E. S. Coffman has been located among us as pastor. His labors are much appreciated and the spiritual atmosphere is excellent. Being located in Philadelphia and other city churches has given him experience which is a wonderful help. We have a large circle of members, simple and they are doing some of the best musical lines. This time five different pastors have labored here, different talents bringing different results. The membership has doubled in the last few years.—Dorsey Hodgden, West Dayton, Ohio, Sept. 23.

PENNSYLVANIA

Bethany.—Vacationing is over and fall activities have already begun to speed up in an encouraging manner. Our Rally Day will be Sunday, Sept. 28. In the morning the pastor will preach a Rally

Day sermon. In the afternoon at 2:30 our Sunday school will feature the popular "Unfinished Ticks," a home missions tract as distributed by the General Sunday School Board. For the evening we have engaged Dr. Fares, Secretary of the Philadelphia Sunday School Association, to give us a special Rally Day address. We have again engaged Bro. John A. Robinson, of Pleasant Hill, Ohio, to conduct our evangelistic meeting on March 15, commencing with us for two weeks in the evening of the 15th and we all longed so well that we persuaded him to succeed himself as our evangelist for 1925, and he consented, but reluctantly, for our 1926 revival we have engaged Brother and Sister Austin, of McPherson, Kansas. They will be with us in February, 1926. Brother and Sister Austin have been in the whole time of our meetings for the past dozen years and have been rewarded with marked success. If any congregations of Pennsylvania have not yet arranged for an evangelist for their 1926 revival I feel I would be doing you a service to suggest Brother and Sister Austin to your attention. For correspondence with them at the earliest possible date, get their address as follows: Mr. and Mrs. E. M. Bow man, Philadelphia, Pa., Sept. 13.

Brands. Aug. 16 Bro J. I. Raughter, of Elizabethtown, Pa., began a series of meetings and continued until Sept. 1. He labored earnestly in our community, visiting over one hundred homes. We feel we had a good meeting, and that much good seed has been sown. Twenty-one stood for Christ and were received into the church mostly young people. Eighteen were baptized, two received on former baptism and one awaits the rite. Members from some of the surrounding congregations cheered us with their presence as they came to worship with us. Pearl Hickman, William Cox, Pa. Sent. 20.

East Fairview. Aug. 31 we held our Children's Meeting which was well attended. The program was well rendered and musical throughout. Bro. Harper Shively, of Hensley, Pa., gave a splendid sermon in the morning, and Bro. Harrison Grieb delivered the main message in the Children's Meeting. Both messages were very inspiring and to the point. Sept. 6 the church met in council, with Eld. J. H. Edmestock presiding. Elders Isaac Taylor and Theron Taylor acted as moderators. Since we do not have a fixed place for baptizing the church appointed a committee to look into the matter and report. Eld. Edmestock resigned owing to his health, and Bro. Allen Becker was appointed elder instead. Bro. Luther Heiney was elected a deacon, and Bro. Harry Edmestock was licensed to preach. Our revival will begin the middle of October, at the Fairview M. E. Church. We will have a feast week on Oct. 13-30 P. M., Oct. 18, and will continue until the 19th. Loomis S. Long, Manheim, Pa., Sept. 19.

Ephrata.—Aug. 6. Harvest services were held. Bro. Wm. Kulp, of Rockwood, Pa., conducted the foreign service. In the evening Rev. H. S. Gehman, of the Reformed church, of Philadelphia, Pa., sermonized. The national hymn sung was "God with us." Bro. Johnstaden, who had charge of the song service, sang of Bro. Stanley Oler, of Elizabethtown, Pa., delivered a sermon at the evening service. Sept. 1. The Sunday school meeting held at Mechanic Grove was attended by a number of the local congregation. Bro. Johnstaden, who had charge of the song service, and a quartet rendered two selections. Sept. 7. Bro. Gabe Kilhefer, newly-elected president of the Christian Workers' Meeting, presided and gave a good program of suggested work for the next. Sept. 16 was Ephrata night at the Reading church where Bro. Abram Zug had charge of the song service. Bro. Johnstaden presided. About forty-five attended from this place. Sister Viola Neff had the song service. Bro. Abram Zug had charge of the opening service and Bro. Nathan Kilhefer of the closing. The mixed quartet sang two numbers. Oct. 12 Bro. Frank Carper will again be in charge of the service. The Ephrata church, Gertrude C. Burk, Ephrata, Pa. Sept. 17.

Fredericksburg. Aug. 3 our Children's Day was held at the Union house. After some recitations by the children Sister Martha Martin gave a short talk. Two weeks later she conducted a Vacation Bible School at the same place with an attendance of 100 children. The children of the three immediate neighbors and friends were invited to come and see what had been accomplished. This program was in the evening and the house was crowded and great interest shown. Aug. 17 Eld. Amos Kuhns started a revival meeting at the Union house. The first night was a prayer meeting and was filled with fervent prayers. The following Sunday morning at the Rankin town house Aug. 30, A Children's Meeting will be held at the same house Sept. 21. Sept. 28 will be an all day meeting at the mission point at Bashore's schoolhouse. The Fredericksburg Children's Church is held at the Union house. The next meeting will be held at Fredericksburg, Pa. Sept. 15.

Hostetter.—A two weeks' series of meetings was held by Eld. H. D. Rhodes, of Berlin, Pa., and closed with a love feast Sunday evening, Sept. 14. Two were added to the church by baptism. We feel that we were strengthened spiritually by the messages that Bro. Rhodes brought to us. It was one of the best series of meetings ever held in the church. After our love feast Bro. Rhodes and eighteen of our members went to the home of Sister Clara Hostetter and anointed her. Sept. 21 we elected our Sunday school officers for the coming year, with Sister Mary Miller superintendent. Mae Hostetter, Sand Patch, Pa. Sept. 21.

Indian Creek church met in regular council Sept. 6, with Eld. James B. Shisler presiding. Three certificates of membership were granted. A committee from the Hatfield church met with us to discuss the advisability of changing the boundary line between the two Districts. There were a number of letters for different churches and several other items of business were decided. Saturday afternoon and evening, Nov. 1, was the date fixed for our fall love feast. Our Harvest Meeting, held Saturday afternoon, Aug. 23, was very largely attended, a number of ministers from adjoining churches being present to assist in the service. On the occasion, the offering was largely lifted for the benefit of the local churches and the college at Newville. Our Sunday school expects to render a special program on Rally Day, Sept. 28. Matthias P. Landis, Vern field, Pa., Sept. 15.

Koontz, June 15 Bro. D. T. Detweiler, of the New Enterprise congregation, began a two weeks' series of meetings. He labored very earnestly and his sermons were practical and plain so that all could understand. All the homes were visited and the church was greatly strengthened. As a direct result of his labors seven young people, all Sunday-school scholars, were added to the church by baptism—C. E. Bechtel, New Enterprise, Pa., Sept. 22

Lower Cumberland. Four temperance programs were given by the local temperance committee, the first one at the Mountain House during the afternoon of July 6; the second in the evening at Mechanicsburg; the third at the Baker house during the afternoon of July 30, and the fourth in the evening at Bowling Springs. The second local Sunda, school meeting was held in the Mountain house Aug 21 and was very large. The third, held at the Mountain house Aug 21 and was very large. The fourth, held at the Mountain house Aug 21, conducted by Bro. [Name obscured] was the largest program, is outlined by the

General Peace Committee, was given on the evening of Aug. 31, at Mechanicsburg and was well attended. A Harvest Home program was given by the children of the Mechanicsburg School on the evening of Sept. 7, which was well conducted. A series of meetings will be held at the Mountain House Aug. 21 to Sept. 7, inclusive, and by Bro John A. Miller, from Carlisle, Pa., to Sept. 7, inclusive, and by Bro Samuel Stouffer, of Newville, Pa. The following series of meetings will be held in our congregation: one at 10 a. m. progress at the Pleasant View house, conducted by Bro John Miller, on the evening of Sept. 10, at 7:30; one at 7:30, at Hershman, of Mechanicsburg; one at 7:30, at Millmont, Pa.; one at 7:30, at Boiling Springs, Pa.; conducted by Bro Harrison Gipe, of Hershey, Pa., on the first half of November; one at Mechanicsburg, by Bro Utz, of Maryland, during the last half of November. Our communion was held at Mechanicsburg Sept. 11, with Elders Samuel Stouffer officiating. Bro. Walter Cocklin and Bro Harry Smith

were elected delegates to District Meeting. Our love feast will be held Oct. 5, at the Mechanicsburg house, corner of Fredrick and Simpson Streets, the services beginning at 2 P. M.—Carrie Miller, Mechanicsburg, Pa., Sept. 15.

Mingo church met in concert at the Mingo house Sept. 6, Aug. 7 we held our Harvest Meeting at the Skipkack house. Aug. 17 Bro John Graham began a series of meetings at the Skipkack house, ending Aug. 14. We had very interesting meetings, with good attendance and interest. The Harvest Meeting will be held at the Mingo house Sept. 20, and the love feast at the Skipkack house on the evening of Oct. 11, services to begin at 2 P. M.—Catherine M. Dettler, Collegedale, Pa., Sept. 16.

[illegible]

Plainsville Hill, Plainsville, N. J. Soliloquists, recently of the Morrellville church, I. C. in his pastorate with this congregation with splendid success. Both morning and evening services Sept. 7, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1900. The service was a triumph of the young people's class. Frank the Occident. On Union Day the Sunday school had its annual picnic in Stutman's Grove. The school is planning to combine Rally and Pioneering Day to be observed Sept. 28. Two children of a brother were received by letter last month. - Mrs. John McEwen, Hillsboro, Pa., Sept. 10.

Pleasant Hill. M. M. Broughter, of Greensburg, Pa., began a series of meetings at this place July 8, continuing for two weeks. He preached several most instructive sermons which were well received by all who heard them. Prof. T. W. Yoder conducted the singing. The meetings were largely attended. The crowds meted out the house was filled to its utmost capacity. He had to remain on the outside. Bro. Broughter is a hard and persistent worker. He visited in many homes during the meetings, compared to his wife and daughter, and Prof. Yoder and Sister Rheingans. We feel that the church has been strengthened. The highest aim is the salvation of souls and the spiritual advancement of Christians. The meetings closed Sunday evening, Aug. 10.—J. W. Wegley, Somerset, Pa., Sept. 12.

Quarantelling congregation met in council at the Maple Spring house Sept. 6, with Eld F. R. Zink presiding. July 6 Sister Elizabeth Rosenberger Blough, from Linnets College, favored us with a message, strongly emphasizing the value of a Christian education. This message was followed by two meetings during the summer. At the last one, Sept. 6, we were fortunate to have with us Sister Grace Tipper, returned missionary from China. She told us many interesting things about the Chinese, and also tried to impress upon us how much their idol worshippers needed the Gospel. The next meeting was held at the home of one of our evangelists campaign sometime in October. Jennie Thomas, Rockville, Pa., Sept. 18.

Shade Creek, we observed our annual Home Coming Day Sept 14 at the Holley home. Many who were once members of the old Shade Creek congregation were present. Bro. Dorsey Seese preached an excellent sermon in the morning. In the afternoon Bro. M. Clyde Hotz spoke very helpfully on the "Ibid Church Home." We were glad to have with us Brother and Sister J. E. Blough who recently returned from their trip through the west. Bro. Blough was elected to the ministry in this congregation. We will hold our love feast Oct. 1. Mrs. J. L. Weaver, Woodbury, Pa., Sept. 21.

Sipesville. Bro. Detrick, our new pastor, began his work here Sept. 7. Our series of meetings will begin Oct. 5, continuing for a week. Bro. Detrick will be in charge. Our love feast will be held Oct. 12. Linnie Edmiston, Acosta, Pa., Sept. 15.

Spring Run. Aug. 19 and 30 entertained the Sunday-school Convention of the Middle District of Pennsylvania. Delegates began to arrive Tuesday morning. In the afternoon and evening the Y. P. C. Conference was held. There were talks by representatives of the different societies of the District, echoes from the camps and reports of work being done by young people's organizations. The early evening was spent in a vesper service.

on the hillside, conducted by Bro C. C. Ellis. The regular evening meeting followed with an address by Bro. H. F. Heizey on "The Moral Influence of the Christian Church." The most interesting "First Thing First" Addresses were given by Bro. B. F. Waltz and Bro. J. Harvey Brumbaugh. Sectional conferences were held in the auditorium and class rooms. Wednesday afternoon there was a business session, followed by addresses by Brethren Gale and P. Rogers, Walter E. Ellis and J. H. Himmelsbach. The following evening a meeting was addressed by Bro H. F. Heizey on "The Christian's Responsibility." All who attended seemed to have felt spiritual strengthened. Aug. 14 the True Seekers' Class of men, of the Huntington church, came to visit the Men's Bible Class of Spring Run. Their visit was much enjoyed by our members. The following evening Bro. H. F. Heizey gave an interesting and inspiring address on "The Christian's Responsibility." This was our first of our series of miscellaneous program as part of the opening exercises. One of our elder brothers asked for the anointing recently. A sermon was preached on anointing, and the rite was administered at the close of the regular church service. This made a very impressive service. Beginning with next week we expect to have a series of meetings for us for two weeks' meeting. Oct. 18 is the time for our love feast at the Spring Run house—Mrs. Ira G. Maymote, McVeystown, Pa., Sept. 16.

Valley Point. Brother minister, has it ever been our happy privilege to preach to people who were truly hungering and thirsting for the Word? Twice within my ministry of less than three years God has led me into fields where the Word is so much needed. I have been closed here for the past two years. The prospects are bright for future growth. Last summer I was encouraged through the request of a man who was not a member of any church to hold services at the Valley Point Union Chapel in Black Log Valley, about ten miles from Orleans. Finding that it would be agreeable to the community, we made arrangements to hold services there. Never have we seen such a response to the Gospel truth. However, I am not sure that they will miss a word of the precious truth! Although only three meetings have been held two very apparent results have been seen, viz.; a fine growth of neighborly feeling and the baptism of six of their young people. Though my time is largely occupied with a congregation, and I am not a member and myself as a minister, I should never have missed their need for this little mission for any price. I have a firm

(Continued on Page 640)

IN MEMORY OF HEWITT R. TAYLOR

(Continued from Page 635)

he lived there were strong ties of friendships established that were hard to break. Thus, many times he was called back into a community to preach funerals and solemnize marriages.

For many years Brother Taylor traveled a great deal and filled many appointments in churches where they did not have regular pastors or resident ministers. It was his highest delight to administer the Word of God. He was eighty-two years old, May 27, 1924, and at the request of the writer, on the Sunday following his birthday, he preached, taking as his subject "The Life of Christ."

On Friday morning, July 25, he was stricken with an attack of neuralgia of the heart. He suffered considerably for about two hours holding on to life with great desire to serve his Master still longer, but with great resignation, awaited the revealing of the Will of God. Looking up into the face of loved ones, he said, "The end is near. But I will praise him as long as I have breath," and passed over to be with his Master.

Services at the Pasadena church, by the writer, using the text in 2 Tim. 4:7-9. Elders J. Z. Gilbert, S. W. Funk, and J. W. Cline assisted in the service. H. A. Brubaker.

Pasadena, Calif.

AID SOCIETY MEETING OF NORTHERN INDIANA

The Aid Societies of Northern Indiana met in the Elkhart City church Aug. 26 at 2 P. M., in connection with the District Meeting. We were called to order by our president, Sister Bertha Neher. Officers for the ensuing year are, Sister H. A. Claybaugh, President; Sister Norman Hector, Vice-President; Sister Mable Frederick, Secretary-Treasurer. The program committee consists of Sisters Laura Appleman, Mary Metzger and Lula Alwine.

A very good program was rendered. Many fine thoughts were brought out, urging us on in this great work. The number present at the meeting was 240; delegates, twenty-five; offering, \$128.17, which goes to Bethany Hospital.

South Bend, Ind.

Dora A. Henricks.

RESOLUTIONS OF RESPECT

Whereas God has seen fit to call from our midst our sister, Mrs. Howard Helman, we resolve:

That we, the Sisters' Aid Societies of the Church of the Brethren of Northeastern Ohio, mourn the loss of our District Secretary who served from Aug. 24, 1920, to Aug. 29, 1922;

That we extend our sincere sympathy to the husband, commending him to the love and care of our heavenly Father;

That a copy of these resolutions be sent to the husband, that they be placed on the minutes and that they be sent to the "Gospel Messenger."

Mrs. Jennie Shriver, President,

Mrs. M. S. Young, Secretary-Treasurer.

RESOLUTIONS FROM NORTHWESTERN OHIO

Whereas in his providence, God has seen fit to call unto himself our dear sister and coworker, Nora E. Berkebile, therefore the District of Northwestern Ohio, assembled in District Sunday-school and Ministerial Meeting, does hereby resolve:

That because of her beautiful life of self-sacrifice and loving service, we will be inspired to greater zeal for the Lord's work;

That we will hold in sacred memory her faithful service as a missionary in India, as Secretary of our Board of Religious Education, and as a chosen vessel of God, wherever duty led her in service;

That we encourage our young people to faithfully follow in her footsteps, even as she followed closely her blessed Master;

That we extend to the family our sincere sympathy in the loss of a beloved mother, daughter and sister;

That a copy of these resolutions be sent to the family and to the "Gospel Messenger."

Committee: Ada Miller.

Mary L. Cook.

DEATH OF ELD. WM. J. THOMAS

The subject of this sketch was born near Gettysburg, Pa., March 13, 1838. At eight years of age he moved with his parents to Lee County, Ill. At the age of nineteen he was converted and united with the Church of the Brethren at Franklin Grove, Ill., and four years later he was elected to the deacon's office. He taught school for seven terms in Lee County, Ill. Feb. 2, 1895, at Dixon, Ill., he was united in marriage to Rebecca Kelly.

In 1899 he was elected to the ministry in the Franklin Grove church and preached his first sermon at Ashton, Ill. The same year the young couple moved to Boone County, Iowa, where they lived for twenty-six years. In 1871 he was ordained to the bishopric in the Olive Branch church, Iowa. He also had the oversight of the church at Ames, Iowa. In 1895 he moved to La Verne, Calif., and in De-

cember of the same year to Ingewood, which place he loved best of all. He assisted in organizing the Ingewood congregation and became her first elder, serving in that capacity for fifteen years. Under his efficient leadership the church grew and prospered. He had the oversight of the La Verne church for four years and the Santa Ana church two years. In 1913 he lost his eyesight, which was a great misfortune, yet he bore it cheerfully. He had unflinching faith in his Savior, Jesus Christ the Lord, and to him the Bible was the Book of all books.

He fell asleep in Jesus, Aug. 8, 1924, at the ripe age of eighty-five years, four months and twenty-six days. He was the father of nine children, three of whom preceded him.

His wife, four sons, Asa E. Thomas and D. I. Thomas of Ingewood, S. F. Thomas of Pomona, T. J. Thomas of McFarland, and two daughters, Mrs. Laura Brubaker of Covina, and Mrs. T. M. Calvert of McFarland, survive. He also leaves one brother who resides at Lindsay, Cal., eighteen grandchildren and two great-grandchildren. Funeral services were held in the Ingewood church, Eld. J. Z. Gilbert speaking from Psa. 119:17-18 and Matt. 5:8, assisted by the writer. Sixteen ministers were present and acted as regular and honorary pall bearers. His body was laid to rest in the Ingewood cemetery. Thus was finished a long and useful life, the influence of which lingers as an inspiration to us all to labor faithfully until the Master calls.

Wm. H. Wertenbaker.

Los Angeles, Cal.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cole-Shepp.—By the undersigned, at his home, Sept. 13, 1924, Albert E. Cole, of Fortuna, Mo., and Sister Neva G. Shepp, of Versailles, Mo.—H. L. Holopole, Versailles, Mo.

Cross-Replogle.—By the undersigned, at the Brethren church, Buck Creek congregation, Henry County, Ind., Aug. 31, 1924, Bro. Frank F. Cross, son of Brother and Sister E. N. Cross, and Sister Neta M. Replogle, daughter of Brother and Sister A. J. Replogle, all of Moreland, Ind.—Geo. L. Studebaker, Muncie, Ind.

Royer-Shomber.—By the undersigned, at the home of the bride, Sept. 13, 1924, Brother Geo. Royer and Sister Evelyn Shomber, both of Ottawa, Kans.—W. A. Kinzie, Ottawa, Kans.

FALLEN ASLEEP

Balsler. Catherine Brindle, daughter of Bro. Peter and Mary Brindle, born in Virginia, died at the home of her daughter, Sister Edith Stambaugh, Aug. 22, 1924, aged 74 years, 2 months and 27 days. Her husband preceded her about forty years ago; also an infant daughter. She is survived by one son and one daughter, seven grandchildren and three great-grandchildren. She came to the church at the age of eighteen and lived a consistent, devoted Christian life. Her delight was to wait on and comfort the sick and if possible to lighten their suffering. Services in the Mechanicsburg church by Elders Samuel Stouffer and Wm. Murphy—Carrie Miller, Mechanicsburg, Pa.

Baughman. James Edw., born Sept. 27, 1899, at Cando, N. Dak. In November, 1901, he with his parents moved temporarily to La Verne, Calif., and to Wenatchee, Wash., in 1903, where he grew to manhood. In November, 1923, he went to Los Angeles, where he passed away Aug. 8, 1924, aged 24 years, 10 months and 11 days. He has been a member of the Church of the Brethren since fourteen years of age and was a devout young Christian. He leaves a father, Wm. Baughman, one brother and five sisters. His mother and one sister preceded him several years ago. Services at Sunnyloft home near Wenatchee, Wash., by Eld. J. J. Fühman, assisted by the writer—L. E. Ulrich, Wenatchee, Wash.

Broughman. Sister Eliza, born March 10, 1859, and died at her home in Covington, Va., Aug. 29, 1924, aged 65 years. She was married to Bro. J. B. Broughman, who preceded her several years ago. She is survived by her daughter, Miss Lenna Tolley, and by her adopted son, Harry Broughman. She united with the Church of the Brethren on July 4, 1915, and continued to be a loyal and faithful member until her spirit was called to rest. Funeral services at the home by the writer. Interment in the Cedar Hill cemetery near Covington—J. S. Zigler, Selma, Va.

Causfield. Mrs. Amanda, mother of G. G. Canfield, pastor of the Freeport Church of the Brethren, passed away in the home of her son, Arthur, at Belleville, Kansas, Aug. 30, 1924, aged 74 years, 1 month, 21 days. She had been a sufferer of paralysis for a number of years and the end comes as a relief to her. She had been a member of the Methodist church since early childhood and lived a consistent Christian in that church her entire life. Space would not be permitted in this column to give the tribute to this godly mother that the writer could relate regarding the Christian care she gave to her ten children or the work of teaching a Sunday-school class during the period of time she was rearing her family. Funeral services were held in the Methodist church, of Belleville, Kansas, with her pastor, Rev. Cutler, officiating. Interment in the Belleville cemetery, by her husband, who preceded her about five years. She leaves two sisters, four children and a number of grandchildren—G. G. Canfield, Freeport, Mo.

Cooper. William H., was born in Dayton, Ohio, died July 30, 1924, aged 83 years, 7 months and 23 days. He enlisted in the Civil War when twenty years old and served to its close. He was married to Miss Susie Hoffman, April 10, 1873. She died a few months after their marriage. His second marriage was to Miss Caroline Hark, of Dayton, Ohio, April 25, 1875. To this union were born four sons and five daughters. He, with his family, moved to Muncie, Ind., in the fall of 1883. He and his companion united with the Church of the Brethren Sept. 26, 1887, being the first to unite with the Muncie Mission. He greatly loved the services of the church and was quite liberal in his support. He was preceded in death by his wife April 17, 1923. He never fully recovered from the shock. He leaves two sons, one daughter, and six grandchildren. Funeral services in the Brethren church of Muncie, Ind., by the writer. Interment in the Beech Grove cemetery—Geo. L. Studebaker, Muncie, Ind.

Cunningham. Sister Anna, wife of Geo. Cunningham, deceased, born Aug. 22, 1845, died Sept. 14, 1924. She was a devoted member of the church for many years and will be greatly missed both in the church and community. She is survived by twelve children. Services in the Broadfording church by Elders John Rowland and C. E. Martin. Interment in cemetery adjoining—Martha V. Hykes, Hagerstown, Md.

Frank. Bro. Daniel G., died at the home of his brother, Horace G. Frank, at Lititz, Pa., aged 68 years and 2 days. Services at the

Graybill house at Pennville. Interment in the adjoining cemetery—Jacob M. Bollinger, Lititz, Pa.

Gallant. Oscar Scott, son of Jacob and Lydia Gallant, was born in Orange Township, Hancock County, Ohio, June 3, 1884. For some months past his health had not been the best. On Tuesday he was taken to the Home and Hospital at Lima, Ohio, for medical treatment, and on the following evening, Sept. 10, he fell peacefully asleep, having attained to the age of 40 years, 3 months, and 7 days. On May 26, 1907, he was united in marriage to Miss Stella Bowers. A family of five children was given them. The first one, an infant daughter, died the time of her birth. Both an older daughter and two brothers and two sisters survive him. In early youth he made a confession of Christ as his Savior, and entered upon the duties of the Christian life at that time. He was taken into the fellowship of the Riley Creek Baptist church, and has held his membership with this congregation through all of the years since then. He has lived at various places in Hancock County since his marriage, most of the time on farms where he followed the work he liked best. He was always a good neighbor, and because of that, he also had good neighbors. Funeral services at the Riley Creek Baptist church, by the writer, assisted by Bro. H. L. Bowers—Jesse J. Anglemeyer, Williamstown, Ohio.

Grubb. John C., born near Lafayette, Ind., died of heart trouble, at his home in Decatur, Ill., Sept. 8, 1924, aged 67 years, 5 months and 1 day. He united with the Church of the Brethren when a young man and lived a faithful Christian life. He leaves a wife, three children and one brother. Services by the writer—D. J. Bickenstaff, Oakley, Ill.

Hancock. Sister Mary Elizabeth, nee Davis, was born in Maryland, died at the home of her daughter in Muncie, Ind., Sept. 8, 1924, aged 94 years, 8 months and 3 days. She was united in marriage to Watson Hancock, Aug. 5, 1850, in Cincinnati, Ohio. They moved to Muncie, Ind., when she was but one year old. In the summer of 1880 they moved to Illinois, and in 1900 they moved back to Muncie, where she has since lived. Eleven children were born to this union, four of whom, with the husband, preceded her in death. She united with the Church of the Brethren Nov. 27, 1904, and enjoyed her church fellowship. She is survived by three sons, four daughters, twenty-eight grandchildren, two brothers, one sister. Funeral services in the Muncie church by the writer, assisted by Bro. Ralph G. Rarick. Interment in the Beech Grove cemetery—Geo. L. Studebaker, Muncie, Ind.

Joseph. Charles B., son of Allen B. and Nancy Jane Joseph, was born in Perry Township, Allen County, Ohio, died Sept. 10, 1924, at the age of 24 years and 7 months. In early childhood he came with his parents to the farm home where he resided until his death. In 1915 Eldor D. G. Berkebile preached a series of evangelistic sermons in the Sugar Creek congregation. During this meeting, with others of his associates, he confessed Christ as his Savior. He was baptized, and has since that time held his membership in the Pleasant view congregation. When he was a young man he was a member of the church on a matter of form. He looked upon the living of the Christian life as an obligation and a privilege—as an obligation to the Christ who saved him, and as a privilege to render service to his fellowmen. He was also a loyal church member, always ready to do his part in anything that might promote the Kingdom of God on earth. Two sisters and his father preceded him in death. Those of the immediate family who remain are his mother, six sisters and three brothers. With these we also mention the name of Miss Irene Freed, his betrothed. Services were held at the Pleasant View church by Eld. R. N. Leatherman, assisted by Eld. David Byerly and the writer—Jesse J. Anglemeyer, Williamstown, Ohio.

King. James Augustus, born at Terra Alta, W. Va., died Sept. 10, 1924, at his home in Eggon, W. Va., aged 68 years and 22 days. He was married Nov. 22, 1877, to Caroline Miller. There were four children, one preceding him five years ago. He became a member of the Church of the Brethren when about twenty years of age and was a chosen deacon, on which capacity he served faithfully until his death. He also served as church clerk nearly all of the time. He is survived by his wife, one brother, three children, and seven grandchildren. Services at the Maple Spring church by Bro. Ezra Fike, assisted by Bro. E. E. Fike. Interment in the Maple Spring cemetery—Ruth Fike, Eggon, W. Va.

Loose. Sister Lavina, widow of Henry Loose, died at the Brethren Home at Neffsville, Aug. 29, 1924, aged 79 years, 6 months and 10 days. Services at the Neffsville home. Interment in the Middle Creek cemetery—Jacob M. Bollinger, Lititz, Pa.

Martin. John H., born in Germany, Feb. 28, 1830, died at the home of his son, Daniel Martin, Sept. 7, 1924, aged 94 years, 6 months and 8 days. He was a devoted member of the Church of four sections and was always very faithful in service to his Master. He is survived by five children, two stepchildren, eighteen grandchildren, a number of great-grandchildren and several great-great-grandchildren. His wife and one son preceded him. Services by the writer at the Pike church. Interment in the cemetery near by—L. S. Knepper, Windber, Pa.

Mishler. Ira, son of Daniel and Catherine Mishler, and the youngest of a family of eleven children, born in Cleveland Township, White County, died Sept. 13, 1924, aged 55 years, 3 months and 15 days. He underwent an operation for ulcers at the Huntington County hospital, Feb. 15, 1900, his marriage to Lillian, daughter of Arthur and the late Lillian, took place in 1894, and became members of the Church of the Brethren. He served the church in official capacity for several years. He is survived by his wife, six sons and four daughters, four grandchildren, three brothers and one sister. Two children preceded him. Services at the Spring Creek church by Bro. George Lehigh, assisted by Bro. J. B. Stayer. Burial in the near-by cemetery—Mrs. Ada Mishler, South Whitley, Ind.

Mock. James E., son of Daniel and Margaret Mock, born at Mt. Connellsburg, Pa., died at Curryville, Pa., Aug. 7, 1924, aged 6 years, 6 months and 28 days. Death followed an illness of three months from uremic poisoning. Nov. 4, 1882, he married Nancy Replogle, daughter of Eld. John B. Replogle, who preceded her several years. They had three children, two of whom preceded him. Two sons and a daughter survive, with the widow and a foster daughter. He was a consecrated, active and faithful member of the Church of the Brethren and was baptized and died in the Woodbury congregation. He was elected to the deacon's office in 1893 and was always faithful and ready for official duties. Bro. Mock was a strong believer in the doctrine of the church and ready to defend the same. He was one of the most widely known and successful farmers in Morris Cove. Services in the Curryville church by Eld. D. T. Detwiler, assisted by Elders J. B. Miller and S. B. Hoyer. Interment in the Esbelsburg cemetery—J. B. Stayer, Curryville, Pa.

North. Chester, aged thirty years, son of Brother and Sister Nute North, was born in Delaware County, Ind., died Aug. 15, 1924, at the Home Hospital in Muncie, Ind., from burns sustained from the explosion of a gasoline can. His suffering for a couple of weeks was intense. He leaves a wife, three sons, and three daughters. Funeral services in the home of the parents in the bounds of the Mississinewa church, Delaware County, Ind., by the writer, assisted by Brethren Fred Goudy and V. B. Browning. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Paddock. Sarah E. (nee Kingery), born near Liberty, Ind. When about fifteen years of age she with her parents moved to Morristown, Tenn., July 19, 1865, she married Thos. D. Paddock. They were five sons and six daughters, eight of whom are living. In 1882 she with her husband and family returned to Indiana, locating near the Locust Grove church in Henry County. Early in life she united with the Church of the Brethren and ever lived a devoted, faithful and God-fearing woman and has been a member of the church almost all of the time on the home farm near Millville, since the death of her husband thirty-three years ago. For the last eighteen months she has been making her home with her daughter, Mrs. Keiser. She had a stroke of apoplexy and died Aug. 30, 1924, aged 58 years, 11 months and 15 days. The church at Millville has less than sixty members and sixteen great-grandchildren—Mary E. Rinehart, Hagerstown, Ind.

Painter. Samuel Hewitt, son of Joseph and Virginia Morrow Painter, born Aug. 11, 1918, died Sept. 9, 1924, in the J. C. Blair Memorial Hospital, where he had been taken from the home of his parents at Shirleyburg, Pa. Tetanus had developed from an infected vaccination mark to such an extent, before it was discovered, that the best

of medical skill could do nothing. Services by the writer at the many Valley church. Interment in the cemetery at the church—Alexander Stout, Ohio, Pa.

Reiman, Annie Knipper, wife of J. C. Reiman, born in Somerset, County, Pa., died at the Western Maryland Hospital, Cumberland, Md., July 19, 1924, aged 40 years, 8 months and 6 days. She is survived by her husband, mother, two sons and two brothers. Two sons preceded her. Early in life she united with the church and was a faithful worker in the different church activities. She was a devoted wife and mother, a kind neighbor, and a loyal Christian, loved and respected by all who knew her. A short time before her death she was anointed. Services at the Pike church by Eld. H. Q. Rhodes. Interment in the cemetery near by—G. S. Reiman, Berlin, Pa.

Rinehart, Phoebe, daughter of Daniel and Margaret Ulrich, died in the home of her son, Mallon, Sept. 1, 1924, aged 63 years, 4 months and 14 days. In her eighteenth year she was baptized into the Church of the Brethren and always tried to be a consistent member. Dec. 9, 1852, she married Alvah Rinehart. To them were born two sons. June 27, 1890, her husband died. The greatest concern of her life was to see the church prosper. She was also much interested in the Anti-Slavery Society. For a year or more she was in failing health and on May 21 became very ill. Several weeks ago she called for the anointing. She leaves two sons, one brother, two sisters and five grandchildren.—Mary E. Rinehart, Hagerstown, Ind.

Royer, Isaac N., son of Henry and Nancy Bollinger Royer, born March 9, 1855, near New Madison, Ohio. He died near Greenville, Ohio, Aug. 8, 1921. He was married to Marietta Warner Jan. 24, 1885. In 1887 he with his wife united with the Church of the Brethren. The greater part of his church life was spent in superintending or teaching in the Sunday-school. He also served the church faithfully as a deacon. The last three years he was afflicted with never mending. He leaves a wife and three daughters. Services in Greenville by Bro. Robinson, assisted by Bro. Sharp.—Mrs. Anna Witwer, Greenville, Ohio.

Royer, Elizabeth, fifth daughter of Moses and Elizabeth Burkett Wise, died at the home of her son, Daniel, near New Madison, Ohio, Sept. 16, 1924, aged 81 years, 3 months and 13 days. She married John Royer Feb. 20, 1862; he died Dec. 12, 1901. There were fifteen children. Six sons and four daughters survive with fifty grandchildren, seventeen great-grandchildren, six sisters and four brothers. She was stricken with paralysis April 22, after which she gradually declined. She was anointed April 27. Services by Eld. D. M. Garver. Interment in Oak Grove cemetery near Ft. Jefferson, Ohio.—Irvin Royer, New Madison, Ohio.

Stangle, Mrs. Barbara, nee Rufing, born Feb. 2, 1822, in Germany. She came with her parents to America in 1825 and located near Louisville, Ky. A few years later they moved to Indiana. In 1836 she married Jacob Stangle who died March 6, 1899. There were thirteen children, four of whom died in infancy. Nine children survive with thirty grandchildren and twenty great-grandchildren. She and her husband came to Kansas in 1862 and one year later located west of Mound Valley where she lived for thirty-five years. She was brought to the home of her son, Bro. Phil Stangle, near Parsons, Kansas, Feb. 18, 1918, where she has since resided. She has been an invalid for several months. She also suffered several paralytic strokes, which made her more helpless each time. She died Sept. 12, 1924, aged 102 years, 7 months and 10 days. Services at Pleasant Hill Chapel by Rev. J. Nelson of the Evangelical church. Burial in Pleasant Hill cemetery.—Pella Carson, Parsons, Kans.

Thomas, Bro. Daniel B., born in Seneca County, Ohio, April 19, 1841, died Sept. 13, 1924, at the home of his daughter, Mrs. Ed Thompson, near Rock Falls, Wis. He united with the Church of the Brethren at the age of twenty-one and lived faithful until his death. He served as deacon for a great many years. He was married Nov. 1, 1868, to Sister Elizabeth Anne Baker. There were three sons and one daughter. His wife preceded him nineteen years ago. He is survived by his four children, two sisters, eighteen grandchildren and nine great-grandchildren. Services at the home of his daughter by Eld. Lewis Hyde. Interment in the Peru cemetery.—John Cripe, Mondovi, Wis.

Zuck, Bro. Eliab, died at his home in Hagerstown, Md., July 26, 1924, aged 71 years, 1 month and 25 days. His wife preceded him several years ago. Ten children survive. He was a life-long member of the Brethren church, living in the bounds of the Broadfording congregation, where he faithfully labored in both church and Sunday-school until ill health disabled him. Services in the Broadfording church by Eld. D. R. Petre and Dr. F. F. Holsopple. Interment in adjoining cemetery.—Martha V. Hykes, Hagerstown, Md.

OFFICIAL DIRECTORY

General Mission Board—Ohio Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; A. P. Blough, 1315 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif.; General Secretary, D. B. Bousack, Elgin, Ill.; Education Board, J. A. Dove, Brethren Publishing House, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikenberry, Chairman, Daleville, Va.; E. H. Studchaker, Vice-Chairman, La Verne, Calif.; H. K. Royer, Elizabethtown, Pa.; L. W. Shultz, North Manchester, Ind.; Eva Lichy Whisler, Milledgeville, Ill.; General Secretary and Field Director, Ezra Flory, Elgin, Ill.; Secretary Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice President, Treatwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 5th St., New York City; J. S. Flory, Bridgeville, Pa.; J. W. Lear, 3435 Van Buren St., Chicago, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board—D. H. Zigler, Chairman, Broadway, Va.; S. J. Miller, Vice-Chairman, La Verne, Calif.; S. S. Blough, Secretary, 616 Sixth Ave., Sterling, Ill.; J. A. Robinson, Assistant Secretary, Pleasant Hill, Ohio; David Metzler, Treasurer, Nappanear, Ind.

General Welfare Board—M. W. Emmert, Chairman and Representative Temperance and Purity Department, Mount Morris, Ill.; P. S. Thomas, Vice-Chairman and Representative Child Rescue Department, Harrisonburg, Va.; Bertha M. Neher, Secretary-Treasurer, Warsaw, Ind.; J. M. Hays, Representative Peace Department, New Windsor, Md.; Lydia E. Taylor, Field Secretary for Simple Life and Dress Reform Department, Sebring, Fla.; General Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Tract Examining Committee—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; E. B. Hoff, 1306 S. 7th Ave., Maywood, Ill.; Jesse D. Mohler, Warren, Mo.; Music Committee—Cora M. Stahly, Chairman, Nappanear, Ind.; D. W. Boyer, Secretary, North Manchester, Ind.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee—W. O. Beckner, Chairman, Mount Morris, Ill.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House—Board of Directors: Ohio Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif.; Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

Council of Promotion—General Directors J. W. Lear, Elgin, Ill. Membership: Conference Members, F. F. Holsopple, 121 E. Washington St., Hagerstown, Md., and D. G. Berkebile, Bradford, Ohio; General Mission Board, Chas. D. Bousack, General Sunday School Board, Ezra Flory, General Education Board, J. A. Dove, Brethren Publishing House, Elgin, Ill.; General Ministerial Board, S. S. Blough; General Welfare Board, M. W. Emmert; Tract Examining Committee, E. B. Hoff; Music Committee, Cora Stahly; Conference Program Committee, J. A. Dove; Brethren Publishing House, F. Miller. Organization: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. M. J. Winger, Vice-President, Park Ave., Hagerstown, Ind.; Mrs. Levi Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee—E. M. Butterbaugh, 526 Indiana Ave., South Bend, Ind.; J. J. Oiler, Waynesboro, Pa.

Member of Advisory Board of American Bible Society—F. J. Byer, 336 Sixth St., Brooklyn, N. Y.

General Railway Transportation Agent—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ill.

VISIBLE INSTRUCTION

Are You Using It to the Fullest Extent?

On this page are some suggestions of helps for such instruction. The double approach through eye and ear produces much more than double the impression of either alone. Note the reduced prices on our blackboards.

Five Best Maps With Collapsible Stand

Our **Five Best Maps** are all 36x58 inches in size. They are lithographed on a very superior muslin in four colors. These maps are just the thing for Sunday-schools, Bible Classes, Colleges, or indeed wherever the Bible is studied. These five maps (Nos. 13, 14, 15, 16, and 17) are mounted on a specially constructed roller and collapsible stand. Complete outfit, carriage extra, ... \$15.00

Maps sold separately at \$2.00 each.

- | | |
|-------------------------------------|--------|
| No. 13. Assyria and Adjacent Lands. | \$2.00 |
| No. 14. The Roman Empire. | 2.00 |
| No. 15. Egypt and Sinai Peninsula. | 2.00 |
| No. 16. N. T. Map of Palestine. | 2.00 |
| No. 17. O. T. Map of Palestine. | 2.00 |

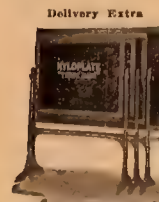
Stout's Students' Map of Palestine

3 Maps in One—in Six Colors

Stout's maps show all that the average map shows, and in addition indicate the places where 50 of the most interesting Bible incidents occurred, together with the journeys of our Lord chronologically arranged. A marginal index makes it easy to locate all cities, lakes, rivers, etc. Prices: Bond paper, each, \$0.60; 6 maps for \$2.50; cloth-backed map on a roller, each, \$1.00; 6 maps, \$5.00.

Style "D" Reversible Blackboards

- | | |
|-------------------|---------|
| No. 1. Frame 3x4. | \$10.00 |
| No. 2. Frame 3x6. | \$21.00 |
| No. 3. Frame 3x8. | \$23.25 |
| No. 4. Frame 4x6. | \$26.75 |



roll connect with the standards by iron slides similar to a bed rail joint.

The standards are 2 1/2 inches wide by 1-1/8 inches thick with an extra heavy base 2 1/2 inches long and 1-1/8 inches thick. The chalk rail is 2 1/2 inches wide. From the floor to top of chalk rail is 2 feet, and to center of blackboard, 6 feet 4 1/2 inches.

Shipped knocked down. Put together without tools.

When ordering give size as well as number.

Blackboards for Home Use

- | | |
|-------------------|---------|
| Delivery extra. | |
| No. 17. 15x18 in. | \$13.25 |
| No. 27. 18x24 in. | \$17.75 |
| No. 37. 24x30 in. | \$21.00 |
| No. 47. 24x36 in. | \$24.00 |
| No. 57. 36x48 in. | \$48.00 |

size of frame. Chalk Trough on each Board. The most complete blackboard for children's use. Frame of hardwood walnut finish. Board of genuine Hyplate with the "valvet" writing surface, slanted on one side only. A well made and substantial board.

Style "A" Cloth Blackboards



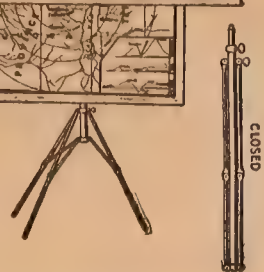
- | | |
|-----------------------|---------|
| Ten sizes as follows. | |
| No. 1. 2x2 ft. | \$11.25 |
| No. 2. 3x3 ft. | \$15.00 |
| No. 3. 3x4 ft. | \$23.25 |
| No. 4. 3x6 ft. | \$28.00 |
| No. 5. 3x8 ft. | \$37.50 |
| No. 6. 3x7 ft. | \$43.00 |
| No. 7. 4x4 ft. | \$48.00 |
| No. 8. 4x5 ft. | \$55.00 |
| No. 9. 4x6 ft. | \$60.00 |
| No. 10. 4x7 ft. | \$67.00 |

Order by number. Give size also.

Erasers

- | | |
|--|-----|
| Andrews Wood Felt Eraser, each. | 15c |
| Weber Noiseless and Dustless Eraser, each. | 28c |

BRETHREN PUBLISHING HOUSE, Elgin, Illinois



Slated Cloth



In this Slated Cloth we are offering an article of real merit.

We believe this Slated Cloth to be better than others and guarantee it to be exactly as represented and to run uniform in quality without bare or rough spots or imperfections of any sort.

- | | |
|-------------------------------|--------|
| Black, slanted two sides | |
| No. 1. 4 feet wide, per yard. | \$1.30 |
| No. 2. 3 feet wide, per yard. | \$1.10 |
| Black, slanted one side | |
| No. 3. 4 feet wide, per yard. | \$1.35 |
| No. 4. 3 feet wide, per yard. | \$1.20 |

Style "B" Blackboards

For Wall, Black or Table

This Blackboard is of double thick genuine Hyplate, with a "valvet" writing surface, frame of ash, same as used on our Style D reversible blackboard, natural varnish finish. A complete and perfect portable Blackboard, suitable for private schools, Sunday-schools and lecture rooms. Slanted both sides.

- | | |
|--|---------|
| Frames 2 1/2 inches wide and 1-1/8 inches thick. | |
| No. 1. 2x3 ft. | \$4.50 |
| No. 2. 3x4 ft. | \$7.50 |
| No. 3. 3x6 ft. | \$10.00 |
| No. 4. 3x8 ft. | \$13.10 |

Delivery extra on style "B" boards. When ordering always give size as well as number.



THE BEST CRAYON OF ALL

Sanitary, dustless Crayon is coming more and more in demand by all progressive educators, and the sales of Alpha Dustless have increased proportionately as the knowledge of Dustless Crayons has grown.

ADVANTAGES:

1. Its durability makes it cheaper than the common crayon.
2. It will not scratch or glaze the board.
3. It is dustless, and saves the throats of pupils and teachers from injury.
4. It does not soil the hands and clothing. It is absolutely sanitary.

Do not accept a substitute. There is no crayon "just as good."

Made in three grades—"H" hard, "M" medium, "S" soft. Price per Gross 75c, carriage extra. Per dozen, 25c postpaid.

A single gross of the Alpha Dustless will last as long as six gross of common chalk crayons.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. F. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, ... Editor
H. A. BRANDT, ... Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 637)

belief that God has shown in every community who will respond to the Gospel message, on how can I stand back when the opportunity is offered? Alexander Stouff, Orlando, Pa., Sept. 16.

West Conestoga church met in council Sept. 3. Brethren Jacob Langerhans, Sam Wolf and I. W. G. Hersey were present to assist in the ordination of A. G. Edmeston to the eldership and to install Bro. Reuben Myers to the ministry. Service was also held in honor of a special all-day service at the Middle Creek house Nov. 9, commemorating the fifth anniversary of the building of the Middle Creek house. We are looking forward to a very interesting meeting. The program will be published later.—Jacob M. Bollinger, Litz, Pa., Sept. 18.

VIRGINIA

Barren Ridge church was favored by a visit from Sister Nora Day Sunday morning, Sept. 14. She gave a splendid talk mostly concerning our work in China. We hope that Brother and Sister Flory accompanied with good during their first missionary stay in the foreign land. We are very glad to have them with us for a while. They are in school now preparing for their return.—Ruth Driver, Staunton, Va., Sept. 22.

Damascus church met in annual visit council Aug. 26, with Bro. I. W. Miller presiding. Brethren C. P. Lang and S. D. Zigler were with us and gave some excellent talks. The visiting brethren brought in very good reports. Bro. Alonza E. Dove, and the writer were elected to the ministry. Both were present and were granted leave to preach. Brethren Perry I. Dove and Casper L. Moyer were elected deacons. Bro. Dove and wife were installed. Bro. Moyer being absent he could not be installed. Considerable business was still to come before the meeting and as it was getting late it was decided to call another meeting Sept. 8. Bro. I. W. Miller also presided at this meeting. Seven certificates of membership were granted. Bro. Casper L. Moyer and wife were installed into the deacon's office. Bro. Robert A. Haneys, of Bridgewater, Va., came into our midst June 14 and labored with us for three months. He taught two Vacation Bible Schools, one at Damascus and one at the Bennets Run schoolhouse. Sister Neva Knudrick, of Harrisonburg, Va., assisted with the school at Damascus.

We are having a nice Sunday-school at Damascus, and there has recently been one organized at the Bennets Run schoolhouse. Bro. Haneys also held three meetings for us at different places: one at the church and one each at Mt. Home and Bennets Run schoolhouses. As one result eighteen were received into the church by baptism, nearly all were young people. Bro. Haneys' work has strengthened the church. Our love feast will be Sept. 27.—J. Luther Dove, Clarks, Va., Sept. 16.

Elk Run church met in council Sept. 13, with Eld. W. H. Ziegler presiding. Other ministers were Brethren H. G. Miller, A. S. Thomas and C. H. Smith. The visiting brethren gave a very good report of their work. One letter of membership was granted. A large amount of business was considered. Bro. E. L. Huffman was reappointed Sunday school superintendent. Our love feast will be held Oct. 11, beginning at 4 P. M.—Sarah M. Smith, Mt. Solon, Va., Sept. 15.

Midland church met in council Sept. 6, with Eld. J. A. Hinegardner as moderator. Eld. M. G. Early, from an adjoining congregation, gave a good talk. Three letters were granted. The visiting brethren gave a good report. Eld. P. I. Garber, of Greenmount, Va., held our meetings beginning the latter part of July. Four united with the church. One, the mother of a large family of children, and the others Sunday-school scholars. Bro. Rufus Bowman, director of religious education, conducted a Sunday-school institute at Midland for several days in August. A Vacation Bible School was in progress two weeks at the Mt. Hermon house the first part of August. Bro. Roger D. Winger, of Washington, D. C., held the meetings at the Mt. Hermon house and Bro. Robert C., held the meetings at the Mt. Hermon house. His solos were enjoyed by all. Eleven Sunday-school scholars accepted Christ. Three of them joined other churches. We decided to have the communion Oct. 11, beginning at 5 P. M.—Eva Hinegardner, Midland, Va., Sept. 22.

Montebello—We have just closed a most successful two weeks' series of meetings with our pastor, Bro. W. E. Cunningham in charge. In addition to the sermons we had one hour of Bible study in the Book of Acts. This was very interesting and many of our faith took part in the study. Six were baptized. The church has been greatly strengthened and we look forward to greater service. Emma Whitesell, Montebello, Va., Sept. 8.

Summit, Aug. 25, Bro. C. G. Hesse, of Somerset, Pa., began a series of meetings. He delivered seven inspiring discourses which greatly strengthened and built up the church. Ten found Christ and were received into the church by baptism. Brother and Sister Hesse's stay with us was greatly appreciated.—Mattie F. Wise, Bridgewater, Va., Sept. 20.

White Rock church met in council Sept. 6, with Eld. S. P. Reed presiding. A very favorable report of the annual visit was given. We decided to hold our love feast Oct. 4. We were sorry that Bro. Marvin Chingemead had to leave us. We feel that the church here has been greatly built up by his labors during the past three months. He was sent here by the Mission Board and we are thankful that they remembered us thus.—Lillie M. Thompson, Carthage, Va., Sept. 12.

WASHINGTON

Outlook church met in council Sept. 5, with Eld. C. A. Wagner presiding. Sunday-school officers were elected, with Bro. Tellie Sutphen superintendent. We will hold our Sunday-school Convention at Outlook Oct. 12. Sisters Hattie Myers and Bertha Carter were elected as a committee to secure an evangelist for our revival meetings this fall. Our young minister, Lorell Weise, who has been in Portland the past summer, stopped at Outlook to Bethany Bible School and preached for us on Sunday morning. Outlook and Sunnyside churches gave a peace program last Sunday night at the latter church.—Gladie M. Temby, Outlook, Wash., Sept. 18.

Sunnyside—Aug. 7 and 8 we enjoyed having Bro. Ezra Flory with us. He gave two very instructive talks on religious education. A number of our brethren attended the District Meeting at Seattle, Sept. 12, our council met with Bro. S. A. Miller presiding. Our Sunday-school officers were elected for the coming year. Bro. J. T. Reeves being retained for superintendent. We also organized a senior department, with Sister Myer, superintendent. Our love feast will be held Nov. 14. Sept. 14 Outlook assisted us in a peace program at which there was a good attendance.—Mrs. Tracy Phelps, Sunnyside, Wash., Sept. 20.

WEST VIRGINIA

Upper Lost River—We have just passed through a very interesting ten days' revival, conducted by Bro. R. K. Showalter, of Weyers Cave, Va. His services were greatly appreciated by all.

It is an earnest and persistent worker. Large crowds were present each evening, and the best of interest was manifested. There were twelve confessions; five were baptized prior to the meeting. Bro. Showalter held a ten day meeting at the Crab Run church, where there were baptized. Sept. 5 we held our annual visit council, with Eld. S. W. See presiding. Brethren H. A. Hatterman, W. E. Kohne, R. K. Showalter and Karl Driver were present also. One letter was received and one granted. We decided to have our love feast Oct. 4, beginning at 5 P. M., at which time we hope to have Bro. Showalter with us again. We had the pleasure of having Bro. Geo. A. Doer and wife, of Hotchkiss, Colo., spend a part of their vacation with us. They were here at the beginning of our revival and their helpful presence was much appreciated. The Sunday-school attendance and interest have been better this summer than for several years.—Sadie E. Mathias, Mathias, W. Va., Sept. 15.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 7-9, Northern Iowa, Minnesota and S. Dakota, at Wetonka, S. Dak.

Oct. 7-9, Middle Indiana, Mexico church.

Oct. 10, 11, West Virginia, First, Sandy Creek congregation (Salem house).

Oct. 10-13, Northern California, Empire.

Oct. 12-15, Northeastern Kansas, Ottawa.

Oct. 17-21, Nebraska, at Omaha.

Oct. 24-26, Northern Missouri, Rockingham congregation.

Oct. 28, 29, Southern Pennsylvania, Upper Codorus, Black Rock house.

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

LOVE FEASTS

California
Oct. 5, 6:30 pm, Figarden.

Colorado
Oct. 18, Redkey.

Idaho
Oct. 11, Blaxton.

Illinois
Oct. 4, 7:30 pm, Freeport.

Oct. 11, 12, Astoria.

Oct. 12, 7 pm, Lanark.

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 8, Woodland.

Indiana
Oct. 4, 7 pm, Plymouth.

Oct. 4, 7 pm, Somerset.

Oct. 4, Middlebury.

Oct. 4, Anderson.

Oct. 4, 10 am, Arcadia.

Oct. 4, 10 am, Lower Deer Creek.

Oct. 4, Pleasant View.

Oct. 9, Nappanee.

Oct. 9, 7 pm, Yellow Creek.

Oct. 11, Beech Grove.

Oct. 11, 10 am, Plevna.

Oct. 11, 6 pm, Fairview.

Oct. 11, 7 pm, Laporte.

Oct. 11, 7 pm, Blissville.

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West El River.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 6:30 pm, Bethel.

Oct. 25, Missisquoi.

Oct. 25, 10:30 am, Nettle Creek.

Oct. 25, Mexico.

Oct. 26, Union City.

Iowa

Oct. 4, 5, Panther Creek.

Oct. 11, 7 pm, Iowa River.

Oct. 11, 7 pm, Fernside.

Oct. 12, 7 pm, South Keokuk.

Oct. 13, 6:30 pm, Des Moines Valley.

Oct. 18, 6 pm, English River.

Kansas

Oct. 4, 10 am, Appanoose.

Oct. 11, 7 pm, Verdigris.

Oct. 11, Wade Branch.

Oct. 11, Parsons.

Oct. 11, East Maple Grove.

Oct. 11, 10:30 am, Quinter.

Oct. 25, 6 pm, Belleville.

Oct. 25, 6 pm, Overbrook.

Maryland

Oct. 11, 2:30 pm, Meadow Branch.

Oct. 16, 6 pm, Big Creek.

Oct. 18, Broadfording.

Oct. 25, 4 pm, Manor.

Oct. 25, Locust Grove.

Nov. 1, 2, Brownsville.

Michigan
Oct. 12, Pontiac.
Oct. 18, 10:30 am, Woodland.

Missouri
Oct. 4, Carthage.
Oct. 18, North Bethel.
Oct. 18, 7 pm, Nevada.

Nebraska
Oct. 12, Lincoln.

Ohio
Oct. 4, 6 pm, County Line.

Oct. 5, Eagle Creek, all-day.

Oct. 11, 2 pm, Ross.

Oct. 11, 6 pm, Pleasant View.

Oct. 11, 10 am, Beech Grove.

Oct. 11, 6 pm, Georgetown.

Oct. 11, 2 pm, Kent.

Oct. 11, 6 pm, Ft. McKinley.

Oct. 12, 6:30 pm, Akron.

Oct. 12, 7 pm, Logan.

Oct. 18, 7 pm, Sand Ridge.

Oct. 18, 10 am, Pittsburgh.

Oct. 18, 10 am, Ludlow.

Oct. 18, 6 pm, Upper Twin, at Wheatville.

Oct. 24, 6 pm, New Carlisle.

Oct. 25, 10 am, Owl Creek.

Oct. 25, 6 pm, Lower Stillwater.

Oct. 25, 10:30 am, Black Swamp.

Oct. 25, 10 am, Prices Creek.

Oct. 25, 10 am, Dupont.

Oct. 26, 7 pm, East Dayton.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Dunne's Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Painter Creek.

Nov. 1, 6 pm, Salem.

Oklahoma
Oct. 4, 6:30 pm, Paradise Prairie.

Oregon
Oct. 25, Mabel.

Pennsylvania
Oct. 4, Lower Clair.

Oct. 4, 5:30 pm, Dry Valley.

Oct. 4, 5, 1:30 pm, Lower Conestoga, Bermudian house.

Oct. 5, 6 pm, Martinsburg.

Oct. 5, 6 pm, Geiger.

Oct. 5, 2 pm, Lower Cumberland, Mechanicsburg house.

Oct. 5, 10 am, Upper Codorus, Black Rock house.

Oct. 11, 1:30 pm, Brands church, Back Creek congregation.

Oct. 11, 2 pm, Mingo, Skippack house.

Oct. 11, 12, 1:30 pm, Myerstown.

Oct. 11, 12, 4 pm, Pleasant Hill, Pleasant Hill house.

Oct. 12, Sipesville.

Oct. 12, York.

Oct. 12, 2 pm, Upper Cumberland, at Huntsdale.

Oct. 12, Shade Creek.

Oct. 12, Reading.

Oct. 12, Carson Valley.

Oct. 18, 1:30 pm, East Fairview.

Oct. 18, 2 pm, Spring Grove, Kemper house.

Oct. 18, Spring Run.

Oct. 18, 1:30 pm, Spring Creek (Hershey).

Oct. 18, 19, 9:30 am, Midway.

Oct. 18, 19, 1 pm, Little Swatara, Ziegler house.

Oct. 19, 6 pm, Koonitz.

Oct. 19, 6:30 pm, Plum Creek.

Oct. 19, New Fairview.

Oct. 19, 6 pm, Hooversville.

Oct. 19, Hanover.

Oct. 22, 3, White Oak, Kreider house.

Oct. 25, Lost Creek.

Oct. 25, 1:30 pm, Akron.

Oct. 25, Mechanic Grove, Grove house.

Oct. 25, 10 am, Fredericksburg, Rankstown house.

Oct. 26, 4 pm, Marsh Creek, Friends Grove house.

Oct. 26, Windber.

Oct. 28, 29, Springville.

Nov. 2, 29, 1 pm, Chiques, Mt. Hope house.

Nov. 2, 30, 10 am, West Green Tree, Rheims house.

Nov. 2, 30, 10 am, West Conestoga, Middle Creek house.

Nov. 1, Indian Creek.

Nov. 1, 3 pm, Palmyra.

Nov. 2, 3 pm, Lancaster.

Nov. 8, 1:30 pm, Conestoga, Barville house.

Nov. 8, Sugar Valley at Eastville.

Nov. 8, 9, 9 am, Schuykill, Big Dam house.

Tennessee
Oct. 4, French Broad.

Oct. 28, Central Point.

Virginia
Oct. 4, 4:30 pm, Oak Grove (Lebanon cong.).

Oct. 4, 3:30 pm, Topeco.

Oct. 4, White Rock.

Oct. 11, 3 pm, Flat Rock.

Oct. 11, 5 pm, Midland.

Oct. 11, 4 pm, Elk Run.

Oct. 11, 4 pm, Bricks.

Oct. 18, 3 pm, Garbers.

Oct. 18, 3:30 pm, Linville Creek (2nd Dist.).

Oct. 18, 3:30 pm, Barren Ridge.

Oct. 19, Woodstock.

Oct. 25, Unity, at Fairview.

Oct. 25, 3 pm, Middle River.

Washington
Oct. 4, Tacoma.

West Virginia
Oct. 4, 5 pm, Upper Lost River.

Oct. 11, 12, Spruce Run.

Wisconsin
Oct. 18, 7:30 pm, Chippewa Valley.

25

ANNIVERSARY OFFER

25

We are celebrating the

Twenty-Fifth Anniversary

of the GOSPEL MESSENGER in ELGIN with two special offers:

50c VALUE FOR 25c

Offer No. 1. The regular price of the Gospel Messenger to Jan. 21, 1925 (3 months), is fifty cents. We will send the Gospel Messenger to all new subscribers to Jan. 1, 1925, for twenty-five cents only.

\$4.00 VALUE FOR \$2.60

Special Offer No. 2. We will send the Gospel Messenger for one year and a copy of the Life of D. L. Miller for \$2.60. The regular price of the Messenger for one year is \$2.00 and the regular price of the book is \$2.00—a \$4.00 value for \$2.60.

A more detailed discussion of why every Brethren home should have the Gospel Messenger will be found in the issues of the Messenger for Sept. 13 and 20. We are offering the Life of D. L. Miller because of his long editorial relationship with the Messenger, having served from 1884 to his death in 1921.

Two
Special
Offers

25

Brethren Publishing House,
Elgin, Illinois.

☐ I am not now taking the GOSPEL MESSENGER, and desire to take advantage of your offer No. 1. Enclosed

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., October 11, 1924

No. 41

In This Number

Editorial—	
How We Know It Can Be Done	641
October 16, 1894	641
Extra Oil for the Lamp	641
The Fever Spreads Slowly but Surely	641
Among the Churches	644
Books You Ought to Know (J. E. M.)	649
Around the World	645
The Quiet Hour (J. H. H.)	645
Our Forward Movement—	
Is It a Fad?	648
Notes on Giving (C. D. B.)	648
Record of Giving—Southeastern Kansas	648
General Forum—	
Sea Bound (Poem). By Sadie Brallier Noffsinger	642
Thirty Years Ago and Now. By J. H. Moore	642
Curiosity Versus Duty. By R. H. Miller	642
Christianity as a Way of Life. By J. C. Shull	642
Underwritten by God. By Rebecca C. Foutz	643
Lessons in Christian Courtesy. By Walter McDonald Kahle	643
Where Safety Lies. By Archer Wallace	643
General Welfare Board Meeting. By Bertha M. Neher	649
The Pastor's Study—	
The Leadership of the Future.—Part 3. By E. E. Eshelman	646
The Church on Fire. By Oscar Diehl	646
Gleanings. Gathered by Kate Parsons	646
Home and Family—	
A Devotional Atmosphere in the Home.—Part 2. By Mrs. E. C. Funderburg	647
The Christian's Alphabet (Poem).	647
Two Pictures. By Elgin Moyer	647

...EDITORIAL...

How We Know It Can Be Done

FAITH in the possibility of success is a big factor in accomplishment. How big, we do not realize. And yet the idea has its limitations. You can not carry through just any foolish project merely by believing that you can. Is it necessary to add this by way of warding off any false inferences from the editorial contention of last week? Hardly, we hope.

For we are not urging faith in foolish projects. We are urging faith in the things which we know are possible, things which we know are destined to succeed as soon as confidence can be sufficiently established.

Nor do we urge faith in anything without good reasons for believing in it. One can not have a strong and supporting faith without reasons that satisfy his mind. To expect anybody to believe in something or somebody as a purely arbitrary act of the will without anything on which to base his faith is an attitude unworthy of respect. It is not the Christian position at all.

There may be much connected with the object of your faith which you do not understand and which argues against faith, and still there may be considerations on the other side strong enough to overcome these difficulties. A friend may tell you a story which seems incredible or submit for your approval a proposal that looks impossible, and yet your confidence in his integrity and good judgment may justify your faith. Or some previous experience in a similar matter may be decisive in its favor. Anyway, you have your reasons without which you could not believe.

Just so, in asking your support of the Christian program, we ask you to note that we are not making an unreasonable or visionary request. The proposition is perfectly feasible. It is not a little one, that is sure. The difficulties are truly staggering. Nevertheless, there are good reasons, the best of reasons, for faith in its success and hence for going into it heart and soul.

You will hardly question the desirability of what is proposed. To preach good tidings to the poor, to set at liberty them that are bruised, to destroy the works of the devil, to disciple the nations and teach them to observe whatsoever Jesus commanded, to bring every thought into captivity to the obedience of Christ—to do such things as these and to keep on doing them until the kingdoms of this world become the Kingdom of

our Lord—isn't that a program and a goal worthy of us?

And the best part of it is, we know it can be done. We are not chasing a wild phantom of the imagination. We are workers together with God on his program and know it must succeed because it is his. But success is delayed, the cause suffers much needless loss by the way, because our cooperation with him is only half-hearted. And that is because our faith in it is too weak to go into it fully.

We know it can be done because of what has already been done. Some of the devil's works have been

them because of unbelief. That is the root of the matter now, as it always has been.

But if the whole Christian program is too much, as of course it is, for our weak faith to compass all at once, why not attack it in sections? There is the mission program of our own church, for example. Why not get behind that in good earnest once, and see how it goes? It would be so easy if we only had a little faith in it. Not much would be required for that. It would be positively humiliating to be compelled to admit that we have not enough faith for that.

The record of our foreign mission work is a fine one. We are proud of it, in the good sense of that word only, we hope. But it is fine only in comparison with the negligence of an earlier time. It will not look so fine in thirty more years if we allow it to go backward, or stop where it is now. The possibilities in our three principal fields are great. They constitute a part of the great world evangelization program which our Lord committed to his disciples—a part that his providence has specially committed to us. What are we going to do about this?

It can be done. It can easily be done. We know it can be done, because we believe that God is, and is a rewarder of them that diligently seek him.

Extra Oil for the Lamp

If the bridegroom had come when he was expected, the foolish virgins would never have been found out, but they would have been foolish just the same. The delay of the bridal procession did not make them foolish. It only revealed their folly. So a preacher pointed out in his very helpful sermon on a recent Sunday.

It requires the unexpected demand to test our resources. Sickness, threatening danger, financial misfortune, sudden temptation, extreme provocation—such things determine whether we have been wise enough to make provision against the day of extra need by a sufficient supply of the grace of our Lord Jesus Christ.

The day of testing can only prove us foolish if that is what we are before that day comes.

The Fever Spreads Slowly But Surely

SAID an editorial writer in *The Continent* recently: "There is no popular wrong against which the might of the American people can not be efficiently aroused if even two or three indomitable souls will cry out upon its wickedness."

The words were used in connection with a certain matter which illustrated their truth very effectively. We are citing them because that truth is one which we so often need to remember when the going gets a little hard. The contagion of unconquerable purpose on the part of a few is the hope of every righteous cause.

Alcoholism and war are two of the worst plagues which have ever cursed mankind. They are going to pass away because the unceasing cry of certain indomitable souls against them will at last arouse the might of the American people and of other peoples also. Keep everlastingly at it. That's the solution.

The selfish unconcern of so many of our brethren about the mission program of the church is a real grief to those who have the cause truly on their hearts. Education in stewardship makes slow progress, it seems. But it does make some progress. There is a steady gain. Keep everlastingly at it. That's the only solution.

The unflagging zeal of even a few indomitable souls will at last arouse the church's might. Keep everlastingly at it. That's the answer.

October 16, 1894

The above date has become historic. It marks the time when our fathers began, in addition to their great faith and piety, to give the Gospel to the non-Christian world. Thirty years record remarkable progress under divine blessing. Then it was a venture of faith in unknown and untried fields! Now our own missionaries tell us of open doors, and native Christians with leadership give evidence of profit on the investment and assurance of hope for the future.

Sunday, October 19, 1924

Let us make this date historic also! First, by gratitude for these thirty years of divine blessing upon our work and workers. Second, by making a liberal offering to the mission work of the church in which every congregation and Sunday-school of the Church of the Brethren shall have a part. Let each congregation set a goal and see how far beyond it you can go. Smaller congregations can reach \$50 as a minimum and the larger can do much more! Let us surprise ourselves and please the Lord by making it sacrificially liberal with a cheerful heart! If another Sunday in October suits better, use it, but begin to plan, pray and perform now.

GENERAL MISSION BOARD

Elgin, Ill.

destroyed. That is splendid ground for faith that more of those same works can be destroyed. Many individual hearts have been touched by the Spirit of God and a new life—his life—has been planted in them. That is good ground for believing that many more can be touched in the same way. The Spirit of Christ does even now influence the life of our times to a considerable degree—a very marked degree, if we compare the business, social and civic practices and ideals of the present with those of former generations. That is a first-class reason for believing that further progress in that direction is possible.

We know it can be done because we know God wants it done, and because the resources of his infinite love and power are available whenever we are ready to lay hold of them. We are not able to lay hold of

GENERAL FORUM

Sea Bound

BY SADIE BRALLIER NOTTSINGER

Note: Thirty years ago the imagination of the whole church was stirred as Bro. W. B. Stover and wife and Sister Bertha Ryan sailed away to India. We print here three stanzas of one of the poems inspired by the occasion (and dedicated to them) which appeared in the "Messenger" for Oct. 30, 1894, Ed.

Anchored within the port
The good ship "Havel" stands,
Bearing within three noble souls,
Bound for dark heathen lands.
To home and loved ones dear
They bid farewell today;
And leaning on the strength of God
Serenely launch away.

Thou faithful ship, sail on!
Sail to the utmost zones!
More costly freightage thou dost bear
Than gold or precious stones.
Sail, till thy flag shall float
Where Indian zephyr stirs
And there commit thy sacred freight,
God's holy ministers!

Oh Christed souls, be true!
Uphold them with your prayers,
God's benediction plead for them;
Expand your hearts to theirs.
They shall not faint nor fall;
The Holy Trinity
Shall guard and strengthen and sustain
The brave, heroic three!

Thirty Years Ago and Now

BY J. H. MOORE

As we approach the middle of October we are reminded of an epoch making incident of thirty years in the past. It was on the 16th day of this month, in 1894, that Bro. W. B. Stover, wife and Sister Bertha Ryan set sail for the India mission field, and the eyes of the Brotherhood were upon them.

While this was our first move in the interest of the heathen, it was by no means our first effort in foreign work, for eighteen years earlier Bro. Hope had been sent to Denmark to lay the foundation for some churches in that part of Europe. His going and the steady reports in our papers of his work did more than any one thing to create foreign missionary sentiment among our people. For practically a century and a half the Brethren, with the plans that appealed to them, had done some splendid mission work in various parts of the United States. They did not call it mission work, but that is what it was. A few members would settle in a new locality, a preaching point would be opened and finally a church would be organized, and out from this center would radiate influences that resulted in other congregations. In that way we established a large majority of the congregations we now have in the United States and Canada.

To do this required, in its day, broader vision than some people think. But when Bro. Hope opened up his work among the Scandinavians it meant the broadening of vision. This was only natural, nothing strange about it. Other denominations had their struggles in creating missionary sentiment and we had ours. Probably when the right kind of missionary history is written it will be found that when she got started the Brethren Church made fully as rapid progress in the growth and development of missionary sentiment as any other church of her size and wealth on the continent. She may have gotten started a bit later, but made up for this when she got down to work.

But after eighteen years of work in North Europe, and also in Canada, her vision broadened sufficiently to take the necessary steps to enter the great mission fields of India. At first there was a small amount of opposition, but not as much as some have been led to think. Probably there is not on the Western Continent a Protestant denomination engaged in foreign work that did not have to meet and overcome some opposition in the start. One has only to broaden out in his denominational reading to be convinced of the truthfulness of this statement. Our people had to pass through

about the same experiences as others, in this particular, only not as severely in a number of the incidents leading up to success.

But by the spring of 1894 when the Conference convened at Meyersdale, Pa., May 29, there was no opposition in evidence in either the Standing Committee room or in the open Conference. The General Mission Board, then known as the General Missionary and Tract Committee, had canvassed the situation carefully, and prayerfully, and recommended that three missionaries be sent to India, naming five they wished approved: Bro. A. W. Vaniman and wife, Bro. W. B. Stover and wife, and Sister Bertha Ryan, with the understanding that three of the number might be sent. We happened to be Writing Clerk for the Annual Meeting on the occasion and of course had an opportunity of knowing the real situation. When the five proposed missionaries were presented to the Standing Committee, and examined, they were endorsed without a dissenting voice. On the committee that year were such valiant home mission workers as James R. Gish, John Metzger and others. Enoch Eby was Moderator and L. W. Teeter Reading Clerk, and the mere fact that not a voice was raised against the extension of our work into the heathen land shows how united our leaders stood on the missionary question.

On the third day of the Conference, Thursday, May 31, just before the noon hour, came the greatest moments the Brotherhood had ever experienced in the interest of world-wide mission work. The Reading Clerk read the paper asking approval of the five already named for the India field. A motion and second brought the request before the meeting and the paper was passed by the unanimous consent of the entire assembly. Here again it will be observed how thoroughly united were those attending this meeting. It meant something to have an advance movement of this sort set in motion without an opposing vote in the Standing Committee room or in the Conference itself. Of such a record our people ought to be proud, and so far as we are concerned personally, we are glad for the privilege, for it was a great privilege, of having served with a Standing Committee that heaped honors upon itself by standing as a unit in favor of carrying the Gospel into one of the largest available mission fields then known.

As only three of the five approved could be sent the first two named withdrew in favor of Bro. W. B. Stover, wife, and Sister Ryan. In due time, Oct. 16 as stated, we find them aboard an ocean steamer on their way to a work that was to be as new to them as the undertaking was to be of deep concern to the Brotherhood at large. But, asks one: "Was this not entering the heathen lands rather late for the Church of the Brethren?" To the present generation it may seem that way, but knowing what we do about the growth and development of world-wide missionary sentiment in the Brotherhood, we feel confident that the church entered upon the far-reaching work as soon as she was in a position to do so, and prepared to take care of her workers and their interests. The work being a success from the start shows that no mistake was made in entering the field when we did. From that year, 1894, to the present we have been reaching out still further and further, and it remains for the next generation to show what may be accomplished while being permitted to build upon the well laid foundation of the generation just drawing to a close.

Sebring, Fla.

Curiosity Versus Duty

BY R. H. MILLER

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:6-8).

THEY would curiously peer into things dark: "Wilt thou at this time restore again the kingdom?" He confronts them with a task: "Ye shall be my witnesses unto the uttermost part of the earth"; and promises

power with which to do it: "Ye shall receive power after that the Holy Ghost is come upon you." Heaven has no revelation for idle curiosity. Its response to moral earnestness is immediate and full.

Jesus was innocent. Pilate knew it. But he was too much of a coward to act. When he asks, "What is truth?" Jesus has no answer. There never can be any answer to the curiosity of a moral coward!

When a man holds his life open to the truth, and cries, like Paul, "Lord, what wilt thou have me to do?" the answer is immediate, explicit, full! The lack of certainty and definiteness in our lives is not due to God's silence but to our unwillingness!

How very little does the Bible satisfy our idle curiosity! What became of the multitudes Jesus healed? of the children he blessed? of his mother? his disciples? Lazarus? What of the future? of the universe? of heaven? If Jesus knew all things, how pitifully in the dark he left us! No, not in the dark at all! In this silence is wisdom and love. Enough is included to make us morally victorious. All is omitted that would make us idly curious. Is not this a perfect revelation?

What, indeed, is truth for: to be talked about cleverly? or to be done heroically? Surely, the latter! If so, then the richest relationship I can have to the truth is to do it.

Jesus saw the beginning of a mere idle curiosity. He plucked it up, and in its stead, he planted the conviction of a world-wide task, and the assurance of heaven's resources to those who undertake it.

North Manchester, Ind.

Christianity as a Way of Life

BY J. C. SHULL

THE churches have occupied themselves with the salvation of the individual soul and have neglected the meaning and the consequence of Christian truth for man as a member of society. If the Christian church would associate Christianity with an ideal and a method of social conduct as authoritative and constructive as its ideal and method of individual conduct, the Christian churches might succeed in saving modern society.

Our problem is: What is the Christian truth, and how is that truth of Christianity to be translated into terms of life? What is the Christian truth and what is its relation to life? Some have advertised Christianity as a way of discourse, a way of belief, rather than a way of life.

Some people seem to infer that their own formulation of truth is final, and they proceed to propagate spiritual truth by exhorting other people to listen reverently. They seek to enforce obedience by imposing some penalty for indifference and disobedience. But truth is not superior to life. Neither should Christianity operate more as a discipline, admonition and dictation than as a stimulus to moral and spiritual life and development as expressed in Christian living. Truth and life (doctrine and living) cannot be separated. Religion cannot be true to itself and its function unless it becomes more and more the motive power in living the spiritual life.

The development of the higher life is the fine resultant of following the truth, and the Christian life is a fresh incarnation of the truth. Truth issues in life and life reveals the truth. Blessed is the man that lives in the light of God's truth in a world like ours, where there seems to be much that is error, illusion, pretension and evil. As an aid in living the Christian life there is more reality and power in the lives of godly human beings than in any assertions or commandments which religious authorities can utter. Jesus recognized the power of influence when he adopted the method of education and fellowship as the way by which he would bring in the Kingdom of God. The most powerful source of human uplift and the highest summons to the Christian way of life comes through the direct personal appeal, the appeal which one spiritual life makes to the aspiration for purity and spiritual power in the life of another. Truly, "man liveth not to himself alone."

Every church member should make a sincere attempt to adopt Christianity as a way of life, for in living the Christian life other lives are inspired and re-

deemed. The great task of life is to infuse the truth of Christianity into our own life and the lives of others, to live bravely by the light given by Christ our example, and to become Christlike. Our fundamental task as Christians is to make in actual life the religion of Jesus Christ more creative of Christlike men. And the task of the Christian church is to create the spiritual energy necessary to realize a Christian way of life in the world of today.

The two factors that have always been primary in the spread of Christianity are the Christian message and the Christian life, the Word and the Life, both so often used and exemplified in the life of Jesus. Jesus bequeathed to his followers a gospel and an example. His life is bigger than his gospel. Apart from his life there would have been no Christian gospel. The Christian gospel is an issue from the life of Jesus, it is good news of his life. As Jesus Christ was the Incarnation of God, so Christians are to be the incarnation of Christian truth as revealed in Jesus Christ. A Christian is one who realizes Christian truth in his life. To translate Christianity into a way of life requires more than a knowledge of the Christian record and the worship of Christian symbols; it requires personal sincerity, trust, and the complete giving of the life to the principles and spirit of Jesus.

The leaders of the Christian church realize at once the crying present need for an increased spiritual energy and vision, and they also realize that the method of attaining it is by stimulating individual human beings to develop their own spiritual lives after the fashion of Christ. Christianity's power to uplift mankind has not yet been fully realized. Jesus more than any other religious teacher has given us the conception of what human nature may attain under the complete influence of the spirit of God. He gives us the vision of human personality moved to infinite possibilities. We need a revival of Jesus' conception of human nature. Truly, man is "created in the image of God." And in our search for the Christian way, we are not to turn to words and records and doctrines only, but are to find rather our best help from truth as it is revealed in human life, especially as seen in the perfect life of Jesus.

Nothing can take the place of a knowledge of life as revealed by Christ and experienced by his closest followers. This is true for the individual Christian experience, and if Christianity is ever to become a way of life for the world of men it will have to be made known, received, and appropriated in terms of life. Christianity is a way of life which affords a discipline of the mind and will and the dynamic spiritual power which enables one to live a spiritual life in fellowship with God.

Springfield, Illinois.

Underwritten by God

BY REBECCA C. FOUTZ

In the business of this world it is required that notes of promise be signed by those who are able to pay. And contracts with firms are good only in so far as they are able and willing to fulfill the pledges made.

This being true in the commercial world, how much more is it necessary in the spiritual realm that the promises we rely on be underwritten by One who is not only willing but able to fulfill the same. Especially as such deal not only with our present existence but the life hereafter.

It is with absolute assurance that Joshua, who all his life heard God make promises and then saw them performed, in his last message comes to Israel with this ringing challenge: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof" (Joshua 23:14).

After all the struggles and hardships, the backslidings and doubtings, and the terrible years of wilderness wanderings which the children of Israel had brought upon themselves, God fulfilled his side of the contract and they possessed the promised land.

He hadn't gone back on one word or failed in one instance. He was not only a loving Father who de-

lighted to give the best to his children, but he was able to perform all he said. And further, as Joshua reminds them in the next two verses, he not only gave the blessings promised, but his words of warning about punishments for disobedience are just as sure.

How is it with us today? Do we feel as certain about God's Word, about his marvelous promises and assurances? Are we convinced that they are underwritten by One who is able to perform the same? Or do we like Israel of old doubt and question, only to suffer thereby?

God's record is clear. All the testimony of the ages is on his side; he has been not only able but faithful to perform all he hath said. Then whose word do you take—man's with his doubts and denials, or God's with their proven certainty?

For we can be as sure as Joshua was, that when the last acts are done, the last account settled and the last promise and prophecy fulfilled, that his words will be as true and unchallenged as on the occasion when Joshua spoke: "That not one thing hath failed of all the good things which the Lord God spake concerning you."

Philadelphia, Pa.

Lessons in Christian Courtesy

BY WALTER McDONALD KAILE

SINCE Christian courtesy seems to be so important if we are to be in the order of the church let us consider this matter from another angle. In Mark 9:38-40 we have a chance to see the courtesy of Jesus exhibited in a most interesting way, and through this incident we can learn a most important lesson in the fine art of courtesy. It does not require much study to discover the problem involved in this scripture nor to get the viewpoint of the Master. The beloved John is much distressed because he has found a brother who differs from him with reference to his religious convictions and interpretations. There is nothing particularly striking about this situation for it is duplicated almost every day in our experience as a Christian people; but it is very interesting to observe that John with all of his opportunities, and with all of his fine spirit, was lacking in Christian courtesy. He was not in the order of the church from this angle at least. He was unpleasantly discourteous. I am not sure whether he reported this offending brother as a conservative, as a middle ground man or as a progressive. He may have possibly been a Methodist or a Baptist, but he did not see things as John saw them, and so John violated the order of the church and told him several things.

Having discovered an attitude which is very common to human experience let us study the courtesy of the Master for just a moment. First, notice his courtesy to the offender. He speaks very frankly but so graciously. Not a word of criticism is offered. Not a word that would suggest bitterness or unkindness but such a kindly presentation of facts that John must have loved the Master all the more for the experience, and must have been the better fitted for service himself. Then will you just pause for a moment and consider the attitude of Jesus to the man who is being questioned. How gracious is the attitude of the Master to him. Every word used by the Christ serves to bring the rebuked man out of the shadow into the light. Every word tends to intensify our interest in this man and our appreciation of his life. It is an attitude of the very finest Christian courtesy that is possible in Christian experience. It is a tremendous challenge to all of the members of the Church of the Brethren who would be heartily in the order of the church and thus in favor with God and those about us who are trying to serve God.

The final facts of this lesson in Christian courtesy are easily stated, but mastered only through a very persistent consecration to the service of Christ. Every day and in almost every experience of life we meet with those whose views and standards are not quite like those which we hold. Christian courtesy would suggest first of all that we fully acquaint ourselves with these views so that we may consider them intelligently. Then it would require us to carefully consider the real motives and the actual aims and goals of the other party.

It would further require of us that we assume such attitudes and use such expressions as would reveal our very best self to the other party and at the same time tend to solicit the very best from him. Christian courtesy tends to magnify the good qualities of those who do not fully agree with us and helps to reduce our differences to the minimum. It would always suggest a disposition to cooperate, and would always solicit co-operation. Christian courtesy would go further. It would by all means discourage any expression either in our homes or in our churches that might lead our brethren, and especially our young members, to question our courtesy or the integrity of the person in question. It is generally admitted that thousands and thousands of our children have been lost to the church during the last few years; and many seem to wonder why such a tragic loss has been sustained. There are many reasons for this loss, but in my humble judgment one of the most serious reasons has been our glaring lack of Christian courtesy both in our homes and in our church relations. There have been at least three dominating viewpoints in our beloved church through all the years that I have been a member. In all too many cases the heads of our homes have overlooked the challenge of the Master's courtesy as they have discussed these differences in the presence of their children. The same thing has happened in church circles. How well do I remember some of the church councils of the long ago and with what gratitude do I remember the kindly explanations by my mother when we were back in the home. My home was exceedingly simple but it was also exceedingly quiet with reference to any discussion of the viewpoints of others. We all insist that we love our church and I am sure that we do. The very finest way to prove this is by manifesting a gracious spirit toward all who may differ from us in their views and by displaying such a wholesome Christian courtesy to all that others may be won to this attitude by the winsomeness of our example.

Daleville, Virginia.

Where Safety Lies

BY ARCHER WALLACE

How to prevent the parasites of disease from fastening themselves upon plants and strangling their life is a subject which has engaged the attention of gardeners for many years. It seems to be generally agreed that the surest and most effective method is to promote the growth of the plant. A living, growing tree will throw off its bark with millions of insects attached and save itself by its own energy of life. It is much the same with a tender plant. Safety lies in growth. Stagnation invites decay and death.

That seems to be very much the way in which human beings overcome disease. There is safety in a robust constitution which is better than all medicines. Sound organic health is the best antiseptic. No doubt medicine has a real value but the finest barricade against disease is the inward glow of health. If there is a whiff of an epidemic in the air delicate people suffer and succumb whilst those full of vitality continue safe in the center of most appalling sanitary conditions.

It is a conclusion from which there is no escape, that in the realm of things spiritual, safety lies in growth. A robust spiritual life is the soul's best equipment. That which Christians have to fear more than anything else, is not some violent, palpable sin, but rather the lessening of interest and enthusiasm in one's own life.

A careful study of the New Testament makes us wonder how the early Christians endured the severe hardships which must have been their lot. In cities such as Corinth, Ephesus and Rome—places which were notorious because of profligate living—we wonder by what unseen force these first believers were sustained. Of one thing we may be sure, they did not maintain their loyalty to Christ without a strong, rich, spiritual life. With them there was no mediocrity in religion; no half-heartedness leading to surrender. They lived by growing. They overcame disease by what has been called, "The Energy of Health."

Toronto, Canada.

AMONG THE CHURCHES

Calendar for Sunday, October 12

Sunday-school Lesson, The Sermon on the Mount.—Matt. 5-7.

Christian Workers' Meeting, Pride.—Prov. 16:18.

* * * *

Gains for the Kingdom

Three baptisms at Hopewell, Va.

Two baptisms in the Lawrence church, Kans.

One baptism in the Minneapolis church, Minn.

Two baptisms in the West Nimishillen church, Ohio.

Seven baptisms in the Black River church, Ohio.—Bro.

D. E. Sower, pastor-evangelist.

Five confessions in the Peace Valley church, Mo.—Bro. Jos. Sala, of Cahool, Mo., evangelist.

Eight baptisms in the Prairie City church, Iowa.—Brother and Sister O. H. Austin, evangelists.

Six stood for Christ in the Shiloh church, Va.—Bro. J. H. Wimmer, of Bluefield, W. Va., evangelist.

Three baptisms in the church at Rileyville, Va.—Bro. R. K. Showalter, of Bridgewater, Va., evangelist.

Eight additions to the Longmeadow church, Md.—Bro. A. L. B. Martin, of Baltimore, Md., evangelist.

Twenty-three baptisms in the Upper Claar church, Pa.—Bro. J. B. Miller, of Curryville, Pa., evangelist.

Eleven baptisms in the Spring Creek church, Pa.—Bro. John Graham, of Shippensburg, Pa., evangelist.

One baptism in the Thornapple church, Mich.—Bro. G. A. Snider, of North Manchester, Ind., evangelist.

Ten confessions in the Kansas City (Calvary) church, Kans.—Bro. W. A. Kinzie, of Ottawa, Kans., evangelist.

Nine were baptized and two reclaimed in the Cassell Run church, Ohio.—Bro. H. M. Coppock, the pastor, evangelist.

Twelve came out on the Lord's side in the Cedar Grove house, Flat Rock congregation, Va.—Bro. J. T. Glick, of Timberville, Va., evangelist.

Sixty-three additions to the Kindersley church, Sask.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist. This makes an addition of 148 new members to Western Canada.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. W. Fyock, the pastor, began Oct. 5 in the Tyrone church, Pa.

Bro. C. O. Beery, of Juniata, Pa., to begin Oct. 20 in the Everett church, Pa.

Brethren Hirt and Hummer to begin Oct. 12 in the Hickory Grove church, Ind.

Bro. C. A. Lewis, of Champaign, Ill., to begin Oct. 12 in the La Motte Prairie church, Ill.

Bro. M. C. Swigart, of Philadelphia, Pa., to begin Oct. 19 in the Harris Creek church, Ohio.

Bro. A. C. Miller, of Roaring Spring, Pa., to begin Oct. 12 in the Upper Claar church, Pa.

Bro. Kerney Ikenberry, of Delphi, Ind., to begin Oct. 26 in the Upper Deer Creek church, Ind.

Bro. J. Edson Ulery, of North Manchester, Ind., to begin Oct. 12 in the Bachelor Run church, Ind.

Bro. C. E. Grapes, the pastor, to begin Oct. 13 at the Free Spring house, Lost Creek congregation, Pa.

Bro. M. A. Jacobs, of Waynesboro, Pa., to begin Oct. 12 at the Upton house, Back Creek church, Pa.

Bro. Trostle P. Dick, of Blain, Pa., to begin Oct. 19 at the New Freedom house, Codorus congregation, Pa.

Brother and Sister E. F. Caslow, of Woodland, Mich., to begin Oct. 12 in the Woodland Village church, Mich.

Bro. O. P. Haines, of Lima, Ohio, to begin Oct. 27 at Wichita, Kans., West church; also at the East church, Nov. 10.

Bro. G. E. Weaver, the pastor, to begin Oct. 19 in the Penn Run church, Pa., assisted by Brother and Sister C. C. Heckman.

* * * *

Personal Mention

Bro. J. W. Fyock, pastor at Tyrone, Pa., will be open for an evangelistic meeting or two this winter any time after Nov. 1.

Bro. J. W. Lear has been out in the near-by field recently, taking in the District Meetings of Southern Illinois and Middle Indiana.

The Sunday School Editor preached at the morning and evening services at Nappanee, Ind., Sept. 28. In the afternoon he drove over to Wakarusa and heard Dr. D. W. Kurtz give his lecture on "Saving the World Through Its Childhood."

Bro. Virgil E. Mock is taking up work with the Baugo congregation of Northern Indiana. His address is accordingly changed from North Webster to Wakarusa, Ind.

The General Secretary is looking after mission interests in the East. Along with other matters he expected to attend a meeting of the Committee of Reference and Counsel in New York this week at which Ambassador Schurman was to speak of conditions in China and Japan which bear on the mission work in those countries.

The new missionaries who are to sail this fall, namely, Brethren Floyd Mallott, William Beahm, Clarence Heckman and their wives for Africa, and Brother and Sister Harlan Brooks and Beulah Woods for India, and furloughed missionaries H. P. Garner and wife and Jennie Mohler who are returning to India, will sail from New York on November 8 on the S. S. Samaria. Previous arrangements had been made for them to sail on the Franconia but the sailings have been changed. They can be addressed before departure at New York City, care of outgoing S. S. Samaria sailing Nov. 8.

* * * *

Miscellaneous Items

Notice: Statistics are being compiled for the Yearbook. The General Ministerial Board desires the following information concerning the ministers in our own colleges or other higher institutions of learning: (1) home District and address, (2) name of institution attending, (3) present

address, (4) address desired in the Yearbook. Will those interested please send me this information at once. All materials must be tabulated before Oct. 31.—S. S. Blough, 614 Sixth Ave., Sterling, Ill.

Notice to Churches of Northwestern Kansas: The District Meeting will be held in the Maple Grove church near Norton, Kans., Oct. 17-21. Those wishing to be met at the station should notify Guy Ankenman, Norton, Kans.

A late issue of the "Kindersley Clarion" contains a well written report of a sermon on "The Church of the Brethren and What It Stands For," preached by Bro. J. Edwin Jarboe at Kindersley, Sask. It is the more interesting from the fact that it was written by a member of the "River Brethren" who heard the sermon and was impressed with the clear and courageous manner in which the church principles were set forth.

One hundred and twenty-three is the number of new subscriptions sent in by one agent last week. Yes, it was from one of those big churches in Pennsylvania but wasn't that magnificent? Another letter tells how a pastor and his wife made personal calls in the interest of the church paper and now have the "Messenger" in practically every home in the congregation. May still others go and do likewise. The editorial management greatly appreciates this fine response to the special inducements offered by the business department. The campaign is on to put the "Messenger" in every Brethren home and as many others as possible. Are you helping?

The Church Faces a Serious Situation

THE FACTS ARE THESE

The report of the mission treasury on October 1, shows a deficit of \$43,806.84. This is the largest deficit ever resting over the church in her mission funds. It now amounts to about 40c per member.

Previous years were entered with a balance in the mission treasury. This year we began with a deficit of \$16,818.81.

With curtailed work and with building plans stopped at a reduction in expense of almost \$45,000.00 for seven months since March 1, 1924, yet the cost of missions for this period was \$167,691.86. Add to this the deficit of \$16,818.81 at the beginning of the year shows that \$184,510.67 was required. There was, however, but \$140,703.83 received as mission income for this seven months' period; hence the deficit of \$43,806.84 on October first. One hundred and thirty-one missionaries are now representing us on foreign soil. Workers being sent this year, go out only to relieve situations that would suffer without them. Twelve cents of every dollar is being used in home mission work.

WHAT SHALL BE DONE?

We will give this money. The Church of the Brethren is not so decadent that she will fail to meet this trying situation in her world evangelizing program.

As a testimony of our faith we should not only raise the deficit but should supply an additional amount to provide money for continuing the work.

On Sunday, October 19, when your congregation lifts its offering some of your members will be absent. Have you done your duty unless you put before them the appeal too? See them personally for their gift.

Here is a chance for isolated members. Send your offering direct to the General Mission Board, Elgin, Ill. See special blank for sending money in this issue of the "MESSENGER."

Brethren, Sisters, you love the Lord. You have saved something special to give if a crisis presented itself. The crisis is here. This is a golden opportunity to render service to our Lord. The church now needs a goodly number of \$1,000, \$500, and \$100 folks. There are thousands who can reach \$50, \$25, and \$10 amounts. Many of the missionaries have sent in amounts reaching as high as \$100.

Can we call ourselves Christian if we do not meet this need? Can any member continue to satisfy all personal needs and neglect this appeal without bringing upon himself the serious charge: "Am I really a Christian?" This is the appeal from your church, which you entered through the door of baptism and to which you promised loyalty all the days of your life.

Lord, give us more of the spirit of Paul, of Peter, of Daniel, of Abraham. Lord, help us to have more of thy spirit.

GENERAL MISSION BOARD

Elgin, Illinois

AROUND THE WORLD

The High Cost of Crime

When the protective committee of the American Bankers' Association made its report to the fiftieth annual convention of American bankers in Chicago it was disclosed that the cost of crime to the United States is now at the highest point it has ever been. It is said that the cost of crime now equals the annual budget of the nation. It is not hard to believe that this is true in view of the fact that one well-known murder trial that furnished a bit of sensation during the past summer is estimated to have cost not less than one half million of dollars. This estimate does not include such indirect costs as the lower moral tone due to publicity given the crime and the reported nervous breakdown of the judge who tried the case.

Toward Interdenominational Understanding

The following account from an exchange is submitted as an example of interdenominational understanding. Apparently such an ideal has at least one "leg" to stand on: "Dr. Grenfell, after amputating the leg of a Roman Catholic, wrote an appeal for a wooden leg to enable the man to move himself about. This was published in the 'Congregationalist' and read by a Baptist woman whose husband, a Methodist, who had worn a wooden leg, had just died. Instead of burying the leg with the rest of the corpse, she shipped it to Dr. Grenfell. So the Methodist leg given by a Baptist woman in answer to a Congregational appeal in behalf of a Roman Catholic is now being used as a perfectly satisfactory interdenominational understanding."

The "Labor Bank" Movement

During the past four years thirty "labor banks" have been established and seven more are in the organization stage. The aggregate capital of these institutions is \$130,000,000. Warren S. Stone, of the Brotherhood of Locomotive Engineers and president of the Cleveland bank as well as the Brotherhood Investment Company, has been the leader in the movement. The significance of the "labor bank" movement lies in its certain reaction upon the thought and attitude of labor groups. As one editor suggests, the banking movement among labor organizations will not only strengthen and dignify the labor movement but it will also have a wholesome and sobering effect upon labor unions themselves. In this way "labor banks" will tend to help rather than hinder genuine labor reform.

Around the World Again

On August 10, 1919, Fernando Magellan set sail from Seville, Spain, with a fleet of five ships to find a way westward to the Spice Islands. On Monday, Sept. 9, 1522, one vessel dropped anchor in Seville Roads, having completed the first voyage around the world. During the last five months Americans have been taking a very special interest in another type of circumnavigation of the globe. Thus, on April 6 of this year, four planes started from Seattle, Wash., on their way around the world. On the afternoon of September 28, or five months and twenty-two days after the start, two of the four original machines were back in Seattle. The route of the aviators covered 27,534 miles in fifty-seven jumps, or an average of 483 miles per hop. These most recent circumnavigators of the globe traversed or touched twenty-one foreign countries and twenty-five States and one Territory of the Union. Those who look backward wishing that they might have lived in some notable period of the past may well give a second thought to the tremendous possibilities of the present. Man's conquest of the air has enabled him to make the first circumnavigation of the earth in less than one-sixth of the time it took to circle the globe the first time by water. If we grant that man's advance in the moral and spiritual realms should keep pace with his material progress then we have indeed set before ourselves projects that will call for the best that we have got.

The Road to Eden

Life was hard and progress slow at the start because man did not have the time to think his problems through. But with each slight step in progress there has been some release from toil and certain other complementary gains. Thus, the building of the Panama Canal not only saves many sailors a long hard trip, but reduces danger and saves passengers and shippers much time. Man has been able to put himself just a little further on the road to the Eden of his dreams each time he has made himself master of some new natural resource. Roughly, every time another horse power of energy was developed or saved the energy of ten men has been released, either to be wasted or applied in some other useful endeavor. It has often been pointed out that the next great step in man's emancipation from physical toil is to come as a result of the extended development and application of electricity. Important new processes for the destructive distillation of coal, lignite and bitumen bearing shale promise much in this field.

This is true because the distillation will not only give men many useful products, but at the same time promises immense developments in generating power as a by-product. There is a sense in which we shall be able to eat our cake and have it too because we shall not only have the direct products of the process but more electrical power as a by-product to still further release human energy for useful endeavor. All of which will put the average man a little nearer his land of hope with somewhat more time to waste or to improve.

To Save Ancient Records

The ancients did well to write many of their records in stone. If they had not done so our knowledge of the past would be meager indeed. But now, after the lapse of many centuries, even these well-nigh indestructible records are tending to become effaced from the walls of decaying temples and monuments. Thus, even in Egypt, where natural conditions have been favorable to the preservation of the great buildings of the past many valuable inscriptions are being obliterated by sandstorms and the thoughtlessness of vandals. In view of this impending loss to history Professor James H. Breasted of the University of Chicago will be sent to Egypt next January on a mission to salvage ancient inscriptions. The headquarters for the expedition will be established in a special new building equipped with complete apparatus for photographic work and scientific research. This building is said to be the first building ever erected for epigraphic purposes, that is, for the copying of inscriptions on stone. The process involves first, photography, then draftsmanship, and finally inscription reading by an experienced scholar in order to make sure that not a single sign or stroke has been omitted. This is a service primarily for the benefit of future generations. One can not help but wonder what will be left of our modern paper and plaster civilization in the course of two or three thousand years if the world should stand that long. How much of what we daily read or treasure will be of value then?

A Blind Doctor of Philosophy

The 215th scholar to receive a degree at the University of California last spring was Donald Whitney Wheaton, A. B., M. A., Ph. D. This young man was blinded at birth "through legislative negligence" as he phrases it. He has literally had to feel his way through to a doctor's degree. For twenty-two years he has attended school and college without being able to read a line of type. But at thirty, in spite of a tremendous physical handicap, he has accomplished what many with good eyes and sound body would not attempt. Dr. Wheaton considers the development of an exceptional memory as his outstanding achievement. His blindness obliged him to memorize much of what he heard in lectures. In speaking of this he says: "My memory system was elementary. For instance, I had difficulty in remembering the period during which Napoleon III ruled France, until I associated his rule with the fact that he aided England against us in the Civil War and that during this time of strife he tried to establish an American empire in Mexico with Maximilian. This fixed the Napoleonic period in my mind vividly as being almost parallel to our Civil War time. I applied this system to everything. I never learned a fact without trying to associate it with some other fact that was more familiar, if possible. In this way I worked out a memory system that became automatic, because it was not artificial." Thus in spite of his handicap Dr. Wheaton took high honors in his classes. However, he was more than a grind for he was intensely interested in athletics. He attended games and track meets and cheered as loud as his classmates.

Back to Papyrus

Papyrus is the name of a tall sedge, a native of Egypt and surrounding countries, and also the term for a kind of paper made from this water plant and for a writing on papyrus. These three uses of the same word help to call attention to the fact that papyrus was once the world's principal writing material for it was used by the Greeks and Romans as well as by the Egyptians. The papyrus plant is thus best known to people of today because of its use in the making of a kind of paper, but in "ye olden time" it had other and varied uses also. The more slender stalks of the papyrus were woven into baskets and boxes while bundles of the thicker stalks formed the material of which light boats were constructed. Papyrus fiber was used for making cordage, sails, awnings, and matting. The pith of the papyrus stalks was boiled and eaten by the poorer classes and the root dried and used for fuel. But, as has been indicated, the most important use of the plant was in the manufacture of a kind of paper. For this purpose the pith of the papyrus stems was cut into strips which were placed side by side on a flat surface, and over the layer thus formed was placed a second layer of strips at right angles to the first. The whole was then pressed into a sheet. The natural gum of the plant and the crossing of the pulp fibers serving to give a homogeneous character to the whole. When this was dried the patient Egyptian had a brownish white piece of papyrus paper upon which he could write a letter or record a business transaction. Generally these pages of papyrus pa-

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Way Into Life

Matthew 7: 13, 14

For Week Beginning October 19, 1924

Eternal Life Is a Topic of Absorbing Human Interest.

Ever since God breathed upon man and he became a living soul mankind has loved to live. We cling to the life of the body tenaciously and push the thought of death away as far as possible. Our minds seek to possess larger knowledge of what life means. Our spirits aspire to better and higher living satisfactions. It is exceptional and abnormal for one not to want to live. God made us for fullness of life now and for an eternity of rich living beyond. He wishes us to enjoy it. The Jews were much interested in the promise and assurance of eternal life. We Christians have that question settled for us in our Christ (Gen. 2:7; Matthew 19:16; John 5:39, 40; 10:10).

It Is Possible to Miss the Way into Eternal Life. By this we mean that spiritual living which continues forever in happiness. It is a fact that existence in the flesh does not guarantee eternal life. Those who live only to satisfy the flesh are on the way to destruction. Jesus in the text for study gave a solemn warning concerning the danger of missing the way of life. He made it strong because he knew the strength of earthly temptation and attraction. Losing life means missing happiness. Redemption is the antidote to lost men and women. Jesus Christ is the way of salvation. It takes effort to find and travel the way into eternal righteousness (Luke 13:24; 9:25; 16:22, 23).

The Way into Eternal Life Is Narrow. That idea may not appeal to human nature, but Jesus said it and we must recognize its truth. When we search for his meaning we believe he meant that the way into life is as narrow as truth. Truth can only be one thing and guide one way. Any variation from it is untruth. Also it is as narrow as virtue. One impure act mars the quality of purity. This way is as narrow as Jesus. He is himself "the way, the truth, the life" (John 14:6). Compare Hebrews 13:8. He is as wide as the privileges and character of godliness, but he has no room for sin. His welcome extends to all to come to him and be saved (John 10:9; Revelation 22:17).

The Way into Eternal Life Is a Living Way. It came to life in the person of Jesus (John 14:6) and is set before us as the way for us to live (Hebrews 10:20). We enter upon this life by faith in the Lord and obedience to his will (John 5:24; 17:3). When vital, saving faith begins we begin to live the life which is eternal (1 John 5:11). This way is the way of living Christlikeness in our characters. The Christian knows no other goal than to be like his Master and serve in a fashion like he did (1 John 3:2; Eph. 3:19; 4:13). This way is as narrow as faith, but it builds eternal character; it is as narrow as truth, but it yields immutable power; it is as narrow as Christ, but it leads to God. It is sure and happy in its destination.

"The way is narrow?
Ay! But think how wide
The fields it leads to;
Wide as hope are they;
Into the larger life
The path will guide;
What matter then
If narrow be the way?"

Suggestions for Meditation

The meaning of eternal life for me.

How may I know whether I have entered upon the way of life?

Will others find the way if they follow me?

The present meaning of heaven.

Additional reasons why the way is narrow.

Our Guide into eternal life.

A Prayer

Living Father! We thank thee for the life thou hast given us and the light Jesus has shed upon the problems which confront us in living it. We praise thee for the abundant life which thy grace in him confers upon humanity. Lord, help us to live! Cause us continued satisfaction in learning and aspiring and growing in the life of the Spirit. We pledge undying devotion to the cause of truth and yearn to grow in our grasp on its power to lift us into the higher altitudes of heavenly love and peace and service. May none of us miss the way to thee. Keep any one of us from being less than we might be. In Jesus' name! and power, Amen. J. H. H.

per were pasted one to another to form long rolls. In later times they were fastened together much as the pages of a modern book. And now to the point of this paragraph. "The Publishers' Weekly" is authority for the statement that paper in commercial quantities is again to be made from papyrus. The manufacturing process will resemble that used to make paper of wood.

THE PASTOR'S STUDY

The Leadership of the Future

BY E. E. ESHELMAN

3. Causes

LET us, therefore, turn to examine the causes which lie back of the decadence of the youth of our day. It is a fact that conditions are bad. No one will deny or question this. But why are they bad? Why does youth revolt against the authority of home, state, church and God? Why has youth torn down and trampled underfoot the recognized standards of morality and "burst like an over-tight thong, the ancient, outworn, Puritanic traditions of right and wrong"? There must be some reason. There is a reason, and we do not need to go far to seek it.

The rising generation is what it is because of its elders. The parents of today are the parents of our youth. They have made them what they are. I do not speak of individual homes or of classes of our society, but of one generation as such in relation to another. The forces that we allowed to operate are now bearing fruit in our children. True, vile conditions may not exist in this home or that or this community or that, but they do exist in the communities that place their stamp, sooner or later, upon the entire social life of the nation. The adult life of this generation is absolutely and definitely responsible for the agencies that are causing us unrest. The abuse of the automobile, the motion-picture, the liberties taken by our young people, the social conditions that foster crime and then protect the criminal, the immodesty and immorality in dress, manner, habits and life of today are all because we allowed them. Perhaps you didn't or I didn't but we all together did. And we did it because we were and are so much interested in our own individual selfish ideas and plans and interests that we are not willing to work together with the other fellow to promote the common good. We wrap ourselves up in the complacency of our religion or church or home or family and say: "Why don't they stop it?" We ought to be ashamed of ourselves. We ought to confess our selfishness, materialism, and unwillingness to work with God for the saving of humanity. For our refusal to cooperate with our fellows in the promotion of the common good is a refusal to work with God.

But let us be more definite. Take that peculiar form of behavior, or attitude toward life which we know as "flapperism" which has spread like wildfire through our country and the world in the last two years. It did not start with the youngsters. It came by way of what Freeman Tilden calls the "Flapperdames and the Flapperrosters." By which terms he means those despicable maids, mothers and grandmothers of our so-called society, and the corresponding classes of the male sex who are to the flapper what regular measles is to the light German form—only more so. They are persons who have reached the age of discretion and sobriety without having achieved either the one or the other. These are the parents, the grandparents or the step-parents of the flapper, and "the whyness and the whyness of flapperism." In other words, this form of conduct and flippant attitude to life finds its source in the adults.

The same thing is true of the crime wave, defiance of law, and laxity of law enforcement. When the several thousands of murderers for this year are punished, the ones who did the deed will suffer. But they alone are not guilty. The society which allowed the conditions to exist that would foster such a crime and make it possible is likewise guilty. In a democracy things are as they are because the people, who are really the government, do not have backbone and moral courage enough to make them different.

If the debasing books of the present were produced and bought alone by the young folks, it would be exceedingly serious. But the fact is, these books are produced and read by adults. Children get the most of them from their mothers. The papers advertise them, the magazines print them, and adults pay for them. All of these facts are no reflection on youth, but on age.

Moving-pictures are attended not alone by children and young folks. Parents know what is being shown. They know the effect of pictures upon human nature. Some bewail the nature of them and condemn them, but refuse to take any steps to correct the conditions. As long as we maintain this attitude we have no right to complain about what is thrown on the screen.

Many helpful agencies have been swept away, and in their place has come the motor car and the above named influences. The home with its atmosphere of peace and piety has suffered terribly from the inroads of business, pleasure and divorce. It is too often but a place to eat and sleep. The 200,000 children of convict parents in the United States are obliged to begin life not only with blighted hopes, but without any home environment. The homes of the 60,000 girls who disappear annually in our country did not supply the needs of young girlhood. Justice Cropsey says that the majority of youthful offenders committed crime because they had bad associates and were not under proper influences when boyhood was turning into manhood between the ages of 12 and 18. Their bringing up is wrong. This is evident from the courts, the reform schools, the jails and prisons. A weakened public conscience has all but discarded all religious and moral instruction as well as the home which is the mainstay of virtue. If American youth is to be saved from the wanton neglect that has been accorded it religiously, we must somehow revive interest in home life, or find a substitute for it that will answer the crying need of our time.

Young people view with resentment any attempt on the part of age to subject them to the standards and customs of the past. They see plainly the terrible failure of the present generation to stem the tide of avarice, jealousy, hate, murder, intrigue, and war that rolled in upon us in 1914. If age is right, why did it allow these things to happen? If they were wrong in these, how do we know they are right in anything?

I am not afraid of this merciless challenge of the standards of the past. They ought to be challenged, but it is the business of the older people to do the challenging. After such failures as we have endured in the last decade we ought to make a thorough and fearless examination of the underlying motives of our lives, of our society and of our civilization. We shall see shortly that motives are not as Christian as we have thought. I do not justify youth in its revolt, but I do say that it is the fault of the leadership of today that young people hold the attitude that they do. We have been very much exercised about the mote in the eye of our children and have forgotten about the beams in our own eyes. I believe that the children of the future will forgive us if we make an honest effort to right conditions, but it is time that we bestir ourselves and be about our reformation. We are passing over to our children a terribly torn and bleeding world. We allowed the conditions to develop that produced these fruits. We sent our sons to bear the brunt of the battle while millions of adults in all walks of life piled up fortunes. Now we fault them for rebelling against the conditions we precipitated. We need more of what Barton W. Currie calls "iron women" and less "powder-puff pets," and more men whose biggest job is being a true father.

The main cause of our present state of society, other than the failure of home, is the almost entire absence of religious and moral instruction of large groups of children and youth. More than one-half of the people in the United States are not reached by any church, Protestant, Catholic or Jewish. Seven out of ten children are not enrolled in either a Sunday-school or a parochial school for religious instruction. One-half of the 27,000,000 school children in the United States are prevented by regulation, law or custom from hearing the Bible read in the public schools. Also 23,000,000 people live in the States where the Bible is prohibited by law from being thus read. There are 10,000,000 unchurched homes and 28,000,000 "Sunday-school-less" youths in our country.

The serious thing about all this is that the parents from whom these children come do not care. The best way to keep the youth and childhood of America in

church and Sunday-school is to build a wall of parents between them and the church door. It is difficult to keep the children interested if the parents are not concerned. Godliness is the foundation of individual and national security. Without spiritual anchorage, life has no safe moorings. Our children absolutely must receive more instruction in religion and morals or the very foundations of the nation will be undermined.

Red Cloud, Nebr.

The Church on Fire

BY OSCAR DIEHL

AN item came to my desk not long ago that told of a Methodist church which caught fire and burned so fiercely that it required three fire companies two hours to quench the flames. Then I said: "Wouldn't it be a blessing if every church of the Brethren would catch fire and burn with all the vigor God could put in the flames? And wouldn't it be a blessing if there were no fire companies or extinguishers to quench the flames!"

Of course the above item referred to the meeting house. But to me it brought the thought of the church, the "called out" people of God catching the fire of Matt. 3: 11 and Luke 3: 16. That fire of love, enthusiasm, consecration, devotion, that would give such fervent heat as to melt away all the frost and icicles of indifference, and become so hot that all the unconverted and worldly-minded would cry out as on the day of Pentecost. But the sad part is that there are so many self-organized fire companies, carrying their extinguishers with them that when they see a little flame starting they are ready to drown it before it gets a start.

Sometimes people ask why it is that after an evangelist does a good work, and the work goes well for a while, then often it seems things get worse than they were before. We know that many times in a fire the water, smoke and steam do more damage than the fire itself. And so in this case the evangelist starts a fire and it burns well for a time. Then those self-organized fire companies begin to apply their extinguishers and thus quench the flames; and the smoke and steam almost choke the congregation. Then the members agree that it is best not to have any more big revivals and are very careful to see that no spiritual fire get started. Many desire to see the church only lukewarm, but if we would save ourselves and others we must have that fire of love and zeal that will drive us to the uttermost parts of the earth.

* Let us pray that the fire of God may be started on the altars of our homes and churches and kept burning day and night before the world. Of course it will bring opposition but we will be repaid a hundredfold. For more than anything else the churches need to be warm and aflame with spiritual fire.

Beaver, Iowa.

Gleanings

GATHERED BY KATE PARSONS

Open the door of the soul; let in
Strong pure thoughts which shall banish sin;
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine.

LOVE is a fire which goes out if it does not kindle others.

Obedience is the rhythmic melody of a human will keeping time with God's will.

Being cheerful and patient under enforced waiting is sometimes the greatest service that can be rendered.

To be faithless is to fail, whatever the apparent success of earth; to be faithful is to succeed, whatever the apparent failure of earth.

The creature we call a gentleman lies deep in the hearts of thousands that are born without chance to master the outward graces of the type.

The great need of the world today is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which special deeds shall come like a brook from the mountains with power.

Roanoke, La.

HOME AND FAMILY

A Devotional Atmosphere in the Home

BY MRS. E. C. FUNDERBURG

2. Training in the Home

Father, mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, oh keep that young heart true—
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see
Ripening for eternity.

THE teaching and training of our children should be a part of our daily home life. It is not just for Sunday and church; the proper training of our children is a problem to consider in all we do. Children do not divide their lives into that which is religious and that which is secular.

Everything we do, if done rightly, is religious. We eat, drink, sleep, bathe, exercise and keep our bodies strong and healthy in order that we may serve God. Our every day duties, if performed in this light, take on a new interest. And if we get this attitude toward right living the children will catch the spirit and learn one of the great lessons of religion—for religion is living right. The devotional atmosphere in the home is first acquired by wholly consecrated parents, then, there are different influences and environments which help to develop in children the devotional spirit.

First, music should be mentioned. Our beloved Longfellow says: "Show me the home wherein music dwells, and I will show you a happy, peaceful, and contented home." If we would cultivate harmony and peace among the children in our homes, should not music have its part? We sing lullabies to the babies and sometimes forget that the older children need music just as much to soothe their lives. The habit of singing when you work is almost a thing of the past. A song often relaxes tired nerves and muscles, takes away the drudgery of work, soothes the temper, and relieves the strain of modern life. There are so many sharp corners where little heads are bumped, so many things to irritate, that we need the charms of music to calm and refresh the souls of those within the home.

Another important influence and means of impression in the home is that of pictures. Sir Joshua Reynolds said: "A room hung with pictures is a room hung with thoughts." It behooves us to see that our walls are hung with such thoughts as will develop a refined, beautiful and strong character. Good art is within the reach of the humblest home. Inexpensive pictures of the world's best paintings can be obtained, and if well selected and framed simply, are more to be desired than costly prints that mean nothing to the home's occupants. It is a wise investment in human progress to spend some money in feeding the soul as well as in feeding the body.

Different rooms require different pictures. In the dining room one may place an unobtrusive landscape or beautiful flowers and fruits that will be conducive to good cheer about the table. Pictures for the bedrooms should vary with the occupants, but should always have something pleasing and restful. For the girl's room select scenes and photographs which suggest the truly womanly traits and which emphasize true and modest beauty. In a boy's room place pictures of vigorous manly types, perhaps an appealing home scene, and Sir Galahad by Watts. For the living room one may make a wider selection of pictures. Landscapes, portraits of Christ, a good picture of Abraham Lincoln, and one of the best Madonnas are suggestive of types that help to interpret nature and life. The room where children play should not be filled with "Mother Goose" fantasies but should have pictures for children to grow to. Some pictures that children enjoy are "The Song of the Lark," "The Madonna of the Chair," "Holy Family," "Feeding her Birds," "The Angelus," "Simplicity," and "The Age of In-

nocence." These pictures suggest stories and enlarge the child world.

The third great factor in the home that we should consider is the influence of books. If we look to the lives of great men and women we find convincing proof of the power of books read in the home. Picture Lincoln tramping many miles to borrow a book, then stretched out on the cabin floor reading it by the light of a burning log. He memorized most of the Bible, Burns, and Shakespeare; a significant fact when we consider the inspiration of the Bible, the breadth of Shakespeare's humanity, and that Burns sang of the brotherhood of men. Today good and bad books may be had almost for the asking, and the problem is one of elimination and substitution.

Boys and girls will read something. If wholesome books are not provided early, a taste for bad ones will develop and the character will retain the marks set by

The Christian's Alphabet

As we journey on through life, facing sorrow, sin and strife,
Be the days allotted to us many or a few—
Can we say we did our best, are we ready for the test,
Do we always do that which the Master bids us do?
Every thought a word of prayer, every day some burden bear,
For some brother who has fallen by the road;
Giving, yes, our service giving, it will make life well worth living,
Helping always someone, with their weary heavy load.
It is one of Christ's commands, that we lend a helping hand.
Just to live our life alone is but to live in vain.
Kindly, then, your service give, and for Jesus daily live.
Life, then, will not be a loss or failure, but a gain.
Many trials we will meet, many thorns will pierce our feet.
Not one moment will our strength alone suffice us in the fight.
Only we ourselves are weak—higher power we ought to seek.
Prayer alone can overcome and guide our steps aright.
Quite often doubt and fear arise, as a cloud before our eyes.
Rough may sometimes seem the straight and narrow way;
Sin abounds on every hand, all throughout our entire land;
Temptations we must conquer every moment of the day.
Until our race of life is run, and our work on earth is done,
Valiant soldiers for our Master let us prove to be.
We shall then be well repaid, for the sacrifice we made—
'Xpelling from our life all sadness through eternity.
Yearn for souls on Jesus Christ depending;
Zeal for him means life eternal—life unending.

—W. E. Schooley.

false standards of life. Boys and girls differ and the wise parent must watch and satisfy these differences as the need calls, adjusting their selections of books accordingly. Good reading gives a household the atmosphere of a home. It makes it an educational institution, as well as merely a place to eat and sleep. By means of books we school the imagination and travel into forest, city, mountain, ocean and air. In the seclusion of our home we enjoy the society of the world's greatest artists. We entertain them as guests. We follow them as examples.

Good reading enriches every home. If the children find the book-shelves well filled with good and entertaining books, when evening comes they will not be

seeking excuses to be away from home. The family will be grouped around the big table, each member with his or her own book or magazine. In after years the children will look back with grateful memories to the social hour which gave them not only their love for good books, but brought them nearer to their home and God. Let us always put the Bible first among books and see that the other books read are such as will stimulate Christian standards of living.

Tippecanoe City, Ohio.

Two Pictures

BY EUGEN S. MOYER

HAROLD, aged five, came into the room where his father was busy studying. He was tired of his play and asked of his father what he might do. The father did not heed his boy's question. Again came the query, "What can I do?" Then the father, a bit vexed, said: "Just go about your play and let me study now, for I am very busy." But the question repeated by the little fellow led the father to say rather sharply: "Go to the kitchen and ask your mother." The little fellow hoping to get a favorable answer in the kitchen, followed his father's suggestion.

But the mother was busy getting supper. The boy's "What can I do now, mama?" brought the following, "I am busy getting supper; don't bother me." That did not satisfy, and soon the question was repeated. Then came the response, "Harold, I wish you would quit bothering me and asking questions all the time. Why don't you go out on the street and play with the boys?"

Harold then followed his mother's suggestion, and was still playing on the street with the boys when she called for supper.

Day after day Harold found his companions and his playground on the street. Mother and father were always busy. When Harold was fifteen, he was still spending his leisure time on the streets. He preferred the company of the boys to that of father and mother. He had grown up with them. He did not know his parents as playmates or as confidants.

The parents never regained what they lost before Harold was six years old. They were good folks and loved their boy and wanted his confidence. They wondered why the boy would not come to them with his questions and problems. But he knew that the boys on the street or at school always had time to talk things over with him, and there was where he went.

Robert was also five years old. He too got tired of his play. He came into his father's study and confidently asked his father what he could do. The father with a smile, but without even laying down his pen said, "Sonnie, I am very busy writing. We will both write. Here are some papers and a pencil. While I finish my article, you write one too. Please do not talk to me, and I will not talk to you. We would both-er each other. Now we will do our writing."

Robert contented himself for half an hour making letters and a few words that his parents had taught him. When tired, he quietly slipped out of the room, and ran to his mother, who was in the kitchen baking cookies. He said, "Mother, father and I have been writing articles. I am through with mine; now what can I do?" The mother said, "Here is some clay. You make some cookies like mother is making." The boy played with the clay until supper was ready.

Robert knew he could always go to mother and father with his questions and problems, and that they would gladly talk with him and help him out of his difficulties. His parents were his best companions and confidants. He liked his schoolmates, but he liked mother and father better. This companionship did not cease when Robert was nine or ten. But father was always his best chum and mother his best confidant and friend.

Mothers and fathers, which of these boys is yours? Which parents are you?

Chicago, Ill.

You can judge yourself by the pictures you admire and the books you read.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Is It a Fad?

RECENTLY I heard someone remark: "This stewardship is a new fad and like all others it will soon pass."

I dare not judge what motive prompted this speaker. It is a sad day for the church, however, when members call the practice of Scriptural teaching a fad. One must wonder whether it is a case of ignorance, or what may be worse, a heart full of worldliness in which the deceitfulness of riches has choked out the word (Matt. 13:22).

Paul in 1 Cor. 4:1, 2 uses the expression thus: "Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful." Here we have the content (the mysteries of God) entrusted to the steward and the attitude of the steward toward that trust (faithful). Now lest someone who is eager to escape responsibility should suggest that this stewardship is for ministers of the Gospel I will hasten to recite what Peter has to say on the same subject (1 Pet. 4:7-11). I shall quote the tenth verse: "According as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God." If Paul has a ministerial context, Peter undoubtedly has a layman's context. Every Christian has a gift and also a knowledge and experience of God's grace. This is to be ministered as good stewards. If the reader would like to know the difference between a good steward and one who is unfaithful let him turn now and read Jesus' teaching in Matthew 25:14-30 and in Luke 19:11-27.

The individual who thinks of stewardship as a passing fad should meditate upon the following: "Heaven and earth shall pass away but my words shall not pass away" (Matt. 24:35). Let him also remember that the foundation of stewardship is *life*. Jesus was always interested in life. He said of himself: "I am the life." He accused the Jews thus: "Ye will not come to me that ye may have life." To the crowd he remarked: "I came that they may have life and may have it abundantly."

To be a good steward is to live life at its best. The temptations pressed upon Jesus by Satan suggested a throttled and base life. He emphatically refused to "cast himself down." Jesus refuses to hear those who say, "Lord, Lord." Only those who *do* the will of the Father receive his commendation. At Jacob's well to his disciples Jesus said: "My meat is to do the will of him that sent me and to accomplish his work." To Jesus stewardship meant living in fidelity and obedience with the Father. Praying "Thy kingdom come, thy will be done" means more than keeping forms and ordinances: it means that we are dead to the world and our "lives are hid with Christ in God"; so that with Paul we can say: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." In this sort of life "God worketh to will and to work for his good pleasure."

Stewardship is not money getting. It is not giving a title of income. Church members can get and give money. Sinners can and do help to keep up charitable institutions and do benevolent acts and many times they far outstrip professors of religion. Stewards of the manifold grace of God first of all find their joy in devotion to God. To know God is their highest ambition. To know God is something different than knowing about God. Jesus came not to teach us about God but to make us acquainted with him. This devotion grows into companionship. "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." Too many professors live on the fringe of their possibilities. They fail to enter into

life because they have a meager acquaintance with God. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send" (Jesus Christ in prayer). The permanent all consuming passion of the steward is not money, but "partnership with Christ in the purpose of God." "A man's life consisteth not in the abundance of the things which he possesseth." A steward's life rests firmly on allegiance to God.

Reveling in this partnership the steward soon discovers another passion. This passion is on behalf of mankind. He finds in his breast a consuming fire. Life becomes more precious to him than his own life. "Except a grain of wheat fall into the earth and die it abideth by itself alone." Jesus' stewardship was measured in terms of service. He interpreted it thus: "The Son of man also came not to be ministered unto but to minister." To his disciples he said: "I am among you as one that serveth."

"To the work, to the work, we are servants of God; Let us follow the path that our Master has trod; With the balm of his counsel our strength to renew Let us do with our might what our hands find to do."

By this time let us hope that the reader is convinced that stewardship is not a passing fad, but a life filled with passion for God and for the men and women for whom Christ died. Living thus the individual steward will count nothing as dear unto himself. Life, vital energy and possessions will be at the call of him whose we are and whom we serve. Any other attitude is unworthy of the name *steward*.

Notes on Giving

ANOTHER missionary sends \$50 for world wide missions! Besides he remembers his college and other church agencies with an additional \$40. Let us match that giving at home! Better do it now before we are tempted to spend it for that which is not bread!

The *Literary Digest* tells why the "church mouse is poor" by quoting how America spends her money in the following figures: religion $\frac{3}{4}$ per cent; schools $1\frac{1}{2}$ per cent; government $4\frac{1}{2}$ per cent; crime $8\frac{1}{4}$ per cent; investment 11 per cent; waste 14 per cent; luxuries 22 per cent; living costs $24\frac{1}{2}$ per cent; miscellaneous $13\frac{1}{2}$ per cent. According to this we waste 18 times as much as we give to religion and spend in luxury 29 times as

much. We cannot *pay* our way to heaven, but certainly those on the heavenly road will not continue to spend money in these proportions. Let us increase our giving to the Lord's work all along the line.

The Men's Class of the Manchester Sunday-school is paying \$800 for the first house built in Africa. This they are doing in addition to a large support of the regular mission program. They write they feel already paid for this extra effort! There is joy in doing an extra bit for the Lord! Try it!

A pastor writes that it is a shame that there seems so little response to the present needs and opportunity for Christian missions. We agree with him. With selfishness at home and chaos abroad, there is only one remedy for either—the Gospel of Christ. Shall we triumph, or fail "because of unbelief"?

The Church of the Brethren has some ideals that this world very much needs. If ever the doctrines of peace, the simple life, brotherhood, and the ministry of an abiding faith in the Bible and its Lord were needed, certainly it is now! Let us go forward in faith. The Gospel is the only hope of the world. The more real sacrifice we put into it, the better and happier we shall be and the sooner will the kingdom come.

The success and joy of that *Thirtieth Anniversary* will depend upon just how we approach it. Let us thank the Lord for what he has done! Announce it beforehand. Give all the information you may have. Ask everybody to make a real offering; one that is liberal and worthy of the first great work of the church! Every church can give thirty dollars, or one dollar for each year since the beginning. Many should do more, and many will!

The problems of wise and Christian giving will be solved only in the study of faithful stewardship. For stewardship is not a system of giving at all—it is a study of relationships. We need it more to avoid our own disaster—financial and spiritual—rather than for what we can do for others. Stewardship is simply a call to stop and think. Where did we come from? Where are we going? Is there a God? Does he have anything to do with the existing laws of life and progress? What of the future of individual and national pride and selfishness? How can I do my duty to my family and others? These and other questions arise and are satisfactorily answered to all faithful stewards of the Lord. It brings us back to faith, service, happiness and prosperity in the work of life! c. d. b.

Record of Giving—Southeastern Kansas

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
Altamont	\$330.00	\$30.00	\$2.00	
43 Chanute		129.00	21.84	\$14.50
75 Fredonia	25.00	43.88	77.09	102.07
33 Grenola	123.91	303.29	11.98	41.43
40 Hollow		90.52		22.96
167 Independence	86.25	542.71	455.00	140.76
57 Mont Ida	465.00	240.30	16.35	171.09
8 New Hope	362.40	137.90	97.64	149.00
Neosha		78.50		
80 Osage	75.00	424.79	264.40	240.05
70 Paint Creek	441.48	248.33	86.54	75.75
102 Parsons	25.00	255.80	78.50	148.95
30 Scott Valley		56.09		43.89
84 Verdigris	251.99	471.41	632.22	60.14
Unallocated	310.00	78.42	15.00	128.73
	\$2,496.03	\$4,815.17	\$1,758.56	\$1,339.32

Correction Notice

Attention is called to the August 16, 1924, issue of the "Gospel Messenger," page 517, to the Record of Giving for Middle Indiana. Errors in the original record of Huntington and Huntington City, respectively, for which we are indeed sorry, change the figures for these two congregations to the figures as shown below:

46 Huntington	\$108.00	\$166.98	\$155.05	\$77.15
234 Huntington City	1,301.64	453.00	721.44	1,139.88

General Welfare Board Meeting

BY BERTHA M. NEHER, SECRETARY-TREASURER

THE General Welfare Board met at Elgin Sept. 26, and spent the day in planning for larger usefulness to the Brotherhood in their lines of work. Brother Virgil C. Finnell, field worker for this Board was present and reported growing interest along the lines of Temperance and Anti-tobacco sentiment in the places where he has presented his lectures. He has a stereopticon lantern and makes his work doubly interesting by appealing to the eye as well as the ear.

Brother Finnell will hereafter devote some of his time to Peace and Child Rescue work, as well as to Temperance and Tobacco. Churches wanting his services should write to his home address, North Manchester, Ind. Sister Lydia E. Taylor continues to represent the department of Dress Reform and hopes to devote part of her time this winter to field work. Write to her at Sebring, Fla., for dates.

Brother J. M. Henry has secured our admittance to membership in the National Council for the Prevention of War and will represent our Board at future meetings of the Council. He is also to be our delegate to the Missionary Conference to be held in Washington, D. C., Jan. 28 to Feb. 2, 1925.

The General Welfare Board is at present greatly hampered in its work by lack of funds. At the last Conference four Boards were merged into this one, and we are trying to carry on with only the funds for one. We are praying for greater usefulness, but we cannot go far along any line without money for necessary expenses. It is part of our plan to send out a great deal of free literature along the lines of our activities, but we cannot get the literature free, nor send it free through the mails. This is only one of the limitations we are now facing.

Warsaw, Ind.

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Number 103. Book No. 103 regularly sells for \$2.25. Through the Gish Committee it may be secured by ministers of the Church of the Brethren for fifty cents. If you want a book that will put you to sleep do not buy No. 103, "The Character of Paul," by Charles E. Jefferson. Some readers make it a point to stop their reading at a place of interest when they lay down a book so that they will have a desire to go back to it again. You will have no trouble in finding such a place when you read No. 103. Many books have been written about Paul. This is one of the latest as well as one of the best. The author is not writing the life of Paul, but discusses his character in twenty-six chapters. I will not mention all of the chapters, but here are a few which are an index as to what the rest are like: His Limitations, His Sanity, His Weakness, His Strength, His Pride, His Humility, His Thankfulness, His Joyfulness, His Courage, His Courtesy, His Greatness.

The author himself says: "For thirteen years of my life, I made it a practice each succeeding year to carry away with me for the summer, one letter of Paul's and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter which I could find; meditated on its contents; pondered the problems it suggested; communed with the spirit of the man who wrote it, prepared a sermon on it and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man. I feel that I know Paul better than I know any other man who ever lived."

In view of the fact that many of our Sunday-school lessons for 1925 will deal with the life of Paul ministers and others can do no better than secure Gish book No. 103.—J. E. Miller, Secretary Gish Committee.

CORRESPONDENCE

MOUNT MORRIS COLLEGE NOTES

September 15 was a very busy day in Mount Morris. On that day the new school year began at the college. On the evening of the next day the student body and friends from the community gathered in the Auditorium to hear the opening address of Bro. J. E. Miller of Elgin, Ill., formerly president of the college. Bro. Miller released some of the most sane and practical advice to the student body that was ever heard by any such an audience. If over the land generally such ideals could be given their

proper emphasis, we might expect a new order of society to be brought in with the new generation. Fortunate indeed the young man or young woman who gets such a wholesome introduction to the new experiences of entering college.

The enrollment has pushed steadily upward until it is now nearing the 200 mark, with a healthy growth in all departments. The freshman class numbers about 60.

A feature of especial gratification to the friends of the college is the showing from the local community. Every year the high schools turn out a group of graduates, hundreds of whom enter college the next year. The local high school has been cooperating with the college in a remarkable way in this feature, and as a result the local support is better than ever.

But that is not all. From other high schools in this part of the State there have come those seeking entrance into Mount Morris College, not because we went after them, but because they and their parents know the values to be realized from being students in a small Christian college where personal contacts with the teachers is possible and where noble Christian ideals can be given proper emphasis. From present indications, the storms that threatened the college not so long ago seem to have lifted and the promise is for an era of growth and prosperity ahead of us.

A further matter of much interest is the financial support which the local community is giving the college. More will be reported on this at an early date, but suffice it to say that good hard headed business men do not put their hundreds and thousands into a cause which has no future. They put their money into the things which they know to be sound. We shall report some very tangible evidence of this within a short time.

The eighty-sixth year of Mount Morris College is in progress with every prospect for a successful future.

Mount Morris, Ill.

W. O. Beckner.

DISTRICT CONFERENCE

The District Conference of Southwestern Kansas and Southeastern Colorado will be held at the Eden Valley church, St. John, Kans., Oct. 10-14, beginning with a temperance program Friday at 7:30 P. M. Each morning from 8 to 9 o'clock there will be a Bible hour, conducted by J. E. Miller.

Oct. 11, Conference on general church problems. 9 A. M., The Work of Laymen in the Church. R. C. Strohm. How Enlist the Forces in the Community.—Clarence Eshelman. Evangelism in the Local Church.—O. H. Feiler. The Local Church and World Problems. Chas. Morris. Helping Young People to Appreciate Our Church.—J. E. Miller. 1:30 P. M., Fathers and Sons' Meeting; Mothers and Daughters' Meeting. 3 P. M., Young People's Meeting. Choosing the Important Things of Life. J. E. Miller. Forum and Business Meeting. 7:30 P. M., Educational Meeting. Address.—D. W. Kurtz.

Oct. 12, 10 A. M., Sunday-school. 11 A. M., Sermon, The Problem of World Peace.—D. W. Kurtz. 2 P. M., Young People's Meeting. Europe as I Saw It. Emory Wine. Echoes from the World Sunday-school Convention.—Margaret Wall. Evening, Missionary Meeting.

Oct. 13, 9 A. M., Ministerial Conference. How Lend the Greatest Encouragement to Our Young Ministers? E. F. Sherfy. How Can the Minister Keep at His Best? W. T. Luckett. Possibility and Advisability of Long Pastors.—J. J. Yoder. Book Review.—J. W. Deeter. The Preacher's Message.—J. E. Miller. 1:30 P. M., Religious Education. The speakers include: Henry Stover, R. E. Mohler, Paul K. Brandt, Earl Frantz and J. E. Miller. 7:30 P. M., Child Rescue Meeting.

Oct. 14, Business session, 8:30 A. M.

McPherson, Kans.

H. F. Richards.

VACATION SCHOOLS

You have heard little about Vacation Schools for a few weeks. However, the efforts put into the schools last throughout the year. During the summer every State is busy holding many of these schools and during the fall the gathering of reports, which is not always easy nor pleasant, continues. It needs to be done. About two hundred and fifty of these reports are now in for the summer of 1924. No doubt there are at least another hundred and fifty yet to be sent in. We wonder why there are those who are slow enough in this work to hold up for so long a time the final report which many are eager to have?

During the winter and fall new leaflets, new texts, and new plans are being matured and gotten ready for the following year. Then early in the spring teachers begin to offer themselves for service and churches begin to inquire for such helpers. Institutes and training conferences are provided, some extending over a period of five days. Hundreds of young people are planning to pursue such courses or to elect similar ones in our colleges. Meanwhile churches provide committees to arrange for these schools, to secure instructors, and to provide equipment and supplies. Much thought and prayer is given to the task ahead.

At present many new plans are being made for 1925. A new syllabus is being written with improvements. Some new texts will also be provided.

Is the sum total of all this effort worth while? To ask the question is to answer it in the affirmative. New impetus and inspiration is sent into all the church activities including the Sunday-school. New interest is quickened in the community. Hundreds of new teachers are thus discovered and trained. Thousands of neglected children are taught. People and workers are brought closer together. One writes, "It was equal to a great revival." The Vacation School has come to stay because it has been born out of the needs of children, millions of whom in our land of free churches, free schools, and free Bibles have not received religious instruction.

Elgin, Ill.

Esra Flory.

SOUTHEASTERN KANSAS

The Conference Program for the District Meeting of Southeastern Kansas, at Parsons, Oct. 17-20, is as follows: Oct. 17, 2 P. M., Elders' Meeting; 4 P. M., Aid Society Meeting; 7:30, Opening Address. Otho Winger.

Oct. 18, 8 A. M., Bible Study. Otho Winger. 9 A. M., Christian Workers' Meeting. Present Day Young People.

C. H. Shanberger. 10 A. M., Temperance Meeting. Address. Otho Winger. 1:30 P. M., Dependent Age and Childhood. O. H. Feiler. Rural Church. Otho Winger. 7:15 P. M., A Church Program for Young People. C. H. Shanberger. Educational Address. Otho Winger.

Oct. 19, 9 A. M., Bible Study. Otho Winger. 10 A. M., Sunday-school Meeting. Sunday school Institute and Address. C. H. Shanberger. 1:30 P. M., Ministerial Institute. The City Church Program. Otho Winger. 8 P. M., Missionary Address. Otho Winger.

Oct. 20, District Business Session.

J. L. Amos.

Parsons, Kans.

DISTRICT MEETING

The District Meeting of Northern Missouri will be held in the Rockingham church, Ray County, Oct. 23-26, beginning with the Elders' Meeting Thursday afternoon and evening. Mothers' Meeting Oct. 23, 7:30 P. M.

Oct. 24, 9:30 A. M., Business Session. 7:30 P. M., Educational Meeting. Address. R. F. Mohler.

Oct. 25, 9:30 A. M., Ministerial Meeting. The Future of the Country Church. W. U. Wagner. The Pastor His Own Evangelist. Harvey Hostetler. Is the Pastor a Sufficient Agent for Training Sunday-school Teachers? Lewis Naylor. Art of Preaching. J. W. Lear. Afternoon, Christian Workers' Meeting. Junior Band. Perry Williams. Young People's Division. Harvey Hostetler. Temperance and Purity. V. C. Finnell. 7:30 P. M., Welfare, Temperance and Purity.

Oct. 26, 9:45, Sunday-school and Worship Period. 1 P. M., Sunday-school Meeting. Worship in the Sunday-school. J. W. Lear. Can Stewardship Be Taught as Missions Are Taught in the Church School? V. C. Finnell. Mission Schools. R. E. Mohler. Round Table. 7 P. M., Address.—V. C. Finnell and R. E. Mohler. Ada Sell.

Plattsburg, Mo.

Notes From Our Correspondents

ARKANSAS

Austin church met on Saturday, the third Sunday in July to hold a revival meeting. The people seemed to be very interested. Bro. L. Burnett, our pastor, from Hickory Ridge, Ark., met with us to hold services, delivering some of the deepest and richest sermons that have been preached here for quite a while. He awakened the church to her responsibility and duty. Bro. Burnett was taken sick and had to leave for a time but returned and held a meeting from the 20th to the 25th. This meeting was very interesting though the congregations were small. We are glad to report that the work of the Spirit is manifesting itself here. We are planning to hold a council sometime in October, when we hope to have a presiding elder with us. The congregation is well pleased with Bro. Burnett and would like to have him preach for us another year. We also need a presiding elder. The Methodists and Baptists have done more for the building up of services here than our church. I hope the Brethren will soon take up in the divine plan of the Lord W. L. Weeks, Austin, Ark., Sept. 29.

Springdale. Our regular council convened Sept. 28, with Eld. Ira Wynter presiding. Sunday-school and church officers were chosen for the year. Because our elder is moving to Carthage, Mo., he requested the church to select an elder to have the oversight of the church. Eld. N. S. Gray was chosen for one year. Our last feast will be Sunday, Sept. 22, at 6 o'clock. Mrs. L. L. Alger, Lowell, Ark., Sept. 29.

CALIFORNIA

Empire.—Our Harvest Meeting was held Sept. 14. The meeting was opened by our pastor, Bro. Leo H. Miller, after which Bro. J. N. Goss talked on the "Inward Condition of the Church." Eld. J. Winkler spoke on the "Material Blessings of the Church," and Eld. S. F. Sanger spoke of the spiritual blessing. At noon dinner was served and the meal and occasion were enjoyed by all. In the afternoon a mission program was given. Bro. Leo H. Miller was the first speaker, and was followed by Eld. C. E. Davis, who gave a very appropriate address which was enjoyed by all. Bro. Simon Davis preached for us in the evening.—Aaron M. Bechtel, Empire, Calif., Sept. 16.

Fresno. Our church met in council Sept. 15, with our elder and pastor, A. O. Brubaker, presiding. Sept. 21 was "Gospel Messenger" day, with a sermon in the morning, bringing to members the advantage of the church paper, and the necessity of keeping posted by reading the church paper. In the evening a number gave talks and testimonies on what they had read in the "Messenger" that appealed to them or helped them most. Several letters were read from the paper. We had a large response from the members. Some testified they could not remember when they did not have the advantage of the "Messenger" even in their father's house when they were young.—Mrs. Amanda Crump, Fresno, Calif., Sept. 22.

Laton church met in council Sept. 14, with Eld. D. R. Holsinger presiding. Our fall love feast will be held Nov. 15, preceded by an all-day meeting and dinner at the church. Church and Sunday-school officers were elected as follows: Elder, Bro. D. R. Hol-

(Continued on Page 652)

CORRESPONDENCE

McPHERSON COLLEGE OPENS WITH GOOD PROSPECTS

On Wednesday, Sept. 17, the formal opening for the thirty-sixth school year at McPherson College took place. Dr. D. W. Kurtz, in his opening address, laid stress upon the two great problems confronting the students: first, to get the facts, and, second, to build Christian character.

The enrollment this year is the largest in the history of the school at this time, four hundred and eight being the total number one week after the opening. This year's Freshman class now has one hundred and forty members, and the Senior class over sixty. There was a growth of about fifty in the college this year.

Our Summer Schools both had successful sessions this summer. Each had a good growth in enrollment. Prospects for their future growth are good because of more advantageous certification rights recently put into effect.

Eight new members began work in our faculty this fall. On Saturday evening, Sept. 20, the new members of the faculty were welcomed and entertained by the older members, and on Monday evening following, the students were entertained likewise by the entire faculty.

A new Department of Commerce, offering full college credit, has been added this year, and is in charge of Prof. L. L. Briggs from the University of South Dakota. Dr. J. W. Hershey received his Ph. D. degree this summer from Chicago University. Several other members of the faculty spent the summer in advanced school work. Four more members are on leave of absence for the same purpose. McPherson College now has the strongest faculty in her history, and every prospect is bright for a good school year.

The endowment campaign is progressing nicely. The total raised to date is a little over one hundred thousand dollars. Eld. O. H. Feiler is at present in the field assisting the regular field force, and prospects for good results are bright for the fall's work.

McPherson, Kans. Ray S. Wagoner, Field Sec'y.

EVANGELIST EDWIN JARBOW VISITS CANADA

Merrington is situated in the western part of Saskatchewan, Canada, and comprises about six square miles with individual farms ranging all the way from 160 to 640 acres. The houses are from half a mile to two miles apart. It is one of the most fertile tracts of land in the whole of Saskatchewan and boasts of its wonderful yields of No. 1 hard red wheat, for wheat is its chief industry. Fifty bushels to the acre have more than once been grown. Although only a young country its history dating back seventeen years Merrington has been spiritually dead a number of years. In the year 1897 the River Brethren, known in Canada as Tunkards, moved out from Ontario and started a colony here. Four years ago the Church of the Brethren was organized with I. C. Baker as minister and elder. The following year Bro. Hollinger of Gettysburg, Pa., moved to Canada and assisted in indoctrinating the members of the Merrington church and in interesting the community in religion. But the people living in the district had become indifferent to religious matters and very little was accomplished. But recently Merrington had just received the greatest shock in its history. Just three weeks ago, right in the midst of harvest, a man and his wife motored into Merrington and announced revival meetings. You can imagine the humorous comment it aroused on every side—calling revival meetings during the west's busiest season of the year when everybody is working at top speed every hour possible to harvest the rich golden grain before frost would come. But Bro. Jarbow wasn't to be denied as we soon found out; he had come for meetings and meetings he was going to have.

If you have never seen Bro. Jarbow it might be well to introduce him. He is a small man in stature, but large in intellect. He has keen penetrating eyes, every minute alert; a firm set mouth, and a chin signifying undaunted determination. Such a man struck Merrington preaching the gospel of Jesus Christ, in the most courageous, earnest, convincing manner, and with a magnetic power we have never felt before, although we had listened to D. L. Moody, Torrey and many other great men. One advantage he had over others was the companionship of his good wife, Sister Jarbow, who so capably led the singing, provided every comfort and facility for mothers with children, and at the same time kept her good man in condition. We all learned to love Mrs. Jarbow, as she is one of those women who spread sunshine to every corner, even under difficulties. The first few nights of the meeting were rather quiet as the people were not disposed to turn out, but news soon spread, and telephones were kept on the ring and curiosity took hold of most of us so we went out for one night anyhow to hear this reputed preacher, then we began to lay off early to get to the meetings and soon the church became crowded, people

came for miles around every night and great things were accomplished. Men and women, boys and girls, the finest and most intelligent Merrington had, went to the front and were converted. At the end of three weeks' time seventy souls had stepped out for Christ, including fourteen complete families. Merrington has been transformed and Bishop Albert Hollinger and I. C. Baker are two of the happiest men in the community.

Kindersley, Sask. Geo. L. Staples, one of the converts.

SUNDAY SCHOOL CONVENTION

The twenty-ninth annual Sunday-school Convention of the Middle District of Pennsylvania was held Aug. 20 in the Spring Run church, near McVeytown, Pa. The first session opened at 8:30 A. M., with an address by the president, Bro. B. F. Waltz. He spoke on the plans and problems of our District. Our aim must be to press on and do bigger things for our Master, with him as our Guide.

Bro. I. Harvey Brumbaugh, of Huntingdon, then spoke of the Sunday-school work. He asked a very pertinent question: "What are you trying to do in the Sunday-school?" The rest of the morning was devoted to sectional conferences. Some of the subjects discussed were: The Organized Adult Bible Class and Service, the Junior, the Intermediates, Vacation Day and Community Schools, the Primary Child and Sunday-school Standards.

We were very glad to have with us Bro. Walter E. Myers, of Philadelphia, who gave a very pleasing message. He said there are some essentials necessary in Sunday-school work, namely: A teacher who knows his pupils and who knows God's Word; the right kind of an organization and the best building and equipment. Vitalized religion was ably discussed by Bro. Chas. S. Ikenberry, of Daleville, Va.

Other speakers for the day were Miss Ida Himmelsbaugh, home on furlough, and Bro. Galen B. Royer. The former told of the customs and ways of the Hindoo people. She gave a very touching appeal for the women and girls of India. Bro. Royer in his characteristic way spoke on "Your Lover's Book." The Bible was written for each one of us and has a message for you and me. He also gave an outline and explanation of the Bible Extension Course of Juniata College.

Bro. Foster B. Statler, traveling secretary for the Middle District, who has been doing excellent work, gave an encouraging report of his work during the summer. The work of our Sunday-schools is so important that each one should do his part with the Spirit of Christ. We need true Christians to carry on the work. In the evening Bro. H. B. Heisey, of Lewistown, gave an address on "His Service."

During the business part of the meeting it was decided to make plans for the building of a missionary home for the returned missionaries. The home is to be situated at Huntingdon, Pa.

Those who attended the meetings were well taken care of by the Spring Run church. Meals were served at the church. Throughout the entire program there was a spirit of loyalty and good will. It was decided that the next convention would be held in the Leamersville church. Altoona, Pa. Martha Mentzer.

LETTER FROM INDIA

During this season the missionaries at Ahwa have had some interesting and inspiring experiences. The monsoon rains were late. But early in June a few showers had fallen and these enabled the farmers to sow their seed. After that little rains made an abundance of fine plants. But by transplanting time even these little showers had ceased and the plants were dying. Great anxiety filled the hearts of the cultivators throughout the Dangs. One evening about twenty-five of the Christian farmers met the missionaries and the Indian church leaders to lay the whole matter before the Lord. Some, who a few years ago had not even heard that there is a God who loves and cares for his needy children, prayed earnestly that he would have mercy upon his children whose gardens were empty. They had reaped a scanty harvest last year. Therefore their need was the more urgent. A number joined in definite prayer that God might speedily send rain. For a week, only light showers fell but it was enough to save the plants, and to enable the farmers to continue their plowing. Prayer was continued in the homes, in groups and in the church assembly. A week later the Giver of rains sent rain in abundance and great was the rejoicing in his goodness and mercy.

About three years ago a cradle-roll was organized in the Ahwa Sunday-school with a membership of eighteen charter members. At the beginning of this year five of the older babies were promoted to the Primary department where Sister Shull, who has charge of the work, will provide for Bible training suited to their infant minds. Seven of the charter members have been called to the upper fold leaving broken hearts behind, but bringing joy to the home above. A few have moved away, but there are still thirty-two names on the cradle-roll. In these we ones are bound up much of the hope for the future of the Ahwa church.

At the close of each quarter it is the custom there to

give opportunity for the expression of native talent. Hitherto the Indian leaders and the school children were the only ones who took part in these exercises. But at the beginning of this quarter their Dangi women sang two hymns and recited several Bible verses in union. They were too timid to come to the front, but sitting in their places gave these expressions of praise. Little by little they will come out of their shyness and seclusion. Some of the Dangi brethren, under the leadership of their teacher, for the first time in history, appeared before the congregation in an effort to act out Israel's plea for a kingdom. They also sang a hymn keeping time by clapping their hands. This church belongs not only to the leaders, but to every member. This is the goal, the ideal, that the missionaries are endeavoring to implant into the hearts and minds of the Ahwa membership. When they are brought fully to realize this the future of the Lord's work in those forests is practically assured.

One of the great Indian gods is called Mahadev, which means "Great God." The foundation for a temple for him was laid in Ahwa ten or more years ago. A few days ago it was completed and the idol set in place with due ceremony. Now the Hindu government officials, police and a few shopkeepers have a place to worship, in what they call a foreign land. Their own homes are in other parts of India, hence the term. But there is no provision made for the simple people of the land to worship in this temple. Hinduism is not a missionary religion. Christianity has her duty and opportunity towards those whom other religions despise and neglect.

"Raising is dead," was the word brought to the missionaries just at the close of services a few Sundays ago. Raisingh was one of the first Christians in Ahwa. He was under Bro. Pittenger's teaching for several years. He and his family, with a few other Christians, moved to Chankal, a village about four miles distant where the Government had granted the privilege to start a Christian community. The surrounding fertile fields they were to farm, and was hoped that this would be the start of a self-supporting Christian village. But in 1900 the influenza epidemic swept over the place. The Christian head master and many others died. Some moved away, school was closed, and the village almost broken up. Raisingh lost his wife and all his children save the baby boy. A few months later he married again and with a few other families returned to Chankal. He was made head-man, the school was re-opened and it was hoped the village might again prosper. But the next year a misunderstanding arose between the villagers and the forest department in regard to the farming land. Raisingh with a few others moved on and founded a new village. The Chankal teacher is ill, the school is closed, and the work which was once so promising seems almost broken up. How often as in the experience of Paul, the missionary finds a great and effectual door opened, but the way beset with adversaries. Such events call for all the faith and enthusiasm which the missionary possesses. But the promise of the Lord is sure, and they who labor in his name never labor in vain.

Six new pupils recently entered the Ahwa school. They were from the non-Christian homes outside of the Christian community. They came from the other side of Ahwa, where hitherto the people have manifested little desire for education. Bro. Shull is devoting much time and energy to the school. He has now six regular teachers of the staff. Ninety-three children are enrolled. This year, for the first time, a sixth standard (eighth grade) has been organized. These boys give promise of becoming teachers among their own people.

Bro. Shull has also opened a regular work in carpentry for the boys. The older boys spend an hour or two each day in the shop, while three boys devote all their time to carpentry. A teacher who has finished a regular course in manual arts has charge of this department. The girls have their sewing classes under Sister Shull's supervision.

There is a half hour of Bible study each day. The missionaries teach the older boys and girls while the regular teachers instruct the younger children. Bro. Shull is very keen on religious education. What, after all, counts more for the making of character and the preparation for the duties of an efficient life?

J. E. Wagoner.

Bulsar, India.

OUR LAST DAYS AT STANLEY, WISCONSIN

In the month of August we terminated four years in the home mission field of Northern Wisconsin. In a mood of reminiscence we now recall numerous precious experiences in our service as pastor to the churches of Stanley and Worden, and as presiding elder of these churches and the Chippewa Valley, Rice Lake, White Rapids, and Maple Grove churches. Our residence was at Stanley.

From Sept. 1, last year, we had the Stanley and Worden churches in a joint pastorate. The combined membership was over two hundred, but scattered over a large area. Worden is a country church, eight and one-half miles southeast of Stanley.

The summer program in this joint pastorate was very full. Not only so, but it gives us pleasure to state that our working together was with exceptionally fine harmony and pleasantness. As throughout the winter and spring,

there was Sunday-school and preaching at both places every Sunday. The attendance and interest at services were truly gratifying. Then there were social gatherings, and special services—such as stereopticon lectures and the young people's presentations of "The Awakening of Brother Tightwad." With Mrs. Rarick superintending, and with some of our home talent teaching, two very successful Vacation Bible Schools were conducted, one in June at Worden and one in July at Stanley.

The Stanley Chautauqua came in between our Vacation schools. The superintendent was one Rev. Klontz, a prominent Methodist pastor in Chicago. About the year 1905, he graduated from Mount Morris College. He was especially impressed with the greatness of our lamented J. G. Royer, who was for a long time president of Mount Morris College.

At Stanley, there were "showers of blessing," and we were "happy in the service of the King." And at Worden the Lord did "great things for us, whereof we are glad." Out of a state of feebleness and several lapses into near death, the church has come with a change for the better.

There is, of course, considerable room for improvement yet, but the convalescence has been gratifying. The community people are taking an increasing interest and souls are being saved. The church interior, last fall, was rearranged, "tidied up" and given some new equipment. It is the prevailing opinion that a new day has dawned for Worden.

Near the time of our leaving we had the pleasure and profit of being with the members in a delightful love feast, held at Stanley.

Then came the last services with the parishioners and friends we had learned to love so much. It was on Sunday, the 3rd of August, after our forenoon preaching service at Worden that the Stanley folks motored in and gave us an agreeable surprise. The two churches, according to previous arrangements, put on a never-to-be-forgotten program. We had dinner together at the church. Afterwards there was a brief service, at which time we were tendered expressions of appreciation and a gift of money.

In the evening, at Stanley, there was such a crowd that a considerable number could not get into the church, but got the service as best they could through the open windows. The Methodist and Presbyterian pastors were present and took part. Our last address was on the subject, "Signing Off," because it was the occasion of our leaving for another station, so to speak, to continue there our broadcasting of the "glad tidings." The hour was a bit late when we dismissed. Some even on the side of the little city reported having listened in as the night air carried the sound of the last song—"God Be With You."

For six months preceding this we filled paid advertising space in our weekly newspaper, the "Stanley Republican," with printed matter and illustrations to boost the business of the church, as the most important business in that community, or any other for that matter. It was money well spent. The "Thought For This Week" feature in our church announcement also proved helpful. Every week a poster, giving the church services and sermon subjects, was placed on an outside bulletin board at Stanley. We believe one does well to use a liberal amount of printer's ink in a pastorate these days. At our last service we presented copies of our second "Official Directory and Hand Book."

Indeed, it is good news we have received that Brother and Sister Clarence H. Gnagy have located at Stanley and have entered, as our successors, upon the joint pastorate of Stanley and Worden, also that the churches have chosen their presiding elder in the person of Bro. M. R. Zigler. These two brethren, perhaps more than any others who visited the field while we were there, seemed impressed with what can be done and ought to be done by our church in the Stanley country.

May the Father richly bless them all, and may there be church progress pleasing to him at Stanley and Worden!

Ralph G. Rarick.

Muncie, Ind.

A LETTER FROM FLORIDA

It will soon be one year since we came to Florida. So far we like it very much. This month of September the climate has been simply delightful. Florida is a wonderful State. Not many people realize that Florida is almost as large as all the New England States combined. We are writing this article to those who are contemplating coming south. We find that a number of our people upon coming to Florida leave home without any particular place in view, that they stop most anywhere, or without any particular reason, settle down, and call it home. So we are terribly scattered—a few here and there with no church services and no members to visit. We find this true too often. Now to give you some idea how far apart we are from one place to another note that St. Petersburg on the extreme west coast is thirty miles from Tampa; from Tampa to Lakeland it is thirty-three miles; and from Lakeland to Sebring sixty miles. There is quite a nice congregation at Sebring, but only a few members at the

other places mentioned. Lakeland soon expects to have an organized church. Lakeland is in Polk County with Bartow as our county seat. Four miles south of Bartow is Homeland, the home of Eld. A. I. Mow. Four miles west of Bartow is the home of Bro. Glenn Carr, a young and active minister. Bro. Carr often drives with his family forty-five to fifty miles on Sunday morning to fill appointments. Polk County is the biggest county of all Florida, with the best of roads anywhere you care to go, thus it is an easy matter to go twenty or thirty miles to church. Anyone thinking of coming this way or near us, should write to us. We can help you in many ways. Come where we have a church and help us. I have been over Florida quite a bit. Living and rooming is as cheap here as anywhere; in fact cheaper than many other places. We can help you.

Lakeland, Fla.

J. S. Leckrone.

YOUNG MEN'S CHRISTIAN ASSOCIATION CONFERENCE AT HANGCHOW

At the most beautiful city in China, Hangchow, the General and Associate General Secretaries' Conference convened May 19-28. It is not so much the city as it is the beautiful West Lake which is right against it that has made the place famous. This lake was built about two thousand years ago during a famine by damming up a river. By this employment thousands of people were kept from starving and a lake of most remarkable beauty resulted. It is about two miles wide and three miles long, and on the opposite side from the city are ranges of sloping, irregular mountains clothed in green luxuriant vegetable growth. Here and there in the lake are little islands on which are flower gardens, beautiful shrubbery, artistic pavilions, and tea houses to add to the comfort and pleasure of the thousands of visitors who come from all parts of China every year. However, not far from the lake in a mountain valley is also a famous Buddhist temple which attracts many people.

The conference was held in a pavilion, loaned by a Chinese friend. It was situated on the edge of the lake. It is needless to say that this unique place was conducive to a fine spirit. Chinese and foreign secretaries came from every part of the country, including the extreme north, south, east and west where there are city Associations. The purpose of the conference was to discuss together some of the problems arising out of the new and changing conditions in China. It is exceedingly valuable to determine the policies and nature of the work and unify the forces in order to realize the greatest results. It was found that in some centers there were fifteen organizations now doing the work that the Association did some years ago. This is not lamented at all, but goes to show that other phases of work, often very needy, can be done.

"What is the Distinctive Task of the Young Men's Christian Association in China" was one of the important topics for discussion and one to which the secretaries are giving considerable thought. The Association has been quite adaptable and sought to do the things that ought to be done that were not being done, and as soon as some other organization was in a position to carry on the work once started the Y. M. C. A. turned to another field. Notwithstanding these other organizations there are many new fields of work, and not all can be undertaken. Selections will have to be made in harmony with what is to be the abiding task of the Association in this country.

Other topics were, "The Relation to other Christian Organizations," especially the Institutional Church, "How Meet the Pressure and Opportunities for Expansion," and "Finances," an ever present problem. You doubtless know that Associations are all supported by local funds, and besides contributions are made to the National Committee. Some of these funds are raised by revenue producing features of its work much as in the States. Another topic which was and is seriously studied is that of "Secretarial Training," for much of the success of the future depends upon the type and amount of training the secretaries receive. I might say here that the Y. M. C. A. even now spends considerable sums in training promising young Chinese men for the work of the Association. And I dare say that that is one of the reasons that the Young Men's Christian Association in China has such a large proportion of the strong Christian native leaders on its staff, comparatively more than any other Christian organization I feel safe in saying. Then, too, the foreign secretaries are actively seeking to unload responsibilities as rapidly as they can find men to carry them. The missions can well afford to give more attention to the training of their workers and then help them to help themselves. The missions are working along this line, and I must say, they find it more difficult than the Y. M. C. A. because a large part of their support still comes from abroad. At any rate it is to these strong native Christian leaders that the church looks with fond hope for guidance in its growth and development in this age old civilization.

It was a great pleasure and privilege to have present at this conference Dr. Willard D. Lyon, the first Y. M. C. A. secretary to China, and Mr. Fletcher Brockman, the first National Secretary in China, to help discuss the present problems and determine the policies for the future.

They had a large share in determining the policies in the beginning of the Young Men's Christian Association's work in China twenty-five years ago. They contributed in wisdom and inspiration from their many years of experience.

The very finest spirit and most intimate fellowship prevailed throughout the conference, and yet the most frank, most sincere desire and honest searching for truth and God's will for the Association was always evident. And all were one in Christ, in spirit and in purpose, knowing no difference between Chinese and foreigners. The Chinese served as officers and as heads of the most important committees. It was a great blessing and inspiration for the writer to attend a gathering of this kind. May God continue to bless his cause in China!

Tai Yuan, Shansi, China.

MINISTERIAL AND SUNDAY-SCHOOL MEETING OF NORTHWESTERN OHIO

The Ministerial and Sunday-school Meeting of Northwestern Ohio was held this year in the Dupont church Aug. 10-21 and certainly was a feast of good things. The slogan was, "The biggest and best summer conference ever held in our District." And the ideal of the slogan was certainly realized.

We had desired to have a record attendance for the opening session, Tuesday evening, hence Eld. W. B. Stover was secured as the speaker. This proved to be a real incentive for attendance and the house was filled with workers from the District and people of the village. Bro. Stover gave a wonderful address from Acts 1:8: "And ye shall be witnesses unto me." He very earnestly entreated Christians to be witnesses for Christ everywhere, under all circumstances.

Wednesday morning the Ministerial Meeting opened with every speaker on hand, and his subject carefully prepared. Surely the Holy Spirit's presence was manifested, and the day was one long to be remembered.

"The High Calling of the Ministry" was discussed by Eld. J. J. Anglemeyer, who first called attention to the great need of discussing this topic. "Many magazines make light of the Christian ministry, however, the crying need of today is the message the minister ought to give to the people. Some stand in our pulpits who have never been called of God to preach. When a man is called of God to preach he will have humility in his heart. Men who leave the ministry because of the salary are not called of God. Paul says, 'Woe unto me if I preach not the gospel.' The Church of the Brethren has a message of peace that this old world needs to hear. Had we done our duty the past twenty-five years, we need not have had this war torn world as we have today."

"The Needs of the Home Field" was next presented by Bro. W. B. Stover, who is awake to conditions in America as well as in India. He told us he was disappointed when he came home because we were not teaching Christianity to foreign students when they came here. Many who had heard of Christ, lost out in America because of our lack of zeal for our Master. "Plato urged eight hours' work, eight hours' sleep and eight hours' leisure. Our big problem is the man with lots of money, eight hours' leisure, and no knowledge of what to do with it. Natives of India are amazed at the wealth of America, reflect on God's blessings here, and think Americans must be very good. Then they read our daily papers and are greatly perplexed. Summing all up in his closing words Bro. Stover said: "The home field needs more prayer, both secret and public; a revival of the family altar; better home ideals; cultivation of the sacrificial spirit; giving at least a tenth for God, and a revival of religion and of the missionary spirit."

"A Full-Time Pastor in Every Church" was presented by Eld. John Wicand. As an introduction to his discussion Bro. M. V. Thomas sang "There Were Ninety and Nine," thus helping all to see the great need of pastoral care. Bro. Wicand then gave the following objections to full-time pastor, as they are sometimes given: (1) We did not use to have pastors. (2) Afraid of hirings. (3) Pastor not a panacea for all ills. (4) Pastor may cater to the element who are free to give. (5) Poor churches unable to support a full-time pastor. These objections were then answered by showing the results made possible by a full-time pastor. (1) A shepherd builds watch-towers. (2) Protects and defends the flock. (3) Numbers the sheep. (4) Keeps sheep from the goats. (5) Is tender with the lambs. (6) Attends to the sick. (7) Seeks for the lost until he finds them. A full-time pastor is possible with stewardship of life, time and money.

Brother and Sister Stover then sang some India songs, after which Bro. Stover discussed, "A View of the Foreign Field." He said that "foreign peoples look to America for leadership in religion and wealth. This gives a wonderful opportunity to Christians in America to make impressions for good upon the foreigner." All were entreated to hold up Christ to the students in the colleges, the Arabian peddler at our doors, the best workers in the fields, and the foreign laborers everywhere. The different

(Continued on Page 654)

Notes From Our Correspondents

(Continued from Page 649)

sinners; clerk, Bro. Lester Vaughn; "Messenger" agent, Bro. Homer Coffman; correspondent, the writer, superintendent, Bro. R. H. Jenkins. Delegates to District Meeting, to be held at the Empire church, are: Brethren D. R. Holinger and J. S. Strole, alternates; Brethren C. L. Bradly and E. L. Eiler, delegates to Sunday-school and Christian Workers' Meetings; Sisters Verna DeHart and Brown Jenkins, with Sisters Emma Fouts and Nettie Pike, alternates. Recently the brethren met at the church and cut the winter's supply of wood for fuel. The Sisters' Aid Society met the same day and furnished the dinner for all. **Lottie M. Ross, Laton, Calif., Sept. 15.**

Lindsay. This has been an unusual summer with many trials and disappointments, but with God's richest blessing on her, Lindsay church is still forging ahead. For over two months the church was in quarantine and we were not allowed to gather at the church nor visit with neighbors. A number of our members were in the hospital and much sickness prevailed. Bro. O. W. Dillie, a student at La Verne College, had charge as pastor from June through August. He gave some fine sermons and did well with the pastoral work. Aug. 20 Bro. C. Ernest Davis, of Modesto, gave an illustrated talk on the mission work in Africa. The young people conducted two programs during August when we had the temperance national convocation for this part of the District. At the regular council held Aug. 27 Bro. H. F. Maust was re-elected elder; Bro. Ira Myers, clerk. We expect Bro. Rothrock from La Verne to be with us in special meetings beginning Nov. 10. **Mrs. Hazel L. Cunningham, Strathmore, Calif., Sept. 25.**

Rainier City, Sunday afternoon Aug. 31, three boys were taken into the church by baptism. Bro. Yoder, from Fowler, has been elected elder for the year. The church is still without a pastor. Our home ministers will preach for us two Sundays out of a month, and Bro. Yoder has consented to fill the pulpit the remaining Sundays. We will miss Eld. W. H. Eikenberry and wife who came to our church last winter and are moving away at this time. Sunday school officers for the coming year will begin their work Oct. 1. Our next conference will be held at Rainier City. Letters were granted at our last business meeting. Sept. 21 will be Decision Day in our Sunday-school and Sept. 28 Promotion Day.—**Mrs. Elizabeth F. Forney, Caruthers, Calif., Sept. 15.**

Rendley. At our council Sept. 13 Bro. M. N. Wine was chosen elder for 1925. Our delegates to District Meeting are Elders J. J. Fowler and M. N. Wine. Sunday-school officers are Sister Anna Furnas and Bro. J. M. Clark. We will hold our love feast Oct. 11, an all-day meeting. During the hot weather we had opened our Sunday-school at 9:40, but beginning with Oct. 1 it will open at 10 A. M.—**Mrs. Mamie Sink, Redcliff, Calif., Sept. 20.**

COLORADO

Denver church met in council Sept. 17. Reports of different committees were accepted. Sunday school officers were elected for one year with Sister Fox, superintendent. One little girl of seven came out on the Lord's side lately. We had a splendid Vacation Bible School conducted by Sister Emily Moore. Our Ladies' Aid supervised by Sister Davis is doing a good work. Bro. I. J. Soltenberger, our elder in charge, has been doing a fine work in our midweek Bible Class, as well as the Sunday appointments. We are sorry to say that owing to the condition of his health, he can no longer continue to fill the position. If any minister is thinking of locating in our fine climate at this time we could offer him partial payment for the time being. Or sometimes there are young ministers wishing to come here to take school work; we could offer such parties pay also. Denver is one of the main stopping places for those going east or west. Many ministers do stop over Sunday to visit our church, but so often when asked to give us a sermon, they refuse, saying they are on their vacation. I am a real estate man and I never saw the time I could not talk thirty minutes or an hour and close a deal. Now brother, how much more important is your service?—**W. R. Clone, Denver, Colo., Sept. 23.**

ILLINOIS

Champaign church met in council Sept. 18, with Bro. Milo presiding. The Sunday school officers for the coming year were elected. It was decided to hold a love feast Nov. 7 P. M. Our revival meetings began Nov. 10, with Bro. John Graham, of Shippensburg, Pa., evangelist. Ethel Fabert, Champaign, Ill., Sept. 30.

Franklin Grove church met in business session Sept. 19, with Bro. O. D. Buck presiding. We decided to begin our Sunday-school year Oct. 1, instead of Jan. 1. Bro. Harvey Ploutz was chosen Sunday-school superintendent. The committee is busy arranging a Rally Day program to be held in October. We expect to hold our Sunday-school picnic Sept. 27, at Lowell Park. Our love feast will be held Nov. 1, at 7 P. M. **Mary Lehman, Franklin Grove, Ill., Sept. 25.**

La Motte Prairie church met in council Sept. 27, with Eld. J. C. Stoner in charge. He was chosen delegate to District Meeting, with Florence Stoner, alternate. Sept. 12 we expect to begin our revival with Bro. Lewis, of Champaign, Ill., as evangelist. On that day we will have an all-day meeting, with basket dinner and a program in the afternoon. Our love feast will be at the close of the meeting. Bro. Lewis is an able speaker and we hope that much good may be done in this community. **Mrs. Laura Plunkett, Patine, Ill., Sept. 28.**

Lanark. Our church united with the other churches of the town in a Vacation School this summer. The sessions were held in the high school building. Several of our Sunday-school teachers assisted in the work. A bigger and better union school is being planned for next summer, with our pastor, Bro. Forney, superintendent. Our love feast will be Oct. 12, at 7 P. M. Miss Sadie Miller and Bro. Forney were delegates to District Meeting at the Clippewa Valley church, Wis. Our church is planning an evangelistic campaign for this winter. Our neighbor church, Cherry Grove, is in a revival now, with Bro. Rowland, of Pennsylvania, in charge. Last Friday was I mark night; one hundred of our members were in attendance and furnished several musical numbers.—**Mrs. Ben Matthias, Lanark, Ill., Sept. 19.**

Oakley. Our three weeks' series of meetings, conducted by Bro. E. F. Sheris, of McPherson, Kans., closed Sept. 14. With the exception of a few evenings of inclement weather, the attendance was very good. The singing was in charge of Miss Linnie Tovey, of Boston, Ind. Bro. Sheris preached diligently every day. He preached twenty three sermons, and twenty-one invited, and ten converts for the children, and made ninety calls and visits. All of his messages were inspiring and uplifting, and were given with power and conviction. Nine confessions were made and six were baptized. We will hold our communion services in the near future.—**Mrs. C. F. Kemp, Cerro Gordo, Ill., Sept. 28.**

Romine. Bro. Clinton I. Weber came to us Sept. 7 and conducted a very successful series of meetings. He worked faithfully for two weeks, giving us a Spirit filled sermon each night. He also gave some splendid messages in song. Although hindered some by rain and children accepted Christ and were baptized. We enjoyed the meeting by our pastor, Eld. Urias Blough. We feel greatly strengthened and encouraged. Bro. Blough is laboring faithfully, giving us two sermons each Sunday, excepting the dates on which he goes to other congregations. He is a very able speaker and his preaching is small, is moving along nicely with the elder. Our Sunday-school, though poor in numbers, is doing well. We expect to hold our love feast. Our love feast will be held later in the season.—**Mrs. Katy M. Baker, Salem, Ill., Sept. 21.**

Sterling.—We as a church felt keenly the meaning of the message we received that Bro. E. F. Caslow, who had been with us for about two years, had accepted a call as General Field Worker for the State of Michigan, and would take up his work at that capacity sometime in February. Since that time the church has been praying that the Lord might direct those whose duty it was to seek a new pastor. We feel that the answer to our petitions

came when the ministerial committee announced that Bro. S. S. Blough, of Decatur, a member of the General Ministerial Board, would accept the position and would be ready to take up his work here shortly. We feel that we are to be congratulated upon securing a pastor of such ability and ability. We trust that the Sterling church may be entering a new era in its campaign for souls for Christ. Sept. 17 a reception was held at the parsonage for Bro. Blough and his family, at which almost the entire membership was present. At our council Sept. 8 Bro. Blough was chosen elder in charge. It was decided to hold an evangelistic meeting conducted by our elder, beginning Oct. 19 and closing Nov. 2 with a love feast. During the time between Feb. 18 and Sept. 1 the pulpit has been very ably filled by brethren from Bethany Bible School. We are especially grateful to Bro. Wm. Hamilton who served us in this capacity the greater part of the summer. **Jennie Hawk, Sterling, Ill., Sept. 20.**

INDIANA

Bachelor Run church met in council Sept. 26, with Eld. W. L. Angle presiding. Bro. John Flora also was with us. Bro. Emery Quinn was called to the deacon's office and with his wife, duly installed. Bro. Fred Meyer was elected delegate to District Meeting. The visiting brethren gave a favorable report. We expect to begin a revival Oct. 12, to be conducted by J. J. Edson Verry, of North Manchester, Ind. We held our annual Harvest Meeting Sept. 14. Eld. A. G. Crosswhite, of Peru, Ind., our former pastor, gave a splendid address both morning and evening. In the afternoon a short program was given by the children, with special music by the young people. Our series of meetings on Sunday morning at Flora, Ind. Our love feast will be held Oct. 25, at 6 P. M.—**Mrs. Wm. L. Angle, Bringhurst, Ind., Sept. 29.**

Bethany. Sept. 28 Bro. T. E. George, of Goshen, gave us a lecture, under the auspices of the young people's class. The Harmon Chorus accompanied him and furnished fine music. We expect Bro. Wm. Buckley, of Ohio, to be with us in a series of meetings the forepart of November.—**Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 23.**

Blissville congregation met in council Sept. 13 at the Blissville house, with Eld. Arthur Miller in charge. Nine letters were received and two granted. Bro. Wm. Eiler was chosen for three years on the ministerial board. It was decided to have Bro. Finell come to us in the near future. Our love feast will be held Oct. 1, beginning at 7 P. M. We expect Bro. Chas. Cripe, of Bremen, to begin our series of meetings on Sunday morning following the love feast. Sept. 7 a large crowd assembled at the Blissville house to enjoy a musical program instead of the regular Christian Workers' Meeting in which we were assisted by Center, Pine Creek and North Liberty congregations.—**Mrs. Stella Ruff, Plymouth, Ind., Sept. 23.**

Bremen.—A two-weeks' Vacation Bible School was held in the Bremen church, the four churches of the town and one in the country cooperating. We had an enrollment of 156. This was the fourth year for the school at this place. Aug. 3 Bro. A. W. Ross, of North Manchester, gave a lecture on "Peace and War." He revealed the conditions of the world and made a strong plea for world peace. After a basket dinner Sister Ross gave a talk on the "Growth of Mission Work in India." Both services were enjoyed by fine audiences. Sept. 6 the regular council was held. Several letters were granted and some favorable reports on the year's work were given. A new furnace is being installed which will heat the house properly in cold weather. Sept. 14 was the Harvest Home service. Bro. Bagwell, of North Manchester, gave the message in the forenoon. In the afternoon Sister Bertha Price and Sister Hanawalt gave talks to the children, and Sister Owen Price gave a talk to the young people, all of which were greatly appreciated. Bro. Bagwell gave an all-day Spirit-filled message. An offering of \$38 was taken for world-wide missions. Oct. 5 we expect to have with us Bro. Finell for an all-day meeting. He will give a lecture on Saturday evening, Oct. 4, and three on Sunday. A basket dinner will be served at noon. We expect to have our revival in December, with Bro. C. C. Kindy, of Huntington, Ind., evangelist.—**Mrs. Warren J. Miller, Bremen, Ind., Sept. 23.**

English Prairie church met in council Sept. 26, with Bro. Carl Yoder presiding. A number of church officers were elected. We decided to have a Bible conference Oct. 12, at 7 P. M. Our communion will be Oct. 25, at 7 P. M. Our Harvest Meeting is in the past. We had a very good meeting. Bro. Clyde Cripe preached two spiritual sermons.—**Mrs. Banks Light, Howe, Ind., Sept. 29.**

Flora church will have a Homecoming and Rally Day Oct. 19. All those are invited to come and be with us who in the past had this at their church home. It will be an all-day meeting with a basket dinner. We held our quarterly council Sept. 23, with Eld. H. C. Ear presiding. The different committees were heard from and approved or asked to continue their work. A. C. Musselman and C. A. Workman were chosen delegates to District Meeting.—**Mattie Welty, Flora, Ind., Sept. 28.**

Hickory Grove church met in council Sept. 13, with Eld. D. M. Byerly presiding. The visiting brethren gave their report. Bro. Lloyd Stultz was elected delegate to District Meeting, with Bro. Cecil Fox, alternate. Our revival began Oct. 12, with a love feast at 7 P. M. Bro. Hart and Bro. David Hummer are to do the preaching. Sept. 28 our elder gave a great inspiration meeting. "Did Moses Know?" We reorganized our Sunday-school Sept. 28, with Bro. Cecil Fox, superintendent.—**Cynthia E. Fox, Redkey, Ind., Sept. 29.**

Nappanee church is praising God because his Spirit is reigning over us and was very manifest in bringing to us Bro. Galen Royer, of New Carlisle, Ohio, to act as our pastor. He and his family expect to locate here by Nov. 1, if possible. We met in council Sept. 30. The date of our communion was again changed from Oct. 9 to Oct. 16, at 7:30 P. M. Bro. J. E. Miller brought us very helpful messages last Sunday morning, and evening. The writer was elected church correspondent.—**Mrs. Almada Geyer, Nappanee, Ind., Oct. 1.**

Peru. The work here is moving on very harmoniously and some gains for the Kingdom have been made. A few weeks ago a man above eighty years of age was received by baptism and several revivals are in progress. Every department of Christian activity is prospering and we are preparing for a great inspirational meeting Oct. 1 when we will have our Home Coming and Rally Day. It is also our thirtieth anniversary in the present house of worship. Our Daily Vacation Bible School was a great success. One hundred eighteen scholars were enrolled, some from almost every Protestant church in the city. The pastor, Eld. A. G. Crosswhite, was director and also taught some, being assisted by a number of competent instructors, all home talent, and members of our own church. All departments from the kindergarten to the intermediates received special attention. The high school was of high grade, especially the posters. The Y. P. D. which suffered somewhat at attention during the summer months is being revived and splendid work is expected of them this autumn and winter. Several of the Sunday-school classes have had picnics and outings with recreation and spiritual programs. Many of our people are showing a more intense interest in an extensive course of religious education and methodical instruction put on by special instructors of Manchester College. The ten weeks' course, one night each week, will be given here as the most central point in our Sunday-school group, consisting of Mexico, Pike Creek, Santa Fe, Logansport, and Elkhart. A more extensive course will be given later. Our love feast will be held Oct. 25 beginning at 6:30 P. M.—**Mrs. A. G. Crosswhite and S. T. Fisher will represent us at District Meeting at Mexico.—Mrs. Addie Crosswhite, Peru, Ind., Sept. 23.**

Pine Creek church enjoyed a feast of good things Sept. 21 at the dedication and Home Coming Meeting. Quite a number of former Sunday-school workers were present to help in the Sunday-school. Bro. John W. Elkhart, now seventy-seven years old, led in two of his favorite hymns. He was chorister of the Sunday-school of the first organization. Bro. Wm. Buzzard, of New Paris, one of the first

superintendents, opened the school. Bro. Geo. Swarth, of Roann, Ind., gave a very spiritual address in the forenoon. After a bountiful dinner the afternoon was pleasantly spent in rehearsing the history of the church which was highly enjoyed by our young people. A number of songs were rendered by the West Goshen chorus and a mixed quartet. An offering was lifted, part of which will be sent to the General Mission Board. Our school met in a special called meeting Sept. 4, for the purpose of electing officers. Bro. Candor Berkey was chosen church president and Bro. Geo. Roush, Christian Workers' president. We are looking forward to a revival sometime in November, to be conducted by Bro. Chas. Walters, of Ipava, Ill.—**Mrs. L. W. Berkey, Bristol, Ind., Sept. 25.**

Plymouth church met in council Sept. 18. Bro. Christian Metzler, of Wakarusa, member of the Mission Board of Northern Indiana, opened the meeting with appropriate remarks. Our pastor, Bro. J. F. Appleman, presided. Six have been received into the church since our last report, two by baptism and four by letter. One letter was granted. Our communion will be the eve of Oct. 4. On the evening of Aug. 3 Rev. Tapy of the Federated church of Culver, Ind., gave his splendid lecture, "A Visit to an Ancient Temple." Under this lecture was indeed a rare treat. Aug. 10 Bro. Oscar Winger, of North Manchester, gave us a very helpful address. Our church observed Peace Sunday in a special way. Bro. C. Thayer delivered a splendid message on Manchester Day. We began our Christian Workers' Meeting on Sept. 7 with a temperance program. Bro. Harry Rohrer is our president. We are very glad to welcome Bro. H. B. Dickey and family and are glad to have them as principal of one of our city schools. Our Sunday-school is moving along nicely with good attendance and splendid interest. Bro. David Metzler, of Nappanee, District Field Worker, will be with us next Sunday in both the morning and evening service.—**Emma E. Foust, Plymouth, Ind., Sept. 24.**

Portland.—Our Harvest Meeting held Sept. 14 was a great success and everyone greatly enjoyed the meeting. A basket dinner was served to all who were present. Bro. J. O. Winger had charge of both forenoon and afternoon services. Many of the neighboring congregations took part, including Hickory Grove, Pleasant Dale, Pleasant Valley and the Pennville church.—**W. J. Frank, North Manchester, Ind., Sept. 25.**

Rock Run.—A series of evangelistic meetings was held in this congregation Aug. 31 to Sept. 10, conducted by our pastor, Bro. Ervin Weaver. The Gospel messages were given with power and one was born into the Kingdom. Delegations from a number of the surrounding churches rendered special music at a number of the services, and our home chorister also arranged several of the services, which were much appreciated.—**Mrs. Clarence R. Cripe, Goshen, Ind., Sept. 17.**

Shipshewana. Just recently our hearts were made glad because of the birth into the Kingdom of a young boy. This is the only addition to the church as a result of our series of revival meetings, conducted by Bro. Norman Blough, of Davidsville, Pa. The meetings closed Sept. 14. Sept. 13 we reorganized our Sunday-school and the Christian Workers' Society, with Bro. Lester Stutzman, superintendent, and Bro. Clement Bontrager, secretary. Bro. C. H. Shrock and Sister Geo. Shrock were installed to the eldership. Bro. Shrock as presiding elder for a year. He has spent all his ministerial life in this church and in view of his faithful services the church could wish no better than to advance him. It may not be out of place to note that the Shipshewana church has, in a measure, her existence to the untiring efforts of Bro. Shrock and family. Though not living in the community they are generally regular attendants at church on Sunday morning. Bro. Shrock gives his services to the church even though he receives no regular support. Our Christian Workers' Society is cooperating with three other societies in giving a program on foreign missions. Sept. 28 our church is giving of the cooperative work we have been doing and we find that it pays. The work is progressing in our church although we have our difficulties. We are quite widely scattered and that is one of our drawbacks. We have two farms in view which we wish could be occupied by Brethren family. Should we be interested, write to Bro. Geo. Shrock, Middlebury, Ind.—**Clement Bontrager, Shipshewana, Ind., Sept. 24.**

Solomons Creek church met in council Sept. 3, with Eld. Hiram Forney presiding. Bro. Forney was elected elder for another year; the officers also were chosen. Our revival meeting was postponed indefinitely. Bro. Shrock gave the message. Our pastor, Bro. Homer Shrock, gave us a fine sermon on pre-Sept. 6. Bro. Shrock and wife will also remain for another year. Our Sunday-school is moving along nicely.—**Murriel Neff, Syracuse, Ind., Sept. 19.**

Upper Deer Creek church met in council Sept. 6, with Eld. Ervin Fisher presiding. Bro. Jacob Cripe was chosen delegate to District Meeting, with Brethren Harvey Wolfe and John Smith, alternates. We observed Kenberly, of Delphi, Ind., will conduct our series of meetings. Bro. Cripe Oct. 20 to Oct. 26. Our love feast will follow. Bro. B. F. Petty, of Eaton, Ohio, has been secured as pastor for the coming year and will locate here about Oct. 7. Sept. 7 an all-day meeting and Homecoming was held at this place. After Sunday-school Bro. Jacob Cripe gave an address. D. Butterbaugh, of the West Michigan church, gave a noon basket dinner was served in the basement. In the afternoon Bro. Cripe gave a stirring missionary sermon and a collection was taken for the General Mission Board. There was also special music and a missionary reading. Bro. B. F. Petty gave a talk and Bro. Levi Holm, of Delphi, Ind., offered some fitting remarks. Eleven ministers were present for the afternoon service.—**Mrs. F. T. Younker, Burlington, Ind., Sept. 29.**

Upper Fall Creek.—Our meeting closed Sunday, Sept. 21, held by Bro. L. L. Paul, of Buck Creek and Bro. Wm. Marshall, singer of Anderson. There were six additions to the church. The meetings included a collection with good crowds.—**Rachel E. Alexander, Middletown, Ind., Sept. 24.**

West El River church met in council Sept. 13, transacting such business as necessary preparatory to communion and District Conference. Eld. Geo. Mishler was elected delegate, with Bro. Kline, alternate. Two letters were granted. The committee is arranging for an evangelist to assist us in a series of meetings in the future.—**C. F. Rush, Silver Lake, Ind., Sept. 22.**

IOWA

Cedar Rapids.—Bro. Clair Miller and wife have accepted a call to the pastorate of this church, to begin Oct. 1. The Sunday-school has elected new officers and Messrs. who will be with us, installed at the same time as the pastor—the first Sunday in October. Increased activities are planned for all lines of church endeavor.—**S. B. Miller, Cedar Rapids, Iowa, Sept. 22.**

Coon River.—Bro. F. E. McCune began a series of meetings at the Panora house Sept. 7, and continued two weeks, closing Sept. 21. Bro. McCune gave us rich, practical, soul-inspiring sermons from start to finish, as he alone is capable of giving. All who listened felt the need of nobler and better living. The District Conference was held at this place Aug. 30 to Sept. 1. The attendance and interest were good and we had many fine things brought to us. We all enjoyed entertaining the Conference.—**Mrs. Vinna E. Pion, Panora, Iowa, Sept. 22.**

English River church met in council Aug. 23, with Eld. H. C. N. Coffman presiding. Sunday-school officers were elected, with Bro. Clarence Brower, superintendent. It was decided to have our love feast Oct. 18. A number of our young folks have left recently to attend college. Sister Cora Wenger has charge of our Junior Christian Workers' Department.—**Mrs. Sylvia Senger, South English, Iowa, Sept. 22.**

Ottumwa.—Our church has enjoyed several spiritual feasts lately. Aug. 17 we had with us Bro. W. G. Ogden from the Fairview church. He preached at both morning and evening services. In the evening the church was packed. Former Prof. Brennan, of our high school, gave a talk on Education Aug. 31. Sept. 7 was our annual Homecoming and Rally Day. On that day we had practically the whole Southern District of Iowa were represented. The morning services

were conducted by Brethren D. Fouts and E. Fouts. The former preached. A basket dinner was served at Riverside Park. Eld. W. N. Glatfelter presided in the afternoon at the round table. We hope many more visiting brethren will be with us next year at this time. The remodeling of our church is progressing rapidly.—Laurence Clark, Ottumwa, Ia., Sept. 19.

Panther Creek church met in council Sept. 13, with Eld. C. B. Rowe presiding. The report of the annual visit was made. A. M. Stine was chosen to serve as our elder until December, 1925, to fill the unexpired term of H. L. Royer. We decided to have a love feast Oct. 4 and 5. A number of our young people have left to attend school at various places—Ida M. Messamer, Adel, Iowa, Sept. 19.

Prairie City, Aug. 31 Brother and Sister Oliver Austin, of McPherson, Kans., began an evangelistic meeting which lasted three weeks, closing Sept. 20. Eight were added to the church by baptism and two await the rite. The interest manifested throughout was splendid. Brother and Sister Austin labored faithfully and the soul-winning talks on salvation were a benefit and inspiration to all. Sister Austin conducted the song service and brought many beautiful messages both through song and Bible study. They visited eighty homes and their good work will be long remembered. Sept. 11 we enjoyed an all-day meeting at the church and dinner was served to a large crowd—Gertrude Dykstra, Prairie City, Iowa, Sept. 24.

South Keokuk.—Our regular council was held Sept. 13. Bro. D. F. Shelly was reelected elder for another year. Christian Workers' officers were chosen. Alma Lough was elected Sunday-school superintendent to fill a vacancy. Our love feast will be held Oct. 12, at 7 P. M. Three letters were sent granted since our last report. A committee was chosen to solicit funds for a new church building. A number of our members attended the District Meeting held in the Libertyville church. We expect Bro. W. R. Shull, of Auburn, Ind., to begin a series of meetings Oct. 26. Vera M. Wonderlich, Richland, Iowa, Sept. 24.

KANSAS

Abilene church met in council at the Holland house Sept. 6, with Eld. C. A. Shank in charge. One letter was received. Our delegates to District Meeting are Eld. C. A. Shank and Bro. W. A. Mouser; alternates, Bro. Will Eddy and Bro. Leonard Rode. We expect Bro. P. Sherry, of McPherson, Kans., to preach for us Oct. 5.—Mrs. Geo. Weber, Elmo, Kans., Sept. 24.

Garden City church met Sept. 28 in council, with Bro. Heckman in charge. Officers for the year were elected as follows: D. H. Heckman, elder; Bro. H. L. Divine, Sunday-school superintendent; Sister Rachel Weaver, Christian Workers' president; the writer, correspondent. Bro. Ed Weaver was chosen delegate to District Meeting, with Bro. D. A. Sheaks, alternate. Four letters were granted.—Edith Weaver, Garden City, Kans., Sept. 30.

Kansas City (Calvary).—Our revival meetings began Aug. 24, with W. A. Kinzie in charge. The audience which gathered each evening proved the meetings were greatly appreciated. Ten entered into the way of the Lord. A number from Central Avenue and First Church were present at all the meetings. The revival closed Sept. 7 and on Monday night following the love feast was held. Our pastor, Bro. Chas. A. Miller, and family are moving away and will live on a farm for the benefit of Sister Miller's health. They have spent about six and a half years here. There were only seven active members when they came and through their diligent and persistent work there are now over a hundred willing workers.—Mary Gravatt, Kansas City, Kans., Sept. 29.

Maple Grove church met in council Sept. 20. Sunday-school officers were elected for the coming year with Bertha Albin, general superintendent. Bro. J. S. Weybright was chosen Elder in Heaven. Sister Albin will represent our church at District Meeting to be held Oct. 17-20 at Maple Grove—Beulah Bickelstien, Norton, Kans., Sept. 25.

Overbrook church met in quarterly council Aug. 30. The date for our love feast was set for Oct. 25, at 6 P. M. We elected as delegates to District Meeting, Elders L. Hoover and Geo. A. Fishburn; also Sunday-school superintendent, Eld. O. Hoover and Myrtle H. Hoover.—Iva Fishburn, Overbrook, Kans., Sept. 23.

Victor church met in council Sept. 13 with Bro. F. Wagner as Moderator. Delegates for the District Meeting at Maple Grove are: Brethren A. E. Thompson and W. C. Windy; Sunday-school, Sisters Ida Winder and Alena Wagner; Christian Workers, Sister Velma Thompson and Bro. Chester W. Ladd; Elder, Sister Addie Thompson. Bro. A. E. Thompson was elected Sunday-school superintendent and the writer "Messenger" agent. We are making plans for a tall meeting. Our love feast will be held Nov. 15 at 7 P. M. Bro. Tom Oxley, superintendent of the Old Folks' Home, Darlow, Kans., was with us at the evening service. He told us that Bro. Sherwin, Sept. 21, Bro. R. Crist, our District Sunday-school Secretary, gave us two helpful sermons.—Veta V. Thompson, Waldo, Kans., Sept. 23.

West Wichita church was much surprised on Sunday morning, Sept. 21, when Bro. J. J. Yoder came walking down the aisle. He preached a very beautiful sermon on "Our Father Who Art in Heaven," emphasizing very beautifully the name of our church. We were still more surprised at the announcement Bro. Yoder made at the close of the services, that the District Mission Board has decided to put Bro. Sherry, of McPherson, over the work at this place for the coming year, with Bro. Patrick to assist. We are sure that Bro. Sherry, with his past experience, will be heartily welcomed. Bro. Luckett will go from here to the Hutchinson church.—Mrs. Clemma Peebler, Wichita, Kans., Sept. 24.

MARYLAND

Monocacy church met in council Sept. 20 with Eld. E. C. Bixler presiding. The visiting brethren gave a favorable report. Elders J. J. John and D. O. Metz took the voice of the church in regard to advancing Bro. J. S. Weybright to the eldership. The majority were favorable and the ordination will take place in the near future. Bro. Elmer P. Schildt was again elected as visiting representative to the Old Folks' Home at San Mar. Sunday-school superintendents for 1925 were elected as follows: Bro. E. P. Schildt for Rocky Ridge; Bro. R. E. Weybright for Detroit. Our next council will be held the last Saturday in March.—Elsie A. Eigenbrode, Rocky Ridge, Md., Sept. 24.

Thurmont church met in semi-annual members' meeting, with Eld. T. S. Fike presiding. Eld. Arthur B. Rice also was present. We decided to lift an offering each Lord's Day morning in addition to the Sunday-school offering. Our love feast at 5 P. M. was held the last Saturday in March.—Elsie A. Eigenbrode, Rocky Ridge, Md., Sept. 27.

MICHIGAN

Eldendale church met in members' meeting Sept. 11 with Eld. Bowser in charge. One letter of membership was granted. The writer was reelected "Messenger" agent for another year. Aug. 27 Bro. Fennell gave his lecture on "The Brown God and His White Imps." Our pastor, Bro. Rarick, completed his work with us Aug. 31 and has taken up pastoral work in the Iowa. So we are without a pastor at present. We expect to entertain the joint Bible Institute Oct. 5, with Bro. Nicodemus, of North Manchester, as instructor.—Lizzie G. Leace, Alto, Mich., Sept. 23.

Harlan congregation met in council Sept. 20, with Eld. Sloniker presiding. Two letters were received, those of Brother and Sister Albert Weller, a minister and wife. Four letters were granted to our pastor, Bro. O. E. Stern, and family who are moving to a different field of labor in Illinois. The church regrets seeing them leave. The vacancies caused by their leaving were filled with the writer. We decided to try to secure Bro. Geo. Killian, of Beaverton, Mich., to hold a meeting for us some time in November. We had council in the forenoon and dinner at the church. In the afternoon we enjoyed a soul-filling sermon by Eld. Sloniker. In the evening we had a spiritual love feast, with thirty members present, including a number of children. We are only five in number but we are trying to

do our part in the work. Our Sunday-school has been going well this summer considering that so many of our members and neighbors have moved away. Gerra Foster, Copenish, Mich., Sept. 22.

Shepherd. Our quarterly business meeting convened Sept. 19. The church decided to take advantage of the anniversary offer and put the "Messenger" in every member's home. Our communion will be Oct. 19 an all-day meeting. Bro. V. C. Fennell was with us at the feast of the Lord. We were joined by two of our new members. Bro. C. C. Wilkins, of Kansas, employed by the Anti-Saloon League, of Michigan, gave us a wonderful lecture last Sunday morning. Mrs. Harvey Stauffer, Mt. Pleasant, Mich., Sept. 29.

Thornapple. Bro. Virgil C. Fennell's lecture on "The Evening" was well received at the place. By a letter from the "Messenger" of Aug. 28. On the morning of Aug. 11, Bro. G. A. Smoler, of North Manchester, Ind., gave us an educational address, after which an offering was taken for Manchester College. Bro. Smoler continued two weeks in evangelistic work, preaching splendid sermons. Owing to the busy season, very few outside the membership attended. A beautiful scene occurred the last afternoon, when the little son of our Sunday-school superintendent was received into the church by baptism. The church met in members' meeting Sept. 20, with Eld. G. F. Fuller presiding. We also had the pleasure of Bro. Russell Weller's address at the place. The church met on the last afternoon meeting on Thanksgiving Day with a love feast in the evening. Grace E. Messner, Lake Odessa, Mich., Sept. 25.

Woodland Village. We will begin a revival at this place Oct. 12, assisted by Brother and Sister E. F. Caslow. Our communion will be held in the evening of Oct. 25. Interest in our Sunday-school and church work is increasing, and we expect rich blessings from the coming meetings.—Lulu Plank, Woodland, Mich., Sept. 29.

Zion congregation met in council Sept. 26, with Bro. W. H. Good presiding. The writer was reelected "Messenger" agent. Bro. W. H. Good, with a few others, went from here to Fairview, a distance of about fifty miles, Sept. 19 and 20. Bro. Good preached two sermons in a schoolhouse near Fairview where we have a few members. The attendance was splendid. Sept. 28 we received two letters.—John Meiser, Prescott, Mich., Sept. 29.

MINNESOTA

Minneapolis.—During the summer our Sunday-school attendance averaged over seventy. Sept. 14 was observed as Homecoming Day. Some of our brethren and sisters from Monticello were present. Fourteen letters of membership were read. Just previous to this one young man was received by baptism. Bro. Nickey, of Monticello, preached a good sermon on "Church Membership Loyalty." A basket dinner was served in the basement. In the evening Bro. Keller gave an illustrated sermon on "The Builders of American Ideals." Sept. 21 our young people's class, entertained the young people's class from Lewiston, Minn. Sept. 24 the regular members' meeting was held. It was decided to make the last Sunday in October, Church Day, with regular services in the morning and a fellowship dinner at noon. After dinner Sunday-school and church officers will be elected for the year and the time for the love feast will be determined. Brother and Sister Keller will represent this church at District Meeting. Mrs. D. H. Keller, Minneapolis, Minn., Sept. 28.

MISSOURI

North Solomon church met in council Sept. 13, with Eld. J. E. Small presiding. Bro. Geo. Brown and Sister Rose Taylor were chosen delegates to District Meeting. Bro. Elmer Rothrock, of Sisters, Mo., gave the sermon. Bro. May Garber and Gladys Taylor to represent the Sunday-school.—Mrs. John Moyer, Harland, Mo., Sept. 17.

Shelby County church met in council Sept. 8. One letter was granted. Bro. J. S. Carney will represent us at District Meeting, to be held at the Rockingham church. We expect Bro. V. C. Fennell to be with us in the near future to lecture and visit our schools.—Mrs. J. H. Keller, Leonard, Mo., Sept. 27.

NEBRASKA

Alvo church met in council Sept. 27. As Eld. Smith could not be with us, our pastor, Bro. Edgar Stauffer, presided. The visiting brethren reported that all 100 members were standing in the faith. We decided to have our love feast Oct. 25. Bro. Archie Miller was chosen Sunday-school superintendent; Sister Susan Reibler, delegate to District Meeting; the writer, church correspondent and "Messenger" agent.—Geo. E. Hardnack, Alvo, Neb., Sept. 27.

Bethel church met in members' meeting Sept. 13. Officers for the coming year were elected, with Elbert Rothrock, general superintendent. Bro. Mesinger's correspondence with Bro. Elbert Rothrock. Our new pastor, Bro. Lonspecker, and wife came to us Sept. 12. We endeavored to make them feel at home and to give them a hearty welcome by having a surprise shower at the church Sept. 17. The evening was enjoyed by all present. Interesting features of the evening were the talks from the new pastor and wife, from the retiring pastor and wife. We also had the pleasure of having with us Bro. C. B. Smith and wife who gave much appreciated talks. Brother and Sister Soltenberger left for their new home in California Sept. 28. Mrs. A. D. Flory, Carleton, Neb., Sept. 24.

Kearney church has great reason for rejoicing. Aug. 31 Eld. G. W. Elder, our pastor, and wife, and Bro. Smith, came to begin a series of meetings. Bro. Ellenberger preached the Word with power and twelve accepted their Savior and were baptized; two were reinstated; four were received by letter. Sister Ellenberger entertained the children with stories, also gave several readings and talks. People are hungry for the Word. Our Sunday-school is progressing; we had 100 present last Sunday. Our meetings closed Sept. 14, with good interest. Mary P. May, Kearney, Neb., Sept. 16.

Lincoln church met in council Sept. 12, with Eld. J. R. Smith presiding. Bro. J. S. Gabel and Bro. John Kihlner were elected delegates to District Meeting. The church decided to make a call for District Meeting for 1925. We will hold our love feast the second Sunday in October. One has been baptized since our last report. Mrs. Annie E. Plock, Lincoln, Neb., Sept. 18.

NORTH CAROLINA

Fraternity church met in council Sept. 13, with Eld. J. E. Robertson presiding. The decision of the results of their annual visit at which time the District missionary budget was presented each member, and as a result more than half of our appointment was paid in cash, with the balance pledged, which will take us over the year. Bro. and Sister Robertson are looking forward to a series of meetings the first of November, with Bro. J. S. Zigler, of Selma, Va., evangelist. Our Sunday-school is growing rapidly; new classes are organized from time to time and both attendance and interest are on the increase.—Mrs. H. D. Robertson, Winston-Salem, N. C., Sept. 25.

Bear Creek church met in council Sept. 6 with Eld. Parker M. Filbrun presiding. Brethren Samuel Horning and Clarence Erbaugh also were with us. Our Sunday-school superintendents are Brethren Chas. Erbaugh and Harvey Stoner. Bro. Edgar Bantz and wife were installed into full ministry by Bro. Clarence Erbaugh. Our Vacation Bible School began July 21 and closed Aug. 1—the best we have had. This was our fourth school. It was conducted by Sister Minnie Heckman. A program was rendered on Sunday afternoon. Our revival meetings began Sept. 8 with Eld. S. B. Taylor, evangelist and closed Sept. 19. The church was well attended; seven were baptized. Aug. 17 the Harmony Quartet from Bethany Bible School entertained us with their beautiful messages in song. Bro. Warren Heestand, of North Manchester, Ind., accompanied them.—Bessie M. Filbrun, Dayton, Ohio, Sept. 23.

Black River.—Our love feast was held Sept. 20 was well attended. Bro. S. B. Taylor of Dayton, Ohio, preached for us on Friday evening and Saturday, and officiated at our love feast. Bro. D. E. Sower, our pastor, closed a three weeks' series of meetings with seven additions. Sept. 21 Bro. Sower had special services for the

over fifty. He gave us a very good talk. Those present were given money, the absent ones also were remembered.—Clara Woods, Spencer, Ohio, Sept. 29.

Brookville church met in council Sept. 17, with Bro. J. W. Fidler presiding. The report of the annual visit was given. A vote was taken for elder and pastor. Bro. J. W. Fidler was elected by a great majority to serve until Sept. 1, 1925. The church decided to have the love feast Nov. 2, at 2 P. M. Bro. Robert Miller, of North Manchester, Ind., will conduct our series of meetings beginning Nov. 30.—Mrs. Arthur Hay, Brookville, Ohio, Sept. 27.

Casol Run, Sept. 7 our pastor, Bro. H. M. Coppock, closed a two weeks' revival which resulted in nine being baptized and two reclaimed. Sept. 30 our pastor again preached for us. We were pleased to have with us Bro. Levi Minnich and wife. They each gave a splendid talk on Sunday morning and on Sunday afternoon. Bro. and Sister Minnich also talked Sunday evening. On Monday Brethren H. R. Zigler and J. W. Fidler visited our church in behalf of the Mission Board. Bro. Zigler preached that evening. Bro. Fidler also gave a good talk with many words of encouragement. They were accompanied by Bro. Van B. Wright, our former pastor. Lena Cross, Wauseon, Ohio, Sept. 26.

Ft. McKinley. Bro. C. W. Warster, of Pittsburgh, Pa., just closed a three weeks' evangelistic meeting here. He is a very hard and persistent worker, and his services were greatly appreciated. Our love feast will be held Oct. 11.—A. C. Lyday, Dayton, Ohio, Sept. 15.

Lower Stillwater. Our series of meetings, conducted by Eld. R. F. Leitch, of West Alexandria, closed with a full house Aug. 31. In addition to the morning and evening services that day Bro. Leitchman addressed a meeting of fathers and sons in the near by schoolhouse, while Sister Leitchman talked to the mothers and daughters in the church, and Sister Fidler Couser interested the children in the basement. Bro. J. E. Elder, of Erie, Pa., added some interest to the men's meeting by his application of important principles. Bro. Leitchman's sermons were based on scripture found in the Book of Revelation but he also "revealed" some conditions that at hand having mighty to do with our present and future. Bro. Fidler Couser directed that our Sunday-school boys were baptized. Bro. Fidler Couser directed that our Sunday-school girls were accepted as members. Our people, especially the young folks, responded very heartily to his leadership. Sept. 7, Manchester Day, a program was rendered and an offering taken for the college. Some of our young people motored to Manchester, taking a load of students for the opening of the school year. L. A. Bookwalter, Trotwood, Ohio, Sept. 15.

Wooner church began a series of evangelistic meetings Aug. 10, conducted by Bro. H. S. Randolph, of Wooner College. He gave eighteen very interesting, instructive sermons; he is gifted in the power of expressing his knowledge of the truth. The meetings were well attended throughout and several conversions were secured. This was a noteworthy feature. Two fellowship days were observed Aug. 17 and 21 when all brought basket dinners and remained for an informal afternoon, getting better acquainted, also discussing church problems and best means of obtaining worshipful services in an impromptu program. A love feast and communion services will be held Oct. 11, beginning at 10 A. M. Minam Holt Elder, Wedderdale, Ohio, Sept. 25.

OKLAHOMA

Alone. The Northwestern Live Wire Union of Oklahoma, consisting of Pleasant Plains, Monitor and Prairie Lake congregations met in council at Pleasant Plains, Okla., Sept. 20. An interesting program was rendered, followed by the business meeting. A very acceptable basket was taken to a family of shut ins. This kind of work is being done in the home class as well as at the point meetings. It is appreciated very much and is also an inspiration to the young people who are part of it. The first meeting of this organization was held in the Pleasant Plains congregation in June, 1923, but it was not thoroughly organized until about six months later. In all we have held six meetings. Fred Ross is president. The next meeting will be held in the Pleasant Plains church Dec. 21.—Grace Ford, Alfine, Okla., Sept. 22.

OREGON

Albany church held its quarterly council Sept. 7 with E. W. Pratt presiding. Considerable time was spent in setting up the work for the coming year. We planned to have another singing class this fall, with Sister Maria Olson in charge, and to hold our love feast at the close. Sister M. is to come Oct. 6 and the love feast will be Oct. 18.—Eugene W. Pratt, Albany, Ore., Sept. 21.

Mabel congregation met in council Sept. 29. We decided to have a love feast Oct. 25. Our membership is small but we are trying to keep up the church work. We plan for another Vacation Bible School next year. H. H. Ritter, Mabel, Ore., Sept. 22.

PENNSYLVANIA

Ambler. Sept. 3 communion services of the Teacher-training classes were held in the church auditorium. A very excellent program was rendered. The pastor of the church, Bro. H. K. Gorman, presided. Addresses were delivered by Mrs. A. R. Kratz, superintendent of the Teacher-training activities of the church, and Mrs. Elizabeth R. Blough, of Jumbula, Okla., who is a member of the class. It was a beautiful appeal for nobler conversation of lives in the teaching of the young, and to interpret life by the teachings of the Master Teacher. There were also special musical features. The diplomas and seals were presented to the graduates by the pastor. Bro. H. K. Gorman, superintendent of the Teacher-training department of the Sunday school for the last twelve years and has organized another class for the coming year. Mrs. Elizabeth Hatteman, Ambler, Pa., Sept. 23.

Anville. Our church met in council Sept. 14, with Eld. A. B. Gunkrich presiding. Bro. Hiram Kaylor, of Elizabethtown, held a revival at the South Anville house, which continued two weeks. We feel that the church has been greatly strengthened by his inspiring sermons. Two confessed Christ. Our Harvest services were held at the South Anville house Sept. 6. An offering of \$64 was lifted which will be sent to the Neffville Orphanage. We will have a Children's Day service at the South Anville home Oct. 12. We expect Bro. R. W. Schell, of Erie, Pa., to preach from Elizabethtown, to be with us. The Faculty Quartet of Elizabethtown College, will also render a few selections. We expect to begin a revival Nov. 2, at Anville, to be conducted by I. J. Kreider, from Indiana.—M. Elizabeth Hollinger, Anville, Pa., Sept. 22.

Brands church (Back Creek congregation) met in council Aug. 16, with Bro. D. A. Faust presiding. We elected Bro. Albert Niswander prevailing elder for one year; church secretary, Sister Margaret Oelth. We decided to send two delegates to District Meeting Bro. Wm. Faust and Morris Mentzer. Our love feast will be held Oct. 11, beginning at 1:30 P. M., at the Brands church, Back Creek Congregation. Mrs. G. A. Heckman, Williamson, Pa., Sept. 23.

Mt. Joy.—Last evening we met in council, with Eld. M. J. Brounger presiding. Various officers and committees reported on work done the past year. It was decided to improve the church-house and grounds soon. Strict action to have more members become spiritual and moral supporters of the church was endeavored to be worked through an every-member canvass. We decided to hold our spring communion on the third Sunday of May each year; the fall one, the third Sunday of October. Officers for the coming year are: Elder, M. J. Brounger; reading, Eld. E. Fisher; correspondence, Eld. W. Schell; education, agents, Leonard Fennell, musical, missionary, welfare and other boards were chosen. Sept. 28 our Bible School expects to hold Rally Day exercises.—Frank B. Myers, Mt. Pleasant, Pa., Sept. 17.

Philadelphia (First Church).—During the summer we held our Sunday-school at 10:30 A. M., but Sept. 21 we returned to our old hour—2:30 P. M. Vacation over our pastor and wife, Brother and Sister Ross D. Murphy, having returned from Glasgow, Scotland and

(Continued on Page 656)

MINISTERIAL AND SUNDAY-SCHOOL MEETING OF NORTHWESTERN OHIO

(Continued from Page 651)

types of mind were mentioned, and as India is largely of the mystic mind it is comparatively easy to interest the Indian in the study of religion and thus lead him to accept the true God.

The vesper service was conducted by Sister Stover, using Ps. 115. Bro. Stover gave a splendid address to young people on "Dreams That Come True." "About 1904 Manchester College gave her first A. B. degree; in 1924 sixty-three A. B. degrees were given. Thirty years ago the Brethren began missions. Now one-tenth of one per cent of our membership is on the mission field and one-half of one per cent are volunteers. From seventy to seventy-five per cent of our college graduates go into religious work. Two per cent of our membership are enrolled in our colleges. If you have a religion that is true, propagate it; and if not quite right, change it. The two emotions 'faith' and 'fear' have much to do with our attitude toward life. Think of Lincoln's dream as a boy when he said: 'I shall free the slaves if I ever have the chance.' Some said: 'What can he do?' But later he broke the shackles of thousands of slaves. His dream came true. Young men and young women, accept the challenge for service!"

Bro. Floyd Mallott, a former Northwestern Ohio boy, who expects soon to sail with his wife and little son for Africa presented "The Call to Africa." Bro. Mallott said: "There is no rivalry between Africa and India. A large part of my vision for Africa came from hearing Bro. Stover when he was home on furlough a few years ago. Africa is a potential storeroom for the world temporarily as well as spiritually. One hundred and fifty millions of people, all except a fringe on the north and on the south, are Ethiopian. Two-thirds of the population are very primitive people, but the hand of civilization has been laid upon the tent of the jungle. Tribal wars are ceasing. Mohammedanism is spreading because every Mohammedan is a missionary. The present missionary strategy is to build a line of mission stations across the continent to hold back the Mohammedans. This is the challenge to the Christians in Africa."

Thursday morning was the time for Sunday-school Convention. Ada Miller had charge of the story hour for children. She gave one story to the Beginners, one to the Primaries and a mission story to the Juniors. Sister Miller is very apt as a story-teller and the children on the front seats thoroughly enjoyed the treat thus prepared for them.

"The Graded Sunday-school Lessons" was presented by Bro. Floyd Mallott. He is busy in Bethany Bible School, hence has a splendid opportunity to study the various series presented and give suggestions regarding different ones. Bro. Mallott gave a history of how the International Lessons were first prepared as well as the move onward to better things year by year.

A roll call by Sunday-schools brought out the fact that Pleasant View Sunday-school had the banner attendance with thirty-four present.

The Young People's Department sang "The Old Rugged Cross." Elmer Marks, Ina Hornish and Vera Eddy brought reports of the Young People's Conference at Brinkhaven. Eld. John Wiand and Eld. E. O. Norris also spoke of the conference as seen by a pastor.

Sister Mary Stover told of "The Women of India." This is the first time Sister Stover has addressed a District Meeting in Northwestern Ohio, and her message was an inspiration to all. In part Sister Stover said: "The women of India are quiet, modest and reticent. If all the women of India were to stand shoulder to shoulder the line would reach around the world. Yet only one per cent of them are in touch with Christianity. The Mohammedan women and the high caste Hindu women are kept in seclusion. The English government is aware that the women have been kept in ignorance, hence encourages girls' schools." The sad custom of child marriage, as well as the suffering of the widows of India was pictured very vividly.

"The Ideal Sunday-school Teacher" was discussed by Bro. Max Hartough. Jesus was held up as our ideal Teacher. Many illustrations setting forth Jesus' manner and custom were given, and a strong plea made for greater consecration on the part of Sunday-school teachers.

In the absence of the regular speaker, Bro. Geo. Strausbaugh gave a few minutes' discussion on "Sunday-school Equipment." He especially emphasized the need of a spiritual Sunday-school superintendent, assistant and a full corps of teachers. Separate class rooms, proper seating, maps, charts, pictures, blackboards and sand tables were mentioned as among the helpful things needed in a properly equipped Sunday-school.

Sister Ada Miller and Sister Mary L. Cook were appointed as a committee to draft resolutions on the loss of our beloved coworker, Sister Nora E. Berkebile. A vote of thanks was extended to the Dupont church for their hospitality. We have greater responsibilities because of the opportunities of this meeting. May God help us to do better service.

Mary L. Cook.

Hamler, Ohio.

WELLS BY THE WAYSIDE

Detroit, Michigan, August 16 to 26, 1924

It feels good to be again in the home of our dear Brother and Sister, John F. Dietz, after an absence of fifteen months, and share their hospitality, and talk over again the scenes of our childhood, youth and our later more mature years. A great change is noticeable in the Dietz home, for since our last visit, three of the children, Galen, Elma and Emmert, have taken unto themselves life partners, and have gone from home. Forty years ago Bro. Dietz and I began our church and Sunday-school work together in the Scalp Level church of the old Shade Creek congregation. We also taught school together and boosted District Institute work together for a number of years. We also worked at the carpenter trade together for a number of years. In the early nineties our courses led in different directions, and for almost two decades our fields of activity lay in different places. When we moved to Roxbury, Johnstown, in 1910, where he had been located for years, we enjoyed several more years of church work together.

Among the charter members of the Detroit church is the Dietz family and much of the success of this growing church is due to its faithfulness. Though working hard every day, for several years Bro. Dietz did nearly all the preaching. Others who were here practically from the beginning and who helped in the work are M. B. Williams, Joseph Shirkey's, J. P. Guthrie's, Sisters Sprengle and Pifer and perhaps a few others. Then there were a few who have moved to other places.

In June of 1916 a Sunday-school was organized in the Mission on Mack Avenue with Bro. G. R. Dietz Superintendent. Soon a Christian Workers' Society was started. More people moved in and the interest grew, and in June, 1917, a church was bought at 3523 Cadillac Avenue, and the work was moved there. Brother J. P. Guthrie became the Sunday-school superintendent and has held that position ever since. The same spring a Chinese Sunday-school was started with Bro. M. B. Williams superintendent. He has also served continuously ever since.

For several years the Mission Board of Michigan fostered the work and rendered valuable service. The work grew rapidly, the church was remodeled and made more attractive, and the work having become too burdensome for Brother Dietz along with his secular duties, the church decided to call a pastor who could give all his time to the work, and Sept. 1, 1922, Brother and Sister Arthur O. Mote began their pastoral duties. The church is out of debt and a building fund has been started, looking toward a badly needed new church. The present Sunday-school enrollment is 130, and the church membership about 154. The church has always abounded in the grace of giving. In this it puts many larger and older churches to shame. August 17, the regular offerings for the day were: church offering \$53.47; Sunday-school offering, \$78.27; Chinese Sunday-school, \$11.62; total \$143.36. And this is vacation time. Christian Workers' Society meets in three groups: adults, young people, and the high school group. A live Aid Society meets weekly and does good work. Chinese Sunday-school meets every Sunday afternoon.

This Chinese Sunday-school was begun July 19, 1917, with Brother M. B. Williams superintendent. During these seven years quite a large number of Chinese boys and young men have received instruction in this school, not only in English, but also in Christianity. In all twenty-one have been baptized to the Detroit church, of which number three are doing definite Christian work in China. One brother at his own expense is going to build and partly finance a school. In this teaching Brother Williams has had the help of a large number of the members. These helpers have changed from year to year, but he has remained at the head all the time. So far for this year the average attendance has been twenty and the average offering \$63.33; total offering \$209.01. Six have received baptism this year. More than \$1,000 has been given to mission work.

Brother and Sister Mote are working hard, but find it hard quite often to get a response from members they have found. In addition to the 154 whose letters of membership have been placed here, they personally know of eighty more who so far have not brought their letters. Evidently about three types of members move into our cities. The members of the first type are those who upon their arrival in the city, hunt out the place of services and at once line up with the work, thus becoming staunch supporters, regular in their attendance and faithful in their support. Then, there is another kind of church member, who seemingly shows no concern in becoming acquainted with the activities of the church, who does not attend, but who, when the pastor finally discovers him is easily persuaded, and becomes a substantial worker. The third type, of which I fear there is entirely too many, act as though they regarded their removal to the city and away from the old church home, where perhaps they did not figure very strongly in the upbuilding of the Kingdom, as an opportunity to satisfy their carnal natures, which perhaps they were not so free to do openly in their old church home. The church seems to be the least of their concerns. Their actions indicate that they are glad

when no one knows their church affiliation. When the pastor or some other worker discovers them, they are embarrassed, and they drum up some kind of an excuse, but quite often are very ready to make good promises, which they seldom fulfil. To this class of professors belong the ones who add greatly to the concern of the faithful pastor. No doubt one can find them in every city, and they are not entirely absent in the rural churches. Who will suggest a remedy to help these conditions?

The Pontiac church, to which reference was made in the last article, is a child of the Detroit church. Ministers from this church have done most of the preaching and Brother Mote is the elder. The church is about ready for a pastor. They have a church building, a membership of about seventy, and their Sunday-school has eighty babies on the Cradle Roll. We did not get to Pontiac this time but met some of the workers at the District Meeting. They are doing a good work. In Detroit we visited the homes of J. F. G. R., and E. R. Dietz; C. M. and H. W. Blough; A. O. Mote and M. B. Williams.

Akron and Cuyahoga Falls, Ohio, Aug. 26 to 29

Upon learning that the District Meeting of Northeastern Ohio convened at Akron, we decided to take it in as we journeyed eastward. The trip from Detroit to Cleveland, a distance of 110 miles, was made by lake voyage on the "City of Detroit II," and was delightful. From Cleveland to Akron we rode on the interurban limited. Outside of a few persons every one was a stranger to us, but we were soon acquainted. This District has a membership of about 3,500 members and a large number of ministers and elders. Outside speakers were Sister Nelie Wampler from the Greene County Industrial School, and Prof. V. F. Schwalm, of North Manchester, Ind.

The former gave an address at the Ladies' Aid Session which was much appreciated. She brought with her two fine little boys as examples of the work being done in the school. She spoke in some of the churches of Ohio. Prof. Schwalm gave the educational address. He had just closed an evangelistic campaign and was tired. His plea for Christian education is a strong one.

It is interesting to mingle with the workers of the various Districts, to sit in their meetings and learn their problems. This District is not without her perplexing problems. Brother Floyd Irvin, their field worker, had made a pretty careful canvass of the District. He had gone to a lot of work to prepare tables, statistics, and general information concerning the status of the churches and Sunday-schools of the District. A number of these he had placed on the walls for inspection and examination, and some he presented to the Elders' Meeting.

It was a bit surprising to many to learn that nineteen congregations were not growing and that about a third of these are actually dying. From some expressions that were made it would seem that some of the older elders cannot conceive that when their church merely "holds its own," or loses a few more every year than it gains it is on its downward way. Some take consolation in the thought that "large numbers are no sign of a church's strength," apparently forgetting that the church that fails to gather and hold its young people in the church is rapidly on its way to disorganization. But the District has a number of brethren and sisters of large vision, and if given encouragement they will save the day. There are many fine young people in the District. It was indeed pathetic to learn that the oldest church organization in the District, and the one in which Bro. Kurtz began the publication of a church periodical in a springhouse, is in danger of going out of business. Surely such things should not have to happen.

One afternoon four of us took a stroll through the Goodrich Rubber Company's plant, the largest of its kind in the world. A number of articles could be written on the rubber business, if one had the inclination. In Akron we lodged with Bro. Wayne Seese, a pupil of mine in the long ago, and at Eld. A. H. Miller's. At Cuyahoga Falls we visited D. R. Spencer's and W. C. Forrer's.

We learned that the Akron church had its beginning about thirteen years ago under the leadership of Elder A. F. Shriver. Under his fatherly administration the membership grew from seven members to 250 in seven years. He was followed by Brother Chas. Brubaker, about two years, who in turn was succeeded by the present pastor, A. H. Miller, four years ago. The present membership is about 300. The Akron congregation has a good brick church with full basement, gallery, and Sunday-school rooms. They also own a parsonage and two good lots with houses. This is the first time the Akron church has undertaken to hold the meetings of the District, but they showed themselves amply able for the task.

Akron is the center of the great rubber industry of the country, and it has enjoyed a remarkable growth in population in recent years. As a result of these conditions, opportunities are here present for the building up of one of the large congregations in the Brotherhood.

1309 Franklin St., Johnstown, Pa. Jerome E. Blough.

Our correspondence departments are enlarged this week in the hope that by heroic efforts we may be able to catch up again.

THE AUTHOR OF DEATH

Often we see the phrase: "God hath seen fit to summon our dear brother or sister." Now do we believe that God is the author of death? I do not think so. I think Satan is. I think also that Satan delights in causing sorrow, breaking up homes by death. But when he has caused death he is through; he has gone as far as he can go. Then Jesus steps in and with the key opens the door—to the believers—and they pass through.

P. G. Hopwood.

Cambridge, Nebr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Draper-Cline.—By the undersigned, at the parsonage, Flora, Ind., Sept. 14, 1924, Mr. Carl W. Draper and Sister Mary Cline, both of Flora, Ind.—A. P. Musselman, Flora, Ind.

Haglund-Beach.—By the undersigned, at the parsonage, Sept. 13, 1924, Mr. Walter E. Haglund and Sister Vera Beach, both of Minneapolis.—D. H. Keller, Minneapolis, Minn.

Hoover-Kindall.—By the undersigned, at the Walnut Street Church of the Brethren, North Manchester, Ind., Sept. 20, 1924, Dr. O. L. Hoover, Iowa City, Iowa, and Miss Alice Marie Kindall, Pleasant Hill, Ohio.—R. H. Miller, North Manchester, Ind.

Kimmel-Pittman.—By the undersigned, at his home in Lanark, Ill., Sept. 17, 1924, J. Harold Kimmel and Ethel A. Pittman, both of Milledgeville, Ill.—P. F. Eckerle, Lanark, Ill.

Lamb-Glessner.—By the undersigned, at the home of the bride in Orange Township, Black Hawk Co., Iowa, June 17, 1924, Bro. Elford T. Lamb and Sister Bertha Mae Glessner.—A. P. Hough, Waterloo, Iowa.

Linebaugh-Witharow.—By the undersigned, at his home, Sept. 13, 1924, Bro. Lawrence Linebaugh, of Fairfield, Pa., and Miss Eleanor M. Witharow, of Gettysburg, Pa.—D. K. Kreider, Harrisburg, Pa.

Meyers-McGrew.—By the undersigned, at the home of the bride's mother, Sept. 12, 1924, Bro. William H. Meyers, of Monticello, Minn., and Sister Effie McGrew, of Minneapolis.—D. H. Keller, Minneapolis, Minn.

Miller-Hersch.—By the undersigned, at the home of the bride's parents, Aug. 18, 1924, Mr. Clair Miller, of North English, Iowa, and Miss Margaret Hersch, of Waterloo, Iowa.—John H. Blough, Champaign, Ill.

Royer-Anthony.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. George Anthony, of Paris, Ohio, Sept. 21, 1924, Bro. Emory C. Royer, of Louisville, Ohio, and Miss Minnie B. Anthony, of Paris, Ohio.—M. M. Taylor, Louisville, Ohio.

Zuck-Rahn.—By the undersigned, at his home in Lanark, Ill., Sept. 21, 1924, Homer A. Zuck and Edna Faye Rahn, of Lanark, Ill.—P. F. Eckerle, Lanark, Ill.

FALLEN ASLEEP

Anderson, Chas. N., born near Stockholm, Sweden, June 25, 1859, died at Pennock Hospital, Hastings, Mich., June 10, 1924. While still young he came to America. For a short time he lived in Chicago, later coming to Michigan. He married Ella Spindler in the spring of 1900. In 1912 he moved with his family to the present farm home in Woodland, where he worked industriously and lived a quiet unassuming life. He was reared in the Lutheran faith and remained a member of that church until about four years ago, when with a desire to have closer religious fellowship with his immediate neighbors, he united with the Church of the Brethren, remaining faithful until death. He is survived by his wife and one son. Services at the Woodland church by Eld. Peter B. Messner.—Jesse Spindler, Woodland, Mich.

Badger, Lizzie A. (Fry), born near Yellow Creek, Ill., died Sept. 18, 1924, aged 72 years, 11 months and 18 days. She was married to John Badger Nov. 28, 1870; he died July 19, 1916. She was the last of a family of four sisters and two brothers. She is survived by two daughters, nine grandchildren and three great-grandchildren. Services at the Panther Creek church by the writer, assisted by Eld. J. B. Spurgeon. Interment in the cemetery near—A. M. Stine, Adol, Iowa.

Cox, Cora F., nee Durr, died Sept. 6, 1924, aged 52 years, 2 months and 22 days. She married Lindley S. Cox March 12, 1878. There were four children, all living. Early in life she gave her heart to her Savior, uniting with the Christian church. In 1916 she with her family united with the Church of the Brethren, moved by a deep conviction that the Holy Spirit was directing her in a closer fellowship with her Savior. Her chief concern was for the promotion of Christ's Kingdom. She had gone to Shreveport to a sanitarium for a slight operation but her heart was too weak to stand the shock. Services in Rose Pine community church by Eld. J. F. Hoke. Interment in Rose Pine cemetery.—Marilyn Harris, Rose Pine, Pa.

Cypher, Sister Sarah C., daughter of James S. and Catherine Reed, died at her home in Everett, Sept. 10, 1924, aged 60 years and 3 months. She was a faithful member of the Brethren Church at this place. She is survived by her husband, Bro. David Cypher, one son and a sister. Services at her late home by Bro. Ira C. Holloppe and Bro. Mahlon J. Weaver. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

Edris, Bro. Henry, died Sept. 13 at his home in Freystown, Pa., aged 71 years, 8 months and 4 days. He had been ailing for the past few years. He was a member of the Church of the Brethren for a number of years. He leaves his wife, who was formerly Elizabeth Royer, three sons and one daughter. Services at the Freystown house by Bro. J. G. Gihel and Bro. J. P. Merkey. Interment in the adjoining cemetery.—Mrs. Anna Keeney, Bethel, Pa.

Flohr, Sude Kolb, was born Oct. 19, 1869, and died May 27, 1924. She was a daughter of Eld. Thomas Kolb, deceased, a well-known elder of Eastern Maryland. Her husband, Martin C. Flohr, a deacon in the Washington City church, died Dec. 29, 1919. Two children are left, Mrs. Charles May, of Washington, D. C., and Mr. Carroll Flohr, a medical student in George Washington University. Sister Flohr was a charter member of the Washington City church, having been present at its organization in 1894. She was recognized as one of the most faithful members of this congregation. She could always be depended upon. Funeral services by the writer at her late residence, assisted by Bro. R. D. Winger. Her body was laid to rest at Rocky Ridge, Md., where the services were conducted by Eld. John A. Garber.—Jacob H. Hollinger, Washington, D. C.

Fudge, Lavina Beth, daughter of Samuel and Jennie Fudge, born in West Alexandria, Ohio, Feb. 23, 1860. She united with the Church of the Brethren in November, 1921. After about four weeks of intense suffering she died Sept. 10, 1924. She leaves father and mother, one brother and two sisters. One brother died in infancy. Services by Bro. R. N. Leatherman. Burial in the West Alexandria cemetery.—Marie Rinehart, West Alexandria, Ohio.

Gossay, Bro. John H., died at the home of Bro. John A. Godfrey, near Red Lion, York Co., Pa., Aug. 23, 1924, aged 73 years, 9 months and 18 days. He was for many years a faithful member of Codorus congregation. One son and four daughters survive. Services by Eld. J. L. Myers and Bro. S. C. Godfrey at Codorus house. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Gray, Bro. Walter, son of Henry and Maggie Gray was born July 18, 1891, died Sept. 11, 1924, at Bethesda Hospital, Chicago, following an operation the Friday before for appendicitis. He had just recently enrolled in the Bethany Bible School, Chicago, for his junior year, as he was preparing for the ministry. He is survived by his parents, two brothers and three sisters. Funeral services at Warrensburg, Mo., in charge of Jesse D. Moller and E. A. Markey. Rowena Wampler, Warrensburg, Mo.

High, Ann Jemima Rinker, born July 10, 1853, died July 12, 1924. Services by Bro. Albert S. Arnold. Burial in the family cemetery. She was married to Abner T. High in February, 1881. Four daughters were born to them, all of whom survive with seven grandchildren. She united with the Brethren Church about thirty years ago and was always faithful in the work of the Master. She was a cheerful giver to the church and missions. She gave not only money but kind words and deeds. No one ever came to her needing help without receiving it. She left her estate as an endowment trust to White Pine church Sarah C. Cunningham, Purgisville, W. Va.

Hummer, Bro. Chas. O., died Sept. 1, 1924, aged 78 years, 4 months and 27 days. He has been a member of the church of the Brethren since youth and remained faithful until death. He leaves two sons, two daughters and three grandchildren. Services in the Monaca church by Bro. Chas. Stover, assisted by Eld. T. S. Eke. Burial in the Rocky Ridge cemetery by the side of his wife.—Ella A. Eichenbrode, Rocky Ridge, Mo.

Hutton, Philip S., born in Lancaster County, Pa., near East Petersburg, Aug. 10, 1853, died July 18, 1924. He was the fourth in a family of eight children. He has been a faithful deacon in the East Petersburg congregation for about thirty-four years. Dec. 3, 1876, he married Lullie Miller. Shortly afterward they became members of the Church of the Brethren and later were elected to the deacon's office and held it very faithfully. Bro. Hutton has left a strong influence for good in his small town and church district. He has also been a trustee of the church and of the Brethren Home at Newville. His wife survives with two daughters, two grandchildren and several brothers and sisters. Burial in the East Petersburg cemetery. S. Clyde Weaver, East Petersburg, Pa.

Hutton, Bro. Asa H., born at Batavia, Iowa, second son of Leir and Nancy Hutton, died at the Mercy Hospital, Des Moines, Iowa, Sept. 5, 1924, aged 72 years, 3 months and 30 days. Death followed an operation for bladder stones. This was his first serious illness and he was a patient sufferer to the end. When he was three years old his father passed away leaving the mother with six small children. Later the mother also died and he made his home with his grandparents. He married Martha Turney Nov. 10, 1870. His wife and one child preceded him. He is survived by two brothers, two children, thirteen grandchildren and four great-grandchildren. He was chosen to the deacon's office a number of years ago. Services at the Des Moines Valley church by Bro. Robt. Sink, assisted by Bro. S. M. Goughmour and Jefferson Mathias. Interment in the Brethren cemetery near B. Knier, Ankeny, Iowa.

King, Sister Nancy, died Sept. 7, 1924, aged 65 years, 6 months and 29 days. She claimed Christ as her Savior at an early age and lived faithful until death. She is survived by her husband and ten children. She had been ill for some time and was anointed, after which she was greatly improved but later was suddenly stricken and died within an hour. Clara Schless, Farmington, Del.

Layman, Roy, was born in Betsworth County, Virginia, Oct. 22, 1888. In 1912, he was joined in holy wedlock to Hattie Shouffert, four children came to bless their home. As a result of this happy union and their untiring devotion, the home life of Brother and Sister Layman was beautiful indeed. Bro. Layman was the son of J. W. Layman, and the grandson of Jacob G. Layman. Both his father and grandfather are not only ardent church workers, but are filled with the spirit of community uplift. It was due to his early training, no doubt, that Roy united with the church early in life, and from the very beginning he was a faithful churchman. In keeping with his family tradition, Bro. Layman always exalted his moral and

financial support in the program of the church and in all worth-while community enterprises. He served the Troutville church as a deacon for nine years, and as its chorister for several years, in which capacities he proved to be one of its strongest pillars. In his passing the church grieves the loss of one of its faithful members. To those of us remaining the memory of his life should be a challenge to nobler deeds. R. E. Williams, Troutville, Va.

Lorenzo, Michael, born Feb. 14, 1867, in Rome, Italy. At the age of twenty he came to America. Sept. 8, 1893, he married Miss Rachel Agnes Gardner. He was converted and united with the First Christian Church. His widow survives with ten children, father brother and a sister. He set for all an example in leading an industrious and honest life. Services from the home by the undersigned. Burial in the Locust Grove cemetery.—Van B. Wright, Peches, Ohio.

Martin, Reuben, the third child of Emmanuel and Sarah Martin, died Aug. 26, 1924, aged 75 years, 6 months and 28 days. His entire life was spent on the farm on which he was born in East Union Township, Wayne County, Ohio. He was married to Harriet E. Ober, Nov. 20, 1883. There were four sons and two daughters, all of whom are living. Early in life he united with the Church of the Brethren, of which he was a devout and faithful member till death. Services by the writer from the Presbyterian church at Apple Creek, Ohio. R. M. Mooney, Wauseon, Ohio.

Merkey, Sister Susanna, nee Gettel, died June 23, 1924, at the home of her son-in-law, Bro. H. M. Brantz, in Elizabethtown, Pa., age 76 years, 11 months and 22 days. She suffered from paralysis and for the last few years was practically helpless. Jan. 16, 1875, she married Bro. Jacob Z. Merkey. She is survived by her husband, two daughters, one son, twelve grandchildren and one great-grandchild. Services at the Brynstown house by Elders Jacob Ploutz and S. H. Hutter. Interment in the adjoining cemetery.—Mrs. Anna Keeney, Bethel, Pa.

Runnicks, Bro. David, died Sept. 12, 1924, aged 83 years, 11 months and 8 days. Sixty-two years ago he married Elizabeth Grady who preceded him Nov. 15, 1901. There were fourteen children, nine of whom survive with two sisters, fifty-eight grandchildren and fifty great-grandchildren. He was a faithful member of the Church of the Brethren for over sixty years. Services in the Maple Spring church by the writer, assisted by Bro. Chas. Blough. Interment in the cemetery near the home of J. M. Betts, Johnston, Pa.

Seese, Kermit Ray, son of Bro. Henry L. Seese, died Sept. 19, 1924, after about a week's illness of inflammatory rheumatism, aged 15 years, 11 months and 2 days. His mother, Sister Susan Berkeley Seese, died when he was but fourteen months old. He is survived by his father, seven brothers and four sisters. He accepted Christ about his mother's age and was a faithful member of the Berkey Sunday school, always willing to do his part. Services at the Berkey church by Bro. E. R. Zook. Mrs. J. L. Weaver, Windler, Pa.

Smith, Courtney, son of Richard and Sister Lulu Smith, died suddenly at Washington, D. C., Sept. 15, 1924, aged 21 years, 8 months and 18 days. He was the eldest of six children. His body was brought back to Franklin Grove. Services at the home by Eld. O. D. Buck. Burial in the Franklin Grove cemetery. Mary Lehman, Franklin Grove, Ill.

Thompson, Gladys Dickey, youngest daughter of Mr. and Mrs. W. A. Dickey, born near Peru, Ind., July 16, 1893, died at her home in York, Pa., Sept. 14, 1924. She spent most of her girlhood days in North Manchester. She graduated from the high school in 1911. During those years she did much private study and became a skilled violinist, vocal soloist and artist. She spent two years in Manchester College. She made a distinct contribution to the college in the singing, with Miss Betty Vandy, of the college song. She spent three years at the American School of Osteopathy, from which she graduated in 1916. Sept. 1, 1917, she married Theo. C. Thompson, who survives with three children. She united with the Church of the Brethren when but nine years old. She has done well her part as a daughter, sister, wife, mother and a child and follower of the Lord Jesus Christ. R. H. Miller, North Manchester, Ind.

CUT HERE

THIRTIETH ANNIVERSARY

SPECIAL BLANK FOR SENDING MISSION MONEY

Brethren's General Mission Board,

Elgin, Ill.

Dear Brethren:

Enclosed find Dollars
to be applied to the WORLD WIDE MISSION FUND in commemoration of the Thirtieth Anniversary of foreign missions in the Church of the Brethren, which please place to the credit of

..... Individual Sunday-school Class
..... Christian Workers Aid Society
..... Sunday-school Congregation
in State District

Name of sender

Street Address or R. F. D.

Postoffice State

Date	Amount Enclosed
.....1924	\$.....

Please do not write in this space

A Few Points to Remember

Make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, Personal Check, Postoffice or Express Money Order.

Be sure and state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

"Visitor" subscriptions should be on separate sheet. FREE to each donor of \$2.00 or more.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, ... Editor
H. A. BRANDT, ... Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 653)

other places of interest, our church has taken on new life. Each organization has resumed its activities with zeal and interest, especially our mid-week prayer meeting. We are studying the Book of Romans. There is much interest manifested by the large increase in attendance. Our fall love feast and communion will be held Nov. 6 at 7:30 P. M. preparatory services Sunday previous. Mrs. Wm. H. B. Schell, Philadelphia, Pa., Sept. 26.

Reading. Sept. 11 Bro. Frank Garber, of Palmyra, Pa., commenced a series of meetings at the Reading church, and every night since has preached to well-filled houses. He has held forth the Word with power. The adjoining congregations have given splendid cooperation in this work, not only by their prayers, but by their presence, as nearly every night some congregation was present with a large representation. The spirit of these meetings is good and the song service inspiring, and we hope and pray that the spirit in which the message is brought by the evangelist, may take hold of the individual, and that God's Kingdom may be confirmed and established in the hearts and lives of men and women of this community. Henry H. Moyer, Reading, Pa., Sept. 28.

VIRGINIA

Basic City church has just passed through a series of meetings conducted by Bro. L. L. Bennett, assisted by the pastor. Bro. Bennett preached the Word with power. The meetings were well attended throughout. The church has been strengthened and friendships gained among other persons. Thirty-four were added to the church. We have greatly appreciated the work of Bro. Bennett. These meetings began Aug. 30 and closed Sept. 13. In connection with these our communion service was held Sept. 13.—Katie A. Garber, Basic, Va., Sept. 25.

Burks Fork church met in council Sept. 20, with Eld. Joel Weddle presiding. The deacons gave a favorable report of the annual church visit. Our love feast will be held Oct. 18, beginning at 3:30 P. M. On Sunday following we met for Sunday-school, after which we had two impressive sermons by Elders L. M. and Joel Weddle.—Ethel Slaughter, Floyd, Va., Sept. 25.

Flat Rock. Bro. John Glick, pastor of the Timbersville church, has just closed a two-weeks' meeting at the Cedar Grove house, Flat Rock congregation. He preached the Word with great power and earnestness. Twelve came out on the Lord's side and the church is greatly strengthened.—Mrs. Laba S. Neff, New Market, Va., Sept. 25.

Hopewell. We are still forging ahead and making splendid progress. Three were baptized Sept. 20, thereby increasing our membership to thirty-one. A Ladies' Aid Society was organized Aug. 29, officers elected and work assigned to various members. Our first love feast will be held Oct. 18. Several members of the District and Ministerial Boards have signified their intention of being present. Madeline M. Hayes, Hopewell, Va., Sept. 29.

Mt. Bethel (Beaver Creek). Our Vacation Bible School began Aug. 18 and closed Aug. 30. Good interest was manifested and the children were eager to learn. Our enrollment was thirty-four; average attendance, twenty-seven, the largest we ever had. This is our third school. We had three teachers with primary, junior and intermediate departments. Our series of meetings also began Aug. 18, closing Aug. 31. Bro. D. B. Garber, from Basic City, Va., was with us. He gave some splendid talks which were helpful to all. Nine Sunday school boys and girls accepted Jesus. Bro. Lester Huttmann, of Bridgeport, had charge of the song service, which was enjoyed very much by all.—Sara Miller, Hinton, Va., Sept. 17.

Mt. Vernon church met in council Aug. 30, with Eld. J. R. Kindig presiding. The brethren who extended the annual visit gave splendid reports, followed by good admonitions by Brethren Peter Garber, Alie Thomas and J. C. Garber. Bro. Guy Stump was installed into the ministry. Our series of meetings begins Sept. 28, conducted by Bro. B. B. Garber. Our love feast will be Oct. 11.—Nora Kindig, Waynesboro, Va., Sept. 29.

WASHINGTON

Omak church met in regular council Sept. 6. Three letters of membership were granted. We decided to have services on Thanksgiving Day, the thanksgiving service at 10:30 A. M., and our communion service at 7 P. M. Bro. B. E. Brethren was elected as elder in charge. In the afternoon we were serving a baby in the Cradle Roll Department. Last Sunday we had a song service, which was enjoyed very much by all.—Sara Miller, Hinton, Va., Sept. 17.

WEST VIRGINIA

Moorefield Mission met at Walnut Grove church in council Sept. 30, with Eld. S. W. See presiding. We had with us Eld. L. W. Miller, Secretary of the Mission Board. A good report was made by the visiting brethren. We organized with a congregation to be known as the Moorefield congregation. Eld. S. W. See was elected elder and Jennie Watchford secretary. Bro. P. C. Watchford was installed into the deacon's office. Bro. I. W. Miller preached for us Sunday morning and evening—two, very inspiring sermons. Monday evening our communion service was held. It was one of the most enjoyable we ever had at this place. Sixty-five members were present. Our Sunday-school which heretofore has been closing during the winter will continue during the next quarter, the attendance being good.—Jennie Watchford, Moorefield, W. Va., Sept. 30.

Shiloh. We had our regular council Sept. 20, with Eld. Obed Hamstead as moderator. Children's Day was observed Sept. 21, with a large crowd was present. We had splendid talks by Bro. Hamstead, O. J. Gamor, D. J. Tatt, Hugh Dyer and others. The Shiloh church furnished music Louella Bolyard Spurgeon, Moxville, W. Va., Sept. 26.

WISCONSIN

Chippewa Valley.—The District Conference of Northern Illinois and Wisconsin assembled at Mondovi, Wis., Aug. 28 to Sept. 1, and although the attendance was not as large as we had expected, yet the spirit of the meeting was excellent, and we feel that much good has been derived therefrom. Sept. 13 we met in council. Bro. Lewis Hyde, who is now our pastor, presided. Three letters were received. Bro. Hyde has been chosen as our elder for the remainder of this year. We decided to hold our love feast Oct. 18. Bro. Howard Peelen and Bro. Clyde Hicks, who are both licensed ministers, will be leaving soon with their families to attend Bethany Bible School. Several of our young people expect to attend also. Bro. O. D. Mikesell will fill the office of Sunday-school superintendent left vacant by Bro. Peelen. We are all glad for the presence of Bro. Hyde and family in our midst, and we pray that much good may be the result of his being here.—John Crisp, Mondovi, Wis., Sept. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 10-14, Southwestern Kansas and Southeastern Colorado, Eden Valley church, St. John, Kans.

Oct. 11-12, West Virginia, First, Sandy Creek congregation (Salem house).

Oct. 10-13, Northern California, Empire.

Oct. 12-15, Northeastern Kansas, Ottawa.

Oct. 17-20, Southeastern Kansas, at Parsons.

Oct. 17-21, Northwestern Kansas, Maple Grove church, near Norton.

Oct. 17-21, Nebraska, at Omaha.

Oct. 24-26, Northern Missouri, Rockingham congregation.

Oct. 28, 29, Southern Pennsylvania, Upper Codorus, Black Rock house.

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

LOVE FEASTS

Arkansas
Oct. 12, 6 pm, Springdale.

California
Oct. 18, Redley.

Nov. 15, Laton.

Colorado
Oct. 18, Haxton.

Idaho
Oct. 11, Boise Valley.

Nov. 7, Nampa.

Illinois
Oct. 11, 12, Astoria.

Oct. 12, 7 pm, Lanark.

Oct. 18, 6 pm, Pine Creek.

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Indiana
Oct. 11, Beech Grove.

Oct. 11, 10 am, Plevna.

Oct. 11, 6 pm, Fairview.

Oct. 11, 7 pm, Laporte.

Oct. 11, 7 pm, Blissville.

Oct. 16, 7:30 pm, Nappanee.

Oct. 18, 7 pm, Carr Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 5 pm, Pleasant Valley.

Oct. 18, 7 pm, West El River.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Run.

Oct. 25, 7 pm, English Prairie.

Oct. 25, 10:30 am, Nettle Creek.

Oct. 25, Mexico.

Oct. 26, Union City.

Nov. 8, Monticello.

Nov. 8, 7 pm, Walnut.

Nov. 20, Spring Creek.

Iowa
Oct. 11, 7 pm, Iowa River.

Oct. 11, 12, Fernald.

Oct. 12, 7 pm, South Keokuk.

Oct. 13, 6:30 pm, Des Moines Valley.

Oct. 18, 6 pm, English River.

Oct. 20, Waterloo, city church.

Kansas
Oct. 11, 7 pm, Verdigris.

Oct. 11, Wade Branch.

Oct. 11, Parsons.

Oct. 11, East Maple Grove.

Oct. 11, Fredonia.

Oct. 18, 7 pm, Washington Creek.

Oct. 18, Ramona.

Oct. 19, 7 pm, Lawrence.

Oct. 25, 6 pm, Belleville.

Oct. 25, 6 pm, Overbrook.

Nov. 15, 7 pm, Victor.

Maryland
Oct. 11, 2:30 pm, Meadow Branch.

Oct. 16, 6 pm, Pipe Creek.

Oct. 18, Broadfording.

Oct. 19, 3 pm, Pleasant View.

Oct. 25, 5 pm, Thurmont.

Oct. 25, 4 pm, Manor.

Oct. 25, Locust Grove.

Nov. 1, 2, Brownsville.

Nov. 1, 1:30 pm, Monocacy.

Nov. 2, Denton.

Michigan
Oct. 12, Pontiac.

Oct. 18, 10:30 am, Woodland.

Oct. 19, Shepherd.

Oct. 25, Woodland Village.

Nov. 27, Thornapple.

Missouri
Oct. 18, North Bethel.

Oct. 18, 7 pm, Nevada.

Oct. 25, Jasper.

Nebraska
Oct. 12, Lincoln.

Oct. 25, Alvo.

Ohio
Oct. 11, 10 am, Wooster.

Oct. 11, 2 pm, Ross.

Oct. 11, 10 am, Pleasant View.

Oct. 11, 10 am, Beech Grove.

Oct. 11, 6 pm, Georgetown.

Oct. 11, 2 pm, Kent.

Oct. 11, 6 pm, Ft. McKinley.

Oct. 12, 6:30 pm, Akron.

Oct. 12, 7 pm, Logan.

Oct. 18, 7 pm, Sand Ridge.

Oct. 18, 10 am, Pittsburg.

Oct. 18, 10 am, Ludlow.

Oct. 18, 6 pm, Upper Twin, at Wheatville.

Oct. 18, 7:30 pm, Green Spring.

Oct. 18, 6 pm, Lower Miami.

Oct. 18, West Nimishillen.

Oct. 18, 6:30 pm, Harris Creek.

Oct. 25, 6 pm, New Carlisle.

Oct. 25, 10 am, Owl Creek.

Oct. 25, 6 pm, Lower Stillwater.

Oct. 25, 10:30 am, Black Swamp.

Oct. 25, 10 am, Prices Creek.

Oct. 25, 10 am, Dupont.

Oct. 26, 7 pm, East Dayton.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Painter Creek.

Nov. 1, 6 pm, Salem.

Nov. 2, 6 pm, Brookville.

Nov. 8, 10 am, Beaver Creek.

Nov. 27, 10 am, Silver Creek.

Oregon
Oct. 18, 6:30 pm, Albany.

Oct. 25, Mabel.

Pennsylvania
Oct. 11, Lost Creek, at Oriental house.

Oct. 11, 1:30 pm, Brands church, Back Creek congregation.

Oct. 11, 2 pm, Mingo, Skippack house.

Oct. 11, 12:30 pm, Myerstown.

Oct. 11, 12, 4 pm, Pleasant Hill.

Pleasant Hill house.

Oct. 12, Spisville.

Oct. 12, York.

Oct. 12, 2 pm, Upper Cumberland, at Huntsdale.

Oct. 12, Shade Creek.

Oct. 12, Reading.

Oct. 12, Carson Valley.

Oct. 18, 1:30 pm, East Fairview.

Oct. 18, 2 pm, Spring Grove, Kemper house.

Oct. 18, Spring Run.

Oct. 18, 1:30 pm, Spring Creek (Hershey).

Oct. 18, 19, 9:30 am, Midway.

Oct. 18, 19, 1 pm, Little Swatara, Ziegler house.

Oct. 18, 19, Upper Conewago, Latimore house.

Oct. 19, Tyronne.

Oct. 19, 6 pm, Brothersvalley, Pike church.

Oct. 19, Mt. Joy.

Oct. 19, 6:30 pm, Viewmont.

Oct. 19, 6 pm, Kootz.

Oct. 19, 6:30 pm, Plum Creek.

Oct. 19, New Fairview.

Oct. 19, 6 pm, Hooversville.

Oct. 19, Hanover.

Oct. 22, 23, White Oak, Kreider house.

Oct. 25, 1:30 pm, Akron.

Oct. 25, Mechanic Grove, Grove house.

Oct. 25, 10 am, Fredericksburg, Rankstown house.

Oct. 25, Lost Creek, at Free Spring house.

Oct. 25, 26, 1:30 pm, Maiden Creek.

Oct. 26, 5 pm, Carlisle.

Oct. 26, 6:30 pm, Greensburg.

Oct. 26, 4 pm, Marsh Creek, Friends Grove house.

Oct. 26, Yellow Creek.

Oct. 26, Windber.

Oct. 28, 29, Springville.

Oct. 28, 29, 10 am, Chiques, Mt. Hope house.

Oct. 29, 30, 10 am, West Green Tree, Rheems house.

Oct. 29, 30, 10 am, West Conestoga, Middle Creek house.

Nov. 1, 6:30 pm, Upper Clear.

Nov. 1, Indian Creek.

Nov. 1, 3 pm, Palmyra.

Nov. 1, 3 pm, Lancaster.

Nov. 2, Everett.

Nov. 6, 7:30 pm, Philadelphia, First church.

Nov. 8, 1:30 pm, Conestoga, Barville house.

Nov. 8, 9:30 am, Schuylkill, Big Dam house.

Nov. 22, 23, 1:30 pm, Conewago, at Bachmansville.

Tennessee
Oct. 11, New Hope.

Oct. 25, 2:30 pm, Liberty.

Oct. 28, Central Point.

Virginia
Oct. 11, Mt. Vernon.

Oct. 11, 3 pm, Flat Rock.

Oct. 11, 5 pm, Midland.

Oct. 11, 4 pm, Elk Run.

Oct. 11, 4 pm, Brick.

Oct. 18, Mill Creek.

Oct. 18, 3 pm, Garkers.

Oct. 18, 3:30 pm, Linville Creek.

Oct. 18, 3 pm, Pleasant Valley (2nd Dist.).

Oct. 18, 3:30 pm, Barten Ridge.

Oct. 18, 3:30 pm, Burks Fork.

Oct. 18, Hopewell.

Oct. 19, Woodstock.

Oct. 25, Unity, at Fairview.

Oct. 25, 3 pm, Middle River.

Washington
Nov. 14, Sunnyside.

Nov. 27, Omak.

West Virginia
Oct. 11, 12, Spruce Run.

Wisconsin
Oct. 18, 7:30 pm, Chippewa Valley.

25

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., October 18, 1924

No. 42

In This Number

Editorial—

How the Church Can Save Itself.	657
They Give It the Right Tone.	657
Love, Understanding and Argument.	657
Preparing for Leadership.	657
Among the Churches.	664
Think and Pray.	664
Around the World.	665
The Quiet Hour (J. H. H.).	665

Our Forward Movement—

Stewardship Study.	661
Failure or Success. By Ida M. Helm.	661
Mission Notes (H. S. M.).	661
Record of Giving—S. W. Kansas and S. E. Colorado.	661

General Forum—

A Prayer of Gifts (Poem).	658
The Church and the Kingdom. By D. W. Kurtz.	658
What Harding Did. By J. H. Moore.	658
Apostles of Love. By Earl M. Bowman.	659
A Call to the Churches to Mobilize for Justice and Peace.	660
Mobilize for Peace—No. 1. By J. M. Henry.	660
October Sixteen. By Wilbur B. Stover.	660

The Pastor's Study—

The Leadership of the Future—No. 4. By E. E. Eshelman.	662
Avoiding Waste.	662
When People Follow the Ungodly. By J. R. Blocher.	662
Books Ministers Ought to Know (J. E. M.).	662

Home and Family—

When Mother Plays With Me (Poem).	663
A Devotional Atmosphere in the Home—No. 3. By Mrs. E. C. Funderburg.	663

...EDITORIAL...

How the Church Can Save Itself

THE words of Jesus on the subject are sufficient reason for rating missions as the "great first work" of the church. And is not the importance of them heightened a bit by the fact that they were his last words on earth? When friends are about to part they speak of the things that lie closest to their hearts. Certainly, then, if any interest of the church is threatened with neglect, that interest can not be missions. For all who regard the authority of Jesus as final, that point is settled.

The widening of the church boundaries is impossible without missions. Other lands and peoples can not get the Gospel any other way. "How shall they hear without a preacher? And how shall they preach except they be sent?" The church can not grow externally, geographically, numerically, without missions.

These claims will be conceded readily, whether the significance of this concession is realized or not. But there is another aspect of this matter which seems to be hardly appreciated at all. It is the fact that the church can not grow internally without missions. It can not grow in Christlikeness and spiritual power. It can not maintain itself in a healthy condition. It can not keep alive in any proper sense of the term. It can exist only in a very weak and cold way, without life in its own membership and without influence on the world without. A church simply can not live—and here we may be thinking either of a local congregation or of the larger body—a church can not live except it be a missionary church.

The reason for this is that the vitality of a church is a spiritual thing. The index of its power is to be found in the spirit of its membership. Unless that spirit is a missionary spirit it has no connection with the Spirit of Christ and the church is, therefore, a dead and useless encumbrance. It is serving no purpose of any value: It is not a factor in the extension of the Kingdom of God, and since it isn't helping to save others it can not save itself.

The missionary spirit is nothing but the spirit of love, the spirit of unselfish concern for the welfare of others. Nobody can be a Christian and not have that spirit. No church can be a church of Christ and not have that spirit.

Occasionally we hear some wise observations on the superior advantages of quality over quantity, as strikingly illustrated by the story of Gideon—a great truth which every sensible person understands and appreciates. But when it is drafted into the service of laziness and worldliness and cited as an excuse for lack of interest in evangelism, it becomes a reprehensible error. It may sound very devout to say that we don't want a big church; we want a loyal church, a pure church, a Spirit-filled church. But a lot of worldly-mindedness may hide in the deep folds of that innocent-looking cloak. Jesus wanted a loyal and Spirit-filled church, but he wanted a big one too—big enough, at any rate, to have room for all the nations of the world. He wants everybody in it. He does not want anyone to perish.

The quality-versus-quantity argument should be handled with due regard to all the facts involved. A small church may be loyal and Spirit-filled, provided it is always trying to get larger by carrying its message faithfully to those who do not have it. A small church may be a faithful witness for Christ, but not unless it is trying to become larger. It can not be loyal to Christ if it desires to remain small, that it may live selfishly and evade its missionary obligations.

The best defense in carnal war is a vigorous offensive against the enemy. The best way for a church to defend itself against the inroads of worldliness is to get mightily interested in world evangelization. Paul was "set for the defense of the gospel." That was the way he defended it. He just threw his whole life into the proclamation of it throughout the world. As a means of self-protection, a means of preserving its identity and making itself strong and keeping itself pure, the Church of the Brethren could do nothing so effective as to throw its strength whole-heartedly into the fine mission program it has already launched.

Thirty years ago this week we entered the great field of world-wide evangelism. That was not the beginning, by any means, of the missionary idea in our people. But it was the beginning of an entirely new era. It was the beginning of our part in the evangelization of the non-Christian world. The growth of the movement has been splendid. God has wonderfully blessed our efforts. The rate of acceleration reached its highest point in 1919. The last five years we have lagged somewhat. There are reasons, of course, but these have nothing to do with the truth for which we are contending.

Happiness is a strange, elusive thing. If you seek it for yourself, it will flee from you. Forget it in your eagerness to bring happiness to others and you will have more of it than you can hold.

What the Church of the Brethren needs most right now is a new baptism of missionary fervor. It needs it, not only for the work's sake, but quite as much for its own salvation.

Individuals find their lives by losing them in service to others. So do churches.

They Give It the Right Tone

PRACTICAL people sometimes get too "practical." They mistake hard-heartedness for hard-headedness. This last is a fine quality, as they have heard, and they desire to possess it and to be known to possess it. But they misjudge it. They confuse it with unkindness or unmercifulness, sometimes even with injustice.

None of these things properly belong to it. They are foreign elements dragged in by mistake or inattention. Not watching carefully, the hardness they sought settled in the heart instead of the head. Hard-headed-

ness is nothing but good sense, good judgment, the ability to think straight and weigh things at their true worth. Kindness and mercy and love do not hurt it a bit.

Love, Understanding and Argument

DAVID GRAYSON wonders whether any man was ever actually changed by arguments. He thinks rather that the change was made by understanding the man and loving him. What do you think?

Our own idea is that argument sometimes helps a little, provided it is set against a broad and deep background of understanding and love, but that without such a background it is futile and worse. And we are of the opinion further that about the most difficult thing mortal man can attempt is a combination of earnest argumentative effort to change a man with an equally earnest desire to understand him and love him. Well may he who essays it pray for a double measure of grace.

Love, understanding and argument, if there is time for all three—that is the proper order. But the first two are indispensable. Begin by making sure that you love him. Then take up the task of understanding him and don't start the argument until you do. It will be no fifteen minutes' undertaking, probably. For you will not understand him until you discover why he thinks and feels as he does. Nor until you begin to feel the force of his position yourself—until the pull of it draws you up so close to him that you wonder what might have become of you if you had been in his place. Then, possibly, you will be ready to come at him with your syllogisms. And possibly you will want to change them a bit. And possibly you will not need them at all.

Preparing for Leadership

SPEAKING of church leadership a religious journal editorial said recently: "The kind of leadership that the churches need is that which is prepared by study and prayer." We like that way of putting the case. It recognizes the two basic factors in competent leadership, knowledge and spirit.

Study yields the former. It gets the facts—facts about conditions, needs, methods and aims. And must not a leader have these? How can he lead his own congregation toward a worthy goal unless he knows what the church is for? And where the lack is and the cause of it, and the way to remedy the situation? Faithful study will give him this knowledge—a study of his field, his people, himself and the gospel of Christ which is the power of God unto salvation.

Prayer brings the latter—the spirit. It gives him knowledge the right temper. It gives him passion and power. It makes him so hunger and thirst after the redemption of his community that absorption in his problem becomes his meat and drink. It becomes the one thing he does, the burden of his longing by day and of his dreaming by night. In it he lives and moves and has his being. All this, if he is a man of prayer.

A leader in church activities must study and pray. He must study to know. He must pray to feel. He must study to show himself a workman that needeth not to be ashamed, and to know how to divide the word of truth rightly. He must pray for wisdom and grace and singleness of purpose and constancy in consecration.

There must be something to build on, of course. But no amount of natural endowment will make a good leader without study and prayer. And a very small amount of natural endowment with study and prayer can work wonders.

GENERAL FORUM

A Prayer of Gifts

Give us no other art
Than knowing to be kind;
Give us the thankful heart,
Light where we are blind.

Give us to think no ill—
Forgive as we're forgiven,
With earth and thy dear will
Sweet as a dream of heaven.

—Frank L. Stanton.

The Church and the Kingdom

BY D. W. KURTZ

THE Kingdom of God is the end; the church is the means to the end. The Kingdom is the reign or rule of God in the hearts of men; the church is the body of believers whose purpose is to promote the Kingdom. Or, the church, as the body of Christ, is the means through which Christ works for his cause. The Kingdom is the rule of God where he does not always rule, in the free wills of human beings. The prayer, "Thy Kingdom come," is explained in the following sentence: "Thy will be done," in the only place left on earth where it had not been done "in earth," in this earthly tabernacle of ours, in our own hearts and wills. God already rules the whole universe except rebellious wills, or indifferent wills, or all human wills that do not choose him. There is no meaning in the prayer, "Thy Kingdom come, thy will be done," anywhere where that is already true, and always has been true. The only meaning such a prayer can have is to have God reign where he has not been reigning—in our lives.

Jesus came to establish the Kingdom. Over fifty per cent of all his teachings, parables and sayings, directly refer to the Kingdom. He described its character in the Beatitudes. He taught that it would come gradually (Mark 4:26-28). He taught that it was "at hand," was present when he lived on earth. He also made it clear that its consummation was in the future. The methods of establishing his Kingdom were teaching, preaching, healing, and suffering. Where love and goodness abound there is the Kingdom. "The Kingdom of God is within you." Paul said, "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit" (Rom. 14:17).

The Kingdom and the church are not identical. The church is the body of Christ, the body of believers, who should "bring men to Christ, and build men up in Christ." But it is possible, and observation seems to warrant the statement, that persons can get into the church as an organization without having the reign of God in their lives. And the opposite may be true, that organized Christianity does not enumerate all in whom the spirit of God is. "For God has not left himself without a witness," where there was no organized church. John Huss was excommunicated and burned. The official said, "You are excommunicated from the church militant, and the church triumphant." To this Huss replied, "From the church militant, but *not* from the church triumphant." I think most of us agree with Huss. But the church should be made up of believers who are in the Kingdom, who are dominated by the will of God, so that the stigma of the church would be done away.

The church is the body of Christ. To speak literally, the church is the eyes of Christ to see the needs of man; the hands of Christ to do his service; the feet of Christ to run errands of mercy; the ears of Christ to hear the cry of a baby round the world; the heart of Christ to feel love and sympathy for the sad and needy. Christ is the head of the body, but the church is the "body and severally members thereof." This figure of speech implies function. Each part of the body has something to do. Even so each member of the church has some gift or talent given him "through the Spirit," and each gift is for "the same Spirit." The church is out for business or it has no business to be out. The church has a task, and is organized to perform a task. The task is to cooperate with Christ as the

head of this body, to promote the rule of God in the lives of men.

There is only one cure for human ills, for human sin. It is the will of God as revealed in Jesus Christ. The apostles and disciples who were nearest to Christ set for us the example. They went forth as missionaries to bring the Good News to others. These, in turn, went forth doing likewise. By this method the faith was spread, folks were saved, and the church was built up. This is the functional, the dynamic view of the church. It is the true view—the idea and practice of the early disciples. It is the only justifiable view. Where would we be if the leaders of the past had not taken this view of their religion? Only because they believed that the church is the body, the servant, of Christ, to take Christ to all men, are we enjoying the blessings of the Gospel. It is the very nature of holy love to share it with others. But we also have the example of the founders of the church.

The tragedy of the hour is the indifference, the lethargy, laziness, selfishness, of so many who call themselves Christians. They are "in the church," but they show no signs that they are "in the Kingdom." The true church promotes the Kingdom. It (1) makes God's will known to men; (2) through worship—song and prayer—creates a desire to do God's will; (3) by service the church exemplifies God's will in the act of holy love, helping, healing, saving folks. As the believers spend their lives, they find life.

The church has no right to create a false hope in those who do not aid her cause. He alone is a true Christian who functions as the Head, Christ, directs. To function is to have God reign in us, and we know his reign is always holy love in self-sacrificing service. The church must promote the Kingdom.

Paul also uses other figures of speech to define the church. He calls it a "Building" whereby he emphasized the unity which should prevail. He also calls it the "Bride of Christ." This refers to an oriental bride whose chief virtues were purity, loyalty and submission. Even so the church should be pure, absolutely loyal to her Lord, and completely obedient to his holy will.

The church must arouse herself out of her indifference. Mere membership does not count. It must be a loyalty, a living fellowship with the living Christ. In the early church it made some difference whether one was a Christian or a pagan. Today it is difficult, and often impossible, to detect any difference between the Christian and pagan in their conduct in business, politics or society. There should be a difference between the church and paganism. The difference must amount to becoming "a new creature." It should be a complete metamorphosis of heart. Men should behave differently, love and live differently. There should be victory over sin and self. There should be joy in life. There should be absolute honesty in business, charity and kindness to others, devotion to the Kingdom of God.

The leaders of the church can not afford to lower the standards. Of course, individuals will fall short of the standards, and these must be helped as a physician and nurse help the patient in the hospital. But the standards of holy love must ever be kept untarnished before men. The church is the servant of the Kingdom. She must bring men to Christ, and build men up in Christ. The reign of Christ in the lives of men is the Kingdom of God.

McPherson, Kans.

What Harding Did

BY J. H. MOORE

Just now the public press is bristling with gripping stories of the vice presidents of the past and the would-be's of the present. The Republican Convention failed to land the man most desired; the delegates of the Democratic Convention picked up the man they were not looking for, while with both of the nominees of the new party there seems to be enough of the antipodal for no small amount of political speculation. In view of the situation likely to grow out of three parties in the field, it is even figured out how the matter of choice may have to be decided by the Senate, and one of the

vice presidents placed in the presidential chair, instead of one of the regular nominees. At any rate the condition affords occasion for making a real live question out of the vice presidency. It is a case in which the lesser is commanding nearly as much attention as the greater.

Taking it all through the history of our vice presidents we have an exceedingly interesting story. There was a period in the history of the United States when both the president and the vice president were of different parties, it being the rule for the candidate receiving the highest number of electoral votes to be declared president, and the one receiving the next highest, vice president. Thus in the event of the death of the president, and the vice president taking his place, the opposing or minority party would secure control of the government. The plan came within one of making Aaron Burr, one of the vilest of politicians, president in place of Thomas Jefferson. The matter going to the House of Representatives, Jefferson was chosen president, and Burr, discreditable as he was, vice president. Should Jefferson have died in office it is easy to imagine what might have happened.

Wise heads scented the situation and an amendment of the Constitution did away with the dangerous system. Under the present arrangement each party nominates a man for president and another for vice president, thus making harmony possible between the head of the government and the one who may possibly become his successor. But even this makes a curious situation. The vice president, when chosen and installed, has no special authority. The most he can do is to preside over the Senate and draw his salary. In the Senate he has no vote only in case of a tie, and then, for the moment, he becomes the whole thing. In most instances he is not consulted by his chief. The president, on entering office, may, and generally does, seek a second term. In this event he often finds it to his advantage to control all the wires leading up to the presidency and give the vice president as little opportunity as possible to increase his popularity. It has not been thus with all of the men occupying the presidential chair. A few of them have been on excellent terms with their "running mate," as we sometimes speak of vice presidents.

But it remained for Harding to do the real kind and brotherly thing when he made his vice president a member of the cabinet that he had selected. This placed Coolidge in a position to understand all that was going on, and prepared him, at the death of the Chief Executive, to enter understandingly upon the duties and responsibilities that came to him so unexpectedly. This shows thoughtfulness as well as a fine spirit upon the part of Mr. Harding. It also paved the way for greater harmony between the future presidents and the vice presidents, and also shows that there is a possibility of improving upon long established systems when they prove to be unsatisfactory. It further shows that there is a possibility of methods expanding so as to become more applicable as well as more efficient.

But, says one, what does all this have to do with the religion for which the MESSENGER is presumed to stand? Let us see. How often have we seen an elder, when placed in charge of a congregation, enter upon his duties, and then pay no more attention to his associate elder, than if he had no existence as such. A church calls a pastor. He comes, enters upon his work. In the congregation there may be other ministers, even elders, but in planning his work he advises little or none with them. Everything may be so maneuvered that the faithful ones, who spent the best years of their lives, and much money, in building up and nourishing the flock, are practically set aside, and made to feel that their sacrificing efforts in making it possible for a pastor to be employed and supported are not being appreciated. All the readers of the MESSENGER may not know it, but a lot of this sort of work has been going on, and upon the part of the elders and others, who have labored faithfully for years in feeding the flock of God at their own expense, it takes more than the ordinary allowance of grace to sit quietly by and not do some unwholesome thinking.

It is not sufficient to say that there is a time in the

life of every minister when he should be laid upon the shelf, for at best a shelf is not an easy place to rest. Most men, who by the Holy Ghost have been called to the ministry, deserve better consideration. Then it is quite noticeable that in all the preparation for ministerial shelving no shelf has ever been provided for his money purse and check book. These are expected to remain live wires until the last minute. It is wise that no shelf has ever been provided for the preacher's stocks and bonds, if he has any, and now, why not dismantle the other traditional shelf and give the preachers, elders and deacons, be they young or aged, a chance to function?

What we are needing is a thousand or more pastors and presiding elders of the Harding type and spirit, men who are willing to invite their collaborators to the council table, and with them talk over church matters. In fact, the pastor or elder of a congregation ought to be on good terms with all his officials, and be willing to pray with them and confer with them on matters of interest. This is the way to promote and strengthen confidence and brotherly love. The man who thinks he knows it all and has little or no use for the official body of his church, usually when changing charges, leaves discord and factions in his wake. The pastor may find it not advisable to make much use of his ministerial collaborators in the pulpit. But they can pray; now and then they can conduct the devotional service, and in other ways he can use, treat and confide in them as chosen vessels of God. Every pastor should understand that sometime in life, and in most instances, the officials of his church have been the wheel horses, the real pillars of the church, and that they are deserving of a good deal of consideration. If he is as wise and as charitable as a first class pastor should be he will seek ways of securing their confidence, influence and cooperation.

Sebring, Fla.

Apostles of Love

BY EARL M. BOWMAN

A good friend of mine once said to me while we were talking in confidence and with frankness: "I am an apostle of love." I had long known my friend as a young man of high ideals, constancy and loyalty, with profound as well as honest thoughts, possessed with pure motives and noble purposes, and an eloquent preacher of the Gospel. But these noble words exalted him in my estimation and made his character appear to me as sublime. And as I contemplated the expression, for it was good to think upon, a train of thoughts began traveling through my mind.

Love is the Cardinal Fact

Certainly the Creator intended that we all be "apostles of love." For after all is not love the cardinal fact, the final force in the moral universe? "For God so loved the world that he gave his only begotten Son." God loved the world in spite of the fact of its being unworthy of his love. He loved us all while we were yet sinners. His knowledge told him that in many cases his love would be spurned. But he loved, nevertheless, until he gave. He loved us, not because we *deserved* it, but because we *needed* it. And this very undeserved, unstudied affection which a father holds for his children, even while they have been engaged in wrongdoing, is the driving force behind the whole redemptive process.

If the above is true, then love is the only thing in this earthly life that matters deeply and supremely.

It was Henry Drummond who has been credited with saying a very fine thing when he called love "the greatest thing in the world." But Mr. Heinz, the "57 variety man," just recently improved upon Mr. Drummond's way of putting it when he said: "Humanity is the greatest thing in the world, and the greatest need of humanity is love." Love is the greatest power and need of the world, and love, in the last analysis, is a sentiment of intelligent good will. "I spoke a kind word, almost thoughtlessly, and a long time afterward one thanked me for it with tears in his eyes. Then I thought, since kindness costs so little, and helps so much, why am I not always kind?" This man has learned the fine art of being "an apostle of love" and

to manifest intelligent good will to his brothers and to all humanity.

Love is Above Faith

For many centuries "faith" was regarded as the fundamental of popular religion. It was generally thought that faith was the "greatest thing in the world." But we know better than that now, and if we still hold that faith is the keynote of the religion of Jesus Christ we are wrong. There are two sides to most things, but there are not two sides to this. Some things are settled; they are no longer open to debate; and this is one of them. It is as axiomatic as the axioms of mathematics. The Apostle Paul deliberately puts *love* above *faith*, important and indispensable as faith is. "Now abideth faith, hope, and love, but the greatest of these is love." And when Paul was analyzing this greatest of all compounds and putting it down in the category of the "greatest" he was not going about his task blindly. It was no blunder or oversight on his part. For remember he had just spoken of faith the moment before. Therefore, instead of forgetting faith, as a matter of hard fact, he actually contrasts Faith and Love, and then without a moment's hesitation he lets fall the verdict; "the greatest of these is love." Moreover, it was not prejudice on Paul's part that caused him to point to love as the greatest thing in religion. I think it was something else than love that was Paul's "hobby." Love had never been his strong point. Thus he was not prejudiced in favor of love.

We cannot sum up Christianity in one word any better than by using the word "love." Love is the *sum* and *essence* of the religion of Jesus. Love comes nearest the heart of what we hold as the highest in both God and man. God is fittingly characterized by love. Here we find Christianity at its source. Christianity is the love of God as revealed by Christ expressed in the life of man.

Jesus' Mission was one of Love

Was not Jesus' mission to the world a mission of love? And, if so, then we would only be following in the footsteps of our Master in being "apostles of love." Fortunately we are not left in the dark concerning Jesus' mission to the world. There is considerable twilight in the New Testament, but not at this particular point. There are many things we would like to know about Jesus which the New Testament does not disclose. But the character and soul of Jesus stands out full-statured, radiant, and clear-cut as a star. We may sometimes be in doubt concerning his words, but we need never be in doubt concerning his man. We are always absolutely certain concerning his disposition, his attitude, and his spirit.

Above all else Jesus was *brotherly*. His spirit was one of warm fraternity. His heart was free, large, and friendly. He was a brother to everybody. The multitudes at once saw this. His brotherliness was unprecedented, astounding, even scandalous. He carried it too far. So thought the scribes and Pharisees. He shocked the prudent by being so brotherly. He was the friend of publicans and sinners. That was the first charge brought in against him. Brotherliness was the essence of true religion to Jesus. In religion worship does not come first. It is brotherliness that comes first. It is lots easier to worship than it is to be brotherly. "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift." Jesus was always saying things like this. His disciples could never get away from it. Such great words they remembered forever. When one of them was an old man he wrote: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Love expresses itself in communion, intercourse, and cooperation. The Christian who is over-zealous in worship and indifferent and selfish in his conduct and attitude toward his fellows does not know the A B C of Christianity. What mockery to make a great ado about forms of worship and crucify the spirit of Christ which is love and brotherhood! "Let us love one another:

for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God. God is love; and he that dwelleth in love dwelleth in God."

The Kingdom of God is the Reign of Love

If the world is full of ill-will, hatred, fear, suspicion, envy, greed and selfishness the Kingdom of God has not come. If the church abound in dissension, unbrotherliness, selfishness and intolerance the Kingdom of God has not come. Pray "thy Kingdom come!" All Christians are expected by their Lord to pray constantly for the reign of love to come. But it must come first of all to those who offer that prayer. The sway of love must come first to the church. If it is not there it will never be anywhere. It cannot be there until Christians "repent" and are "born again" from above. "A new commandment I give unto you, that ye love one another; even as I have loved you."

Most men are quite willing to love up to a certain point and after a conventional standard. But let it stick in your minds that we become real Christians only in loving our fellow-men as Christ loved us. This is the type of love that will save both the church and the world. No lower grade of love will meet the situation. There must be generous, overflowing, forgiving, reckless, audacious love of Christ. We must forgive our enemies and do good to all those who despitely use us.

What is the matter with the world? Why can we not prevent strikes; get employers to pay decent wages, and get employees to do an honest day's work? Why can we not enforce good laws, create good-will in society, and win millions to Jesus' way of life? Why can we not overcome evil with good and make goodness more attractive than sin? Is it enough for the church to hold its own in such a day as this? Are we not responsible for the envy, greed, hatred, selfishness, suspicion, jealousy, and fear that now fill the world? Why do not rich men live in simple homes, and drive simple cars so that they would not need such high profits to support the high life they lead; so that wages would not have to be kept down in order that profits may be kept up; so that their workmen could have decent homes, little gardens, and little cars? Is it not all because we have not learned to live together as Christian brothers? Is it not because the sway of love has not come? Is it not because civilization has ever been on the wrong basis—*law* instead of *love*?

Jesus gave us the principle of love. He taught us all to love one another and he brotherly. He gave us the Golden Rule. He set us free. We are no longer bound by petty rules, but by broad and noble principles. It is always a bigger contract to live like a gentleman all through one's adult life than to obey the rule of not eating pie with a knife. It is a bigger contract to live like a Christian eight seven days in the year, for seventy years than to get up at six A. M. to attend Mass. It is a bigger contract to live like a Christian minister ought for fifty years than to have the hands of a Bishop placed precisely upon one's head at ordination. Love always involves the biggest contract. Humanity's greatest need is to learn to gauge all conduct and life by the rule of love.

Love is the Final Test of Life

In the Gospel according to Matthew Jesus gives us a picture of the judgment. Here judgment is meted out according to the sins of omission. Before the Son of Man the nations shall be gathered. Before humanity they shall be charged. The unpitied crowds whom we neglected and despised will be there. No other witnesses need be summoned into that Supreme Court of the universe. No other charge than lovelessness will be preferred. Be not deceived! The words that we shall one day hear will not sound of Bibles, saints, prayer books, churches, creeds, and theology. But they will sound of the hungry, poor, unsheltered, unclothed, the neglected; they will sound of cups of cold water, and life in his name.

Thank God, we are coming nearer the world's need. Let us all live to help it on! We now know better than

ever before what God is, what religion is, who Christ is, and where Christ is. What is religion? It is the love of God as revealed through Christ expressed in the life of man. Who is Christ? He who fed the hungry, clothed the naked, visited the sick, healed the diseased. Where is Christ? "Whoso receiveth a little child in my name receiveth me." Who are his disciples? "Everyone that loveth is born of God." What is salvation? "Eternal life is to know God [who is love] and Jesus Christ whom he hath sent, who is the express image of the Father."

It is exactly this Christlike type of love in Christian men and women which is to convince the world that Jesus Christ is from heaven. Such love is the only proper badge of discipleship, and the only satisfactory proof of loyalty and devotion. It is the only orthodoxy recognized in heaven. "By this shall all men know that ye are my disciples if ye have love one for another." A loveless church is a Christless church.

Here is a way in which everybody may be missionaries, evangelists, and apostles in a preëminent sense. We all can be "Apostles of Love" spreading this highest of all virtues wherever we have contact with our fellows. Don't be afraid of spoiling some one with love. More people die for lack of a little spoiling than of too much. The world is dying for want of more love. We need to be drenched with the love of God until it would cover everybody. Love is life. Love is eternal. To love forever is to live forever. To love abundantly is to live abundantly.

"The night has a thousand eyes,
The day but one;
Yet the light of the whole world dies,
At set of sun.

"The mind has a thousand eyes;
The heart but one;
Yet the light of a whole life dies,
When love is done."

Philadelphia, Pa.

A Call to the Churches to Mobilize for Justice and Peace

BY A. W. ROSS

THE Federal Council of Churches has issued a call to the churches to make Armistice Week a time for a special effort to mobilize for world justice and world peace. The National Council for Prevention of War and other national organizations are cooperating.

It is suggested that during the week preceding Nov. 11, discussion and study groups be formed to consider such questions as:

- The costs, the human losses and tragedy of war.
- The results of Versailles.
- Alternatives ahead of the world.
- The signs of hope: The World Court; League of Nations; Dawes Report; etc.
- Next step: world justice and world peace based on law.

On Sunday, Nov. 9, there should be ten-minute talks to the Sunday-schools by gifted speakers. These should be followed by vigorous sermons.

Nov. 11 there should be great mass meetings. An effort should be made to get the cooperation of all the churches of the community.

In some places it may be desirable to have this mass meeting on the evening of Nov. 9.

To aid in carrying out these suggestions the Federal Council has issued a twelve page pamphlet called, "The Churches of America Mobilizing for World Justice and World Peace." Another useful pamphlet is, "What Pastors and Churches Can Do in the Crusade for a Warless World." Price ten cents.

The small book, "War, Its Causes, Consequences and Cure," by Kirby Page, will give you much reliable information and has a most wonderful message. George Doran Co., 244 Madison Ave., New York. It retails for 15 cents, paper binding. Address the Federal Council of Churches, 105 East 22nd St., New York, for material. (Note: The Kirby Page book may be ordered from the Brethren Publishing House, Elgin, Ill.).

North Manchester, Ind.

Mobilize for Peace

BY J. M. HENRY

Peace Representative of the Welfare Board

Number 1

THE military minds of the United States recently planned a colossal program under the provision of the Defense Test Act to visualize the potential military strength of the nation. This move was a real challenge to the Christian churches. What will the Christians do about it? The churches should mobilize for peace and challenge the war system.

The time has come for the churches, local as well as national, to organize and mobilize for constructive programs in this crusade to establish a warless world—a world peace. Teachers and ministers should constantly hold the Christ ideal of peace before the people. Women's organizations, Sunday-schools, Christian Endeavors and groups of every kind should give themselves with earnest zeal to this crusade.

All of our churches should become centers of accurate information. If your church needs literature, The National Council for Prevention of War, 532 17th Street, Washington, D. C., can supply your needs from their collected sources of material. Our Welfare Board has only a limited amount of literature in the hands of the Secretary, Sister Bertha Neher, Warsaw, Indiana. The Welfare Board is unable to do the work as efficiently as we desire because of a lack of funds.

This appeal for mobilizing the peace forces to observe Sunday, November 9, as Good-Will Day should have an enthusiastic response from the Church of the Brethren. We hope that Sunday, November 9, will be a red letter day in our church for Peace and Good-Will.

New Windsor, Md.

October Sixteen

BY WILBUR B. STOVER

THIRTY years ago—how the time has flown! It seems but yesterday when I was stressing missions, saying that we have a great message but are surely not showing ourselves worthy of it, saying that we must put up or shut up, saying that somebody must go into the non-Christian lands of earth to preach the Gospel there, let it be Japan or China, India or Africa; we must make a beginning without further delay.

I was preaching in Sharpsburg, Md., when after the services, Sister Allie Moomaw asked if I was in touch with any one in India, saying that she had a girl friend who had married a Rev. Jewson of Calcutta, and gave me his address. I wrote to Jewson, and he wrote to me. He invited me to their Calcutta home, saying a room was ready, and that it was to be my home, if I came, until such time as I was permanently located elsewhere. He also recommended Cooch Behar for our occupancy, a state north of Calcutta, where there were no missionaries.

In the hospitable home of Bro. Charles Bonsack, in Maryland, we looked up India on the map, we studied India, we located Cooch Behar. I prayed about Cooch Behar, and learned what I could about it by reading. I wrote a series of "Missions Papers" for the GOSPEL MESSENGER, and exchanged more letters with Jewson. From America the field looked good to me.

The church at Waynesboro, Pa., responded liberally to my personal appeal to them. I went from man to man, from home to home, soliciting money for India if the Board would send me. In the home of Charlie Newcomer, at Ringgold, Md., after Charlie had fallen asleep, I wrote the little book that bears his name. A few months ago his sister Bessie passed away. May her six boys experience the sweet meaning of the promise, "He tempers the wind to the lambs that are shorn."

Finally the matter came regularly before the Conference at Meyersdale. We were there with hearts beating in anxiety. A good deal was said behind the scenes that we did not find out for a number of years; when we did find out, we praised the Lord that the tide had so wondrously turned.

Not many thought that the measure could go through.

Most folks expected it to be respectfully returned. Many thought that it was but a passing whim, a mere dream of a wild and visionary youth. Bro. D. L. Miller, fearing the outcome, asked me if I would accept a place in the Publishing House, in connection with the GOSPEL MESSENGER, if we were not appointed to go. I had had an offer of an agency tendered me, if we did not go; the pastorate of the Hagerstown church and a clerkship in the bank there were urged, if we did not go; three congregations had persons there to try to get me to come as pastor, if we could not go. It was expected that we would not go; it was barely hoped that the Conference would be willing to take so great a step in advance.

There were among the representatives at the meeting, men good and true, who could not see beyond their own county; and the vision of their county was incomplete. There were those who felt that something new was always coming up; if we could just keep our young people quiet, and in the order, we would be all right. And there were those who felt that this move was headed in the wrong direction, they could sense the situation, the church was to be involved, *absolutely!* But the Lord was in the midst, and to his leading we yielded. We all see it now!

The years have flown. When I think of the creative influences of the years, I think of Bro. D. L. Miller. He kept in close touch with us from the very first. He never showed any doubt about the project. He came to see us, paying his own expenses. With him we discussed the situation again and again. We selected a piece of ground for a mission home; we prayed about it. He put down a thousand dollars towards it and the building expenses which would follow; then wrote to one or two others inviting them to do likewise. How different this, from those who make the trip, who see the work and the workers, praise them and give advice, but are mighty careful to give little else. The men who go into the mission work, usually place their time and talents and wealth on the altar, all for the advancement of the Kingdom of God; those who go half way in such matters deceive themselves when they think they have gained the missionaries' confidence; the missionaries usually have a keen insight, but they are wise enough to say nothing.

When we look back over the thirty years that have passed since that first sailing day a flood of memories present themselves. Bertha is in Oklahoma; her oldest children are hoping for the mission field. We are in the home land now; our oldest children are definitely set for the foreign mission field. If any one thinks we are losing interest, I can assure him that he is not in the inner circle.

Looking back will mean nothing, unless we also look the other way; let us look forward a bit. How many times in the thirty years men have sounded the alarm: "Now we have gone far enough, let us not undertake too much." My Brethren, these are like the poor, of whom Jesus said, they are always with you. A generation ago men thought there was an end to invention, and that we had reached it. Now some still think there is nothing further to invent, because they cannot think of anything. So it is with the church. So it is with spiritual development. They say that we have all we can do; sure, we have all we can do now, if we mean to keep right on making money, and sticking to it. But if we mean to throw ourselves into the service wholly, we are just at the threshold of world service, and all talk of having as much territory open now as we will be able to take care of for many years to come, sounds like treason to the faith. Why, in the city of Cleveland there are two churches of about 200 members each; one is supporting eight missionaries in the field, the other six. I am writing from memory, and the exact figures will have to be given later. I say, Brethren, if we are intending to give a dollar now and then to the mission work, why, we have undertaken enough! But if we have anything like a *living faith*, if anything of a *spirit of sacrifice*, if anything of *willingness to serve* with our time, talent and wealth, then I say again, we are just at the threshold and the future is infinitely greater and better than the past.

Cleveland, Ohio.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship Study

THE best we can do in the small compass of this page is to deal with principles. We shall do that as faithfully as we know how.

The first principle of stewardship is *God's ownership*. Everything belongs to him. This statement is not only evident, it at the same time is just. Creation establishes his right. In the beginning God created the heaven and earth (Gen. 1:1). Abraham acknowledged this principle in the presence of the king of Sodom when he said: "I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth" (Gen. 14:22).

The prophets of the Old Testament caught the force of this principle of divine ownership and they attempted to press home on the people the general truth by concrete statements. For fear that the people might foolishly conclude that God had relinquished his claim on man Ezekiel declared on behalf of Jehovah: "Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). Haggai quoted the Lord as saying: "The silver is mine and the gold is mine" (Hag. 2:8).

The writer of Leviticus declared to Israel that the law of the land was that it should not be sold forever, basing the statute on the fact that Jehovah said the land was his (Lev. 25:23). This same idea was written into the song book of Israel and thus the people sang: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all of the fowls of the mountains; and the wild beasts of the fields are mine. If I were hungry I would not tell thee: for the world is mine" (Psa. 50:10-12). Again they sang: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods" (Psa. 24:1, 2).

The New Testament abounds in statements that substantiate this same great principle. Jesus taught to his disciples the principle of dependence, "Give us this day our daily bread." Some proud soul cries out, "I work for my living." Poor soul, yea, how true, he works for his living but how soon we all must perish if we worked alone. The leaders of Israel had just such proud ignorance to deal with and Moses warns thus: "Lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8:17, 18).

Paul admonished thus: "For we brought nothing into the world for neither can we carry anything out" (1 Tim. 6:7). James waxed eloquent as he pens: "Every good gift and every perfect gift is from above, coming down from the Father of lights with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures" (Jas. 1:17, 18). This last verse introduces a second creation—a redemption that gives God a still larger claim on our lives. Paul hits the same strain when he declares: "Ye are not your own for ye were bought with a price, glorify God, therefore, in your body" (1 Cor. 6:19, 20). "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's" (Rom. 14:8).

I suppose we could fill the entire MESSENGER with this sort of teaching from God's Book. And, may I say, that these scriptures and many others need much emphasis today. The richer people get, the more proud they become, and then there is the danger of forgetting God. Let us say it again and again: "We are the Lord's." And then say: "All we have is the Lord's." Now think through what all of that means. Now pray through until these statements are emotions of the soul rather than the prattle of the tongue and lips.

Yes, God owns all things that are, and by virtue of

the fact that he created, controls, sustains, redeems and develops, he is worthy of our love, loyalty, and unstinted devotion and obedience. I shall not pursue this latter statement further for it introduces the issues in the second principle of stewardship. You have just listened to the first principle of stewardship, i. e., *God Owns All Things*—broadcasted from our office here at Elgin, Illinois. We are now signing off until next week.

Failure or Success?

BY IDA M. HELM

A. J. GORDON tells about a missionary named George Smith who went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. One day the missionary was found dead. He had died praying for the Dark Continent. His mission to Africa appeared to have been a failure. But yet, during the centennial celebration of the founding of that mission it was learned that a company accidentally came to the place where he had prayed, and they found the copy of the Scriptures he had left and also found the aged woman who was his convert. In summing up his brief work as a missionary they reckoned thirteen thousand living converts that had sprung from that life that had seemed such a failure.

How often trials sore beset our way, and things look dark and forbidding. We are tempted, burdened, assailed, defeated, and in the midst of a dreadful overwhelming of our hopes and plans, we question, Is God without an ear? Has he no eyes? Is his heart steeled against us? Then like Elijah under the juniper tree, we are ready to give up in despair. If our spiritual eyes are open to the goodness of God we can see that God is all-wise. The world has no dark alleys for him. He sees the far-off harbor, he knows the course we should take. He can keep us and guide us safe through the raging tempests.

No one who trusts and obeys God and faithfully labors for him labors alone. He is the strong fortress, he will bring victory out of defeat. We may bring our best and lay it at Jesus' feet, be it ever so little and lo! it will marvelously multiply in his benevolent hand. Some day everything will be clear to us.

Ashland, Ohio.

Mission Notes

A LETTER from China just received (October 9) tells of forty-three new baptisms in the southeast territory of the Ping Ting District. Some of these have been asking for baptism for a long time. Brethren F. H. Crumpacker and C. C. Sollenberger with their Chinese associates went to the out-stations in this District and held meetings. One night as Bro. Sollenberger was about to retire at 11:30 o'clock people from a village three miles away came asking to be taught about the true God and his gospel. They had heard enough to stir their longings and they wanted to hear more.

Brother J. F. Graybill writes telling of the Bible Institute now in progress in Malmö. Twenty-five are in attendance and four more expected. Four of the number have come over from Denmark. Bro. Maynard Cassady who has spent the past winter as a student in Germany, passing Sweden on his way home, is sharing the major portion of the instructing in the institute. The ministers and leaders of our Scandinavian work have never had much opportunity along this line and this schooling will help them much.

The deficit in the General Missionary Funds amounted to \$43,806.84 on October 1. This critical situation has been announced to the churches through the columns of the MESSENGER, *Missionary Visitor*, through letters to all ministers in charge of churches, to the Sunday-school superintendents, and through letters direct to a large list of members. The church cannot but know the situation. Encouragement is found at this date in the fact that a large number of requests for literature for Oct. 19, the Thirtieth Anniversary Day of the opening of the India Mission, have been received. If the churches respond well without the need of a great personal solicitation much administration expense can be saved.

One of the missionaries now on a furlough is giving a very good example to the members of the home church. From his own money he sent in a check for thirty dollars to help meet the present deficit. He suggests he is sending one dollar for each of the thirty years we have been working in India. He says it is not hard to find some money to give to a worthy cause when one-tenth of all income is set aside for the Lord.

On the day these notes were written a check for \$50 was received as a contribution from a good brother in a western State. His stewardship is being expressed in a splendid way. The missionary situation is now at a place where many such members can do a redeeming service for the cause of the church. H. S. M.

Record of Giving—Southwestern Kansas and Southeastern Colorado

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
55 Bloom	\$533.80	\$202.54	\$72.57	\$67.19
71 Cheraw		67.22		
100 Conway Springs	441.69	516.65	169.00	139.22
80 Eden Valley	253.60	74.95	62.00	119.18
60 Garden City	200.00	153.88	71.50	106.00
150 Hutchinson	210.50	115.42	76.00	125.56
74 Larned	888.70	219.76	78.56	71.13
42 Larned City	9.30	52.53	4.00	
130 McClave	139.16	67.31	32.50	61.83
302 McPherson	374.50	1,707.96	1,289.31	936.55
130 Miami		245.15	159.35	254.70
119 Monitor	1,807.00	1,502.27	1,315.90	1,207.72
35 Murdock	110.50	14.92		
76 Newton	178.11	496.60	86.60	110.95
20 Peabody		68.76	15.00	34.00
46 Pleasant View	246.75	54.88	606.92	34.25
60 Prairie View	169.00	140.36	11.30	12.43
175 Rocky Ford	1,373.00	1,387.20	925.50	857.60
20 Royer Community		67.17		
114 Salem	79.80	179.81	137.99	120.76
14 Walnut Valley	94.00	30.17		5.00
95 Wichita, East	22.50	224.60	91.50	168.11
102 Wichita, West		157.00	132.90	123.25
185 Wiley	102.80	10.00	64.35	34.00
Unallocated	2,191.68	117.50	273.00	543.00
	\$9,489.83	\$3,355.42	\$5,675.75	\$5,132.43

THE PASTOR'S STUDY

The Leadership of the Future

BY E. E. ESHELMAN

4. Another Cause

BUT back of all the causes found in the home, lack of religious education, the movies, present day fiction and adult depravity, there lies as a deep-seated and terrible malady, a national and individual selfish and materialistic attitude toward life which blights the finer and higher sensibilities of the Spirit.

The western nations have for centuries been motivated by force. They began their national existence thus. They advanced by it. They lived by war. Force was the rule of life and for generations they were trained in it. Into all the institutions that he created this "fighting male of the West," as Benjamin Kidd calls him, carried the spirit of war and the doctrine of force as the final principle of progress. This is the history of Greece, Rome and of all Europe from early Barbarian days to the present time. Into this environment of conflict and struggle came a new spirit bearing a message of higher, altruistic, spiritual values. It was a message of sacrifice and service as over against self-interest; of subordination and renunciation as over against self-assertion. It was the gospel of peace and good-will. The struggle between these contradictory ideas has been long and bitter. At times the Spirit of Peace seemed to dominate only to be over-swept by new floods of conflict. More and more, however, people began to see that the two systems were inconsistent. Out of the conflict was growing the conviction that "the meek shall inherit the earth." Men began to apologize for the use of force, and to call it a necessary evil—a last resort. Thus was the victory of peace and good-will assured. So general had the spirit of universal brotherhood grown that leading spirits on both continents began to speak and write of the impossibility of another war. Civilization had outgrown barbarism.

But all this while the apostles of force were silently and stealthily at work scientifically developing the mightiest engine of force ever conceived by the human mind. Suddenly in 1914 it was turned loose upon us. How could such a thing be? Why this unexpected upheaval? A brief study of the forces operative for the previous half-century shows us why.

In 1859 Darwin's *Origin of Species* was published. Never before were the ideas of a book so quickly absorbed by the world as they were in this case. It was the latest word on force and it met an immediate response from the hot-blooded, force-loving mind of the West. In a generation the central idea of this work had permeated all the institutions of civilization. It was from Darwinism that the selfish, materialistic spirit of the present received its greatest impulse. It soon came to be the central thought in sociology, industry, politics, and international affairs.

What is Darwinism if it could do all this? Darwin gives us the evolution of the animal of past ages. He shows the individual animal or savage taking care of himself. That individual who could best protect himself against the attacks of his enemies survived. This is "natural selection," "the survival of the fittest." The central idea of it is force. The individual who is most efficient in the fight for his own interests is the winning one. It is entirely materialistic and rests absolutely on struggle and merciless war. The individual is the basic fact of the world. He pursues his own interests to the exclusion of and at the expense of all others who come in his way. It is the story of the early savage. It is the pagan view of life, for a pagan is one whose standard of right does not extend beyond his own interests. The doctrine is condensed by Bagehot thus: "If A was able to kill B before B could kill A, then A survived. The race became a race of A's inheriting A's characteristics."

All this is savagery; it is not civilization. Rather the central idea of the progress of humanity in civilization is service and sacrifice. The progress of human-

ity, says Kidd, is "the vast, tragic, ennobling, immortalizing, all conquering ethic of renunciation." The progress of society is always away from the individual striving for his own interests to the individual working for the welfare of the entire group. He that loses his life for the good of all will find it. He that saves his life will lose it. This is the law of life.

BUT the world took Darwin's principle that force is the essential law of progress in civilization and applied it to all lines of activity. The militarist group applied it to politics and war. The nations of Europe became training camps for battle. Youth was conscripted. The position, especially in Germany, is stated boldly by Nietzsche, thus: "I impeach the greatest blasphemy in time—the religion which has enchained and softened us." And again: "What have we to do with the herd morality which expresses itself in modern democracy?—It is good for cows, women and Englishmen." "A new table I set over you, oh my Brethren. Become hard. For the best things belong to us—the best food, the purest skies, the fairest women, the strongest thoughts. And if men do not give us these things we take them." Force, represented by modern militarism, meant to smash all the spiritual life which ran counter to the ends to be gained by war. The doctrine of force has become the doctrine of right. Might makes right.

Applied by the leaders of the western labor movements, this led to the strike and lock-out. No one can work except we say so. The revolution in Russia and the Bolshevik propaganda is the consistent development of this theory. The essential methods have been copied from the war group.

Applied to sociology and biology this theory led to the Eugenic Movement as carried on by Galton. Galton deliberately left out all moral considerations as involving too many hopeless difficulties. It further led to the emphasis upon individual heredity instead of upon social heredity. Natural heredity is always slow and is individual. Social heredity is the essential element of human progress, and the secret of race transformation. More of this will be spoken of later.

The effect of the Darwinian theory upon the spirit and thought of society at large is expressed vividly by Harold Begbie: "Look where you will, it is the spirit of I, myself, which is paramount. Life exists for me. All the dim eons behind have toiled to produce me. This brief moment in the eternal duration of time is only an opportunity for my pleasure and my ease. I care not a jot for the ages ahead nor for the sons of men who shall inhabit the earth when I am dust beneath their feet. Give me my rights. Stand clear of my way. I want and I will have."

This is the spirit of Darwinism. This is the philosophy our children have got to learn in school and in many colleges. This is the spirit that is rampant in society today. This is the cause of the decadent attitude of youth, and we adults have been blind to it while the Devil has been putting it over on us. "Life exists for me. Give me my rights. Stand clear of my way. I want and I will have." Given an atmosphere such as this, the marvel is, not that we are as bad as we are, but that we are not worse.

Red Cloud, Nebr.

Avoiding Waste

CHURCH work suffers more from a change of leaders than from any other cause. This happens at both ends of the move. One leaves large ability behind. It requires much time and work and consequent cost to learn the situation in a new place, and come up to the ability of the former pastor.

Why suffer this waste? "Some are one-year pastors, and others two-year, and others three-year," some one replies. He means that a pastor runs out in that time. Why does he run out? Does he not read, and study, and think, and pray, and serve the people? There is no need for a pastor to complete his work in three years. He ought just to be getting a good start then. He has foundations laid, or should have, on which to build for the next thirteen years. He has sown the

seed, or should have, which he ought to cultivate until his culture and God's laws of nature bring the harvest time; and then he should gather the harvest. After all, our service depends on what kind of crops we plant. There are some annuals, and some biennials; and there are crops of oak that take a hundred years to mature. Oak planters and cultivators are the important men.

There is a moral obligation to stand by a job. But one cannot "stand by" and "sit on" at the same time. God calls workers, not loafers; slaves, not masters; men, not overlords. To lay down a thing lightly reflects upon the gravity of the soul when it was taken up. On the other hand, to hang on to a place after one's work is finished, whatever the cause, is detrimental. But one thing is certain, the church needs longer pastorates. Antecedent to that need, and essential to its becoming a part of church policy, ministers must possess the highest Christian character, they must direct their conduct carefully and guard it jealously, and they must keep themselves bound to a place with so many strong ties of Christian service that a change will not be regarded as a fit subject for consideration.—*Religious Telescope.*

When People Follow the Ungodly

BY J. R. BLOCHER

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

THERE are three steps in the downfall of the opposite of the man pictured in this first verse of the first Psalm: notice that at first he is walking, then standing, and finally sitting. What is described is a slowing-up process in which he is content to sit down with those who have a contempt for the "godly."

Then, too, observe the process of development in the people described: first they are "ungodly"—just out of range of the things that make men religious, then they are "sinners"—far away from the paths of righteousness, and finally they are "scornful"—contemptuous of the "righteous," the people who profess to be religious.

The way of the "sinner" is typically the easiest way. It is easy because there are so many to help him along, and it is a downward road which makes it a lot more comfortable for a while, than to struggle upward.

And now notice the end: the "ungodly" will be like chaff, driven by the wind. They will not stand in the day of judgment. They will perish.

But here is what happens to the "godly": They shall bring forth fruit. They shall not wither. They shall prosper. They shall be known of God.

Oklahoma City, Okla.

Books Ministers Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Number 104. When John the Baptist came preaching that the kingdom of heaven was at hand the people took notice. When Jesus came and proclaimed the kingdom of heaven his words were not all understood by his disciples, and the public in general was much disturbed. Even today there are warm and bitter discussions concerning the kingdom of heaven. For some time the Gish Committee has thought of putting on the list some book dealing with this theme. But knowing the divided state of the Christian mind upon this subject, though many books were considered, none were put on. At last the Committee has ventured to put on the list No. 104, "A Kingdom That Cannot Be Shaken," by Philip Mauro. This is a book of 183 pages, retailing at \$1.25, but may be had by ministers of the Church of the Brethren for 30c.

The author sets himself to the task of discovering the Bible teachings concerning the kingdom of heaven. Naturally he agrees with some and disagrees with others in his interpretation. Some will commend him for his work and others will condemn him. If our ministers will secure this volume and study it they will get the author's view, and along with it they will have to do a large amount of Bible study before they come to the end of the book. No. 104 is sent out with the hope that our ministers will study it, and with the suggestion that they compare the author's statements with what the Bible teaches. Those who will do this will have a better conception of the kingdom of God than they otherwise could have.—J. E. Miller, Secretary Gish Committee.

HOME AND FAMILY

When Mother Plays With Me

Sometimes when it is raining hard,
My mother plays with me;
She makes believe she's keeping house,
And I'm her company.

And when I knock upon the door,
She says: "Come in, sit down;
I'm very glad that you have come;
When did you get to town?"

And then we talk about our 'fares;
How fast the children grow:
"What! had the measles, did you say?
You did not let me know."

Then, when we've had a cup of tea,
It's time for me to go.
I say "Good-by, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.

—Isabel McKenzie.

A Devotional Atmosphere in the Home

BY MRS. E. C. FUNDERBURG

3. Religion in the Home

ONE of the ways to get close to God is through nature. We can help our children to recognize God and his most wonderful works by teaching them to see God in nature. Perhaps the best way to do this is just to frequently take a ramble with them through the meadows and woods, gathering the wild flowers with them, watching the frisky little squirrels trying to hide from view or searching for food to store for the winter, listening to the warbling of the free little songsters of the forest, and finally sitting on the banks of a running stream or beside a babbling brook to enjoy with the children the pleasant exercise of throwing pebbles into the clear and sparkling waters. To watch a beautiful sunset, to gaze into a star-lit sky, or to look upon a perfect flower lifts one a bit higher, and makes him a bit better when he talks of God in it all. These little simple pleasures with many others will cause our children to look on youth as a season of joy; years later it will bring fond recollections of home. Last, but not least, is the devotional hour—"the hour of prayer."

Family worship should be made easy, intelligent, and attractive by suggesting ways of worship. We should so teach worship that children will carry the spirit of the devotional time into all phases of their lives. Home ought to be the brightest spot on earth, and the family altar the most sacred place in the home. And so sacred a place ought to be sacredly guarded.

In this day of unsurpassed pressure on time and strength there is no small danger that the father will forget that he is a "priest in his own home"—and that very much of the future of the family is wrapped up in the solemn, quiet moments during which the household bows before God in worship. If other things are allowed to encroach upon the time devoted to the family "morning watch" and if its observance is departed from, we may count on weakening every department of our complex life.

The Bible says: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." In all things Jesus must have the pre-eminence, and to give him the first place in our time when the day breaks upon us is to make an investment that will enrich the entire circle of our loved ones. "Those that honor me I will honor" is our Lord's word. And he will be true to his word. We should remember that the child is a very religious little being, it is only when we older ones fail to do our part that he wanders away from God or becomes careless of religion. The devotional period need not be long, especially if there be small children in the home. A few verses of Scripture or a short psalm is often better than a long chapter. Let the worship be characterized by cheerful reverence. Gloom will make it distasteful to the young.

Do not go about it as a task to be dreaded, but as a blessed privilege to be enjoyed. If possible the worship should embrace a familiar song. The children will enjoy this. In the reading of the Scripture it would be well frequently, if not always, to have all the family read in turn.

When there is time for it a brief word of comment or explanation to the children would be well. It should be permitted to any member of the family to ask any question in reference to the lesson read.

The character of the worship, especially of the prayer, should be determined by the surroundings or condition of the family. But be sure to let praise and thanksgiving have a place in every prayer. The prayer, too, should not only be brief, but very simple in its language and very practical in its requests. If John or Mary need special prayer, pray for them by name. Prayer helps children over many difficult places, and calms and quiets the troubled soul. Above all, seek to make the very atmosphere of your home life that of religious cheerfulness. Let the children see that religion is not melancholy, and that family worship is not inconsistent with any games of innocent amusement, but that it is inconsistent with selfishness, peevishness, falsehood, deceit, and impurity of thought, word, or deed. Family worship is a present blessing, being a most effective power for parental authority in securing obedience and order, for it has a powerful influence upon the character of the young. Every Christian family leaves traditions in the hearts of its children which they will seek to realize in their own homes. We may not see its beneficial effects on our children now, but the blessed influence of these hallowed hours will go with them as they go out of the old home into the wide world, and will, in many an hour of sore temptation, strengthen and sustain them.

The voices of father and mother in reading the Bible, or in prayer to God, or the blended voices of the family singing some sweet old melody of praise, will be wafted to them across the gulf of years, long after the parental voices have been hushed in death, and will bring before their minds the half forgotten lessons and admonitions of long ago.

May our children be reared with a Christian spirit, that they may grow in the way of holiness and peace, and in the ways of the Master. May we endeavor so to live before and with our children that by example as well as precept, we may train them for duty, usefulness, and for heaven.

"Heaven grant us wisdom, heaven give us grace;

To fit our heaven sent darlings for their appointed place."

Tippecanoe City, Ohio.

A TRUE STORY OF THE FIRST CRADLE ROLL

Note: Just who should have the credit for the first Cradle Roll is not quite clear. Both Elizabeth W. Sudlow and Lucy Stock Chapin in their books on the Cradle Roll give the credit to the Central Baptist Church of Elizabeth, N. J., and date the Cradle Roll from 1877.

The first Cradle Roll known to active Sunday-school workers originated in the First Church of the Brethren, Dauphin Street above Broad, Philadelphia. It came about in this way, after twenty-seven years of earnest prayer:

In the year 1864 following the example of my own mother and many other college girls I selected the very best man I knew and married him. The first Sunday at home in Philadelphia after our wedding trip, this good husband of mine said: "Shall we go to church?" My reply was: "Most certainly; where shall we go?" To which he answered: "To my church, of course." Now his church not being far distant we started off to walk. Passing by several handsome churches I said, "Is this it? Is this it?" until at last we stood in front of a very plain building, bearing this inscription: Dunkard Meeting House. On entering we found the inside even plainer than the outside. This was the only church of the Brethren in Philadelphia, the place in which they had been content to worship for nearly a half century. The original or mother church founded by Alexander Mack was in Germantown, as early as the eighteenth century. My brain seemed like a curiosity shop. However I tried to listen to the sermon delivered by Eld. John Fox assisted by Dr. Henry Geiger and Emmanuel Keyser. Have you ever attended the Brethren's services? Then you know the rich aftermath of handshaking and getting acquainted which follows.

Next Lord's Day we went in time for Sunday-school. The teacher of what they called the infant class being absent I was invited to substitute. After the session was over Eld. Fox said: "Well, sister, what do you think of our infant class?" My reply was not very polite, but it was

nevertheless the truth. "I am sorry to say I do not think very kindly of it." "Why, what is the matter with it?" "Too many overgrown infants." He laughed and said, "Well, what are you going to do about it?" "I am sure I don't know, Elder Fox, but my most earnest prayer is that some day we will have a real infant department in all our Sunday-schools." He kindly said: "That is right—that is right, and you just go on praying for it." And I went on believably praying for twenty-seven years, when the answer came.

It was in August, 1891. The old church had long ago been sold and we were now worshipping in our new church at Dauphin above Broad Street. It was Sunday afternoon and the infant class (as it was called) had met in the small space assigned to it. The room was crowded. I still remember lifting a number of sturdy boys up to the broad window sills to make room for the newcomers. That day our lesson was: "The Raising to Life of the Little Daughter of Jairus." As an object lesson I brought a little cradle bed beautifully furnished. At the proper time in the lesson I uncovered the little cradle and said: "Children, why did I bring this little cradle bed empty?" To my utter astonishment they said: "Because our Georgie died." Georgie, one of our dearest little pupils, had died. The Sunday previous he left the school room and then returned, and holding his golden text card in his hand he said: "Teacher, I want to kiss you good-by for I am going to say my next golden text in heaven."

Taking him in my arms I said: "O, no! Georgie must not go to heaven—he must stay here and help build up our little Sunday-school." But he still persisted in saying: "No, Georgie will say his next golden text in heaven."

True to his vision during the week Georgie sickened and suddenly died. In the Sunday-school room stood his little vacant chair, covered with flowers—silently yet potently saying that Georgie had said his golden text in heaven. The children were all crying. My lesson story had gone from memory. I tried to recall by saying: "Yes, it is true our little Georgie died, but do you not think of some one in our lesson who also died?" One dear little lad essayed to speak and said: "Yes, the little girl died—but God raised her up to life again. But our Georgie is dead—I saw the grave where they laid him." Then came more sobs and tears. Then I tried to help them remember Georgie's last words: "I will say my next golden text in heaven." Then I said: "He surely must live or he could not talk with his dear Heavenly Father. Now dry your tears, for just so surely as the little daughter of Jairus was raised up, so surely our little Georgie has been raised up to live with Jesus in that beautiful home he loved and we so often talk about. Just to help us think of him as living and not dead I will take this card with his name written on it from his vacant chair and tie it on this little cradle alongside of the little daughter of Jairus." And as I tied that ribbon a new department was born into our Sunday-school work, a real infant department. My prayer was answered. Turning to the children I said: "How many of you have little brothers and sisters at home too small to come to Sunday-school?" Little hands went up and little hearts and eyes were brightened.

The next Sunday the cards came with baby's name and baby's birthday written carefully upon them. These we tied on the little cradle and the secretary called the roll. We put the two words together and called it our Cradle Roll—a word freshly compounded. This story was carried down to the Philadelphia Primary Union, from there it went to the Pennsylvania State Sunday-school Convention and from there it found its way out into the wide, wide world. Today wherever there is a live Sunday-school, there you will find a Cradle Roll. Mrs. J. S. Thomas.

Phoenixville, Pa.

WHAT'S THE REASON?

I was deeply moved when I read Bro. Van Horn's article in a recent "Messenger" concerning the condition of the meetinghouse on the Antietam battle field. I was made to wonder what reason could be given for such neglect. This house was built many years ago by consecrated brethren and sisters who dedicated it to the service of God. When I think of the wealth that the Church of the Brethren is blessed with—wealth which is often used for the building of costly churchhouses, possibly too costly, and also of the money spent for Pierce-Arrows, Cadillacs and Packards, I am made to ask myself the question: "What will our answers be?" I have reason to believe that many others were touched by reading this article, therefore I would suggest that each member of our beloved fraternity be solicited for not less than 25 cents toward the rebuilding of this neglected churchhouse, and then that some staunch evangelist be sent there, accompanied by a good song leader to hold at least a month's revival service followed with a love feast. I am sure the angels in heaven would rejoice in the rededication of this house as well as the brethren and sisters all over the Brotherhood. May God speed the day when this and all other neglected churchhouses may be restored to their former usefulness and the preaching of the Gospel continued to the ends of the earth.

Linn. H. Nies.

948 Elm St., Reading, Pa.

AMONG THE CHURCHES

Calendar for Sunday, October 19

Sunday-school Lesson, The Parable of the Sower.—Mark 4:1-20.

Christian Workers' Meeting, Deceit.—Acts 5:1-11.

* * * *

Gains for the Kingdom

One baptism at Onego, W. Va.
One baptism at Jerico Springs, Mo.
Three baptisms in the Salem church, Ind.
One baptism in the Marsh Creek church, Pa.
Three baptisms in the Camp Creek church, Ill.
Three baptisms in the Logansport church, Ind.
Three baptisms in the Santa Ana church, Calif.
Four baptisms in the Allison Prairie church, Ill.—Bro. C. I. Weber, in charge.
Four baptisms in the Morrill church, Kans.—Bro. O. P. Haines, of Lima, Ohio, evangelist.
Fifteen baptisms in the Delphi church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.
Eight baptisms in the Jeters Chapel, Va.—Sister Jennings, of Roanoke, Va., evangelist.
Four baptisms in the Octavia church, Nebr.—Bro. L. A. Walker, of Sheridan, Mo., evangelist.
Nine baptisms in the Richland church, Pa.—Bro. John Graham, of Shippensburg, Pa., evangelist.
Four baptisms in the Cherry Grove church, Ill.—Bro. J. E. Rowland, of Woodbury, Pa., evangelist.
Nine baptisms in the South Brownsville church, Md.—Bro. Millard Nilson, the pastor, in charge.
Thirteen confessions at Stonerstown church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.
Seven baptisms in the Mt. Epta church, Iowa.—Bro. Jason Eddy, of Worthington, Minn., evangelist.
Seven baptisms in the West Milton church, Ohio.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.
Three accessions to the Mountain Dale church, W. Va.—Bro. J. Whitacre, of Uniontown, Pa., evangelist.
Four baptisms in the Pleasant Dalt church, Ind.—Bro. R. C. Wenger, of North Manchester, Ind., evangelist.
Eight accessions in a meeting held near Hazel River postoffice, Va.—Bro. A. W. Long, of Bealeton, Va., evangelist.
Four baptisms in the Martinsburg church, W. Va.—Bro. N. A. Wilson, of Burkittsville, Md., evangelist; five baptisms prior.
Twenty-three were baptized and one reclaimed in the Antioch church, Va.—Bro. W. A. Reed, of Schoolfield, Va., evangelist.
Thirteen baptisms in the County Line church, Indian Creek congregation, Pa.—Bro. D. P. Hoover, of Windber, Pa., evangelist.
Eleven were baptized and two reclaimed in the Mountain Valley church, Tenn.—Bro. J. R. Jackson, of Relief, N. C., evangelist.
Twenty-two were baptized and two restored in the Sangerville church, Va.—Bro. A. S. Thomas, of Beaver Creek, Va., evangelist. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Millard Nilson, the pastor, to begin Oct. 18 in the Brownsville church, Md.
Bro. J. B. Peters, of Wirtz, Va., to begin Oct. 19 in the Peters Creek church, Va.
Bro. J. A. Robinson, the pastor, began Oct. 12 in the Pleasant Hill church, Ohio.
Bro. C. H. Steerman, the pastor, to begin Oct. 19 in the Chambersburg church, Pa.
Bro. C. Q. Rhodes, of Brotherton, Pa., to begin Oct. 27 in the Meyersdale church, Pa.
Bro. A. D. Crist, of Middleburg, Fla., to begin Oct. 19 in the Olathe church, Kans.
Bro. L. A. Whitaker, of Oakland, Kans., to begin Nov. 2 in the Washita church, Okla.
Bro. John R. Snyder, of Huntingdon, Pa., to begin Nov. 2 in the Fairview church, Pa.
Bro. Amos Kuhns, of Union Deposit, Pa., to begin Nov. 23 in the Millbach church, Pa.
Bro. J. L. Guthrie, of Lafayette, Ohio, to begin Oct. 19 in the church at Bancroft, Mich.
Bro. D. P. Neher, of McCune, Kans., to begin Nov. 15 in the Paint Creek church, Kans.
Bro. L. R. Holsinger, of Martinsburg, Pa., to begin Oct. 19 in the South Bend church, Ind.

Bro. J. S. Zigler, of Selma, Va., to begin about Nov. 1 in the Fraternity church, N. C.

Bro. Edgar Rothrock, of La Verne, Calif., to begin Nov. 10 in the Lindsay church, Calif.

Bro. John Graham, of Shippensburg, Pa., to begin Nov. 30 in the Champaign church, Ill.

Bro. B. F. Petry, of Eaton, Ohio, to begin about Nov. 1 in the Poplar Grove church, Ohio.

Bro. Robert Miller, of North Manchester, Ind., to begin Nov. 30 in the Brookville church, Ohio.

Bro. A. M. Bashor, of Lawrenceburg, Tenn., to begin Nov. 15 in the Lick Creek church, Ohio.

Bro. McKinley Coffman, of Myersville, Md., to begin Nov. 9 in the West Charleston church, Ohio.

Bro. Hiram Kaylor, of Rheems, Pa., to begin Nov. 2 at the Longenecker house, White Oak congregation, Pa.

Bro. L. S. Knepper, of Windber, Pa., to begin Oct. 20 in the Rockwood church, Pa.; Nov. 23 at Scalp Level, Pa.

Think and Pray

The serious deficit in mission funds amounting to \$43,806.84 as announced in last week's "Messenger" is caused because we have not given serious thought. We intended to do better, but have forgotten. We have not been faithful stewards of prayer.

An urgent appeal is made for renewed consecration of our money for the extension of the Kingdom. Information regarding the situation was given in the October "Missionary Visitor" and letters have been sent to the ministers in charge of churches and to Sunday-school superintendents. The situation must be fairly well known, at least by the leaders and those who read the church papers.

It would seem that this much is our human part and now we must trust God to give the increase. What God will do in our hearts depends on the spiritual yearnings of the members of the church. May we call on every member for fervent, sincere and sacrificial prayer. Let us pray for direction as to what we will give. Let us pray for the ministers who present these appeals to their people. Let us pray that God may direct us in stewardship. Let us pray that giving will be more regular in order that a new deficit may not come after this one is raised. Let us pray for the missionaries on whom so much hard and trying work rests. Will you pray for the General Mission Board in their responsible task of administering the missionary offering of a godly people.

Having done all this let us continue to pray without ceasing. Let us see what God can do through us in making and teaching disciples. SUNDAY, OCTOBER 19, is set as a day for a great outpouring of missionary enthusiasm. A blank for sending money will be found in this issue of the "Messenger."

GENERAL MISSION BOARD

Elgin, Ill.

Bro. H. C. Early, of Muncie, Ind., to begin Oct. 19 in the Missisnewa church, Ind.; Nov. 16 in the Roxbury church, Johnston, Pa.

Bro. J. A. Buffenmyer, of Connellsville, Pa., to begin Nov. 10 in the Conemaugh church, Pa.; Oct. 20 at the Maple Spring church, Pa.

Bro. J. Edson Ulery, of North Manchester, Ind., to begin Oct. 26, instead of as previously announced, in the Walnut church, Ind.

Bro. R. N. Leatherman, of West Alexandria, Ohio, to begin Oct. 19 in the church at Pleasant Hill, Ohio; Nov. 10 in the Castine church, Ohio.

* * * *

Personal Mention

Bro. Leander Smith's address is changed from 1307 W. Fillmore St., to Box 272, Phoenix, Ariz.

Tennessee has chosen Eld. J. B. Hilbert as Standing Committee delegate to the next Conference, with Eld. A. M. Laughrun as alternate.

Southern Illinois has elected as Standing Committee delegate to the next Conference Eld. W. T. Heckman with Eld. D. J. Blickenstaff as alternate.

Bro. J. E. Miller was booked for several addresses at the meetings held in connection with the District Conference of Southwestern Kansas in the Eden Valley church, Oct. 10 to 14.

Bro. W. C. Detrick, after a four years' pastorate in the West Dayton church, Ohio, during which nearly two hundred and fifty were added to the church, closed his labors at that place a few weeks ago and is now in the Master's service at Sipesville, Pa., at which place his correspondents should now address him.

Bro. D. M. Brubaker changes his address from Liberty, Ill., to R. 5, Ashland, Ohio, where he has entered on the pastorate of the Maple Grove church.

Bro. R. E. Burger and wife, of South Bend, Ind., were among our recent callers. Bro. Burger served the Conference for a number of years as a member of the Auditing Committee.

Sister Cora M. Stably, Chairman of the Music Committee, and Sister Cora Wise, of North Manchester, Ind., spent several days at the Publishing House last week assisting Bro. William Beery in making up the "dummy" for the new Hymnal.

Dr. C. P. Shafer and wife, of La Verne, Calif., have been visiting friends in the east in connection with professional business and gave the Publishing House a call on their way westward last week. Dr. Shafer is a member of our Church Hospital Committee.

"It is not a smart minister, nor a rich congregation, nor a good location . . . that makes a successful church; it is the church members, always there," says "The Brethren Broadcaster," local organ of the Pittsburgh church, Pa., Bro. C. Walter Warstler, pastor.

"Council is over. Was a success. Lasted two full days," writes Bro. J. M. Blough, Chairman, referring to the Annual Meeting of the Bombay Christian Council, held Sept. 3, last. We are glad to have in hand for early publication the Chairman's excellent address on "The Greatest Need of the Christian Church."

Bro. J. M. Boaz, pastor of the Calvary church, formerly the South Los Angeles church, is now located at the new parsonage at 5306 Denker Ave., Los Angeles, Calif. The old church property at East Fifth and Hooper Streets has been sold and the new house of worship at West Fifty-third and Denker Avenue will be ready for use Nov. 2. Members and friends from the East who expect to locate in the city within the territory of this congregation for the winter or permanently are requested to note the change in name and address.

* * * *

Miscellaneous Items

"Will some brother be so kind as to give me a complete explanation of the twenty-fourth chapter of Matthew?" John Massey, Salem, Va.

The General Sunday School Board has secured from the Council of Religious Education some excellent material for the observance of "Father and Son Week," Nov. 9-16. A Sunday School Program of Worship for use on Sunday, Nov. 16, and an illustrated circular containing numerous helpful suggestions are especially interesting. The Board will be glad to answer your inquiries and tell you more about this.

A young sister who has just begun teaching in High School, having finished the college course last June in one of our own colleges, writes her father as follows: "I signed up a lot of papers today, mostly red tape, to get my first month's salary. It is due tomorrow. Out of it, you will be glad to know, I expect to keep a tenth for the Lord, then get something for mother which I know she needs, pay for my board and room and life insurance. If I have any left, I may buy a new winter coat for myself."

A live pastor sends us a copy of a letter he wrote to his flock some time ago and one sentence in it, a question, struck us as particularly good: "Are you a reader of our church paper, the 'Gospel Messenger'?" He also tells us of a postman's testimony who often read the open papers and magazines and said he had never read a better and cleaner paper than the "Gospel Messenger." This pastor is a booster for the "Messenger." He proves it, not by his nice words only but by ordering twenty-five extra copies of the anniversary number for placing in homes which are not getting it.

A faithful pastor who has had much experience in mission work is concerned that some of our homeland mission points continue to be missions so long. How soon, he wonders, ought a mission to become an organized, self-supporting church? Don't you think he has some reason for his concern? Or is it your idea that a mission should remain such indefinitely? Should it depend on outside help as long as possible, or strive to get on its own feet as soon as possible? Why should a mission try to become an independent congregation? What incentives are there? Do they, like baby boys and girls, sometimes need a little encouragement, some sort of beckoning gesture, that they may learn to walk alone? How can such encouragement best be given?

* * * *

Special Notices

Notice.—All persons coming to District Meeting of Northern Missouri Oct. 23-26 who wish to be met at the railway station should notify the undersigned, so that conveyance can be provided. Trains will be met at Hardin, Mo., unless otherwise arranged for.—B. F. Early, Chairman, Hardin, Mo., Oct. 6.

The Coventry church, Pa., is planning a celebration of the two hundredth anniversary of its organization Nov. 5 to 9. An impressive array of talent has been secured

(Continued on Page 668)

AROUND THE WORLD

A Good One on the Rat

In the past the rat has been about as useful as the cocklebur and the tumbleweed. But a few days ago Professor W. H. Taliaferro of the University of Chicago got a good one on the rat. The professor has been working for five years to find a cure for the common form of American sleeping sickness. Now Professor Taliaferro announces: "We have found that the rat is immune from African sleeping sickness. We will send word of this to Africa and have the blood of a rat used as a toxin against the disease. If it is successful we will then be close to a toxin that will cure American sleeping sickness." Thus at last another outlaw may be turned into a benefactor of mankind.

The Luxury of Lawsuits

Legal procedure has become so expensive, tedious, and uncertain that the Arbitration Society of America has been founded for the express purpose of settling business and other disputes without recourse to the courts. It is claimed that the New York courts can be relieved of more than two-thirds of their cases and that there can be obtained for the poor "a degree of justice frankly impossible now." Thus, the aim of the society is to provide a quick, common sense, and inexpensive means for settling disputes. It seems that film distributors and exhibitors have been able to work out a system of arbitration boards which it is estimated saved them last year \$1,500,000 in fees and costs. The Department of Commerce is authority for the statement: "The aggregate economic loss to the nation through the necessity of instituting court proceedings would stagger the imagination if it could be accurately computed." Thus, it seems that it is about time that the principle of arbitration should be applied as widely as possible in the affairs of everyday life.

The Possibilities of Other Races

One of the assets of the white race is its self-confidence. For just as the individual must believe in himself in order to succeed so also a race that builds a great civilization must have the will to achieve as well as the latent native ability. Of course, such a spirit may easily become a liability. In fact, the white race has been in the forefront of things so long that it would not be strange if the gold of self-confidence did not in some measure change to the dross of intolerance and assumed superiority. However, the rapid modernization of Japan and our own better understanding of the greatness of India and China is serving to indicate that western civilization may be as much the result of fortunate contacts as of native ability. The great latent possibilities of submerged classes and other nations are suggested by what has been done by men like Prince Kojo Tovalou-Houenou of Dahomey, Africa, who at thirty-four years of age holds the degrees of Bachelor of Arts, Master of Arts and Science, Doctor of Philosophy, Doctor of Law and Doctor of Medicine from the University of Paris. Alongside of Prince Kojo Tovalou-Houenou should be placed that Chinese woman who entered Shanghai College last fall and who came home last spring in possession of the first prize for Chinese which she had won in competition with the entire student body. For a woman and a freshman she proved to be something of an eye opener to the Chinese men. Altogether it would seem as though white men might have something to learn from their darker brethren.

Openings for Benefactors

He who produces a board, or molds a brick, or bakes a loaf of bread creates a useful article that is ordinarily consumed in one using. But the patient genius who doubles the fruitfulness of some useful plant or tree has made a permanent and cumulative addition to the wealth of the world. Thus the farmer of the middle west knows that an improved variety of corn not only adds a certain increase in bushels for any given acre but also proportionate increases for all acres planted to the better type. The men who raise oranges can tell many interesting facts about types of trees, for there are some orange trees that are fruitful and so on down through all the degrees of fruitfulness to the trees that are star boarders. Some years ago experts came with record books and scales with the result that the good husbandman is now pretty sure of the fruitfulness of every orange tree he plants. The same principles, are being applied to other kinds of fruit trees. Indeed, there is almost no limit to the field in which benefactors of the Luther Burbank type can work. For almost any useful plant or animal can be made somewhat more so. And beyond the useful plants and animals there are many that contain some unexpected utility just awaiting the touch of the discoverer. One of the most recent experiments in this field has been certain experiments carried on at the instance of the Hawaiian Sugar Planters' Association in order to discover better strains of sugar cane. After three years of work reports state that the progress made will be of inestimable value to the

growers. All because on the same ground and perhaps from the same number of stalks the growers will now be able to get a somewhat larger yield of sugar. As long as these improved strains are maintained they will contribute a definite increment of wealth to mankind. In so far as they may be further improved the increment may be increased. Those who fear that the world is to be overpopulated in a few centuries might well meditate upon the possibilities involved in the sort of benefaction that makes it possible to produce two cars of corn or two pounds of sugar where but one was found before.

What One Vote Has Done

It is said that the average voter sometimes stays at home simply because he feels that his one vote would not make any difference anyway. But there have been times when one vote has been of great importance. It is said: "One vote decided the election of Governor Morton of Massachusetts in 1839, thus defeating Edward Everett, the famous orator, statesman and scholar. One vote gave Texas to the United States. One vote made California a part of the Union, and thus turned the tide of immigration westward. One vote elected Oliver Cromwell to the famous 'Long Parliament' and sent Charles I to the scaffold, revolutionized England, and made Great Britain free. One vote in the Electoral College in 1876 decided who should be President of the United States."

For Grandparents and Others

From a little town in Ontario, Canada, comes one of the "short and simple annals of the poor." It is summed up in a single sentence, thus: "Jean Baptist Brunet was found dead in his bed here yesterday. He was 101 years of age and is mourned by 250 living descendants." Then there is the case of a grandmother down in Ohio who has been mother to thirteen, grandmother to forty-eight and great-grandmother to eighty-two—a total of 143 of whom 126 are now living. With few exceptions the members of this remarkable family have been and now are members of the Church of the Brethren. When Brother Wilbur B. Stover asked the good sister how it came about she answered: "Well, we always believed in going to church and Sunday-school." How long is the chain of life and influence? The tendencies for good or evil are repeated with cumulative emphasis throughout the generations of a virile family.

In Defense of Youth

The hair, the stockings, the shoes, the skirts, the manners, etc., of the young people of today are frequently the subject of criticism. And it must be true that even thoughtful young people realize that it is generally still a long way to the ideal in these matters. And yet it should be remembered that while youth is a period of frivolity, it is also a period of astounding seriousness. For youth has generally put age to shame in sacrifice for a worthy ideal. Youth is very largely a time of abandon either to that which is worthy or that which is futile. Then, too, in thinking of youth the aged and middle-aged should always remember that once they thought as a youth, even though now their viewpoint is somewhat different. Again, the dynamic elements in modern conditions do not make it particularly easy for youth to find his way. On every hand he is beset with the problem of adjustment just at the period that he lacks experience. It is therefore not surprising that some of his choices are just as unwise as some of his choices are high and fine. Youth represents the unharnessed resources of the race—resources that can best be won and directed through sympathy and understanding.

The "Lord's Acre" Movement

Down at Arlington, Ga., Rev. M. H. Melton, the pastor of the Bluffton Baptist church, has worked out a way for farmers to have a larger share in the support of the church. In view of the shortage of cash amongst his farmer church members the pastor suggested that farmers might well set aside a portion of their land as an annual pledge for the support of the Bluffton congregation. If a farmer chose to plant but one acre it would be the "Lord's Acre" and what it produced would go for the Lord's work. Accordingly seven members signed the first pledge agreeing to stake off, plant, cultivate, and harvest one acre of ground from their respective farms. The produce from the "Lord's Acre" was turned over to a committee appointed by the church to receive and sell the same and devote the money to the work of the Lord. In the course of a year the idea of the "Lord's Acre" has so appealed to farmers that this season more than 500 acres was set aside and at least 100 churches joined in the plan. One of the interesting results has been the high average productivity of the "Lord's Acre" farms. One farmer testified: "It did me good to plant that acre for the Lord. I worked harder and did not worry so much. I felt like all my place had been blessed by that one acre, and that Providence would take care of me if I did my part." Perhaps it is needless to add that some of the wealthier farmers tilled more than one acre for the Lord. Altogether the "Lord's Acre" idea would seem to be a good one for farmers outside of Georgia to consider.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"Blessed Are the Poor in Spirit"

(The First of a Series on the Beatitudes)

Matthew 5: 3

For Week Beginning October 26, 1924

Introducing the Beatitudes. The primary design of Jesus in pronouncing these blessed sayings was to exhibit the rewards which Christianity brings to those who accept. To bring out these compensations of the Christian life the Master described the fundamental qualities of character which the Spirit of Christ cultivates in the believer. All of them together present a complete picture of righteous personality in him who has been made alive in Christ by faith. Jesus himself lived this character, and it is the miracle of divine grace in the human heart that man may also have the power to live it. All these qualities blend into each other to describe the whole meaning of spiritual righteousness.

The "Poor in Spirit" Do Not Place Their Trust in the Things of the Material World. When Luke records this statement of Jesus he has it, "Blessed are ye poor" (Luke 6:20). He doubtless had in mind actual riches and it fits in with the frequent warnings of Jesus given by Luke about the perils of possessing wealth. One of the chief causes for the inflation of the human spirit into pride and self-sufficiency is the holding of money and things of money value. These things tend to make men rich in self-spirit. It were better for men to be poor than to be proud and selfish. But actual poverty is in itself no blessing. The teaching is on the score of the spirit, that all money shall be held subject to the service of God (Matt. 6:19, 21; Luke 12:15-21; 16:13; 18:24-30).

The "Poor in Spirit" Are Humbled With a Sense of Human Weakness and Unworthiness. They have discovered their failings and limitations. This discovery begins in what we call "a conviction of sin" which makes a man ashamed and humiliated. Probably the best example of it is the publican praying in the temple (Luke 18:13). He had no boast, but only a plea for mercy. What poverty of spirit is not well illustrated by the Pharisee on that same occasion (Luke 18:9-12). This frame of lowly-mindedness is the opposite of self-righteous pride and self-glory. It realizes human dependence upon God for forgiveness, cleansing, and strength. He meditates upon what man is apart from God and the conclusion is startling to his soul. Note the examples of Isaiah in Isa. 6:5; of Jeremiah in Jer. 1:6; of Moses in Exodus 4:10; of Job in Job 42:6. Other good texts are in Psalms 40:17; 62:29; Luke 15:17-19; Rev. 3:17; Philpp. 2:3, 7.

The "Poor in Spirit" Are Exalted with a Sense of Divine Goodness and Greatness. It is against the background of a vision of God that a man's sin and weakness stand out in fullest proportion. What you and I think and know about God determines what we think and know about ourselves. Observe how true this was in Old Testament characters as in Isaiah 6:1-3; Job 42:5; Jeremiah 1:9; Exodus 3:2-5. The more fully Paul realized the goodness of God and his will for himself, the more did he feel his own weakness and unworthiness (Philpp. 3:7-15). God awakens us to sin in ourselves by giving us a vision of his righteousness. But he does not intend that we shall revel in self-abasement. God can refine and use the sinner to glorify his service. It takes a view of God for man to see himself; it requires the incoming of God's Spirit for man to measure his own spirit; it demands the touch of God's grace to renew and empower human life. This is what is done in the transformation of every sinner.

The "Poor in Spirit" Are Heirs of the Kingdom of Heaven. This is the blessing which makes poverty of spirit a supreme quality of Christian character. They who have the character have the Kingdom. To be in the Kingdom is to have the Kingdom in us. This was the requirement for Kingdom entrance which Jesus demanded of his disciples (Matt. 18:4). Here the Kingdom must be understood as a personal disposition to do the will of God. Where the will of God is done, there is the Kingdom. In that respect it is a present possession, a happy and satisfying humility before the Lord. This present sense means the practical dominance of the Holy Spirit in his control of our heart and thought in Christ Jesus. By it we are assured of the perfect future possession of Kingdom glory.

Suggestions for Meditation

How Jesus exemplified the "poor in spirit" in himself.
My greatest hindrance to poverty of spirit.
Everyday evidence of this quality of character.
How may a rich man be lowly-minded?
Ways to cultivate poverty of spirit.

J. H. H.

CORRESPONDENCE

CONFERENCE OF THE TENNESSEE DISTRICT

The churches of the Tennessee District assembled at the Piney Flats church Sept. 5 and 6 in District Conference. Bro. S. H. Garst was chosen Moderator; Bro. A. M. Laughrun, Reading Clerk; and Bro. W. H. Swadley, Writing Clerk. The attendance was good and the interest and spirit of the meeting fine.

The Conference appointed a District Board of Religious Education which will be responsible for the general promotion of the Sunday-school work of the District.

The Young People's Conference and the Sisters' Aid Society gave interesting and helpful programs. The Missionary Meeting was the climax of the conference. The sermon was by Bro. W. M. Kahle, of Daleville, Va.

The Sunday-school Meeting was well attended and the program very instructive. Bro. J. B. Hilbert was elected Standing Committee delegate, with Bro. A. M. Laughrun, alternate. The District Conference for 1925 is to meet with the Jonesboro Jackson Park Memorial church. This is a new churchhouse just being completed.

The conference that closed was held in the church where Brother and Sister Ralph White are earnestly laboring. They are doing splendid work. The membership of the church is small but the other good people of Piney Flats helped in a noble way in caring for the conference.

W. H. Swadley.

Johnson City, Tenn.

BRETHREN'S HOME

In my travels in Eastern Pennsylvania it was my good fortune to visit the Brethren's Home near Neffsville, Lancaster County. I had often read in the papers and heard people speak favorably about the Home but when I saw and passed through it I concluded, like the astonished Queen of Sheba when she saw with her own eyes the glory of Solomon, that "the half had not been told."

The building is large, handsomely and substantially constructed, conveniently arranged and well conducted. The situation is beautiful. The surrounding country with its fertile soil and well kept homes is one of the garden spots of the world. The clean wide lawns have walks that suggest to one the Eden home of our first parents.

About one hundred aged people are in the home waiting in this pleasant way for the call to come up higher. Not only are the aged poor found here, but also people of means. When death broke up their homes they made choice of this place to spend their declining years with the aged of their own faith.

Peace, quietness, and contentment are manifest on every side. Most of the guests are brethren and sisters who have been pillars in the church and deserve a peaceful ending to their long and useful lives. It is to them the vestibule to the sweet home above.

The Home is presided over by Brother and Sister David Reshoar. Their demeanor and the appearance of the surroundings impress a stranger with the fact that they are the right people in the right place.

One is surprised to hear that on the financial side the institution is almost self-supporting. Another thing worthy of honorable mention is that Bro. Nathan Brubaker who owns an adjoining farm—one of the best in the community—has turned it over to become the property of the Home at his death. This is not only a valuable asset to the Home but a fine example to others. There are many farms in the hands of brethren and sisters that should be given to some of the institutions of the church.

When wealth into virtuous hands is given,
It blesses like the dew of heaven.
Like heaven it bears the orphan's cries,
And wipes the tears from widows' eyes.

Hollidaysburg, Pa.

Jas. A. Sell.

"GOSPEL MESSENGER" DAY AT PASADENA

The Adult Department of the Christian Workers' Society at Pasadena gave a special program on "Gospel Messenger" Day. During the meeting the leader, Bro. P. P. Peters, asked the audience to tell how and why they read the "Messenger." The following statements were made:

Bro. Wilson: I read it to get all the good I can out of it for myself and family.

Bro. Scott Snively: I read every issue. First, I read the editorials, for in all my experience I have failed to find a paper with better editorials. Second, I read the additions to the church and accounts of revival meetings. Third, I read the contributed articles. The "Messenger" satisfies better than any paper I have ever read.

Pastor H. A. Brubaker: I begin at the back of the paper for there I generally find the Pennsylvania correspondence. I always look for these items for I held two revival services with a struggling little band of workers in Pennsylvania and therefore I am always very much interested in news of their growth. Then I turn to the Ohio notes, for I held a pastorate in Ohio; then to

California and back to Indiana. Next I read all the notes to see what the other pastors are doing, then the missionary correspondence. I leave the best to the last, concluding with the front page. I want to give a suggestion I feel will help the "Messenger," and I hope it reaches the office. There is the question: "How can we get our young people to read the 'Messenger' more?" There is no page or department for the young people and they consider it an old folks' paper. I suggest that we have a young people's page for the problems of our young people, and that we urge them to contribute articles for this page. I also suggest that the church subscribe for the "Messenger" and place it in the home of every newly married couple. A young people's department will induce the young people to read the "Messenger."

Sister Meyers: I read the correspondence as soon as I get the paper, then additions to the church. I like the editorials very much. I would miss the "Messenger" more than any other paper.

Bro. J. Hildebrand: I have been a subscriber for more than fifty years. I glance through the paper first and then turn to the correspondence. I also enjoy reading "Our Young People" as well.

Sister H. R. Taylor: The "Messenger" is food for the soul. I took the paper when it was the "Gospel Visitor," then "Brethren at Work," and now the "Gospel Messenger." I particularly like the contributions of Bro. Moore. I have always enjoyed the paper very much.

Pastor H. A. Brubaker: Some feel that the "Messenger" is too sacred to use for wrapping paper, but an instance has just come to my mind where a part of the "Messenger" was used to cover a crock of apple butter. By the reading of an article from this paper a whole family were converted.

Bro. S. I. Newcomer: The "Messenger" has always been a welcome visitor in my home. I read the first page first. I like the doctrinal topics; then I read the correspondence; third, missionary articles, foreign and home; fourth, church additions; fifth, around the world, and then take up the contributed articles. I don't blame the "Messenger" or the editor, for the parents are mostly responsible for the young people not reading the "Messenger." Let us call our children's attention to articles which are literary food. I placed the "Messenger" in a home and shortly when my wife called she found the "Messenger" lying on the table beside an open Bible where the lady had been studying the Bible as she read the "Messenger." Soon after this she united with the church. Let us encourage our editors.

Sister S. I. Newcomer: The "Messenger" comes to me as a letter from the family and I enjoy reading it very much. I use the "Messenger" for missionary work; I give it to those who ask for something to eat, after I have fed them, and offer a silent prayer to God, that it may be the means of converting them.

Bro. Long: I was a printer's "devil" in the "Messenger" office for three months and helped print the first edition; I feel that every family should take it.

Bro. John Gibbel, Jr.: I think it is a fine paper and am sorry our young people are not reading it more. I feel that one reason for this is that our young people have been born and raised in the same community and do not have that wide acquaintance which the older members have who have moved from place to place. Hence the young people are not so much interested in the correspondence and do not have a personal acquaintance with many of the contributors. Then, again, the church is changing from rural to city life, consequently we do not associate as closely as in the past. It takes study to get the real spiritual food from the "Messenger" articles. Let us try and interest our young people more in the deeper things of life.

E. A. Calvert.

Pasadena, Calif.

WELLS BY THE WAYSIDE

Smithville and Beech Grove, Ohio, Aug. 29 to Sept. 2

The Young People's Conference, in the Beech Grove church, Wayne County, Ohio, was another deep well from which we were permitted to drink. The first session consisted of a pageant, entitled "The Light of the World," and was given in the Creston High School building on Saturday evening by members of the Ashland Dickey church, and a few others. The pageant partook of a missionary nature and was very impressive.

The sessions of Sunday and Monday were held in the Beech Grove church and were well attended. Many young people from over the District were present and received much inspiration and wholesome instruction. Sunday evening a vesper service was held in the near-by woods, the main feature of which was an address given by Bro. G. A. Cassel, who had been to the World's Sunday School Convention at Glasgow, Scotland. Bro. Cassel is an interesting speaker and his description of the trip and the Convention was extremely interesting. He spoke of the addresses given by the many speakers from all over the world, and gave us to understand that those given by our Bro. D. W. Kurtz were among the best, if not the best.

About ninety years ago David Blough from Berlin, Som-

erset County, Pa., settled on a farm near Smithville, Wayne County, Ohio. His son, Peter, had preceded him by about ten years. Hundreds of his descendants are now living in this community, while a large number have emigrated farther west. Annually these Bloughs hold their reunions. This year there were 283 persons present. We were just a week too late for this occasion, but in the short time that we were there we called at Aaron, J. E., J. C., Neri, Lizzie, D. A. and Christian Bloughs, Walter Conrad's and W. S. Stutzman's. Also spent a short time with Andrew Blough's in Wadsworth. So far as I know, Aaron Blough's family, where we stayed three nights, is the only one that are members of our church. Originally, I think, they were Amish Mennonites, and quite a number are staunch members of that faith still. One of the descendants, Lina Zook Ressler, served as a missionary of that denomination in India a number of years. The remains of David Blough and wife lie buried on the farm on which he lived. The Blough Association just recently enclosed the burying plot by a substantial fence.

Youngstown, Ohio, September 2 and 3

Our purpose in stopping here was to visit our cousins, Emanuel and Mary Brandt Heindel and their interesting family. Her sister, Martha, had gone on a trip to Yellowstone National Park. Youngstown is quite a steel town, being, as I was informed, third in the production of steel in the United States.

Pittsburgh, Pa., September 3 to 6

This was our last stop before reaching home. We had not traveled so very many miles until we were in Pennsylvania, and when I apprised Mrs. Blough of the fact, she asked me whether I was glad. "Sure," I replied, and the fact is we both were glad to see once more the Pennsylvania hills, so beautifully covered by green forests. How different from the barren hills and mountains of the far West.

Here we visited Cousins C. K. Piper and family, Allen E. Boger and family and J. H. Humphrey's, whose wife is Pearl Buechley of Berlin. Mrs. Piper is Margaret Boger, and the Bogers are children of Aunt Susan Blough Boger. I also called on the pastor of the Pittsburgh church, Eld C. Walter Warstler and on Sister Fern Baer. The latter though having been engaged in teaching in the "Smoky City" a number of years, still claims Johnstown as her home and Roxbury as her church. Bro. Warstler was away in a revival effort, but his good wife is a fine entertainer.

Some twenty years ago my brother, S. S. Blough, and his good wife, began the Pittsburgh church with a few scattered members. It was a very humble beginning and the services for several years were held in very poor quarters. But the work grew, and about twenty years ago the present church building including parsonage was erected. The church has outgrown this building and is planning how they can enlarge it to the best advantage. If I recall correctly, Sister Warstler told me the membership has grown to 275, with a mission at Birdville. Bro. Warstler is starting on his seventh year as pastor.

At Home Again, September 6

Coming from Pittsburgh was a matter of only a few hours, and we arrived at home about noon and found all well. During the sixteen months that we were from home, our nephew and niece, J. T. and Lottie Haynes occupied our home and took care of our business. Our trip led us through twenty-three States of our country, four provinces of Canada and one state of Mexico. The distance traveled, including auto, bus, street car, boat, etc., was approximately 18,500 miles—11,773 miles being by train. I spoke in fifty churches upon eighty occasions in sixteen States and also in Saskatchewan. Upon the whole we enjoyed good health, and though we experienced sandstorms, floods, cyclones, an earthquake tremor, and Mrs. Blough met with an auto accident in which she received a pretty bad bruise, the Lord very graciously kept us all the way. For this we praise him.

We want to thank all who remembered us at a throne of grace, and again we thank all the Brethren and friends for their kindness shown us all along our journey. No better treatment could have been accorded us.

It was our blessed privilege to attend our services in our Roxbury church on Sunday morning, September 7. Our church bell never sounded any sweeter when it called us to the house of prayer. It felt good to take our accustomed places in our Bible classes, and listen to the inspiring music and hear again our faithful pastor, E. M. Detwiler, expound the Gospel. The crowd was large, and everybody seemed glad to welcome us home again. When earthly homecomings bring such joy and gladness, what must it be when all the redeemed ones of the Lord will get to their heavenly home!

After the services and handshaking, we were taken by our son-in-law, Earl S. Paden, to their home in Holsopple, where all the children and grandchildren had gathered for the day. This was a joyful meeting. How fine to eat together again. How the little folks had grown! While we were gone three of them were to the hospital for treatments and operations for serious ailments, but all are looking good now. When we contemplate how near death

several of them were, and how the Lord answered prayers in their behalf, we cannot praise him enough.

In the afternoon a number of friends called. Beam's also brought mother for a short while. During our absence she made her home with my brother-in-law and sister, A. C. Beam. I guess mother was as homesick as any one. She is nearing her ninetieth milestone, but is still able to go about at her pleasure, and to piece quilts. She has been a wonderful mother and the Lord is graciously lengthening out her days.

Sunday evening we enjoyed a missionary program and address by Sister Grace Clapper, in the Maple Spring church, near Jerome. This is our old home church, where father served so many years and where he is buried. Being early I wandered again through the silent city of the dead and stood at his grave for a few moments. What memories fill through one's brain as he reads the names on the monuments. Here also lie buried Elders Tobias Blough, Jonathan W. Blough, P. J. Blough and S. P. Zimmerman, with whom I labored in past years. One cannot help wondering how soon we shall also be laid away here. How rapidly time moves, and we grow older, whether willingly or not.

It is encouraging to note how our church work has prospered since we left. Brother Detwiler, who is serving us for the tenth year, leads triumphantly on, being supported by a strong official board and an aggressive Sunday-school board. Our Sunday-school has made a steady growth from year to year. Our goal for Rally Day is 500. Our church has been repainted on the outside, and repainted and redecorated on the inside recently. Last Sunday the Sunday-school offering was \$363.20. Every first Sunday the offering is for our Building Fund. Since the beginning of the year twelve persons have been received by baptism. We are now looking forward to our evangelistic effort which is to take place in November with Eld. H. C. Early as evangelist. Death claimed seven of our members in the sixteen months that we were gone. Jerome E. Blough.

1309 Franklin St., Johnstown, Pa.

SUBSTITUTE

May we use substitute for or instead of a gospel principle? As I understand it when we passed or endorsed the ninth clause or paragraph of the Dress Committee's report of 1911, we compromised the gospel principle, "Ye must be born again." We substituted instead this ninth clause of the committee's report. Instead of crucifying and killing the old man of sin or carnal nature, and then burying him in baptism, in order to arise and walk in newness of life, we permitted the burying of the old man while living. Thus it follows of necessity that he rises to live the same carnal life as before. We then say teach and admonish—exhaust every means of admonition, hoping the carnal mind will see the beauty of making the larger sacrifice.

But the fact remains that "the carnal mind is not subject to the law of God, neither indeed can be." We therefore are laboring and hoping for the impossible. No marvel then that there is evidence of the "carnal unrenewed mind" being so prevalent in the churches of today. The former method of the church in maintaining the separate and distinctive principles of the Gospel (which is the real spirit and genesis of the church, her very life-blood and vitality) has been largely broken down through destructive criticism, while they have given us nothing in its stead: leaving us without a method, causing us to drift with the tide, and in a large measure we have become congregational each having our own rules if there are any remaining.

T. S. Fike.

Thurmont, Md.

PAOLA, KANSAS

All of our children live in or near Kansas City except one, and not having seen them for five years we returned for a visit. We left our home in Florida Sept. 9, and arrived at Eld. A. D. Crist's on the 11th. The writer preached in the Wade church on the 14th. We had charge of this church for ten years but out of thirty-two charter members only one is living. We had not been here for ten years and were almost strangers. On the evening of the 14th our son met us at the station in time to take us to the First Church, Kansas City, Mo., where I preached in the evening. It was a pleasure to us to meet and renew our acquaintance. We had been in charge of the work there for several years. On the 21st we met with the members in the Central Avenue church, Kansas City, Kans. We preached for them at their morning service. This was like coming home, as we were in charge of the work here from the beginning for a period of twenty-six years. The Central Avenue church was organized with thirty-eight members and I think thirty-three have passed over. Of the five living, Brother and Sister Hurri are very feeble; they have finished their work and are now waiting for the boatman to take them over the silent stream.

In the evening of the 21st we preached in the Calvary church in the Armourdale District of Kansas City. We were also in charge of this work for eight years. We

had not been here for six years, and at the service there were only about ten that were there six years ago. We expect to attend the District Meetings in Ottawa Oct. 11-15. I was at the District Meeting of Kansas and Nebraska in May, 1881, and attended every one from then to 1916—thirty-four meetings.

Of all the ministers living in Northeastern Kansas in 1882 I think all have passed over except Eld. W. H. H. Sawyer, of Morrill, Kans., and the writer. We are anxiously waiting to meet our former associates in the Lord's work where there will be no partings.

Middleburg, Fla.

I. H. Crist and Wife.

IN MEMORIAM

Eld. Amos B. Peters was born at Boone's Mill, Franklin Co., Va., April 2, 1845. Here he lived with his parents until he was 18 years of age, when he was conscripted



into the Confederate army. Believing in the Union, he hid in the surrounding hills for six months, and then surrendered for the sake of his parents, who were being persecuted. He made his escape from Lee's army on June 27, 1864, and came eventually to Wabash County, Indiana. Here he was received into church fellowship, by baptism on the same day that the rite was being administered to Barbara Blocker, whom he later met and married Sept. 28, 1867. To them were born

six sons and three daughters, of whom the six sons and one daughter survive, and who were all present at the funeral excepting one son. They are Jonas, of Kremlin, Mont., Moses, of Waterford, Calif., John R., Wenatchee, Wash., James, of Chewelah, Wash., Marvin, of Plain, Wash., Hiram and Mrs. Katherine Holland, both of Wenatchee, Wash. In 1891, through Max Bass, of the Great Northern R. R., he headed the movement of Brethren into the Devil's Lake section of North Dakota, thus becoming practically the father of the Cando and Carrington churches. In 1903, he with his family moved to the Wenatchee Valley, Washington, where he helped to build up the Wenatchee and East Wenatchee churches.

Here he resided until the time of his death, Aug. 4, 1924.

He served the church in the ministry for fifty years. He was a man of faith, of broad vision, of excellent judgment, of convincing personality, and he won a place among the best and most competent elders in Northern Indiana, North Dakota and Washington. The death of "mother," as he called his wife, in Nov., 1922, seemed to take from him his anchorage and his health steadily declined thereafter.

At the funeral there were five ministers, representing five different denominations, testifying their grief at the loss of a coworker of such sterling quality. Assisted by Eld. L. E. Ulrich, of Wenatchee, the services were conducted by Eld. J. C. Murray, of Manson, Wash., who prefaced his remarks by noting the unusual meeting of "The Blue and The Gray," since the deceased had the Gray thrust upon him, and the living had served in the Blue from choice, while nothing but the sweetest fellowship had ever existed between them in more than forty years of their acquaintance.

The text was Bro. Peters' own choice: "I have fought a good fight. I have finished my course. I have kept the faith." In closing, Bro. Murray called attention to the fact that Bro. Peters had always been ahead of him, leading him in birth by almost one year, two years in baptism, three years in the ministry, and now the first to enter that triumphant Kingdom and Home.

The attendance at the funeral was the largest concourse of people ever assembled at the Sunnyslope church. It was thus that the people fittingly testified to the influence of his life and the esteem in which he was held.

Wenatchee, Wash.

L. E. Ulrich.

A CONTRAST

As I write this I have before me two letters. The one came as an encouraging, uplifting, inspiring message; it came as from a heart of love, full of faith, and in a Christ-like spirit, with name and address in full. The other one came as a roaring lion, raging furiously. It came as a thunderbolt from a clear sky—without name or address, except the postmark. It make me wonder if its coming was in harmony with 2 Tim. 2: 15, which reads: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." I also wondered if Jesus were here on earth, and were to choose one of these two writers as his helper, which one he would choose. What kind of a spirit did Jesus manifest while on earth? It looks very much as though one writer was ashamed of what was written. If we are sincere laborers in the vineyard of the Lord,

we need not be ashamed of our work; it is only the work of darkness we need to be ashamed of. Many times we are tempted to speak in a hasty manner, but if we have the Spirit of Christ within us we will not heed the evil Spirit, but will say as David of old: "Create in me a clean heart, O God; and renew a right spirit within me." My heart certainly does go out in sympathy to the individual that can not see beyond self and form. If we have the Spirit of Christ in our hearts we will be able to control our tempers. I am not speaking of the worldly person, but of those that profess to be followers of Jesus Christ. There are so many people that never read the Bible; they know nothing of God's Word, except as it is reflected through his children. These people are not watching us so much; but they are watching our deeds, our lives, and the spirit we manifest. Thus it behooves us to be on our guard, to watch and pray, that we sow the good seed; that we may not be hasty in speaking but weigh every word that we may know it is approved by God. If we do this we need not be ashamed of what we have spoken. May we also search the Scripture in order that we may know the good and perfect will of God and live it.

Mrs. Chas. Knight.

Bagley, Iowa.

AN OPEN LETTER TO THE CANDIDATES

Mr. Candidate for any office in the gift of the people of the United States of America: Please read 2 Samuel 28, Isaiah 2: 1-4, Psalms 46: 9, Hosea 2: 18, Zech. 9: 10, Christ's Sermon on the Mount, and Matt. 18: 15, 17. If this last is good for individuals why not nations? Now, Mr. Candidate, after reading the foregoing, please give a loyal voter an honest statement of what you will labor for when elected to office. In traveling up and down in the land and talking to people in all walks of life I am convinced a very large majority, if not all, are in favor of universal peace. So, Mr. Candidate, please give an honest voter a candid answer, and oblige.

George Hartsough.

Thornville, Ohio, Oct. 1.

WILLIAM H. DOTTERER

In the death of William H. Dotterer, of New Windsor, Md., Sept. 4, 1924, the Beaver Dam congregation lost one of its oldest and most aggressive members. Bro. Dotterer was born at Hager's Mill, now in the suburbs of Hagerstown, Md. His father later purchased a farm in the Monocacy congregation where he brought up his family skilled to a high degree in real thrift and in the faith of our fathers, two elements of essential worth not now so assiduously cultivated. Quite early in life Bro. Dotterer was baptized into the visible Kingdom of the Master by Eld. Daniel P. Saylor. He was always faithful to the church and ready to assist in her work. Consequently he was in due time elected to the deacon's office and purchased to himself a good degree therein. Besides the work of his office, he served the Beaver Dam



congregation as treasurer and financial director for approximately twenty-five years, and not infrequently served as delegate to District and Annual Conferences.

While he was a man with limited educational opportunities, yet he was well informed. His talent of opportunity was meager but his good use thereof gave large

increase. From 1907 to 1912 he served as trustee of Blue Ridge College, giving time, means and patronage. Five of his children took preparatory work here and three of them finished the A. B. course. In his later years, having retired to New Windsor, it was Bro. Dotterer's pleasure to attend the church services and various lectures at the college. His presence and that of his good wife, lately deceased, will be greatly missed. A strong supporter of education has passed on.

In 1878 Bro. Dotterer was married to Mary Catherine Roop who died Dec. 24, 1923. To this union were born four sons and two daughters, all living and all members of the Church of the Brethren. Not only have the fundamental conceptions of the father's and the mother's religion been given to their children, but their conceptions of economic thrift and integrity as a part of such religion have also been imparted. Vernon J. Dotterer, the eldest son, is a merchant in Union Bridge, Md. John E. is head of the Mathematics Department at Manchester College. Raymond K. owns and farms the home place, improved and resided on by his father for forty years. David R. is head chemist in a large manufacturing con-

(Continued on Page 670)

Special Notices

(Continued from Page 66)

for the occasion. Further particulars are to be sent us for publication soon. The present pastor is Bro. A. R. Coffman, who is also taking his senior year's work in Princeton Seminary.

Notice. At the recent meeting of the Middle District Sunday-school Board of Pennsylvania, now known as the Board of Christian Education, Bro. R. B. Stambaugh, 1724 Scott St., Huntingdon, Pa., was elected Secretary-Treasurer. All offerings for District expenses and missions which your school formerly sent to Mrs. Grace (Stayer) Staller, should now be sent quarterly to Bro. Stambaugh.—B. F. Waltz, Altoona, Pa., Oct. 6.

Ministerial meeting of Eastern Pa. Special sermon on the evening of Nov. 4, followed by the regular program on Nov. 5 and 6. The meeting will be held in the Richland house, Richland congregation. Those coming by trolley, from Ephrata and points south, will be met at Kleinfeltersville. Those coming from Lebanon, and points west, will be met at the trolley terminus at Myerstown. Notify the undersigned stating time of arrival and at which place. Do it now.—Jonathan F. King, Richland, Pa.

To the members and others living in and near the Southern District of Pa.: Arrangements are being made for a special program to be given by the Children's Aid Society, at 1:30 P. M., on Oct. 28, at the District Meeting at the Black Rock meetinghouse, at which meeting one of the welfare workers of the State of Pa. will make an address. At 2:30 o'clock the Temperance and Purity Committee will provide a program on temperance and social purity. In the evening the District Mission Board has arranged for a special address on missions and an offering for District mission work. The delegates will then be received, and the officers of the Meeting elected; therefore delegates and all others should come early.—H. M. Stover, Sec.

CORRESPONDENCE

YOUNG PEOPLE'S CONFERENCE AT PACIFIC PALISADES

The Young People's Conference held at Pacific Palisades, September 26-28, was a decided success. Under the direction of the Board of Religious Education of the District of Southern California, a splendid program was planned and carried out. There were 151 who registered. Eleven churches were represented. The conference was one of a series which has been put on by the Board of Religious Education.

The program included a number of addresses, recreation and a banquet. The program began Friday evening immediately after dinner when Bro. Harry Gilbert spoke on the subject: "The Purpose of the Conference." This was followed with an address by Bro. Ellis M. Studebaker on the subject: "Opportunities." He also gave another address on Saturday on the subject: "Preparation for One's Life Task." The point of emphasis was "human need."

Bro. Edgar Rothrock gave an address on Saturday morning on, "The Problem of Work Among Boys and Girls." He pointed out very clearly the characteristics of children and the type of work to which they will respond. One matter of special interest was the probability of a camp site to be controlled by the Church of the Brethren for conference purposes.

Saturday afternoon was spent in recreation. The banquet on Saturday evening was thoroughly enjoyed by all. Every church rendered a special feature of some type.

On Sunday morning Eld. J. Z. Gilbert gave an address on the subject: "My Ministry." The point of emphasis was a fact that our ministry to the world must be interpreted in terms of Jesus Christ, the Son of God.

The last address of the conference was given by Eld. J. S. Zimmerman on the subject: "The Purposeful Life." This sermon was a fitting conclusion to the conference since it pointed the hearer forward to some definite goal.

The managers of the Pacific Palisades did all in their power to make the young people comfortable and they are to be commended for the efficient manner in which they handle conferences.—The Campus Times.

DIARY LEAVES

Cleveland, Ohio, Wednesday, July 30

Calling, calling, calling—some one has said that the pastor who cannot count several calls made in the day, must count that day not well spent. This very day I was walking along Hayden Avenue on the search of Bro. Fred Middlekauff, whose address I had gotten, when I read a sign "Stuver Bros., Grocers." I went in and to two young men standing there, said: "Is either of you gentlemen Mr. Stuver?" The elder one answered: "I am he, and this is my brother." I said: "Well, shake hands; I spell my name S-t-u-v-e-r. Where do you come from?" Needless to say we had a pleasant conversation; they came from Johns-

town; their grandfather William had changed his name from Stover to Stuver, as there were a number of Stovers in that vicinity. Yes, they knew a good deal about our church; yes, they were related to our people; yes, they themselves are of our people. At present, they attend church near by; sure, they will be glad to come and worship with us sometimes. But we've got to have something permanent and inviting, if we would hold our visitors.

Some one told me of a brother who is coming to the city as a doctor, and that when he is located, we will try to hunt him up. This is just exactly the wrong way. When any one comes into a city, the very first thing he should do is to **hunt up the church, and get linked up with the church people.** After you get located is second best, but before you get located is best; most likely just the information you need, your own church people can easily give you, and would be glad to do so, had they the chance. I wish to write down a golden rule for all who contemplate going to any city either to visit or to live: "Hunt up the church on the first Sunday; hand in your church letter on the second Sunday; then be regular in attendance, and freely cooperate, doing what you can for the larger good."

When one can find no church of his own, there will be plenty opportunity to visit others; such opportunities are not to be slighted, but oh, there is nothing so helpful to any one as to be regular in attending the church of his choice. Not to do so is to run the risk of losing out eventually.

Hickory Grove, Ill., August 4

At the death of my wife's only brother, Francis E. Emmert, I came to Mount Carroll. The funeral was held on the afternoon of Aug. 1 from his home. Our children were all present and it was the first time in several months that our family were together.

Yesterday twice I occupied the pulpit in the church of which our son Emmert is pastor, which was a great joy to me. What a blessing to see one's own children growing into usefulness and responsibility in the Lord's work!

Dupont, Ohio, Aug. 20

When I returned to Cleveland, my wife came with me. It was appreciated by all that we could together visit in the homes of our folks. She was with me over two Sundays; the afternoon of the second Sunday we went to Saybrook, near Ashtabula, where the Mummert family dwells. Arrangements had been made to hold a missionary meeting in the Methodist church that night, to which the Congregationalists adjourned. In this church the old missionary, D. H. Lee of Calcutta, many years ago was pastor. How the folks now delight to recall those early memories. The memory of one who has done good to others is always a sweet and pleasant memory. Sister Alice Mummert has been serving as superintendent of the primary department in the Methodist church, being unable to attend our own. Her work is greatly appreciated.

Here at Dupont we have been having our home with Bro. Weller's family. The Ministerial meeting is on; we are glad to be with the Brethren in this part of the State. The program is being much appreciated. The house of worship a few years ago was moved into the town; some thought it a move in the wrong direction then, but now the wisdom of the move is very apparent, and every one is glad, for it has become the religious center in a way that could never have been had the church remained where it was. From here Mary returns tomorrow to Mount Morris, and I go to Cleveland again.

Akron, Ohio, Aug. 28

Leaving Dupont, Bro. Weller and I came to Desher where we had the privilege of anointing our aged brother, Eld. David Lytle, who is suffering from injuries received by a fall.

Here in Akron the several meetings preceding the District Meeting with programs and preparation, were well attended. This is an opportune time, and one can but rejoice at the progress which is being made in all parts of the Brotherhood. I do not think with those who say we are headed in the wrong direction; I can see the latent forces that make for good, and are now making for good, in many quarters; and I rejoice because of them. They are not always finding the same expression as forces of previous years, but the fact that they exist, even though suppressed in some localities, is a great satisfaction to one who loves the Lord, and delights in the growth of the Kingdom.

In our N. E. Ohio District Meeting we had the joy of having Bro. Blough with us, he who writes "Wells by the Wayside" and so I make no comments, but wait to read his. Every one seemed to enjoy the meetings, which were well attended.

Cleveland, Sunday, Aug. 31

I preached this morning on, "The Laborer is Worthy," and this evening in the U. B. church on, "The Soul of India." This was the hottest day we have had yet, and moreover, with the smallest attendance at church. About 35 souls made the morning congregation, and the evening service was no larger than the morning, though an entirely different group. Those who have gone out for the summer will be back by next Sunday; all who can go are out of the city today. But the joy of the Lord continues

with his people, whether they are at one place or some other, as they continue to fellowship with him and with his people. That our church here may grow in numbers and in grace, that those who rightly belong to us may be found and won, that others may see our good works and glorify our Father in Heaven, that all may be filled with the spirit of missions—this is my prayer.

Wilbur B. Stover.

1149 Parkwood Drive, Cleveland, Ohio.

Notes From Our Correspondents

CALIFORNIA

Covina.—At a special council the Sunday-school officers were elected for the coming year, with Mrs. Temple S. Funk, general superintendent. Since Bro. J. A. Smeltzer resigned the first of September, as pastor, the preaching has been done by our elder, G. F. Chamberlen, Warren D. Shock, J. Z. Gilbert and W. H. Wertenbaker. For the present there will be no regular pastor. The preaching will be done by different ministers.—S. W. Funk, Charter Oak, Calif., Sept. 29.

Santa Ana.—Our church met in quarterly council Sept. 22, with Eld. S. J. Lehner presiding. Three letters were read and accepted. Our new churchhouse being completed, the building committee asked to be dismissed. The request was granted accompanied with a rising vote of thanks for its efficient service. The writer was chosen correspondent and "Messenger" agent. We feel that we are fortunate in having Eld. George Hilton as our pastor. Three have been baptized recently. Bro. Hilton has been giving us very inspirational lessons each Thursday evening on the prayer life as exemplified in the life and teaching of Jesus. For a few Sunday evenings he has given us a series of interesting and spiritual addresses on China derived from his own experience in that mission field. Sister Hilton has charge of the Intermediate Christian Workers. Pastor Edgar Rothrock, from La Verne, will begin a series of evangelistic meetings Sept. 29 and will continue for two weeks. Oct. 13 our communion services will be held to which all the surrounding churches are invited. We are looking forward to Rally Day Oct. 12. The Santa Ana church has a bright future. We will be glad to answer any inquiries from those interested in locating in this part of Southern California—Iva Carl, 109 S. Van Ness Ave., Santa Ana, Calif., Sept. 27.

Waterford.—Our new church building is nearly completed, and we are rejoicing as we have been worshipping in the church basement for two years. A notice of our dedication will be sent to the Messenger in a short time. A revival will follow the dedication. We are glad to welcome into our church the family of Eld. J. R. Wine, of Wichita, Kans. Sept. 25 we held our council, with Eld. Deardorff in charge. He was re-elected as elder for the coming year; Dayton McClellen, clerk; Glenn Bashor, "Messenger" agent; Harry Andrews, Sunday-school superintendent; Lester Smith, Christian Workers' president. Two letters were received and four granted. Brethren Wine and Whitman are delegates to District Meeting; Glenn Bashor and Roberta Kennedy, Sunday-school delegates. Our aged brother, Levi Miller, left Sept. 10 to make his home in Goshen, Ind.—Iva Kennedy, Waterford, Calif., Oct. 4.

CANADA

Merrington church was filled to capacity to bid farewell to Brother and Sister Jarboe at their closing service Sept. 17. Bro. Jarboe in his short but impressive discourse urged upon the converts not to look to man for their guidance but to continually read the Scriptures as the Bible is where we find our commandments and our instruction of obedience to God. Bro. Jarboe's last appeal to those who had no church home brought forth seven more applicants for baptism. The baptismal service was held immediately. Bro. Charles Hollinger then took charge, calling upon Bro. Lorne Staples for a solo. The meeting was then given over for short addresses of appreciation and thanks which were very heartily responded to. The converts to the church, Brother and Sister Jarboe with a beautiful old leather club bag. The presentation being made by Bro. Milton Heise and the address was read by Bro. Geo. L. Staples. Bro. Jarboe found it hard to reply but in a few brief remarks thanked all for their kindness, saying he would never forget Merrington. Refrainments were then granted, while a good sociable hour was enjoyed by all.—Geo. L. Staples, Kindersley, Sask., Canada, Sept. 30.

ILLINOIS

Camp Creek church met in a called council Sept. 27. Oct. 19 was the day appointed to begin a series of meetings in charge of Eld. A. H. Lind. The love feast is to be Oct. 25. Bro. Lind preached Sunday morning and evening. In the afternoon three consecrated their lives to God's service and united with the church by baptism.—Carrie Hummer, Colchester, Ill., Oct. 2.

Cherry Grove.—Our revival meetings began Sept. 7 and continued until Sept. 24, with Bro. John E. Rowland, of Woodbury, Pa., evangelist. A splendid interest was shown from the start which continued throughout. We had the pleasure of seeing our large churchhouse filled with intent listeners each evening. Fifteen minutes was spent before the sermon in chalk talks to the children. Bro. Rowland directed these talks in a way which left deep and lasting impressions in the minds of the young as well as the old. Special music was given by the home church and also by some of the neighboring churches. Bro. Rowland's sermons were taken from God's Word only and were directed by the Holy Spirit. The church members were deeply stirred. Four were baptized—an old grandfather, his son and wife, and grandson. These meetings will long be remembered by the community.—Lanah E. Shidler, Lanark, Ill., Oct. 4.

INDIANA

Landess church met in council Sept. 20, with Eld. S. S. Neher presiding. Our love feast will be held Nov. 2. Bro. Jacob Kitch was chosen delegate to the District Meeting at Mexico, Ind. Sister Lela Dilling, wife of Herbert C. Dilling, was installed into the ministry with her husband—Herbert C. Dilling, Van Buren, Ind., Oct. 4.

Union City.—We are glad to announce that we now have a resident pastor, Bro. J. L. Erbaugh, formerly of Iowa, has been chosen as our leader. He and his family have located in our city and are looking forward to a prosperous year. We have a large circle of young people and they are doing excellent work in the Y. P. D. Our church and the other churches of the city are arranging to take a religious census. We feel that this is a splendid time to expect to observe Oct. 19 as Missionary Day. Our love feast is to be held Oct. 26.—Mrs. Ruth Ruff, Union City, Ind., Oct. 6.

Wawaka.—The quarterly meeting Sept. 27 was conducted by our new elder, S. J. Burger. The date for the love feast is Oct. 25. 6:30 P. M. A Homecoming will be held the next morning following Sunday-school at 10 o'clock. This will be an all-day meeting. To those who have been affiliated formerly with this church, and to neighboring churches, we extend a hearty invitation. We had a fine Harvest Meeting Sept. 7. Bro. Nicodemus, of North Manchester, gave two inspiring sermons.—Jacob A. Eberly, Ligonier, Ind., Oct. 6.

Yellow River.—Sept. 27 our church experienced another enjoyable communion service. Our members were all present with but few exceptions. Eight elders from neighboring churches were with us and we were very glad to welcome them along with a number of visiting members. Bro. Edw. Stump officiated. On the follow-

(Continued on Page 672)

Notes From Our Correspondents

KANSAS

Morrill.—Sunday night closed our evangelistic campaign, conducted by Bro. O. P. Hanes, of Lima, Ohio. Four accepted Christ in baptism. On Monday night our love feast was held, with Bro. Roy Kistner, of Sabetha, officiating. Last Sunday Promotion Day exercises were held in the different departments of the Sunday-school. Children of Primary and Junior Departments who had been given twenty-five cents for instrument responded nicely, some bringing in as much as six and seven dollars. We expect a visit soon from a former pastor, Bro. C. B. Smith, and wife, of Martinsburg, Pa.—Edna Hobbs, Morrill, Kans., Sept. 30.

MARYLAND

Brownsville.—Our church met in council Sept. 27. It was decided to use the budget system of defraying expenses and also to continue the use of the envelopes. Brethren Geo. Haller and D. B. Fouch were elected to the deacon's office. Bro. Ira L. Kartzel was chosen church secretary. Eld. N. P. Castle was reelected presiding elder for two years. An offering of \$45.05 was taken for pastor's salary; \$10 was given for general expenses by the ladies' Bible class. Our pastor, Bro. Millard Nelson, closed a two weeks' series of meetings at South Brownsville Sept. 28. Nine were received into the church by baptism. Interest was very good during the meetings and the church was greatly strengthened by the splendid sermons and personal contact with our brother—Mrs. Nellie S. Kartzel, Brownsville, Md., Oct. 2.

MINNESOTA

Root River.—During the first two weeks in August a Vacation Bible School was conducted under the leadership of Sister Lucile Heckman, with an enrollment of ninety-three. Sept. 24 our business meeting was held. Bro. J. H. Allen, of Allen, Minn., the latter part of the year, and Bro. L. Leithman, of Eldora, Iowa, preached for us the morning of Sept. 21.—Mrs. Jessie P. Tammel, Preston, Minn., Sept. 29.

MISSOURI

Peace Valley.—Eld. P. L. Fike, of the Peace Valley church, held two series of meetings of two weeks each, at two outposts of the church through August and September. While there were no immediate additions to the church, good impressions were made which may yet bring forth fruit. Sept. 16 Eld. Jos. Sala commenced a series of meetings for us, preaching each night and preaching with great power and earnestness. He announced his subject each night ahead for the next service. His subject for the last night was "The Purity of the Church," and it was a powerful sermon. He did not spare anyone who came under the sins referred to: fashions, indecency, tobacco using, etc. We had large crowds and people were eager to hear him. Five young people came out for the Lord. At our last council we elected two worthy young brethren to the ministry: Clarence Fike and Floyd Jarbo, both of Peace Valley. Bro. Sala officiated in the installation. P. L. Fike was elected elder for another year. We also decided to have a communion sometime in December. Samuel Weimer, Peace Valley, Mo., Sept. 29.

NEBRASKA

South Beatrice church met in council Sept. 24. Our elder, J. W. Gish, being absent, the meeting was in charge of Bro. G. W. Ellinger. Brethren S. H. Terrell and J. S. Dell were chosen to represent our church at District Meeting; alternates, Daniel Fiantz and Harvie Wrightsman. Our church has called for District Meeting in 1925. Having outgrown our church we decided to remodel and add to it. A building committee was elected, as our convenience of our Sunday-school and also aid us in caring for our fine group of young people. Our pastor and wife started Friday morning to Prairie View church to hold a series of meetings and we miss them greatly.—Lizzie V. Miller, Holmesville, Nebr., Sept. 30.

OHIO

Fairview church met in council Sept. 13, with Eld. J. A. Guthrie as moderator. One letter was received. Arrangements were made for our communion which was held Sept. 20. Fifty brethren and sisters surrounded the tables. Brethren Norris and Moss were with us for the evening. Bro. J. A. Guthrie preached for us Sunday morning and also again in the afternoon.—Mrs. Audrey Stutzman, Swanton, Ohio, Sept. 24.

Green Spring church will hold a love feast Oct. 18 at 7:30 P. M. During two weeks in August a successful Vacation Bible School was held with seventy-eight enrolled, and twenty visitors. Sister Bertha Miller was the director. Brethren Wicand and Milt Thomas were with us on the evening of the program. Sept. 21 closed our Sunday-school meeting at Foster. Bro. Portage and Green Spring was with us on the evening of the program. Sept. 19, 1924 we enjoyed a communion at the home of the Harmon Quartet of Bethany, and Bro. Warren Heestand, reader, of North Manchester, Ind.—Mrs. H. R. Hoover, Bradford, Ohio, Oct. 1.

Lower Miami church met in council Sept. 24 with Eld. Jesse Noffsinger presiding. Eld. Parker Filbrun, of the Bear Creek church, met with us. The brethren gave a very encouraging report of the annual visit. We are looking forward to our series of meetings to begin Sept. 26 and continue to Oct. 12, with Bro. W. R. Shull, evangelist. Our love feast will be Oct. 18, at 6 P. M., followed by breakfast on Sunday morning.—Chas. C. Stebbins, Dayton, Ohio, Sept. 24.

Marble Furnace church met in council Sept. 20, with Bro. Van B. Wright presiding. Brethren J. W. Eiler and M. R. Zigler assisted in the work. They remained and delivered very instructive and inspiring messages on Sunday. They were visiting this great and needy field seeing the needs and looking out for the Lord's cause. Our Aid Society work is moving along nicely. Our Sunday-school also is doing well considering the weather and equipment. We have preached each Sunday morning and evening. Our Teacher-training work is moving along nicely with Sister Wright in charge. We decided to have more frequent love feasts, perhaps two or three a year, presumably on Christmas, Easter and perhaps at the close of revivals. Bro. A. P. Masselman, of Flora, Ind., will assist us in a series of meetings in August, 1925.—Etta Ramsey, Peebles, Ohio, Sept. 24.

New Madison.—Our quarterly council was held last night with Eld. I. C. Block presiding. The report of the annual visit was given. The time for the love feast was set for Oct. 18 at 6 P. M. An offering was lifted to finance ministers coming from adjoining congregations.—R. A. Saylor, New Madison, Ohio, Sept. 26.

Pleasant View.—Home Coming Day will be observed Oct. 12, with a sermon in the morning followed by a basket dinner in the afternoon. An appropriate program will be rendered. We extend an invitation to all who wish to come, especially those who have once been members of the church.—Walter D. Landes, Lima, Ohio, Sept. 24.

Poplar Grove church met in council Aug. 12. After devotionals Eld. Shurtz proceeded with the business. He was reelected elder for the coming year. Our communion services, to be held Oct. 11, have been postponed indefinitely on account of road conditions. Bro. B. F. Petry will conduct our revival meetings the first of November.—Blanche Wagner, Greenville, Ohio, Sept. 27.

Strait Creek church met in members' meeting Sept. 30, with Bro. Van B. Wright presiding. The road being built past our church has been the cause of postponement of meetings. Bro. C. V. Coppock, of Circleville, Ohio, will assist us in our revival as soon as the road is opened for traffic. Bro. R. F. Flors is again serving our communion as representative of the Synodical Conference. Our regular work is going on as usual. We are praying for workers as the work is sufficient for a much larger corps than we have.—Senath R. Settz, Sinking Spring, Ohio, Sept. 29.

Upper Twin church met in council Sept. 16, with Eld. R. L. Leatherman presiding. Letters were granted to Sister Clara Ray and Eld. B. F. Petry and family. It is with deep regret that we bid Bro. Petry's farewell, for they will be greatly missed. Chas. Bosley was accepted as trustee. Bro. E. Deacony, superintendent, one in readiness for our love feast to be held at Wheatville Oct. 18, at 6 P. M. Our people have adopted the envelope and pledge card system of weekly offerings. Bro. Chester Petry will conduct a series of meetings at Wheatville, beginning Oct. 4 and continuing until the love feast. A committee will arrange for a Thanksgiving program. Lucy Kincaid, Grant, Ohio, Sept. 22.

West Branch church met in council Sept. 24, with our elder presiding. The annual report of Bro. H. E. Deacony, superintendent, also, which shows the church clear of debt. An offering was lifted towards paying ministers coming in from other congregations to preach for us.—R. A. Saylor, New Madison, Ohio, Sept. 29.

West Nimitahill. Since our last report two have been added to the church by baptism. The young people have been met regularly and studying "Doctrine and Devotion." We begin our Sunday school year with Bible B. Deacony, superintendent. Our series of meetings begins Oct. 5, conducted by the home ministers, continuing for two weeks. Our communion service is to be held Oct. 18.—Leroy Holl, North Canton, Ohio, Sept. 29.

OREGON

Portland.—The congregation assembled in council Sept. 14, with Eld. J. W. Barnett presiding. Our love feast will be Oct. 25. We will have a series of meetings when the ministerial board is able to secure an evangelist. Bro. Weiss is now in Bethany Bible School preparing for better service. Bro. Barnett preaches at Danacous every two weeks at 4 P. M. A splendid "Massachusetts Day" program, planned by the literary and tract committee, was given Sept. 21 at the Christian Workers' Meeting. The church was beautifully decorated in autumn leaves and flowers. Eleven new subscriptions have been secured through the anniversary offer. Vacation days being over our Sunday school attendance is on the increase.—Nora Rench Pratt, Clackamas, Ore., Oct. 4.

PENNSYLVANIA

Calvary (Philadelphia). We have had and are having very inspiring sermons this summer and fall by Bro. Miles Murphy. Our church attendance is increasing. Now that summer has gone our Sunday school is rapidly growing. We are glad to announce that we expect to have a good attendance and Homecoming on Rally Day, Oct. 5. A number of applicants are awaiting baptism. Mrs. J. W. Kiedaisch, Philadelphia, Pa., Sept. 27.

Coventry.—Various renovations have been in progress during the summer in our house of worship. We now have a memorial window for Ruth Roper Kulp, and one in honor of H. C. Kulp, superintendent by the Christian Workers' Society. Since our last report the regular services have been held in the churchhouse with one exception, Aug. 24, when the people found on their arrival improved seats in the surrounding grove. The physical comfort derived from being in the open greatly enhanced the spiritual upbuilding of the worshippers. Sept. 25, at the Sunday-school service, as well as the District Meeting, Sept. 26, thirteen of our girls and boys declared for Jesus. Nov. 5 is the time set for celebrating the 200th anniversary of the founding of this church. Our love feast will be held Oct. 18.—Emma Tyson, Potstown, Pa., Oct. 4.

Lancaster (City church).—Aug. 10 the United Male chorus of Lebanon twenty-five voices rendered a program of song. Eld. Nathan Martin also gave a short missionary talk. As the Sunday-school of Lancaster has been closed for several months, the church has been holding a series of evangelistic meetings conducted by Bro. A. C. Baugher, of Elizabethtown, Pa., two have been added to the church by baptism. Aug. 30 our Sunday-school outing was held at Long's Park. In addition to the usual games for the children a nature talk given was rendered, the children sang, and a nature talk given by Bro. Baugher. Eld. Lutz, Pa. Our Harvest Home services were held Sept. 7. Bro. Ralph W. Schlusser, of Elizabethtown, Pa., delivered the address. An offering was lifted for the Neffville Orphanage. Great interest is being manifested in the song instruction held every Friday evening. Bro. Baugher, of Elizabethtown, Pa., is the instructor.—Estella Lancaster, Lancaster, Pa., Sept. 21.

Lower Coatesville congregation met in council at the Bermudian house, Sept. 13, with Eld. Elmer Leas presiding. The annual church visit was reported. Delegates were elected to District Meeting. Some business was deferred to our next council. Arrangements were made for our love feast Oct. 4 and 5.—A. J. Trimmer, East Berlin, Pa., Sept. 24.

Mt. Joy.—Yesterday our Bible school had Rally Day. We circulated a great number of folders, invitation cards and postals. Our attendance goal was 250. As a result, with an enrollment of between 155 and 185, we had 244 present. A stimulating program of music, speaking, a pageant and other features was rendered. A beautiful bookmark was given to the oldest person present, a sister of ninety-four years and a token to the youngest, a babe of seven months. The Queen Esther Class doubled its enrollment, receiving particular recognition. An offering of about \$50 was lifted for the support of Sister Leland Brulaker, of China missionary. Our communion date is Oct. 19.—Frank B. Myers, Mt. Pleasant, Pa., Sept. 29.

Penn Run church met in council Sept. 23 with Eld. C. W. Warbler presiding. The report of the annual visit was given. The brethren showed an increased interest due to the visiting efforts of our pastor, Bro. G. E. Weaver. Bro. Weaver, assisted by Brother and Sister C. C. Heckman, who are on their way to Africa as missionaries, will hold evangelistic services beginning Oct. 19 and closing with a love feast.—Sue Widomson, Penn Run, Pa., Sept. 29.

Schuykill church met in council Aug. 23. Eld. E. M. Wenger acted as moderator, assisted by Eld. Jacob Longenecker and Eld. Jacob Meyer. Our love feast will be held Nov. 8 and 9 at the Big Dam house at 9 A. M. Two were baptized Sept. 21. Our Harvest Home services were held by Bro. Michael Kurtz, of Richmond. An offering of \$37.50 was lifted for the orphanage at Neffville.—E. M. Kintzel, Pine Grove, Pa., Sept. 22.

Spring Creek church met in council Sept. 6, with Eld. J. C. Zug presiding. Six letters were received and six granted. Bro. B. W. S. Eberole was advanced to the eldership and Bro. H. H. Snavely was installed in office. A meeting was decided to hold our love feast Oct. 18, beginning at 1:30. Our Harvest Home Meeting was held Sept. 13. Brethren Theo. Patrick, Ulysses Gingrich and John Graham gave us inspiring messages. An offering of \$33 was lifted for the Neffville Orphanage. We enjoyed a very interesting series of meetings. Bro. John Graham, of Shipensburg, Pa., was with us Sept. 7 and 8. Bro. John Graham, of Shipensburg, Pa., was with us Sept. 7 and 8. The attendance was good and a splendid spirit prevailed throughout the meeting. One was reclaimed and twelve were received into the church, one by letter and eleven by baptism; two await the rite.—Mary Bashore, Hershey, Pa., Sept. 29.

Upper Clair.—Our Vacation Bible School closed Aug. 17 when an appreciative audience listened to a well rendered program showing the training the children had received. Forty-three pupils were enrolled, an average attendance of ninety-seven per cent. Bro. B. L. Miller, of Conowingo, Md., evangelist, and Sister Helen Miller, of Conowingo, Md., were with us. We had a very good meeting and the interest was high. Twenty-three were added to the church by baptism. Our third quarterly council was held Sept. 14, with Bro. Taylor Dively presiding. The church decided to hold a love feast Nov. 1, at 6:30 P. M., preceded by a revival meeting, beginning Oct. 12, conducted by Bro. A. C. Miller, of Roanoke, Va., evangelist, and Sister Helen Shellenberger, of Lewistown, chorister and helper. The church is considering securing a pastor in the near future providing one can be found. Stella Walter, Clair, Pa., Sept. 29.

Upper Conewago church met in council Aug. 30, with Eld. S. S. Miller presiding. One certificate was granted. Our delegates to Annual Meeting are Eld. S. S. Miller and Bro. J. M. Danzert; to District Meeting, Eld. W. G. Group and Brethren G. W. Harbold and E. M. Wolf. One paper was issued to District Meeting. Bro. D. H. Hatcher was elected to the Sunday-school Board for five years. The love feast will be held at the Lattimore house Oct. 18 and 19. Mrs. Ruth Group Kearney, East Berlin, Pa., Sept. 25.

Viewmont. Our church school conducted in June was one of the best we ever had. The attendance was larger and we feel much good was accomplished. We had a bigger crowd at our commencement than at any other time. The program was fine and the parents were well satisfied with the work accomplished. Our delegates to the Annual Meeting are Eld. C. H. Hatcher and Bro. J. M. Danzert. Our pastor, Bro. J. B. Hatcher, was elected to the Sunday-school Board for two years. The eighth annual local Sunday-school Convention, held Sept. 14, was very good. Dr. Van Orner, of Juniata, who was at his best, preached for us in the morning and gave us two addresses. Bro. W. J. Hamilton, field secretary, also was with us. Our love feast will be held Oct. 19, at 6:30 P. M. Wm. H. Rummel, Johnstown, Pa., Sept. 30.

Waynesboro. During the past summer our pastor has had charge of the intermediate department of our Christian Workers' Meeting, teaching a number of the New Testament doctrines peculiar to our church. Each subject was then assigned to one of the members of the church to prepare a paper thereon. These papers in being read each Sunday evening to the intermediate division, and the following Sunday evening in the adult division. It is gratifying to know that those young people get so much out of study of this kind. Our evening recently about seventy of the members had a surprise shower on Eld. C. R. Oellig, one of our self-sacrificing ministers. The August 10 the conference of the Christian Workers' Meeting was held at the home of Bro. F. F. Holtsapple, of Hagerstown, Md., delivered the address for the occasion. It was a most splendid message. Sept. 20 the roof was completed, and we are eagerly looking forward to the time when we can enjoy adequate accommodations for our work in our Sunday-school. Sept. 25 we held our business meeting. Delegates to District Meeting are Elders C. R. Oellig and James M. Mowbray and the writer—Mrs. J. M. Mowbray, Waynesboro, Pa., Sept. 29.

York. Our church enjoyed a new experience during the summer, in the shape of a Vacation Bible School. Our helpers were all local workers except the general director, Bro. T. P. Dick, of Blair. He rendered very helpful and much appreciated service. The superintendents manifested great enthusiasm which inspired the pupils to put forth their best efforts throughout the entire two weeks. The enrollment reached 101. It should be remembered that most of the city churches were engaged in similar work at the same time, hence we had a very large attendance. We are on our own forces. The results were so gratifying that it is highly probable another school will be held next year. Mrs. G. W. Kraft, York, Pa., Sept. 29.

VIRGINIA

Beaver Creek church met in council Sept. 27, with Eld. Richard Reid presiding. The visiting brethren gave a splendid report. Our love feast will be held Oct. 25, beginning at 7:30 P. M. Our Sunday-school has done good work this summer. We cutnished off our Sunday school rooms which is a great convenience. Cussie B. Munson, Floyd, Va., Sept. 29.

Bethlehem church met in council Sept. 26, with Eld. L. A. Bowman presiding. One certificate was granted. Our church treasurer, Bro. Jacob Flora, who has served faithfully for many years, offered to resign on account of his age. Bro. J. C. Flora was selected to fill his place. The deacons gave a very favorable report of the annual visit. Our love feast will be held Oct. 25, beginning at 3:30 P. M. We expect Bro. E. C. Crumpler to conduct a revival sometime in the near future. The work has been greatly helped on account of the new church building at Boone Mill by this congregation. On Sunday Bro. L. A. Bowman gave us a splendid message. Blanche Bowman, Boone Mill, Va., Oct. 1.

Manassas church met in council Oct. 5, with Eld. E. B. Blough presiding. One letter was granted. The visiting brethren gave a very good report. A new missionary committee was elected. The offerings on hand were divided as follows: \$30 to G. M.; \$40 to Greene County Industrial School; \$10 to the Bridge-water ministerial scholarship; \$18 to District mission work. We have decided to pay quarterly on our quota to the Industrial School in Greene County. We will have a special mission program Oct. 19.—Alice C. Blough, Manassas, Va., Oct. 4.

Merrimack church has just closed a two weeks' series of meetings conducted by Bro. H. J. Winder, of Winston-Salem, N. C. Great interest was manifested in the series. Large crowds of attentive listeners. He also visited in many homes. As a result of his earnest efforts six stood for Christ and were baptized. One awaits the rite. The church was greatly built up and encouraged to build it. This was one of the best meetings held in this church. Bro. Wessie has left lasting impressions with the church.—Mrs. J. O. Martin, Fairbairn, Va., Sept. 22.

Rileville. We began a revival at our church Sept. 8 and closed Sept. 21, with Bro. R. K. Showalter, our pastor, leading in the evangelistic services and Bro. Lester Huffman in song. Bro. Showalter preached fourteen inspiring sermons. The brethren were very many, some, indeed, seventy-two. We feel that the church has been greatly strengthened. Bro. Showalter's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Three accepted Christ by baptism. The attendance and interest were good throughout the meeting.—Mrs. J. W. Huffman, Rileville, Va., Sept. 28.

Trevilion church met in council Sept. 20. Eld. I. N. Zigler, elected to succeed Eld. C. H. Petry, conducted the service. The Ladies' Aid Society gave a very favorable report of their work. We were very sorry when Eld. C. H. Petry and family moved from our congregation to their former home in Ohio. They took great interest in the work here and did much good. The son, Wilmer, was licensed to preach after a short time before they left. Eld. G. W. Beahm, of Nokesville, Va., conducted a series of meetings here Aug. 31 to Sept. 9, in which intense interest was shown. Some fine messages were delivered. We feel that much good seed was sown that may yet bring forth fruit.—C. M. Shumake, Trevilion, Va., Sept. 26.

WASHINGTON

Whitstone congregation met in council with our elder, C. E. Holmes, presiding. Officers were elected for the coming year. All of the church officers were reelected. The Sunday-school superintendent is Sister Ruth Woods. The evangelistic committee is intended to begin evangelistic work in the near future. It was decided to begin evening meetings here again. A committee is to provide a program for each Sunday evening, sometimes an open discussion, another evening assigned topics, a prayer meeting or singing, and when we can get a minister, preaching. We are planning a special song service for the coming year. The Sunday-school opening. Eld. H. M. Rothrock held the preaching hour using "Peter" as an example to us.—Freda T. Ries, Tonasket, Wash., Oct. 2.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 21 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 669)

Arnon Baugher, A. C. Baugher, Silas Utz, Geo. Bowers, Chas. Flohr, and Valentine. Sleep the last report one has been received by baptism.—Ida M. Lighner, Gettysburg, Pa., Oct. 2.

Richland.—Our series of meetings conducted by Bro. John Graham, of Shippenburg, Pa., closed Aug. 10. Nine stood for Christ and were baptized Aug. 24. Bro. Graham labored faithfully in defense of the Gospel. Our church met in council Sept. 5, with Eld. Michael Kurtz presiding. He was reflected elder in charge for three years. Several resolutions were received and granted. Our Harvest Meeting was held at the Richland house on Sunday morning, Sept. 21. Eld. I. W. Taylor gave a very uplifting message. An offering was lifted for the orphanage at Neffville. The Ministerial Meeting will be held Nov. 4 and 5, at Richland, taking the place of our love feast.—A. B. Gettel, Myerstown, Pa., Sept. 30.

Scalp Level church met in council Oct. 1, with Eld. L. S. Knepper presiding. Our prayer meetings are largely attended. Rally Day in Oct. 4, and Oct. 12 Cradle Roll Sunday will be observed with special services. We are looking forward to our evangelistic services, with Bro. L. S. Knepper, our pastor, as evangelist. The meetings will begin Nov. 23, preceded by cottage prayer meetings. We will hold our love feast Oct. 19, at 6 P. M.—Mrs. James Price, Scalp Level, Va., Oct. 2.

TENNESSEE

Liberty.—Our church met in council Sept. 27, with Bro. R. G. Edwards presiding. The deacons gave in their report. Our love feast will be Oct. 1, beginning at 2:30 P. M.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Sept. 30.

New Hope church met in council Sept. 13, with Bro. J. B. Hilbert presiding. This being the visit council the deacons gave their report which was good. The church decided to elect an elder in December, also to begin a revival in November, with Bro. R. B. Pritchett, evangelist. Sunday Bro. C. W. Clark preached an interesting sermon. Our love feast will be Oct. 11—Mrs. C. W. Clark, Jonesboro, Tenn., Sept. 30.

Sweetwater Valley church met in council Aug. 9, with Bro. Samuel A. Gabry presiding. Arrangements were made for our love feast which was held Sept. 27, with Eld. Jesse D. Clarke officiating. He delivered two sermons for us Sept. 28, which were much appreciated. Our church was represented at District Meeting by one delegate.—Pearl Harrington, Sweetwater, Tenn., Oct. 4.

VIRGINIA

Hazel River.—Sept. 13 we started for our little mission point in the hills of Culpeper near Hazel River postoffice and not far from the Blue Ridge Mountains. There are only three families here, numbering five members. We found them in rather a discouraged condition. They had not been at a communion for five years and only had preaching once in a while. We promised ourselves over a month ago, the Lord willing, to make this trip and give them a week's meeting. The meetings were well attended and appreciated by the community. We delivered in all ten sermons closing Sept. 21, with eight accessions. This is a new field and the people are as sheep without a shepherd.—A. W. Long, Bealeton, Va., Sept. 29.

Jeters Chapel.—Aug. 31 Sister P. J. Jennings, of Roanoke, Va., began a series of meetings at this place. She delivered sixteen Gospel sermons which were very impressive. The house was nearly full every night. Eighteen accepted Christ as their Savior, eight of whom have been baptized. We were fortunate in securing Sister Jennings to take on the work at this place for the present. On the first Sunday in September Bro. Samuel Crumacker handed in his resignation after serving this church as pastor and elder for many years. He is now eighty-three years old, and on account of his wife's health left that he must resign. We hope as Sister Jennings takes up the work that much good may be done.—Mrs. R. E. Fore, Vinton, Va., Oct. 2.

Peters Creek congregation met in council Sept. 13, with Eld. D. C. Naff presiding. The annual church visit was reported and arrangements made for the love feast which took place Sept. 20. We were glad to have Eld. J. S. Zigler officiate at the communion service. The Sunday following he preached a very interesting and instructive sermon on the subject, "Christ Crowded Out." Bro. J. D. Peters will begin a series of services at this place Oct. 19.—Mrs. Ida Showalter, Roanoke, Va., Sept. 30.

Pleasant Valley church met in council Sept. 30, with Eld. Michael Reed, moderator. The deacons brought in a fine report of the annual visit. Since our last report Brethren H. L. Reed and Willie Dulany have been ordained elders, Bro. C. C. Reed called to the ministry, and Brethren O. B. Akers and A. J. Boothe elected to the deacon's office. We held a two weeks' Vacation Bible School during August with a good attendance. We will hold our love feast Oct. 18, beginning at 4 P. M.—Mrs. Delia B. Lester, Sowers, Va., Sept. 29.

Sangerville church met in council Sept. 5, with Eld. M. G. Sanger presiding. Several letters were granted our Sunday-schools are reorganizing for the year. Arrangements were made to lay cement walks at the Sangerville house. Sept. 7 the Young People's Conference of the Second District of Virginia met at the Sangerville house. The attendance was unusually large and the program an excellent one. Aug. 10 Bro. A. S. Thomas, of the Beaver Creek congregation, began a series of meetings at the Branch house. Bro. Thomas labored earnestly for more than two weeks, preaching the Word with power. Twenty-two accepted Christ by baptism and two were restored to fellowship. Our love feast will be held at the Sangerville house Oct. 25, at 3:30 P. M.—Meda G. Argenbright, Bridgewater, Va., Oct. 4.

Shiloh.—Bro. J. H. Wimmer, of Bluefield, W. Va., began a series of meetings Sept. 9 and continued until Sept. 22. While here he preached fourteen inspiring sermons and visited in forty-seven homes. The services were well attended and the interest manifested was fine. Six stood for Christ. The church is encouraged to strive harder for the cause of the Master. We hope to have Bro. Wimmer with us again sometime.—Gladys M. Grisso, Catawba, Va., Sept. 24.

WASHINGTON

Shanogon Valley church met in council Sept. 27, with Bro. G. A. Shanberger presiding. Several letters were granted. The date for our love feast is Nov. 8. It was decided to have a series of meetings during the winter and a committee will secure a minister to make other arrangements. Bro. Stiverson and Bro. Paul Mohler have recently preached at Ellitsford where the new work is progressing well.—Hazel Reiber, Tonahatch, Wash., Sept. 29.

Seattle church met in council Sept. 19, with the pastor, Mr. A. Long, presiding. Election of Sunday-school officials was held. It was agreed to hold our communion Oct. 26.—Alice Wimmer, Seattle, Wash., Sept. 30.

WEST VIRGINIA

Mountain Dale.—Bro. J. Whitacre, of Uniontown, Pa., began a series of meetings Sept. 15, which lasted until Sept. 27. The church was greatly strengthened by his Spirit-filled sermons. There were three accessions to the church. The love feast, held Sept. 27, was well attended. Sept. 28 Bro. Jeremiah Thomas preached to a large audience—Julia DeBerry, Hazelton, W. Va., Oct. 1.

Onego.—Our pastor, Bro. Ed. Ziegler, conducted a series of meetings at the Brushy Run schoolhouse beginning Aug. 4 and continuing over two weeks. The people showed much interest by their attendance. The house was crowded nearly every night. During these meetings the minister and his wife did much visiting, reaching nearly every home in the community. Sept. 6 a two weeks' meeting began at the Onego church. Much interest was shown here also. We feel that we received much spiritual food from these messages. Sept. 25 the church met in council. We elected Bro. Ziegler delegate to District Meeting. Our love feast was held Sept. 24. One young woman was baptized and several await the rite. Our elder, Bro. Obed Hamstead, was with us for the love feast. He preached for us on Friday night and twice on Sunday. Large crowds came to hear him. Folks here attend church in all kinds of weather. We have Sunday-school every Sunday, prayer meeting every Wednesday and singing class Saturday night. We also plan to reorganize our Christian Endeavor. There is a great need of the Gospel in this community as there are many who have not become personally acquainted with their Savior.—Ida B. Ziegler, Onego, W. Va., Sept. 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 17-20, Southeastern Kansas, at Parsons.

Oct. 17-21, Northwestern Kansas, Maple Grove church, near Norton.

Oct. 24-26, Nebraska, at Omaha.

Oct. 24-26, Northern Missouri, Rockingham congregation.

Oct. 28, 29, Southern Pennsylvania, Upper Codorus, Black Rock house.

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

LOVE FEASTS

California

Oct. 18, Redley.

Nov. 15, Laton.

Colorado

Oct. 18, Hixtun.

Idaho

Nov. 7, Nampa.

Illinois

Oct. 18, 6 pm, Pine Creek.

Oct. 18, 10 am, La Place.

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Indiana

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 7 pm, West Eel River.

Oct. 18, 7 pm, Shipshewana.

Oct. 18, Blue River.

Oct. 19, 6:30 pm, Sugar Creek.

Oct. 19, 7 pm, Markle.

Oct. 23, 6 pm, Howard.

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Prairie.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Nebraska

Oct. 25, Alvo.

Nov. 27, Octavia.

Nov. 25, England.

Oct. 18, 6 pm, West Branch.

Oct. 18, 7 pm, Sand Ridge.

Oct. 18, 10 am, Pittsburg.

Oct. 18, 6:30 pm, Harris Creek.

Oct. 25, 6 pm, New Carlisle.

Oct. 25, 10 am, Owl Creek.

Oct. 25, 6 pm, Lower Stillwater.

Oct. 25, 10:30 am, Black Swamp.

Oct. 25, 10 am, Prices Creek.

Oct. 25, 10 am, Dupont.

Oct. 26, 7 pm, East Dayton.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Salem.

Nov. 2, 6 pm, Brookville.

Oct. 18, 6 pm, Pine Creek.

Oct. 18, 10:30 am, La Place.

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 7 pm, West Eel River.

Oct. 18, 7 pm, Shipshewana.

Oct. 18, Blue River.

Oct. 19, 6:30 pm, Sugar Creek.

Oct. 19, 7 pm, Markle.

Oct. 23, 6 pm, Howard.

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Prairie.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 10 am, Portage.

Oct. 25, 6 pm, Salem.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Salem.

Nov. 2, 6 pm, Brookville.

Oct. 18, 6 pm, Pine Creek.

Oct. 18, 10:30 am, La Place.

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 7 pm, West Eel River.

Oct. 18, 7 pm, Shipshewana.

Oct. 18, Blue River.

Oct. 19, 6:30 pm, Sugar Creek.

Oct. 19, 7 pm, Markle.

Oct. 23, 6 pm, Howard.

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Prairie.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 10 am, Portage.

Oct. 25, 6 pm, Salem.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Salem.

Nov. 2, 6 pm, Brookville.

Oct. 18, 6 pm, Pine Creek.

Oct. 18, 10:30 am, La Place.

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 7 pm, West Eel River.

Oct. 18, 7 pm, Shipshewana.

Oct. 18, Blue River.

Oct. 19, 6:30 pm, Sugar Creek.

Oct. 19, 7 pm, Markle.

Oct. 23, 6 pm, Howard.

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Prairie.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 10 am, Portage.

Oct. 25, 6 pm, Salem.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Salem.

Nov. 2, 6 pm, Brookville.

Oct. 18, 6 pm, Pine Creek.

Oct. 18, 10:30 am, La Place.

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Sterling.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Oct. 18, 7 pm, Cart Creek.

Oct. 18, 10:30 am, Buck Creek.

Oct. 18, Rossville.

Oct. 18, Pine Creek.

Oct. 18, 7 pm, West Eel River.

Oct. 18, 7 pm, Shipshewana.

Oct. 18, Blue River.

Oct. 19, 6:30 pm, Sugar Creek.

Oct. 19, 7 pm, Markle.

Oct. 23, 6 pm, Howard.

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Prairie.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 10 am, Portage.

Oct. 25, 6 pm, Salem.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnels Creek.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., October 25, 1924

No. 43

In This Number

Editorial—	
We Can Have One but Not Both, ...	673
He Needs That Kind Now, ...	673
Why You Must Eat and What, ...	673
Keeping Up the Faith, ...	673
Around the Churches, ...	680
Around the World, ...	681
The Quiet Hour (J. H. H.), ...	681
Our Forward Movement—	
Stewardship, ...	677
Periodical Month, ...	677
Mission Notes (C. D. B.), ...	677
Record of Giving—Eastern Maryland, ...	677
General Forum—	
Autumn Dreams (Poem). By Lina M. Stoner, ...	674
Things Are Not as They Were. By H. C. Early, ...	674
Secret Sins. By R. H. Miller, ...	674
The Secret of Happiness. By E. F. Sherry, ...	675
Israel's Part in the Plan of Human Redemption. By S. Z. Sharp, ...	673
Capernaum. By Nathan Martin, ...	674
Mobilize for Peace—No. 2. By J. M. Henry, ...	676
Mobilization for Peace. By A. W. Ross, ...	676
Experiences Thirty Years Ago That Led to Mission Work. By Bertha Ryan Shirik, ...	676
The Second Mile. By Ida M. Helm, ...	684
The Pastor's Study—	
The Leadership of the Future—No. 5. By E. E. Eshelman, ...	678
Holding Fast That Which Is Good. By L. H. Prowant, ...	678
Strength and Courage—for What? By Rebecca C. Foutz, ...	678
"He Came All." By Julia Graydon, ...	678
Books Ministers Ought to Know (J. E. M.), ...	678
Home and Family—	
My Day's Prayer (Poem). By Clemma Pechler, ...	679
Another Birthday. By Elizabeth Rosenberger Blough, ...	679
Prayer and Miracles. By Elgin S. Moyer, ...	679
Gleanings. Gathered by Kate Parsons, ...	679

...EDITORIAL...

We Can Have One But Not Both

WE can have a church growing in missionary effectiveness, building up our mission stations and becoming an increasing force for world evangelization. Or we can have a church in which large numbers reserve the right to live selfishly, making the interests of the Kingdom a secondary consideration. We can have either one of these we want but we can not have both of them.

If we choose the first we shall also have a church growing in spiritual power and influence for righteousness in the homeland, and a membership happy in the knowledge that there are joys infinitely more satisfying than the finest of material luxuries. If we take the second we shall have a church of diminishing usefulness to God in the extension of his Kingdom and a membership becoming more and more worldly-minded and giving itself up more and more to the gratification of the flesh.

The possibilities in our mission program are interesting to contemplate. Some day, if we nurture properly what we have so well begun, we can have a church in India directed by native leaders and manned by native workers and sustained by native resources, largely if not entirely. We can have the same thing in China and more remotely, perhaps also, in Nigeria. This is the ideal which is taking shape slowly but surely in the minds of both missionaries and native Christians. We can not and need not continue indefinitely pouring men and means into the same spot in increasing volume. The aim of the true missionary is to make himself unnecessary at one place so that he, or his successors, can move on to a new field. Mission points must grow into self-sustaining churches in foreign lands as well as in the homeland, but for reasons readily apparent, this requires much longer time in the one case than in the other.

That is whither we have started. We are not there yet. Are we going on until we arrive? That is the question. What a prospect it is! What a future is ours if we take it! At least three strong Christian centers planted by the Church of the Brethren in the midst of pagan civilization or barbarism leavening their respective communities in ever widening circles! And by that time, possibly, ready ourselves for new fields to

conquer! That is as far as we can see now. But isn't the view delightful?

We can have that future if we want it. There is a price attached, to be sure, but it is very small compared with the values it will buy. And remember, "the recollection of quality remains long after the price is forgotten."

Consider, now, the other possibility. Perhaps that is more alluring. Some day, if we so decide, we can have a church almost if not altogether free from these repeated and bothersome missionary appeals. Those who are interested in such things can do with them what they like. The rest of us will be permitted to lead peaceable and quiet lives in all selfishness and indifference. We can make our personal wants our first concern. If we want a larger house to live in or more elegant furnishings, we can examine our resources and decide whether we are able to gratify this desire without the uncomfortable necessity of considering the needs of the mission field. If it makes us unhappy to see our neighbors ride in a finer car than we have, and we can raise the money, we can get one just as nice as theirs and possibly nicer by straining a little. Surely we are entitled to live as well as we can afford to! Whose business is it if we pay the bills? If we think it desirable to have another farm, or another allotment of interest-bearing securities, preferably tax-exempt, and have the money to invest, we can do so without let or hindrance. The annoying alternative of turning this money into missionary endowment or similar channels will not have to be considered. In short, so far as our resources will permit, we can do just what we please, that is, what our flesh pleases, for the call of the spirit within us will be so faint we shall not hear it.

Now that is a future, a church condition of the future, we can have if we want it. And it must be admitted that it has its attractive features. It makes a strong appeal to the unregenerate mind. Indeed, there is plenty of evidence to the effect that it makes a strong appeal to a good many members of the church, but whether this is saying anything different from what is said in the sentence next preceding, we leave to the reader to decide.

Here are two possible futures for the Church of the Brethren. We can have either one. We can not have both. Everything considered, it seems to us that the church with a missionary future, the church with an important contribution to world evangelization to its credit, the church alive with the spiritual energy generated by the dynamic of unselfish love—such a church, it seems to us, presents the more inviting picture. Our children's children would take more delight in this one, we think, than in the other. And so would the children of the dark lands lighted by our ministrations.

We can have this future if we want it. But if the habits of thought and world outlook to which many of us have been accustomed are sacred ground which must by no means be infringed upon by any sympathies for our less fortunate fellow-men, if the Kingdom of God is to take second place in our plans instead of first, as Jesus required, and is to have our attention only after our carnal cravings have been satisfied, then we can not have this future. But we can have and will have and must have the other one.

The two things are mutually exclusive. We can have whichever one we want. We can not have both.

He Needs That Kind Now

THE second Simon in the company of the twelve was surnamed the Zealot. The designation marks him, probably, as having belonged to the party of that name,

both political and religious, which advocated rebellion against Rome for the purpose of forcing divine intervention and the coming of the Messianic Kingdom. But what could Jesus want with such a "rabid revolutionist and fearless firebrand"?

Did he not need men of intense passion, men who hated tyranny and injustice and were ready any minute to fight against it? But he could not use them until their furious tempers were calmed and brought under the control of reason and regard for facts. So he took this flaming furnace of a man that he might transform him into a deep reservoir of quiet faith and practical constructive patience, able to endure all things.

He wanted a man like that in the little company he was getting ready to go out and make conquest of the world.

Why You Must Eat And What

PEOPLE who work hard must have good wholesome food. Christians must work hard. They must, because there is so much to be done. The field is so vast, the call is so urgent, the need is so terrible. And a true Christian can not see such a situation and not apply himself to it with all his might.

Wherefore he must eat plenty of good wholesome food. There is none better than the Bread of Life. That is Jesus himself, you will remember. And you will remember, too, with what insistence he kept repeating that statement over and over until his disciples were perplexed beyond endurance.

Jesus was speaking to them in mystical terms purposely that he might compel them to look behind the figure for the fact. So must we, if we actually swallow any of that Bread. Which fact was and is that "It is the spirit that giveth life . . . the words that I have spoken unto you are spirit, and are life."

The words of Jesus—feed on them, feast on them, revel in them. Read them often, intently, and long. Meditate on them. Pray over them, coveting deeper insight into them and readier response of your own heart and will to them. Thus they will nourish you and make you strong for the hard toil of the day.

It is absolute folly to think that your labor can amount to anything unless you do this. Whatever your field, pastoral, evangelistic, social welfare, or what not, it means work, hard work, all the time. And you can not stand up to it, you will faint by the way, unless you eat.

There is only one soul food that is fit to eat, only one kind that will give you strength. Feed on it.

Keeping Up the Faith

THE only way to keep the faith is to keep it up. Better to say, perhaps, that the only faith worth keeping is one that you can keep up. Which means, being interpreted, that the boiled down residuum of your convictions must generate in you a courageous outlook on the future.

Just holding intact a certain group of beliefs—that isn't keeping the faith, as Paul said to Timothy he had kept it. Paul kept the faith by keeping it up, that is, by courageously and continuously hurling it against the kingdom of evil, knowing in whom he had believed.

Do you believe that the Gospel of Christ is the power of God unto salvation? To Greeks as well as Jews? And to every other variety of mankind? Do you believe that right and truth are mightier than wrong and error? Do you believe that the kingdoms of this world must become the Kingdom of our Lord?

What do your convictions make you want to do? That is the question. And the deeper question is, Do they make you do it?

GENERAL FORUM

Autumn Dreams

BY LINA M. STONER

We loved the fragrant flowers of spring,
The roseate dreams of June;
They spurred to action when the tasks
And cares of life were on.
Yet work is sweet, reward is sure,
And trials make us strong,
So after summer's toil and stress
We sing the victor's song.

And now the autumn days are here,
For beauty crowns the hills.
Although the frost is on the vines
The air our spirit thrills.
With joy we see the golden sheaves,
The fruit of toil and tears,
God gave the increase—praise his name!
His name dispels our fears.

The dreary winter's chilling blast,
May make the world its own;
But we shall find our resting time,
And then—our home, sweet home!
"Where everlasting spring abides
And never with'ring flowers."
Beloved one, through Christ this home
Celestial may be ours.

Ladoga, Ind.

Things Are Not as They Were

BY H. C. EARLY

Of course things are not as they were. And who would insist that conditions and things should remain unchanged?

Life is growth, and growth is change. Death is stagnation and decay. Even death is followed by change. Change is the inevitable law of the universe. Only God and truth remain unchanged. There is no escaping change.

We are not much concerned about death, except to avoid it; but we are immensely concerned about life—to have it at its best. All living things are intended to grow, which is the process of development from the initial stage of being to a full and final stature. This is growth, and this is change, welcomed by all. There is no protest from any quarter.

He who tills the soil plants the seed; then, under the influence of earth, air, and sky the seed sends forth first the blade, then the ear, and after that the full corn in the ear. It grows; it changes, accomplishing the mysterious and invisible process of change from the germ in the seed to the full-grown corn in the ear. What a wonderful change!

When a little babe is born it is the most helpless and dependent at birth of all created things in the world, but in a few years by the law of growth the same little helpless babe becomes the master of all creation. Everything bows to man. The first condition expected in the child is, that it grow. The condition giving keenest disappointment and utmost distress is, that the child does not grow. The most abnormal condition in the child is, that it does not grow. The biggest failure in life anywhere is not to grow—is to remain static, fixed, unchanged. For growth is the law of life, and change follows growth.

The Kingdom of heaven began like a grain of mustard seed, which is the least of all seeds, says the Word. But when it is sown in the field it becomes the greatest of herbs, so much so that the birds of the air lodge in its branches. The Kingdom of heaven is also like the stone which Daniel saw cut from the mountain, it grew into a mighty kingdom—a universal power—breaking in pieces and consuming all other kingdoms, and it is said of it that "it shall stand forever." Or like the beginning of the kingdom in the individual heart, it begins with "the still small voice" and grows into power sufficient to subdue passion and lust, crucifying the "old man" and enthroning the "new man," "renewed in knowledge after the image of him that created him." "Things are not as they were." Marvelous change!

Now since growth is universal and change follows

growth, why should we be annoyed or startled when change comes? Is not growth to be desired? Is growth possible without change? Should we not rather be annoyed, distressed even, if change does not come? For when there is no change there is no growth. Or shall we welcome change in everything but the church?

It is true, of course, that not all changes mean healthy growth, nor are all for the better. But all changes resulting from growth in righteousness are for the better and should be welcomed. There are those without discrimination who interpret all changes in the church as indications of evil. To them change is a sin. A thing is good because it is old and was used by the fathers. These good folks live in the golden days of the past and think all were good then and all are evil-inclined now, that the church is fast growing corrupt, each generation losing many of the virtues belonging to its fathers.

And do you know that some in all ages of the church have taught this doctrine? They believed conditions bad, exceedingly bad, that even the pessimist considers good now—ideal, in fact. A leading archeologist says that one of the oldest cuneiform inscriptions extant reads: "Alas! times are not what they were." In the fifth century Jerome cried: "How deeply sunken Christianity has become." In the seventh Boniface soliloquized: "The church is growing old; she is decrepit." In the eighth Argobard exclaimed: "Purity and piety are almost vanished." In the ninth Bernard wrote: "All men are set on greed of gold and silver," and at a later day Rutherford wept: "The age of faith is gone," and just the other day one said, "But little honor is left." But why continue the list?

"God has never been, nor will he ever be, left without witnesses in the earth. Our sins may force him to choose others than ourselves. But as to the continual spread of his kingdom in the earth there can be no doubt."

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Let us have faith in God; let us have faith in righteousness; let us have faith in one another; let us believe that righteousness must triumph over evil. "The seed of the woman shall bruise the serpent's head."

Muncie, Indiana.

Secret Sins

BY R. H. MILLER

"Thou hast set our sins before thee, our secret sins in the light of thy countenance" (Psa. 90:8). "Who can understand his errors? Cleanse thou me from secret faults" (Psa. 19:12).

1. *Secret sin induces a boding fear.* The fear of God is a wholesome thing. It is "the beginning of wisdom." "The end of wisdom is the love of God." But the fear of man is a constricting, paralyzing, poisoning thing. "It hath torment." Evil, though it have armies, navies, unmeasured wealth and prestige behind it, cannot stand before righteousness. An unknown young man, armed with a handful of string, puts to rout fourteen acres full of bawling merchandizers. Ahab quails before Elijah at the gate of Naboth's vineyard. Cain seeks cover after he has slain Abel. "Men love darkness rather than light, because their deeds are evil." Even a dog which has been in mischief ducks his tail and scuds under the porch. What does it all mean, this fearfulness and timidity of evil, though backed by all the resources of the world? Simply this: The Power of the Universe is on the side or right against wrong!

2. *Secret sin, although it induces fear of man, inspires contempt for men.* The basic principle of secret sinning is that men can and must be duped. A fine, free, rich life cannot hold any such contemptuous regard for a brother man. Have you not felt yourself almost insulted by the wicker-work of deception by which some one attempts to keep you ignorant of his secret sins? The most colossal sin of our day is war. Its very breath of life is propaganda, based on the assumption that the common people are dupes. They must be fed on misinformation. At the other ex-

treme, the only perfect life that has been lived on our planet carried within it a fine reverence for men. "A soul is worth more than the world. What, indeed, shall a man give in exchange for his soul?" We are not very proud of our fellow-countryman, P. T. Barnum, who said: "The American people like to be humbugged." There is reverence and truth in the words of Lincoln: "You can't fool all the people all of the time."

The deadliness of this phase of secret sinning is just here. Man is the crown of creation. He is God's masterpiece. If the face of the sky and the earth reveal God, how much more man! "The true Shekinah is man," says Saint Chrysostom. The secret sinner holds in contempt this crown of God's creation. He despises the most fruitful source of a knowledge of God—his fellow-men. To him they are mere dupes!

3. *Secret sin takes all the greatness and glory out of life.* The business of religion is to keep us aware of the infinity of our lives, to shed the glory of eternal vistas upon our daily tasks. Secret sin shuts all this out. "If I can but hide my sin from men, I may continue in it," the wrongdoer reasons. He shuts out every thought of God, reward and punishment. He cuts every anchor which grips the rock of eternal truth. His present life is a dull narrow cage that shuts him in. His earth is iron and his heaven is brass; he cannot see out. The philosophy of secret sin is just this: "Life is as shallow as short. A clever bit of camouflage will take care of this much-talked-of difference between right and wrong. Employ skilfully the arts of the stage, and you can nullify the ten commandments. Hide your sin and it makes no difference." Secret sin drives the glory out of life. Heaven, hell, God, all the whole world of spirits must be non-existent to it. Pitifully dull and dark indeed is the poor residue!

4. *Secret sin aligns a man on the side of sham, pretense, unreality.* Idolatry, the sin above all others condemned in Scripture, has its deadly effect just here: the man opens his heart and embraces a sham. There is no more fatal encumbrance in a crisis than a scaffolding of pretense, sham, deception. Napoleon went down in the crash of his own wild fabrications. On the other hand, he needs no additional defense who can say, "I spoke openly to the world; I ever taught in the synagogue and in the temple whither the Jews resorted; and in secret have I said nothing. Why askest thou me? Ask them that heard me, what I have said unto them: behold they know what I said."

5. *Secret sin takes God out of our thoughts.* You cannot pray for two audiences, the heavenly and the earthly, God and man. The man who esteems the opinion of men enough to try to make them think well of him is sure to disesteem the praise of God.

6. *Secret sins cannot be kept secret.* The wise man knew the difficulty in hiding evil. "Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Jesus knew that the camouflage of the Pharisees was not weather-proof. He said: "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed from the house-tops." The most revealing part of a man's talk and action is the unpremeditated part. Our little "asides," tangents, they tell on us. With each one of us there is a large borderland of speech and action, which lies outside the small circle of our conscious premeditation. Here we are spontaneous, natural. Here is revealed what we really are.

Future judgment is often spoken of in the Scripture. We have perhaps been too much interested in the circumstantial trivialities of time and place and manner, while the one practical teaching of which we are sure is this: our thoughts and words and actions however covered now, are headed for the light! "There is nothing covered that shall not be revealed; neither hid that shall not be known." It is for us to say *how* the

light shall come. Persist in secret sin, and it shall come as a flash of destruction from a cloud of wrath. Repent, and it shall come as the April sun which quickens a cold, barren earth to fruitfulness and beauty.

North Manchester, Ind.

The Secret of Happiness

BY E. F. SHERFY

"If ye know these things happy are ye if ye do them" (John 13:17).

AMERICA is pleasure mad. God wants us all—even us Americans—to be happy, but he has no message to pleasure seekers except that of warning. Peter and John were no humorists. Paul has nothing to say for pleasure. But our Lord himself gives us the secret of a good time—the secret of true happiness. He recognized the fact that the human heart—the heart of the saint and that of the sinner—calls for happiness in some form or another. He would go to the wedding feasts and other social gatherings in harmony with this instinct for social happiness. They even called him a wine-bibber and a glutton.

This text we are considering—these words of Jesus—goes right to the heart of things on the subject of happiness. That little verse so often associated with the humble ordinance of feet-washing is the surest secret of happiness that ever fell from the lips of man. "If ye know these things, happy are ye if ye do them." Notice this text has two "ifs." I call them two hinges upon which swings the door of happiness; they will open it full wide to him who is willing to buy and pay for the hinges.

Hinge number one: "If ye know these things." The old theory is that "ignorance is bliss." That is a pernicious lie. Instance some poor mother, for example, who is paying a terrible price for the ignorance of youth. But knowledge may not be bliss either. Some kinds of knowledge make for unhappiness. The question then is, what "things" when you know them make you happy?

The easy answer to that is to say, with a bit of pride, perhaps, that the *knowing* and *keeping* of the five commandments as Jesus instructed on that last night is the proper answer. Well, perhaps so. If so we are the happiest people on earth.

No doubt if we really and truly *knew* those things and understood their inner meaning, such an interpretation would indeed be all right. But do we ever stop to consider not only the immediate but also the larger context of this text? To "know" presupposes a teacher and a school. Here the Teacher has come to the "last day of school," at which time it would be but natural for him to recall to their minds the teachings of previous days in school.

Let us, therefore, look at the teaching of the first day of school after the pupils knew that they were to be themselves teachers—the day of the Sermon on the Mount. Jesus began that discourse by saying that which was contrary to their theology—and ours too, perhaps—that the poor in spirit, the meek and teachable, the ones who hunger for righteousness are the happy ones, and not the rich and "independent" folks are happy or blessed.

I think of two boys. One in pride spent the eight hundred dollars from his grandfather's estate for a new Ford and a shine. He knew too much to go to school. The other who was "poor in spirit" and "meek" or teachable bought a used Ford and took the remainder of the eight hundred and went to school. Incidentally he got a finer "girl" than his brother. And what is more he got a training which means for him "acres of diamonds" of happiness.

Now let us notice our "immediate context." Feet-washing as a symbol of meekness, than which there can be no finer, is, it seems to me, especially fitting for the high school scholar, the college student, the university man who still needs to remain meek and teachable and for all of us who may be in the "university of hard knocks" where the more humility the less hard knocks.

Again, nothing blights happiness like impurity. Je-

sus said, "Happy are the pure in heart." In the matter of play and recreation—which "matter" has its place in the program of hard working Christians—impurity has a most withering effect on happiness. As a symbol of cleansing and purity feet-washing as one of "these things" has a deep significance. But what a mockery to "engage" in it on Sunday night and on Monday night read a trashy novel or go to a "cheap" show, and expect happiness that way.

No one can be happy and be "at outs" with his neighbor or the church. In that same sermon he tells us that the peacemakers are happy. He admonishes to lend to him that would borrow—even though our sausage grinder does come back dull—and thus be a "neighbor"; that we should love our enemy and return good for evil so that we may, as Paul would say, "cook" our enemy with hot coals of kindness rather than "hard boil" him with "hot water." There is no more beautiful symbol of peace and happiness than the Lord's supper—the agape which means a feast of love. National jealousies and labor bickerings could be quickly settled if the principles for which the supper stands were applied; and human happiness would be increased ten thousand fold. You, my brother, can do no greater mockery or stab your own happiness more truly than by "dipping in the same dish" and then going out to talk about your brother.

Jesus taught Christian contentment. Behold the birds, "they sow not nor reap," yet they are contented and happy.

"We look before and after,
We pine for what is not,
Our sincerest laughter with some pain is fraught,
Our sweetest songs are those which tell of saddest thought."

The simple life as symbolized by the ordinances is, or may be, a great secret of happiness. For the editor of the "beauty columns" of the Cincinnati *Past* once said: "If we would trade our tight skirts and cold cream jars (that was before the days of powder puffs) for a little of the simplicity of the neat Dunker sisters with their contentedness and peace of mind, we would make our otherwise plain faces really beautiful and be more happy."

There can be no "depth" to happiness except there be depth of suffering for some one or some cause we love. Jesus said his joy was full on the night when his sorrow was deep. We therefore have the bread and wine to symbolize loyalty and suffering. What a travesty on our profession if we eat of these things on Sunday and then go out to live selfishly and let the missionaries, who are dying for our support, have the real joy because they really "eat" the body of Christ and "drink" his blood.

In closing: Jesus was right. He knew the secret of happiness borne out by our experiences. *Knowing* and *doing* these things make men truly happy.

McPherson, Kans.

Israel's Part in the Plan of Human Redemption

BY S. Z. SHARP

FIRST, let us notice the necessity of this plan of redemption. God could have so created man that he could not sin, but then he would have been one of a lower order of beings, under the control and direction of his Maker like a machine, hemmed in on all sides and without any independent initiative. God chose to make man one of the higher order of beings, a little lower than the angels, and a fit companion for his Maker and the angels. To create man of this higher order it was necessary to make him a free agent and allow him to choose either good or evil. Man chose the evil and fell from his first estate. God foresaw all this before man was created and formulated a plan by which man could be redeemed. This plan required the gift of God's only Son with his suffering, death and resurrection.

When man was created he received only one law of which we know anything. This law he violated thus subjecting himself to all the dire consequences to follow.

The first born became a murderer. The whole human race from the fall to the flood, with few excep-

tions, for more than sixteen hundred years, was addicted to violence. We have no knowledge of any human government or restraint. "Jehovah saw that the wickedness of man was very great in the earth and every imagination of the thoughts of his heart was only evil continually." Therefore, he decided to sweep the human race from the face of the earth, saving only the family of Noah.

The antediluvian age demonstrated the great truth that man is by nature inclined to evil rather than good. There is a "Light which lighteth every man that cometh into the world" (John 1:9), even conscience which always says, "Do right"; and, although the Spirit of God constantly strives with man (Gen. 6:3), and though "The invisible things of God, since the creation of the world, are clearly seen through the things that are made" (Rom. 1:20), yet the race with few exceptions has turned away from God and gives itself up to wickedness. The Bible shows that with rare exceptions, man will not lead a holy life except by God's intervention; hence after the flood God introduced a new feature into the plan of dealing with the human family. With the exception of Shem, Melchizedek, Job and his friends and the like, mankind again turned away from God and served idols. He therefore selected a man, a family and a nation and made them an object lesson for the rest of the world. The man selected for this grand and far-reaching purpose was Abraham. He was to be the head and progenitor of the family and nation called Israel. The part that Israel was to play in the plan of human redemption was forecast by the promise which God made to Abraham when he called him from Ur of the Chaldeans to go to Canaan. God said: "Get thee out of thy country . . . unto the land that I will show thee, and I will make of thee a great nation, and I will bless thee . . . and in thee shall all the families of the earth be blessed." Notice a country, a nation and a blessing. Let us keep this in mind.

Having noticed the necessity for a plan of human redemption let us notice next the part Israel is to play in this plan. From the time of Abraham's call he and his descendants became the objects of God's special care. With Abraham he made a covenant and gave him the sign of circumcision to keep him and his offspring separate from all the rest of the human family. He blessed him greatly, both materially and spiritually, and put his faith to the severest test, commanding him to offer up his son a sacrifice as an object lesson to show to the world how God would offer up his only Son to redeem mankind. The promises made to Abraham were also made to Isaac and Jacob and the same blessings were bestowed.

The Israelites were a nomadic race, wandering about with their flocks and herds. They were unfitted for dwelling in cities and making their living by agriculture and domestic arts. Hence God sent them to Egypt, then the most civilized nation in the world, where they might serve an apprenticeship in all the sciences and arts necessary to fit them to dwell in the land of Palestine promised to Abraham and his seed. In due time, God, with a mighty hand brought them into the land "flowing with milk and honey." On the way he dwelt among them for forty years, giving them laws both for civil and religious life. These laws are so elaborate and specific as to teach and direct every human activity. They had an intimate relation to human redemption. Paul says: "The law is our schoolmaster to bring us to Christ." Omitting the civil law, we find the religious laws to center in the tabernacle and its service, all of which are "a shadow of good things to come" and of the Christian religion: the high priest, corresponding to our high priest, Christ Jesus; the annual atonement to the atonement made by Christ once for all; the passover to "Christ our passover sacrificed for us"; the mercy-seat, to the body of Christ; the priesthood, to all true believers in Christ; the daily sacrifice to the daily cross of the Christian; the incense, to the prayers of the saints; the altar of sacrifice, to our altar of prayer; the tabernacle to the church.

Let us now enumerate some of the many blessings that came to us through Israel. Through them we obtained the Bible containing a description of the crea-

(Continued on Page 682)

Mobilize for Peace

BY J. M. HENRY

Number 2

SOME one recently said: "If we cannot stop war nothing else matters." Why mobilize for peace? It seems to me that at least three good reasons can be advocated.

First, the righteous cause of peace cannot triumph unless the forces are united. Mobilization of the peace forces is an act of organizing the potential strength of peace advocates. If it is good to pray for peace in heart, home, church, nation or world, it certainly is worth while to work to create a condition of life to preserve and promote peace as a condition of well-being.

Peace advocates should be more eager to mobilize their forces in order to visualize the blessing of good-will and the benefits of peace than the military propagandists are to mobilize for death and destruction.

Second, peace must grow not only out of peaceful attitudes of unity and harmony, but it must be fostered in cooperation and good-will. The militarists are united not because of righteous ideals but because of necessity. They must create sentiment for war, appeal to a narrow patriotism, visualize needs for preparedness because their success depends upon their ability to mobilize minds and materials for their cause—death and destruction. The advocates of peace work with a different motive. They promote their cause for the good of mankind, to bless instead of bleeding humanity, to build life's benefits instead of blighting man's hopes is the aim of righteous pacifists. The very essence of peace movements is good-will. Peace on earth and good-will to man bear the impress of the announcement of the coming of the Prince of Peace. The cause of peace implies unity, but it is a harmony that needs to be mobilized for action.

Third, the peace forces must mobilize for peace and good-will to outlaw war because militarists are planning to make more effective their barbarous systems. What is being planned by war officers is graphically recited in the recent issue of the *Atlantic Monthly* on "The New Preparedness." This article points out the defects of the past system and indicates the future program. The first line says, "In the World War man power was one year ahead of material. Men can be trained for war much faster than they can be equipped for war."

These two sentences give the essence of the new system. Henceforth, the military powers plan to mobilize the material resources of the nation ahead of the man power. There came into existence—the Army Industrial College, established by General Order No. 7, February 25, 1924—an institution for "the purpose of training army officers in the useful knowledge pertaining to the supervision of procurement of all military supplies in time of war and to the assurance of the adequate provision for mobilization of material and industrial organization essential to war-time needs."

The writer goes on to say: "In the Munition Building at the national capital, the student officers of this unique college con [get together] production charts with the same zeal that their brother officers at the War College study campaign maps. The foundation of this plan consists of approximately ten thousand allocations to manufacturers for the production of essential supplies. Over six thousand plants have been allocated thus far."

No one can foretell the perniciousness of such a system, but it seems evident that at this very hour, the military power has worked out and put into effect a system whereby they have marshalled the manufacturers into a war machine to back the War Department program. When business gets slack, it would be a great temptation for these six thousand manufacturers to attempt to embroil our nation in war with some other nations over a slight provocation in order to stimulate demand for their manufactured goods.

There are other factors of control in this new war scheme. A carefully elaborated system will include control of capital, labor, and transportation. It will be a sad day for the United States if the military pow-

er practically influences the manufacturing, capital, labor, and transportation systems of this country.

The advocates of peace should not rest until war is outlawed as an international crime. One way to minimize the possibility of war is to mobilize for peace and create international good-will.

New Windsor, Md.

Mobilization for Peace

BY A. W. ROSS

LAST week I mentioned that the Federal Council of Churches had issued a call to the churches to mobilize for world justice and world peace, Armistice week.

If any people should be interested in the Armistice occasion it is the Church of the Brethren. It is a wonderful opportunity to promote the interests of peace. We should develop an active conviction and interest in our membership on this great question. As a church we should be in the front ranks, shoulder to shoulder with the Friends, in the effort to outlaw and abolish war.

A mere passive attitude will not do. We have had a message on war, during the past. A marked change of attitude has come to the Christian world. Many strong men and organizations have come to our position and are very active in their hostility to the whole war system, and unless we are very alert they will put us to shame. Some of them are even saying that another war means Leavenworth for them.

But another war must not be. Gen. O'Ryan has said: "Let us wage peace. I should be a traitor of my country if I did not do everything in my power to abolish war." Gen. Bliss says: "The responsibility [for ending war] is entirely on professing Christians of the United States." President Harding said: "If I catch the conscience of America, we shall lead the world to outlaw war."

"The Abolition of War" by Sherwood Eddy and Kirby Page has just recently appeared. It is full of useful information, is gripping and leads to conviction. Eddy relates the "change which has taken place in his own thinking" on this question. It is exceedingly interesting and helpful. Every one should read it. Paper 15c per copy. Cheaper in quantities. Write Brethren Publishing House, Elgin, Ill.

Another thing that is worth while. November 11-13 will be held at Buffalo, N. Y., a "Congress on Peace." It is under the auspices of American Council of World Alliance for International Friendship Through the Churches. Very able men from both shores will be there. A number of our foremost leaders, especially from the East, should be there.

North Manchester, Ind.

Experiences Thirty Years Ago That Led to Mission Work

BY BERTHA RYAN SHIRK

THE first Scripture that came to my heart and to which I had continually to keep saying "yes" was, "Am I my brother's keeper?" This text was hanging over the door in the dining room at the home of Brother Galen B. Royer, where I stayed while a student in Mt. Morris College.

The school room, then, appealed to me as being the best place for mission work. The Bible was not a mooted question in our schools. We had our daily devotions at the opening hour each morning. Thinking then to better qualify as a teacher, steps were taken to spend some time at McPherson College. Brother and Sister Albert Vaniman were there then. The opening of a mission in India was being discussed and they were the first to volunteer for the work. One day Bro. Vaniman said to me, "Now is the time for you to send in your name." It seemed like a message from heaven. The words would not leave me. The more I kept thinking upon them, the more my peace of mind was disturbed. I wrote home to my parents about it. Father answered with a heart-breaking letter, objecting to my going. By that time a battle was on in real earnest for decision. His letter only made the decision more difficult. Day after day when classes were over

I could scarcely wait to reach my room, where I could fall on my knees and pour my heart out to God. How could I be a child of his and not be willing to do his every bidding? I knew I could not, and peace was not mine until I could say, "Thy will be done." Finally, the decision was made; and oh, the joy of that hour! The days passed swiftly. As I studied India and missions a new world seemed to be opening to me. School soon closed for the year. On the train speeding along homeward promises were renewed to go wherever the Master called. Reaching home I found a letter waiting from the Chicago Mission saying, "Come at once; we need you." Was it the Lord challenging me to make my promises good? I felt so and I said: "Yes, Lord, I will go." Mother was not at home at the time, having been called away by the illness of her father. I had an unpaid pledge for a certain sum of money to mission work. My personal funds were exhausted. However, by the end of the week, my trunk was packed, my pledge was paid, mother had spent two nights with me, and I was on the train, my destination, Chicago! With a heart full of praise, I was soon at the mission, busy with the tasks assigned. Almost a year was spent with Sister Boone, in the work—glad days, sad days, days of hard work, days of real heart-searching and testing.

The time for the Conference at Meyersdale, Pa., was drawing near. Sister Boone intended to go. Then a few days before the time, she gave up the trip. It was then that an indescribable longing to go took hold of me. Whenever opportunity afforded I would seek a quiet place, and talk to the Father about it. Why I did it, I do not know, but at last I told him if he would only supply carfare I would go, trusting in his promise to supply all other need (Philpp. 4:19). Two days before time for the special train to leave Chicago, Bro. W. R. Miller and Deacon Spare called at the mission cottage. Upon their departure Bro. Miller took a little roll of bills from his pocket, handed it to me, and said: "This is a little gift from the church in appreciation of services rendered." Right there my cup of joy ran over! I knew that was the answer to my prayers. When alone the amount was counted. It just covered the "special round-trip fare" with enough for one night's lodging. The Lord had answered according to my asking. I didn't wait another minute to begin to prepare for the journey. What happiness! I knew the love and kindness of Jesus would not fail. Train time arrived and found me ready with many others who had come from near-by places to go on the special train.

I realized for the first time what it was to be "standing on the promises" as we sometimes sing. How I love to think back over that week spent at Meyersdale! I would like to know if the dear old brother who paid for my first dinner, and then gave me a string of meal tickets is still living. He also paid for my first night's lodging. I wonder if the brother from Baltimore remembers the lunch we partook of at his expense, and why he added a dollar donation. I then had a dollar for the missionary collection! Then I met Bro. Neff and became solicitor for the little paper edited by him in behalf of missions. Hearts were kind, and my commission paid well. The dear sister that gave me a nice pair of gloves has gone to her reward. She also offered to pay all bills, but I assured her I had enough to pay them, and more in my purse than when I started for the meeting—a whole lot more. While these temporal blessings were gratefully received and enjoyed they were not to be compared with the spiritual blessings received. Brother and Sister Vaniman were there, also Brother and Sister Stover. We were called one day to meet with the Mission Board and as you know it was at this time the appointment came to go to India.

Although but five short years were spent in the foreign field, we praise the Lord for the little while, and that now, after thirty years, Bulsar, our first home, is the center of a great work; that some of the children gathered together then are now the heads of Christian homes, teachers and preachers, enjoying salvation.

As the years roll on, whether there or here, may we keep in the battle front, till the foes of righteousness

(Continued on Page 684)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship

To you who are listening in again may I say that we are intending to take up the second principle of stewardship. The first principle I trust we shall never forget: *God is the owner of everything he created.* The second principle is beautifully related to the first. It is as follows: *Man is God's steward.*

When God created everything in the creation week he last of all created man saying that it was his purpose to give him dominion over everything that had been made, and that man was to multiply himself, replenish and subdue the earth. This stewardship is not at man's option. It "grows out of our obligation to God as Creator, Owner and Giver of everything we are and have."

This relationship when recognized by us makes us partners with God in working out his superior will. This consists in bringing all things into subjection to God. The reason man needed a Savior lies in the fact that man failed to meet his obligation as a steward. Just turn to and read Heb. 2: 5-12. Jesus came not to do his own will, but the will of the Father who sent him, and he proved to be a true and perfect steward. You remember, too, that Jesus said: "He that doeth the will of my Father, the same is my mother, my sister and my brother." Thus we may be relatives of Jesus in this great partnership with the Father.

We must remember, too, that in this partnership it is the partnership not of equals but of an owner and a steward or tenant. The owner of course has prior rights in all matters as well as superior wisdom in the execution of the business. The superior wish and wisdom of the owner can be enjoyed by the steward for the asking if the purpose of the steward is to promote the interests of the owner. Jesus put it thus: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." A selfish steward will lose the help of his owner for God can not foster a selfish, sordid spirit and be true to his own character. Jesus gave us the principle governing the relationship between owner and steward. Here it is: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

This stewardship is fundamental and should be acknowledged in its full dimensions. To do this requires a "recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources." This stewardship is much warmer than what exists between earthly lords and trustees. Really, *trustee* is a poor word to express this relationship. Jesus said it thus: "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you." However, when Paul expressed relationship he called himself a "bondservant of Jesus Christ." Here is the deepest expression of trust; the steward calling himself a *bondservant* and the Master calling the steward a *friend*. The Master has complete confidence in the steward and the steward expresses absolute surrender to his Lord.

Jesus as a son in the flesh said: "I do always those things that please him," and Paul said: "Without faith it is impossible to please him." Faith here in the last analysis means abiding trust and loyal obedience. Stewardship here means familiar partnership. "My Father worketh until now and I work with him," Jesus would say. And again, "I can of myself do nothing, the steward is not greater than his Master." It is glorious, however, if the steward can be as his Master. This aspect of stewardship requires the most intimate fellowship between owner and steward. Indeed the steward will consult the owner in all matters involving his life, time, vital energy and property rights.

We have just been listening in on the second princi-

ple of stewardship, i. e., man is God's steward to whom he has given dominion over all his earthly holdings. We are signing off now until next week. Do not forget to listen in!

Periodical Month

SOME immediate results have come from the urge to denominational loyalty on behalf of our own church literature. Pastors used the opportunity to emphasize the value of our church papers. It is to be hoped that every church will select an agent who will faithfully endeavor to place the MESSENGER in every home. That would be a very worthy piece of work. The good accomplished might be equal to teaching a Sunday-school class.

Several years ago I heard a party say, "There is not much profit in acting as agent for our church paper." That statement is true no doubt. But everybody ought to be willing to do some task each week that would help to extend the work of the church just for the joy of doing it. It is very easy for one to become obsessed with the disposition to say every time one is asked to do service: "What is there in it for me?" There was a time when people did many, many deeds of benevolence and church promotion gratis. They would have been insulted almost if one had offered to pay them.

Mr. McConaughy in his book, *Money The Acid Test*, relates this incident: "A mother found under her plate at breakfast one morning a bill made out by her small son, Bradley, aged eight:

Mother owes Bradley—
For running errands \$25
For being good 10
For taking music lessons 15
For extras 05
Total \$55

Mother smiled but made no comment. At lunch Bradley found the bill under his own plate with fifty-five cents and another piece of paper neatly folded like the first. Opening it he read:

Bradley owes Mother—
For nursing him through scarlet fever nothing
For being good to him nothing
For clothes, shoes and playthings nothing
For his playroom nothing
For his meals nothing

Total Nothing

This incident carries its own moral. What a wealth of blessings in the grace of our heavenly Father. With what joy we should enter upon a free contribution of some of this grace. Have we no overflow? Are we so thoroughly absorbed in getting that we cannot take some time to give? Here is an opportunity for some one in each church to throw himself or herself into this task just for the pleasure of doing something worthy.

Mission Notes

THE doctors of the Ping Ting, China, hospital report the largest number of patients they have ever had except during the famine period.

Brother Maynard Cassidy, who is assisting in a Bible Institute at Malmö, Sweden, writes that he finds it no easy task to give three addresses each day through an interpreter. He reports three applicants for baptism.

One of the missionaries in India tells of young men asking whether they can come to prayer meeting! This must express a bit of curiosity—or else the heathen of India have a religious desire that seems all too scarce in America!

In reply to a letter addressed to two hundred of our weakest congregations there is revealed great need in this field. Here is an opportunity for young men to teach, farm, or do other service, while they build a church or community for God! What a challenging opportunity!

A minister in an isolated church sends \$25 for missions. This is fine for the minister; but how about the congregation? Perhaps some of us like Paul will have to say to our churches some of these days, "forgive me this wrong." If sharing the care and need of others is a blessing to the preacher and develops his spiritual life, why is it not our duty to encourage others to join us in this good work?

Bro. F. M. Hollenberg writes from Palghar, India, that the rains have been abundant in that section, for which they praise the Lord! But he says it also seems to have rained boys for their school. Everything seems to be full and running over. They have turned the oxen out of the stable in the rain to make room for the boys who come to know more about the Savior of men. Let us pray for them and see that they can have facilities for teaching Christ to these lads! C. D. B.

A Missionary Beatitude

"REMEMBER the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Record of Giving—Eastern Maryland

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
162 Baltimore (Ful. Ave.)	\$742.58	\$584.31	\$482.11	\$605.48
140 Baltimore (Woodberry)	678.14	352.04	537.17	678.88
125 Beaver Dam	192.40	89.11	72.00	65.78
59 Bethany	250.25	216.23	235.23	329.66
105 Bush Creek	677.60	315.09	327.40	336.12
163 Denton	627.80	446.81	400.26	377.76
80 Frederick City	334.00	100.00	832.50	119.75
39 Green Hill	8.00			126.25
90 Locust Grove	557.57	217.47	303.89	314.81
49 Long Green Valley	405.00	393.77	212.50	240.92
325 Meadow Branch	2,481.61	1,180.05	1,126.30	1,814.36
314 Middletown Valley	1,193.28	863.48	362.50	214.13
100 Monocacy	107.00	86.07	64.25	161.81
86 Piney Creek	33.93	20.00	27.00	48.40
300 Pipe Creek	2,805.90	1,655.25	1,620.01	1,720.59
33 Reisterstown			2.00	14.71
132 Sams Creek	713.00	271.81	206.50	157.00
100 Thurmont			80.00	
355 Washington City	1,094.89	413.25	953.62	1,275.87
West Point	39.12	31.05		
Unallocated	735.45	361.75	116.42	200.40
	\$13,749.52	\$19,782.13	\$8,063.36	\$8,804.68

THE PASTOR'S STUDY

The Leadership of the Future

BY E. E. ESHELMAN

5. Remedies

AN analysis of the causes of the conditions as they are today enables us to see the remedies, for back of the home and the agencies for recreation which have been so grossly perverted, back of the breaking down of moral standards, hovers this specter of primitive, savage, animal force. It pervades all life with its materialistic and selfish poison, smothering as with a wet blanket, the fires of spiritual enthusiasm in all that come effectively under its influence. This force must be faced and met first of all.

It has been noted that this exaltation of force is one of the characteristics of the western mind. We also noted that into the midst of this influence came a regenerating spiritual force, the gospel of meekness and good-will. It is this that has infused itself into civilization and brought us far on the way from savagery. Civilization has advanced no farther than it has followed the spirit of Christ.

Now civilization has been transmitted not by natural, individual heredity, but by social heredity. Civilization has almost nothing to do with individual heredity, for it is slow and operates in the human race only over long periods of time. By social heredity, on the other hand, it is possible to change the world in a brief space of time. Such a change can take place in a single generation. This is shown in the case of Germany. In this country the change from the Germany of Schiller, Goethe and Beethoven to the Germany of 1914 was made in 20 years. The same is true of Japan. This nation changed from an exclusive barbarous nation to one of first rank in a half century. The change was made in both cases by social heredity. Any given civilization rests upon its social inheritance transmitted from generation to generation through the institutions and environments into which it brings its children.

It must be remembered, further, that the mind of a child is as a blank page when it begins life. It receives indelibly the impressions of good and evil that we place upon it. We do not inherit knowledge. We learn it. We do not master the sciences by inheritance, we work for them. Language must be learned by each child that is born.

Now the problem in changing our civilization is to gain control of the factors that will write upon the clean slate of the new generation those ideas that will offset the inheritance received from the past which is so strongly in favor of war and materialism. If we can get hold of and control these factors we can have a new civilization in a generation.

The method of doing this is not through reason. This is the way of force. By this A killed B before B could kill A. But civilization rests upon emotions, or the unseen forces of the inner life. It rests upon those forces which cause one to resent an injury to a child or a gross insult to a good woman. These are the secret springs of society, the source from which the impulses that make for progress all come. A definite idea held before the mind and consciousness of a people for a generation will change that people. Thus in the mind of the young is the place to lodge an idea that it is desired should dominate the next generation. For to children such an idea becomes an aim, an objective to be gained, a motive controlling all action. It was by this means that Germany wrought her marvelous change. She began in the elementary schools. She imposed systematically three ideas upon the pupils of these and the middle schools. Not until it came to the college did she make her appeal from the adult standpoint. These three ideas were:

The idealization of war.

The success and outreach of Germany depends upon war.

The part the house of the Hohenzollerns had played in this national program.

Always with these ideas were allied the conceptions of supreme sacrifice and duty. They thus touched the

springs of the mind at its deepest points. They thus developed a generation with intense passion and devotion to the Fatherland and capable of making sacrifice to serve it.

It is possible to impress the ideals of civilization upon a nation as it was to impress the spirit of force and war upon the German mind. The methods are identical. It is setting before the mind a ringing challenge, an ideal to be gained, so strongly that only as that objective is gained will life be worth-while and successful. The ideal must be shown to be such that no sacrifice is too great to make for it. It simply means that we shall determine what we want to become, then set that before our children with the appeal of the heroic, showing that that thing is the most worth-while thing in life, and worthy of the utmost sacrifice to gain it.

Does such a cause exist? I have just said that the center of this cause must be sacrifice and duty. These are the basic principles of civilization. It is the subordination of self to the welfare of the group that advances the race. The highest possible expression of these ideals is found in that age-long opponent of force; namely: in the teaching of Jesus Christ. There is no philosophy that is so generally received and accepted as the best as is this religion. Christianity embodies the high ideal of sacrifice, holds up universal peace, is based on brotherly love, service and good-will. This is the basis of all that is good in society. It is the only effective means of superseding the rule of force in the world. If the standards of this faith are held before the minds of the childhood and youth of America for a generation as the standards of force have been in the past held before the minds of the childhood of Germany, the world of the next fifty years will be entirely changed.

The cause of the decadence of the present is that the youth of today have not had these ideals held before them. Too large a minority are untouched by them. The adult generation have not taken these principles seriously. Our children do not receive the mighty urge to sacrifice for the common good. We have loved ease rather than service of our fellows. Now is the opportunity of this generation. It is ours for a short time only. Shall we not here and now rededicate our lives to the great and high task of unitedly bringing to all the childhood of America the ringing call of duty, sacrifice and service as a way of life in bringing about the deliverance of humanity from the slavery of godless force, materialism and self, thus winning them to the standards of brotherhood and goodwill? We can do it if we will. "Give us the young and we will create a new mind and a new earth in a single generation."

Red Cloud, Nebr.

Holding Fast That Which Is Good

BY L. H. PROWANT

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

IN all the history of the Christian church the above text has been timely, and perhaps never more so, than at the present. Hear the great Apostle Paul so carefully instructing those who were to take up the work after his departure: "Hold fast the form of sound words, which thou hast heard of me" (2 Tim. 1:13). "But continue thou in the things thou hast learned, knowing of whom thou hast learned them" (2 Tim. 3:14). "Holding fast the faithful word as we have been taught that we may be able by sound doctrine to exhort and convince gainsayers" (Titus 1:9). And we hear him saying: "Let us hold fast the profession of our faith without wavering for he is faithful that has promised" (Heb. 10:23). The apostle John was also interested in the matter of holding fast that which was good when he heard the message of the Spirit to the church in Thyatira: "That which ye have already, hold fast till I come." And to the church in Philadelphia: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Brethren, may it not be said of us we have wasted our "Lord's goods," but rather as it was written of the Roman brethren: "But God be thanked, ye have obeyed from the heart that form of doctrine that was delivered you" (Rom. 6:17).

Finally, brethren, "Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Philipp. 4:8). "Prove all things, hold fast to that which is good."

Durand, Mich.

Strength and Courage—for What?

BY REBECCA C. FOUTZ

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7).

It is interesting to note for what purpose Joshua was to keep his courage strong. Was his the need of physical valor to meet an enemy? No, his greatest need was the courage to enable him to do God's will.

Physical strength is to be admired, but how much greater and finer is valor of spirit than any physical prowess! Nowadays much stress is laid upon athletics and much lauding and prominence is given to feats and accomplishments in this field. But in that day when the books are opened, the heroes revealed will not be those from the football field or track meet, but those of faith enough to stem the tide by believing in God and keeping his Word when the current was strong the other way.

To do this now requires as much of "be thou strong and very courageous" as it did in Joshua's day. A faith and life that does not waver is what tests our mettle and shows our caliber.

To doubt, to disbelieve, to disobey God or his commandments is not hard to do for we are naturally inclined to such weaknesses and the influence of the world about us favors these transgressions. The passive negative attitude does not require any great strength of character or breadth of mind. It is the "turn not from it to the right hand or to the left" course that requires the highest courage and greatest strength.

Philadelphia, Pa.

"He Came All"

BY JULIA GRAYDON

THE story is told of a lawyer who was serving on a draft board during the World War, and who had occasion to help a young immigrant fill out his questionnaire. He explained to the young man that as an alien he was entitled to claim exemption. The young man, we are told, straightened up and said, "When I came to America I came all. If America needs Karl Klausen, Karl Klausen is ready."

Can we say as much in our Christian life? "If Christ needs me, I am ready to do his work; when I gave my heart to Christ I gave it all."

There was a way of escape but he did not take it. If he was true to the new unknown country what of us who are sure of our Leader and yet hesitate about giving our whole selves into his keeping?

Harrisburg, Pa.

Books Ministers Ought to Know

Number 105. During the past four weeks you have each week been reading a notice of one of the books available for our ministers through the Gish Fund. No. 105, "The Jesus of Our Fathers," by John W. Good is a voluminous work of 842 pages. This book first published in 1923 was put out to sell at \$6.00. Through special arrangements we are able to offer it to the ministers of the Church of the Brethren for 60c. Prof. Good has been a teacher all his life and this volume presents the views and interpretations of one who believes fully in Jesus Christ as the Son of God and finds in the Holy Scriptures the evidences for his belief. This is not a book for rapid reading, but a volume for the pastor to be used in his study. The book will not appeal to the man who considers the Bible merely as "One of the best books in the world," and who looks upon Jesus merely as "the finest specimen of man" the world has ever seen. If you want a comprehensive treatment of the life of Christ as the fathers have viewed him from early days No. 105 will find a welcome on your desk in your daily study. Order from the Brethren Publishing House, Elgin, Ill.—J. E. Miller, Secretary Gish Committee.

HOME AND FAMILY

My Day's Prayer

BY CLEMMIA PEEBLER

Father, I raise my voice to thee,
And for thy love make earnest plea.
Forgive me all that I have done,
To wound the heart of thy dear Son.

Help me to walk from day to day,
With guarded steps, the narrow way,
While Christ my Savior leadeth on
From earth to that bright world beyond.

And give me grace and strength to bear
The toils of life, the heat, the care;
And when this life and toils are past,
Give me a well-earned crown at last.

And when at last my work is done,
When joy eternal has begun,
Give me the voice to sing thy praise,
Incarnate God, Ancient of Days.

Wichita, Kans.

Another Birthday

BY ELIZABETH ROSENBERGER BLOUGH

"AND I am getting older, so much older, I wonder—"

Aunt Rebecca was looking back over the road she had traveled. Its milestones were the years, every turn at the crossroads had led somewhere, but where? A verse she had learned when she was a child came into her mind now.

"I wish there were some beautiful place called the Land of Beginning Again
Where all our mistakes, and all our heartaches, and all our poor foolish pain
Might be dropped like a shabby old cloak at the door, and never put on again."

She ought to get up, but the patchwork quilt covering her was interesting. That square in the corner with the yellow patches brought back the yellow chalis dress; it had tiny vines and rosebuds all over it. Then she had been given a yellow parasol with a blue silk lining; she had been too much overcome by its magnificence to say, "Thank you." Was ever any other child so happy as she?

But now her hair was white, and this was her birthday; she might not have another. They were not a long-lived family. There was Cousin Hetty gone. She thought of their funerals in the past year. Very quietly she arose and went down stairs to order some celery and salad dressing. She felt tired and old, and hopeless, and out of things.

A quick step on the walk and Laura came in, and with her came the joy of hope and youth as she had known it. Laura was her own sister's daughter. "I am glad your birthday has come at last, there are so many things we want to do. Let me see what you have been reading." She took up Aunt Rebecca's "Daily Texts and Verses," and read, "Take no thought for your life, what ye shall eat, neither for the body what ye shall put on." And this verse:

"As we stand at life's west windows,
Reviewing our happy youth,
We mourn for its vanished promise
Of honor, ambition and truth.
But hopes will fail and pride decay,
When we think how soon we must pass away."

"I seemed to need comfort and faith somehow," explained Aunt Rebecca.

But Laura reproached her. "With all your treasures of love and friendship and memory, you should be happy. I want all your prettiest things for this supper table. Let us open the drawers and take out what you have laid away."

"Get anything you want, I shall do the cooking."
"The set of doilies which mother embroidered for you—have we never seen them on your table?" suggested Laura.

The flowers stood out on the snowy linen as if they had blossomed there. The two women admired the beautiful things. Laura put the new tea set on the

table; it had never been used either. Laura pondered the matter, her aunt used to have much company and use what ever she had. But now she was getting old. "It's almost as if she were just hoarding her belongings," she thought.

Just knowing that Laura was arranging the dining room helped Aunt Rebecca to forget her doubts. She had not known that the new dishes were so pretty; the flowers and the old candlesticks were wonderful also. Perhaps she had been frightened. She had often said: "Every close relation is such a responsibility. We may hurt each other so. It is so easy to cause a little one to stumble." For Aunt Rebecca had her own heartaches; she had seen those she loved reach out greedy hands for the velvet of the mist and gold which tarnished in their grasp. Yet it is only through other lives that we attain our own happiness.

She had intended to wear one of her numerous black dresses. But Laura laughingly though firmly put it back into the closet. So she chose a white dress, and she felt better in it; Laura certainly had a way with her. Laura was in the background when Aunt Rebecca went to the door to receive her guests. The light and festivity and happiness made for more joy and gladness than any of them had known for a long while.

Seated at the table they talked of the past, a little. Then almost unconsciously the story came out of Aunt Rebecca's fear of old age and her dread of death. They consoled her by reminding her of the joy in the life of gladness she was sharing with them.

"I've been holding back too much. This china is on the table for the first time. I am going to start in on this birthday to use the best. I want to live every day, if there is anything rich and fine about me I am going to use it now," confessed Aunt Rebecca.

Then one of the old ladies said: "If I could only break the habit of putting off things I ought to do now. The Karn family went back to the city yesterday. I wanted them to spend a day with me, but kept waiting for this or that. My dress is three years old; I am wearing it now for the second time. I've got a lot of things put away, almost forgotten."

Said another: "I once saw an old woman groping about a building picking up bits of lath and sawed off lumber. She was shivering and ragged. The bits of lumber were all she had to warm her household. We never dare risk coming to that."

"No, but there is a way of enjoying things without being wasteful. I am glad I have Laura to help me find the best there is."

Laura waited on them all and listened. She wondered whether there was no likelihood of coming to chips and bits of sawed off lumber in their friendships and joys. If one gave just scraps and left-overs of time and attention to one's friends—well, she was sure that she was not going to hold back the best until it lost value. It was fun to look through Aunt Rebecca's drawers for fine linens and to select the dainty china for the table. It was foolish to keep them shut away. Good manners, happy thoughts and pretty speeches were all intended to be used every day.

Huntingdon, Pa.

Prayer and Miracles

BY ELGIN S. MOYER

WHEN Jesus was here on earth, he taught his disciples to pray. He definitely assured them that if they would pray aright, their prayers would be answered. And just as surely as the right to pray, and to expect answers to prayer was given the disciples of Jesus' day, the right and privilege are given us today. I presume that most of us are ready to acknowledge and to believe this. But too many of us fail to exercise our right as we might.

Again, when Jesus was here, on certain occasions he performed miracles, and gave to his disciples the power to perform miracles. As he was about to leave them he delegated this power not only to them, but to those who would believe on his word and accept him (Mark 16:17). Are we not believers? Does not that promise apply to us? Are we not thus today still liv-

ing in the age of miracles? Christ certainly taught it, and we have seen it verified again and again in our experiences and observations. Yet we too often lack power, and fail to receive the blessing because we fail to ask, or to take God at his word.

Remember, miracles are not something that we do, but something that God does through us or for us. But usually the doing is dependent upon our attitude, response, or receptivity. And it is just as plausible and possible for God to work miracles among his people today as it was in ages past.

Both the power of prayer and the possibility of miracles have been impressed anew upon my mind, by an experience in our own home. Some weeks ago our little boy aged four years and eight months contracted a very serious case of tetanus. After less than three days of ailing, which did not appear at all serious, he became unconscious and the doctor was called. She said that it was tetanus and that not much could be done. We asked if anything could be done. She said they would do what they could. Two other doctors were called. They injected antitoxin into the muscles and the spine, and said that was all they could do. They held out practically no hope for his recovery. One doctor said that he did not expect the boy to live an hour.

Just as the doctors completed their work it was eleven o'clock and chapel hour in Bethany. The students and teachers spent the chapel session in praying for our boy. Though he had already had several convulsions before this, no more followed. He seemed to rest remarkably easy, though he was unconscious until the evening of the next day.

The first signs of returning consciousness were eagerly welcomed. A few hours later he was fully conscious and remained so. Yet for a day or two the doctors gave but little hope. But many of us were praying, and praying with a confidence, and almost an assurance that Roy would get well. The Holy Spirit showed us how to pray, and many were led to pray feeling that it was God's will for him to get well (Rom. 8:26-27).

His papa and mama were praying; our relatives back home were praying; the students and friends at Bethany were praying; Roy's playmates were praying; and our Christian neighbors, including Catholics were praying. God has both heard and honored these prayers of faith. And God has performed a miracle. The doctors recognize it and we know it. Our little boy has recovered without any relapse, complications, or apparent after effects, any of which the doctors feared in case he should pull through the first attack.

A real miracle has been performed, not by us or the doctors. We asked the doctors to do all they could. They did. That helped. But God worked out the results. He did what man could not do, that which was humanly impossible.

God has proved a great blessing to us and has challenged us to let our lives be used as channels of blessing for others. A new call to consecration has come to us. A new emphasis has been given to us for training our children for him. Our prayer is that this experience may become an appealing challenge to consecration of life service to the boy whose life God has spared; that it may be to us as parents a reminder of our dependence upon God in our parental responsibilities; and that it may be a faith strengthener for all who have prayed.

Chicago, Ill.

Gleanings

GATHERED BY KATE PARSONS

THE Father listens to the heart and not the lips, and understands all languages that are spoken in love.

We are most like God in power, in the right to choose freely, and most like him in character when we choose as he would choose.

We think we are free because at times we act as we please, forgetting that God gives us the "please" and that every act of our being is but the result of a dictated motive.

AMONG THE CHURCHES

Calendar for Sunday, October 26

Sunday-school Lesson, The Stilling of the Storm.—Mark 4: 35-41.

Christian Workers' Meeting, Slothfulness.—Prov. 24: 30-34. * * * *

Gains for the Kingdom

Eight baptisms in the Deepwater church, Mo.

One was reclaimed and one baptized in the Laporte church, Ind.

Thirteen conversions at Riggs Chapel, Washington City congregation, D. C.

Nine baptisms at Burnwell, W. Va.,—Bro. Elbert Stewart, of Beards Fork, W. Va., in charge.

Two were baptized and two reclaimed at Chimney Run, Va.,—Bro. J. G. Miller, evangelist.

Five baptisms in the Crystal church, Mich.,—Bro. L. U. Kreider, of Warsaw, Ind., evangelist.

Eight baptisms in the Mt. Zion church, Va.,—Bro. Guy West, of Bridgewater, Va., evangelist.

Five baptisms in the Ligonier church, Pa., the home ministers in charge; two baptisms previous.

Eleven additions to the Meadow Branch church, Md.,—Bro. H. S. Gipe, of Richland, Pa., evangelist.

Seven accessions to the North Liberty church, Ind.,—Bro. Chas. Oberlin, of Monticello, Ind., evangelist.

Three baptisms in the Yellow River church, Ind.,—Bro. Edw. Stump, of Walkerton, Ind., evangelist.

Twelve confessions in the Dallas Center church, Iowa,—Bro. H. C. Early, of Muncie, Ind., evangelist.

Thirteen baptisms in the Nokesville church, Va.,—Bro. Roger D. Winger, of Washington, D. C., evangelist.

Sixteen baptisms in the Crummett Run church, W. Va.,—Bro. J. M. Foster, of Spring Creek, Va., evangelist.

Thirteen baptisms in the Prairie View church, Kans.,—Bro. Geo. Ellenberger, of Holmesville, Nebr., evangelist.

Ten baptisms in the White Cottage house, Goshen church, Ohio,—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Eighteen baptisms in the Oneonta church, Ala.,—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist; one baptism previous.

Eight baptisms in the Fairview church, Alpha, Sask., Canada,—Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists.

Ten were baptized and two reclaimed in the Knobley congregation, W. Va.,—Sister Mary E. Martin, of Mt. Airy, Md., evangelist.

Six additions to the Mt. Grove Chapel, three at Shady Grove, five at Shiloh, Mt. Carmel congregation, Va.,—Bro. C. M. Driver, the pastor, in charge. Five baptisms at Evergreen, same congregation, Bro. I. N. H. Beahm, of Nokesville, Va., evangelist. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. C. Detrick, of Sipesville, Pa., began Oct. 19 at Somerset, Pa.

Bro. J. G. Rarick, the pastor, to begin Nov. 9 in the Muscatine church, Iowa.

Bro. E. S. Coffman, the pastor, to begin in the West Dayton church, Ohio.

Bro. S. Z. Smith, of Sidney, Ohio, to begin Nov. 9 in the Pine Creek church, Ill.

Bro. W. H. Zigler, of Churchville, Va., to begin Nov. 2 in the Belmont church, Va.

Bro. C. Metzler, of Wakarusa, Ind., began Oct. 21 in the Union Center church, Ind.

Bro. John F. Graham, of Shippensburg, Pa., began Oct. 19 in the Ridgely church, Md.

Bro. H. M. Brubaker, of Meridian, Idaho, to begin Nov. 2 in the Fruitland church, Idaho.

Bro. E. C. Swihart, of Elkhart, Ind., to begin Oct. 26 in the Pleasant Valley church, Northern Ind.

Four baptisms in the Broadfording church, Md.,—Bro. John Graham, of Shippensburg, Pa., evangelist.

Bro. Roger D. Winger, of Washington, D. C., to begin Oct. 27 in the Greene County Industrial School, Va.

Bro. Geo. Misher, of South Whitley, Ind., to begin Nov. 2 at the Sugar Grove house, Prairie Creek church, Ind.

Sister Mary E. Martin, of Mt. Airy, Md., to begin Oct. 26 at the Hill Valley church, Aughwick congregation, Pa.

Bro. J. L. Myers, of Loganville, Pa., to begin Nov. 16 at the Hanoverdale house, Big Swatara congregation, Pa.

Bro. Michael Kurtz, of Richland, Pa., to begin Dec. 21 at the East Hanover house.

Personal Mention

Bro. I. S. Long writes: "We are having the finest rains ever, and crops look great. Generally India is blessed with rain this year."

Bro. H. A. Weller and wife, having taken up pastoral work at the Harlan church, should now be addressed at Copemish, Mich., R. 1.

Bro. Harry H. Ziegler, taking up the pastorate of the Ridgely church Nov. 1, changes his address from Shamokin, Pa., to Ridgely, Md.

Bro. Elgin S. Moyer writes us that he is enjoying his work in Yale University very much. His address is 1440 Yale Station, New Haven, Conn.

Bro. J. M. Boaz, pastor of the Calvary Church of the Brethren, Los Angeles, Calif., writes that their new building will be ready for dedication by Nov. 2.

Eld. J. F. Burton is the Standing Committee delegate to the next Conference from Northern Iowa, Minnesota and South Dakota. Eld. J. E. Rolston is alternate.

Some Kansas and Missouri District Meetings and field work between times in those sections have been engaging the attention of Director J. W. Lear the last two weeks.

Middle Indiana has elected Elders V. F. Schwalm and Edward Kintner as members of the 1925 Standing Committee. The names of the alternate delegates have not been furnished us.

Southern Virginia is to be represented on the Standing Committee of the next Conference by Elders L. A. Bowman and H. W. Peters, with Elders J. A. Naff and A. N. Hylton as alternate delegates.

A short farewell call it was that Bro. H. P. Garner and son gave us Wednesday of last week. The Garners sail for India, Nov. 8, in company with others, some for India and some for Nigeria, as noted in our issue of Oct. 11.

A very pleasant season of fellowship with the members at Waterloo, Iowa, was enjoyed by the editor Sunday and Monday last, including a Sunday service at both the country and city churches and a love feast at the latter on Monday evening.

Bro. E. J. Smith, of Clovis, N. Mex., is taking hospital treatment in Kansas City, Mo., but is very hopeful of an early recovery and is planning to do some evangelistic work, if the Lord wills, this autumn and winter. His Kansas City address is Park View Hotel, Tenth St. and Paseo.

Bro. J. M. Henry, Peace Representative of the Welfare Board, in addition to using the "Messenger" columns for the purpose is distributing material to pastors and others containing helpful suggestions for the observance of Armistice Day, Nov. 11, or the preceding Sunday, Nov. 9. The latter is to be known as Goodwill Day, and it is hoped that our churches everywhere will utilize the psychological advantage of the occasion to promote the cause of peace.

* * * *

Miscellaneous Items

The Committee of Arrangements for the next Annual Conference will meet at Winona Lake, Nov. 6, at 10 A. M.

The Old Folks' Home of Northwestern Ohio will be in need of a superintendent and matron to take charge of the work in the near future. Interested parties should write N. I. Cool, Beaverdam, Ohio, clerk of trustee board.—N. I. Cool.

The Dunker Club of the University of Chicago desires to obtain the names of all Dunker students in the University. Persons knowing any such students will confer a favor on both parties concerned, if they will send the names of such students to C. O. Miller, 6047 Ellis Ave., Chicago, Ill.

"If any good brother and his family, who live in a crowded congregation where there is nothing to do, want work, let them hear the Macedonian call from the Osceola church, Iowa. There is plenty to do and the workers are few. Good school privileges and other conveniences. As we have no resident minister at present, would not some one like to come and help us?"—Mrs. Dollie Foreman, Osceola, Iowa.

A Living Wage for a Live Man.—"Only a live man has a right to ask for a living wage" is a sentiment with which we are in hearty agreement. "One great manufacturer has been generally commended because he pays every man on his extensive payroll a living wage, no employee receiving less than five dollars a day. But it is a well-known fact that the five dollars a day and more as the case may be is in no sense charity. The living wage paid by this manufacturer always comes in return for the amount and kind of work for which it is paid. He pays a living wage to live men. And his institution is so organized that every man employed is so articulated with every other man that if one man slacks he is instantly found out. Ministers of the Gospel are not thus articulated with one another, hence when a minister slacks in his work there is nobody to check on him. He may neglect his study and escape detection for a long time. His pastoral work may be left undone with no fuss made about it for months.

He may follow the line of least resistance and thus escape the pressure of problems, the demand of duties, and the call for creative service, without any one quickly finding it out. His days are his own and no time clock records his going out and his coming in. He is free to do as he pleases and no officer of the church ever thinks of asking him to work according to a set schedule. Freedom of this kind is always liable to abuse, and unless the minister is ambitious to make a record or build a reputation or cultivate a conscience for honesty he will yield to the temptation to steal time that does not belong to him and use it for selfish ends. Then most men are as lazy as circumstances will permit, ministers included. Therefore most men work best under pressure. It is the pressure of circumstances that makes the best wine of life. Happy the minister who is under pressure to produce. If he reacts to the pressure with courage, wisdom and industry he will be a live man with a right to ask for a living wage."

Arkansas, First and Southern Missouri will hold their District Meeting Nov. 19 and 20 in the New Hope church at Hickory Ridge, Ark. The Sunday-school, Ministerial and Temperance Meetings will be held Nov. 19. The following topics will be discussed: Ministerial: The Christian Home; How to Create a Greater Desire for Church Attendance. What Can Our Laymen Do in Helping Promote Christ's Kingdom? How to Choose Subjects for Sermons. Sunday-school: What Is the Daily Vacation Bible School; Its Value. Is the Organized Class Worth While? What Is the Value of a Teachers' Meeting? What Should Be the Teacher's Qualifications? Temperance: The Progress of Prohibition Since Last Year. The Necessity of More Teaching of Obedience to Law.—E. R. Fisher, Essex, Mo. * * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

The Character Builders' Club is the unique title of a book written by Sister Josephine Hanna, of Logansport, Ind. The method of treatment is quite out of the ordinary. A group of young people hold frequent meetings in which their problems, aspirations and opinions are set forth in friendly discussion. This unusual method gives a new interest to an old subject. It is a most wholesome book to place in the hands of young people especially, as the ideals which it holds up are such as the young life of our time very much needs to keep before it. Cloth bound, 265 pages, Price, \$1.25.

Peloubet's Select Notes.—The volume for 1925 is the fifty-first. Peloubet's is the old standard in Sunday-school lesson commentaries, the first of its kind in the field, and still the favorite of many. Begun and prepared for many years by the late F. N. Peloubet, it is now edited by Amos R. Wells. There is the same wealth of information, illustrations, and stimulating suggestions in this as in former issues. It is too well-known to need description. 382 pages. Price, prepaid, \$2.00.

Snowden's Sunday-school Lessons.—This is the fourth volume of this series. There is almost exactly the same number of pages as in Peloubet's but the page is smaller and less crowded with matter and presents a very attractive appearance. The treatment is topical rather than exegetical, but it is both scholarly and practical. Its special appeal is to teachers who have not the time or inclination to do very much reading and want the most vital points selected for them and clearly set forth. The price is \$1.25.

Harvest Thanksgiving Sermons is one of the best collections of published sermons we have ever seen, even if they are not by American preachers. "Not by Bread Alone" and "Sweetmeats and Corn" are the titles of the first two. There are ten more. They are all short. Preachers who know how to get help from this kind of matter and are about run out of ideas for the harvest or thanksgiving season can get some good food for thought in this book. And it's good reading for anybody. Not quite 200 pages. \$1.60.

One Thousand Bible Readings by D. J. Wetzel is primarily intended to help public school teachers find suitable Scripture selections for daily reading. The Bible text is not reprinted. It is merely an index of subjects and passages culled from both Testaments, with suggested readings for special days and occasions. Very well done, we think, and useful for those who feel the need of this kind of a guide. \$1.00.

"Dynamics of Teaching" by H. E. Tralle (Doran Company), \$1.60. If you want to get rid of the cobwebs of an outworn pedagogy, read this splendid book. Many of our educational thinkers are themselves very poor teachers, and they write dull books. But Dr. Tralle is a born teacher who knows equally well how to write. In this book he has given the latest ideas on pedagogy, and he has presented them so clearly and interestingly that you will read the entire book at one sitting. The book is written for teachers of religion, that is, Sunday-school teachers. But the fundamental principles of teaching which he so well presents are almost as applicable in the work of the public school teacher. It is a very helpful book, and deserves a wide reading.—D. W. K.

AROUND THE WORLD

Where Folks Get Naturalized

Chicago is a blue ribbon center in a good many lines. It is therefore not strange that she stands high as a center where aliens get naturalized. Figures now at hand indicate that one-sixth of all aliens admitted to naturalization in the United States during the year ending June 30 were admitted in the Chicago district. A total of 211,000 petitions were heard and favorable action taken on 150,000.

Babson's Estimate of Prohibition

Roger W. Babson, the noted statistician and authority on economics, has given a significant estimate of the results of prohibition. He says: "The great improvement in business which followed the war was very largely the result of the influence of prohibition and the salvage of our former waste of \$2,000,000,000 or more each year, due to the liquor traffic. I know of no other way to account for the great impetus in home building, tremendous number of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward."

Going Up!

It is evidently easier to ride than to walk, for men have flown far higher than they have climbed. Mount Everest at 29,002 feet still towers a thousand feet or so above the highest point ever reached by man on foot. But the other day an Italian, Sig. Callizo, flew so high that if he had been over the King of the Mountains the climber's farthest camp would have been two and one-half miles beneath him. The new altitude record for the airplane is 12,660 meters or more than 41,500 feet. Sig. Callizo made his flight under conditions which deranged his instruments to such an extent that it was at first thought he had not quite reached the French record made by Sadi Lecoq. However, a second and more careful examination has clearly shown that Sig. Callizo has the world's altitude record at 12,660 meters.

A Twice-Told Tale

A statistician and a Christian who has been wondering why we do not have more for the needy orphans of the Near East has retold the story of American spendings. By so doing he has doubtless explained why some people—of course not you or I—do not have more for the people who are in need. According to our statistician we Americans spent \$33,000,000 for peanuts last year. Of course, peanuts have a food value somewhat above the sixteen million dollars' worth of paper flowers we bought during the same period. The fragrance that the paper flowers lacked was at least in part supplied by \$50,000,000 worth of perfumery. Of course, we had our pictures taken and that cost us \$115,000,000. Americans are nervous, energetic, and sometimes dyspeptic. Accordingly it is hoped that they got at least \$52,000,000 worth of enjoyment and relief out of the gum chewed last year. That gnawing, empty feeling in the stomach frequently relieved by ice cream or candy set us back \$209,000,000. Pocket books in which to carry our earnings for 1923 cost \$15,000,000. One might continue the story of our spendings if it were not for the fact that the folks who ought to get this twice-told tale of American prodigality will never read it. But perhaps it is worth telling anyway.

Leptis Magna

Recent discoveries in the desert sands of the old Roman city of Leptis Magna give promise of disclosing more about ancient Latin life and culture than did the uncovering of Pompeii. In the days of its glory Leptis Magna was a city of from one to three hundred thousand inhabitants. The ancient city was situated four or five miles from the sea on the African coast directly south of Sicily. Here Emperor Septimius Severus, who ruled Rome in 300 A. D., was born. Leptis Magna was therefore a notable city, but had begun to decline before the fall of Rome in 476 A. D. But thereafter the city fell into swift decay. The inhabitants died or wandered to other lands and the once beautiful city was ultimately covered with shifting sands under which it was discovered some eighty years ago. However, as Turkey ruled the country at that time, nothing could be done toward excavating the city. And thus, for one reason or another, Leptis Magna has been preserved until our day. In an interview regarding the ancient Roman city Dr. Roselli says: "All of the buildings and statues unearthed are of a pronounced Roman type, with a touch of the Oriental and Egyptian. Some of the decorative work is remarkable. Four weeks ago a magnificent head was found in perfect condition. Columns nine meters high have been uncovered. Nothing like them has been found in any Roman ruins. Imposing and unspoiled palaces already have been exposed by the digging, with spacious courtyards still paved with the flagstones of Roman days. On what was once an arm of the sea is the

only Roman harbor ever found intact. The quays and steps leading down to the water are in almost perfect condition. Galleys must once have been moored there to transport grain to the Imperial City. Archeologists have hitherto been puzzled as to the exact method adopted by the Romans in building their harbors. Even the warehouses which held the grain are still standing. No buried city has ever yielded anything like it."

Hope for Common Folks

Perhaps a good many of those who did not find themselves counted as one of the dozen men who comprehended Einstein's theory of relativity will now find some personal satisfaction in what Capt. T. J. J. See, professor of mathematics in the United States Navy, said in his address before the California Academy of Sciences. The well-known professor said that careless geometry employed by Einstein and errors made in computing the angle of deflection of a ray of light between the sun and the earth have fooled the entire scientific world since 1911. Capt. See produced what he claims to be positive proof of the triumph of the Newtonian theory of universal gravitation over the Einstein theory. The naval officer declared that observations of the "recent eclipse calculated on the mathematical theory of Newton are accurate to six thousandths of a second of the arc, in comparison to the figures computed by Einstein." Well, well, it looks as though even the scientists would have to take some things on faith!

The Radio and Pioneers

Before the radio pioneers and discoverers had a lonely time of it. Imagine what Xenophon and his comrades would have given for the radio! Or consider what Leif Ericson or Columbus would have given for a chance to keep in touch with the folks back home. When Daniel Boone went bear hunting he lost all contact with civilization until he picked his way back to a settlement. Livingstone was lost for two years in Central Africa because he lived before the days of radio. The westward movement of the American people is one long story of broken ties and forgotten relationships. The days of the past have been days in which people became separated, lost, and different. The Far-Western Brethren will serve as an illustration from our own church history. But now as the pioneer and explorer goes forth he may keep in touch with the world by means of the radio. Capt. Donald B. MacMillan, back after fifteen months in the Arctic, relates how his party held stations as far away as England, Germany, and Hawaii, even recognizing the voices of friends. He says: "It is an experience that we can never forget and one which the Eskimos can never forget. The monotony of the North has gone. Radio has conquered the ends of the world." Radio has done much to make pioneering somewhat like a pleasant vacation.

War Emphasis in Our Histories

The matter of war emphasis in our histories has been discussed to some extent but never from the standpoint of an exact analysis of the facts. Thus it has come about that a study of the emphasis on war in school histories was recently undertaken by the Association for Peace Education of Chicago. Three investigators not connected with the Association were engaged to make a purely scientific study of the problem without regard to the use to be made of the data. Twenty-four widely used elementary textbooks in American history and the same number of supplementary readers were chosen for the survey. The objectives for the survey were as follows: "First, quantitative analysis of both texts and readers to determine the per cent of the total amounts of words devoted to war and to peace material in each. Second, quantitative analysis of the space devoted to war in the texts to determine the per cent of material devoted to (a) the causes of war; (b) war activities; (c) the results of war. Third, quantitative analysis of the illustrations of both the texts and the readers to determine the proportion devoted to war and peace in each. Fourth, qualitative evaluation of the war material, both of the word content and of the illustrations, in both texts and readers to determine the degree to which the mind of the youthful reader would be influenced." The following is a summary of the conclusions reached from what was as nearly as possible an impartial survey: "The average history text devotes a disproportionate amount of space to war. . . . The amount of space devoted to peace by both the texts and the supplementary readers is almost negligible. . . . There are practically no illustrations of distinctly peace topics. . . . The war word content is on the whole nationalistic, biased, and, in many cases, flamboyant. . . . Frequently the sectarian and the sectional views, and the prejudices of the authors are quite evident. The war illustrations as a rule picture only the glorified imaginings of the artists. . . . Very few histories even approach the real truth about war. . . . Histories pay little attention to the Edisons, the Horace Manns and the Franklins; they are too busy depicting the overdrawn exploits of the Lees, the Grants and the Nathan Hales. . . . Much of the supplementary reading material of an historical nature is neither history nor literature; it is untrue sentimentalism."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are They That Mourn

Matthew 5: 4

For Week Beginning October 26, 1924

The Simplest Meaning for Mourning Is the Expression of Sorrow Under the Hard Conditions of Life. It is thus that Luke presents the idea in his version of the Sermon on the Mount (Luke 6:21). Jesus was speaking to people who knew from experience the actual meaning of poverty and the misery which attends its extreme form. He sought to have them find contentment of soul in his teaching. The rich are in a position to laugh while the poor may weep. The well may boast of their strength but the afflicted must limp. It is an earth view that poverty and suffering are misfortunes. They are not good things in themselves, but they may work out to good fruits. The time may come when they who weep will be happy, and when those who are merry now will have reason to be solemn.

The Deepest Meaning of Mourning Is as an Expression of Sorrow for Sin. This is apparently the use which Matthew intended to make of the term. We might think of mourning as the emotional aspect of the preceding beatitude. A sense of being "poor in spirit" should lead a man to genuine sorrow because of the reason for alienation from God. There can be no other cause than sin. When a heart has emptied itself of self-spirit in a stirring of its better impulses, the recognition of unworthiness is bound to create a sentiment of grief over the sorry state of affairs which has resulted from being separated from God. This was the case with the praying publican (Luke 18:13). See also Isaiah 6:5.

Mourning on Account of Sin Leads to a Changed Life. It must be so if blessing is to follow. This mourning is not a mere excess of self-pity and extravagant wailing over real and imagined sins. It means a revulsion of feeling toward anything which can keep man from enjoying God, and a determination to be rid of every besetting sin. This is the process we call conversion, the process of passing through penitence to a transformed mind and will. See Romans 12:1, 2. Whereas once a life may have drifted carelessly in the sea of godlessness, now it is set resolutely away from evil and toward righteousness in Jesus Christ. This mourning is a "godly sorrow" which is permanent in results (2 Cor. 7:9).

The Comfort of Those Who Mourn Because of Sin Is Forgiveness. This is the gift of divine grace to penitent mankind. Only those who have renounced sin can know such blessedness. Nothing is a fuller expression of God's character of love than his readiness to forgive (Psalm 34:18; Isaiah 57:15; 61:2, 3). If comfort is to take the place of discomfort, the cause of the discomfort must be removed. We cannot deny the plain fact of sin, but we can boldly claim in Christ the boon of forgiveness. When the assurance of such forgiveness is within, poverty of spirit has given way to an enrichment of divine Spirit. The resulting joy is a fruit of that Spirit and is an exceedingly great reward (Psalm 32:1, 2).

The Comfort of Those Who Mourn Because of Human Hardships Is in Christian Faith Which Surmounts the Trials of Earth. It is possible, in case afflictions are borne in a proper spirit, that richest strains of character are reached through afflictions. We are told that even Jesus was made perfect through suffering (Hebrews 2:10). The same writer recognized chastening of the flesh to be an estimate of personal worth by God (Hebrews 12:6). The threads of divine truth become clearer through painful experiences in human life if we have but eyes that are trained to see. When our trust is not in the flesh nor in things of the earth we will not allow trials to upset us (Romans 5:3, 4).

Suggestions for Meditation

How may we find joy in the house of sorrow?

The relation of "mourning" to "poor in spirit."

How does God comfort those who mourn?

Our share of responsibility for bringing comfort to mourners.

A Prayer

Father of Comfort! Our lives on the earth are not always cast in the pleasant places, but we know there is no condition where thy grace cannot reach. In this we take blessed comfort. Our sins are evident before thee and we confess them with a growing hatred for every sort of iniquity which obscures our vision of thee. We mourn with godly sorrow. Forgive us for our transgressions. For every circumstance which brings us to grief we pray thee to extend thy strengthening presence and power. We need comfort from thy grace now and forever more. We receive it and await it in Jesus' name, Amen. J. H. H.

Israel's Part in the Plan of Human Redemption

(Continued from Page 675)

tion and of the wonderful plan of redemption. To this nation we owe a knowledge of the only true God and the preservation of his worship. To Israel were entrusted the oracles of God and the prophets who foretold the coming of the Savior of mankind, his mission and his atonement. In contrast with the stern and inexorable laws imposed on that nation there was given to us *grace and truth* which came by Jesus Christ. Above all there was brought to us life and immortality through the Gospel.

A study of the character of Israel will not be out of place. A more stubborn people would be hard to find, as Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." If the Israelites gave us the Savior of mankind they also were instrumental in putting him to death. When the Jews were determined to put him to death and Pilate could prevail nothing against them he took water and washed his hands saying: "I am innocent of the blood of this righteous man; see ye to it." Then all the people said: "His blood be upon us and our children." For more than 1800 years the Jews have been suffering the penalty of their crime. Their temple has been destroyed, their sacrifices stopped, and they have been scattered to every civilized country of the globe—hated, despised and persecuted; a nation without a country. By their fall salvation has come to the gentiles (Rom. 11:11). They are the branches of the tame olive tree that were broken off that the branches of the wild olive tree might be grafted in.

A new era is dawning upon the people of Israel. For the first time since the year A. D. 70, this nation is allowed to come back in large numbers to their land of promise and create a state of their own under the mandate and protection of Great Britain. The society of Zionists is forming organizations in all the large cities of America and Europe for the purpose of buying land in Palestine and establishing colonies of Jews. Immense sums of money are available to build houses, construct roads and improve lands with all modern equipments. A new spirit has seized the Jewish people and a new era seems to dawn in their history. Their part in the plan of human redemption is not yet complete. Most remarkable are the sayings of Paul concerning Israel: "God did not cast off his people which he foreknew . . . but by their fall, salvation is come to the gentiles. . . . If the casting of them away is the reconciling of the world, what shall the receiving of them be but life from the dead? For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these which are the natural branches, . . . be grafted in, for God is able to graft them in again." (Rom. 11:2, 11, 15, 24, 23).

From these inspired words of Paul it is evident that the Israelites shall become God's chosen people again. When they rejected the Messiah and were cast off at his first coming, shall they not be restored at his second coming when they accept him? When shall that be? When he comes again as he said to the Sanhedrin: "Ye shall see the Son of Man sitting at the right hand of Power, and coming in the clouds of heaven," and as it was said at his ascension. When Jesus comes the second time, as the Jews expected him to come the first time, they will accept their Emmanuel and "a nation shall be born in a day."

The mission of the Israelites is not completed until the prophecies are fulfilled. The prophecy of the angel Gabriel to the mother of Jesus was: "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give to him the throne of his father David." This is a plain literal statement which destructive higher critics can not spiritualize. The throne of his father David was in Jerusalem and there is where Jesus will reign when he comes the second time. The Israelites will be gathered the second time to their native land according to the following prophecies:

Isa. 11:11: "It shall come to pass in that day that the Lord shall set his hand the second time to recover

the remnant of his people Israel which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea." The first restoration was from Babylon.

In Ezek. 37:21-23 we have: "Behold I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side and will bring them into their own land and I will make them one nation . . . and one king shall be king to them all." This corresponds with what Jesus said to his disciples: "Verily I say unto you that ye who have followed me, in the regeneration when the Son of Man shall sit on his throne of glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." This can only take place during the millennium. No other construction of these passages will fit.

Now what about the gentiles when the Israelites shall be restored? Micah 4:1-3 says: "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for the law shall go forth from Zion and the word of the Lord from Jerusalem."

The prophecies are being literally fulfilled now. The Israelites are being restored to the land promised to their father Abraham under the mandate of Great Britain, sustained by forty-two allied nations.

The part that Israel has to perform in the plan of human redemption from the days of Abraham to the present time is unique.

The nation, the country, and the blessing are among the most important subjects in all history.

Fruita, Colo.

Capernaum

BY NATHAN MARTIN

"Capernaum, . . . exalted to heaven, . . . thrust down to hell" (Luke 10:15).

I. *Location*.—The city of Capernaum was located on the northwest shore of the Sea of Galilee, about two miles from the point where the Jordan River flows into the lake. To the north, in full view, is Mt. Hermon.

II. *Importance*.—Capernaum is not mentioned in the Old Testament. It seems never to have been large, containing at most possibly two or three thousand inhabitants, but is always spoken of as a city. It was the boundary town between the territories of Philip and Antipas. Here was located a customhouse and also a garrison of soldiers.

Biblically, the interest in this place centers in the fact that this was the first and chief home of Jesus after beginning his public ministry. Some of the apostles also lived there. Here were performed many of his miracles. Here he healed the nobleman's son (John 4:46-54). Here was cleansed the man with the unclean spirit (Mark 1:21-27). Here Simon's wife's mother was sick of a fever, and was restored by the Master's word (Mark 1:29-31). Here was healed the paralytic borne of four (Mark 2:1-5). Here the withered hand was restored (Mark 3:1-5). Here the centurion's servant was healed (Luke 7:1-10). Here Jairus' daughter was raised from the dead (Matt. 9:18-26). Here, when the disciples rowed hard because of the roughness of the sea, the Master's presence brought calm and joy (John 6:16-21). Here was provided the tribute money by the coin found in the fish's mouth (Matt. 17:24-27).

In strange contrast with the example of his fore-runner, Jesus chose this busy center of life and activity as the center of his labors. The Baptist had chosen the wilderness with its vipers, scorpions and drought. Jesus chose the country spoken of as "the garden of God." John lived amidst the silence of the desert; Jesus lived among men. John had kept severely aloof from priest, prince and governor. The multitudes went out to hear him. Jesus chose the scenes of busy life where he might mingle with men. The contrast is significant. The former was but a herald, a "voice in the wilderness." The latter sought the haunts of men of all conditions and circumstances in life.

III. *Description*.—No description of Capernaum is complete without a description of Lake Gennesaret,

otherwise called the Sea of Galilee and Sea of Tiberias. The lake is pear-shaped, the broad end towards the north. In size it is twelve miles long and six and three-quarters miles wide. In six miles of shore, no less than seventeen bays or indentations have been counted. Its level is about seven hundred feet below the level of the Mediterranean. It must have been very beautiful, for Emperor Titus compared it with Lake Neufchatel in Switzerland. The rabbis had a saying that God had made seven seas in the land of Canaan, but had chosen only one of the seven for himself, the Sea of Galilee.

The plain of Gennesaret was exceedingly fruitful. For ten months of the year grapes and figs ripened, and other fruits filled up the other months. Josephus says, "Nature seems, as it were, to have done violence to herself, to cause the plants of different lands to grow together." The fruits of Gennesaret always commanded a premium in the markets of Jerusalem.

The population of Capernaum, in Jesus' time, was composed largely of fishermen, grain and fruit agents, and local tradesmen. The entire countryside was full of life. Busy towns dotted the shores of the lake. The waters swarmed with boats. The fishing industry even gave names to a number of towns in the vicinity.

Capernaum had its own synagogue. It was built by a centurion, and Jairus was ruler of the synagogue. There were godly households like that of Peter, proselytes like the centurion. The synagogue, which can still be discerned today, was large. In at least a circle, larger or smaller, there was alive the spirit of worship and devotion. The multitudes, however, seem to have been too much engrossed with the affairs of life to pay much heed to the teachings of the Master.

The city itself, extending northward from the synagogue, is supposed to have measured about a half mile in length and one-fourth mile in width, its main street running north and south. The houses were built of black lava, or basalt, and universally whitewashed. The town was seen to fine effect from a distance, through the green of its trees and gardens. South of the city lay the town of Tarichaea, or "Pickling Town." This town, the great fish-curing port, had boats enough to meet the Romans, a generation later, in a deadly battle on the Lake. The result of the battle was that, of its citizens and those who had taken refuge in the city, there were slain eight thousand, in addition to nearly forty thousand sold as slaves.

A little further south was the town of Magdala, the home of Mary Magdalene. The name was taken from Migdal-El—"The Tower of God." It is now called Medschel.

To the north, not far away, on the slopes of the hills, lay Chorazin, supposed to have been named from the "Coracin" fish found there.

IV. *Jesus' Prophecy*.—The crowning sin of Capernaum was the rejection of Jesus. And this, in spite of the fact that much of his teaching and many of his miracles centered right in their midst. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:23).

The Master's departure from the city seems to mark the turning point in the history of the town. The opposition of the Pharisees had grown and crystallized. This, together with Herod's residence at Tiberias, would have rendered a permanent stay impossible at this period of his ministry. It ceases to be the center of activity when the Master takes his leave.

V. *Capernaum Now*.—Capernaum is in ruins. The synagogue, in which the Master taught, alone is recognizable. From its ruins its dimensions can still be measured. All the other buildings are gone, scarcely one stone upon another. The place is not frequently visited by travelers. The shores of the lake, once teeming with human life, are deserted. The white towns and villages are no more. Instead of fishing fleets there remains one solitary boat. The hills, richly wooded in the Master's day, are now bare. The plains, once a paradise, now yield thorns and thistles.

Along the water grow the reeds and rushes; in the flatter swampy parts are found the pelican and the

turtledove. Amid the ruins of the town prowl the fox and the jackal at night. The wandering Bedouins shun the place as though it were haunted.

"And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell."

Lebanon, Pa.

CORRESPONDENCE

CORNER STONE LAYING

On the evening of Sept. 9 the members of the McPherson church met in a quarterly business meeting. The organization of all the chairmen of the church committees and of the religious organizations of the college, into a local church Council of Promotion was one item of business transacted. It is believed that through this council the work of the various committees may be more efficient and more fully coordinated. Church officers for the coming year were selected. For elder, Prof. J. J. Yoder was chosen. For thirteen years Eld. E. E. John had splendidly served the local church as its elder in charge. He made a few fitting remarks, kindly committing the work to Bro. Yoder, after which the entire congregation stood in a rising vote of appreciation for his faithful service.

Oct. 4 marked an eventful day in the history of the congregation. On this day the corner stone of the new church-house was laid with fitting ceremony. The McPherson church was organized in 1885, but during these years has for the most part worshiped in a borrowed house. Much of this time worship has been conducted in one of the college buildings, principally the chapel. The need of an adequate churchhouse has been keenly felt for a number of years and a building campaign was launched five years ago. After the basement was dug and the foundation was laid the work was temporarily discontinued due largely to the financial stringency of the times. This renewal of the work brought a deep sense of joy. Prof. J. J. Yoder laid the stone into which was placed a Bible; a history of the congregation which was prepared by Mrs. J. N. Drescher; a copy of Dr. Craik's book, "History of the Church of the Brethren in Kansas"; a brief history of the early days of the college prepared by Bro. S. Z. Sharp especially for the occasion; and a copy of the local paper which contained a write-up of the event, together with some programs of the day. Dr. D. W. Kurtz followed with a worthy message on "The Unfinished Task." The program was in charge of the pastor, H. F. Richards. Following the ceremonies about six hundred people partook of a bounteous basket dinner which was served in the college gymnasium. The building as originally planned would have cost approximately a hundred thousand dollars. Some alterations in the plans are reducing the cost. The seating capacity will be eleven hundred. We look forward with anticipation to the day when this beautiful structure will serve our need to the glory of God and the extension of his Kingdom.

McPherson, Kans.

H. F. Richards, Pastor.

"DRAW IN THE WANDERINGS OF OUR MINDS"

Did you ever hear the words of the title in the prayers of long ago? Maybe it did not mean much to you then, but does it not mean much more now? Do you ever in the morning watch go back in memory's closet and look at some of the little leaflets that were laid on the shelves long ago? In the little log cabin on the frontier, or the sod house out on the prairie, or the schoolhouse in the community where the first religious service was held? Those pages have some very sweet songs and sentences. Then, the people drove ten miles to meeting in the big wagon to have precious fellowship. Do the people draw upon their mind power now to make the effort they did then? "Remember his commandments to do them."

Some of memory's pages of long ago have precious pictures to present. And some of the pages of life's history of today are just as rich and maybe richer; for the doors of knowledge have opened wider into so many channels of helpfulness to the race. That was a beautiful page for memory when forty-seven countries signed a resolution the other day to end war. The victory was won largely by the effort of a mother. It is wonderful what one can do when inspired by righteousness. A page of Kansas history reads like this: Years ago the mothers waited in the Legislative Halls for the vote to be cast for prohibition. It lacked one vote of carrying. A courageous mother walked down the aisle and said: "Husband, change your vote." He did, and a victory was won that has changed the world, some. Will God find a godly woman in the nation today that will move the nation to greater righteousness? Is it not much like it was in Israel one time? When God had no man to lead his chosen nation to victory and safety he took Deborah.

Mothers, how about your privilege this fall? Is it worth enough to you to make an effort to help change a nation and maybe the world? Do not forget you can vote as you pray. Most people make their choice first and then

pray. Jesus prayed all night then chose his apostles. "Follow thou me."

A young lady school teacher in Nebraska during her first term was met one morning in her school room by the infidel who took the first homestead after the Civil War. He said: "Do you sing gospel hymns and read the Scriptures in your school?" "I do, sir," the teacher said. "I have never allowed that in this school." "If I can not do that I will not teach your school," she replied. On Friday night he locked the schoolhouse with a log chain and padlock. The case went from court to court. Finally the Supreme Court decided in favor of the infidel. The next Sunday morning every preacher in Nebraska took a chance at the decision. They hit so hard that the Supreme Court met and changed their decision. A girl teacher stirred a nation. What might you do if you have righteous motives, purposes and aims? J. E. Young. St. Petersburg, Fla.

KNOCKING VS. POUNDING

The above terms are often used interchangeably to convey the same thought, yet there may be a vast difference in their definitions as they relate to certain things, deeds or events.

Some people seem to take special delight in knocking, criticizing and finding fault with conditions in general. Others do their utmost to right situations and help the cause along, even though on some occasions they unite in pounding. The former is destructive and harmful, the latter is constructive and conducive to better living, kinder thoughts, and happier memories.

The author of these lines, along with his family, was made the subject of an old-fashioned pounding which took the place of a regular prayermeeting. The entire congregation, old and young, suddenly appeared like a storm in the night, and filled the house wherein we were sitting. All brought their smiles, good cheer, and pounds. A few happy hours were spent in visiting, speechmaking, singing, and eating together; then, the opening of the pounds caused a storm of laughter as the recipients discovered the abundance of good things which were piled high upon the dining room table and proceeded to open them with care. Sparkling eyes told the joy of giving.

After a few more greetings, a song, and a friendly "Good Night," these good people passed from our presence as suddenly as they appeared, leaving us richer in good things, happier in spirit, and with only good thoughts about the Christian friends who demonstrated their appreciation by pounding instead of knocking.

Ottawa, Kans.

W. A. Kinzie.

DISTRICT MEETING OF SOUTHERN ILLINOIS

The business meeting and associate gatherings of the Southern District of Illinois were held in the Virden church, Virden, Ill., Sept. 20 to Oct. 2. The Elders' Meeting convened at 1 P. M., Sept. 30 in the parsonage. Quite a lot of questions came up for discussion and a number of constructive measures were passed.

The Aid Society held their session in the church at 2 o'clock. This meeting was well attended. The evening was taken up by the home session followed by an address by the District Superintendent of the Anti-Saloon League. The speaker was well informed and very forcibly reminded us of our duties toward the temperance cause.

Wednesday morning an hour was given to the Educational Meeting. This was followed by two sessions of the Ministerial Meeting when some burning questions were discussed. The Missionary session in the evening brought the climax of the day's work and completed the pre-conference meetings.

Thursday morning the business session began. W. T. Heckman was chosen Moderator; G. O. Stutsman, Reading Clerk; N. H. Miller, Secretary. Reports were heard, action taken and recommendations made, all looking toward more aggressive work for the church in the future.

W. T. Heckman was chosen to represent our District on Standing Committee for 1925 with D. J. Blickenstaff, alternate.

In the evening a joint meeting of the Fathers and Sons and Mothers and Daughters was held when the large church was filled, and many were turned away for lack of room. The meetings were very spiritual and well attended throughout, and should bring inspiration to all who were privileged to attend. The next meeting will be held in the Cerro Gordo church.

N. H. Miller.

Lintner, Ill.

DIARY LEAVES

Cleveland, Ohio, Saturday Night, Sept. 6

The other day I had the joy of trying to help Bro. Quinter Miller, and his new bride, to find a house suitable to their needs and mine, that we might all dwell together. But in the end it did not turn out quite as we both had desired; and, for the present, their home will be in another part of the city from where I have my home.

Tonight, just as I was about ready to retire, I had a caller. I told him to come right up to my room, as I was alone; and when he stood before me, it was none other

than my own son James who had "hiked it" from College Camp, Wis. He was pleased with his trip, and I was pleased with him; he traveled some 700 miles, and it cost him, for travel, not more than 35 cents. All along the way he was picked up by autoists. Nights he slept in barns or in a corn field, and when it became too cold to sleep, he piled weeds over the top of his thin blanket, and thus added warmth, if not dignity, to the situation. I told him I was glad he did it, for he had learned a lesson many never learn: to endure hardness with joy and gladness. We can endure hardness for Christ's sake, if we think so, and enjoy it fully.

Bear Creek Congregation, Wednesday, Sept. 10

Monday night we began a series of meetings here, five miles west of Dayton. This is a good congregation of members situated in the midst of a good community. Such a congregation has a wholesome effect upon the community, and each reacts upon the other. It is a mutual proposition. With Bro. Parker Filbrun part of the time each day goes to making calls. The field is pretty well worked. This is also true of a good congregation.

We called on aged Sister Catharine Lentz today. Hers is a wonderful family. She is well up in years, and the family story runs about like this:

There were 11 children, of whom	11 are now living.
There were 18 grandchildren, of whom	42 are now living.
There were 82 great-grandchildren of whom	73 are now living.
Totals 111 descendants, of whom	126 are now living.

These all, with a few exceptions, have been and now are members of our church, except, of course, the very little children, who will come in time. I asked Sister Lentz how she did it; her answer was, "Well, we always believed in going to church and Sunday-school."

Bear Creek, Sunday, Sept. 14

This was a great day to me, and I think it was also a great day to the good folks who dwell here. We had an all day service; that is, Sunday-school and church in the morning, and then a dinner in the basement on the cafeteria style. Every one brought dinner enough for his own family, but added one piece extra. Then it was all spread out on the tables in the basement, and at the time appointed, every one was told to help himself. It worked well with every one, for even the cooks enjoy eating of another's cooking. The afternoon services, and the evening services also, were all that could be desired. These all day services, when everything is had in common, do much to cement the congregation into one complete whole.

Of course, we talked missions. I think we cannot preach the whole Gospel unless we preach missions; we cannot delude ourselves into the thought that we are a whole-gospel people unless we are both praying for and giving to missions. Some folks have tried to do so, but have succeeded only in drawing the wool over their own eyes. Missions and prayers go together. I have been stressing the daily family altar for every home.

Cleveland, Ohio, Thursday, Sept. 25

Before leaving Dayton, that is, on the evening of Sept. 17, I had the joy of experiencing my first trip in an airplane. Mr. Elliott, of the airplane service, has his shed on the farm of Bro. Garber, and it was very pleasantly arranged that I go if I wished to do so. I had always said that I won't have to be coaxed, but go on the first invitation. Around the field faster and faster we went, till presently I realized that there was no more bumping on the ground by the wheels, which meant we are rising. It was just as pleasant as could be imagined: up, up, and on. It seemed just a moment till our little group was too far away to be seen separately, we were heading towards the wind and towards the city of Dayton. Mr. Elliott shouted something and pointed down; I put my hands to my ears, and he slowed up to tell me (for I could not hear for the whirr of the propeller) that we were passing over McCook's field. As I looked down, it came to me that it is no wonder a flood came to Dayton, for the Miami river seemed wonderfully crooked, viewed from above. The city lights began to flame up, and on the main streets and across bridges they presented a beautiful sight. Returning, I pointed down to a double circle of lights, and Mr. Elliott, perceiving my question, again slowed up and answered me by saying, "The Soldiers' Home." We were on our return now, and nearing the place where we had started, we passed it and made a great curve and downward sweep like a bird, away above a church steeple and right over a house into the field we had started from.

The trip to me was a great experience. I would not have missed it for anything. We hurried off to the evening services from there, for it was just time. We had been up less than a half hour, had traveled about 25 miles, going at the rate of about 45 against the wind, and 90 miles an hour on the return with the wind. We were only about 2,000 feet up, and the propeller made about 1,700 revolutions per minute. I have no more to say. If you want to know the very pleasant experience you will have to try it yourself, that's all.

Tonight we had our council meeting in the Hough Library. Our elder, Bro. M. M. Taylor, presided. The

(Continued on Page 686)

Experiences Thirty Years Ago That Led to Mission Work

(Continued from Page 676)

are overcome, till the kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

Chickasha, Okla.

The Second Mile

BY IDA M. HELM

We must go the first mile. There is no choice for us. We must work or starve to death. Children must go to school or the authorities will step in and compel the parents to send them. We must be diligent in business or lose our job. There is about so much compulsion in all our lives. The compulsion is the first mile, but the second mile is a matter of choice. That is the mile for which Jesus is pleading when he says, "If any man compel thee to go with him one mile, go with him two." It is the religious mile that goes beyond compulsion, that does not ask, "What does he deserve?" Or, "What does the law demand of me?" Or, "What wages will I get?" But simply asks, "What can I do out of love for others?" This is a mile no one is compelled to go, but he who chooses not to go the second mile misses the real and the highest meaning of life. The mother who never thinks of pay, nor complains because of long, weary hours of service, but just loves and willingly and gladly gives, is on the second mile. The person who gives the cup of cold water, unselfishly feeds the hungry, clothes the poor, is a friend to the friendless, who gives cheer at every opportunity, is on the second mile. On the second mile we forget that we must and rejoice that we may. The watchword is, "I rejoice to do thy will, O Lord."

Along the first mile men inquire about duty; along the second mile they are moved by the law of love in the heart. They will, men may take the spirit of love and good will of the second mile back into the first mile and make it the moving power of all their life. If we would be really blessed we must understand what unselfish love and service is. Jesus' teaching is that we try a different plan than exchange of love, or of gifts, or of hospitality. If we would experience the real joy of hospitality we should invite to our dinners the poor, the crippled, and the blind. These can not pay us back, but it will be a joy to us such as we can experience only when we follow the example of our Lord who spread a rich table for such as we.

Jesus says to us, "But I say unto you which hear, love your enemies, do good to them which hate you; bless them that curse you, and pray for them which despitefully use you, . . . for if ye love them which love you, what thanks have you? for sinners also love those that love them."

Suppose we decide to change our plan of giving birthday and Christmas gifts and give only where people have need and where we can serve. At the beginning of his ministry Jesus gave us the law that governed his life: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captive, and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

Brother, sister, what law governs our life? Are we on the second mile?

Ashland, Ohio.

CORRESPONDENCE

AN APPEAL TO OUR AID WORKERS

I am sure that many of us are much concerned about the situation our church is in at the present time. The statement in last "Messenger" that there is a deficit of nearly \$44,000 in our treasury for mission work ought to cause all of us to think seriously.

Last June at Conference I heard a prominent church worker say that if it were not for the women of our church he would be indeed discouraged. Now are we going to live up to that estimate of us? Are we willing in this present crisis to lend our aid? Are we willing to work a little harder so that we may meet our obligations and

still have something for the Emergency Fund? Are we willing, individually, to sacrifice even the cost of one auto ride or one trip to the fair, or one elaborate dinner, or any other of the thousands of things that we so selfishly enjoy in this good land of ours, in order that our church work may go on?

Our young people are willing and ready to go to foreign fields; our workers already there are sending back money for missions; some have gone and have willingly given their lives for the cause of Christ. Among these we think just now of Sister Ruth Kulp whose earnest life was an inspiration to all, and whose early death has cast a gloom of sadness over the whole brotherhood.

Sisters, let us do our part in this present crisis, to help carry on the work of missions in our church. My appeal to every Aid Society is that you send at least one donation to our General Mission Board for the Emergency Fund, at once. Then let us continue to work and pray and give, as God prospers us, so that our church may be able to do her part in bringing the world to Christ.

Broadway, Va.

Mrs. John C. Myers.

IN THE FIELD

At this writing I am with the brethren in the Bethel Center church, two miles west of Hartford City, Ind. It was in this community where I began my evangelistic work. Bro. Levi Winklebleck, of Modesto, Calif., lived here at that time, and was in the laity. He would talk to the people, doing personal work, until he had some persuaded to unite with the church. He would then come to my home east of Shideler, and say that he had some applicants for baptism. I would leave my farm work and go with him, hold a few meetings in a schoolhouse, and receive those whom he had persuaded into Christian service.

Some years later a church was organized, and since then two houses of worship have been built—one known as Bethel Center, and the other in the City of Hartford. Bro. Winklebleck was chosen minister, and for a number of years he faithfully devoted his service to the church here. He is still remembered and spoken of in the highest terms.

Bethel Center has been wanting to be organized into a separate congregation for some time. At the last District Meeting of Middle Indiana this was granted, the Mission Board of the District accepting the city church as a mission. May our Father bless this work to the good of both places and to the glory of his name.

While here I was called back to my home church to preach the funeral sermon of one of our young brethren, Clarence C. Davison. He, with two other young brethren, passed around the gates and attempted to cross between a cut of cars at the railroad crossing. Bro. Davison was caught between the bumpers, and was killed. He was the son of Mrs. Mary E. Davison, and had lived in Muncie the most of his life. He united with the church Feb. 26, 1923, and was faithful in attendance at both Sunday-school and church service. Funeral services in the Brethren church, by the writer assisted by Bro. Ralph G. Rarick.

Muncie, Ind.

Geo. L. Studebaker.

THAT BOY'S EXAMPLE

A few days ago a boy about sixteen came to my door saying, "My father sent me in with these things for you." I said to him, "Are you Mr. Hedrick's son?" He said, "Yes, my father broke his wheel and has worked hard all morning. He is resting while I do this for him."

I was impressed with the boy and his remarks, and the kindly attitude he took towards his father. He did not call his father "dad." Then I spoke to another young man a few days ago. He is the son of an excellent man—a leader, and he spoke like this: "Dad is not at home." Really, should not Christian education stand for refinement and culture? Are we advancing or are we just following the rude and slangy ways of the world? We are on one side or the other, and we must answer to God.

La Verne, Calif

Mary V. Harshbarger.

FROM MANCHESTER COLLEGE

Since our colleges touch the interest of so many homes, it will, no doubt, be of interest to our people to read the reports that come from our colleges now and then.

Manchester College opened her thirtieth year, under Brethren management, September 9. It was no small task to organize the large student body successfully for the year's work. Due to the efficiency of the dean and his assistants and of the registrar, the regular work was soon going in good shape. A number of student organizations have given good service to the president and faculty in planning supplementary activities to make a well-balanced program.

The enrollment this fall quarter has passed the six hundred mark. We are pleased to have with us again a number of our faculty who were on leave of absence for post graduate study last year. Four more of our teachers are doing advanced study this year.

The question of greatest concern the past year has been

the endowment campaign, which closed with Manchester Day, August 31. Considering the financial conditions of the past year, the response was excellent. The interest-bearing endowment funds have passed the \$500,000 mark and this makes possible the meeting of State demands for standardization. It also makes possible the planning of a larger and better program for the college.

North Manchester, Ind.

Clara Harper.

NOTES FROM OREGON

The District Meeting of Oregon has passed into the history of the church in the far West. Bro. Ezra Flory, Bro. E. M. Studebaker, of La Verne, Calif., and Bro. Ira Lapp, of Wenatchee, were with us and gave us a spiritual feast along every line of active work in the church. We were made to sit together in heavenly places. Our aged brethren recalled the early church struggles in the State of over fifty years ago. They gave us admonitions to be faithful. It was resolved to bring out a history in book form of the first District of Oregon which comprised Oregon, Washington and Idaho. Though few in numbers we are inspired to go forward.

Oregon has an incorporated body to build an Old People's Home somewhere in the District where a suitable site of five or ten acres of land can be had. To the members of our District we wish to say that Bro. S. P. Van Dyke, of Newberg, Ore., Bro. S. S. Reed, Myrtle Point, Ore., Bro. A. Buck, of Portland, Ore., are ready to receive donations to further the work.

Jennie A. Stephens.

Portland, Ore.

Notes From Our Correspondents

CALIFORNIA

Glendora.—Aug. 10 Bro. J. Z. Gilbert, of Los Angeles, preached for us in the morning. Bro. W. M. Platt, pastor of the Oakland church brought the message in the evening. We are always glad to have brethren visit us and appreciate their messages very much. Sept. 25 we held our council. Bro. J. W. Gnagy was re-elected Sunday-school superintendent, and Sister Della Starnes, president of the Christian Workers. We decided to continue the work in Japan, in charge of Bro. Nishikawa, although conditions are not very encouraging at the work is rather difficult because of national disturbances. Thank giving services will be held beginning at 9 A. M. We decided to have a series of meetings in the near future closing with a banquet. We also decided to have the speakers of the District Conference give their talks as they were such splendid messages as will be helpful to those who did not get to conference. Two letters had been received formerly, those of Elder and Sister A. D. Sollenberger. Bro. Sollenberger was pastor of the Bethel church, Nebraska, for the past few years. We welcome them and feel they will be a great help to us. Bro. Sollenberger preached for us Sept. 28. His message had the old-time gospel ring. One of the Filipino boys of our pastor, G. H. Bashor, assisted by Bro. Diaz, Oct. 5 was no letter day for our Sunday-school, it being Promotion and Rally Day. There were 305 present. The program consisted of exercises, recitations, readings and special songs, which were all in harmony with the spirit of the day. At the close our superintendent and past spoke in an encouraging way of the work that had been accomplished during the year by the teachers and pupils. We have been receiving some very helpful and instructive knowledge from a series of discourses given by our pastor lately along the line of the doctrine of the anointing.—Anna M. Gnagy, Glendora, Calif., Oct. 6.

Inglewood.—Last Sunday was a mountain top experience for the church. It was Rally Day and Homecoming combined. Many forms of residence from neighboring churches, responded to the invitations sent out. The first part of the morning program consisted of recitations and songs by members of the Sunday-school. Then Bro. J. B. Emmert, of La Verne, Calif., preached the consecration sermon to the Sunday-school teachers and officers. Although addressed to them particularly, all who heard were inspired to higher Christian living. Soon after lunch the crowd reassembled in the auditorium and enjoyed a half hour service of favorite hymns. Bro. Studebaker, president of La Verne College, gave a wonderful address on Christian Leadership. He made it very clear that a Christian leader must be full of faith and love and courage, yet free from sin. He also made it very clear that the number of selections rendered by the male quartet from the First Church, Los Angeles. The various departments of the Christian Workers had a union rally service in the evening, followed by a sermon by our pastor, Bro. Sutphin, which fittingly closed the day of many blessings.—Jennie A. Stoner, Inglewood, Calif., Oct. 11.

Patterson church met in council Sept. 7, with Eld. F. E. Miller presiding. Our Sunday-school officers were elected, with Bro. J. B. Deardorff as superintendent. Sisters Loretta Welty and Lona Cripe were chosen delegates to District Meeting, and Sisters Edna Wray and Emma Folts, to Sunday-school Meeting. Bro. C. Ernest Davis came to us Sept. 21 and gave us eighteen inspiring discourses, which greatly built up the church and were a great source of encouragement to us.—Lona Cripe, Patterson, Calif., Oct. 6.

CANADA

Redcliff Mission.—We are glad to say that our work at this place is very encouraging. While the drouth has prevented us from having any crops this year, and made the feed proposition rather distressing in this part of the Province, we are very thankful that our Heavenly Father is blessing us in all spiritual things. Our prayer meetings are well attended with much interest. The congregations are increasing in numbers and showing much interest. Two of our brethren on the District Ministerial Board were here last Sunday and gave us two very instructive sermons. We appreciate their coming as we seldom have visitors because of the distance between the churches here.—Catharine Hollinger, Redcliff, Alta., Canada, Oct. 8.

FLORIDA

Bethel church met in council Oct. 4 with Eld. A. D. Bowman as moderator. Bro. Bowman and the writer were chosen delegates to District Meeting; alternates, C. W. Brion and E. Bailey. Eld. A. D. Bowman gave us a good sermon on baptism Sunday morning. Many tourists have come to Florida already.—H. B. Layman, Doctors Inlet, Fla., Oct. 8.

IDAHO

Weiser church met in council Sept. 5, with Eld. H. G. Shank presiding. We elected the following officers: Elder, H. G. Shank; clerk, Harry Beckwith; "Messenger" agent, Elsie Johns; correspondent, Loree Beckwith; three members to music committee, day-school superintendent, H. A. Beckwith; Christian Workers' president, Emma Miller. Bro. Loren Beckwith was ordained to the deacon's office. We are very glad to have Sister Beck from Indiana with us this winter; she will teach school near Weiser.—Annamay Rodabaugh, Weiser, Idaho, Oct. 14.

(Continued on Page 687)

DIARY LEAVES

(Continued from Page 683)

meeting was well attended, and everything (as we always expect) passed off very pleasantly. Thus we have had the Hough Library for a council meeting, the Methodist church for a love feast, and a former Baptist church (now a lodge hall) for our Sunday morning services. We have no Sunday evening services, because the Spiritualists have the hall. With this arrangement, we are praying to grow; for grow we must if we survive. We are growing, and we expect to survive. There is to be no question at all about it; but—

Cleveland, Ohio, Sunday, Oct. 5

Today we had our Home Coming. It was a great day, as I look at it; I think it was a great day to many. Over one hundred persons attended the services. The newly elected officers of the Sunday-school were inducted with brief remarks; twelve letters of membership were read, and from these was received the promise to cooperate with the congregation at this place, each according to his several ability; a little child was consecrated to the Lord; a half dozen of the Brethren recounted their most pleasant memories of the old church back home, where they had come from. It was a great meeting, and the Lord is with us.

Cleveland, Ohio. W. B. Stover.

LETTER FROM INDIA

August 26 saw the formal opening of the Manual Arts Building at Anklesvar, used now as a school for teachers. At the Miller bungalow, where the crowd assembled, there was song, and prayer by Bro. E. H. Eby. After this the educational inspector, from Ahmadabad, was chosen to preside, and having been given the key, led the way to the new building. After all had assembled he opened the door with the wish that the institution might be blessed a thousand fold to the welfare of Gujarat, and went in. The hall was not half large enough to seat the host that gathered.

The first short talk was made by the Principal. He showed that the reason for this school was to be found in its aim and the method for the carrying out of that aim. The founders of the school aim at knowledge, of course, but in addition, and greater, they aim to develop proper attitudes toward life, work, others, integrity, truth, co-operation, etc. Moreover, he showed that the test of one's worth is not in the amount of his knowledge, but in the amount of good he is to the world. The best gauge of education is the ability to use it. They are trying to teach by the project method simply because they feel sure it is psychological; it is the way by which children learn if left to themselves.

Bro. Blough, in behalf of the mission, spoke of the threefold aim of education as being that of the head, the heart and the hand. He said that our intention is to work out that aim in actual practice. He spoke of the general neglect of the second and third, yet asserted strongly that we all need these very much. He told the audience, many of whom knew practically nothing of our aims, about the large farm adjoining, of the qualifications of the staff for the work, and invited other communities into the school as long as there is room.

The chief speech of the occasion was that of the Educational Inspector of the Northern Division of the Presidency, who took pains to show how the first schools in India were started, for what purpose, and where. The first schools were started in Calcutta in 1781. In these certain clever Mohammedan youths were further educated that they might take over some of the heavy detail work hitherto done by Europeans. Likewise, all over the land, schools were started to supply the need for clerks and teachers for the government. And even though these needs are supplied several times over, due to the excess of educated youths these days, yet, said this speaker, the youth of India continue to wish to prepare themselves only for some such clerkship, or work in a railway station. The fact is that we should prepare them to do things with their hands, should push forward along industrial lines, even as the missionaries are directing us. So said the speaker; and we echo a hearty, "Amen."

To show India's dislike for work—work done by hand—he gave the following example: There was a certain clever boy of the tailor caste. He was urged by the Deputy Educational Inspector to pass the seventh standard and the vernacular examination, the boy being assured a position as a teacher. Having passed, he secured the position, and was made an assistant on the munificent salary of rupees seven (about \$2.40) per month. He taught for several years when he and his people thought he should, by all means, be married. But all knew of his low wage, and as a consequence, no father would give him his daughter in marriage. His younger brother who had continued in the tailor trade was earning about annas twelve (twenty-five cents) a day. And many people came asking to marry their daughter to this boy. He was duly married, and was happy. Finally the school teacher's parents borrowed Rs. 700 and married the boy. On this sum he had to pay 12% interest, or Rs. 84, just his wage, so that he could continue to live on and on and have just enough

wage to pay the interest, and never have the debt to be any less. Hence it resulted that the parents and the brother had to do tailoring to support the older boy and his wife. They seem to have done this happily because school teaching was, and is, honorable, while tailoring is real work.

The Inspector quoted Dewey who opined that a school room should be a workshop where every one is doing things, and he seemed to feel that this, our school, is on the right lines. He said that a teacher who stood, or sat, and talked and talked to a class who merely sat and listened, was not teaching, but only talking. In conclusion he hoped that this school would be so successful that other teachers might come in any time and visit, and be profited by what is being done.

Perhaps we should add that there has been quite a bit of opposition to this school, and chiefly, for the very things that the Inspector praised, and that we feel are really the most important. Several of our Indian Christian leaders attended this meeting and I am sure the result will be for good. As I have intimated before, in other letters, it is very difficult for an Indian to realize the thing that we call "the dignity of labor." To the average Indian, labor has some of the stigma of disgrace; that is, labor in which the hands may become dirty. And India is not alone in this either; they should not be blamed too much for this attitude. Rather, we should help them to get over it. The school is one of our efforts in this direction. Pray with us for the success of this institution.

Bulsar, India.

J. E. Wagoner.

A FEW WORDS OF APPRECIATION

On Aug. 16, 1924, Eld. Ezra Brown of Meadow Branch congregation, Carroll County, Md., died after an illness of three weeks, aged sixty years, ten months and twenty-seven days. He leaves a widow, one son, and a daughter, the wife of Eld. J. Walter Thomas, also six grandchildren.



Bro. Brown was not reared in the Brethren Church but at the age of thirty-two years decided to enter the Master's Kingdom and united with the Church of the Brethren.

In 1899 he was elected to the deacon's office. Like Stephen and Philip of old he filled that office so well that in 1900 he was elected to the ministry and in 1903 was advanced to the eldership.

Bro. Brown was a man of very limited education, being deprived in early life of these advantages, but he felt he dared not refuse the call of the church to a fuller service in the Lord's vineyard. So while busy on the farm he was also busy preparing his mind for the work of the ministry. He never became a gifted speaker yet he always spoke to edification out of the experiences of real life. It was never too cold nor too hot for Bro. Brown to fill an engagement. Promptness with him was a sterling virtue worthy of emulation by all. Dependability was a word that could be written across his life. Many were the times that Bro. Brown was up in the small hours of the night, in study, meditation, and prayer, that he might have a message ready for Sunday morning.

Bro. Brown was a self-made man intellectually, and financially. All that he ever had or accomplished was the reward of honest toil and the blessings of a kind heavenly Father. Work to him was a joy and he seemed never happier than when hard at work. In 1916 he retired from the farm and since had engaged in the carpenter trade. It was said of him "he never picked his work but could always be called on to do what no one else wanted to do." And so it was in his church work. One of our home members said: "The church never asked Bro. Brown to do anything he refused to do." He was a member of the sick committee in our congregation for a number of years; naturally of a cheerful disposition he was a welcome guest in the sick room.

In the building of Meadow Branch church he was a loyal and willing worker in every way. He was never more at home than in the Sunday-school. He was a lover of children and an ardent supporter of religious education, he himself having completed the teacher-training and missionary course only a few years ago. In later years in the work of the organized class he was a willing worker. Whenever it was not possible for him to be present to give a lift to some one in need he was sure to pay a substitute to be there. In his mind there was nothing too good for the children of our congregation and his wise counsel and farsighted vision will be sadly missed.

Bro. Brown was human like all of us; he made mistakes, but when he saw that he was wrong he was quick to acknowledge it. He seemed to be endowed with a double portion of a forgiving spirit. He always had a cheering, helpful word for everyone, especially for the down and out.

The funeral service was held in the Meadow Branch church in charge of Bro. John J. John assisted by Bro. Edw. Snader and Uriah Bixler. Mrs. Harry A. Geiman.

Westminster, Md.

MATRIMONIAL

Please note that the fifty cents required for the publication of a matrimonial notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hagman-Dull.—By the undersigned, at the Wenatchee Valley church, Oct. 5, 1924, Bro. T. J. Hagman and Sister Lulla Dull, both of Wenatchee, Wash. Ira J. Lapp, Wenatchee, Wash.

Hunk-Sandy.—By the undersigned, at his home No. 6, 1924, Mr. Gordon Benji, Hunt and Sister Levanda April Sandy, both of Lima, Ohio.—S. I. Driver, Lima, Ohio.

Keuffer-Crowe.—By the undersigned, Oct. 9, 1924, at the home of the bride's parents, Bro. Walter A. Keuffer and Sister Ruby Leona Crowe.—D. F. Landis, Des Moines, Iowa.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 1924, Bro. R. D. Siliger and Sister Dora Eldridge, both of the Brethren church and remained faithful until death.

Siliger-Eldridge.—At the home of the bride's parents, Brother and Sister Wm. Fred, Aug. 26, 192

Notes From Our Correspondents

KANSAS

Appanoose church held a communion service Oct. 4, with about 180 members present. Bro. H. L. Hoover officiated, assisted by Bro. Frank Smith and John Sherry. Bro. O. L. Dawson, of Beatrice, Neb., preached a Spirit-filled sermon on Sunday morning on the subject of "Conversion." Our membership has been urged to attend the District Meeting which convenes at Ottawa Oct. 11-15.—Cordelia B. Beckner, Overbrook, Kans., Oct. 7.

Olathe church met in council Sept. 20, with Eld. H. T. Brubaker in charge. We will begin our revival Oct. 19, with Bro. A. D. Crist in charge. Bro. H. T. Brubaker and Bro. Alvin Riffe were chosen delegates to District Meeting. Two letters were granted. We expect Bro. Virgil Finnell to be with us soon in the interest of the Welfare Board.—Lilly M. Riffe, Olathe, Kans., Oct. 7.

Richland Center church met in council Oct. 2, with Eld. Roy Kistner presiding. He was chosen elder for one year. Sunday-school was reorganized with Bro. F. E. Van Nortwick superintendent. In September we enjoyed a two weeks' revival, closing with an all-day meeting and dinner at the church. Bro. Kistner delivered some powerful sermons which we believe can not fail to bear fruit. Our Sunday-school children are memorizing Bible verses and reciting them before the school. Records are planned to reward with a Bible each child who learns the required number of verses. Hattie S. Frantz, Beattie, Kans., Oct. 6.

KENTUCKY

Constance.—On Sunday, Oct. 12, we were made glad by the presence of Brother and Sister Haines and daughters, Brother and Sister Will Carr, and Sisters Mary and Anna Lesh, of the Stone-lick congregation, Ohio. The talk by Sister Carr, the sermon by Bro. Haines and the song by his wife were much enjoyed by old and young.—John T. Moll, Constance, Ky., Oct. 13.

MARYLAND

Brownsville.—An all-day Children's Day service was held at the West Brownsville church Oct. 5. A very interesting program was rendered. Speakers on various topics were R. J. Ridgely, David Snyder, S. P. Spitzer, M. A. Youngkin, and Millard G. Wilson, of N. Y. P. Casti. An offering of over \$200 was taken for the Home Mission Board. Our pastor, Bro. Millard Wilson, will begin a series of meetings Oct. 18.—Mrs. Nellie S. Kaetzle, Brownsville, Md., Oct. 7.

Middletown Valley.—Our pastor, Bro. McKinley Coffman, is conducting an evangelistic meeting at Woodberry, Baltimore. He, with some home talent, conducted a Vacation Bible School. The service proved very beneficial to the church in training the boys and girls for church work. We have selected Oct. 25 for our love feast which will be held in the Myersville house. Our Sunday-schools are progressing nicely.—C. N. Frushour, Myersville, Md., Oct. 8.

Pipe Creek church met in visit council Oct. 4 in the Pipe Creek house with Bro. J. J. John presiding. A number of letters were received—mostly professors and wives of Blue Ridge College. A favorable report of the annual visit was made. Bro. J. J. John was chosen elder and Dr. E. C. Bixler assistant for another year.—Ida M. Englar, Uniontown, Md., Oct. 8.

MICHIGAN

Beaverton church will hold a love feast Oct. 25 at 7:30 P. M. At our last council three letters were accepted. Our young people are wide awake trying to serve their Master in every way possible. We have formed a young people's department, with four classes: Senior, junior and boys' and girls' intermediate. Our attendance is good in spite of the fact that many of the young people are away attending school. We have Christian Workers' Meetings every Sunday night and they are well attended by both old and young. Sept. 29 Eld. Arnold went to Midland, where he helped organize the First Church of the Brethren in Midland.—Mary G. Stern, Beaverton, Mich., Oct. 11.

Crystal.—Sept. 22 Bro. L. U. Kreider, of Warsaw, Ind., began a series of meetings which continued for two weeks. During this time a number of visits were made in the homes of brethren and also among those outside the church. Much good was accomplished by the personal work of our evangelists. Bro. Kreider's messages were heard with power and interest, thus drawing good crowds and undivided attention. We appreciate his very efficient work and feel strengthened spiritually. Five were baptized into the church. Much credit is due Sister Ruth Shriver who led the song services during our revival.—Floyd Bollinger, Carson City, Mich., Oct. 9.

Homestead church met in business session Oct. 11. We decided to hold a series of meetings in the near future if we can secure a minister. Bro. J. H. Harlan church, preached a very able sermon for us Oct. 5. We are very sorry to have this fine Christian son leave the District. Our collection amounted to \$8.65.—Jacob Sloniker, Benzonia, Mich., Oct. 11.

Rodney.—Sept. 28 Bro. Samuel Bollinger, our elder, came here from Vestaburg and gave us a splendid sermon—his farewell message, as he is expecting to make Lansing, Mich., his home. In the evening we had a dramatic service instead of the usual devotional and song service. Sister Edna Long gave a reading and Sister Edna Easterly and Bro. Booker assisted in a quartet. It was so well liked that we were asked to give it again in four weeks. We were honored with a sermon by our blind Bro. Frederick Oct. 5, it being his eightieth birthday. He gave his heart to the Lord sixty years ago this past summer and has helped in the work here for twenty-two years. He delivered a forceful sermon from Rom. 12. In the evening Bro. C. L. Patrick, acting pastor, preached from "The Advantage of Disadvantage" (Luke 19: 3). Pity attended the evening service. The growing attendance here is very encouraging to us all.—Mrs. C. L. Patrick, Big Rapids, Mich., Oct. 7.

MISSOURI

Broadwater church is taking the revived interest in activities that comes with cooler weather and school days. The revival of two weeks, conducted by the pastor, E. R. Fisher, closed Sept. 22. Besides a reconsecration spirit among the members, three young ladies took Jesus as their Lord, and we rejoice at their earnestness. Mrs. E. R. Fisher, Essex, Mo., Oct. 6.

Deepwater church held their quarterly meeting Oct. 12, with Bro. T. J. Simmons presiding. The church decided to hold a two weeks' meeting, conducted by Eld. T. J. Simmons and our pastor, Bro. Gene Earnhart. At the close of the meeting a love feast will be held. Sunday morning one more made the good choice after services and was received by baptism. Oct. 18, eight were baptized. Our young pastor is encouraged to work and pray, and the church has been awakened. Our elder gave one of his good spiritual sermons Oct. 12. Bro. Martin Mohler, of Leeton, Mo., was with us over Sunday to encourage us. Sunday, Oct. 5, Deepwater church had a glorious all-day meeting. A large crowd, estimated at over 200, was present. Dinner was served, and the present Sunday night Bro. Earnhart spoke to a large audience. Lizzie Fahnestock, Montrose, Mo., Oct. 12.

MONTANA

Kalispeh.—Sept. 28 a Harvest Meeting was held at the church with services both morning and afternoon. Lunch was served at noon. A missionary offering of \$5.80 was taken. We have organized a Christian Workers' Meeting and the attendance and interest are good. A love feast will be held in the near future.—Nellie Kao, Creston, Mont., Oct. 10.

NORTH DAKOTA

Minot. We will have an all-day Harvest Meeting and Missionary Day Oct. 19, at the Minot church, to which all are invited. The services begin at 9:30 A. M. C. C. Myers, Minot, N. Dak., Oct. 6.

Ray church met in council Sept. 28, with our pastor, Bro. Ralph Shade, in charge. We decided to hold our love feast sometime this fall. One has accepted Christ since Bro. Shade's coming. The following week Bro. Fred Sheridan was called to preach the funeral of Sister Lucille Stratton who passed away Oct. 2. Bro. Sheridan also preached two spiritual sermons the following Sunday which were highly appreciated. Our work here is prospering very nicely.—Mrs. S. C. Herman, Ray, N. Dak., Oct. 12.

OHIO

Canton Center.—The work of remodeling our church is now almost finished, and we will hold our rededication and Harvest Meeting Oct. 26, with both morning and afternoon services. An invitation is extended to friends from surrounding churches to worship with us on that day. We now have six separate rooms for use in class work. The teaching force of the school greatly appreciates this. A few weeks ago Sister Beulah Woods, with others, will sail for India, met with us and gave an inspiring talk on mission work at home and on the field. Her joy and willingness in going to the field has remained with us as an incentive to larger Christian stewardship. Bro. Ray and his wife were also present. The former stressing some of the vital problems facing the Christian church today.—Mrs. W. M. Mohn, Louisville, Ohio, Oct. 9.

Castine church met in council Sept. 30, with Bro. S. A. Blessing presiding. Elders I. G. Blocher and Elmer Petry gave very good talks. The visiting brethren gave the report of the annual visit. Sept. 14 we had a Harvest Meeting. Bro. Wilmer Petry preached in the morning and Bro. Chester Petry in the afternoon. The meeting was well attended and an offering was taken for a poor family in the District. Sept. 28 Bro. Alva Richards preached a good sermon. Oct. 5 Bro. Blessing was here in the morning and Bro. Jos. Robbins in the evening; both preached rousing sermons. We had arranged for a series of meetings in July, but for various reasons had to be postponed. The meetings will begin Nov. 10, with Bro. R. N. Leatherman, evangelist. Esther Petry, West Manchester, Ohio, Oct. 6.

Goshen.—Bro. D. R. McFadden, evangelist, and Bro. Basinger, song leader, began a two weeks' meeting Aug. 31 at White Cottage house. Bro. McFadden's soul-inspiring gospel sermons awakened the whole vicinity. Ten made the good choice and were baptized, among them a whole family—husband, wife, two daughters and a son. One sister who was raised in Catholicism, forsook all her wicked ways and joined the Master. Bro. Basinger was a great inspiration in leading singing and the music touched many hearts. At the close of these meetings, Sept. 15, we held our love feast with fifty-five communing. This was the first love feast ever held in the community, as all former ones were held at the Golden house, Bro. Horol, of Greenwood church, and Bro. Mulligan and wife, and others from Olivet church were with us. We held our members' meeting Sept. 29, with Bro. G. S. Straus, in charge. All departments show activity. The Sunday-school officers for both schools were chosen: Bro. Q. E. Horn, superintendent at Goshen, and Bro. L. E. Spring at White Cottage. Our school has made a remarkable growth the past year which we pray may continue.—Mrs. J. F. Shrader, South Zanesville, Ohio, Oct. 7.

Ross church met in council Oct. 4, with Eld. S. I. Driver presiding. A very favorable report was given by our visiting brethren. One member was reelected on the ministerial board. The church unanimously decided to install our minister, Bro. Abram Gill, in the near future. Oct. 11 we held our love feast at which time we expect Bro. Petry to begin a series of meetings.—Frances E. Detrick, Spencerville, Ohio, Oct. 6.

Sugar Creek church met in business session Sept. 20, with Eld. N. I. Cool as moderator. Sept. 14 Eld. B. F. Petry began our series of meetings and continued to the 28th. His messages were full of inspiration and truth. One was reclaimed. We held our love feast Sept. 27, with good results. Bro. Petry offered. We very much appreciated the presence of some from adjoining churches. Visiting ministers present were David Byerly, N. I. Cool, D. P. Weller and W. D. Landis. We decided to have a community singing with basket dinner on Sunday, Nov. 2; Sunday-school at 9:30.—Mrs. S. I. Driver, Lima, Ohio, Oct. 8.

West Charleston.—Our regular business meeting was held Sept. 13. Bro. Jas. Karns was chosen superintendent. Members of various committees were elected. Bro. Jacob Copple's time as elder had expired, and upon his earnest request to be relieved because of his age, Bro. J. C. Flora was chosen elder for one year. We are planning special prayer meetings leading up to our revival which begins Nov. 9, with Bro. McKinley Coffman, of Bensenville, Md., as evangelist. Bro. F. McKinley, of the same congregation gave the cantata, "Praise and Thanksgiving," which was much appreciated by a full house. We are observing Rally Day Oct. 12, using the service, "Rally for Righteousness."—Mrs. J. C. Flora, Tippecanoe City, Ohio, Sept. 30.

West Dayton.—We have begun another year's work and new officers have been elected for the coming year. Bro. Wm. Detrick, who had been our pastor for many years, has taken up a new charge at Sipsville, Pa., and Bro. Ernest Coffman, of Philadelphia, Pa., has taken his place as pastor here. Since vacation time is over the young people have reorganized and elected new officers. The regular council was held Oct. 9. Five new members have been received since Sept. 1. Nov. 1 of evangelistic services will begin with Bro. Coffman in charge.—Mada Garlier, Dayton, Ohio, Oct. 11.

West Milton church met in council Oct. 1, with Eld. S. A. Blessing presiding. Our Sunday-school superintendent, S. C. Gnagney, was reelected. Our Vacation Bible School began July 21, lasting ten days. This was our fourth school. It was conducted by Miriam Gnagney, Brunhaugh and Gertrude C. Oaks. The children enjoyed it very much. Our revival began Sept. 5, continuing two weeks, conducted by J. A. Robinson, of Pleasant Hill. The services were well attended. Seven were baptized and the members revived.—Lu Wender Oaks, West Milton, Ohio, Oct. 11.

OKLAHOMA

Washita church met in council Oct. 4, with Eld. D. S. Crisp in charge. We decided to hold our love feast Nov. 17, at 6 P. M. A decision was made to meet at 10 A. M. on members for a record. Bro. C. D. Vot was reelected on the ministerial board. We planned to do a little more work around our new parsonage. We expect to begin a series of meetings Nov. 2, with Bro. L. A. Whitaker in charge. Our church cotton is helping to lift our church expenses for which we are thankful. The church work is progressing nicely with Bro. Broder and Sister McCann in charge. Our Sunday-school work is also going well, although the average attendance dropped to 107 for the last quarter, with \$432 average collection. Bro. D. E. Crisp gave us an interesting sermon on "Being a Child of God." Oct. 5.—Jacob Merkey, Cloud Chief, Okla., Oct. 6.

OREGON

Grants Pass. The last two weeks in September Sister Marie Olsen held a singing class. Most of us were busy but we were anxious to learn more about music. The last Sunday evening of the month the Christian Workers' hour was used by Sister Olsen, giving a program of talks a class. One of our families has moved to Albany. We hope others may come here. We are continuing our interesting studies on prayer meeting night.—Mrs. Edw. Harader, Grants Pass, Ore., Oct. 11.

Mabel congregation has changed the date of the love feast from Oct. 25 to Nov. 1, on account of a conflict with a love feast in another congregation. The date of the next school is increasing some at present. More workers could find something to do.—H. H. Ritter, Mabel, Ore., Oct. 6.

PENNSYLVANIA

Big Swatara. We closed a series of evangelistic efforts at the Paxton house Aug. 31. Bro. B. W. S. Ebersole, of Hershey, Pa., labored with us very faithfully for two weeks. The Word was preached in an interesting and impressive manner. God's children at this place have been strengthened and encouraged. Our love feast will be held Nov. 1 and 10. We expect to begin a series of meetings at the Hanoverdale house Nov. 16, with Bro. J. L. Myers, of Loganville, Pa., evangelist; and at the East Hanover house Dec. 2, with Eld. Michael Kutz, of Richland, Pa., in charge.—Ulysses L. Gingrich, Palmyra, Pa., Oct. 9.

Calvary (Philadelphia).—Oct. 5 we held our Rally Day exercises in the afternoon. The little folks from our Primary Department marched in the streets singing and reciting into the church. At the beginning of the program each class was called and responded by giving the enrollment, number present and a Scripture verse. After several recitations and solos we had consecration services for our teachers. The day being bright and sunny there was a very large attendance and a good offering. In the evening we had special music by the quartet and choir. Bro. Miles Murphy's sermon on "Secret Discipleship" how much better it is to let our light shine and let people know we are disciples than to keep it hidden was an inspiration to all. It was a day long to be remembered in the Calvary church and to the house-to-house workers. The church members took place in our faithful workers. We will hold our love feast and communion Oct. 30.—Mrs. J. W. Kucharski, Philadelphia, Pa., Oct. 7.

Chambersburg church met in council Sept. 24, with the writer presiding. Three letters were received and one was granted. We decided to have a series of meetings beginning Oct. 19 and continuing two weeks, with our pastor, C. H. Steerman, evangelist. At the close of the meeting, Nov. 2, we will have our love feast. We expect to have delegates to District Meeting: C. H. Steerman and J. J. Kriner. Oct. 26 we will have an all-day Sunday-school meeting. Our school is progressing nicely. At the close of the council the writer resigned as presiding elder, having served the Chambersburg church for about twelve or fourteen years. The church members have been very young and active, with ten members and grew steadily until now we have about 125. We elected the pastor, C. H. Steerman, presiding elder.—Peter S. Lehman, Chambersburg, Pa., Oct. 6.

Falling Spring. Sept. 28 we held our fall love feast at the Hale meetinghouse, with Eld. H. M. Stover in charge. Other visiting ministers were C. R. Oelbig, Frank McCoy and E. J. Egan. Bro. Oelbig officiated and remained with us for Sunday, preaching the church school and the children's service. The offering of \$24 was taken for home missions. Bro. Stover preached at the Shady Grove tents in the evening. Oct. 5 Bro. E. S. Rowland, of Hagerstown, preached at Shady Grove in the evening. Shady Grove intends holding a local Sunday school meeting Oct. 19. We have the minister of Brethren H. C. Ober and Mrs. Nye, of Elizabethtown College, to be with us in a weekend. Bible Institute the latter part of November. H. N. M. Gearhart, Shady Grove, Pa., Oct. 5.

Harriburg. Our pastor, Wm. K. Comer, held a series of meetings at the Hampton house for more than two weeks in September. Fourteen expressed a desire to be born into the Kingdom. It was during his absence that Bro. Jas. A. Sell, of Hollidaysburg, Pa., preached to us last time. He also told us of the Lost Boys of the Allegheny Mountains. Oct. 19, Rally Day, Brethren Rufus Bucher and J. I. Baugher are expected to be with us. Since the death of our Sunday school chorister, Sister Jacob Burkhardt, Salie E. Schaffner and Hester F. Madonia will serve for the remainder of the year. We decided to have our love feast Sunday, Nov. 23.—Laura Greiser Madonia, Harriburg, Pa., Oct. 13.

Ligonier. Bro. Jas. Blough, of the Maple Spring congregation, preached for us Sept. 21 both morning and evening. We had preaching each evening the following week. Our home ministers filled the pulpit during this time, except two evenings when Bro. Sauter, who formerly lived here, and Bro. Brougner, our elder, preached. Five of our Sunday school girls were baptized, making a total of nine since our last conference. Our communion service was held on Sunday evening, Sept. 28. Bro. Wm. Wolford officiated, assisted by home ministers. The following Tuesday Sister Eva Wolford and Brother and Sister Frank Rehm left for Chicago to take work at Bethany Bible School. Sept. 27 Bro. Brougner was with us and Bro. Frank Rehm and Sister Eva Wolford was granted a permanent license to preach. Mrs. Wilson Leonard, Ligonier, Pa., Oct. 10.

Locust Grove. Since our last report one has been received into the church by baptism, as a result of our meetings held in June by Bro. A. J. Beghly, of Mt. Pleasant, Pa. One was received by letter. Sept. 21 our pastor, Bro. J. L. Morrow, preached a sermon emphasizing the importance of the church's work, as well as other religious literature, being in the home of every member. As a result several new subscriptions to the "Messenger" were obtained. Elizabeth Ribblett, Johnstown, Pa., Oct. 6.

New Fairview. Sept. 22 Sister Ida Himmelbach, from India, gave us an inspiring talk. We had good attendance and interesting service. Oct. 6 we met in council, with Bro. D. B. Brougner presiding. The decision was to have a series of meetings. Brethren Howard Miller and Hattie Markey, alternates, Israel Bowser and C. T. Weaver. A spirit of charity and close fellowship prevailed, auguring well for the church. L. E. Chromer, York, Pa., Oct. 13.

Pittsburgh church met in council Oct. 1, with the pastor and Eld. C. Walter Warbler presiding. Seven letters were received; one was reclaimed. The work here has been progressing steadily during the vacation season. Bro. Walter has been away conducting evangelistic services in West Virginia and Dayton, Ohio. During his absence services were conducted by Brethren F. F. Meyers, Dana Eckert, Clyde Broadwater and Meyers Horner. The first issue of the "Brethren Broadcaster" has made its appearance. It is hoped that it will be helpful as a source of inspiration and as a means of binding the members closer together. The lake sale of the Ladies' Aid was a huge success. The proceeds will be turned over to the building fund which is steadily growing. The Vacation Church School was a success in every way, with many of our young people present. A number of students have been present at college and we hope they will continue to be interested. The twentieth anniversary of the church will soon be commemorated with appropriate services. A new Teacher-training Class is also to be started. The mid-week meetings are of interest and interest. We will have a series of meetings at the home of Mary in being made. Rally Day services will be held with attendance of 251. Communion will be Oct. 26, 6:30 P. M.—Charles E. Mosier, Pittsburgh, Pa., Oct. 6.

Rensbury. Oct. 5 we observed Rally Day in our school. Along with the efforts of our teachers, officers and members of the school, we used tags and lettergrams, having the lettergrams delivered into each home by the Junior and Intermediate Boys on Friday previous. Our aim was for 500, and our efforts resulted in 516 being present. We all feel very thankful for this new record. During the church hour the school gave a program, consisting of a roll call of classes. Bro. H. B. Speicher, President of the Board of Religious Education of the Western Pennsylvania, gave an address to the men and women's classes. Our Men's Class has decided to publish the "Messenger" into each home that is not now receiving it, for the balance of the year. We are glad to welcome back among us our elder in charge, Bro. J. E. Blough, and his wife. Our pastor, Bro. Detwiler, goes to Haverhill, Pa., for a series of two weeks' series of evangelistic meetings. Dr. Galen B. Royer will be with us at both services next Sunday, and the following Sunday the pulpit will be filled by our home ministers. Our love feast will be held, Sunday, Oct. 26. We are looking forward to our series of meetings, starting Nov. 16, with Bro. C. C. Early as evangelist.—J. P. Coleman, Johnstown, Pa., Oct. 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. St., Elgin, Ill. \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 687)

Shamokin church met in syncretical council Oct. 11, with Eld. David Killebrew presiding. The church held an election for a deacon. Bro. M. I. Homer being called; he and his wife were duly installed. Our pastor, Eld. Harry H. Zigler, and family, were granted certificates as they are leaving Nov. 1 for Ridgely, Md., to enter upon the pastorate there. We will hold our love feast Oct. 25, beginning at 1 P. M. Our church will be without a pastor after Nov. 1. We are hoping to be supplied soon.—Florence Zigler, Shamokin, Pa., Oct. 13.

White Oak, Bro. Clevefer, from Los Angeles, Calif., conducted a series of meetings at the Manheim house Aug. 3 to 17. Although there were no visible results, we believe the seed sown will not be in vain. Aug. 16 we held our Harvest Meeting at the Pennville house. A number of ministers from the adjoining congregations gave short talks. A collection of \$160 was taken for the McNeill Orphanage. Sept. 10 at our regular services a collection of \$151 was taken for the Armenians. Sept. 17 in the afternoon we held a Children's Meeting at the Longenecker house. Bro. Jacob Longenecker and Bro. Henry Hess preached soul-winning sermons in the morning. In the afternoon Bro. Longenecker spoke to the children using for an illustration the unbroken flower. The unbroken flower of disobedience and of tardiness were several lessons which were very beneficial to a fully-thrilled and attentive audience. Bro. Hess also gave a thirty-minute talk on sowing and seed. A collection of \$93 was taken for the Armenians. Nov. 2 Bro. Hiram Kaylor, from Rheims, will open a series of meetings at the Longenecker house. Oct. 5 Bro. Samuel Hess and Bro. Patrick gave interesting and Spirit-filled addresses at the Manheim house in the morning. In the afternoon a Children's Meeting was held there. A collection of \$12.28 was taken for the Armenians.—H. G. Minnich, Little, Pa., Oct. 8.

TENNESSEE

Jonesboro.—As we have our churchhouse completed at Jonesboro, and the pews almost done, the church has decided to hold her love feast on Saturday before the first Sunday in November, at 2:30 P. M. We cordially invite all who desire to be with us. We have decided to name our church Jackson Park Memorial.—Jesse D. Clarke, Jonesboro, Tenn., Oct. 14.

Meadow Branch.—We held our love feast Sept. 27, with Bro. R. B. Pritchett officiating. Thirty-eight members were present. Our prayer meeting and Sunday-school are getting along nicely. We use the topics in the "Messenger" for our prayer meeting and like them very much.—Cora A. Gammon, Tate, Tenn., Oct. 6.

Mountain Valley.—Bro. J. R. Jackson, of Relief, N. C., came to this place Sept. 22 to conduct a series of meetings. In all he preached seventeen Gospel sermons. Sixteen stood for Christ; eleven were baptized, two reclaimed and three await the rite. Oct. 4 we enjoyed a spiritual love feast, with Bro. Jackson officiating. Other visiting brethren were A. E. Nead and S. A. Gaby. Oct. 5 closed our meetings with good interest, the members being filled to capacity. The church has been greatly strengthened. We feel that much good has been done. Bro. Jackson gained many friends while here not only among the members but among those outside the church. At our last council Eld. R. B. Pritchett was with us. Two of our young men—Glenon Brown and Ray Wine—were licensed to preach for one year that they might help in the church work. Mary M. Gaby, Baileyton, Tenn., Oct. 7.

VIRGINIA

Antioch.—Bro. W. A. Reed, of Schoolfield, Va., came here Aug. 4 and labored until Sept. 14. He preached eighteen soul-winning sermons and visited many homes of the community. Bro. Reed's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Twenty-three were baptized and one reclaimed; one awaits baptism. We held our visit council Oct. 4, with Eld. Isaac Bowman presiding. The visiting brethren gave a good report. These letters were given: Bro. M. E. Clingenpeck was appointed Forward Movement Director for the coming year. The following Sunday Bro. S. M. Ikenberry preached to a large audience. Our love feast will be held Nov. 1, beginning at 3:30 P. M.—Mrs. A. O. Brubaker, Callaway, Va., Oct. 6.

Belmont church met in business session at Brooks Mission Oct. 11, with Eld. I. N. Zigler presiding. Several new committees were appointed including a peace committee. Bro. M. E. Clingenpeck, of Nokesville, Va., member of the Ministerial Board, was with us and installed Bro. Luther L. Mason to the full ministry. It was decided to hold our love feast at the Belmont house Nov. 1, beginning at 5:30 P. M. Bro. W. H. Ziegler, of Churchville, Va., expects to be with us in a series of meetings beginning Nov. 2.—Florence Vogel, Belmont, Va., Oct. 13.

Mt. Carmel.—The first of the four series of meetings and Bible Schools held in this congregation opened at Mt. Grove Chapel June 30. There was a successful meeting and six members were added to the church; at Shady Grove there were three, and at Shiloh five. The meetings were conducted by the pastor, Bro. C. M. Driver. At Evergreen the meetings were in charge of Bro. L. N. H. Beahm, of Nokesville, Va. Through his service the church has been greatly strengthened. Five were baptized. At the close we had our love feast. Altogether there were forty-eight revival sermons preached and nineteen were added to the church during the summer. Sept. 27 we met in council with Eld. G. A. Maupin presiding. Brethren M. G. Early and I. N. Neff, members of the Ministerial Board of the Eastern District, were present. The former gave an interesting sermon Sunday morning.—Crystal Driver, Pirkey, Va., Oct. 8.

Nokesville.—Our series of meetings conducted for two weeks by Bro. Roger D. Winger, of Washington, D. C., came to a close on Sunday with thirteen additions by baptism. The meetings were well attended notwithstanding the very inclement weather part of the time. The love feast following the meetings had more than the usual number of members and others in attendance. Bro. Winger officiated, assisted by Bro. C. M. Driver. We also had with us during the day Bro. J. M. Kline, of Manassas, and Bro. Little, of Mason, of the Belmont church, both of whom rendered appreciated service.—Mrs. Mary B. Beahm, Nokesville, Va., Oct. 8.

Roanoke.—Central church held a business meeting Sept. 30 and transacted important business looking forward to the completion of their new church building on Church Avenue, Southwest, now under construction. Bro. Geo. W. Flory will be pastor and will begin Jan. 1, 1925. He came to Roanoke more than three years ago from Covington, Ohio, and since then he has been pastor of the Northwest church. Under his leadership the work has grown rapidly. When he came to Roanoke there was only one congregation. He has since been blessed with the hope many have four large congregations, and he has seen the hope materialize. The Northwest church is just completing a new building, to be dedicated soon. Also during this time the Southeast church on Ninth Street was organized and has just let a contract

for a new building. The Tinker Creek church, Hollins Road, also has been organized and a pastor placed in charge within the past two years. Bro. Flory feels that the largest field for real service in Roanoke is still ahead of him in his new pastorate. With the united efforts of four large congregations a real program for the Church of the Brethren in this city should be carried through. At a previous meeting E. C. Crumpacker was chosen elder. At last night's meeting Sunday-school officers were chosen, with D. F. Hylton, general superintendent. He, with superintendents of other departments, will constitute the Sunday-school Board. The following deacons were selected: W. N. Montgomery, P. E. Faw, W. H. Thomas, R. A. Poff, R. T. James, W. M. Garst and I. C. Harnhart. A music committee of five members and an usher's committee of three members were also elected. Favorable reports were made by all committees. The membership hopes to get in part of their new building by Jan. 1 and to complete the entire plant by March 1. Our people are in real earnest and are very enthusiastic over the progress and the future outlook of their work.—R. A. Poff, Roanoke, Va., Oct. 6.

WASHINGTON

Yakima church met in council Oct. 11, with Eld. Enoch Faw presiding. Our Sunday-school now has four departments—primary, junior, intermediate and senior. The intermediate has just been organized with Sister Mary Clark superintendent. Oct. 12 our church will join with Outlook and Sunnyside in a Sunday-school Convention to be held at Outlook. Death has taken one of our number, Bro. Chapman.—Mrs. Myrtle Cable, Yakima, Wash., Oct. 8.

WEST VIRGINIA

Burnwell.—We would like to let others know of the good work being done here. Sunday, the 11th, the writer baptized nine. I have been here but a short time and hold preaching services at a little place called Crebbs, about three miles above Burnwell, twice a month, on the second and fourth Saturday and Sunday. Perhaps others seeing what can be done would come and help.—Elbert Stewart, Burnwell, W. Va., Oct. 13.

Crummett Run.—We held our Sunday-school convention Aug. 30 and 31. The program was well rendered and the Sunday-school was made stronger by the good talks that were given. Our series of meetings began Aug. 31, with Bro. J. M. Foster, of Spring Creek, Va., evangelist. He preached in all sixteen Gospel sermons and visited many homes of the community. Sixteen young people came out of the Lord's side and were received into the church by baptism. Sept. 12 our annual visit council was held, with Eld. G. M. Puffenberger presiding. The visiting brethren gave a good report. Sept. 13 our love feast was held with Bro. Foster officiating. We were glad to have with us also Brother and Sister J. L. Driver.—Clara R. Bodkin, Sugar Grove, W. Va., Oct. 10.

Martinsburg.—The last of August Bro. N. A. Wilson, of Burkittsville, began a series of meetings, preaching in all eleven sermons. Four were baptized, and prior to the meeting five were baptized, making in all nine received into the church by baptism this summer. The majority were Sunday-school scholars. We have been holding our Sunday-school and church services in the Daniel and Wallace building located on King Street. We appreciated the help of Bro. N. A. Wilson during the summer; he filled the appointments for us every two weeks. We feel that the work here has been encouraged and benefited.—Lucy D. Miller, Martinsburg, W. Va., Oct. 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 24-26, Northern Missouri, Rockingham congregation.

Oct. 28, 29, Southern Pennsylvania, Union Codorus, Black Rock house.

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

Nov. 19, 20, Arkansas, First and Southeastern Missouri, at New Hope church, Hickory Ridge, Ark.

LOVE FEASTS

California

Nov. 15, Laton.

Idaho

Nov. 2, Fruitland.

Nov. 7, Nampa.

Illinois

Oct. 25, Camp Creek.

Oct. 25, Canton (Coal Creek).

Nov. 1, 7 pm, Franklin Grove.

Nov. 2, Milledgeville.

Nov. 2, 7 pm, Champaign.

Nov. 2, Mt. Morris.

Nov. 8, Woodland.

Nov. 9, 7 pm, Batavia.

Nov. 9, 7 pm, Sterling.

Nov. 23, Elgin.

Indiana

Oct. 25, 6:30 pm, Wawaka.

Oct. 25, Hickory Grove.

Oct. 25, 6 pm, Bachelor Run.

Oct. 25, 7 pm, English Prairie.

Oct. 25, New Paris.

Oct. 25, 6:30 pm, Peru.

Oct. 25, North Liberty.

Oct. 25, 6:30 pm, Bethel.

Oct. 25, 10:30 am, Nettie Creek.

Oct. 25, Mexico.

Oct. 25, Salem.

Oct. 25, 7 pm, Pleasant Valley.

Oct. 26, Union City.

Nov. 1, Union Center.

Nov. 1, 7:30 pm, Plymouth.

Nov. 1, 6 pm, Plymouth.

Nov. 1, 10:30 am, Mississinewa.

Nov. 1, Solomon's Creek.

Nov. 2, Mt. Pleasant.

Nov. 2, Landess.

Nov. 2, 7:30 pm, Four Mile.

Nov. 8, Monticello.

Nov. 15, 7 pm, Walnut.

Nov. 15, 10 am, Prairie Creek.

Nov. 20, Spring Creek.

Nov. 27, Ft. Wayne (all-day).

Nov. 27, 7 pm, Bethany.

Maryland
Oct. 25, 1:30 pm, Middletown Valley, Myersville house.

Oct. 25, 5 pm, Thurmont.
Oct. 25, 4 pm, Maryland Heights.
Oct. 25, Locust Grove.
Oct. 26, 6 pm, Reisterstown.
Nov. 1, 2, Brownsfield.
Nov. 1, 1:30 pm, Monocacy.
Nov. 2, Denton.
Nov. 2, 5 pm, Woodberry (Baltimore).
Nov. 16, 5 pm, Hagerstown.

Michigan

Oct. 25, Woodland Village.
Oct. 25, 7:30 pm, Beaverton.
Nov. 1, Onkama.
Nov. 2, Durand.
Nov. 27, Thornapple.

Minnesota

Oct. 28, Lewiston.

Missouri

Oct. 25, Deepwater.

Oct. 25, Jasper.

Nebraska

Oct. 25, Alvo.

Nov. 27, Octavia.

North Dakota

Oct. 25, Egeland.

Ohio

Oct. 25, 6 pm, New Carlisle.

Oct. 25, 10 am, Owl Creek.

Oct. 25, 6 pm, Lower Stillwater.

Oct. 25, 10:30 am, Black Swamp.

Oct. 25, 10 am, Prices Creek.

Oct. 25, 10 am, Dupont.

Oct. 26, 7 pm, East Dayton.

Nov. 1, 10 am, Stonelick.

Nov. 1, 6 pm, Donnell Creek.

Nov. 1, 10 am, Portage.

Nov. 1, 6 pm, Salem.

Nov. 1, 6 pm, Painter Creek.

Nov. 2, 6 pm, Brookville.

Nov. 8, 10 am, Beaver Creek.

Nov. 15, 10 am, Lick Creek.

Nov. 27, 10 am, Silver Creek.

Nov. 30, 6 pm, Fostoria.

Oklahoma

Nov. 17, 6 pm, Washita.

Oregon

Oct. 25, Portland.

Nov. 1, Madril.

Pennsylvania

Oct. 25, 1:30 pm, Akron.

Oct. 25, Mechanic Grove, Grove house.

Oct. 25, 10 am, Fredericksburg, Rankstown house.

Oct. 25, Lost Creek, at Free Spring house.

Oct. 25, Aughwick, Hill Valley house.

Oct. 25, 26, 1 pm, Heidelberg.

Oct. 26, 1:30 pm, Maiden Creek.

Oct. 26, 5 pm, Carlisle.

Oct. 26, 6:30 pm, Greensburg.

Oct. 26, 4 pm, Marsh Creek, Friends Grove house.

Oct. 26, Yellow Creek.

Oct. 26, Windsor.
Oct. 26, 6:30 pm, Pittsburgh.
Oct. 26, Clover Creek, at Martinsburg.
Oct. 26, Robinson.
Oct. 26, 3 pm, Shamokin.
Oct. 26, Somerset.
Oct. 28, 29, Springville.
Oct. 28, 29, 10 am, Chiques, Mt. Hope house.

Oct. 29, 30, 10 am, West Green Tree, Rheims house.

Oct. 29, 30, 10 am, West Conestoga, Middle Creek house.

Oct. 30, Philadelphia, Calvary.

Nov. 1, 1:30 pm, Antietam, Welly house.

Nov. 1, 6:30 pm, Upper Clair.

Nov. 1, Indian Creek.

Nov. 1, 3 pm, Palmyra.

Nov. 1, 2, 10 am, Big Swatara.

Nov. 2, 7 pm, Penn Run.

Nov. 2, Roaring Spring.

Nov. 2, 3 pm, Lancaster.

Nov. 2, Everett.

Nov. 2, Chambersburg.

Nov. 2, Quenahoning, Maple Spring house.

Nov. 2, Rockwood.

Nov. 2, 4 pm, Ephrata.

Nov. 6, 7:30 pm, Philadelphia, First church.

Nov. 8, 1:30 pm, Conestoga, Bareville house.

Nov. 8, Sugar Valley at Eastville.

Nov. 8, 9, 9 am, Schuylkill, Big Dam house.

Nov. 9, Meyersdale.

Nov. 9, 6 pm, Snake Spring Valley.

Nov. 16, 17, Elizabethtown.

Nov. 16, 6 pm, Woodbury, Republic house.

Nov. 22, 23, 1:30 pm, Conewago, at Bachmansville.

Nov. 23, Harrisburg.

Tennessee

Oct. 25, 2:30 pm, Liberty.

Oct. 28, Central Point.

Nov. 1, 2:30 pm, Jonesboro, Jackson Park Memorial.

Virginia

Oct. 25, Unity, at Fairview.

Oct. 25, 3 pm, Middle River.

Oct. 25, Bethlehem.

Nov. 1, 3:30 pm, Sangerville.

Oct. 25, 3 pm, Beaver Creek.

Oct. 25, 3 pm, Mt. Zion.

Nov. 1, 5:30 pm, Belmont, Belmont house.

Nov. 1, 3:30 pm, Antioch.

Nov. 1, 3:30 pm, Bridgewater.

Washington

Oct. 26, Seattle.

Nov. 8, Okanogan Valley.

Nov. 14, Sunnyside.

Nov. 15, 7:30 pm, Yakima.

Nov. 27, Onak.

THIRTIETH ANNIVERSARY

On October 16, 1894—thirty years ago—on a venture of faith, the first Brethren missionaries sailed for India. What great work has been wrought in these years past eternity will best reveal.

All honor to those early missionary pioneers! Likewise, all honor to those who followed "in their train" as missionaries by proxy—those far-sighted Brethren who, themselves, could not go in person, but who have provided endowment of nearly \$500,000.00, the income from which helps carry on what was started in a very small way thirty years ago.

You, too, by investing in our Annuity Bonds, will help increase the endowment for missions, thus making effective at your death a certain income for furtherance of a great work undertaken in faith thirty years ago.

Do You Want to Know More About This?

Write for Booklet M-104. It Will Interest You

General Mission Board
OF THE CHURCH OF THE BRETHREN

Elgin, Illinois

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world.—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., November 1, 1924

No. 44

In This Number

Editorial—

Getting In and Getting Out (H. A. B.)	689
An Interesting Coordination	689
Another Good Reason for Bible Study	689
Seeing Is Serious Business	689
Among the Churches	686
Around the World	697
The Quiet Hour (J. H. H.)	697

Our Forward Movement—

Stewardship	693
Let Us Forget	693
Mission Notes (C. D. B.)	693

General Forum—

A Prayer (Poem)	690
Keeping the Faith. By T. T. Myers	690
The Birth of a New Commandment. By C. Ernest Davis	690
Can Human Beings Be Changed? By Earl M. Bowman	691
The Christ Spirit Versus the Spirit of War—Part 1. By B. E. Breshers	691
A True Foundation. By Oscar Mathias	692
Decisions Play a Large Part in Life. By A. B. Coover	692
The Secret of Christian Growth. By Lela Sellers Ferguson	698
Following Jesus. By A. E. Klinger	698
The Way of the Cross. By Olive A. Smith	698

The Pastor's Study—

The Pastor's Challenge. By Walter McDonald Kahle	694
Books Ministers Ought to Know (J. E. M.)	694
Simple Studies on the Teaching of Prayer by Jesus—Part 2. By Wm. Kinsey	694

Home and Family—

I Come to My Heavenly Father (Poem). By B. F. M. Sours	695
Stumbling On Together. By Elizabeth Rosenberger Blough	695
Suffering. By R. H. Miller	695
Read Slowly and Think	695

...EDITORIAL...

Getting In and Getting Out

THERE is nothing new about a crisis. The chick faces a crisis when the old shell cracks and in the dew of its youth the new creature must face the world alone. There is a crisis in the life cycle of the stalk of corn when the tassel develops and begins to shed the yellow pollen upon the shining silk emerging from the ears.

There is a crisis for men, when in the accustomed order of life, they must stop, think, and make a choice. In a period of growing popularity Jesus deliberately prepared a crisis. He challenged the multitudes with hard sayings about the Bread of Life. On the day of choice some "went back" but others went on. The progress of the Kingdom has involved many such days. Indeed, there is a sense in which crises are to be welcomed; they are the steps upon which men make or break themselves.

Churches have crises. A recent editorial in a church paper began: "Our church is in a state of transition which will require the most skillful leadership to guarantee its future usefulness. Especially will it be necessary to keep all of our various lines of work carefully balanced in order that some may not run away from the others and monopolize the interest and the giving of our churches."

The Church of the Brethren has had crises. There was a crisis when the church was transferred to America. There was another crisis when members swarmed over the hills of Western Pennsylvania to found new homes in the broad valley of the Mississippi. The church faced a crisis when the interest in education was revived. We have rather thrived on the crises of the past. Why not on the present situation?

When there is a way in, there ought to be a way out. Perhaps the way to get out is to find the way we got in. The present situation is very largely the result of growth—of uneven growth. One has said that he was for education and has championed the schools. Another has said that he was heart and soul for missions, and has therefore freely answered the Macedonian call. Yet others have favored the local work, and a great company, having seen this present world, have gone off on a picnic with Brother Demas. We have

been too largely motivated by personal enthusiasm; we have not seen individual special interests in relation to each other and to the whole. Sometime we will find out that it takes a fine sense of discrimination to keep all lines of church activity in proper balance—to keep the church program in equilibrium.

Theory would indicate that it ought to be possible to figure out the proportionate emphasis for various lines of church activity. But practically such a solution can never be more than roughly approximated. It is said that children grow alternately in height and in weight. The church grows in much the same way. We can not eliminate crises in a living church, but we can reduce their violence.

Most of the discussion on the present situation has been addressed to the older folks. The young people are represented as waiting for the older folks to move. This is a fine compliment to age. The only trouble with it is that crises are not solved by old folks—at least not by old folks alone. Of course, the old folks can do something. They can pray more, give more, and pull together better. But they are bound with so many obligations and handicaps that they can do no more than give substantial aid toward the solution of a situation like the present one.

If the young people are waiting for the older folks to move they need wait no longer. They have moved—moved in. It is now the young people's move if we are to get out. Why is it the young people's move? It is their move because they represent the mobile and adaptive element in church life. They are so situated as regards training and obligations that they can fill in where the ranks are thin or broken. When teachers, preachers or missionaries are needed the church usually turns to the young folks and not to older men and women with families, educational handicaps, and debts. Young people have helped to solve the perplexing situations of the past, and they are needed now. Alexander Mack was twenty-nine when the church was organized in 1708. Peter Becker was thirty-two when he organized the emigration party to America. Young people have naturally led out in education and in missions. Yes, the young people are needed now.

The Church of the Brethren is on the way to a solution of the present situation. A heavy investment is being made in the home plant. New churches are being built, pastors are being put over many congregations, and our schools are working as they also study their common problems. But all that goes to strengthen the home base looks also toward the solution of our present dilemma. Then, too, on the foreign field native leaders are taking larger responsibilities. All of this looks toward a self-propagating and a self-sustaining native church. Hence, the way out would seem to be for everybody to hold steady and lift until our program is again in equilibrium. Naturally, the older folks will carry on where they are, and the young people will jump in either at home or abroad, but in any case where the lines are weakest. The weak churches on the home field present opportunities for combining Christian living with teaching, doctoring, and farming, much as it is done on the foreign field. And he who saves a dying church on the home field feeds three: himself, the congregation, and the missionaries. Yes, it is your move, and it is our move; it is time we all move—but move together!

H. A. B.

An Interesting Coordination

"YOUR brother and partaker with you in the tribulation and kingdom and patience which are in Jesus"—that is the way John introduces himself and his message

to the seven churches of Asia. "Tribulation and kingdom and patience"—a peculiar combination, is it not? That word "kingdom" in the middle seems so awkwardly placed.

Does John wish his readers to note that the Kingdom, world dominion, which belongs to Jesus is his because tribulation and patience were his also? And he has set it in the midst of these because that is where it belongs? And those who, with himself, would share in the Kingdom of Jesus must also share in the tribulation and patience of Jesus?

Another Good Reason for Bible Study

THERE is one great benefit of an intimate acquaintance with the Word of God which is seldom thought of. In fact we do not recall having heard it mentioned in any discussion of the importance of Bible study and yet Jesus thought so much of it that he spoke of it referring to a well known passage in Hosea, he said, "If ye had known what this meaneth . . . ye would not have condemned the guiltless."

You see what it is now. An understanding of the Scriptures keeps us from condemning innocent people. And isn't that worth while? Isn't it a desirable accomplishment to be able to speak of persons, or even to think of them, without charging them with something of which they are not guilty? Jesus felt that way about it and said, moreover, that the key to this attainment is in knowing what the Scriptures mean.

The significance of this is all the greater by reason of the fact that condemnation of the guiltless is so often made in the interest of loyalty to Scripture. It was so in Jesus' own case. The people he was talking to were condemning him and his disciples for disregarding the fourth commandment. Jesus denied the charge. That meant they did not understand the fourth commandment themselves. And that mistake they could not have made, he said, if they had known the meaning of another Scripture, "I desire mercy and not sacrifice."

Condemning the guiltless is as bad business now as it was then. And it isn't any better, but rather worse, when the Scripture is quoted, or misquoted, to back it up. But the fact adds one more to the many other reasons for taking the advice of Jesus: "Go ye and learn what this meaneth."

Seeing Is Serious Business

"Now we see not all things put under him," the Hebrews letter says, "but we see Jesus," and that is what saves us from despair. And as long as we keep looking at him, we can keep going.

Indeed we can see many things that have not yet been subjected to his will, but a good many things have been, and that fact, together with the fact that the hearts of the peoples of the earth are turned toward Jesus as the hope of the future to a larger degree than ever before, is exceedingly heartening.

"But we see Jesus." That is the answer to every suggestion of retirement from the job. He is our hope and our strength. If we yoke right up with him and walk right along with him where he wants to go.

If we see him really and do not merely look absent-mindedly in his direction. Which means that his strength is ours, only if we take him into our own life—into our hardest thinking and wishing and doing—and into our ideals for all the rest of the world.

Did you ever think you were reading when you were only looking at a page of print? Seeing isn't just staring into vacancy.

GENERAL FORUM

A Prayer

Beauty in such tiny things—
A snowflake or a blade of grass;
We see them every day we live
And scarcely heed them as we pass.

Beauty in such mighty things—
A towering tree, a steadfast star;
And yet somehow we heed them not,
They are so great, so still, so far.

Beauty everywhere we go—
In children's eyes, in faces kind;
We see them not. I pray tonight:
"Dear God, make me less blind, less blind!"

—Grace R. Foster.

Keeping the Faith

BY T. T. MYERS

"I have kept the faith" (2 Tim. 4:7).

THIS is the declaration of the great apostle Paul when he was nearing the close of his earthly life. His course was about finished. He had fought a hard fight. He had seen the Gospel go from Jerusalem to Rome, contested in its progress at every step. He knew what it was to face enemies, bear trials and fight ahead. When he was stepping into the valley of death he declared: "I have kept the faith." The conviction of this fact at the close of his great life's career filled his soul with joy. Let us see how Paul kept the faith and how we also may keep it.

1. *Paul kept the faith by believing it.* The faith that Paul received and believed and kept was the simple faith of the Gospel. It was not an arguable faith; it was not necessarily a faith conveyed by doctrinal statement; it was simpler than this—God spoke and Paul believed. Jesus was revealed to him, and Paul opened his heart and received Jesus as his Savior.

The larger content of the faith of Paul no doubt included all that the Holy Spirit declared about Jesus. He believed the Virgin birth. His Bible, the Old Testament, which he accepted as divinely inspired from beginning to end, declared that the Messiah was to be born of a Virgin. His close companion and fellow traveler, Luke, gives a most concise account of the Virgin conception and birth of our Lord. Without doubt Paul and Luke often talked about the holy birth of Jesus and how he is the blessed Son of God.

Paul believed in the sinless life and atoning death of Jesus. He thus believed, because the sinless Christ was revealed to him and he accepted him. He believed in his atoning death. The redeeming blood shed by Jesus has a central place in all the writings of Paul. If the blood of redemption be taken out of the Gospel as given by Paul, the very heart of his Gospel will be taken out. There would be then no Savior and no salvation.

Paul believed in the resurrection of Jesus, his ascension and his return. He said to the Corinthians who needed a confirmation of the doctrine of the resurrection: "If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first fruits of them that slept." It is Luke, the close companion of Paul, who records the words in the first chapter of Acts: "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Paul declares to the Thessalonians: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words."

As Christians we need today the faith that Paul had. If we would have the joy that crowned the faithful life of Paul, we must believe as he believed, the Virgin birth of Jesus, his sinless life, his atoning death, his resurrection and ascension, and that he will

come again in glory. This belief is fundamental in the Scriptures. It is saving and sanctifying in its realization. It differentiates from all the great religions of the world, and it (the faith of the Gospel) is the only faith that can save the world.

Paul believed even when he could not understand. He exclaims, "Great is the mystery of godliness. God was manifest in the flesh." If Paul could not understand all, we need not be surprised if we cannot. Paul believed, and we can believe even if we go beyond the depth of our reason. Our faith is in God.

2. *Paul kept the faith by living it.* The faith that was within manifested itself outwardly in life. "Faith without works in dead." It is no faith. We are not saved by faith and works, but we are saved by faith that works.

No greater believer can be found than Paul. Neither can a greater worker be found than he. He lived what he believed. His faith was manifested by his works.

That which we live is ours. Living a truth burns it into the soul. Only that is really ours which is wrought into life by belief and action.

Many cannot defend Christianity by argument, but they can and do defend it by the life they live. This is the best defense.

Three students heard Mr. Ingersoll attempt to tear to pieces the Holy Bible and the Christian religion. As they went away from the lecture, one said to the other two: "Didn't he tear the Bible to pieces tonight and slam religion?" After a little thought one of the other two remarked: "I can tell you what he didn't tear to pieces—my mother's religion. He never touched it with all his ridicule and sarcasm." Such a life wards off most successfully attacks made upon religion.

Some years ago, one nice, quiet evening, Bro. D. L. Miller and Bro. H. B. Brumbaugh, both of sacred memory, and I visited a Protestant Christian mission at Jerusalem. When we had talked over some of the problems that confronted that particular field, one of the missionaries said: "What we most need for our work is exemplary Christian living. The non-Christian people see so much sham that goes by the name Christian that they become disgusted." What was needed at Jerusalem is needed everywhere—the true kind of Christian life.

Paul could always appeal to the purity of his motives and of his life among the people with whom he labored. He said to the Ephesian elders assembled at Miletus: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The world reads the Christian more than it reads the Bible. It is very necessary that the Christian life should be true.

3. *Paul kept the faith by giving it.* He gave the faith to the Greeks and to the barbarians, to the wise and to the unwise. He gave the faith to Judea, Samaria, Galilee, Phoenicia, Syria, Cilicia, Galatia, Asia, Macedonia, Achaia and Italy. He preached the faith in Jerusalem, Damascus, Antioch, Derbe, Lystra, Troas, Philippi, Thessalonica, Berea, Athens and Rome. It is a great paradoxical truth that the more he gave to others, the more he had himself. It is true of some things that the more we give, the more we have. A man had inscribed upon his tombstone the following: "What I had I made; what I kept I lost; what I gave I have." If we give more, we will have more. "To him that hath shall be given, and from him that hath not shall be taken even that which he hath."

Faith is something that cannot be cornered and thereby kept. Its keeping must be by giving. I do not know what might have happened to the Church of the Brethren if it had not heeded the call of Brother Hope to give the faith to his people in Denmark. We have to wonder what would have been the result to the church (Oh, I am sure it would have resulted badly) if it would have refused to send Brother Stover to India. If we would keep faith we must give it out—to India, to China, to Africa, to South America, to the whole world. The individual and the church that are not missionary in spirit and in life are doomed to poverty, and to death. We can afford to put on a large program of faith-giving, because the more we give to others, the more we have ourselves.

Paul so thoroughly believed and so truly lived and so freely gave the faith that he could withstand all opposition. Hear him as he recites some of his experiences to the Corinthians: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Are not all these experiences enough to try to the utmost and even to overcome the stoutest soul? But Paul declares to Timothy when the battles were about over: "I have kept the faith." Hear him as he adds further, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but unto them also that love his appearing." God grant that we may keep the faith. Then will we, too, have great joy and glory.

Huntingdon, Pa.

The Birth of a New Commandment

BY C. ERNEST DAVIS

Jesus' disciples were uneasy and a gloomy foreboding cast its shadow upon them as they mingled with the crowds at the historic Passover season of A. D. 30.

From time to time during the preceding months Jesus had dropped hints of a coming crisis. Beginning at Caesarea Philippi, he had been showing "his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." At the preceding Feast of the Dedication the Jews had taken up stones to stone him, but he had escaped out of their hands. Thus at the Passover season the disciples could scarcely have helped sensing the deep undercurrent of hostility and craftily plotting against him. Jesus, too, was now almost daily giving strange hints. "Me ye have not always;" "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" "And I, if I be lifted up from the earth, will draw all men unto me."

And so a bit confused, uncertain in their thinking, perplexed by Jesus' strange statements, fearful and concerned over the unrelenting and bitter opposition of Jewish officialdom, they followed Jesus into the upper room, into a place apart, into a temporary haven of refuge and place of safety. But even here they meet their haunting fears face to face for Jesus said plainly unto them: "One of you shall betray me." After Judas had left the room can you not see the little group around the table, moved by dread, involuntarily draw a bit closer together? Then Jesus continues: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." What grave concern those words must have caused.

Jesus recognized their lack of comprehension, their perplexity and dismay, and his heart went out to them as he thought of what the shock of his coming death would mean to them. And seeing not alone their immediate need, but also the fiery trials that should come upon them after he had ascended to his Father and his followers had in truth begun to turn the Roman world upside down, he hastened to give them the last measure of help for the crisis at hand, and a sure source of strength through all the storms of trouble, difficulty, and trial that should ever beat upon his followers.

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

Such was the bringing forth of the new command-

ment. And what greater source of comfort, stability, and helpfulness in the dark hours to come could Jesus have pointed them to than this, a deep, abiding, mutual love for one another?

He saw that the tests to which his followers would be put were to be so searching, and that the hatred of the world against them would be so intense that he could say to them: "By this shall all men know that ye are my disciples, if ye have love one to another."

The new commandment proved a blessing. It helped to tide over the hard places. It held the followers of the Christ together. Love of the brethren became an outstanding characteristic of the church. In the church at Jerusalem "the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common."

The new commandment has proved to be not only a source of strength in meeting the testings from without but a corrective for the ills within the church. Paul, in dealing with the church at Corinth, a church torn by schismatic factions and disturbed by jealousy over the possession of different spiritual gifts, writes unto them: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . But now abideth faith, hope, love, these three; and the greatest of these is love."

Years later the apostle John, having grown old in the service of the church, out of the riches of his experience bore witness to the fundamental character and effectiveness of the new commandment when he declared: "We know that we have passed from death unto life, because we love the brethren."

Truly the day of the new commandment has not yet passed.

Modesto, Calif.

Can Human Beings Be Changed?

BY EARL M. BOWMAN

RECENTLY a man cynically said to a certain clergyman: "You are always preaching that human nature can be transformed. You ought to know that such a thing is impossible." Surely this gentleman had never read Hocking's book which deals with the problem of remaking human nature. He had certainly not read William James' book on "Varieties of Religious Experience." He evidently had escaped Harold Begbie's "Twice Born Men."

Moreover, he certainly had not seriously read the gospel story of one Simon called Peter. Here was a man of mud changed into a man of granite. Here was a timid man changed into a lion. Here was a *denier* turned into a *confessor*. Baffled, broken, doubting he went to the high priest's palace, and here he sinned by denying his Lord. Out from that palace he went early in the morning, sobbing, wrecked, his whole life shattered. But behold him at Pentecost! Here the man who had sinned deeply, having completely repented, is preaching with divine power. Peter is now the rockman. Jesus brought out of him that threefold confession, balancing the threefold denial, and sent him forth to feed his sheep. The trust which Jesus committed to him was sacredly kept. Peter became the pastor. Love filled his sermons with passion. Love sent him far. Love brought him to Rome where he met his crucifixion. Legend has it that when they brought him to the cross he cried out: "Crucify me head down, for I am not worthy to be nailed to the cross as was my Master." Never was a greater transformation recorded!

Furthermore, the gentleman quoted at the start shows evidence of ignorance of another very prominent New Testament character. When Jesus met John he was a veritable "son of thunder." His temper was wild and dangerous. He had power, but it was as yet uncontrolled. He had zeal, but it was not according to

knowledge. He adored his Master, but he had not found the proper channels through which to express his devotion. In his early days he was a common job-hunter seeking the most prominent place in the new Kingdom. On a certain occasion he wanted to call down fire from heaven and burn a certain Samaritan village because of incivility. On another occasion he wanted to stop a certain man from doing good works in the Master's name because he had not been regularly called and ordained in the orthodox fashion.

But look at John in his later life, after having been mellowed by years of experience. Into his home he had taken the mother of Jesus. Down to old age he had preached the Gospel. See him at last on Patmos, an exile, enduring all the toil an old man could endure, sleeping on the ground, working in mines, beaten by brutal guards, yet seeing visions of heaven and writing tenderly of tolerance and love. He had reclined upon the bosom of Jesus and learned the spirit of the Master. His gentle spirit now seems to be in perfect tune with that of his Master. He had seen his Master die upon the cross. He had seen him after his resurrection. He had met him in the upper room. He had witnessed all the glories of Pentecost. He had gone forth preaching the Word. He had seen the rise of cults and sects, and battled against Gnosticism. He had suffered cruelly, although one of the favored disciples. After all of it he went down to his grave rich, mellow, brave, tolerant, loving, undaunted. It was a remarkable transformation!

Human beings can be changed. It is the fundamental assumption of the Gospel that human nature can be changed. It is the very groundwork of our whole educational system that it can be changed. All the history of the church proves it. The work done in mission halls proves it. The education of children proves it. Papini is right when he says that the religion of Christ is the only religion that can change animals into saints. This is one of the biggest and finest things the brilliant Italian ever said. He, himself, is a living proof of the transformation. Was he not a hater of men, and is he not now a lover? Was he not, by his own confession, an atheist, and is he not now a believer? Was not his whole life lifted, mellowed and sanctified by the gospel of the Master? It is the glory of our religion that it can transform us from darkness unto light, and hold us in the new life. What other religion can do this?

There once lived a man in a little town. He kept a little store, but neglected his business in order to get drunk. The wolf was often at his door. He had a good wife and two beautiful daughters whose hearts he had broken by his evil ways. He would become so intoxicated that he did not know his own name or on what street he lived. When he was coming out of such debauches he would go about bleary-eyed, trembling, asking every man he met to give him more money to get another drink.

Then came a time when this man's heredity was not changed and his environment was the same, but his heart was changed. Jesus Christ turned him into another man. He became sober, industrious, reliable, affectionate, aspiring. He put a smile on his wife's face that is there yet. He began to take care of his store and of his family. He became prosperous, and a useful and honored citizen placed in positions of responsibility and trust by his fellow citizens. It was the power of the Son of God, the Savior of men, that turned this man into a new creature.

If people can be changed is there not a certain hope of making the world better? It begins to look almost like this was a closed question. We know human beings can be made better, for many have been. We know the world is better than it used to be. Jesus came, lived, taught and died a martyr's death. Who would want to argue that the world has been the worse for his coming? The world has already been made better. It has been a different and better place ever since Jesus came. It will never be the same again. It is sunrise everywhere and the promise of a brighter day!

Philadelphia, Pa.

The Christ Spirit Versus the Spirit of War

BY B. E. DRESHEARS

In Two Parts—Part I

"But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56).

If we as Christians are led by the Holy Spirit, we will be guided into the truth. He is our Comforter and Guide. Jesus promised his disciples: "When he, the Spirit of truth, is come, he will guide you into all truth." Paul says: "For as many as are led by the Spirit of God, they are the sons of God." And again: "For to be carnally minded is death, but to be spiritually minded is life and peace."

From these Scriptures we learn two important truths. First: that the Holy Spirit is intended to impart to the Christian a knowledge of the truth. That is what he was sent to do. If we follow his leading we will be guided into a knowledge of God's word and how to apply it to our lives. Jesus prayed: "Sanctify them through thy truth: thy word is truth" (John 17:17). God's Spirit and his word will be in perfect accord. If his Spirit is with us, our spirit must agree with his Spirit and this will lead us to accept and obey his word. If we go contrary to his word it is because we are not led of his Spirit. This requires an action of the will on our part. We must will to do his will. In other words, God's Spirit will not lead us any farther than we want to be led.

Next, we learn from the Scriptures quoted that the unrenewed mind, the carnal or fleshly mind of man, is not in accord with the mind of God. The carnal mind must give place to the spiritual mind. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence we must "be renewed in the spirit of our mind." We must turn from our carnal or fleshly mind to the mind of Christ. Paul says: "Let this mind be in you, which was also in Christ Jesus" (Philpp. 2:5). Again, we are told "if any man have not the Spirit of Christ he is none of his."

John and James were of an impulsive spirit. When they were tired and hungry and denied food and lodging in a certain village they desired the Master to command fire to come down from heaven and consume those who were so inhospitable. Jesus told them that they knew not what manner of spirit they were of. That is what is wrong with so many people these days. They know not what kind of spirit is leading them. It is possible for us to think we are led of God's Spirit when it is the spirit of the "world, the flesh or the devil." John says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). There is no better way to try the spirits than by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Paul plainly teaches that the Christian who is quickened and made alive by the Spirit of God, no longer walks "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

Jesus said: "Yea, the time cometh that whosoever killeth you will think that he doeth God service." Paul was like this before his conversion. He then showed a very different spirit. How any honest person can believe after a thorough study of the New Testament that the Christian can take the carnal sword and slay his fellow man, is more than we can understand. If you should ask Jesus about it what would he say? What does he say about such things in his teaching? In quoting from the law he said: "Ye have heard it said by them of old time, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you." Here is the mind and spirit of Christ as revealed to us in his own words. Was it mere sentiment with him, or did he

(Continued on Page 698)

A Sure Foundation

BY OSCAR MATHIAS

A GROUP of laborers have been busy for some time past making an excavation perhaps thirty by thirty feet in size for the Hershey Chocolate Company, digging down to the solid rock. Now they are busy putting in the concrete foundation which is to support another one of those two hundred and fifty foot smokestacks, which, with its base, is said to weigh 1,500 tons.

One is led to wonder why so much work and expense is necessary in preparing for the huge chimney to be built. It is a vivid reminder of the great lesson taught by the Master concerning the house which was founded on a rock (Luke 6:48).

Now the workmen are busy pouring the plastic concrete onto the rock, to form a permanent foundation, which will nobly serve its purpose for many years to come. In sunshine or storm, in winter's cold or summer's heat, the chimney will surely stand, for it is in fact founded on a rock.

Blessed, yea, thrice blessed, is the man and the woman whose hearts in early childhood were planted or moulded on the "Rock of Ages" and then trained up in a Christian home. They are the ones who are the best fortified against the "winds of temptation and billows of woe," which are sure to assail each voyager o'er the treacherous sea of life. They are the ones who never falter when the crises of life beset them, but are more than conquerors through faith in Jesus Christ.

Dear reader, let us ever cling to the "Rock of our Salvation," that we too may stand firm in the evil time, and overcome the world, claiming at the last the victor's crown.

Hershey, Pa.

Decisions Play a Large Part in Life

BY A. B. COOVER

It matters little whether we live long, threescore years, or just three years, but it does make a world of difference *how* we live.

Most people want to stay in this world as long as possible, and that is no sin, but after all it is the quality of life that counts, not the length of it. Sometimes a single day, even a single hour means more than the average life. Some live more in three years than others do in thirty-three.

In three years Christ turned the religious thought out of the deep-washed channels of superstition, form and fear, to that of love. And he founded a Christian civilization based on the principles of the Golden Rule. The act or deed is only the result of the decision. It may take a lifetime to accomplish a decision of a single hour or moment.

Witness Ruth's decision: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

If you live for, and by the principles Christ taught, though your life be short in years it will be long in usefulness and influence. Decide for Christ now.

Grants Pass, Ore.

TWO HUNDREDTH ANNIVERSARY CELEBRATION OF THE COVENTRY CHURCH

The Two Hundredth Anniversary Celebration of the Coventry Brethren Church (1724-1924) will be held November 5-9 at Pottstown (Kenilworth), Pa.

THE COVENTRY CHURCH took its name from the township in which it is located and the township is supposed to have received its name through Samuel Nutt, an early settler and iron master, who came from Coventry, Warwickshire, England. The township first took the name of Coventry in the year 1724, the same year in which the Coventry church was organized. Previously the district was known as "Skoolkill" in 1719, and as "Scoolkil" in 1722. At its formation the township of Coventry comprised not only the land along the Schuylkill River, now North Coventry, East Coventry, and South Coventry townships, but all of the upper part of Chester County, and even a part of the present County of Lancaster.

Martin Urner, the founder of the Coventry Brethren church, and its first bishop, was born in Alsace, then and now a province of France, in the year 1695. About 1708, Ulrick Urner with his three sons, Jacob, Hans and Martin, emigrated to Pennsylvania and settled for a while at Roxborough, near Philadelphia. In 1712 the name of Martin Urner appears among the settlers of Lancaster County. In 1718 he bought a tract of 450 acres of land of the Penns, in what is now Coventry Township, Chester County, Pennsylvania, on the Schuylkill River, directly opposite the present site of Pottstown. On this property, now called Bellwood, he and his descendants lived many years, and on the southeastern corner of this original property is located the Coventry Church of the Brethren of today. The old Coventry cemetery is located west of the central part of the farm.

Concerning the establishing of the Coventry church we learn the following: That in August of the year 1723, a rumor was spread through the country that Christian Libe, a very famous Baptist teacher, who had long served as a galley slave in Europe because of the stand he took in the cause of freedom of divine worship, in the face of religious intolerance, had now arrived in Philadelphia. This moved some of the newly awakened persons on the Schuylkill to go forth to meet him, and to hear him preach. The whole thing however proved to be only fiction, for Libe was finally put in prison in Europe, and never reached America. These visitors from the Schuylkill district, (now Pottstown) were persuaded by some of the Baptist Brethren at Germantown to go with them to their meeting, during and after which they heard so much of the Germans' awakening that they went home very much edified. Soon afterward a second visit was made to Germantown by which both parties were so much edified that the Germantown Brethren promised them a visit in return, which was made four weeks afterwards with great blessing.

The newly awakened ones at Coventry were thereby stirred up still more, so that they begged to be received into the communion of the Brethren at Germantown. Accordingly after the candidates for baptism had chosen Peter Becker, leader of the flock at Germantown, to be their baptizer, they were baptized in the stream Wissahickon (now called Wissahickon), near Germantown, on December 25, 1723. And, as these were the firstlings of all baptized among the High Germans in America, their names have been recorded, viz.: Martin Urner and wife; Henry Landis and wife; Frederick Lang, and Jan Mayle. The evening following they held the first love feast ever celebrated in America at the home of John Gommere, Germantown, which created a great stir among the people of that neighborhood.

In the spring of 1724 the Brethren at Germantown resumed their meetings with great success, particularly among the young. During the summer the fame of their awakening spread abroad, and there was much interest and such an increase of attendance that there was not room for the accommodation of all. They resolved to make a report of their successes to the Brethren in Germany, and therefore decided on a general visitation of all the Brethren in the Country. They started out on the 23rd of October, and visited Skippack, Falckner's Swamp (just north of Pottstown) and Oley. They then visited the newly baptized brethren on the Schuylkill, opposite Pottstown, and on November 7, 1724, the Coventry Brethren church was there formally organized, it being the second Brethren church in America.

The following anecdote is told of Martin Urner, Sr., first leader of the flock at Coventry, by David Urner, of Springfield, Ohio, of the fifth generation of the Urners:

"I never saw my grandfather, Martin Urner, as he died a few years before I was born. I learned, however, from an old friend that he was esteemed by his brethren in the church and ministry, as a preacher of more than ordinary ability; so much so, that at their yearly meetings (now known as Annual Conference) he was always one of the number that was called upon to preach. My friend said that on one occasion when the yearly Meeting was held in Philadelphia, as the preachers from the country were jogging along on horseback, going to that meeting, one of the preachers said to my grandfather, 'As you will no doubt be called upon to preach at this meeting, I want you to preach particularly against the wearing of fine clothes, as the Brethren in Philadelphia are becoming entirely too fashionable in their dress.' And, although he urged the matter lengthily, he thought my grandfather did not give all heed to what he said, and asked: 'Did you hear what I said?' and the answer came, 'Yes.' The next question was, 'Will you do it?' At this my grandfather replied: 'If I am called on to preach, I hope I shall have something of more importance than to talk to the people about the rags with which they cover themselves.'" (From "A History of the Coventry Church" by Dr. Isaac N. Urner.)

From 1724 to 1772, meetings were held in a kind of rotation in the homes of the few families of the Brethren. The custom among them then was to go to church in the forenoon; after services all would stay for dinner. In the afternoon all would engage in song and scriptural

conversation, all of which was not only edifying but had a great effect in winning large numbers to the church.

In 1772 the first meetinghouse was erected, of logs, located near the present site. In 1817 the second house was built, and in 1890 the third one was erected.

The Coventry Congregation, from its beginning, had three unique conditions to face: (1) It was near the Conestoga country, Lancaster County, the hot-bed of discussions and the refuge of all discontented spirits, gathered at the settlement at Ephrata (now known as the "Cloister Buildings"). Due to the wise teaching and careful counselling of Martin Urner, this proximity did not retard in any serious way the growth at Coventry. (2) It was near the English Seventh Day Baptist settlement in Nantmill Township, Chester County. This movement had its beginning in Philadelphia, and spread to Newton Square, and thence to the Schuylkill country, near the present site of Harmonyville, or St. Peters. (3) Emigration from the Coventry congregation to the Bermudian, Antietam, Maryland, Virginia, and the Carolinas; also to middle and western Pennsylvania, thence to Ohio, Indiana, Illinois, and on out into the far west constantly thinned the ranks of Coventry. It is therefore correct to say that the Coventry church was more fertile in missionary work and in spreading the truth than any other of the Colonial congregations.

The Coventry Church seems to have been especially fortunate in having an efficient local ministry, as all the early preachers were men of talent and ability, and were deeply interested in the development of Christian education as well as in spiritual culture. The following is a list of the ministers of Coventry from 1724 to 1924: Martin Urner, Sr., 1695-1755; Martin Urner, Jr., 1725-1799; Jonas Urner, 1772-1812; Casper Ingles, —; Peter Reinhart, 1733-1806; Martin Reinhart, 1757-1820; Abraham Reinhart, 1770-1842; Geo. Price, 1753-1823; John Price, Sr., 1782-1850; John Price, Jr., 1810-1879; Jacob Harley, 1786-1842; John Harley, 1812-1895; David Keim, 1802-1897; Peter Hollowbush, 1805-1872; Jacob Conner, 1834; Isaac Urner Brower, 1844; Jesse P. Hetrick, 1844; John Y. Eisenberg, 1840. More recent ministers are Ira C. Holsopple, L. R. Holsinger, and A. R. Coffman, who is the present pastor and elder.

Present churches which are the outgrowth of missions established through the efforts of the Coventry church are: The Green Tree Church, Oaks, Pa., The Parkerford Church, Parkerford, Pa., The Harmonyville Church, Harmonyville, St. Peters, Pa., and the First Church of the Brethren, Pottstown, Pa.

At the present time the Coventry church is supporting two of her children on the foreign mission field: Bro. H. Stover Kulp, Garkida, Africa, and Sister Esther E. Kreps, now in the North China Union Language School, Peking, China.

The 200th Anniversary Celebration Program

Wednesday, November 5, 1:30 P. M., Ministerial Conference of the District of Southeastern Pennsylvania, New Jersey and Eastern New York. Adjournment at 4:00 P. M. At 7:15 P. M., special music; 7:30, illustrated lecture, "Beautifying the Home Church," by Prof. Bracken, Landscape Gardener, Pennsylvania State College; 8:20 P. M., address, "Christian Education," by Dr. F. Boyd Edwards, Pottstown, Pa.

Thursday, Nov. 6, 9:30 A. M., Annual Sunday-school Convention of the District. Adjournment at 4:00 P. M.; 7:30 P. M., special music and song service; 8:00 P. M., address, "The Home Prophet," by Bro. Galen B. Royer, Juniata College.

Friday, November 7, 7:30 P. M., special musical program; 8:00 P. M., address, "Enduring Principles," ex-governor of Pennsylvania, Bro. M. G. Brumbaugh, now president of Juniata College, Huntingdon, Pa.

Saturday, November 8, 7:00 P. M., pageant, depicting the organization and growth of Coventry from 1724 to 1924. Address, 8:20 P. M., "The World's Greatest Need," by Bro. T. T. Myers, Dean of Theological Department, Juniata College. Sunday, at 9:30 A. M., Sunday-school hour with short addresses by Mrs. Thomas and Mrs. Schnell of Philadelphia. 10:30 A. M., address, "The Building of Character," by Bro. J. S. Noffsinger, of New York, Secretary General Educational Board, Church of the Brethren. 12:00 noon, basket dinner (all come prepared to enjoy a feast of good fellowship). Sunday, at 2:00 P. M., Home Coming Session with brief addresses by former Coventry pastors, Ira C. Holsopple, Everett, Pa., and L. R. Holsinger, Martinsburg, Pa. Address, "The Meaning of Fellowship," by Bro. Linwood Eisenberg, President Slippery Rock State Normal School, Slippery Rock, Pa., also formerly of Coventry.

Sunday, at 7:30 P. M., special song service. 8:00 P. M., address, "The Life of Victory," Bro. C. C. Ellis, Vice President of Juniata College.

Mrs. A. M. Dixon, of the Parkerford Brethren church, will have charge of the music during the entire celebration.

Persons desiring further information as to programs and details of celebration write either Bro. A. R. Coffman or to J. A. Kreps, Pottstown, Pa. All persons desiring to make arrangements as to accommodations please write to C. R. Kulp, R. D. 3, Pottstown, Pa. J. A. Kreps. Pottstown, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship

WE have in the two former articles discussed two principles of stewardship, *i. e.*, (1) God is the Owner of all things; (2) man was created to be a steward over these things. These two principles when worked out form a partnership between God the Owner and man the steward. God has invited man to take possession of his property and have dominion over it. God has furnished the raw material even to man's own powers of endurance and ability to succeed, but he expects man to replenish and subdue the earth: making it yield returns that will glorify the Owner and satisfy the steward.

The third principle of stewardship runs like this: Man is asked to separate a portion of the increase of this partnership as a means of acknowledging God's ownership.

This action is very important as it is easy for man to become selfish and mistake possession for ownership. Very early in the life of an individual the sense of ownership is developed. "That's mine" is an early part of the child's vocabulary and too frequently even in homes of church members the children are ignorant of the Biblical idea of man's relation to God and the things of God. As a result of this ignorance many selfish and miserly dispositions are in the churches today.

The Bible is the revelation of God's dealings with man throughout the years, and in this book lesson after lesson has been given to impress man's obligation to God. In the garden man was placed to dress it and live off its increase. There was one tree the fruit of which man could not use for himself. It was the separated portion which stood as a constant reminder that all of the garden belonged to God. When man used the separated portion he lost the privilege of the garden.

When God set off time in seven day portions, he set apart one portion of the seven as a means of teaching man that all time emanated from God. History records that when man used the one day to satisfy his own desires he also desecrated the other six. This separated portion of time was to teach man that time all belongs to God and should be sacred. He who steals the one day also loses the rightful purpose of the six.

God also demanded that this separated portion should be acknowledged in the increase of all life, both man and beast. "Sanctify unto me all of the first-born whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine" (Ex. 13: 2). Why the first? In order to impress Israel that all life is sacred and that the power of increase is from God. When Israel failed to set apart the first-born they forgot God and his authority and also depreciated both human and animal life.

This law of the separated portion was required in the realm of fruits, grain and monetary increase. God has an investment in all of these and man should honor and acknowledge God's rights by separating a due portion of the increase. "Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses" (Ex. 22: 29). Read also Deut. 26: 1-11. The increase of the land or the increase from any occupation of man must be handled in the light of God's ownership and man's stewardship. The tithe grew out of this relationship. It is the separated portion that acknowledges God's prior rights. The tithe was set aside long before it was written in the law. It was a free will offering with Abraham (Heb. 7: 1-4; Gen. 28: 22).

Man has very little difficulty in honoring the vested rights of his fellow-man. He pays railroad and street car fare; he pays rental on living quarters and land and in a hundred ways he separates a portion of his increase and turns it over to another as a means of acknowledging that he does not own that which he is privileged to use. If he fails to do so the law of coercion or eviction would be meted out to him. God

does not coerce, but should the Christian be less mindful of the separated portion because of God's long-suffering?

Is the separated portion taught in the New Testament? Yes. Jesus said: "Lay up for yourselves treasure in heaven" (Matt. 6: 20). "Make to yourselves friends with the mammon of unrighteousness that when it shall fail they may receive you into the eternal tabernacles" (Luke 16: 9). Paul said: "Upon the first day of the week let each one of you lay by him in store as he may prosper" (1 Cor. 16: 2). Many other Scriptures could be given. True, no definite amount has been demanded of the Christian, for God takes it for granted that grace will produce more than law. Are you disappointing him? Are you giving more than the law requires?

Lest We Forget

THE caption of this article is found in Deut. 8: 11. It made such a wonderful impression on me that I concluded to pass it on.

That peerless Old Testament leader is warning his people against the sin of forgetting Jehovah who had delivered them, sustained them, and was about to bring them into a goodly heritage.

Moses may not have studied book psychology but he had studied folks, and therefore knew full well that prosperity often invites indulgences that tend to depravity.

Full pantries and basements, large extravagantly furnished homes, fat flocks and herds and plenty of money tempt one to say to his soul, "Take thine ease, eat, drink and be merry." Such an individual needs to be reminded that the source of all of these blessings lies outside the possibilities of any human being.

It is so easy to say to ourselves, "My power and the might of my hand hath gotten me this wealth." And taking that view of the matter it is natural to advocate that what I have is mine and I can therefore do what I please with it.

Extravagance is the sin of this age. Fine dressing, fine homes, fine automobiles, public play houses, etc., call for a lavish expenditure of money, and one is dubbed as a "hardshell" or a "poor sport" if he refuses to keep pace. The rich spend it out of their abundance and the poor try even in their poverty to step in the same class, and all forget God who gave them the natural resources of revenue.

Extravagance begets dissipation; dissipation produces depravity. This has been the history of all people. When Rome exchanged the forum for the theater the handwriting of her downfall appeared upon the wall. America is fast turning from the church to the playhouse, God is being forgotten, money is flowing into the channels of selfish indulgence rather than into the treasury of the Lord for the promotion of kingdom enterprises, and true prophets can easily read the future of this nation unless she repents.

It is exceedingly dangerous for any people to come into a goodly financial heritage without a struggle. Many fortunes are squandered by people who know nothing of the rigors of producing them. Our day needs thousands of prophets, who like Moses will say: "Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all that thou hast is multiplied then thy heart be lifted up and thou forget Jehovah thy God."

There are two classes of people who forget Jehovah, *i. e.*, the extravagant spender and the covetous hoarder. The first takes pleasure in feeding his passions on over-indulgence and the other takes pleasure in denying himself for the pride he takes in accumulation. Both are dangerous propensities and both classes are enemies of church extension. One refuses to give because he wants to spend it on himself and the other refuses

to give because he wants to keep it for himself. Both forget Jehovah and Jehovah's commandment to preach the Gospel to the whole creation and both need the warning of Deut. 8: 19: "And it shall be if thou forget Jehovah thy God, and walk after other gods, and serve them and worship them, I testify against you this day that ye shall surely perish."

Mission Notes

ON account of a retarded improvement from an operation in removing his tonsils, it is now feared that Bro. William Beahm will not be able to accompany the other missionaries when they sail November 8.

Several good folks have expressed a dislike for the strong appeals for mission funds. Others are wondering if we cannot make our appeals stronger! How necessary it becomes to be "all things to all men that we might save some!"

Better read 1 Corinthians 16: 2 again. Is there not a strong inference there that we ought to support the work of the church on the basis of the Father's goodness to us and not wait for Paul or any one else to put on a high pressure appeal for funds?

Many congregations are asking for the best system of raising money for missions, as well as their own work. No doubt many folks need a better system; but we are fully convinced that a greater need is a better religion! Enthusiastic faith in God and his word will find a way of giving as well as getting much done without money!

Three new doctrinal tracts are just off the press. They are: "The Bible and the Sabbath Question," "Just a Minute, Father! Mother!" and "The Service of Feet-washing as a Religious Rite." These are available free by requesting them from the General Mission Board, Elgin, Ill.

The young people of the Empire church, of Empire, Calif., recently presented at their District Meeting, the dialogue, "The Missionary Awakening of Elm Grove," which presents the missionary standard of the church. Bro. C. Ernest Davis, field director for that territory, says it was a complete success and he urges this method of presenting the missionary standard.

These are the months to engage in Mission Study. The new book, "Our Missions Abroad," by Elgin S. Moyer, Price 50c, receives a good recommendation from all who see it. The best plan to engage in mission study is to enroll the whole church. This is not any more difficult than to enroll a class of just a few. Send to the General Mission Board, Elgin, Ill., for the leaflet about the Church School of Missions. This explains the steps necessary to conduct a school of missions.

We praise the Lord and thank our people for the evidence coming in of their liberal contributions on the occasion of the Thirtieth Anniversary. While it will not meet the present deficit, it now promises to reduce it considerably. We must continue to find some way of regular giving that will take care of this work. We fear that neither the Lord, the churches, nor the Board will be happy in financing this work of the Kingdom on such a high tension begging plan as emergency calls.

New York City, Care of Outgoing S. S. Samaria, sailing November 8, is the address of all the missionaries sailing on that date to either India or Africa. They go together as far as Liverpool and there separate looking toward their various fields. Write them a letter and then do not forget to pray for them. But few know of the hardships awaiting them, especially in Africa. That is pioneer work indeed. They must reduce their language to writing; five days from a postoffice; get mail only every two weeks from this side and all of it in a tropical climate amid filth, ignorance and much superstition. Again we ask, pray for them and their work!

C. D. B.

THE PASTOR'S STUDY

The Pastor's Challenge

BY WALTER McDONALD KAHLE

EVERY profession has its own peculiar lines of challenge, and at least two problems face all who thus serve. The first is that of becoming sensitive to the really big things that stand out as a challenge in a particular field. These things must be definitely recognized and personally appreciated to the point where one becomes restless because of them. The second problem is a matter of honest endeavor in the light of one's scope of discovery and appreciation. It is generally admitted that this is an age of peculiar challenge from almost every angle of endeavor in the interest of civilization and Christianity, and it must be evident to all who think of life in a serious way that the challenge of the pastor is second to none in the entire field of constructive concern.

It is just a little difficult at the present to list the various aspects of the pastoral challenge with any degree of accuracy when it comes to the order of their importance, since our problems vary according to our location and local conditions. It is quite evident, however, that there are just a few problems at the present which are outstanding in our denomination and which face every pastor in a very serious way. Chief among these immediate problems is that of our *missionary predicament*. I use the word *predicament* advisedly, for if any situation in the Christian church ever comes under the heading of a predicament our missionary situation certainly has a legitimate claim to such a designation. Just here I may frankly state that this article is concerned more about our recognition and appreciation of our predicament than it is in a presentment of a solution, for no solution is at all possible until we have come to recognize and appreciate the tremendous problem which not only faces us, but which threatens for a time at least to paralyze us as a church.

If both a clear recognition and a keen appreciation of any challenge are imperative to any hope of solution may we not anxiously ask what are the most striking as well as the most searching facts which form the background of our missionary predicament, or if you please, our missionary dilemma? The first great fact is that the missionary idea is the second foundation idea of the Bible. God first created man that glory might come to his name through the service and worship of this creature. The missionary idea, which simply stated, is, the idea of helping man to find God that he may properly serve and worship him, came as a logical sequence of sin and has naturally become a problem of first importance all down through the centuries as God has dealt with the multitudes of the earth. God must be glorified by man through his service and worship. Since man is in sin and is a stranger as well as an enemy to God he can render no such service, nor can he properly worship God, until he has been brought into fellowship with God. Therefore if God *must* be glorified, then man must be brought to God.

The third great fact which stands back of the missionary challenge is the fact that God sent his own Son into a world of sin and sorrow to live, suffer, and die that a way might be opened by which man could return to his God. Volumes might be written on this eternal truth but space forbids. Let us pray into it fully. The next great fact back of our missionary challenge is the striking fact that the providence of God has delegated the task of bringing men to serve and worship God to those men who have already found him in their own personal experience. God sent his Son. Christ found Andrew. Andrew found Peter. In all of these findings God was being glorified.

The next gripping thought is the fact that any service and any worship which does not bring men to God is worthless, and therefore if an individual finds God and does not definitely engage in bringing others to God he actually endangers his own relation to God. This same fact faces every denomination as well as every

church. Now do you see why we face a real predicament or dilemma when you appreciate the fact that we have actually come to a point as a denomination where we must do something or bring our missionaries home? If a pastor ever has such a thing as a challenge, he has one in this situation.

Now let me call attention to another fact or two which stands back of our missionary challenge. The Church of the Brethren as an ardent advocate of the whole Gospel has always stood for the missionary idea of Christian living, and in recent years, has made a very special effort to awaken the consciousness of her young people to the tremendous importance of this idea. We have emphasized the consecration of life and special dedication to definite service with great care. What were we expecting? Deaf ears and unresponsive hearts? I hardly think so. Rather, I think we were expecting some very definite results, and they have come in a way that has fairly startled us. Like a vast army of young soldiers, our young people have listened to our passionate appeals during the past few years and today we have an unprecedented situation. In the first place we have thousands of young people who have boldly turned their backs on what we call cold commercialism, and who stand ready, nay who are anxiously asking, for some kind of service whatever it may be, that God may have his way in their young lives. Plus this, we have another group, not quite so large, but even more enthusiastic, who have actually prepared themselves for definite service and who have further volunteered their service for definite missionary work. We meet them on every hand, and they represent the very cream of the Church of the Brethren. If anything in all this big world can inspire a pastor or any other person it is this army of young people who are ready and anxiously waiting to render service. But, unless we *do something* even those who are already on our fields of service must come home! Meanwhile, what of this army here at home? But our challenge is not yet complete. Man in sin is very naturally a reticent creature and hard to reach. God has spent actual centuries in getting men to a point to where they would be responsive to the call of God and today there is a responsiveness which is unparalleled in all of history. Men have come to know of Christ and are anxiously asking for his fellowship in such a pathetic way that it fairly grips you, and especially, when you are forced to question the possibility of an adequate response unless something is done and done promptly.

More might be said, but let us get this much, and then go further into this insistent challenge. The great missionary plan of God is facing us, the ministry of our Master is facing us, the great commission is facing us, the cream of our young people are facing us, the unsaved millions of the earth are facing us, and I pray God that by this time our own conscience is facing us. What shall be our response to our missionary challenge as pastors and ministers?

Daleville, Va.

Books Ministers Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

No. 106 is the seventh and last book on the Gish Fund list for 1924. This book is written by Cornelius H. Patton, and is entitled "The Business of Missions." It contains 293 pages and regularly retails at \$2.00, but by special arrangements with the publishers can be secured by the ministers of the Church of the Brethren for 25c. "The Business of Missions" is a brief presentation of the subject of missions. Some ministers will criticize it because not enough stress is laid upon evangelism in missions. However, if they read the whole book and discover the purpose of the author this criticism will not be made. Pastors who wish to have an inside knowledge of the work of foreign missions, who want to know what fields are being evangelized and what methods are followed, who are anxious to have accurate, late and full information on the subject of missions will find relief in this book. The author believes thoroughly in missions and he believes in missions as a business project, but he does not urge foreign missions on the ground that missions promote business in foreign lands.

Every minister of the Church of the Brethren ought to have a copy of this book. It would also be well if every man who believes in missions would secure a copy and read it, for in doing so he would find that his investments

in missions are among his best investments. It would also be well if Christian business men who have not yet given their hearty support to Christian missions could read this book. The general circulation of No. 106 among all classes of our people will help to disseminate a knowledge of missions, will furnish general information in the managing of missions and will increase the giving towards missions by all classes.

Those of our ministers who have not ordered Nos. 100 to 106 inclusive of the Gish books are losing a golden opportunity at this very time.

Elgin, Ill.

J. E. Miller, Secretary Gish Committee.

Simple Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Part II—Jesus Teaching Prayer by Precept Introductory

As stated in the beginning of our Studies, there are two phases to the teaching of prayer by Jesus, viz., *example*, and *precept*. Thus far our studies have been confined to his teaching by example. And by example we do not mean that he simply prayed in order to set us an example. That would be mechanical and legalistic. But the example we have in Jesus is his praying because of his own need. Teaching prayer by example in this sense puts the appeal and magnetism into it.

Secondly, Jesus taught prayer by precept. This he did in the way of (1) Various exhortations to prayer. Besides mere and direct exhortations, there were promises to answered prayer, exhortations through incidental statements, etc. And (2) he taught prayer by precept through discussing the subject of prayer.

Study No. 1—Praying for Our Enemies

"But I say unto you, Love your enemies, and pray for them that persecute you" (Matt. 5:44).

(1) *Pray*, Greek, *proseuchesthe*, is from *proseuchomai*, and means: to offer prayers to God, to pray. It is restricted to prayer to God.

(2) *Parallel Reference*: "Bless them that curse you, pray for them that despitefully use you" (Luke 6:28). The original word for "pray" is the same in both scriptures.

(3) *Setting*: The scripture for this study comes from the Sermon on the Mount which Christ gave during the second year of his ministry.

(4) The Law from the Mount.

(a) Moses is a prototype of Christ. Moses gave from the Mount (Sinai), the Law for the Jewish nation. Christ, on the Mount, gave the constitution of the Kingdom of God (Matt. 5, 6, 7) for the "commonwealth of Israel." The new law displaces the old, not by destruction, but by fulfillment. The bud that passed into the rose was not destroyed. What Christ here unfolds in the Sermon on the Mount was infolded in the Mosaic Law.

(b) Clearing away the fog: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you." The Talmudists read something into the law here that Christ had to read out. The tradition of the elders (cf. Matt. 15:1-9; Mark 7:1-13) so beclouded and distorted the truth, that the real commandments of God could scarcely be recognized. Jesus did not teach as the scribes taught. He taught as one having authority. The scribes quoted their authority, which quoting was the tradition of the elders, the precepts of men. They read into the law on murder what wasn't there. Christ had to read it out. So he engaged himself continually to clearing away the mist. And the mystifiers of the Truth are not all dead yet.

5. Exposition of the Paragraph, Vs. 43-48.

V. 43. The Talmudists read into this scripture, Lev. 19:18, an additional thought; viz., "hate your enemy." And to the Jew, neighbor meant a neighboring Jew.

V. 44. Jesus read out of this scripture what didn't belong there. He clarifies the question as to who one's neighbor is. Neighbor was anyone whose good and welfare they could work for, be it friend, enemy, for-

(Continued on Page 695)

HOME AND FAMILY

I Come to My Heavenly Father

BY B. F. M. SOURS

I come to my Heavenly Father,
Whatever my trouble may be;
Whatever the pain or the trial,
He whispers his comfort to me.
I know the dear love that bends over,
That follows wherever I go;
I know that whatever befall me
From heaven he loves me so!

Chorus:

He loves me, he loves me!
He follows wherever I go;
No matter how far I have wandered,
The dear Father loves me so.

I come to my heavenly Father,
All burdened and tempted and tried:
He tells me the story of Jesus,
Of Love, for my sins crucified.
He tells me of heavenly mansions,
Of conquest and victory won;
And clouds scatter under the blessing
Of joy and the clear shining sun.

I come to my heavenly Father—
And glory, all glory to thee!
O Jesus, my sweet loving Savior,
Thy love—it is glory for me!
Thy love, O thy love—as it thrills me
I bathe and I float in its streams;
And, where the dark clouds were all shadow,
I joy in its heavenly beams!

I come to my heavenly Father;
He points me to Jesus my King.
I come to my Master and worship,
And harps in the distances ring!
And there, in yon heaven above me,
They stand who have won in the strife,
All white-robed, and happy, and holy,
Among the fair mansions of life.

Mechanicsburg, Pa.

Stumbling on Together

BY ELIZABETH ROSENBERGER BLOUGH

DOCTOR EDWARDS frowned deeply as he stood gazing into the street. The crowds of people hurrying by in the early twilight, interested him not at all. He gazed around the room which was in perfect order. There was his instrument case, the glittering instruments systematically placed. Not one was missing, all were ready for instant use. He was immaculate himself; every corner of the well furnished rooms was clean. The frown deepened as he thought of the breakfast room he had left that morning. He thought of the hall where the new rugs were huddled aside; one of them had a big brown blotch on it.

He remembered the days when he thought Emily had no faults. She would come down stairs ready for a drive with him. Her hair was not brushed as it should have been, but when every thread of it was pretty one could overlook little things. Her dress had spots on it, but when they were married and Emily knew that neatness and order were essential, she would do her part. Ruefully now he thought of his older sister's warning:

"Mark, I am afraid you are going to regret it. Emily has never learned some of the things you take for granted."

He had left the room then, unwilling to listen to any criticism of the girl he loved. Oh, he had been very sure that Emily would not disappoint him. But that first year when Emily was never at fault, when she never admitted that she was careless, and when a remonstrance ended in a quarrel—that first year taught him everything.

Meanwhile, Emily was satisfied. Oh yes, she heard hints in regard to her housekeeping, but what of that? There was the new member of the Sisters' Aid Society who spoke her mind. Emily overheard her in the cloak room. "You don't mean to say that that woman with her two dirty children belongs to Doctor Edwards?" There was a murmur of assent. Then the cold incisive voice went on, "How awful! How does he stand her?"

Then Emily had slipped out of the cloakroom and gone home. Angry? Yes, so angry that she cried. But only because it was so unfair for the woman to talk like that. "If she had a house and two children to look after, she'd know something. I hate her."

Mark had prospered. He begged her to keep a girl. Emily compromised by having a woman come in by the day. When anyone came, Emily volubly explained why the floor was dusty, the windows dirty and how the ink bottle upset. Children needed so much looking after, hers were in school, but—

Emily bitterly resented a few things. In the first year of their home making, he took possession of one room. Not long afterwards, he told her that the woman who cleaned his offices should clean this room. Emily stormed and said she could attend to that. Mark showed her several papers torn and soiled. "This may never happen again," he said. And the woman cleaned that room. Mark spent his evenings there, reading and studying.

Thinking of all this, Mark put on his hat and overcoat and drove home. He was only thirty-one, he had never swerved from the narrow path of integrity. He never would. Familiar with domestic troubles, nervous wives and unhappy husbands, he must carry his own burden. For the sake of the children, he must be patient.

That evening after Mark had gone to his room, Emily's sister Anne came in. She gave a comprehensive glance at the soiled tablecloth, the disorderly dining room, then took a turn in the hall where the new rugs were lying in a corner by this time. Hairpins never kept Emily's hair in place, she was like her surroundings, very unattractive. Anne sat down beside her, and said, "I have something I want to say for your own good."

"People always say that when they want to be disagreeable. So don't."

Relentlessly her sister continued. "How many and what changes have you made in your housekeeping lately?"

"Lots of them," answered Emily flippantly. "We are more comfortable than we used to be."

"I hate to do this," said her sister grimly. "I heard a strange woman say today, 'Tell me how Dr. Edwards endures those dirty children?' And the other day I heard this, 'How can Dr. Edwards keep clean, living in such a mussy house?'"

"You can go now," scoffed Emily. "You always cause trouble."

But that night, Emily faced facts for once in her spoiled life. Mark went and came as if he were a boarder in the house. Time was when he used to wash the sticky hands and faces of the children but now, he put them gently aside. When had they spent an evening together? She began to see that her indifference, that her laziness was a real menace to their home. She went to the telephone and called Anne. Would she come the next morning and help to clean house? Anne gladly assented.

The next morning, Anne appeared early, ready to begin. She ran a scornful finger across a cracked and smudgy window pane. Then she heroically offered to wash the window curtains, clean windows, and put up the curtains afterwards. It was one of the hardest tasks to be done, but Anne did it. When the last curtain was up, it proved to be the wizard's touch which transformed everything. No dirty corners anywhere. Emily stood looking at the new rugs in the hall. They had come into their own, she had never noticed their beauty until now. Lazy and thoughtless she had missed the significance of many things in the daily scheme of life. Had she let their happiness slip by in the same way?

Mark came home about six o'clock; he noticed the shining windows and snowy curtains. "She's got some cleaning done at last," he sighed. But when he saw the clean table, the children dainty and neat and Emily herself, wearing a white apron, he asked her what it all meant.

"I am going to keep things thoroughly clean after this," she answered.

And he saw that she was in earnest. He took heart again. He wanted to believe that the selective instinct which had brought them together was true. That it was founded on something more than chance, something more tangible and sure. Their home should radiate harmony, wholesome, purposeful living. And so it proved.

Huntingdon, Pa.

Suffering

BY R. H. MILLER

THE other day I was trying to trace back some of my most deeply engrained habits and beliefs. Their history is about as follows: *Years ago*, Mother set up certain standards by precept and example. My first reaction to it was disobedience. *Then* I saw, what no disobedient boy likes to see, the deep sorrow which my wilfulness caused her. *Then*, for a time, the history is a deep and inner thing, which isn't tellable. And *now*, under God's providence, that instruction and example, at first rejected, comes back; and the years add to its power.

The fortune of Truth in the earth is always thus:

1. *The Truth is spoken;*
2. *Then rejected with persecution;*
3. *Answered by patient suffering and forgiveness;*
4. *Which the persecutors must see and meditate upon;*
5. *And finally the Truth comes back with renewed force and is accepted!*

The happy outcome depends upon nothing so much as number 3! We have many men who can tell the Truth, but too few who can put it home to men's hearts by suffering patiently and forgivingly its first temporary rejection.

That instinct of Christendom is right which puts the cross above everything else in the life of Christ. He suffered the first temporary rejection of himself and his message, praying, "Father, forgive them; they know not what they do!" His forgiveness gave his words wings, and they find men and lift them! Had he become morose and bitter, his cause would have died.

The rejection which meets your teaching and example does not, as you so often take it, mean defeat. It is but a chance for you to suffer patiently and forgive, and thus make your teaching invincible!

Those utterances which are hailed with applause, most of us forget. Not so, those which were answered with hemlock, stones, fagots and crosses! On the fleshly tables of the heart, only one kind of ink is indelible—its color is red!

Parents, ministers, teachers, nothing in all the world will so surely cause your words to fall to the ground as an *ill humor* in you when they are rejected. Be patient, long-suffering, forgiving. By so doing, you give your words wings, and they shall not fall to the ground!

North Manchester, Ind.

Read Slowly and Think

1. Does my life please God?
2. Am I studying my Bible daily?
3. Is there any one I can not forgive?
4. How does my life look to those who are not Christians?
5. Am I trying to bring my friends to Jesus?
6. Have I ever won a soul for him?
7. Have I ever had a direct answer to prayer?
8. Do Christ and the church know me as dependable?
9. Is there anything I can not give up for Christ?
10. How many things do I put before my religious duties?
11. Have I ever tried giving one-tenth of my income to the Lord?
12. Am I doing anything I would condemn in others?
13. Is this world a happier and better place because I live in it?—*United Brethren Herald*.

AMONG THE CHURCHES

Calendar for Sunday, November 2

Sunday-school Lesson, The Prodigal Son—World's Temperance Sunday.—Luke 15: 11-24.

Christian Workers' Meetings, Gluttony.—1 Peter 4: 1-11.

* * * *

Gains for the Kingdom

One baptism in the Plymouth church, Ind.
One baptism in the Stonelick church, Ohio.
One baptism in the Connelville church, Pa.
One baptism in the Glendora church, Calif.
One baptism in the Fraternity church, N. C.
One baptism in the Locust Grove church, Pa.
Four baptisms in the Lowpoint, Oak Grove, church, Ill.
Nine baptisms in the New Hope church, Ark.—Bro. E. R. Fisher, of Essex, Mo., evangelist.
Thirteen baptisms in the Bethel church, Nebr.—Bro. O. P. Haines, of Lima, Ohio, evangelist.
Four baptisms in the Kaskaskia church, Ill.—Bro. W. T. Heckman, of Cerro Gordo, Ill., evangelist.
Seven baptisms in the Pine Creek church, Ind.—Bro. Irvin Weaver, of Goshen, Ind., evangelist.
Seventeen baptisms in the Leamersville church, Pa.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., evangelist.
Nineteen were baptized and three reclaimed in the Mohican church, Ohio.—Bro. S. S. Shoemaker, of Hartsville, Ohio, evangelist; one baptism previous.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Leo H. Miller, of Empire, Calif., to begin Nov. 2 at Laton, Calif.
Bro. J. B. Miller, of Curryville, Pa., to begin Nov. 9 in the Albright church, Pa.
Bro. B. F. Waltz, of Altoona, Pa., to begin Nov. 16 in the Williamsburg church, Pa.
Bro. J. Edson Ulery, of North Manchester, Ind., to begin Nov. 16 in the Plymouth church, Ind.
Bro. A. D. Sollenberger, of Pasadena, Calif., to begin Nov. 9 in the Glendora church, Calif.
Bro. H. M. Brubaker, of Boise Valley, Idaho, to begin Nov. 2 in the Fruitland church, Idaho.
Bro. O. H. Austin and wife, of McPherson, Kans., to begin Dec. 7 in the Topeka church, Kans.
Bro. Greene Shively, of Millmont, Pa., to begin Nov. 15 at the Pike house, Buffalo congregation, Pa.
Bro. F. D. Anthony, of Hooversville, Pa., to begin Nov. 9 in the Downsview church, Manor congregation, Md.
Bro. O. H. Feiler, of McPherson, Kans., to begin at Conway Springs, Kans., Nov. 2; Nov. 20 at Antioch, Colo.—
Bro. O. P. Haines, of Lima, Ohio, to begin Nov. 24 in the Garden City church, Kans.; Jan. 4 in the Beaverton church, Mich.

* * * *

Personal Mention

Ohio and Tennessee were the fields engaging the attention of the Home Mission Secretary when last heard from.
Bro. Clement Bontrager, of Shipshewana, Ind., R. F. D., is open to engagements for revival meetings this fall and winter.

Bro. A. L. Warner, whose summer pastorate in the Second District of West Virginia appears to have developed into permanent work in that field, was one of our recent callers.

Bro. Greene Shively, Millmont, Pa., requests us to say that any one desiring his assistance in revival efforts in 1925 and '26 will greatly assist him in arranging his program by writing him at an early date.

The alternate delegates to Standing Committee of the next Conference from Middle Indiana are Elders R. H. Miller and H. L. Hartsough. They will serve if delegates Kintner and Schwalm are unable to do so.

"A fine bunch of young people," Bro. Shamberger found in Southeastern Kansas, he says, and he knows young people. This week he and the Sunday School Secretary are meeting with a group of religious education workers in the Manchester region.

Bro. Wm. H. Greenawalt, of Tacoma, Wash., commands our sympathy in the misfortune which befell him recently. While hauling a load of lumber the handle of the wagon broke became disengaged in some way and struck him in the right eye inflicting such injury as to necessitate its removal. Bro. Greenawalt removed from Northern Indiana to the Pacific Northwest several years ago and for some time has been rendering ministerial service at the place named above.

Nebraska has elected Eld. G. W. Ellenberger Standing Committee delegate to the next Conference, with Eld J. J. Johnson as alternate.

Northeastern Kansas has elected Eld. C. A. Shank as Standing Committee delegate to the next Conference, with Eld. J. S. Sherfy as alternate.

The Juniata College Bible Institute will be held Dec. 1-4. Dr. M. G. Brumbaugh will lecture daily throughout the session. Members of the Educational Board will be on the program. A member of the Pennsylvania State Sunday School Association will assist. Other good speakers are being secured. You should plan now to attend. A complete program will appear soon.—T. T. Myers, Huntingdon, Pa.

* * * *

Miscellaneous Items

"Things are moving along very nicely and our autumn program is taking right hold of our constituency," one pastor writes. Isn't that fine? How is it at your place, reader? Is the program "taking hold"?

"No one can know the work and spirit of the church without being a regular reader of this, our church paper." It's the local paper of one of our most prosperous congregations that gives this testimony. We wish to say amen both because it is true and because it is an important truth.

"The Afton Booster," representing the Afton church, Nebr., Bro. Paul F. Bechtold pastor, is on our desk. Four ways are suggested by which to answer affirmatively the question whether the church shall serve the community. These are regular attendance, daily prayer, weekly giving, and often talking it up.

Notice of the Home Coming at Wiley, Colo., last Sunday, reached us too late for earlier mention, but the program looked good and gave promise of a very profitable day. And it isn't too late to appreciate this sentence from the pastor's accompanying letter: "In our recent drive we secured a good list of new 'Messenger' subscriptions."

A protest against "Defense Day" will go to the government authorities from the Conference of 1925, if that body responds favorably to the request of Nebraska. So Bro. Bonsack reports who attended the late District Meeting at Omaha. The meeting also decided to select its moderator a year in advance, naming Bro. E. E. Eshelman for that duty next year.

It is quite an elaborate program which the Calvary church of Los Angeles is conducting the coming week in connection with the dedication of their new house of worship. The dedicatory sermon is to be preached by Pres. E. M. Studebaker of La Verne College, Sunday afternoon the 2nd, but special daily services are to follow up to and including Sunday evening the 9th. For the most part these will be in charge of representatives of the various churches of the District.

"May we urge that you as the pastor or elder keep in close and sympathetic touch with the young people of your church by visiting their high schools occasionally, and by inviting their high school principal to make a talk some Sunday evening at the church. May we also suggest that you write an occasional letter to those young people from your congregation who are now away attending college." Two sentences from a letter which the Secretary of the General Educational Board has recently written and sent to pastors and elders along with some other interesting matter.

"Inasmuch as approximately sixty per cent of the American people are not even nominally connected with any church, and inasmuch as America will not be saved nor made Christian in her manner of life until more are brought under the influence of the church, be it resolved that we pledge ourselves before God and one another to a renewed faithfulness to the task of bringing into the Sunday-school and the church the largest possible number of people and to the task of getting our people to conform their lives to the principles and teachings of Jesus." So said a late District Meeting. Rather unusual type of resolution. What do you think of it?

* * * *

A Bystander's Notes

What War Is. War has been variously defined, but we are especially glad to see what some of the churches are finding out about war. In their resolutions on war passed at their international convention held last month the Disciples of Christ say: "War is neither inevitable nor necessary; it is in violation of the teachings of Jesus: it is the most colossal and ruinous social sin which affects mankind."

Are You Profoundly Concerned? In an address delivered at the Golden Rule Dinner of the Near East Relief at Washington the President said: "America is profoundly concerned in behalf of whatever promises to make the world a better neighborhood, and its people better neighbors." This is a fine concern to be developing along toward Thanksgiving, Golden Rule Sunday and Christmas. Indeed, it is a good ideal to work toward throughout the

year, for the world will never get to be a big friendly neighborhood until you and I and the rest of us get so profoundly concerned that we live according to the Golden Rule.

You Never Can Tell. Parents and teachers are sometimes discouraged because they see so little in the way of immediate and visible results to their teaching. But you never can tell just when the seeds of influence will begin to germinate and grow. As a boy J. H. Jowett had decided to become a lawyer. But a Sunday-school teacher urged him to study for the Christian ministry instead. Thus the boy who had planned to become a lawyer became one of the great preachers of his generation, and proof anew of the fact that one can never tell just how far he is reaching when he talks with a boy or a girl.

* * * *

In the "Messenger" Twenty Years Ago

Bro. E. B. Hoff will now locate in Chicago and take charge of the church work in that city. For some years he has been the elder in charge and is therefore familiar with every department of the church interest. He should be addressed at 1315 Monticello Ave.

Bro. Amos W. Ross and wife, of Sterling, Colo., spent one day in Elgin last week. They were on their way to Indiana, where Bro. Ross is to do some preaching before leaving for India. We greatly enjoyed their short call, and our prayers and best wishes go with them to their new field of labor in India.

From A. W. Vaniman and wife we have a card dated at Berlin, Germany, August 31. This probably indicates that they were on their way to Hamburg to meet Bro. D. L. Miller and his party, who landed Sept. 8. We see by the reports in the dailies that the vessel on which they sailed reached Hamburg on schedule time.

We have a card from Bro. W. B. Stover, written Sept. 21, in which he makes some mention of a Stover baby boy "No. 3," and then adds that Mary, the mother, is getting along exceedingly well. Those specially interested can read the rest between the lines. We may further remark, that the "Messenger" receives news of this sort now and then, showing that race suicide is not disturbing our missionary family in India.

Sister Clara E. Stauffer is doing in Indianapolis, in a limited way, what ought to be done in every city in the United States. She is looking up those who have known the Brethren, and especially men and women whose parents were members. Some of these remember the church on account of the godly lives of their fathers and mothers. Though separated from the church, and completely from under the influence of the church, they have a kindly feeling for the religion that their parents loved, and are only too glad to meet with those who are earnest members and will take an interest in them. It will be good for our city missionaries to always keep this class of people in view, and we suggest that those knowing the address of people of this class, should write the missionaries of the different cities and put them in possession of the information they may need in order to find them.

Shortly after placing the last "Messenger" on the press we received the unexpected news of the death of Bro. J. William Swigart, of Lewistown, Pa., one of the missionaries selected for India. He had what was at first considered a mild attack of typhoid fever. On Monday, Oct. 17, he grew suddenly worse and died shortly after 2 P. M., being at the time just a few days past twenty-six years of age. His death will be widely lamented both in America and India. He was among the number approved by the Carthage Conference to go to India and assist in the mission work there. Bro. Swigart was the first of the missionaries selected for India to pass over into the heavenly Canaan. In time others will pass to the beyond, and as the years come and go the Brethren church may have more India missionaries in paradise than in India. But Bro. J. William Swigart will always be looked upon as the first of the volunteers to have passed over.

The disposition on the part of State Districts, Sunday-school associations, congregations and individuals to support missionaries on the field is the evidence of great awakening. It is to be commended. The great majority of our American workers in India are supported in this way. In fact, there has been trouble in the past to find a sufficient number of workers, ready for the field, to supply those that were ready to support them. The support sentiment has grown more rapidly than workers have multiplied. And when we remember that this way of taking hold of the work is just in its beginning there is no telling what the future may bring. It may not be far off when the majority of our congregations will each support at least one missionary. That would put hundreds of workers on the field. Since work has been opened in India, and with success, the attention of the Brotherhood has been turned to India, and when the conclusion to support a missionary is reached he is chosen for that field. . . . This, with the few supported by the General Committee has given us twenty-seven American workers for the field.

AROUND THE WORLD

The Cost of Local Government

There has been so much said about the expenditures of the national government that the cost of running the smaller political units has been largely overlooked. While the somewhat dazed average tax payer has been watching the fireworks toward Washington, city, county, and State taxes have been growing apace. As a concrete example New York is expected to adopt for 1925 the largest city budget in its history. The budget total stands at \$396,000,000 or more than fifty dollars for every man, woman, and child in the city.

The "Three Rs" Not Enough

Our fathers and mothers attained respectability on the "three Rs." But recently a speaker stated that these are not enough. There must be a fourth "R," namely, religion. Since there is so much going on in some communities that even parents find it difficult to spend their evenings at home we agree that the fourth "R" is really needed. For what the parents can not or will not do in the way of religious instruction somebody else must do. The "three Rs" are not enough. Let us have reading, 'riting, 'rithmetic, and religion; but the greatest of these is religion.

The Everglades to Have a Railroad

South of Lake Okeechobee in Southern Florida is a vast region known as The Everglades. It is said that The Everglades are not a swamp in the accepted sense of that term, for the water is clear and wholesome and has a slow current. Florida is an outgrowth of the southern coastal plain and is of recent geological formation with drainage not clearly defined, particularly in The Everglades. It is through this region that Cornelius Vanderbilt, Jr., announces that a railroad is to be constructed. The line is to cross from Miami on the east coast to Fort Myers which lies about sixty miles farther north on the west coast of Florida.

Textile Trade in Difficulty

The fact that the Amoskeag Manufacturing Company, perhaps the largest factor in the cotton textile industry, has discontinued dividends on its common stock serves to call attention to the bad year that has been experienced in the textile trade. For the Amoskeag Manufacturing Company this is said to be the first lapse in dividends in eighty-four years. The whole textile industry has suffered during the past year from high prices for raw materials and consumer resistance against price increases. Better conditions for the manufacturers are said to be in prospect, which means cotton is somewhat lower and gingham will be somewhat higher.

Father and Son Week

In a generation the world will be in the hands of our children. All that we are trying to build now means little or nothing except as our best can be passed on to them. It is this consideration that gives Father and Son Week—November 9 to 15—its special significance. In thinking of the future in relation to the boys and girls of today Edward W. Bok writes: "Our hope lies in our children as never before. The boy of today becomes the factor of tomorrow in the replacement of America's man-power. The strongest bodies and the clearest minds are needed now as at no other time. The wisest care we can, therefore, bestow upon our boys is the surest investment for our country's future. They must be made strong in every fiber. Their minds must be wisely trained; their hearts must beat strong and right. The responsibility of the American father is suddenly increased a hundredfold. For, truly, as we sow so shall we reap, and never was it so necessary and so vital that the harvest of American men of the future shall be productive of the best."

Discrimination in Giving

While no exact figures are available it would seem to be perfectly clear that church people bear the brunt of the humanitarian work of the world. Sooner or later every worthy cause, and some not so worthy, turns directly to the church people for support. This is to be expected, and yet it is also to be expected that church people should not give so enthusiastically on every chance call that the normal and established program of church work is made to suffer. The resources of church people are not so great that they can give indiscriminately with impunity. Sooner or later such poor judgment will be reflected in a growing difficulty to maintain the regular lines of church work. It is certainly a part of the obligation to give, to give wisely. And a congregation certainly does not give with the proper discrimination when they give so enthusiastically to just any cause that they are financially hamstrung as regards the regular work of the church. Pastors and elders should protect their congregations from the able money-getters who represent just any good though extraneous line of work. This situation is not

confined to the Church of the Brethren by any means. Other denominations are beginning to see that a wise discrimination must take the place of the lopsided giving that leaves the regular lines of church work to get along with what is left after the membership has indulged in wild-cat giving.

Money and Morals

The people with too much money seem to get into more than their share of trouble. Now twenty-four college girls who took jobs in factories and shops last summer in order to find out how the "other half" lives come back with the information that too little money is also bad for morals. This is no new discovery, but the particular way in which the young women have reaffirmed it presents the problem in a challenging way. The young women who undertook to find out first-hand something about the conditions under which girls work in factories were from Vassar, Mount Holyoke, the University of Oregon, and other schools. They were missionaries of the "Student in Industry" movement of the National Y. W. C. A. One of them was the Countess Elsa Bernadotte of Stockholm, a niece of the King of Sweden. The young investigators discovered that the drab life and low wages of the factory girl have a constant relation to her morals. As a rule the better the wages the better the morals. Sanitation and physical conditions varied, but weariness and monotony were prevalent everywhere. The average wage for the student workers was \$13.80, and ranged from \$12 to \$22.46. They report: "No one can lead a healthy, all-round, clean life on the wages and under the conditions we worked this summer."

An Irrepressible Tendency

For many years Americans have consistently opposed the idea of centralization in industry. The trust, the pool, and the corporation have been great words with those who would reform our country. The Sherman Antitrust Act of 1890 was the first, but by no means the last piece of legislation to be aimed at what gives evidence of being an irrepressible tendency. The Aladdin-like rise of American industry naturally resulted in many practices that were unethical to say the least. This resulted in "trust busting" campaigns that weakened but never killed the industrial octopuses. However, the antitrust movement had its commendable features. It helped to check certain types of conduct at a time when big business had all too little sense of responsibility to the public. During the war the idea of centralized control was vindicated and the popular mind prepared for a suggestion on the part of the Interstate Commerce Commission that the railroads, for example, could be grouped into a certain number of great systems to great advantage to all concerned. Within the last year the doings of the Van Sweringens have so upset previous plans that a new plan for railroad consolidation in the east has been suggested. Instead of nine systems, as at first planned by the Interstate Commerce Commission, it is now claimed that the number should be reduced to four built around the New York Central, Pennsylvania, Baltimore and Ohio, and Nickel Plate. Thus, by degrees the old fetish that competition is the life of trade is giving way before an irrepressible tendency toward a measure of consolidation that it is to be hoped will give us the gains that go with large scale management, but without its worst evils. We have finally gotten to the point where we are trying to regulate large scale industry rather than to knock it in the head. But the "trust busting" idea was an exhilarating one in its day and will doubtless appeal to the popular imagination for many years to come. It has too great a popular appeal for the politicians to let it die, even in the face of an irrepressible tendency.

Something New in War Ministers

Minister of War Lauritz Rasmussen of Denmark has presented a disarmament plan to the newly opened house which includes the establishment of a navy of 350 men and a guard of 7,000, with the disarmament of fortifications and the dismissal of the present army and navy. This is certainly a new spirit for war ministers and is worthy of more than passing notice because it is a contribution from the thrifty Danes. Denmark is now described as the smallest of the three Scandinavian Kingdoms. It boasts a total area of less than 16,000 square miles and is therefore one-tenth as large as California, but more than one-third as large as Ohio. However, those who know European history know also that it was not always thus with Denmark. There was a time when Danish Kings ruled England and when the Baltic Sea was little more than a Danish lake. The energy and virility of the modern Dane goes back to the Vikings. No European country has been more ambitious and warlike than Denmark once was. Perhaps no single European country in proportion to its size has gained and lost more through the fortunes of war than has Denmark, for she has been and still is one of the great little countries of Europe. It is significant that out of such a historic background a nation should consider the virtual dismissal of its army and navy. Apparently all that is being retained is enough to maintain internal order. What are the considerations that have led to such an unheard of procedure upon the part of a war minister? Perhaps the

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are the Meek

Matthew 5:5

For Week Beginning November 2, 1924

Meekness Is a Virtue Which Demands Heroic Self-Control. The primary meaning of the word is mildness. The human nature of the worldly spirit does not call meekness a virtue. The Jews were proud of their race and religion. The Romans were proud of imperial power. The Greeks were proud of culture. But it required Jesus to teach the beauty of humility which is after all the master of the earth. Meekness is the power to hold in check those lower impulses of human nature by the power of a higher principle and life. Proverbs 16:23.

Meekness Is a Fruit of the Indwelling Spirit of God (Galatians 5:23). This quality is implanted by means of a spiritual revolution in the heart which cleanses it of the vain-glory of life (1 John 2:16). The world cannot understand this process because it does not receive the Spirit of God. Therefore the worldly spirit is proud and seeks dominion while the regenerated spirit humbly seeks to serve after the likeness of Jesus Christ.

Meekness Manifests Itself in Submission to the Will of God. The man who is genuinely meek recognizes the right of God over his life and accepts the divine plan for his life. He confides in God's wisdom and trusts his power with a receptive and teachable disposition. Whether the way be pleasant or hard the Christian will not rebel against what he believes to be the divine wish for him. Even suffering is accepted as capable of working out the purposes of God in human character (Hebrews 12:5, 6; Psalm 25:9).

Meekness Manifests Itself in a Gentle and Forgiving Attitude Toward Men. The meek man tries to be like God in his treatment of others. He cultivates the absence of resentment for wrongs done to him and makes no claims on vengeance. No matter how deep the injustice, he returns good for evil. This does not mean that he is spineless or cowardly, but that he depends upon the principle of good overcoming evil. Such an attitude assures a progressive growth in active love, and love is the root of Christian character. See Galatians 6:1.

The Meek Shall Inherit the Earth. The meaning here is that the godly are heirs of everything that their Father has. This promise is a quotation from Psalm 37:11, where reference is most likely to Canaan. The good things of the earth really do belong only to the meek because they are in the line of inheritance. In Christian teaching we understand that dominion is after all a matter of the spirit. It was in this respect that Jesus was Lord of the earth, and his meek children are now in possession of the earth just as far as the dominion of Christ extends. Paul claimed "all things" for Christians (1 Cor. 3:21, 22). They are in a position of intimacy with God to make the best use of the earth. And their future inheritance is doubly assured because they hold things in charge for God now.

Illustrations of Meekness. For example, Moses (Numbers 12:3) was a man fully surrendered to God and patient with men even when they charged him unjustly. Jesus is the great Example. See Isaiah 53; Matthew 11:29; 2 Cor. 10:1. **All true Christians.** Eph. 4:2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:15; Titus 3:2; James 1:21; 3:13; 1 Peter 2:20.

Suggestions for Meditation

Some examples of meekness I have known.

What keeps me from being meek?

In what sense does the earth belong to the meek?

Instances of meekness in the life of Christ.

Have I known a soft answer to turn away wrath?

A Prayer

Loving Father! Thy patience with erring mankind exhibits the quality of thy meekness. The conduct of Jesus shows us how this trait may work among human affairs. He never lifted his hand in violence, yet is the Prince of the earth, with all power both in heaven and on earth. We covet this characteristic for ourselves. Lord, teach us the way of power while we wait on thee. For Jesus' sake, Amen. J. H. H.

basic reason is the ultimate futility of the war policy as demonstrated by Danish history. Denmark is surrounded by powerful nations. Why repeat the experiences of 1866? She could not defend herself if she would; militarily she is unimportant. The present war minister regards "martial defense as an absolute danger." Denmark's chief defense is therefore to be her lack of defense, for even in the world as it is she is just as safe, and economically better off, to junk her army and navy. This is one small country's idea of what is best to do; perhaps the large nations' problem is somewhat different.

The Christian Spirit Versus the Spirit of War

(Continued from Page 691)

himself do thus? When he was slandered, persecuted, spit upon, murdered, nailed to the cross there to taste death for every man what kind of a spirit did he show to his enemies? If he had been moved by the spirit of hate and retaliation do you think we should have had the rich hope of salvation through the redemption he made possible for us by his sacrifice on the cross? Jesus loved his poor misguided persecutors and prayed even in the pangs of death: "Father, forgive them, for they know not what they do."

But why should we love our enemies? Jesus tells us why. "That ye may be the children of your Father which is in heaven." We cannot be such if we seek to destroy the bodies and souls of men. We cannot love a man and kill him at the same time. We cannot love helpless women and children if we desire to kill their husbands and fathers, leaving their homes desolate and unsupported. "If you go to war and meet some enemy soldier on the field of battle and ply the cold steel can you, as you watch his life blood flow from the cruel wound, feel yourself guiltless before God? Will not his blood cry to God against you in the judgment? Will not the tears and cries of his poor widow and orphaned children witness against you when it will be required that every knee shall bow and every tongue shall confess to God?"

But truly the Christian is engaged in a warfare. He is told to take an armor. He is told to take a shield, a helmet and a sword, and he is told to fight. But what kind of a warfare is it? Paul tells us. He says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5). The Christian is told: "Be not overcome of evil, but overcome evil with good." The best way to conquer an enemy is to make him your friend. "Can we do it? Not by the spirit of hate. By such a spirit we will be overcome of evil. Has any one ever been made a better man by going into carnal warfare? Has he been made more gentle, more religious, more Christlike? Has he not allowed the spirit of hate, revenge, and retaliation to overcome him? These passions indicate the baser elements in mankind. They are not the fruits of the Spirit of God. Such are shown by 'love, peace, longsuffering, gentleness, goodness,' etc. (Gal. 5:22).

Omak, Wash.

The Secret of Christian Growth

BY LELA SELLERS FERGUSON

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

THESE are the words of Jesus whose life was one of active service. We are his disciples and in order to do our service best we must develop our religious faculties. If we are to grow spiritually we must exercise our religion, for the value of our religion is tested by its outcome in acts and deeds.

The dominant factor in the growth of plants and animals is exercise. Trees and flowers are swayed to and fro by the rustling wind, furnishing necessary motion for daily growth. Animals walk and run about to exercise their bodies and stimulate growth. The little babe in its mother's arm coos and jumps, exercising its mind and developing muscle. Exercise is just as important as taking food, for one without the other would mean a dwarfed body and even death. If I should close my eye and cease to use it, the time would soon come when it would be of no use to me. It would continue to take nourishment but so far as use is concerned I might just as well not have it. I must use these limbs of mine if I expect them to be strong. I must use my thinking faculties if I expect them to be

developed. So also I must exercise my religion if I expect it to grow.

We are sorry to say there are churches in our country today which have ceased to grow. In such churches preaching is conducted infrequently and the Sunday-school often seems to be one of rank so far as attendance is concerned, but the members simply go to church to listen—to be entertained. Especially is this true where the church officials make no effort to enlist the members in some line of church activity. Then, too, so much time is spent with the business of the world that little time is given to Bible reading, prayer, and to lifting the fallen. Knowing that the very essence of Christianity is soul-activity, how many of us can truthfully say we are Christians? Christ says: "By their fruits ye shall know them." How disappointed we are when an apple tree grows strong and stalwart and produces nothing but green leaves. Surely God is disappointed when he sees how strong some of us have grown physically and mentally, with well-developed mind and body, but producing only faulty, shriveled, one-sided fruit. We are told that over in Palestine there are two seas, the Sea of Galilee and the Dead Sea. The water in the Dead Sea is so salty it will bear up the body of a man. No fish or sea animals are found in its waters; no vegetation on its banks; no life near it. Water flows into it continually but none is given out. It retains all it receives.

In the Sea of Galilee are found fish and other kinds of sea animals. Its banks are decked with trees, grass and flowers. Water is continually flowing in and out. The very atmosphere around it speaks of life.

Christians who are continually taking in sermons, lectures and Sunday-school lessons, but who never take advantage of opportunities, who never use this knowledge by passing it to others in helpfulness become stagnant as the Dead Sea. Christians who pass on to others the good they have received may be compared to the Sea of Galilee. Their life is evergreen because they delight in the Master's work.

We are Christ's brethren, his friends, his children, his disciples, members of his body, and as a church we are his bride; yet we are his servants. Now the business of a servant is to obey his master. There are some very important duties our Master requires of us in helping to carry on the work of the Kingdom. The first one is to *do*. Anything our hands find to do we must do with our might. We must do it in a creditable way. Look for opportunities. They are near every day. Though it calls for a sacrifice on our part, the greater the sacrifice, the greater the blessing. We must not only do but we must *be*. First we must be followers—willing to be led. Kind, gentle, forgiving, steadfast and faithful. Another duty is to *go*, into all the world—anywhere we can do our best work. Christ told the man that had been possessed with a devil before he cured him not to follow after him, but to go home and tell what great things the Lord had done for him.

We must also *teach*. "Teach them to observe all things whatsoever I have commanded you," says Jesus. By teaching we mean giving instruction. How often have we refused to teach a Sunday-school class? When we refrain from this we lose an opportunity to teach. Excuses should play no part when we're called to perform a duty which Christ commands. Besides these duties, there is the one of *giving*. Give time, give money, give talent, give ourselves. How many minutes do we give to prayer each day? How many hours to the Sunday-school lesson? How much time to church activities? We should give of our means as the Lord has prospered us. There is nothing better than forming the habit of giving a certain amount, at least the tenth. If we set apart this amount we will have something to give many times when otherwise we'd feel that we couldn't give. God has given us talents. Instead of burying them we should increase their value by constant use. All that we do, whether teaching, preaching, singing, giving, going, cooking, plowing, or sewing, let it be to the glory of God.

If we constantly exercise the powers God has given us our lives will be a living monument in his praise, the

summit of Christian growth will have been reached, and his Kingdom will fill the hearts of mankind.

Jonesboro, Tenn.

Following Jesus

BY A. E. KLINGER

ACCORDING to the Scriptures, Jesus, from the time of his baptism, lived a life of active service. Matt. 4:17 says: "From that time Jesus began to preach and to say, Repent ye, for the kingdom of heaven is at hand!" And from then on, his was a life of service. Surely we can not question his words as recorded in John 4:34. His life was to do his Father's will—to finish his work. His work was unfinished until he had gone by the way of Calvary and overcome death and the grave.

People, even great multitudes, have their place among the records of his teaching. He came to call sinners to repentance that they might be saved. On his sacred mission from heaven his success in touching the hearts of people must have been due to the "power of his word" (Luke 4:32).

It was the Father who dwelt in him who did the works—so he told his disciples (John 14:10). In the fifth chapter of Luke we have the story of the disciples who left all and followed Christ. And from then on to this very day there have been those who have followed him. People follow Jesus for various reasons. The way and the distance they follow him depend upon the ideas they have of him. Peter and his companions forsook all and followed Jesus, because they had come to realize the greatness of Jesus and heard his promise.

In those first days, great multitudes followed Jesus. Some of the reasons why they followed him are explained in the sixth chapter of John. Yet, by the close of the second year, "many had turned back and walked with him no more." There were many others who were willing to follow him—"on conditions." Several of these are mentioned in Luke 9:57-62. Willing and probably following him—yet unfit for the Kingdom of God. What a sad condition!

There are a number of Scriptures in which Jesus says: "Follow me." Just what he meant can no-doubt be made clear by Luke 12:13-30. Also, just what is life to us? Our conception of life is explained by the way in which we walk. We can choose but one of two: "possessions here on earth" or "treasures in heaven." To attain the one we follow self; to gain the other it is necessary to follow Jesus. In Mark 8:34-38 Jesus in his own words says that his followers must deny themselves and take up their cross if they would follow him. Luke 9:23 makes it more imperative: "Take up thy cross daily." This is the beginning, however, for "If thou wilt be perfect" (Matt. 19:16-29) it is necessary, as did Jesus, to forsake all—to give one's life—for the salvation of mankind. But if done in his name the follower of Christ may receive a hundredfold for all he gives, and in the end inherit everlasting life.

Omaha, Nebr.

The Way of the Cross

BY OLIVE A. SMITH

SEVERAL months ago the writer was hurrying through the fast darkening streets of a large city. It was not a pleasant scene. The streets were ill kept, the homes were not homes of culture or refinement, many were not even the homes of honest, law-abiding citizens. To add to the cheerlessness of the situation the night was cold and stormy.

Block after block was traversed, each seemingly more uninviting than the last. Then, suddenly, I saw the sign which marked the end of my unpleasant little journey. It was the illuminated cross which marked the doorway of the church where I was to attend an evening service.

How infinitely welcome was the cross! How sweetly it spoke of safety and Christian friendship, as it shone out upon those dreary streets! It was, indeed, a beacon light, an assurance of physical safety and comfort, and of spiritual fellowship and inspiration.

Then I thought of the growing tendency toward a

neglect of the cross as a symbol of the Christian life. Many times I have heard professing Christians speak of the cross as an unpleasant reminder of suffering which should have no place in actual life. Our Savior was crucified, it is said, because of the barbarous spirit of the times in which he lived. Our religion should emphasize the joy and fulfillment of the Christian life.

To these individuals, the cross has a morbid association. But there is another meaning, another symbolism, which, we trust, will preserve the cross at the entrance of many a downtown city church. It is a badge of fellowship. It speaks to humanity, just as it speaks to the individual who sees it shining through the gloom and danger of the city street. The wealthy, the self-satisfied, and self-sufficient individual may find no meaning in its light, but the lonely, the truth-seeking, the soul that is needy and conscious of its need, will ever be filled with joy at the sight of the lighted cross. With humanity as it exists, groping toward the light, erring, yet seeking the truth, the cross is the symbol of common experience, the badge of common pain and effort and suffering.

In the old-time references to the cross and the crown we should reflect that the cross came first. Before the resurrection came the crucifixion. Would there have been a resurrection had there been no crucifixion? We do not know. We have no reason to believe that spiritual victory would have been the result without a voluntary bearing of spiritual burdens. Yet, are we not making the mistake of turning from the cross in our modern life? We do not perceive the intimate and necessary kinship of pleasure and pain, of joy and sorrow. We try to relegate the cross, as the symbol of barbarism, rather than accept it as the means through which we may attain spiritual strength and achieve spiritual victory.

Our times seem fraught with strange contradictions. While there seems to be this tendency to shun all consideration of those things typified by the cross, there is also a movement toward a new appreciation of the fundamental principles of Christianity. In a beautiful church of the same city where the cross flamed its welcome through the streets, an audience sat through a most impressive service. They were people of wealth, of education, and refinement. But at the close of the service they sang, with a fervor which proved that their hearts were in the music, this simple hymn:

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss."

These people sang with the conviction which comes to all of us sometime in life, that the cross is, in reality, a badge of Christian fellowship, the most sacred emblem of spiritual experience. Truly, "the way of the cross leads home."

Emporia, Kans.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 694)

eigner, anyone. Cf. Luke 10:29-37. Love thy neighbor . . . love your enemies. Love, *agapao*, is the same in both cases. "*Agapao*" denotes the love of esteem, kindness, the love that concerns itself with one's future good and welfare. The good Samaritan had it. It is the love God had for the world, John 3:16. It is the love in the *agape* or love feast. It is the love that is described in 1 Cor. 13. It is the love that one has for self—"love thy neighbor as thyself."

V. 45: The basis of sonship. The basis of sonship here is *likeness*. That ye may be the sons of your Father who is in heaven. Because God makes his sun to shine and his rain to fall on the sinner's wheat-field as well as on the saint's. That is, he treats both well. He is impartial. We likewise are to be like him, impartial by being good to both. We will be sons of the Father here if we shall but act like he does toward both classes. *Likeness* as the basis of sonship is well illustrated in John 8:44. Those Jews there were of their father the Devil: (a) because they wanted to kill Jesus (John 8:40). Now the devil was a murderer from the beginning. (b) They were sons of the devil because they were liars (John 8:55) and the devil was a liar; and in fact, the father thereof. So the devil lied and

murdered; and these Jews are liars and murderers—they are chips out of the old block. Yes, when they lied, they lied like the devil. Likeness is the basis of this sonship. Likeness is also the basis that makes us sons of Abraham (Gal. 3:7). Abraham believed; when we believe we are like him, and therefore his sons (Luke 8:21). Remark: Lest we be misunderstood, we are not now claiming that likeness is the only basis of sonship. We must act like God toward our enemies.

V. 46, 47. Not to do good to our enemies as well as our friends, or whom the Jews commonly thought to be neighbors, puts us on a par with the heathen, and sinners.

V. 48. This verse is a conclusion; it is so indicated by "therefore." It is part of a syllogism, and it must be interpreted in the light of the premises which immediately precede it, or the verses of the paragraph. The substance of this conclusion is: The Father is the Standard or Criterion of Love. "Ye therefore shall be perfect, as your heavenly Father is perfect" (R. V.).

"Shall be," *esesthe*, is the future indicative of to be, and is what is known as the imperative future.

"Perfect," *teleioi*, comes from *teleios*, meaning: complete in all its parts. Completeness in all its parts—unless our love goes out to enemies also, it is not complete. God is complete on this point. There are two parts here that mark completeness or perfection, viz., Love to neighbor, and love to enemy. Jesus proves that God loves both by love acts, viz., rain and sunshine for both. We shall be perfect or complete in both parts, when, besides loving our neighbor friends, we love (instead of hate) our enemies also. Praying for our enemies is the test of our love for them.

"Perfect" as meaning completeness in all parts is further illustrated and substantiated by the following texts:

Heb. 6:1, "perfection" margin "full growth," "full grown men," 5:14 (completeness). "Babe" 5:13 (incompleteness). And the physical here becomes figurative of growth in grace.

Jas. 1:25, "perfect law," hearing and doing (completeness). "Hearer only," 1:23 (incompleteness).

1 Cor. 13:10, "perfect" (meaning love) illustrated by "child" (incompleteness) speaking, thinking, and feeling; and "man" (completeness) seeing in a mirror darkly (incompleteness), but then face to face (completeness). Now I know in part (incompleteness), but then shall I know fully (completeness). Cf. vs. 9, 11, 12. When that which is perfect, *teleios*, is come, referring to love, that which is in part (incompleteness as contrasted with perfect or completeness) shall be done away. In passing may we remark: Many put 1 Cor. 13:12, beyond the grave. We think it belongs on this side of the grave, as certain as love belongs to this world.

1 Cor. 14:20, "men," *teleioi*, margin "of full age" (completeness). "Children" (incompleteness). If there be any malice it ought to be baby malice. Grown-ups ought not to act like babies and children.

Matt. 19:21, "perfect," he lacked giving to the poor (incompleteness). "Sell, and give to the poor." That is, keeping the commandments plus service (completeness). Cf. also v. 20. And lastly the verse we are now studying:

Matt. 5:48, "perfect," loving only our neighbors (incompleteness). Loving both neighbor and enemy (completeness).

Verse 48 has often been speculated upon as a sanctification or holiness text, as a goal to strive towards, etc. Usually I find those folks disconnecting it from the context.

We should live up to that text just now. Ye therefore shall be perfect, complete in these things (loving your neighbor and loving your enemy) as your heavenly Father is perfect in love for all as is evidenced in his giving sunshine and rain for all. What is to hinder us from being as perfect as the Father is as here taught?

From *teleioi* (perfect) we get our English word teleology, which means the end or design in view. It

is what we shall become, we must grow like him. In reality it is a sanctification text when we take sanctification in the right sense—a growth.

6. Praying for Our Enemies.

(1) The scope of our prayers must include our enemies. To be a son of God and be like him we must qualify on this point in our prayer life. We must get there. "Ye therefore shall be perfect." Our righteousness must exceed the righteousness of the scribes and Pharisees if we are to enter the kingdom of heaven.

(2) How shall we pray for our enemies, for those who despitefully use us? Love limits us to ask God only for those things that will be for their good. They must be saved if possible.

(3) The spirit of Christ was in Paul. Real love for our enemies will not stop with simply praying for them. We must not only love in word, but also in deed. This is well set forth by Paul in Rom. 12:20: "But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head."

Too many have the idea possessed by the woman who was trying to get a divorce from her husband. The judge tried to prevent the separation, and among other things in his admonitions, asked her if she had ever tried heaping coals of fire upon her husband's head. "No," she replied, "but I did try hot water once." "The test of our love for our enemies is our praying for them, and doing them good."

(4) Pray for them that despitefully use you. Paul in Rom. 12:21, says: "Be not overcome of evil, but overcome evil with good." Do good for evil. The following rhyme is the eye for an eye and the tooth for a tooth doctrine:

"Tit for tat, butter and fat,
If you kill my dog, I'll kill your cat."

Jesus says pray for them that persecute you.

(5) We should pray for national enemies also. Prayers will accomplish more than war.

New Windsor, Md.

CORRESPONDENCE.

TWO CONFERENCES IN WESTERN INDIA

An event looked forward to with anticipation by the missionaries is the semi-annual Gujarat Conference, which brings together a goodly number from the several missions for devotional exercises, the discussion of topics of common interest, and for the transaction of business which is of interest to the missions in this area.

During the last week in August this Conference met at one of the stations of the Christian and Missionary Alliance Mission. The devotional hour was one that brought us close to God with its appeal to die to self, and live in Christ. The necessary business was run through with, then time was given to Miss Gordon, a secretary of the Indian Christian Council, to explain what the National Council is undertaking and accomplishing for the whole of India. This was enlightening and very helpful. A paper was read on the "Nature and Benefits of Cooperative Societies." These societies have been established with a view to helping communities of poor Christians get onto a better economic footing.

Time was given to the Gujarat Auxiliary of the Indian Sunday-school Union to effect a new organization, and to arrange for the coming annual examination. It was also arranged to include Indian workers in the Auxiliary, to an extent to make their membership equal to that of the missionaries. Plans were also put on foot to have an entire day once a year for the work of the Sunday-school and the Gujarat Tract Society. This is a great forward step. The social time and the meals taken together were much enjoyed by all. Bulsar will entertain this Conference next March 11, or thereabouts.

On Sept. 3-4 was held the Bombay Christian Council. Heretofore this was called the Bombay Mission Council. This time the membership was composed not only of missionaries but also of an equal number of Indians chosen by the churches. This event indicates the trend of events in India today. In November the National Council will meet and will be composed of Indians as well as missionaries. These thus become "Christian" councils rather than "missionary" councils only. They are now constituted to represent the Indian church as well as the Missions, which is in itself more Christian because of allowing for full fellowship and the development of brotherly

(Continued on Page 702)

Notes From Our Correspondents

ALABAMA

Ononah.—Sept. 8 Eld. A. M. Laughlin, of Jonesboro, Tenn., began a series of meetings at our church, continuing for two and one-half weeks. Large crowds were in attendance at times, all could not enter the churchhouse for lack of room. Meetings of prayer and conversation were conducted prior to the revival. Eighteen were added to the church by baptism. One was baptized a short time before the meetings. Within nine months thirty have been received into the Ononah church by baptism, doubling our membership. This will be a help to the members, especially the new converts. Our Sunday-school, under the leadership of Bro. Harry Hoover, is now nearly to the one hundred mark in attendance. Eld. Edw. M. Culler is in charge of the church for another year. Sister Maggie Cornelius is "Messenger" agent. Bro. Laughlin has been with us in our last two revivals and his work has been a great help to our church. We are now looking forward with great anticipation and prayerfulness for the revival of next September, to be conducted by Bro. John R. Snyder, of Huntington, Pa.—Bertha A. Culler, Cleveland, Ala., Oct. 16.

ARKANSAS

Pilot Knob.—On the evening of Oct. 11 the few members at this place enjoyed a communion service. One visiting member was present. A pleasant time was had by a young man and his wife were baptized. Ollie A. Harp, Alpena Pass, Ark., Oct. 15.

CALIFORNIA

East San Diego.—Our quarterly business meeting was held on Sept. 14, with Eld. S. C. M. Laughlin, of Los Angeles, presiding. It was decided to retain the present pastor another year. Sunday-school officers were chosen for the coming year, with Bro. David R. Bomberger as superintendent. As we have outgrown our present building it was decided to build on some more Sunday-school rooms which are well under way at this time. Our love feast will be held on the evening of Thursday, Nov. 27. Our school observed Rally Day on Oct. 5, at which time we had with us Sister Edith Brubaker Iredale, of Los Angeles, who gave some interesting stories for the children and also an inspiring address to the adults on her trip around the world and especially regarding our mission work in India. They have been received by baptism since our last report. If any one has children or friends in this city who are connected with the church or might be interested in it they will confer a favor if they will send name and address to the writer and we will be glad to look them up. Any brethren coming to California for the winter will be welcomed to come to San Diego. The church location is 476 Pacific Ave. Fred A. Flora, 4174 Pacific Ave., East San Diego, Calif., Oct. 18.

Glendora.—Oct. 8 after prayer meeting a multi-aged man who has been attending our services for some time, his wife was received the same evening by letter. A few weeks later Mr. Shovel, who is a deacon, was received by letter with his wife and three children. They moved here recently from Clovis, N. Mex. We are always glad to welcome new members. Bro. A. D. Sollenberger, formerly from the Bethel church, Neb., will begin a series of meetings Nov. 9 and continue for two weeks closing Nov. 23 with a love feast.—Anna M. Guay, Glendora, Calif., Oct. 13.

Los Angeles church met in council Sept. 10, with Eld. N. E. Baker presiding. Officers for the ensuing year were elected as follows: N. E. Baker, elder; J. C. Hoselitt, clerk; Cora Rife, "Messenger" agent; Gertrude Miller, correspondent; Rush Queensbury, Sunday-school superintendent; Pansy Wright, Christian Workers' President. Sept. 21 Brethren Sterling and Lawrence E. Miller and their wives were welcomed to our church by baptism. The work at this place is making a steady growth. Our retiring superintendent, Bro. D. B. Miller, who served us for four years, said that the last year was his best year. Since our last report two have been added by baptism and eight by letter. One letter was granted. Our Ladies' Aid meets for all-day work once a month—Mrs. Della Lehner, Los Angeles, Calif., Oct. 16.

Modesto church met in council Sept. 24, with Bro. F. E. Miller presiding. Officers for the ensuing year were elected as follows: F. E. Miller was re-elected clerk; Bro. D. H. Messamer, Sunday-school superintendent; Bro. Z. P. Sensenbaugh and Sister Alice Clineberger were chosen delegates to District Meeting, with Bro. D. H. Messamer and Ray Shively, alternates; Sister O. S. Gilbert and Sister T. M. Kaufman, delegates for Sunday-school Meeting, with Brethren D. H. Messamer and O. S. Gilbert, alternates. The work at this place is making a steady growth. Our retiring superintendent, Bro. D. B. Miller, who served us for four years, said that the last year was his best year. Since our last report two have been added by baptism and eight by letter. One letter was granted. Our Ladies' Aid meets for all-day work once a month—Mrs. Della Lehner, Los Angeles, Calif., Oct. 16.

San Bernardino.—Our work is gradually growing in spite of obstacles and hindering circumstances. A new line of helpers have come into our midst. Oct. 19 Brethren J. Z. Gilbert and W. H. Miller of the Mission Board with their companions, will meet with us on a mission of helpfulness somewhat in answer to a request sent them lately for assistance in the service of visitation and Sunday-school work. Much good should result from such work, but it can not be accomplished without taking special time for it.—L. D. and Mrs. Bossmann, Riverside, Calif., Oct. 18.

CANADA

Fairview church has been much encouraged during the summer, since John E. Wells, of Camden, Ind., has been located among us as pastor. A Sunday-school was organized in May. Interest and attendance grew rapidly and with the help and encouragement of John E. Wells many homes are now represented in the Sunday-school for the first time. The work is much appreciated. Bro. J. Edwin Jarboe and wife, of Lincoln, Neb., began a revival here Sept. 21 and delivered eleven splendid messages. Bro. Jarboe is an earnest speaker and delights in telling of God's wonderful love. Sister Jarboe conducted our song service in a pleasing manner. As a result their labor, eight accepted Christ and were baptized; two were received on former baptism. Our meetings closed Sept. 30 with a very pleasant love feast. We feel that much good has been accomplished through this revival, and that we have all been spiritually strengthened.—Mrs. J. B. Baker, Alpha, Sask., Canada, Oct. 13.

COLORADO

Antioch church met in a called council Aug. 15 for the purpose of electing Sunday-school and church officers for the coming year. Bro. David Lamm, of New York, Colo., was chosen elder. It is to move into our community in the near future. Bro. G. H. Rink was chosen Sunday-school superintendent. Our ministerial board has secured Bro. O. H. Feiler, of McPherson, Kans., to hold a revival for us Nov. 20 to Dec. 1. Our missionary offering Oct. 19 amounted to \$24.47. It was decided to have our next meeting at the close of our meetings—Mrs. Alfred H. Campbell, Yoder, Colo., Oct. 20.

Denver church met in a called council to arrange our budget for the coming year; also my notice in "Messenger" asking for some pastor that wished to come to our fine climate or take in school work and help our present pastor on partial pay. We had a missionary sermon by our pastor and took in \$700 for general missions. Bro.

Wyatt and wife, from Kansas City, have been in our midst the last few weeks and gave several well prepared sermons. Our young people responded to the mission call from our church most heartily; they also rendered a splendid program Sunday evening—W. R. Cline, Denver, Colo., Oct. 20.

IDAHO

Fruitland church is planning a community and Homecoming Day for Nov. 2, with communion services in the evening. This will be followed by revival meetings conducted by Bro. H. M. Brubaker, of Meridian, Idaho. This is an all-day meeting and a basket dinner will be served at noon—Ruby Kauffman, Fruitland, Idaho, Oct. 13.

Fruitland.—Our church work is moving along in a very harmonious manner. The shortage in the fruit crop this year has been a real trial to many of our members but we are learning more and more to be content with such things as we have. However, we regret that we are not able to do more for the Kingdom's advancement. Oct. 19 we expect Sister Anna Crumacker, missionary from China, to be with us both morning and evening. Nov. 2 will be Homecoming Day. We are planning for an all-day meeting with a program which will review the history and accomplishments of the church together with our aspirations for the future. In the early evening we expect to hold a love feast, followed by a gospel sermon by Bro. H. M. Brubaker, of Boise Valley, Idaho, who will begin a series of meetings at that time.—H. G. Shank, Fruitland, Idaho, Oct. 18.

ILLINOIS

Astoria.—Our love feast held Oct. 11 and 12 was well attended, a number being present from a distance. We were glad to have Eld. I. D. Heckman and Bro. M. A. Whisler present. The latter officiated in the morning and the former in the evening in Astoria. Bro. Heckman preached in the evening in Astoria on "The Spirit-Filled Life," and gave a five-minute sermonette to the children both morning and evening. The Sisters' Aid Society is having the interior of the Astoria home redecorated and the floors painted. The children's Sunday-school will be held in the basement and church services dismissed for the revival at Woodland—Hettie L. Gible, Astoria, Ill., Oct. 20.

Girard.—Beginning Oct. 5 a ten day singing school was held here by Bro. Clarence Heckman. This was well attended, especially by the young people. We very much enjoyed having Brother and Sister Heckman with us as this is Sister Heckman's home church. She favored us with an excellent program Sunday morning, Oct. 12, and Bro. Heckman filled the pulpit in the evening. They rendered some excellent vocal numbers for us. They have now taken their leave for the Africa field. Regular council was held Oct. 17, with Eld. W. H. Shull presiding.—Mrs. L. T. Weddle, Girard, Ill., Oct. 20.

Kankakee church held a two weeks' meeting beginning Sept. 6, with Bro. W. T. Heckman, evangelist. Four were baptized. The missionary offering Oct. 19 was \$7.50.—Edith Eagleton, Beecher City, Ill., Oct. 21.

Lowpoint (Oak Grove).—We met in council Oct. 12, with Eld. J. W. Switzer presiding. For some time we have been without a resident minister. Four months ago we reorganized the Sunday-school. Our enrollment has reached as high as fifty-two. Through the Sunday-school and the untiring efforts of Eld. Switzer and Bro. Eschelman, the church interest has been revived. Bro. Chas. Walter and wife, of Ipava, Ill., have been with us the past two weeks holding revival meetings and laboring faithfully. Much interest was manifested throughout the meetings. Bro. Walter preached eighteen very instructive sermons which were an inspiration and a benediction to the service. Bro. Martin, Lowpoint, Ill., Oct. 22.

Virden.—The District Conference of Southern Illinois assembled here Sept. 30 to Oct. 2 and was well attended. The spirit of the meeting was very good. We are nicely started on our new church school year which began Oct. 1. J. J. Brubaker is general superintendent. We had planned to hold a revival in August but we were disappointed in securing the evangelist we expected. We have now arranged to arrange for a two weeks' revival to begin Oct. 21, with the pastor, Bro. H. B. Martin, in charge.—Elizabeth Masterson, Virden, Ill., Oct. 17.

INDIANA

Laporte church met in council Sept. 27 with Eld. J. C. Collins presiding. The annual visit was successful. There have been received by letter, one reclaimed and one baptized. There were ninety-four communicants at our love feast Oct. 11, at which Eld. Christian Metzler officiated. Oct. 12 an election was held which resulted in Brethren Milo Replogle, Wm. Kuszmaul and Herbert Beyer being elected elders. Bro. Wm. Gordon was ordained by Bro. Benj. Cross installed as minister. Brethren Gordon, Cross and Replogle, with their wives, were duly installed by Elders J. W. Grater and C. Metzler. The others will be installed later. At the close of the services Eld. Grater was anointed by Eld. Metzler and Eli Roose.—Rachel C. Merchant, Laporte, Ind., Oct. 15.

Middletown.—Our two weeks' series of meetings closed yesterday evening with good attendance. Bro. Miller did not fail to do his part, preaching the Word with power. Several ministering brethren were with us during the meetings, also some who were not of our faith and practice. We feel that we have been encouraged to go forward and do more for the upbuilding of the cause. Bro. E. Miller, of Bethany, Bilco, Ind., was installed as minister to the minister as well as to the members. We had a good Sunday-school yesterday with forty-one present. Our contribution amounted to \$1.91 which goes to world-wide missions for the anniversary fund. Bro. Rook of Anderson, has promised to talk for us next Sunday evening.—Florida J. E. Green, Middletown, Ind., Oct. 20.

New Hope church has organized a Christian Endeavor which is growing with interest. Our pastor, Bro. M. Smeltzer, has been chosen for another year. Brother and Sister Geo. Berry were reinstated into full fellowship in the church.—Mrs. Bessie Carpenter, Seymour, Ind., Oct. 20.

North Liberty.—Sept. 7 Bro. V. F. Schwalm, of North Manchester, Ind., held two splendid sermons at the Harvest Meeting. At this time an offering of \$42 was taken for world-wide missions. Shortly after this our annual visit was made and favorably reported. Sept. 21 Bro. Chas. Oberlin, of Monticello, Ind., began an evangelistic meeting which resulted in seven accessions; one avowed baptism. To say we had seventeen Gospel sermons would be an understatement for we express it for several men. Members of other churches regretted that they could not attend every sermon. Bro. Oberlin with our pastor, Bro. J. J. Kreider, did much personal work in the homes. Sister Nellie Bechtelheimer had charge of the music and did her part well. Oct. 12 Bro. D. E. Miller, of Bethany, Bilco, Ind., preached for us. Oct. 25 we held our love feast. Neighboring congregations who have been enjoying these good things with us are invited to the love feast.—Mary Markley, North Liberty, Ind., Oct. 14.

North Winona.—Oct. 19 we held promotion exercises. We had twenty-six babies on our Cradle Roll. We now have over fifty children in our Primary Department from 132 enrolled in the whole school. Oct. 26 there will be a revival for world-wide missions and on Nov. 1 our love feast. Our church activities do not lag. One appointment follows another in rapid succession. We have been kept busy for weeks with revival, harvest meeting, convention, Aid Society, class meetings, etc. Our members respond to these activities with remarkable interest.—Catharine Berry Van Dyke, Winona Lake, Ind., Oct. 23.

Pine Creek church met in council Sept. 28, with Eld. J. O. Kesler in charge. One letter was granted. The deacons gave a very favorable report of the annual visit. The time for our services was changed for the winter; Sunday-school at 10 A.

M., and preaching at 11. Bro. Irvin Weaver, of Goshen, Ind., was with us in an all-day Harvest Meeting Oct. 5. He delivered a sermon in the morning and in the afternoon and a fine missionary offering was taken. An offering of \$61.68 was lifted. On Sunday evening our series of meetings began. Bro. Weaver gave seventeen powerful sermons, taken from God's Word only, and directed by the Holy Spirit. The membership of the church was aroused to a sense of their duty and seven were baptized. Sister Anna Mangels, of our congregation, led our song service which was very inspiring. Oct. 18 was our love feast. Several ministers from other congregations were present. Bro. Weaver officiated. About 312 communed. On Sunday morning we met at the church for worship after which we served breakfast to about 400. As we had some special work to do we had no Sunday-school nor prayer meeting. Bro. Weaver preached his last sermon to a full house. The interest and attendance were good during the entire meeting. Bro. Weaver called at most of the homes in the community and did much personal work. Brother and Sister Metzler were with us the most of the summer. Bro. Metzler filled the pulpit several times which was much appreciated. Sister Metzler was formerly our Sunday-school and church chorister and we appreciated her being with us again and taking part in the song service. Brother and Sister Metzler left in September for Lonsville, Ind., where they are taking up their abode. On Sunday evening, Sept. 26 the Bremen congregation, with their elder, Chas. Criss, gave us a splendid program on "The Prodigal Son." We all appreciated it very much. We expect to have a Bible Institute during the holidays, with Eld. Warren Slabaugh as our instructor.—M. S. Morris, North Liberty, Ind., Oct. 23.

Plevna church held an all-day Harvest Meeting Aug. 31. Bro. Brewster of North Manchester, Ind., was with us, preaching sermons. A short missionary program was given by the children in the evening. Oct. 11 we held our love feast. Brethren Hiram Forney, Peter Houk, J. A. Miller and Bro. Strausbaugh were with us. Bro. Forney remained a few days and gave us three instructive sermons.—Susie M. Hostetter, Bennetts Switch, Ind., Oct. 14.

Plunge Creek Chapel.—During September we had a week's series of meetings at Plunge Creek, Ind. Eld. J. J. Miller, of North Manchester, Ind. We feel the church was greatly strengthened by the visit. On our council Sept. 30, Sister Lizzie Landis was elected delegate to District Meeting, with Bro. Rudy Michael, alternate. We decided to hold our communion service Sunday evening, Nov. 2, at 6 o'clock.—Nettie E. Miller, Sidney, Ind., Oct. 17.

Plymouth.—Sept. 28 the Berean Bible Class of our Sunday-school held a picnic at the home of the inmates. One has been received into the church by baptism. For our report. Our members' meeting preparatory to the love feast Oct. 4, was held Sept. 29. At the love feast we had a large crowd and a very spiritual meeting. Fifteen ministers were present. Bro. Frank Ruple, of North Liberty, officiated. Oct. 5 Bro. Ora Barbour, delegate to District Meeting, was with us, giving reports. In the evening we had with us Bro. E. B. Bagwell, of North Manchester. His splendid message on "The Abundant Life" was very helpful and much appreciated. Bro. Wm. H. Eller, of the Blissville congregation brought us a splendid message in the evening. Our Aid Society is planning for annual Aid Day Nov. 5. We expect Bro. J. Edson Siler, of North Manchester, to aid us in a revival beginning Nov. 16.—Emma E. Foust, Plymouth, Ind., Oct. 21.

Portland church met in special council Oct. 11, with our newly elected elder, John L. Kline, presiding. We are hoping and planning for better things and a greater future for the Portland church.—W. J. Frank, Portland, Ind., Oct. 16.

IOWA

Iowa River.—Our love feast held Saturday evening, Oct. 11, with about sixty communing. Bro. M. W. Eikenberry, of Dallas Center, had charge of the services. We had dinner at the church the day following, and in the evening the Temperance Workers of the Panther Creek church presented a temperance program. We are making plans for a Rally Day to be held Nov. 2.—Ota Lee Russell, Marshalltown, Iowa, Oct. 21.

Salem.—Last Sunday we had a fine missionary program after Sunday-school. The offering will be lifted the first Sunday in November in commemoration of the thirtieth anniversary of foreign missions, as that will be our regular mission day. Our pastor, Eld. H. F. Caskey, was away helping in a series of meetings at Council Bluffs, Iowa.—Mrs. Meda Caskey, Leona, Iowa, Oct. 20.

KANSAS

Lone Star church will hold communion services Nov. 1 at 7:30 P. M. Dinner will be served in the basement on Sunday. Nov. 2 all members of the church are invited to a special service, preparatory to a full day. We expect a member of our Home Mission Board to be with us in the forenoon. A program will be given in the afternoon, followed by a pageant, and another address in the evening. An offering will be taken for the General Mission Board.—Mrs. J. W. Gorbett, Lone Star, Kans., Oct. 20.

Ozawie.—Sept. 21 the children of the primary classes rendered a splendid missionary program. Last Sunday we enjoyed a report of our District Meeting by those in attendance. Nov. 2 we are to have a mission program and an offering for world-wide missions.—Judith Brammell, Ozawie, Kans., Oct. 21.

Paint Creek church met in its most important business meeting of the year today, with Eld. J. A. Strohm in charge. The offering for "a mission day" was \$10.00. The offering was \$10.00 and the response was good. Bro. J. A. Strohm was almost unanimously re-elected elder in charge. The writer was also a correspondent and "Messenger" agent; A. C. Buck, re-elected Sunday-school superintendent. Sister Fern Strohm was chosen church delegate to District Meeting. The finance committee apparently have their work in better shape than usual and prospects in general are good.—Lee Dadisman, Uniontown, Kans., Oct. 12.

Prairie View church met in council Oct. 4. J. E. Crist was elected elder for another year; Bro. I. L. Drake, Sunday-school superintendent; Sister Mary Mohler, Christian Workers' president. Sept. 28 Bro. Ellenberger and wife, of Holmesville, Neb., began a series of meetings here. Fifteen came out on the love feast. The thirteen were baptized and two await the rite. The meetings closed with a full house and the members have been encouraged to press onward.—Minnie Dague, Scott City, Kans., Oct. 13.

Scott Valley.—Sept. 23 the members and people of the community gave a welcome surprise and also a pound party for our new pastor and family, Chas. A. Miller, from Hartford City, Ind. Oct. 100 were present. The pastor and family were presented with many gifts of groceries and fruit. There was special singing and a reading, with a devotional service, after which a fine supper was served. The Ladies' Aid gave an ice cream social Sept. 26. We had a fine crowd and the sum of \$21.95 was taken in. Our council was held Oct. 5, with Eld. D. P. Neher in charge. The deacons were re-elected and officers were elected for the different departments of the church for the coming year. Bro. D. P. Neher was re-elected elder. Our love feast is Oct. 25.—Gertrude Miller, Waverly, Kans., Oct. 8.

Scott Valley.—Bro. C. A. Miller, wife and daughters from Scott Valley, attended the love feast at the Verdigris church near Madison, Kans., Oct. 11. Bro. Miller held the directing of the service. We had a fine meeting. Bro. Miller preached the next morning at 11 o'clock. His subject was "Ring of Adoption." Our love feast is Oct. 25. The District Meeting for Southeastern Kansas will be held at Parsons Oct. 17-20.—Gertrude Miller, Waverly, Kans., Oct. 15.

Topeka church met in council Sept. 28, with Bro. L. A. Whitaker presiding. It was decided to hold our love feast at the close of our revival which begins Dec. 7. Brother and Sister Austin, of McPherson, Kans., will conduct the meetings. We were represented at District Meeting by two delegates; our pastor for the church and Sister

TWO CONFERENCES IN WESTERN INDIA

(Continued from Page 699)

relations and common interests. These are historic events for Indian Christianity.

Our Bro. Blough acted as chairman of the Council and did his work well. It was not an easy task. The amount of business packed into those two days could scarcely be excelled by an Annual Conference at Hershey or Winona. The secretary had one, and sometimes two assistants. Be it remembered that this Council acts for all of the Bombay Presidency, including three language areas, and more than twenty-five millions of people.

All forms of Christian service and social reform came under review. There were resolutions on temperance, social reform, education, opium, Christian census, immigration of Christians into Bombay city, work among the Moslems, language schools for missionaries, reports from the Christian Literature Societies in both Gujarati and Marathi, etc.

There were three sessions a day. In the midst of the business sessions work was stopped for half an hour for devotions. These were cases in the midst of a wilderness of business. The first speaker was a Methodist missionary whose theme was the words of Paul, "Fan into a flame the gift that is in thee," and he urged the four-fold need, "know, glow, grow, go"—with the emphasis on the glow. The second leader of devotions was an Indian brother who spoke eloquently and impressively out of his own experience of India's present attitude toward Christ. He impressed us profoundly when he made the observation that in its effort to find some great or divine person with whom to compare their present living hero, Mr. Gandhi, India goes not to Krishna or Buddha, but to Christ.

The third speaker was the Bishop of Bombay, and the fourth speaker was another Indian brother well known and highly respected throughout the Presidency. He is a retired government servant giving his time freely at his own expense to the production of Christian literature in the vernacular. He spoke of the present day Christian opportunity and how to meet it. He urged voluntary giving and service on the part of the Indian church, and that it is time for the missions to revise some of their methods.

The first evening session was given to three speakers, Bishop Robinson, Mr. Philip, a secretary of the National Council, and the president of the Council. Bro. Blough spoke on "The Greatest Need of the Church Today." Not money, organization, or education, much as these are needed and helpful as they may be, is the great need. The one great need is the power of the Spirit of Pentecost. The impression was deep and general. The Indian, as well as the foreign members of meeting, were free in expressing their appreciation of this earnest address. None could escape a sense of our need.

The theme around which all the devotional hours clustered was "The Present Christian Opportunity in Western India."

The five addresses on this topic brought us face to face with the situation in an impressive manner. A day will be set apart in the National Council for prayer and consideration of the present day, and its opportunity. This gives us an understanding of how leaders view the situation in India today. God grant that somehow the impression may get across to the Home base too!

Our Bro. E. H. Eby attended both the above mentioned meetings and I am indebted to him for the report.

J. E. Wagoner.

A SILVER WEDDING ANNIVERSARY

Tuesday evening, September twenty-third, was a happy occasion in the beautiful home of Eld. and Mrs. J. W. Cline, of 1823 South Bronson Ave., Los Angeles, Calif. The event was their Silver Wedding Anniversary, and the surprise was instigated by the members of the Calvary Church of the Brethren. Brother and Sister Cline, with their family, were sitting quietly in their home when one hundred and thirty-eight friends in double rows, marched noiselessly to their door. The effect was all that the guests anticipated.

At the time of Brother Cline's marriage he was pastor of the Geiger Memorial church, Philadelphia, Pa. It was during this pastorate that he made a trip to California and married the daughter of Mr. and Mrs. J. S. Kuns. They remained one more year in the east and then returned to Southern California where they have been residents continuously for twenty-four years.

Besides a three year pastorate in Philadelphia, Bro. Cline served as pastor in the Pomona congregation two years, and three years in the First Church, Los Angeles, Calif. He has served the District of Southern California and Arizona as Sunday-school secretary for twelve years. Fifteen years he devoted as Sunday-school superintendent in local congregations, five years of which he served in that capacity in the South Los Angeles congregation, now known as the Calvary Church of the Brethren, where he and his family have held their membership for the last twelve years. Bro. Cline also was a member of the General Sunday School Board and served in that capacity four years.

Thus their many friends felt that at the end of their first quarter century of home life it would be fitting to let them know in what honor they were held. The Calvary church owes much of its splendid work for the Lord to the devotion and spiritual interest of Brother and Sister Cline. Several addresses were given during the evening to which Brother Cline responded feelingly. Thus far, the Lord has taken no link out of their family chain, and may he thus continue their useful family life in the church through the years to come.

J. M. Boaz.

Los Angeles, Calif.

PASSING OF REBECCA MILLER

Rebecca Miller was born in Franklin County, Va., April 22, 1853, and died Aug. 26, 1924, at her home near Independence, Kans., where she spent the last twenty years of her life.



She was the fifth child in a family of nine children born to Abraham Peters and wife who were of old Brethren stock. She grew to womanhood in the mountainous region of Virginia. She united with the Church of the Brethren when eleven years of age. She came west with friends when a young woman and made her home in Christian County, Ill. Here she met and married Wm. H. Miller on Aug. 24, 1879. Soon afterward they moved to Gage County, Nebr., where the young husband was called to the ministry. In this official capacity, as a minister's wife, no woman could have proven a more devoted and consecrated helpmeet. She willingly braved the hardships of frontier life, counting no sacrifice too great for the success of the Lord's cause. They with their little family moved to Missouri for a few years and later to Kansas, settling in Independence in 1904.

It was largely through her strong Christian influence that the church here was built up from a few struggling, discouraged members to a strong working body of over one hundred, of which Bro. Miller is still pastor. She was the mother of six children, two sons and four daughters—one daughter dying in infancy. The five living all became members of the Church of the Brethren, the oldest son being a minister, and pastor of the Calvary Church of the Brethren, Kansas City, Kans.

The last illness of Sister Miller was fraught with much suffering which she bore without one word of complaint. She had made all necessary arrangements for her going and patiently awaited the end which was a glorious triumph. Funeral services in the church by Bro. A. C. Daggett. Her body was laid away in the cemetery just north of the city.

Chas. A. Miller.

Kansas City, Kans.

REFLECTIONS UPON THE DEATH OF A GRAND-CHILD

These were the last words of little Ralph: "I'm shot, now what will I do?"

The leaden pellet had pierced his heart. No human power could do anything. But the angels were there to answer his dying words and prayer.

"O come angel band,

Come and around me stand.

Oh, bear me away on your snowy wings,

Oh, bear me away on your snowy wings

To my immortal home."

What no mortal could do, the angels could do, heaven could do, Jesus could do. And as the last pulsation of Ralph's wounded heart was fluttering in a feeble effort to perform its function and drive the vital fluid to its destination in the veins, the heavenly messengers were there to answer his dying prayer, "What will I do?"

We drop our tears upon your body, Ralph, but you are not there. We bank the beautiful flowers around you, but you are gone.

"Oh!" said the little boy that shot him, "can't we bring him back?" And he, too, with streaming eyes and frenzied heart took a place among the chiefest mourners. He had touched the fatal trigger and it had pierced his own heart, too.

And now, upon the school grounds there is a vacancy, in his little social group there is a vacancy, and in his innocent youthful heart there will be a vacancy for years to come.

But where is our boy? At Mount Hope? No, not there. I have just read of four little children that were burned to death. Ralph is where the fire can no longer harm him. The flood cannot reach him and no storms can disturb his peaceful calm. We no longer in distress and anxiety may lie awake and wonder: "Where is my wandering boy tonight?" The pitfalls are all bridged over; his schooling is complete, his education done. With him education is done, but not with us.

"God moves in a mysterious way his wonders to perform.

He plants his footsteps in the sea and rides upon the storm."

He reminds us that:

"It is not all of life to live.
Nor all of death to die."

He teaches us by his Word, by his providences. I have often stood over the coffin remains of little children, pointed to their innocent sleeping form and said: You have called me here to preach the funeral sermon; but there is the sermon! God is preaching to you today. All his providences are sermons to us. By his ministers he preaches, by his holy Word he preaches, by death he preaches. In the earthquake, in the fire, in the storm, in the "still small voice" of conscience, he preaches.

And his texts are always: "Prepare to meet thy God."

"Set thy house in order, for thou shalt die and not live."

Carterville, Mo.

J. L. Switzer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a third month's "Gospel Messenger," subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beere-Kessler. By the undersigned, at the home of the bride's niece, Mrs. Henry Schwing, Johnstown, Pa., Sept. 25, 1924, John Beere and Ida Jeannette Kessler, both of New Brighton, Pa.—D. F. Hoover, Windber, Pa.

Boggs-Shawalter. By the undersigned, at the Bethany church, Chicago, Sept. 28, 1924, Bro. Calvin Boggs and Sister Carrie Shawalter, both of Chicago.—Albert C. Wicand, Oak Park, Ill.

Coffman-Feldkirchner. By the undersigned, at his home, Sept. 21, 1924, Bro. Allen W. Coffman and Sister Bessie Feldkirchner, both of Chicago.—Albert C. Wicand, Oak Park, Ill.

Greeg-Boles. By the undersigned, at the parsonage, Harry S. Greeg and Sybil M. Boles, both of Lawrence, Kans.—W. A. Kinzie, Ottawa, Kans.

Rose-Myers. By the undersigned, at his home, Oct. 4, 1924, Bro. John L. Rose, of Uniontown, Pa., and Sister Lauretta Ruth Myers, of Mount Pleasant, Pa.—A. J. Beghly, Mount Pleasant, Pa.

Trent-Breon. By the undersigned, at the Hastings Street Mission, Chicago, Sept. 30, 1924, Bro. Arvil Trent and Sister Jessie Breon, both of Chicago.—Albert C. Wicand, Oak Park, Ill.

FALLEN ASLEEP

Boserman. Sister Amanda, died at a sanitarium near Baltimore, Md., of nervous trouble, Sept. 14, 1924, aged 39 years, 5 months and 22 days. She had been sick only a short time. She was a member of the Church of the Brethren for a number of years and lived a consistent Christian life. She was the daughter of John B. Boserman and wife, and lived near East Berlin, Pa., all her life. She leaves her parents, one brother and two sisters. Services at the Mummert meetinghouse by Eld. C. L. Baker, assisted by Eld. W. K. Conner. Burial in adjoining cemetery.—Ruth Group Keeny, East Berlin, Pa.

Brown. Bro. A. D., died at his home in East Berlin, Pa., of leakage of the heart Oct. 5, 1924, aged 72 years, 8 months and 3 days. He was a deacon in the Church of the Brethren and a pious life. In his younger days he taught school. He farmed for a number of years until he moved to East Berlin. He leaves his wife, two sons and one daughter. Services in the East Berlin church by Elders C. L. Baker and S. S. Miller. Burial in the Mummert cemetery.—Ruth Group Keeny, East Berlin, Pa.

Cart. Bro. Philip, died in the bounds of the Trotwood church, Montgomery County, Ohio, Sept. 1, 1924, aged 89 years and 10 months. He was born at Buffalo, N. Y., the son of Philip and Louisa Kuntz Cart, and the oldest of a family of three brothers and two sisters, all of whom preceded him. In early childhood he came west with his parents, the family finally locating near Trotwood, March 22, 1852. He married Elizabeth Basore. They were four sons and three daughters; two sons preceded him. June 10, 1883, he became a member of the Church of the Brethren, in which he continued to be an earnest and devoted communicant. He is survived by his wife, two sons, three daughters, fifteen grandchildren and five great-grandchildren. Services at Trotwood by Eld. D. M. Garver and the writer. Burial at Woodland cemetery, Dayton.—L. A. Bookwalter, Trotwood, Ohio.

Diehl. Mildred Mae, daughter of Elwood and Nora Diehl, died Sept. 9, 1924, at the Miami Valley Hospital, Dayton, Ohio, aged 18 years, 8 months and 9 days. She united with the Church of the Brethren April 7, 1920. Sept. 3, she was anointed. She leaves a father, mother, two brothers and a sister. Services at the College Street church by Bro. E. Coffman and Wine. Interment in the Bear Creek cemetery.—Medita Garber, Dayton, Ohio.

Flath. Oscar Franklin, son of Charles and Anna Webster Flath, born near Taylorsburg, Ohio, died Sept. 19, 1924, aged 7 years and 22 days. A serious result of a very minor accident caused his death. He leaves his parents, four brothers and four sisters. Services at Happy Corner by the writer and ministers of the O. G. German Baptist church.—L. A. Bookwalter, Trotwood, Ohio.

Freeze. Edna Mae, daughter of Bro. Irvin and Mable Freeze, born March 3, 1923, at Tippecanoe City, Ohio, died Oct. 6, 1924. She leaves her parents, one sister and three brothers. Services at the College Street Brethren church by Bro. E. Coffman. Interment in Tippecanoe cemetery.—Medita Garber, Dayton, Ohio.

Kershner. Luiza, born in Wetzel County, W. Va., died Oct. 9, 1924, aged 12 years, 1 month and 21 days. She married W. J. Kershner in 1868. They moved to Kansas in 1876. Her husband preceded her Dec. 2, 1920. There were fourteen children, twelve of whom survive. She was a member of the Church of the Brethren about thirty-five years and was a faithful worker in the church. Services in her home at Waverly, Kans., by Bro. Chas. A. Miller.—Gertrude Miller, Waverly, Kans.

Mantel. Sister Susan Madlem, born in Lancaster County, Pa., died at the home of her son-in-law, Bro. Newton Robenstine, near Mogadore, Ohio, Oct. 9, 1924, aged 80 years, 10 months and 3 days. She married Bro. Jos. Mantel Jan. 18, 1852, who with two sons and two daughters preceded her. She united with the Church of the Brethren in 1896 and lived a faithful, consistent Christian life. In her last illness she called for the anointing. She leaves one daughter, one brother, eighteen grandchildren and twenty-one great-grandchildren. Services at the Springfield church by Eld. C. L. Wilkins, assisted by Bro. M. S. Young. Burial in the cemetery across the way from Alice C. Mumaw, Mogadore, Ohio.

Mock. Bro. Alman, born at Bolivar, Ohio, died at Stanley, Wis., of heart failure, Oct. 11, 1924, aged 78 years, 2 months and 29 days. He moved with his parents to Syracuse, Ind., when three years of age. When seventeen he enlisted in the army and served the last two years in the Civil War. In August, 1866, he married Phoebe Shick. There were ten children, four of whom preceded him. He leaves his wife, six children, thirteen grandchildren and seven great-grandchildren. Brother and Sister Mock came to Stanley almost forty years ago, moving to the city six years ago.

It was through their efforts that we have a little white church at Maple Grove where he taught a Sunday-school class year after year. He studied his Bible daily and his faith was strong in the Lord. Services by Bro. Geo. Shade, assisted by Bro. Clarence Gnagy at the Stanley church. Interment at the Edison cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

Rearick, Sister Sarah, daughter of Ezekiel and Mary Overmire, born at Rochester, Ind., Nov. 26, 1860, died at Minot, Sept. 1, 1924. She married Bro. Jacob Rearick April 22, 1882. There were eight children who survive with the husband, twenty grandchildren, seven sisters and three brothers. She was raised by very strict Methodist parents and united with that church when quite young. She became a member of the Church of the Brethren in 1907. She was faithful to the church and had deep religious convictions. Services at the Surrey church by Bro. D. T. Dierdorff and the writer. Interment at the cemetery near by.—C. C. Myers, Minot, N. Dak.

Simmons, Sister Mary Susan, born in Pendleton County, W. Va., died Oct. 10, 1924, near Eglon, W. Va., aged 61 years and 5 months. She married Leonard Simmons April 26, 1881. There were seven sons and seven daughters, eight of whom preceded her. There are also sixteen grandchildren. She joined the Brethren Church about forty-three years ago and lived a consistent life. Services in Maple Spring church by Brethren E. T. Fike and W. L. Teets. Interment in Maple Spring cemetery.—Dove Fike, Eglon, W. Va.

Swift, Mrs. Nellie (Timmins), wife of Wm. Swift, born April 25, 1885, died Oct. 14, 1924. She had been a sufferer for years but was confined to her bed for only fourteen weeks. Death was due to a dropical condition of the heart. She made her confession of Christ and was baptized July 8, 1924. Services from the Circleville church by the writer.—C. W. Coppock, Circleville, Ohio.

Warner, Nancy, nee Hershey, died at the age of 91 years, 2 months and 24 days. She was a charter member of the Oakland church, Ohio. Burial in the Harris Creek cemetery. Services by the writer.—Chas. L. Flory, Union, Ohio.

Wenger, Bro. Joseph, son of Christian and Polly Klepinger Wenger, died Aug. 7, 1924, aged 84 years, 3 months and 28 days. He was one of a family of twelve children. March 24, 1864, he married Mary Niswonger. There were three sons and seven daughters; one son and two daughters preceded him. Always a consistent citizen, a helpful friend, a kind and thoughtful husband and father, a man of firm resolution and steadfast conviction, yet he felt the need of a more intimate walk with his Master. He became a member of the Church of the Brethren in 1887. His Christian experiences were a source of great pleasure to him and he found constant companionship in reading the Bible. He was a man of vigorous physical endurance, rarely if ever experiencing illness, but declining rapidly during the last few weeks of his life. He is survived by his wife, two sons, five daughters, one brother, twenty-six grandchildren, twenty-three great-grandchildren. In his passing Lower Stillwater church loses one of her staunchest supporters. Services at Happy Corner by Eld. D. M. Garver and the writer. Interment at Englewood.—L. A. Bookwalter, Trotwood, Ohio.

Wiley, Wm., died May 31, 1924, aged 82 years, 9 months and 8 days. He was married to Mary Lehner. There were eight children. His wife, one son and two daughters preceded him. Surviving are two sons, three daughters and eighteen grandchildren. He was a member and a minister in the Church of the Brethren for many years. Burial in the Wolgemuth cemetery. Services by Bro. J. A. Miller and the writer.—O. W. Cook, Dillsburg, Pa.

Wolfe, Leonard, born near Pymont, Ind., died Oct. 5, 1924, aged 80 years, 9 months and 5 days. He married Anna Neher Oct. 26, 1862; she preceded him eleven years ago. There were six sons and two daughters, all of whom are living. There are also thirty-eight grandchildren and fifteen great-grandchildren. He united with the Church of the Brethren when nineteen years old. He was chosen to the ministry twenty years later and faithfully served in this capacity until his recent illness prevented. He was the last, except one sister, of a family of eight children. He has lived for forty-one years in the vicinity of McCune. He was loved and respected by all who knew him, both old and young. The cause of his illness was due to a growth in the stomach, probably of a cancerous nature. An operation was performed July 14 after which he seemed to recover for a while. He bore his sufferings with great patience. Services at the Osage church by Bro. J. S. Clark.—Effe Grandie, McCune, Kans.

OFFICIAL DIRECTORY

General Mission Board—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, North Manchester, Ind.; P. Blough, 115 Grant Ave., Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif. General Secretary, Chas. D. Bonasack, Elgin, Ill.; Educational Secretary, H. S. Nappanee, Nappanee, Ind.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, Daleville, Va.; K. K. Ober, Elizabethtown, Pa.; L. W. Shultz, North Manchester, Ind.; Eva Lichty Whisler, Milledgeville, Ill. General Secretary and Field Director, Ezra Flory, Elgin, Ill.; Secretary, Young People's Division and Treasurer, C. H. Shamberger, Elgin, Ill.

General Educational Board—D. W. Kurtz, President, McPherson, Kans.; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Lear, 435 Van Buren St., Chicago, Ill. Assistant Secretary, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board—D. H. Zigler, Chairman, Broadway, Va.; S. J. Miller, Vice-Chairman, La Verne, Calif.; S. S. Blough, Secretary, 614 Sixth Ave., Sterling, Ill.; J. A. Robinson, Assistant Secretary, Pleasant Hill, Ohio; David Metzler, Treasurer, Nappanee, Ind.

General Welfare Board—M. W. Emmert, Chairman and Representative Temperance and Purity Department, Mount Morris, Ill.; P. S. Thomas, Vice-Chairman and Representative Child Rescue Department, Harrisonburg, Va.; Bertha M. Neher, Secretary-Treasurer, Warsaw, Ind.; J. M. Henry, Representative Peace Department, New Windsor, Md.; Lydia E. Taylor, Field Secretary for Simple Life and Dress Department, Sebring, Fla. General Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Tract Examining Committee—T. T. Myers, Chairman, Huntington, Pa.; James M. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; E. B. Hoff, 106 S. 17th Ave., Maywood, Ill.; Jesse D. Mohler, Warrensburg, Mo.

Music Committee—Cora M. Stahly, Chairman, Nappanee, Ind.; D. W. Boyer, Secretary, North Manchester, Ind.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee—W. O. Beckner, Chairman, Mount Morris, Ill.; C. C. Kindy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; A. P. Blough, Secretary, Warsaw, Va.; H. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif. Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

Council of Promotion—General Director: J. W. Lear, Elgin, Ill. Membership: Conference Members, F. F. Holopole, 120 E. W. White, 120 E. St., Hagerstown, Md., and D. G. Berkebile, Bradford, Ohio; General Mission Board, Chas. D. Bonasack; General Sunday School Board, Ezra Flory; General Educational Board, J. S. Noffsinger; General Ministerial Board, S. S. Blough; General Welfare Board, M. W. Emmert; Tract Examining Committee, E. B. Hoff; Music Committee, Cora Stahly; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller; Organizations: Chairman, J. A. Dove; Secretary, J. S. Noffsinger; Treasurer, Clyde M. Culp.

Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. M. J. Weaver, Vice-President, 63 Park Ave., Johnstown, Pa.; Mrs. Levi Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee—E. M. Butterbaugh, 526 Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

Member of Advisory Board of American Bible Society—F. J. Byer, 158 Sixtieth St., Brooklyn, N. Y.

General Railway Transportation Agent—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ill.

THE HOME LIBRARY

It has well been said that, though books will lie inert on the table, they are yet living entities that mold and influence all who read. What an importance, then, devolves on the choice of books, and especially upon those for children.

DAVID GRAYSON. The name conceals a man who is representative of many Americans of today. He left his country home with the lure of the city strong in him. His achievements there were worth while but at too great a cost, for they cost him his health. In his endeavor to regain his health he returned to the country and then realized that there "far from the madding crowd's ignoble strife" was to be found true happiness. He also found that many who had not had his experiences did not appreciate the things and forces by which they were surrounded. To awaken the interest of the American people in the things around them he wrote the following named books:

Adventures in Contentment

Adventures in Friendship

The Friendly Road

Great Possessions

These display delightful humor and an abiding appreciation of the glories of the commonplace.

Price each postpaid, \$75

CHARLES FREDERIC GOSS in a long life as pastor and preacher has had opportunity to observe the homes of others and has thought deeply on the problems that are met in home life. Add to that an unusual ability with the pen to clearly set forth the things he has seen and learned. So that in his book

Husband, Wife and Home

you will find help on the perplexing problems you have to face. In fact it will reveal what is the trouble in some places where there is only a sense of irritation without a clear conception of what is the matter. A careful reading of this will save many a home from shipwreck. Price postpaid, \$1.50.

DR. SYLVANUS STALL when a young man was browsing in the library of a college which he was attending and there ran across two small fine print volumes on the history of the Bible. He took them to his room and soon was absorbed in the reading of his find.

Gleig's Wonderful Book

was the work which so enthused the young man that in after years when he was in a position to have it reprinted he did so. The physical make-up of the book leaves nothing to be desired. The content is written from the orthodox viewpoint and will help any one who is beginning to have some doubts on the inspiration and authority of the Bible and the various parts of it.

This will be especially helpful in the study of the Sunday-school lessons. Price postpaid, \$1.80.

ARTHUR SALMON is one of the finest of modern day essayists. In his writings he touches on things nearest the lives of each one of us. In

The Joy of Love and Friendship

he writes of the deep things of the heart. His definition of these two great words is clear and convincing. His style is interesting and entertaining. In

The Man and the Woman

the author touches one of the greatest questions of the age. For the relations that do, or should, subsist between the individuals of the community are of utmost importance to every right-thinking person.

Short chapters make the reading easy to pick up. A model for clarity and brevity. Price, \$1.00 each, postpaid.

STRICKLAND GILLILAN is one of the best humorists on the public stage today. The finest I believe because he uses his gift not merely to make people laugh (though it would be a confirmed grinch who could sit through a lecture of his without laughing), but he has found that the person who is in good humor is open to suggestion and betterment. His humor too is spontaneous and unlabored. Those who have heard his famous lectures

Sunshine and Awkwardness

and

A Sample Case of Humor

will be glad of the opportunity to secure and read these lectures. His hearers will remember that he makes free use of his own poems in his lecture. The charm of the man is all here in the book and he is with you to stay.

More of his poems than could find place in his lectures are collected in his two volumes of poems:

Including Finnigan

and

Including You and Me

There is a homelike charm about his verse that will reach the heart, while the verses swing between laughter and tears. Good for reading aloud in the family circle. Price, \$1.25 each, postpaid.

NIXON WATERMAN built around the familiar sign

"Boy Wanted"

a very delightful book for boys. He calls it a book of cheerful counsel to boys and the reader will be willing to agree with him. In addition to his own thoughts the author has selected the best thoughts of others on the line. Here and there through the chapters are placed as jewels in their setting little gems of poetry. The charm of these verses emphasizes and clinches the point to be brought out.

A companion book written for the boy's sister so that she will not feel slighted is

A Girl Wanted

This is just as charming as the other. Price, \$1.25 each, postpaid.

Send all orders to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 701)

program, "The Missionary Hero of Labrador." Oct. 18. The offering will be given for missions.—Mrs. Eliza Over, Roaring Spring, Pa., Oct. 12.

Rouserville church held its Harvest Home Services Sept. 20. Bro. E. J. Egan, of Greencastle, delivered a very able sermon on "The Goodness of God and What We Should Render to Him." Oct. 5. We observed Rally Day and Sunday-school Institute. Bro. Ralph W. Schlosser and family, of Elizabethtown, spent the day with us. Bro. Schlosser delivered the sermon of the morning. Lunch was served to about 120 people. In the afternoon the church was crowded. Two inspiring talks were given; one on "Invaders' Guide," by Bro. Sider Gohl, of Hollidaysburg, Pa., also present. Three certificates were granted. Delegates to District Meeting were Bro. Jos. Baugher, Bro. Thos. Fitz and Bro. Ralph Lehman and Sister Baugher. We held our love feast Oct. 12. Six visiting ministers were present. Those officiating were Brethren H. B. Yoder and J. A. Sell. There were 500 communicants, the house being well filled. We had a fine spiritual meeting throughout the day.—Mrs. G. W. Kraft, York, Pa., Oct. 13.

TENNESSEE

French Broad church held a love feast Oct. 4. Several members were present from an adjoining church. Bro. Henry Peterson, of Fountain City, officiated. We feel the members were strengthened. We expect to hold a series of meetings in the near future.—Etta Lemon, Dandridge, Tenn., Oct. 8.

Pleasant View congregation met in council Oct. 11, with Bro. R. G. Edwards in charge. On Sunday Bro. Will Young gave a very interesting discourse. Our services were held in the new church building, which is nearing completion. Our love feast will be the second Saturday of November at 2:30 P. M.—N. T. Larimer, Jonesboro, Tenn., Oct. 13.

TEXAS

Ft. Worth church met in council Sept. 26, with Bro. Horner, our pastor, in charge. We decided to hold our revival meeting the latter part of November but have not secured our evangelist as yet. We will hold our love feast Nov. 9. The Sunday-school committee met Sept. 25 to elect new teachers and officers of the year. Our school is progressing nicely, with Bro. C. M. Gauss as superintendent. Oct. 12 was Rally Day, with good attendance. A program was rendered by the children which was much appreciated.—Esther Pearson, Ft. Worth, Texas, Oct. 16.

VIRGINIA

Beaver Creek.—Bro. Edgar Kiracone conducted a two weeks' meeting at Beaver Creek church Sept. 14 to 28. Though the attendance was not as large as we had expected those who did come were built up and strengthened. Three children united with the church. Bro. Kiracone did his part well, each sermon being a rich treat. Bro. Shewalter, of College, preached the closing sermon on Sunday morning, Sept. 28, as Bro. Kiracone was ill. Our love feast Sept. 27 was a spiritual feast indeed. Eld. P. S. Thomas, of Harrisonburg, officiated. Eld. M. B. Miller, who has been confined to his bed for about eight weeks with heart trouble, is now able to sit up part of the day. His wife, who also was ill, is improving.—Mrs. Nannie J. Miller, Bridgewater, Va., Oct. 18.

Chimney Run.—Bro. J. G. Miller has just closed a two weeks' revival at Chimney Run. His sermons were spiritual and very helpful. Two were reclaimed and two baptized. The church was built up considerably by his help. We hope to have him back again in the future.—Zella C. Ginger, Warm Springs, Va., Oct. 13.

Hollywood church met in council Sept. 28, with Eld. L. B. Flohr presiding. It was decided to hold our love feast at the close of our series of meetings Nov. 2. Our meetings will be in charge of Bro. L. B. Flohr, assisted by the home ministers. Our Vacation School closed Aug. 16, with an interesting program. The school was conducted by Sister Naomi Coffman, assisted by home talent. Sixteen pupils were enrolled, with an average attendance of fourteen. Oct. 12 Sister L. B. Flohr organized an Aid Society at this place.—Mamie F. Sullivan, Fredericksburg, Va., Oct. 19.

Mt. Zion.—Aug. 3 Bro. Guy West, of Bridgewater, Va., began a series of meetings and preached for two weeks. As a result of his labors eight confessed Christ and were baptized. Bro. West is a zealous worker and delivered some wonderful sermons. The gathering was fine and much interest was manifested throughout the meeting. Bro. Joe Huffman, of Bridgewater, led the singing. We feel that the church has been strengthened and that much good has been done. Sept. 27 we held our annual visit council, with Eld. D. N. Spiller presiding. The visiting brethren gave a very satisfactory report. Our love feast Oct. 25, beginning at 3 P. M.—We expect Bro. West and Bro. Russell Shewalter to be with us.—H. F. Sours, Luray, Va., Oct. 13.

WASHINGTON

Tacoma.—We have been in this church two years now. The church has been very much on the decline but is now beginning to grow again. Our members are very much scattered and it is rather hard to get them all out every Sunday; no one lives within a mile of the church. Our church is located in one of the growing sections of the town. A new junior high school is to be built a few blocks away. The members have been meeting often during the week to repair and fix up the church, and we always eat supper at the church. We enjoy these gatherings very much. We shingled the church with no expense except the shingles and nails, and we expect to do much more as soon as money is available. We have one minister here but no resident elder. We expect the District Mission Board to send us a pastor soon. Bro. Greenwalt had a very serious accident and lost one eye; he is in the St. Joseph Hospital at present. We reorganized our Ladies' Aid this year and have been very active until lately we are not allowed to have meetings where children are present on account of an epidemic of infantile paralysis. All school children, also picture shows in the suburbs. Our Sunday-school Convention of

the coast churches was postponed from Oct. 5 till the epidemic is over. We expect to have a love feast the evening before the convention. Living conditions are not as good here as they might be, but we expect them to improve this winter, as the lumber business is picking up somewhat.—Mrs. D. O. Dewey, Tacoma, Wash., Oct. 18.

WEST VIRGINIA

Knobley.—September 6 Sister Mary E. Martin, of Mt. Airy, Md., began a series of meetings in this congregation at the Knobley house. Sept. 13 the regular council convened at the same place, and arrangements were completed for holding our love feast Sept. 20. This feast was well attended. Brethren B. W. Smith and W. W. Bane were the visiting ministers present. The former officiated. Sister Martin's stay with us was much appreciated. Nineteen strong Gospel sermons were delivered to fine audiences. One afternoon meeting was held at Thom Run schoolhouse. The meetings closed Sept. 21, with the best of interest. Ten were baptized and two reclaimed. The members have been much strengthened.—R. B. Leatherman, Burlington, W. Va., Oct. 17.

Mission Chapel.—Bro. Albert Arnold began a revival Sept. 6, preaching eighteen soul-inspiring sermons. Much interest was manifested by the people in the community as a whole. Two were added to the church by baptism. We believe much good has been done by Bro. Arnold's stay with us. On Saturday evening before the close of the revival we had a very enjoyable communion.—Delcie Shanholtz, Levels, W. Va., Oct. 15.

WISCONSIN

Rice Lake church met in business session Oct. 15. The church unanimously elected Bro. M. R. Zigler for presiding elder for the coming year. The church budget was read and adopted. Bro. Zigler gave a helpful and much appreciated talk after which A. S. Brubaker, with his wife, was ordained to the eldership by Bro. M. W. Emert and Bro. M. R. Zigler. Since our last report two have been baptized and six have been received by certificate of membership. This makes a total of eighty-one members in the Rice Lake church. Aug. 26 Bro. A. P. Blough and family stopped in our city on their way home to Waterloo, Iowa. Wednesday evening, Aug. 27, Bro. C. H. Gnagy, director of Religious Education for this District, gave an interesting talk on "Sunday School Methods." At our communion service Sept. 20, there were fifty-two communicants, this being ten more than last year and more than any time in the history of the Rice Lake church. Sunday, Sept. 21, Bro. J. E. Morpew, of Sheldon, Wis., preached at the morning service. Oct. 3, 4 and 5, the District Christian Endeavor Convention was held in Rice Lake. Rev. J. B. Cassano, Field Secretary of the Christian Endeavor movement of Wisconsin, preached for us on the subject, "Stewardship." The closing session of the convention was held at our church; our Young People's Society served a fellowship lunch for all the delegates and then two addresses were given: One on the subject, "Life Decision," and the other on, "Father of Men." The work is moving forward and we "Praise God, from whom all blessings flow."—A. S. Brubaker, Rice Lake, Wis., Oct. 17.

ANNOUNCEMENTS

DISTRICT MEETINGS

Nov. 14, N. and S. Carolina, Georgia, Florida, at Sebring, Fla.

Nov. 19, 20, Arkansas, First and Southeastern Missouri, at New Hope church, Hickory Ridge, Ark.

LOVE FEASTS

California
Nov. 12, 7:30 pm, Long Beach.
Nov. 15, Laton.
Nov. 16, 6:30 pm, Inglewood.
Nov. 23, Glendora.
Nov. 27, East San Diego.

Colorado

Nov. 2, 6 pm, Denver.

Idaho

Nov. 2, Fruitland.
Nov. 7, Nampa.

Illinois

Nov. 1, 7 pm, Franklin Grove.
Nov. 2, Milledgeville.
Nov. 7, 7 pm, Champaign.
Nov. 2, Mt. Morris.
Nov. 8, Woodland.
Nov. 9, 7 pm, Batavia.
Nov. 9, 7 pm, Sterling.
Nov. 23, Elgin.

Indiana

Nov. 1, North Winona.
Nov. 1, Union Center.
Nov. 1, 7:30 pm, Plymouth.
Nov. 1, 6 pm, Pyrmont.
Nov. 1, 10:30 pm, Missisquoi.
Nov. 1, Solomon's Creek.
Nov. 2, 6:30 pm, White.
Nov. 2, 6 pm, Plunge Creek Chapel.

Nov. 2, Mt. Pleasant.
Nov. 2, Landess.
Nov. 2, 6:30 pm, Four Mile.
Nov. 8, Monticello.
Nov. 15, 7 pm, Walnut.
Nov. 15, 10 am, Prairie Creek.
Nov. 20, Spring Creek.
Nov. 27, Ft. Wayne (all-day).
Nov. 27, 7 pm, Bethany.

Iowa

Nov. 1, Osceola.
Nov. 16, Muscatine.

Kansas

Nov. 1, 7:30 pm, Lone Star.
Nov. 1, Olathe.
Nov. 2, Buckeye.
Nov. 15, 7 pm, Victor.
Dec. 1, Paint Creek.

Maryland

Nov. 1, 2, Brownsville.
Nov. 1, 1:30 pm, Monocacy.
Nov. 2, Ridgely.
Nov. 2, Denton.
Nov. 2, 5 pm, Woodberry (Baltimore).
Nov. 16, 5 pm, Hagerstown.

Michigan

Nov. 1, Onekama.
Nov. 2, Durand.
Nov. 27, Thornapple.

Nebraska

Nov. 27, Octavia.

Ohio

Nov. 1, Greenwood.
Nov. 1, 10 am and Stonedick.
Nov. 1, 6 pm, Dannels Creek.

Nov. 1, 10 am, Portage.
Nov. 1, 6 pm, Salem.
Nov. 1, 6 pm, Fairview.
Nov. 2, 6 pm, Brookville.
Nov. 8, 10 am, Beaver Creek.
Nov. 15, 10 am, Lick Creek.
Nov. 27, 10 am, Silver Creek.
Nov. 30, 6 pm, Fostoria.

Oklahoma

Nov. 17, 6 pm, Washita.

Oregon

Nov. 1, Mabel.

Pennsylvania

Nov. 1, 1:30 pm, Antietam, Welly house.

Nov. 1, 6:30 pm, Upper Clair.

Nov. 1, Indian Creek.

Nov. 1, 3 pm, Palmyra.

Nov. 1, 2, 10 am, Big Swatara.

Nov. 2, Codorus, at Shrewsbury.

Nov. 2, Birdville Mission.

Nov. 2, 2 pm, Lititz.

Nov. 2, 6:30 pm, Dunning's

Creek, at Holsinger house.

Nov. 2, 7 pm, Penn Run.

Nov. 2, Roaring Spring.

Nov. 2, 3 pm, Lancaster.

Nov. 2, Everett.

Nov. 2, Chambersburg.

Nov. 2, Quemahoning, Maple

Spring house.

Nov. 2, Rockwood.

Nov. 2, 4 pm, Ephrata.

Nov. 6, 7:30 pm, Philadelphia,

First church.

Nov. 8, 1:30 pm, Conestoga, Bare-

vill house.

Nov. 8, Sugar Valley at Eastville.

Nov. 8, 9 am, Schuylkill, Big

Dam house.

Nov. 9, Meyersdale.

Nov. 9, 6 pm, Snake Spring

Valley.

Nov. 9, 11 am, Artemas.

Nov. 10, 10 am, Ridge, Salem

house.

Nov. 15, 16, 1:30 pm, Ansville.

Nov. 16, Albright.

Nov. 16, 17, Elizabethtown.

Nov. 16, 16 pm, Woodbury, Rep-

logie house.

Nov. 22, 4 pm, Buffalo.

Nov. 22, 2 pm, Hatfield.

Nov. 22, 21, 1:30 pm, Conewago,

at Bachmanville.

Nov. 23, Harrisburg.

Nov. 23, Bellwood.

Nov. 30, Williamsburg.

Nov. 30, Connellsville.

Tennessee

Nov. 1, 2:30 pm, Jonesboro,

Jackson Park Memorial.

Nov. 8, Pleasant View.

Texas

Nov. 9, Ft. Worth.

Virginia

Nov. 1, 3:30 pm, Sangerville.

Oct. 25, 3 pm, Beaver Creek.

Oct. 25, 3 pm, Mt. Zion.

Nov. 1, 5:30 pm, Belmont, Bel-

mont house.

Nov. 1, 3:30 pm, Antioch.

Nov. 1, 3:30 pm, Bridgewater.

Nov. 2, Hollywood.

Washington

Nov. 8, Okanogan Valley.

Nov. 14, Sunnyside.

Nov. 17, 2:30 pm, Yakima.

Nov. 27, Omak.

Christmas Present

Every loyal Oklahoman and Texan will appreciate the History of Church Work in this State. The large book sells for only \$1.75 and postage. Send your order to

B. F. Stutsman, Thomas, Okla.

WANTED, AGENTS FOR RELIGIONISMS AND CHRISTIANITY

By W. I. T. Hoover, Ph. D., LL. D.

A book for preachers, teachers, laymen in all positions in life. Strongly endorsed by college presidents, editors, preachers, teachers and others. Just the book for a Christmas gift. Order a book from Brethren Publishing House and take orders anywhere. Price \$2. Write the author for terms at 324 East 4th St., La Verne, Calif.

INGLENOK COOK BOOK

A comprehensive book for the housewife. The Revised Inglenook Cook Book contains over twenty departments. It has pleased thousands and will please you.

Inglenook Cook Book is no hasty compilation. It has been developed through years of revision for just such an occasion as the present for:

1. The recipes were written by women who cook.
2. The recipes are easy to understand.
3. The emphasis is on simple and wholesome dishes.
4. Every recipe has been tried.
5. The Revised Inglenook Cook Book is standing the test of service.

AN INEXPENSIVE AND PRACTICAL BOOK

The price of the Inglenook Cook Book puts it within the reach of all. The new and revised edition will be sent for 75c per copy, postpaid. This edition is neatly bound in white oil-cloth and will stand a lot of hard kitchen use.

AGENTS WANTED
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The Christmas Program

Of course you will want new material for it.

Look over this list of books and services and make your selection. A reasonable time will be allowed for examination and return if desired.

Cheer and Good Will. 1 to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each. A new service of 32 pages with selections for the choir or chorals. Also some recitations and exercises.

The Paramount Christmas Book, No. 2, 25c.

This is a new book containing recitations, dialogues, exercises, pantomimes and songs. The 64 pages give a wealth of material for your program, whether it be presented in Sunday-school, Y. P. D., or public school. New poems and songs that are really worth while.

The Paramount Christmas Book, No. 1, 25c.

Gotten out last year it has proved very popular. 64 pages of high-class poems, dialogues and songs.

Kris Kringle Recitations, Dialogues and Songs, 25c.

This collection comprises 148 recitations, 10 dialogues and 10 songs exclusively for Christmas.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Have YOU Renewed?
YOUR Subscription to the
GOSPEL MESSENGER

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., November 8, 1924

No. 45

In This Number

Editorial—	
The Road to Peace (H. A. B.)	705
Count the Cost and Pay It	705
We Mean a Faith That Is Alive	705
Among the Churches	712
Around the World	713
The Quiet Hour (J. H. H.)	713
Our Forward Movement—	
Stewardship	709
Boycotting	709
Mission Notes (D. B.)	709
Record of Giving—Middle Maryland	709
General Forum—	
Speak Gently (Poem)	706
Some Old-Time Preaching. By J. H. Moore	706
Sorrow for Sin. By R. H. Miller	706
How It Seems to Me. By I. S. Long	706
How the Word Can Be Made Better. By Earl M. Bowman	707
The Peace Workers (Poem)	707
The Church School of Missions (H. S. M.)	708
To the Sisters' Aid Societies	708
Mobilize for Peace. By J. M. Henry	712
The Christ Spirit Versus the Spirit of War.—No. 2. By H. S. Breshars	714
The Pastor's Study—	
The Pastor's Challenge. By Walter McDonald Kahle	710
To Our Deacon Brethren. By Ira J. Lapp	710
Studies on the Teaching of Prayer by Jesus.—No. 2. By Wm. Kinsey	710
Home and Family—	
The Greater Part (Poem). Selected by Mrs. Ada Mishler	711
Grandmother Warren. By Bess Bates	711
The Religion of Saul of Tarsus. By F. D. Anthony	711

...EDITORIAL...

The Road to Peace

EVER since Isaiah sketched with a few bold strokes certain pictures of a happy land in which "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid" there has been a steady increase in the Kingdom of the Prince of Peace. Like leaven in meal the prophet's idea has been working until today one of our cartoonists has drawn a sea of hands reaching toward a star upon which is emblazoned in one word the desire of the nations—Peace.

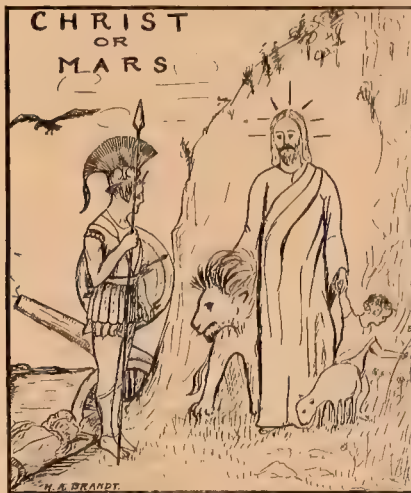
The road to peace is a long one. But the world has made progress for we have come to a point where peace is more than the dream of the prophets. It is coming to be regarded as a profound necessity. This is true because as men pack themselves together in cities they are subjecting themselves to all the increased friction that goes with the intimate contacts of our modern life. There must therefore be a complementary development of the agencies to peace. The laws of our land, which are now perhaps so numerous that no man can number them, indicate one aspect of our effort to live together in peace even though we are so crowded together that we keep stepping on each other's toes. But men can not be fighting for their own way all the time. For this reason it is more sensible to draw up laws limiting personal rights in order that there may be the largest average enjoyment of peace and freedom.

A second consideration that makes peace a very apparent necessity is the growing realization of the interdependence of society. We now know that when Europe suffers the balance of the world suffers also. Likewise, within the nation, if farmers, laborers, teachers, or any other essential group suffers, the whole nation shares at least in some measure in the misfortunes of the smaller group. Thus "none of us liveth to himself, and none dieth to himself." In a sense we are all brethren whether we want to be or not. As St. Paul has said of the church, so also one may say of the nation and even of the world: "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

Finally, from the standpoint of self-preservation we of the present are forced to classify peace as a modern

necessity. Peace is just as important as food and shelter. We are being told that if we do not achieve it then nothing else matters, for in the next world war we shall probably destroy ourselves. If we would prevent a second world catastrophe which men of imagination tell us might equal the flood of Noah's day for destructiveness we must of necessity work for peace. Certainly it is not too much to say that all of these realizations emphasizing the necessity of friendly relations have brought us somewhat farther along the road to peace.

But the sort of peace that will save the world from suicide can not be attained by intellectual assent and mass movements alone. It takes more than a veneer



of Christianity to enable men to live as far as possible "at peace with all men." So long as the masses remain pagan at heart there is enough self-contained dynamite to blow our present social structure to pieces. It is only through a change of heart, through the new birth, that men are enabled to remain Christians under stress. The trouble in the past has been, that like Peter, Christians generally have drawn the sword in a day of provocation.

The day of peace has not come suddenly because the road to peace goes by way of a place called Change of Heart. All those who are interested in the reformation of the world, and particularly in the coming of peace, will do well to study the method of Jesus. He fed and healed thousands, he preached to the multitudes, but he staked little on mobs and popularity. He knew that all of these would fade away in a day of trouble. Hence, the chief concern of Jesus was to touch and change the individual heart. He saw more in eager Zaccheus or the believing centurion than in the jostling multitudes that followed out of curiosity or for bread. The day that Jesus talked with the woman at Jacob's well he accomplished more than when he drove the money-changers from the temple. There is nothing to indicate that the greedy merchants were not soon back in their old stalls, but of the Samaritan woman it is said: "And from that city many of the Samaritans believed on him because of the word of the woman."

Of course, mass movements have their place, but they mean little unless they rest upon a change of heart in the individual. So long as times of stress discover most Christians to be at heart the children of savages, vikings, Bushmen, or head-hunters the finest temples of

peace will go down like a house of cards. If that great day of which Isaiah wrote is ever to be realized it will be when selfish and predatory men are so far changed in heart that they have the spirit of the child and the lamb.

The issue today is between two ideals. At one extreme is the hectic glory of paganism. It is a glory personified in Mars the God of War. Although Mars usually fought on foot, in the grand style he was represented as riding in a chariot drawn by four horses—the offspring of the North Wind and a Fury. In battle he was attended by his sons—Terror, Trembling, Panic, and Fear—also by his sister Eris, the mother of strife, and his daughter Enyo, ruiner of cities, and a retinue of bloodthirsty demons. His emblems were the spear and the burning torch and his chosen animals the vulture and the dog. At the other extreme stands the Son of God, who accepted the promise of the prophet when he said:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim the release of captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
And to proclaim the acceptable year of the Lord."

H. A. B.

Count the Cost and Pay It

ASIDE from the occurrence of his name in the lists of the twelve, the first mention of Thomas is in connection with the sickness and death of Lazarus. When Jesus announced his decision to go to Bethany in response to the message from the sisters, Thomas said, "Let us also go, that we may die with him."

If you have never thought deeply on the rare quality of that utterance you will probably need to revise your estimate of "doubting Thomas." He was quick to sense the danger to Jesus in going so near to Jerusalem, but he was just as quick to sense the demands of loyalty to his Master on his part.

Some modern disciples of Jesus can see no dangers or hardships in the Christian program. Everything is sure to be lovely and they are always ready to rush into anything without bothering to count the cost. Others see nothing but the dangers and hardships and shrivel right up at the sight of them. Neither class is of much value to the cause.

Those who help the Kingdom on are they who see what the pearl of great price costs and make ready at once to pay it because they see also what the pearl is worth.

We Mean a Faith That Is Alive

A CERTAIN man said that he had been proclaiming the ideal of a warless world for forty years, and still believed in its coming. And the always ready cynic asked him, "And how much nearer is the world to your ideal after all your preaching?" "Forty years nearer," he answered. That much was true, at least, and probably a little more, if his preaching was well done.

Our salvation really is nearer now than when we believed, as Paul said to the Romans, and very much nearer than it would be if we did not believe. That is the important thing to be remembered. Every new advance in the establishment of the Kingdom is nearer, because of the faith of the faithful, than it could be without that faith.

Yes, it will make a difference if you believe in it too. You can help bring it nearer.

GENERAL FORUM

Speak Gently

Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here;
Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may
'Tis full of anxious care;
Speak gently to the aged one,
Grieve not the careworn heart,
Whose sands of life are nearly run,
Let such in peace depart.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!
Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.

—Davis Bates.

Some Old-time Preaching

BY J. H. MOORE

THERE came to our desk a letter from one of our large and active churches saying that the people of the thriving town in which the Brethren house of worship is located are wonderfully stirred up. One of the ablest evangelists in the Brotherhood had been secured to conduct a revival and he opened up with a series of well prepared sermons on the New Testament doctrines as held and understood by the Church of the Brethren.

This was something new for everybody of the community, as well as for our own people. Some of them could not recall the time when it had been their privilege to listen to an able discourse on doctrine. They had for years been accustomed to hearing the common run of sermons such as might fit into the claims of Protestant churches generally, but when the new revivalist began dealing out doctrine they hardly knew what might happen. They thought of the members of the neighboring churches, and wondered how they would take it. Then there were present several preachers representing churches that differed sharply with the Brethren on the points treated. As the evangelist handed out his strong arguments in support of the doctrines he was setting forth, not a few felt a bit nervous; they were afraid that preaching of this type would prove offensive to their good Christian neighbors.

The evangelist did not seem to take any particular notice of the sensation he was creating. He observed that he was coming at the people from an unexpected angle, and that they were intensely interested. There were smiles and frowns, and not a few clearly defined indications of nervousness. The evangelist is a man of scholarship, and an impressive speaker. He knows how to present a point and how to drive arguments home. With him it was not a matter of a few doctrinal sermons. He kept it up for a full week, and in the meanwhile got everybody in town talking about his meetings. He did the preaching and let the people do the advertising.

His idea was to indoctrinate men and women before they entered the church and not wait until it was too late to have an abiding impression made upon the mind. Then he felt that the members of the church needed something to make their faith sure and steadfast. Some of them had entered the fold under emotional preaching and knew little of the real faith and practice of the church of which they were members. To most of them the evidence advanced in support of the doctrinal claims presented were absolutely new. The discourses did not at all times greatly interest some of the young boys and girls, but they put the men and women to thinking. His idea was to get at

the thinking people first and the boys and girls later. Before the first week of his meeting was over the sure foundation of Christianity was laid in that community. This being done he had something worth while to build upon and then followed some fine spiritual building.

We are asked, how did that sort of preaching take with those of other churches? Well, it made a regular stir among them. Our evangelist said not a word about the doctrine of others; he confined himself to the tenets of his own church. But even that was too much for some good people who could not accept his teaching, and it so stirred up some of the town preachers that they discouraged their members about attending. They feared that the preaching of the evangelist would convince some of them that he was taking the right view of the teachings and demands of the Gospel. It was this stirring up people of other persuasions that made things interesting and helped the preacher to drive the truth home to many an adult heart.

To us this sounded familiar and spelled success. It reminded us of the palmy days of evangelism when a score of our ministers, by doing that sort of preaching, brought hundreds of thinking men and women into the church. There was more or less emotional preaching, but most of it was of the doctrinal type, and that is the sort of work that moved men and women.

We are wondering what would happen if from one end of the land to the other our evangelists would properly prepare themselves for the work and then do that kind of preaching, to be followed up by the necessary evangelistic appeals! We might not have any more boys and girls than usual applying for membership, but we would certainly have more men and women. Emotional preaching will move the former but it takes the appeal to reason to reach those of more mature minds.

It was this earnest and well directed appeal to reason and the "thus saith the Lord" that enabled the evangelists of a generation or more ago to bring convictions to the hearts of the men and women who entered the church as the fruits of their meeting. These appeals may not have always been polished, but they were strong and in dead earnest and did most effectual work. Getting back to some of these old methods might prove a decided help to us in our work at this time, and we do most assuredly need something to arouse us from the state of indifference into which not a few have drifted. And if something new is sought, some of these old doctrinal methods will certainly prove new to most of the present generation at least.

Sebring, Fla.

Sorrow for Sin

BY R. H. MILLER

ALL the great servants of God have taken sin seriously, and have denounced it with all their blood. The mere mention of certain names is enough to convince us of this truth: Elijah, Isaiah, Jeremiah, Amos, John the Baptist, Jesus, Peter, Paul, Savonarola, Wesley, Moody. David admits that man cannot understand it, much less conquer it (Psa. 19: 12). Paul spoke of the mystery of iniquity, and held it to be more formidable than any earthly foe (Eph. 6: 12).

We do not take sin seriously enough. To us, it is not exceeding sinful. It is just a bit inconvenient, at times! We take a light, flippant attitude toward the whole affair. We hide it, or sanctify it with respectable names, or justify it with specious reasoning. How few are they who cry out: "What must I do to be saved from it!"

How have we lost our sense of sorrow for sin? May I suggest the following explanation.

We lack the genius and the wit to provide pure, rich, wholesome humor. In the absence of this we have had our merriment over that which is suggestive, impure. Evil, on the screen and printed page, delights us. Hence, it can never cause us sorrow when we find it in our lives. He who laughs at evil on the screen will regard evil in his life as only a laughing matter! A people who delight in sinful amusements become incapa-

ble of repentance, they lose their sense of sorrow for sin, they are unable to take even the first step into the Kingdom of God.

North Manchester, Ind.

How It Seems to Me

BY I. S. LONG

THE writer has been to six or seven Annual Conferences, and somehow every time he has had to wonder at the wisdom of the method of having it open to everybody, even the thousands and thousands who are really not in earnest about the advancement of the Kingdom, and are therefore not a help to it, nor to its spirit, but clearly, a hindrance.

Since our last Conference at Hershey several have written us, incidentally telling of the immense crowds and how unsatisfactory some of the meetings were, hence I dare write out my thought. The following is an extract from a letter. "I thought we had such bad order [at Hershey]. Seemingly about eighty per cent of the people came there to see and be seen, and the remainder vainly tried to hear what was going on while these (the 80 per cent) were running in and out. They would beg them sometimes to sit still till a speaker was done, but it did no earthly good—streams of people were passing in and out all the time. I was rather disgusted." How often I have had the same experience it is useless to tell.

If we continue to have Conference thus, it seems to me it would be a good idea to have a large building provided wherein folks who come to visit might sit and have their visits out. Meeting friends is one fine feature of such a Conference, admittedly. But if these "visitors," and sightseers, and others going as to a fair, are a hindrance to those really in earnest, does it pay to have it this way, is the question.

Then, one cannot get rid of the thought of the cost of all this travel, not of a few hundreds, but of multiplied thousands, and yearly at that. He has to wonder, compared to the offering for the Lord's work, whether it is justified. Suppose ten thousand attend a Conference at an expense of \$10 each, we have to count \$100,000 as over against the recent \$45,000 offering. Suppose these ten thousand should give into the Lord's offering what they spend yearly attending those meetings, what do you think the offering would be, if putting the per capita expense at \$10 is too little? Suppose again that ten thousand is far too small an estimate for the number who attend from a distance, not to mention the near-by folks, then consider the proportion! Is it possible for a Conference to cost the Brethren Church a half million?

If one criticises, he ought to displace what we have with something better. The better program would be that of a representative Conference with chosen representatives from all the churches, who assemble for prayer and blessing and to finish the business on hand. The inspirational meetings need be no fewer than at present, and with the pick of the churches present they would be far more spiritual and blessed, and these representatives would carry back blessing untold from "the mountain top." I like the idea of the unhurried Methodist Conference at Springfield, Mass.

The founders of our Young People's Conference have the right idea, I am sure. Here is a chance for heart to heart talks about one's duty to God and fellow-man, over one's place in the Kingdom, and over one's life work. Surely these conferences mean real heart searchings! We are hearing as much.

Likewise, conferences of mothers, of parents and of the ministerial force of any large section where the uninterested public do not come in to hinder can but be sources of great blessing to all who attend.

Such conferences as are indicated in the last two paragraphs meet for counsel, for business, to plan to know his will and better carry it out in the world. Here is where I like to turn in. This is the sort I like to join up with, whether young or old. I believe all hearts hungry for God, hungry to know and do his will, are one here, whether they agree with me as to the General Conference or not.

Anklesvar, India.

How the World Can Be Made Better

BY EARL M. BOWMAN

We cannot judge any era of human history by any unit of time less than a century. There may be a period of from five to twenty-five years during a century in which things appear in a pretty bad way. But at the end of the century, if one could look back, the comparatively short period in which all seemed darkness and despair might not even penetrate above the surface far enough to be observable. The achievements in goodness would far over-balance the evil and sin of such a century.

Moreover, we have more "light" today than ever before. The better light we have the more we may see. Our lights today are so powerful that the darkness of the nooks and crannies of every haunt is being penetrated and the revelation astounds us. The time has come when everything done in the darkness is being brought to light. Time was when the evil of men's ways did not get reported. But today the searchers and seekers and reporters of the bad things that men do are many. Only their badness gets reported. Would it not make a difference on the public mind if for one year the newspapers reported only the happy homes instead of the divorces, the kindly deeds instead of murders and robberies, and filled up their papers with the goodness of men's ways rather than the evil? I think we would then get the impression that the world was getting better.

As a matter of hard fact now, the world has already been changed for the better, and it can be made better still. It has a long way to go before it reaches heaven, but it is on the way. Jesus of Nazareth came, lived, taught, died, and rose again. Who would argue that the world has been the worse for his coming? It has never been the same since. The world has been a different and better place ever since he came. It can never be the same again.

Christ came to a world of paganism. And paganism disrespected human beings. It disregarded human rights. It treated human beings with contempt, and oppressed them beyond all description. Childhood was treated with hatred. Womanhood was not respected; women were slaves having no recognized rights. The great mass of the common people were treated as slaves, were given no rights, had no vote about anything, were cruelly beaten by brutal task-masters, and were exploited by the rulers. Today, not only men, but women have the right to vote and express their will. Their lot, industrially, far surpasses the lot of the common people of Christ's day. Childhood is sacred and is recognized to have rights and opportunities today. Womanhood is elevated and respected.

How the world has already changed for the better! When Jesus was here they said: "He receiveth sinners." They said it with a sneer. They spat upon him for doing it. They put a crown of thorns upon his head and nailed him to a big, rugged, wooden cross for doing it. But William Booth, head of the Salvation Army, was treated royally at the court of King Edward VII of England for receiving sinners, and was given an honorary degree from Oxford University. The world moves on. It is sunrise everywhere and the promise of a brighter day!

A certain weekly news periodical, published in a mid-western town, recently reproduced from the ancient files of *The Anderson Kentucky News* back in 1849, the story of a farmer in old Kentucky, who, having decided to move to Oregon, advertised the sale of his worldly goods. In the long list covering ox teams, sugar troughs, spinning wheels, and beef tallow, we read: "One thirty-two barrel of Johnson-Miller whiskey seven years old, twenty gallons of apple brandy, and one forty gallon copper still." In addition to this was another long list, including scythes and pitch-forks and rifles, a half interest in a tan yard, forty gallons of sorghum, fifty gallons of soft soap, and "six head of fox hounds, all soft-mouthed except one," then this interesting paragraph: "At the same time will sell my six negro slaves, two men, thirty-five and fifty years old; two boys, twelve and eighteen years old; and two mulatto wenches, forty and thirty years old." This

points to a change for the better having taken place during the latter half of the nineteenth century.

How can the world be made better? It has already been improved upon, and we can discover how best to make it better yet by considering *how it was done*. Jesus Christ changed the history of the world. It is our task, by the help of God, to create a better world. How shall we do it? How did Jesus do it? We will know better how to approach our task and solve our problem if we consider *how the Master did it*. It is ours to follow in the footsteps of the Master in all we undertake in his name.

There are four stout planks in Jesus' platform for world-reconstruction. There are four paramount achievements in his process of World-Betterment:

1. He Changed Men's Thoughts About God.

Men are powerfully influenced by the "renewing of their minds." Their thinking largely determines their conduct. "As a man thinketh in his heart so is he." Now men's thoughts concerning God are important. Men can never rise any higher than the gods they worship. Nothing roots deeper down into one's character than his thoughts about God. How, then, shall we think of God? What is behind all reality? Is it any-

The Peace Workers

Anent Secretary Weeks' Abuse of the Peace Societies
What manner of men are they who dare to say
We shall not work for peace? The trial by war
We saw, and death and desolation came;
Brave millions, in young manhood beautiful,
Denied their birthright to live out their lives.
We knew the agony of homes bereft,
The reckless shattering of earth's lovely shrines;
The little children ill fed, fatherless,
The broken mothers, homeless, wandering.
This aftermath of peace through war we know,
And so say shame to those who still would plead
War's preparation for the goal of peace.
We ask that our defense be fellowship;
That high preparedness shall henceforth mean
Wise councils, kindness, courts of justice, law,
That to be saved, mankind shall summon swift
All spiritual forces, and the might of mind.

—Marion Murdoch.

body? Is he blind or wise? Is he good, or evil, or indifferent? Is he only unreasoning, purposeless force?

How shall we think of God? Until Jesus came men's minds had been full of silly, foolish guesses about God. But Christ placed upon the lips of the race and wrote upon the hearts of men, one great word; that word was "Father." He taught that when we pray we should pray with that thought in our minds and with that filial spirit in our hearts. When you pray, therefore, pray: "Our Father which art in heaven." When you worship, "Worship the Father in spirit and in truth." When you are hungry for assurance think of those sublime words: "No man can pluck me out of my Father's hands." When you desire to travel the path of moral and spiritual renewal and forsake sinful, wayward ways, say: "I will arise and go to my Father." When you come to die say: "Father, into thy hands I commend my spirit." Death is the act of a tired child falling back into its father's arms.

The thought of God as "Creator" is one that inspires admiration. I believe that God is back of all creation. But that thought is not sufficiently comforting. Some weeks ago when President Coolidge lost his son he found little of comfort in the thought of God as Creator. What Mr. Coolidge needed, and what we all want at such times, is an all-loving, universal Father who feels all, understands all, and sympathizes with our infirmity and desolation.

Do you believe God is your Father? If so, why not live in a more serene confidence and trustfulness? Why not make all his interests and purposes yours?

2. He Changed Men's Thoughts About Goodness.

What does it mean to be good? When may we call a man good? There were those in Jesus' day who felt that it meant the keeping of all the rules of the sacred books. If a man could pass the day without falling below these endless specifications, if he did not get one

inch off the road, he was considered a good man. But Jesus saw the race groaning under this system. It was outward, formal, mechanical, impractical, hypocritical, impossible, senseless!

Jesus, therefore, set himself against this whole conception of goodness. He said to the men of his day: "Except your righteousness exceed that of the scribes and Pharisees you will in no wise enter into the Kingdom of Heaven." Goodness must be *inward, vital, spontaneous*. "A good man out of the good treasures of his heart bringeth forth good deeds." "A tree is known by its fruits." Get the heart right first, and then the fruit will be good. After the heart is right men may be trusted to do as they like, and it will all be right. The good man, according to Jesus, was one who loved both God and his neighbors with an honest heart. This is the underlying principle of all righteousness. As men rise from the keeping of outward rules into the more exacting, but more joyous liberty of the spirit, they become genuinely good. Goodness is the "keeping of the heart" right instead of the keeping of rules.

3. He Put Within Our Reach a Power That Would Change Our Hearts.

I have found hundreds of men who are just like myself; men who oftentimes feel their lives are weak, thin, and mean. They do not always love God with an honest heart and strive to be what he would have them be. They do not always give expression to love for their neighbors in unselfish action. They lag behind when they ought to be forging ahead. They lie down when they ought to climb. They muddle along in a commonplace way when their aspirations and resolves should be mounting up with wings like eagles.

Such experiences remind us of Paul's when he said: "The good that I would I do not, and the evil that I would not, that I do. O wretched man that I am, who shall deliver me?"

But Jesus knew that men were weak, thin, and mean. Yet he believed that everyone of them, through faith in him, could be lifted to a life that was strong, rich and fine. He actually believed that men who had bumped their way down to the bottom of the moral stairway could climb up again. He believed that the woman of the street, whom the bigots of that day were ready to stone to death, "could go and sin no more," her sins forgiven. The publicans and harlots would go into the Kingdom ahead of some of those respectable, cold-hearted Pharisees who were scandalized at such talk. He knew the capacity for moral renewal in every heart, and he knew his own power to call that capacity into effective action.

In a men's meeting recently a travelling man walked forward and confessed his faith in Christ. The next morning he walked into the office of his company, where thirty other men were gathered before going out on Monday morning, and told them he had joined the church. Some scoffed at him, some congratulated him, some volunteered help, but he committed himself. After that his associates observed a changed man.

Harold Begbie tells a fascinating story of a London girl, who, hurrying along the street on her way home, after a disgraceful evening, was handed a white flower by a Salvation Army lassie. Awaking in the morning, seeing the sun fall upon that pure, white blossom in the glass of water, she was touched with a power that set in process a motion that carried her back to a life of honor. It was the power of Christ, the Savior of men, that transformed her life.

4. He Set in the Sky of Human Aspiration a Fixed Star of Hope.

You cannot change the world by scolding it. Neither can you change it by petting it. How can we change the world? (1) By setting before its eyes a vision of God; (2) by putting in its heart a passion for goodness; (3) by putting in its will a form of energy that will not accept defeat; and, (4) by hanging in its sky a bright star of hope.

Jesus taught us how to hope and trust and in these to conquer; "Believing where we cannot prove," as the poet has said. He tasted the whole human situation for every man. He was tempted in all points like

(Continued on Page 714)

The Church School of Missions

What Is It?

THE Church School of Missions is the whole church organized into classes studying simultaneously for a period, usually six weeks, the missionary problems of the world.

It is not a theory. It has been tried out with much success in many churches. Many churches plan to have such a school annually. It is equally suitable for small and large churches.

What May Be Expected From It?

If properly conducted you may expect a great spiritual blessing from it.

You may expect an increased intelligence about mission needs and work.

You may expect a greater generosity and willingness to serve the Kingdom, both in contributions of money and personal service.

You may expect it to pave the way for additions to your church. One school enrolled all of the Sunday-school members some of whom were not members of the church. In the adult class the history of the church, particularly its missions, was studied. These outside people who really knew little of the greatness of our church came to appreciate Christianity and our church and shortly after the school joined the church.

How Is It Conducted?

The whole church and Sunday-school should be included. The church in council or in some other way should approve of the plan and appoint the people who are to be responsible for its management. It is first necessary for some one to get the work definitely on his heart. Then the church should be divided into classes, as many as the size of the church makes advisable. The course of study should be selected. Each teacher should become thoroughly acquainted with the lessons to be taught. There should be conferences between the superintendent of the school and teachers in order that a full understanding may be reached. The minister and other leaders should, of course, be in very close contact with the whole plan.

What Might Be the Evening's Program?

One school carried out this schedule:

- 6:00 P. M. Supper.
- 6:45 P. M. Social Fellowship.
- 7:00 P. M. Class Study.
- 7:45 P. M. Church Family Worship.
- 8:00 P. M. Adjournment.

The supper is not necessary but where the church is in favor of it much Christian sociability may be cultivated similar to the old time community breakfasts often given Sunday morning after communion.

The Family Worship period may be made a great occasion if the church is considered a family engaging in family worship as the last thing for the evening. The minister should lead in spiritual thought, there should be scripture reading, verse quoting, and prayers. The children as well as adults should engage in this.

When Should It Be Held?

Wednesday evening will be very suitable in city churches but in most country churches Sunday evening will be better. The school may be held during the Christian Workers' hour or can with profit be made the whole program of the evening for this period of a few weeks. Of course if the devotional period is not made a vital part of the evening it might not be so advisable for the school to consume the whole evening.

The Books to Be Used

Our Missions Abroad, by Elgin Moyer, Price in Cloth 50c, is a study of the Foreign Mission work of the Church of the Brethren. It is written especially for classes and Schools of Missions. It is the best practical study book ever written about our missions. It is simple, easy enough for juniors but is not childish and will be appreciated by college graduates. It can be used by all ages from the juniors on up. The book was just written in 1924 and includes the history of our mission work up to that date. There are six chapters as follows:

- I. How the Brethren Went Abroad.
- II. Locating Twentieth Century Disciples in India.
- III. Making Dark Places Light in India.
- IV. Locating Twentieth Century Disciples in China.
- V. Making Dark Places Light in China.
- VI. Planting the Cross in Africa.

The Business of Missions, by Cornelius H. Patton. Price in Cloth 75c. This book is intended for adults, especially men's and women's classes that desire to know something about the business end of missions. It gives a vivid description of the missionary enterprise in all of its challenging greatness. It is of special interest to business men because it shows exactly how the business of missions is conducted and how vast an undertaking it really is. It is a \$2 book bought in a special edition to sell at 75c as long as the supply lasts. Ministers can secure it through the Gish Fund at a cost of 25c.

Primary Folks at Mission Study, by Viola Eisenbise Gerdes. Price, Cloth, 50c. This is a fifty-two page book with six chapters of missionary stories for the beginners in mission study. The chapters are not long and each has a set of questions and also a memory poem for the child to learn. Parents or teachers may read the stories to the children who are too young to do their own reading. The older beginners will delight in making their own study. The subject matter of the book is of a general nature covering India, China, Africa and missions in our American cities. Mrs. Gerdes has been a mission worker in Chicago for several years and writes very ably.

Primary Picture Stories from China, Price 50c for a set of six. The six pictures are each 9x13 inches and a pamphlet accompanies the set telling a story for each picture. Pictures of the same character can be secured for Africa, Homes Around the World, India, Italy, Japan, Near East, Young Americans, and Playing Together Pictures.

Set of Fifteen Missionary Pictures from Our Own Fields. Price 15c. The pictures are size 6x7 inches and each picture has a nice little story printed beneath it. The pictures include India, China and Home Missions. When used in class it is intended that each pupil secure a set.

Examinations and Certificates

Every pupil satisfactorily completing one of the prescribed courses will be awarded a certificate signed by the President, Secretary and Educational Secretary of the General Mission Board. A fee of 10c is charged for junior certificates and 25c for the certificates of young people and adults.

For the book, *Our Missions Abroad*, the General Mission Board issues a list of examination questions. When sending for the questions state how many are in the class. The teachers should grade the papers and certificates will be awarded to all making a grade of 75% or better. The grading should be sufficiently flexible to make proper allowances where such should be made.

For the other books prescribed the Board does not issue the list of questions but asks the teacher of the class to conduct the examination and decide who is entitled to a certificate. The Board will then issue certificates to all whose names are recommended. Teachers who desire to secure certificates also for the work done will be awarded same because of their work in teaching and it is assumed if they are capable to teach the class they could certainly pass the examination.

The examinations and certificates are not essential parts of the school and may be omitted. However they add considerable seriousness to the school and this is of great value.

Enlisting the Enrollment

Since most of our Sunday-schools include the church membership as well as other people of the community it is well to make enrollments through the Sunday-school classes. Challenge each class to secure 100% of their number to join in the Church School of Missions.

How Many Classes Shall There Be?

This depends entirely on the size of the school and

the number of capable teachers available. In every school there should be at least three classes. The primary folks, the older juniors, intermediates and younger young folks, and the adult class. A more ideal grading would be as follows: Primary, Junior, Intermediate, Young People and Adult. All members should secure books for their own study and reference.

The Minister's Part

Experience shows that in almost every case where a Church School of Missions has been a conspicuous success, it has had the enthusiastic backing of the minister. Often he has trained the leaders and taught one of the classes.

Vital Suggestions

1. Have the merits of a Church School of Missions presented to and endorsed by the church.
2. Select a leader or director who is interested, capable, and willing to work untiringly that the school may be successful.
3. Select a committee of faithful folks to work with the leader.
4. Appoint the necessary teachers. These should study carefully, before the school begins, the courses they will teach. The leader should meet with the teachers several times to study their plans and to make sure that each worker fully understands the purpose and work.
5. Have big purposes for the school and arrange for the expression in fruitful service of the impressions gained during the school.
6. Conduct the school for the glory of God and take care lest it provides merely a good social time.
7. Do not begin until you are ready. For further information write the General Mission Board, Elgin, Ill., and whether you desire information or not, kindly inform the Board that you have started a school.

H. S. M.

To the Sisters' Aid Societies

During the past year our church contributed \$6,125.22 for the relief of poor people in Germany. This money was distributed through Bro. Maynard Cassidy who was there in school and through Michael Horsch, a Mennonite brother living in Germany. Poverty in Germany was caused by long years of war, the loss of man power, and especially the terrible collapse of the German mark. The German mark formerly was worth about 25c, but now it takes one billion of such marks to make 25c.

H. Spenser Minnich, a member of our relief committee, while in Europe this summer made an investigation of relief needs. After hearing this report the Relief Committee decided to make no call for money this winter for Germany, but to appeal for a large shipment of clothing. The situation in Germany is growing better, but there are thousands of people using the same clothes they had before the war and have no money to buy new. Many have died because of exposure resulting from insufficient clothing. Some of the people who received help last winter said with tears in their eyes, "We thought God had forgotten us, but now we know he caused der Gemeinde der Brüder in Amerika [the Church of the Brethren in America] to help us."

Every Sisters' Aid Society in the Brotherhood is asked to make up a large shipment of clothing. The German people wear very much the same kind of clothing as we use in America. Flimsy clothing is not desirable. Good substantial clothing is needed. Clothing that is patched is all right. Be sure it is clean. The adults need clothing about as bad as the children. The real old people who cannot work are in the worst need. Warm winter clothing is especially desirable. Warm bedding is acceptable. New clothing is of course acceptable, but this appeal is especially for used clothing, which is still suitable for wear. It may be better to contribute money to buy goods over there rather than to buy here unless buying can be done at wholesale prices. Shoes are much needed.

All clothing should be shipped prepaid to Ladies' Aid Society, care of Church of the Brethren, Washington St., Elizabethtown, Pa. The Aid Society there with the cooperation of the Student Volunteers of Elizabethtown College will assemble and bale all goods ready for shipment.

All shipments of goods must be started on or before December 10. Be sure when making shipment to write a card the same day to the same address, giving notice that shipment has been made. State whether you shipped by parcel post, express or freight. Freight shipments should be made before December 10 if at all possible.

Let us do this because it is the Spirit of Christ who
(Continued on Page 716)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship

In the last article we recited that the third principle of stewardship ran like this, that the Christian is to set apart a portion of his income as a means of acknowledging that God is the Father-Owner and that man is the son-steward. In other words, the Father and his son have gone into partnership. The Father furnishing all of the raw material and the son investing himself in order to increase the wealth of both.

Now while the Owner is interested in having the steward make the acknowledgment by means of a separated portion, he is also interested in the residue—what is left. So the fourth principle of stewardship can be stated thus: The Owner is not only interested in the part set aside as his share, but is just as much interested in what the steward does with what he keeps for himself. How the steward spends and saves will determine very largely the amount he has to give. An earthly landlord knows very well that if the renter is careful in the expenditure of his own share and proves to be thrifty and economical his property will fare better in the possession of that renter and the rent will come easier and with more promptness. If the renter spends his part foolishly and is constantly up against the wall the landlord is very apt to change renters.

This, then, leads us to say that merely giving a portion of one's income,—5, 10, 20 or even 50 per cent—is not stewardship. What is to be understood in the term stewardship is that all one possesses, time, talent, vital energy and money is all to be administered for God. "Ye are not your own. Ye are bought with a price, therefore glorify God in your body which is his." Just as there may be a faithful measure of stewardship without tithing (not without a separated portion however); so there may be conscientious tithing when the real attitude and relation of a steward is ignored. One might tithe all of his income and still be an unjust and unfaithful steward. Stewardship goes much deeper than money. A money transaction does not determine stewardship, but faithful stewardship will cause judicious handling of all monies coming into one's possession.

The first thing after giving is spending. I maintain that the separated portion comes first. The first fruits should be taken to God directly. There would be quite a change in spending if stewardship were faithfully practiced. Let us remember the principle. Taking out the separated portion does not mean that we can spend the balance as we please. Food, clothing, home comforts, culture, etc., all call for expenditure of money, but the steward will avoid extravagance. Here is a deep life principle. It is as vital as life itself. Christian stewardship is life lived in harmony with the Father's will: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus" (Col. 3: 17). There is no mistaking these scriptures. If they do not cover all of life and all that life touches, then I cannot interpret their meaning.

This relationship would banish extravagance in the Christian church. It would also destroy covetousness. One of these sins is just as damning as the other. If when tempted to buy jewelry and fine clothes to adorn the body, one would recognize this principle of stewardship the answer would be: "Get thee behind me, Satan." The steward in the matter of spending is warned by the question: "Why spend your money for that which is not bread and that which satisfieth not?" Unlawful desire is never satisfied. Every purchase or transaction of the steward is made only after consultation with the Father-Owner and after

receiving his approval, for the steward desires only the things that please him.

This principle would help in the matter of investments. Many people who have been careful about expenditures have been terrible sinners in the investments they made. Some of our own people have invested their money in worthless schemes. For the most part this particular type of sin is engaged in by the stingy hoarder rather than the extravagant spender. Because of a near covetous disposition they plunged into "get rich quick" schemes. Faithful stewardship would have saved many a fortune for the glory of God that went into the service of Satan.

Suppose I close with a summary given by G. L. Morrill which covers nicely the third and fourth principles of stewardship:

(1) The separated portion is an acknowledgment of God's ownership and our stewardship.

(2) The disbursement of this separated portion is not an expression of our generosity. It is a privilege given us of God to apportion what is God's to the interests of the Kingdom.

(3) The amount of the separated portion is not determined by God for the Christian. But surely the Christian will not want to do less than the amount set for the Jew?

(4) The separated portion does not relieve us from the privilege and duty of stewardship administration of all of the remainder of our possessions.

Boycotting

THE act of boycotting in business is not unusual in the cities. Some time ago I saw a man walking back and forth in front of a restaurant with a placard fastened to him which placard read, "Non-union labor; do not patronize."

About a block from Bethany Bible School a barber had a shop. He was a good barber and attended to his own business, but refused to join the union. He was repeatedly warned and finally some unknown parties broke the front window and threw gas into the shop. Both men in the shop were overcome by the gas and were taken to a hospital.

The boycott is carried on for the most part in business. However, I have observed attitudes in religion that were closely related in principle to the boycott. It is used always to gain one's point when all legitimate means have failed. Too many times the legitimate means is not used, however.

I have heard of individuals who disliked their minister. He had said or done things that were not to their liking. The Bible way of correcting all misunderstandings was passed up and tongues began to wag until a serious boycott was on. The minister had no recourse and with reputation gone he was forced to move on. The boycott was complete.

It has come to my ears several times that the General

Boards were being treated something similar. They are not handling funds just to suit, or some missionary on the field is not to the liking of somebody, etc. This person decides to withhold his money. If it would stop there it would not be so serious but through public address, printed page or private whisperings, a wave of opposition is set in motion that blocks in a measure the progress of the church. A real boycott is on.

The commercial boycott is serious enough. We have no sympathy with it at all. It is a selfish and cowardly way of accomplishing ends. But what shall be said of the religious boycott?

I do not mean to say that wrong should be condoned. Known abuses should be corrected. But there is a right and a wrong way to do everything and in my judgment the boycotting method, regardless of by whom it is carried on, has nothing to recommend it.

Mission Notes

IN the Bok Peace Plan contest, an Italian pastor of New York sent Mr. Bok a Bible as containing the best peace plan. More of us need this reminder.

We have learned of a congregation that received an offering of about \$700 on that Thirtieth Anniversary. But everybody was not at the service that day. The amount has now grown to twice that size. Active leadership spells the success of this fine offering.

Yesterday we heard a teacher in one of our largest theological seminaries say that ninety per cent of their students come from the country. This is a Presbyterian institution, whose constituency is largely in the cities. What a challenge this suggests to the Church of the Brethren, whose constituency is largely in the country. Young men and women of the church, can we not revive some of these rural altars that seem discouraged and tottering?

Dr. John R. Mott has recently said that the church must secure more voluntary service. We believe here is a matter of importance indeed. Every Christian apart from any gift of money ought to give some of his time to real Christian work. Visiting the sick, personal evangelism and many other things can thus be done that are now neglected. We cannot buy a mother's love, a father's sacrifice, or a Christian's service. Our fathers built our church thus, and all of us will profit by such service now.

The Thirtieth Anniversary Sunday seems to have been very generally observed amongst our churches. The offerings to date indicate a liberal response upon the part of many. We praise the Lord for some relief. But with the deficit before us, we will need to continue some sacrificial effort if this great work is to continue under the blessing of God. The virtue of our faith is best determined by our desire to propagate it. This work must not, and we believe will not be hindered. We hope to be able to make a fuller report next week. Meanwhile let us pray the Lord of the harvest to sustain the laborers who are laboring for him.

C. D. B.

Record of Giving—Middle Maryland

MEMBERSHIP CHURCH	1920-1	1921-2	1922-3	1923-4
185 Beaver Creek	\$699.95	\$500.35	\$267.95	\$312.38
100 Berkley	33.92	48.57	24.10	47.10
Broadfording	638.45	506.76	214.39	\$44.26
300 Brownsville	983.65	919.09	645.13	689.53
1074 Hagerstown	2,561.98	2,079.73	1,549.73	2,061.83
140 Johnsontown	18.22	11.00	7.19	17.87
115 Licking Creek	35.00	24.27	3.56	45.19
230 Manor	896.05	651.05	396.41	519.52
125 Pleasant View	2,753.20	1,340.93	2,284.73	1,463.18
262 Welsh Run	606.82	355.71	377.02	300.99
Unallocated	45.65	203.40	82.29	275.62
	\$9,272.89	\$6,640.86	\$5,852.54	\$6,277.47

THE PASTOR'S STUDY

The Pastor's Challenge

BY WALTER McDONALD KAHLER

It is a splendid thing to recognize and appreciate a challenge, but quite another matter to make such a response to that challenge as shall tend to meet it with a definite solution. It must be quite evident to every minister and pastor in our church that unless we actually make some move which shall offer a solution to our present missionary dilemma we are very certain to suffer a loss the seriousness of which is almost beyond our present range of appreciation. I hope, too, that we appreciate the gravity of the thought that this loss will be a double loss. The non-Christian world will certainly sustain a tragic loss in the millions of souls which shall never see the light because of our failure, if we fail, but the Church of the Brethren itself will suffer a loss which shall be even more pathetic, if such a thing is possible. I make this statement because I fear we are largely unconscious of this thought, and especially of the latter aspect of it. It becomes imperative, therefore, that we shall develop a consciousness along this line both in ourselves and in our people. This is really the burden of this article.

To properly appreciate this possible loss which we shall sustain as a denomination if we fail to meet our missionary challenge it will be necessary to consider it in the light of the great fundamental ideas which naturally lie back of the thought of the Christian church. The first great idea is that of growth, and our first loss as a denomination will be from that angle. Growth is vital in all of the walks of life but especially so in the spiritual life of man. Growth, and especially spiritual growth, depends on a few simple but exacting conditions. First, there must be a consecration to a worthy goal and then such an abundance of energy and such a lively enthusiasm that nothing short of reaching that goal shall satisfy us. There is but one worthy goal in Christian living and that is the missionary goal, which simply stated is the idea of bringing souls out of the darkness of sin into the light of liberty through a personal fellowship with our Christ. There can be no consecration to such a goal unless we are honestly and earnestly interested in it, nor can there be any real enthusiasm unless we are wholeheartedly engaged in such lines of endeavor as shall tend to reach it. Again, spiritual growth depends on the amount of satisfaction which comes regularly as a result of having done our best, and this in turn plays a vital part in inspiring us on to larger efforts. Finally, spiritual growth depends in a large measure on the increase of sympathy and vision which naturally comes with a satisfactory service. We commit ourselves, exercise ourselves, and then enjoy ourselves only to find ourselves larger and stronger for the next step. If we fail to meet the present missionary dilemma we shall automatically make all of these fine things impossible, for such a failure will naturally evidence a falling short of our goal because of a lack of energy and enthusiasm and consecration. This should not be.

A second great loss which shall be sustained if we fail to meet our missionary dilemma will be our loss of unity which is a very cornerstone of the Christian church. Unity is imperative. Unity is indispensable! The loss of unity is a tragic loss. Unity is only possible when some great cause looms out above everything else and not only grips the people but binds them together in one sacrificial effort at realization. No such cause exists other than the missionary cause. There are certain local interests which will bind us together locally, but absolutely nothing which can bind us together as a brotherhood except a response to the great brotherhood challenge of Christian missions. If we fail to meet this challenge we shall thereby remove the undergirding of unity which like a mighty cable must bind us together and give us our only excuse for an existence as a denomination. We must

be unified, and therefore we must meet our present missionary dilemma with a courage born of God.

If our growth and our unity are matters of urgent interest how much more important the matter of our denominational integrity? I belong to the Church of the Brethren because down deep in my heart I feel that our ideals and aims are just a bit more gripping and a bit more exacting as well as a bit more promising than those of any other member in the great Protestant family. I try to have the young people whom I am privileged to touch to see the same great thing—but what if our integrity as a denomination is to come into question? Advertising is a fine art but no advertisement goes unless the goods correspond with the "ad" to the letter. Every general doctrine as well as every distinctive doctrine of the church of the Brethren is a distinct advertisement of the fact that we stand for certain great fundamental principles of Christian living. There are a number of these principles but all of them climax in one supreme principle which is that of missions. This is a truth which can be stated without qualification. If our baptism, our washing of the feet of our brother, our observance of the Lord's Supper, our principles of simplicity and of peace, and all the other things which seem to be vital in our denomination are not declarations of loyalty to our Christ and the spreading of his Kingdom, then I have no interest in these things, nor do I have any patience with their observance. The integrity of our church is in the balance and unless we unite in one solid body to meet the present missionary dilemma we shall seriously place our integrity in question and thereby jeopardize the future progress of our church. Already many of our broad-minded laymen are raising a question at this point. A large group of our young people are especially serious about the situation and I wonder how we shall answer those of our number who are actually on the field or are ready and anxiously waiting to respond to the clarion call of God to enter the whitened fields? This is indeed a big challenge and calls for the very best from every possible angle of response. May God bless us as we grapple with our challenge.

Daleville, Va.

To Our Deacon Brethren

BY IRA J. LAPP

(A letter addressed to the deacons of the Wenatchee Valley Church)

DEAR BROTHER: "They that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13). Men serving in the deacon's office are following those in this capacity who were full of faith, grace and the Holy Spirit (Acts 6). Historically the deacons' work grew out of the church's expanding life, and as their work has developed deacons may well be known today as "under shepherds in the household of faith." The deacon who has a vision of his work as an under shepherd in the household of faith, who thinks his duties through from this view point, if he is Spirit-filled and if he is full of faith and grace, will daily see his opportunity; and his duties will be determined by this conception.

Since the church territory has been divided into sections with deacons assigned in charge of these sections, we make just a few suggestions.

(1) You in a special way are responsible for the spiritual life of the folks in your territory.

(2) Visit the people of your group. Direct the conversation along spiritual lines. Give them such assistance as is within your power. Keep them in touch with the church body.

(3) If a new family moves into your territory call on them as soon as convenient. If new people are brought into the church in your District spend an evening with them and give special care during their church infancy.

(4) Administer such charity as seems advisable in your territory. May we unite our hearts in the great task of our church.

Wenatchee, Wash.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 2—Introductory to the Lord's Prayer

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:5-8).

1. "Pray," Greek, *proseuchomai*, to offer prayers, to pray. It is restricted to prayer to God. The word is used five times in the above verses. "Ask," Greek, *aiteo*, to ask, to ask for one's self, when used in the middle voice, as it is in this instance.

2. *Hypocritical Righteousness*. In Matt. 6:1, Jesus says: "Do not your righteousness before men, to be seen of them." In 5:20, he says: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," etc. Then Jesus proceeded to clarify the Word of God as regards murder, adultery, oaths, loving a neighbor and hating an enemy, etc. (Matt. 5:21-48). He tears away the traditions of men (scribe law) from the commandments of God, and gives the "I say unto you" law. Jesus goes after the scribes in this chapter, and clears up the ethical problems involved.

In the sixth chapter he more particularly goes after the Pharisees, or the religious, as contrasted with the ethical. Just as the scribes were off on murder, adultery, etc., so were the Pharisees off on alms deeds, praying, fasting, etc. The traditions of the elders were not genuine, and the worshipful practices of the Pharisees were not genuine either. Jesus called them hypocrites in their alms deeds (6:2); hypocrites in their praying (6:5); and hypocrites in their fasting (6:16). Doubtless the scribes were also guilty of these practices. Compare Matt. 23.

In chapter 5, it is repeatedly stated: "Ye have heard that it was said," followed by, "but I say unto you." This is the Jesus authority as over and against scribe authority. In chapter 6, it is: "Be not as the hypocrites," followed by "but thou," etc. Here the teaching of Jesus on alms deeds, prayer, fasting, etc., are in contrast to Pharisaic practices in religion.

3. *Hypocritical Praying—An Exposition of Verses 5 to 8*. First, in verse 5 we have: When ye pray ye shall not be as the hypocrites. The noun and the verb from which hypocrites *hypokrites*, *hypokrinomai* comes mean: A stage player, to act under a mask, to personate, to feign. And today we would add, to camouflage. The stage actor is not the person he pretends to be. So with the hypocrite in the church. He is impersonating. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. We must be ourselves when we pray, not somebody else.

Wrong Motives. They loved to stand and pray in the synagogues and on the corners of the streets. Why? To be seen of men. We wish that more folks would love to pray, but with the right motives. They desired to be heard of men, whence came man-glory. The answer to such prayers is from below. "But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief places at the feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi" (Matt. 23:5-8). What big fellows they thought they were! They loved to get a little extra goods into the borders of their garments, the chief seats, to be called Rabbi. Does some extra goods in our coat tails, Dr., Reverend, or the rhetoric of our prayers make us somebody? Watch the motive. I'll confess that it always has embarrassed me a little when folks call me Reverend, or Dr. The older I grow the less reverend I feel. And I am sure that my divinity needs no earthly doctoring.

(Continued on Page 714)

HOME AND FAMILY

The Greater Part

SELECTED BY MRS. ADA MISHLER

The rain comes pelting down, and then,
The sun begins to shine again;
One day misfortune comes along,
The next we sing a cheerful song;
But when it all is understood,
The greater part of life is good.

What if today we're deep in woe?
Tomorrow all our cares may go;
Today as failures we come in,
Tomorrow we may fight and win;
And when the sum of life we add,
The good, we'll find, exceeds the bad.

There's more of sunshine than of rain,
There's more of pleasure than of pain;
Throughout each mortal's span of years
There's more of laughter than of tears;
And seldom God sends down a care
That is too much for man to bear.

So let's be brave in grief or pain
And wait till skies grow blue again;
Let's live our hours of darkness through
Until the sun shall shine anew;
And keep our faith, whate'er befall,
That good is written through it all.

South Whitley, Ind.

Grandmother Warren

BY BESS ROYER BATES

Voting

"Yes, I intend to vote," asserted Grandmother Warren, as she tremblingly signed her name on the little slip the Representative of the League of Woman Voters had handed her.

"Grandmother!" protested Sally, dropping her crocheting to stare.

"Better arrange for some one to come for me because I am getting pretty old to walk to the polls," went on Grandmother without noticing Sally any more than she would a fly buzzing about.

"I will indeed," agreed the Representative warmly. "I am so glad you are going to vote. It will encourage other women to do so. I must hurry on now, but I shall not forget to see that some one comes for you."

"Grandmother!" denounced Sally, "how can you! I have heard you say yourself that voting was unchristian and unladylike. How can you change?"

Grandmother dropped in her chair a little breathlessly but she was smiling at Sally.

"Probably I have. Probably I have," she admitted. "But I doubt if I said it quite as strongly as you intimate. You see, Sally, you agreed with me then, and so you may have thought that I believed it very strongly, but I do admit that I have not always believed in women voting. I was not glad to see them get the vote, but now that they have it, and since many of them are going to vote, it seems to me that the best thing for me to do is vote with the rest."

"But, Grandmother—!"

"Yes, I know all the protests you would like to make, Sally, but I have considered this carefully before making my decision. I shall stand by it. I shall vote this year."

"Why?"

"I am glad to tell you, Sally, very glad. I was raised to believe that we should take no part in government affairs. Even as a child that seemed incongruous to me, as if we were trying to get something for nothing. Here we are, Christian people with high ideals living in a democratic country, accepting its safety, the advantages of free schools and the opportunity of self-development such as no other country in the whole world offers—accepting all of these blessings and holding it wrong to take an active part in public affairs. We act a good deal like the sugar does sometimes when you try to make candy. It refuses to dissolve properly and the candy is grainy and the

whole batch is spoiled because the sugar would not mix. Whenever there is a group of people who refuse to mix, to do their part, it spoils the spirit of that community. They look on those who are attending to affairs with distrust, while the workers call them slackers disgustedly.

"There is also another reason why I am going to vote. The pioneers, who settled this country, came here to have freedom of religion and freedom to pursue their lives without the constraints and conventions of the older civilization in Europe. They sacrificed many, many advantages, even their lives for their principles. And from these settlers grew a mighty people, strong, honest and God-fearing—a people, whom such as we could trust to run the government. But now one only has to read the papers and weeklies to realize that times are changing. For years and years, foreigners from a different part of the world have poured into this country with the desire to receive our advantages and to make money. They are not so willing as those old pioneers were to die for their principles. They have come in such numbers that a different spirit is growing up over the country. It almost seems that our beloved institutions are in danger because of this alien influence. The very heathen are brought to our doors to be taught the Christian duties that it has taken us generations to work out. If we are not up and doing, Sally, they are going to teach us their barbarous ways, instead of learning our Christian customs. They will soon run the government to suit themselves. And for that reason, I believe that every Christian has a duty at the polls. There is still enough of the old stock left to guide the country safely through this crisis, but those to represent the old stock must be about their business."

"Well, maybe," sighed Sally hopelessly, for she could not argue against Grandmother.

"I am sure of it, Sally. Here is a slip for you to sign promising that you will vote."

Grandmother held the slip toward her with a pencil. Involuntarily Sally took the slip and signed it.

"I knew you would, Sally. You aren't the stubborn kind. When you see a course is right, you believe in following it, even if you have talked against it before."

Sally smiled happily at Grandmother's praise.

Pittsburgh, Pa.

The Religion of Saul of Tarsus

BY F. D. ANTHONY

SAUL of Tarsus had a religion. It was the Jews' religion, therefore a *poor* religion. It is not making it too strong to say that he had a *bad* religion—even of a very destructive character. After his conversion to the Christian faith, he referred frequently to his conduct and manner of life in the Jews' religion. At the time he thought he was doing God service (John 16:2), meeting with great success and advancing in the Jews' religion, but what things were seeming gain to him were actual loss for Christ. This sad fact, although "he did it ignorantly in unbelief," was his constant regret during his ministry (1 Cor. 15:9; Eph. 3:8).

Later, as a Christian man in his defence before King Agrippa, he refers to his former religion in these words: "After the strictest sect of our religion I lived a Pharisee" (Acts 26:5). These words are deeply significant in the light of what Jesus said to his disciples concerning the righteousness (religion) of the scribes and Pharisees: "Except your righteousness shall exceed [be better] the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). In this connection it may be of interest to read again Jesus' scathing denunciation of this sect of the Jews (Matt. 23), and Saul, a man of "much learning," belonged to this sect. It may seem like a hard saying and hard for some people to believe, but in the light of all that the New Testament says about Saul's activities in the Jews' religion, he was no better than they.

In order to clear up this matter a bit and prove that the above statements are correct, let us look briefly at

Saul's religion. Surely he had great zeal in his religion, which is a proper religious trait, but his zeal was greatly and sadly misplaced. We have his own testimony that, concerning zeal, he persecuted the church. To the churches of Galatia he said, "Ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God and made havoc of it" (Gal. 1:13). Get the fuller story of his zeal in the Jews' religion in Acts 8:1, 3; 9:1, 2; 22:4, 5; 26:9-12. With one stroke of his pen he describes the quality of his religious zeal by saying that before his conversion he was "a blasphemer, and a persecutor, and injurious" (1 Tim. 1:13). And not until after his conversion did he see the folly of such zeal and the damage and loss it brought to himself and others. When God called him by his grace to reveal his Son in him, then he saw his mistaken and misleading zeal. Then he realized for the first time that his own nation had a defective zeal—"a zeal of God, but not according to knowledge" (Rom. 10:1-3).

But this is not all. Saul's religion was otherwise at fault. Besides his misdirected zeal, his religion had in it the element of pleasing men. Remember Saul was a Pharisee and the Pharisees (hypocrites) appeared unto men to fast. They loved to pray in public places to be seen of men. They made public demonstrations of their alms-giving to have glory of men. In a word, they "outwardly appeared righteous unto men, but within were full of hypocrisy and iniquity." Jesus said, "They have their reward." This effort to please men was seen in Saul of Tarsus when he profited in the Jews' religion. He was not only "exceedingly zealous" to his ultimate sorrow, but in his own questions (Gal. 1:10) and reasoning, he implicitly admits that it was his object to conciliate the favor of men. He derived his authority from them and endeavored to act so as to please them and gain their esteem (Acts 9:1, 2; 22:5). The word "yet" in Gal. 1:10 has reference to his former purpose. It implies that pleasing men had once been his aim. "Standing by, and consenting unto Stephen's death, and keeping the raiment of them, that slew him," and "giving his vote against the saints" and "the men that journeyed with him" to Damascus—all these statements from Holy Writ—are additional side-lights to the truth that the aim of his life was to seek his own profit and please men.

To sum it all up, the righteousness (religious service) of Saul of Tarsus was not of the quality to meet the demands and approval of a just and righteous God. It was altogether carnal, not spiritual. It was the righteousness of the mere creature which is declared to be as filthy rags and is condemned by the Scriptures. It reached only the external part and the prayers of Saul and his sect were but the service of the lips. Jesus said, "They say, and do not." Then, too, Saul of Tarsus was selfish, therefore self-righteous. While as yet he was an enemy to the church, he speaks of it as "having mine own righteousness" and of Israel as "going about to establish their own righteousness." The Pharisees trusted in themselves that they were righteous, and despised others (Luke 18:9-14). This can be explained and made clear. The word Pharisee means separatist. It originated from their separating from the rest of the Jews about one hundred and fifty years before the birth of Christ, on account of the national corruption. Their aim was to restore the pure worship of God; but in the time of Christ they had greatly degenerated into mere formalism and hypocrisy, on account of which Christ frequently exposed and censured them.

We must not overlook the fact that this self-righteousness leads to pride of the rankiest kind. Pride of the kind that "I am not as other men are." And this carnal condition is fed and maintained by the constant desire to seek and secure the encomiums of men. May it be the earnest desire and effort of God's ministers and the rank and file of the church today to please all men in all things, not seeking our own profit, but the profit of many, that they may be saved (1 Cor. 10:33; Rom. 15:2).

Hoooverville, Pa.

AMONG THE CHURCHES

Calendar for Sunday, November 9

Sunday-school Lesson, The Feeding of the Five Thousand.—John 6:1-15.

Christian Workers' Meeting, Anger.—Matt. 5:21-26.

* * * *

Gains for the Kingdom

Four baptisms in the Liberty church, Ill.

Six baptisms in the Spiesville church, Pa.

Two baptisms in the La Verne church, Calif.

Two baptisms in the Pilot Knob church, Ark.

Two baptisms in the Rice Lake church, Wis.

Two baptisms in the Los Angeles church, Calif.

Nine more additions in the Deepwater church, Mo.

Three baptisms in the East San Diego church, Calif.

Two baptisms in the Bunker Hill church, Sugar Creek congregation, Ohio.

Five baptisms in the Rossville church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Three baptisms at Beech Grove, Tenn.—Bro. C. W. Clark, of Jonesboro, Tenn., evangelist.

Fifty-three confessions in the Mt. Joy church, Pa.—Bro. Frank A. Myers, the pastor, in charge.

Three baptisms in the Deepwater church, Mo.—Brethren Earnhart and Simmons, evangelists.

Nine baptisms in the Lower Miami church, Ohio.—Bro. W. R. Shull, of Auburn, Ind., evangelist.

Seven baptisms in the Middlebury church, Ind.—Bro. T. E. George, of Goshen, Ind., evangelist.

Seven baptisms in the Oakvale congregation, W. Va.—Bro. E. C. Woodie, of Daleville, Va., evangelist.

Six baptisms in the Long Lake church, Mich.—Bro. E. F. Caslow, of Woodland, Mich., evangelist.

Eleven baptisms in the Hooversville church, Pa.—Bro. E. M. Detwiler, of Johnstown, Pa., evangelist.

Three united with the Beaver Creek church, Va.—Bro. Edgar Kiracofe, of Mt. Solon, Va., evangelist.

Fifteen baptisms in the Dixon church, Ill.—Brother and Sister O. H. Austin, of McPherson, Kans., evangelist.

Two baptisms in the Mission Chapel church, W. Va.—Bro. Albert Arnold, of Williamsport, W. Va., evangelist.

Nine accessions to the Bachelor Run church, Ind.—Bro. J. Edson Ulery, of North Manchester, Ind., evangelist.

Fourteen baptisms in the Hampton house, Upper Congewago church, Pa.—Bro. Wm. K. Conner, of Harrisburg, Pa., evangelist.

Four were baptized and two restored in the Council Bluffs church, Iowa.—Bro. L. A. Walker, of Sheridan, Mo., evangelist.

Twenty-two were baptized and two reclaimed in the Okaw congregation, La Place, Ill.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Twenty baptisms in the Woodberry church, Md.—Bro. McKinley Coffman, of Myersville, Pa., evangelist; two were reinstated; two additions following the meeting.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. G. Hesse, of Somerset, Pa., to begin Nov. 10 in the Timberville church, Va.

Bro. C. H. Steerman, of Greencastle, Pa., to begin Nov. 16 in the Broadfording church, Md.

Bro. Adam Miller, of Akron, Ohio, to begin Nov. 10 at the Chickies house, Chiques congregation, Pa.

Bro. Ralph G. Rarick, of Muncie, Ind., to begin Nov. 23 in the Arcadia church, Ind.; Nov. 9 at Muncie.

Bro. C. Ernest Davis, of Empire, Calif., to begin Dec. 7 in the Reedley church, Calif.; Nov. 10 in the La Verne church, Calif.

Bro. Oliver H. Austin, of McPherson, Kans., is in a meeting at the Eden Valley church, St. John, Kans.; the next will be at the Monitor church, Conway, Kans.

* * * *

Personal Mention

The First District of China has chosen Eld. Byron M. Flory as a member of the 1925 Standing Committee.

Bro. Louis Holderread should be addressed at Burlington, Wash., not Potlatch, Idaho, as given in the last Year-book.

Bro. F. H. Crumacker writes that he is booked to leave Shanghai Nov. 25. He will travel via India, Palestine, Egypt, Italy, France, and England and hopes to be at the Winona Lake Conference.

Bro. Galen B. Royer, Jr., changes his address from New Carlisle, Ohio, to Nappanee, Ind., where he has just taken up pastoral work.

The Ministerial Meeting of Eastern Pennsylvania, at Richland, was on this week's program of the Secretary of the General Mission Board.

A message from Sister Eliza B. Miller to the Mission Rooms told of the safe arrival of Sister Kathryn Ziegler and herself at Bombay, India, Oct. 30.

Mobilize for Peace

An Appeal for Action

Do we as Christians really desire a warless world? Will it come by praying for it, or by working as we pray? When should we begin our task? Suppose we wait a few years or a decade. What will be the result? A few years hence we shall feel less keenly the pain, the burden, the despair, the loss caused by the World War. We shall have forgotten the futility, barbarity, hate, and calamity of the conflict, and we shall be less insistent about world peace.

The rising tide of sentiment for peace bids us act now. Nearly everybody has a peace plan, or at least, if one has not a plan, he hopes some one will evolve a program to which he can subscribe. Peace organizations busy making plans and sending out literature, churches arousing themselves from lethargy and calling their members to the crusade, educators writing books and pamphlets, statesmen meeting to discuss plans for arbitration, these all indicate a trend toward a new Day of Peace.

This generation has the task of making a new world order for peace and good-will. "It is indisputable and of the very highest significance to civilization that the entire nation can be completely altered in character, in outlook and in motive in a single generation," says Benjamin Kidd. By what process can it be done? The answer is, by education. "What you would put into the future you must hide in the heart of the child."

War has been bred into the race by teaching. By the same method peace must be taught to the child. If the race can be changed in a single generation, then world peace is possible, provided all children are taught and reared with ideals of peace. The task rests upon the home; upon schools both religious and secular; upon pulpit and press; it rests upon State and nation to teach peace.

The future content of our text-books and teaching must be cooperation, association and good-will. The one great problem of the race is to live right; to live together in peace and fellowship with God and man.

The psychological hour is here when the Church of the Brethren can be a power for creating peace sentiment. The world is expectant, longing for lasting peace. The people of your community want a ringing gospel of good-will. Make the church not fail them! The time set is Good-will Day, Sunday, November 9.

An appeal is made by the Welfare Board that every church in the Brotherhood observe Sunday, Nov. 9, with special sermons and programs. It will mean much if each member is given an opportunity to contribute a gift to promote peace. The Welfare Board's treasury is without money, and unless the churches come to our rescue our work must suffer, and in some cases, cease until after next Annual Conference authorizes and provides finances for the work committed to the Welfare Board.

J. M. HENRY,
Representative Peace Department
GENERAL WELFARE BOARD

Northern California has chosen as Standing Committee delegate to the next Conference Eld. A. Blickenstaff, with Eld. W. R. Brubaker as alternate.

Bro. A. J. Nickey, having entered on the pastorate of the Franklin County church, changes his address from Monticello, Minn., to Hampton, Iowa, R. 5.

Bro. Isaac Frantz and wife, of Franklin Grove, Ill., are leaving Nov. 8 for California where they will spend the winter. Their address will be La Verne, Calif., care F. P. Deter.

"I have known all the editors of the 'Messenger' since its beginning in 1851, one year after I was born," writes Bro. George Hartsough, of Thornville, Ohio. "Is it any wonder," he continues, "I love the editors and the paper they edit and the cause they and it represent?"

Bro. Jno. S. Flory, of Bridgewater-Daleville (he was here at that committee meeting, see below) says the work is going splendidly at both schools. The merger gives every indication of a successful future.

Bro. M. R. Murray who conducted a touring party through Europe last summer including the Glasgow Sunday School Convention, is planning two tours to Europe and Bible Lands, leaving in June and July of 1925. Interested parties may obtain full information by addressing him at 3300 Coleman Road, Kansas City, Mo.

Bro. T. T. Myers, of Juniata College, dropped in to the "Messenger" rooms a few minutes on the occasion of the committee meeting mentioned elsewhere and favored us with a pleasant interview. He says he is going to do better for our readers than he has for some time past, following out the good promise given in last week's issue.

Bro. C. E. Gillett and wife and granddaughter, Sister Orpha Statler, who have been touring the East by Ford and visiting friends since May first, returned to their home at Glendale, Ariz., safe and sound Sept. 12. They traveled in eighteen States and three nations. They wish to express their thanks to the many friends whose kindness and hospitality they enjoyed, as well as to the Heavenly Father for his protecting care.

Sister Minneva J. Neher writing from Ping Ting Chou, Shansi, China, under date of Sept. 30 says: "The mission family are all well. The mission (District) meeting just closed last week. We newcomers enjoyed this especially as it gave us an opportunity to see all the missionaries and to get an insight into the problems and policies of the work." Her interesting account of the voyage and arrival of the China mission party will appear shortly.

Four brethren and two sisters made up one group of visitors to the House last week. They were Jno. S. Flory, T. T. Myers, J. B. Miller, E. B. Hoff, Coña M. Stahly and Cora V. Wise. But they did not come to visit. And Bro. Wm. Beery was already here. It was the final meeting of the Hymnal Revision Committee. But don't look for the new Hymnal next week. Putting music into type isn't like doing the same thing with words. About fifteen pages a week is the best the typographers say they can do. We do not know when the book will be ready.

Bro. James M. Moore, pastor of the Waynesboro church, Pa., and Secretary of the Tract Examining Committee has written three new tracts which have just been published by the General Mission Board. Their titles are "The Service of Feetwashing as a Religious Rite," "The Bible and the Sabbath" and "Just a Minute! Father! Mother!" As their subjects indicate the first two are distinctly doctrinal and if doctrine is teaching, as it surely is, the third is doctrinal also. We like the method of treatment in all three of them and heartily commend them for general distribution. Order from the General Mission Board, Elgin, Ill.

* * * *

Miscellaneous Items

At the late District Meeting of Southeastern Kansas the young people effected an organization in pursuance of which a conference will be held in the Osage church Nov. 8 and 9.

"The Church School of Missions" on page 708 of this issue deserves your thoughtful reading. All books mentioned may be obtained from the Brethren Publishing House, Elgin, Ill.

Hopewell Church of the Brethren is the name of a newly organized congregation in a part of Virginia where the Brethren are little known. The new church is starting out with high enthusiasm and with Bro. J. T. Miller as pastor.

"I, too, am a Christian, we are glad to have you come," remarked a Chinese customs official at Peking as he passed the baggage of a group of missionaries. True Christianity is evidently a basis of understanding and confidence the world around.

"Practice your religion without adulterating it or watering it down, practice it in its rugged simplicity." That is the advice of Gandhi, the India leader, to Christians. Hadn't we better take it, even if it is a bit humiliating to take it from that source?

Every Sunday afternoon at three o'clock, Central Standard Time, the Press-Radio Bible Service Bureau of Cincinnati, Ohio, radiocasts from Station WSAI a three minute sermonette of Scripture, as a prelude to their sacred chimes concert. All are cordially invited to tune in at that hour. Subject for Nov. 9, "The Way to Happiness"; Nov. 16, "A Prayer for All."

The Ministers of Northeastern Ohio will meet in conference at the Wooster church one-half mile south of Smithville on the Pennsylvania Railway on Nov. 11 at 10 A. M. President Otho Winger from North Manchester and H. Spenser Minnich, Educational Secretary for the General Mission Board, will be present. It is the purpose of the meeting to give a thorough discussion of the necessary steps to take to relieve the financial stress of the cause of missions.

AROUND THE WORLD

Several Chrysanthemums

"It said that more than a quarter of a million chrysanthemums will be on exhibition at the annual flower show to be held at the Garfield Park conservatory beginning Nov. 8 and lasting until Dec. 2. Grafting of many varieties on a single plant will be shown as well as plants crowned by a single specially developed flower ten inches across. Flower lovers living in or near Chicago will not need a second invitation to visit the Garfield Park conservatory; others who happen to be in Chicago with a little time for sight-seeing will find it distinctly worth while to visit the conservatory.

Record Prices for Guernsey Cows

Good cows bring good prices, at least the vice president of the Delaware and Hudson railway was willing to pay \$15,100 for a registered Guernsey cow while Marshall Field III of Chicago paid \$12,750 for one animal. It all happened at a public auction sale at Hinsdale, Ill., recently, when fifty-four head of registered Guernsey cattle were sold. "The exact total for the herd, owned by the H. L. and F. D. Stout estate, was \$97,218, averaging \$1,800 a head, the highest paid for cattle of any breed in recent years, according to D. Tembroeck, manager of the Chicago Guernsey farm, where the auction was held."

The Chinese War Puzzle

The Chinese war puzzle is becoming more complicated every day. We took hope when one authority predicted that the Chinese would quit fighting when cold weather came on. But now we are wondering if it will not involve a winter's campaign for the Chinese to find out which side they are on. However, the Chinese do things by some short cuts that even a western mind could not quite grasp. It is therefore entirely possible that the men who go to war with fans and bird cages, and with an umbrella strapped to their backs, may find their own short way out. So far as western folks can understand, the Chinese war is a case of where the good of the many is being sacrificed upon the altar of personal selfish ambition. This much the Occident can understand because many of our own wars have been caused by selfishness and greed.

A Modern Miracle

In the days of the Master he fed the multitudes—upon one occasion "five thousand men, beside women and children." Today he is feeding tens of thousands in the same land, or in lands near by. For the living Christ—living today in the hearts of millions of his followers—has made it possible to feed thousands of children, but without fathers and mothers, in the Near East. Charles V. Vickrey writes that he has seen the feeding of thousands in the land of the Book, and that the first five thousand he saw being fed were seated together in one assemblage practically under the shadow of Mt. Ararat. Near where the race began thousands of orphans are beginning again all because the spirit of the living Christ in the hearts of men and women has meant actual physical life to the destitute children of the Near East.

Tests for Auto Drivers

Compulsory physical and mental examinations for the issuance of licenses to all Illinois automobile drivers with the revocation of licenses for speeding and reckless driving are in prospect for Illinois autoists next year. At the urgent request of Coroner Wolff of Chicago the bill for such tests will again be presented to the legislature next January. Since more than 500 persons have been killed by autos in Cook County alone since last January it is apparent that something must be done. Coroner Wolff in discussing the proposed law said: "Massachusetts has a law such as I propose. There the motor death rate does not come within five per cent of ours. Automobile accident insurance in Illinois costs \$300 a year; in Massachusetts \$150. The same bill was adopted in New York last April and all motorists in that State now are licensed."

Jubilee Convention for W. C. T. U.

The National Woman's Christian Temperance Union will hold its golden jubilee convention in Chicago, Nov. 14 to 19, at the Medinah Temple. The W. C. T. U. is an outgrowth of the great temperance crusade of 1874. When the force of that uprising had somewhat spent itself a national convention of temperance women was called to meet in Cleveland, Ohio, Nov. 17, 1874. Mrs. Annie Wittenmyer was the first president of the national society. She was followed by Miss Frances E. Willard in 1879, who was president until her death in 1898. At the jubilee convention "pageantry pictures of fifty years ago will be one of the special features. Outstanding events in the history of the W. C. T. U. will be shown; from the early crusade days, when temperance leaders knelt in prayer on the sawdust covered floors to the present. Delegates from every State and Territory will attend."

Something New for Solomon

Bible readers are familiar with the story in the latter part of the third chapter of 1 Kings in which the King was called upon to decide which of two women was the mother of a child claimed by both. Solomon decided wisely, but it now seems it would have been a "new thing under the sun" if he could have called for hospital identification records of the sort now used in the Boston City Hospital. To keep from getting the babies mixed the footprint of each child is taken and registered, with the mother's finger prints in order to make identification doubly sure. The child's foot print is taken because its fingers are too soft to make an impression. However, as with the finger print, so also no two footprints are exactly alike. They therefore serve throughout life as a sure means of identification.

The Cost of Selling

"Sales and Service" is a phrase appearing in connection with much of the advertising we read. Just what share of the ultimate consumer's dollar it accounts for it would be interesting to say if one could get at the figures. Seventy-five per cent of the consumer's dollar for "sales and service" seems pretty high, but apparently there are some cases where the cost of selling does account for from seventy-five to eighty per cent of the retail price. Some years ago the writer heard a nationally known expert on marketing methods say to his class that at that time the hundred dollar typewriter cost about twenty dollars to build. The inference was that the remaining eighty per cent of the retail price was mostly "sales and service" expense. Just the other day a party who styled himself "a well-known business man with other interests" advertised for a partner with \$50,000. He wished the partner to join him in the promotion of a product of some sort that cost \$5.00 and sold for \$20.00. Of course, the "sales and service" margin with novelties and perishable goods is wider than with staples. But in any case, we still have a good deal to learn about economical distribution—and perhaps even more to put in practice.

How Prosperous Is the Farmer?

There are a good many folks who seem to think that the recent good prices for farm products have put the farmers on easy street with money to burn. How little such people understand the situation the farmer was actually in, is indicated by Mr. Charles M. Harger, who has been a rural banker. A summary of the main points in his statement which appeared in the October "Review of Reviews" reads as follows: "The average farmer in the grain States had his farm mortgaged to one-third of its value in 1920. He borrowed additional funds from the banks in 1921 and 1922. Refused further credit in 1923, he began to run accounts at the stores. The rising prices of the last months, caused by an exceptionally poor crop in Canada, mean that the farmer can pay the store keeper and the banker the interest on the mortgage. He is freed from the haunting specter of failure. His machinery has depreciated in value and needs repair. This he can do and he can also probably care for the winter's living expenses and the cost of putting in a new planting without a further loan. He still has his mortgage. 'He realizes that a miracle has simply cleared away the clouds and given him a chance.' This diagnosis of the situation agrees closely with information gathered in a study of sixty mid-western rural communities during the last summer by the field workers of the Institute of Social and Religious Research."

What Made a Banker Great

James B. Forgan, dean of Chicago bankers, is dead. But he has left behind him the example of a noble and useful life. It may sound a bit strange to some, but Mr. Forgan, fully conscious that he was about to die, spent the last half hour of his life singing a number of favorite hymns with his friend and pastor, Rev. John Timothy Stone, and in listening to Dr. Stone read passages from the Bible. And "his voice strangely strong and sturdy for a dying man, was less shaken than the voice of the clergyman." Mr. Forgan had but recently completed his autobiography. It is interesting to note the two outstanding factors to which Mr. Forgan attributes whatever success he has achieved: "The first of these was my extremely good fortune in having had God-fearing and good-living parents, who did all that loving parents could do to equip their children for life's conquest. The other contributing factor was my equally good fortune in having married a wife who has been a real copartner with and a helpmate to me." Regarding salaries and his business methods Mr. Forgan wrote: "In the changes I made the increased pay was, of course, one of the considerations which induced me to make them, but after my salary was fixed in any of the banks I worked for, all increases in pay came to me unsolicited. I never speculated in stocks with the expectation of making a profit by quick turns in their market price. All my stock purchases have been for permanent investment. I have never learned to read the tape of the stock ticker and have no desire to. My accumulations have been made in the stocks of two

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are They That Hunger and Thirst

Matthew 5: 6

For Week Beginning November 16, 1924

Hunger and Thirst Are Striking Expressions for the Inner Aspirations of the Soul. These terms represent deep, elemental appetites of personality. No craving is more keen in a healthy body than that for food and drink. Its absence is an evidence of disease or possibly death. These facts are just as true of a living soul. There are yearnings within it for sustenance, growth, and expression. These inner stirrings are what make men study and seek and labor, to endure privations and hardships in order to find peace to their spirits. Such aspiration is the offering of hope burning on the altar of intense desire.

Our Lesson Has to Do With Longings of the Soul After Godliness. In the parallel record of Luke 6:21 the saying is given as though it might refer to physical hunger, but the spiritual meaning of Matthew is in the context of Jesus' words. Since God put into man something of his own spiritual character, human souls have had the capacity for moral life, and under the most unfavorable circumstances we find them longing to achieve the righteousness for which they were made. Especially is this true of all who have felt their emptiness of self-spirit, who mourn because of the wounds caused by sin, and who are meekly committed to serve the Lord. They are moved to assert a positive attitude of heart toward truth and goodness, which is as the pangs of hunger in their being. See Psalm 42:1, 2.

The Righteousness for Which Christian Souls Aspire Is Summed Up in Christlikeness. The soul of the Master was set upon accomplishing all that is involved in righteousness (Matt. 3:15). He yearned over a lost world to save it according to the righteous will of God. He exemplified in himself what a disciple might become in motive and conduct. His teachings are: "the bread of life" (John 6:51) and his spirit is the water of life (John 7:37-39) to all who accept him as the Son of God. What the end of Christlikeness for us may be we cannot fully know, but the quality of that righteousness can be nothing less than the perfection of Matt. 5:48.

The Aspiring Heart Will Push Its Life in the Direction of Fulfilling Its Deepest Desire. Nothing is more futile and tragic than emotions which fade with the feeling and resolutions which never become action. Christ yokes the earnest longings of his people to holy and practical service. He intends that our brightest dreams shall become beautiful deeds. Jesus set his own face steadfastly to do his Father's will and he will set our faces also to that holy purpose. Only as we are obedient to the divine will do we have promise of righteousness like God's. Every earnest effort we make with Christ as our Master sets our feet a step higher in the plane of righteousness. Our genuine hunger to be like Christ will move us mightily and constantly toward the way of its growing satisfaction.

Christian Aspiration After Righteousness Is Blessed Because of Its Assured Satisfaction. The voice of the world tells us to destroy the yearnings of the soul and find our peace in carnal pleasures. But this is false peace. Jesus bids us cultivate these longings and he will satisfy them. The word "filled" signifies, being saturated with. The beauty of Christlike righteousness is its completeness. It is in progress now and has an unlimited hope for the future. Psalm 17:15; 1 John 3:2.

Scriptures Bearing on This Beatitude. 2 Chron. 16:9; Psa. 11:7; 23:3; 27:4; Prov. 12:28; Isa. 51:1; Acts 13:22; Heb. 11:8, 24-26; Philpp. 3:7-14.

Suggestions for Meditation

Some soul desires we may have satisfied now. Some satisfactions we may expect in the hereafter. Can the desires of my soul be satisfied apart from the satisfactions of others? Some aspiring people I have known and how they were filled.

A Prayer

Righteous Father! Our hearts long after thee with burning desire. The ways of the world would often interfere to dampen our ardor and dim our hope of finding the fulness of thy love. But by thy grace we persevere in seeking the satisfaction of our souls' yearnings. Feed us upon the bread from heaven and guide us evermore to the waters of eternal life. Sustain us upon the fields of spiritual service with the things most needful to mould us into the likeness of Christ. For his sake, Amen.

J. H. H.

concerns, with the affairs of which I was in a position to keep in close touch."

How the World Can Be Made Better

(Continued from Page 707)

as we are. He said: "Ye shall have tribulation," which rendered from the Greek means "pressure." Life is not all music and refreshments. Every honest life must be lived under the pressure of duty, obligation, responsibility, and temptation.

His temptation was not meant to be exceptional, but representative. It was to be shared repeatedly by all who walk in fellowship with him. How glorious when in the wilderness to find a faint trail. "Other men have passed this way before and what men have done, men can do." Here is a trail of spiritual victory passing up through all manner of situations. "Neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall separate me from the love of God in Christ Jesus."

When the long, hard, dark days come it means everything to a man to know that there is within him a form of strength or power that will not down in defeat. Earth is quite another place when it is seen to have a sky above it. This life is a much different affair when it is seen to have a Heaven beyond and above it. We are saved by hope of life abundant, eternal, enduring, which shines on and on to a perfect day, no matter how clouds may come or go.

Jesus knew his purposes were right. "I do always the things that please my Father." In that high confidence he moved forward as serene as the sun. "Be of good cheer," he cried when within one hundred yards of Calvary. When all else seemed to fail we hear him say: "Let not your heart be troubled. In my Father's house are many rooms. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also."

Jesus changed the world and made it better:

First, by changing men's conception of God.

Second, by changing men's conception of goodness.

Third, by giving men a grasp of a power that would change their hearts.

Fourth, by hanging in the sky of human aspiration a bright and steadfast Star of Hope.

How can any man of sense and conscience do less than follow him? Here we have pointed out to us our task. Here are the means and methods for accomplishing that whereunto he has sent us. We can do no better than follow in the footsteps of our Master. Be it yours to travel the paths he has indicated. This is the road to a better world!

Philadelphia, Pa.

The Christ Spirit Versus the Spirit of War

BY B. E. BRESHEARS

In Two Parts—Part Two

"But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them" (Luke 9:55, 56). "Try the spirits whether they are of God" (1 Jno. 4:1).

WAR has in our time become so frightfully barbarous in its methods, so terribly shocking in its cruelty, so dreadful and appalling in its effects, and so horribly ruinous in its consequences, that we need not wonder that wise men and statesmen are expressing alarm as to what may be the final outcome should we have another world war. God has never allowed any great calamity to come upon the world without warning. He has always in one way or another pointed out a way for men to avoid approaching danger. He gave admonitions and warnings almost without number to the Hebrew people, telling them what would be the consequence of their waywardness and disobedience. How great have been the sufferings of these people as a result of their turning from God! They sinned against God in the light of a better knowledge. They blinded their eyes and hardened their hearts. Are not men doing the same today? Are they not giving heed to "seducing spirits" and rejecting the leading of God's Spirit?

Our Savior said: "This gospel of the kingdom

shall be preached in all the world, for a witness unto all nations; and then shall the end come." It is God's plan that his gospel of invitation and warning shall encircle the globe and permeate all the dark corners of the earth. He proposes that all the nations and tribes of the world shall know of his perfect plan of salvation and have the choice of receiving or rejecting his offers of mercy and pardon. It has always been because of the fact that men, families, and nations have turned from God, and refused to be led by his Spirit, that he has permitted misfortune, tribulations and calamities to overtake them. In the twenty-second chapter of 1 Kings we have a very interesting bit of history. King Ahab had become so wicked in his life that God had determined that he was no longer fit to rule his people. The account tells us how God permitted "a lying spirit" to influence the four hundred prophets of Ahab, and they in turn told the king that he would be most successful in battle. He rejected the warning of God's prophet Micaiah and was lured to his destruction. How true it is that men reap as they sow. They sow to the wind and reap the whirlwind. They sow to war and reap a terrible harvest of desolation.

The prince of this world has a great following. He is going to muster and mobilize every one he can possibly influence to join his ranks. He is in these last days going to make a supreme effort to involve the world in utter disaster and ruin. Evil spirits are one medium he makes use of. The revelator tells us that he "saw coming out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs." Notice that these spirits are not of God. They are unclean, and they have a devilish mission. They come from the three great spiritual and political powers which dominate in the world. They have their power and influence with the world of mankind, "who walk according to the course of this world; according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). They lead in the ranks of those who are disobedient to God, and have rejected the leading of God's Spirit. "They are the spirits of devils working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And they gathered them into the place called in Hebrew Armageddon" (Rev. 16:13-16). This great battle of Armageddon and the doom of these world powers is described in Rev. 17:19-21. This in our mind is the final windup of earthly governments. It is the last of the series of great failures which man has made in each dispensation, to rule in justice and righteousness. As the Prince of Peace looks down upon the suffering millions among the misgoverned and ungoverned nations, seeking to devour each other, and in a state of chaos and anarchy, it becomes necessary for him to intervene. He will take the reins, and establish a "government" and "reign in righteousness." We shall then have the peaceful, happy, and glorious condition described in the second chapter of Isaiah and other beautiful passages. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The spirit of evil shall be banished and the Spirit of God shall reign supreme in the hearts of men. This is the glorious hope of the church.

From what has been said is it not clear to the reader that the spirit of war is directly opposed to the Spirit of God? It is directly opposed to the example of Christ and his teaching. He said: "Put up thy sword: for all they that take the sword shall perish with the sword." It is in opposition to the Golden Rule, the most exalted teaching ever given to man. "All things whatsoever ye would that men should do to you, do ye even so to them." Can the Christian obey this teaching and go to war? If he seeks to kill, would he himself wish to be killed? If he have mother, wife,

children, dear friends or sweetheart would he care if they were compelled to mourn his untimely death? Does this Golden Rule permit him to go with sword, cannon, Gatling gun, dreadnaught, dirigible, submarine, battle plane, poison gas, plague germs and the many other deadly inventions, already discovered or yet to be discovered, to bring about the destruction of life, property, and the very civilization of nations, if not the civilization of the world?

Surely, God made men upright; but they have sought out many inventions. And these inventions are not for the good of mankind. They must have their origin in the depths of the lowest hell. It seems the angel of the bottomless pit has been busy in these last days in getting ready to turn his fiends loose in our already suffering, sorrowing, and sin-cursed world. Satan is busy these days. He likes to spread abroad the spirit of suspicion and hatred. It is his business to engender strife and armed collision between neighboring countries. He wants them to be well prepared and ready for war. He tells them: "In time of peace prepare for war." He says: "You must be so well prepared that you can dispel any force which may come against you." In Joel 3:9-14 we have: "Proclaim ye this among the nations: Prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Haste ye and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Lord. Let the nations bestir themselves and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come tread ye; for the winepress is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

This scripture seems to teach that God's Spirit is withdrawn and man is following the spirit of evil to his destruction. Satan is in the lead and it is his purpose to cause just as much sorrow and misery as possible in the world. War is his method. He likes to hear the despondent groans of the wounded and dying. He glories in the hopeless despair of grief stricken wives, mothers and daughters. The cries of helpless children are music to the ears of this malicious foe of God and the world of mankind.

In Paul's time there were Christians who had the "gift" of "the discerning of spirits." Do we have this gift? Are we able to "discern . . . between him that serveth God and him that serveth him not?" Will we "try the spirits whether they be of God"?

Omak, Wash.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 710)

All their works they did to be seen of men. They were proud. They must have thought themselves to be about eight by tens, but when Jesus had gotten through with them, they must have felt themselves to be about the size of plastering laths. See Matt. 23.

Posture in Prayer. Their hypocrisy did not lie in the fact that they stood to pray. "For it was the ordinary posture of prayer. See 1 Sam. 1:26; 1 Kings 8:22; the command in Mark 11:25; and Luke 18:11, 13. Indeed, of the two postures of prayer, considering the place, kneeling would have been the more singular and savoring of ostentation. The synagogues were places of prayer."—Alford's Greek Testament.

"Hestotes (standing, partiple), ordinary attitude in prayer."—Expositor's Greek Testament.

Besides standing, the scripture speaks of the following postures in prayer: *Sitting:* Matt. 14:19; Lk. 22:14; Matt. 26:20, 26; Lk. 24:30; etc. *Kneeling:* Acts 7:60; 9:40; 20:36; Eph. 3:14; etc. *Prostrate:* Matt. 26:39; Rev. 7:11; etc. *Lifting up hands:* 1 Tim. 2:8; 2 Chron. 6:13.

The condition of the heart takes precedence over posture. Posture is important only as it aids the heart in approaching God. Conditions and circumstances should dictate the posture. If you are on your sickbed, pray lying on your back. If you should find your-

self pinned under an overturned auto, pray for deliverance, even if your hands are not free to remove your hat, though I believe in men praying with their heads uncovered. If need be, pray on the run. And if like Cyrus Brown, you fall into Hodgkin's well "with both my heels a-stickin' up, and my head a-pintin' down," why pray; pray "the prayin'est prayer" you ever prayed. But some folks think they cannot pray unless they always stand; others, unless they always kneel, etc. In public assemblies we think it a mark of courtesy to conform to the practice of the people.

Verse 6: "But when thou prayest." Here "but" is *adversative* to verse 5. "And" in verse 7, is *addition-al* to verse 6.

Pray in secret if you want to be seen of your Father. If you want to be seen of men, go to the street corner, or the assembly. The street corner is about the most public place; the inner chamber, the most private place. "Is social prayer negatived by this directory? No, but it is implied that social prayer will be a reality only in proportion as it proceeds from a gathering of men accustomed to private prayer."—Expositor's Greek Testament.

The verse refers to true prayer in contrast to the hypocritical (stage-actor or theatrical) type of praying. The actor on the stage plays before the eyes of men, and receives their applause. "They have received their reward." But the Father looks on in secret, and in secret shall recompense thee, that is, answer your prayers.

Verses 7, 8: Vain Repetitions in Prayer. Vain repetitions in prayer, Jesus says, are heathenish. Christian praying doesn't depend on "much speaking." *Batologesete* (use vain repetitions): (a) *to stammer*, and since stammerers are accustomed to repeat the same sounds, (b) *to repeat the same things over and over, to use many and idle words, to babble, prate*. The stammerer in saying "John," says: "Joh-Joh-Joh-John." He repeats. Just so, we have repeaters among the prayers. A good example of heathen or pagan praying is found in 1 Kings 18: 26, where the Baal worshippers prayed for a whole half day: "O Baal hear us," "O Baal hear us," etc. Compare also Acts 19: 34, "Great is Diana of the Ephesians," etc., the people continuing for two hours in vain, mechanical repetitions.

"What is forbidden in this verse is not *much* praying, for our Lord himself passed whole nights in prayer; not praying in the *same words*, for this he did in the very intensity of his agony at Gethsemane; but rather making the number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, or has been such a number of times repeated."—Alford's Greek Testament. Repetitions may be expressive of *earnestness*, in such case the object is wholly different. This was the case with Jesus' repetitions in the Garden. "And being in agony he prayed more earnestly." Luke 22: 44. It is the formal repetitions, and the mechanically long prayers that are condemned by Jesus, and not the spontaneity and naturalness of prayer.

The Father's Knowledge of Our Needs. If the Father knows our needs before we ask him, then, why pray at all? The fact that he has a foreknowledge of our needs, does not argue that we need not ask. Decent children do not treat their earthly parents that way. Father knows that John has need of the auto, and he shall have it. But it pleases the father to have the son honor him enough to speak to him about it, rather than that the son should move about the premises as though he owned things. (1) It honors the Father to ask him. (2) It manifests our faith in him. (3) "Because we cannot receive unless we desire, and if we desire, we will pray; also because things worth getting are worth asking. Only pray always as to a Being well informed and willing, in few words and in faith."—Expositor's Greek Testament.

With the corrections that Jesus has given in verses 5-8, he proceeds to give the disciples a sample prayer, illustrating his points. This prayer is commonly called, The Lord's Prayer, and will be taken up in our next study.

4. *Teachings on Prayer.* First we note that the following teachings on prayer by Jesus from this background study to the "Lord's Prayer," come from two classes of people: (a) the hypocrites; (b) the heathen or gentiles.

(a) Hypocrites: "Ye shall not be as the hypocrites." Teachings: (1) Pride in prayer, as is exemplified here by the hypocrites, is condemned. Compare Luke 18: 9-14. Be humble in prayer is the positive idea. (2) Sincerity in prayer, be not as the hypocrites. (3) Praying only to be seen and heard of men is futile. (4) Public prayer, even on the street corner, is not condemned. (5) There must be the right motive in all prayer. (6) Standing in prayer is not condemned. (7) Spontaneity in prayer is taught. "When," *hotan*, thou prayest. Prayer, like fasting, more or less had been reduced to system. They prayed according to rule. Whereas it should be spontaneous. *Whenever*—pray when moved by the spirit. (8) God is in secret; he sees in secret, and the wave length on which to tune in is secret praying. It does not follow that all praying must be done in secret. The teaching of the Lord's Prayer itself proves that; so also does the prayer-life of Jesus and the apostles. By secret prayer Jesus, doubtless, means true prayer: the kind that is not put on the stage for show, not the theatrical kind. Secret is used more in the sense in which he performed his miracles. He did not exhibit them. He would not jump down from the pinnacle of the temple. The wicked and adulterous generation got no signs save the Jonah signs. Compare Matt. 12: 39; Luke 11: 29. However, "secret" may be best explained through the middle voice of the verb "ask." *Ask* in this voice means to ask for one's self. "Your Father knoweth what things ye have need of, before ye ask [for yourselves] him." If it be personally, why should I go into the presence of anyone and pray for myself? If it be the called-out group, why should they want to pray for themselves before the world? Jesus says: "Secrete yourselves." (9) Prayers are answered: The hypocritical kind from below—"They have received their reward." The true kind from above—"Thy Father shall recompense thee."

(b) *The Heathen or Gentiles:* "Be not like unto them." Teachings: (1) *Formal* repetitions in prayer are condemned. The outward or the verbal expressions shall be expressive of the inward states of the soul. They can be simply expressed, in faith, and to the point. (2) *Mechanically* long prayers are condemned. (3) Our Father has a foreknowledge of our needs as expressed in our prayers or askings. Jesus will show us how to ask in the sample prayer, the Lord's Prayer. As the Perfect Teacher he illustrates. Therefore, in our praying, be *not* like the hypocrites, be *not* like the heathen, be *like* Jesus taught us to be.

New Windsor, Md.

CORRESPONDENCE

LETTER FROM INDIA

Am sending you an editorial from the "Times" of India, a paper which has, perhaps, the largest circulation of any newspaper in Bombay. It is concerning prohibition and shows the average English attitude, though I think, not the opinion of all. However, a perusal of the article will explain why it is so difficult to get anywhere with a temperance campaign here. The article follows:

At a public meeting held at the Centenary church, Grant Road, under the auspices of the Blue Ribbon Temperance Association, report of which was lately published by us, it was urged that prohibition has succeeded in America because it had a "religious backing." The argument may be a just one, but the religion which "backs" the policy is not the Christian religion. This point of view has been stated forcibly lately at the International Anti-Prohibition Congress in London. The Congress was attended by so many clergymen that it was arranged for them to meet as a separate section of the Congress in order that they might discuss the specifically religious objections to prohibition. Many striking speeches were made. The President, the Rev. C. B. Mortlock, urged that morality was founded upon freedom and that Christian theologians in all ages had taught that to deprive man of moral freedom was to restrict the possibilities of perfecting character. Prohibition was particularly insidious since it said in effect to the drunkard, "My policy allow, it is not your fault that you are drunk, but God's, who created this noxious thing and put it within your reach." The Rev. Father McLaughlin, O. S. B., maintained that the rights of man came not from the state but from nature. The state, he said, existed to safeguard rights and these, in the matter of temperance, were two: The right to choose our own drink and the right to be protected from the moralizing surroundings. True education in temperance was that which led men to believe in self-control and not in state control. Another speaker, himself a Protestant, declared that "Prohibition

was the self-confessed bankruptcy of the Protestant religion, for power to persuade, it had lost its patience and tried to compel." One of the most interesting speeches was made by the Rev. W. Heathcote, who, as a Unitarian, was puzzled to understand how orthodox Christians with their clearly defined faith in the Incarnation could ever consistently be prohibitionists. Christians he held that the Founder of their religion foresaw the slums in the great cities with all their concomitant evils and knew how fermented liquor would act as a contributory cause. He knew the misery and suffering which it would bring into family life. Yet in the teeth of such knowledge, he took wine and blessed it and gave it to his church. Almost all of the speeches alluded to the growth of temperance in recent years, and at the conclusion of the session the following resolution was unanimously passed: "The meeting of the clerical section of the Anti-Prohibition Congress, London, 1924, records its considered opinion that it is the duty of all Christian people to resist any attempt to impose Prohibition, whether in the guise of local veto or on a national scale, since Prohibition implies an un-Christian view of creation, imperils that true Christian liberty which is the basis of true morality and is opposed to the true good of the community. The meeting further deprecates the policy of misrepresentation by which the prohibitionists seek to brand their opponents as being venal allies of the liquor interests."

So much for that meeting and its arguments. I suspect that a very interesting Christian Workers' Meeting could be held in the interests of temperance in which an effort might be made to answer the arguments set forth in the above article.

Just how nearly the above represents the opinion in England I cannot say. I am reasonably sure that it truly represents a considerable portion. But here, among the English missionaries, the above opinion can hardly be considered as absolutely representative.

At the meeting in Bombay about which Bro. Eby reported last week this question of temperance was up also. And the speeches in favor of prohibition were just as enthusiastic as (and if we may believe the reports, much more so than) those opposing it. Sentiment in favor of prohibition seems to be growing.

But, lest I should leave an unfair impression of the Englishman I want to say a word in his favor before I close this article. I must say that the English officials that it has been my good fortune to meet on this side of the water have strongly impressed me as fair-minded, honest, courteous Christian gentlemen. True, we do not agree in all things, but many a time have I wished for their courtesy. We want the English with us in this matter of temperance, but it is hard work to force them. Perhaps a real effort to sympathetically understand them, and their point of view will go a long way toward bringing about this much-desired result.

J. E. Wagoner.

Bulsar, India.

ELDER SILAS HOOVER

Silas Hoover, son of Jacob and Eve (Miller) Hoover, was born near Berlin, Pa., April 24, 1849. His common school education received in the country schools was supplemented by several terms of normal work which prepared him for teaching, which profession he followed three years.

In 1870 he married Lucy A. Auman. Four sons and three daughters blessed this union. Sister Hoover passed away in 1911. All the children are living.

At about seventeen years of age he united with the church. He had a strong desire in his heart to preach the Gospel, and at every opportunity he would exhort and proclaim the eternal riches in Christ Jesus. The church called him to the ministry at the age of twenty-three. He took up the work promptly and soon became very active. He entered the evangelistic field and great success crowned his efforts. In his first meeting twenty-nine souls accepted salvation. He was not only among the earliest evangelists but he remained in the field probably the longest, as he held meetings almost up to the close of his life. He was widely known over the Brotherhood as his work took him into eight States of the Union. While Bro. Hoover kept no record of the accessions through his ministry, the number is known to be many hundreds, and among them can be found several of our present active ministers. He was strong not only in the pulpit, but by personal work he reached a large number and won them for Christ.

Some years after his call to the ministry he was ordained to the eldership. In 1883 he moved to Ohio and was the pastor of the Jonathan Creek congregation for five years. Here his defense of the Gospel aroused the opposition of other denominations which resulted in a debate, and he ably defended the doctrine of the church. In 1888 he moved to Salisbury, Pa., where he served the Elk Lick congregation for four years as pastor. In 1892 he moved to the Middle Creek congregation where he held his membership at the time of his death, although the last few years he had made his home with his son Irvin at Johnstown. He served Middle Creek as elder for a number of years, resigning a few years ago, feeling that the responsibility should rest upon younger men.

He represented his congregation many times as delegate at District and Annual Meeting. He also served on the Standing Committee at the St. Joseph Conference in 1911. He served as chaplain of the Somerset County Home for quite a number of years. He was called upon to officiate at many funerals both in his own congregation and outside; he also solemnized many marriages. He was active to the close of his life.

On Sunday, Sept. 28, while visiting his daughters in (Continued on Page 718)

To the Sisters' Aid Societies

(Continued from Page 708)

dwells in us and because we want to show our friendship to those who so recently were called our enemies. Address all questions to Mrs. Levi Minnich, Greenville, Ohio, R. 2.

Yours in the cause of Christ,

The Aid Society:

Mrs. J. C. Myers, President,
Broadway, Va.
Mrs. Levi Minnich, Secy-Treas.,
Greenville, Ohio, R. 2.
Mrs. M. J. Weaver, Vice President,
653 Park Ave., Johnstown, Pa.

The Relief Committee:

J. E. Miller, Chairman,
M. R. Zigler,
H. Spenser Minnich, Secy.
All at Elgin, Ill.

CORRESPONDENCE

A NEW CHURCH ORGANIZED

In response to a call from Hopewell, Virginia, the Chairman of the Mission Board and the Secretary of the Ministerial Board of the First District of Virginia, left Roanoke Oct. 17 for Hopewell. At Petersburg we transferred to the trolley line which took us through the grounds of Camp Lee, where many of our boys lost their lives during the "flu" epidemic, and many others started the downward road of life.

At Hopewell we met Brethren Early and Flohr representing the Mission and Ministerial Boards of the Eastern District of Virginia.

At 8 P. M. the members came together and organized a congregation to be known as the Hopewell Church of the Brethren, in the First District of Virginia. An elder was selected from the Roanoke church; Bro. J. T. Miller and wife were installed into the ministry, two deacons were elected and the necessary officers chosen.

Hopewell was formerly a part of the Richmond (Virginia) church, and Bro. I. N. H. Beahm, elder of the Richmond church, was also present and took part in the organization.

This little band of members has had a remarkable increase since they began work last spring. Beginning with thirteen members they have baptized twenty-two more within a very short time.

We hope by careful, consistent, sincere, active living by the membership some day there may be a flourishing church at Hopewell. J. T. Miller lives at 122 6th Ave., Hopewell, Va.

C. D. Hylton.

Roanoke, Va.

"THROUGH THIRTY YEARS"

On this special anniversary day (Oct. 19)-we, the little group at Cleveland, Ohio, had the privilege of listening to Bro. Wilbur B. Stover's interesting address, "Through Thirty Years."

We, as well as all churches of the Brotherhood, have been remembering with him today those thirty years spent in India.

As he recounted their experiences through sickness, famine, and plague, along with the joys of the first baptisms and the steady progress of the church in India, we were made to see, in part at least, what those thirty years have meant to them.

And what they have meant to India can be summed up in Bro. Stover's vision of the future—a future, "when the missionary groups in all lands will become self-supporting, self-governing, and self-propagating churches."

Let us carry on, in Christ's name, until that time.

Cleveland, Ohio. Eulalia E. Plank.

MIDDLE INDIANA DISTRICT MEETING

The Mexico church entertained the business conference this year October 7-9. The conference was very well attended and an exceptionally fine spirit pervaded the whole of the meetings.

The elders of the District met at 1:30 P. M. at the Methodist church and during the afternoon and evening enjoyed a constructive program. The topics for discussion were: "The Elder and the Young Minister," "The Responsibility of the Elder for the Spiritual Condition of the Membership," and a presentation of "Fifty-Three Years in the Eldership," by the oldest elder in service in the District, J. H. Wright. Bro. J. W. Lear gave a report of the needs that are very urgent just now in the general mission cause. While the elders were in session during the evening Bro. Thos. Shively preached a very effective sermon at the church using the subject, "Silent worship."

The Sisters' Aid Society Conference was fortunate in having the presence of Sisters Nettie C. Weybright and Levi Minnich. An enthusiastic Men's or Laymen's pro-

gram was rendered and steps were taken to do some definite work in the next year. The sessions for the Ministerial and Old Folks and Orphans' Home programs were very well attended and the discussions to the point and helpful. All felt that these meetings were highly beneficial.

A large number of visitors from other Districts were present and added much to the spirit of the meeting. Especially did Brethren J. F. Appleman, G. A. Snider, G. F. Strasbaugh, and David Metzler help in the meeting. Bro. Lear was asked several times to present the interests of the general cause. His forceful presentations were well received. Middle-Indiana agreed to endeavor to raise \$20,000 during the church year for the general cause.

On Thursday morning the business session opened. The organization effected was Otto Winger, Moderator, Edward Kintner, Reading Clerk, L. W. Shultz, Writing Clerk. The reports from the boards' and officials showed that much constructive work is under way in our District. The following appointments were made: Perry Coblentz on the Mission Board; Edward Kintner on the Ministerial Board; L. W. Shultz and W. W. Peters on the Board of Religious Education; Orpha Bridge and A. W. Ross on the Temperance and Reform Board; Thomas Shively on the Equity Board; A. G. Crosswhite on the Old Folks' and Orphans' Home Board. E. B. Bagwell was appointed to act as Missionary Secretary to present the needs and cause of General Missions. Elders Edward Kintner and V. F. Schwalm were elected as Standing Committee delegates with R. H. Miller and H. L. Hartsough as alternates. Two matters were referred to committees and the other six were decided in a constructive manner.

The following closing resolution adopted expresses the sentiment of the meeting:

"That inasmuch as approximately sixty per cent of the American people are not even nominally connected with any church; and inasmuch as America will not be saved nor made Christian in her manner of life until more are brought under the influence of the church, be it resolved that we pledge ourselves before God and one another to a renewed faithfulness to the task of bringing into the Sunday-school and the church the largest possible number of people; and to the task of getting our people to conform their lives to the principles and teachings of Jesus."

L. W. Shultz.

North Manchester, Ind.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The District Meeting was held in the Willow Creek congregation near Wetonka, South Dakota, Oct. 7-9.

The Willow Creek church is the only congregation of the Church of the Brethren in South Dakota and because of the long distance from the nucleus of churches, there was not as large an attendance as at former District Conferences, but the meeting was splendid and enjoyed by all. The generous hospitality of the South Dakota brethren was very much appreciated by those attending, and we are quite sure that this conference proved a wonderful blessing to this isolated church.

On Tuesday, at 10:00 A. M., the Elders' meeting convened. The business was disposed of in a very commendable spirit.

At 6:15 P. M., the Aid Society rendered a very helpful and constructive program. The sisters are wide awake to their possibilities and are to be commended for the zeal manifested in their work. The speakers gave splendid messages.

This meeting was followed by the educational session. Prof. M. W. Emmert was the speaker for the occasion and was seemingly at his best and brought to us an excellent message. He showed very clearly the importance of our Christian schools and the part they are playing in the great program of the church. The District renewed their pledge to support Mount Morris College financially.

On Wednesday morning the delegates met in the business session. The devotional period was conducted by Eld. C. B. Rowe, of the Middle District of Iowa. The following organization was effected: Eld. W. O. Tannreuther, Moderator; Eld. Glen A. Montz, Reading Clerk; Eld. J. F. Burton, Writing Clerk.

The business was disposed of in a very Christian-like manner. Four papers were presented. Two were returned, one passed, and the other relating to the classification of ministers was spread on the minutes for one year. Several delegates felt that a query of this nature should be sent to Annual Conference.

Elder Glen A. Montz was chosen as a member on the Committee of Arrangements for Annual Conference from this District.

The delegate on Standing Committee is Eld. J. F. Burton; alternate, Elder J. E. Rolston. The meeting was pervaded with a spirit of harmony as manifested by the voting body.

In the evening a large congregation listened with much interest to the splendid addresses given by Brethren H. H. Winger and A. P. Blough. The former gave the temperance message and the latter the missionary address. Bro. Blough's wide experience as a member of the Gen-

eral Mission Board enabled him to present just the kind of message we needed. The discourse was so effective that no doubt many who heard it, resolved to use all their power and influence with God's help to make the Church of the Brethren more distinctly missionary. Special music was a feature of the meeting that all enjoyed.

Thursday was the closing day of the District Conference. The Ministerial meeting, Sunday-school program, Christian Workers' session and the Child Rescue meeting provided the programs for the day. The various speakers on the programs were at their best. As the messages that burned in the hearts of the speakers were delivered, we were made to feel the presence and power of the Holy Spirit.

Two topics deserve special mention: One on the Ministerial program, "How Shall We Increase the Spirit of Worship in Our Preaching Service?" and the other on the Sunday-school program, "The Object and Importance of Worship in the Sunday-school." Worship was said to be the central aim of the Christian religion. By worship we sustain our relationship to the Father and enter into the deeper experiences of God. We do not approach our service in God's house with the proper attitude of mind and heart. The lack of reverence for God's house was deplored. It was said that many members had taken the opportunity at the Sunday service to make up a threshing crew. Such things ought not to be. We were deeply impressed with the importance of the reality of worship in all of the church services by the scripture, "God is a Spirit and they that worship him must worship in spirit and truth." Much interest was manifested in the open discussion on the various topics of the Sunday-school program.

During the Christian Workers' session two topics were ably discussed. Bro. L. H. Root spoke on the subject, "The Price of a Soul," and Bro. Glen A. Montz on, "Safeguarding the Morals of Our Young People."

The Child Rescue work was given attention by the splendid address of Bro. D. H. Keller, manager.

This closed one of the most enjoyable District Meetings we ever attended. All parted with hearts overflowing with joy for the happy privilege of meeting together. Next year the District Meeting will be held in the Minneapolis church, Minnesota.

Greene, Iowa.

J. F. Burton, Writing Clerk.

NORTHEASTERN KANSAS

The District Meeting of Northeastern Kansas was held at the Ottawa church, Ottawa, Kans., Oct. 12-15. Eld. Geo. Burgin, of Lawrence, Kans., gave a strong sermon at 11 A. M. Sunday. The Sunday-school Meeting was held in the afternoon. Prof. J. A. Blair, addressed the Christian Workers at 7:30 P. M., after which C. B. Smith preached for us. Monday was Missionary Day in charge of the Mission Board. Bro. J. W. Lear and V. C. Fennell addressed us. There were also a number of speakers from our own District. Monday's program closed with a masterful address on Stewardship by Eld. J. W. Lear.

Tuesday morning was the Ministerial Meeting, and in the afternoon the Educational Meeting. The Fathers and Sons' Meeting was held at the same hour as the Mothers and Daughters' Meeting. Tuesday at 7 P. M. was given the report of the Brethren's Home by W. A. Kinzie, followed by the Welfare Meeting and an illustrated lecture by Bro. Fennell. This closed two busy days.

The organization for District Meeting resulted in Eld. W. H. Yoder being chosen Moderator; J. S. Sherfy, Reading Clerk; C. A. Shank, Writing Clerk. The District Meeting for 1925 will be held at Sabetha, Kans. There were no queries for Annual Meeting. The writer was elected to represent our District on Standing Committee, with J. S. Sherfy, alternate. We enjoyed the presence and help of Elders J. W. Lear and Virgil Fennell.

C. A. Shank.

Abilene, Kans.

Notes From Our Correspondents

CALIFORNIA

Live Oak.—A few years ago it was thought necessary to use all the Sunday-school money for the literature. Now we give one Sunday's collection each month to the District Mission Board, and one to the General Mission Board. At the recent District Meeting it was decided that the Sunday-schools of the District support a missionary on the foreign field. In response to the call of the General Mission Board we let Bro. W. B. Stover talk to the Sunday-school Oct. 19 by reading his article in the "Messenger" and from the sixty-six in attendance a collection of \$25.30 was raised. We desire to get in touch with some one to serve as our pastor. We also desire to invite inspection of our locality by those wishing to change location. The work here is a little over a decade old and we find the "harvest plentiful but the laborers few." Particulars may be had by addressing the undersigned.—Albert Crites, Live Oak, Calif., Oct. 19.

FLORIDA

Arcadia, Brother and Sister Betts, of Pasadena, Calif., recently visited us for a few days. Bro. Betts filled the pulpit in both the morning and evening services Oct. 12. It was an inspiration to have them with us. We are glad to have our pastor's wife among us again. Bro. Bail will return later bringing with him Bro. Hamilton from Western Pennsylvania. We expect to begin a series of meetings Nov. 2 with Bro. Hamilton in charge. We should be glad to welcome any members living in this part of the State to these meetings.—Helen Oellg Thomas, Arcadia, Fla., Oct. 23.

PENNSYLVANIA

Burnham.—We held our semiannual love feast Oct. 8 with a goodly number present. Sunday evening Bro. T. T. Myers preached on the subject of temperance. Our young people's division had worked

ELDER SILAS HOOVER

(Continued from Page 715)

Youngstown, Ohio, he spoke in several homes. The next day he was stricken with paralysis and died Oct. 2, 1924, aged seventy-five years, five months and eight days. His body was brought to the home of his son, at Johnstown, where short services were conducted by Eld. M. J. Weaver, and in the Somerset church by Eld. M. J. Brougher and the writer. Interment in the Union cemetery, Somerset, Pa. D. P. Hoover.

Windber, Pa.

IN MEMORY OF ELD. GEO. W. WEAVER

The passing of Eld. Geo. W. Weaver came as a shock to the District of Eastern Pennsylvania, he being the third elder to pass away within a few months. He was born



March 28, 1868, within the bounds of the old Conestoga congregation. He was one of a large family. He manifested more than ordinary intellectual talent, and began teaching early in life and continued for sixteen years, although he never ceased to be a student. He was born and reared by Mennonite parents, but he and his wife, soon after their marriage, united with the Church of the Brethren. When he quit teaching they moved on a farm where he remained to the end of his life.

He was called to the ministry April 10, 1909, and ordained to the eldership several years later. Although intimately acquainted and closely associated with him, most of his church life, words fail me to express the many splendid qualities he possessed, but amongst them were quick discernment, sound judgment, a marked degree of self-composure, and tact. He seemed to be in a class by himself. He was a strong defender of the doctrines of the Bible and he had the rare gift of presenting convincing arguments in mild language. At the time of his death he was the missionary secretary of Eastern Pennsylvania. He seemed to have no need of borrowed capital in his church work for he was wonderfully original.

His health had been failing some for several years. His last illness was of about four weeks' duration. He passed away Sept. 23, 1924, in a hospital at Lancaster, Pa., with one of his daughters, who is a nurse, in attendance. He is survived by his widow, four sons and five daughters, five brothers and one sister. One brother is a doctor, two are ministers in the Mennonite church, and one, Eld. D. W. Weaver, a minister in the Church of the Brethren.

The funeral took place at the Fairview church. Sixty-six ministers were present, among them a number from other denominations.

I. W. Taylor.

Ephrata, Pa.

Resolutions on the Death of Bro. Weaver

Whereas, God in his wise providence has seen fit to remove from our midst our dear brother, George Weaver, we, the WILLING WORKERS and the YOUNG MEN'S BIBLE CLASS of the East Fairview Church of the Brethren do hereby resolve:

That we mourn the loss of our elder, who by his life of self-sacrifice and noble service, has inspired us, and in whose memory we shall continue to be inspired to higher ideals of Christian service;

That we trust in Almighty God and submit to him in all things realizing that whatsoever his hand doeth is well done;

That we encourage our young people to follow in the footsteps of our departed brother even as he followed in the footsteps of his blessed Master;

That we extend our sincere sympathy to the family in their bereavement believing that their loss is his gain;

That we commend the family to the care of a loving Father whose love is all sufficient; and,

That a copy of these resolutions be sent to the family, that they be placed on the minutes of our respective classes, and that they be published in the "Gospel Messenger."

Committee:

Agnes M. Geib,

Nora Merkey,

John K. Earhart,
Jerome S. Long,
Raymond Geib.

THOUGHTS SUGGESTED BY OUR DISTRICT MEETING

The District Meeting of Northern California is in the past. It was a wonderful meeting. I could attend but few of the services except the conference and elders' meeting. There was a large attendance at all the services. Dinner was served on Sunday to 800 people and it was estimated that there were 900 people on the grounds on Sunday.

Several things I wish to notice regarding the conference. A very spiritual feeling prevailed and although there was some spirit shown on some of the questions, the speeches were short and to the point; but the remarkable thing was that every question was passed without a dissenting voice.

The big question was what to do with our preachers. There are so many calls for preachers and pastors, and yet a number of our preachers are doing nothing. But the fact is our preachers are not qualified to fill the places that are open. It is not a lack of preachers, but they will not fit in the places open. Let me try to show where the trouble is.

In all ages whenever the Lord wanted a work done he

chose some one who could do that work. When he wanted some one to lead the children of Israel he chose Moses and prepared him for the work. When Jesus came he chose men and prepared them for the work. But we have taken that work into our own hands and the church chooses the men and women for the work. No wonder we have failed. I know when Jesus calls a man or woman for a work they will fit into the place. I have believed for many years that the former plan of calling our preachers was wrong, and I am therefore very much in sympathy with late decisions.

David Bowman.

Empire, Calif.

SISTER SARAH GUMP

Sister Sarah Gump, wife of Eld. Jeremiah Gump, deceased, departed this life October 7, 1924, aged 91 years, 6 months and 15 days. She was the mother of 10 children, five of whom preceded her to the spirit world. At the time of her death she had 35 grandchildren, 58 great-grandchildren and 7 great-great-grandchildren.

Sister Gump's maiden name was Sarah Shultz. She was born in Huntingdon County, Pa., March 22, 1833. At an early age she, with her mother, moved to southern Ohio. Here she was married to Jeremiah Gump. In 1853 they moved to Allen County, Indiana. Here they cleared out of the wilderness a home for themselves and their ten children.

Soon after their arrival in Indiana, Eld. Geo. W. Studebaker of Delaware County preached in this vicinity. Brother and Sister Gump were baptized by him, June 21, 1854. The same year they were called to the office of the ministry. Though of limited education, Brother and Sister Gump became very active and very efficient. They were advanced in 1857 and ordained in 1862. Their field of work was a large one, comprising almost the whole north-eastern section of Indiana. He preached all over this territory and baptized many into the Kingdom. No weather was too bad, no roads too muddy, for him to go on his appointments. Sister Gump was a most loyal and helpful companion in all of his work.

As congregations grew up and were organized, Eld. Gump had charge of many of them. He was elder of the



Pleasant Hill congregation for forty years. Before his death, there were with him in the ministry, his son, Elder Jesse Gump, and his two-grandsons, Chas. Gump and Elmer Pepple. Their home was always a great center for the social and religious interests of the church. Eld. Jeremiah Gump died on November 18, 1922, having served in the ministry nearly sixty years.

After the departure of her husband, Sister Gump was ever ready for the call to go too. But her last years were pleasant. She was never more happy than when in the services of the Lord's house. All who met her were inspired by her happy, lovable disposition. The esteem in which she was held was manifest by the large audience at her funeral, which was held in the Pleasant Hill congregation, near the old home place, four miles east of Churubusco, Indiana.

Funeral services were held by the writer assisted by Eld. S. J. Burger.

Otho Winger.

North Manchester, Ind.

SISTERS' AID SOCIETIES

KANSAS CITY, KANS. (Central Avenue).—Our Aid Society held 47 meetings, with an average attendance of 12. We quilted 33 quilts, made 3 quilts complete, knitted 9 comforts and made 2 comforts complete, also 6 pair of pillow cases and 8 cloths aprons. Donated \$3 to Armourdale church; \$200 toward our church building fund; \$9.45 for flowers; \$14 to Virginia School; \$3.50 for varnish; \$1.40 toward Thanksgiving dinner at church; cash received, \$366.76; expenditures, \$359.65.—Mrs. Laura Leonard, Sec., Kansas City, Kans., Oct. 19.

LOGANSPORT, IND.—Total received, \$245.19; paid out for church and charity purposes, \$94.57; for materials, etc., \$148.76; balance, \$1.86. We sold 16 comforts, 11 prayer-coverings; held 4 markets; receipts, \$119.29. We held 28 meetings, with an average attendance of 6.—Mrs. L. T. Holsinger, Logansport, Ind., Oct. 20.

MODESTO, CALIF.—We held 17 all-day meetings and three half-day, with an average attendance of 11. We held 1 bazaar, 1 food sale and 1 food and apron sale; served two dinners for the men working on the church. Total received, \$183.72; paid out \$183.69 (\$105.15 for furnishings for church).—Mrs. I. M. Kaufman, Modesto, Calif., Oct. 20.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baer-Hostetter.—By the undersigned, at the home of the bride's parents, Oct. 19, 1924, Robert Henry Baer and Alice Leona Hostetter, both of Somerset County, Pa.—J. W. Wegley, Somerset, Pa.

Bright-Keim.—By the undersigned, at the home of the bride's parents, Brother and Sister Frank Keim, Oct. 22, 1924, Mr. Spencer Bright and Miss Daisy Keim, both of Ludlowville, N. Y.—R. A. Nedrow, Ludlowville, N. Y.

Flory-Bowman.—By the undersigned, at his residence, Oct. 9, 1924, Bro. Michael Flory and Sister Lavina Bowman, both of Girard, Ill.—I. J. Harshbarger, Girard, Ill.

Kurtz-Lehman.—By Rev. E. M. Detwiler, at the home of the bride's parents, Brother and Sister D. R. Lehman, Oct. 22, 1924, Mr. Earl R. Kurtz, of Columbiana, Ohio, and Sister Mollie E. Lehman, of Washington, Ohio.—D. R. Lehman, Washingtonville, Ohio.

Ludlow-Townley.—By the undersigned, at his residence Oct. 6, 1924, Mr. Dana Ludlow and Miss Ruth Townley, both of Ludlowville, N. Y.—R. A. Nedrow, Ludlowville, N. Y.

Stineberger-Greene.—By the undersigned, at the groom's home, McFarland, Calif., Oct. 15, 1924, Bro. Arling Stineberger and Sister Eunice Greene, both of McFarland.—M. S. Frantz, Lindsay, Calif.

Troyer-Heaven.—By the undersigned, at his residence, Mark E. Troyer, of Grand Rapids, Mich., and Lillian Heaven, of Clarksville, Mich.—Samuel Bowser, Elmdale, Mich.

FALLEN ASLEEP

Aitken, Mrs. Mary C., died at the home of her son, Arthur Aitken, Parsons, Kans., Sept. 18, 1924, after an illness of several weeks, aged 67 years. She is survived by her husband, five sons and two daughters. Interment at the Church of the Brethren by Eld. John S. Parsons, Kans.

Burkhart, Lena Mae Elizabeth, died Sept. 17, 1924, at the Polyclinic Hospital, aged 26 years, 8 months and 17 days. She was a member of the Brethren Church. Short services at the home and at the church by Eld. Wm. K. Conner. Her husband, Jacob Burkhart, parents, brother and sisters survive.—Laura Grace Madara, Harrisburg, Pa.

Carey, Bro. Wm. Mechleng, born in Laureville, died of cancer of the stomach, at his home, Pleasant Hill, Oct. 4, 1924, aged 46 years, 5 months and 14 days. He married Estella D. Overly Jan. 5, 1904. There were five children, one of whom preceded him. Four brothers and four sisters, of a family of fourteen, also survive. He was an obliging neighbor and a substantial church member. Services in Mt. Joy church by Bro. Frank A. Myers. Burial in adjoining cemetery.—Frank B. Myers, Mt. Pleasant, Pa.

Coutz, Sister Frances E., born in Ashland County, Ohio, died Sept. 17, 1924, aged 77 years, 9 months and 3 days. Her first husband was Asa Allen. To them were born two sons and three daughters. Her husband preceded her and later she married Jos. Coutz, who also died. To this union were born one son and two daughters. She died her second husband united with the Church of the Brethren to which she lived true. Services in the M. E. church at North Adams, Mich., by the writer.—D. P. Koch, Montpelier, Ohio.

Fritz, Mrs. Sarah Lucy, daughter of James and Frances Samp, born in Croton, Ohio, died Oct. 4, 1924, aged 70 years, 9 months and 30 days. She was one of a family of ten children. She had always been in good health until the past two years she suffered with liver trouble but she was patient to the end. She married Chas. Fritz in Columbus, Ohio, April 26, 1875. There were nine children, five of whom preceded her. She was a member of the Methodist Episcopal Church at Radnor, attending services whenever possible. She was a believer in those things which were right in the sight of God, never failing to condemn the follies of the world. She leaves her husband, four sons, nine grandchildren, one brother and three sisters.—R. R. Hatton, Marion, Ohio.

Ganger, Bro. Benj., born in Elkhardt County, Ind., died at the home of his daughter in Kalamazoo, Mich., Oct. 17, 1924, at the age of 70 years, 7 months and 25 days. He leaves four sons and two daughters, two brothers and seventeen grandchildren. His wife, Sister Ellen Ganger, preceded him twenty years ago. He was a member of the Church of the Brethren for many years. Services in the Pleasant Valley church, Ind., by the writer, assisted by Bro. J. L. Mishler—J. H. Fike, Middlebury, Ind.

Garber, William D., born near Flat Rock, Shenandoah Co., Va., died in the Rockingham Memorial Hospital, Harrisonburg, Va., Sept. 19, 1924, aged 72 years, 11 months and 4 days. Oct. 18, 1877, he was married to Mattie C. Wine, who survives. To this union one daughter was born who died when she was ten years old. Bro. Garber lived in the community of his birthplace until about twelve years ago, when he moved to Harrisonburg, Va., where he was actively engaged in business until his death. He had not been feeling so well for a few weeks and went to the hospital for special treatment; apparently he was doing well when he was suddenly seized with an attack of apoplexy. Bro. Garber was intensely interested in the activities of the church. He was a member of the board of trustees and also a member of the pastoral committee at the time of his death. A short service was conducted at his late residence by Eld. F. S. Thomas. Funeral services at the Flat Rock church by Eld. J. Carson Miller and the undersigned.—N. D. Cool, Bridgewater, Va.

Geiser, Mrs. Jessie Armintha May, wife of Charles Geiser, and daughter of John Elmer and Mary Clark, was born in Delaware, Ohio, died Oct. 14, 1924, aged 40 years and 29 days. She was one of a family of eight children. Her father and mother and two sisters preceded her. She married Geo. Peter Geiser in Marion, Ohio, May 28, 1915. About half of her life was spent in Delaware but about twenty years ago she came to Marion and had resided here ever since. She was a member of the Methodist church, Delaware, practically all her life, but after coming to Marion frequently attended the First Church of the Brethren. For the past fourteen years she has been afflicted but was patient through it all. For fourteen months she suffered with cancer which finally caused her death. She leaves her husband, Geo. P. Geiser, a daughter and a son, one sister and four brothers. Services by Ralph R. Hatton, Marion, Ohio, and also from the chapel in Delaware.—R. R. Hatton, Marion, Ohio.

Grimes, Jacob Geary, born near Everett, Pa., Aug. 31, 1866, where he spent his early years, and died at Loma, Colo., Oct. 3, 1924. He married Mary E. Brumbaugh Feb. 12, 1888. There were four sons and three daughters. Soon after his marriage, he, with his wife, united with the Church of the Brethren, of which he was ever a loyal member. In 1896 the family moved to North Dakota and in 1902 came to Fruita, but lately lived at Loma. One son and one daughter preceded him. His wife survives with three sons, two daughters, ten grandchildren, three brothers and two sisters. Services by the writer, assisted by Eld. J. R. Frantz.—S. Z. Sharp, Fruita, Colo.

Hinsey, Sister Annie M., died at her home, Parsons, Kans., Sept. 29, 1924, after an illness of two weeks, aged 68 years. Her first husband, John, preceded her in 1910. She was married to Geo. A. Hinsey in 1914. He survives with two sons and one daughter, five sisters and one brother. She united with the Church of the Brethren early in life and lived a very unassuming Christian life. Services

at the Church of the Brethren by Eld. John S. Clark. Interment in the Brethren cemetery near Parsons.—Mrs. Julia C. Jones, Parsons, Kans.

Hostetler, Diahla Stephens, born in Bradley County, Tenn., died at her home in Abilene, Oct. 14, 1924, aged 76 years, 1 month and 3 days. She lived in Tennessee until the Civil War, in which her father was killed; afterwards she moved with her mother to Iowa. She married Benj. Hostetler March 13, 1872, and they moved to Abilene where they lived until 1882, when they came to Dickinson County, Kans. In 1901 they moved to Abilene. She is survived by her husband, B. F. Hostetler, two sisters, her son, H. W. Hostetler, and three grandchildren. At an early age she became a member of the United Brethren Church, but in 1889 she united with the Church of the Brethren, of which she was a faithful member until death. Services at the Brethren in Christ church in Abilene by the writer, assisted by Rev. Whistler. Burial in Abilene cemetery.—C. A. Shank, Abilene, Kans.

Johnston, Lloyd Clifford, eldest son of Bro. H. F. E. and Sister Lilian Johnston, lately of this place, died Oct. 13, 1924, aged 18 years, 2 months and 7 days. He united with the church at the age of twelve at Letton, Mo., and has enjoyed his Christian fellowship. There are left his parents, three brothers and one sister. His death was caused by being thrown from a motorcycle. Services by the undersigned, assisted by Bro. Edgar Rothrock. Interment in the Mt. View cemetery, near Bernardino.—L. D. Boserman, Riverside, Calif.

Lantz, Hester, seven-months-old daughter of Brother and Sister Russell Lantz, died near Constantine, Mich., Oct. 1, 1925. The parents, three brothers and one sister survive. Services by the writer at the home. Burial at Oak Ridge cemetery, Goshen, Ind.—J. H. Fike, Middlebury, Ind.

Little, Mary M., born in Madison County, Ind., died Oct. 13, 1924, aged 72 years, 11 months and 23 days. She died at her home in Summitville, Ind., where she spent most of her life. She was the widow of Robert G. Little who died about three years ago. She leaves one son. Services in the Summitville Christian church by Eld. D. W. Bowman, assisted by the writer. Interment in the cemetery near Wy.—H. Hoover, Anderson, Ind.

Magill, Jesse Houzer, born in McVeytown, Pa., died at his home in Kearney, Neb., of kidney disease Oct. 8, 1924, aged 67 years, 7 months and 10 days. He was married to Anna Steely Dec. 5, 1882. There were two sons and two daughters. He united with the Church of the Brethren when twenty-one years of age and also served in the deacon's office for a number of years. He leaves his wife, two sons and two daughters and five grandchildren. Services in the home church by Eld. W. P. McLellan. Burial in Kearney cemetery.—Mary F. May, Kearney, Neb.

Marti, Clara E. Barney, born in Olney, Ill., March 4, 1845, died at her home in Kearney, Neb., Sept. 7, 1924. She married Frederick Marti, who preceded her. Nine children were born to the union, three of whom survive, with twenty grandchildren and sixteen great-grandchildren. She united with the Church of the Brethren late in life and remained faithful. She had been an invalid for a number of years. Services by Eld. W. P. McLellan, assisted by Eld. G. W. Ellenberger. Interment in Kearney cemetery.—Mary F. May, Kearney, Neb.

Masteron, Martha, nee Bishop, born in Lancaster County, Pa., Jan. 19, 1841, died at the home of her daughter in Missouri, Sept. 26, 1924. She joined the Church of the Brethren in 1869. Nov. 16, 1862, she married Samuel Masteron. To this union were born ten children. The father and four children preceded her. She was a very consecrated woman and leaves a noble Christian example. Services at the Church of the Brethren, Girard, by Bro. O. F. Shaw, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

May, Milton C., died in the hospital following an operation Oct. 14, 1924, aged 52 years. He united with the Brethren Church when a young man. He married Nettie Obercht in 1899 and together they founded a Christian home. Services by the writer at Harlan M. E. church. Burial in Harlan cemetery.—Jas. Q. Goughnour, Ankeny, Iowa.

Miller, Sister Melvina, nee Hartman, born near Harrisonburg, Va., the daughter of Abram and Susannah Hartman, died Aug. 27, 1924, aged 93 years. She died at the home of her daughter, Mrs. Anna Jones, of Silverton, Ore. She united with the Church of the Brethren in her youth and lived a devout Christian life to the end. Her faith was strong although she was deprived of the fellowship of the church of her choice for many years. In 1848 she married John Miller, and to this union seven children were born. She leaves three daughters, two great-grandchildren and three great-great-grandchildren. In 1860 the family moved to Iowa and in 1874 to Oregon. Her husband preceded her in 1907. Services in the Christian church by the pastor, Rev. Bennett. Interment in the Silverton cemetery.—Mrs. E. N. Flory, Pomona, Calif.

Ober, Sister Elizabeth, wife of Aaron Ober, died in the bounds of the Chiquitos congregation, Oct. 14, 1924, aged 74 years, 6 months and 14 days. She was a member of the Church of the Brethren for fifty years. She leaves her husband, three children, twelve grandchildren and two great-grandchildren. Services at the Hernley meetinghouse (Mennonite) by Brethren H. S. Zug, S. S. Eschman, H. L. Hess and Jos. Boll, Jr. (Mennonite). Interment in the cemetery adjoining.—F. C. Geib, Manheim, Pa.

Poole, Bro. Kenneth T., died at his home in Topeka, Kans., Oct. 17, 1924, after an illness of several months, aged 24 years, 3 months and 14 days. He is survived by his parents. A short time before his death he requested baptism and the anointing. He was a very brilliant young man, living a Christian life. He was the son of his aunt, Mrs. Geo. White, Parsons, by Eld. John S. Clark. Interment in the Oakwood cemetery near Parsons.—Mrs. W. F. Jones, Parsons, Kans.

Ritenhouse, Sarah, born in Hancock County, Pa., died at her home in Montpelier, Ohio, Sept. 23, 1924, aged 87 years and 3 days. In 1868 she married Jacob Ritenhouse, who preceded her by one daughter. Later she married Jacob Ritenhouse, who survive. Very early in life she became associated with the Church of the Brethren, living true to its principles, although in later years she was somewhat isolated from the place of worship. Services in the U. B. church at Montpelier by the writer.—D. F. Korb, Montpelier, Ohio.

Sister, Beatie Elizabeth, daughter of W. D. and Alberta Sister, died at the home of her parents in Harrisonburg, Va., Oct. 18, 1924, aged 7 years, 3 months and 2 days. Surviving are her parents, two sisters and three brothers. Her death was caused by ptomaine poison, being sick only a few days. Funeral services at the Cedar Grove church, Shenandoah Co. by the pastor of the Harrisonburg church.—N. D. Cool, Bridgewater, Va.

Vought, Sister Alice Engle, wife of Bro. W. J. Vought, died at her home, Elk Lick, Pa., Oct. 14, 1924, aged 53 years, 7 months and 16 days. Death was caused by apoplexy after an illness of ten days. She was recognized as one of the most faithful members of this congregation. She could always be depended upon as one of the willing workers and givers in the Aid Society. She is survived by her husband and two sons. Services by D. K. Clapper and T. R. Coffman.—Sallie E. Lichty, Elk Lick, Pa.

Wall, Sister Mary Ester Eiler, died at the home of her daughter, Mrs. Clara Aitken, Caney, Kans., Sept. 18, 1924, aged 65 years and 4 months. She is survived by her husband, one son and two daughters. One son preceded her March 4, 1924. She was married to John Wall Aug. 30, 1877. They lived on a farm four miles north of Parsons until about seventeen years ago they moved to town. The body was brought to her home in Parsons for burial. Service by Eld. John S. Clark. Interment in the Brethren cemetery near Parsons.—Julia C. Jones, Parsons, Kans.

Yost, Anna R., daughter of John and Eve Bresner, born in Pittsburgh, Pa., died Oct. 1, 1924, aged 67 years, 11 months and 20 days. Dec. 23, 1874, she married Enoch W. Yost, who preceded her March 3, 1902. There were three sons. Early in life she enlisted in the cause of the Lord, to whom she has ever been faithful. She lived a life of real service to her family, her friends and her God, always ready to relieve the suffering and to offer Christian counsel. During her last illness she was patient and hopeful, always thinking of the welfare of others more than her own. She leaves two sons and seven grandchildren. Services by Bro. R. N. Lestherman. Burial at Eaton, Ohio.—Marie Rinehart, West Alexandria, Ohio.

EVERY MEMBER EVANGELISM

The reading of a good devotional book will help greatly in arousing interest and enthusiasm in the evangelistic program of the church. A number are suggested below. Ask your minister as to which are best.

How to Pray. Dr. R. A. Torrey.

75c

This is not a book of prayers, worded and formulated to be read or committed to memory, but a book of suggestions on the duty and privilege of prayer. In the little book Dr. Torrey shows, by Bible references, the importance of prayer, the resistless power of prayer, why many prayers are not answered, the necessity of obedience and thankfulness, how and when to pray, the consequences of the neglect of prayer, etc.

The reading of this and the study of the Bible references given will prove an invaluable help to any who desire to come into closer relationship with God by leading a prayer life. 130 pages. Cloth.

The Book of Answered Prayer. John T.

\$1.25

Faris, D. D. The argument from experience always makes a powerful appeal because it supports its conclusions by duly verified facts. It is not learned theories but practical testimony that counts in the day-by-day life of people who are confronted by difficulties. Biographical in character, these chapters will strengthen faith in the God who hears and answers prayer. Cloth.

Practice of Prayer, The. Dr. G. Campbell

75c

Morgan. The aim of this book is purely practical.

"Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

Essentials of Evangelism. George L. Joseph.

\$1.25

It is an interpretation of the dynamics of evangelism whose purpose, as the author forcefully shows, is to construct society, by changing the individual and setting him in right relations to God and men.

Before the Throne. George Darsie.

85c

A vital book on a vital theme. In soul-searching, illuminating phrases the gifted author carries the reader with him on the wings of prayer, up, and still up, beyond the murky atmosphere of human doubt into the clear blue of God's heaven of mercy and love. In fourteen brief chapters, with apt and telling sentences, with heart-stirring quotations from Scripture and poet, the mysteries and beauties of the prayer life are revealed to the eyes of those who are fortunate enough to come under the spell of these pages. Cloth. 140 pages.

The Passion for Souls. J. H. Jowett.

60c

"It is practical and touches the chord responsive to all good."—N. Y. Christian Advocate.

The Famous Quiet-Talk Series of Devotional Books

S. D. Gordon

Quiet Talks About Jesus.

\$1.25

The extraordinary demand for the "Quiet Talks on Power," "Quiet Talks on Prayer," and "Quiet Talks on Service" by this author, indicates that this book will have a large sale. Mr. Gordon is peculiarly happy in his phrases, and has won for himself a unique place in this class of literature. Uniform in size with his other works. 12mo, cloth.

Quiet Talks About the Crowned Christ.

\$1.25

After many years' study of the one book of the Bible devoted to the subject of the crowned Christ—The Revelation of John—Mr. Gordon has put these latest talks together. It is his deep conviction that The Revelation is wholly a practical book and concerned with our daily lives. Cloth.

Quiet Talks About Our Lord's Return.

\$1.25

The most unique of Mr. Gordon's unique books. He simply and prayerfully has tried to find out what the Bible says about the subject and has given it here. Whatever view one may take of the Second Coming this book will prove helpful for an independent study. Bound in cloth.

Quiet Talks About the Tempter.

\$1.25

These Quiet Talks about the Tempter are really about the Spirit-filled life. They necessarily put much emphasis upon our Lord Jesus the Victor; upon Calvary, the place of the great victory; upon Obedience, the pathway of victory; upon Bible study and Prayer, the preparation for victory; and upon Courage, which is faith in fighting, the spirit of victory. 250 pages, bound in cloth.

Quiet Talks on Following the Christ.

\$1.25

Of all Mr. Gordon's books there is none that grips the heart with more impelling force, bringing the reader and the truth face to face. Contents: The Lone Man Who Went Before, The Rough Road He Trod, The Pleading Call to Follow, What Following Means, Shall We Go? Finger Posts, Fellow-Followers, The Glory of the Goal. Bound in cloth.

Quiet Talks on Home Ideals.

\$1.25

"While something of a distinct departure from the earlier volumes, this new work is still distinctly devotional while dealing with such things as companionship, marriage, the coming home, the new babe and kindred themes. Characterized by the same directness, simplicity and frankness as his former books."—Brooklyn Eagle. 12mo, cloth.

Quiet Talks on Personal Problems.

\$1.25

The purpose of this book is to bring simple,

practical help to those who want to live a pure, strong life. The discussion is devoted to the eight great questions of Sin, Doubt, Ambition, Self-Mastery, Pain, Guidance, The Church, and Questioned Things. It is safe to predict for the book a wide reading. 12mo, cloth.

Quiet Talks on Power.

\$1.25

This is the first of the author's "Quiet Talks" on the Elements of the Christian Life. Mr. Gordon's presentation of vital truth is unique and full of uncommon power. The phraseology is away from the ordinary but retains a grip on the truth. The book will touch the reader's inner life, the conscience and the heart. It is remarkable for freshness, cleanness of style, homely illustrations, and practical applications to real life. 220 pages, bound in cloth.

Quiet Talks on Service.

\$1.25

The third of Mr. Gordon's books on the Elements of the Christian Life. These "quiet talks" can not be described. They must be read to be appreciated. Mr. Gordon's pungency and directness of style are sure to drive truth home. He has his own way of putting things and his occasional uniqueness of expression only deepens the interest and value of what he says. His sayings are characterized by a clear perception of spiritual truth. 220 pages. Cloth.

Quiet Talks With World Winners.

\$1.25

This book aims to give a bird's eye view of the world in a warm, fresh way without the use of statistics; to make world winning the gripping purpose of every religious man and to make the man in the humblest place feel that he can be helping swing a world up to God as he goes about his daily commonplace rounds. Full of material relating to the personal life and Christian service in general.

Quiet Talks on John's Gospel.

\$1.25

More distinctly than any other book in Holy Writ, John's Gospel is a message of Divine Love. It is to this message that Mr. Gordon directs attention. His method has in it nothing of verse by verse commentary, nor even of chapter study. An enheartening book, and a restful. A book of the winning voice, of outstretched Hands. Cloth.

Quiet Talks on Prayer.

\$1.25

A companion volume to "Quiet Talks on Power." "Quiet Talks on Prayer" is a remarkable book, a book among books, a work that is altogether out of the ordinary. The book seems charged as with an electric current. It is easy to have as many readers as "Quiet Talks on Power," which ran into many editions and languages.—United Presbyterian. 234 pages. Cloth.

Order from

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

**Have you Renewed Your Subscription
to "The Gospel Messenger"?**

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., November 15, 1924

No. 46

In This Number

Editorial—	
We Must Create the Issues, ...	721
Two Mysteries, ...	721
The Way to Enter In, ...	721
The Best Way to Get the Others, ...	721
Among the Churches, ...	728
Around the World, ...	729
The Quiet Hour (J. H. H.), ...	729
Our Forward Movement—	
Stewardship, ...	725
Our Debt, ...	725
Mission Notes (C. D. B.), ...	725
Record of Giving—Western Maryland, ...	725
General Forum—	
God Send Us Men (Poem), ...	722
Around the Council Table, ...	722
The Overflowing Life, ...	722
The Greatest Need of the Christian Church, ...	722
First Aid to Writers (H. A. B.), ...	724
The Spotted Light, ...	724
A Night on Mount Sinai, ...	724
The Pastor's Study—	
Studies on the Teaching of Prayer by Jesus—No. 3, ...	726
Kinsley, ...	726
The Minister and His Reading—No. 1, (H. A. B.), ...	726
Home and Family—	
The Pay Envelope (Poem), ...	727
And So They Were Married, ...	727
A Gift From God, ...	727
Why Am I Here?	727

...EDITORIAL...

We Must Create the Issues

THE conjunction, almost, of the Presidential election and Armistice Day, and a third factor in the situation, have conspired to call forth these observations. The third factor is the unusual effort made this year to get out the vote. Newspapers, religious journals, clubs and other agencies took up the cry. Across one of the main streets of our town was stretched a large banner with flaming letters: "Vote as you please but vote."

We have no quarrel with that advice for we hold that a live interest in the affairs of a democratic government is a Christian duty. The upright, law-abiding, order-loving people, especially the church people, have been far too negligent in this matter, and too easily content to leave important positions of public trust in the hands of self-seeking and unprincipled men. But there is something else to be said here. It was touched upon by two religious papers which came under our notice in the late campaign. They wisely observed that people can not be expected to get much excited over a contest in which there is nothing really at stake, in which they must feel that it matters little if anything which side wins. There must be worth while issues in order that the interest of the best people may be enlisted.

There must have been many who felt much like the good sister who wrote us requesting that the MESSENGER tell its readers how to vote. Only they did not share this sister's sublime confidence in the MESSENGER's ability to guide them unerringly. And for good cause. Had there been no other reason for maintaining a discreet silence on this point, it was enough that the MESSENGER was itself too much perplexed over the question how to use the ballot most effectively for righteous government. Despite the loud vociferations of certain politicians there was, with exceptions here and there, no clear joining of important issues. It was merely a question of balancing advantages and probabilities on this side and on that, with plenty of room for honest difference of opinion.

The moral of this is not that Christian citizens should be indifferent to civic affairs but rather that they should give their energies to the creation of issues vital enough to awaken real enthusiasm. Occasionally sentiment on a question of importance gets

so headed up as to be brought to the test of the ballot box. Then the vote is the essential thing. Often, however, it is too late when election day comes to serve the cause of progress in righteousness. Platforms and candidates have been so shaped and chosen that the choice left to the voter is of no significance. He can only make the best of the situation then, but he should know that the value of his opportunity on election day may depend on what he does between elections. There is our greatest responsibility.

The room for improvement in the righteous ordering of a democracy like ours is always so large that Christian citizens need never be at a loss for something to agitate. We should always be in process of creating new civic issues. But if we are wise we will not strike at random nor grope about aimlessly. We will study the times and take advantage of all favorable winds.

The greatest question within the realm of governmental attention on the present horizon is the question of peace with other nations. Are we going to drift blindly and steadily into another war, or are we going to keep the peace? The specific point in question is whether we shall put our chief trust in the cultivation of goodwill or in implements of war. The lines are forming on both sides. So far the friends of the goodwill theory show no signs of slowing down the pressure for more consideration of this question by the government. On the other hand the friends of the militaristic doctrine of peace are alive to the situation and are pulling every possible wire. A method much in vogue now is that of trying to discredit the peace movement by charging its leaders with being in the employ of the soviet government of Russia, or of sympathizing with its revolutionary aims. Altogether a right merry time is in prospect.

The movement was not far enough advanced to take shape in the form of a definite issue in the last election, but if matters go on for the next four years at the rate maintained during the last two, we shall probably have a clear cut issue for the 1928 election, unless indeed the method of preserving the peace by international goodwill and coöperation shall have won such general acceptance as to remove the question from the field of contention. That would be still better.

The point we make is that Christian citizens can not fulfill their civic obligations by casting ballots when the choice means nothing of any consequence, especially when they themselves have done nothing to put meaning into it. Our largest business in this field is to make issues worth voting on and to make them so alive that candidates for public office can not evade them. The times are rich in possibilities. The field is unlimited.

We have referred to one great issue which looms largest just now on the world horizon. But our government must be redeemed from being so largely a great scramble for party spoils, and become more sensitive to the need of all the people.

For making it so we have our full share of responsibility. But we must begin working on the job before election day.

Two Mysteries

CONSIDER this mystery: how it is that Paul, the Jew, the strictest sort of Pharisaic Jew, was the first to see Jesus as a world figure and at once began to translate him into the language of all mankind. How did he get the idea that in Jesus God had set upon

the project of making over the whole human race? He got it somehow for that thought was the driving power of all his later years. Do you know any other explanation than his own—that he had seen Jesus and fallen in love with him and yielded himself wholly to his fascinating fellowship?

Consider now another mystery: how it is that with that man's life testimony set out before us in such clear colors and gripping power, his vision of Jesus as a spiritual world conqueror and creator of a new mankind, does not charm us and hold us as it did him? How is it that we are content to think of the church as such a little thing, and are satisfied to have it make so little impress on the world? "He that loveth me not keepeth not my words." But the implications of that are so distasteful. Can you think of a more acceptable explanation?

The Way to Enter In

THE man who was told to enter the joy of his lord had doubled the talents his lord had given him. And that joy was the opportunity to work a larger field with his increased facilities. He had been faithful over a few things. Now he was set over many things.

Some folks with eyes that see not imagine that the joy he entered into was the joy of being glad he could retire from active service. Well, they just imagine. They don't read. They don't think.

The story doesn't tell us of the further experiences of this faithful servant but it is a reasonable guess that when his lord came to reckon with him the next time, he had doubled his talents again and was given still greater responsibilities. That was what his lord was after. His joy consisted in the expansion and use of his power.

Just so, the joy of our Lord, into which we can enter if we are faithful to the trust reposed in us, is the joyous consciousness of growing power and effectiveness in the extension of his Kingdom. What limit there is, if any, to the development of spiritual capacity, we know not. There is none in sight. We have never gone far enough to test the matter out. The church seems all too weak indeed when pitted against the forces of unrighteousness. But it could easily get stronger if it would use the strength it has. Its talents would quickly double and so would the "things" which God would set it over.

And so the church would enter into the joy of its Lord—the joy of constantly growing power in subduing the kingdoms of the world.

The Best Way to Get the Others

IN an article which appeared in this paper in the issue for Sept. 27 was this remarkable statement: "We can make this world what we want it to be, if enough of us want it bad enough." That statement is remarkable because it is both interesting and true.

It is interesting because it deals with the supreme object of human desire. To make this world what you want it to be—can you think of a higher ambition than that?

Moreover it points out the two conditions necessary for the attainment of this desire. It is therefore true. You must want it bad enough, and there must be enough others like you.

You think the main trouble is with "enough others." Possibly it is, but how can you know until you have tried it yourself? You do want it bad enough? How bad is bad enough?

GENERAL FORUM

God Send Us Men

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of right,
In every thought and word and deed.

God send us men alert and quick,
His lofty precepts to translate,
Until the laws of right become
The law and habits of the state.

God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear and mind equipped
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.

—F. J. Gillman.

Around the Council Table

BY J. H. MOORE

MANY tables are mentioned in the Bible—the family table, the banquet table, the king's table, the Lord's table, and others, but none of them, especially at this period of the world's history, cuts a greater figure than the council table for both church and state. For centuries it was held that the pen was mightier than the sword, but now the council table seems to be taking the place of the pen.

One of the finest things that Paul ever did was, on reaching Miletus, to send to Ephesus, thirty miles, and have the elders of the church come and sit with him around the council table. No mention is made of the number or the hours spent together. A day or a half day in some quiet room or corner, enabled the apostle to converse freely with the elders whom the Holy Ghost had made overseers of the church of God in the great city of Ephesus. There they sat and took counsel together. Possibly the elders reported the condition of the church and spoke of their problems, their fears and deep concern. They were godly men, and could confide in Paul as in no other man then living. Finally, the apostle gave them one of the most beautiful and touching admonitions ever put in human language. He told them of their duties and responsibilities, and warned them of the dangers and perplexities awaiting them. He closed the interview by kneeling with them in prayer. Then came the loving embraces, the parting greetings, and the weeping shepherds of the flocks saw the face of their fatherly leader no more.

All along down the ages the council table has held a prominent place among the people of God, sometimes for the better and at other times for the worse. It would require volumes to tell the story of what has been said and done at the council table, and perhaps no table has been more thoroughly abused. And while this is true the Father in heaven is always ready to bestow a blessing upon the proceedings of any Spirit-filled and Spirit-directed men who gather around the consecrated table. It was around this table that Alexander Mack and his devout comrades gathered and studied the Word of God even before they took their places at the Lord's table.

From them the table has come to us, and around it from generation to generation, have gathered some of the most devout men and women known to history. There they sat with the open Bible before them, talked, reasoned, and prayed over church problems. There they found the spirit of love and union that so long made them of one heart and one united body. But now, after all these years of labor and experience, the table is with us, and we may well pause long enough to consider the use we are making of it.

It is, however, not the conference table that we are dealing with but rather the local. The table around which gather the elder, or pastor, and properly chosen officials of the flock over which the Holy

Ghost has made him the overseer. Or do all these elders, or pastors have a council table? Some do, but it is feared that some do not. We have known of churches where the council table seemed to have been entirely dispensed with, the one in charge preferring to direct all the affairs of his flock without counseling with his official board. The very least that can be said of a course of this sort is that it is very unwise, and in course of time will lead to failure.

It is the wise elder, the far-seeing elder who often asks the members of his official board, deacons, ministers and other elders, to meet with him around the council table. He does this for certain reasons. He wishes to avail himself of their suggestions; to study things from their viewpoint and to have the full benefit of their influence. Then he feels the need of their friendship, their prayers, and wishes to keep in close touch with them, and possibly, above everything else, to keep them thoroughly united, on good terms with each other and mutually interested in the welfare of the congregation. Having once secured the confidence of all the members of his official board he is in a position to do real effectual work in his congregation.

Furthermore, a united official board generally means a united church, and a live body of officials means a working congregation. But where there is no council table and nothing special to keep the officials in touch with each other, and in touch with the pastor, or the elder, as the case may be, it is not uncommon to hear of a divided church, and sometimes a weak church. In union there is strength, and this may apply to churches as well as to other things. It is the gathering around the council table that helps to secure and maintain this unity of heart, interest and action.

Pastors who go from one charge to another need to be reminded of the value of the council table if they would make a success of their work. We once knew a pastor who on entering upon his duties in a church to which he had been called, proceeded to change about everything possible to suit his idea of church management, and that too after consulting a selected few whom he had made his special friends. He had no use for the council table, and it was not long before the congregation was looking for another pastor. This is the story of all pastors, sooner or later, who on taking up a new work select a few special friends as advisers. A policy of this sort is what was known, during the presidency of General Jackson, as the "kitchen cabinet." The pastor who is striving for harmony and efficiency must see to it that he has no "kitchen cabinet." What he and all other pastors need is the well regulated council table.

Nor should the pastor esteem himself too highly to sit at the council table with some of those who have grown old in the Lord's service. Most of our congregations have attained their present standing in efficiency and wealth because of the work done by the gray hairs around the table, and had it not been for their untiring efforts and sacrifices there would be many less churches to call for pastors. Men of this type should at least be respected for what they have accomplished, and to listen to them a bit now and then may save a congregation from some painful experience. The greatest mistake Rehoboam ever made was his flat refusal to give the older men around the council table at least some consideration, and it is an easy matter to make the same mistake today. It is the happy blending of the council of the aged and the young around the council table that insures wisdom, strength and efficiency.

Sebring, Fla.

The Overflowing Life

BY CLARENCE E. SCHROCK

"He that believeth on me, . . . from within him shall flow rivers of living water. But this spake he of the Spirit." To the careful student of Jesus' teachings, the fact that he expects service of those who become his followers is evident.

When he had cast the demons out of the Gadarene demoniac, although the man desired to remain with him, he said: "Go to thy house unto thy friends, and tell them what great things the Lord hath done for thee, and how he had mercy on thee."

To Simon and Andrew, who were fishing by the lake, he said: "Come ye after me, and I will make you fishers of men."

Again, after the miraculous draught of fishes, he said to Simon: "From henceforth thou shalt catch men."

The Christian is saved that he may be a blessing to others. Salvation is not ours merely that we may escape eternal death, but that our redeemed lives may also be a blessing to the world. The Master speaks of our lives overflowing, and when he thus spake he had reference to the Spirit-filled lives of believers.

Jesus was filled with the Holy Spirit. We too may be filled. The promise is ours. Peter said on Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even to as many as the Lord our God shall call unto him." On the day of Pentecost all were filled; and the Pentecostal activities were an overflowing of the Spirit-filled disciples.

If we as Christians are not filled it is because of some lack upon our part: perhaps, the lack of a clean heart and life, a lack of consecration, or of self surrender. The Spirit is no Respector of persons, and will fill to overflowing all who rightly relate themselves with God.

The word *river* is a strong figure in Scripture. Among the things John saw in his great revelation was "A river of water of life." Ezekiel's vision was a river of water rising to flood tide and exerting untold influence.

The Master's desire for his followers is that they overflow much. How strong a figure he used: "Rivers of living water"! His ideal for the Christian is that he be so filled with the Spirit, that his life will be a constant overflowing of blessing to others. It is at flood tide that he would have us live.

It is the yearly overflow of the River Nile in Egypt that refreshes the broad valley that it may bring forth its fruitage. Without it, vegetation would perish. Just so, the world is dependent upon the overflow of the lives of Christians, that it may be evangelized and refreshed with the water of life. The dry and parched sin wastes of earth await the refreshing of this spiritual overflow. "Do rivers of blessing flow from your life, and mine?"

Falls City, Nebr.

The Greatest Need of the Christian Church

BY J. M. BLOUGH

The Chairman's address at the Bombay Christian Council, Sept. 3, Bombay, India.

OBEDIENT to the Master's command to go into all the world and preach the Gospel to the whole creation, churches and missions have committed themselves to world-wide evangelization. Lovingly and freely they have given themselves to this task than which none greater has ever been given to men. We need no further order nor justification for our cause, for he to whom "all authority hath been given in heaven and on earth" hath commanded it. It is ours to go forth and obey.

Since such a tremendous task has been committed to us it is imperative that we have the very best equipment attainable for it. No nobler service is imaginable, hence how essential it is that it be done in the right spirit and with the proper qualifications. Think of the unselfish contribution made by one people to another in Christianity's sweep over the world. First, Palestine sent her best men out to the surrounding nations, and they in turn to others in an ever widening circle. In the modern missionary movement what a contribution of men and money the

West is making to the East! How important it is that this contribution be made according to the will of him in whose name it is done, as well as for the best interests of those to whom it is made. To fail in this loving service is to bring reproach upon the holy name of our Lord and disgrace to our cause.

While much of this discussion is applicable to the church universal it is written with the Indian church especially in mind, including all Christians who live and work here. The present situation of the church in India is our chief concern.

What, then, is our greatest need in the evangelization of India? First of all let us consider what is not our greatest need:

1. Our greatest need is not education. In a land of such appalling illiteracy a very strong claim for a vigorous educational program can justly be made, and all that we can do is far too little to meet the demands of the situation. Although Christians show up well in literacy in comparison with other communities, yet no one can feel satisfied. We owe the most that we can give to make the Indian church an hundred per cent literate, and I would say nothing whatever derogatory to educational work. But even though more missionaries in India are engaged in it than in any other phase of work, and a larger per cent of mission budgets generally is appropriated for education, yet I am persuaded that education is not our greatest need. Education is a most valuable asset to the Christian cause, but not the most urgent need.

2. Neither is money our greatest need. The money that is laid on church altars for the Kingdom of Heaven's sake is a praiseworthy gift, and an expression of real love and sacrifice, and has been wonderfully blessed in its world-wide service. With it institutions have been built, children have been educated, workers have been supported, literature has been produced, and the Bible has been published in practically all languages. Money is good, but one of the greatest temptations under our present system is to depend too much upon money. The call is for money, more money. We want our budgets increased and think it a calamity when they are reduced. We are hardly ready to join in the prayer of a missionary lady which she made a few years ago, "Praise the Lord for the C. M. S. deficit." "Money is power," but it is not the vital power in the evangelization of the world, and God forbid that we should act as if it were. It might be well for us to consider what would happen to our work if the flow of foreign money into India were to stop today. How much of it would survive? If the Christian cause is dependent on money we have lost the vital force in our religion.

3. Nor is an increase of mission workers our greatest need. But you remind me of the large unoccupied areas in India, and the many neglected communities in our very midst. Surely we must have more workers. And you also remind me of the saying of Christ which is certainly true today: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." There are more than 5,000 foreign workers in India now, and 25,000 Indian workers. These are practically all supported by the missions and churches. Is an increase of such hired workers what we need? They will never evangelize India. It is not merely quantity that we need, but quality. God is not dependent on numbers lest man vaunt himself. He prefers Gideon's three hundred. God needs men, not hired servants; he needs voluntary workers who will sweep over India at his bidding. Would that at least one man of God, "electrified by the Spirit of God," dwelt in each village of the land and in every ward of our cities. Such workers are needed. Pray the Lord that he send them forth.

4. Nor is organization our greatest need. We westerners are keen on organization. When the work does not go properly we look to our machinery and try to organize our forces to better advantage. We

build new institutions; we urge union and coöperation; we seek new lines and methods of service; we call for specialists and better trained workers. *Efficiency* is the cry. Do not misunderstand me. These things are desirable, but they are only supplemental, for they deal with the outward forms of our service. The greatest temptation in the Foreign Missionary Movement is to depend on institutions and money and forces and effort, and to neglect the one thing that is vital and fundamental, the one force without which our service is not Christian service at all, but only social reform such as any one can carry on.

The very greatest need of the Christian Church is the vitalizing power of the Holy Spirit of God. What the motor is to the airplane, the steam to the engine, electricity to the tram-car, the Spirit is to the church. Without the power of the Spirit we are helpless. Apart from the living Christ we can do nothing. "The kingdom of God is not in word, but in power."

Are you satisfied with our present system of work in India? Are we making as much progress as we have a right to expect? Are we getting results equivalent to the amount of money we are pouring into the work? Are we instrumental in making the people of India know the true and living God as a force of 30,000 workers ought to do? Is the church with its four and three quarter million members, an efficient power in leading India's millions to faith in the Lord Jesus Christ? I suspect that all of us feel obliged to answer "No" to these questions. Then what is wrong? What is lacking? The answer comes ringing from the gates of heaven: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." God's work must be done in God's way and by his power.

Think for a moment of the first Christian church—a company of about one hundred and twenty people, mostly Galileans assembled in Jerusalem. Their leaders were eleven unlearned and ignorant men, fishermen some of them, disheartened and afraid at the crucifixion of their Lord, but in whom courage and hope and faith were again restored when they saw their Lord alive. To these men who were without wealth, without prestige and without institutions Jesus gave the unparalleled command: "Go ye therefore, and make disciples of all the nations." Were they ready to undertake such a world-wide mission? By no means. Even though they had been in Christ's school for three years, and had heard his wonderful teaching and seen his faith-inspiring miracles, even though they were witnesses of his sufferings and death and triumphant resurrection, yet they were not ready to go on their disciple-making mission. Something was still lacking. Christ knew his disciples as he knows all men. He knew what they needed. O they had a most glorious message! They were to proclaim his death and resurrection and to preach repentance and remission of sins in his name. What more could one wish? But they were not yet ready to preach it. "Tarry ye in the city, until ye be clothed with power from on high." Ah, it was power they needed, and Jesus arranged to supply it. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Suppose they had ventured out to preach before they were clothed with this divine power, what would have been the result? A most disastrous failure. Jesus had given them an impossible command, impossible without power from above, so they waited and prayed, and true to his promise they were all baptized with the Holy Spirit. Everybody knew this was the power they were waiting for, so immediately they began to preach, and men were pricked in their hearts and convicted of sin, and confessed the Lord Jesus Christ by the thousands. A new power had come into the world, and these unlearned disciples were transformed men, and through their preaching, and others who followed them, history was changed

and nations reborn, as they swept on in their triumphal march through the world. Divine power was working in the hearts of men.

Now how about us in these days who follow in their train? What impression do we make? Do we appeal to India as men clothed with divine power? Is the effect of our preaching characterized by the supernatural? What impression have we made upon the literati of India? Or upon the theists and the deeply spiritual people of India? Sometimes we hear to our chagrin what they think of us. They say: "Your Christ is all right and we honor him, but you are not like your Christ. You do not behave as he taught." Ah, there's the rub. And yet we have been "foreordained" to be conformed to the image of Christ. And again, "Beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." Why are we not like Christ? Because our emphasis is on the temporal at the sacrifice of the spiritual. We must remember that education is not conversion, that civilization is not Christianity, and that material strength is not spiritual power.

Sydney Cave in his book, "Redemption: Hindu and Christian," quotes a Hindu writer who intimates that "an unshakable faith in the supremacy of the spiritual over the temporal is as yet only an aspiration with Christianity." If this is true, then we have no message for spiritual India. I quote again: "We are not able to meet the deepest aspirations of Hinduism unless we learn to speak as men do to whom the eternal is the present, and the spiritual is the supremely real." But is Christianity not a spiritual religion? Certainly first century Christianity was spiritual. It was born of the Spirit and promulgated by the Spirit. Certainly Paul was one who made the spiritual supreme. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Christianity does make the spiritual supreme, and if India has failed to see it, it must be because the spiritual has been overshadowed by the temporal in the lives of those who represent it here. O what a shame! Christ longs to embody himself in his disciples, and the Spirit has been given to make us spiritual and transform us into the image of Christ. The fault must lie with us.

And may not this be the fault especially of the foreign missionary? For has he not been the prominent exponent of that Christianity which India knows during the last hundred years? And has he not mainly set the standards for the Indian church and created the ideals which she possesses today? And has he not instituted that system of evangelism and that method of service which has smothered the power of the Spirit? Listen to a quotation from Sydney Cave's same book: "Many a missionary finds to his bitter disappointment that he is regarded not as the humble servant of Christ, come to bring the good news of his salvation, but as the influential sahib, looked up to more as a competent organizer than as a spiritual guide." And again this criticism: "Thus in an interesting tale of modern Indian life there is this characteristic reference to missionaries: 'Their temporal influence is as high as their spiritual influence is low.'" And further, "When I reflect on their thousand and one unchristian cares, I cease to wonder that they have made so little progress in their evangelistic mission. . . . I am not ignorant of the immense material good which even these missionaries have done to the country and are still doing. But I have no patience with them as spiritual teachers and evangelists of the great and gentle heart that perished on the cross." Is this too severe? Perhaps it will help us to see the reason why we lack spiritual power.

India wants a spiritual religion, a religion that exalts the spiritual over the temporal, a religion that emphasizes self-surrender and self-sacrifice; India needs a religion that makes the transcendent God an immanent God, an ever-present personal God, a Father who loves and cares for men as his children;

(Continued on Page 730)

First Aid to Writers

WRITING is one of our essential methods of communication. The average man is really much more interested in this type of expression than may at first be supposed, "for in an hour when ye think not" he may be called upon to make his mark, write a business letter, or scribble a belated note to mother. Thus, the exigencies of modern life bring moments to one when he would give an appreciable portion of his kingdom for the power of clear and forceful expression by means of written language.

Most people would classify as routine writers because they write simply as occasion or a sense of duty in the routine of life seems to demand. They do the best they can with the friendly note, the business letter, and the news item for the weekly paper. For them, writing is simply an incident in the rush of the day's work. And yet, in such routine writing it must be apparent to all that tremendous advantage is bound up with the power to express oneself in an interesting and effective way. Again, to a second, though smaller group, writing is consciously used as a vehicle toward self-expression. All who feel the inner urge of a personal message can certainly appreciate the significance of the ability to clothe one's thoughts in fitting language.

One of the great mistakes that many writers make is to view their work almost exclusively from the standpoint of the expressional side. Too many writers seem determined to express themselves in their own sweet way. But the neighborly writer thinks as much of his reader's comfort as he does of attaining personal relief. For he realizes that to reach the gentle reader he should cultivate that fine courtesy that gives due regard to the interests and limitations of the man that the writer would have to read his story. Hence, whatever the writer's message, he should consider the interests of the desired audience from the standpoint of age, education, profession, social standing, and political and religious convictions. It would be easy to cite examples of how both speakers and writers have adapted difficult or controversial material to the interest and limits of the audience they proposed to reach.

A special aspect of the reader's limitation arises from the fact that we now live in an age when time is exceedingly precious. The demands upon the reader's time are so varied and insistent that brevity has become the soul of good writing as well as of wit. Of course, if one is writing for a leisure class, or for the average reader's relaxation, he need not drive toward the point with quite the insistence that is required of the writer who must put his message across in the time limit set by the busy reader's interest. But under usual conditions it will be the wisest course to keep the reader's time limits well in mind. The tedious and unconvincing writer need not expect to reach the average reader for the simple reason that said reader is becoming more and more habituated to taking his intellectual repast at a single gulp. Most advertising is constructed upon the theory that the advertiser must put his message over at a glance. Then, too, the newspapers have taught people to read headlines with the result that the average reader scans his paper for the stuff he likes, pausing to read only as he comes upon those passages that appeal to his taste. To interest the reader in other subjects the writer must learn to beguile the gentle reader with attractive titles and pungent but vital opening paragraphs.

The writer should beware of thinking that the reader is as intensely interested in the subject as he himself is. Of course, the reader may be, but it is much safer for the writer to proceed upon the basis that all readers are to be won and held by a pointed and engaging presentation of the subject. This leads on to another aid for writers. The most successful writer will beware of attempting too much. Do not select an unwieldy subject that can not be adequately and convincingly handled within the time limits of the reader. In case the writer feels that he must reform the world at one fell stroke let him reflect that it is constant dropping that wears away the stone. Let such an one break up his problems and treat adequately its various aspects, being careful, however, that each article stands

convincingly complete within itself. In the case of a novel the reader may be able to recall just what happened to the heroine in the previous installment, but in writing of the informational type the writer should take nothing for granted. Occasionally an old-fashioned reader may attempt to turn back to a previous number in order to refresh his memory, but the good reader is usually rewarded in such cases by the discovery that yesterday's periodicals have been used for wrapping paper or to start a fire. Thus, if one would write in a spirit of true neighborliness he should take pains to present his subject in such a way that it will both catch and hold the busy reader's interest within reasonable time limits.

It would be unfair to conclude our outline of first aid to writers without a paragraph in behalf of the misunderstood editor. Picture for yourself, bold Sir Writer, the editor's predicament when he receives by telegram an item of news or an article for an issue of his paper that has already gone to press! Some who write seem not to have grasped the fact that in order to get a paper with a national circulation to its readers on time, such a periodical must really be printed and in the mails some days in advance of the date of issue. Again, consider the perplexed editor as he consults with the fourth person, a skilled proofreader, in the all but vain attempt to decipher essential words in the first paragraph of your article! Finally, consider the frantic editor with a valuable though long-winded article. In order to keep from crowding everything else out of his paper the editor is obliged to correct, rearrange, and cut until the writer's masterpiece is reduced to a manageable length.

Now, on the other hand, let the struggling writer consider the radiance of the editor's face when he receives an article that just fits what he conceives to be the needs of the readers he seeks to serve. And the more so, if the copy is clean because the writer first took the pains to acquaint himself with the style of the paper to which he planned to send his article. It is hardly worth while to attempt to give detailed rules for the preparation of copy. Obviously, the writer should spell correctly, write legibly, and leave plenty of space between lines for any alterations or notations that the editor may care to make. Most of the questions that a conscientious writer will feel inclined to ask he can answer for himself by acquainting himself with the aims and style of the paper for which he desires to write. It is naturally to the mutual advantage of writer and editor if the former makes every reasonable effort to simplify the work of preparing his copy for the printer. A little care on the part of aspiring writers will bring a great joy into the life of the man who has nothing to do but edit what impatient authors have not themselves taken the pains to adequately express. In this way first aid to writers becomes first aid to editors and the gentle reader as well.

H. A. B.

The Spotted Light

BY REBECCA C. FOUTZ

In Matt. 5:14 we are told that as possessors of the light from Christ, we are to let it shine forth full and bright. For to hide it would neither help those in darkness nor glorify God.

In Philpp. 2:15 we are admonished to so live "that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." And James says that pure religion requires one "to keep himself unspotted from the world" (James 1:27).

We need not hide our lights under a bushel to make them of little use in showing the way to others. World spots will cause them to be so blurred that those who look to us for light can not see the true and living way.

There is not nearly as much danger of us, through modesty or timidity concealing our lights, as there is of their power for radiance being lessened by a variety of world spots.

The world is dark with sin. So let us keep our lights clear, strong and steady.

Philadelphia, Pa.

A Night on Mount Sinai

(Dr. Adolf Keller is one of the most distinguished students of Biblical texts. He worked at St. Catherine's Monastery, at Sinai, over the New Testament manuscripts there, thus helping to prepare the Greek text which was published by Von Soden, and which became the basis of Moffat's translation of the New Testament. During his stay at the monastery Dr. Keller made the ascent of Sinai. We have taken the following paragraphs from his account of the ascent as published in "The Christian Work.")

REACHING the summit of Mount Sinai, I saw the desert below burning in the fire of a glorious sunset. As the sun went down far in the western desert of Egypt beyond the Gulf of Suez, the full moon rose beyond the Gulf of Akaba and shed the consolation of its magic light on a world burning with passion and desires. Desert as far as the eye reaches! Desert in the east with a silver ribbon of the Sea of Akaba! Desert in the south with the Cape Ras Abu Mohammed leaping down into the Red Sea. Desert in the west only interrupted by the Gulf of Suez! And in the north the terrible man-eating desert of El-Tuh, where Israel sought his way, constantly menaced by hunger, thirst, and the despair of the heart. What a vision to think that a whole people, men and women and little children, once wandered through these bare, fruitless and burning desert valleys! Did they see the beauty of these mountains, glowing in red and yellow in their shining armor of granite and porphyry? Did their senses respond to the sympathy of colors in the desert, whose mysterious waves are swelling and ebbing morning and evening in the dusk, drowning the human eye in an ocean of indescribable delight? . . .

The most tremendous impression is that of absolute silence. Silence in solitude. The world has lost its voice. No murmur of the eternal soliloquy of our mountain-rivers and their furious cascades. No echo from the maddening crowd of our cities. No rattling of flying trains. No buzzing of insects filling the air even of lost and lonely valleys with the sound of life. No whirring of wings of birds flying homeward to their nests. A mystical or metaphysical silence is poured out over the whole world. To speak seems sacrilegious. It is so overwhelming that I dare break it only with one word, "God," whispered to myself in reverence and awe. It is as if he would pass before me, clad in the majesty of his silence which he kept until he spoke to men his mysterious Word, and into which he wraps himself again and again when men will no more listen to his voice. Speaking belongs to time, silence to eternity. No spoken word of love, no song of beauty, no psalm sung by an adoring multitude ever seemed so sublime as this silence in the solitude of this desert. Here lonely men seeking God wished to force him by the cries of their hearts, by their prayers, by their religion. They had to submit months and years to the terrible power of this silence and to wait until it pleased him to break it because they had become silent themselves and willing to listen. . . .

Night built its sublime dome over this desert world. It accomplishes its celestial architecture with metaphysical perfection, although no admiring spectators are present trying to get a glimpse of the invisible hands building up this wonder-world of light and darkness. Angels looked at it and praised it long before we worms of the earth stammered the first admiring word and discovered that the celestial beauty has greater power on human hearts than earthly fears. The moon and the myriads of stars cannot efface the deep azure splendor of the sky, which seems to emanate from the unfathomable heavenly wells of creation. The "little happiness," as the Arabs call the evening star, sparkles like a diamond above the head of the nearest mountains, and in the innumerable shooting stars an invisible divinity squanders lavishly her wealth of heavenly jewelry. . . .

The stars were paling when the pilgrim, after an unforgettable night filled with stars and heavenly light, with silence and adoration, went down again into the valleys, thankful that God is to be found even there, amidst the work and toil of everyday wherever the Spirit and truth has hold of our hearts.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Stewardship

It is a good thing to review. I learned that lesson when very young. Repetition is one of memory's best assets. We have suggested four principles; i. e., (1) God is the Owner of all things; (2) man is God's steward; (3) the faithful steward separates a portion of all income for benevolent purposes as a means of acknowledging God's ownership; (4) the remaining portion is spent and invested by the steward as a sacred trust.

We have now one more principle to emphasize. Not that these five principles exhaust the teachings of the Scriptures on this subject, but only introduce the subject in a tangible way. The fifth we designate as the principle of *accounting and of dispensing rewards*.

This is God's day of grace and man's day of freedom. Man must be very careful lest this freedom in the day of God's grace be his own undoing in the day of reckoning. It is very easy to grow careless and indifferent especially when we are privileged to do as we please and no one checks up on our attitudes.

But there is a day of reckoning. No truth is more clearly taught. Our Lord is checking up on his servants continually. It behooves us to be careful. Careless living has closed many a fountain of the choicest blessings. The time will come to the careless steward as it came to that unjust steward Jesus told us of, when the Father-owner will say: "Thou canst be no longer steward."

Our Master endeavored to help us understand the Father's concern over his creation. Hear him: "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered." He taught his disciples not to worry, giving as a reason that the Father knew their needs. As much as to say that his knowledge was sufficient warrant for their supply. All the more necessary therefore that we seek his kingdom and his righteousness as we trust him for our need. This is partnership and he expects it of us.

Jesus also emphasized the certainty of a reckoning day. His parables bristle with this idea: "Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. 13: 30). "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth" (Matt. 13: 49, 50). The parables of the talents and pounds both emphasize a time of accounting in which all will receive according as their attitude has been toward the property entrusted from their Lord. This is an earthly scene? Yes, but Jesus said in the parable of the talents at least, that the kingdom of heaven was like that. Read carefully, Matt. 25: 14-30 and Luke 19: 11-27.

Paul speaks of a "righteous judgment of God who will render to every man according to his works." He says, too, that this accounting time will be without respect to persons. He emphasizes the fact that this will be universal: "For we shall all stand before the judgment-seat of God." In all of this and more that might be suggested we have pictured a court scene,—a great tribunal. It cannot be otherwise. Too much has been committed to man to think otherwise. Man has wonderful opportunities but he dare not abuse his privileges. His joy now and hereafter depends upon how he uses opportunities. Whole-hearted loyalty to duty will be rewarded; carelessness must be condemned and punished. The goodness of God forbids any other course.

But how does this relate to stewardship? I thought stewardship had reference to money. No, you are wrong, for making, giving, spending and investing money is not stewardship; but on the other hand, only

a sincere, devout and faithful steward can make, give, spend and invest money to the glory of God. Only faithful stewards of the grace of God can "make friends with the mammon of unrighteousness" that will provide an eternal abiding in the heavens. The moth of selfishness and the rust of covetousness have consumed for many an individual the true riches that might have been laid up in the heavenly treasury. God is not mocked. Whatsoever we sow we reap. We reap more than we sow, too, and of the same kind.

Hear Paul's classic on this question of accounting and rewards: "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire." Let me say in this connection that more than one Christian is suffering loss through unfaithful stewardship. My observation discloses a number of instances where members prospered financially far above many of their fellows. They failed, however, to adopt the principles of stewardship (which means partnership with God), and thus grew selfish, close-fisted, and hard-hearted. They could easily say "No" to a call for missions or other worthy benevolences. Calamity came and they were reduced to poverty. Then they came to themselves. By their own confessions they are happier in their poverty. The fire of adversity saved them, and it is well that the fire came to them this side the grave or they might have lifted up their eyes in company with the "rich man." But think of the loss they have suffered. Think of the rewards ahead if they had faithfully and wisely invested in Kingdom interests. Think, too, how many others may have suffered loss because of their years of unfaithfulness.

May God help us to live so that men may "account of us, as of ministers of Christ, and stewards of the mysteries of God," and that "according as each hath received a gift ministering it . . . as good stewards of the manifold grace of God," knowing that "each one of us shall give account of himself to God."

Our Debt

THE Church of the Brethren has an obligation to every race under the sun. We claim to love our Master a bit more than other denominational groups. I am making this statement in view of our contention that we obey more fully the commands of our Master. Fuller obedience calls for larger love, since love prompts obedience.

Our union with the Master places us under obligation to his commission. That is unescapable. And, of course, if our union is formed out of love we will have no desire to escape. Paul said that for what he received in union with Christ, he was "debtor to

Greeks and to Barbarians, both to the wise and to the foolish." And to the Corinthians he said: "Woe is unto me if I preach not the Gospel." So to Rome he went and very likely unto Spain.

We have one hundred and thirty-one men and women in different fields of the world. We are supporting the foreign work in the amount of about \$1.90 per member per year: just a trifle over 1/2 cent a day. What a sacrifice (?) we are making. Averaging less than four cents a week to carry the Gospel of the Master we love to India, China and Africa. Of course, some are doing much more than that; but many are doing less, and not a few nothing at all. If our Master interprets our love for him and the heathen for whom he died in the terms of our giving just what do you suppose he thinks of us? Again I know that those who need this most will not read it. All we can hope is that those who read will scatter the news to others.

What is worse, we are in arrears on what we have agreed to do. We have a deficit now of over \$30,000.00. But what is that to 113,930 members of the Church of the Brethren? That simply means thirty cents apiece for the year extra. I will pay for twenty parties including myself and still keep up my regular program of giving. Counting myself and wife two of the twenty, I will take care of eighteen of the group of non-payers. What will you do? I say we will pay our debt and pay it now. What do you say?

Mission Notes

THE Drs. Cottrell at Bulsar, India, report that their hospital now has to turn away each day those who come for operation or treatment. To us this may not seem so serious, but when we remember this is their only chance for either healing of the body or soul, it seems unfortunate indeed!

The Annual Mission meeting in October in China is reported to have been one of the most spiritual and uplifting yet. They send considerable important matter for the next Board Meeting. Everybody is pleased with the way the native Christians are coöperating and with the way they assume their responsibility.

The Mission Board of the District of Nebraska has decided to not help missions or churches who do not give liberally themselves to support the work. This is right. While we cannot buy the blessings of the Gospel, yet it costs life and effort to build a living church. Folks who will not coöperate sacrificially in doing this in the beginning, likely will never grow into it later.

Bro. Heisey, writing from Show Yang, China, says: "China has changed marvelously during our furlough, especially in the activity of the Chinese Christians in the church work." He also tells of a teacher that bought a Bible and then brought it back, because his master did not want him to read this book. But Bro. Heisey is keeping in touch with him and finds he has a copy of the Gospel hidden away and is reading it in secret. How different from America! Here there are none to forbid, but encourage us so to do—yet the Bible is so much neglected.

C. D. B.

Record of Giving—Western Maryland

MEMBERSHIP CHURCH	1928-1	1921-2	1922-3	1923-4
115 Bear Creek		\$ 113.04	\$ 75.00	\$ 434.70
55 Cherry Grove	\$ 34.56	31.00	10.00	5.00
70 Fairview		120.93	48.56	22.56
Cumberland Mission				15.00
30 Georges Creek			25.00	15.00
100 Maple Grove	315.00	134.40		16.74
Oakland		14.15		
75 Pine Grove			5.00	12.49
Unallocated	298.00	45.01	3.25	25.00
	\$ 647.76	\$ 458.53	\$ 166.81	\$ 531.49

THE PASTOR'S STUDY

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 3—The Lord's Prayer

"After this manner pray ye: Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For thine is the kingdom, and the power, and the glory, forever. Amen" (Matt. 6:9-13).

1. "After this manner," Greek, *houtos*. (a) By virtue of its native demonstrative force it refers to what precedes; in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus; so (Matt. 6:30; 19:8; Mark 14:59). (b) It prepares the way for what follows (Matt. 6:9; Luke 19:31; John 21:1).—Thayer. "The *houtos* especially in its present position of primary emphasis, cannot well be otherwise understood than 'thus,' i. e., 'in those words,' as a specimen of the Christian's prayer."—Alford's Greek Test. "*Houtos*, 'thus' not after the ethnic (heathen or pagan) manner."—Expositor's Greek Test. Therefore, "thus," or "after this manner" is in contrast with the praying described in verses 5-8, especially verses 7, 8. Void of repetitions, and brevity seems to be the idea set forth in this illustrative prayer.

2. "Pray," Greek, *proseuchesthe*, from *proseuchomai*, to offer prayers, to pray. It is restricted to prayer to God.

"Pray ye," *proseuchesthe humeis*, present tense, pray so habitually. *Humeis*, as opposed to the heathen or gentiles. This prayer is to illustrate the disciples' manner of praying, and not that of Jesus.

3. *The Prayer*. (a) The Address: "Our Father who art in heaven." "Our Father" is a summary of the whole Gospel—the fatherhood of God and the brotherhood of man. "The fatherhood appealed to is not the general fatherhood of creatorship, but the special fatherhood of grace. It is for those who are the children of God by Christian faith that this prayer is meant, those who turn to him with filial hearts, prepared to say: 'Hallowed be thy name. Thy kingdom come. Thy will be done.'" The brotherhood of man: "There is a human brotherhood which rests on the divine creatorship (Mal. 2:10). But just as there is a special sonship, the sonship of believers, so there is a distinctive brotherhood of saints." This is the brotherhood of the address.

The human phase: fatherhood and sonship by creation.

The divine phase: fatherhood and sonship by grace and faith.

How about people who make no profession joining in praying the Lord's Prayer? As far as "Our Father" is concerned they can say it as a son of nature, but not as a son of grace. Christians pray as the sons of grace. But when non-professors do say, "Our Father," what do they mean when they say: "Thy kingdom; thy will be done on earth as in heaven"?

"Our Father:" Here we have something original with Jesus. He reveals God as our Father. It is not only a new teaching in prayer, but a new revelation. "Father is the distinctive Christian name of God, the name which Christ taught us, and which, apart from him, we have no proper right to use." In the Old Testament God is occasionally spoken of as the Father of the Jewish people (Deut. 32:6; Isa. 63:16; etc.), but individuals do not venture to address him by this name (Psa. 103:13 is only a comparison). Compare with this the efforts the Jews made to kill even Jesus because he "called God his own Father" (John 5:18).

"This was a form of address almost wholly unknown to the Old Covenant: . . . but never brought out in its fulness, as indeed it could not be,

till he was come by whom we have received the adoption of sons."—Alford.

Is God as our Father to be taken literally or figuratively? Materially or spiritually? If God is your literal Father, who is your literal mother? And who is God's literal wife? If figuratively, what relationships are taught by the comparison? Since God is a spirit, are his children spiritual?

"Out." Does Jesus include himself when he says: "Our Father"? As stated formerly, the kind of praying taught by this illustrative prayer was for the disciples, and not for himself. You and I and Jesus are children of God, but not in the same sense. He distinguished between "my Father," and "your Father." He is not involved in the prayer, else how would he, who was sinless and guileless, pray, "forgive us our debts"? Pray ye. Jesus gives the prayer as a prophet, and not as a priest.

(b) *First Petition*: "Hallowed be thy name." "Hallowed," *hagiaso*, to render or acknowledge to be venerable, to hallow, to sanctify. It carries the thought of separating from things profane and dedicating and consecrating to God. Prayer to the true God must correspond to his nature. Prayer to the pagan or heathen gods corresponded to their natures, and so were "indifferent, capricious, unrighteous, unloving; much speaking, iteration, dunning was needed to gain their ear."

It will be noted that the Prayer contains seven petitions—or six, according to the way you wish to view, "Bring us not into temptation, but deliver us from the evil one." See the discussion on the petition. Each petition is expressed in the aorist imperative in Matthew, also in Luke's version, except the fourth petition, *didou*, which is the present imperative. They are imperatives because they are requests or petitions. The aorist tense expresses action as a single act, simple occurrence, as a point, without duration; the aorist, therefore, is employed to express an act at once completed.

The present tense expresses continued or durative action. Hence the reading "day by day" *didou* in Luke. Matthew connotes a somewhat immediate supply; Luke, a continuous supply. Those who are interested in the grammar should note further as to the use of the aorist imperatives: "It is the true tense for 'instant' prayer." Moulton adds: "To God we are bidden, by our Lord's precept and example, to present the claim of faith in the simplest, directest, most urgent form with which language supplies us."

Does not the use of the aorist tense teach us that we should be definite and to the point in our praying, as contrasted to the heathen manner of praying? We may also note that the main idea of tense, in Greek, is not time, but the kind of action. "Only in the indicative mode in Greek do the tenses show time absolutely." And yet in this mode the time is secondary. "The indicative mode in Greek has practically the same force as it has in English."

The first petition is expressed in the passive voice: Let be hallowed, revered, sanctified thy name, rather than blasphemed, jested about, and profaned. This is the idea of the petition rather than praise or thanksgiving.

"Thy Name." Name equates nature and character. It is interesting to note the many names for God in the Old Testament: Rock, Tower, Shepherd, Keeper, Fortress, Refuge, Most High, Father, etc. And in each comparison we have revealed his love and good will to us. Let His name be revered. Name equated nature. Compare Satan, Devil, Nabal, Fox (Herod), vipers (generation of), etc.

(3) *Second Petition*: "Thy Kingdom come." (a) "Come," the aorist imperative. (b) "The Kingdom of God." This was Israel's hope and prayer, even before the advent of Jesus. And the Rabbis went so far as to say that it was not praying if no mention of the kingdom was made. The Kingdom of God was one of, if not the leading theme of Jesus' teaching. But what Jesus desired them to pray for was not the kingdom that they were praying for. They were so prepossessed by ideas and notions of a temporal and material kingdom that anything different

was stubbornly rejected. They wanted their independence, which they had lost in the Babylonish captivity, restored to them again. They wanted all the material things that would go with a God-sent king and prosperous times. This crops out in the feeding of the five thousand, when they were going to make him king by force. They now thought that

(Continued on Page 730)

The Minister and His Reading

I. The Reader's Problem

THE average person is confronted with a real problem in the matter of his reading. Whether he wills it or not he must face something to read at almost every turn. In the city his attention is enticed by signs that range in complexity from the poster cards in street cars to the flashing multicolored electric signs on the skyscrapers. Even in the quiet of his own home the average man must face the silent but alluring temptation to read by attractions as far apart as the banker's calendar on the wall or magazines and newspapers on the library table. Once books were written by hand, but now they are reeled off of great cylinder presses. In the last five years 3,678 books of fiction alone have been published in the United States. If the average man would read a story book a day he would be reading a little less than half as fast as books of fiction are issued in the United States. But there are thousands of other books printed during the course of a year, not to say anything of magazines, papers, and our tremendous heritage of valuable books from the past. Truly the average reader has a nice problem in discrimination if he would read wisely and well. He must learn to choose with care if he would come to culture and not to a moving picture type of mentality incapable of serious or connected thought.

Such is the average person's reading problem: What then of the minister and his reading? There are several factors that tend to complicate the proposition as viewed from the minister's standpoint. The Christian ministry is a profession and as such it presupposes the mastery of a certain body of knowledge, a mastery that can only be gained by reading and study. Of course, a minister must be acquainted with the sixty-six books that make up the Bible. He need not necessarily have read the Bible through thirty times as Mr. Bjerger Larson of Madison, Wisconsin, but he does need to know his Bible. He needs to know what is contained inside its covers and he also needs to know the Bible in relation to history and present day life. All of this means collateral reading. Like the doctor or the teacher, so also the minister must have accumulated a body of special professional knowledge which he keeps up to date by continuing to read wisely and well.

But the ministry is more than a mere profession in view of all that God and the preachers' fellow-men expect of the minister. The ministry is not just one of the learned professions with especially high traditions to maintain. The ministry is a kind of super-profession in which the master is expected to be something of a philosopher as well as a specialist. In religious terminology the ideal minister is a prophet as well as a priest. This is true because the church is looked to for moral and spiritual leadership. The minister is expected to be able to lead the way in these two realms. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Thus the ministry involves a profound responsibility.

And yet, with all that the minister's profession, the traditions of his profession, and the expectancy of his fellow-men demand of the minister he is also a man of like passions with his brother in the pew or on the street. He, too, has cares, problems, and a full schedule. Practically, the man who in theory should be prophet as well as priest often finds that he has scarcely time left for the reading required to meet the demands of the priestly function alone. All of which is sufficient to indicate that the minister faces particular reading problems that set him apart from the average reader. Indeed, the minister and his reading presents a problem that is worth thinking through. H. A. BAKER

HOME AND FAMILY

The Pay Envelope

Is it all in the envelope holding your pay?

Is that all you're working for day after day?

Are you getting no more from your toil than the gold

That little enclosure of paper will hold?

Is that all you're after; is that all you seek?

Does that close the deal at the end of the week?

Is it all in the envelope holding his pay?

Is that all you offer him day after day?

Is that all he wins by his labor from you?

Is that the reward for the best he can do?

Would you say of your men when the week has been turned,

That all they've received is the money they've earned?

Is all in the envelope, workman and thief?

Then loyalty's days must be fleeting and brief;

If you measure your work by its value in gold

The sum of your work by your pay shall be told;

And if something of friendship our men do not find

Outside of their envelopes, you're the wrong kind.

If all that you offer is silver and gold,

You haven't a man in your plant you can hold.

If all that you're after each week is your pay,

You are doing your work in a short-sighted way;

For the bigger rewards it is useless to hope

If you never can see past the pay envelope.

—Selected.

And So They Were Married

BY ELIZABETH ROSENBERGER BLOUGH

ANDREW worked in the office of the Rutland Mining company in Bratton, not because he loved that kind of work, but because there was nothing else he could do that paid as well. In the nature of things every man loves the work which God intended that he should do. When he has to turn away from that to something else he is dissatisfied. To make a man work at a job which he hates, instead of the real work which is his, is about the worst thing the world can do to him.

Andrew wanted to marry. He needed the girl whose letters lay in his trunk. They had intended to be married Christmas day four years ago, but the sickness and death of Andrew's mother necessitated their putting off the wedding to some other time. Andrew was through college, but he had no money; he wanted more than anything else to be a doctor. Six months ago he took this job hoping to make money enough to go to medical school and get married. Now the situation remained unchanged as the weeks went by. Andrew could not give up Naomi, for she would not be given up. They were two fine, clean, high-minded young people with ideals which they hoped to realize some day. Andrew reread her letter. If anything could make one patient and willing to work in that awful office it was letters like these. She wrote about everything she had seen, thought or done since their last meeting. But she never wrote of her poverty, her need of better clothes, or more nourishing food. She was no worse off than many others, Naomi never complained.

"Mister, your Uncle Conrad Myers is sick and said for me to tell you about it."

"Oh, thank you, Brandt, I'll see him today," answered Andrew. He frowned and thought for an instant that he might go to see Naomi first. But since the old man might be suffering and he wanted the evening with Naomi, he went to the other side of the city. He found Uncle Conrad very sick.

"It's rheumatism. I had it over forty years ago and this is something like that. I don't know what to do."

"There is nobody here to take care of you, is there?" asked Andrew.

The old man shook his head and then whispered, "And no money or anything else."

Then Andrew went to the nearest restaurant and brought in some hot soup, eggs and toast. Uncle Conrad ate the food hungrily. He was not really his uncle, only a distant relative. He had not shirked disagreeable work nor had he wasted his money, he

was unfortunate, that was all. Andrew offered to take him to his own room.

"I hate like everything to call on you like this, but it is the poorhouse for me if you can't help. There's no one else in the world." And Andrew knew that he spoke truly.

Andrew had hoped to put some money into the bank that day. Now he called a taxi, took Conrad with him to his own room. Once there, he went to buy him another meal. He left the man warm and comfortable, and so grateful that his thanks hurt Andrew. It must be awful to be old and out of luck, he must look after the old man.

Naomi was waiting for him. She was not annoyed by his late arrival. She listened to his tale about Uncle Conrad.

"Of course you must take care of him," answered she.

"Let's go to a cafeteria and have some supper," suggested Andrew. They went and found a table in the corner, where they could talk unobserved. Andrew was thinking of sitting down to their own table, but he said nothing about such a manifest impossibility.

"You know that Ida had an operation, and the bills are very high. I gave them all of my last month's salary, and it will take much more to see them through this. I could not let her worry about their bills!" confessed Naomi.

"No, you had to help your own sister," said Andrew.

"But I felt as if I could not let the money go out of my hands, am I wicked?"

"No. You had to do it. She is weak and helpless, there's no other way."

Naomi's pale cheeks were pink; she was thinking.

"Andrew, you are like the good Samaritan, and lame dogs and hurt people always find some one like you. But sometimes I think it is all wrong."

"The economists would say, that we should look out for ourselves first," answered Andrew.

"We are not coming any nearer to our wedding day."

"You don't mean that we ought to give up thinking about it?"

She was silent. Andrew waited in his corner, his coffee was getting cold. Naomi leaned a little closer to him and reminded him of his being thirty-one years old while she was twenty-nine. Then she added, "I've been waiting and thinking of this. Every time when we hope to save some money to start our home some one worse off than ourselves needs it. We shall always be helping some one like Uncle Conrad or my sister because no one of the others will. But we want to live our own lives too." And then and there they decided to be married the next evening.

Naomi kept on working, she had always intended to keep her job. They made Uncle Conrad so comfortable, that he recovered and went to his work again. All the time it was easy to work and save together. When the first hundred dollars was in the bank, they were jubilant for now the course in medical school seemed an assured fact. Four years later Andrew held his diploma in his hand, ready to do a man's work in the world.

Huntingdon, Pa.

A Gift From God

BY ELIZA POPE VAN DYNE

"My friends have come to me unsought. The great God gave them to me."

One catches their breath with the beauty of it when this thought comes to them. A glow spreads around the heart when we see a friend, when we think of them, when we touch them. A gift from God!

For the most part through life we do not think, we do not remember; day by day we just accept—and just accepting is the most insipid, the most degrading act of man. Nothing in life is cheap enough to accept without thought, without understanding; and when God gives a friend our very soul should rejoice and respond. There is nothing casual in a new acquaintance; out of

all the nation, out of all the world, he may be yours. There is a great thrill at the romance of it, a great peace at the provision.

Now and then, in extremity, they come suddenly, unexpectedly, from sources that we little dreamed. We see it as a marvelous thing that they should be there, at the right time, in the right place, when you had only bowed or smiled or admired. It is not accident. They are yours.

In childhood days there is a tie that lasts through life, year after year a firm foundation, day after day an understanding, a reliance that is more than human in its solace. Without reasoning why we have a peace and a security that makes all easy. We have a gift from God. That spirit within us, that ambition which urges us, that loneliness which besets us, needs another human heart, a friend, a man or woman, who senses what we cannot say, who satisfies, somehow, and cheers, somehow, and somehow shows the way, because they belong to us and were given for that purpose.

Oh, let us love our friends and see that their affection is a thing divine. Whether we have one companion who fills our every need, or a score of scattered loved ones, each with his own delight, it is all the same, the special nature in us has the natures needful to it.

Let us remember and value and glory in the gift, and so reap from its blessings the greatness that we may. When the friends go, or when they fail to come, the hollow mockery of a life alone will soon show that a friend is not a chance encounter, but a selection from the human family for the good of one another.

We cannot force by any skill or purchase through any amount, nor secure by pity, nor win by admiration, this one rare thing. It comes. It is a gift of God. Let us value it as such.

"And all that nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And, like thy shadow, follow thee."

Even so with friends.

Washington, D. C.

Why Am I Here?

BY RHEA LAMB

OFTEN when troubles come and temptations assail us, we ask ourselves: "Why was I put on this earth? Why was I created? What is all this confusion and trouble which each of us must face, from the time we enter this world until we leave it?"

Paul tells us why God "hath wrought us." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we do groan, earnestly desiring to be clothed upon with our house which is in heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God" (2 Cor. 5:1-5).

God hath wrought us for a special thing. It is that we might put off this old tabernacle in which we do groan and put on our new clothes, that our mortality might be swallowed up of life. This ought to give great comfort to those who have named his name.

What a loving God! In Isa. 53:11 we read: "He shall see the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He will never be satisfied until he has wrought this great thing in us.

Hell was not prepared for mortal man. Jesus said: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). That fire was prepared for the devil and his angels, but those who wilfully follow in the footsteps of the devil will certainly follow him to his place of destination.

God intended that his created ones on this earth should live a life everlasting with him. What a great and loving God!

Norfolk, Va.

AMONG THE CHURCHES

Calendar for Sunday, November 16

Sunday-school Lesson, Peter's Confession.—Matt. 16: 13-20.

Christian Workers' Meeting, Envy.—1 Sam. 18: 6-9.

* * * *

Gains for the Kingdom

Ten baptisms in the Walton church, Ind.
One baptism in the Belvedere church, Calif.
Six baptisms in the Midland church, Mich.
Two baptisms in the Cincinnati church, Ohio.
One baptism in the Maple Grove church, Wis.
Twenty baptisms in the Morrill church, Kans.
Four baptisms in the Hollidaysburg church, Pa.
Fourteen accessions in the Mt. Morris church, Ill.
Five baptisms in the Calvary church, Philadelphia, Pa.
Five baptisms in the Akron church, Ohio,—the pastor, Bro. A. H. Miller, in charge.

Four additions to the Windber church, Pa.—Bro. M. Clyde Horst, the pastor, in charge.

Ten baptisms in the Mississinewa church, Ind.—Bro. H. C. Early, of Muncie, Ind., evangelist.

Eleven baptisms in the Blissville church, Ind.—Bro. Chas. Cripe, of Bremen, Ind., evangelist.

Twenty-one baptisms in the Mineral Creek church, Mo.—Bro. X. L. Coppock, the pastor, in charge.

Twelve baptisms in the Back Creek church, Pa.—Bro. M. A. Jacobs, of Waynesboro, Pa., evangelist.

Seven baptisms in the Santa Ana church, Calif.—Bro. Edgar Rothrock, of La Verne, Calif., evangelist.

Fourteen accessions in the Raven Run church, Pa.—Bro. L. R. Holsinger, of Martinsburg, Pa., evangelist.

Eight were baptized and one reclaimed in the Olathe church, Kans.—Bro. A. D. Crist, of Paola, Kans., evangelist.

Ten baptisms in the Nemadji church, Minn.—Sister D. H. Keller, of Minneapolis, Minn., evangelist; seven await the rite.

Nine were baptized and two reclaimed in the Buck Creek church, Ind.—Bro. S. S. Greyer, of Ashland, Ohio, evangelist.

Thirty-nine confessions in the Fulton Avenue church, Baltimore, Md.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Seventeen converts and four baptisms at Ewing, Va., and vicinity.—Bro. Jesse D. Clarke, of Jonesboro, Tenn., evangelist.

Eight baptisms in the Bow Valley church, Alta., Canada.—Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists.

Twenty-four were baptized and two reclaimed in the Brownsville church, Md.—Bro. Millard Wilson, the pastor, in charge.

Two baptisms in the Vestaburg church, Mich.—Bro. S. S. Neher, of North Manchester, Ind., evangelist; one baptism previous.

Two baptisms in the New Philadelphia church, Ohio; six accepted Christ during meetings conducted by the pastor, Bro. Oliver Royer.

Two were baptized and two reclaimed in the West Manchester church, Ind.—Bro. J. Oscar Winger, of North Manchester, Ind., evangelist.

Two baptisms in the Diamondville house, Manor congregation, Pa.; one was baptized and one reclaimed, in the Purchase Line house, same congregation, the pastor, Bro. C. H. Wakeman, in charge of both meetings.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. E. Grapes, the pastor, to begin Nov. 23 at the Richfield house, Pa.

Bro. G. R. Montz, of Preston, Minn., to begin Dec. 1 in the Winona church, Minn.

Bro. W. W. Gibson, of Goshen, Ind., began Nov. 9 in the Maple Grove church, Ind.

Bro. Geo. Mishler, of South Whitley, Ind., to begin Nov. 17 in the Mexico church, Ind.

Bro. H. A. Brubaker, of Pasadena, Calif., to begin Nov. 23 in the Pomona church, Calif.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Nov. 30 in the Riddlesburg church, Pa.

Bro. H. C. Early, of Muncie, Ind., to begin Nov. 16 in the Roxbury church, Johnston, Pa.

Bro. Michael Kurtz, of Richland, Pa., to begin at the Florin house, West Green Tree congregation, Pa.

Bro. J. H. Graybill, of Whitefish, Mont., to begin Nov. 30 in the Payette Valley church, Idaho.

Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., began Nov. 9 in the Rocky Ford church, Ohio.

Bro. O. P. Haines, of Lima, Ohio, to begin Dec. 2 instead of Nov. 24 in the Garden City church, Kans.

* * * *

Personal Mention

Bro. Quincy Leckrone changes his address from Ashland, Ohio, to 1415 E. Main St., Columbus, Ohio.

"Why World Peace Waits" was the subject of the editor's address in several of the Southern Ohio churches over last week-end.

Florida fever has broken out in official circles at Polo, Ill. It is reported that three of the ministers, Elders John Heckman, C. C. Price and Wm. Lampin are on their way to the Southland, with their wives, by the overland route.

Bro. S. S. Blough, Secretary of the General Ministerial Board, was at the Publishing House for several days recently assisting the Council of Promotion office in correcting the Ministerial List for the 1925 Yearbook. The preparation of the Yearbook hereafter has been com-

Our Thanksgiving Offering

As a church we have a commendable record in the sincere observance of Thanksgiving Day. This is in part due to the fact that we are a rural people and live a little closer to God's bountiful harvests. We believe our traditional piety and faith help us too! May it grow with the years!

There are abundant needs for any Thanksgiving offering we shall make. But the cause of every need is sin and a lack of God—"for where God is, there is no need." The only permanent cure for poverty, sin, war, impurity and human degradation is the Gospel of Christ. Our gifts will be most potent for good, in proportion as they bring Christ into the experience of mankind.

The General Mission Board has designated Home Missions as a most worthy object of our Thanksgiving offering. Thanksgiving Day is an American institution. Our light will shine farther if it is brighter at home. We can not confine it to America; but we must not neglect it! The first \$5,000 of this offering will go toward completing the Italian Brooklyn church. The rest will be used in missions in America. It will all help the deficit and will be properly credited to the churches. Let us make it worthy of our faith and the Father's care and blessing. Let everybody share in it!

GENERAL MISSION BOARD

Elgin, Ill.

mitted to the Council, and the Ministerial Board has charge of the ministerial part of it.

Bro. J. Edwin Jarboe and wife have closed their work in Canada for this season. In the five congregations in which they held meetings one hundred and sixty-nine were added to the church, as an immediate result of their labors.

Chairman Otho Winger of the General Mission Board and Educational Secretary H. Spenser Minnich have been meeting with the ministers of Southern Ohio and North-eastern Ohio this week at the Ministerial Meetings in these Districts.

Bro. A. Jay Replogle, now a student in Blue Ridge College, will be available for evangelistic work during the Christmas holidays either preaching or leading the singing. In the last named work especially he has had considerable experience. Address him at New Windsor, Md.

The Home Mission Secretary has been having some interesting experiences lately visiting the grave of Eld. Peter Nead in Southern Ohio, the mission at Constance, Ky., across the river from Cincinnati, and other points. Some of the Ohio leaders like to recall how as boys they always went inside the church when Peter Nead preached but—well, we almost said something about the ways of young men a generation ago. You know young people are so different now from what they used to be! Last Saturday and for several days following Bro. Zigler was

scheduled to attend a meeting of the Country Life Association at Columbus, Ohio. This body, formerly concerned with economic questions mostly, is now studying the rural church problem and this is what is commanding Bro. Zigler's special interest.

Bro. D. E. Miller and wife in company with Bro. George Senseman and wife of the Second South Bend church, Ind., were among our recent visitors. Brother and Sister Miller, following their pastoral service at Sebring, Fla., had been visiting the old home community in Pennsylvania, but are now in Bethany Bible School again.

* * * *

Miscellaneous Items

The Brethren at Jonesboro, Tenn., are evidently looking forward to greater things. They have just built a new house of worship which is to be dedicated soon.

The Pomona (Calif.) congregation will dedicate their church Sunday, Nov. 23. Bro. A. D. Sollenberger, recently of Nebraska, will preach the dedicatory sermon in the morning and in the evening Bro. H. A. Brubaker, of Pasadena, will begin a series of evangelistic meetings.

A telegram received the morning of Nov. 7 told of the death of Sister Gertrude R. Emmert, wife of Eld. J. B. Emmert, of La Verne, Calif. Brother and Sister Emmert spent about sixteen years in India where they would doubtless have been today but for Sister Emmert's health. We are sure the whole Brotherhood joins in extending Christian sympathy to Bro. Emmert and the family.

From the sort of copy that is sometimes sent in to the House to be put into print it would seem that some of our friends hold a very high opinion of our ability. We acknowledge these delicate compliments but would like to exchange a few bouquets for the kind of copy sent in by the District of Northern Iowa, Minnesota, and North Dakota. You can save us a lot of trouble by writing legibly, spelling correctly, and by remembering to sign your name.

The Men's Community Fellowship Class of the Wiley church, Colo., is a going and growing concern. Their slogan, modeled after the class name, is "Men, Come Follow Christ." They "are going after every man in the community not definitely tied up to some place of regular worship." The class is wondering how many organized men's Bible classes there are in the Brotherhood and asks that the secretary of each class drop them a card stating the class name. Address the pastor and teacher, H. E. Blough, Wiley, Colo., Box 245.

"The Citadel of Truth" for September-October is on our desk. It is the organ of the Bible League of India, Burma and Ceylon. The primary object of this organization is "to promote the reverent study of the Scriptures of the Old and New Testaments, and to resist the varied attacks made upon their full inspiration, infallible truth, Divine authority and sole sufficiency as the Word of God, and the only rule of faith and practice." We note that the League is holding a convention at Bombay this week, Nov. 12-14. Bro. J. I. Kaylor, our missionary at Vada, Thana District, India, is Secretary-Treasurer.

Teacher Training. We trust in this way we may be able to answer many inquiries and at the same time impart information that is needed by those who do not inquire. There is but one section of the Old Book Number Two in teacher training that will receive credit by the International Council. That section is "Training the Devotional Life" by M. W. Emmert. The same section is now contained in our revised course, "The Elgin Course Second Year." Our Board will credit all work taken in the old books until the close of 1925 but remember that our crediting these units, and our filing the grades will not assure your securing credit through the International Council. We urge our people to take our course as given in the revised books. Others are out of print now at the Publishing House. All the Units in Old Book One are receiving credit by the International Council. We advise students to get our leaflet Number 107 for further information and thus save disappointment later.—General Sunday School Board, Elgin, Ill.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

"If I Were Young Again" is a booklet of forty pages by Amos R. Wells containing twelve pointed chapters on interesting subjects which young people will be greatly interested in. One starting to read these intensely interesting sketches is carried along until he has read it all. It costs forty cents. It would be an appropriate present.—Ezra Flory.

Now I Know is John Archibald MacCallum's confession of faith. The title indicates how intensely he believes what he believes. His "Primer of Faith," as the subtitle names it, deals with the doctrines of God, Christ, Holy Spirit, Man, Sin, Incarnation, Atonement, Regeneration, Salvation and a half dozen others. You would not likely agree with all he says. You could hardly fail to be helped by his stimulating treatment. 164 pages, \$1.50.

AROUND THE WORLD

Norman Angell Coming to America

Norman Angell, the well-known English advocate of peace, it is reported, will lecture in America in the course of the next few months. He will speak on such subjects as: The Public Mind in Britain and America; Government and Society in Britain Today; Human Nature and the Management of Society; and, Can We Make a Patriotism for Peace?

Progress of the American Negro

When a white man from South Africa makes a special study of the American Negro there ought to be something unusual to report. And there was, at least so far as the white man from Africa was concerned, for he was "positively astounded" at the educational program of the Negro in the United States. The educated Negro in South Africa is said to be considered a failure. But the American Negro has made an impressive record in achieving an economic competence that may not be without its promise for the Negro in Africa as well.

Relief for the Camel

Primitive men had to bear their own burdens or leave them with slaves and women to carry. It was a great improvement for men when one by one the ox, donkey, camel, horse, and other animals were domesticated and made burden bearers or drawers of loads upon carts and wagons. Then came a day when the gasoline engine brought relief to the horse and the ox. Apparently the next to gain relief will be the camel. Some months ago the French did some experimenting with tractors for crossing the Sahara Desert. In the Near East an English firm has been operating a motor car service between Haifa, Damascus and Bagdad. This company now plans to extend this service into Persia to take the place of the camel caravans. With relief for the camel should come a great saving of time and greater safety in crossing the deserts and wild districts of the Near East. Indeed it looks as though the wild horsemen of Arabia should find their business on the decline unless they discard their horses and give chase with a flivver.

Tax Figures Again

In a recent speech the President called attention to the tremendous increase in taxation during the last twenty-odd years. He states that the yearly cost of national and local government has reached the sum of ten billion dollars. "This is about the sum that all American farmers receive for their output for a year. It is ninety-three per cent of all wages and salaries of industrial plants in the census of manufactures. It represents about one dollar out of each six dollars of national income." Our per capita tax that stood at \$17 in 1903 has risen until it is now almost \$100. The profound significance of the increase of taxation as it relates to individual control in spending is apparently not understood by many. If our income as a church is put at \$40,000,000 per year then it is evident that a first charge of more than six and one half million dollars in taxes reduces by just that much the sum over which we have control as to spending. Our tremendous tax burden coupled with a natural resistance against a lower standard of living in the main explains why it is so hard for the churches to raise money.

The Passing of Mother's Bread

Can you recall anything about the fragrance of newly baked bread? Have you ever seen the hot loaves taken from the oven and the top crust rubbed with butter? Do you remember persuading mother to give you a nice thick slice of warm bread spread with butter and perhaps even finished off with syrup or jelly? . . . Now that you have swallowed we wish to say that it looks as though such memories will not be the heritage of the boys and girls of today. Mothers have changed during the last five years. So late as five years ago seventy out of every one hundred housewives baked their own bread. Now, to the baker's great glee, only twenty-five out of every one hundred bake their own bread. But it is also in place to remark that the bakers have changed also, and that change goes back to the World War that has made so much history ancient. Baking used to be carried on as a craft in which skilled men made their own bread in their own small shops or bakeries. Then came the war with high wages and many bakers turning to better paid or more congenial work. Thus the stage was set for the change to machine production and large scale merchandizing methods. At the same time a better knowledge of the yeast organisms and their pedigrees made it possible to scientifically control the process of bread-making. Uniform quality with the machinery for large scale production did the trick. And now most of the folks with thinning hair eat baker's bread but dream of the time when they used to eat mother's bread, fresh and hot, fragrant with melted butter, and plastered with jelly. Alas, the world is not what it used to be!

September and Gasoline

For the first time in the history of the oil industry our daily gasoline production has reached an average of 25,000,000 gallons during the entire month of September. The Bureau of Mines is also authority for these further figures regarding our gasoline supply: Owing to the shortness of the month, however, the total output of 750,000,000 gallons fell 5,000,000 gallons below that of August. The domestic demand also fell 100,000,000 gallons short of the record consumption attained in August, due to the waning automobile season. The foreign demand, expressed in exports, continued, however, reaching more than 100,000,000 gallons and causing a reduction in gasoline stocks of 80,000,000 gallons. "Stocks of gasoline on hand at refineries on Oct. 1 stood at 1,230,000,000 gallons."

Carnegie Endowment for International Peace

Fourteen years ago Andrew Carnegie turned over to the trustees of his Peace Endowment the sum of \$10,000,000 in five per cent bonds, the half million dollar yearly income to be devoted toward "hastening the abolition of international war." The Peace Endowment was just getting under way when the World War made the nineteenth century look like ancient history. During the war the Peace Endowment was in a somewhat perplexing situation, but decided that standing by the Allies was the position which would ultimately contribute the most toward world peace. Thus the Endowment's International Law Department was turned over bodily to the United States government, and Professor Scott, head of the Division, became an adviser to the State Department. The original plans of the Division of Economics and History were largely scrapped and work begun on a monumental economic history of the war. This history, now nearing completion, will consist of 150 volumes, comprising some 200 separate monographs. Obviously this is a history for students and not for the general reader. The Division of Intercourse and Education has sought to promote good feeling, particularly with South America. Also some 200 different pamphlets have been distributed gratis, or at a nominal price. These are some of the major activities of the Endowment which Mr. Arthur Ruhl discusses in an article in the "Survey Graphic" entitled: Seven Million Dollars' Worth of Peace. While the Endowment has undoubtedly accomplished much Mr. Ruhl takes it to task on a number of counts. He feels that the Endowment has been strangely silent at a time when it should have been conspicuous for leadership; that it is still living in the shadow of the partisan attitude of 1917; that it has not been open to new ideas or suggestions; and that it has been ungallant enough to leave the crusading for peace since the war to the women, with scarcely a word raised in their defense. The criticisms that Mr. Ruhl launches at the fourteen year old Carnegie Endowment for International Peace may also apply with some pertinence to peace societies organized as much as two hundred years ago.

The Lansing and Borah Debate

Robert Lansing and William E. Borah have recently debated through the columns of the Boston "Independent" the practicality of the idea of outlawing war. Mr. Lansing takes a negative view and sees no way to proceed except to remove as far as possible the causes of war. But how is this to be done in the face of the known qualities of human nature and the covetousness of nations? In the face of aggression Mr. Lansing thinks: "War . . . is righteous, for force is the one way to meet force." In answer Senator Borah calls attention to the fact that Webster once denounced the abolition movement as fit only for little minds and foolish agitators. At the same time Wendell Phillips and William Lloyd Garrison were appealing beyond the thought of their times to "a power which rewrites constitutions and reforms continents." Both debaters agree that in the last resort public opinion is omnipotent, but they differ as to the turn that public opinion is likely to take. It seems to us that Senator Borah scores a point when he shows how we pass laws to aid in the removal of causes of crime long before such crimes become a thing of the past. Murder and theft are outlawed by our statutes, and such laws represent in a tangible way the ideals we desire to realize. To Mr. Lansing's contention that only physical might can enforce decrees Senator Borah answers with the record of what our own Supreme Court has done. Alexander Hamilton felt that since the Supreme Court would be helpless, it would therefore be useless, in deciding controversies between the States. The Supreme Court might make decisions, but how could it compel obedience? The answer is the appeal to conscience. Nations as well as individuals have a sense of justice. Senator Borah states: "Some eighty-odd judgments have been rendered against States by the Supreme Court of the United States; and in every single instance those judgments have been complied with in good faith upon the part of the State against which the judgment was rendered." It would almost seem that public opinion works more smoothly and efficaciously when groups are concerned than when it is merely a matter as between individuals.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are the Merciful

Matthew 5: 7

For Week Beginning November 23, 1924

The Merciful Are They Who Appreciate the Favor of Divine Love. The quality of mercy is a true fruit of the life which has renounced sin and is aspiring after godliness. Its presence is a proof that they who hunger and thirst after righteousness are being filled. Mercy means *compassionate kindness* and is that attribute of God which means most to humanity. According to his power and justice alone men might have perished miserably in their sins, but by his mercy we are saved. His love gave us another chance, and those of us who appreciate it must give evidence by learning to take the attitude of God Exodus 34: 6; Psalms 86: 15; Luke 6: 36.

Divine Forgiveness Is Conditioned Upon a Merciful Disposition. This truth is repeatedly taught in the Scriptures. See Psalm 18: 25; Matt. 6: 14, 15. The selfishness of the human heart must be broken up before God's love can really penetrate it. It is a spiritual process that while a soul is receiving mercy from God it is meanwhile being trained to exercise mercy. The life which receives the gracious mercies of God and then does not extend itself in kindness is storing up for itself greater judgment. But "mercy glorieth against judgment" in the Christian life (James 2: 13). The illustration of Matthew 18: 23-35 strongly enforces this point.

Mercy Is Manifested in Patience and Forgiveness Toward Those Who Do Wrong. No one needs compassion and friendship more than the sinner, because his trouble is the greatest of all. In exercising mercy we may have to use patience for a considerable time until the sinner is convicted of his sin and repents of it. Then it may be that some one who should know better transgresses against our personal rights and wounds our feelings. Can we forgive him? The still greater test of our merciful disposition is whether we can breathe a sigh and shed a tear over the person who will not repent after all our prayerful persuasion. A merciful heart is never glad to consign any soul to condemnation. Jesus wept over the erring people of Jerusalem who rejected him (Matt. 23: 37, 38). He knew how much the Father wishes all to be saved (John 3: 16). As winners of souls we must learn the same patient and forgiving disposition (Heb. 2: 17; Eph. 4: 32; Col. 3: 12, 13).

Mercy Is Manifested by Deeds of Kindness to Those Who Are in Need. A human world is always filled with opportunities to exercise love and benevolence. The presence of need, be it physical, mental, or spiritual, is a call to Christian duty. In ministering to it mercy becomes self-denial for the sake of others. Christianity has multiplied the application of mercy to needy humanity in many kinds of humane laws, moral reforms, and good institutions. The story of the Good Samaritan in Luke 10: 30-37 is a splendid illustration of mercy in action. Also the parable of Matt. 25: 34-40. When we have appropriated the merciful character of Christ we, like he, will go about doing good (Acts 10: 38). The creatures of the animal creation will also profit from our kindness (Proverbs 12: 10).

The Reward of the Merciful Is to Grow into the Beautiful Fulness of the Image of Our Merciful Christ. "They shall obtain mercy," said Jesus. He might also have said that they have already received mercy. But his statement of blessing means that the merciful have unlimited reaches of development into godly character. Their constant disposition of compassion makes it easy for God to bestow upon them the full joy of forgiveness. Our practical and personal experience teaches that kindness never fails to bring a blessing. It blesses him that gives and him that receives. We may depend upon it that the rule of Romans 12: 21 will work. By love and gentleness we may break down the hardest walls of enmity. See Proverbs 15: 1. The merciful receive their reward from both God and at the hands of men.

Suggestions for Meditation

What the quality of mercy means to me.
Illustrations of mercy I have seen and known.
What forms of mercy does the world stand most in need of today?

The opportunities for mercy in our local community.

A Prayer

"When all thy mercies O my God
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise."

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

J. H. H.

The Greatest Need of the Christian Church

(Continued from Page 723)

India needs a religion that provides a Savior who can save from sin, one who has served and loved and suffered in the presence of men, and has shown them how to live a spiritual life in the midst of life's temptations; India needs a religion that makes available the Holy Spirit of God, the purifier and the sanctifier of lives, the spiritual dynamic which leads men into all the truth and into that life of sacrifice and service which is pleasing to God and a blessing to men. Christianity is this religion, and if India does not know it, it must be because we have lacked the power of demonstration.

What do we need then? Power is what we need: power to pray, power to witness, power to sacrifice, power to love, power to conquer sin, power to represent the Lord Jesus Christ in all his beauty and in all his glory. Yes, we need a new baptism of the Holy Spirit, the infilling and empowering of the Spirit of God. "Tarry ye at the Master's feet, until ye be clothed with power from on high." This is a call to penitence and confession, a call to fervent prayer and whole-hearted consecration. How can we turn the present Christian opportunity in western India into a mighty victory for our Lord? The power of the Spirit of God alone can enable us to do it. He is not dependent on wealth or organization or culture or influence, but he is dependent on surrendered wills, praying hearts and sacrificial love. What are we here to do? For what purpose does the Christian church exist? After more than a hundred years of missionary effort see how much there is yet to be done! Who can be satisfied? Think of our forces in comparison with the feeble company in Jerusalem. If we were energized by the Spirit as they were India would be evangelized in a decade, and such evangelism would appeal to the heart of India. O Lord, send a revival! Lead us to definite surrender and prayer that the power of the Holy Spirit may be released in our lives. "Not by [man's] might, nor by [man's] power, but by my Spirit, saith the Lord of hosts."

Iyara, India.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 726)

they had found the one having the solution to the empty dinner pail or the bread and butter question. (Even nowadays the presidential candidate who can assure the voters of prosperous times and a full dinner pail usually wins the election). But Jesus didn't come to be that kind of a king. Hence, on the next day after feeding the multitudes, after reminding them that they were seeking him for their stomach's sake rather than heart's sake (John 6: 26), he gives them the great discourse on the Bread of Life or Spiritual Bread (John 6: 26 ff.).

But since Jesus did not fit into their preconceived program for the kingdom, they rejected him. It is beside the point to contend that Jesus postponed the kingdom because the Jews rejected him. When the Jews rejected Jesus, they rejected both the King and the Kingdom. But the purpose of Christ's coming into the world was not to be defeated. So he turned to another nation with his mission. And when this nation accepted him they accepted both the King and the Kingdom. Though he was rejected of one nation, he established his Kingdom with another. This is well shown in the Parable of the Vineyard (Matt. 21: 33-46). "Therefore say I unto you, The Kingdom of God shall be taken away from you [chief priests and Pharisees and elders, verses 23, 45], and shall be given to a nation [Gentiles] bringing forth the fruits thereof." Instead of postponing the Kingdom, he established it [note his triumphal entry in the first part of the chapter] and transferred it to another people who would propagate it. This idea is obviously taught in the Scriptures.

The very city (Jerusalem) he entered in triumph, was the city from which they were to begin their spir-

itual conquest of the world for Christ the King (Acts 1: 8. Compare with Acts 1: 8, Isa. 2: 3). So the prayer has always been: Thy kingdom come, into all the world; and thy will be done on earth, all the earth, as it is in heaven (Matt. 24: 14).

The Kingdom is here, and it is spiritual. "The Kingdom of God is not eating and drinking [Jewish ceremonial works or feasts], but righteousness and peace and joy in the Holy Spirit." The Spirit's presence means the Kingdom's presence. Paul's definition of the Kingdom is fundamental. To look for a material, temporal kingdom one day to be set up, and to be ruled over by the spiritual Christ, is to commit the same blunder the Jews made at his first advent, and the disappointment will be as bad or even worse.

"Thy kingdom come," was praying for a present reality, as well as a future hope. As a present reality compare Matt. 4: 17; 12: 28; 21: 43; Luke 11: 20; 17: 21. As a future hope or consummation compare Matt. 26: 29; 1 Cor. 15: 24, 25. "And so, when we pray for the coming of God's Kingdom, we are praying that Christ the King may enter into our hearts, that he may take full possession of them, that the Gospel of the Kingdom may spread throughout the world, and that its principles may work in human society with subduing power. But we are praying also for the hour of the final consummation when the Lord himself shall appear in his glory, when the kingdom of this world shall become the Kingdom of our Lord and of his Christ, when out of that Kingdom there shall be cast all things that offend, and God shall be all in all."

The second petition of the Lord's Prayer is the missionary part of the prayer. When we pray "thy kingdom come," we are praying for the "Gospel of the Kingdom" to be preached in the whole world (compare Matt. 4: 23; 24: 14). If you don't believe in missions, then quit praying the Lord's Prayer if you mean to be honest.

The Kingdom of God is a large subject, with many phases. What we have said is very meager, and necessarily so, because of the nature of the prayer discussions.

New Windsor, Md.

CORRESPONDENCE

CHINAWARD

"All aboard!" came the call to us as we stood on deck. There were thirteen of us, the Oberholzers, the Heiseys, the Brubakers, Miss Kreps and I. We watched the gang planks rise, then the great engines began to throb, and the great "Empress of Canada" began to move slowly out into the deep. As we saw the docks and shore gradually receding from us a queer little feeling gripped our hearts. The shadows of evening closed about us long before we left the Sound, and the morning light found us far out on the great Pacific. The realization swept over us that at last we were really sailing Chinaaward—home and loved ones behind, and ahead—China and a great adventure for God.

The first two days out were a bit choppy and a couple of our party, more generous than the rest of us, responded to the call of the mighty deep. A calm sea the third day brought all out on deck again and all went well until upon nearing Japan we ran into a rolling sea. By turning out of our course a bit we missed the experience of a real typhoon, however we did get enough disturbance to understand what it means to be "Rocked in the cradle of the deep." Most of our party escaped being really seasick, although with some it was a narrow escape for they did confess feeling "a trifle unsettled at times."

Most of the way across the weather was cold and foggy and the fog horn at intermittent intervals kept the air resonant with its mournful sound. As we sailed into the Japanese current there was a decided change in the atmosphere and we were soon glad to tuck away our coats and sweaters. By the time we reached Yokohama it was very warm, and warmer still when we reached Shanghai.

The "Empress of Canada" is one of the largest and best boats sailing the Pacific, and we considered ourselves fortunate to have sailing upon it. Our accommodations were splendid and because the line between first and second class was not sharply drawn, we enjoyed much of the freedom of first-class passengers. A large majority of both

second and first-class passengers were missionaries or educational people going out to teach in the Orient.

The whole voyage was a pleasant one and full of interest, especially to those of us who were making the trip for the first time. In Japan we received our first glimpse into Oriental life. We were in port in Yokohama but one day but it was sufficient to permit us to see what remains of that city since the earthquake, and to make a hurried trip to Tokio. We also docked for a short time in Kobe. There were so many things to see that were new and strange that we could have wished we were all eyes. It was not long before we were aware that the Japanese were just as much amused and interested in us as we were in them. I never felt more like I was on parade than I did in Tokio. It was in Japan that we first experienced riding in "rickshaws" so commonly used in this part of the Orient. This was a bit hard on my democratic "instinct." I could not help feeling sorry for the poor coolie who was doing what I had never seen a man do before. The use of man power rather than horse power is very much in evidence everywhere here in the East. Another interesting thing to me with which we came in contact in Japan was the bargain spirit. The Oriental seems to get a great deal of joy and satisfaction out of bargaining, even if the Westerner does not. We Americans have too much "hurry" in our blood to parley over the price of an article. There is no such thing as "hurry" out here. "Take your time and plenty of it," seems to be the motto. Perhaps the Oriental is wiser than we with all of our feverishness and speed. Who knows?

The morning of the fourteenth day found us sailing up through the muddy yellow waters of the Yangtze River. The next port was ours and I think we all felt a little thrill within us that our long voyage was nearly over and that we would soon be in the land that henceforth was to be our home and the country of our adoption. Considerable time was required to dock so large a ship so it was after noon before we finally stepped forth upon Chinese soil. About us on all sides were strange sights, strange sounds, and strange odors. As we stood for several hours waiting to get through customs we felt a fellow sympathy for the immigrants of Ellis Island. We were the foreigners now.

Close by us were the coolies working half-naked in the stifling heat. All the baggage and freight from the ship was carried by them over to the customs house. As we waited we were very much interested in watching them and listening to the curious little song which they sing as they trot along carrying their heavy loads. It seemed almost criminal to me that economic pressure made it necessary for men to work like those poor dripping coolies. What a life! Would that our good folks at home who feel that times are hard could get just one glimpse of what poverty really is out here and the hopelessness of it! The inequality of the way folks live on the other side of the world with the way they live here is painfully striking.

We arrived in Shanghai just at a critical time. If we went to Peking by rail it was necessary for us to go through the war zone. As actual fighting had not yet begun we decided after some deliberation to risk it in faith. With us also was a party of American Board missionaries. At several places during the night groups of soldiers passed through the train and looked us over carefully, but we were not molested. Just two days later fighting began and the trains were stopped so we were thankful that we left Shanghai when we did. The night we passed through the bandit zone in Shantung we had fifty armed men, a searchlight on either side of the train and a machine gun at the rear to protect the train. It might be of interest to our readers to know that this was the train that was held up by the bandits over a year ago. The words of the ninety-first Psalm came often to my mind during this trip. We felt our Lord was with us and no one could pluck us out of his hand.

In the vicinity of Tientsin we passed through miles and miles of flood-covered territory. In some places the water line was almost to the level of the track. We saw villages which were marooned, and others which were completely submerged and destroyed, for these mud houses when water-soaked melt right down. One place we saw one farmer endeavoring to gather what remained of his corn crop above water. Many thousands of people are left homeless and without food. China seems to have one series after another of floods, wars, and famines.

We were thankful indeed in spite of flood and war conditions to arrive safely in Peking with very little delay or inconvenience. Going through customs here was a simple matter for the customs officer on learning we were missionaries, smiled and said, "I, too, am a Christian, we are glad to have you come" and he passed us through without requiring that any of our baggage be opened.

We are to spend the winter in the capital of this great nation. It is an interesting place to study Chinese life. Of all the interesting things about us the most interesting to me always is the people. They seem to be naturally a jovial good-natured people but there is a look in so many of their faces which gripped me right from the beginning.

"If I had no other proof of the truth of Christianity, I think this would be enough—the difference that it makes in the faces of people. Even in the faces of the little children you can read that which makes your heart ache. To know we have a Savior who can bring joy and hope and love into lives like these makes me happy to be here where there is such an evident need for him everywhere. We need your prayers as we struggle with the language and try to understand these people and adapt ourselves to the new conditions which we find here. We are counting on you.

Minneva J. Neher.

Peking, China.

YOUNG PEOPLE'S CONFERENCE

The Young People's Conference of Northern Indiana, held at New Paris, Oct. 10-12, was a decided success. Conference opened on Friday evening with a talk, "Our Church Heritage," by Prof. Schwalm. On Saturday L. W. Shultz discussed "Our Aims." R. C. Wenger talked on the program of the Y. P. D. "Organization Need" was discussed by C. H. Shamberger. Bro. Perry Rohrer had charge of recreation.

Sister Sadie Wampler acted as toastmaster at the banquet. Those taking part in the Saturday evening program were Eloise Ganger, Mildred Ogle, Russell Stout and John Eberly. Music was furnished by Nappanee, Goshen City, First South Bend and Mr. and Mrs. Wampler.

On Sunday, following morning watch, we had Sunday-school and church service. Bro. David Metzler's message, "Receiving Through Giving," was inspiring to all. A social hour at noon was enjoyed after more than 300 had partaken of the dinner served to visitors and friends. Those in charge of the afternoon meeting were John Eberly, Claude Leslie and L. W. Shultz. At the close of the session our young people soon scattered, hoping to meet again in 1925. Mrs. Pearl Mishler.

New Paris, Ind.

OUTWARD BOUND

"Let me go back!
I am homesick for the land of my love and toil;
Tho' I thrill at the sight of my native hills,
The touch of my native soil.
Thank God for the dear home-country,
Unconquered and free and grand!
But the far-off shores of the East for me
Are the shores of the promised land."

Such were the mingled feelings swelling our hearts on Saturday morning, Sept. 20, when we boarded the good ship "Scythia" for our outward journey to India. Our thoughts turned to those we were leaving behind—our kindred and friends; our Board and the church sending us forth. What a joy and refreshment all were to us during our stay in the home-land! Now as we go forth we carry with us pleasant memories of all their love and kindness, their good wishes and prayers for us. We shall cherish these memories through the years as we shall again be serving the humble people of Hindustan who so much need the message of "peace on earth and good will to men."

The "Scythia's" route took us via Boston in U. S. A., and Queenstown, Ireland, to Liverpool, England,—which place we reached, after a pleasant and prosperous journey, at noon on Sept. 30. The ship's log presented to each passenger before the landing was as follows:

Sat., Sept. 20, at 10:14 A. M., left Cunard Pier, New York.
Sun., Sept. 21, run 343 mi., at 4:50 P. M., arrived at Cunard Pier, Boston; at 6:04 P. M., left Boston lightship.
Mon., Sept. 22, run 268 mi., light breeze, fine and clear, smooth sea.
Tues., Sept. 23, run 344 mi., calms, fine and clear, smooth sea.
Wed., Sept. 24, run 367 mi., light to moderate breeze, cloudy and fine, moderate N. E. swell.
Thurs., Sept. 25, run 349 mi., fresh breeze, overcast, passing showers, moderate sea.
Fri., Sept. 26, run 353 mi., moderate to strong breeze, overcast, some rain, rough sea.
Sat., Sept. 27, run 351 mi., light breeze, cloudy and fine, S. E. swell.
Sun., Sept. 28, run 358 mi., moderate to fresh breeze, overcast, fine, heavy S. W. swell.
Mon., Sept. 29, run 309 mi., at 11:30 Daunt's Rock lighthouse off Queenstown, Ireland, rain.
Tues., Sept. 30, run 358 mi., at 12:30 P. M., Prince's Landing Stage, Liverpool.

This record shows the time of our journey to have been ten days, two and one-half hours from New York, including the halts at Boston and Queenstown.

With us on our journey across the Atlantic were 9 missionaries for Burma and two for Egypt. This left us at Liverpool to take other ships. We lingered in Liverpool until Oct. 3, when in the afternoon we boarded the Anchor Line steamer "Scindia," bound for Bombay, India. Sometime during the night when the tide was just right, and while we slept peacefully in our bunks, this good ship slipped quietly out of her berth, out upon the Mersey and into the open sea where we found ourselves the next morning. Now thirteen days have passed since leaving Liverpool, and 26 since leaving New York, and we are still on the way. Tomorrow we shall, if all is well, reach the border of Egypt and for a few hours cast anchor at Port Said. After continuous running for two weeks without one moment's stop it will seem good to stand still for a little while. The ship's log to date is as follows:

Oct. 4, Saturday, to the bar light vessel, 95 mi.
Oct. 5, Sunday, strong beam wind and sea, run 254 mi.
Oct. 6, Monday, strong beam wind and sea, run 230 mi.
Oct. 7, Tuesday, strong beam wind and sea, run 229 mi.

Oct. 8, Wednesday, fine weather and sea, run 248 mi.
Oct. 9, Thursday, fine weather and sea, run 255 mi.
Oct. 10, Friday, moderate head wind, run 263 mi.
Oct. 11, Saturday, fresh head wind, run 235 mi.
Oct. 12, Sunday, fine weather, run 231 mi.
Oct. 13, Monday, fine weather, fresh breeze, run 246 mi.
Oct. 14, Tuesday, squally weather, run 218 mi.
Oct. 15, Wednesday, rough beam sea and swell, run 214 mi.
Oct. 16, Thursday, fine weather, run 240 mi.

Tomorrow when we shall have reached Port Said, where this will be mailed, 6,140 miles of the 11,047 mile journey will have been covered. From there the two-weeks' dash for Bombay will begin.

Altogether we have had a good journey and proven ourselves good sailors. We have really come to think of the sea in the lines handed to us last year when we left Bombay:

"The sea is a jovial comrade,
He laughs wherever he goes,
His merriment shines in the dimpling lines
That wrinkle his hale repose.

"He lays himself down at the feet of the sun
And shakes all over with glee;
And the broad-backed billows
Fall faint on the shore,
In the mirth of the mighty sea."

The most exciting part of the journey was on Wednesday morning of this week after we had left Malta. The night had been very rough, and few had slept much. About half past three A. M. there was a terrible jolt. Some were wakened out of sleep to sit up and ask whether we had struck a rock, others got out of bed and dressed, some put on their life belts thinking we would surely have to put to the life boats, some were frightened into cold sweats, some lay quietly and prayed. The crash was due to a double current and rough sea that sent a big wave over the side of the ship. This was in the region where Paul was shipwrecked; so the account of his experiences was read with new interest the next morning. With the coming of the dawn, the sea became calm and the following day was bright and beautiful.

Our ship is full up. All passengers are for Bombay. If all goes well we shall be there on Oct. 31.

Mailed, Port Said, Egypt.

Eliza B. Miller.

GREENSBURG, PENNSYLVANIA

Among the 30 or more Protestant churches of Greensburg and suburbs there is no congregation more active than the Church of the Brethren, organized some fourteen years ago, with a handful of adherents to the faith. When Bro. M. J. Brougher took charge of the few scattered members and gathered them into the fold there were less than twenty, and some of these lived miles out in the country. Never flinching, the young minister organized a mission and the little band worshiped in a room, kindly donated by a Christian woman. This soon became too small and an additional room was supplied. This, too, was inadequate and a small church was erected. About eight years ago the present commodious brick edifice was built and the nucleus of what has become a leading church of almost 700 membership was formed. This with a Sunday-school, having a membership, exceeding 400, fills the church and all additional rooms.

A two weeks' series of gospel meetings, conducted by the pastor, ended Sunday, October 26, with the baptizing of 30 new members. There were also eleven received by letter. The Sunday-school, until Rally Day, September 29, operated with an attendance of about 200. On this date it reached an attendance of 354, the highest in its history. It continued to grow and on Sunday, October 26, 1924, the date of the love feast, it reached the high water mark of 410.

The gospel meetings were conducted entirely by the pastor, who preached every night. A chorus of 50 voices furnished the music. The "Booster Chorus," organized about a year ago, of children, ranging in age from five years to 13, also sang at several of the meetings. These little ones take an active part in the Sunday-school and church services. The Christian Workers are strongly organized and form an important part of the Sunday evening service.

Bro. Brougher, who began his new term of five years, October 1, was unanimously reelected. He is a wonderful man—a devout Christian, who not only has the love of his own flock, but is esteemed by the other churches as well. Recently the congregation increased his salary and lengthened his term to five years. An elegant new brick parsonage of eight rooms, is nearing completion, which the pastor and his family, consisting of his wife and one bright little daughter, will occupy after December 1.

To have assumed the task of organizing and keeping alive a congregation, sparse and scattered as was the little flock of 14 years ago, might well have discouraged a young man just starting out in the ministry. Not so, Bro. Brougher. With a heart-burning desire for souls, constantly pleading to the Divine Christ for help, with the faithful cooperation of his members, and the encouragement of the sister churches, the congregation has become a power for good. It will be but a few years when a larger edifice will be necessary.

The writer, until two years ago, worshiped in a church of another denomination. He never was satisfied with

the mode of baptism and always believed in immersion. Having witnessed several baptisms, he made application and was received into the Church of the Brethren, where he is satisfied, never for a moment having regretted the step. The doctrines, the principles, the gospel, as fostered and preached by the Church of the Brethren, are true, liberal and are the same as were taught by Christ when he was on earth.

Truly, the Lord has helped the Church of the Brethren in Greensburg. The gospel team, composed of nearly 100 of the best singers from all the churches, has sung for the evangelistic services in our church. The members, like many others, declare that it is good to attend and worship here.

Greensburg, Pa.

R. D. Wolff.

DISTRICT MEETING OF NEBRASKA

The District Meeting was held in the Omaha church, Oct. 17 to 21. The associate meetings began Friday evening with an address by Eld. G. W. Ellenberger. The message was very fitting, and the attendance larger than really anticipated for the opening meeting.

Saturday forenoon there was a conference for ministers and their wives and an address by Eld. Chas. D. Bonsack, "The Church Organized for Service." Saturday afternoon was devoted to Religious Education, Elders' Meeting, and Mothers and Daughters' Meeting. Saturday evening the Octavia chorus gave a splendid message in musical prelude, followed by a stereophonic lecture by Eld. Virgil C. Fennell on "Social Welfare and Purity."

On Sunday Bro. Bonsack preached both morning and evening. His presence and his messages during the meeting were highly appreciated, and were a wonderful asset to the meeting. The Sunday-school meeting was Sunday afternoon.

On Monday there was the Ministerial, Aid Society, and Educational meetings. In the latter Prof. Chas. Morris, of McPherson, gave a practical address: "The Relation of the Christian College to the Church." The missionary program, Monday evening, was the climax of the meetings.

Tuesday morning the business sessions began. Eld. G. W. Ellenberger was elected Moderator, Louis Albrecht, Reading Clerk, and Eld. J. J. Johnson, Writing Clerk. Bro. Ellenberger was chosen delegate on Standing Committee, and J. J. Johnson, alternate. It was decided to elect the moderator one year in advance. Eld. E. E. Bshelman was chosen for next year, the present clerk serving a three-year term. The meeting will be held in Lincoln next year, in August. J. J. Johnson.

Omaha, Nebr.

THE GREAT ACTS OF THE CHURCH

The first great act of the church is missions. "Go ye therefore, and teach all nations." Who is to teach all nations? You and I, dear brother and sister. How? With our graces, gifts, and talents. Money is a gift from the Lord. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."

The last great act of the church will be to meet the Lord in the air. Today are we doing our part in the first great act, so we will be able to have a part in the last great act? "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). All ecclesiastical history points to the fall of Babylon, that great city, as the Roman Catholic church. What nation is there where she has not set her foot and steeped the people in illiteracy? Today she is top-heavy and wobbly.

France for the first time in her history has elected a Protestant president. The president of Mexico is also a Protestant who is establishing the public school system in the republic which has so long been steeped in ignorance and illiteracy by the Roman Catholic church. And today she is falling in the good old United States of America, the country that is a friend to education.

Truly we are living in a marvelous age. Nation has risen against nation, and kingdom against kingdom, and today it is known as the world war.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye when ye shall see all these things, know that it is near, even at the very doors" (Matt. 24: 32, 33).

Who did not know the time of the flood? The wicked. "They were eating and drinking." They knew not until the flood came and took them away. Who did know the time? The righteous. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth. Make thee an ark of gopher wood" (Gen. 6:13, 14).

Will the righteous be conscious of the nearness of Christ's second coming? "But ye brethren are not in darkness, that that day should overtake you as a thief"

(Continued on Page 734)

Muncie.—Sunday, Nov. 9, will be a high day in our Muncie church. It will be Rally Day in the Sunday-school. Moreover, it will be the beginning of a series of evangelistic meetings. The close of these will be Nov. 23. There will be a service each evening of the two weeks, and there will also be forenoon and afternoon services each of the three Sundays. The pastor, who is pastor, will preach, and the music will be directed by Bro. George W. Angley, of Nappanee, Ind. Please pray with us for success in saving souls. And we warmly welcome you to come and be with us in this special effort for the Master at Muncie.—Ralph G. Rarick, 117 South Council Street, Muncie, Ind., Nov. 9.

Pipe Creek church has had some wonderful sermons the last few weeks. Oct. 12 Bro. Otto Winger, of North Manchester, gave two good sermons, one being at our Harvest Meeting. In the evening a temperance program was rendered by the children and young people. Oct. 13 Bro. C. Kindy, of Huntington, Ind., came to help us in a two weeks' revival. The interest and attendance were very good. One evening was given especially for adults and married people, and another especially for young people. Two stepped out for the Lord and we believe the church was built up spiritually.—Dorothy F. Wissinger, Peru, Ind., Nov. 5.

Union Center.—Our church has just finished a two weeks' evangelistic meeting which started Oct. 20, with Bro. Chr. Metzler, of Wakarusa, Ind., as evangelist. Bro. Metzler's sermons were well received and the sermon was especially appreciated. There were four applicants for membership. The music was in charge of Bro. Homer Welden of our church. At the close of the meeting, Nov. 1, we enjoyed one of the biggest and best love feasts held here for many years. Over twenty congregations, Oct. 20, Bro. Metzler and Sister Ely, of the tables. Fourteen visiting ministers were present, also a number of mutes from the Laporte church; they brought their interpreter with them. Sunday morning about 300 people of the community returned for the breakfast served in the basement. This affords a chance of showing the hospitality of the church in a way which can not be done at any other time. The meal was preceded by early morning worship. Nearly 100 members remained for dinner in order to be present at the funeral of one of our oldest official brethren, Joseph Stump, who had not missed a communion service for thirty years.—Angley, Nappanee, Ind., Nov. 2.

Union City.—Oct. 19 we observed Missionary Day in our school. Two sermons were preached by our pastor, and the evening service a program was given by the young people. An offering of \$30.01 was taken for world-wide missions. Oct. 21 we met in council. A splendid report of the annual visit was given by the brethren; our pastor also gave a fine report. The church decided to organize an evangelistic campaign for the winter, and also a midweek service consisting of song practice and Bible Study. Bro. Theo. Eley and wife were ordained to the eldership. Our love feast was a service long to be remembered. A large crowd was present. Eld. John Cline officiated. Our pastor is planning to preach a series of seven sermons on the life of Christ, beginning next Sunday, Oct. 20. Bro. Metzler and Sister Ely, of the missionaries to Africa, each gave an interesting and helpful talk on Africa which was appreciated by a full house.—Mrs. Ruth Ruff, Union City Ind., Oct. 31.

Walton.—Oct. 12 Bro. Snell preached for us both morning and evening. Ten were baptized as the result of the union revival held here. Oct. 26 was Rally Day in our Sunday-school, with an attendance of 126. Following Sunday-school we were favored with an interesting talk to the children, also to the older ones by Bro. Shultz, of North Manchester; he also gave a fine message in the evening, which was much appreciated. We feel greatly encouraged over the growth and interest of our Sunday-school.—Grace Smith, Walton, Ind., Oct. 29.

West Manchester.—We have just closed a two weeks' revival. Bro. J. Oscar Winger, from the college, was with us in the meetings. We owe a great deal of the success of the meetings to his untiring willingness to do all possible to make them so. Bro. Winger preaches very impressively. One of our own young people, Sister Gertrude Cook, directed the music in a very able manner. Two more into the fold were reclaimed for the church, and the whole membership consecrated anew to the Lord's work.—Alta Irene Williams, North Manchester, Ind., Oct. 30.

IOWA

Council Bluffs.—It was my pleasure to assist in a revival at this place commencing Oct. 5. Bro. L. A. Walker brought the message each evening in his usual enthusiastic manner. We found the church well organized and united in the effort of saving souls. Some of the loyal workers are still there that were so willing to help when Sister Caskey and I came to them in 1912 to help in the organization. It is interesting to see the progress made. From the store room mission, which was a rented one, the church has moved to a new building. The Southern District, under the supervision of our Mission Board, has helped make the change. The new church has had its share of discouragements and problems—perhaps more than some of our stronger rural churches have had. They have a well-organized Sunday-school, with Sister D. Hutchinson as its leader. The Sisters' Aid Society is also very active and helpful. With the courageous spirit manifested and the "mind to work" I bespeak a very bright prospect for the church. Bro. M. E. Stair now has charge of the work as pastor and I am sure he and his family have the hearty support of the little flock in every way.—Homer Caskey, Lenox, Iowa, Nov. 28.

Garrison.—We met in council Oct. 18 with Bro. Frank Edmister as moderator. Officers were elected for another year. Oct. 12 a gospel team from Panther Creek gave a very nice program in the church. Bro. Harry Fields who was with the church as pastor during the year is now, with his family, visiting in Indiana. We are pleased to know that Bro. Fields will be located at Brooklyn as pastor of the church there after Nov. 15. Since Sept. 1 Bro. Frank Edmister and Bro. Bruce Bohrer have had charge of the services and are doing good work. Bro. Bohrer is also editing the Garrison Evangel since Bro. Fields' absence. The Aid Society is still busy; considerable charity work is being done at present.—Mrs. S. C. Coleman, Garrison, Iowa, Nov. 3.

Prairie City church met in council Oct. 11, with Eld. I. W. Brubaker presiding. We held our love feast Oct. 25 with a good attendance. We were very glad to welcome several ministers along with a number of visiting members from neighboring congregations. Bro. J. Q. Goughnour, of Ankeny, officiated. Bro. C. B. Rowe, of Dallas Center, preached in the morning, which was greatly enjoyed. A missionary offering was taken. Sunday evening the temperance Gospel team of Dallas Center, with Bro. Morris Eikenberry as leader, rendered a very interesting program. Music was furnished by a chorus and a male quartet.—Gertrude Dykstra, Prairie City, Iowa, Oct. 29.

KANSAS

Morrill.—Since our last report twenty-five new members have been received into the church—twenty by baptism and five by re-consecration. A number from here attended the District Meeting at Ottawa, the pastor, W. H. Yoder, being a delegate. Bro. Yoder, as member of the Mission Board, spent a Sunday recently with the Lawrence Mission, Kans., in an all-day meeting. We had the pleasure recently of hearing a sermon by Bro. C. B. Smith, of Martinsburg, Pa., at our Sunday morning service, which was greatly enjoyed. Bro. O. G. Davis, of Bethany Bible School, is expected soon to give us an evening program of readings. The date for a father and son banquet has been set for Nov. 14.—Mrs. Elma Hobbs, Morrill, Kans., Oct. 29.

Olathe.—Oct. 19 Bro. A. D. Crist, of Paola, Kans., began evangelistic meetings which closed Oct. 26. The interest and attendance were splendid. The members were strengthened and greatly encouraged. Eight were added to the church by baptism and one was reclaimed. Nov. 1 we held our love feast with fifty present. Quite a number of visitors were present, among them H. I. Crist and Mrs. F. H. Hildebrand, of Independence, Mo. The following is the Olathe church a number of years ago for about fourteen years. We ex-

pect Bro. V. C. Finnell to be with us Dec. 12 and 13.—Mrs. Lillie M. Riffey, Olathe, Kans., Nov. 4.

Ozawike.—The Thanksgiving Eve, Nov. 27, is the date for our love feast. Bro. O. H. Fetter, of McPherson, is to be with us a week in the early spring. Yesterday the hour for preaching was given to a missionary program by the older folks. Some of the topics discussed were: Why Give to Missions? How Much Should I Give? What Are the Missions? A discussion by four on the topic, Resolved, That Foreign Missions Be Supported. The meeting was created considerable interest. It is amusing how much can be said on the wrong side of a question. The offering amounted to \$57.82. We grow stronger as we work harder and give more.—Judith Brammell, Ozawike, Kans., Nov. 3.

KENTUCKY

Constance.—Oct. 27 Bro. M. R. Ziegler, on his way to Tennessee, cannot do his usual good work, as our wonderful sermon which was greatly appreciated by all. Our work here is going along smoothly. We have been making some improvement in our house by painting and varnishing the inside. Our Sunday-school attendance averages about forty and evening service about thirty-five. We are talking of having a series of meetings in the near future.—John T. Moll, Constance, Ky., Oct. 30.

MARYLAND

Brownsville.—The revival meetings conducted by our pastor, Bro. Millard Wilson, closed Oct. 31. The result was a great spiritual awakening of the church and community. A splendid appreciative audience was present each night. Twenty-four were received into the church by baptism and two reclaimed. The love feast followed on Saturday evening. The church was filled to capacity. Kurtz, Miller officiated, assisted by Brethren Paul Miller, Philip Englar, Arthur Rice, Chas. Grubb, LeRoy Dudrow, S. F. Spitzer and M. A. Younkens. Eld. Englar, of Uniontown, gave us a very inspiring sermon on Sunday morning. Mrs. Nellie S. Kaetzel, Brownsville, Md., Nov. 3.

MICHIGAN

Harlan.—We had our Harvest and Missionary Meetings Oct. 19. Neighboring churches enjoyed the day with us—Brethren and Marilla being well represented. Bro. W. R. Miller and wife and Bro. Nevinger, of Onekama, also were here. We had Sunday-school in the forenoon and the forenoon. Bro. Nevinger delivered a very interesting sermon. The afternoon service was a very interesting hearing. In the afternoon there was a short program. Brethren favored us with several songs. Bro. W. R. Miller gave us a very able missionary sermon after which an offering of \$50.23 was taken. The visitors helped with the offering as well as the program. Bro. O. E. Stager, of Harlan, gave us a very interesting sermon on the new field of labor. We will feel our loss in the church as the family were a great help. Bro. H. A. Weller and wife, our new pastor, is taking up the work here with great zeal. Bro. Geo. Killian, of Beaverton, Mich., will be with us in November to hold a series of meetings.—Mrs. Gerry Foote, Copemish, Mich., Oct. 30.

Midland.—A Sunday-school and Christian Workers' Society were begun last January with our own members. In the month of twenty-eight. In September four young sisters were added to the church by baptism, also two were baptized for the Beaverton congregation, making six in all. Bro. Van Meter and Bro. Rarick have each given us a sermon and Bro. Hugh Miller has likewise given us a sermon in the past three months. Sept. 8 Bro. Virgil Finnell gave a lecture here. Sept. 14 we organized the First Brethren Church of Midland. The officers were selected for one year, with Bro. Geo. Killian, of Beaverton, elder in charge, and the writer correspondent. As we have no minister here we would greatly appreciate any help along that line. The members of the Midland church are a very good body and are very kindly lent their services. Grace Guernsey, Midland, Mich., Oct. 24.

Vestaburg.—Sept. 6 and 7 Bro. V. C. Finnell was with us. He gave two lectures, one on "The Brown God and His White Imps." Bro. S. S. Neher held a two weeks' meeting at the Vestaburg church Oct. 5 to 19. Two confessed Christ and were baptized. One was baptized before the meetings. Bro. Neher's sermons were spiritual and helpful. Also his explanation of doctrine is plain before the sermon were fine. Sister Pearl Myers led the song service; the singing was good. Nov. 1 the church met in council. Our elder being absent, Bro. John Van Meter acted as moderator. We elected officers for the church for 1925: Elder, J. F. Hostetter; clerk, C. Johnson; "Messenger" agent and correspondent, the latter, Sunday-school superintendents, B. F. Switzer and Frank Bollinger. Our communion will be Thanksgiving evening.—B. F. Switzer, Vestaburg, Mich., Nov. 3.

MINNESOTA

Winona.—The church has planned for a revival meeting of two weeks to begin Dec. 1, and close with a love feast. Bro. G. R. Montz, of Preston, Minn., is to be the evangelist. Our offering Oct. 19 for the General Mission Board was \$36.50, more than the forty cents per member, necessary to lift the deficit.—Mrs. J. C. Forney, Gilmore Valley, Winona, Minn., Oct. 31.

MISSOURI

Mineral Creek.—Our series of evangelistic meetings which began Oct. 5 conducted by our pastor, Bro. X. L. Coppock, was well attended. We worked together in an ungenerous day and amounted to \$64.85. The salvation of souls and felt we were well repaid as twenty-one were baptized; two await the rite. Another young man confessed Christ but chose to go to the Baptist church. We held our communion the evening of Oct. 24, which was well attended.—Mrs. X. L. Coppock, Leavenworth, Mo., Nov. 4.

Smith Fork church has recently been enjoying some special days. Sept. 25 was Promotion Day in the Sunday-school. A short program was given by the elementary division, after which each child was presented with a promotion card or certificate. Oct. 5 Rally Day was observed. Ninety were enrolled in the Sunday-school on this day. The attendance for the worship period went beyond the 100 mark which was the goal set for the Sunday-school. We observed the missionary anniversary Oct. 19 and our offering amounted to \$219.28, which includes the children's offering. Last spring our pastor gave thirty children a dime each to invest for missionary purposes. The income from this investment was brought in and amounted to \$64.85. Most of them earned their money raising chickens and vegetables. They also gave a short program. Six of our Sunday-school scholars were baptized as a direct result of the revival conducted by the pastor this summer (previously reported). The pastor and wife very pleasantly entertained the children, after moving into the parsonage. A very enjoyable evening was spent in a social way in games for the young and conversation by the older ones. Refreshments were served to all. Most of the membership was present. The fall communion was held on Nov. 1 with a goodly number present. The pastor, Bro. Hostetter, officiated. Our filling of a vacancy in our grade school as principal and seventh grade teacher. Bro. Finnell was with us Nov. 1 and 2 with his stereotypical views and lectures in behalf of the General Welfare Board. The quarterly business meeting in September was well attended. Bro. Hostetter was chosen elder for the year. Quite a number from the congregation attended the District Meeting held in the Rockingham church recently.—Ada Sell, Plattsburg, Mo., Nov. 3.

OHIO

Akron church met in council Oct. 4, with Eld. A. H. Miller, our pastor, presiding. The various departments gave good reports, and the deacons an excellent report for the closing year. Various officers were elected for the year, including Bro. L. B. Oaks, clerk; Sister Edna Hane, correspondent; Sister Myrtle Adams, "Messenger" agent; Bro. Paul E. Myers, Sunday-school superintendent; Sister Maggie Burdett, chairman of Adult Christian Workers, and Sister W. C. Borden, of the junior. Five letters were accepted and one was granted. Our pastor conducted the Vacation Church School and the average attendance during the term was good. The school closed with a demonstration of the work done by each class. The series of meetings was well attended, and a love feast which was well attended.—C. Kaufman, Akron, Ohio, Oct. 31.

Black River.—Oct. 26 was Home Coming Day. Our Sunday-school attendance was 137, the highest mark of the year. Sister Beulah Wood was our farewell address. An offering of over \$200 was taken for the missionary deficit. Dinner was served to 160 people. In the afternoon we had our Home Coming program. Oct. 31 about sixty-five gathered at the home of Sister Woods who returns soon to India. This is her home church. The regular council was held Nov. 1, with Bro. D. E. Sower presiding. Our method of electing officers was changed. An election requiring a majority of all votes instead of the highest number. We planned to raise our District and General Mission funds by the envelope system. One sister was released and one letter was granted.—Mrs. D. E. Sower, Spencer, Ohio, Nov. 4.

Cincinnati.—Sept. 7 we observed Auto Day with a special program. Bro. Galen B. Royer, Jr., and Sister Mabel Funderberg were the speakers for the morning and afternoon service. Rally Day was the special feature of Sept. 28. The Willing Workers' Class had charge of the opening and closing service. Oct. 19 a special offering was lifted for world-wide missions. On Thanksgiving morning a Bible union service will be held in the Church of the Brethren. Rev. Goodrich, of the U. B. church, will speak and the music will be in charge of our church. Just recently we had two accessions to the church by baptism.—Elva Leaverton, Cincinnati, Ohio, Nov. 4.

Lower Stillwater.—Oct. 12 Bro. Harlan J. Brooks and wife were with us at Sunday-school and church service. The evening with us given a reception at which nearly one hundred persons, old and young, were present. It is a healthy indication when the fathers and mothers are welcomed into the social circles of their children. It betokens a mutual confidence in each other. Bro. Brooks grew up in this community and has been a member of the church having been away for several years at Bethany, Manchester and other places in preparation for life work, it was a real pleasure to have him with us. It also afforded Sister Ruth an opportunity to mingle with his friends and associates. Oct. 15 our church met and council prepared for the love feast. A letter was granted to Brother and Sister Walter S. Ullery, who have been away for a number of years, but have now located in West Milton. From the opportunities offered us by our Board of Religious Education, we have selected a lecture by J. S. Nofsinger and the Manchester Church. Our annual visit was reported. Elders D. H. Carter and J. W. Fidler, of the latter church, gave a demonstration. Our communion service Oct. 25 was well attended. Ministers and members from other congregations remembered us with their presence and help. M. R. Ziegler and Harlan J. Brooks led the service. Sunday morning after a community breakfast and supper, Bro. Ziegler talked to the church, following a love feast by sermon. An offering of \$68 was taken for missions. At 7 P. M. Brother and Sister Brooks gave us a parting message before departure for India.—L. A. Bookwater, Trotwood, Ohio, Oct. 30.

New Philadelphia church met in council Sept. 12. Sunday-school officers were elected with Sister Ruth Shriver as superintendent. Since our last report two have been added to the church by baptism. We just closed a two weeks' revival conducted by our pastor, Rev. Oliver Royer. Six accepted Christ as their Savior. A splendid interest was shown throughout the meetings and the church feels greatly built up. We hope to continue our growth and work.—Mrs. Euse D. Nolt, New Philadelphia, Ohio, Nov. 3.

Pittsburg church held their love feast Oct. 18. Bro. Lawrence Kreuder preached for us in the forenoon and Bro. J. W. Fidler in the afternoon. These sermons were very spiritual, leading up to the evening services. We were glad to have a number of visiting ministers with us. Bro. Sylvan Bookwater officiated, assisted by Bro. Root. The next morning we met for Children's Meeting which was conducted by Sister Ruth Shriver. Bro. Root also conducted the Sunday-school lesson for the adults. We were very fortunate in having Brother and Sister Harlan Brooks with us. They gave splendid missionary talks. There were 302 present at Sunday-school and our collection was over \$100.—Mrs. S. E. Delk, Pittsburg, Ohio, Nov. 1.

OKLAHOMA

Bartlesville church met in council Oct. 19. On account of so many of our members living out of town we had a basket dinner at the church and the business meeting in the afternoon with our elder, S. E. Thompson, in charge. Most of the members were present and a good cooperative interest was shown which we are especially thankful to whom we are indebted for the new building. We are planning to build a new house of worship. Our old building is so small that we can not accommodate all who would attend, and our Sunday-school also is very much handicapped for lack of room. Our members responded very liberally when the call for funds was made. We decided that it would take about \$6000 to build and equip a house large enough for our needs. As we are considerably short of that amount a committee was appointed to solicit the city of Bartlesville for funds. Bro. Thompson has been with us about four months and labored faithfully with some good results. We feel that he has accomplished what we can possibly expect until we get our new house. We expect to start on our new house within the next two or three weeks. When it is completed we will be greatly in need of efficient Sunday-school workers and will gladly correspond with anyone desiring to change location. Mrs. Rhoda Williams, Wann, Okla., Nov. 4.

Oklahoma Live fire union met in regular session with Oklahoma as the subject. Oct. 26 with John Carrier, Jr., as the president, in charge. A splendid program was rendered in the forenoon, and an address was given by Bro. Wagoner, of McPherson College. The noon hour was greatly enjoyed with a basket dinner. In the afternoon during the business session S. E. Thompson presided. The report from Board and the report of the offering would be taken up as an item in offering; this is to be paid by the third Sunday in March, 1925. Officers for the year were elected: President, Alpha Parks; Vice-President, Jos. F. Carrier; Secretary-Treasurer, Oma Holdersread, and Editor, Elmer Carrier. Other business was transacted as every body is looking forward to the next meeting which will be at Coyle the third Sunday in March.—Lula M. Carrier, Coyle, Okla., Nov. 3.

PENNSYLVANIA

Calvary.—Sunday evening, Oct. 19, we had with us men from the Brotherhood Mission of our city, who gave wonderful experiences and told how God saved them and is keeping them. One of the leaders in this work gave a powerful sermon on the saving power of Jesus. The following Sunday five followed Christ by baptism. A special offering was taken for the mission. Bro. Wagoner, of McPherson College, just before baptism our male quartet sang very appropriately, "Don't Forget to Pray." The church on both Sunday evenings was well filled. Oct. 30 we held our love feast and communion service, with Bro. A. B. Miller in charge. At the love feast of how he has been helped and blessed and we all were surely impressed and inspired by his remarks during the service. Our junior work has been reorganized and it is quite gratifying to see the number attending each Friday evening.—Mrs. J. W. Kiedaisch, Philadelphia, Pa., Nov. 3.

Holidayburg.—Oct. 8-11 the pastor and wife held a short revival prior to the love feast of Oct. 12. Four have accepted Christ and were baptized by the pastor. Oct. 12, about 135 gathered around the communion table, the pastor officiating. Brethren and sisters from Reemee communion with us. The Adult Christian Workers' Society has been divided into three sections, junior, young people and all. All three societies are working very splendidly. The average attendance is increasing, about sixty being present the last few times. We are taking up the doctrines of the Bible and of our church. We have a half-hour song service and an interpretation of a hymn prior to the prayer meeting. The young people are as regular as the adults. Oct. 16, our love feast was held. The pastor presided in a body the revival at Leamersville. Our church responded with two songs, a duet and an interpretation of a hymn. Oct. 19 was a day set apart for missions. Mrs. W. C. Sell, the pastor's wife, brought the morning message. Bro. W. C. Sell, of Martinsburg, Pa., was the speaker. Bro. W. C. Sell, of Martinsburg, Pa., was the speaker. His message, "Our History of Missions," was personal, educational and inspiring. An offering of \$55 was lifted in honor of the thirty-years' mission work. Our Rally Day exercises were well attended and the program was very good. Every class in the Sunday-school is working very hard. Nov. 11 will be our Founders' or Homecoming Day. We have a basket dinner and supper at the church. All who have ever

THE GREAT ACTS OF THE CHURCH

(Continued from Page 731)

(1 Thess. 5:4). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together to meet the Lord in the air. And so shall we ever be with the Lord" (1 Thess. 4:16, 17). Notice the expression, "to meet the Lord in the air." What becomes of those who are not prepared to take part in the last great act of the church? Without a doubt they remain on the earth. At this time Christ takes his bride to "the marriage supper of the Lamb." And the great tribulation period begins which leads up to the battle of Armageddon and Christ's personal reign on the earth.

Homer Fosnaugh.

North Manchester, Ind.

DISTRICT MEETING OF NORTHERN CALIFORNIA

The District Meeting of Northern California was held in the Empire church Oct. 10-13. For several years we have been holding our Conferences with the business meeting on Monday and with the inspirational days on Saturday and Sunday. This permits our young people to be present on the days that are particularly helpful to them, and we find a very hearty response from them. This year the attendance by the young people was especially large.

Friday the elders met to consider the problems connected with their work of administration among the churches. The "bigness" of the District adds materially to the problems that need careful consideration. It is hard for the smaller Districts in the East to appreciate distances in the West. You could easily place the churches at Bethany and at Juniata in one District and they would then be closer than some of the churches in our District.

More and more our people are coming early to our meetings to enjoy the fine Christian fellowship, and in order that the most might be made of the time we are providing places on our program for conferences of the elders' wives, mothers' meetings, Sisters' Aid meetings, and in the evening fellowship meetings of Mothers and Daughters and Fathers and Sons. These are proving very helpful to all.

A feature of the Friday evening service this year was presenting the work of the District in its various activities by means of the stereopticon. This was done by Bro. C. E. Davis, our Director of Religious Education. Bro. Davis not only takes his own pictures but makes his slides as well. This adds much personal interest to the scenes portrayed.

The Saturday morning service was distinctively a "ministerial" conference. The possibilities of the summer pastorate were presented, with the emphasis on the advantage to the student minister, in helping him to find his life's work in the pastorate, or perchance, enabling the teacher minister to leave the schoolroom for a permanent pastorate by way of the summer pastorate. It was pointed out in passing that the reaction on the church making possible summer pastorates, by her helpful, self-sacrificing spirit, has always been very favorable indeed. The use of the "Feature Service" in public ministry was ably presented by Bro. Leo Miller. While to many, this was new, almost to the extent of thinking it an innovation, his practical demonstration of its value will cause many to consider this means of adding point to their ministry. Bro. S. J. Miller, member of the General Ministerial Board, in an address, gave evidence that as a board they were grappling with the tremendous problems of the ministry, as they affect the whole Brotherhood, and invited us to help them think their problems through.

The afternoon service, an educational program, was in charge of La Verne College. Talks vividly presenting the value of the Christian education that can be secured in the small Christian college were given respectively by one who had been a student in La Verne, by a patron, by a member of the faculty, and by a trustee; the program concluded with a strong appeal by Pres. Studebaker that each strive to gain the right viewpoint of life.

Over two hundred young people listened to these addresses. The evening service found the large Empire church crowded to its utmost capacity as Dr. W. I. T. Hoover, Dean of La Verne College, gave his masterful peace lecture, "The Foundation Principles of Civilization."

Sunday, the day of the Sunday-school Conference, found the various divisional workers in their respective places in the church and in the grammar school building. This session was followed by the presentation of the Sunday-school lesson in the various departments. I noted that the secretary's report indicated 680 in attendance. Addresses by C. E. Davis, Director of Religious Education, and C. R. Fisher, our State Secretary, made the morning complete in spiritual ministrations.

The afternoon was just full of good things, and, of course, it is impossible to give them all here. Among

"other things," Echoes from Annual Conference," by our delegate, is getting to be an established part of our program, since it enables the District to sense more vividly the vital relation that obtains between us and the general Brotherhood. This year Bro. M. S. Frantz brought us these echoes; he concluded with some general deductions that were very helpful. The District finals in a temperance oratorical contest were a new feature on the program, but one that bids fair to be an annual event, judging by the favorable comments heard concerning it. The orations delivered were very instructive and should do much toward creating sentiment against narcotics.

The missionary meeting in the evening always brings the climax to these inspirational meetings. This year "The Missionary Awakening of Elm Grove" was very impressively rendered by some of the young people of Empire. Immediately following, and while the audience was in a particularly receptive mood, Bro. M. S. Frantz brought us a wonderful missionary message that stirred the hearts of the large congregation.

By Monday most of our young people, and many others that had urgent duties, were gone, and the regular business meeting opened with a much smaller attendance than characterized the other days; and yet, there was a large crowd to take part in the business deliberations. The meeting was organized by electing C. E. Davis, Moderator; C. H. Yoder, Reading Clerk; and A. O. Brubaker, Writing Clerk.

The reports of the various committees consumed a large portion of the time. These reports showed commendable progress, and a well-defined forward outlook. Especially did the missionary spirit seem dominant, as evidenced by the Conference authorizing the District Mission Board to place full time workers in needy fields. A committee appointed by the District to devise a plan to more effectively coordinate the work of the different boards reported a plan that contemplated organizing a general board upon a bureau basis, with a chairman and four members heading respectively a Finance Bureau, a Properties Bureau, a Ministerial Bureau, and a Missions Bureau. While the report had much to commend it, action was deferred on it for one year.

A request was made for the Annual Conference to be held in California in 1926. Also a petition to our General Welfare Board asking that they present to the next Annual Conference a clear-cut forward looking program, similar to that of the Friends Church. Bro. A. Blickenstaff was chosen delegate to Standing Committee, with Bro. W. R. Brubaker, alternate.

The Empire congregation, the largest in the District, was amply able to take care of the large crowds and provide for our material comforts. The work was thoroughly organized and everybody was intent on making some one else comfortable and happy. The fellowship was all that could be desired. Quite a number of the brethren from the Southern District were in attendance at the meeting and we appreciated their presence and help and their expressions of good will.

Next year the Conference will be held in the Lindsay congregation. A. O. Brubaker, Fresno, Calif. Writing Clerk.

LETTER FROM INDIA—THE "PANCH"

Owing to some dissatisfaction with the way in which the church officials settled the affairs of the community, Brethren Lichty and Blough were called to Bulsar in latter part of March or first of April. After a great deal of discussion a "panch" was chosen. The "panch" was supposed to settle the affairs (misunderstandings and general uneasiness) of the Christian community. In this "panch" the mission, missionaries, school, renters from the mission and the independent people are represented. There were several misunderstandings of rather old origin, and upon the least provocation, the trouble would break out anew. These, and the new ones, as they developed, kept this group of men busy on an average of two nights per week till eleven or twelve o'clock, for three months. But we feel that practically every case brought before them has now been settled in a way fairly satisfactory to all parties concerned. An effort has been made to be strictly impartial, but such is the Indian distrust of human nature that they did not believe such decisions possible. However, we think it has been demonstrated that this can be approximated. At least, the "panch" has the confidence of the entire Christian community.

The last Sunday in July we had a go-to-church Sunday. The program consisted of speeches by members of the "panch" in which they reviewed its purpose, work, difficulties, results, etc. We also had special singing by the boarding boys.

Then, on the first of August, after a week of prayer, we had our communion service. Bro. Blough was present and officiated. We think it was one of the best we have ever attended here. Most of the men of the community were present, and many of the women. As a side issue, there were some eighty children fed in one of the nearby school rooms.

Before the love feast, fourteen boys from the boarding school and Christian community, seven and seven, I

think, went to the Wankee River and put on Christ in baptism administered by Bro. Naranji V. Saloni, our head master and minister. Our hearts were made full as we realized that such boys coming from Christian homes, being second-generation, and some even third-generation Christians, will be our future leaders. They have come in their youth, and some of them have signified a desire to be used by the church. Oh Brethren, pray for us that we may direct these boys aright, that we may not put stumbling-blocks in their way, that we may be such examples in word and deed that they may go straight, and for them that they may be strong in temptation—for temptations many and grievous come to Christian boys here—and pray for them that they may grow in grace and wisdom, and in favor with God and man in the same sense in which this expression is used concerning Jesus.

Bulsar, India.

J. E. Wagoner.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blankenship-Evans.—By the undersigned, at the home of the pastor, Oct. 23, 1924, Mr. Charles Blankenship and Miss Orpha L. Evans—T. A. Robinson, Brookville, Ohio.

Bontrager-Myer.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. O. A. Myer, Oct. 22, 1924, Bro. Cleo M. Bontrager, of Lawrence, Kans., and Sister Ruth M. Myer—O. A. Myer, Carrington, N. Dak.

Denton-Davies.—By the undersigned, at the parsonage of the Church of the Brethren, Oakland, Calif., Oct. 27, 1924, Mr. Leland D. Denton, of Coalinga, Calif., and Miss Phyllis M. Davies, of Oakland—W. M. Platt, Oakland, Calif.

Hershberger-Hoover.—By the undersigned, Oct. 30, 1924, at the home of the bride near Plattsburg, Mo., Bro. Jonas S. Hershberger, of Waco, Iowa, and Sister Sudie A. Hoover—Jacob Wyner, La Place, Ill.

Owens-Young.—By the undersigned, at the home of the bride's parents, Brother and Sister Myron Young, Oct. 22, 1924, Mr. Russell L. Owens, of Pittsburgh, Pa., and Sister Florence Mabel Young, of North Canton, Ohio—G. W. Kieffaber, Kent, Ohio.

FALLEN ASLEEP

Ankeny. Bro. John, the youngest son of David Ankeny, was born in Somerset County, Pa., April 14, 1835, and died at the home of his stepson, Jacob, at Elderton, Pa., Oct. 25, 1924, aged 89 years, 6 months and 11 days. He was a veteran of the Civil War. He was united in marriage to the widow of his deceased brother. In 1871 he moved to a farm in Armstrong County, and united with the Plum Creek church. After the death of his wife in 1896 he traveled extensively over the United States. For fourteen years he made his home with his stepdaughter in Kittanning. About three years ago he came to the home of his stepson where he remained until death claimed him. For about fifteen months he was unable to leave his room. He leaves two sons. Funeral services in the Elderton Presbyterian church by the writer, assisted by other ministers of the town. Interment in Elderton cemetery—Q. A. Holopple, Shelocta, Pa.

Betz. Bro. John David, died in Englewood, Ohio, Oct. 15, 1924, aged 63 years, 3 months and 3 days. He was the second son of John Frederick and Christina Geiger Betz. Of a family of nine children only two survive. Dec. 26, 1866, he married Catharine Hoehner. There were two sons and three daughters. In August, 1916, he became a member of the Church of the Brethren. His Christian experiences were a constant source of comfort to him. Desiring to avail himself of every means of grace he was anointed sometime ago. He is survived by one brother, one sister, his wife, a son and two grandchildren. Services at Fairview River Brethren church by Eld. J. W. Fidler and the writer. Interment in the cemetery near by—L. A. Bookwalter, Trotwood, Ohio.

Brenneman. Sister Emma J., wife of John Brenneman, and daughter of John and Margaret Brenneman, died at her home at Cootes Store, Va., April 12, 1883, died Oct. 1, 1924, at her home at Cootes Store, from pneumonia and peritonitis, following influenza. She united with the Church of the Brethren early in life and was an active and earnest worker. At the time of her death she was a teacher of the young women's class. She held her membership with the Linville Creek congregation. Services at the Oak Grove church near Genoa by Bro. D. H. Zigler—Mamie J. Myers, Broadway, Va.

Clark. Catherine Lea, daughter of Wm. and Elizabeth Ratigh, born in Armstrong County, Pa., died Oct. 17, 1924, aged 83 years and 3 days. Death was caused by an attack of indigestion and liver trouble. She was converted and baptized June 21, 1838. June 14, 1859, she married Geo. Clark and lived all her married life near the Plum Creek Church of the Brethren. Her love, devotion of the Bible and tried to obey its teachings; through her godly life her husband also accepted Christ and was baptized; he later became a deacon. There were eight sons and one daughter; the oldest son being a minister. She did not end with her own kind, but her heart home for others that needed care. The church paper was a great comfort to her. In 1917 she was anointed by Bro. Galen Walker. Her life has meant much; her kindness, her cheerfulness, her self-sacrifice and her godliness have taught lessons to many. In 1904 her husband died; also three sons preceded her. Surviving are five sons, one daughter, sixteen grandchildren, sixteen great-grandchildren and one brother. Services in the Plum Creek church by Bro. Q. A. Holopple. Burial in the Elderton cemetery—Hulda Clark, Shelocta, Pa.

Cripe. Bro. Josephus, born near Pymont, Ind., died at Whitefish, Mont., Aug. 26, 1924, aged 66 years, 2 months and 24 days. When he was about four years old the family moved to Cerro Gordo, Ill., where he grew to manhood. Dec. 24, 1882, he married Sister Susanna Grubb. There were two sons and two daughters. In the summer of 1887 he united with the Church of the Brethren and in the spring of 1901 he moved, with his family, to Flathead County, Mont., where he spent the remainder of his days. He always had a very well defined vision of the church, and in 1902 the Kalispell church was organized. He was then on a farm and while the crops failed, and it was hard sometimes to make a living for his family, yet he contributed regularly to a fund for the purchase of a lot on which to build a church, which was finally accomplished. About five years ago he moved with his family to Whitefish. He is survived by his wife, two sons, two daughters and three brothers. Services by the writer. Interment in Conrad Memorial cemetery—J. H. Graybill, Whitefish, Mont.

Current, Sister Mary Williams, born at Medora, Ind., died at her home near Laporte, Iowa, Oct. 19, 1924, aged 76 years and 7 days. She was the mother of four sons and one daughter. She was a member of the Brethren Church for forty years. Services by the undersigned—W. H. Lichty, Waterloo, Iowa.

Ferguson, Sister Narcissa, died July 12, 1924, after more than a year of intense suffering, at the age of 55 years, 7 months and 28 days. In February, 1923, Sister Ferguson suffered a severe attack of influenza which developed into intestinal cancer. She underwent two operations and took radium treatment in a Pittsburgh hospital but the relief from all this was only for a time. For many months she was at her sister's home where she had every care that tender love and devotion could give. Her hope of recovery and her faith in her Lord was an inspiration to those about her and she did not give up hope of being able to get back in active church work until a short time before her death. She was for many years a talented and devoted member of the Red Bank congregation, serving very acceptably as superintendent, clerk, teacher, etc. She was devoted to her church and was a strict tithing. She left four brothers and four sisters. She is sadly missed in the community and church as well as by her relatives. Funeral services at the family home by her pastor, Rev. D. F. Warner, pastor of the Red Bank church, near New Bethlehem, where Sister Ferguson always attended as long as her health permitted. Her body was laid to rest in the cemetery near the church—Mrs. Carrie Allen, New Bethlehem, Pa.

Hoover, Bro. Elias, of Keffer, Pa., member of the Greensburg church, died Oct. 28, 1924, aged 84 years, 3 months and 8 days. Services by the writer in the Bethel Lutheran church near his late home—M. J. Brougher, Greensburg, Pa.

Keller, Elizabeth, born in Scotland, Feb. 4, 1846, died at her home in Alliance, Ohio, Oct. 2, 1924. She came to this country in her youth and early in life became a Christian. She was married March 29, 1875, to Samuel Keller who preceded her in 1906. She is survived by three daughters, ten grandchildren and eleven great-grandchildren. Thirty-seven years ago she united with the Church of the Brethren and remained faithful and loyal to the end. She extended a helping hand and a word of counsel and good cheer to many who were burdened or troubled. Services at the home by the writer. Interment in the Alliance cemetery—D. F. Stuckey, Paris, Ohio.

Llewellyn, Sister Agnes, born Sept. 12, 1898, at Montevideo, Minn., died Oct. 19, 1924. She came to North Dakota in 1905 with her parents who homesteaded near Berthold; here she spent her girlhood days. She was the only daughter of Mr. and Mrs. J. L. Johnson. May 5, 1916, she married Asa Llewellyn. She united with the Church of the Brethren with her husband early in the spring of 1921 and lived a devoted Christian life. She practiced love and charity, sacrificing much that she might give to those in need. Oct. 6 she was taken sick with erysipelas with which she suffered greatly. A little daughter was born Oct. 18, mother and child both passing away the following day. She leaves her husband, four sons, father and mother and four brothers. Services in the home by the writer and at the grave by Eld. D. T. Dierdorff. Burial in the Berthold cemetery—Chas. A. Zook, Minot, N. Dak.

Lupold, Frank S., son of Eld. Samuel and Elizabeth Shirley Lupold, deceased, died Sept. 21, 1924, aged 60 years, 9 months and 2 days. He died near Shipshewana, Ind., on the old homestead where he was born and where he spent his entire life. He united with the Church of the Brethren about forty years ago. His wife, son, daughter and grandson, also one sister and foster brother survive. Services at the Lupold church by Eld. Geo. S. Sherck and the writer—J. Harvey Shrock, Goshen, Ind.

Miller, Bro. Wm., died Sept. 11, 1924, in the Washington Sanitarium, Takoma Park, Md., as the result of an operation for kidney trouble. He was born in Bridgewater, Va., June 24, 1835. He married Elizabeth C. Garber Feb. 27, 1873. They moved to St. Stephens, Va., in 1883 and from there in 1889 to Silver Spring, Md., which remained their home. His wife died Sept. 17, 1912. There were six children; two sons and one daughter survive. Bro. Miller was a member of the Brethren Church for over 50 years. He was the oldest member of the Washington City church, and was recognized as one of its most faithful members, always at church on Sunday when the weather would permit. Services by Bro. John A. Garber, assisted by Bro. Jacob H. Hollinger. Burial at Midland, Va., where services were conducted by Bro. R. D. Winger, assisted by Bro. Hinegardner—Ollie C. Miller, Washington, D. C.

Miller, Esther, born in Seneca county, Ohio, died Oct. 6, 1924, aged 80 years, 1 month and 12 days. She was the daughter of Samuel and Fannie Swihart who came to North Webster, Ind., by wagon in 1847. In early life she enrolled as the servant of the one living God, and ever after remained a devoted adherent to the Church of the Brethren. She was the only surviving member of her father's family. Nov. 18, 1866, she married Jacob B. Miller, who died June 25, 1922. There were six children, one of whom preceded her. She is survived by four sons, one daughter, twenty-six grandchildren and nine great-grandchildren. Services at the South Union church by Bro. David Miller, assisted by Bro. J. D. Frederick. Interment in the South Union cemetery—David Miller, Wakarusa, Ind.

Moyers, Sister Sarah Ann Jane, died Oct. 15, 1924, aged 67 years, 9 months and 8 days. She was an invalid for years, being afflicted with rheumatism. Service at the Lost River church by the writer, assisted by Eld. E. A. Haltermann. Interment in the Mathias cemetery—S. W. See, Mathias, W. Va.

Pyle, Hamilton H., born Oct. 16, 1861, died Oct. 17, 1924. He is survived by his wife, Sister Matilda Pyle, and one sister. He was only son died fifteen years ago. He united with the Church of the Brethren five years ago and always rejoiced that he made this decision. Services in the Somerset church by the writer. Interment in St. Johns cemetery near Somerset—C. C. Hesse, Somerset, Pa.

Replogle, Margaret Ann (Hanawalt), died at the Martinsburg Home, July 12, 1924, aged 86 years. She was a daughter of Eld. Jos. R. Hanawalt of Spring Run congregation, McVeytown, Pa., and a sister of the late Eld. Geo. Hanawalt, of California. She was married in 1859 to Samuel B. Replogle. Her life was one of sacrifice and devotion to church and home. She leaves four sons. She was a supporter of the Martinsburg Home from its inception and proved its beneficence and godly usefulness by spending her last two years of life under its roof. Burial in the Spring Run cemetery. She was a constant reader of the "Messenger"—Joseph W. Replogle, Philadelphia, Pa.

See, Susan Virginia, died July 14, 1924, aged 60 years, 9 months and 19 days. Services by the writer. Interment in the family burial ground—S. W. See, Mathias, W. Va.

Shaffer, Amanda, wife of Geo. Shaffer, born Feb. 9, 1851, died Aug. 4, 1924, at the home of her daughter, Mrs. Orpha Ham, Louisville, Ohio. She united with the Church of the Brethren at this place about forty years ago, but most of her life was spent elsewhere. She is survived by one daughter, three grandchildren and two great-grandchildren. Her husband preceded her May 5, 1874. Services at Freeburg church where interment was made—D. F. Stuckey, Paris, Ohio.

Wingert, Sarah Ellen, daughter of Daniel and Susanna Gilbert, died at her home near Kent, Ill., Oct. 23, 1924, aged 74 years, 2 months and 6 days. She was born in Union County, Pa., and came to Illinois in 1870. She was married to John Wingert, Feb. 27, 1872. There were six children. She leaves her husband, one daughter, four sons, fifteen grandchildren and one great-grandchild, also one brother and two sisters. She was a faithful member of the Brethren Church for many years. She has been afflicted with paralysis for the past seven months. Services at the Yellow Creek church by Bro. Chas. Delp, assisted by R. E. Stern. Interment in adjoining cemetery—Mrs. Ethel M. Stern, Kent, Ill.



HOLIDAY SUGGESTIONS

BUY BOOKS READ BOOKS GIVE BOOKS

A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea, ...\$1.90 L. M. Montgomery	The Road to Le Reve, ...\$1.50 Brewer Corcoran
Anne of Green Gables, ... 1.90 L. M. Montgomery	The Primrose Ring, ...75c Ruth Sawyer
Anne of the Island, ... 1.90 L. M. Montgomery	Round the Corner in Gay St., ...75c Grace Richmond
Billy Topsail, M. D., ... 1.45 Norman Duncan	Strawberry Acres, ...75c Grace Richmond
The Winning of Barbara Worth, 75c Harold B. Wright	The Sky Pilot, ...75c Ralph Connor
Their Yesterdays, ...75c Harold B. Wright	Wings and Fetters, ...75c Florence M. Kingsley
When a Man's a Man, ...75c Harold B. Wright	Little Merry Christmas, ...60c Winifred Arnold
Corporal Cameron, ...75c Ralph Connor	Kazan, A Dog Story, ...75c James O. Curwood
The Doctor, ...75c Ralph Connor	Baree, Son of Kazan, ...75c James O. Curwood
The Foreigner, ...75c Ralph Connor	Abraham Lincoln, Boy and Man, 75c James Morgan
Rainbow Valley, ...75c L. M. Montgomery	Theodore Roosevelt, Boy and Man, ...75c James Morgan
Anne's House of Dreams, ...75c L. M. Montgomery	Adventures in Contentment, ...75c David Grayson
The Harvester, ...75c Gene Stratton Porter	Adventures in Friendship, ...75c David Grayson
The Following of the Star, ...75c Florence Barclay	The Friendly Road, ...75c David Grayson
The Mine with the Iron Door, ..\$2.00 Harold B. Wright	Uncle Tom's Cabin, Illustrated, .. 2.00 Harriet B. Stowe
Theodore Roosevelt—100% American, ...75c W. R. Thayer	Georgina of the Rainbows, ...75c Annie F. Johnston
Two Ancient Red Cross Tales, .. 60c J. W. Wilson	Up from Slavery, ...75c Booker T. Washington
Glengarry School Days, ...75c Ralph Connor	Ladies in Waiting, ...75c Kate D. Wiggin
The Man from Glengarry, ...75c Ralph Connor	Ben Hur, ...75c Lew Wallace
The Mistress of Shenstone, ...75c Florence Barclay	Prudence of the Parsonage, ...75c Ethel Hueston
Freckles, ...75c Gene Stratton Porter	Prudence Says So, ...75c Ethel Hueston
Pollyanna, The Glad Book, ... 1.90 Eleanor Porter	Pilgrim's Progress, ...1.00 John Bunyan
Pollyanna Grows Up, ... 1.90 Eleanor Porter	The Patrol of the Sun Dance Trail, ...75c Ralph Connor
Girl of the Limberlost, ...75c Gene Stratton Porter	My Pets, ...1.25 Marshall Saunders
Michael O'Halloran, ...75c Gene Stratton Porter	The Shepherd of the Hills, ...75c Harold B. Wright
The Man Who Forgot, ...75c James Hay, Jr.	That Printer of Udell's, ...75c Harold B. Wright
Just David, ...75c Eleanor Porter	The Rosary, ...75c Florence Barclay
Red Pepper Burns, ...75c Grace Richmond	The Courage of Marge O'Doon, ..75c James O. Curwood
Mrs. Red Pepper, ...75c Grace Richmond	The Light in the Clearing, ...75c Irving Bacheller
Miss Billy, ... 1.90 Eleanor Porter	Dawn, ...75c Eleanor Porter
Miss Billy's Decision, ... 1.90 Eleanor Porter	The Witness, ...75c Grace L. H. Lutz
Miss Billy Married, ... 1.90 Eleanor Porter	The Sky Pilot in No Man's Land, 75c Ralph Connor
Rebecca of Sunnybrook Farm, ...75c Kate D. Wiggin	Keeping Up with Lizzie, ...75c Irving Bacheller
Mother, ...75c Kathleen Norris	The Soul of Ann Rutledge, ...75c Bernie Babcock
New Chronicles of Rebecca, ...75c Kate D. Wiggin	The Voice in the Wilderness, ...75c Grace L. H. Lutz
Mother Carey's Chickens, ...75c Kate D. Wiggin	Red and Black, ...75c Grace Richmond
Pegeen, ...75c Eleanor H. Brainerd	Red Pepper's Patients, ...75c Grace Richmond
The Major, ...75c Ralph Connor	

All prices include postage or express charges. This list may be used as an order sheet. Send your orders early.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 10 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 733)

worshipped in the Hollidaysburg church are urged to come home on that day or to write a letter of appreciation of what the Hollidaysburg church has done for them while they lived here. The morning message will be brought by W. Hoover, the first pastor of the church. In the afternoon will be messages from the founders of the church and all workers who were at one time vitally connected with it. Bro. Shaffer, another ex-pastor, will bring us a message on his work in this church. In the evening, the present pastor, Bro. C. Sell, will preach the sermon. Plans are being laid and funds solicited for the new parsonage, which is badly needed here.—Mrs. W. C. Sell, Hollidaysburg, Pa., Nov. 1.

Lost Creek.—A series of meetings is to begin Nov. 23 at the Richfield house, conducted by the pastor. There will also be a missionary sermon by the pastor and a special missionary offering at the Bunkertown house on Thanksgiving Day at 10 A. M.—C. E. Grapes, Bunkertown, Pa., Nov. 4.

Manor.—Sept. 7 we held a peace program at the Purchase Line house which was very well attended. A series of meetings began at the Diamondville house Sept. 13 and closed Sept. 28. Two were received by baptism. These meetings were conducted by our pastor, Bro. C. H. Wakeman. He also held a series of meetings at the Purchase Line house Oct. 11 to 26. One was received by baptism and one was reclaimed. Oct. 18 Circuit No. 5 held a missionary meeting at the Purchase Line house. All the schools of the circuit were represented and took part in the service. A number of special songs were rendered. Sister Grace Clapper, returned missionary from China, gave a very interesting talk about China—its people, customs, etc. We expect to hold our love feast Nov. 14 beginning at 4:30 P. M.—Ida Fyock, Clymer, Pa., Nov. 3.

Marsh Creek church held a love feast at the Friends Grove house Oct. 26. About eighty-three surrounded the Lord's table. Elders J. A. Sell, who officiated, C. D. Baker, S. D. Hill and Leonard Fink were with us. Bro. Sell gave us a lecture Oct. 27 at the Gettysburg house on "The Lost Brethren of the Alleghenies," which was very touching and highly appreciated. Brother and Sister Sell came into our home Saturday and we had the pleasure of having them with us till Tuesday morning. Bro. Sell is advanced in years but he still holds forth the Word of God in his ripe experience; he brought us many good truths.—Ida M. Lightner, Gettysburg, Pa., Nov. 3.

Morrellville.—On Sept. 1, after being associated with the Morrellville church in the close relation of pastor for almost six and one-half years, Bro. C. C. Soltenberger closed his labors here, having accepted a call to the Pleasant Hill congregation near by. It was impossible not to experience a feeling of sadness as we severed the ties which had bound pastor and people ever more closely during these years. While we regret that much that we desired to see accomplished is yet unrealized, yet we rejoice in the fact that progress has been made. It was our privilege to see an increase in membership of about sixty during the year. The large majority of our Sunday-school pupils have been gathered into the fold at an early age. We have been able to see our young people beginning to shoulder some of the responsibilities of the work, and giving promise of great usefulness in the years to come. The finances of the church are being cared for with greater efficiency. The receipts for current expenses per year having made a gain of one hundred per cent. During the same period the missionary giving increased two hundred per cent. Including the Building Fund, which has been a part of our program for the last several years, the total budget for the past year is five hundred per cent in excess of what it was the year ago. The Sunday-school has had a healthy growth, not only in numbers, but in regularity of attendance, faithfulness and cooperation among the workers, up-to-date methods, and equipment. A large, well-planned, modern church building is in process of construction, and plans are laid for completing the building as speedily as possible. The church is unified, and there is an atmosphere of zeal and enthusiasm. We bespeak a promising future for the church under the capable leadership of our successor, Bro. Foster B. Statler. Bro. Soltenberger was re-elected elder for the coming year. We can not find words to express our appreciation for the many loyal friends we have in the Morrellville church, and shall always hold sacred the memory of these friendships. Our prayers are constant in behalf of the church and her pastor.—Mrs. C. C. Soltenberger, Morrellville, Pa., Oct. 30.

Morrellville.—Our church met in regular council on the evening of Oct. 4 with our elder, C. C. Soltenberger, in charge. The officers for the coming year were elected. On the evening of Oct. 12 was our love feast. The program for Rally Day, Oct. 19, was given by the children. The pastor, Bro. Foster B. Statler, also gave a short message, using as his subject, "Loyalty to Christ."—Mrs. Foster B. Statler, Johnston, Pa., Nov. 3.

Spring Grove.—We held our Children's Meeting Oct. 5 at the Kemper house. Sister Florence Motter gave an interesting discourse. Oct. 18 we held our love feast at the same place. Visiting ministers present were Brethren David Killeiner, Frank Carper and Samuel Witmer, who officiated. He also preached for us the following Sunday, Nov. 2. Bro. Geo. Wolf filled the pulpit at the Kemper house. One has been baptized since our last report.—Emma F. Wanner, Ephrata, Pa., Nov. 2.

Tyrone church met in council the second Thursday in September with our pastor, Bro. Fyock, presiding. We decided to go on with our church building and are glad to say at this writing that the wall is completed. We had two weeks' evangelistic meeting previous to the love feast on Oct. 19 in the morning and all who were privileged to hear the strong helpful sermons given by our pastor were greatly benefited. Oct. 26 was set aside for a special missionary offering and we received \$38.45. Seventeen of our members have enrolled for a special Bible study held every Tuesday evening. Our pastor is giving a stereopticon lecture on the "Miracles of Jesus," which is greatly enjoyed by all. Several months ago we had the Life of Christ. Through these pictures one may more readily grasp the story of these wonderful characters.—Mrs. Marie Stapleton, Tyrone, Pa., Nov. 1.

Windber church met in council Oct. 3, with Bro. M. Clyde Horst presiding. In connection with the regular church business we held an election for Sunday-school and church officers for the coming year. Oct. 12 our revival began, conducted by the pastor. The attendance and interest were fine. Bro. Horst preached the Word with power and the membership was greatly strengthened spiritually. Four were added to the church. Oct. 19 our Sunday-school observed Rally Day with almost 400 in attendance. Our communion service Oct. 26 was the largest and most spiritual feast held in this church. Our pastor will be away for several weeks holding a revival at McPherson College.—Mrs. H. A. Berkebile, Windber, Pa., Oct. 31.

TENNESSEE

French Broad congregation held a love feast Oct. 4. Several visiting members were present from adjoining congregations. Bro. J. H. Peterson, of Fountain City, Tenn., officiated. We are contemplating

holding a series of meetings in the near future. Our Sunday-school is doing fine.—Etta Lemon, Dandridge, Tenn., Nov. 4.

VIRGINIA

Barren Ridge church met in council Nov. 3, with Eld. N. W. Coffman presiding. Brethren Rufus Kendig and J. W. Wright gave instructive and interesting talks. One letter was received and one granted. Sunday-school officers were elected for next year. The church held an election for two deacons, Brethren B. M. Harris and S. H. Driver being called. They and their wives were duly installed. We decided to secure a furnace for our church in the near future.—Ruth Driver, Staunton, Va., Nov. 3.

Richmond.—Oct. 17 Brethren C. D. Hyland, C. E. Eller, M. G. Early and L. B. Flohr assembled with the members at Hopewell, an extension point of this mission. Twenty-two of the thirty-one members were present as charter members. The new church was organized as a congregation of the First District of Virginia, with Bro. Hyland, elder. Bro. J. T. Miller was installed into the ministry. He had been elected and licensed in Richmond and gives promise of active service. We are sorry to have them out of our number, yet the distance of thirty-two miles made it advisable to let them set up "church keeping" for themselves. Bro. Flohr preached for us Oct. 19 in Richmond at the morning service and Bro. Early at night. We enjoyed these ministers so much. We have important issues confronting us. Much grace and power from above are needed. We feel weak and young to be the mother church of Hopewell, yet we are glad to be. We greatly need a churchhouse in Richmond. We have no resident minister. Who will come?—Katheryn Moore Ewing, Richmond, Va., Oct. 29.

WEST VIRGINIA

Glady.—In 1921 there were thirteen charter members. A revival was held by Bro. D. B. Garber by which twenty-three were added to the church; in 1922 there were eight more additions. A revival by Bro. J. W. Pugh in 1924 added to the church twenty-two; two were reclaimed. The churchhouse was built in 1923 and dedicated Oct. 5, 1924, by Eld. P. B. Sanger. A communion was held Oct. 5 with Eld. Sanger officiating, assisted by Bro. J. W. Pugh. The attendance was good. At the business meeting Oct. 25 the following ministers and elders were present: J. W. Hevener, who acted as chairman, P. B. Sanger, L. L. Yoder and J. W. Pugh. C. L. Curtis was elected secretary and Elmer Davis, corresponding secretary. A building committee was chosen. Ira Vance, Boyd Phares and M. P. Phares were recommended to the judge of the circuit court as trustees. Bro. C. J. Higgs was elected by the council as a minister of the Church of the Brethren and installed by the elder presiding. Deacons were elected as follows: Boyd Phares, Lindsay Hedrick, O. B. Stewart and C. L. Curtis. A Sunday-school was organized in November, 1923, and the attendance is good. M. P. Phares is superintendent.—Elmer Davis, Glady, W. Va., Nov. 1.

Mission Chapel.—Owing to the mistake I made some items left out in reporting Bro. Albert Arnold's stay with us I will write again. Sept. 6 we met in council with Bro. J. L. Shanti, elder, in charge. An election was held for a deacon, the full writing to Bro. Irvin Whitacre. The same evening Bro. Arnold began a revival, preaching eighteen soul-inspiring sermons. Much interest was manifested by the people in the community as a whole. Three were added to the church by baptism. The revival was greatly helped along by Bro. Arnold's stay with us. On Saturday evening before the close of the revival we had a very enjoyable communion with Bro. Arnold officiating. Forty-nine surrounded the Lord's table. Elders present from other congregations were Bro. A. J. Whitacre and wife; Bro. Riegleman and wife; Isaac Saville and wife.—Delecie Shanholtz, Levels, W. Va., Nov. 4.

Mountain Dale.—Oct. 26 Rev. B. A. Nanna, an evangelist of Moundsville, preached to a large audience. His message was appreciated and enjoyed by all. Our Sunday-school is progressing, with H. R. Guthrie as superintendent. The Sunday-school is one of the best we have ever had here both in attendance and interest. The average attendance is steady. We are hoping to have an evergreen school this year. Our Christian Workers' Meeting is well attended with a growing interest. I wish to correct a mistake in the last report. In the meeting held here by Bro. J. E. Whitacre, of Uniontown, Pa., there were four accessions to the church instead of three.—Julia De Berry, Hazelton, W. Va., Oct. 30.

Spruce Run.—Bro. E. C. Woodie came here Oct. 16 and labored until the 26th. He preached a number of soul-inspiring sermons and visited many homes of the community. Bro. Woodie's highest aim seemed to be the salvation of souls and the advancement of Christ's Kingdom. Two stood for Christ. The church has been greatly strengthened and we feel that much good has been done. Bro. Woodie gained many friends while here not only among the members, but among those outside the church. We hope to have him with us again in the future.—Mrs. C. A. McDonald, Lindsie, W. Va., Oct. 29.

WISCONSIN

Maple Grove.—The work at this place has been moving on nicely since our last writing. One has been added to the fold by baptism and one by letter. Oct. 8 we enjoyed a love feast which proved to be a real spiritual feast to all who attended. Oct. 17 we met in a called council at which Eld. John Heckman handed in his resignation which was accepted. Bro. M. R. Zigler was elected to fill the vacancy for the following year. Brother and Sister Shade, our pastor and wife, were advanced to the eldership by Brethren Emmert and Zigler.—Mrs. Otto E. Pearson, Stanley, Wis., Nov. 1.

ANNOUNCEMENTS

DISTRICT MEETINGS		
Nov. 19, 20, Arkansas, First and Southeastern Missouri, at New Hope church, Hickory Ridge, Ark.	Nov. 27, 7:30 pm, Worthington.	
LOVE FEASTS		
California		
Nov. 15, Laton.	Nov. 27, 6 pm, Broadwater.	
Nov. 16, 6:30 pm, Inglewood.	Nov. 27, 6 pm, Warrensburg.	
Nov. 23, Glendora.	Nebraska	
Nov. 27, East San Diego.	Nov. 27, Octavia.	
Nov. 27, Belvedere.	Ohio	
Illinois		
Nov. 23, Elgin.	Nov. 15, 10 am, Lick Creek.	
Indiana		
Nov. 15, 7 pm, Walnut.	Nov. 27, 10 am, Silver Creek.	
Nov. 15, 10 am, Prairie Creek.	Nov. 27, 5 pm, West Milton.	
Nov. 20, Spring Creek.	Nov. 30, 6 pm, Fostoria.	
Nov. 27, Ft. Wayne (all-day).	Oklahoma	
Nov. 27, 7 pm, Bethany.	Nov. 17, 6 pm, Washita.	
Iowa		
Nov. 16, Muscatine.	Nov. 15, 16, 1:30 pm, Annville.	
Nov. 26, 7:30 pm, Sheldon.	Nov. 16, Albright.	
Kansas		
Nov. 15, 16, 2 pm, Washington.	Nov. 16, 17, Elizabethtown.	
Nov. 15, Larned Rural.	Nov. 16, 6 pm, Woodbury, Replogle house.	
Nov. 15, 7 pm, Victor.	Nov. 22, 4 pm, Buffalo.	
Nov. 17, Sabetha.	Nov. 22, 2 pm, Hatfield.	
Nov. 17, Ozarkville.	Nov. 22, 23, 1:30 pm, Conewago, at Bachmansville.	
Dec. 1, Paint Creek.	Nov. 23, Harrisburg.	
Maryland		
Nov. 16, 5 pm, Hagerstown.	Nov. 23, Bellwood.	
Michigan		
Nov. 27, Thornapple.	Nov. 27, 28, East Petersburg, at Salunga house.	
Nov. 27, 7 pm, Vestaburg.	Nov. 30, Williamsburg.	
Minnesota		
Nov. 27, 7:30 pm, Worthington.	Nov. 30, Connellsville.	
Missouri		
Nov. 22, 7 pm, Broadwater.	Nebraska	
Nov. 27, 6 pm, Warrensburg.	Nov. 27, Octavia.	
Nebraska		
Nov. 27, Octavia.	Ohio	
Ohio		
Nov. 15, 10 am, Lick Creek.	Nov. 15, 10 am, Lick Creek.	
Nov. 27, 10 am, Silver Creek.	Nov. 27, 10 am, Silver Creek.	
Nov. 27, 5 pm, West Milton.	Nov. 27, 5 pm, West Milton.	
Nov. 30, 6 pm, Fostoria.	Nov. 30, 6 pm, Fostoria.	
Oklahoma		
Nov. 17, 6 pm, Washita.	Nov. 17, 6 pm, Washita.	
Pennsylvania		
Nov. 15, 16, 1:30 pm, Annville.	Nov. 15, 16, 1:30 pm, Annville.	
Nov. 16, Albright.	Nov. 16, Albright.	
Nov. 16, 17, Elizabethtown.	Nov. 16, 17, Elizabethtown.	
Nov. 16, 6 pm, Woodbury, Replogle house.	Nov. 16, 6 pm, Woodbury, Replogle house.	
Nov. 22, 4 pm, Buffalo.	Nov. 22, 4 pm, Buffalo.	
Nov. 22, 2 pm, Hatfield.	Nov. 22, 2 pm, Hatfield.	
Nov. 22, 23, 1:30 pm, Conewago, at Bachmansville.	Nov. 22, 23, 1:30 pm, Conewago, at Bachmansville.	
Nov. 23, Harrisburg.	Nov. 23, Harrisburg.	
Nov. 23, Bellwood.	Nov. 23, Bellwood.	
Nov. 27, 28, East Petersburg, at Salunga house.	Nov. 27, 28, East Petersburg, at Salunga house.	
Nov. 30, Williamsburg.	Nov. 30, Williamsburg.	
Nov. 30, Connellsville.	Nov. 30, Connellsville.	
Virginia		
Nov. 27, 4 pm, Richmond.	Nov. 27, 4 pm, Richmond.	
Washington		
Nov. 15, 7:30 pm, Yakima.	Nov. 15, 7:30 pm, Yakima.	
Nov. 27, Omak.	Nov. 27, Omak.	

When Christmas Came To the World

—John Wayland

There is a study in contrasts, picturing in a few words conditions before the first Christmas and after. The various persons and groups connected with the event are portrayed in a few brief strokes.

One paragraph which sums up the purpose of the book is as follows:

"And today the world is making its own Christmas for itself, largely in its own way. Every man is making his own Christmas, largely in his own way. To him Christmas is what he already has in his own heart; and by a crowning mercy it depends much more upon what he has in his heart than it does upon what he has in his purse or in his library or in his family history."

The book is printed in large, clear type with initials and border decorations in two colors.

Each, 25c; Per Dozen, ...\$2.50

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

INGLENOOK COOK BOOK

A comprehensive book for the housewife. The Revised Ingleook Cook Book contains over twenty departments. It has pleased thousands and will please you.

Ingleook Cook Book is no hasty compilation. It has been developed through years of revision for just such an occasion as the present for:

1. The recipes were written by women who cook.
2. The recipes are easy to understand.
3. The emphasis is on simple and wholesome dishes.
4. Every recipe has been tried.
5. The Revised Ingleook Cook Book is 'standing the test of service.'

AN INEXPENSIVE and PRACTICAL BOOK

The price of the Ingleook Cook Book puts it within the reach of all. The new and revised edition will be sent for 75c per copy, postpaid. This edition is neatly bound in white cloth and will stand a lot of hard kitchen use.

AGENTS WANTED
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The Christmas Program

Of course you will want new material for it.

Look over this list of books and services and make your selection. A reasonable time will be allowed for examination and return if desired.

Cheer and Good Will. 1 to 24 copies, 10c each; 25 to 49 copies, 8c each; 50 or more, 7c each. A new service of 32 pages with selections for the choir or chorus. Also some recitations and exercises.

The Paramount Christmas Book, No. 2, 25c. This is a new book containing recitations, dialogues, exercises, pantomimes and songs. The 64 pages give a wealth of material for your program, whether it be presented in Sunday-school, Y. P. D., or public school. New poems and songs that are really worth while.

The Paramount Christmas Book, No. 1, 25c. Gotten out last year it has proved very popular. 64 pages of high class poems, dialogues and songs.

Kris Kringle Recitations, Dialogues and Songs, 25c.

This collection comprises 148 recitations, 10 dialogues and 10 songs exclusively for Christmas.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

—Order Your Christmas Goods Early!—

THE GOSPEL MESSENGER

Vol. 73

Elgin, Ill., November 22, 1924

No. 47

OUR HOLIDAY BULLETIN GREETINGS OF THE SEASON TO ALL

X-MAS TIME WILL SOON BE HERE

We all look forward to it with some degree of expectancy. It is a time when many hearts are made glad. Nearly everyone has friends and relatives that he wants to remember at this time.

We have here listed some of the most appropriate X-mas presents to be found. You need not hesitate about making your selections from this bulletin. We have here the very best, at prices that would be hard to duplicate elsewhere. Make up your order at once, for we are sure we can please you. Address all orders to

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

SELECTIONS OF PRESENTS

This is usually a task one hardly knows how to perform, but with this selection before you it should be easy.

The selection has been made to meet the requirements of all. If you simply want a postal card or booklet we have it. If a little more expensive present is wanted, we have it. If a high-priced book or Bible is wanted, you will find it listed.

It will be to your advantage to examine this bulletin carefully before buying elsewhere. If you do not find what you want, write us for prices.

FIVE REASONS WHY you should buy from the Brethren Publishing House:

1. Because each book is carefully examined by a competent committee as to its merits, and only the best are listed.
2. Because our prices are as cheap or cheaper than elsewhere.
3. Because we are now prepared to give your orders our prompt and careful attention.
4. Because the Publishing House belongs to the church, and each individual has an interest in its prosperity.
5. Because all profits accruing from the sale of these goods will be used for mission purposes, and not to simply make ONE MAN RICHER.

**EVERY
MEMBER**

of
the Church
is

A Stockholder

in this
Institution



Your Publishing House

**ALL NET
PROFITS**

are used
for

MISSIONS

Send
your orders to us
and
Help in this Work

A very small per cent of our membership has ever visited the Publishing House, and we hope a short description will be of interest.

The building is constructed of brick, four stories high, size of front, 120 feet, and length, on the longest side, 185 feet. The power plant is in the middle of the rear, and an open court is located in the center of the building. There are two front entrances, two front stairways, two rear stairways, two freight elevators, one entrance to the open court for teams, one side entrance for receiving and shipping freight and second-class mail matter. The building is lighted and ventilated by 437 windows. The floor space comprises about 52,000 square feet, which is equal to the floor space of 43 fair-sized dwelling-houses of seven rooms, each room 12x15 feet.

The building is so situated that no other structures can be built to cut off our light and ventilation. The power plant consists of two boilers, two direct-connected engines and dynamos, furnishing electric power for all machinery and lights. Each machine in the House is run by an individual motor, thereby economizing to the minimum on power required.

We published of our regular publications during the last year the following, approximately 105,000 copies weekly, 22,500 copies monthly, 123,000 copies quarterly. We are equipped to print, bind and complete about four thousand hard-bound books per day. We have printed during the twelve months just past more than one and one-half million books for other publishers. Of these more than one million were hard-bound.

It is gratifying to notice the increased number of Districts that send us their District Meeting Minutes to be printed each year. Besides this, we do a large amount of other printing for the Brotherhood. The Publishing House belongs to the Brotherhood and we are glad for the loyal support that we receive.

We are sure you will be interested in the different items listed in this holiday bulletin, and we trust that we may be favored with your orders.

Brethren Publishing House, - - - Elgin, Illinois

Teachers' and Students' Bible With New Copyrighted Helps

BOURGEOIS TYPE BIBLES

Israel, Jonathan the son of
David's brother, slew hi
These four were born to t
in Gath; and they fell by t

Bourgeois

Non-Pronouncing. Size 5½x8 inches
No. 2172. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, \$4.50
No. 2174. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, \$5.00

India Paper Edition

Only 1¼ inches thick

No. 2172X. Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges, \$4.50
No. 2173X. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, \$5.00
No. 2174X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, \$5.00

ONYX TYPE BIBLES

24 a ram on every altar, 1 An
when Ba-lam saw that
pleased Je-ho-vah to bless Is-ra-
he went not, as at the other time

Onyx

Self-Pronouncing. Size 5½x8¼ inches

No. 2252. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, \$5.00
No. 2253. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, \$5.25
No. 2254. Genuine Morocco, divinity circuit, leather lined to edge, round corners, red under gold edges, \$5.50

India Paper Edition

Only ¾ of an inch thick

No. 2252X. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, silk sewed, \$5.50
No. 2253X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, round corners, red under gold edges, silk sewed, \$5.75
No. 2254X. Genuine Morocco, divinity circuit, leather lined to edge, round corners, red under gold edges, silk sewed, \$6.00

Thumb Index on Bibles, \$0.50 extra. Names in Gold Leaf, \$0.25 per line.

Authorized Version Testament

VEST POCKET TESTAMENT

And the third day there
A was a marriage in
Cana of Galilee; and
the mother of Je-sus was

Self-Pronouncing. Ruby Type. Size 3½x4¼ inches.

No. 2133K. Bound in durable grained Keratol, flexible limp, gilt titles, \$3.60
No. 2113. Bound in French Morocco, genuine leather, flexible limp, gold title, round corners, gold edges, \$3.70
No. 2115. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, \$3.80
No. 2118. Same as No. 2115, with button flap binding, \$3.25

INDIA PAPER

No. 2133X. Tan Pig Leather, flexible limp, gold titles, gold edges, \$3.70
No. 2135X. Alaskan Seal, divinity circuit, leather lining to edge, with Psalms, \$3.25

VEST POCKET TESTAMENTS WITH PSALMS

No. 2114P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with the Book of Psalms included, \$3.85
No. 2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the Book of Psalms included, \$3.10

RED LETTER TESTAMENTS

With all the words of our Lord and Savior printed in red.
Ruby Type. Size 2½x4¼ inches
No. 13RL. Bound in French Morocco, flexible limp, gold side title on red panel, round corners, gold edges, \$3.85
No. 15RLP. Bound in French Morocco, overlapping covers, flexible, gold side title on red panel, rounded corners, red under gold edges, with Book of Psalms included, \$3.25

Gem Type, Self-Pronouncing

Specimen of Gem Black Pood Type
CHAPTER 23.
THEN spake Je-sus to the
multitude, and to his dis-
ciples,

Gem

No. 4102. Black Silk Finished Cloth, limp, gold back and side titles, red edges, \$3.70
No. 4113. French Morocco, leather, limp, gold back and side titles, round corners, red under gold edges, \$3.35
No. 415P. French Morocco, leather, divinity circuit, gold titles, round corners, red under gold edges, with Psalms, \$3.50
No. 4117. Brown Cat Finished Leather, flexible limp, round corners, gold edges, gold titles, \$3.70

The Pilgrim Testament

A New Testament specially marked that has been wonderfully used of God in the conversion of souls.



The text is the familiar King James or Authorized version and is printed in clear briefer type that is easy to read on special domestic India paper.

References to parallel or explanatory passages follow the verses thus making it more convenient to study further on any subject than when all the references are placed in the center column of the page.

The marking used in the underscoring of selected passages with blue lines or red lines. The blue lines, as a person picking up the Testament will note, lead to Heaven, i. e., passages pointing to Christ as the sinner's hope or passages of encouragement for the Christian are marked with blue. The color reminds us of the sky after the storm clouds have passed. Warnings of danger of the wrath to come are marked in red, almost inevitably reminding the reader of the lake of fire reserved for those who obey not the Gospel.

Prof. Von Horn, of Berea College, says: "I received the Pilgrim Bible you sent me today. Need I say, that I shall treasure it as one of my best and dearest possessions."

Rev. B. F. Timmons of Ohio says: "The Pilgrim Testament fills a need I have long felt. It is worthy of high recommendation to all real students of the Bible."

The Testament is bound in real leather, Morocco grain overlapping cover, red under gold edges, silk read-bands and marker, gold side and back stamp. Price, postpaid, each \$1.75. Per dozen, \$17.50.

Specimen of Type

17 "For God sent not his
Son into the world to condemn
the world; but that the
world through him might be
saved.

o Luke 9:30; ch. 8:45; 13:35;
12:41; John 4:14.

Gish Testament

GISH TESTAMENT. A Self-Pronouncing Edition in which the references in small types are placed immediately following the verse. By far the most convenient arrangement of references to be found in any edition of the New Testament. Printed from large clear Brevier type, 16mo. Size, 5x5¼ inches.

Type as in Pilgrim Testament above.

No. 16. French Morocco, divinity circuit, round corners, red under gold edges. Single copy, \$1.25. Per dozen, \$12.50

King James Version

23 And all the days of E'nöch
sixty and five years :

24 And E'nöch walked with G
for God took him.

Self-pronouncing. Size 5½x7¼ inches

No. 2202. Grained Cloth, limp, gold back and side titles, round corners, red burnished edges, \$3.25
No. 2202P. With Book of Psalms included. Same binding as No. 2202, \$3.50

No. 2213P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included, \$2.95

American Standard Testaments

SMALL "VEST POCKET" TESTAMENTS

American Standard Version

Emphasized with the words of

Christ in bold faced type.

Ruby Type, Self-pronouncing.
Printed on India paper. Size, 4½mo,
2½x4 inches. Only 5-16 of an inch
thick.

and they that were with
him followed after him; and
they found much, and to go
and saw unto him, All
are seeking thee, Je-sus.
And he saith unto them,
Let us go elsewhere
into the next towns, that
I may preach.

Ruby

No. 220X. Khaki Colored Cloth, flexible covers, round corners, burnished edges. American Standard Version, \$2.60

No. 221X. Bound in Genuine Tan Suede Leather, flexible covers, Roycroft style, round corners, red under gold edges, silk sewed. With front s-piece, \$3.35

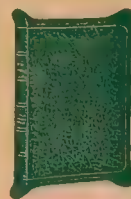
No. 222X. Genuine Leather, Morocco grain, flexible covers, round corners, red under gold edges, silk sewed, \$3.50
No. 224X. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, silk sewed, \$3.85

No. 244X. Genuine Morocco, divinity circuit, gross grain lining to edge, round corners, red under gold edges, silk sewed, \$2.70

American Standard Testaments

LARGE TYPE TESTAMENTS

American Standard Version



The best Testament for ministers ever issued. The type is large and bold and runs clear across the page, so that it can be read with ease, and the book is pocket size and so light that it can be easily held with one hand. Also a fine Testament for old folks and people with impaired vision.

Pica Type. Pocket Size 4¼x7 inches, ¾ of an inch thick
See specimen of Pica type in second column.

No. 650. Testament, Bound in No. 650P. Testament, with Psalms, same binding as No. 650, \$1.20

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, \$2.25
No. 653P. Testament, with Psalms, same binding as No. 653, \$2.50

No. 654. Testament, Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, \$2.75

No. 654P. Testament, with Psalms, same binding as No. 654, \$3.00

New Testament, Moffat's Translation

A new translation of the New Testament by James Moffat, D. D., who is recognized as one of the most distinguished living scholars of the Greek New Testament.

A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude.

A common expression often made after reading this Testament, is, "I never thought it could be made so plain."

No. 4. Pocket edition, thin paper. Cloth, \$1.50

New India paper pocket edition (3½x5 inches by 5-16 inches thick).

No. 1. Leather stamp cloth, round corners, gilt edges, \$1.75

No. 2. Limp leather, paper lining, round corners, gilt edges, \$3.00

No. 3. Morocco leather lined, round corners, gilt edges, \$4.00

New Testament in Modern Speech

Translated from the Greek by Richard Francis Weymouth.

This is a translation into idiomatic English of today. Old and familiar forms of speech sometimes obscure rather than reveal the thought. Our greatest Biblical need is, not that English classical form should be preserved in its ancient glory, but that men should be led to read their Bible and should be impressed by its teachings. So a version in modern speech comes as an impressive and thought stimulating effect that cannot fail of good.

Pocket Edition without Notes, Cloth, \$1.35
12mo. Edition with Notes. Cloth boards, gilt top, \$2.00

Leather, India paper, \$4.00

Illustrated Family Bibles

Authorized (King James) Version

These Bibles contain many special features in addition to the illustrations, amongst which are Maps, the Apocrypha, Family Record, History of the Book of the Bible, Smith's Bible Dictionary, etc., etc. Size 10½x12½ inches.

No. 7N. Seal Grain Morocotol, embossed design, gold side and back titles, gilt edges, silk head band, weight 10 pounds, \$3.00

Red Letter Family Bibles

These Bibles are very similar to the group just above so far as size of page and type are concerned. The distinctive feature is the printing of the sayings of Christ in red.

No. 822. P. R. L. Bound in Semble Leather, grained paneled sides. Full gilt top and bottom covers and gold edges, \$4.50

No. 823. P. R. L. Bound in American Morocotol Grained, padded sides, embossed design, rounded corners on cover, gold side and back titles, gold edges, \$3.50

Pulpit Bibles with References

Authorized (King James) Version

Special low priced editions with Marginal References. Printed on good white paper from Self-Pronouncing Type. Size 10½x12½.

No. 244G. Seal grain Morocotol, plain design, gold edges, \$7.00

No. 209½. Seal grain Morocotol, antique, plain design, gold edges. Contains the Apocrypha and a Concordance, \$3.50

No. 68. French Morocotol, raised panel, antique, gilt edges, containing Apocrypha and Concordance. Printed on extra quality rag paper, \$3.00

Thumb Index on Bibles, 50c extra
Name in Gold, 25c per Line Extra

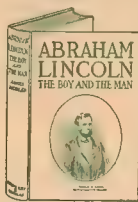
BIOGRAPHY that is worth READING

THEODORE ROOSEVELT, THE BOY AND MAN, \$0.75
James Morgan.

"To present a life of action, portraying the very dramatic scenes in the career of a man whose energy and faith have illustrated before the world the spirit of young America"—such has been the aim of Mr. Morgan.

UP FROM SLAVERY, \$0.75
Booker T. Washington.

Booker T. Washington's own account of his rise from slavery to a position of masterful leadership amongst his own people. A stirring autobiography that will appeal to every true American.



ABRAHAM LINCOLN, BOY AND MAN, \$0.75
James Morgan.

Lincoln's life story is one of the most inspiring in American annals and it cannot be retold too often. In this book the author has put it in the most inspiring of all forms. A vivid, lively sketch of his early life, his business failures, his success as a lawyer and politician. The best life of Lincoln for the price.

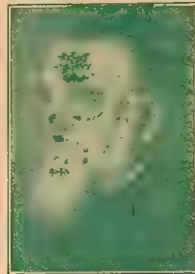
STORY OF MY LIFE, THE, \$0.75
Helen Keller.

The wonderful autobiography of one who has from early childhood seen the world only through the eyes of others. When less than two years old Miss Keller lost both eyesight and hearing through a severe illness. The story of how her teacher gradually opened the mind of Helen Keller to the knowledge and beauty of the world is easily one of the most wonderful and touching stories in history. Eight illustrations.

LIFE OF R. H. MILLER, \$1.00
Otho Winger.

During the latter part of the nineteenth century Elder R. H. Miller was a notable figure in the history of the church. He excelled in many lines, having been a powerful preacher, an able debater and a great leader. The author of this biography has done the church a valuable service in presenting with such graphic detail the story of this worthy man's life. An informing and inspiring book. 269 pages.

LIFE OF D. L. MILLER, \$2.00
Bess Royer Bates.



For more than a generation the character portrayed in this book has been a leader and moulder of the thought of the Church of the Brethren. This biography is by his niece, who had access to correspondence and other papers not available to others. Her ability as a writer is well known. This book will be invaluable as a character-former and to students of the history of our church. We have a special edition of this book which we are offering to Gospel Messenger subscribers.

SOME WHO LED, \$0.60
D. L. Miller and Calvin B. Royer.

The authors have rendered an important service of love in collecting and editing for the church a wealth of historical material that would otherwise have been scattered and perhaps completely lost. The volume contains brief sketches of the lives of more than fifty brethren who have been church leaders in the past. In addition there are reproductions of many rare photographs for the first time made generally available.

THE BOY AND THE MAN, \$1.25
J. H. Moore.

To commend this book or its author to our patrons is superfluous, for all have read his articles in our Church and Sunday School papers. These are reminiscences of a long and busy life in which the author overcame more than the usual number of difficulties. Herein you may live by proxy the primitive life of the pioneer. It is a book that will be greatly interesting to young folks and will inspire high ideals in them.

LIFE AND SERMONS OF ELDER JAMES QUINTER, \$1.00
Mary N. Quinter.

Elder James Quinter was in his time an editor, an

educator and an eloquent minister. However, it is not simply because he was sometime editor of The Gospel Messenger and President of Juniata College that he is best remembered. Bro. Quinter lived the kind of Christian life that will ever, because of its sheer beauty and purity, be an inspiration to those who have in the past or may in the future come to know of him.

WITH WILLIAMS OUR SECRETARY, \$1.00
J. E. Miller.

The life that is recorded in this book was one of singular devotion to God. The last fatal trip was made with the sole idea of the benefit to be derived by the cause of missions.

THE LIFE OF CHRIST, \$3.00
Canon F. W. Farrar.

Well known as the author is, the character of the subject matter is assured. This edition is well printed from clear type and has substantial cloth binding. An added feature that will commend itself is that an appendix giving the translation of foreign words or phrases is included.

FANNY CROSBY'S STORY OF 34 YEARS, \$1.50

S. Trevena Jackson.

This book is really an autobiography for the author has simply recorded Fanny Crosby's story as she related it in her own words.

The volume is filled with memories, impressions and reminiscences never before related. The book constitutes a most fascinating record of the life of one whose name and hymns are known wherever the English language is spoken.



AMERICAN LEADERS, \$1.25
Mabel Ansley Murphy.

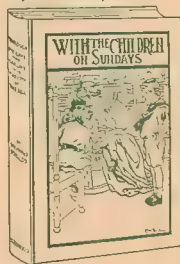
A series of brief vivid sketches of the outstanding Americans; those whose lives were large with purpose. Many books of "successful" men portray mainly wealthy men but here are men whose greatness rests on other grounds.

Choice Devotional Books

WHEN HOME IS HEAVEN, \$1.50
J. Wilbur Chapman.

No man is better qualified to deal with this great subject. For many years Evangelist Chapman set apart one night in his meetings which was known as Home Night. Out of this great fund of experience he is able to bring a wealth of useful material and reminiscent incident.

WITH THE CHILDREN ON SUNDAYS, \$1.50
Sylvanus Stall, D. D.



This book has been especially prepared for parents with small children. Its aim is to make Sunday remembered as the brightest and happiest day in the week. The book itself is a large and beautiful volume 7x9 1/2 inches in size. It contains 330 pages, nine wonderful full page color plates and many line drawings.

Dr. Stall is an expert in presenting truth to children by means of object lessons. This volume contains 52 of his best illustrated talks to little folks, also numerous suggestions on how to keep the children interested on Sunday.

IN PALESTINE WITH THE TWENTY-THIRD PSALM, \$0.75



E. E. Violette.

A beautiful and original exposition of the twenty-third Psalm, written by a traveler of poetic imagination and literary skill, who visits the valley and the fountain of David, and voices his impressions in a narrative that gives new beauty and charm to this immortal hymn of faith.

LIVING IN THE SUNSHINE, \$1.25
Hannah Whitall Smith.

"The writer is gifted in unfolding Scripture, and in applying its precious truths. Her great purpose here is to help Christians to a realization of the joy of living a Christian life. Discouragements should have no place in the heart of a true Christian. We commend this book most warmly."—Christian Observer.

LORD, TEACH US TO PRAY, \$0.60
Sermons on Prayer. The late Rev. Principal Alexander Whyte, D. D.

"Every page," says W. Robertson Nicoll in the British Weekly, "tangles with Dr. Whyte's lively intercourse with the grace of God, the God of Grace." 12mo.

PRAYERS AND PRAYING MEN, \$1.25
Rev. Edward M. Bounds.

The author has only recently become very widely known as an author. His ability and devotion in prayer have fitted him to write on this subject. In his introduction Rev. Hodge says of the author to John Wesley, the revered founder of Methodism. His life was more circumscribed but was the fuller and deeper because of it.

The Quiet Talk Series

QUIET TALKS ABOUT THE LIFE AFTER DEATH, \$1.25
S. D. Gordon.

QUIET TALKS ON THE DEEPER MEANING OF THE WAR, \$1.25

QUIET TALKS ABOUT JESUS, \$1.25
A view of God as we see him revealed in Jesus.

QUIET TALKS ABOUT THE CREATED CHRIST, \$1.25
A helpful study of the Book of Revelation.

QUIET TALKS ABOUT OUR LORD'S RETURN, \$1.25
New light on the meaning of the Lord's return.

QUIET TALKS ON THE TEMPTER, \$1.25
Messages that help one win the victory over sin.

QUIET TALKS ON FOLLOWING THE CHRIST, \$1.25
A portrayal of Christ as a man and a Leader.

QUIET TALKS ON HOME IDEALS, \$1.25
These are the quietest talks of all.

QUIET TALKS ON PERSONAL PROBLEMS, \$1.25
Talks to searchers after the truth.

QUIET TALKS ON POWER, \$1.25
A study of the sources of power for Christian living.

QUIET TALKS ON SERVICE, \$1.25
Quiet yet winning appeals to action.

QUIET TALKS ON JOHN'S GOSPEL, \$1.25
A picture of the winsome Christ of St. John's Gospel.

QUIET TALKS ON PRAYER, \$1.25
Of this book, one reader has written: "I have been thrilled to pray."

QUIET TALKS WITH WORLD WINNERS, \$1.25
Talks that inspire one to do his bit to win the world for Christ.

FAMOUS HYMNS WITH STORIES AND PICTURES, \$2.00
Elizabeth H. Bonsall.

Fifty choice hymns with stories as to their origin or use with pictures from the great masters illustrating them. Collected originally for the author's own children they are now sent on the wider mission. Every child should have the memory of the early singing and playing of these hymns in his home.

BOOK OF PRAYER FOR EVERYBODY AND ALL OCCASIONS, Cloth, \$0.25; Keratol Morocco, \$0.35
Geo. W. Noble.

A manual of everyday prayers carefully selected from many sources for those who desire greater unction and more freedom in prayer in public. It contains a large variety of prayers for church service, family worship, prayer meeting, Sunday-school, etc. Vest pocket size.

LORD OUR RIGHTEOUSNESS, THE, \$0.60
S. N. McCann, Author of "The Beatitudes."

The spirit and purpose of this little book are best indicated in the words of the author: "The volume grew out of my fruitless efforts to justify myself by mere works. These efforts led me to a more careful study of the Word of God and thus to brighter light." The author concludes that one must depend wholly and sincerely upon Christ for justification, while still faithfully obeying all his commands.

GOD'S MINUTE, \$0.60

A book of 365 daily prayers, 60 seconds long; arranged from January 1st to December 31st; a prayer to each page; written expressly for this book by the most eminent preachers and laymen in the English speaking world. At the top of each page is a selection of Scripture on encouragement to prayer. Prayers by Rev. Dr. Wm. T. Grenfell, Rev. Dr. F. B. Meyer, Rev. Dr. John Clifford, Rev. Dr. James M. Gray, Bishop W. A. Quayle, Bishop Charles E. Woodcock, Rev. David James Burrell, Rev. Washington Gladden, Rev. Dr. Russell H. Conwell, Maud Ballington Booth, Mrs. Alice Heggen Rice, Rev. Dr. Charles H. Wishart, Gipsy Smith, Jr., and more than 300 others. Nearly 100,000 sold the first fifteen months. Full cloth bound. 384 pages. Keratol stiff covers, \$1.00; Art Leather limp, \$1.50.

NEW TESTAMENT DOCTRINES, \$0.75
J. H. Moore.

This is one of the best books on the doctrines of the church that have ever been printed. The author is a master at clear and interesting exposition. His reputation as a concise and able expositor is fully sustained by this book.

FOUR HITHERTO UNPUBLISHED GOSPELS, \$1.50

William E. Barton, D. D.

What four men who were close to Jesus might have said. A series of character studies cast in the form of personal memoirs of John the Baptist, Andrew, Judas Iscariot, and James, the brother of Jesus. Based on facts given in the Gospel narratives.

THE POSSIBILITIES OF PRAYER, \$1.25
Edward M. Bounds.

This book emphasizes the fact that it is the privilege and duty of every Christian man to use prayer as a clear, definite guidance and that continually. The enjoyment of this great spiritual experience is the test of true discipleship and of vital communion with God.

BEATITUDES, THE, \$0.75
S. N. McCann.

You will find the heart of Christ's message in the Sermon on the Mount. You will find the heart of this great proclamation in the opening verses—the Beatitudes. This is why the Beatitudes are worthy, of the closest study under the guidance of one who has made their deeper meaning his life quest. Twelve carefully selected illustrations help to enrich the author's sympathetic study of the opening verses of the Sermon on the Mount.

CHRISTIAN'S SECRET OF A HAPPY LIFE, \$1.00
Hannah Whitall Smith.

A devotional book that has long been reckoned as one of the classics in its line. "To commend this work would seem almost superfluous, and yet to young Christians who may not know it, we cannot refrain from saying: Buy this book and keep it with your Bible for constant study, until you have thoroughly mastered, in your own experience, the 'secret' of which it tells."—The Evangelist.

GIFT BOOKS FOR YOUNG AND OLD

GREAT POSSESSIONS, ...\$0.75
David Grayson.

Enjoy a few hours with the author and discover how great your possessions really are. Probably you will, like Horace, be inclined at first to think he is not quite sane, but the shock will be good for you. It will take off years.

GREATHEARTED WOMEN, ...\$1.25
Mabel A. Murphy.

Biographies of sixteen women leaders of America and England. In these brief sketches the author has caught the central interest in each and charmingly told it. Vivid pictures of such women as Harriet Beecher Stowe, Queen Victoria and Jenny Lind.

GUEST, EDGAR

The American poet of the present day who has come closest to the heart of the reading public is Edgar Guest. Starting a few years ago on one of the newspapers of Detroit, his poems are now syndicated and distributed to papers all over the nation. These books listed here are these poems in permanent form. Every one who has read them in the newspapers needs no further commendation. To others, if you like poetry the least bit, you will enjoy these. Each, bound in cloth, \$1.25.

Just Folks The Path to Home
Poems of Patriotism When Day Is Done
The Passing Throng

HEART THROBS, ...\$0.75
Compiled by Joe Mitchell Chapple.

This \$10.00 prize scrapbook is a collection of treasured poems, essays, anecdotes and apothegms. Ten thousand dollars was distributed in prizes for the best that the American people could contribute from old scrapbooks, memory and their hearts. Among the four hundred selections are dozens of such favorites as: "The Old Arm Chair," "The Lord Is My Shepherd," "Afterwhile," "Home, Sweet Home," "The Lost Chord," etc.

HAPPY HOURS IN THE BIG OUTDOORS, ...\$1.25
N. J. Miller, B. S.



Botany, zoology and a lot of other "ologies" become as fascinating as a story in this new nature book. The author was a gifted naturalist who spent much of his life in the big outdoors. Consequently he has many strange and informing things to say about the birds, flowers and wild animals that he knew.

Happy Hours in the Big Outdoors is a book that will delight all ages of readers. But especially should parents put this engaging and instructive book in the hands of boys and girls.

"BOY WANTED,"\$1.25
Nixon Waterman.

This book is "an unusual achievement" and "full of inspiration and encouragement."

There is nothing trite or commonplace about it. "The Boy Wanted" is a splendid book that every boy will want to read. The volume is dedicated to:

The boy who discerns
He can never be "it"
Until he develops
Some "git-up-and-git."

Handsomely bound and illustrated. 134 pages.

RILEY-CHRISTY SERIES, THE, Each, ...\$0.60

Poems by James Whitcomb Riley. Illustrated by Howard Chandler Christy. Never before have we been able to secure for our patrons so fine a series of gift books at so low a cost. Riley needs no additional praise to make secure his position as a leading American poet. He comes nearer to the common people than any other poet. In his illustrations Mr. Christy has accurately grasped the poet's thought and skillfully interpreted it in the illustrations.

Border decorations in subdued color. Uniform cloth binding with individual colored jackets.

AN OLD SWEETHEART OF MINE, ...\$0.60

More people have read and loved this poem than almost any other poem in the English language.

OUT TO OLD AUNT MARY'S, ...\$0.60

For this edition Mr. Riley wrote twelve more stanzas for this famous poem of remembered boyhood.

HOME AGAIN WITH ME, ...\$0.60

The favorite poem of James Whitcomb Riley, breathing all his love of home and friendship.

THE GIRL I LOVED, ...\$0.60

A song-story of love with pathos and humor exquisitely blended.

WHEN SHE WAS ABOUT SIXTEEN, ...\$0.60

Another tale of the "airy days" when hearts beat quick as warmly as they do now.

GOOD BYE, JIM, ...\$0.60

A favorite recitation of Mr. Riley's when he was on the lecture platform.

RILEY ROSES, ...\$0.60

Songs of the flowers he loved best.

Ingenook Cook Book

The Revised Edition contains about 1500 tested and signed recipes. They are all the contributions of practical housewives who sent in their favorites. When edited and published this collection of recipes made one of the most simple and practical cook books on the market. The whole emphasis of the book is upon that simple and wholesome sort of cooking that in the long run constitutes the true kitchen economy.

The wide and steady sale of the Ingenook Cook Book is ample proof of all we claim for it. Introductory to each of the twenty-one groups of recipes will be found a brief discussion of the special dietetic principles involved. Blank pages provide for the addition of favorite recipes. Recorders from hundreds of housewives using the book prove that it is a simple, practical and economical kitchen help.

Bound in white, washable oilcloth, 416 pages, 75c per copy, postpaid.

SCIENTIFIC CHRISTIAN THINKING FOR YOUNG PEOPLE, ...

Howard Agnew Johnston.

Much has been made of a supposed conflict between science and the Bible. The author undertakes to show that it is when one or the other is misinterpreted that a conflict exists. As a basis he offers scientific thinking and Christian thinking. On this he builds his book. Much so-called science is really not scientific because it ignores factors in the problem. In view of the widespread acceptance of the teaching of some of these men this book is especially timely.

FRIENDLY ROAD, THE, ...\$0.75

David Grayson.

Are you tired of the humdrum? Then start out in company with David Grayson with nothing but a tin whistle and your thoughts for company upon the open road. Meet the road master, the Clark family, the discouraged young minister and many other wayfarers upon the "Friendly Road." You will come back with a new light in your eyes and a ready spring in your steps.

GIRL WANTED, THE, ...\$1.25

Nixon Waterman.

This is a companion volume to "Boy Wanted," by the same author. There are eight chapters under these heads: Choosing the Way, or Starting Right, Accomplishments, The Joy of Doing, Some Everyday Virtues, The Value of Sun-burn, A Merry Heart, Gliben Habits, The Purpose of Life. Each of these chapters is accompanied with a fine portrait of one of the great women of the world.

Mr. Waterman writes in a style peculiar to himself and very winning. The book is of interest not to the girl alone. The girl's mother will find it well worth reading, and her brother—well, he might even be curious to know and profit by the "friendly thoughts" here published for the special benefit of the girl. 138 pages. Cloth.

MANHOOD'S MORNING, ...\$1.50

Dr. Joseph Alfred Conwell.

Dr. Conwell's training, wide experience and interest in young men have particularly fitted him for the writing of this inspiring and character-building book. A splendid and handsome volume that ought to be in the hands of every young man. Just the book for a birthday or a Christmas gift.

MAN AND THE WOMAN, THE, ...\$1.00

Arthur L. Salmon. Men and women have always been something of a mystery to each other. Therefore, the author opens his volume directly with chapters entitled: "Does He Understand Her?" "Does She Understand Him?"

In other chapters equally interesting and pertinent the author studies human life in its delicate and vital articulations. The Man and the Woman is an exceptionally well thought out and clearly expressed book on the relationship of the sexes. —Book News Monthly.

MORE HEART THROBS, \$0.75

Compiled by Joe Mitchell Chapple.

This is volume two of favorite poems, sayings and stories contributed by the American people. Like the first book, "Heart Throbs," the hundreds of selections in this book express the finest sentiments of the heart—the sentiments that may start either tears or a smile.

HUSBAND, WIFE AND HOME, ...\$1.50

Charles F. Goss.

Husband, Wife and Home is an interesting and sensible book. A few of the chapter headings will indicate what the book is like:

Matrimonial Friction Turned to Profit.
Curing Your Partner's Faults.
Ability of Parents to See a Joke.
Art in the Home.
Getting Your Second Wind.
Three Ways to Honor Trouble.
Religion in the Home.

"There is a unique mingling of wit, shrewd common sense and downright earnestness touching the great issues of life that make Dr. Goss' chapters vital at every point."—The Christian Guardian.

INCLUDING FINNICAN, ...\$1.25

Strickland Gillilan.

Eighty poems by the author of "Of age, on age, gone again—Finnigan." There is something on every page to hold the thought or touch the heart while the verses swing between laughter and tears.

INCLUDING YOU AND ME, ...\$1.25

Strickland Gillilan.

This delightful book contains over one hundred joyous poems of the kind that everybody likes to read. Gillilan is one of America's leading humorists and his verses appeal to the heart with their quaint humor and cheerful, hopeful philosophy. Other books by the same author:

Sunshine and Awkwardness, ...

A Sample Case of Humor, ...

JOY OF LOVE AND FRIENDSHIP, THE, ...\$1.00

Arthur L. Salmon.

There is nothing more beautiful than true love and friendship in the home. But what are love and friendship, and how are they to be attained? It is just such questions as these that the author sets out to answer in thirty-one brief, sane, and helpful chapters. The chapters of this book will help you to realize great dividends in the joy that comes from true love and friendship. Agents should write for terms on this and the other books entitled: "The Man and the Woman."

THE JOY OF LOVE AND FRIENDSHIP
ARTHUR L. SALMON

BOY WANTED
NIXON WATERMAN

TOUCHSTONES OF SUCCESS
PAUL THE DAUNTLESS

TOUCHSTONES OF SUCCESS, ...\$1.00

Written by one hundred and sixty leaders in varied fields of endeavor this book presents the idea and ideals of success.

PAUL THE DAUNTLESS, ...\$2.50

Basil Mathews.

This volume is more unusual than the price would indicate. The author has travelled over the routes followed by the great apostle and therefore writes the stirring history of St. Paul's life with the inspiration and accuracy of one who has thoroughly mastered his subject. All the manuscript was passed on by the experts on the Pauline age. A large and handsome volume illustrated with photographs and color plates.

ADVENTURES IN CONTENTMENT, ...\$0.75

David Grayson.

The history of a typical American who went to the city to make his fortune. But like many he found the grind too heavy, and with broken powers he retraced his way to the country. In that time of weakness the fragrance of the open fields and of the flowers did much to restore the poor man's broken strength. Grayson's delightful record of his rejuvenation in the country he has called, "Adventures in Contentment."

ADVENTURES IN FRIENDSHIP, ...\$0.75

David Grayson.

We know all too little of our neighbors, the people who after all are the most interesting in all the world. David Grayson had the luck to try to understand the drunkard, a roadside prophet, an old maid, the celebrity, et al., to the great profit of himself and the abiding interest of all who read "Adventures in Friendship."



Suggestions for Young People

BIBLE BIOGRAPHIES FOR THE YOUNG. Each, ... 35c

Galen B. Royer, author of first books.
Elizabeth Rosenberger, author of the last title.

The Bible contains the more or less fragmentary histories of many great heroes and heroines. These are the sort of people that young folks delight to read about. The authors have taken this scattered material and woven it together into a series of Bible biographies. The result is a group of stories of the highest quality because they are true and because the characters portrayed are worthy models. Sunday-school teachers have gotten excellent results by encouraging their scholars to read these Bible Biographies during the week in preparation for the regular Sunday-school lesson. Bible Biographies for the Young sell at 35c per copy.

The Titles Are:

Jesus the Savior, Vol. I.
Jesus the Savior, Vol. II.
Samuel the Judge.
Elijah the Prophet.
Abraham the Faithful.
The Boy Who Would Be King.

MILLY AND MEI KWEI, ... 35c

Oma Karn.
The inspiring story of a little Ohio girl who sold flowers until she could make a fitting gift in memory of a dear sister. The gift was sent to a hospital in far off China. It came just in time to save the life of a little Chinese girl. How in the course of time these two noble girls, Milly in America and Mei Kwei in China, came to make the greatest of all sacrifices is a fitting conclusion to this real missionary story.

SUNFLOWER STORIES, ... 50c

Oliver A. Smith.
Miss Smith is a well known writer for boys and girls. Her contributions appear regularly in many papers. This splendidly bound volume contains many of her best stories. Some of the promising titles are: The New Knife, The Bad-Order Car, A Moving Tale, A Real Boy, etc. The book is abundantly and beautifully illustrated.

CHARLIE NEWCOMER, ... \$0.35

Wilbur Stover.
This little story has run through many editions and is widely read. It tells of a little Maryland boy who early in life was impressed with higher things and though a real boy became an earnest Christian.

STORY OF THE BIBLE, ... \$2.00

Charles Foster.
New and enlarged edition.

This is an easy-reading version of the Bible, made in the form of a beautiful modern book. It is of absorbing interest, not only to grown persons, but to children, who read with delight the stirring incidents of Bible History told in a fascinating, continuous story. In fact, this book opens the Bible to the young and to the average reader of mature years, in so charming a manner that it changes what once may have been looked upon as a task or duty into pleasure. It is a book that every home should possess. It is profusely illustrated, containing 670 pages bound in cloth.

FIRST STEPS FOR LITTLE FEET, ... \$1.25

Charles Foster.
This book has been carefully prepared to give the children their first lessons in the Bible. Printed in short easy words that children five and six years old can understand. A children's classic of 328 pages containing a colored frontispiece and 148 illustrations.

THREE LITTLE WOMEN SERIES. Per Volume, ... \$0.65

Mrs. Gabrielle E. Jackson.
Three charming girls of from 10 to 16 years of age are suddenly called upon to make a living. Their acceptance of the responsibility and the various experiences that came to them constitute a continuous and thoroughly attractive story, yet each volume is complete in itself. This series will especially appeal to those seeking high-class literature for girls.

The titles are:
Three Little Women.
Three Little Women at Work.
Three Little Women's Success.
Three Little Women as Wives.

FOR THE CHILDREN'S HOUR, ... \$1.75

Carolyn S. Bailey and Clara M. Lewis.

A remarkable book which should be in the library of every mother, and all others who tell stories to small children. In one volume it covers the entire field of childhood literature, containing stories on every conceivable subject and for all occasions—five distinct departments, reviewed in five divisions, 135 stories—compiled from various sources, myths, fables, folk tales, and latter-day children's books. Cloth. Illustrated. 336 pages.



BIBLE PICTURES AND WHAT THEY TEACH \$2.00

Charles Foster.

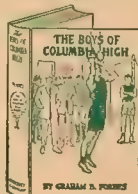
This splendid volume is a veritable picture gallery of Bible scenes. It contains 400 engravings, many of them being reproductions of world famous paintings. Interesting descriptions printed from extra large and clear type accompany the pictures. A book of 320 pages about 8x10 inches in size. Bound in fine cloth, ornamental design, stamped in gilt and colors.

AMONG THE GIANTS, ... \$0.75

Bertha M. Neher.
An interesting book in which the child's weaknesses are likened to giants that must be overcome. In this way the child is given a vivid idea of the harm that comes from letting some bad habit become established. As for example, Carelessness, Bad Temper, Untruth and Selfishness. Illustrated, 122 pages; cloth.

BEAUTIFUL GIRLHOOD, ... \$1.00

Mabel Hale.
Short chapters covering many sides of the life of young girls. The need of modesty, kindness, sympathy and other graces is winningly set forth. It is a book the reading of which can be of inestimable help to the adolescent girl.



THE BOYS OF COLUMBIA HIGH \$0.60

Graham B. Forbes.
For Boys from 10 to 16 years. Beautiful individual wrappers in two colors. These are capital stories, full of startling incidents, clever dialogue, admirable descriptions of school athletics, and plenty of fun. All boys will read them with deep interest. Price per volume, postpaid, ... \$0.60

The Boys of Columbia High.
The Boys of Columbia High on the Diamond.

The Boys of Columbia High on the River.
The Boys of Columbia High on the Gridiron.
The Boys of Columbia High on the Ice.
The Boys of Columbia High in Track Athletics.
The Boys of Columbia High in Winter Sports.
The Boys of Columbia High in Camp.

LITTLE WOMEN, ... \$0.65

Louisa M. Alcott.
Jacket in Four Colors. Drawn by Jessie Wilcox Smith. Of the many books for girls and boys that have come and gone in the fifty years since "Little Women" was first published not one has had such a lasting popularity. "Little Women" has always been considered the most popular girls' story that has ever been written. Children of the present day are just as eager to read of Meg, Jo, Amy and Beth as the children of the earlier generations. Already "Little Women" has been read by millions of children, and is certain to be read by many generations to come. This story will never grow old. The American Library Association lists "Little Women" as the most popular juvenile title ever published, and goes further by saying that it is a book that should be permanently in every home.

HAPPY SCHOOL DAYS, ... \$1.25

Margaret E. Sangster.
A capital book for girls in the teen age. It treats a wide range of pertinent topics, as: "The Lessons You Don't Like," "The Schoolgirl's Luncheon," "Home Study," "The Schoolgirl's Chum," "Boy Friends," etc.
Mrs. Sangster has dealt with the problems of the schoolgirl in a very tactful, helpful manner. The book is fittingly bound and has an especially attractive cover design. "Happy School Days" is an appropriate gift book.



STORIES CHILDREN NEED, ... \$1.75

Carolyn Sherwin Bailey.

This book contains over fifty best stories for children, each adapted for the immediate use, without change, of the story teller. It is a graded collection, offering to children and parents a course in stories that will result in mental and moral training. It represents the best writing for children in stories by such authors as Tolstoy, Hawthorne, Dickens, Bjornson, George MacDonald, Lewis Carroll, Raymond Alden and many others. Cloth. 364 pages.

AMERICA FIRST—One Hundred Stories From Our Own History, ... \$2.50

Owa History, ... \$2.50
Lawton B. Evans.
Illustrated in Color and Gravure by Milo K. Winter.
"America First" is a complete history of America what Mr. M.'s "Tales From Shakespeare" is to the un- abridged edition. It emphasizes interesting details which the text book lacks. For every period of United States history, it supplies a human interest story that lends a touch of realism to the text book lesson. It makes the study of history a greater pleasure, it aids the pupils in memorizing the vital facts, and leads to more satisfactory results in the work of the teacher.

FIRELIGHT STORIES, Price, ... \$1.50

Carolyn Sherwin Bailey.
A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, the Celts, the English, the American Indians, the southern Negroes, and from New England.
The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. The book is illustrated with full-page pictures. Cloth, 192 pages.

STORY OF JESUS FOR YOUNG AND OLD, ... \$2.00

Jesse Lyman Hurlbut, D. D.
A narrative in simple language of all the fascinating details of the life and suffering of our Savior. One of the most interestingly written and splendidly illustrated lives of Christ for young and old that have ever been published. It is a very handsome cloth bound book of about 500 pages and contains 200 illustrations, eighty of which are full page pictures by William Hole R. S. A. R. E., and 16 of these are printed in color. The Story of Jesus is a splendid help for parents and teachers.

STORY OF THE BIBLE, ... \$2.00

Jesse Lyman Hurlbut, D. D.
The whole story of the Bible is told in one hundred and sixty-eight complete and fascinating stories. Yet as a group these chapters furnish a continuous narrative of unusual simplicity and interest.

The pictorial features of the book are extraordinary. The volume contains 250 half-tone engravings besides 16 full-page illustrations in color. The text is self-pronouncing. A book of 757 pages, and declared by such men as Marion Lawrence to be "the completest and best book of the kind I have ever seen."

STORY OF THE GOSPEL, ... \$1.25

Charles Foster.
A child's Life of Christ written in language so simple that the little ones can understand it. The events related in the four Gospels are placed in their proper order, thus making a complete and interesting account of the life of the Master. The value of this book for the instruction of the young in Bible truth can scarcely be over-estimated. Contains 366 pages and 150 illustrations.

NOBODY'S BOY (Sans Famille), ... \$1.50

Hector Malot.
A recent translation of a French classic long used in our colleges. The story is largely autobiographical and for that reason Remi is an especially interesting character. The story is about as follows:

Vitalis, once a renowned singer, but now a strolling street performer, with monkey and dogs, buys the lost boy Remi from his brutal father, and makes him a part of the wandering show by which the old man secures his precarious living. In the course of many desperate hardships, the kind old master and the trained animals perish, leaving Remi and one dog to continue the struggle of living. Meanwhile the boy gets a clue to his parentage and, through many perilous adventures, finds his real mother. His hard existence comes to a happy conclusion in the midst of those faithful friends, who have proven true through the distressed, if not often desperate struggle to succeed.

OUT FOR CHARACTER, ... \$1.00

Ernest Thompson Seton.
Twenty-six chapters written by as many of the world's thoughtful and great. The sex powers bring with them certain temptations but they also bring a challenge to self-mastery that should ring like a bugle call to every red blooded man and woman in the land.

ROLF IN THE WOODS, ... \$0.75

Ernest Thompson Seton.
The adventures of Rolf Kittering with Indian Quonab and Little Dog Skoomuk. It tells of their journey to the great North Woods and how Rolf came to know the intimate life of many wild creatures. A handsome cloth bound book of 437 pages containing over 200 drawings by the author.

TWO LITTLE SAVAGES, ... \$0.75

Ernest Thompson Seton.
A book of American woodcraft for boys. The adventures of two boys who lived as Indians, their experiences and what they learned. A handsome cloth bound volume containing over 300 illustrations.

WILD ANIMALS I HAVE KNOWN, ... \$0.75

Ernest Thompson Seton.
Animal stories, such as only Mr. Seton can tell, are a delight to any boy. The animals in this book are all real for the author has in all cases tried to be as accurate and faithful to actual life as possible.

WILD ANIMALS AT HOME, ... \$0.75

Ernest Thompson Seton.
Mr. Seton describes what so few people see—the behavior of animals in their home life when they are unaware of observation—and tells of incidents in the family histories of various species—the coyote, prairie dog, fox, beaver, elk, moose, skunk, badger, squirrel, lynx and bear. These are a few of Mr. Seton's friends whose home lives figure in this charming book.

THE GIRLS OF CENTRAL HIGH, ... \$0.80

Gertrude W. Morrison.
For Girls from 10 to 16 years. Up-to-date tales of High School life, told in a manner to please all girls. There are many contested matches on track and field, on the water, in the classroom and on the school stage. There is plenty of fun and excitement, all clean, pure and wholesome. In these stories of high school life they will appeal to all girls from ten to sixteen years of age. Handsome new individual wrappers in two colors. Price, per volume, postpaid, ... \$0.80

The Girls of Central High.
The Girls of Central High on Lake Luna.
The Girls of Central High at Basketball.
The Girls of Central High on the Stage.
The Girls of Central High on Track and Field.
The Girls of Central High in Camp.
The Girls of Central High Aiding the Red Cross.

The Best WORTH-WHILE STORIES

Recommended and
Approved by the
Reading Committee

ABBOTT, Jane D.\$0.75
Happy House.
"There is something of Louisa May Alcott in the way Mrs. Abbott unfolds her narrative and develops her ideals of womanhood; something refreshing and heartening for readers surfeited with novels that are mainly devoted to uncovering cesspools."—Boston Herald. Frontispiece in color by H. Weston Taylor.

Highbacres.\$1.75
Mrs. Abbott's books for girls of ten to fifteen years of age provide them with wholesome up to the minute stories, containing no love interest. The Nation wrote of her first story: "There is a wealth of incident lavished on 'Keineeth' which would have supplied some authors with four serial volumes." "Larkspur" was equally as popular. We predict as great a success for "Highbacres," in which fourteen-year-old Jerry Travis leaves her mountain village school to go to a big city institution. There is a romance and a mystery surrounding Jerry's mother, which hold the interest until the happy ending.

Keineeth.\$1.50
How Keineeth Randolph kept a secret—a war secret—for a whole year, and the story of that delightful and thrilling year, makes one of the best stories written for girls. Keineeth was only twelve when her father left her to go on a secret mission for the government; a small, pale, city girl with a heart almost as full of homesickness as of pride in being trusted by her beloved father with a great secret. She went to the home of old friends of her father who had four children, and the out-of-door life with wholesome sports built up a healthy girl.

Larkspur.\$1.50
Patricia Everett found a refugee French orphan, Rene, stranded in this country, and her father was glad to have the child visit them as companion for Pat, whose mother was in the South. When three important formulas are stolen from Mr. Everett's munition plant, they, with a chum, Shiela Quinn, trace them to a boarder in Shiela's home and they are recovered. A winter camping party with adventures—when Pat and Billy Lee break through this ice—make lively reading.

BACHELLER, Irving.\$0.75
The Light in the Clearing.



A clean and inspiring story of American pioneer life. The hero is a typical American who fits himself by the hard work of the farm for the great demands that come with the years of maturity. High purpose and lofty ideals permeate this story—a story that combines the interests that center in worthy endeavor and true love of a noble woman.

A Man for the Ages.\$0.75
This story is woven around the young manhood of our martyred President Lincoln. There is here fascinating recital of pioneer life, the sketching of a great character and an idyllic love story of one of Abe's friends. The story itself captures the interest and holds it from the beginning as formal biography could not.

BABCOCK, Bernie.\$0.75
The Soul of Anne Rutledge.
The story of Abraham Lincoln's Romance. One of the rarest and most exquisite love stories in history. The true story of Abraham Lincoln's early romance and its moulding power on his after life is now for the first time adequately told in this remarkable book.
Sir Gilbert Parker writes: It is a good picture of life in the backwoods of America in the days when Lincoln lived. The character of Ann is drawn with great charm and delicacy, and Lincoln is seen at his best.

DOWD, Emma C.\$0.75
Polly of Lady Gay Cottage.
If you have read "Polly of the Hospital Staff" you will certainly want this book. It will enable you to renew old acquaintances, and continue the pleasant association with Polly, whose cheerful and helpful disposition continues to delight and uplift in this as in the preceding volume. Polly, David, Doctor and Mrs. Dudley, Mrs. Jocelyn, and other old and new characters will greet you.

Polly of the Hospital Staff.\$0.75



Polly is just a little orphan girl in poor circumstances. Moreover she gets hurt and is taken to the hospital. Is she downcast? There, you don't know Polly. Being homeless, after she gets well she is put on the hospital staff because of her cheerful disposition and her ability to brighten up the children. A book of sunshine. Read it and you will be ashamed of your gloom when you compare your circumstances with those of this little girl.

Polly and the Princess.\$0.75
A new Polly book will be welcomed by a host of readers of the other books by this author.

When Polly Was Eighteen.\$0.75
Under the wise direction of Dr. and Mrs. Dudley, Polly grows into a charming young lady. Her charm and vivacity attach to her many admirers and she has difficulty in deciding whom to favor.

DILLON, Mary.\$0.75
Farmer of Roaring Run.
It is a story of a wealthy young Philadelphia gentleman-farmer who owns a large plantation in the hills of Virginia that has proved to be a highly expensive luxury. His manager dies, leaving a charming young widow who applied for the position her husband held. The owner agrees to turn over the farm to the young widow for one year, at the end of which time she must show a profit or resign her position.

BARCLAY, Florence L.\$0.75
Through the Postern Gate.
Another of Mrs. Barclay's charming stories of English life. The charm of a stately garden pervades the book and makes a most fitting setting for the romance.

The Upas Tree.\$0.75
A terrible misunderstanding comes between a husband and his wife and makes life hard for a time but a time of explanation and reconciliation follows. A story of life in England.

The Wall of Partition.\$0.75
This book pictures English life as lived by some of the nobility of that country. No one knowing the author, would expect anything but a fine appreciation of the better things of life.

White Ladies of Worcester.\$0.75
A story of the older days of England when the nunneries were common and powerful. It tells of the way that true love opened even such places.

The Following of the Star.\$0.75



A wonderful story which turns upon a Christmas sermon. Proud, wilful Diana Rivera, possessor of immense wealth and corresponding beauty, is one chief figure in the story. The other is a quiet young missionary who has gone out to give his life for the heathen of Central Africa. The apparent incongruity of Diana and the missionary, together with the mysterious way in which the author has handled her theme, makes the story one long to be remembered.

The Rosary.\$0.75
Once in a generation there appears a story like "The Rosary," in which there is but one adventure; the great passion of two real persons superbly capable of love, the sacrifices they make for the sake of it, brings them, and the exceeding reward. With rare skill the gifted author of this wonderful story depicts the tragedy of a beautiful soul masked by plain features, and the love of a young artist who is reputed to love beauty more than all else in the world.

The Mistress of Shenstone.\$0.75
In this delightful story we follow the fortunes of the young and lovely Lady Ingely who meets her heart's delight under the simple and classic name of "Jim." But "Jim" turns out to be an earl and a most absorbing and unusual story is the result. This volume is a worthy successor of Mrs. Barclay's former masterpiece, "The Rosary."

LUTZ, Grace L. H.\$0.75
The Finding of Jasper Holt.
A misunderstood and embittered man is accidentally brought into contact with a winsome young lady. She is on the way to visit her sister whose husband is an intense business rival of the first man. Events justify the girl's faith in the man and he becomes an acceptable suitor.

The Red Signal.\$0.75
A story of German spies in America during the late war and how they were outwitted and finally captured through the brightness of an American girl. A young engineer helps the girl a few times and becomes very much interested in her.

The Search.\$0.75
Being the account of the search of an American soldier for God. He was hindered in this search by a mean disposition superior officer but under fire the truth came to him that no one could let another man's meanness stand between him and God.

The Mystery of Mary.\$0.75
A wealthy young man on his way home is appealed to by a beautiful young woman who is in deep distress. So interested is he that he raids his home and provides her with hat and coat and buys her a ticket to Chicago. There she disappears from all and after a long search Dunham finds her all explained.

A Voice in the Wilderness.\$0.75
A cultured young lady from New England goes into the west to teach school. Social and religious conditions surprise and pain her. Her influence reconciles a young man to his parents and creates a new spirit in the neighborhood.

The Witness.\$0.75
A Christian young man in college was "hazed" because of his Christianity. His conduct proved to be the turning point in the life of a brilliant schoolmate, whose changed life accomplished great things for God.

HUESTON, Ethel.\$0.75
Eve to the Rescue.
A charming story of an independent young lady in California. It tells of how she helps a young couple adjust themselves to a father whose ways were much different. It tells also of the bringing together of an engaged couple who have grown apart and of the reconciliation of an estranged man and his wife.

Prudence of the Parsonage.\$0.75
A bright, jolly little story of wholesome family life. Prudence is the eldest of the five parsonage girls. Below her come Fairy, the brilliant member of the family, Carol and Lark, the irrepressible twins, and Connie, the youngest and most serious of the lot. Prudence thwarts them all and so she attracts her father's minister. Indeed, so conscientious is she that she is ready to sacrifice her own and her lover's happiness to what she considers her duty, but the family refuses to accept the sacrifice and all ends well.

Prudence Says So.\$0.75
Those who have followed the heroine in the previous volume will be charmed with her in this new one.



PORTER, Gene Stratton.\$0.75
A Daughter of the Land.



The story of the courage of pioneer American men has often been told. "A Daughter of the Land" puts just emphasis on the heroism of women. "Kate Bates is as American as the Goddess of Liberty. She fought for her freedom against great odds. She learned the great lesson that only through sacrifice and sorrow is character built up and happiness attained."

At the Foot of the Rainbow.\$0.75
The scene of this charming story is laid in Central Indiana. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender, self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. Brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.

Freckles.\$0.75
Freckles is a nameless waif when the tale opens, but the way in which he takes hold of life, the stark friend-slips he forms in the great Limerlost Swamp, where his patron, McLean, is lumbering; the manner in which everyone who meets him succumbs to the charm of his engaging personality; and his love-story with "The Angel" are full of real sentiment.

The White Flag.\$2.00
This popular author has departed somewhat from the kind of books we are expecting from her pen. In this book the out-of-doors is less prominent and the human nature forms the basis of the book. There is a frank portrayal of the power of money in the hands of an unscrupulous man, but there is also the picture of those whom money will not buy.

Girl of the Limerlost, A.\$0.75
The story of a girl of the Michigan woods; a buoyant, lovable type of the self-reliant American. Her philosophy is one of love and kindness towards all things; her hope is never dimmed. And by the sheer beauty of her own soul, and the purity of her vision, she wins from barren and unpromising surroundings these rewards of high courage.

Harvester, The.\$0.75
"The Harvester," David Langston, is a man of the woods and fields, who draws his living from the prodigal hand of Mother Nature herself—selling medicinal roots and herbs and barks, the wild mushrooms and so on, which are his for the gathering. If the book had nothing in it but the splendid figure of this man, with his sure grip on life, his superb optimism, and his almost miraculous knowledge of nature secrets, it would be notable. But when the Girl comes to his "Medicine Woods" and the Harvester's whole sound, healthy, large outdoor being realizes that this is the highest point of life which comes to him—there begins a romance, troubled and interrupted, yet of the rarest idyllic quality.



Her Father's Daughter.\$0.75
He was a nerve specialist and ardent lover of the Out-of-Doors. His daughter went with him many times, and after his death continued the book tells of her friends in high school and out, of an intriguing sister, and of the man who patiently waited his time.

Laddie.\$0.75
A bright, cherry tale with the scenes laid in Indiana. The story is told by Little Sister, the youngest member of a large family, but it is concerned not so much with childish doings as with the love affairs of older members of the family. Chief among them is that of Laddie, the older brother whom Little Sister adores, and the Princess, an English girl who has come to live with the novelists, and about whose family there hangs a mystery. There is a wedding midway in the book and a double wedding at the close.

Michael O'Halloran.\$0.75



The story of Mickey, the newshy, and his ward, Peachey, whom he found with a crippled back. Mickey with his Irish wit and independence might be called the city cousin of Freckles, and like him is possessed of common sense and a wisdom beyond his years. The story of his struggles to take care of Peachey and "get her a new back" and later his romance with her, strikes a true, intensely human note.

Song of the Cardinal.\$0.75
An intensely interesting nature-romance resulting from close observation of the ways and habits of the most beautiful of American birds. With sympathetic understanding are recounted his search for a mate, his courtship, his adventures with rivals and with enemies, his homemaking, his busy labors, and his relations with human admirers. The author knows her subject well and in telling this simple, unaffected tale has produced a valuable study of bird life with so much artistic charm as to delight even those who are not ordinarily rank themselves as "bird-lovers." Many full-page illustrations, ten of them being in color.



RICHMOND, Grace S.

The Brown Study, ... \$0.75
Few could understand why a fearless young preacher exchanged the luxury and wealth of St. Timothy's parish for an unlovely city district. But in an interesting and forceful story, Mrs. Richmond tells how the hero faced a great crisis and at the same time won a partner to a life of love and usefulness.

A Court of Inquiry, ... \$0.75
A charming story of a group of girls and men friends whose pointing out forms an admirable background for the narrator and her "Philosopher." Included with this are a number of Mrs. Richmond's short stories.

Indifference of Juliet, The, ... \$0.75
A truly unusual and most fascinating story. The author has a graceful style and a sure touch, and has made of this story not only a charming love tale but a decided object lesson of the power of love, mixed with steadfastness of purpose and considerable common sense.

Mrs. Red Pepper, ... \$0.75
Redfield Pepper Burns, M. D., was a country doctor who lived to help his fellow men. He was impulsive, but always ready to answer a call. In time he fell in love, and there was a Mrs. Red Pepper. What she did for the doctor's house and temper makes delightful reading.

Red Pepper Burns, ... \$0.75
R. P. Burns, M. D., with red hair and temper to match, is after all a magnetic young doctor of the old school. There are few writers who could create such a convincingly real and attractive character as Red Pepper Burns.

Red Pepper's Patients, ... \$0.75
Here is Red Pepper again, the creation of Mrs. Richmond's pen. Telling how the aid of a young lady, Dr. Burns puts a fellow physician on his feet again.

Red and Black, ... \$0.75
"Red Pepper Burns" again. Red of the flaming hair and sunny smile and the understanding of human hearts—Black Robert McPherson—Black, the exceptionally human young clergyman, who came to preach at the stone church. There is the lovable woman who Black loves and the triling little flirt who makes so much trouble—forgetting Mrs. Redfield P. Burns—all make a wholesome, uplifting story.

Round the Corner in Gay Street, ... \$0.75
The light-hearted adventures of a fun-loving family of seven. They are very wholesome young people, the Belles of Gay Street, and the reader, as well as their fashionable neighbors, feels the contagion of their cheery simplicity.

Second Violin, The, ... \$0.75
A wholesome and satisfying story for girls. It is the absorbing account of the adventures of a family of young people temporarily orphaned because of their mother's illness.

Twenty-fourth of June, The, ... \$0.75
A story of a family with old time ideals in modern New York and how the chance errand of a young man, a wealthy club-member, revolutionized his life and set him to worth-while tasks. A charming love story runs through it.

Strawberry Acres, ... \$0.75
An interesting story of a family of young people consisting of three brothers and one sister. They, together with a friend, a college graduate, leave their flats in the large city and convert an old deserted country place into a strawberry farm. The love affair of this girl and the college graduate adds just one more interest to an already delightful book.

Under the Country Sky, ... \$0.75
Georgina is a splendid, brave girl just brimming over with energy and full of longings for all sorts of interesting and beautiful things. She is no saint; she sometimes chafes at her hard narrow lot, but she nevertheless does her duty cheerfully and courageously, thoroughly deserving the great reward she presently wins.

With Juliet in England, ... \$0.75
A charming story telling the adventures of Juliet on the other side of the water. The thousands of readers who have been enjoying the chronicles of Juliet's "indifference" and its overcoming, will find this sequel the best sort of reading.

SAUNDERS, Marshall.

Bonnie Prince Fetta, ... \$2.00
As in beautiful Fetta by the same author, the pony, Bonnie Prince Fetta, tells his own story, about how he stood by his young master through thick and thin, the wonderful times they all had in the Canadian backwoods. He tells of his master's cousins and their good times and "scrapes." And beside every thing the children did, Prince Fetta can tell us what Buddy, the hen, thought of it all, what Guardie and Girdie, the hunting dogs said.

SPYRI, Johanna.

Heidi, ... \$0.75
A charming story of a little Swiss girl and her influence on a cross old grandfather.

STOWE, Harriet Beecher.

Uncle Tom's Cabin, ... \$2.00
A tale of life among the lowly. This book is as popular now as a generation ago and its story has gained rather than lost interest. Over 100 half-tone illustrations from original drawings by celebrated artists. Also a sketch of the noted author. 680 pages.



WALLACE, Gen. Lew.

Ben-Hur, ... \$0.75
Perhaps the most popular religious historical romance ever written. All have heard of it if they have not read it. Get the book and read it if you want to enjoy one of the greatest and most fascinating literary treats of your life.

TERHUNE, Albert Payson.

Buff: a Collie, ... \$0.75
The author is a lover and student of dogs. He makes us realize that these friends of man love and think more than we sometimes suppose.

WIGGIN, Kate Douglas.

Mother Carey's Chickens, ... \$0.75
In this book the author has pictured the ideal American Mother as in Rebecca she created the most interesting child in American literature. It is the story of a critical period in the life of a naval officer's family, in which the love and tact and example of Mother Carey lead her four children to adapt themselves to their new country home after the loss of their father.

New Chronicles of Rebecca, ... \$0.75
Further adventures of Rebecca. These have the same charm that characterized the earlier book. Some of the adventures almost promised peril for the heroine but her wit saved the day.

Rebecca of Sunnybrook Farm, ... \$0.75
Mrs. Wiggin has here created an altogether charming character. Rebecca is a favorite in the hearts of thousands. Native wit and the wholesome charm of untrammelled American girlhood brighten every page. Cramped from cover to cover with glowing humor and human kindness.

Story of Waitstill Baxter, ... \$0.75
Wonderful Waitstill, with a disposition as sweet and unselfish as she herself is beautiful, is left to struggle with indoor and outdoor tasks for her father, the miserly old deacon, and care for her little sister, Patience.

Ladies in Waiting, ... \$0.75
A series of short stories that tell the story of a woman who would not suggest a queen and court the author had a frontispiece portraying a marriageable young woman.

MONTGOMERY, L. M.

Anne of Avonlea, ... \$1.00
Anne is a very natural young person of high ideals who finally becomes district school teacher. You will enjoy her trials when the celebrated author was to come and didn't, and when she came unexpectedly. Her cheery good humor is contagious. The reader will soon come to feel that Anne is indeed an old friend.

Anne's House of Dreams, ... \$0.75
The story of the early married life of the same Anne of the other books. If you have not, this will introduce to you a charmingly lovable character whom you will enjoy.

Anne of Green Gables, ... \$1.00
Here are two samples of what people think of Anne: "In 'Anne of Green Gables' you will find the dearest and most moving and delightful child since the immortal Alice."—Mark Twain.

"I take it as a great test of the worth of a book that while the young people are rummaging all over the house looking for Anne, the head of the family has carried her off to read on his way to town."—Bliss Carman.

Anne of the Island, ... \$1.00
A new "Anne" story which tells of Anne's college life, her new friends, and finally, of her romance. One of those fascinating books that are hard to lay down, one that will reflect credit on the giver's taste.

Rainbow Valley, ... \$0.75
Full of a splendid wholesomeness, a delectable humor and pure romance, this story, again staged on the author's native Prince Edward Island, tells of the everyday events in a community of simple, kindly people. "One of the old-fashioned homely (in its original sense) cheerful romances that tend to restore faith in the world about us."—Oakland Tribune.

HARRIS, JOEL CHANDLER.

Told by Uncle Remus, ... \$0.75
Stories of the kindly days when Brer Rabbit and Brer Wolf visited together and their children played together, told by Uncle Remus. Charming tales for the younger folks that will captivate older readers too.

JOHNSTON, Annie Fellows.

Georgina of the Rainbows, ... \$0.75



A splendid and optimistic story of a child who took as her motto: "As long as a man keeps hope at the prow he keeps aloft." In the wholesomeness of the plot and setting, and in the simplicity of its telling, "Georgina of the Rainbows" is a story that you will read with the keenest pleasure and with profit. The frontispiece is one of the most beautiful bits of color work that have ever been used in a book at this price.

PORTER, Eleanor H.

The Road to Understanding, ... \$0.75



Young Burke defied his father and gave up his home to marry Helen, a young lady whose chief asset was a beautiful face. It is the story of two young people who married in haste only to find that they were unsuited to each other. Misunderstandings follow, and many long years go by before they come to the end of "The Road to Understanding."

Just David, ... \$0.75
Another book by the author of the inimitable Pollyanna stories now issued at a popular price. David is left motherless and brought up by a father who shows him nothing of the evil in the world. The story deals with his coming in contact with ordinary people and how his lack of knowledge of evil brings out the good there is in those around him.

Pollyanna Grows Up, ... \$1.00
The second "Glad Book," continuing the story of Pollyanna into young womanhood. It is considered by many to be even better than the earlier book.

Dawn, ... \$0.75

A boy in his teens feels the fog of approaching blindness coming over him. He becomes sensitive and the story relates how finally he came to be of use to others and wins happiness. The hired girl who tries to use uncommon words but withal is a person with good sense, helps him find himself.

Pollyanna, the Glad

Book, ... \$1.00



Mr. Leigh Mitchell Hodges, the Optimist, in an editorial for the Philadelphia North American, says: "And when, after Pollyanna has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladiest sort of gladness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

CURWOOD, James Oliver.

Back to God's Country, ... \$0.75
Short stories portraying life among the traders, trappers, and fur hunters of the far north. Emphasis is placed upon the nobler side of the men and women of whom he tells.

Barce, Son of Kazan, ... \$0.75
If possible, this book is even more impressive than the Kazan story that precedes it. The wild, splendid part which this wolf-dog plays in the lives of Nepeca, a brave French-Indian girl, of Pierrot, a trapper, of sinister Bush McTaggart, and of Carvel, makes thrilling reading indeed. "Barce, Son of Kazan," is an epic of the land vaguely called "The North."

The Courage of Marge O'Doon, ... \$0.75
It opens on a train stalled in the snows of an Arctic night. It ends with a night encampment and a strange meeting far from civilization. Between the two are crowded incidents from a life where heroism and danger are part of the daily routine.

Kazan, ... \$0.75
An impressive tale of the north presenting a vivid picture of a land of great adventure. The story centers about Kazan, three-quarters husky and one-quarter wolf. The wolf-dog is torn between the call of the human and the call of his wild mate. "Kazan" is a stirring outdoor story of the finest quality.

The River's End, ... \$0.75
A story of the North country where man matches his might against the fierce forces of nature. Of a man who supposing he had killed another had fled there pursued by one of the Royal Mounted Police and how he came back against the odds and the name of the Policeman. And of how the whole unfortunate tangle was finally explained and he could resume his own name.

CONNOR, Ralph.

Corporal Cameron, ... \$0.75
That splendid type of the upright out-of-door man about which Ralph Connor builds all his stories appears again in this book. His present hero is a braw laddie from the Highlands, who, on the International football team at Edinburgh, in the face of all Scotland and in the hour of her need, failed because he wasn't fit. So from the start, the first division of his fight is cut out for him, against the devils within himself and after he goes to Canada he meets with plenty more occasion for warfare, both within and without.

The Major, ... \$0.75
"The Major" is a romance of a young nation rising to defend its own—a novel of this newer civilization of ours—but upon the foundations of Peace but with traditions of valor and freedom which do not tolerate oppression or restriction of liberty.

The Patrol of the Sun Dance Trail, ... \$0.75
A sequel to Corporal Cameron, recounting his adventures after he resigned from the Northwest Mounted Police but was induced by threat of an Indian uprising to assist them in breaking up the plans of the redskins. It shows how fair play appeals to the child nature of the Indian.

Send All Orders for Items Listed in This Bulletin to

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., November 22, 1924

No. 47

In This Number

Editorial—	
Christian Gratitude (H. A. B.),	745
Taking On Courage Easily,	745
Whence This Great Power?	745
Our Part,	745
Among the Churches,	752
Around the World,	753
The Quiet Hour (J. M. H.),	753
Our Forward Movement—	
Five and Two-Tenths Cents for a World Minute,	749
Mission Notes (C. D. B.),	749
Council of Promotion (C. M. C.),	749
General Forum—	
Oh, Give Thanks Unto Jehovah (Poem),	746
Let Us Give Thanks. By Homer E. Blough,	746
Thanksgiving and Home Missions. By M. R. Zigler,	746
Christian Communion. By R. H. Miller,	746
Religion in the Home. By J. C. Shull,	747
Present Outlook for the Young Minister. By T. S. Moherman,	747
Maintaining the Ideals of Our Church. By Wm. M. Beahm,	748
The President's Thanksgiving Proclamation,	748
Christ Versus Satan. By D. C. Moomaw,	754
"Goodness and Mercy Shall Follow Me." By J. Kurtz Miller,	755
The Pastor's Study—	
Studies on the Teaching of Prayer by Jesus.—No. 3. By Wm. Kinsey,	750
The Minister and His Reading (H. A. B.),	750
Home and Family—	
Thanksgiving (Poem). By B. F. M. Sours,	751
"In Everything Give Thanks." By Olive A. Smith,	751
Glorifying God on Thanksgiving Day. By Ida M. Helm,	751
The Best Things,	751

...EDITORIAL...

Christian Gratitude

As a nation we Americans are generally too well fed and housed to know much of real hunger and winter's cold. It is something of a problem for us to approach the Thanksgiving season in a spirit of befitting gratitude. Usually, by putting on a few extras like roast turkey, candied sweet potatoes, cranberry sauce, fruit salad, mince pie and cake we can manage to prod our surfeited senses enough to praise God from whom all temporal blessings flow.

But shall we let the Christian's gratitude rest on a foundation of roast turkey and cranberry sauce? Suppose Columbus had not discovered America with its turkeys and sweet potatoes—would Christians still have had anything to be especially grateful for, at least once a year?

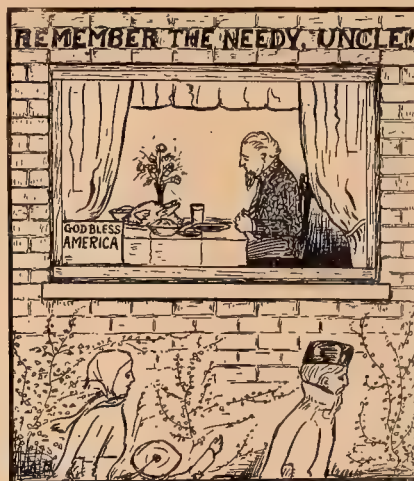
There are some scriptures that intimate that temporal blessings belong to the natural order of things. Thus, the rain falls on the just and the unjust. Fruitful seasons follow each other as the years go by. Evidently "your heavenly Father knoweth that ye have need of all these things." While we should be truly thankful for temporal blessings it must already be clear that Christian gratitude rests on more than God's answer to man's material needs. Indeed, many of the folks who have a great store of this world's goods are restless, unhappy, even miserable in the midst of plenty. This is true because men do not live by bread alone. "Life is more than food, and the body than the raiment."

A great student of life somewhere testifies: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." Here is the foundation of our thanksgiving—here it is in God's answer to man's every need. Thus, all that is comprehended in the goodness of God is really the basis of Christian gratitude. We are not without hope in this world for the riches of God in Christ Jesus answer back to the deepest as well as to the more superficial needs of the human heart.

Now what are some of the things that men most earnestly desire? Children often want to be free from the limits set by solicitous parents. Mothers long to be free from the grind of cleaning and mending. Men desire to be free to accomplish some par-

ticular task. Sinners struggle to get free from the powers that keep them less than their better selves. Yes, freedom, in one or more of its varied aspects has been, and still is, one of the perennial aspirations of every human heart. But the limitations of this earthly life are such that there is nothing that sets us really free except as we begin to realize the freedom that comes through Christ Jesus. "If ye abide in my word . . . ye shall know the truth, and the truth shall make you free."

But along with freedom is man's insatiable thirst for knowledge. Dearer than food or shelter is the precious truth. Men have freely exchanged life for



facts. All through the ages men have been feeling after God, if haply they might find him. Greek, Roman, and Norse mythology as well as the strange stories still brought back from other lands all show how earnest and yet how unsatisfactory have been man's efforts to solve the riddle of life. Thus, life remains the great enigma, except as meaning and purpose have been given to it through the revelation of Jesus Christ.

While men want to be free, and while they want to understand, they want most of all to live. For how can freedom and truth be realized apart from life? Yet what we seek is not just this earthly life because it is so short, so partial, so unfair. Here we can not be really free nor truly understand because we are hedged about by all the inconveniences and the limitations of the flesh. If we seek for knowledge, each little sally into the world, either by way of the telescope or by the way of the microscope, brings us back with a new humility. To be free, and to understand all mysteries, it is evident that men must have life—they must have the kind of life that God made possible when his Son died that whosoever believeth might not perish but live.

Christian gratitude has an obvious, but really superficial basis, upon the material blessings of this life. For the true foundation of Christian gratitude is not roast turkey and mince pie. The true foundation is God's good answer to man's every need. If we do not eat too much we can see, even on Thanksgiving Day, that some of man's greatest needs are freedom, the light of the truth, and the gift of life—all interpreted and made possible because through Christ our heavenly Father has sought to supply our every need.

H. A. B.

Taking On Courage Easily

A GREAT man of God has told the world the story of the dire straits he was in and also the story of how he got out. The first story is interesting even though it is comparatively long. The second story is interesting and short. Here it is: "I thanked God and took courage."

What we most need to observe is the relation between those two things. Something had happened which inspired him with gratitude and renewed his courage. But that is not all that happened. The new measure of courage came only in part from the outward event which had called forth his thanksgiving. It came also from the thanksgiving itself. His thanking God and taking courage were not two independent and coordinate acts. One was largely the result of the other. The main thing he did of his own volition was to thank God. The inevitable sequence was a soul-filling inrush of new courage. He "took courage" because it was right there, thrust into his hands and he had to take it.

Thank God for something. It's been pretty tough, we know, but something else has happened which you have not noticed yet, something with gladness in it. Look around a little and find it. Then thank God for it and open up, make room, for the flood tides of new courage that will come rolling in.

Whence This Great Power?

PHILIP CABOT has come to the conclusion that faith in God is the source of all human power. He is a little late in arriving, however, as one may see by referring to Hebrews eleven. But he is still in advance of many who persist in struggling along without God or even in fighting against him.

Cabot doubtless means that the power which prevails against all odds, the only power which can stay in the fight to the finish, is that which is born of faith in God. In this he is dead right. Unbelief is a coward and gives up quickly, a prey to circumstance and material forces. Unrighteousness is a great bluffer and often makes such a show of strength as to frighten the faint-hearted. But faith stays right on knowing that "the eternal years of God are hers."

When one thinks of all the influences that work against truth and righteousness, the wonder is that the Kingdom of God has made as much progress as it has. The explanation is that right is mightier than wrong, and that faith in God is the most powerful thing in the world. Be glad that it is so, believe in him and fight.

Our Part

"CAN you drink the cup that I am about to drink?" said Jesus to the two brothers who asked for reserved seats in the Kingdom. Yes, they could. And how truly they did! See James bending his neck to the sword of Herod, and John exiled on the lonely isle.

But the assignment of seats in the day of awards—that was another matter. That was in the hands of the Father. He would attend to it all right, in due time and in proper order, but Jesus could tell them nothing more about that.

Wasn't that enough? Isn't that enough for us? To drink of the cup of Jesus, to be baptized with his baptism—that's our business now.

Oh that we could learn this and be content to do it, bravely, gladly, forasmuch as we know that the allotment of places and the program of events on the day of the Kingdom's triumph is in safer and steadier hands than ours!

GENERAL FORUM

Oh, Give Thanks Unto Jehovah

Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.
He sendeth his word and healeth them,
And delivereth them from their destructions.
He maketh the storm a calm,
So that the waves thereof are still.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation,
And sow fields and plant vineyards,
And get them fruits of increase.
Whoso is wise will give heed to these things—
And they will consider the lovingkindness of Jehovah.
Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth forever.

—Selections from Psalm 107.

Let Us Give Thanks

BY HOMER E. BLOUGH

"Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth forever. Let the redeemed of Jehovah say so" (Psa. 107:1-2).

THANKSGIVING is the vital element in prayer. The idea of thanksgiving is not new. It was a common custom of all ancient peoples to give thanks to their gods. The setting apart of special seasons for the giving of thanks to Deity dates back to the most primitive times. The Egyptians, Jews, Greeks, Romans, Teutons, Saxons, etc., all had their festive occasions for thanksgiving at the close of the harvest season. Demeter was the Hellenic goddess of the harvest and presided over their festive occasions; the Latin goddess of nature, Ceres, played a very similar role in the religious life of the Romans.

Four centuries ago an elect people who were voluntary exiles went forth in the name of God seeking a land of freedom. They set up their altars of worship on the bleak and barren shores of a new land and offered thanks. They expressed thanks for two things: first, for the simple food provided—venison, turkey and wild rice; second, for the assurance of a new hope—a destiny infinitely grander than they ever dared to dream. Gratitude is the expression of man's better nature; it is prompted by the memory of life's blessings. Thus, again, this autumn season we shall find ourselves gathered together in every community all over this great country for the expressed purpose of praise and giving thanks. In so doing we simply share in the great abiding habit of mankind.

To this annual thanksgiving occasion we shall bring fresh fuel of gratitude for kindling anew the altar fires of our national and religious faith. We shall also register a conscious appreciation for the fullness of the American granary. Our appreciation should not be like the worship of some pagan fetish, but it should be manifest in the spirit and reality of active charity and sharing the complex burdens of the weak. We have gone to extremes in making Thanksgiving Day stand for a great foot-ball celebration in college and university circles; and for social indulgence and feasting. We have forgotten the moderation and frugality of our forefathers, and being abundantly blessed with earthly goods, we have forgotten to give thanks; we have overlooked the element of dependence in life. There should be no surprise at the growing tendency of our times toward grumbling, ingratitude and thanklessness. But while there is much bitterness and strife in the world now, we may still possess an optimistic faith and genuine courage. There is yet a fundamental soundness in the hearts of the common people of America. There is everywhere a sincere sympathy for the suffering and the needy. Human needs do not exist without receiving volunteer response. There is in our land today an active Christian intelligence which is perhaps unequalled in the history of the world.

The Pilgrim Fathers held to the belief of a special Providence and therefore could sing and give thanks

in the hour of grave adversity. We have not given up the idea of a Providence—a Providence working through the established moral, social and spiritual laws rather than through special occurrences. We know today that human well-being must come through better social relationships. Poverty, crime, disease and strife, are not due to acts of God, but are a result of man's ignorance and disobedience to an established moral and social order.

The philosophy of a thanksgiving spirit must be discovered beneath the surface of things. Gratitude and a thankful spirit are not generally associated with plenty. It is not true that the more we have the more freely we sing praise and give thanks. The main-springs of gratitude are not to be sought in things but in humanity. The urge and capacity to appreciate are to be found in the fabric of our human nature. Being created in the moral and spiritual image of the great Architect of the universe, we possess that inherent capacity for the development of all the spiritual virtues. A spirit of gratitude is one of those choice graces which mark the genuine Christian. A thankful heart is achieved by careful nurture and spiritual development and has very little to do with material things. Thus it is that the grumbler may possess a palace in Millionaire's Row, and yet the best expression of genuine gratitude may be found in a little, lone cottage by the foot of the mountain.

For what shall we be thankful? We should be thankful for our comfortable homes, our kind neighbors and friends, our nation's prosperity, and for the sacred social and spiritual heritage handed down to us by our forefathers. Let us ever be grateful for the happy children, the divine gift of life, and the abundant flow of energy upon which we draw continually as we go to our work. We should be thankful for the privilege of living under the blessings and the protection of the Stars and Stripes, and because we are the offspring of the most potent race of mankind. We should be twice happy that we are born of Christian parentage and are members of one of the unique religious fraternities of the world. We should thank the Father for his own beloved Son who brought the gospel of life to the world.

Wiley, Colo.

Thanksgiving and Home Missions

BY M. R. ZIGLER

"And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the seashore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed; **because thou hast obeyed my voice.**"

ABRAHAM was challenged to give. The gift to be given was his only son. The challenge was given by the voice of God. The voice was clear. It was concise. The terms of the sacrifice unmistakably evident. There was no way for Abraham to escape the responsibility to choose. The choice had to be made either to disobey God or give a son. The terms demanded his son as a burnt offering. They demanded a life, they demanded an heroic sacrifice from the father. Faith in God compelled Abraham to obey. For this faith the world has received a blessing.

"O for a faith that will not shrink
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

"Lord, give us such a faith as this,
And then whate'er may come
We'll taste e'en here, the hallowed bliss
Of our eternal home."

Another voice has spoken, as clear as the light of the sun. The voice was the voice of Jesus. He lived among men. He served. He loved. He asked for nothing that he himself did not do. He died for the cause he represented. His challenge is to follow him. Two words, "Go ye," command without reservation. These two words sent Livingstone to Africa, Carey to

India, our own missionaries to India, China and Africa. These two dynamic words send and keep our ministers at the post of sacrifice in the homeland. "Hereby we know love, because he laid down his life for us; and we ought to lay down our lives for the brethren." It takes faith these days to stand up and say: "Here am I, send me." The dominating tendency today is to say: "I can't sacrifice my child." When the "still small voice" says "go sell and give" the pull is to say "I must save for a 'rainy day' or 'for the children.'" The voice of God still speaks to men.

On Thanksgiving Day we will register our appreciation to God for his blessings. Our faith will be tested. It will take more than words and prayers to show our appreciation in terms of the Christ life. Christ thought not of his own needs but others'. To follow him in thanksgiving makes us share our prosperity with the needy of the world. What is the measure of our faith?

Many calls will come to you for a share in your Thanksgiving Offering. The General Mission Board urges that you consider the Home Mission Field worthy of a generous giving. Districts are calling for help and without this help from the stronger District they will cease to be. Churches are calling for help, and only help from those who are able to give will save them. Millions in America need to hear the gospel of Jesus Christ. The going to the uttermost parts of the earth is determined by the strength on the home base.

One unfinished task needs your support. Two years ago we attempted to raise \$25,000 for the Brooklyn Italian church. We raised \$20,000. We need \$5,000 immediately. Therefore for this purpose the first \$5,000 of our Thanksgiving Offering will go to the Brooklyn Italian church and the remainder to General Home Missions.

The needs in America call. There is no escape from our responsibility. The voice of Christ has spoken. We are forced to obey or decline when we know the need and the will of God. What will be the measure of our faith? Will luxury and feasting abound? Let us help to alleviate the soul-hunger of the world by pouring out our offerings in recognition of the blessings of God that we may hear, too, the voice say: "Because thou hast obeyed my voice."

"He spoke with Abraham at the oak,
He called Elisha from the plough;
David he from the sheepfolds took,
Thy day, thine hour of grace, is now."

Elgin, Ill.

Christian Communism

BY R. H. MILLER

Acts 4: 32-35

The early Christians were selfless. "Neither said any of them that ought of the things which he possessed was his own." Material things were never meant to come under selfish dominion. Perhaps this is the reason why they so often make themselves wings and fly away as an eagle toward heaven. How very true is the song of our children,

"We give thee but thine own,
Whate'er that gift may be;
All that we have is thine alone,
A trust, O Lord, from thee."

Selfishness blights every age and virtue of life. It corrupts the manners of youth. It degrades the business man into a thief and a destroyer of life. It darkens and confuses the researches of the scholar. It embitters old age. It is the parent of impurity and vice. It multiplies the weight of every burden. Like a plague, it sows death and destruction age-long and world-wide.

An ill so deadly is not to be dealt with by half-measures. Self must die! "I am crucified with Christ," said Paul. And again, "I die daily." And including all who would live the Christ life he writes: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh." Some of the fathers of the church

saw clearly the blood and iron in these phrases, and with a courage slightly misguided, starved and mutilated their bodies. We have spent too much time pitying their ignorance! We should emulate their courage! We must be equally rigorous and thoroughgoing in our inflections upon the lusts and tempers of self. Self must die!

Again, they were of one heart and one soul. In their fellowship was realized the state of high spiritual oneness mentioned by the apostle Paul: when one suffered all suffered; when one rejoiced all rejoiced.

As with every fine thing in human experience, the archetype of this sort of fellowship is in Heaven. When man was dead in sin, Heaven "tasted death for every man." When a man rises from the death of sin into newness of life, "there is joy in the presence of the angels of God." Heaven weeps with our sorrow and sings with our joy! This is but the *perpendicular* application of the Scripture which speaks of "rejoicing with them that do rejoice and weeping with them that weep." This vital nearness which makes both our sorrows and our joys felt in Heaven, is what opens up the avenues so that Heaven's riches flow into the believing heart. When brethren are so sympathetically near each other that the sorrows and joys of one are felt by all, the avenues will likewise be opened up so that the power and wealth of each must be used for the good of all! This is Christian Communism.

And with great power gave the apostles witness of the resurrection of the Lord Jesus.

Is it not often observed of the man of power, that with equal ease and sincerity he plays with the children and weeps with the widow? How very rich is the thought that God, who shares alike our joys and sorrows, is all-powerful! It would hardly seem an overstatement to say that the measure of a man's power is his ability to identify himself with others in their joys and sorrows. A church that is one in heart and soul must be powerful. One secret of power is sympathy.

This fine, sensitive regard for others, the secret of power and the very life of Christian fellowship, is coupled in our text with *selflessness*. They go together in our experience too. How often we find ourselves unsympathetic, weak—if we would be honest with ourselves we would have to admit that the cause is selfishness, a lack of self-mastery.

Three words might be lifted up, the trilogy of Christian communism: *Selflessness, Sympathy, Power!*

North Manchester, Ind.

Religion in the Home

BY J. C. SHULL

THE earlier home taught religion, through family worship, grace at meals, reading the Bible, memorizing verses—these and other methods were employed to teach the children of a generation or two ago the fundamental truths of religion which the parents conceived to be at the very heart of life itself. But times have changed somewhat. Today there is too little religious instruction in the average home. Of course, the Sunday-school has done a great work, but no institution can take the place of the home, and no other school is equal to the family-school of religion. The mother-teacher is the best teacher. No lessons in life seem to hold such fruitful sway over the life of the growing child and adult human being as the lessons learned in childhood under the influence of a righteous father and a saintly mother. The bedtime prayer, the Bible stories, the nature stories, the lullaby and the family altar prayers and the grace at the table, and the general reverent atmosphere of the home, and the sacred regard for the church and for the Sabbath and for the Bible, and the respect for the minister and the Christian missionary—all these religious activities and attitudes of the home become a powerful influence and benediction in shaping and directing the religious nature of the child. In the earliest years of childhood the most lasting impressions are made and the surest foundations laid. The lives of great men all remind us that some fathers and mothers have not lived in vain. They remind us that some home, though it be a frugal family in a modest little cottage, and not a wealthy

family living in a palace, has made a lasting contribution to the world, to the kingdom of life, and the Kingdom of God. For example: the Hebrew home, the Nazareth home, the Lincoln home.

The first thing the child learns is the mother-tongue and his mother's religion. Parents are God's specially appointed teachers of religion and life, and the child is "wax to receive and granite to retain" the religious truths and principles, spirit and attitudes learned at the family altar. The best teaching of religion in all the world is done in the home. It has been so from the beginning.

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates" (Deut. 6: 4-9).

Home taught religion is the best. The enemies of family religion, family piety and family spiritual nurture, are the arch enemies of the home, of the church, of the individual soul, and of the reign of righteousness in the hearts of men.

The Christian home is the nation's greatest asset, and the decadence of religion in the home marks the strategic point of the nation's greatest need. The home has always been considered the basic social institution, the foundation of human society. The home being the fundamental social unit, being a Christian parent is the holiest privilege given a human being. We find our highest joys, our greatest achievements, our most powerful ambitions and our deepest feelings having their roots in the family ties. The home has always been a favorite theme with prophets, artists, poets and musicians.

"From just such scenes as these
Old Scotia's grandeur springs."

The poet, Robert Burns, wrote these lines after describing the old-fashioned, deeply religious and love-abiding Scottish home, of a few generations ago.

Life is a great adventure, and it is no small privilege or responsibility which the parent has in laying the foundations in the life of a child for a moral life, a successful career, a religious life and character. For, after all, in its broadest and best meaning religion is right living. "I am come that they might have life and have it more abundantly."

It is around home that our most cherished memories cling. The silent influences of the childhood experiences, the lessons of religion, love, and obedience learned at mother's knee keep many a man in the path of purity and honor. It is the sacred appeal made by the life of a good father and mother that holds a young man or young woman true to the virtuous ideal. There is no keeping power like the creative and redemptive power of love. It is not so much what the parents say in the way of specific instruction, as what the parents are in their daily life, that determines the unfolding character in the growing child. The personality of the parents is in constant and vital touch with the sensitive and responsive life of the child.

A godless home makes the wrong kind of contribution to the nation. Children who have been taught to reverence God, to believe in the ideals of Christ, and who have been schooled in righteous living, are not the ones that cause society its shocks and horrors and trouble and great expense. Religion is the motive power of all good citizenship and civic morality. We need to give the worship of God a primary place in the home. Let the home support the church and the church be the guardian of the home. Parents who worship with their children at home and at church are making a great contribution to the moral strength of our nation. That nation is great whose individual citizens are great, and individual greatness must be measured in terms of character after the ideals of Jesus Christ. The Christian home is the great moral and spiritual dynamo ever pouring its vital energy and wholesome influence into the larger units and institutions of

society. The child will greatly reflect the religious life and ideals of the parents, and the nation will likewise reflect the home life of its citizens.

Family worship has often been neglected because we are thoughtless or because we are in too great a hurry. The feeling of self-sufficiency and the materialism of modern days, together with our craze for activity, make the family altar almost a thing of the past. "Look not on the things that are seen, but on the things that are unseen; for the things that are seen are temporal, but the things that are unseen are eternal." Could not even the great war teach us that "the world and the lust thereof passeth away"? In our craze for activity today we have lost the art of meditation. "Be still and know that I am God." There is great need today for the inspiration and guidance which the moral and spiritual teacher can give.

What family worship means to the home can never be expressed. Religion touches the wellsprings of life and love. When the members of a family circle read from the Good Book, pray the Lord's Prayer together, take their turn in thanking God for their great joys, and ask his blessing on their common life they learn to love each other and their God—and lo, the family altar throws its sacred gleam into all the family ties and relationships of the home, and the little home becomes a miniature-heaven. "The crown of the house is godliness." "Except the Lord build the house they labor in vain that build it." Religion is to the home what the foundation is to the house, giving it permanence and abiding qualities; and like the roof of the house religion protects the inmates of the home from the storms of life both without and within. As the windows invite the sunbeams in, so religion brings to the home the love of God and the light of the Christ life. Religion is also the door of the home through which enter the messengers of love, peace and good will.

Springfield, Illinois.

Present Outlook for the Young Minister

BY T. S. MOHERMAN

Address delivered at the 1924 Hershey Conference

Introductory

OUR subject invites us to look into the present situation of the young minister in distinction from the older ones. The old minister is already made, but the young one is in the process of making. Furthermore we are to look to the minister's interests in the real present in distinction from the past. How much of the past is binding upon him, and how he may organize himself in the present so as to function successfully into the future years of his chosen calling is the big question before us.

As a further aid to get our bearings on the situation we call your attention to our latest statistical report found in the Year Book of 1924. In America we have 1033 churches and 2900 ministers. We have 203 full time pastors, 178 part time, and the balance (1921) represent gratuitous service. Of the total number of ministers approximately 600 range in years from 15 to 25. (This is the young minister in the school period of his life.) There are about 1700 between the years 25 to 60, and 600 who are above the 60th milestone.

Analysis of the Subject

1. The present economic outlook for the young minister
2. The present educational outlook for the young minister
3. The present church outlook for the young minister
4. The present public demands outlook for the young minister

Present Economic Outlook

What the young minister can do, and what he is likely to do are questions of deepest concern. In these he will naturally take the path of least resistance for the attainment of a maximum of results. To the young minister we must grant the opportunity to live a real normal life. The home and means to maintain it on a plane of respect and influence is one of

(Continued on Page 754)

Maintaining the Ideals of Our Church

BY WM. M. BEAHM

ANY consideration of the ideals of our church heads us squarely into history, for that is their source. Immediately there spring up three groups of folks. One group thinks all good things are in the past. This group is caricatured by the man who opposed Latin in the high school curriculum, saying: "The good old English of Paul and Peter is good enough for me." Another group lives too much in the future and discredits the past altogether. While still a third group regards the bestowments of the past as a fine heritage, but they see that the greatest heritage of the past is aspiration and not achievement. Fine as the past has been, its chief value to us is a source out of which to build a more glorious future by enriching its values in the present. It is with such a viewpoint that we want to consider the problem of maintaining the ideals of our church.

This is no idle quest, for hardly has there been a time when so many cherished values are manifestly diminishing in importance. We have prided ourselves as a distinctive people, but much of our most patent distinctiveness pales in the glare of issues which face us today; therefore we are forced to seek out what, after all, have been the distinctive features of our church which still carry value for the present and promise for the future. Let us see what the past shows us.

A casual glance into statements of what our church stands for will reveal that there have been three general divisions of emphasis. First of all, there is the general body of fundamental Christian doctrines held in common by Protestant evangelical churches. We have held the inspiration of the Bible, the deity of Christ, the personality and work of the Holy Spirit, the reality of Christian experience, the Fatherhood of God, the atoning sacrifice of Christ, the need and possibility of regeneration, and other fundamental doctrines. We have, in point of fact, rather assumed these fundamental tenets. They have been held in common with many other churches. With the Baptists we have regarded the New Testament as a sufficient creed.

Then there has been a group of tenets which have been more distinctively Dunker. Among these would be our emphasis upon trine immersion, feet-washing, the full meal as the Lord's Supper, the covered and uncovered head during worship, the salutation, and the anointing. Most of these come under the one doctrine of ordinances.

Then there have bulked large in our emphasis certain social ideals which really have been among our most characteristic features. It is with these that I am especially concerned in this discussion.

There is first of all our emphasis upon *fellowship*. We have boasted, and justly so, of our fellowship. Where is there a group of Christians who delight more in one another's company than we do? It is said that it takes a half hour to get our average meeting dismissed and out of the church. This ideal is inherent in our very church name, Brethren. With such a name we must maintain a wholesome fellowship or belie it. We might have adopted some other name which would not inherently demand our loving one another, but it is etymologically impossible to be "Brethren" and not love one another. I like our name and think it is happily characteristic.

There is also our ideal of *simplicity*. One of our cardinal emphases has always been, and rightly so, upon the simple life. The very fact that a group of people, living almost the simplest possible life in this country and time, should continue to preach upon the urgency to live the simple life proves that this has been a ruling ideal among us. True it is that much of our emphasis has been confined to the wardrobe or the particular design. At times we have bordered upon the simplicity complex in our contention for this ideal. But, nevertheless, I venture the conviction that all this surface concern has grown out of an inherent appreciation of the spiritual life. And without doubt emphasis upon simplicity has gone far to give large place for spiritual values.

Again, there is our ideal of *clean social living*. This has been back of our interest in the temperance problem. It means much to us to have a clean heritage of this sort. True it is that some of our members have used tobacco, and others, equally blameworthy, have engaged in raising it; but this has always been officially frowned upon and has also had the contempt of the better and ruling thinking of our church. It means a lot also to have so old a tradition opposed to drunkenness. All of this emphasis has infinite meaning to us by giving a fine running start toward clean living today.

May I suggest, further, our ideal of *non-resistance*?

The President's Thanksgiving Proclamation

We approach that season of the year when it has been the custom for the American people to give thanks for the good fortune which the bounty of Providence through the generosity of nature, has visited on them. It is altogether a good custom. It has the sanction of antiquity and the approbation of our religious convictions. In acknowledging the receipt of Divine favor, in contemplating the blessings which have been bestowed on us, we shall reveal the spiritual strength of the nation.

The year has been marked by a continuation of peace whereby our country has entered into a relationship of better understanding with all other nations of the earth. Ways have been revealed to us by which we could perform very great service through the giving of friendly counsel, through the extension of financial assistance, and through the exercise of a spirit of neighborly kindness to less favored peoples. We should give thanks for the power which has been given into our keeping with which we have been able to render these services to the rest of mankind.

At home we have continually had an improving state of the public health. The production of our industries has been large and our harvests have been bountiful. We have been remarkably free from disorder and remarkably successful in all those pursuits which flourish during a state of domestic peace. An abundant prosperity has overspread the land.

We shall do well to accept all these favors and bounties with a becoming humility, and dedicate them to the service of the righteous cause of the Giver of all good and perfect gifts. As the nation has prospered, let all the people show that they are worthy to prosper by rededicating America to the service of God and man.

Therefore, I, Calvin Coolidge, President of the United States of America, hereby proclaim and fix Thursday, Nov. 27, as a day for national thanksgiving. I recommend that the people gather in their places of worship and at family altars and offer up their thanks for the goodness which has been shown to them in such a multitude of ways.

In implication this has really been an ideal of love as the best method of avoiding or settling international disputes. We may be proud that of a very small minority of Christians who have been unequivocal on this point, our church has made up a fair proportion. From the beginning it has been held and suffered for. At a time when wide sentiment is being created in favor of this position it would seem quite urgent that it should continue to be stressed by us. To some of us there seems to be no other where our church can make so definite and telling a contribution as here.

I want to mention also our ideal of *loyalty*. Much time has been given to the inculcation of this ideal. There has even been legislation threatening those who did not hold to it. Even slight deviations from accepted standards have been looked upon askance by members of the church. But beneath all this emphasis upon loyalty to the church, which at times may have seemed irksome to some, has been running the abiding ideal of loyalty to Christ. If anything has been asked of us it has been asked fundamentally on the basis of loyal-

ty to the demands of our Christ. It means much to us that in even a slight way loyalty to Christ has been the central motive of control held before us.

These are among the dominating ideals of our church in the past, and they really have a singular significance to the present and the future. But it is becoming increasingly apparent that it will grow more difficult rather than more easy for us to maintain these ideals. They grew up in simple surroundings and must be maintained amidst complex surroundings. They grew up in a time when denominational loyalty was often measured in terms of opposition to other denominations. They must be maintained during a time of growing coöperation of the denominations. They grew up during a time of relatively slow changes but must be maintained during a time when "we must go as fast as we can to stay where we are." They grew up during a time when they could be maintained as mere tenets of a small group of Christians. They must be maintained during a time when their ultimate implications must be urged on all men or else we can no longer hold them for ourselves; therefore the problem of maintaining the ideals of our church has really become the problem of fulfilling the ideals of our church. Truly it is a tremendous generation which we face. Wherein therefore should there be any shift or accentuation of emphasis? Let us look at the above suggestions in the light of the problems their maintenance brings upon us.

I will pass by the problem of our fundamental doctrines held in common with other Protestant churches with but one observation, which is that it will be no longer sufficient to depend upon the other Protestant churches to preach our theology for us. There is too much variation of opinion afield today to justify us in having no theology of our own. I am not suggesting that it will be necessary for us to join in any crabbed fight for this or that system of theology. I merely want to suggest that we must do more fundamental religious thinking for our own church life.

As to our peculiar doctrines which can largely be included in the one doctrine of church ordinances, I wish to make but one suggestion: that is that we have not made the most of them merely to enunciate in a dogmatic fashion that the New Testament teaches thus and so. I am not questioning the authority of the New Testament here at all. I am merely wanting to suggest that mere blind obedience to arbitrary authority will never give us the fullest religious values in our church ordinances. To maintain our position on these tenets it seems necessary to add more emphasis upon the functional and aesthetic values of them in our church life. Continued impressive occasions of our full love feast program will be a better apology for their value than prolonged debates upon the exegesis of the thirteenth chapter of John's gospel. Only by getting the full value out of our ordinances can we hope to maintain their usage in a vital way.

My particular concern here again is in the problem of maintaining our church ideals, chief among which would be included the ones mentioned above.

Fellowship was never so essential as it is today. With the world thrown together in a "neighborhood which has yet to become a brotherhood" there is a great call for this very emphasis. With a far larger church membership in the future this will mean that this same fellowship which has been built up among folk fairly similar in temperament and social background must be broadened out to include increasingly varied types of folk from dissimilar backgrounds. Otherwise our boasted fellowship is not a message for the world. Our church must learn to bridge gaps made by different economic, racial, and cultural standards. It must mean more to us to have fellowship with a Chinese Christian than with a Pennsylvania non-Christian. If our church can take this spirit of brotherhood into the jarring clashes of modern social conditions and not lose its quality, then there is a large enough place for the Church of the Brethren.

Simplicity also was never more essential than today. For the spiritual life has never been more threatened than by the busyness of present day life. I think we

(Continued on Page 756)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Five and Two-tenths Cents for a World Minute

THE Conference Budget for 1924 is \$328,000. If we were dividing the year into minutes it would require about sixty-three cents every minute to raise the amount of the budget. Dividing the number of minutes in a year so that each member would have an equal share it would mean that each one's time to support the program would be about 4 3-5 times. Or if each one would pay equally it would mean that 4 3-5 times this year each would be asked to pay sixty-three cents or a total of about \$2.90 for the year.

I am fully persuaded that most everybody, including the children, could take a turn in supporting the work every time it came around. Who would not be willing to do so? I happen to know one brother that has bought up 1,587.3 of these minutes already. Another brother has supported the work one-half that long. That means that these two brethren have carried the whole budget (\$328,000.00) for 40 hours or nearly two full days. At that ratio, 4,374 of our people could raise our budget this year. But we have 113,930 members and yet we have a deficit of more than \$30,000. There is undoubtedly something wrong. Had we not better find the difficulty and seek to correct it?

Suppose now we install a system of raising this money. Let each of 1,000 brethren and sisters finance 100 of these minutes or \$63,000. Another 1,000 finance 50 minutes each or \$31,500. A third 1,000 finance 30 minutes each or \$18,900. A fourth 1,000 stand for 20 minutes each or \$12,600. A fifth 1,000 take upon themselves 15 minutes of the program or \$9,450. Now let each of 50,000 support the work for 5 minutes or \$94,500. And each one of 25,000 finance 2 minutes or \$31,500. After this is done we have 13,900 members left and if each of them will support the work just one minute they will turn over \$8,757 or a total of \$333,207. This would be \$5,207 more than the Conference Budget of this year.

In order to know where we are let each one figure up what has been paid so far this year. Now decide how many minutes at 63 cents each you will undertake and then you will know what is yet to be done. It depends on how much grace you have as to what you will do. God has already supplied the bounties. He will also supply the grace to give if we will let him. This system will clear the deficit if we do our part. Then we can have a feast of joy and a time of rejoicing.

Mission Notes

BRETHREN HELSER and KULP have a class of enquirers they are teaching, looking toward baptism. They report that it is a wonderful battle for those folks, but they know that Christ is stronger than Satan and they expect to win.

Brother William Beahm, who was delayed a week on account of unfavorable reaction from the removal of his tonsils, sailed from New York Saturday, November 15. No preventing providence, he was expected to join the other members of the African party at Liverpool and go on immediately to Nigeria, Africa.

From New York, November 8, there sailed on the Steamship Samaria, the following of our missionaries: Brother H. B. Garner and family and Sister Jennie Mohler, returning to India. With them for India were Brother H. J. Brooks and wife, and Sister Beulah Woods. Also Brethren Clarence Heckman and F. E. Mallott and their wives accompany them as far as Liverpool, where they separate and the latter go to Africa. A kindly sea and a beautiful morning bade them welcome as friends said farewell! May the Lord bless them and make them a blessing!

One good brother wisely suggests that the church is first, and the Sunday-school second. He regrets therefore, that we appealed to the Sunday-schools to meet our mission deficit. We only suggested that the Sunday-schools should help the church in the task. As a matter of proper training, they should share in this great spiritual work, but certainly it in no way releases the church from its privilege and obligation to support the work it has so well begun and for which it alone is responsible.

A young minister in the mountain sections of the East sends us a cheering letter telling how much joy he has in his church work. He preaches three sermons and teaches two Sunday-school classes each Sunday and flivvers many miles to do it, besides teaching high school through the week. He accompanies his letter with a check for \$150.00 for missions. Here is a young man who preaches missions and practices what he preaches. He takes his religion seriously. One who makes his education a servant

of his religious faith. No wonder he gets a "lot of joy out of it!" May the Lord increase his kind!

A mother in Israel who says she is 81 years old sends her offering direct, since she was unable to be at services on October 19. Such an act as well as the size of the offering shows she wants to give.

The deficit was reduced about \$7,000.00 during October. It is now \$36,429.78. Of course all of the October Anniversary money was not in. Let us try to do as much, or better this month. The cost of just one meal a month in each home will do it. Even though we do not eat too much, there may be other indulgences, even more harmful. Lord, open thou our eyes that we may see the value of spiritual things!

Wearing her present coat for eight years, a good sister thought she must buy a new one. But now she decides her old one will keep her warm and sends the money saved for a coat to missions. Of course she does not give her name, but the Lord knows it. Such an act is not only a proof of her faith but a test of ours. Do we feel like Judas that such an act is a bit foolish and unnecessary? Or like Jesus, can we commend and follow in her train?

C. D. B.

Council of Promotion

Mid-Year Report of Division of Funds CONFERENCE BUDGET, 1924

1. Receipts to Be Divided

Conference Budget receipts—		
Undesignated in 1923	\$ 348.65	
Undesignated in 1924	44,062.33	
Designated in 1924	137.48	\$ 44,548.46
Received direct by—		
General Mission Board	113,913.56	
General Sunday School Board	895.13	
General Educational Board	417.23	
Welfare Board	2,365.96	117,591.88
Gross receipts credited to local church quotas		\$162,140.34
Note: As the General Welfare Board received direct, or designated, more than its normal share of the receipts to be divided (on the basis of their asking in the \$328,000 budget) they do not share in the undesignated Conference Budget receipts. Therefore, the amounts received direct or designated are eliminated		2,372.96
Net receipts for division		\$159,767.38

2. Pro-Rata Division of Receipts

ORGANIZATION	ASKINGS *	% RATE	RECEIPTS DIVIDED
General Mission Board—			
(1) World Wide Missions	\$295,000.00	90.90909%	\$145,243.08
(2) Church Extension Fund	5,000.00	1.54083%	2,461.74
(3) Student Loan Fund	5,000.00	1.54083%	2,461.74
(4) General Sunday School Board	5,000.00	1.54083%	2,461.74
(5) General Educational Board	3,500.00	1.07858%	1,723.21
(6) General Ministerial Board	3,000.00	.9245 %	1,477.05
(7) American Bible Society	1,000.00	.30817%	492.36
(8) Council of Promotion	7,000.00	2.15717%	3,446.46
	\$324,500.00	100. %	\$159,767.38

* After eliminating asking of General Welfare Board.

3. Cash Distribution

To—	RECEIVED DESIGNATED	RECEIVED UNDESIGNATED	TOTAL RECEIVED	BALANCE ON HAND
(1) World Wide Missions	\$113,913.56	\$ 31,000.00	\$144,913.56	\$ 329.52
(2) Church Extension Fund		2,300.00	2,300.00	161.74
(3) Student Loan Fund		2,300.00	2,300.00	161.74
(4) General Sunday School Board	901.13	1,400.00	2,301.13	160.61
(5) General Educational Board	486.91	1,048.00	1,534.91	188.30
(6) General Ministerial Board		1,300.00	1,300.00	177.05
(7) American Bible Society	54.80	400.00	454.80	37.56
(8) Council of Promotion		3,419.87	3,419.87*	26.59
	\$115,356.40	\$ 43,167.87	\$158,524.27	\$ 1,243.11

* Detailed expenses to date—

Literature and general printing	\$ 392.20
Office rent	60.00
Office equipment	25.00
Office stationery	98.83
Postage	228.62
Salaries and office help	2,332.11
Traveling expense	283.11
	\$3,419.87

C. M. Culp, Treasurer.

THE PASTOR'S STUDY

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 3—The Lord's Prayer, Continued

4. *Third Petition:* "Thy will be done, as in heaven, so on earth." Literally: Let thy will be done, as in heaven, (so) also upon earth. That is, our wills are to be conformed and subordinated to the Father's so that God may have his way upon the earth.

As in this precept of Jesus, so in his example, we note how Jesus desired that the Father's will or choices should be done or take place rather than his own. In John 6: 38, we are told that Jesus came to this world to do his Father's will, and not his own. In John 6: 39, 40, we are told what this will is; viz., that all who will to believe on Jesus should be saved through that faith. It is Jesus' task to so teach and work that men will believe in him. "My meat is to do the will of him that sent me, and to accomplish his work" (John 4: 34). Saving the Samaritan woman is an example of the work. All that Jesus did was according to God's will. "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me" (John 5: 30). What he did, therefore, was right. It was contrary to Jesus' nature to do anything contrary to the Father's will. When he healed the infirm man on the Sabbath day it was according to the Father's will (John 5: 1ff.). That was what he came to the world for. He was about his Father's business. And he claimed interagency in the matter when he said: "My Father worketh even until now, and I work" (John 5: 17).

The program of Jesus' work on earth conformed to the will of the Father in heaven. Jesus' work was nothing more than the Father's will projected or objectified. There is no better commentary on this petition than the earthly ministry of Jesus. He practiced in his own life what he teaches here in the precept of the petition.

"Thy will be done, as in heaven, so on earth." Jesus is now at the right hand of the Father (Rom. 8: 34). Also, "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 25). Since Jesus has returned to heaven, we have committed unto us the Gospel of reconciliation (2 Cor. 5: 19) and our task is similar to that of Jesus when he was on the earth. We, too, should seek the Father's will with reference to saving souls. God still wills to save through him. That will of the Father and Son in heaven, we pray to be done on earth. What Jesus began to do he committed to us to be carried on.

Since we now know the nature of the Father's will for the creatures of earth through the knowledge of Jesus' work while on earth, we may readily understand what to do to bring about an answer to this petition. Are we living as we pray? Or do we just repeat the petition? Paul is a good example of one who followed the will of his Master. Time and again we read, "Paul, a servant (*doulos*) of God" (Titus 1: 1). "Paul, a servant (*doulos*) of Jesus Christ" (Rom. 1: 1). Now *doulos*, bondservant, was the slave or servant that was in entire subjection to his master. He was lowest in the scale of servitude, having no will of his own. The slave did only the will of his master. Think of Paul as a bondservant of Christ, his Master. Paul did not follow his own will. And his life tells the story. What kind of servants are we? How often, we are self-willed.

"As in heaven, so on earth." How this would speed up missions; end wars; and right all wrongs. It would mean more of heaven on earth. To do his will perfectly is perfect obedience. And to obey is better than sacrifice. "This is the prayer of active rather than passive obedience, and obedience like that

of God's angels who excel in strength and do his commandments."

Other helpful texts on the study of God's will: Matt. 7: 21; 12: 50; 18: 40; John 7: 17; 1 Thess. 4: 3; 2 Thess. 5: 16-18; 1 Pet. 2: 15; 3: 17; 4: 19; 1 John 2: 17; 1 John 5: 14.

5. *Fourth Petition:* "Give us this day our daily bread." "We pass now from the Godward to the manward aspect of the prayer." Note that "The Lord's Prayer has seven petitions, three for God's glory, three for our own souls, and only this one for our earthly needs." The pronoun changes from "thy" to "us" and "our."

"Daily," Greek, *epiousion*, has been difficult for expositors to explain. Hence the various renderings. It has been called "the most untranslatable word in the New Testament." It appears here both in Matthew and Luke for the first time in Greek literature, and does not appear elsewhere in the New Testament.

The three principal renderings are: "daily," "for the coming day," and "needful." We shall not deal with the mooted possibilities further at this time, more than to say that Chase held that the prayer was liturgical and that "for the coming day" was inserted for evening use, while the morning petition runs, "Give us this day our daily bread." Whether or not the word was coined for this liturgical purpose, we do not know of a certainty. Luke's version: "day by day" removes any inappropriateness in asking at night for the bread of the day. "Day by day," Luke's version, is a good rendering for the present imperative of *didon*.

"Bread." The consensus of the best opinion is that it is the material, and not the Bread of Life, that Jesus refers to. The food for our bodies, and not the Eucharist. Compare the nature of the heathen asking, and also Matt. 6: 25-33.

We are inclined to believe that "bread" is a figure of speech, and that its use is broader than just ordinary literal bread. If this term includes all of our physical needs, then the figure is a synecdoche, which consists in putting a part for the whole, or the whole for the part; as for example, "He employed six hands," a part for the whole.

Praying for our bread. Once a man said: "I don't need to pray for my bread, I work for it." But suppose God would withhold his blessing of sunshine, rain, etc., where would the bread be? What good would it do to sow? There would be nothing to reap. God has an important part in providing our bread. The soil, the plow, the seed, the reaper, the mill, etc., are the road to bread: We must cooperate with God. We prepare the soil, plant the seed, cultivate, dig up the potatoes and garner them; but it is God who fills the hill. Man sows and reaps, but God giveth the increase. We are fellow-workers with God even in the material things. What we can not do in the matter, he does; and what we can do, he will never do for us. In other words, the potatoes may rot in the ground before God will dig them. That is not his work.

Does the petition mean that we need not provide for the future? Shall we can fruit, for the winter and the near years ahead? Shall we lay up for "a rainy day"? Be not anxious for the morrow evidently does not mean that the future is to be neglected. The future we think is to be reckoned with only when it—the future—concerns itself with the present. For example: we should plan for the winter, because the winter season is concerned or related to the harvest season. The seven plenteous years in Egypt had a relation to the seven years of famine. And Joseph did God's will when he stored up of the plenty for the time when there would be no grain. So with the summer and the winter.

Paul said: "Provide for your household." Of course this could be also day by day. Shall we lay up for a "rainy day"? Do the days of old age relate themselves to the days of early and middle life? Shall we depend on Old Folks' Homes? "Give us this day our daily bread." "Your Father knoweth what things ye have need of before you ask him."

"Seek ye first the kingdom, and his righteousness, and all these things shall be added unto you."

6. *Fifth Petition:* "And forgive us our debts, as we also have forgiven our debtors." "Debts," "sins" (Luke), "trespasses," verses 14, 15. The term "debt," Greek, *opheile*, is primarily used of money owed but not paid (Matt. 18: 32). Here the term refers to moral debts. It is particularly suggestive in that it reminds us of our personal accountability to God. To him all things must be accounted for

(Continued on Page 755)

The Minister and His Reading

II. Reading and the Preacher's Message

THERE is a vital relationship between a preacher's reading and his message. This is true because the minister's reading furnishes grist for thought, and what the preacher thinks about is pretty sure to determine what he preaches about. But reading is related to preaching in yet another way. The effective preacher is a student of life; he seeks to understand men and their ways in order that he may present an intelligible Christ. Now books reveal the hearts of men. They constitute an intimate door to life. Perhaps more than in any other way one comes into possession of the facts that interpret life through the reading of books. Of course, there are exceptions. There is plenty of reading that leads nowhere. There is a kind of writing much in vogue just now that presents the minimum of solids with the maximum of dilution, yet withal so fascinatingly that it is almost impossible to resist its reading. Thus, one may feed on a kind of dope literature that bloats but does not nourish; and one may feed upon this stuff to his infinite loss—perhaps even ruin. And yet our main contention stands; the better class of reading matter is a door to life. The thoughtful people who understand life are just the ones who have learned to read; if not books, then the faces of men, or the stars in the sky. In some or all of these ways the minister must learn to read in order that his message may be an answer to the deep questions of human life.

Reading is a kind of personal contact that forces the barriers of time and space. When a minister sits down with his Bible opened at the fifth chapter of Matthew and in the quiet of his study, he may soon in imagination find himself in Galilee listening to the words of Jesus spoken almost two thousand years ago. In like manner any reader may commune with the seers of every age and clime. There is no difference, no caste, in the democracy of culture. Moses and Isaiah, Plato and Paul, all stand by the arm of the reader's chair. Thus, books may bring one fruitful contacts with every noble mind; they may be made a key to the problems of life.

If one goes back to the Master Teacher he will find that he read wisely and well. He knew more scripture than Satan and more law than the lawyers, scribes, and Pharisees. In the reading of the prophets he discovered his mission and in the Psalms and the Law his spiritual defense. The importance of reading is suggested by the fact that Moses read about forty years, meditated about forty years, and worked about forty years. St. Paul was a reader. Hear, when he says: "Give heed to reading." Or, again: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of God." How do you suppose St. Paul spent his vacation in Arabia? What culture of reading lay back of his Athenian address? How would Stephen have answered in defense, or St. Peter refuted false charges on Pentecost if they both had not read or heard read the Law, the Prophets and the history of their people?

There is a vital relationship between what a minister reads and what he preaches. If he preaches the Gospel it is because he has read the Book until the Holy Spirit is able to bring to his mind Bible truth. If he bases his sermons on some new book or magazine topic it is because the dust is on the minister's Bible and not on his library card. Truly, the minister should read, but we need to say something more about the what and how.

H. A. B.

HOME AND FAMILY

Thanksgiving

BY B. F. M. SOURS

The year was full of blessings given,
Of love and boon, of songs of praise,
Of gifts our Father gave always
From out the granaries of heaven.
We sang our joy, we offered, too,
Our humble hearts of gratitude,
Our spirits by his love imbued
With loyal songs beneath his blue.

The violets and their kindred bloom
Gave place to golden fields of grain,
And autumn showed a harvest plain
With crops that taxed our storage room.
The robins sought the south again,
The autumn eves were all aglow
With sunset fire and copper; lo!
The songs of angels came to men!

We heard the psalmody of praise;
We joined the army of the song
That welled forth great, and full, and strong,
As if to ring to endless days.
My soul, what is this song they sing?
Why is creation rapt with joy
No tempest could one hour destroy?
They sing the goodness of my King!

The year was full of loveliness;
Our hearts have known, our feet have trod,
The pathway to the house of God,
And he has hovered o'er to bless.
O Father, send thy angels down
To keep us in the narrow way,
For this is our Thanksgiving Day—
Thine are the Kingdom and the crown.

Mechanicsburg, Pa.

"In Everything Give Thanks"

BY OLIVE A. SMITH

WE sometimes hear it said that an isolated Bible text may be quoted in support of any doctrine, however absurd or out of harmony with the spirit and purpose of Christianity. The cynic is fond of saying that "we can prove anything by the Bible." But on the other hand we know, from personal experience, that the isolated passage is usually in exact conformity with the spirit of Christianity and we see that it conforms with the dictates of reason and common sense.

This is particularly true concerning the Thanksgiving lesson contained in Paul's word to the Thessalonians: "Pray without ceasing," and, as if in logical conjunction, the added word which may be called the greatest sentence sermon on the subject of thanksgiving, "In everything give thanks." Prayer, being the natural communion of the soul with the power which it deems a Creator and Father, is preeminently a natural act. Its logical fruit is a permanent gratitude or thankfulness, for the results of such relationship and the opportunities which life affords for making it more intimate. Yet how many of us can truthfully say that we live up to the privilege of thankfulness "in everything"?

We are truly thankful for some things, and, naturally, they are the things in which we are able to see a material benefit. But the majority of human beings fail to be thankful for many of the essentials of the best in their lives. Moreover, we waste precious effort in bemoaning what we deem our misfortunes and in wishing for the environment and the possessions of others. On every hand we see evidences of the moral and spiritual havoc which is wrought by having the things we want, yet, like children, we persist in wanting them.

One of the common regrets of parents is that they are unable to provide "opportunities" for their children. They can not be thankful for limited means or for poverty because, to them, it means limitation and a lack of things possessed by others. I have heard mothers of fine, manly boys indulge in this kind of lamentation over "poverty," unmindful of the fact that they were feeding, in their own souls and the

souls of these boys, the most regrettable form of poverty, that of the mind and the spirit. And, naturally, every bit of effort we waste in this way, puts us farther from the path of true success.

Envy, jealousy, bitterness of spirit, and self-pity—all these petty, puerile emotions are the result of this failure to keep ourselves in the attitude of prayer and its inevitable result, thanksgiving "in everything."

Intellectually, we know that it is not any environment or set of circumstances which defeats the best in our lives. It is the state of mind and of heart which we permit these conditions to exert over us. If poverty is allowed to produce inefficiency, morbid sensitiveness, or any other petty weakness, it is indeed a curse. But history is rich in its illustrations of the reasons for considering poverty a blessing because it was an incentive to the best in life. Conversely, wealth may be a blessing or a curse, and how do we know that its possession would have brought the wisdom to make it the former? The trouble is, that we see only one side of the picture of life. We can not see what is on the other side—that which we would have produced had our wishes been realized. To see everything as an opportunity for the realization of some good is the only view which can enable us to carry the spirit of Thanksgiving Day throughout the year, to give thanks "in everything."

It is easy to give thanks for turkey and plum pudding. In fact it may be nothing more than the inevitable emotion of a selfish heart. It is easy to grasp material benefits and be thankful for our grasping abilities. There is no particular virtue in it and its result is the cultivation of the "smug" character. But to be truly thankful for that which binds and cuts and bruises our lives, which seems to be nothing but an insurmountable difficulty—that is another matter. To be thankful for physical inability to carry out the plans laid out by the mind and soul, to be unable, for any reason, to grasp that which seems to hang before us, and for no one else, these are the problems which convince us that genuine thanksgiving is really a fine art, a spiritual art not mastered through superficial methods or learned in a few lessons. Paul had lived long and heroically before he ventured to write this injunction to give thanks "in everything." In a sense we are always unable to realize the truth of any principle until exemplified in our own personal experience, yet the fact is generally accepted that the Bible is more than the recorded experience of any one man or group of men. For that reason we can accept its axioms and injunctions in a spirit not accorded to those of any other book. We may rest assured that Paul knew, else he would not have written, and that he would not have enjoined the spiritually impossible. By gaining the proper view point, by acquiring the active faith that there are powers which can guide our efforts beyond our own wisdom, we may, indeed, be able to realize the spirit of Thanksgiving Day during all the days, we may be able to give thanks "in everything."

Emporia, Kans.

Glorifying God on Thanksgiving Day

BY IDA M. HELM

"Whoso offereth the sacrifice of thanksgiving glorifieth me, and to him that ordereth his way aright will I show the salvation of God" (Psa. 50: 23).

If we have learned to give thanks in everything, this Thanksgiving Day our hearts will rise above the horizon of every day occurrences and soar into the zenith of the realm of thanksgiving. It is right that we have a special day of Thanksgiving, though we should never think of skipping one day of giving thanks to the Giver of every blessing we enjoy. A nation on its knees before God offering to him the incense of prayer and thanksgiving and thus glorifying him is a beautiful sight. True Thanksgiving rises from the altar of the heart like sweet incense to the throne of God, and from his holy habitation he will condescend to bless our offering.

Israel offered sacrifices of burnt offerings to God

and they were acceptable to him, but the time came when he had enough of the smell of burning fat, and in the chapter containing the scripture quoted at the head of this essay, he judges his people because they had become formal in their worship. Religion had come to be to them as the shell of a nut without the kernel; they had lost the spirit. God had dealt faithfully with his people and he desired their hearts' deepest devotion, but they considered their abundance of burnt offerings the essence of true worship. God asked of them offerings not less costly but more acceptable—the sincere adoration of the heart. God is the Creator of all things. In his Word he says: "Every beast of the forest is mine and the cattle upon a thousand hills" (Psa. 50: 10). The sacrificing of cattle could not enrich the Creator; burnt sacrifices should symbolize heart-offerings, but Israel had their minds on the sacrifices and not on God to whom the sacrifice was offered, and like Peter walking on the water when he took his eyes off the Master he began to sink; so Israel was sinking beneath the storm tossed waves of this world. Israel was robbing God.

It is possible that we today may become formal in our worship to God. In our praise and thanksgiving service when we lose ourselves in contemplating God we bring him glory. In feeding the hungry, clothing the needy, carrying provisions to the poor, speaking words of cheer and encouragement to the discouraged and afflicted ones, in telling the glad tidings of salvation to those lost in sin, if we forget self and fix our minds on God, our offering will be the smell of a sweet savor to our Savior. Thoughts and love of God in our hearts will move us to works and deeds of thankfulness. If we keep the example of Christ ever before our mind's eye and try to follow him closely we will gradually come to show in our character an increasing likeness to our Lord till we are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. 3: 18). This spiritual change points to the bodily change hereafter. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Philpp. 3: 21). Christ shall come again, not only as our Savior, but as our Glorifier.

In this year 1924 we have been richly blest. The Creator in great kindness has remembered us and sent us sunshine and rain, and the soil has yielded for us an abundance of wealth. It is not by any merit in ourselves that we have been so richly blest. No. We are all unworthy. "There is none good, no not one." God has been very good to us. He has given us every blessing we enjoy. "Of him that much hath been given, much will be required." We should give as the Lord hath prospered us, and bring him glory with our substance; and we should kindle the fire of love on the altar of our heart this Thanksgiving Day and spiritually glorify God.

"We in his summer sunshine stand,
And by his favor grow;
We gather what his bounteous hand
Is pleased to bestow.
Then to this mighty Lord give praise,
And all our voices prove
The glory of his name to raise
The God of peace and love."

Ashland, Ohio.

The Best Things

The best law—the Golden Rule.
The best education—self-knowledge.
The best philosophy—a contented mind.
The best statesmanship—self-government.
The best war—the war against one's weaknesses.
The best science—extracting sunshine from a cloudy day.
The best telegraphy—flashing a ray of sunshine into a gloomy heart.
The best journalism—printing only the true and beautiful on memory's tablet.
The best navigation—steering clear of the lacerating rocks of personal contention.—*Author Unknown.*

AMONG THE CHURCHES

Calendar for Sunday, November 23

Sunday-school Lesson, The Transfiguration.—Luke 9: 28-36.

Christian Workers' Meeting, A Study in Gratitude.—Psa. 23.

* * * *

Gains for the Kingdom

Two baptisms in the Rossville church, Ind.

Three baptisms in the Batavia church, Ill.

Four baptisms in the Haxtun church, Colo.

Seventeen baptisms in the Georgetown church, Ohio.—Bro. D. R. Murray, of Ft. McKinley, Ohio, evangelist; one baptism previous.

Two baptisms in the Lebanon church, Va.—Bro. J. S. Zigler, of Selma, Va., evangelist.

Eleven baptisms in the Portage church, Ohio.—Bro. John Wieand, Alvada, Ohio, evangelist.

One baptism in the Ten Mile church, Pa.—Bro. F. R. Zook, of Windber, Pa., evangelist.

Five baptisms in the Nettle Creek church, Ind.—Bro. E. O. Norris, of Toledo, Ohio, evangelist.

Seven baptisms in the Pottstown church, Pa.—Bro. H. Vernon Slawter, the pastor, in charge.

Six baptisms in the Ardenheim church, Pa., Bro. W. J. Swigart, of Huntingdon, Pa., evangelist.

Sixteen baptisms in the Logansport church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Two baptisms in the Woodland church, Mich.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.

Six baptisms in the Peters Creek congregation, Va.—Bro. J. R. Peters, of Wirtz, Va., evangelist.

Three baptisms in the Libertyville church, Iowa.—Bro. Harry Rogers, of Mt. Etna, Iowa, evangelist.

One baptism in the Clover Creek church, Pa.—Sister Mary E. Martin, of Mt. Airy, Md., evangelist.

Three baptisms in the Valley River church, W. Va.—Brethren A. C. Auvil and W. J. Row in charge.

Five baptisms in the Mt. Pleasant church, Va.—Bro. Paul R. Diehl, of White Hill, Va., evangelist.

Nineteen confessions in the West Wichita church, Kans.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Fourteen were baptized and one restored in the White Hill church, Va.—Bro. Paul Diehl, the pastor, in charge.

Thirty-nine confessions in the Eden Valley church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelist.

Thirty-seven were baptized and one reclaimed in the Upper Clear church, Pa.—Bro. A. C. Miller, of Roaring Spring, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Wimmer, of Bluefield, W. Va., to begin Nov. 23 at Union Bridge, Md.

Bro. J. A. Miller, of Kokomo, Ind., to begin Nov. 23 in the Ogans Creek church, Ind.

Bro. Earl M. Frantz, of Nickerson, Kans., began Nov. 16 in the Wakenda church, Mo.

Bro. Ralph Schlosser, of Elizabethtown, Pa., to begin Dec. 13 in the Lititz church, Pa.

Bro. J. I. Byler, of Homeworth, Ohio, to begin Nov. 27 in the East Nimishillen church, Ohio.

Bro. Rufus Bucher, of Quarryville, to begin Nov. 30, instead of Dec. 28, in the York church, Pa.

Bro. Adam Miller, of Akron, Ohio, to begin Nov. 24 at the Bareville house, Conestoga congregation, Pa.

Bro. Ira Gibbel, of Myerstown, Pa., to begin Nov. 22 at Middle Creek, West Conestoga congregation, Pa.

Bro. F. R. Zook, of Windber, Pa., is in a series of meetings in the Central City church, Shade Creek congregation, Pa.

* * * *

Personal Mention

Eastern Virginia has selected Eld. I. N. H. Beahm as Standing Committee delegate to the next Conference, with Eld. Lewis B. Flohr as alternate.

Bro. Roger D. Winger, 337 N. Carolina Ave., S. E., Washington, D. C., is available for an evangelistic meeting during the month of February, 1925.

Bro. Ernest F. Sherfy, of McPherson, Kans., we are sorry to learn, is very seriously ill with fever, the exact nature of which has baffled the knowledge and skill of the physicians. Bro. Sherfy has been a leader in his own District and has also had a large and successful experience in the evangelistic field. Will his many friends remember

him at the throne of grace? Messages of sympathy may be addressed to Mrs. E. F. Sherfy, McPherson, Kans.

Bro. James M. Moore, of Waynesboro, Pa., is at Sebring, Fla., for a ten days' rest and visit with his father, the retired editor of the "Gospel Messenger."

Bro. R. H. Cox, formerly of Preston, Minn., has accepted the pastorate of the Cherry Lane congregation, Pa., and will take up the work there about Dec. 1.

The **Wenatchee newspapers** had a good deal to say recently about the part which Bro. Ira J. Lapp, pastor of the Wenatchee church, Wash., has been taking in the discussion of the war question. At a Sunday afternoon open forum the matter was discussed by speakers representing opposing views as to the best method of defending the country against the possibility of war, and from the accounts published we judge that Bro. Lapp acquitted himself very creditably. His position, of course, is well known to "Messenger" readers.

That Thanksgiving Offering

THIS is only to remind you again of our urgent needs. It seems indeed almost tragic in these days of abundant harvests and so many blessings from a kind Father that we should permit the extension work of the church to suffer! Many have done their part nobly—sacrificially. If you did not take up an offering for missions last month, do so at Thanksgiving. Even those who did, will do something, we know. Once a month is not too often since the Father blesses us every day.

The Thanksgiving offering goes to missions in America. The first \$5,000.00 for the Brooklyn Church, and the rest for our work in America. Let it be liberal. The church in America has many opportunities and needs that should be met. That Italian church in New York is about our only effort to give the Gospel to the increasing multitudes from other shores. Let us help to do it well in the good old-fashioned Brethren way!

That offering will be a test of our gratitude, as well as of our faith in the Gospel! Let us make it a worthy one. A blank for sending funds will be found elsewhere in this issue.

GENERAL MISSION BOARD

Elgin, Illinois

Bro. J. F. Graybill sends us an interesting account of the work in Sweden which will appear soon. He tells how they have been encouraged in recent months by the visits of representatives from the States. The Bible term led by Bro. Maynard Cassidy was very helpful. The evangelistic services brought in thirteen accessions as an immediate result.

Bro. A. W. Ross, whose return to India has been prevented by ill health, was confined to the house for several weeks recently but at last reports was able to walk about with a cane and to go riding. Bro. Ross is much interested in the peace movement, as our readers know, and calls attention to an important announcement by the "Christian Century." In the issue of Dec. 4 this magazine will begin a series of editorials and articles dealing with the outlawry of war, and proposes to give a six weeks' subscription to every Protestant minister in America. Notification is being sent to all and acceptance and correct address are all that is required. If any minister does not receive notice by Nov. 20 the publishers will be glad to be informed. The magazine has taken a leading position in the campaign against war. Address The Christian Century, 440 S. Dearborn St., Chicago, Ill.

Among the rare pleasures of a few days' sojourn in Southern Ohio was the opportunity for personal fellowship with some of the aged veterans we had known in our boyhood, who were then in the prime of their activities. Bro. S. D. Royer, of Bradford, at eighty-four, likes to recall the early days of the Book and Tract Work with which he was associated. An hour or more in his home passed all too quickly. About twenty minutes only our schedule allowed us in the home of Eld. Jesse Stutsman near Pittsburgh who has lately passed his ninety-first milestone. The years are telling on his physical vigor, his sight is almost gone, but his alert mind enters into conversation eagerly. A generation and more ago Bro. Stutsman was at the very forefront of the District leadership in all lines of church activity. God bless all the faithful veterans whose battles

have been fought and who now wait the Master's call to higher joys.

* * * *

Miscellaneous Items

Churches in the vicinity of McPherson College wishing to secure the services of the college male quartet during the Christmas vacation are requested to make application to Prof. J. W. Deeter, McPherson, Kansas.

Notice to Churches of Northwestern Ohio: The young people of Northwestern Ohio will hold their first annual young people's conference at the Eagle Creek church near Williamstown, Ohio, Nov. 28-30. All young people are urged to be present.—Elmer Marks, Sycamore, Ohio, Nov. 12.

"Articles do not come to me as easily as they seem to for some people" writes one of our occasional contributors. "It seems that I have to think things through and then study over it as to whether it will be best for the 'Messenger.'" Not a bad practice for anybody. We commend it for general consideration.

"Our church has enjoyed a great refreshing of spiritual power. We will not try to explain how it happened because we don't know." So says "Our Church Gleaner" speaking for the worshippers at Mt. Joy, Pa. The "Gains" column offers testimony to the effect that the cause is prospering there. Bro. F. A. Myers is pastor.

The following resolutions come from Ohio: "We, the ministers of Northeastern Ohio in regular quarterly meeting held at the Wooster church, Nov. 11, 1924, do hereby put ourselves on record as accepting the challenge presented by a deficit in our General Mission treasury. And here before God we rededicate ourselves as leaders and pledge our best efforts to lead our churches in such reconsecration as will relieve the situation and make a similar one impossible."

It was not the regular Ministerial Meeting, as our reference in last issue seemed to imply, which Mission Board representatives attended last week in Southern Ohio and Northeastern Ohio, but smaller group conferences with the pastors and presiding elders of those Districts. It was our privilege to enjoy the first named and if the other was as good as that then we know that both must have been very helpful to the cause. One thing that impressed us anew is the sometimes forgotten fact that no other part of our church organization and work is so important as that of the local church. Boards, secretaries, editors and all the rest, if they are of any use at all, are so because their work helps to multiply and strengthen local churches. Every church official of whatever name or rank ought to remind himself of this occasionally.

* * * *

Books You Ought to Know

Any book reviewed in these columns may be obtained from the Brethren Publishing House, Elgin, Ill.

Pen-Portraits of the Twelve by Bernard C. Clausen is a forceful bit of character sketching with exceptional homiletic value. Perhaps the imagination fills in too freely in some places where facts are lacking, but the result is a very interesting series of very practical preachments. 153 pages, \$1.50.

The Gospel at Corinth is a live book even if it is a book of sermons. The author, Richard Roberts, is a Montreal preacher. "The Timeless Cross," "Christ's Fools," "The Fine Art of Drawing the Line," are three of the seventeen chapter titles. Thought-provoking and inspiring. Cheap at a penny a page. 173 pages, \$1.75.

Man's First Disobedience by Leander S. Keyser is an argumentative discussion of the third chapter of Genesis and a staunch defense of its historical character. Explanations of the fall of man as myth, legend, tradition, folklore, allegory and primitive animism are rejected and affirmative reasons given for a literal interpretation. 84 pages, \$1.00.

Prayer That Prevails by Marshall Dawson is chiefly valuable for its choice collection of prayers and meditations for all occasions and moods. The introductory section of some forty pages is "A psychological approach to the practice of personal and public prayer." Autosuggestion he calls "diluted prayer" and pleads for the greater value of the undiluted substance. 208 pages, \$2.00.

History and Message of Hymns by Marguerite Bixler Garrett and William Beery has just come from the press of the Brethren Publishing House. It is an attractive looking, well written and well made volume of 242 pages in which are set forth the circumstances under which more than a hundred and sixty of our best known and best loved hymns were written. Many interesting incidents connected with the origin and use of these old hymns are given. This book will certainly help the reader of it to "sing with the spirit and with the understanding also." It will do more than this. It is such easy and delightful reading that it will be a valuable aid to private meditation and devotion. The authors have had wide experience in the field of sacred music and are well qualified for this needed piece of work. The book should have a large circulation. The price is \$1.50.

AROUND THE WORLD

When Gifts Are an Investment

The School of Commerce of Northwestern University has received a gift of approximately \$200,000 from eighty-one Chicago business houses. President Scott has explained that the money came from firms with employees attending the night sessions of the School of Commerce. The firms are not seeking publicity, but better education for their workmen. With this in view the firms have not charged their donations against "gifts," "donations," or like accounts, but have recorded the expenditures under the head of "general expense."

Pranks of the West Wind

A week of strong continuous west winds ought to accomplish something, and so they have, according to the Health Commissioner of Chicago. The odd taste in the drinking water that Chicago people noted a few weeks ago was due to a practical upheaval of Lake Michigan that can be blamed on a strong west wind. The wind seemed to have the effect of rolling the lake waters over with the result that people were drinking water from the bottom of the lake rather than from the top. The lake bottom water contained diatoms, or vegetation, which, though harmless, gave the water a different taste. Another prank of the west wind was a change in water level—the lake being two feet low on the west side but that much higher on the east side.

Where the Potato Is King

Up until the present year Great Britain has held the record potato yield at 53,760 pounds for an acre. However, some Californians have started to raise potatoes on the delta lands of the San Joaquin and with such success that the world's record, previously held by Great Britain, has now passed to San Joaquin County, California. Four acres in a 1,500 acre potato patch this year yielded a total of 2,250 sacks, or at the rate of 56,240 pounds of Burbank potatoes per acre. The best single acre produced 57,752 pounds or 937 bushels. All of these facts came out at the recent Potato Day celebration in San Joaquin County. It must have been a proud day for Luther Burbank, the originator of the Burbank potato, who was present at the celebration as the guest of honor.

New Types of Transportation

Since the successful testing out of the ZR-3 in a flight across the Atlantic there has been considerable speculation about the airship as a new means of transportation. It is reported that Vickers, Ltd., the English company which makes all sorts of war materials and other things, will build for the British government an airship twice the size of the ZR-3, now named the Los Angeles. Dr. Hugo Eckener, especially, has talked freely of the future of airships of the Zeppelin type. The two problems yet to be satisfactorily solved are speed and fuel capacity, according to Dr. Eckener. Perhaps of chief interest to the rushing American is Dr. Eckener's statement concerning the speed of airships: "They can travel consistently at three times the rate of an ocean vessel. I foresee the time, and this is not a visionary assertion, when you can reach Australia three days after leaving Los Angeles. Zeppelins with fuel capacities for ten days will be built in the near future, and then no voyage will be too strenuous for them."

Some Facts About the Shoe Industry

The record output for shoes in the United States was made in 1923 and stands at 351,000,000 pairs. This year production is running about fifteen per cent less, but this will still leave us about three pairs of shoes each, since only a few millions of pairs of shoes are exported. Shoes used to be sold according to season, but now there is a decided tendency on the part of both men and women to wear the same style of shoes throughout the year. The further fact that men and women alike prefer low shoes has helped to so reduce leather requirements that the leather industry has been in a bad way for several years. At the same time rubber heels and composition soles have also served to cut leather needs. Since about eighty-five per cent of the shoes now made have rubber heels this loss alone amounts to 35,000,000 pounds of leather to the leather industry. The increase in the cost of shoes is chargeable to higher wages and a wider retailer's margin. Cattle hides bring the same as before the war but the shoe manufacturer pays sixty-four per cent more for leather and 114 per cent more per hour for labor. He sells his product for ninety-seven per cent more than he did in 1914. These high costs explain why manufacturers are not making very large profits in spite of the higher price at which they sell the finished product. Finally, the retailer's margin which stood at twenty-five per cent in most stores before the war now runs as high as forty to forty-five per cent of the retail price. Thus, a pair of shoes retailing at \$6.25 probably did not cost the merchant over \$3.84. The manufacturer's profit, which in an apparently typical case, was about five and one-half per cent on sales, would account for twenty-one cents in the \$3.84.

Receipt for Removing Brown Spots

The authorities at Brown University have discovered a way to get rid of brown spots and yellow stains on teeth and fingers. The receipt being tried is in the nature of a notice which reads: "No smoking is allowed in any of the halls, vestibules, libraries, laboratories, or classrooms of the university. Courtesy to the faculty, if for no other reason, demands the strict enforcement of this rule."

Chicago's Negro Judge

As a result of the recent election Albert Bailey George, for twenty-six years a practicing attorney in Chicago, and a negro, has been elected to a place on the Municipal bench. Although Judge George is light in color and might almost pass for a white man he counts himself one of his people, and made his campaign on the theory that the colored voters of Chicago were entitled to political representation. He has identified himself with the better side of community life, amongst other things having been a Sunday-school superintendent. His election seems to be generally acceptable to the public and is interpreted as another promise of what is latent in the negro race.

The Unemployment Problem

The Russell Sage Foundation is soon to publish a very important investigation of employment methods, needs and agencies. The study covers a period of five years and the investigations made extended into more than seventy cities in thirty-one States and Canada. Special studies were made of the situation in Ohio, Wisconsin, Massachusetts and New York. Amongst other things the report states: "Averaging good and bad years, ten to twelve per cent of all the workers in the United States (several millions of men and women) are out of work all the time; widespread unemployment is now a constant phenomenon with far-reaching economic, social, psychological and moral bearings; in seeking work through certain types of commercial or fee-charging employment bureaus—particularly those dealing with unskilled and casual labor—thousands of men and women are being exploited." It appears that each year from 1,000,000 to 6,000,000 persons are out of work for weeks and sometimes months at a time. And it is not only actual unemployment, but the fear of unemployment that fosters resentment amongst laborers and the present widespread industrial unrest. The whole situation has been aggravated by the fact that the unskilled worker has at times been subject to abuses and types of collusion between agent and employer that would severely test anyone's faith in mankind. The report recommends the establishment of a free nation-wide public employment service, to be maintained by the States in co-operation with the federal and local governments for the benefit of men, women, and juniors in all walks of life.

Our College System

Dr. Thwing, President Emeritus of Western Reserve University, has recently expressed some ideas regarding the relative advantages of small and large colleges that are of particular interest because of his standing in the educational world. Four elements are involved in the education of students, and the significance of the size of a college is best understood by reference to these. The four elements as stated by Dr. Thwing are: intellectual discipline, moral character, friendship, and college atmosphere. Intellectual discipline is power to think. The large college or university tends toward large classes and the impersonal lecture method. Thus at this point the small college possesses a distinct advantage for the student who is in earnest about developing his own intellectual powers. Dr. Thwing thinks that at the small college "the general moral character of the student gets a better soil for its growth and fruitfulness." It might be added that an insight and comradeship into the struggles of the small college to maintain itself and its ideals is, after all, the most significant part of the training it gives to students. The graduates of struggling colleges are not surprised nor disillusioned when they graduate into the world of hard knocks. They have had a training in what to do in the face of opposition or discouragement. Again, the relatively smaller classes of the small college make for a more intimate association between teachers and students. This is to the students' advantage if the professors as men are worth knowing. There is also a more democratic spirit in the smaller college where everyone is more apt to know everyone else. Of college spirit Dr. Thwing writes: "It stands for comradeship and happiness, for loyalty and hopefulness, and the sense of triumph. It means faith, devotion, idealism. Such a spirit is easier to create and to maintain in the large college than in the small. It is more vigorous in the large, but it is quite as personal in the small and is a bit more rational and altruistic." The public that admires bigness naturally prefers the large college. The public that considers quality rather than bulk, that values a single true scholar above a hundred or more raw youths "still as raw on graduation as they were at matriculation" naturally votes for the smaller college. Dr. Thwing feels that the junior college "has not proved to be of the educational worth which it was anticipated to possess." This has followed

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are the Pure in Heart

Matthew 5: 8

For Week Beginning November 30, 1924

Purity of Heart Means Cleanness of the Inner Life. In the Scriptures the heart is always used to indicate the center of man's soul-life. Its purity is not a matter of outer ceremonial, but of motive and desire. The keen sense of need of heart purification is distinctly a Christian doctrine. No other philosophy or religion so clearly recognizes the nature and extent of sin as does Christianity. The heart becomes pure by the purging of conscience and the cleansing of faith (Heb. 10: 22; Acts 15: 9). When a man wills to move out of sin into righteousness he is on the path to purity. We often confuse purity with chaste conduct. Purity includes chastity, but is more than that. It has to do with the intent of the heart. See Matt. 5: 28. This is in reality a state of forgiven sin (Psa. 32: 1).

A Pure Heart Is the Home of the Spirit of God. The heart of man was intended to be the home of God on earth. Its purity is a condition of that indwelling. Only when the Spirit dwells within is purity a sure defense against sin and its defilement. God wishes his people to be pure like himself; he has sent redemptive grace to purify them; and his aid is ever at their command to keep them pure. When Christ is in full possession his example of purity will be a compelling power for unadulterated love of good, justice without partiality, and aspirations unmingled with selfishness. It is a part of pure religion that the life be kept free from the taint of impurity (James 1: 27). God is sure to dwell with the souls of those who seek to dwell with him in purity.

Seeing God Means Coming into Intimate Relations with God. The figure is well known in the old Testament, drawn from the custom of oriental courts where by special favor the subjects might see their king. The idea prevailed of God as a glorious Being isolated from the world of men, but whom the saintly might have the privilege of seeing. See Gen. 5: 24; 6: 9; 17: 1; Psa. 27: 4; 63: 2; Isa. 38: 3. This beatitude marks the way of approach to God, of entrance into his kingdom, and enjoyment of his society. God is good to the pure in heart because they have the character fitness to be in his presence (Psa. 73: 1). Those of clean heart are qualified to "ascend the hill of the Lord" (Psa. 24: 4).

Seeing God Means to Grow into an Understanding of God. Sight is after all a function of the intelligence. The things we see have to be interpreted by the mind. Therefore purity in heart puts a soul in line for a vision of God. Sin must be gotten rid of before God can be seen (1 John 3: 6; 3 John 11). There is a real sense in which God is progressively understood by the growing Christian who is appropriating Christ. "He that hath seen me hath seen the Father" (John 14: 9). There is always present a sense of the completeness of the vision of God yet to come, toward which we press in hope and anticipation. Finally there shall be full knowledge of God on the part of the redeemed (Psa. 17: 15; Heb. 12: 14; 1 John 3: 2, 3; Rev. 22: 4).

Suggestions for Meditation

Some practical manifestations of a pure heart.

Personal experience in seeing God.

The relation of this beatitude to those preceding.

What hinders men from a satisfying sight of God?

How would I interpret this beatitude to others?

A Prayer

"Create in me a clean heart, O God;
And renew a right spirit within me."

"As for me I shall behold thy face in righteousness;
I shall be satisfied when I awake with beholding thy form."

"Let the words of my mouth and the meditation of my heart

Be acceptable in thy sight,
O Jehovah, my Rock, and my Redeemer." J. H. H.

mainly from the tendency to regard the junior college as a continuation of the high school rather than to associate it with a college. He concludes: "A hard and fast judgment on the relative merits of large and small colleges is impossible. Each has advantages and disadvantages; one would have to know the student and what he wanted before advising him at the outset of a college course to choose the one above the other. It is, however, worthy of emphasis that of late several presidents of large institutions have publicly avowed their troubles, openly recognizing the limitations of size and tacitly recognizing the contribution which the smaller institutions can still make to American life and learning."

Present Outlook for the Young Minister

(Continued from Page 747)

his first considerations. It is the voice of God within his soul. He is willing to assume any kind of struggle to realize his idea of a worthwhile home. If the ministry does not furnish enough to maintain the minister and his household, then he must look to some other field of service to make good his pledge of fidelity. The present high cost of living is driving many of our young ministers into business, clerkships, mechanics and other remunerative professions. In these he finds the path of least resistance to provide for himself and family on a basis of good social standing.

On the church side of the minister's economic problem we find that only twenty per cent of the churches are furnishing him with full time service, and seventeen per cent with part time service. This means that sixty-three per cent of the churches of the Brotherhood furnish comparatively no economic relief to those who regularly serve them. Of the total number of ministers, seven percent are supported by the church on full time, and six percent on part time. This means that eighty seven percent of all our ministers look to secular channels for the support of themselves and families.

Besides the young minister providing for himself and family, he finds himself confronted with the problem of his education. To serve the Master with efficiency is his burning desire. But the wherewithal to secure an adequate schooling is his big problem. To his credit we find about 200 of our promising young men in our schools today fighting their way through all sorts of financial difficulties. Some of them come out with big school debts hanging upon them to the extent that they are compelled to seek secular channels in order to liquidate, some are helped by parents or interested friends, and a few are financing themselves as they go. Thus we see the problem of the minister's education. It is of such a discouraging nature that approximately 60 percent of this class cannot see their way clear enough to make the venture, hence serve the Master the best they can without the "study to show thyself approved unto God."

Turning to our own schools for economic relief, we find that they are operating below the margin of adequate budgets. They are inadequately supported in both patronage and endowments to create safe balances. This situation leaves approximately 40 percent of our young ministers in the economic fight for their education, and 60 percent to enter the ministry of their future years without an adequate education so far as our own schools are concerned. This is certainly a discouraging outlook. May I ask, can the church afford to let this burden rest upon her young ministry at the very threshold of their call to service? We answer, no. What the church needs to do is to place our schools in such a position that every young man coming into the ministry may be educated into his full capacity to serve, and that these newly called servants should then be expected to accept the opportunities offered.

The Present Educational Outlook

So far as educational facilities are concerned it is rather encouraging. Our country is full of institutions of learning both state and denominational. We as a church have gone into the business of educating our young people on a commendable scale. But as yet we are hardly good competitors with other institutions in adequate facilities for their education. For young people to be educated none are better than those furnished by the Church of the Brethren. However, we are leaving the first eight years of their training to the state, and in some parts of our Brotherhood we are about to turn over the four years of high school grade of work to the state also, thus leaving four years of college and no graduate facilities to offer our young ministers.

True, along with academy and college courses we are offering some Biblical work, but we have nothing like seminary work of equal equipment and scholastic standing with like institutions of other denominations which are preparing young men for the ministry.

However, we must recognize that some of our schools are offering quite creditable courses in the interests of the ministry, but they are being maintained at such sacrifices that a minimum of advantages are offered rather than a free and comprehensive standard of Biblical education. This situation calls for no small amount of concern.

As to textbooks outside of the Bible, we have to buy and read from other educational works than our own. Our church has not been in the educational business long enough to be successful textbook competitors. Thus we see that the reading, and matter for solid study comes from other educational sources than our own. In this you will note that the spiritual die of our young ministers and their interpretations of truth is being cast by other educators than our own so far as textbook and reference work is concerned. What we need is more of the Bible in the education of our young ministry, and facilities second to none in their training.

The Church Outlook

The church outlook for our young ministers is an interesting chapter. As yet we are operating on a free ministry basis. Only 203 churches out of 1033 are using their ministers on full time, 178 on part time, and 652 are still on the gratuitous service basis. This is not so bad, for it has been only about ten years that we as a church have been thinking seriously of placing our ministry on a full time basis. As it is, only about 20 percent of our churches are operating on a full time ministry basis, 17 percent on part time, and 63 percent on the gratuitous plan. Of this latter, one half or 31% would employ full time service if they had the means, and the other half or 31½% would decline because of their excess number of ministers and from a feeling that the supported ministry is hardly the right policy. This looks like there are some big problems to solve in a considerable number of our local churches before the present outlook for the young ministry is as it should be. As an encouragement to the solution of these problems allow us to state that the growing churches as a rule are the ones that employ full time ministerial service and those merely holding their own and on the decline for the most part give little or no support. About 20 percent of the local churches throughout the Brotherhood are on the decline. No greater appeal can come to this Conference than the one that will prepare and place our young ministers in these places on full time. Our church is exercising her full rights when she demands that her missionaries to the foreign fields must be put on a full time basis, and not till she prepares and places her young ministers into the home harvest fields of the Master on full time will this waste in talent and shrinkage in churches cease.

Public Demands Outlook

The public demands outlook presents another situation that we cannot pass over lightly, because it is by filling the requirements of this measuring rod that our young ministry will be able to furnish a full measure of desirable results. In the first place, the general intelligence of the public to be served is broader and higher than formerly, and is making rapid strides towards greater efficiency. This general intelligence demands a still higher intelligence in the ministry to satisfy the natural hungering of the soul for truth. If the ministry is not able to create spiritual hunger, and to feed that hunger, then there is nothing accomplished effectively. In the second place, we have a public that is being trained in the principle of specialization in all phases of human interests. This indicates that our ministers must "be all things to all men." A variety of interests make up the personnel of the average minister's congregation, and if he is not conversant with his auditors on the basis of their special interests he will not be able to relate those interests effectively to the interests of the Kingdom.

The public demands outlook indicates that the Gospel must be made applicable to life in the present. The ills of life as well as its health is a present consideration. The Gospel of Jesus Christ is applicable to present human conditions wherever and whenever that

present may be. The minister must be able to make truth available in some such way or fail to magnify his office.

Furthermore, the public wants a satisfying reason given for spiritual hopes. Mere traditions and dogmas will not satisfy. Scientific accuracy in reasoning, and soundness of doctrine are the demands of the day. The young ministry must be able to satisfy these demands or leave the principles of the Kingdom in a large measure unsupported.

Again we have a public that wants spiritual emancipation. It is to a greater or less extent bound by all sorts of isms, and in some instances by cunningly devised isms. Our young ministers must be prepared to be real emancipators. They should be trained according to the Moses and Pauline ideals. Their whole business will be to put evil under the feet of the Master that men everywhere may "stand fast in the liberty in which they have been made free."

Allow us to state further that the public is undergoing wonderful changes of mind on questions of religion. Speculations are in the field of religion as well as in other fields. The young ministry must be able to sound an alarm that will cause people to "stand still and see the salvation of the Lord." They must be able to analyze principles, doctrines and methods of operation. This is a wonderful age to be served and if our church is to render her full quota of results she must prepare her ministry to be spiritual leaders second to none.

Summary

From the foregoing analysis of the outlook for our young ministry we deduce the following facts:

The economic outlook is a great hindrance to their success, for 63 per cent of them turn into secular channels as their major occupation.

The educational outlook for the ministry has its measure of difficulty. Our schools are operating upon a minimum rather than a maximum basis. Of our Christian academies some of them are going out of business at the most impressionable period of young life. We have no provision guaranteeing to our newly elected ministry an adequate education; nor is our general church sentiment clearly defined that they should seek a completed education for their work.

The church outlook indicates a growing sentiment looking toward full time service; yet, in 63 per cent of the churches we find both an inability to furnish full time service, and a feeling that for the present at least it would be better to continue operating on the present gratuitous basis. These are two big problems.

The public demands outlook is one that leads us to the conclusion that a ministry second to none will place our church on the "go ye" map as Christ would have it. This is our whole duty. Although difficult problems are yet to be solved, yet the outlook is hopeful.

Ashland, Ohio.

Christ Versus Satan

BY D. C. MOOMAW

I WILL explain the caption. It is a synonym of *Christianity Versus War*, the title of a book recently published and distributed among our people. Christianity is Christ in action; war is Satan in action.

In John 18: 11 our Lord commanded Peter to "put up his sword." In Matt. 26: 52 we read: "He that taketh the sword shall perish with the sword." There are plenty of them left out. Do we read that our dear Father should be expected to repeat his commands a few hundred times before we make up our minds to obey? Suppose Noah would have waited for a few score commands before he commenced to build the ark, or suppose Lot would have postponed his departure from Sodom a day or two, what, think you, would have been the conclusion? Suppose St. Peter had cut a few more of that mob with his sword before he obeyed the command to "put up his sword"? What would have been the result if Saul had waited a few weeks before he went to Damascus as Jesus commanded him? We could multiply these cases but

there is but one answer that is applicable to them all. Tragedy, hopeless and eternal. A few hypothetical cases will be interesting. A little girl was about to be attacked by a vicious dog and her mother told her to come to the house. She waited and the result was she was bitten severely. Her mother asked why she did not obey her and the reply was, "You only told me once." A pedestrian was about to cross a railroad track in front of an approaching train. The engineer blew the whistle of alarm. He did not heed it and he was stricken by the train and severely wounded. He was asked why he failed to note the alarm and he replied that the engineer blew the whistle but once.

Let us note the phraseology of a few of the compiled scriptures. "Blessed are the peacemakers for they shall be called the children of God." Is there anything vague in this declaration? Do we need a few Solomonis to tell us whose children the war-makers are? In our eagerness to justify war let us try a few substitutes. You see we must be well established in the passion of love before we can outlaw war, but we have the substitute of "knowledge" and "tongues" and "prophetic gifts," we give all we have to feed the poor and then to seal our consuming loyalty to the task of substitution we give our bodies to be burned. Nothing but moral junk, just sounding brass, nothing. When we read these stories need we wonder that the supreme judge puts us in the class of "fools"?

Our Lord said, "I judge no man but the words I speak shall judge every man at the last day." And, again he said, "The words I speak are not my words but the words of him that sent me," that is, the words of my Father which is in heaven.

We have several instances in Bible history where a specific command was disobeyed. God commanded brother Jonah to go to Nineveh and proclaim: "Yet forty days and Nineveh shall be destroyed." Satan told him to go to Tarshish. He obeyed Satan and bought a ticket, went on board the ship and sailed. All this time God watched him just as he is watching us now. Did you ever read of such a tempest as that which ensued? The sequel of the affair was a satisfactory repentance for his disobedience and a second command: "Arise, go to Nineveh and preach the preaching that I bid thee," and a few hours later our dear brother Jonah was seen and heard saying: "Yet forty days and Nineveh shall be overthrown."

Another instance was staged in the rupture between Moses and Korah, Dathan and Abiram. Moses was the ordained leader of the children of Israel and these men essayed to take the leadership from him. The sequel was that "the earth opened its mouth and they went down alive into the pit." Such has been and will be the result of all who wilfully, persistently disobey our Lord.

Lest we weary the readers of the GOSPEL MESSENGER we close this commentary and may we all earnestly pray the loving Father to give us a large measure of his grace and wisdom and patience, to understand and believe and obey the immaculate, immortal Lord.

Roanoke, Va.

"Goodness and Mercy Shall Follow Me"

BY J. KURTZ MILLER

SOME one has condensed the sacred words of the Twenty-third Psalm, and has well named them, "God's Rear Guard." They follow us in the rear. Taking this Psalm, as a whole, it is "tenderness" personified. Is anything omitted? And yet how short it is. Not one word too much is said. The deeper we get into this poem, the more we see how it expresses our religious emotions. Some years ago in the Bible Teachers' Training School, this paraphrase, expressing the message in another form, was given:

"The Lord is my Shepherd, therefore I shall not want rest, for he maketh me to lie down in green pastures. I shall not want drink, for he leadeth me beside the still waters. I shall not want forgiveness, for he restoreth my soul. I shall not want guidance, for he leadeth me in paths of righteousness for his name's sake. I shall not want companionship, for thou

art with me. I shall not want comfort, for thy rod and thy staff, they comfort me. I shall not want even daily food, for thou preparest a table in the presence of mine enemies. I shall not want joy in service, for thou anointest my head with oil (the Holy Spirit) and my cup runneth over. I shall not want anything in this life, for thy rear guard (goodness and mercy) shall follow me all the days of my life. I shall not want anything in eternity, for I shall dwell in the house of the Lord for ever!"

It is hard to find a more helpless creature than a sheep. Perhaps few of us appreciate just what Jesus means to us as the Good Shepherd. Without a divine revelation to shepherd us, we would be like lost sheep, with no instinct to find our way home. We need this Good Shepherd because he sees clearly the way ahead. He knows where to lead his flock into the best pasture, and best of all he knows how to be the "rear guard"! Who of us do not have enemies in the rear? Sin is our greatest foe. Today we may have our faces fixed upon the ideal but we each have a past that pursues us. Memory refuses to forget. Our foes in the rear refuse to even forgive wherein we have missed the mark and keep advertising our sins; they stab us in the back. It is the foes in our yesterdays that need watching.

But blessed be the name of our mighty God who is in the rear as well as our foes. This is our consolation. God is unlike my foes for he is a forgiving Father: His "rear guard" is his goodness and mercy! He assures us that this guard follows the Father's sheep. No foe can break through this rear guard and destroy us. Between us and our guilty past is the forgiving love of our Jehovah-Shepherd. "Now Goodness and Mercy shall follow [this is the word to inspire us into new confidence] me all the days of my life."

We may look back with regret and godly sorrow, but this will minister to us both moral and spiritual health. For our Jehovah-Jesus is a safe rear guard. He is Lord of my yesterdays, my today and my tomorrows, until the sun of this earthly life shall set.

"Look up!
My soul, look up!
Yesterday is in the past,
Thy God is in command!
He is first, he is last,
Our Rear Guard, will not remand!
My soul, look up!
Look up!"

Frederick, Md.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 750)

(Rom. 14: 12). Sins make us debtors to God. Sins are debts. How many debts have we? Better be in debt financially than morally.

"Forgive," *aphes*, is the aorist imperative, in meaning, an act at once completed. The aorist-tense-forgiveness, so far as particular acts are concerned, is a good kind of forgiveness. But that is the way God does it. "Have forgiven," *aphekamen*, "as we have forgiven our debtors." Here the tense is the same as in the former word; aorist. Our forgiveness should be once and for all. It means to bury both hatchet and handle, and no visiting or dancing on the grave thereafter. To forgive is to forget.

The condition: "as we also" have forgiven. "As we also" implies similarity of action. Suppose God should take us at our word and forgive us like we forgive others. This should be pondered. Let us forgive and forget. Luther in his "Greater Catechism" alludes to the spirit of the petition and says: "If you do not forgive, remember that God does not forgive you; but if you forgive others, you may have the certainty and consolation of knowing that you are forgiven in heaven."

"Forgive," or "forgiveness," in the original, means, to send away, to let go, dismiss, forgive, etc. When God forgives he sends away, or lets go. So folks "let go," or pray so, and yet "hold on." They "send away," and yet keep a string to it, or as someone has tersely stated: "after 5 days return." Let

us catch the spirit of God who covers our sins, blots them out, and remembers them no more. He forgets them, but some of us can not. If we want forgiveness, we must forgive. Mark 11: 25. Compare also Matt. 18: 21-35.

General. First, it is implied that professors are not sinless. The sins which the petitioner asks God to forgive are the mistakes or trespasses which he commits along the way as a Christian. They are not necessarily sins of knowledge. Comparatively speaking, he needs the washing at the laver, and not a going to the altar. His blunder needs more particularly the trespass offering, and not the sin offering. Christians are not free from blunders. That was understood by Jesus and provision has been made for it. Compare Matt. 18: 15-20; 1 John 1: 5-10. Let us not be confused on the classes of sins, or who it is that sins.

Secondly, there are self-deceived folks who claim that they can not, or need not pray the Lord's Prayer because they claim sanctification and are therefore sinless. According to 1 John 1: 5-10, they need to pray, "Forgive us our debts" as well as anybody else. The lapse of a few or more years usually proves to the satisfaction of the rest of us that those "sanctified" folks greatly need to pray this prayer.

Third, this petition is the only one the Lord stopped to comment upon. This undoubtedly indicates its importance. If we will forgive others, God will forgive us. It must be from the heart. Matt. 18: 35.

New Windsor, Md.

CORRESPONDENCE

THE MISSIONARIES' HOME AT HUNTINGDON

What has been talked about and contributed to by the Sunday-schools of Middle Pennsylvania for a number of years, has now been begun—the erection of a home for missionaries home on furlough. Ardie E. Wilt of Altoona, the efficient, faithful District secretary for over a decade, conceived the idea and kept it before the schools until over one-fourth of the amount required to build a four apartment house, has been contributed. At the District convention held the last week in August in the Spring Run congregation the schools voted to go ahead and build. Wednesday, Oct. 22, sealed bids were opened and it was very evident who should be given the contract. Excavating began Tuesday morning, Oct. 28; the following week foundation and basement walls were begun. It is hoped to have the apartments ready for occupancy in the early spring.

This home is being erected on the corner of Washington and 18th Streets, a commanding location overlooking the valley to the southwest. It fronts on 18th Street, thus giving two apartments sunlight in the forenoon and two in the afternoon. The house will be a frame-brick-veneered forty-eight feet by forty-eight, with eight foot veranda at the front and at the back. Each apartment will consist of three rooms, kitchen and bath, electric lighted, with gas, all independent of the other apartments. The plant will be heated with a hot water system. The contract price including excavation is about \$19,000.

The idea of the Sunday-schools in putting up this home is this: Missionaries home on furlough have no home to which they may go aside from their friends'. These apartments will be furnished by the Aid Societies of the District and here a missionary family may abide rent free as long as it is on furlough. It is to be their home just as much as if they owned it. It is not required that they shall attend Juniata College, though this privilege is theirs if they wish it. The main idea of the District is to give the missionaries a home and to remove one of the perplexing problems of fixing up a place to live for a year or two and then dispose of things at a sacrifice when they return to their fields.

Huntingdon, Pa.

AT HOME AGAIN

I left my home for Ewing, Va., Oct. 17 and began a revival on the following night, continuing until the 27th. I went about fifteen miles across the Cumberland Mountains into Kentucky. I preached four days and nights at Cubbage's schoolhouse where Brethren David Derrick and Abram Masbey preached forty years ago—the first preaching that was done by the Brethren in that part of Kentucky. As a result of the meeting eight accepted Christ, but were not baptized. Then I returned to Ewing and on my way preached at a schoolhouse on top of Cum-

(Continued on Page 758)

Maintaining the Ideals of Our Church

(Continued from Page 748)

must maintain this ideal today and in a more understanding and effective fashion live and preach it. Doing this will be a matter of growing difficulty; the simple environment of a rural community in pre-automobile and pre-radio days was far more conducive to the simple life than is the "booming, buzzing confusion" of the modern day. These times would more nearly fit a whirling dervish than a contemplative mystic. But we must make bold to put this demand for a simple life at the forefront of our message to a neurasthenic world. It is too easy to pride ourselves in "following our Master in that we go about doing good when the good we do consists chiefly in going about." I am not making a weak and wistful plea for an inert quietism, but if we are going to be an effective force for good in the future we must pay this price for greater depth of the spiritual life. Simplicity is not an end in itself. It is for the sake of this greater possible supremacy of spiritual values. It should be literally true that our church is seeking first his Kingdom and his righteousness in the assurance that all these other essential things will be duly added to us. It takes great courage to demand such standards of the world. But it must be done to maintain this ideal.

Our emphasis upon *clean social living* must also be continued. There dare be no diminution of our positive opposition to prevalent social evils. It will be necessary for us to be more active in the positive and constructive measures to eliminate these evils than in the past. We opposed drinking long before others did. But our opposition to it did not register itself in effective voting until after the public fight against the saloon was well under way. We dare not content ourselves by mere passive disapproval of social evils. We should be furnishing our share of the leadership in rooting these evils out of society altogether. Only so can we even hope to maintain the ideal of clean social living.

Our position on *non-resistance* raises one of our most urgent problems today. Why is it that so few people know that we have adhered to this principle? Why is our testimony so very like a whisper when it should be a shout? I believe it is because we have rather assumed it to be all right for the rest of the world to fight, but that it was only especially wrong for us. We have been all too hesitant in sharing this conviction of ours with other people. Then, too, we have been all too remiss in providing some positive program for the solution of the problems which issue in war. We dare, therefore, not be content until we have done far more to win others to this conviction. As a matter of plain fact, our principles will work only when sufficient people over the world believe in it. One wonders, at times, whether we really believe in it with all of its drastic implications.

In the very forefront of active members in the Fellowship of Reconciliation, the Fellowship of Youth for Peace, the National Council for the Prevention of War, and other such movements, should be the members of our church. And if this is going to mean greater publicity and consequently greater danger of public disfavor we must have the courage to stand it. We are going to have to state more clearly our attitude toward "non-combatant service" also or we will again be drawn into much confusion and lose the integrity of our protest against war. We need have little fear of parading our virtue on these points. For the time has not yet come when adherence to such drastic principles will cause anyone to die of honor. Who knows but that, even in these days of increasing sentiment in favor of our position, it will take every ounce of courage and conviction we can muster to win final effective victory for a new world of peace?

There is finally our ideal of *loyalty to Christ* to be maintained. Never was this more urgent or difficult. For to many his authority is waning in that they deny or discredit both who he is and what he has done. Against these we must enter constant protest. To many others Christ's authority is increasing both intensively and extensively. Among such surely our church should

be foremost. For is not the character of his transparent life shining with increasing brilliance and penetration into the life of the world? Are not the implications of his life and principles appearing more drastic and demanding than ever before? Did our efforts at bettering the world ever seem more futile without him than now? Surely our traditional religious sincerity and devotion should lead us to see this clearly, pronounce it earnestly, and live it faithfully. In these days of peril and confusion, "to whom else can we go?" To whom else need we go?

Now with this sketchy outline of some of the problems facing our church today there seem to be three possible attitudes to hold. We can go on and fall into mere bickering over minor details seeking an identity which would be hollow and superficial, even if maintained. To do so would doom us to "the tongueless silence of the dreamless dust" and rightly so. Or, again, we may go on living our church life and keeping our denominational program intact and fill in our place by the side of other Protestant churches. This would not be a bad future. For identity is not nearly so important as service and fidelity. And there is plenty for all to do. But if we want to make a really unique place for ourselves in the life of the world there is place even for that. This will not grow so much out of stubborn fidelity to some peculiar doctrines, as out of our intensity of religious devotion and unselfishness in world-wide service. If we want to do a unique thing let there be a solid church back of a passionate religious program. Let it be said of us as it was said of Zinzendorf, "We have one passion, it is He!"

We have boasted of restoring primitive Christianity. Yet our early leaders and many of us are regarded as "the harmless Dunkers" while the primitive Christians were regarded as "these men who have turned the world upside down." By the time the early church was two centuries old it was shaking the foundations of the Roman Empire. After two centuries of our life we have scarcely made a ripple on the surface. Let us, in very deed, attempt a restoration of primitive Christianity with something of its spiritual dynamic, revolutionary values, courageous loyalty to Christ in all its implications in individual and group life, and abandon of service to the world. This is our chance to maintain an identity. For we shall discover it to be true of a church, as it is of the individual, that "he that will lose his life for my sake shall find it."

Chicago, Ill.

CORRESPONDENCE

COMMITTEE OF ARRANGEMENTS

The Committee of Arrangements for the 1925 General Conference of the Church of the Brethren met at Winona Lake Nov. 6. Members present were G. A. Snider, A. I. Heestand and S. A. Blessing of Ohio; J. E. Joseph, of Michigan; Henry Wyson, Simon Burkett and W. Carl Rarick of Indiana. Neither of the representatives of Illinois was able to be present.

The committee organized with G. A. Snider as chairman; W. Carl Rarick, secretary; J. L. Cunningham, treasurer. After due consideration a contract was entered into with the Winona Assembly and Bible Conference to hold the Conference at Winona Lake from June 1 to 12. The Standing Committee to meet June 4 and the business session to begin June 9.

The young people of Indiana and Michigan requested the privilege of conducting the lunch stands at the Conference for the purpose of raising funds, to be used in purchasing a camp site for young people's conferences and kindred assemblies. This request was granted. The granting of all other concessions for the Conference was placed in the care of the executive committee of the board of arrangements; if there are those who wish such privileges they should correspond with the writer.

Announcements as to board and lodging will be made at a later date.

R. 2, Muncie, Ind.

W. Carl Rarick.

AMONG THE WEST VIRGINIA HILLS

I spent the most of the summer of 1924 in the Second District of West Virginia in Vacation School work. I was there from June 16 to Sept. 1. In that time I taught in five schools, being at one place for three weeks and at each of the others for two weeks. At three of these places we en-

deavored to have night services in connection with the school work. There was a good attendance of young people at each of these services.

During the summer I taught in five schools and visited in fifty-four homes. The total enrollment for the summer was 122 with a total average attendance of eighty-five. The largest enrollment at one school was forty-nine and the smallest was thirteen. The places where I taught were Mt. Hebron, Shiloh, Mt. Zion, Goshen and Junior.

This being my second summer in that District I was made to realize even more fully the need for leadership. At most of these places there was a splendid crowd of young people, many of whom are willing and anxious to work if they only know what to do. These children and young people need help. Are we willing to go to their aid? The youth are the future leaders of the church. Do we hear the call? What are we going to do?

Bridgewater, Va.

Lora A. Miller.

JUNIATA COLLEGE BIBLE INSTITUTE

The Bible Institute of Juniata College will be held December 1-4, 1924. The following is the program:

Monday, December 1, 8:00 P. M., The Church and Education (General Theme).—M. G. Brumbaugh.

Tuesday, December 2, 8:45 A. M., Vacation Bible School Conference.—Galen B. Royer. 9:45 A. M., Chapel Service. 10:05 A. M., Lecture.—M. G. Brumbaugh. 11:05 A. M., Address.—J. B. Baker. 1:30 P. M., China Mission.—V. Grace Clapper. 2:15 P. M., Address.—J. B. Baker. 3:15 P. M., Conditions in Germany.—Maynard Cassidy. 7:15 P. M., Praise Service. 7:30 P. M., Peace.—J. S. Noffsinger. 8:15 P. M., Stewardship.—J. W. Lear.

Wednesday, December 3, 8:45 A. M., Did Moses Know (General Theme)?—C. E. Putman. 9:45 A. M., Chapel Service. 10:05 A. M., Christian Education.—Otho Winger. 11:05 A. M., Irrigation.—Walter E. Myers. 1:30 P. M., Lecture.—C. E. Putman. 2:15 P. M., Happiness.—Walter E. Myers. 3:15 P. M., Lecture.—M. G. Brumbaugh. 7:15 P. M., Praise Service. 7:30 P. M., Service.—Walter E. Myers. 8:15 P. M., Lecture.—C. E. Putman.

Thursday, December 4, 8:45 A. M., Conference of Pastors and Ministers.—W. S. Long. 9:45 A. M., Chapel Service. 10:05 A. M., Our Churches in Denmark and Sweden.—Maynard Cassidy. 11:05 A. M., Lecture.—C. E. Putman. 1:30 P. M., Fruit from the Field (India).—J. M. Pittenger. 2:15 P. M., The Offense of the Cross.—W. S. Long. 3:15 P. M., Question Hour.—C. E. Putman. 7:15 P. M., Praise Service. 7:30 P. M., Lecture.—C. E. Putman. 8:15 P. M., Lecture.—M. G. Brumbaugh.

Tuition is free. Lodging will be provided to the extent of our ability. Early application must be made. Meals will be served at the College at a reasonable cost. Churches and Sunday-schools should send representatives. Arrange now to come and tell others of the Institute.

Huntingdon, Pa.

T. T. Myers.

MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The ministers of Eastern Pennsylvania met in their thirtieth annual session at Richland, Pa., Nov. 4-6. The officers in charge were: Moderator, R. P. Bucher; Assistant, S. H. Hertzler; Clerk, H. H. Nye; Treasurer, A. M. Kuhns. The weather throughout the meeting was excellent. The various congregations were fully represented. A number of brethren and sisters represented the distant outlying sections of the District from New York and Maryland. Quite a number of other State Districts were represented. The church, which is a large and spacious one, was packed to the doors during the greater part of the meeting.

Eld. E. M. Wenger opened the session of Tuesday evening by a Spirit-filled sermon. There were five sessions during the meeting. Wednesday forenoon and afternoon, Nov. 5, were devoted to a careful study of the minister's problems. All the discussions manifested careful and prayerful study and earnest presentation. Every minister present could feel the great importance of his high calling and his great responsibility.

Wednesday evening was devoted to the discussion of such educational topics as: The Vacation Bible School, Peace, and the Needs of Christian Education. Thursday morning was devoted to the discussion of Sunday-school problems and Thursday afternoon to missionary problems.

The audience remained strongly intact until the close of the meeting. Everyone felt that each session presented something better than the one before it had done. Impressions presented during the periods of general discussion and at the close of the meeting showed that all were thoroughly taught and deeply inspired to go forth to render greater service in the Master's name. The keynote of the meeting was that of feeling the need of a deeper devotion and of a greater reverence for the distinctive doctrines of the New Testament. One could not help but feel that in the warmth of the atmosphere of the meeting there was wafted the great idea that the power of the church can be sustained only by a closer walk with God and a closer application of his Word. New visions of duty and service in the local churches were

awakened and no one could leave the meeting without a keener desire to be a master in the Kingdom of God.

Elizabethton, Pa.

H. H. Nye, Clerk.

Notes From Our Correspondents

ARKANSAS

Pilot Knob.—Nov. 1 Eld. A. W. Adkins, of Eldorado Springs, Mo., came to us in the interest of the Sunday-school work. He delivered five heart-searching sermons which were well received. We regret that his stay with us was so short. The encouragement given was much appreciated as we went over together the problems that face us in our Sunday-school and church work at this place.—Ollie A. Harp, Alpena Pass, Ark., Nov. 10.

CALIFORNIA

Belvedere church has had much to enjoy spiritually of late. Our pastor, Bro. J. E. Steinhour, has been giving some excellent sermons. Then we have been especially favored by having a series of Sunday evening addresses by some of the most able ministers of the District. They were a repetition of those delivered at the last District Convention. The theme was, The Lord Jesus Christ, His Person and Work. Each speaker gave a Spirit-filled message: Bro. J. Z. Gilbert spoke on The Unavoidable Christ; W. H. Wertenbaker, The Dying Christ; J. M. Boaz, The Victorious Christ; N. E. Baker, The Life-Giving Christ; J. E. Steinhour, The Coming One; C. W. Guthrie, The Revealing Christ; and G. F. Chamberlain, The Eternal Son of God. Oct. 19 the pastor gave a missionary sermon, after which a liberal offering was taken for world-wide missions. Evangelistic meetings are expected to begin Nov. 9, conducted by Bro. G. F. Chamberlain, continuing until Thanksgiving, when an all-day meeting will be held, with a basket dinner at noon. Communion services will be observed in the evening. One was recently held, the number by baptism.—Maria E. Barnhart, Los Angeles, Calif., Oct. 31.

Hermosa Beach.—The third Sunday of September the Sunday-school offering for the new church was \$100. Sept. 28 was Promotion Day. There were seventy-one promoted, thirty-four of whom received certificates from one department to the next higher. It was also our last Sunday in the old churchhouse. Bro. Carl preached an appropriate sermon for the occasion, using as his subject, "What Has Been Done in the Past in Relation to the Building Is History." Several people sat in the audience who had worshiped in the church when it has been located at three different places. First it was in Redondo Beach, later moved to Hermosa Beach on Third Street, and several months ago was moved across the street on Camino Real Street. Then, last Sunday was the last Sunday we have had all of our services in the new church. We will use the basement for some time as the main floor will not be finished for several months.—Mrs. Alpha N. Stump, Lomita, Calif., Oct. 30.

Reedley.—Our love feast, on all-day service, was held Oct. 18. We had with us a number of visiting members from different congregations, among them Eld. Ellis M. Studebaker and wife, Bro. I. D. Yoder and wife, of La Verne, and Eld. A. O. Brubaker and wife, of Fresno, who with others helped to make the service profitable. A part of the day was spent in reminiscences of the old-time love feasts. It was a day of memories and fellowship. Bro. Studebaker officiated at the spiritual communion service in the evening, and on Sunday morning his message to us was a challenge to go forward. We expect to begin our evangelistic meetings Dec. 7, with Eld. C. Ernest Davis in charge. Our special missionary service was postponed till next Sunday.—Mrs. Mammie Sink, Reedley, Calif., Oct. 22.

Waterford.—Oct. 26 Bro. Winc gave an illustrated sermon to the children, which was impressive to both old and young. The Christian Workers' hour was spent in interesting talks on "How to Make Our Christian Workers Better." Bro. Glenn Bashor used the preaching hour. His theme was "Christ as Our Shepherd." At the morning service Nov. 2 we had the pleasure of having Bro. Fred Strohm, of Mont Ida, Kans., formerly from Bethany, with us. His subject was "Jesus' Attitude Toward Folks." A musical program was given in the evening, after which Bro. Hilton gave a sermon on "Steadfastness." The interior of our new church is now completed with the exception of the seats.—Mrs. Iva Kennedy, Waterford, Calif., Nov. 1.

CANADA

How Valley church met in regular business meeting Nov. 3. The elder, Mr. J. L. Weddle, presided. Some advanced steps were taken looking to the moving of our churchhouse. This is made advisable owing to a new railroad which is being built through this territory; a town is about two miles distant. The matter of putting the preaching into the hands of fewer men in the congregation was considered and decided to be carried out at the next regular meeting. Brother and Sister J. Edwin Jarboe came to this church Oct. 12 and began a two weeks' revival. Their coming among us and their work while here has been very much appreciated. There were eight baptized into the Kingdom. The church was very much built up and we trust will not soon lose the inspiration and encouragement to better living which they brought to us. If Bro. Jarboe stressed one important thing above another, it was this, that "it is our business to enjoy God." May God richly bless them in their work.—Mrs. Stella Bowman, Arrowwood, Alta., Canada, Nov. 1.

COLORADO

Fruita church met in council Oct. 31 with Bro. Salem Berry presiding. Reports were received from the annual visit. We were glad to welcome Sister Firestone by letter. Delegates were elected for District Meeting. Bro. Keedy was re-elected superintendent of the Sunday-school. The District Meeting of Western Colorado and Utah will be held at First Grand Valley Nov. 28 and 29.—Eddie L. Gnagay, Fruita, Colo., Nov. 5.

Wiley.—Oct. 26 we held our third annual Homecoming celebration which was a decided success. The spirit was unusually good and all enjoyed the day's program, taking increased pride in our church and her history. We had the good fortune to have Dr. D. W. Kurtz as our principal speaker. At the next regular meeting, mark in attendance at Sunday-school, and served dinner to 300 folks. We observed "Messenger" Day and Missionary Day with a pageant written by our pastor, Bro. H. E. Blough. Committees are at work on a special Thanksgiving service and program, a community Father and Son banquet, and home leaven course, in which our church participates. Our evangelistic committee is also working with Bro. Blough in arranging for our local revival which is to begin Nov. 23.—Mary B. Wilson, Wiley, Colo., Nov. 8.

FLORIDA

Zion.—The members have made arrangements for an all-day meeting on Thanksgiving Day at the home of Elder and Sister J. V. Felthous. All who can do so are invited to attend this meeting and help to make it one long to be remembered for its spirituality and messages of gratitude.—Sarah G. Felthous, Clearwater, Fla., Nov. 4.

IDAHO

Winchester church held a love feast in September with thirty members communing. Oct. 9 the Lewistown Sunday-school Convention was held at Nespeper. The Winchester Brethren school was second in average attendance. Oct. 26 Bro. A. R. Fike, of Nespeper, preached for us. We will have a series of meetings sometime this winter if we can secure a minister.—Amanda E. Flory, Winchester, Idaho, Nov. 4.

ILLINOIS

Batavia church held its semiannual love feast, with Eld. J. E. Miller officiating. A goodly number of our members were present to participate in this important service. Nov. 2 we had decision day

and three of our Sunday-school scholars decided for Jesus and were baptized the following Thursday. Bro. Gales Lehman and family are now settled in the new parsonage. Our young people are quite active and with Brother and Sister Lehman at the helm we are looking forward to more good work. Our Aid Society is quite active, finding plenty to do to help the cause along.—Bernice J. Ashmore, Batavia, Ill., Nov. 10.

Mt. Morris.—Since the last report there have been fourteen accessions, ten of which occurred during the last week that Bro. McCune was here and four since then. A largely attended farewell gathering was held in the church for Brother and Sister McCune. A splendid spirit was manifested by all, not only among our own members but also those of other churches in the town. A case of silverware and a purse were presented the pastor and his wife as a token of appreciation. The regular business meeting was held Oct. 14 at which time the election of Sunday-school and church officers took place. Sister Eva Trostle consented to take charge of the music of the church and great developments in congregational singing are hoped for. The Christian Workers are divided into four sections: junior, intermediate, young people and college people—all of whom are manifesting good interest. The missionary response this month as a memorial for India was very excellent indeed; it amounted to \$266.64. During the course of the missionary sermon the pastor put forth the challenge that groups of ten should band themselves together and support one missionary. Thus far six have responded, representing a pledge of \$270; it is hoped that four more will complete this band.—Lola Lizer, Mt. Morris, Ill., Nov. 5.

INDIANA

Camp Creek.—The joint Sunday-school Convention, comprising the churches of Bremen, Yellow River, Nappanee and Camp Creek, convened in an all-day meeting at our place of worship. Very timely topics were well discussed and many useful suggestions given which if put into practice will be a benefit to all concerned in Sunday-school and even church work. The shepherd, the sheep and the shepherds each must contribute to the success of a live Sunday-school to make it spiritually prosperous. Officers, teachers and pupils must function in this important work. Our needs are various but one of the most important is more enthusiasm in missions at home and abroad, a greater willingness to sacrifice money, energy and service for the Master's great work. Bro. John Shively, an aged elder in our church, has been on the sick list since last May. But his interest in God's work is marvelous. This year he was absent from the love feast, the first he missed since the church was erected in 1880.—I. S. Burns, Elma Green, Ind., Nov. 11.

Goshen City.—Our revival meetings, conducted by Bro. H. R. Holsinger, of Pennsylvania, are in progress. Much interest is being manifested. Sept. 25 the Men's Bible Class of our church entertained the Men's Class of First South Bend. The program consisted of music, readings and talks. A fourteen piece orchestra furnished a very delightful entertainment. Helen Shaw Kurtz gave several readings and there was special music by the Harmony Male Chorus. This was followed by a short talk by Rev. I. R. Detweiler, former teacher of the Men's Class, pastor of the Menomonee church. The remainder of the time was spent socially and refreshments were served. Oct. 12 was Rally Day. A delightful program was given to a full house by the children during the morning service.—Mrs. Emma Garver, Goshen, Ind., Nov. 10.

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 23, Glendora.
Nov. 27, East San Diego.
Nov. 27, Belvedere.

Illinois

Nov. 22, 7 pm, Springfield.
Nov. 23, Elgin.

Indiana

Nov. 23, 6 pm, Noblesville.
Nov. 27, Ft. Wayne (all-day).
Nov. 27, 7 pm, Bethany.

Iowa

Nov. 26, 7:30 pm, Sheldon.

Kansas

Nov. 27, Ozarkie.

Dec. 1, Paint Creek.

Michigan

Nov. 27, Thornapple.

Nov. 27, 7 pm, Vestaburg.

Minnesota

Nov. 27, 7:30 pm, Worthington.

Missouri

Nov. 22, 7 pm, Broadwater.

Nov. 27, 6 pm, Warrensburg.

Nebraska

Nov. 27, Octavia.

North Dakota

Nov. 29, Ray.

Ohio

Nov. 27, Greenville.

Nov. 29, 10 am, Silver Creek.

Nov. 27, 5 pm, West Milton.

Nov. 30, 6 pm, Fostoria.

Oklahoma

Nov. 30, 6:30 pm, Oklahoma City.

Pennsylvania

Nov. 22, 4 pm, Buffalo.

Nov. 22, 2 pm, Hatfield.

Nov. 23, 1:30 pm, Conewago, at Bachmansville.

Nov. 23, Harrisburg.

Nov. 23, Belwood.

Nov. 27, 2 pm, East Petersburg, at Salunga house.

Nov. 30, Williamsburg.

Nov. 30, Connelville.

Virginia

Nov. 24, 4 pm, Timberville, Timberville house.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

Nov. 27, 4 pm, Richmond.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,

H. A. BRANDT,

Editor

Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Kokomo.—Oct. 5, Bro. G. S. Strausbaugh, of Fredericktown, Ohio, began a series of meetings at this place, continuing for two weeks and a half, preaching the Word with much power, and while but one was added to the fold, others were deeply impressed and the membership received much helpful instruction. On the evening of the 19th, we have been received by baptism; five wanderers renewed their faith, while six came forward who have not yet received baptism. A great time to speak for us in the morning service and Bro. Showalter remained and preached for us in the evening. We much appreciated their helpful services.—Amanda Miller, Kokomo, Ind., Nov. 10.

Logansport.—God's blessing has greatly revived the Logansport church through the labors of Brother and Sister S. Z. Smith, and Sister Helman, the two past weeks. Sixteen men, women and children have been received by baptism; five wanderers renewed their faith, while six came forward who have not yet received baptism. A greatly increased attendance at our Sunday-school also bore testimony to their earnest efforts. Josephine Hanna, Logansport, Ind., Nov. 10.

Nappanee.—Oct. 16 we held our annual love feast. The tables were filled and the service was very quiet and impressive. Bro. Frank Ruple officiated. Bro. Howard Dickey, of Plymouth, Ind., preached for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning to have a social hour for us morning and evening Oct. 26. Our new pastor, Bro. Galen Royer, and family, of New Carlisle, Ohio, are now located here, and are already busy planning and organizing for better work. Nov. 9 was Rally Day and we had a good attendance which we desire to keep up. Bro. Royer gave an illustrated talk to the children which they enjoyed very much. Nov. 10 we are planning

Notes From Our Correspondents

(Continued from Page 757)

Nettle Creek.—Bro. E. O. Norris held a three weeks' revival meeting at the White Branch house and closed with the communion Oct. 25. Bro. Norris preached spiritual sermons which were inspiring and uplifting. The meetings were attended by five accepted Christ and were baptized. Bro. Norris officiated at the communion service. Other ministers present Saturday and Sunday were Brethren Saylor Greyer, S. E. McCune, L. L. Teeter, L. L. Paul, Frank Dillon, Wm. Dillon and C. A. Wright—Mary E. Rinehart, Hagerstown, Ind., Nov. 7.

Ogans Creek.—We held our quarterly council Nov. 8. Bro. J. H. Wright, of North Manchester, was with us. Bro. Elmer Gilbert was chosen as elder for one year. Sunday school officers were elected with Metta Kreider superintendent. The writer was also chosen "Messenger" agent and church correspondent. We expect Bro. J. A. Miller from Kokomo, Ind., to assist us in a series of meetings beginning Nov. 23.—Metta Kreider, North Manchester, Ind., Nov. 10.

Rossville.—Our Y. P. D. has changed its program for the winter months. Two Sunday evenings out of each month are given over to studies in "Doctrine and Devotion," which will be led by the pastor. One Sunday evening is devoted to the development of the musical talent of the young people. On the fourth Sunday evening the adults and young people will render joint programs. The first of these will be given Nov. 23 on the subject of Thanksgiving. We have decided to render a Christmas program. Since our last report we have more have been baptized—additional results of Bro. S. Z. Smith's series of revival efforts in October.—Floyd R. Wagoner, Rossville, Ind., Nov. 10.

White.—Bro. Long, our pastor, just closed a three weeks' revival meeting. Sister Nellie Bechtelmeier had charge of the song service. Bro. Long presented the truths with power as they are recorded in God's Word. Three accepted Christ.—J. R. Rettinger, Darlington, Ind., Nov. 6.

IOWA

Bagley.—Oct. 12 one of the Gospel Teams of the District rendered a splendid temperance program at this place. Oct. 26 we were favored with a fine sermon by Bro. B. F. Buckingham, of Prairie City. Nov. 9 the older members of the Sunday-school under the direction of the District Committee rendered a missionary program. At the close of the offering of \$4 was taken for the Personal Board. Dec. 1 we expect to have promotion exercises. We also decided to have a Christmas program.—Mrs. Leota Rometsch, Bagley, Iowa, Nov. 10.

Libertyville. church met in council Sept. 26. It was decided to hold our love feast at the beginning of our revival Oct. 4. Oct. 6 Bro. Harry Rogers and wife, of Mt. Etna, Iowa, began a revival delivering some powerful sermons which were appreciated by all. Oct. 19 we had an all-day meeting at the home of Bro. Rogers. Bro. Rogers gave a talk to the children. Sister Rogers led the song services with special music at almost every service. We had good attendance during the meeting. Three were baptized and others await the rite. We feel that our church and community have been richly blessed by the meetings.—Nellie Ogden, Batavia, Iowa, Nov. 8.

KANSAS

Independence. church met in regular council on Oct. 12 with Eld. A. C. Daggett in charge. The following delegates to District Meeting were elected: church delegates, Bro. H. E. Clark and Eld. A. C. Daggett; Sunday-school, Elizabeth Betts; Senior Christian Workers, Sister Nettie Clark; Young People's Christian Workers, Herbert Burroughs; Junior Christian Workers, Carl Clark. We are planning on a series of meetings to begin Nov. 16, conducted by Bro. Forney. There was a good representation from the Independence church at the District Meeting at Parsons and it was much enjoyed by all who attended. We are planning on a large number of our young folks attending the Young People's Conference to be held at the Osage church Nov. 9.—Mrs. Nat Betts, Neodesha, Kans., Nov. 5.

MICHIGAN

Hart.—Oct. 19 our Sunday-school took a special offering for the General Mission Board, which, with offerings by some of our isolated members amounted to \$28.14. Oct. 26 our elder, Bro. J. J. Hamm, and family from the Sugar Ridge church, were with us in the morning service. We always enjoy having them here. The Hart church has chosen Bro. Hamm as elder for another year. We expect to have a revival in the near future. We will be with us Thanksgiving evening, Nov. 27. One was received by baptism recently.—Mrs. Wm. Smith, Hart, Mich., Nov. 10.

Rodney. church is moving along nicely. Bro. C. L. Patrick, of Grand Rapids, who recently moved here, is preaching for us now. Our Sunday-school is well attended. Nov. 2 the young people under the leadership of Brother and Sister Patrick gave a program on "The Prodigal Son" which was well received. They are planning on a Thanksgiving meeting, an all-day service with a basket dinner. We expect to have several speakers at 10:30 and 2 P. M., with a program in the evening by the young people.—W. E. Tombaugh, Rodney, Mich., Nov. 4.

Woodland.—We have just closed two weeks' series of meetings, conducted by Eld. J. E. Brown, of Brookton, Ohio. He preached the Word with power and visited many homes in the community. Two young men, heads of families, were received into the church by baptism. The last evening of the meetings we were favored with a splendid sermon by Bro. Ezra Flory.—Jesse Spindler, Woodland, Mich., Nov. 10.

MINNESOTA

Nemadji. church just closed a very interesting two weeks' revival meeting with seventeen conversions; ten were baptized and seven await the rite. Sister Mary, of Minneapolis, conducted the song service; she is an excellent talker. There was good attendance throughout the meetings and much interest was shown. Bro. Keller expects to give us an illustrated lecture Nov. 14 and also hold a love feast on Saturday evening.—Myrtle Dilley, Nemadji, Minn., Nov. 10.

MISSOURI

Brookwater.—Our church met in council Nov. 6. New officers were elected for the coming year. Sherman Jones was re-elected Sunday-school superintendent. It was decided to hold our love feast Nov. 22. Sunday, Nov. 23, we will have a Thanksgiving and Missionary Day. The children will present their offerings which they have earned that summer, for the orphan of India. The expected outside speaker for this day, Sisters Martha Swinger and Mary Ellen Snider were elected as delegates to the District Meeting. The interest in the work of the church continues to be good. The Sunday-school attendance is keeping up good as the weather has been nice. We have had a very fine fall in the gathering of the crops. We thank him for his blessings.—Mrs. E. R. Fisher, Essex, Mo., Nov. 8.

Jasper. church met in council Oct. 25 with Eld. Jas. M. Mohler presiding. Brethren Ira Witmore and E. R. Myers, assisted in the services. Sister Grace Greenwood was permanently licensed to the ministry. At night our love feast was held with Bro. Witmore officiating. Bro. Mohler was elected elder for the coming year. A very spiritual sermon, which was much appreciated. Although we have no regular preaching services we have an interesting Sunday-school and Christian Worker Meeting, and our little group of workers is to be commended for its loyalty.—Earl Harvey, Jasper, Mo., Nov. 7.

Walden. church met in council Nov. 7, with Bro. Oscar Early presiding. Bro. Early was elected elder by the church. Bro. Early gave his illustrated lecture on McPherson College. Bro. Earl M. Frantz will be with us Nov. 16 to begin our revival meetings. Miss Carrie Feiler will conduct the song service.—Fannie Minnich, Hardin, Mo., Nov. 9.

NORTH DAKOTA

Pleasant Valley. church met in council Nov. 1, choosing Eld. Thos. Allen, presiding elder. Church officers and one trustee were elected; also a Sunday-school superintendent for next year. These letters were granted. A committee of three was chosen to ar-

range for the District Meeting to be held here next July. Our communion was announced for Nov. 14. It was also decided to have a series of meetings next year.—Hazel Blocher, York, N. Dak., Nov. 9.

OHIO

East Nimishillen. church met Nov. 1 in council with Eld. C. L. Wilkins in charge. Our pastor, Bro. J. I. Byler, also was present. Two letters were accepted. It was decided to have an all-day love meeting. Sister Nellie Bechtelmeier had charge of the song service. Beginning Nov. 22, to continue throughout the following week. Bro. Lester Damer is our Sunday-school superintendent for the coming year.—Mrs. Russell Uplinger, Hartsville, Ohio, Nov. 6.

Georgetown.—We held our first love feast Oct. 11, which was very spiritual and largely attended. Eld. Newton Binkley officiated. Oct. 17 Bro. D. R. Murray, of Ft. McKinley, Ohio, began a series of meetings which closed Nov. 7. Seventeen were received into the church by baptism; one was baptized previously. The attendance was very good all through the meetings and on Sunday evening all could not be accommodated. Bro. Murray preached the Word with power. He gave a number of object lessons for the children which were helpful to us all. We feel that our church has been greatly strengthened. Nov. 8 we were favored by having Bro. Edward Frantz, of Elgin, Ill., with us. He gave a powerful message on peace.—Mary Weisenberger, Laura, Ohio, Nov. 10.

Portage. church feels much encouraged and strengthened since the splendid revival conducted by Bro. John Wiand. He preached the Word with power, delivering in all seventeen sermons. The weather was very favorable. Several souls were saved. On Sunday Oct. 20 the meeting was held at 10:30. We feel the Spirit is still working in the hearts of others. Much personal work was done. Bro. Wiand and our pastor, Bro. Hartshoff, visited in about 175 homes. Nov. 1 we held our love feast. In the morning Bro. Gibson, of Fostoria, gave us a very impressive sermon from Revelation bringing to the characteristics of a model church. In the evening about eighty-five surrounded the tables. Bro. Wiand officiated. Other visiting ministers were Brethren Dickey and Garner. We feel we have been greatly blessed during these meetings.—Mrs. Ada Whitman, Prairie Depot, Ohio, Nov. 7.

Stonelick. church held her love feast Nov. 1. Visiting ministers were G. A. Snider, who officiated, Eld. Moyer and R. S. Davidson. A delegation of members from the Cincinnati church was present, which added much to the meeting. Fifty-eight members communed. Eld. Snider remained over Sunday and gave four sermons which were highly appreciated. Our revival will begin Nov. 16, conducted by Bro. N. L. Coppock, of Leeton, Mo.—Mary S. Carr, Newtonville, Ohio, Nov. 8.

PENNSYLVANIA

Back Creek. congregation closed a very successful revival at the Union house Oct. 25. Bro. M. A. Jacobs, pastor of the Rouzeville church, delivered seven sermons which were well received. To follow the Master and were baptized Nov. 2. Bro. Jacobs visited in many homes which was very much appreciated. His sermons were powerful and enjoyed by all. The church has received much benefit thereby.—J. D. Wilson, Greencastle, Pa., Nov. 4.

Clover Creek.—Oct. 4 Sister Mary E. Martin, of Mt. Airy, Md., began a series of meetings at our church continuing for three weeks. Large crowds were in attendance, at times all could not enter the churchhouse for lack of room. Sister Martin gave us twenty-six powerful sermons taken from God's Word only, and directed by the Holy Spirit. One was received into the church by baptism. The membership of the church was greatly awakened and encouraged. At the close of the meetings our love feast was held at the Martindale house with Bro. J. E. Rowland officiating. A most interesting Vacation Bible School was conducted in the Clover Creek church by Sister Hattie Barnett, of Roaring Spring. At the close the children and young people rendered a very good program.—Mrs. H. J. Hornwald, Martinsburg, Pa., Nov. 5.

Ephrata.—Oct. 5 at the morning service Bro. E. H. Hertzler, of Lancaster, Pa., member of the Gideon Bible Distributors' Association, gave an explanation of the work. An offering was lifted for the cause. Oct. 12 a two weeks' series of evangelistic meetings began, conducted by Bro. Frank Carper, of Palmyra, Pa. The sermons were Spirit-filled and the attendance splendid. Two young men confessed Christ. Our love feast was held Nov. 2. Bro. Diller Myer, of Barville, preached in the morning, at the examination sermon in the afternoon and also officiated in the evening.—Gertrude R. Shirk, Ephrata, Pa., Nov. 5.

Huntingdon. church met in council Nov. 3 with Bro. C. C. Ellis presiding. Bro. Jesse McElwre, a faithful worker, was called home so suddenly that our hearts were sad. Preparation was made for our communion the coming Sunday, Nov. 9. Progress is reported on raising money for an addition to the church building. The faithful deacons continue their work on various lines. Our offerings for the Home for the Aged and Child Rescue are increasing. Bro. W. J. Ziegler, assisted by preachers from the college held services in the Ardennheim church. Six confessed Christ and were baptized. Missionary Home is begun, on the north side of Eighteenth Street between Milfin and Washington Streets. Our Bible Study is the first week of December.—Eleanor J. Brumbaugh, Huntingdon, Pa., Nov. 5.

Pottstown.—The work here is advancing in wonderful strides. At our last revival meeting, held at our pastor, Rev. H. Vernon Shick, seven were added to the church by baptism. Three were accepted by letter during the year. Oct. 19 our pastor was called up to conduct the chapel services, from the radio broadcasting station WFI, Philadelphia; this making the third chapel service he has conducted from this station within the period of a year. He was assisted by Bro. Chas. Ziegler and S. N. Wolf. One was received into the church. Responses from the great number of listeners in, proved that they still enjoy the telling of the old, old story. Saturday evening, Nov. 29, at 6:30, we shall hold our love feast, and extend to all a cordial invitation to attend the service and all others.—Esther S. Wadsworth, Pottstown, Pa., Nov. 8.

Springville. Sunday-school held an interesting Children's Day program Oct. 26. Bro. R. W. Schlosser, of Elizabethtown, was the main speaker for the afternoon. The regular semiannual love feast was held at the Mohler house Oct. 28 and 29, with the following brethren present: Wm. Oberholtzer, Chas. Gabel, N. E. Fagerman, Harry Ziegler, Chas. Ziegler and S. N. Wolf. One was received into the church. The Evening Sunday-school class meeting was held Nov. 4 at the home of Bro. R. M. Hertzog and family. A series of meetings will be opened at Mohlers Nov. 8 with Bro. Benj. Stauffer, of Chiques, as the speaker.—John G. Myer, Stevens, Pa., Nov. 4.

TENNESSEE

Jackson Park Memorial. church held its first love feast and communion Nov. 1. It was an enjoyable occasion; about 100 communed. Eld. S. H. Garst, of the Nashville church, also preached a very appropriate sermon on Sunday to a large crowd. We expect to dedicate this new house of worship Nov. 30. We will have an all-day meeting and expect Bro. Garst to be with us again. It is a treat for the members of Jonesboro to have a churchhouse of their own.—H. K. Keeble, Jonesboro, Tenn., Nov. 10.

Knob Creek. congregation held its love feast Oct. 10 with about eighty communing. Several brothers were present. Eld. S. H. Garst, of Blountville, preached a very interesting sermon on Sunday morning, Oct. 30 we had the pleasure of hearing Bro. Zigler, of Chicago. Our church met in council Nov. 1 with Eld. F. B. Bowman presiding. The writer was chosen church correspondent for Nov. 2. We will have a ministerial meeting on Nov. 22. We will be glad for the brethren and sisters of other congregations to meet with us. We also decided to have a series of meetings beginning the following day if an evangelist can be secured. Bro. W. H. Swadley preached for us Sunday morning.—Pearl Slagle Thomas, Johnson City, Tenn., Nov. 5.

VIRGINIA

Basic City. church met in council Oct. 17, with Eld. N. W. Coffman presiding. One letter was granted and four were received. We

elected Sunday-school officers for another year, with Bro. L. L. James and Marlin Dodge superintendents. Bro. G. H. Gordon was chosen president of Christian Workers' Meeting; Marlin Dodge, clerk; Sister Ruth Gordon, correspondent. Our work here has been growing nicely. Oct. 24 and 25 the District Religious, Educational and Sunday-school Meeting was held at the Basic church with a good representation of delegates present. Dr. J. M. Henry was the chief speaker. He gave us four inspiring, interesting and instructive messages. Other speakers were Prof. Carleice, of Bridgewater College, Bro. Jacob Zigler, of Mt. Seidman school. These talks were very instructive and helpful to all the Sunday-school workers. Since our last report one has been received into the church by baptism.—Katie A. Garber, Basic, Va., Nov. 10.

Mt. Pleasant. church closed a splendid revival Sept. 14, conducted by Bro. Paul R. Diehl, of White Hill, Va. He preached the Word with power and his messages were inspiring. Bro. C. W. Roller, of Bridgewater, conducted the song services which added much interest to the meeting. In all Bro. Diehl preached eighteen sermons. We are sure the church was greatly benefited. Five were baptized. The last Sunday of the revival was set for Homecoming Day. A large crowd was present, many coming from a distance who had attended Sunday-school here years ago. We had Sunday-school and preaching in the morning. Several splendid addresses, school music and recitations were given in the afternoon. A basket dinner was served on the church lawn at noon. It is a day to be long remembered, and we think quite worth while. We are planning to render a program at Christmas.—Stella P. Wisman, Harrisonburg, Va., Nov. 7.

Nokesville. church met in council Nov. 1 with Bro. A. E. Graybill presiding. Brethren S. H. Flory and Wm. Flory were guests of the meeting. The following officers were elected: Clerk, Sister Cora Beahm; Christian Workers' president, Bro. Willard Humbert. The Sunday-school superintendent, J. E. Miller; church treasurer, J. E. Shepherd, and correspondent, succeeded themselves. Nov. 2 Bro. E. Blough, of Manassas, preached for us.—Mrs. Mary B. Beahm, Nokesville, Va.—Nov. 4.

Petersburg.—Bro. J. R. Peters, of Wirtz, Va., began a series of meetings in this congregation Oct. 19, and continued until Nov. 2, preaching sixteen sermons. The meetings were well attended. We feel that we have had a great meeting. The humble and earnest way in presenting the truth did much to strengthen and build up the members at this place. A large delegation from the Cloverdale gave us some special music which was much appreciated.—Mrs. Ida Shewalter, Roadside, Va., Nov. 11.

Terrace View. church met in council Nov. 1 with Prof. L. C. Coffman presiding. Officers for the coming year were elected: Eld. E. M. Crumpacker; pastor, Prof. L. C. Coffman; clerk, Bro. I. H. Whitten; "Messenger" agents, Sister Viola Pears and Josephine Ashwell; correspondent, the writer. Prof. L. C. Coffman preaches to us Saturday night and Sunday morning every first Sunday, and Sunday morning at 11 o'clock. Our love feast was held Oct. 4 and was well attended. Prof. L. C. Coffman and Eld. E. M. Crumpacker were with us.—Reanne Whitten, Lowry, Va., Nov. 6.

Troutville. congregation met in council Nov. 1 with Eld. C. S. Ikenny presiding. Taglit letters were granted. We had a splendid report from the church visit. Thanksgiving service will be held at Troutville church, at which time we hope to lift an offering for missions. We decided to call a special council Nov. 16 for the election of ministers and deacons. Our series of meetings to be conducted by Bro. Paul Bowman, of Bridgewater College, will begin Nov. 9. The love feast will be held at the home of the meeting. Oct. 26 Eld. J. A. Dove, of the Cloverdale congregation, preached an excellent sermon for us on the subject, "The Holy Spirit."—Mary Phelps, Troutville, Va., Nov. 6.

White Hill.—Our series of meetings began July 6, conducted by the pastor, Bro. Paul Diehl. Fourteen were baptized and one came back to the fold. Five were heads of families. Bro. Diehl's sermons were interesting and the attendance was fine through the series of weeks. We also had sermons by Bro. Campbell, of the Baptist church, Bro. Dell, of the Methodist and Bro. Guy Stump. Miss Florence, of Mt. Sidney, led the song service the last week. We are glad to say we will have a pastor for another year as he has accepted the position in the high school again at Stuart Draft, Va. We met in council Oct. 8. Our Sunday-school officers were elected, with Bro. Donald Harris, superintendent. Rally Day was Oct. 12. Bro. Huff, of Lebanon church, preached a fine sermon on the subject, "The Holy Spirit." Bro. Bowman, of Bridgewater College, lectured in the afternoon and gave a most interesting picture in the evening. Our love feast was Nov. 1. We were glad to have with us Eld. Rufus Knud, of Mt. Vernon church.—Mary E. Hall, Mint Spring, Va., Nov. 10.

WASHINGTON

North Spokane.—Oct. 19 we held our regular council. Bro. Sherman Clapper was appointed by our elder, W. H. Tigner, to take charge of the meeting as it could not be held. We elected Sunday-school officers for the coming year. We decided to have a love feast but no definite time was set. A committee was chosen to do some repairing on the basement before winter. We are holding our prayer meeting at the home of Bro. Clapper every Friday evening. Bro. Clapper has charge and appoints a leader each week. Much interest is shown and we pray for great results. We are preparing for a series of revival meetings soon. We are enjoying Sister Dorothy White's presence again at Sunday-school; she was confined in the hospital for six weeks with diphtheria. Our Ladies' Aid met Friday instead of Sunday. We are going for a picnic to the lake. The Young People's class is planning to serve lunch in the afternoon and evening, the proceeds to pay for the work done on the church. Bro. Fike, of Nezperce, Idaho, is in Spokane visiting his son who is attending college. He preached for us this morning, using the Good Samaritan for his subject, bringing out both the evening and the attendance was good.—Mrs. R. E. McIntosh, Hilliard, Wash., Nov. 2.

Wenatchee Valley.—Sunday, Oct. 26, our pastor, Ira J. Lapp, conducted a special service for the older folks of the congregation and vicinity, using the subject, "Would You Like to Live Your Life Over Again?" After the sermon luncheon was served to the honor guests. A program followed, in which our male quartet sang several selections and a number of interesting addresses were given by the older folks. Sunday evening was Young Preacher's Night, when the service was in charge of five young preachers. Our Sunday-school is progressing nicely. The attendance at Sunday-school was under the leadership of our missionary secretary, the young people's class is making a series of very good missionary posters. The various classes have been engaged in a great deal of local missionary work. The Junior Department made booklets, which were sent to Martha Shick, of South Bend, Ind. This department is doing a very good work. Nov. 2 there will be an all-day service of the Wenatchee Valley Missionary Society. The aim of this society is to support Ada Dunning on the China field.—Mrs. C. R. Weimer, Wenatchee, Wash., Nov. 1.

WEST VIRGINIA

Mt. Grove.—Bro. Lester Fike and wife, of Fairchance, Pa., began a series of meetings Oct. 6 and continued until Oct. 19. Bro. Fike preached fourteen Spirit-filled sermons and visited in most of the homes of the community. Interesting talks were given to the children and young people, preaching being held in the homes of the children. The members feel very much encouraged to carry on the work since Brother and Sister Fike were in their midst. We will try to have an evergreen Sunday-school this year. Our school is progressing nicely with an average attendance of forty.—Mrs. Homer C. Kight, Mt. Grove, W. Va., Nov. 2.

Valley River.—Eld. D. M. Glick, of Trevelians, Va., began a series of meetings at this place Oct. 26. After preaching four sermons he was suddenly called away. The writer continued the meeting until Friday night when Eld. A. C. Auvil, of Thornton, W. Va., came to us. Saturday evening we held communion at our church at which thirty-one were baptized. The love feast was held at a very spiritual feast. Bro. Auvil also preached for us on Sunday afternoon. We had good attendance and interest throughout the meeting. Three were born into the Kingdom.—W. J. Row, Junior, W. Va., Nov. 6.

LIFE OF D. L. MILLER

OUR PREMIUM BOOK

A COPY FOR EACH GOSPEL MESSENGER SUBSCRIBER

CONTENTS

Forbears
Boyhood
First Ventures From Home
A Schoolmaster
Early Marriage
Life in Polo
His Mother
The Move
First Trip Abroad
Palestine
First Book
Editorial Work
"Religious Activities in the Eighties"
The New Home
Second Trip Abroad
The Return
Third Trip Abroad
Three Books
"Girdling the Globe"
Uniting the Church Interests
Fifth Trip Abroad
"Bible Land Talks"
Another New Home
"Don't Worry Club"
Annual Conference Work
More Travels
"The Other Half of the Globe"
Correspondence
Sermons
Editorials
Close of Active Work
Last Days
What They Said

ORDER BLANK

Brethren Publishing House, Elgin, Ill.

Dear Brethren:

I wish to take advantage of your excellent offer made in the Gospel Messenger of Nov. 22, 1924.

Enclosed find \$2.60 for which please (*extend my time one year on the Gospel Messenger.)

(*as a new subscriber enter my time to Jan. 1, 1926.)

and send me a copy of "The Anniversary Edition of the Life of D. L. Miller" postpaid to my address.

Fraternally,

Name

Street or R. F. D.

City

State

*Mark out the line that does not suit your case.

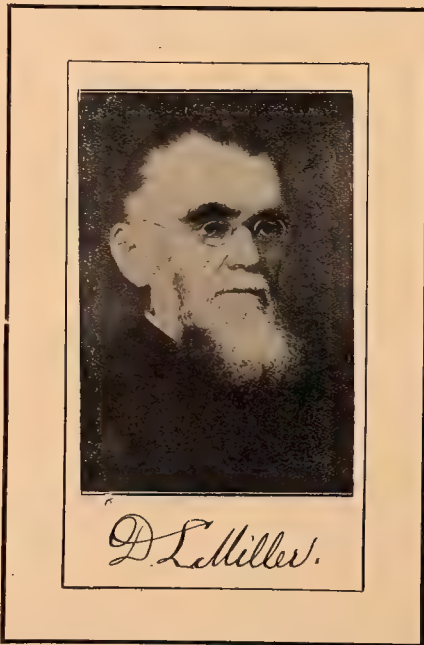
THE BOOK

The Anniversary Edition has a photo engraving frontispiece showing Brother Miller toward the close of his life.

The type is large and clear. In fact, Elder J. H. Moore says, "The mechanical part of the book is faultless, the type admirably suited to the eye, and the reading as interesting as a romance."

The binding is cloth. The book contains 340 large pages.

You will find this a valuable addition to your library.



Reasons Why

Because Brother Miller was so well known among the churches:

Because for many years he was editor-in-chief of the Gospel Messenger.

Because of the prominent place he took in the educational work of the church.

Because of his interest in the mission work of the church.

Because we thought it to be but just that this present Anniversary Edition of his life should be produced. And in order to secure the widest distribution possible we kept the cost low and are offering it as a premium with the Gospel Messenger. In the writing of this biography, Mrs. Bates, a niece of Brother Miller, had access to much private correspondence which helped greatly in the work of writing the book. It was to her a labor of love, for Uncle D. L. had a warm heart for the children.

Appreciations

In an appreciation of Brother Miller, Elder J. H. Moore, for many years office editor of the Gospel Messenger says: "As a representative of the very best interests of the Brotherhood, Bro. D. L. Miller came on the scene at an opportune time. When Mt. Morris College—then just started—needed a business manager, he took up quarters in Old Sandstone, and then and there his real career in the Brotherhood as a man of influence began. He reached out and secured a firm hold on the 'Brethren at Work' interests. When the Annual Meeting decided to enter upon active mission work, he was placed on the first board and made secretary and treasurer of it."

Elder Edward Frantz in a few paragraphs of appreciation says of him: "A long and very useful life—a life of unusual significance for the Church of the Brethren—thus comes to a beautiful and peaceful end. For he loved the church supremely."

One more quotation, from Elder H. C. Early: "Here are the four leading enterprises of the church—the Publishing Business, Sunday-schools, Christian Education and Missions, these four. They were in the throes of birth in the church during the last thirty years of the nineteenth century; or in other words, the church was in the travail of getting back to the teachings and practices of our own church fathers, which had been lost largely as a result of the Revolutionary War, and she needed some one to deliver her. He did his biggest work in getting Conference behind these big measures."

Special Offer! \$4 VALUE FOR \$2.60

Don't Ask for This Book

unless you are sending your subscription to the Gospel Messenger for one year. It will then cost you only 60c extra.

Free to New Subscribers

To all who are not now subscribers to the Messenger, we offer to send the paper Free for the remainder of this year, if you will send us your order now for a year's subscription. That is, for \$2.60 we will send the Gospel Messenger to Jan. 1, 1926, and the "Anniversary Edition of the Life of D. L. Miller" prepaid to your address.

A new subscriber is one in whose home the paper has not been coming during the last year.

Our Combination Offer

The Gospel Messenger one year\$2.00
Anniversary Edition of the Life of D. L. Miller 200

Total\$4.00
Both for\$2.60

If convenient hand your subscription to one of our local agents. If not, fill out blank on this page and send direct to the Brethren Publishing House, Elgin, Ill.

CHILDREN'S OWN PAGE

BEAUTIFUL STORY SERIES. Each, ...\$0.30

Stories from the Bible told in a manner that will be readily understood and followed by young readers. Profusely illustrated. Half vellum, decorated in gold and colors. A handsome picture on the cover of each book.

1. The First Christmas.
2. The First Easter.
3. Once in Seven Years. The Story of the Jubilee.
4. With Hammer and Nail. The Story of Jael and Sisera.
5. Five Kings in a Cave. The Story of a Great Battle.
6. The Wisest Man. The Story of Solomon.
7. A Farmer's Wife. The Story of Ruth.
8. The Man Who Did Not Die. The Story of Elijah.
9. When Iron Did Swim. The Story of Elisha.
10. What Is Sweeter Than Honey? Story of Samson.

BED TIME STORIES.\$0.50

Isabel C. Byrum.



Many good books about Bible characters have been written for children. This is one among the best. The writer has kept close to the Bible narrative, in language of everyday life, and has endeavored to express no thought not expressed in the Bible itself.

TWILIGHT TALKS WITH THE CHILDREN, ...\$0.50

Isabel C. Byrum.

Twilight Talks are stories from the New Testament in the same style that Bed Time Stories above are from the Old Testament. These stories follow the Bible narrative closely but are expressed in present day English so that children may more readily understand them.

THE CHILDREN'S BOOK, ...\$1.25

Edited by Frances Hodgson Burnett.

The ability and character of the editor guarantees that the poems and stories in this book are suited to children. And of course as a book for children should be there are a great many pictures. Bound in cloth with color frontispiece and inlay.

CHILDHOOD BIBLE STORIES.

No Other Such Series of Graded Bible Story-Books Published.

We have planned this series to follow the graded idea and the graded-lesson themes. Each volume is distinctly prepared and suitable for a child of a certain age. Each one is complete in itself, and can be used separately as a GIFT OR REWARD BOOK. Something that will be appreciated and treasured by every child.



TITLES OF THE VOLUMES IN THE THREE SERIES.

Series 3—For Children Six Years Old.

- Book 1.—Creator and Savior.
- Book 2.—Protector and Guide.
- Book 3.—God's House and Worship.
- Book 4.—Prophet and King.

Each book, 3 1/2 x 5 1/4 inches; 32 pages, 12 colored illustrations, decorated cover, paper, small quarto. Price, \$0.15; in quantities of 12 or more, each, \$0.12; postpaid.

Series 4—For Children Seven Years Old.

- Book 1.—Prayer and Praise.
- Book 2.—Helper and Friend.
- Book 3.—Doing His Work.
- Book 4.—Learning His Will.

Size of each book, 6 x 7 1/4 inches; 32 pages; 12 beautiful pictures in color; decorated cover. Paper, quarto. Each, \$0.18. In quantities of 12 or more, each, \$0.15; postpaid.

Series 5—For Children From Eight to Ten Years of Age.

- Book 1.—The Good News.
- Book 2.—Good Will to Men.
- Book 3.—Christian Heroes.
- Book 4.—Daring to Do Right.

Each book, size 6 1/2 x 7 1/4 inches; 32 pages, 13 stories, 14 colored illustrations, decorated cover, paper. Price, each, \$0.22; in quantities of 12 or more, each \$0.18, postpaid.

CHILDREN OF THE BIBLE SERIES, ...\$0.30



Each story is complete by itself, and follows the Bible narrative. The language is within the comprehension of youthful readers and the books contain a profusion of illustrations.

1. The Boy Who Obeyed: Isaac.
2. The Farmer Boy: Jacob.
3. The Favorite Son: Joseph.
4. The Adopted Son: Moses.
5. The Boy General: Joshua.
6. The Boy at School: Samuel.
7. The Shepherd Boy: David.
8. The Boy Who Would Be King: Absalom.
9. The Captive Boy: Daniel.
10. The Boy Jesus.

CHIMNEY CORNER SERIES. Each, ...\$0.35

A series of books for the young children just learning to read. The print is large and the paper such that it will require the least strain on the eyes. Four full page color plates. Lithographed board covers.

- The Tale That Kitty Told.
- Farmyard Tales.
- The Night Before Christmas.
- Three Bears and Other Stories.
- Red Riding Hood.
- Robinson Crusoe Newly Told.
- The Three Kittens and Other Stories.
- Mother Goose.
- Nursery Songs.

THE LAND OF PLAY, ...\$0.75

Sara Tawney Lefferts.

Verses, rhymes and stories. In this collection are to be found the old favorites in childhood rhymes and stories as well as some newer ones. Colored frontispiece, profusely illustrated. Boards.

LIGHT ON THE CHILD'S PATH, ...\$0.75

Wm. A. Bixler.

A book of stories and pictures of everyday life that will interest the children and at the same time instill a desire to do what is good. While written for children the stories and pictures are such that many other persons will peruse this little volume with satisfaction.



OUR DARLING'S A B C BOOK, ...\$0.60

"A is for Aaron with wonderful rod,
Who proved to the heathen that he was of God."
—Ex. 8: 19.

In similar manner each letter of the alphabet is illustrated with a large red letter, a verse, picture, and story.



OUR STORY BOOK, ...\$0.75

A book of jingles, stories, and rhymes for little folks. Charming animal stories by Nora Pitt Taylor, Constance M. Lowe and others. Profusely illustrated. Lithographed board covers. Colored frontispiece. Size, 7 1/4 x 9 1/4 inches.



LINENETTE TOY BOOKS. SERIES ONE.

A new process provides a book hard to tear, thus providing for the little folks a durable book. Four pages in full color and four with alphabet rhymes. Size 5 1/2 x 7 1/2 inches.

Titles.

- Animal Friends A B C.
- Tiny Tots A B C.
- Dicky Birds A B C.
- Our Kitty's A B C.
- Doggies A B C.

Price, per dozen, \$7.00; each, ...\$0.19



SLEEPY-TIME TALES.

Arthur Scott Bailey.

Bound in cloth. Price, \$0.50 per volume.

This is a new series of animal stories for children from about three to eight years of age, who will be delighted with the amusing antics of Cuffy Bear, Fatty Coon and all the other animals. They contain many illustrations of the trouble which follows disobedience to parents.

The Tale of Cuffy Bear.
Cuffy was a genuine if unintentional clown, and his antics make a book that all children will agree is very funny.

The Tale of Frisky Squirrel.
Frisky Squirrel was a lively little fellow who would have been spared many difficulties if he had minded his parents.

The Tale of Tommy Fox.
Tommy Fox was always trying to imitate the deeds of his elders, and this got him into all sorts of trouble.

The Tale of Fatty Coon.
Fatty Coon loved to eat, and that was what made him so fat, and also led him into many adventures.

The Tale of Billy Woodchuck.
Billy Woodchuck lived in Farmer Green's pasture. His many exploits with Dog Spot were mighty interesting.

The Tale of Jimmy Rabbit.
Everybody liked Jimmy Rabbit. He never tried to bite even the smallest creature, and he was full of fun.

The Tale of Peter Mink.
Although Peter Mink's body was long, his temper was short. But he was not really laul, and he was very brave.

The Tale of Sandy Chipmunk.
One of the lusiest bodies was Sandy Chipmunk. He was a great worker.

The Tale of Brownie Beaver.
Brownie Beaver could do wonderful things. He could cut down a tree and build a dam across Swift River.

The Tale of Paddy Muskrat.
Paddy Muskrat was a glossy brown chap who lived in the bank of a brook. He liked to paddle in the water. That was why he was called Paddy.

The Tale of Ferdinand Frog, ...\$0.50

A very jumpy sort of person with a wide smile.

The Tale of Dickie Deer Mouse, ...\$0.50

Dickie was very gentle and had the best of manners.

The Tale of Benny Badger, ...\$0.50

Benny spent most of his time digging holes. He said it gave him a great appetite.

The Tale of Timothy Turtle, ...\$0.50

"What's the use of hurrying?" was Timothy Turtle's motto. He was quick only at liding.

The Tale of Major Monkey, ...\$0.50

A soldier bold was Major Monkey. Nobody ever saw him fight. But he always talked bravely.

The Tale of Grumpy Weasel, ...\$0.50

Grumpy was a slim, quick fellow and had a very short temper. No others of the wood folks liked him.

The Tale of Grandfather Mole, ...\$0.50

Grandfather Mole was a great builder or perhaps we should say miner. The worms and grubs did not like him because he liked them to eat.

The Tale of Master Meadow Mouse, ...\$0.50

Master Meadow Mouse was young and venturesome but always succeeded in getting away from danger.

The Tale of Nimble Deer, ...\$0.50

A spotted buck like the sunshine through the trees helped Nimble Deer when he was a baby. He had a lot of adventures, too.

TRIPS AND ADVENTURES, ...\$0.60

A. L. Byers.

A collection of interesting and beneficial stories. The narratives contained in this book are all founded on fact. Each story contains a moral or spiritual lesson and has been carefully criticised before being chosen for this volume. This book is intended both to entertain the reader and to turn his thoughts toward spiritual things. Cloth.

TUCK-ME-IN TALES.

Arthur Scott Bailey.

Colored wrapper and illustrations drawn by Harry L. Smith. A delightful and unusual new series of bird stories for boys and girls from three to eight years old. Bound in cloth. Postpaid, each, ...\$0.50

The Tale of Old Mr. Crow.

Other titles in the series:

The Tale of Jolly Robin.

The Tale of Solomon Owl.

The Tale of Jasper Jay.

The Tale of Rusty Wren.



Holiday Bulletin

Conklin
FILLER
Fountain Pen

The Conklin is the original self-filler—as the pioneer, it blazed the trail and created the market for the self-filler type of fountain pen—and has over two and a half million satisfied users. It has no equal. No other self-filling device for fountain pens even approaches in effectiveness, durability, simplicity and satisfaction the "Crescent-Filler"—the Filling and Cleaning Device that has made the Conklin Pen such a great success.

No concealed mechanism is needed for the Self-Filling Conklin—no joints to unscrew, no springs, no hinges, no complicated features of any kind.

The simplicity of the Conklin is its success. There are no delicate parts about the "Crescent-Filler" to wear out and need constant renewal. Cleaning and filling the Conklin entails no friction on any part. This in turn means long life to the pen and satisfaction to the user.

The "Crescent Filler"

The "Crescent-Filler" is the most practical and successful self-filling and cleaning device ever used in a fountain pen. This simple and always reliable device is what has made the Conklin such a great success. Besides its usefulness as a filling and cleaning device, it prevents the Conklin Pen from rolling off the desk and thereby saves repair bills.

Conklin gold pens are supplied in a great variety of points—Extra Fine, Fine, Medium, Coarse, and furnished in varying grades of flexibility from a soft, flexible, to a hard, rigid pen, thus suiting every hand.

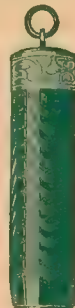
No. 20, ...\$2.50 No. 33 P, ...4.00
No. 20 P, ... 2.50 No. 40, ...4.00
No. 30, ... 3.00 No. 40 P, ...4.00
No. 30 P, ...3.00 No. 50, ...5.00

The letter P after the number indicates that it is a short pocket pen. For gold band on cap add \$0.50; for clip fastener on cap add \$0.25 to price of pen. Order by number.



When You Want
Quality,
buy

Conklin
Pen—BETTER BUILT FOR BETTER WRITING—Pencil



No. 33P
Chasteline pen
This pen not furnished with pocket Clip

It has no complicated parts to work loose. Over two feet of lead with each pencil.

Conklin Pocket Clip

The Conklin Pocket Clip is strongly made, unusually simple in construction, durable and effective. It is securely attached to cap of pen or pencil, grips the pocket firmly and does not wear, tear or soil the clothing. It's a protection against loss of fountain pen or pencil.

It is made in several materials with different finishes and in two lengths.

Silver Plate Polished

No. O Regular length with clip, ...\$1.00
No. OS Short length with ring on end, ... 1.00
No. OSC Short length with clip, ... 1.00

Silver Plated with chased barrel. Ribbon, Basket Weave or V Patterns

No. 1 Regular length with clip, ...\$1.50
No. 1S Short length with ring on end, ... 1.50
No. 1SC Short length with clip, ... 1.50

Sterling silver with chased barrel. Patterns as above.

No. 2 Regular length with clip, ...\$3.00
No. 2S Short length with ring on end, ... 3.00
No. 2SC Short length with clip, ... 3.00

Lead Refills for Conklin Automatic pencils. Over thirty inches of good lead, per box, ..\$0.25

Conklin
AUTOMATIC
Pencil

Have you ever pulled a pencil out of your pocket to write something and found no point? A frantic search for a knife revealed that that had been left at home. Then your friend pulls out one of the many perpetual pencils, gives it a little twist and it is ready to write. The possession of one of these gives distinction to the person possessing it.

The very best we have seen in perpetual pencils. Being accurately machined there is no danger of the breakage of leads. It propels and returns the leads by means of a unique device. Every pencil furnished with a removable eraser. Extra leads are carried in the barrel of the pencil. The Conklin Automatic Pencil is filled as simply as sticking a pin in a cushion.

David's Children

Bess Royer Bates

Price \$1.75

This is a college story that reveals the unselfish idealism which has been the moving power in the establishment and maintenance of our colleges. David Miller has been the financial backbone of Mt. Hope College. He has also given his nephew Philip Potter a home and, unconsciously on the part of the younger man, a large share of his idealism.

June Frazer, a neighbor girl who has always played with Philip from their childhood, also falls under the charm of Uncle David. Her strong, independent nature carries her far afield before she comes back to Mt. Hope and Philip.

As you read the story you will recognize many of the characteristics of the men and women in your friends. The story brings to the surface the hidden causes of action which we may not always recognize in real life.

When Christmas Came to the World

John Wayland

Price Each 25c; Per Dozen \$2.50

There is a study in contrasts picturing in a few words conditions before the first Christmas and after. The various persons and groups connected with the event are portrayed in a few brief strokes.

One paragraph which sums up the purpose of the book is as follows: "And today the world is making its own Christmas for itself, largely in its own way. Every man is making his own Christmas, largely in his own way. To him Christmas is what he already has in his own heart; and by a crowning mercy it depends much more upon what he has in his heart than it does upon what he has in his purse or in his library or in his family history."

The book is printed in large clear type with initials and border decorations in two colors.

LOOSE I-P LEAF

MEMO BOOKS

Bound in Genuine Imported Morocco, lined with black skiver, made to last a lifetime.

Sizes to fit the vest pocket or coat pocket, thin, flat books that will not bulge out the clothing, but will carry a surprising amount of data without dead matter.

Two small concealed buttons on the back provide a simple, efficient means of opening the rings.

Number	Size of Sheet	Binding Side	Covers only, each	Leather Indexes each	*Sheets Per Filler of 50
1101	2 x 4	2	\$1.10	\$0.40	\$0.15
1102	4 1/2 x 6 1/2	4 1/2	1.50	.40	.20
1102	2 1/2 x 4 1/2	2 1/2	1.50	.40	.20
1103	5 x 3	5	1.80	.45	.30
1103	3 x 5	3	1.80	.45	.20
1104	6 x 3 1/2	6	2.05	.45	.25
1104	3 1/2 x 6	3 1/2	2.05	.45	.25
1105	6 1/2 x 3 1/2	6 1/2	2.30	.50	.25
1105	3 1/2 x 6 1/2	3 1/2	2.30	.50	.25

* Carried in stock in Faint, Quadrille, and blank for all numbers.
Size of rings, 3/4-inch inside. Capacity, 50 sheets and an A-Z Index.



A BEAUTIFUL NEW SERIES OF BOOK MARKS.

With floral or landscape design headings printed in eight colors by the offset process. Each has a poem by C. D. Meigs in hand lettered form. They have colored silk tassels attached.

No. 130. Others.

No. 131. Helpfulness. Landscape and bird design.

No. 132. A Diamond in the Rough. Landscape with large pines in foreground.

No. 133. Love Abounding. Red poppies with house in background.

No. 134. Cheer Up. Bird in the foreground.



Buddy is the light weight champion of memo books. He has many friends as a dollar bill. Rich men, poor men and the ladies, too, have found in BUDDY a dependable little friend who keeps them from forgetting.

BUDDY is at home in every pocket. He is thin, flexible, durable, and scarcely weighs an ounce, yet, between his covers, he can carry the details of a million dollar deal. BUDDY comes in five handy sizes. His cover is everlasting and his pad of fifty perforated leaves is renewable.

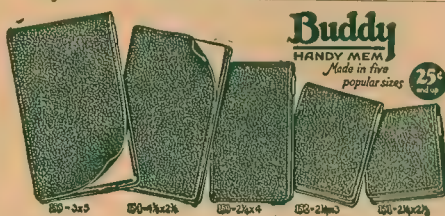
Get acquainted with BUDDY today. You will find him the best little friend you ever had. He is always on the job and never forgets what you tell him. He remembers addresses, business matters, and the thousand and one things you might forget.

BUDDY, with two or three extra pads, makes an appreciated gift, one which will be used, and express the good will of the giver many times a day.

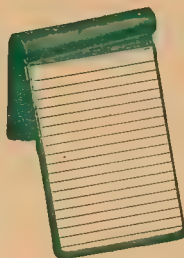
BINDING.—One piece flexible artificial leather, equipped with metal clip pad holder. Renewable fillers.

FILLERS.—Fifty sheets to a pad, perforated.

Complete Buddys				Buddy Fillers			
Stock No.	Sheet Size	Price Each	Per Dozen	Stock No.	Sheet Size	Price Each	Per Dozen
151	2 1/2 x 2 1/2	\$0.25	\$3.00	151F	2 1/2 x 2 1/2	\$0.05	\$0.60
152	2 1/2 x 3	.25	3.00	152F	2 1/2 x 3	.05	.60
153	2 1/2 x 4	.30	3.60	153F	2 1/2 x 4	.05	.60
154	4 1/2 x 2 1/2	.35	4.20	154F	4 1/2 x 2 1/2	.10	1.20
155	3 x 5	.35	4.20	155F	3 x 5	.10	1.20



Buddy Note Books



These new "Buddy Note Books" conform to the general "Buddy" standards. The pads are of a good grade of paper suitable for either pen or pencil work and the horizontal ruling is wide-spaced to permit of rapid note-taking. The pads are bound in such a way that sheets can be removed from any part of the pad without loosening other sheets.

BINDING.—One piece flexible artificial leather, equipped with metal clip pad holder. Renewable fillers.

FILLERS.—Faint ruled perforated and padded.

Sheet Size	Complete Covers		Fillers Only	
	Stock No.	Price	Stock No.	Price
4 x 7	157	\$0.50	157R	\$0.10
5 1/2 x 8 1/2	158	.75	158R	.10



LOOSE I-P LEAF

Price Books

Most widely used ring books made. Handsomely bound in Flexible Black Levant grain cowhide lined with black skiver.

These books, in their wide range of sizes, will meet nearly any ring book need.

Their use as price books, from which they take their name, is just one of the ways in which they have become popular. Sheets fit in faint and quadrille rulings and plain.

Side Opening

No.	Size of Sheet	Rings	Centers	Covers only, each	Leather Tab Indexes, each	Linen Tab Indexes, each	Sheets per Filler of 100
501	5 1/2 x 3	2-1/2 in.	4 1/4 in.	\$2.05	\$0.70	\$0.45	\$0.35
503	6 1/2 x 3 1/2	3-1/2 in.	2 1/2 in.	2.60	.75	.50	.45
505	7 1/2 x 4 1/2	3-1/2 in.	2 1/2 in.	2.80	.80	.60	.50
506	7 1/2 x 4 1/2	3-1/2 in.	2 1/2 in.	3.00	.80	.60	.50
507	7 1/2 x 5	3-1/2 in.	2 1/2 in.	3.25	.90	.65	.55
508	7 1/2 x 5	3-1/2 in.	2 1/2 in.	3.40	.90	.65	.55
509	8 1/2 x 5 1/2	3-1/2 in.	2 1/2 in.	3.50	1.00	.70	.70
511	9 1/2 x 6	3-1/2 in.	3 1/2 in.	4.10	1.10	.75	.80
513	11 x 8 1/2	3-1/2 in.	4 1/4 in.	5.45	1.25	.80	1.05

Program Material

Cheer and Good Will. 1 to 24 copies, 10¢ each; 25 to 49 copies, 8¢ each; 50 or more, 7¢ each. A new Christmas service of 32 pages with selections for the choir or chorus. Also some recitations and exercises.

Christmas Light. 1 to 24 copies, 10¢ each; 25 to 49 copies, 8¢ each; 50 or more, 7¢ each. Thirty-two pages of songs, recitations, exercises, etc., including selections for a chorus. A well arranged Christmas Service.

BIBLE PLAYS.\$2.00

Rita Benton.

This volume is adapted with rare skill to the newer religious education. The author has represented with fidelity and insight the biblical stories and characters with which she deals, and also has maintained a high degree of dramatic and literary quality.

DRAMATIZATION OF BIBLE STORIES.\$1.25

Elizabeth E. Miller.

Outlining the principles governing the presentation dramatically of Bible stories.

DRAMATIZED MISSIONARY STORIES.\$1.00

Mary M. Russell.

A book of short missionary plays, adapted for use in Young People's Societies, Sunday Schools, and all churches which are seeking a way to present the cause of missions in an impressive and realistic manner.

GRADED MEMORY SELECTIONS.\$0.25

Very discriminating selections grouped according to age and grade of pupils. Useful alike in Sunday-school and in day-school.

IDEAL DIALOGUES. Board, \$0.50; Paper, ...\$0.30

Edited by A. H. Strouse.

Designed for young folks fifteen years or older and especially adapted for Sunday-schools, schools, etc. Forty dialogues and four monologues giving material for the special days of the year.

INSPIRING RECITATIONS. Paper, \$0.40; Board, \$0.60

A book of 450 choice selections for the various religious, patriotic and important social days of the year.

OURSELVES AND OTHERS.\$0.25



This Program and Playlet requires very little memorizing and a minimum amount of effort. In two parts. The first representing the birth of Jesus, the glad tidings to the Shepherds, the home-coming of the Wise Men. This prepares the way for the second part which pictures two homes—one of wealth, the other of poverty—and how the real spirit of Christmas brought joy and happiness to both. A playlet that will touch all the tender chords of feeling, revive memories and awaken sentiment. Old and young will enjoy it together, and all the school or a select few may have part in its presentation.

PARAMOUNT CHRISTMAS BOOK, THE.\$0.25



For the little speakers and singers of Primary and Junior ages. An unequalled collection of new and original Christmas material that will make the work of the Program Committee a pleasure. Every number a real gem. The recitations and exercises are simple and appealing. The dialogues and playlets fascinating and catchy. The motion songs and solos delightfully sweet and tuneful. Nothing just like it published. Send for a copy and prepare at once for the best and happiest Christmas services in your School's history.

PARAMOUNT RECITATIONS. Paper, \$0.30; Board, \$0.50

One of our favorite all-occasion recitation books.

MORE SHORT MISSIONARY PLAYS.\$1.50

Margaret T. Applegarth.

To provide variety in programs this second volume of Short Missionary Plays was prepared. These plays center more closely around the great Christian holidays of the year. There is a big missionary message in each of them.

SHORT MISSIONARY PLAYS.\$1.50

Margaret T. Applegarth.

Here is material to use in turning the play instinct and the faculty of mimicking to account for the kingdom. Some of these plays presented in your Church would help in arousing missionary sentiment and help banish emergency calls for mission money. The list of plays is comprehensive in scope, having representative scenes from the leading mission fields of the world.

HOW TO PRODUCE PLAYS AND PAGEANTS.\$1.50

Mary M. Russell.

Out of a wide and successful experience the author has produced this ideal hand book for all who plan or prepare plays or pageants. In this field the churches are renewing a form of expression that was originally in their hands. Complete directions as to lighting, costumes, and all necessary parts of successful production.

THE PARAMOUNT CHRISTMAS BOOK. No. 2. 25c

This is a new book containing recitations, dialogues, exercises, pantomimes and songs. The 64 pages give a wealth of material for your program, whether it be presented in Sunday-school, Y. P. D., or public school. New poems and songs that are really worth while.

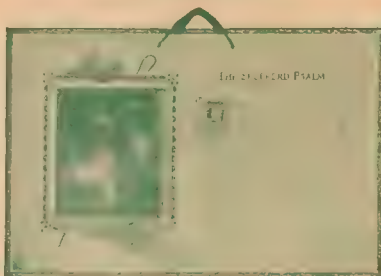
KRISS KRINGLE RECITATIONS, DIALOGS AND SONGS

.....25c

This collection comprises 148 recitations, 10 dialogs and 10 songs exclusively for Christmas.

Wall and Scripture Text Mottoes

No. 1723. SHEPHERD PSALM



It is far superior in workmanship and design to the imported wall cards. This card is 7x11 inches in size, embellished in red, gold and gray, silk cord hanger, and with mounted Nature Print of sheep. The type is large and clear, easily read at a considerable distance; a beautiful ornament for the home, and will be prized for its intrinsic beauty as well as for the grand old Shepherd Psalm.

Price, each, \$0.15; per dozen, postpaid, ...\$1.50

VELVET AND FELT MOTTOES

Peace and Trust

White letters and a bird against a colored felt background. Size 4x6 inches. Each, ...\$0.12

No. 5010. Peace Be Unto You.
No. 5011. Trust in the Lord.

CONTENTMENT SERIES

This splendid series expressive of the Lord's care for his flock has an embossed design of lambs grazing. Very effective. Art velvet. Size, 4x6 inches. Corded. Price, ...\$0.12

Texts

No. 5020. Fear not, little flock.
No. 5021. He careth for you.

JESUS ONLY SERIES

A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.

Size, 4x6 inches. Corded, ...\$0.12

Texts

No. 5025. Jesus only.
No. 5026. Christ died for all.

FAITH AND TRUST SERIES

An inspiring little motto on red, brown and green art velvet. The texts are a great strength to faith in Christ. Size, 4x6 inches. Corded. Price, ...\$0.12

Texts

No. 5030. He will not forsake thee.
No. 5031. Lo, I am with you alway.

LIGHTHOUSE SERIES

This new motto is a very attractive and artistic design. The light radiating from the tower of the lighthouse represents the Christian's influence which is constantly guiding sailors on the sea of life safely into the harbor of right living.

Size, 6x12 inches. Corded.

Price, \$0.20

Texts

No. Aa-5152—Let your light shine.
No. Aa-5153—I am the Light of the world.

HOME SERIES

Velvet. Colors, red and green. A panel-shaped motto with inlaid lithograph in colors showing a pretty country scene. A favorite text stamped in white letters.

Size, 6x12 inches. Each, \$0.30
Corded

Texts

No. 5201. Home, sweet home.
No. 5202. God bless our home.



DAILY COMFORT

A fine series of two Bible verses embossed in clear white letters on the new velvet-surface board. A pretty lithograph panel lends beauty and attractiveness to the design. Size, 5 1/2 x 7 1/2 inches. Corded.

Each, ...\$0.20

Texts

No. 5105. The Lord is my shepherd.
No. 5106. Thy law is my delight.

THE LOST SHEEP SERIES

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich, red, and green velvet background gives it a striking effect.

Size, 4 1/2 x 10 inches. Corded. Price, ...\$0.20



Texts

No. 5120. Jesus came to seek and save the lost.
No. 5121. Seek the Lord while he may be found.

GRACE AND PEACE SERIES

This attractive peace series is ornamented with a pretty little dove in pure white and a green olive branch, the emblem of peace. A new design for which there is sure to be a demand at this time.

Size, 4 1/2 x 10 inches. Corded. Price, ...\$0.20



Texts

No. 5130. Grace be unto you and peace.
No. 5131. The Lord give you peace always.

BIBLE JEWEL SERIES

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4 1/2 x 10 inches. Price, ...\$0.20

Corded

Texts

No. 5135. Pray one for another.
No. 5136. The Lord is my Shepherd.

LILY OF THE VALLEY SERIES

A motto that appeals to every one who sees it. Text No. 5120 has a panel showing Christ the Consoler. The panel in each motto is ornamented with sprays of lily of the valley.

Size, 6 1/2 x 12 inches. Corded. Price, ...\$0.25



Texts

No. 5320. Let not your heart be troubled.
No. 5321. God hears and answers prayer.

JOY AND THANKS-GIVING

Birds on a twig, all in full color, make this a very attractive series. Size 9x12 inches. Each, ...\$0.40

No. 5440. My Soul Be Joyful in the Lord.

No. 5441. I Will Offer Unto Thee the Sacrifice of Thanks-giving.



YULETIDE SERIES

This beautiful motto makes an excellent Christmas gift. Each motto is embellished with a spray of holly leaves and berries hand-tinted in natural colors. Sure to please.

Size, 6x12 inches. Corded. Price, \$0.30



Texts

No. 5227—Fear not; for, behold, I bring you tidings of great joy.

No. 5228—Glory to God in the highest, peace on earth, good will toward men.

NATIVITY SERIES

No. 5609

This beautiful shepherd scene picture mounted on high grade cream colored velvet and surrounded by a border of rich green with holly and hollyberries at corners combines to make one of the most pleasing mottoes we have ever sold.

Size 10x13 inches.

Corded. Price, \$0.50



No. 5402. Rules for Today. A new design with a very popular motto. White embossed letters against a colored felt background. Each, ...\$0.40



LANDSCAPE SERIES

A charming series of text-cards. Very pretty designs with panel showing landscape or water-scene in natural colors and ornamented with a branch of wild roses colored by hand. Something new. Texts in ivory-white letters.

Size 9x12 inches.

Price, \$0.40. Corded.

Texts

No. 5430. God shall supply all your need.

No. 5431. As thy days so shall thy strength be.



REVERENCE SERIES

Very similar to the "Home Series," except that the mottoes in this series are horizontal instead of upright. Motto No. 5203 has a beautiful panel inlay showing Christ in Gethsemane.

Size, 6x12 inches. Corded. Price, ...\$0.30



Texts

No. 5203. Christ is the Head of this home.
No. 5204. Honor thy father and mother.

CHRIST'S PASSION SERIES

An especially attractive motto that every one wants. Has 5x7 panel in colors or sepia showing Christ in Gethsemane. Panel is ornamented with spray of passion flowers. One of our very best designs.
Size, 10x13 inches. Corded. Price, ...\$0.45
No. 5515. Not my will but thine be done.
No. 5516. Even Christ pleased not himself.



MEDITATION SERIES



This beautiful view, "Where Silence Reigns," is a new "meditation" motto. The texts, "Draw Nigh to God," and "Rest in the Lord," are expressive of the feeling of calm content and peaceful quietness inspired by the perfect eventide.

A conservative border, with a background of dark blue art-velvet, gives the scene a superb setting.

Texts
No. 5607—Rest in the Lord.
No. 5608—Draw Nigh to God.
Size, 10x13 inches. \$0.50
DEVOTION SERIES



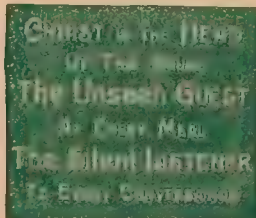
A new design. A sepia reproduction of a beautiful picture showing a child learning to pray. The mother, in a devotional attitude, instructs the little one. A conventional border above and below the picture completes the decoration. Texts in white enamel.

Size, 9x12 inches.
Corded. Price, ...\$0.40

Texts
No. 5456. Lord, teach us to pray.
No. 5457. Lead me, O Lord.

CHRIST THE HEAD

No. 5461
A favorite text printed on the new art velvet cardboard. The white lettering on the red, green, and brown cards produces a striking effect.
Size, 10x12 inches. Corded. Price, ...\$0.40



GOOD SHEPHERD SERIES

An encouraging and helpful motto. Embellished with an oval picture of the Good Shepherd with a lamb on his arm.
Size, 6x9 inches. Corded. Price, ...\$0.30

Texts
No. 5234—I am the Good Shepherd.
No. 5235—My sheep hear my voice.



FELT PRAYER MAT

For use as a table runner or on a dresser in the children's room. Design as shown above painted on No. 1 quality felt in harmonious colors. Size 13x26 inches. Former price, \$1.75, now, ...\$1.00



HOME BLESSINGS

No. 5501. A very handsome and popular motto for the home on Art Velvet cardboard. Appreciated by all who love home.
Size, 10x13 inches. Corded. Price, ...\$0.45



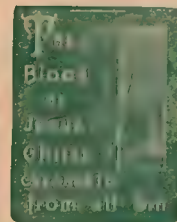
PEACE ON EARTH MOTTO

No. 5605
One of the most attractive yet designed. Size 10x13 inches. Rich blue velvet with inlay of a beautiful, peaceful winter scene. Corded, ...\$0.50

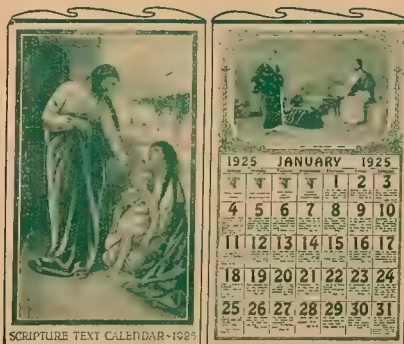


ART VELVET. Panel. This motto is embellished with a hand-colored spray of rose-leaves around a panel showing pretty landscapes or water-scene in natural colors. An exceptionally beautiful and popular series. Texts in ivory-white letters.
Size, 8x10 inches. Corded. Each, ...\$0.35

Texts
No. 5201. The blood of Jesus Christ cleanseth from all sin.
No. 5202. Whosoever will let him take the water of life freely.



1925 Scripture Text Calendars



Christian leaders have long felt the necessity of a wider knowledge of the Bible among the rank and file of Christians all over the country. They have urged the memorizing of one verse a day as a minimum. This Calendar provides a fine opportunity for just such work. Select passages of Scripture are printed under the date for each day. The Sundays have instead the title and reference of the Sunday School lesson.

The Sales Plan and How It Works

The retail price is 30c each. Estimate the number of homes in your community that should have Scripture Text Calendar. Then send for the number you estimate your Church Organization to sell.

Special Prices to Churches

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	46.50	90.00	43.50

Larger Quantity Rates on Application

Terms Cash. To responsible persons we will allow 30 days after shipment for payment.

Calendars are not returnable

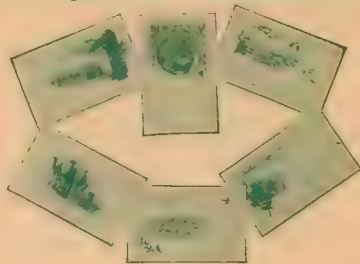
Ideal Holiday Gift.—To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:

Single copies, 30c; 5—\$1.40; 12—\$3.00; 25—\$5.75; 50—\$10.00.

Christmas Specialties

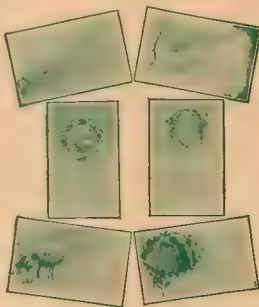
There has been a demand for Christmas Cards with a more distinctively Christian message than has usually been the case. This new line is an effort to meet this need. These are attractive new designs.

Scripture Text Christmas Cards



No. 313

No. 323. CHRISTMAS POST CARDS. A new series with pleasing design in Christmas colors on tinted cards. Six designs as illustrated. Per dozen, \$0.20; per hundred, \$1.25



No. 323

No. 0323. CHRISTMAS GREETING CARDS. Many people prefer something more distinctive for greeting than a postcard. This series has designs as on series 323 but with

envelopes. Cards have gilded border and edges. Boxed 50 cards with envelopes of six designs. Per dozen, \$0.35; per box, ...\$1.25

No. 313. CHRISTMAS POST CARDS. This new series combines designs of places associated with the nativity with Scripture verses. The harmonious blending of tints brings out the beauty of the scenes almost as Mother Nature would paint them. Six designs as illustrated. Per dozen, \$0.20; per hundred, ...\$1.25

No. 0313. CHRISTMAS SCRIPTURE TEXT GREETING CARDS. Designs show the town of Bethlehem, the three wise men, the manger scene and others. Appropriate texts and greetings. Printed in delicate colors on heavy wedding bristol. Beveled gilt edges. Six designs. Size 5 1/2 x 4. Boxed 50 assorted with envelopes. Price, per box, \$2.00; per dozen, ...\$0.50

Christmas Booklets

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes, 2 1/2 x 4 1/4 inches and 3 x 4 inches. An inexpensive gift for a teacher to give her Sunday-school scholars. Six of these are illustrated in the cut. Attractively lithographed in colors. Per pack of 20, ...\$0.30



CHRISTMAS CARDS AND TAGS

No. 5004. XMAS CARDS. Seasonable designs of holly, poinsettia, or mistletoe or combined with landscapes in soft colors. Size 1 1/2 x 3 1/4 inches. Ten cards of one design in pack, \$0.05; three packs, assorted designs, ...\$0.10

No. 5013. MINIATURE CARDS. Designs of landscapes combined with holly, etc., on mottled cards. Size 1 x 2 1/4 inches. Per pack of 20, \$0.05; three packs, assorted designs, ...\$0.10



No. 5014. MINIATURE TAGS. Cards same as above, but punched for attaching. Per pack of 20, \$0.05; three packs, assorted designs, ...\$0.10

CHRISTMAS POST CARDS

No. 201. QUALITY CARDS. These are the famous Davis quality cards which regularly sell at 5c each. A Christmas wish on each card printed in two colors. Illuminated initial. Holly border. Beveled gold edges. Our special price per pack of four cards, \$0.10; three packs for, ...\$0.25

No. 205. WISHES FOR CHRISTMAS. Four high grade cards in pack. Appropriate wishes printed in two colors with decorated initials. Holly border in colors. Some of these have a small landscape in silver gray. Beveled gold edges. Per pack, \$0.10; three packs, ...\$0.25

No. 3143. Poinsettia and holly are the designs of these new offset cards. This new process gives the appearance of hand coloring and makes very beautiful effects. Per pack of 10 different designs, ...\$0.10

No. 3148. Winter Landscapes combined with holly, poinsettia, etc., on a snowflake card. Printed by the offset process. Per pack of 10 different designs, ...\$0.10

Assortment No. 123

Twelve nativity subjects, highly colored. The illustrations and verses make this card especially appropriate for Christmas remembrances. Price, postpaid, \$0.15 per dozen; \$1.00 per hundred.

No. 212. Rotograph. Real photos on gloss finish cards of children, flowers, scenes, etc., with a greeting in decorative lettering. Per pack of 4, ...\$0.05

No. 215. Our Pets. Photographs of cats, dogs and other pets in picturesque poses. Attractively lettered greeting. Per pack of 4, ...\$0.05

No. 234. Special. A pack of ten cards all designed for Christmas but so varied in design that they cannot be described. Price, per pack, \$0.10. Three packs, ...\$0.25

No. 307. Ribbon Greeting. A series of six designs showing ribbon and holly with appropriate illuminated greeting. Per pack, \$0.10. Three packs, ...\$0.25

Christmas Fillers

These are folding boxes made in unique and pleasing designs and are intended for enclosing candy, popcorn, nuts and other dainties. To be used as school, department and class gifts at the Christmas season.



No. 56. The holly with its green leaves and red berries makes a very pleasing design. Half pound size. Per dozen, \$0.30. Fifty or more, price per hundred, ...\$1.65

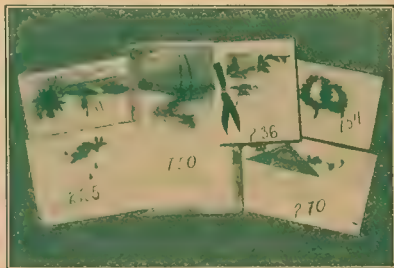


No. 88. The spirit of Christmas in the person of Santa Claus in his famed sleigh and reindeer. Half pound size. Per dozen, \$0.35. Fifty or more, price per hundred, ...\$1.85



No. 112. The popular cornucopia design with holly. Half pound size. Per dozen, \$0.40. Fifty or more, price per hundred, ...\$2.00

Christmas Folders and Booklets



No. 292. Miniature Booklets. Just the thing for enclosing with name. Designs of holly, pine and poinsettia, size 2 x 3 1/4 inches. Per pack of 12, ...\$0.10

No. 236. Out of print

No. 225. Holly. Beautiful arrangement of holly printed with the new offset process. Size 2 1/2 x 3 1/4 inches. Per dozen, \$0.30; per hundred, ...\$2.00

No. 754. Double fold. New series with designs of Christmas greens and winter landscapes. On a card 3 1/2 x 6 inches and folded to 2 1/2 x 3 1/4 inches. Per dozen, \$0.25; per hundred, ...\$1.75

No. 750. Out of print.

No. 751. Winter landscapes and evergreens form the designs of this series. All in the beautifully blended colors

that are characteristic of the offset process of printing. Size 2 1/2 x 4 inches. Per dozen, \$0.25; per hundred, ...\$1.75

No. 278. Attractive new designs in greeting folders. Distinctive cut and greeting verse. Size 2 1/2 x 5 1/2 inches. Per dozen, \$0.30; per hundred, ...\$2.00

No. 763. On mottled stock the six designs are Christmas greens or landscapes in soft colors. Card size 4 1/2 x 5 1/2 inches with two folds making a folder 1 1/2 x 5 1/2 inches. Per dozen, \$0.30; per hundred, ...\$2.00

No. 240. Designs of holiday packages and landscapes in blended coloring. Size 2 1/2 x 5 1/2 inches. Per dozen, \$0.30; per hundred, ...\$2.00

Suitable Envelopes with each series except No. 292

Special Value Assortments— Christmas and New Year Cards and Booklets



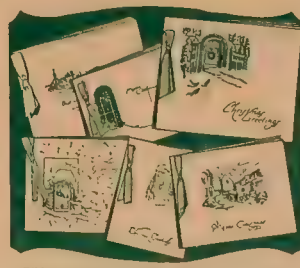
Offset Card and Folder Assortment
A very attractive assortment. Consists of six Christmas cards and six folders printed by offset process in dainty colors and gold. Each card or folder has an appropriate verse or sentiment. Envelope to match for each card or folder. Average size of cards and folders, 3½ x 4½ inches.
Assortment A—Package of 12—
Postpaid.....

49c



Engraved Card and Folder Assortment
Twelve very attractive cards and folders. These steel die cards are very much in demand and fine enough to send anyone. Beautiful designs in black and gold and in color combinations with gold on white and tinted card stock. Each card and folder has an appropriate sentiment, steel die engraved. Each furnished with envelope to match. Average size of cards, 3½ x 4½ inches. Average size of folders, 3x1 inches.
Assortment B—Package of 12—
Postpaid.....

57c



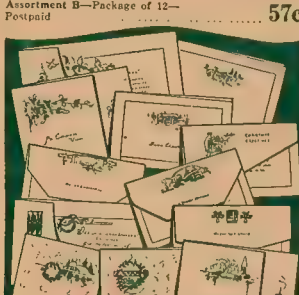
Ribbon Tied Booklets With Engraved Sentiments
Six very beautiful booklets. The outside covers are beautifully printed in colors or hand tinted. The inside convey a beautiful steel die engraved Christmas greeting and are attached to the cover with a fancy silk ribbon tied with a bow. These booklets retail at ten, fifteen and twenty-five cents each. Each furnished with envelope to match. Two booklets average size, 3½ x 4½ inches, two 3½ x 4½ inches and two 3½ x 5½ inches.
Assortment E—Package of 6—
Postpaid.....

79c



Steel Die Engraved Greeting Cards
This assortment contains twelve neat and stylish Christmas greeting cards. Each card has a formal steel die Christmas greeting verse. The designs are reproduced in soft beautiful colors on the very best card stock with gold beveled edges. A sprinkling of fancy shaped cards with fancy tissue lined envelopes makes this a very desirable assortment. All cards with envelopes to match. Average size, 4x5½ inches.
Assortment H—Package of 12—
Postpaid.....

98c



Engraved Christmas Folders
An assortment containing twelve beautiful Christmas folders. The greetings on the folders are all reproduced by the steel die process. A very fine selection of designs on the outside folds. Some of the designs are steel die throughout, others hand painted. Gold beveled edges or with gold and colored borders. Many novel shapes, and a variety of fancy card stocks. Each has an envelope to match, some with fancy tissue lining. Several different shapes and sizes ranging from 2½ x 3½ inches to 4½ x 6½ inches.
Assortment G—Package of 12—
Postpaid.....

98c



Religious Card Assortment
This assortment contains six genuine steel die cards, four offset folders and two ribbon tied booklets. Beautiful designs, richly printed, of Wise Men, Star, etc., with verses of a religious nature. An envelope to match furnished with each. This assortment contains cards of real value and merit.
Assortment D—Package of 12—
Postpaid.....

79c



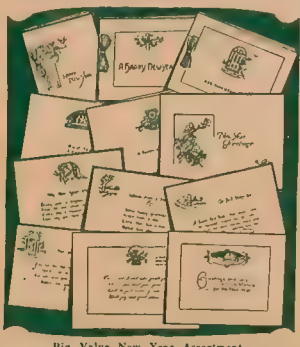
Big Value Assortment—20 Cards
This package contains twenty assorted Christmas cards, folders and booklets. Many novel shapes with designs printed in dainty colors. Some are lithographed, some printed by the offset process and genuine steel die stamped. There are several gold bordered cards, folders and booklets with insects included. Each has an individual envelope to fit. By purchasing this bargain assortment you can remember your friends with a neat greeting card at a nominal cost.
Assortment C—Package of 20—
Postpaid.....

59c



Juvenile Christmas Cards
An assortment of twelve cut-out fancy shaped children's Christmas cards. For grown-ups to send to children and for children to send to their friends. Bright, happy children and Santa Claus designs with appropriate Christmas sentiment. An envelope for each. Don't forget the children. They will enjoy receiving these cards. Many different shapes and sizes made to fold and stand. Average sizes, 3x4 inches and 3x6 inches.
Assortment F—Package of 12—
Postpaid.....

29c



Big Value New Year Assortment
This assortment contains twelve New Year cards, folders and booklets. A large variety of designs, some offset, some steel die and others hand colored. Appropriate New Year sentiments and texts. Assortment contains four flat cards with French borders, 3½ x 4½ inches, two steel die cards, 4x6 inches, with gold beveled or colored borders, three steel die folders, average size, 3½ x 4½ inches, and three ribbon tied booklets, average size 3x4 inches. An envelope to match with each. Everyone will want to send a few New Year cards and this assortment meets the needs of the average person.
Assortment I—Package of 12—
Postpaid.....

89c

We are not issuing a new catalog at this time but we have quite a quantity of the 1924 edition and if you do not have a copy of it, send for one, it is yours for the asking.

Keep this special Bulletin for future reference. It contains a number of special items that will interest you. We are prepared to give all orders prompt and careful attention.

Brethren Publishing House
ELGIN, ILLINOIS

Books that will answer the insistent
demands of children
"Tell me a story"

1. Wee Folks Stories from the Old Testament. In words of one syllable.
2. Wee Folks Stories from the New Testament. In words of one syllable.
3. Wee Folks Life of Christ.
4. Wee Folks Bible A B C Book.
5. Little Prayers for Little Lips.



third is fanciful and is especially designed to stimulate the imagination. Cloth, 335 pages.

OLD TIME TALES, ...\$2.50
Lawton B. Evans.

Stories and legends from all countries and times are retold here for the young folks. Many of these are a necessary part of the education of them if they are to understand what they read, for frequently reference is made to Charlemagne and Roland as well as to others whose stories are told in this book.

will provide a wide selection of Bibles, Mottoes, Books, and Cards for your Christmas giving. Since mail and express are greatly congested just before Christmas you will avoid disappointment by ordering early. For your convenience, we have printed here an order blank. Make your selection now.

MERRY TALES FOR CHILDREN, ... \$1.75
Carolyn S. Bailey.

Every child loves to laugh, and the "good "funny" story is not only the child's right, but his need. This collection of humorous stories supplies, not only entertainment for boys and girls, but each of its pages carries a hidden lesson made permanent in the child's heart through the fine, sure philosophy of laughter.

A KINDERGARTEN STORY BOOK, ...\$1.00
Jane L. Hoxie, with Introductory Note by Susan E.
Blow. Cloth. 119 pages.

A book of stories for the "Story Hour." They are all short, simple in form, and fundive in subject.

"BROAD STRIPES AND BRIGHT STARS," \$0.75
Carolyn S. Bailey

Colored frontispiece and six full page pictures by Power O'Malley.

The plan of the book is to present the development of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock and its last the flight of an American aviator winging his way over a battlefield in Europe.

Brethren Publishing House
Elgin, Illinois

Date _____

Enclosed find \$_____ for which please send the following:

[illegible]

Name _____

Post Office _____

Express Office _____

State _____

WRITE VERY PLAINLY GIVING FULL NAME AND ADDRESS

WORTH WHILE STORIES FOR
EVERY DAY Price, \$1.75

EVERY DAY. Price, \$1.75
Lawton B. Evans.

One of the largest volumes of this kind ever published. It contains 185 complete stories of miscellaneous character, choice selections from mythology, nursery rhymes, folk tales, proverbs (Mother Goose), legends, natural history stories, stories of birds and animals, biographical sketches of the great in history and stories of realism, each chosen for its ethical value. A unique feature is the moral or purpose of each story printed beneath its title so that the reader may conveniently select to illustrate any point or trait of wishes to impress upon her listeners.

MORE MOTHER STORIES. Price, ... \$1.50
Maud Lindsay.

This second volume by Miss Lindsay is fully up to the standard of her earlier work, and has met with equal favor.

These stories are such as teachers and mothers may well study and assuredly they will be given ample opportunity, for every child who hears one of these tales will rapturously demand, "Tell it again!"

MOTHER STORIES. Price, ...\$1.50
Maud Lindsay.

These stories are models of simplicity and purity in purpose and expression.

They are written with a knowledge of the likes and ways of children in a frequent repetition of verse and phrase; and the moral lesson does not stand out too pointedly. The book is illustrated with seventeen full-page pictures and is daintily bound in blue and gold. Not only kindergartners but mothers and first year primary teachers will find this volume stimulating and helpful in its suggestions for ingenious ethical story-telling. Cloth and gold. Illustrated.

HERO STORIES, ...\$1.25
Carolyn Sherwin Bailey.

Stories of the great heroes and heroines of history. Especially adapted for the child's reading during the age of hero worship. This volume is unique in biography in that it presents as the theme of each story those qualities in connection with the hero's greatness which may be emulated by a child. It furnishes material that cannot be excelled for teaching ethics and general character-building. Cloth. Illustrated. Size 6 1/2 x 7 1/2 inches. 18 pages.

THE GOSPEL MESSENGER

* This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., November 29, 1924

No. 48

In This Number

Editorial—	
A Few Minutes Off, ...	769
Taking Out Naturalization Papers, ...	769
Write the Publishers Now, ...	769
Anarchy and Freedom, ...	769
Among the Churches, ...	776
Around the World, ...	777
The Quiet Hour (J. H. H.), ...	777
Our Forward Movement—	
Church Goals, ...	773
Thirtieth Anniversary Appeal, ...	773
Unable to Help, ...	773
This Could Be Duplicated, ...	773
Record of Giving—Michigan, ...	773
General Forum—	
Wanted (Poem), ...	770
The Light of a New Day, By Ira J. Lapp, ...	770
"If It Be of God Ye Cannot Overthrow It," By R. H. Miller, ...	770
The Element of Mystery in Religion, By Ezra Flory, ...	770
"The Ideals for Which They Died," By W. O. Beckner, ...	771
The Spiritual Condition of Youth in Russia, By Ian Cherniackski, ...	771
Current Literature on War, By W. J. Swigart, ...	772
Sin, Sickness and Death, By Dr. John D. Burkholder, ...	772
There Came a Man, By Archer Wallace, ...	772
The Pastor's Study—	
The Pastor's Challenge, By Walter McDonald Kahle, ...	774
The Minister and His Reading—No. 3 (H. A. B.), ...	774
Studies on the Teaching of Prayer by Jesus—No. 3, By Wm. Kinsey, ...	774
Home and Family—	
Immortality (Poem), ...	775
Grandmother Warren, By Bess Bates, ...	775
Uncle Joe and the Claim Agent, As Reported by J. Emmert Stover, ...	775
Hidden Springs, By Ella M. Hershey, ...	775
"Be an Optimist," By Clinton A. Beachey, ...	775

...EDITORIAL...

A Few Minutes Off

THE editorial department of the MESSENGER rises to a question of personal privilege. Will the reader kindly pardon this digression?

New springs of enthusiasm for the church paper are welling up in the hearts of our people, or else we have just discovered how deep and unending were the springs already there. Whether it is the attractive invitations to new readers issued by the business department, or something else, or a combination of influences, we do not know. But something has happened. We have been hearing from the folks back home. And the news is good.

It makes us wonder whether there might be any truth in what a certain professor in a well known eastern university said about the MESSENGER. We learned about this at the last Hershey Conference. He was not of our Fraternity, but the paper had been brought to his attention and he had been studying it for some time. He had a wide acquaintance with denominational papers and understood their purpose, their problems, and their limitations. He was not judging from the standpoint of doctrinal merit—he had his own opinions on these matters—but rather from their general tone and makeup and the way in which they were serving their respective constituencies. He made a comparison and—well, our courage seems to be failing us at this point, but what he said was not at all to the discredit of the MESSENGER. We still suspect that he spoke somewhat extravagantly, but we had to give some weight to an opinion coming from a source so competent and so unexpected.

More to the point, however, and more to our personal satisfaction is the abundant confirmation of the professor's judgment which has come from our own people in recent weeks. How highly favored we are in this regard we realized better than ever when we noticed the other day how one of our exchanges was pleading that at least ten per cent of the church membership it represented would subscribe for it. "At least," surely. But that is too low a standard for us to think of for a minute. The MESSENGER passed far beyond that point long ago, and now no goal will satisfy us short of "the MESSENGER in every home."

We would not promise to be satisfied even with that, understanding the reference to be to every Brethren home. If that were reached we might want to expand the meaning of the slogan to include every home in the church community, whether in the church or not. Or would that be too ambitious? For the present we shall take it to mean every home in which one or more members of the church reside, with as many others as can be included, the primary object being to reach all of our own people.

The testimony of appreciation referred to above is not unanimous. We would not be so understood. Some are not well pleased with the general policy of the MESSENGER, and a few have carried their displeasure to the point of doing what they can to hinder its circulation. We regret this, certainly, and wish they could take a different attitude. We are made to wonder sometimes whether they have carefully searched out every possible hidden motive, but estimating motives is delicate business and we never venture far in that direction. We know that some of these members and perhaps all of them are sincerely trying to serve the cause of truth and righteousness, and are merely doing their duty as they see it. To most of us their course seems like an unfortunate interpretation of duty, the more so that it hinders the progress of so many important church activities. They add to our difficulties and problems, and while we may properly try to show them the error of their way, as it appears to us, the loudest call of the moment is to more earnest positive effort in behalf of the church paper and the cause it represents. We must simply work that much harder.

We like what one correspondent wrote us: "Some things in the columns of the good old paper don't suit me, but why should they? The paper is not for me alone." That shows a fine sense of a fact that some readers forget. The MESSENGER is the servant of the church as a whole, not of any particular group within the church. How far short of its ideal in attainment it comes, no one can realize more keenly than the editors themselves. But what general policy most truly represents the mind of the church it seeks to serve, they are probably in as good a position to judge as any of their readers. They are in touch with the official councils of the church, as well as the counsels of leaders of various types. And the overflow from the thoughts and feelings of the lay mind, too, trickles in here, perhaps, about as generously and representatively as it does anywhere. So we could not forget, if we were disposed to do so, that the paper is not for any one person or class or section but for the whole church.

We shall not multiply quotations or comments, as we might easily do. We wanted to thank our long-suffering readers for the recent evidences of their appreciation and support. We wanted also to encourage them to continue that support, not so much by telling us about it, though we do not object to that, as by that other method they have been using, helping to get the paper into other homes.

Will you not, for the sake of the cause we all love, find out, for your own satisfaction, who in your congregation are not taking the MESSENGER and try to have them added to our list of readers? We want to see how nearly we can reach them all. Will you take a personal interest in this matter?

Thank you again. And thank you also for indulging us in this brief vacation. We must hurry back now into the path of editorial propriety and go on about our proper business.

Taking Out Naturalization Papers

THE other day our eyes lighted on this statement: "Everywhere men were believing in Jesus Christ and were being naturalized into his Kingdom." The writer was speaking of the progress of the Gospel under Paul's ministry. But wasn't that a queer way to put it? The natural man receiveth not the things of God. Don't men have to be denaturalized or unnaturalized into the Kingdom of Christ?

Isn't the truth of the matter that men must be renaturalized in order to get into that Kingdom? But that, in receiving this new nature, they realize most fully the purpose of their being? And so, find the atmosphere and living conditions in which their soul powers thrive best? And thus, after all, only get back where they belong, into their own truly natural realm?

Write the Publishers Now

In the hospitable home of a good brother and friend not long ago we chanced upon an idea. Our host kindly handed it to us and since we have such constant and dire need of that rare commodity we pounced on it with eagerness.

This good literature loving brother was showing us the correspondence he had had with certain magazine publishers about their tobacco advertising. He had filed an earnest but dignified and respectful protest against these flashy displays of a harmful product, based on six good reasons—his six grandsons. The answers he received were interesting and in some cases decidedly encouraging.

Here is the idea: If several thousand of us would do what this brother did, it would make a difference in the notion publishers have of what their subscribers want. Will you be one? Do it now before you forget it. Look at the periodicals you are taking which advertise tobacco, and write the publishers what you think of it. They will welcome your opinion.

Agitation, everlasting agitation, is what finally wears away the rock of indifference to the public weal.

Anarchy and Freedom

SOME misguided folk mistake anarchy for freedom, which fact is a sad comment on their powers of discernment for there is hardly any resemblance between the two things. One advertises the absence of all law. The other is what happens when conformity to law is perfect. They are as unlike as two contraries can be.

We are not thinking chiefly of the anarchists who defy and try to destroy civil law. There are spiritual anarchists also. They would make away with inhibitions and restraints in religion and morals, and thus they would realize perfect manhood and womanhood. Let the impulses have free course, they say. Let no repressions lurk in the mysterious depths of the subconscious. Up and out with them and have liberty!

Fools and blind! They call it freedom, childishly unaware that no chains are so imperious or so galling as those which are forged by unbridled passion and caprice. Abundant life, complete manhood, perfected personality, fellowship with God, salvation or whatever else you choose to call it, like every other worth while accomplishment, is under the dominance of law, the perfect dominance of perfect law. They only know how gloriously free it is who discover that law and live it.

It's easy to find. Ask Jesus Christ to tell you where it is.

GENERAL FORUM

Wanted

Men who dare to face the struggle
For the right with two or three,
Rather than to follow millions
In their pledged hypocrisy.

Men with soul as true to duty
As the needle to the pole;
Men who meet earth's disappointments
In the calm of self-control.

Men who trust the voice of heaven,
Read the Book, and then obey,
Heedless of the sneers that echo
Round their upward way.

Earth is full of cant and seeming,
Full of fashion and of pride;
God is calling. Who will answer,
"Count me with the Crucified"?

—Selected.

The Light of a New Day

BY IRA J. LAPP

WE are standing in the twilight. It is not the twilight of the evening, which shall sink into the darkness of midnight, but the twilight of the morning which shall burst into the glory of a new day. Faith is creative. Prophetic insight of those in the quiet places changes the face of the world. New forces are being released and men and folks in their collective bodies are saying things back of which they can not go. Here are just a few. One prominent preacher says: "War is the most colossal and ruinous social sin that afflicts mankind today; it is utterly and irretrievably unchristian; the war system means everything which Jesus did not mean, and means nothing that he did mean; it is a more blatant denial of every Christian doctrine about God and man than all theoretical atheists on earth ever could devise. I say that the quarrels between high churchmen, broad churchmen and low churchmen are tithing mint, anise and cummin if the church does not deal with this supreme moral issue of our time: Christ against war."

When a new war threatens we can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our consciences at the beck and call of any government that happens to be in the saddle. We can put Christ above Cæsar and dare Cæsar to do his worst to us while we follow Christ. For my part I propose to win the right to do that. I never expect to bless another war." Sherwood Eddy has just written: "Now, at last after ten long years, I have reached bed rock in my conviction, I have found stable equilibrium in my thought. I am finally done with war. I, too, can now say with that growing army of men and women of goodwill in every land 'No more War.' I believe that in this great modern crusade I have found for myself what Professor James called 'the moral equivalent of war.'" In the last war a few score of genuine conscientious objectors went to prison for their faith. It is only fair to tell the government frankly and in advance that in the next war, not a few score, but many thousands will gladly go to prison or to death rather than take any part in what they believe with the Federal Council of Churches is "the world's chief collective sin."

Kirby Page says: "War is the utmost negation of Jesus' way of life. Upon these grounds I finally renounce war. I will take no further part in it. I will not sanction or bless any future war between nations. I will strive with a large and rapidly increasing number of Christians to lead the church to excommunicate it, that the state may finally outlaw it and make it as illegal as slavery, the duel, highway robbery or private murder. After examining all the evidence, the teaching of history, the nature and results of modern war, it finally comes down to an act of faith. . . . In finally accepting his way of life for all things and for all time, I have found stable moral equilibrium. The call comes to every individual who dares to trust this

way of life to cast in his lot with the Galilean who still has not where to lay his head in a warring world." Charles Clayton Morrison of the *Christian Century* says: "There is no escape from this dilemma by repeating the Roman Catholic error of granting indulgences by issuing an exemption in favor of some particular war. Because the present church judgment on war is based on an experience of its consequences and because in the nature of the modern world future wars, no matter what their origin, must develop the same consequences, to make any exception to the judgment is to repudiate both its logic and its ethics. In this situation it is worse than a waste of time to discuss whether there might not be a war which was not wrong. The only real question before us is how to carry out the judgment that we have rendered." He likewise says for himself, "Never again!"

The Congregational Conference of Wisconsin passed this resolution on Oct. 8: "It is our conviction and decision that in international relations nations shall change from laws and rules and sanctions of and for war to organic laws against war; that war as a way of settling disputes between nations be made a crime under the laws of nations and the war system of the world be outlawed and abolished. We affirm our patriotism unqualifiedly, but we are resolved to support no war in the future solely because of the dictum of the state. We must demand also that the Christian conscience shall be able to find no other alternative under the circumstances." We might continue to bring the recent crystallized convictions of men and conventions, but enough has been given to reveal that the light is breaking; we stand in the full dawn of a new day. War today is not a crime among nations. As recognized by the legal code it is lawful and honorable. Today the law operates against the man who fails to support war. The state as things now stand persecutes and imprisons the man who turns his back on war. When we stand in the full light of the new day we will find the state not simply taking steps toward universal peace but making a complete "turn about face." The peacemaker will be protected by law and the warmaker dealt with as criminal. That is what is meant by the program to outlaw war.

To reach this new day we must perceive the necessary steps clearly. Individuals as expressed above must come to grips with it and outlaw it from their own lives. Groups in their collective life must say, "Never again." And last, the state will hear the protest and feel the conviction of an enlightened citizenry and place international relations under law. Arbitration is good but inadequate to handle the war problem. We must ultimately seek and preserve peace not under arbitration, but under law.

Wenatchee, Wash.

"If It Be of God Ye Cannot Overthrow It"

BY R. H. MILLER

THIS is the prudent counsel of Gamaliel with which he held in check the enraged Sanhedrin. How came the church to be thus irresistible? The answer is in Peter's words: "We must obey God rather than men." Submission to God is the measure of our courage before men. The apostles feared God; therefore the Sanhedrin feared him.

The courageous men of the Kingdom are outstanding for their submission, pliancy, gentleness. Moses, who defied the cruel tyranny of Egypt, was meek and retiring. David, a conqueror above all the kings of Israel, was fair and ruddy, a lover of harp and song and sheep and the open fields. John, the affectionate, the apostle of love, was the Boanerges who hurled defiance in the face of Christ's enemies with the cosmic imagery of the Apocalypse. Carlyle remarks that Luther and Cromwell were lovers of peace and quiet, music and children. They never sought conflict. What is so courageous, so unflinching, and in certain extremities, so fierce, as a mother who stands between her little brood and some cruelty which would

invade her nest. These were weak that they might become strong in a strength not their own.

The power of God, which makes men mighty to combat evil, comes only upon those who are molten with humility and tenderness. Submission to God is the measure of our courage before men. The apostles feared God; therefore the Sanhedrin was afraid of them! "We must obey God rather than men."

North Manchester, Ind.

The Element of Mystery in Religion

BY EZRA FLORY

PAUL declares: "Great is the mystery of godliness." When he entered Athens he found an altar with an inscription TO AN UNKNOWN GOD, and he said that these people were very religious. The essential principle of religion is a belief in and a reverence for things unseen. Paul again says: "The things seen are temporal, but the things not seen are eternal." Religion belongs to the mysteries. Religion has definite forms of truth, but these are discerned by the Spirit, as declares the Word. Like poetry and the finer arts, religion cannot be severely reduced to logical terms without destroying its finer essence.

No doubt Protestantism with its protest against the pomp of Catholic forms of worship, swayed to the other pole in vocally protesting, in exalting a rostrum where theses have to be defended till nothing is left for meditation; all is open to argument.

There is still something to be gained through worship where people of all ranks assemble in an attitude of awe, or reverence, of the mystery. Our souls wait for God, for the living God. Today mystery is expelled as a sort of superstition. The soul craves mystery as flowers crave the dew. The man of a sensitive spirit tires in an atmosphere of controversy.

The Quakers who used to sit for long periods without a sermon experienced something of this mystery. Can there ever be a more impressive service than one such when after some time, a sweet voice uttered one word of admonition—"Watch," and again a silence fell over the auditors? That one word went home to at least one heart and brought that soul to Christ. But while the extreme forms of Catholics and Quakers may not be had today, cannot there be found a middle point that will bring us nearer our God in worship? If worship does not produce this sense of the presence of God, if it does not make the spiritual world, for a time, more real, it fails in its true object.

Do our buildings aid in worship? Do they create a sense of the divine mystery? Have you ever entered a great cathedral with an inspiring feeling of awe? Have you not again gone repeatedly into churches where every form of architecture violates the laws of such a feeling of awe? Our buildings are too often mere auditoriums. The equipment fails to convey the sense of solemnity in religion. Shall we then wonder why we experience a lack of reverence for the house of God, or that souls of mankind fail to be inspired? God has created us with a hunger for the mysterious. Shall that normal hunger not be fed?

Again, this is a day of doctrinal discussions. Many of the most important doctrines are wrapped in profound mystery. God evidently knew what was needed when he made such provisions. Take the doctrine of the Virgin Birth. How infinitely delicate is this subject to discuss! But the finer feelings of true reverence have been sinned against in the debate for it has sometimes been discussed in the language of obstetrics. This is but one example of many which might be given.

Again, in this day when a minister is sought, the quality of the man as being a prophet, is not outstanding. One of the first questions asked about him who ought to minister at the shrine of sacred mysteries is: "Is he a good organizer?" If he is a skilled organizer he at once ranks far above a prophet. Most of these leaders groan under the burden of a set program with days fixed for public appeals and all sorts of movements which he must advocate. He finds himself robbed of an opportunity to speak upon the inti-

mate things of the spiritual life. We live in a day of intellectualism and materialism. But the soul of man cannot be fed upon these husks and thrive upon them. Religion is inseparably bound up with the mysterious. Things unseen are eternal. Let us take time to be holy without being superstitious.

Elgin, Ill.

"The Ideals for Which They Died"

BY W. O. BECKNER

It was in one of the speeches delivered by President Wilson near the close of the War that he used the above phrase, referring to those of our boys who gave their lives in France.

It was a great struggle to end all wars, so we were told, and so we believed. That autocracy might be brought low and that human liberty might be enthroned—that was our ardent hope. Never again, so we prayed, might the engines of destruction be set in motion. That all men might live together on a basis of understanding and mutual good will was the vision of the future that was given us. And that means peace.

Just before the recent day of the national election, President Coolidge wrote a letter to one of the officers of the American Legion which must be taken as a pledge upon his part that he means to bring to bear upon the forces of government in Washington, and upon the powers of the world, all the influence and power of his great office for the "outlawing of war." Such a letter, issued in the heat of the campaign when the attention of everyone was centered on the issues of the election, is likely to be overlooked by a large body of people.

Two things are indicated by this letter. One is that the President of our country goes into office next March having definitely expressed himself as being with those who would entirely do away with war. The President did not say "aggressive wars" as some do who would modify their statements, holding on the while to "defensive" war. It is war of all kinds that is to go. To outlaw war is to do away with it. War is not now against the law. It is perfectly legal in that respect. Any nation that wishes may embark on a war against any other nation and be entirely within its recognized national rights.

Such a condition in a local community is unthinkable. No man can pounce upon his neighbor and harm him without falling under the strong arm of the laws of the land. But up to this time there is no international agreement, or international law which makes such a course upon the part of a nation an offense. A nation may declare war upon another and there is no international law to hold it in check in any way. To outlaw war simply means that the nations of the world are to be called upon to recognize the fact and make it a part of the international code of laws, that a nation which takes into its head to run amuck can be called to account legally by the other nations. And in that effort our President is now enlisted.

A second thing, and this almost goes without saying, is that our President is lending his powers, personal and official, toward the establishing of some form of world court to which the nations may carry their grievances against each other, and thus we may have a peaceful method of securing the justice that is due each, without the seeming need for a nation to arm itself and wage war against an offending neighbor.

President Coolidge has definitely expressed himself on both these points. His suggestion that Armistice Day be made more than a mere "national" holiday, that it be made by all the nations an international holiday, dedicated as a memorial to world peace, is most timely. "The ideals for which they died" were just those—that world peace might prevail forever. To lend our strength and effort in bringing a complete realization of the era of world peace, is to do our part at completing the task for which they gave their all.

Mt. Morris, Ill.

The Spiritual Condition of Youth in Russia

BY IAN CHERNIAFFSKI

(This illuminating and challenging article by a young Russian Christian evangelist has been furnished us by interested friends. Our readers will appreciate the privilege of reading it, but what of the responsibility which these conditions must place on the shoulders of American Christians?—Ed.)

We are living in a time of vast upheavals in public life. Bloody world war, ghastly revolutions, famine, impoverishment of the nations, sudden changes in human society from one extreme to another, from conservatism to liberalism; pessimism, materialism, demoralization—these are the acquisitions of our times. True, these happenings have not shaken the traditional life of youth in the West so very deeply. The ferment is working there, but as yet life continues along its old lines and a comparative rest is characteristic of the life in the West of Europe. It is utterly different for us in Russia. The cataclysmic tide of social revolution has not only caught the broad masses of the different classes of the nation, but it has especially laid hold of the living forces of youth. Young Russia has thrown itself entirely into this bloody stream of revolution. It lives and breathes in it. The ideas of revolution seem to have gripped it to such an extent, that it forgets itself and all else. The ideals of the socialistic state of the future shine before its eyes in colors so bright, that youth does not shrink before the greatest sacrifices in order to realize these ideals. Thousands of young men and women have heroically given their lives for the sake of the revolution. They let nothing keep them back—neither bloody battles, nor tormenting privations. And while hunger and destruction reign throughout the country, enthusiasm for the revolution is steadily growing amongst the youth of the land.

"Youth for Communism!"—that is the watchword. The future belongs to youth. Youth will step into the place which the fathers and elder brothers have occupied. Some will disappear from the stage of world history, others will enter upon it, and as time goes on youth will bring with it that which it has imbibed in its young days.

Amidst terrible upheavals we can perceive a strong inclination to liberalism. Philosophical and economical materialism develops into the creed of our intelligentsia and the masses of our nation. Religious questions are already losing their interest. There is an absolute indifference in this new generation to what is being done in the sphere of religion; church services are only attended by old people and women. The sanctuaries are becoming desolate, the solemn peal of church bells is gradually ceasing to be heard, for human thought has torn itself free from the throne of the Almighty and goes its own way. The whole nation is on its flight away from God, it wants to prevail without him. The whole nation is rushing into the arms of sin and falling a prey to materialism. Eyes are turned earthward. All power of thought and will is centered on the desire to turn life on earth into a paradise. The times of Noah are fast approaching. The tower of Babel has already been set up enthusiastically and with joint efforts. And upon all activity, and upon all thought, as well as upon the hands and the foreheads of the people one can clearly see the mark of the Antichrist appearing. This modern spirit of our times has taken hold especially of the emotional and mental life of our Russian youth. What the leaders have sown, what the philosophers and authors have written, what the poets and free-thinkers have spoken, this now springs up in the hearts of Russian youth and yields an appallingly rich harvest. The Russian youth has not only appropriated this atheistic manner of thought, but it has already set about putting it into practice all along the line. They are testing its strength—but the decisive battle is yet in the future.

In Russia a powerful organization has been formed, the Communistic Youth League. Thanks to the reigning conditions and thanks to the existing relentless laws, more than seventy per cent of the youth are in its ranks. In the towns, almost all the pupils of the schools and the workmen of the different factories and workshops belong to this league. In the country

the youths who live near the towns are being drawn into this movement in ever increasing numbers. Only those who live in remote districts are as yet more or less untouched by it. But they will come into its ranks too, because a mysterious and magnetic force draws all youthful spirits into this whirlpool of eventful activity and gigantic struggle of humanity in the name of the socialistic state. Both sexes fall a prey to this godless charm. The Communistic Youth League inspires all of its members with a spirit of contending atheism and of revolutionary ideas and desires. There the youth are trained for battle on the barricades, and live in dreams of future bloody upheavals. This warlike spirit is already deeply impressed on the consciousness of the young proletariat.

But this league in its task does not limit itself to Russia, it seeks to extend its propaganda everywhere. It desires to embrace the youth of the world. The World League of the Communistic Youth is fast becoming a reality. In its congress in Moscow, one sees representatives, not only of the white race, but also Japanese, Chinese, Indians, Negroes and others. The members of the red Youth League enjoy great privileges in Russia. To them the doors of institutions of learning and recreation centers are open. Theatres, movies, clubhouses, and sporting places—everything is at their disposal. State service, and in fact all public offices, are extended to them first.

The gymnasiums and universities are foremost as training centers of atheism and of scientific communism. In the temples of science and art, they work feverishly to mould atheistic thought. Professors and poets, authors and teachers, are building up this godless universal structure with the weighty hammer of science. Besides, there are communistic universities, as in Moscow, where a great number of lectures on scientific socialism and atheism are given. The aim is to give popular lectures throughout the country on the different themes of communism. There are also schools and courses conducted by the Communistic party for the same purpose all over the country.

For whereas the Communistic Youth League gets hold especially of the youth in the towns, the Red Army influences the youth in the country. Every year hundreds of thousands of young men are enlisted in their ranks. When they leave the country, they are inexperienced in life and with very little learning; they form an uncultured mass of humanity and as such are as soft wax in the hands of their instructors; they are not only drilled in military tactics, but they are especially trained in politics. And all this on a Communistic basis. During the time of service, two long years, they hear from day to day the lectures of the teachers on atheism, and thus mind and soul gradually absorb the poison. In this way, out of innocent religious youths, fiery atheists are developed, who, when they come home, energetically set out to introduce to their families and fellow villagers their ideas.

The official science in Russia moves along the lines of materialism. The professor and the red guard soldier are grasping hands; materialism and atheism by an infernal compact have imbued all science. The people as a whole, are quite indifferent to this movement because of their struggle with existence. For sin and demoralization reign everywhere. Satan rides in triumph through Russia, ever drawing added forces to himself.

One idea rules the Russian government, and that is to win the youth of the land for atheism and materialism. There is nothing from which they shrink in order to arrive at their goal. By their laws, religious instruction is severely forbidden for young people under twenty-one. Young people are forbidden to be members of any church or religious organization, and are not permitted to attend any services or meetings. They have taken every measure to isolate the youth completely from religious influences and there are not only written laws, but secret ones too, which are instrumental in bringing to pass the desired results. Religious activity among the youth is entirely forbid-

(Continued on Page 778)

Current Literature on War

BY W. J. SWIGART

"Of the making of many books there is no end." And the making of many more books will likely continue as long as the Human mind continues to act, and the conditions of human life and experience continue to change.

May the prevailing sentiment of the times be determined by the character of our current literature? If so, it is refreshing to note even the titles of the publications written in advocacy of peace, exploiting the horrors and terrors of war, and deprecating military methods of settling difficulties and differences that arise between nations. These publications take many forms, and appear through many mediums—news-paper articles, magazine treatises, tracts, pamphlets, etc. Along with these, however, are permanently bound volumes setting forth the unreasonableness and folly of war and warfare, and the beauty and reasonableness of peace and of peaceful methods in the intercourse of nations, and in the dealings of human beings with one another.

Some of these writings deal with the subject mainly from the economic and social aspect; some from the humane consideration: but many of the writers go back of these and reason from the standpoint of religion, deducing their conclusions from the teaching of the New Testament. The change in view and opinion and expression on the subject of carnal warfare within the Christian denominations (outside of the few *non-resistant* bodies, I mean) is among the interesting facts of the age.

While the anti-war sentiment is apparent among Christian thinkers and writers, it is also prominent in the thought of the economist, the statesman and within the great masses of laboring men. The sentiment is increasing in the minds of all that war must be classed, not as the uniquely heroic and praiseworthy, but with other violations of human interests and human rights, as unlawful; that it must be classed as the greatest curse of the world.

It is becoming a question whether the men who must do the fighting, and thus become the victims of the fiery sacrifice will or must submit to such service—whether a nation or government that attempts to raise an army simply by enrollment and selective draft may not have to inquire of those subject to such draft whether it may go on or not. The men in high and protected places *declare war*, but the men in lowly and unprotected places must bear the fiery brunt. One thing is certain: if another war occurs and another army must be raised there will be many more "objectors" than there were in the last war.

In forecasting into the future one of two conditions is likely to prevail: Either the nations will be associated together in some sort of a League of Nations and governed by some sort of World Court in which war will be dealt with and treated as the greatest of human crimes (as it really is) with the nations arbitrating their differences and grievances by peaceable and reasonable methods—by an enlarged or extended application of the Savior's method for settling differences between church members in the eighteenth of Matthew's Gospel; or—there will be no nations as such, or governments, or law of any account. If wars are to continue, and science continues to consecrate itself to the invention and production of explosives and poisons and implements and agencies of destruction, humanity will destroy itself; society will break down; government, law, and protection to rights and persons will dissolve; and what is left of humanity will drift back into a tribal and marauding state in their struggle for subsistence.

But I did not start out to philosophize, I started with the purpose of calling attention to some publications on the subject of war and peace. We ought to be informed, and we ought to use that information in advocating peace and deprecating war.

The *League of Nations Herald* is a periodical issued semi-monthly at 6 East 39th St., New York City, at one dollar a year. This publica-

tion furnishes the latest current information on local, national and international interests. The issue for November first gives the full text and explanation of the recent Protocol for the Pacific Settlement of International Disputes issued from the Fifth Assembly of the League of Nations, October 2, 1924. Let no one think the League of Nations is a dead and buried issue. Some "Ghosts won't down." Witness just one statement in the explanation of the Protocol: "No nation in the League loses anything but the right to attack other nations."

The Commission on International Justice and Goodwill of the Federal Council of Churches publishes bulletins and pamphlets for distribution which give fresh and up-to-date news and statements concerning the activities within the Christian denominations. Their office is at 105 East 22nd St., New York City.

Space would forbid speaking of the many other publications on this subject, many of which may be had for the asking from the above offices and from other organizations that exist for the single purpose of making war unlawful. All these contain data that would be serviceable in debates, literary programs and sermons.

Let us remember, however, that our opposition to war and our advocacy of peace are based on the same ground as that on which our fathers stood from the beginning: namely, the teachings of the New Testament and the example of our Lord; and I want especially to call the attention of our Brotherhood to an informing and convincing volume of 364 pages, entitled: *Christianity Versus War*, and written by Elder D. C. Moomaw of Roanoke, Va. This book which is fresh from the press, is written in behalf of the doctrine of peace as adhered to by our church throughout the years both in times of war and in times of peace. The author bases his contentions mainly on the New Testament, the example of Jesus Christ, and the teachings of the Apostles. He presents a strong and convincing protest against carnal warfare and all that savors of militarism.

His claim throughout is that war is antichristian, and, therefore, Christians cannot engage in it or in any way sanction or patronize or justify it. The treatment centers, in the main, around the Sermon on the Mount, the Lord's Prayer, the Golden Rule and the Apostle's treatise on Love in First Corinthians, Thirteenth Chapter. The book also includes an exhaustive list of citations from the Old and New Testaments setting forth in clear light the way God has designed that nations and men should live and behave in their relation to each other.

While some may think the denunciation of churches and religious teachers who have directly or indirectly condoned or justified war is severe, all will realize that the treatise is clear, inspiring and suggestive; and doubtless a great service has been rendered in the four or six years (or a life-time) of thought and labor bestowed on this product of the ripe old age of Bro. Moomaw. His diction and style are characteristically fine; and the book is an important addition to our church literature—and on a timely and important subject.

An interesting part of the book is a history of the experiences of the conscientious objectors during the world war by Bro. John Roop. Few of these experiences have ever been published outside of the camp records.

Altogether this is a book that should find a place in the homes of our people, and may be read with interest and profit by all. "Give attention to reading."

Huntingdon, Pa.

Sin, Sickness, and Death

BY DR. JOHN D. BURKHOLDER

SIN is a violation of God's law, whether physical or spiritual. Somehow, man has the idea that sickness and disease are visited upon mankind by God as a chastisement to bring him closer to himself, and there are times, no doubt, when this is true, but not as a rule. Many times after friends have departed this life,

there is regret because of what seemed the untimely death of one in the prime of life. There are times when the Lord calls faithful ones home to bloom in his gardens in the celestial country by the river of life; when we have been made to feel that "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

God, who created man, also created physical as well as spiritual laws for man, neither of which can be broken without a penalty—disease and death for breaking physical laws, and spiritual death for breaking spiritual laws.

Most of the disease and death as it comes upon man is brought upon him by his own acts of disobedience. Failure to keep God's physical law gives results not sent from God as a chastisement, but as a natural result of transgression. A serious mistake is therefore made when man suffers the penalty of a broken law, and considers it the smile of God on a faithful child.

Man sometimes feels that credit is due him for his patience during a siege of sickness. He should rather be humbled and ask God to forgive and be patient with him, because of the sickness he has brought upon himself by his own acts of disobedience to God's law.

Man's allotted time on the earth is threescore and ten, or seventy years. The truth is, he only lives an average of about forty years, a little more than half of the time allotted to him. The trouble is not with God, for his laws can never fail. The trouble is with man, whose disobedience results in disease and death. Christian people should think seriously before they conclude that the departed are always called into eternity by God. More often it happens to be the penalty for breaking the laws of God.

In sickness, therefore, man should rather implore God to forgive him for having broken his physical laws, just the same as he prays to be forgiven for violation of his spiritual law. When both physical and spiritual laws have been broken, both should be repented of. Can a man stand before God blameless who has broken his physical law?

Lancaster, Pa.

There Came a Man

BY ARCHER WALLACE

AUGUSTINE, the brilliant and versatile essayist, was travelling in Cornwall a few years ago, when he was most favorably impressed with the sobriety and industry of the Cornish people. "You seem a very sober people here," he said to an old fisherman. The man reverently took off his cap and replied: "There once came a man to Cornwall whose name was John Wesley." The high standard of religious life manifest to this day in Cornwall is generally attributed to the great revival of religion which swept over Cornwall nearly two centuries ago.

A traveler who returned from Africa recently said that the influence of David Livingstone's life is such that he has set a standard for white men in that dark continent. When a native wishes to make an especially solemn pledge, he says: "I pledge you by the word of an Englishman." Of course, Livingstone was a Scotchman, but the African native makes no such fine distinctions.

The life of William Penn among savage Indians affords another illustration of the abiding influence for good of a saintly life. The Indians were staggered into incredulity when Penn came to do business with them; he trusted them absolutely, and inspired in them a response such as no other man had ever done. While the Indians met cruelty with great cruelty, the simple life of William Penn cast such a charm that no Penn settlement was ever attacked by Indians.

God's most impressive revelations of himself have been, not through nature, but through personality. As some one wrote recently: "All the untamed and untutored tribes of Central Africa, and of the South Seas, have dwelt with beautiful nature for ages; and what has nature taught them? They sit around their horrible camp-fires and fear like beasts at human flesh, whilst all the sublimities and transcendences of nature spread themselves on every hand."

Toronto, Canada.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Church Goals

WHEN just a mere lad my parents were constantly challenging my developing mind with worthy goals. They never wearied stirring my ambition to succeed by pointing out to me certain distant possibilities. I think neither one of them ever studied book psychology but evidently they were somewhat acquainted with the human mind. They wanted their children to advance steadily onto higher ground and achieve something of true greatness—hence distant possible goals were set up by them and inspiration and assistance were constantly given to the children in order that they might arrive.

I cannot help feeling that the church should constantly challenge the membership by providing goals a bit beyond present attainments toward which all might strive. If such a course is wise for the children by nature why would it not be excellent in the family by grace?

I was inspired to write this by reading in the *Record of Christian Work* the ten challenging goals set by the United Christian Missionary Society for the Disciples of Christ. I feel to mention a few of them: The organization of stewardship study classes, the raising of the annual per capita gifts to missions from \$2.95 to \$5.00, the securing of \$250,000 written in legacies, a budget system and a thorough every-member canvass.

Do you consider these worthy goals? They are just what we have been advocating for a whole year in this department. I do not know how many pastors and church officials have written these goals into their programs but I know that some have. And I happen to know that the leaders who are putting these and other worthy goals into their programs are getting gratifying results in a renewal of spiritual life and a dedication of personal possessions.

It may be said of the Disciples church that they have grown in numbers more rapidly than any other of the denominations. They have a denominational loyalty that is commendable and it can be said to their credit that they have come through the past year with a very little deficit and with an increased budget. They have a mind to work, and work together. They have discovered the secret of planning big things for themselves and then of doing team work in order to succeed. This church is more congregational in its church polity than our church but the local churches know how to cooperate to do big business for the Lord.

If this church with a giving to foreign missions of \$2.95 per capita is seeking to advance to \$5.00 what should be our attitude, we who give but \$1.90 per capita? Should we expect our Council of Promotion to bring to next Conference at Winona Lake some worthy goals for ratification? What will the local churches say about it if such a thing should take place? Would we cooperate as nicely as have the Disciples? Are we less interested in the work of our Lord than they? Are we less capable of working together with and for God than is this denomination? Dare we claim superiority over others until our works demonstrate our right to do so? Speak, brethren and sisters, I am ready to listen to any of you!

Thirtieth Anniversary Appeal

WHILE the Mission Board is always grateful for any help, small or large, the returns that have come in up to Nov. 1st as a direct result of this Memorial Appeal cannot help but be disappointing to this Board and the missionaries who represent us on the field. Very, very many churches did not respond at all. A brief summary may be profitable.

Every State District was heard from except four. In a number of Districts but one church in the District responded. Of the 1,044 churches in the Brother-

hood, 244 took the matter to heart and arranged to help. This is but 23.4% of the churches. Rather feeble, isn't it? 85 churches gave under \$25.00; 75 gave from \$25 to \$50; 51 churches responded with from \$50 to \$100, and 33 gave \$100 and over. \$63 was the approximate average given by each, \$15,380 was the approximate amount raised. \$63,000 would have been raised if all the churches had responded on the above basis.

Again I say, the Mission Board is very thankful for the contributions but with the heavy responsibilities they feel very keenly the seeming lack of interest manifested in this showing. What is the cause of this lack? Are we short on grace or money?

Unable to Help

A PATHETIC incident is related in the Gospels. Jesus had been thronged by the crowd as they came together to hear him teach and watch him heal. The day was coming to its evening and the disciples were seemingly concerned for the multitude and expressed this concern thus: "Send the multitude away that they go into the villages and buy food." It may be, too, that they wanted a breathing spell and a little time to feed themselves. Very few could enjoy the continual coming of the multitudes and be so self-forgetful as could Jesus.

But this sending away proposition impresses me. Have you ever had any one appeal to you for spiritual help? The party knew that you professed to be a follower of Jesus. That you claimed to find real joy in his service. This party had not found peace of mind. Many problems arose in his mind as he tried to think his way. He was bewildered and thoroughly in the maze as he tried to find a satisfactory solution. Then he thought of you and came for an audience and a bit of your experience with the Master.

Did you disappoint him? Were you unable to give an answer for the hope that was in you? Were you glad for this opportunity to witness for your Master? Did you send him away? If you did, just why did

you? Were you too busy at the time to help a soul find its God? Maybe you were too tired and it would mean real physical discomfort, to spend time with this seeking soul. It would be easier to send him to the pastor, or one of the officials of the church. Or may it be that you had never had any definite experience with the Lord and hence you could not help others to that experience and was forced to send him away empty? What a disappointment to our Master when we have no time, patience or ability to make him known to a soul for whom he emptied himself and whom he went to the cross to save!

But what difference if one can send the inquirer away to another who is very competent to help? Oh, dear soul, you lose the joy of leading a soul to God. A joy of which it can be said there is none just like it. Then, too, your unwillingness or inability may so discourage the seeker that he will doubt the sincerity of your claim to Christianity and lapse into indifference. Then, too, your indifference to the cry of a needy soul may be an indication of your own indifference for your own spiritual life. You may be deceiving yourself with a form of godliness but denying the power thereof.

The need today is not so much Christ with us but Christ in us the hope of Glory. "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." May we all take time to be holy and speak oft with the Lord, then none of us will need to send inquirers away empty.

This Could Be Duplicated

A PASTOR in one of the western States discovered on entering a new field that but four families in the congregation were taking the GOSPEL MESSENGER.

Believing that every family in his church should be informed as to what the Brotherhood is doing and believing that the authorized paper of the church would assist in doing this thing he set for himself the goal of getting the paper into every home.

His last report is to the effect that every home but three subscribes, and in addition he placed the paper into four homes where there were no members of our church.

This is a real bit of pastoral service and missionary work combined. It could be duplicated again and again over the Brotherhood.

Record of Giving—Michigan

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
71	Battle Creek		\$56.06	\$86.88	\$204.25
33	Bear Lake	\$9.00	9.00	6.00	17.00
165	Beaverton	501.63	322.90	621.79	534.12
36	Crystal	107.00	39.94	73.85	15.48
	Black River		4.44		
	Brethren		13.00		
126	Detroit		560.85	300.50	397.00
50	Elsie	56.55	65.91	101.33	21.00
51	Elmdale	300.00	63.68	65.00	97.75
183	Grand Rapids	359.75	245.39	226.78	226.04
50	Harlan	154.80	28.41	30.40	22.00
53	Hart	184.43	135.45	18.99	108.50
13	Homestead	101.27	41.78	17.00	8.00
76	Lake View	334.48	69.50	70.63	34.77
	Little Traverse				25.00
24	Long Lake	50.00	69.51	26.54	101.50
40	Marilla	21.20	5.00	2.57	
	New Haven	105.71	84.13	123.76	217.11
48	Onkama	481.50	147.47	140.56	88.45
	Riverside		4.30		
47	Rodney	25.35	43.91	26.40	14.90
43	Shepherd	520.11	356.82	133.36	193.98
75	Sugar Ridge	473.38	111.82	144.29	90.93
54	Sunfield	230.50	242.93	90.00	153.00
45	Thornapple	150.60	179.32	269.87	259.75
33	Vestaburg		8.00	8.99	6.40
116	Woodland	2,036.82	677.00	510.85	599.36
50	Woodland Village	852.20	308.85	226.95	245.77
55	Zion	481.68	247.34	12.46	67.55
	Unallocated		85.93	130.55	173.71
		\$7,910.13	\$4,228.66	\$3,468.30	\$3,923.32

THE PASTOR'S STUDY

The Pastor's Challenge

BY WALTER McDONALD KAHLE

SOME situations impress us very seriously at first, but the impression is soon gone and forgotten; other matters seem to become more and more important as the time passes. I hope I speak for all of our ministers and pastors when I say that this latter situation holds true with regard to our missionary problem in the Church of the Brethren. It grips you at first when you are awake, and then it grips you so compellingly that it actually keeps you awake. May the good God grant that it shall finally grip us so completely that it shall ultimately keep us awake until a general wave of spiritual awakening shall have penetrated every nook and corner of our fraternity.

Very recently the Federal Reserve Bank of New York moved into its new building. Very well, and what if it did? This move occasioned the transfer of \$3,000,000,000 in cash and negotiable securities. Is that so and is that all? No, for police deadlocks were established three blocks away from each building, machine guns were mounted and more than 300 armed guards were employed. My, my, and was that all? Not quite, for thirty-seven armored cars were used and about one hundred trips were necessary to complete the transfer of the treasure. Do say, and was that all? It was all but it is not all for there is a volume of sermons back of that situation which for our immediate benefit may be reduced to a few simple statements. In the first place the American people are immensely rich—with rich written in capital letters. In the second place, they are poorer spiritually than they were years ago before they had their billions. And, of course, that indicates that their wealth is a bad possession? Nothing of the kind, but it does indicate that we are becoming impoverished spiritually because we are using bad tactics in our finance. We are making money and spending money and banking money but we are not releasing enough of our money for missions, consequently crime is on the increase, morals are being lowered, and missions are facing suspension. Yes, it must be said, that the church of God is in question, and seriously, so as long as such a condition exists as now exists in our fraternity. Would you like a bit more of high finance? The recent Dawes Plan for a loan to Germany met with unexpected success both in the United States and in European countries. Yes, that is fine, and it might be well to float another loan the next time war is in sight so that something more gratifying might be indulged in; but let us keep to that loan business. In New York the books were open for only fifteen minutes and in that time the American quota of \$110,000,000 was subscribed five times over and so many of those unfortunate subscribers had to go home with long faces because they were not permitted to supply as much money as they wanted to invest. In the meantime our missionary program is in the balance with the scales tipping and trembling in uncertainty because of a painful shortage in funds.

Quite often I hear some anxious brother complaining that the church is not like it used to be, and perhaps this is correct, but of one thing I am sure: our church is not as it should be when the very integrity of our faith is in question because of our missionary delinquencies. It is not a question of ability, for we have everything else that our neighbors have when it comes to comfort and conveniences, but it is a question of conviction—and just plain Webster conviction at that. If Christianity means anything at all it means stewardship, and if stewardship does not include our program of finance then it does not include anything, and the matter of missions is not even a question in our church. Ah yes, my brother minister and pastor, we are facing a challenge that demands a solution or further progress is practically impossible in our fraternity.

But what can we do, and what shall we do, and how shall we do it? In the first place we can send the Gospel to lost souls or the command of Christ is an idle statement and should be erased from our Bibles. We can furnish the money to pay the expenses of the fine group of consecrated workers who are on the field, and also that of those who stand ready to go if we want to do it, and we shall want to do it just as soon as we feel the importance of doing it. Is my point clear? People buy gas because they think it use an important matter, so important that they actually want to buy every time the tank runs low; so also with electric lights, bath tubs, victrolas, more barns, and larger farms. We must create a *missionary consciousness*. Missions must become a matter of first importance in the Church of the Brethren as they were in the early Apostolic Church. The problem of souls and the problem of finance must become one and inseparable in our denomination. We must as a ministry and as a group of pastors consecrate our own lives to the supreme challenge of the Christian church which is that of *missions*. Of this much I am sure and beyond this I tremble to suggest. If I may, I shall venture just a further suggestion or two: It just seems to me that the burden of our prayers should be a missionary burden, that the heart of our ambitions should be a missionary heart, that the tone of our sermons should be a missionary tone, that the spirit of our lives should be a missionary spirit, and that we should all earnestly strive to reach a point when the outstanding concern of the Church of the Brethren shall be a missionary concern, and when the great dominating consciousness of our beloved church shall be a distinctly missionary consciousness.

Daleville, Va.

The Minister and His Reading

III. How the Minister Should Read

IN his reading the present day minister is confronted with two subtle dangers: on the one hand he may become completely lost in the maze of all that may be read; on the other hand even after discovering the enduring books he may exhaust himself reading about the masterpieces when he had better make them his own by first-hand study. Thus, a certain critic laments: "We read a perfect library about the Paradise Lost, but the Paradise Lost itself we do not read." Doubtless something very similar might be said of many preachers. That is, they would gain in power by reading less about their Bibles and more in their Bible.

The minister who really cares to learn how to read should cultivate the habit of exact and purposeful reading. In "The Mystery of Preaching" Dr. James Black urges "sheer grim work among your books." In a review of this book in *The Christian Work* Frederick Lynch explains something of his own reading habits. He relates how he made several large blank note books with four columns so arranged that he could write in the first column the text being studied; in the second column his own summary of the passage; in the third column quotations from the great commentators; and in the fourth column quotations from the poets bearing upon the passages studied. The same method of intensive and exacting study was applied even to books other than those that make up the Bible. Of course, other ministers need not study the books of the Bible in exactly the same way, but they should attempt the mastery of certain books or passages. Thus, a certain minister became interested in one of the shortest books of the Old Testament some fourteen years ago. Often, when nothing else was at hand to read the minister picked up his Bible and reread the book. Like the man who read the Bible through thirty times, so also the minister found that each reading of his pet book brought out something new. Later on, in reading all that he could find about the little book, the minister discovered that his specialty was commonly regarded as one of the difficult passages of the Old Testament. But repeated readings had given the minister a certain insight into the book and out of the knowledge born of much study he gained the confidence to write out his own interpretation of the book. Unexpected comments proved to the minister in question that he had discov-

ered a practical message in his pet book. All of which suggests at least two important gains that may come through reading of the exacting type: first, a new confidence on the part of the minister because he knows whereof he speaks; and, second, a vital message because studious reading has uncovered that which is fundamental. Indeed, it is difficult to place too much emphasis here, because with all that entices the minister to wander in a desert of books he is all too apt to get into the skimming habit of reading, that if persisted in, must certainly lead to loose and shallow thinking. Whether it is an expository study, a textual study or a topical study, let the minister read his subject through and through. Let him exhaust the pertinent materials that deal with the passage, text, or topic. When this is done the minister will not only know his ground, but be so full of his subject that his main difficulty will be, not how shall I find enough to occupy until the closing hymn; but rather, what shall be eliminated of all that might be said!

Of course, it follows that if the minister is to read in an exacting way he will also choose his book friends for the qualities that wear well. One should choose a book as he would choose an intimate friend. And worthy books are not hard to find. Make much of the ten year rule. The book that is still alive at the end of ten years is very likely to be worth reading whether you agree with it or not. Of course, one will need to read some of the new books, but he needs to strenuously combat the idea that books are out-of-date as soon as the ink gets dry. The minister who has learned how to read has also learned how to balance the open-mindedness of the Ethiopian eunuch against the caution of St. Paul: "Prove all things; hold fast that which is good." Finally, brethren, whatsoever things are true, honorable, just, pure, lovely, gracious—read on these things.

H. A. B.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 3—Lord's Prayer, Continued

Sixth Petition: "And bring us not into temptation."

(a) One or Two Petitions? Does "and bring us not into temptation, but deliver us from evil [or evil one]" consist of one or two petitions? The sixth petition "consists of two members, one qualifying or limiting the other."—Expositor's Greek Testament.

"The view that now commends itself to most scholars is that the two members of the sentence are to be taken as one and the same petition negatively and positively expressed."—Dictionary of Christ and the Gospels.

Since the time of Augustine this last petition has been recognized as two petitions, or seven petitions for the whole prayer instead of six. The conjunction "but," connecting the two clauses may give us a little light on the matter. "But" comes from *alla*, which in turn comes from *allo*, the neuter of the adjective of *allos*, and means: *other things*, viz., than those just mentioned. Note again from the Expositor's Greek Testament: "*Alla*, not purely adversative, cancelling previous clause, but confirming it and going further, in accordance with the original meaning of *alla*, derived from *allo* or *alla*, and signifying that what is going to be said is *another thing*, in relation to what has been said." In a way the Expositor's Greek Testament contradicts itself.

Alford's Greek Testament says: "*Alla* is rather the opposition to the former clause, and forms in this sense but one petition with it. In another view, however, as expressing the deep desire of all Christian hearts to be delivered from *all evil* (regarding this word in the neuter) these words form a seventh and most affecting petition, reaching far beyond the last."

It rather appeals to us that, "Bring us not into temptation, but deliver us from evil" should be regarded as two petitions rather than one. The second to be regarded as another petition in the sense that it is more comprehensive than what is opposed in the former clause. Doubtless there is more difference in the spirit than there is in the letter of the clauses.

(Continued on Page 778)

HOME AND FAMILY

Immortality

Winter brings the snowflake,
And spring the greening blade,
And autumn blows away the leaf,
Thin and decayed.

Winter brings the hearth glow,
And spring the sunny wold,
But through the year Love blossoms
And never grows old.

Winter brings a somber sky,
And spring the velvet sea,
But Love's sweet fadeless flower
Is Immortality!

—Selected.

Grandmother Warren

BY BESS ROYER BATES

Shall We Keep Our Pastor?

SAM Sally, who had come in from a trip to the store for a pound of butter:

"I met Mary Lawrence at the store. She is all worked up over the trouble about the pastor. She says that the Mills tribe and Brother Garver and all of those people want to get another pastor. I asked her why. She said: 'Well, they don't like some of his ways. He taught some things in the Sunday-school class that Brother Garver didn't like and that set him against the pastor. The Mills family think he is a little slow and want to try another.' I said right out that I thought it a shame to change when he has been here only a little over a year. He really hasn't had a chance to show what he can do."

Sally placed the butter on a plate and carried it to the ice-box breathlessly after her unwonted speech. When she came back to sit down, as she expected, Grandmother was ready for her, and Sally wished that Brother Garver and the whole Mills family could have heard her.

"Good for you, Sally. I'm glad you stood by the pastor. I often think of the years we lived in Heightsville where we could not attend our own church. We always made friends with the preachers. They needed friendship. We had other friends too. If you are willing to listen to people's stories and troubles, they will tell them to you and you can, in time, be friends. People often tell their affairs to strangers more freely than to their own relatives. Relatives know too much about them, perhaps, but that is off the subject. As I was saying we knew the pastors, and the people there. Every year or two, a new pastor was sent to the church. The whole congregation buzzed with the question, 'How do you like the pastor? How do you like the pastor?' A natural enough question, of course. They asked the pastor how he liked them. They all said they liked him and he declared he liked them. That condition would exist for a time until some trouble arose that had to be settled.

"Now there isn't a church, or community, or family even, that is not more or less divided. People can't be people without having different opinions. Different opinions cause discussion and discussion combined with the feelings back of it may lead to trouble. So when divergent thoughts began to show themselves, the pastor was called on to take a stand. If he sided with either faction, he was criticised by the opposing side. If he sided with neither and tried to guide them through the trouble, he was criticised by all sides for being wishy-washy. Soon talk would spread about. 'Let's get another pastor. This one does not suit.' In time enough of the congregation would think that and they would get another pastor.

"In the pastor's mind, too, was the thought, that if this charge did not suit, he could find a more desirable one.

"I used to congratulate myself that we did not have such problems in our church. Those very people that wanted to change pastors on the slightest pretext, put up with the worst meat-market I ever saw—dirty, in-

efficient. Why, you couldn't buy the cut of meat you wanted. You had to take whatever the butcher happened to be cutting. But the town stood by their meat man. He was one of them. When a newcomer tried to start a better place, he got a little trade for a time, and then was gradually crowded out for lack of business. Their main grocery store was run by a drunkard of the worst morals. But he belonged to the place. His family had always lived there and they supported him, overlooking his faults. But those same people would not endure the slightest innovation on the part of the pastor. He was hired by them, to be cast aside when he did not suit, as they threw away old clothes.

"I used to think, Sally, of some of the preachers I had known who had lived in their communities from birth until death, whose character was stamped on their associates. Those men's counsel was sought and listened to because it had been tried out. They were a part of the church. No one dreamed of sending them on. In fact, everyone would have mourned at the thought of their moving. We stood by those ministers the same as those Heightsville people stood by their grocer and butcher. We did not always agree with them. We criticised them but we wanted them with us.

"It might be a good thing to sort of marry the minister to the congregation, Sally. Bind them so closely together that they could not separate on a slight pretext. It would give more dignity and stability to the church. Our young people would not hear so much criticism of an organization that should be honored. Instead of criticising each other and separating when a difficult problem arose, we would fight it out together and grow closer by the effort.

"I shall tell Mary Lawrence that very thing as soon as I see her," finished Grandmother.

"I wish you would. I believe you could convert the whole Mills family," declared the admiring Sally. *Pittsburg, Pa.*

Uncle Joe and the Claim Agent

AS REPORTED BY J. EMMERT STOVER

"UNCLE JOE, you used to ship stock some years ago, didn't you?"

"I sure did. You know my son Sam? Sure you do. Well, he had a cow once that I thought wasn't much account for milk, but she was big and beefy and I offered him seventy-five dollars for her to ship to Chicago. Sam said he didn't care to ship her just yet, so the matter was dropped.

"But it wasn't long afterward till she got on the railroad track and was hit by a train and hurt pretty badly, though not killed. It wasn't very long till the railroad claim agent came to Sam, and he sent him to me.

"Well, I saw him coming and made a pretty good guess as to who he was, and we hadn't any more than told each other our names till he says to me, gruff like, 'How much do you want?' 'Just only what's right and fair,' I says to him, 'no more nor no less.' 'Well,' he says, 'I'm here to settle, and settle quick. How much do you want?' 'Well,' says I to him, 'she was worth seventy-five dollars. I'll tell you what I'll do,' I said. 'I'll ship her tomorrow, sell her separately, subtract the shipping expenses, and you'll owe me the difference between what she brings and what she was worth.'

"But the feller didn't seem to take to the idea, and he said: 'I can't settle that way. How much do you want?'

"Well then, I said, 'all right, I'll select a man, and you select a man, and let these two decide on the damages. How's that?'

"I can't do that either," he said. 'How much do you want?'

"I want fifty dollars.'

"I'll give you twenty.'

"I stepped over to him and shook hands with him and said: 'Good-bye, sir. Sorry I can't come to a settlement with you.'

"The next day one of the neighbors came in; he

said: 'Have you seen that claim agent since yesterday? He wants to settle with you. He's over at the restaurant now.'

"So I went over and the agent said to me: 'I want to settle with you. I've been working at this job for thirty-five years now and I never heard even one proposition that was more square than them two you put up yesterday. Of course, I can't give you a check, but here's a paper which if you'll sign and send in you'll get your money. Why, a fellow just couldn't help settle with you!' 'Well,' said I, 'I just wanted to treat you as though you were my neighbor, that's all. Or like I'd want my neighbor to treat me.'

"Did Sam get his money, Uncle Joe?"

"He sure did. The company sent him fifty dollars, same as I asked for."

"But you said the cow was worth seventy-five?"

"Oh, well, he fed her up a bit and shipped her and got something better than fifty dollars more for her."

Mount Carroll, Ill.

Hidden Springs

BY ELLA M. HERSHEY

In a certain section of Pennsylvania there have been found such a number of gas wells that two or three have been opened almost daily, thus sending out a volume of the precious fuel. For hundreds of years people toiled over that ground, cutting the wood that served them for their one fuel. They did not dig into the earth and find the treasure it held for them. Instead they lived and died in ignorance of that which would have been so valuable to them in their daily life.

There are many people today who do the same thing in a different way. They live out their lives within reach of a treasure that they never find. They struggle along in a hard way when they might, if they but knew it, have something that would help them over all the hard places.

They live on the surface of things, when if they would but dig deep in the right place they would have springing wells of a better, fuller life.

These hidden springs are to be found in that one Book which holds all that any life needs to make it complete. There are riches of grace which make life a full and satisfying thing, and these are the springs that will furnish life and warmth to the cold hearts of men. All men need to do is to dig deep into the inspired words of the Book, and into their lives will flow the hidden treasure that is there for all who seek it truly and in the right spirit.

When men know of the location of gas wells and of what treasure they hold for them we count them foolish indeed if they leave them untouched. Of how much more worth; indeed, are the hidden springs of the Bible!

Gettysburg, Pa.

"Be an Optimist"

BY CLINTON A. BEACHEY

"A MERRY heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken" (Prov. 15: 13). An optimist is one who holds that everything is ordered for the best. Be one!

We should all be optimistic, for then we can influence others for the best, and this would make the world still better.

We love the person, who can do one or more of the following things: sing a glad song, whistle a merry tune, or say a cheerful word. Like a magnet, such a person attracts, and only for the good.

When some vexation comes our way, we should cheerfully overcome it. We, of the Christian faith, can do it. Be an optimist!

Smile and be gay,
Though dark the way;—
That will help win
Others from sin.

Eureka, Ill.

AMONG THE CHURCHES

Calendar for Sunday, November 30

Sunday-school Lesson, The Good Samaritan.—Luke 10: 25-37.

Christian Workers' Meeting, Covetousness.—1 Kings 21.

* * * *

Gains for the Kingdom

Three baptisms at Orlando, Fla.
One baptism in the Selma church, Va.
Six baptisms in the Somerset church, Pa.
One baptism in the Hart church, Mich.
Three baptisms in the Batavia church, Ill.
Three baptisms in the Bethel church, W. Va.
One baptism in the Basic City church, Va.
Two baptisms in the Long Beach church, Calif.
One baptism in the Spring Grove church, Pa.
Three baptisms in the Burks Fork church, Va.
One baptism in the Canton Center church, Ohio.
Three baptisms in the Camp Creek church, Ill.—Bro. A. H. Lind, Astoria, Ill., evangelist.

Fifteen additions to the Delphi church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Seven baptisms in the Greenwood church, Mo.—Bro. J. W. Sala, of Cabool, Mo., evangelist.

One baptism in the Fairview house, Greenmount church, Va.—Bro. John F. Wampler in charge.

Five baptisms at Beansettlement, W. Va.—Bro. B. W. Smith, of Burlington, W. Va., evangelist.

Eighteen baptisms in the Beaver church, Iowa.—Bro. Robert Sink, of Ankeny, Iowa, evangelist.

Five accepted Christ in the Bethany church, Ind.—Bro. Wm. J. Buckley, of Dayton, Ohio, evangelist.

Ten united with the Walnut church, Ind.—Bro. Edson Utery, of North Manchester, Ind., evangelist.

Eight baptisms in the Maple Spring church, Pa.—Bro. J. A. Buffenmyer, of Connellsville, Pa., evangelist.

Five were born into the Kingdom in the Sand Ridge church, Ohio.—Mary L. Cook, the pastor, in charge.

Twenty-six confessions in the Fairview church, Pa.—Bro. John R. Snyder, of Huntington, Pa., evangelist.

One was baptized and one reclaimed at Johnsville, Va.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Thirty-four confessions at the Greene County Industrial School, Va.—Bro. Roger D. Winger, of Washington, D. C., evangelist.

Eleven were baptized and one reclaimed in the Hickory Grove church, Ind.—Brethren B. D. Hirt and D. A. Hummer in charge.

Five baptisms in the Peabody church, Kans.; six baptisms the result of meetings held by Bro. A. L. Patrick, of McPherson.

Eight were received by baptism at the Middle District church, Ohio.—Bro. Wm. M. Deaton, West Alexandria, Ohio, evangelist.

Twenty-one baptisms in the Woodland church, Ill.—Bro. J. F. Burton, Greene, Iowa, evangelist; two confessions at the close.

Fourteen baptisms in the Meyersdale church, Pa.—Bro. H. Q. Rhodes, of Brotherton, Pa., evangelist; eight more baptisms and one received on former baptism.

Two were baptized and two reclaimed at Oronoco, Va.—Bro. R. M. Figgers, of the same place, evangelist; one baptism, one received on former baptism and one reclaimed at Blue Ridge schoolhouse.—Bro. Figgers in charge.

Three baptisms in the Bethlehem church, South Fork congregation, W. Va.—Bro. Peter I. Garber, of Harrisonburg, Va., evangelist; six additions at the Mt. Carmel church, same congregation, Bro. W. F. Garber, of Palmyra, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Barnett, to begin Jan. 5 in the Yakima church, Wash.

Bro. Wm. E. Thompson, the pastor, to begin Nov. 30 in the Ottumwa church, Iowa.

Bro. J. H. Graybill, of Nampa, Idaho, to begin Nov. 30 in the Payette Valley church, Idaho.

Bro. J. Edson Utery, of North Manchester, Ind., to begin Nov. 30 in the Wakarusa church, Ind.

Brother and Sister Austin, of McPherson, Kans., to begin Dec. 3 instead of Dec. 7 in the Topeka church, Kans.

Bro. B. F. Waltz, of Altoona, Pa., began Nov. 17 at the Williamsburg church, Pa. One applicant for membership, large attendance and unusual interest are reported.

Personal Mention

Southeastern Kansas is to be represented on the 1925 Standing Committee by Eld. A. C. Daggett, with Eld. Byron Talhelm as alternate delegate.

Bro. S. Z. Sharp is another veteran who keeps right on piling up the years. A friend tells us that on Dec. 21 he proposes to make the number eighty-nine. Fruita, Colo., is the place to address him.

The condition of Bro. Ernest F. Sherfy, of McPherson, Kans., whose strange illness was mentioned last week, remains about the same, as last reported. His very high temperature the physicians have so far been unable either to reduce or to explain.

Florida and Georgia is the name of the new District tentatively organized at the late District Meeting held at Sebring, Fla. The action is subject to the approval of the General Conference of 1925. Eld. J. H. Garst was chosen to represent the new District on the Standing Committee.

Eld. Geo. A. Branscom has been elected Standing Committee delegate to the next Conference from North and South Carolina, Georgia and Florida, or perhaps we should say, from North and South Carolina, in view of the proposed formation of a new District, as noted elsewhere.

Bro. H. H. Helman, pastor of the Elgin church, Ill., assisted in the Rally Day services at Huntington, Ind., Nov. 16, speaking morning, afternoon and night. He reports a large attendance and a very fine interest manifested. Bro. C. C. Kindy, Secretary of the Conference Program Committee, is pastor of this congregation.

Bro. M. W. Emmert, Field Secretary for Mount Morris College, dropped in on us unexpectedly and pleasantly a few days ago. It was especially pleasant for us because he seemed a little penitent and has agreed to do better hereafter in letting "Messenger" readers know about the thoughts inspired by his contacts with the churches.

Bro. Geo. Kuns, of Pottstown, Pa., was called to make an unexpected journey last week to the old home at McPherson, Kans. The occasion of this was the death of his mother, Sister Maria A. (Mrs. John L.) Kuns, at his home, Nov. 17, from which the body was taken to Kansas for burial by the side of that of his father. When the sorrow of bereavement comes to any of us it should always draw heavily upon the sympathies of all of us.

* * * *

Miscellaneous Items

Northeastern Ohio is conducting a sort of traveling institute in a dozen of the churches beginning at Woodworth Friday, Nov. 28, and concluding at White Cottage Tuesday, Dec. 9. Three speakers spend a day at a place giving nine addresses altogether each day. The speakers are Bro. Ross D. Murphy, Bro. W. B. Stover and Sister Elva K. Stump.

The Panhandle church, Texas, has been without a pastor for four years and feels the need of assistance and spiritual uplift. The prayers of the Brotherhood at large are requested in behalf of the struggling band of members at this place. Anyone contemplating a change of location is invited to correspond with Mrs. W. M. Hubbard, Miami, Texas, R. 1, Box 48.

A mother in Israel of three score and ten whose name and address we can not quite make out writes us with trembling hand but firm faith and warm heart, particularly to express her appreciation of the recent article by Bro. J. H. Moore entitled "Around the Council Table." She thinks it would be well if there were more counseling together now between the young and old, as there was in the church in her younger days.

Did you notice the announcement last week by the Committee of Arrangements for the 1925 General Conference? The Committee has arranged with the Winona Assembly for the use of the grounds June 1 to 12. The date set for the Standing Committee to meet is Thursday, June 4. The business session of the Conference will open Tuesday morning, June 9. The time between these dates will be occupied as the Program Committee may provide.

One live congregation we know of has a live brother in it who gets out a bimonthly "Christian News Bulletin" and reads it at the opening of Sunday-school. The object is "to give our people a larger acquaintance with the activities of others. I classify the material under four heads: general religious activities, peace, prohibition and missions. . . . All the churches in this District are getting it. As soon as I am able we want to give it greater publicity." He must be like the people we read about in Nehemiah that "had a mind to work."

One District Meeting, we observe from a copy of the minutes which came under our notice lately, has the Standing Committee delegate give a report on the disposition of queries sent to the General Conference. This is certainly a fine thing, especially when queries are returned to the District without answer or when an answer is given different from what the District desired. Delegates can explain the reasons for the action taken and do much to maintain good feeling and a spirit of cooperation between the District and the Brotherhood at large.

"The Little Brother," local news organ of the Cleveland church, Ohio, informs us that "two congregations in Cleveland, of 250 members each, are each supporting ten foreign missionaries." The same paper tells us that "leaders of the Methodist church are declaring receipts to be forty-five per cent less than last year, and unless a change soon comes 5,000 native workers must be dismissed and 300 missionaries called home." Let us hope it isn't really that bad, but can't some of you folks who are so good at explaining things tell us what the trouble is?

* * * *

A Bystander's Notes

Capitalizing Our Prospects. At this writing for the ninth time since election day the number of shares traded on the New York stock exchange has passed the two million mark. All of which indicates that a good many Americans are engaged in what is becoming the mad business of capitalizing our prospects. The promise of the next four years warrants a higher price for the stocks of sound concerns with a good future. But the present situation gives every indication of becoming a wild scramble to get on the band wagon, which very situation will result in an unwarranted advance or an over-capitalization of our prospects. We seem in for the sort of hilarious upward swing that inevitably brings loss and disillusionment to many small investors. Perhaps the main weakness of the average investor is his susceptibility to crowd influence. He is inclined to follow the crowd—buying toward the crest and selling in a period of discouragement. Meanwhile, the more astute investor, perhaps with more funds, and certainly with a better understanding of long time market swings, strives to buy in a period of depression and unload toward the crest of a period of overconfidence. Those who are especially anxious to get on the band wagon in a period like the present has now become well do to consider that every share bought on a rising market is also a share sold by one who felt he would rather let some one else hold the sack. It is not inappropriate to repeat the words of the late James B. Forgan, once dean of Chicago bankers, in this connection: "I never speculated in stocks with the expectation of making a profit by quick turns in their market price. All my stock purchases have been for permanent investment. I have never learned to read the tape of the stock ticker and have no desire to. My accumulations have been made in the stocks of two concerns, with the affairs of which I was in a position to keep in close touch."

* * * *

In the "Messenger" Twenty Years Ago

A letter from Bro. D. L. Miller says that after a pleasant voyage, which Sister Miller enjoyed more than any previous one, they reached Copenhagen Sept. 8. Their intentions were to attend the District Meeting at Hordum the next day. Until Nov. 1 Bro. Miller should be addressed at Jerusalem, Syria, care of Thos. Cook and Son.

In the month of October, twenty-eight boys were baptized in Anklesvar, India. Many more applied for membership in the church but they failed to pass the examination. Natives in India must be thoroughly examined before being admitted to baptism. This is done to see if they understand what they are doing, and further with a view of wisely instructing them along needed lines.

Parents who make it easy for their children who are members, to attend love feasts, act wisely. Not long since a father urged his son to attend a feast in an adjoining congregation. The young brother excused himself, saying that he did not see how he could complete the work he had to do and attend the feast too. The father relieved him of a part of his work, helped him plan for the rest, gave him money to pay his expenses, and the boy went to the feast. It proved to be a very spiritual feast and did the young member a great deal of good. He came home a stronger young man spiritually, and only the better off because of his outing and experience. The money required for the trip was wisely spent. If parents would in this way spend more money for their children that are members we would have some stronger members.

We want the names of all the isolated members in North America who are not reading the "Messenger." By isolated members we mean those who live where they can not have the privilege of attending church services conducted by the Brethren. There are hundreds of them and we would like to secure all of their names. If something can be said regarding the occupation, history and condition of each one we shall be grateful for the information. This information can be given briefly, and along with it the names may be sent to the editorial department of the House. Then there are hundreds of members' children living here and there where the Brethren are unknown. We shall also be grateful for their names and addresses. As much as possible we want to keep in touch with all of the members of the church and their children, as well as their descendants. Let all of our readers take an interest in this matter and thus help us to reach thousands who are not at this time in touch with the church and her work.

AROUND THE WORLD

American Movies Abroad

A speaker at the W. C. T. U. Jubilee Convention in discussing her experiences in Singapore, Burma, and Ceylon, made the following statement: "People in the Orient are shown pictures which depict life in America at its worst. Pictures of half clothed women and of domestic infidelity produce in the minds of the foreigners the idea that America is a low lived, lawless country of unhappy homes. Sometimes the natives express sympathy for me because of the condition of our country. We ought not to allow men for the sake of greed to so misrepresent us."

New Styles in Japan

From Japan there comes the word that hereafter the rule requiring intermarriage of the few highest families has been abrogated. Imperial princes will now be allowed the same liberty in selecting their brides as the average man has long enjoyed. The age-old custom, now to be dispensed with, required child betrothals with engagement periods of at least ten years. Of the first to profit by the new rule are Prince Asakira, heir to the Kuni title, and his sister, the Princess Nobuko. The Prince has broken an engagement of twelve years' standing and the Princess is to marry the heir of Count Sanjo, who is not of imperial blood.

Real Estate Prices in New York City

The Harriman National Bank of New York City has been buying a little land at the corner of Fifth Avenue and 44th Street. A part of the property purchased was a certain thirty-five foot lot at a price so near \$1,000,000 that it figured out at the rate of \$304 per square foot. This price is reported to be the highest ever paid for land on Fifth Avenue; and, so far as real estate experts can recall, the highest ever paid anywhere in New York City. It might be interesting if some land poor farmers would sit down and figure how much they would be worth if they had frontage on Fifth Avenue. To facilitate the computation note that 304 times 43,560 equals 13,242,240. The reader may now multiply his acres by a little more than thirteen million.

The Carlsbad National Monument

In southern New Mexico at the southeastern break-off of the Guadalupe Mountains is to be found our newest natural wonder in the shape of immense caves. It seems that for years it was locally known that the Guadalupe Mountains were hollow. For fifteen years a fertilizer company worked the guano deposits near the mouth of the caves, taking out sometimes as much as one hundred and fifty tons of fertilizer per day. Finally, scientists became interested, and several months of exploration revealed a series of caverns whose dimensions even now can not be estimated. The caverns have been penetrated for a distance of fifteen miles. The discovery was thus considered so important that in October, 1923, President Coolidge set aside the region as the Carlsbad National Monument.

Working and Thinking

It is said that farmer-preachers used to work out a good many of their sermons while plowing fields in spring or while shucking corn in the fall. But we are wondering how many sermons they would have worked out if they had had Ray McQuirk for a pacemaker. In a try out for a State corn husking contest this nimble gentleman shucked corn at the rate of thirty bushels per hour. This is but a sample of how modern life is geared so high that not even the simple activities of farm life have escaped tests for speed and efficiency. And yet, with all our medals and ribbons one may ask if life is as full and rich for us as it was for the men who had time to let the horses rest at the end of the corn row while they read a few passages from the New Testament. There is still something to be said in favor of the simple life if we can find time to consider its merits.

In Spite of Riches

Henry Cabot Lodge, like Woodrow Wilson, is an example of the scholar in politics. However, they were on opposite sides, and about them centered the struggle over the League of Nations. While many have taken exception to some of Senator Lodge's policies the fact remains that his energy and resourcefulness are worthy of emulation. Henry Cabot Lodge inherited both social position and leisure. He might have lived a Palm Beach life of no great consequence, but he chose rather to work and make a name for himself. Although he apparently had no intention of practicing law, he nevertheless won a degree in that branch of study at Harvard. He also studied history and won his Ph. D. with a thesis on Anglo-Saxon land laws. Next he was a lecturer on American history and at the age of thirty was recognized as an authoritative historian. His public career began with his election to the Massachusetts house of representatives in 1879.

Next he entered congress. He represented Massachusetts in the senate continuously for a period of thirty-one years. Senator Lodge's ideal is said to have been Lord Macaulay, and like the man he patterned after, Senator Lodge made a name for himself in both politics and literature.

The Church Enterprise

The church enterprise is one of the large scale undertakings of the country when one thinks of it from the standpoint of national organization. Just as the little oil station on the corner may be the outpost of some great concern doing a business running into the hundreds of millions of dollars, so also the local church may be thought of as a part of a great enterprise. We do not have at hand the figures for the total expenses of the churches in the United States for a year, but some idea of the magnitude of the work of ministering to the spiritual needs of man may be gained from the fact that the Methodist Episcopal Church raised last year for its various enterprises the sum of \$100,819,730. So far as can be ascertained this would figure out at the rate of twenty-odd dollars per member per year.

The Testimony of Christian History

The Christian Church has been indifferent to many of her resources; but, perhaps, to none more than to the testimony of church history. Regarding this neglect the "Herald of Gospel Liberty" remarks: "In the new Christian education of which the church is beginning to speak so earnestly, there ought to be great room given for the teaching of Christian history. The childhood and youth of today ought to be made familiar with those great Christian characters who have done so much for the advancement of Christianity in the world and upon whose faith have been turned the destinies of many nations. Some plan ought to be found to make the church vitally acquainted with the lessons and triumphs of the Gospel during the Christian era. It is a story of convicting power and beauty—and yet one that is almost unread and unknown in the average church. Thus we are making little use of the greatest and most invincible testimony that has ever been given to Jesus Christ and his Gospel—the testimony of nineteen hundred years of Christian history."

In Memory of King Turkey

Our American Thanksgiving is largely at the expense of King Turkey. In view of his sacrifices that have contributed so much toward the success of the day it is but fitting to note a few facts about the American turkey. Turkeys are not from Turkey, nor is it clear just why they should carry the name they do. The Spaniards found the turkey partly domesticated by the Aztecs of Mexico and the Zuni Indians of New Mexico. In 1519 Montezuma entertained Cortez in royal splendor and one of the new viands tasted by the Spanish invaders was roast turkey. Later the Pilgrim Fathers found the turkey to be both a great and a delicious resource. By a kind of common consent the noble bird has been dedicated to the task of helping the American people to be thankful. The Thanksgiving and Christmas demands made upon the American turkey are enormous. Turkeys from Texas and Missouri bear together about one-fifth of what is asked. The quotas from Indiana, Illinois, Kentucky and Ohio follow in the order named. Many turkeys go to market dressed, but others go alive. One of the longest shipments of live turkeys is from Tennessee to New York City. From Morristown "turkey specials" are shipped, each car containing from 1,500 to 2,000 turkeys. It is just such sacrifices as these that have made the turkey an American institution.

The Spanish System

The Spanish are naturally an able and a vivacious people, but they have unfortunately been the victims of a system that has left them little but pride and poverty. The Moroccan war has not only served to show the inherent weakness of the Spanish system of repression abroad, but it has also resulted in grave internal situations. The Spanish system has not only meant untold loss to countries as far apart as Holland and Cuba, but as the Moroccan struggle indicates, it has left Spain herself emasculated and insignificant as a nation. First, the Jews were expelled in 1492 with the result that Spain lost a large body of industrious citizens. Then the Inquisition was developed and this institution served to repress, exile, or kill off the progressive types of men who might have lifted Spain out of the doldrums. Thus, through the centuries a bigoted type of leadership has beaten down every hopeful movement until the Spain of our day is in a sorry way indeed. But at present the Spanish system carries on; and hope languishes while Catalonia is held in check by 60,000 troops. An American correspondent writes that a typical Catalan small town is Hostalrich. It is a little town of 4,000 that stands in the shadow of a garrison of 1,000 well-equipped troops. It must be apparent that Spain can not make progress so long as one-half of Spain's man power is busy keeping the other half from attempting anything a little different from the established order.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are the Peacemakers

Matthew 5: 9

For Week Beginning December 7, 1924

Peacemaking Is a Divine Act. The virtue of peaceableness is a primary attribute of God. He loves order and concord and harmony. This quality is not merely passive. He loves peace so much that he works to achieve it. Had he from the first had his way we believe there would never have been discord between man and God and between man and man. But peace was broken by human transgression and God took the initiative in its restoration. His plans were announced through the prophets and finally in a supreme way by the angels (Luke 2: 14). The medium of peace became the person of his Son in his life and sacrifice (Rom. 15: 33; Heb. 13: 20; 2 Cor. 5: 18, 19).

Peacemakers Have Learned the Secret of Peace from God. He has spoken peace to their souls when they confessed their sins, repented of them and turned into the way of righteousness. They have tasted of the gracious mercy of God in forgiveness. Sin was the factor which brought man out of happy relations with God and with that out of the way Christ has accomplished a reconciliation. Now they are restrained from strife and rejoice in the exercise of love in their daily living. No consciousness in the human breast can be more sweet than the assurance that one is on friendly terms with his heavenly Father (Isa. 26: 3; John 14: 27; Rom. 5: 1; Eph. 2: 13-15; Philpp. 4: 7; Col. 3: 15).

Peacemakers Seek to Win Others to Peace with God. There is no blessing which man seeks to share more than peace with God. It is absolutely impossible to be selfish about this. A consciousness of harmony with God makes of men great servants. This is what Jesus did for his disciples when he disciplined them in soul winning (Mark 1: 17). Not only do we have peace but we spread peace. This is the secret of genuine Christians as they go about in ministry and in missionary service (2 Cor. 5: 20; Acts 10: 36). The greatest peace movement in the world is the promotion of the Christian religion. It is the way Jesus chose to work a revolution among humanity, to awaken the world to a clear consciousness of God and his will.

Peacemakers Labor to Maintain Peace Among Men. This is a complement to the former statement. It is inconceivable that any should consider peace with God apart from concord among men. They who devote themselves to the genuine work of bringing peace upon earth among individuals and nations are enabling the cross of Christ to bear its proper fruit. This peaceableness must have its way among brethren if they would maintain brotherhood. A most practical manner of promoting peace is by promoting understanding among various peoples. Most quarrels begin in misunderstanding and the lack of appreciation of the other's point of view. Therefore the peacemaker is fair in his attitude toward the rights of others. The Scriptures abound in teachings concerning the effort of Christ's people to preserve peace (Mark 9: 50; Rom. 12: 18; 14: 19; 2 Cor. 13: 11; 1 Thess. 5: 13; Heb. 12: 14; James 3: 18).

Peacemakers Are Called the Children of God Because They Have His Attributes and Share in His Work. They are in the family of God who seek to have his will prevail, and allow it full sway in their lives (Mark 3: 35). God desires for peace to reign, he gives peace to those who seek it of him, and he enables his people to participate in the divine act of bringing peace to pass. They are sons of God who partake of the Spirit of God (Rom. 8: 14). They are children of God who are entitled to the highest and best in the life that now is and in the life hereafter (Gal. 4: 6; 1 John 3: 1).

Suggestions for Meditation

Christ as a Peacemaker, his manner and method.

My contribution to the peace of the world.

The work of the church as a peace movement.

What problems of making peace lie close to my community?

A Prayer

Father of peace! As thy disciples we have tasted something of the sweetness of peace and we long for more. Create in us by thy benign Spirit more of the practical love for thee and for our fellow-men which will increase our concord in every relationship that we bear. Enable us to restrain the human impulses which make for strife in our relations with one another. Give us vision of what it would mean for the world of mankind to dwell together in unity about thy throne, and inspire our redeemed lives to labor earnestly for the achievement of our vision. In the name and spirit of Jesus Christ, Amen. J. H. H.

The Spiritual Condition of Youth in Russia

(Continued from Page 771)

den. The good which had been accomplished among them, is now destroyed.

Recently, an All-Russian Conference of Christian young people was held in the town Twer. The conference was largely attended and greatly blessed. Although the desired formalities were strictly adhered to, the entire conference was arrested. All of them were put into a dark and damp cellar and some of the most prominent leaders were sentenced to several years' imprisonment, for the mere indictment of "leading astray proletarian youth."

There was also an All-Russian Christian Students' League. Its activity was principally among students and the intelligentsia. In all university towns there once existed smaller and larger circles of believing students. Gospel work flourished in all of them. This work, too, has been closed, and one of the chief leaders of it has been exiled from Russia for several years. But the destructive campaign against Christian youth has not yet been exhausted. In the different high schools there were many believing pupils. This "dangerous element" has been banished from the halls of learning. The Christian youth dare not acquire any education. Yes, on the ground of the present laws, it is well nigh impossible to secure any position and those who are now in service are gradually being discharged.

The Christian youth are deprived of education and all means of existence. Shall I quote more instances of oppression and arrests which take place continually on the basis of evangelical work amongst youth? Their number is endless. Dumb, and with Christian patience under the heavy pressure of the government, without hope of education and daily bread, the Christian youth of Russia bears a heavy cross. What is the great need?

The believing youth are scattered. Their organizations are closed. In small circles they gather around their beloved Bible, hiding in cellars from the government spies. Without bread and necessary apparel, they perform their weary services in secret, struggling against godlessness and sin, always in fear of prison and necessity, without sympathy from the outside world, they go along their thorny path.

The Christian youth of Russia have heard that there is a World Organization of Christian youth. They know that these Leagues of young people are numerous and influential, and that a great work is being done by them. Great Conferences take place, they sing songs of joy, but these elder brothers have probably forgotten their smaller brothers, who are sitting bound in chains. Christian youth of Russia are thirsty, but no one gives them to drink; they hunger, and no one reaches bread to them; they are in prison, and no one visits them. They live on in sorrow and pain, and no brotherly word of comfort or cheer reaches them. The Christian youth of Russia, steeled in the struggle of atheism, hardened through all these privations, do not dare to lift their voice and thus call to brothers abroad for help. Throughout all they remember the wonderful promise of their Lord: "I will not leave thee nor forsake thee!" When will the Christian youth of other countries come to the rescue of their brothers in Russia?

Studies on the Teaching of Prayer by Jesus

(Continued from Page 774)

(b) Temptation; Greek, *peirasmos*, is the Septuagint for *massah* (Heb.), an experiment, attempt, trial, proving. The verb, *peirazo*, is the Septuagint for *nasah* (Heb.), to try to prove, to attempt to test. The verb is used 38 times, the noun, 21 times. From an inductive study we find that the references, in both Testaments, show that the word has both a good sense, John 6: 6; Matt. 22: 35; 2 Cor. 13: 5, and a bad sense, Matt. 16: 1; James 1: 13; Matt. 4: 1, 3. In its bad sense it is a solicitation to sin and evil.

(c) "Bring us not into temptation." Let it be remembered, first, that Jesus here teaches us to pray

that we be not led into temptation. Second, that on another occasion he admonished the disciples: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26: 41). Third, "God cannot be tempted with evil, and he himself tempteth no man," that is, to evil, as the following words indicate (James 1: 13). He is no solicitor in that direction. Temptation has two pulls: a positive and a negative, a good and a bad, an up and a down, a heavenly and a hell pull. When God tempts or tests, his object is to land us on safe ground. He solicits in the direction of the good.

Further, let it be remembered: first, that God leads, suffers us to be led into temptation. Second, as to whether God answers or doesn't answer our petition, depends. Third, that even though the temptation is a testing or proving, and that by Satanic means (Examples: Job, Christ, Paul) that that is not the only way to be purified and perfected. And in case it is through the means of Satan and evil, the tempted is always safeguarded (1 Cor. 10: 13). And though the Lord chasten us, he does not stress that, instead, he is after our souls (1 Cor. 11: 32). His object has a pull towards himself and heaven.

Avoiding Temptation. From Jesus' teaching it seems that he would have us avoid temptation, avoiding all that which would work suffering, trials, and hardships on our behalf. When God led Israel back into the Wilderness for thirty-eight years, he led them into temptation (Ex. 15: 25; 20: 20; Deut. 8: 2, 16), all of which could have been avoided, had they been faithful at Kadesh. He proved them. They must learn to trust him, and take him at his word. God will lead us into temptation in case we fail to choose the good which perfects the design and end he has in view for us. Such choices strengthen and give character. But when we fail or are headed in the wrong direction by not choosing properly, then temptation or proving as a means to an end must do its work. For example, when we have missed the mark to such an extent as to allow self-confidence, pride, and exaltation to enter our lives, then such dross must be burned out. Or possibly it may be to forestall such from entering our lives we must be tested. Compare 1 Cor. 10: 12, 13; 2 Cor. 12: 7, 8.

Again, "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience" (James 1: 2, 3. Compare also 2 Cor. 12: 9, 10). Such proving cultivates the Christian graces, as patience, etc. The testings that pave the road to growth and development are temptations for good. We need not despair, there is grace for triumph. When we can't stand the tests the result is "stuntism" in spiritual development. But who of us does not shrink from such methods that lead to perfection? There is a material shrinking from even the optimistic side of temptation "count it all joy" (James 1: 2), "I take pleasure" (2 Cor. 12: 10). We want humility, but we shrink from the thorn-in-the-flesh method to keep us humble. Yes, "lead us not into temptation," testing, proving. Watch and pray that ye enter not into temptation, and instead, receive our growth, perfection, development, and power by the constant-choosing-of-the-good method.

God led Job into temptation (Job 2: 6); so Christ Matt. 4: 1 [Spirit leads]; Mark 1: 12 [Spirit leads]; Luke 4: 1 [Spirit leads]; Luke 4: 9 [Devil leads]; so Paul (2 Cor. 12: 7), using "a messenger of Satan." But he always leads, or permits to be led, so far—not above that ye are able to bear (1 Cor. 10: 10), not beyond the point of endurance. And because they yielded not, they were glorified, and are become our examples (James 1: 12; 5: 11). Yielding to temptation, and not temptation itself, is sin. We naturally do not invite Job's trials, or Paul's thorn. Let us watch and pray more, and enter into temptation less. There is a higher and a better way to perfection. God doubtless uses the lower way only when need so requires.

8. *Seventh Petition*: "but deliver us from evil."

(a) This is a new petition in that it is more than

a corresponding positive clause for the former negative one. See the discussion on the petition under the "Sixth Petition." The Prayer contains six or seven petitions according to how you view it.

(b) "Deliver," *rhōmōi*, to draw to one's self, to rescue, to deliver. God is the escape referred to in the discussion in the sixth petition.

(c) "From evil," R. V., "the evil one." "Evil one," or "evil work," which? *Tou ponerou*, "the evil," can be either masculine or neuter, since it is the same form in both genders. If masculine then it should read: "evil one"; but if neuter, then "evil work," or evil. "The probability is in favor of the masculine, the evil one. The Eastern naturally thought of evil in the concrete. But we as naturally think of it in the abstract; therefore the change from the A. V. in the R. V. is unfortunate. It mars the reality of the Lord's Prayer on Western lips to say deliver us from the evil one."—Expositor's Greek Test.

Since 2 Tim. 4: 18 harmonizes well with "evil work," the neuter seems preferable: "The Lord will deliver me from every evil work (*apo pantos ergou ponērou*), and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen."

For *ponēros* (evil), Thayer gives: (1) full of labors, annoyances, hardships: (a) pressed and harassed by labors, (b) bringing toils, annoyances, perils; (2) bad, of a bad nature or condition: (a) in a physical sense—blindness, sickness, (b) in an ethical sense: evil, wicked, bad. The idea goes well with the sixth petition, and possibly should read somewhat as follows: bring us not into testing, trial; but rescue us from the pressure of hardships, annoyances, harassings, etc., because it is these that afford the testing. They work patience, and the like (James 1: 2, 3). The neuter rendering seems the preferable; however, Matt. 13: 25, 39 and Luke 22: 31 favor somewhat the masculine rendering. "That 'the evil one' is the right rendering of *tou ponerou* is now commonly accepted by scholars on grounds of exegesis."—Dictionary of Christ and the Gospels. We are inclined to question the exegesis. How the Church Fathers were divided as to the meaning of "the evil": "Evil One" (Satan), so Tertullian, and the Greek Fathers after Origen; "Evil thing, work, or sin," so Cyprian and the Latin Fathers interpret it. The point seems to be decided by 2 Tim. 4: 18 where the exact words of the evangelist are employed: "The Lord shall deliver me from every evil work."—Schaff-Herzog Ency.

9. *The Doxology*: "For thine is the kingdom, and the power, and the glory forever. Amen."

(a) It will be noted that this doxology is not embodied in the text of the R. V., but is given in the margin, with the statement that "many authorities, some ancient, but with variations, add *For thine is the kingdom, etc.*" By this is meant that the leading ancient MSS. such as Codex Sinaiticus, Codex Vaticanus, etc., do not contain it; but that later manuscripts such as Codex Regius (eighth century), Codex Sangallensis (tenth century), etc., do contain the doxology.

"A liturgical ending, no part of the original prayer, and tending to turn a religious reality into a devotional form."—Expositor's Greek Test.

"The very discovery of the oldest witness outside of the New Testament, the *Didache*, where it occurs, corroborates the view that it originated in liturgical use."—Dict. of Christ and the Gospels.

"The doxology must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time."—Alford's Greek Test.

Since in substance it is not out of harmony with the Prayer, or scriptures in general, we see no reason why we may not reverence God in using it. "The

prayer, as pieced out by later hands, goes up to God for its fitting conclusion and climax, for all things human must end in the kingdom and glory of God." —Snowden.

New Windsor, Md.

CORRESPONDENCE

DEDICATORY SERVICES OF THE CALVARY CHURCH

The week of Nov. 2 to 9 is one that will long be remembered in the history of The Calvary Church of the Brethren, Fifty-third and Denker Avenue, Los Angeles, Calif. It was the week of the dedication services of our beautiful, new church.

The program began promptly on time at 9:45 A. M., for Bible School. All grades, except the primary department, met in the main auditorium, and after a few hymns of praise the devotional hour was in charge of Bro. Ray Olwin of Pasadena, Calif., a member of the District Board of Religious Education. The discussion of the lesson had been assigned to Eld. J. B. Emmert, director of Religious Education in our District, but Brother Emmert could not be present because of Sister Emmert's sickness, and the hour was occupied by Eld. E. M. Studebaker, President of La Verne College, who pictured to us the lesson of "The Prodigal Son" in a vivid, practical way. At 11:00 o'clock Eld. Jacob Funk, of Rialto, Calif., delivered a message emphasizing religion as essential to life, as living and potentially vital—Jesus Christ being the practical spiritual expression of that life. Bro. Funk was at his best and preached with old-time power.

The special dedication service followed at 2:30 P. M. The devotional period was in charge of Eld. N. W. Jennings, pastor of the First Brethren Church, of this city. Eld. E. M. Studebaker delivered the dedicatory address, taking, as a basis for his remarks, the dedication of Solomon's temple. Bro. Studebaker's general theme was the dedication of a building, and the dedication of a heart to a life-task, of which, he said, the latter is the greater. It was a ringing message, meeting the expectation of his vast audience. The message was carefully prepared, beautifully given, and effectively applied with power. A part of the afternoon was given over to the building committee in making reports, and the raising of funds. The services of Eld. Funk were secured for this purpose. Over fifteen hundred dollars were raised in a very short time. This sum may not look very large. But it was very gratifying from the fact that it represents the generous gifts given largely by members of our sister congregations and patron-friends in our immediate community; the members of the Calvary church, having previously pledged and given, and most of them, to their financial limit. No impossible indebtedness remains on our new building. A most fitting paper on resolutions was presented by the committee composed of Dr. J. D. Clear, Eld. N. E. Baker, and Eld. J. S. Cline of the Calvary Church. No details were overlooked and the paper was replete with acknowledgment to all who contributed so generously in point of time and service to the program. A brief, stating the articles of our dear faith, was also inserted in the resolutions.

At 6:30 P. M. the program began with the Christian Workers' hour in charge of Eld. J. W. Cline. In the absence of Bro. Emmert who had been assigned this hour, Brother Cline secured the services of Sister J. Z. Gilbert, Sister S. G. Lehmer, and Eld. J. S. Kline, whose talks were fitting and instructive. At 7:30 Eld. S. G. Lehner of the First church, of this city, led in scripture reading and prayer, after which Eld. G. F. Chamberlen of Covina delivered an address on the subject, "Jesus Christ the Eternal Son of God." The address was a fitting climax to the day. Bro. Chamberlen discussed Christ in his relation to the Father, the church, the individual, and the world, in point of the great fundamentals.

The music of the day was second to none, and was in charge of Sister B. H. VanDyke, chorister of the Calvary church. The Calvary choir was assisted by the choir of the First Brethren Church of this city. Miss Grace Hedrick, soloist of the Grace M. E. Church of this city, sang, "Open the Gates of the Temple." Gladys Cline of the Calvary Church sang, "Consider the Lilies." Miss Robertson, of the Atherton Baptist church of this city, sang a selection. The male quartet of the First church of this city furnished the music at the evening services. All of these numbers were excellently given. Fully one hundred and fifty people were turned away from the afternoon service. This was a source of regret to us, coming,

as many did, from a distance. Fine fellowship was enjoyed during the lunch hour, noon and evening. The contents of basket lunches were spread on tables in the basement and the viands were shared by all. Coffee was served by the ladies of Calvary church. Thus nothing marred the day except the absence of Bro. Emmert, whose dear companion was lying at the point of death, and who has since gone to her home beyond. In the midst of our great day we bore Bro. Emmert's sorrow on our hearts.

During dedication week the following churches gave us their services: Monday night, the First church and Belvedere of this city, and Inglewood congregations; Eld. J. E. Steinour of Belvedere church preached on, "The Second Coming." Tuesday night Pasadena and Hermosa Beach churches were present; Eld. H. A. Brubaker, pastor of the Pasadena church, had for his subject, "The Impelling Motive of a Great Life." Wednesday night the First and Second Brethren churches of this city; Eld. N. W. Jennings of the First Brethren church preached on "Blood Atonement." Thursday night, La Verne, Pomona, Covina, and Glendora churches were with us; Eld. Edgar Rothrock of La Verne spoke on "The Gospel of Good Cheer." Friday night Long Beach and Santa Ana churches; Eld. J. S. Zimmerman used for his subject, "The Preeminent Christ." Sunday morning, Dr. W. I. T. Hoover of La Verne College preached on the subject of "Religion." Sunday afternoon Eld. George Carl, pastor of Hermosa Beach church, spoke on "The Victorious Life." Sunday night, Dr. S. J. Miller, of La Verne College, spoke on "Jesus, the Way, the Truth, and the Life." Time and space forbids to amplify on these soul-stirring messages. They were all different, and yet all alike in exalting the Christ as the need of this age and every age. The fellowship thus enjoyed was in keeping with the spirit of our



beloved Brotherhood, and getting together more, as congregations, and learning to know one another better, is the easiest and the best way to solve many of our problems. We are all grateful to God for the spiritual quickening we have received from these visiting churches and from the messages given by their pastors and ministers.

The new church edifice is a model of beauty. The outside walls are of white stucco. The inside walls of the main auditorium are mottled colors in tiffany. The color scheme graduates from the base into lighter colors towards the ceiling. The ceiling is a sky effect of blue and white. The lighting system is indirect, throwing the light against the ceiling, making it fall in soft tones and colors upon the audience. The base of the walls, inside, are finished in keen cement with a travertine color scheme. The recess of the wall back of the pulpit is finished with the same material. In the front of the church are two large windows, and three on each side wall, of beautiful opalescent glass. These windows are enclosed inside with blocks of keen cement. Two are memorial windows; one was presented in memory of Sister Mattie Masterson, and daughter Anna C., by Mrs. N. J. Brubaker of the Calvary church, whose mother and sister passed away during this year; the other in memory of Brother William H. Keim by his surviving wife, Sister Edith Keim of Pasadena. These windows are fitting memorials of these three faithful saints, whose labors of love will never be forgotten by the members of Calvary church among whom they worked so faithfully in days gone by.

On the rear wall of the auditorium, over the pulpit, is a painted arch of draperies in mulberry color, matching with hanging drapery in front of the baptistry, and with the drapery on the chancel rail enclosing the pulpit and the choir loft. The baptismal scene is a painting of a beautiful river flowing out of a mountain, and is the gift of the man who painted the church. The auditorium is fitted with a balcony, seating about one hundred people; the entire seating capacity for worship is about four hundred. The floors of the entire church are of hard-

wood finish. The front entrance of the church opens into a large foyer, on one side of which is a ladies' parlor, neatly furnished and heated. The rear wall of the auditorium is enclosed with sound-absorbing material, separating the main room from departmental Sunday-school rooms with two floors above the basement. The church is fitted out with a basement under the entire building, with a large auditorium, a kitchen, lavatories, and Sunday-school rooms in front and rear, and the floor is of water-proof cement. The building is heated with gas and has an instantaneous water heater which connects with the baptistry. It contains twenty-five Sunday-school rooms neatly furnished, and the pastor's study.

The parsonage is a beautiful six-room California bungalow and stands next to the church, matching the material of the latter. These buildings stand on three lots with enough room left for ample enlargement. We are located in a beautiful residential part of the city, of recent growth. We are fifty-three blocks from the heart of the city, and sixteen blocks west of Main Street, with fine car-line facilities. The church is situated one block east of Western Avenue, a boulevard running through the city from the mountains to the sea, north and south. We welcome members coming from the east, either as tourists or those who come to stay. You will find here a church-home you will enjoy, not only the building, but a spiritual fellowship that makes one worship God. If you have any boys or girls living in our city, or friends, who are not in touch with us, for whom you are concerned, kindly let me know where they are and I will call on them. I get letters of this kind nearly every week, and many have been helped in this way and saved to the church. The members of Calvary church have willingly sacrificed to make such a beautiful edifice possible, feeling that as God has prospered them, a just proportion of their wealth should flow into the house of the Lord. They have built, not only for themselves, but for their children, and for the whole Brotherhood. God shall have the glory.

"This tent is ours," said Yousouf, "but no more Than it is God's; come in, and be at peace; Freely shalt thou partake of all our store, As we of his who buildeth over these Our tents his glorious roof of night and day, And at whose door none ever yet heard, 'Nay!'"

Los Angeles, Calif.

J. M. Boaz, Pastor.

THE OLD TEN MILE CHURCH

Oct. 19, I left home to go to the old Ten Mile church in Western Pennsylvania, to begin a meeting. I felt beforehand that this was historic ground. This church is believed to be the pioneer church of all denominations in Western Pennsylvania. It is thought that as early as 1760 some families left their homes east of the mountains and came to Washington County.

The present church was built ninety-two years ago and is one of the oldest Brethren churches in America in use. In the rear is an annex used as a kitchen. The old open fireplace is still used as the cooking place on love feast occasions.

This was the home of Eld. John Wise of sainted memory, who preached and labored here for quite a number of years. In 1842 a great revival was held in this church with Eld. James Quinter as evangelist. At this time fifty-two were added to the church. Eld. Quinter lived in this congregation for a number of years and did a great deal of preaching.

While visiting in the home of a family of the Methodist faith we were told that on the summit of one of the highest hills on their farm were two lone graves, that of a man and his wife, the former having been an elder of the church in pioneer days. Our curiosity led us to climb the hill and we found beneath a few locust trees in an open field these graves. It was the last resting place of Eld. John Spohn and wife. He was born in 1748 and was ninety-one years old when he died.

This church was one of the prosperous churches in the pioneer days. But in the factional years, in the early eighties—which was indeed a sad time for the church—this church was greatly weakened by the withdrawal of many of the younger members who united with the Progressive element. From that day to this the congregation has had only a struggling existence.

Bro. R. T. Idleman and wife have charge at this time. My experience in this church has made a lasting impression on my mind. Factionalism has created coldness and indifference in the community toward all religious activities such as I have never seen. But in the midst of all this there are still found a few that are faithful.

Windber, Pa.

F. R. Zook.

DISTRICT CONFERENCE

The North and South Carolina, Georgia and Florida churches met in District Conference Nov. 14 at Sebring, Fla. The business was preceded by Ministerial and Sunday-school Meetings on Thursday. There was a good

(Continued on Page 782)

Fulton Avenue.—Evangelist John R. Snyder, of Huntingdon, Pa., was with us Oct. 12 to 26, and preached with his characteristic manner. The immediate results were thirty-one confessions and six reconsecrations. Oct. 27 twenty-four were baptized by our pastor, and Nov. 14 more. Others await the rite. Our business meeting was held Nov. 3, with Eld. W. E. Kopp presiding. A correspondence committee, consisting of E. H. Miller, Sunday-school superintendent; Christian Workers' president, T. L. Butler;—Eleanor Allender, Baltimore, Md., Nov. 16.

Monoecy.—We held our annual love feast Nov. 1 and 2. We were glad to have with us a number of visiting ministers: Frank Lightner, Wm. Baker, Daniel Florh and Thos. Ecker. We also had with us for the evening service Bro. Holly Garner and wife, missionaries on furlough, whose presence was very much appreciated. On Sunday morning Bro. Lightner preached the sermon, and sermon to a large audience—Elsie A. Eigenbrod, Rocky Ridge, Md., Nov. 12.

San Mar (Home for the Aged).—Oct. 8 the Board of Managers held their regular business meeting in the chapel. Delegates numbering about fifty from the churches of Middle and Eastern Districts of Maryland visited the home. This same day being annual donation day quite a number of gifts were received from various churches and Aid Societies. Just the past week a very nice donation was received from the Holy Trinity church. Consisting of canned vegetables, canned fruit, jellies, bed linens, comforts, money, etc. The faculty and members of the Home, as well, wish to extend our thanks and appreciation for the same.—Mrs. W. F. Carlee, San Mar, Md., Nov. 19.

MICHIGAN

Centerville.—For sometime a union Sunday-school has been conducted at the historic junction between Centerville and Three Rivers, Mich. In addition a non-denominational minister has preached regularly. Several isolated members of the Church of the Brethren near Shipshewana, Ind., attend services at this place. Bro. Geo. Sherck, pastor of the Shipshewana church, began a series of revival meetings here Oct. 26. Some of his subjects were, Grace and Truth, The Church, The Wise Choice and The Value of the Soul. The attendance at these meetings was good most of the time and the attention was splendid. Although there were none who became Christians we hope that some may yet do so. However, interest has increased in the Sunday-school as a result of the meetings, and the work thus may yet develop into something more permanent. The meetings closed Nov. 2.—Clement Bontager, White Pigeon, Mich., Nov. 19.

Durand mission met Nov. 2 in an all-day meeting. Brethren Jos. Sherrick and Harvey Stauffer were present. In the afternoon Bro. Ray Shafer and wife were installed into the ministry. Bro. Shafer was licensed one year ago and has been active in the work. His labors have been very acceptable and much appreciated by the church. In the evening a service was held in a very spiritual love feast, with Bro. Stauffer officiating. One of our active families has moved to Kansas; and another has bought a farm in the Zion church, Mich., which cut down our working force considerable.—L. H. Prowant, Durand, Mich., Nov. 15.

Long Lake church met in members' meeting Nov. 2, with Eld. G. Nevinger presiding. Visiting elders present were J. J. Hamm and Calvin Lehman. Officers were elected for the coming year: Elder, J. J. Hamm; pastor, Harvey A. Landis; clerk, O. Landis; correspondent and "Messenger" agent, Violet Shepherd; trustee, Z. L. Bussey; Sunday-school superintendent, Wm. Landis. An auditing committee also was chosen. Nov. 9 we had an all-day temperance program. Our pastor gave a strong appeal and in the afternoon the children and young folks gave a good program. The day was enjoyed by all.—Mrs. John H. Landis, Manistec, Mich., Nov. 11.

Onekama church met in business session Oct. 11, with Eld. Nevinger in charge. Officers for the coming year are G. Nevinger, elder; E. G. Sellers, Sunday-school superintendent; the writer, correspondent and "Messenger" agent. We held our love feast on Nov. 15. Bro. R. Miller officiating. We miss several of our church workers who have left for the city to work during the winter. Sister Veldeah Hammond is giving us a series of music lessons which are proving very helpful to our young people. Our Aid Society is trying to get settled for the winter's work. As our members are somewhat scattered it seems to be a task to get together. Dr. J. H. Miller, of South Bend, Ind., filled our pulpit very acceptably last Sunday night.—Mrs. G. Nevinger, Onekama, Mich., Nov. 10.

MINNESOTA

Monticello church met in council Nov. 8, with Eld. D. H. Keller presiding. Five letters were granted. Bro. A. J. Nickey, having moved to Iowa, leaves us without a regular pastor. It has been decided to secure Bro. Keller, of Minneapolis, to preach for us one Sunday each month during the winter. We also plan to have him preach on Thanksgiving. Our communion will be held on Thanksgiving evening. Oct. 12 Bro. Emmert, of Mt. Morris, Ill., gave us a very inspiring discourse which was much appreciated.—Mrs. J. E. Burkholder, Monticello, Minn., Nov. 17.

MISSOURI

Fairview church met in council Nov. 8. Bro. B. B. Hyllton conducted the devotional exercises. The visiting brethren brought in a favorable report. Our love feast will be Nov. 15. We plan to have a series of meetings sometime in January, with Bro. J. W. Sala, of Cabool, Mo., evangelist.—Mrs. J. B. Hyllton, Ava, Mo., Nov. 11.

Greenwood church met in council at the Greenwood house Oct. 28, with Bro. A. M. Peterson presiding. Officers were elected for the coming year. We held our love feast a series of meetings at the Greenwood house. Bro. Sala, of Cabool, was secured and a three weeks' meeting was held. We certainly had a fine meeting, with good interest and large attendance. The meeting closed Nov. 9, with a basket dinner at the church. In the afternoon seven were baptized. We held our love feast Nov. 15. Bro. Sala will preach for us each Saturday evening. The Ladies' Aid Society has also organized at the Greenwood church.—Mrs. Fred Weaver, Cabool, Mo., Nov. 19.

Leeton.—Oct. 24 Elders G. W. Lentz and Jesse D. Mohler came to Leeton and met with the Mineral Creek church in council and ordained Bro. X. L. Coppock to the eldership. Bro. Coppock and wife came to Leeton in June, 1923, from Chicago to serve the Mineral Creek church as summer pastor. At the close of the summer term the church was so well pleased with their work and the pastoral method that they contracted with them for half-time service indefinitely. Their splendid work has so completely won the confidence of the church and community that we are hoping to continue their work by making to them a permanent time as soon as financial arrangements can be made. They conducted a splendid revival of two weeks' duration in October, which resulted in twenty-three accessions to the church by baptism. They also conducted a two weeks' revival in the Clear Fork church with nine accessions. Bro. Coppock led the service at Leeton, Ohio, for a two weeks' meeting in the Stone Luck church. What the summer pastor plan has done for the Mineral Creek church may be done for others if only given a chance.—James M. Mohler, Leeton, Mo., Nov. 14.

NEBRASKA

South Beatrice church was favored by a visit Oct. 26 from Bro. C. Smith and wife, of Pa. Bro. Smith preached the sermon one week for us. Nov. 1 we held our love feast, with Bro. Smith officiating. Sunday morning he took for his subject, "The Home," and in the evening, "Whatsoever a man soweth that shall he also reap." This is the fourth time Brother and Sister Smith have been with us in evangelistic work, but the old story seems to come with renewed force. Bro. Smith grows in years.—Lizzie V. Miller, Holmesville, Neb., Nov. 18.

NEW JERSEY

Sergeantsville.—The work at this place has been moving along nicely since our last writing. Oct. 19 we enjoyed a love feast at

the Bethel house. Bro. Bricker, of Philadelphia, Pa., was present both morning and evening. The services proved to be a real spiritual feast to all who attended. Nov. 9 the love feast at the Amwell church was held when Bro. Wm. Irwin was with us. He spoke in the morning on the theme, "All Things Made New." We hope to have these brethren with us again in the future.—H. T. Horne, Sergeantsville, N. J., Nov. 16.

OHIO

Canton Center church held Oct. 26. It was a beautiful day and a large number of people attended. Bro. G. A. Kiefhaber, of Canton, delivered the address both morning and afternoon, which was worthy of deep appreciation. The church now has six separate Sunday-school rooms and a new heating plant. The expense of \$2,000 has been practically wiped out. An offering was given at the afternoon service for missions. Since our last report no one has been baptized. Our members' meeting was held Nov. 8, with Eld. M. M. Taylor presiding. Several church officers were elected. We extended an invitation to the District Conference of 1925 to be held here, and it was accepted. The yearly report of the Sunday-school showed an increase over last year in various lines.—Mrs. Rachel A. Mohn, Louisville, Ohio, Nov. 15.

Cincinnati.—The Buds of Hope Girls' Missionary Club meets each Friday evening at the home of Sister Knoepfle to carry on the missionary work. The club has been making good progress steadily. Just recently two members were added and all are busily engaged in sewing and preparing for their annual bazaar. They are always ready to reach out a helping hand wherever needed, carrying flowers, fruit and sunshine, which goes to make life more joyful for the sick and sorrowing. They are also sending liberal contributions to the various organizations of the church calling for help, and have recently answered a call from the General Mission Board for world-wide missions and also from the Industrial School in Virginia.—Olive Lusk, Cincinnati, Ohio, Nov. 17.

Greenwood.—For many years this church has been without a regular pastor. Many members have died, and others have moved away, leaving the church struggling for an existence. An occasional revival service and sermon were held, but were not profitable by the help of non-resident ministers, and in this way the altar fires were kept burning. About a year ago the writer and his companion were given the pastoral care of the church. A survey of the field disclosed the fact that about eighteen members could be counted as a nucleus of workers. Although somewhat isolated and scattered, the church is held together by the Brotherhood and its great program (even the "Messenger" and the "Missionary Visitor" were not in evidence in the homes), yet these people are fine folks but were lacking opportunity. The year's work now drawing to a close has revealed the dawning of a brighter day. Great satisfaction and interest in the work are being shown. The Sunday-school and church are being organized for efficient work. The attendance and interest have steadily increased. Our financial committee is now working out a fine plan in connection with the envelope system of giving. An all-day communion service was held Nov. 1, which was preceded and followed by several revival services. Bro. Chas. Mulligan, pastor of the Olivet church. There were thirty communicants. Bro. Mulligan officiated, assisted by Eld. C. H. Dearford, pastor of the Goshen church, and our elder, Bro. G. S. Strausbaugh. The church has been much encouraged and strengthened by these inspiring meetings. Six have been baptized to date; two await the rite. The rich and fruitful life is held in practice in this community. A bright future seems to be dawning upon this church and by the help of God and the hearty cooperation of all the workers a great work should be accomplished in his name. This church had been recommended for disorganization by the District field representative, but workers could not be so easily scattered and procedure. The facts stated above is the answer these workers are putting up as a challenge.—A. B. Horst, Brownsville, Ohio, Nov. 18.

Hamilton.—We wish to announce that we have started a Brethren mission in Hamilton, through the good work of our pastor, Bro. Hawke, of Middletown, Ohio. We were so anxious to start a mission that we decided to hold our meetings at the homes until we could build a building. The first meeting was held at the home of the writer, with thirty in attendance. Bro. Schooley was our speaker, assisted by Bro. Hawke. We now have rented a building and will have services every Sunday afternoon at 2:30. We desire the prayers of all the brethren and sisters who take the time to pray for this new work may grow and that we may be able some day to have a little church here. We find there are about ten families in the city who belong to the Church of the Brethren, and we pray God that many may be brought to Christ through this new work that is starting up.—Mrs. Jess E. Messmore, Hamilton, Ohio, Nov. 11.

Middle District.—Homecoming Day, Oct. 19, began our evangelistic mission. Bro. Roy Kohn, of the Pleasant Hill church, occupied the Sunday-school period. Bro. S. A. Blessing had charge of the preaching hour and gave us a very interesting talk on temperance. Bro. John A. Robinson, of Pleasant Hill, gave a very interesting and instructive talk in the afternoon. A basket dinner was the feature of the noon hour. Bro. Wm. Deaton, of West Alexandria, Ohio, was our evangelist. He gave eighteen very interesting and instructive sermons. The meetings were well attended. Eight were added to the service of Christ by baptism and two letters were received. The Sisters' Aid Society is doing a splendid work. They gave \$25 to the Southern Ohio mission and \$100 to the small town fund to the cause of Christ.—H. E. Heitzman, Tippicanee, Ohio, Nov. 14.

Sand Ridge church began a series of meetings Oct. 5, conducted by the pastor, Mary L. Cook, with Sister Marie Zinn, of New Carlisle, in charge of the song service. Bro. John Wicand, of Carey, was with us one evening and gave a splendid message. Bro. J. S. DeJcan and family of Nevada, were also here over one Sunday, when Bro. DeJcan gave two stirring sermons. Members from Poplar Ridge and Desher gave great inspiration when they drove over for the services. As a direct result of these efforts five were born into the Kingdom and better interest is now manifested in regular church attendance. Our love feast was held Oct. 18, and was one that will be remembered, as the spiritual attitude was very marked. Visiting ministers present were D. P. Weller and C. A. Kintner, the latter officiating. Nov. 2 the Sand Ridge church went to Desher for an all-day temperance meeting, which proved to be a day well spent. The outlook for the future of the church is bright, but we still need your prayers.—Mary L. Cook, Hamler, Ohio, Nov. 20.

Silver Creek church met in council Nov. 8, with Eld. D. P. Koch presiding. Two letters were received. Bro. Mahlon Moyer was elected trustee and Bro. Koch was again chosen elder for another year. The date of our love feast was changed from Nov. 27 to 29.—Mrs. Otis Fisher, Pioneer, Ohio, Nov. 15.

Straight Creek Valley.—Bro. C. V. Coppock, of Circleville, Ohio, came to conduct a two weeks' meeting, beginning Nov. 3 and closing the 16th with a love feast. Four came forward and confessed Christ. Our brother labored earnestly among us and we feel he has accomplished much good at this place. We had fine weather and large crowds throughout the two weeks.—Mrs. Senith Setty, Peebles, Ohio, Nov. 18.

OKLAHOMA

Bartlesville.—Work on our new churchhouse in Bartlesville is now in progress, the old building has been wrecked and removed, and excavating for the new one is well advanced. The new concrete masonry work will be rushed as fast as possible. Until the new house is finished all church services will be held at 117 N. Caw Avenue.—S. E. Thompson, Bartlesville, Okla., Nov. 20.

Big Creek.—We held our love feast Nov. 8. Visiting members from Hydro and Coyle were present. In all about sixty-eight surrounded the tables. Nov. 2 the Young People's Live Wire Class motored to Drumright to spend a short time visiting and singing in the home of an aged sister. Our pastor has been

giving some excellent sermons on Christian Living.—Oma Holderred, Cushing, Okla., Nov. 17.

OREGON

Mabel congregation had a love feast Nov. 1. On account of much rain only thirteen communion. The writer officiated, as no other ministers were present.—H. H. Ritter, Mabel, Ore., Nov. 11.

Pendleton.—A little band of members here has started Sunday-school and hopes to have a regular meeting soon. Any minister or other members going through Pendleton are invited to stop and worship with us. Anyone seeking a location is asked to look up the possibilities of Pendleton and those desiring to work for the advancement of the Kingdom of God would do well to migrate to this city, for the harvest is ripe but the laborers are few. A few years ago a short revival meeting was held and the response was excellent.—Mrs. J. H. Alyea, Pendleton, Ore., Nov. 14.

Portland.—Nov. 9 Bro. David Schechter, of Kansas, preached in the morning. Bro. Barnett gave the sermon in the Damascus house in the afternoon and at Portland in the evening. The young people's class sang a special song at the close of Sunday-school. A committee is arranging the Christmas program. The Sisters' Aid will hold their annual bazaar Nov. 22.—Nora Rench Pratt, Clackamas, Ore., Nov. 12.

PENNSYLVANIA

Conestoga.—Oct. 5 Bro. David H. Snader preached a very practical missionary sermon at the Monterey house. Oct. 19 Bro. A. C. Baugher preached an interesting sermon and in the afternoon the Sunday-school rendered a very interesting program after which Bro. Baugher addressed the school. Nov. 2 Bro. A. P. Wenger preached a very practical temperance sermon. Nov. 8 our love feast was held at the Brevelille house. Eight visiting ministers were present. Eld. I. N. Musser officiated. Since the last report one letter of membership has been received.—Amos B. Hufford, Bareville, Pa., Nov. 18.

East Petersburg congregation met in special council for the purpose of calling two deacons. The choice fell on Brethren Mahlon young brethren. They were installed by Eld. J. H. Fader and N. Musser. Our love feast will be Nov. 27, beginning at 1:30 P. M., at the Salunga house.—S. Clyde Weaver, East Petersburg, Pa., Nov. 8.

Glade Run church held their love feast and communion Sunday evening, Nov. 9, with thirty-nine members present. Bro. Warner conducted the service. We held our love feast on Saturday evening. Every Wednesday evening and have had splendid meetings. All the young people take part and often one leads the meeting. The subjects have been interesting and the discussions very helpful. Last Wednesday fifty attended.—Mrs. Carman Bowser, Kittanning, Pa., Nov. 14.

At our love feast we held our fall love feast. Elders Nathan Eshelman and Samuel Eshelman were with us for the meeting service. Other visiting ministers during the day were Elders Milton Forney, Phares Forney, Wm. Fretz, S. N. Wolf, Reuben Myer and L. D. Rose. Bro. Fretz officiated. Eld. Ralph Schlosser expects to be with us in a series of evangelistic meetings beginning Dec. 13.—Florence B. Gibbel, Lititz, Pa., Nov. 10.

Maple Spring.—Oct. 20 Bro. J. A. Buffenmyer, of Conestoga, Pa., began a two weeks' evangelistic campaign, ending with a love feast Sunday evening, Nov. 2, at which 208 communion. Eight were received into the church by baptism. Bro. Geo. Detwiler, of Johnstown, Pa., had charge of the song service which was a great help to our meeting. Oct. 29 our Sisters' Aid Society entertained the Hooversville Aid. In the afternoon a program was rendered. The encouragement given by Bro. Buffenmyer was very much appreciated. At this meeting an offering was lifted, and this with the offering of a similar meeting at the Hooversville church, was sent to the General Mission Board for world-wide missions.—Jennie Thomas, Davidsville, Pa., Nov. 12.

Meyersdale congregation has had a full summer. We just closed a two weeks' revival, conducted by Bro. H. O. Rhoads, of Abertown. Fourteen were baptized, one from the Cumberland church and thirteen into our church. Two letters were received and two were granted. Eight more were baptized, one received by former baptism and one awaits the rite—one a great-grandfather and three of his grandchildren. Bro. Wm. Deaton, of West Alexandria, Ohio, had charge of the music which was great help to the meetings. We were also favored with special music by the Brotherton Chorus and the Fike Quartet, composed of four little sisters of our church. Our love feast on Sunday evening was largely attended. During the two weeks many names of members were added. We chanted "Messenger" Day in our Christian Workers. A number of good talks were given on the "Messenger." That evening Bro. Minnich, who was leaving for California, preached for us. Sept. 30 a musical entertainment was given by a male quartet from Johnstown, accompanied by a reader. Oct. 13 we had a very interesting and very interesting Rally Day program. We raised \$60 for our pledge for educational work in Western Pennsylvania. In the evening Sister Meyers, delegate to the State Convention, gave a good report, followed by a splendid missionary program. An offering of \$88.13 was lifted for missions. Oct. 15, from Thanksgiving Day in the afternoon, Bro. D. G. Nagary, of Altoona, Pa., gave a very interesting lecture on the World Sunday-school Connection. This was very much appreciated by a large audience. The union Thanksgiving service will be held in our church Thanksgiving morning. Our Third Training class has completed the course and took the last examination Monday evening. We are now going to start a pastor's study class. With all these good things Bro. Coffman has been giving us wonderful sermons on such subjects as, What's the Matter? The Religion the World Needs, Does It Matter What You Believe? Salvation by Faith Alone, The Bible Railroad, Building Skyward, and others.—Mrs. Theo. Bittner, Meyersdale, Pa., Nov. 15.

Palmyra church held her love feast Nov. 1 and 2. Elders S. H. Hertzler, Peter Garber and E. M. Wenger were the ministers present giving us inspirational and helpful sermons both days. The latter officiated. The Anniversary Missionary Offering was lifted on Sunday, Oct. 26, amounting to \$340.17. Sunday, Nov. 16, was a day of more than ordinary interest to us in having special services, designated as "Everybody's Day," in which the elderly people were made special guests. Elders I. W. Taylor, R. W. Schlosser and S. R. Zug were the speakers, the latter being in his ninety-third year. The services began on Saturday evening, Nov. 15, and concluded with an all-day service on Sunday evening. Sunday afternoon the singing, which was German, was led by Bro. Linz Nies, of Reading. Eld. Zug spoke also in German.—Sarah G. Shelly, Palmyra, Pa., Nov. 17.

Smithfield.—Nov. 9 was missionary day in our church—celebrating the thirtieth anniversary of missions. Our offering was \$25. Sister Ida Himmler, of Lehigh, Pa., gave a very interesting missionary address. Bro. C. Miller, of Roaring Spring, began a series of meetings Nov. 12. We expect to hold our love feast Nov. 30. Our Sunday-school is progressing nicely.—Bertha M. Longenecker, Williamsburg, Pa., Nov. 14.

Somerset.—Since our last report nineteen have been added to the church; six by baptism, and thirteen by confirmation and eleven by letter. Bro. Detrick's services, one week before the love feast, were greatly appreciated by all. The large attendance at each service showed the interest manifested throughout the meeting. Bro. Hease is away at this time holding a meeting in Timberlake, Va. Bro. Guy Hartman will fill the vacant pulpit during his absence.—E. D. Walker, Somerset, Pa., Nov. 15.

Upper Merion.—Chas. church held its fall love feast Nov. 1. The house was well filled; it was perhaps the largest feast ever held at this place. The service was preceded by a three weeks' revival, conducted by Bro. A. C. Miller, of Roaring Spring, assisted by Sister Helen

(Continued on Page 784)

DISTRICT CONFERENCE

(Continued from Page 779)

representation from the Florida churches, five out of the seven sending delegates; but most of the North Carolina churches could not be represented on account of distance. Seven or eight hundred miles is most too far for many to go to District Meeting. One car bringing four brethren came from North Carolina. As one matter of business, Florida and Georgia asked to be organized as a separate District. The request being granted, all necessary steps were taken to organize, asking Conference of 1925 at Winona for approval. The member on Standing Committee from North and South Carolina, Georgia and Florida will be Geo. A. Branscom. The member from the new District, Florida and Georgia, will be John H. Garst.

Besides our own members, regularly enrolled in the District, we have a number of tourists here at present who attended the meetings. There were several who assisted materially in the meeting, among them being James M. Moore, of Waynesboro, Pa. He also preached for us Nov. 16 at the evening hour.

Several of our sisters took a very active part on the program with papers and talks. Their parts were well worked out and well given. Some of these sisters are showing themselves competent in any kind of church work in which they are placed.

The evening services proved to be excellent. Wednesday Bro. Branscom gave us an old-fashioned Gospel sermon from Matt. 11: 29. Thursday after a report of the Glasgow Sunday-school Convention by Elsie Sanger, Bro. D. H. Zigler gave us a fine sermon on giving. The closing service was Friday night with three addresses to the young people by Sisters Lydia Stauffer, Lena Marchand and the writer.

This first District Meeting in Florida was surely an enjoyable one. Of course, many of us had attended numerous District Meetings, but this one can well be placed among the best intellectually, socially and spiritually. Where you count the people by hundreds or sometimes thousands, you can have a larger house full but you can not count more real preparation and interest and enjoyment than we had here with our smaller crowd. May the Lord bless the growing work in the Southland.

Sebring, Fla.

J. H. Morris.

FROM THE BRETHREN'S HOME, GREENVILLE OHIO

Just one year ago, today, we took up the work here. While we have found the work arduous we have also found it pleasant.

Since our coming here two of our aged people have been called by death, four more have been added, two children have come to us, and four have been placed in homes; now our family consists of twenty-four aged persons, seven children (besides one girl who is working for her board), one hired man, four splendid hired girls, and with ourselves we number forty.

Besides the regular funds given by the churches in the Districts, the Aid Societies, Sunday-school classes and individuals respond occasionally with some special gift. Recently the New Carlisle Aid Society presented us with one dozen linen hand towels, fourteen dish towels and six pairs of pillow slips. The Ft. McKinley vacation school gave us one dozen dish towels, one dozen dish cloths, three linen towels, a dresser scarf and stand cover, twenty soap babies and as many wash cloths and three puzzles. The young people's Sunday-school classes of the Red River Sunday-school are planning on doing some special work for us. How thankful we are for deeds of love.

A plan that was made several years ago to have services here every two weeks for the inmates was found to be inadequate for present-day conditions, so at the meeting of the Board of Trustees in September, a committee composed of Bro. A. B. Miller (president of the board) and Bro. Willis C. Kreider (superintendent of the Home) was appointed to make new plans to supply us with preaching services twice a month. The committee thought best to select six or eight brethren, conveniently located, and get their promise, if possible, to take turns in coming here and preaching for us. After selecting the ones who they thought would respond to the call, they set out early one morning, driving one hundred thirty-five miles, making eight calls, and secured the promise of each of the brethren whom they had selected, to take their turn in coming to preach for us, and thus far we have had three very spiritual meetings besides having a very spiritual communion on the evening of Nov. 3 of which a more detailed account will probably be given by Eld. T. A. Robinson of the Arlington church, who officiated, and whose labor was very much appreciated. Bro. Robinson and his good wife were sufficiently impressed with the needs of the Home that they could not leave without giving some financial help to it. May God bless their labors wherever they go, as well as all who so faithfully support this work.

Emma (Miller) Kreider, Matron. November 7, 1924.
Greenville, Ohio.

THE HOME A BLESSED PLACE

There are three names that are very sacred; they are home, father and mother. Our individual homes are "home, sweet home." But when our own homes are broken up the next choice, in my estimation, is the home for the homeless both for the aged and the youth in our Brotherhood. A visit to such homes always gives us new inspiration, and creates within us greater sympathy.

At the request of the president of the board of trustees and of the superintendent of the Greenville Home in Darke County, Ohio, wife and I started Nov. 3, to the Home to conduct a love feast. On approaching the Home to our glad surprise the first to greet us was Bro. Josiah Barnhart, whom we had last seen in Kansas in 1896. It was sure a joy to meet him again. We found the trustees of the Home in a busy day's work.

Tables were nicely arranged in the dining room of the Home and when the time came fifty members were seated for the joyful occasion. About twenty visiting members were present, including six elders. The members in the Home range in age from thirty-nine to ninety-four years. One brother and two sisters are almost helpless. Some expressed a desire to go to the heavenly home.

Brother and Sister Kreider who superintend the Home surely have a great responsibility, but they seem so pleasant and equal to the occasion. They requested an interest in our prayers. Many expressed themselves as having had a joyful feast, and our visit was one of joy, and will long be remembered because of the zeal manifested among the aged. These have stood as the great oak in the forest, waved and tossed by many winds and storms, but rooting deeper and deeper until they must succumb to age and fall. But faithful saints fall with their faces toward their Father's house. There they will enjoy a better home than earth can afford. We all have our trials and afflictions here, but these will only make us richer when we arrive at home.

As to the Arlington work I will say that it is moving slowly on. I trust that we are gaining in spiritual life and hope that our ardent labors will not be in vain.

Brookville, Ohio.

T. A. Robinson.

ELD. NATHAN H. GARST

October 28 our community was shocked by the report that Eld. N. H. Garst had died suddenly near his home about five miles northwest of Roanoke City. He left the house about 10:30 A. M. with team and wagon to get a load of wood. Being accustomed not to go to dinner until his task (if not too heavy) was completed he was not called at the noon hour. About 2 P. M. he was found dead where he had finished loading his wood. His physician had informed him some years ago that he had leakage of the heart, from which he often suffered. Death was due to this heart affection. His age was sixty-six years, nine months and two days.

He became a member of the Church of the Brethren when about thirty years old and lived faithful until death. He served in the deacon's office for a number of years and was a member of the Mission Board of the First District of Virginia for several terms. He was elected to the ministry in the Peter's Creek congregation May 13, 1899. Our brother was always faithful in the work of the ministry and anything to do given him by the ministerial committee was always accepted cheerfully, and he did his best. Much of his service was done in adjoining churches, one point being at least twenty miles from his home; the trip was usually made with horse and buggy. During the last years he asked to be relieved of this hard task and he was given work at a mission point nearer home. This he enjoyed. It was close to his heart and to do it he gave his very best effort until the last. He was an earnest preacher of the truth, and while he gave encouragement to the Christian, his messages were also filled with warning, love and invitation to the unsaved. He held several series of meetings and had the joy of seeing a number of people accept Christ through his efforts.

He was ordained to the full ministry July 2, 1910, and served equally with the other elders of the congregation until his death. While Bro. Garst was loved and respected by the members of his own fraternity he had, by his kindness and love to his fellow-men and willingness to be a servant of all, drawn to himself a host of friends from other denominations. He leaves his wife, one son, three daughters, one sister and three brothers. Services in the Peter's Creek church by Elders C. E. Eller, Levi Garst and the writer. Interment in the Peter's Creek cemetery.

Roanoke, Va.

D. C. Naff.

SISTERS' AID SOCIETIES

SABETHA, KANS.—Enrollment, 16; average attendance, 10. We held 48 regular and 52 extra meetings. Our work consists mostly of quilting. We also had one sale dinner which netted us \$125. We quilted 25 quilts, \$69.55; received from donations, \$4; total, \$109.55. Paid on pastor's salary, \$30; to Virginia School, \$14; to Bethany Hospital, \$10; to Emergency Fund, \$15; Old Folks' Home and mis-

sions, \$10; Annual Meeting, \$10; care of two orphans, \$10; flowers and donations, \$9.90; incidentals, \$34.59; balance, \$38.42. We also sent a comforter and some clothing to Kansas City Missions at Christmas; clothing and song books, Sunday-school and church papers to Waynesboro, Miss. Officers: Sister Amanda Beeghly, President; Sister Sarah Miller, Vice-President; the writer, Secretary-Treasurer.—Nora Cashman, Sabetha, Kans., Nov. 3.

SOUTH BEATRICE, NEBR.—We held 16 meetings with an average attendance of 18. Our work consisted of piecing and knitting comforts, sewing for needy and serving lunches for sales. We sent \$10 to orphans' home, Council Bluffs; \$30 to the Greene County School; \$30 on South Loup parsonage; District expense, \$1; \$5.25 for flowers. Received for coverings, \$6.17; donations, \$100; collection, \$10.23; receipts, \$35.37; expenses, \$39.84; balance, \$44.53. Officers: Mrs. Mary Gouff, President; Mrs. Laura Wrightman, Vice-President; Mrs. Ella Fry, Superintendent; Mrs. Grace Beam, Assistant; the writer, Secretary-Treasurer.—Mrs. Zelma Dell, Beatrice, Nebr., Nov. 11.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

MILLER-SWIGART.—By the undersigned, at the parsonage, West Charleston, Ohio, Oct. 4, 1924, Mr. Glenn F. Miller, of Sidney, Ohio, and Miss Ellen M. Swigart, of Tippecanoe City, Ohio.—J. C. Flora, Tippecanoe City, Ohio.

ULRICH-HOGUE.—By the undersigned, at Fredonia, Kans., Oct. 16, 1924, Bro. Clark Ulrich, of New Albany, Kans., and Miss Sarah Hogue, of Fredonia.—Elias M. Reed, Galesburg, Kans.

FALLEN ASLEEP

BEAN, Sister Lydia M., born Jan. 11, 1841, died Oct. 23, 1924. Her husband, Wm. W. Bean, preceded her more than twelve years ago. She leaves five children, three brothers, three sisters, nine grandchildren and twelve great-grandchildren. She spent all her life in the Brethren settlement community. She became a member of the Church of the Brethren in March, 1873, thus spending more than fifty-one years in the church. She was loved and respected by all who knew her, both in the church and in the community. Services by Bro. B. W. Smith, at Asbury M. E. church. Burial in the cemetery near by.—W. L. Riggelman, Kirby, W. Va.

CLAAR, Bro. Austin, born near Clear Jan. 9, 1860, died Oct. 31, 1924. He was the son of Jacob and Christina Claar. He married Miss Mary Penrose in 1879. He is survived by his wife, five sons, three daughters, seventeen grandchildren, one brother and a sister. He was a member of the Church of the Brethren for about forty-five years. He served as a deacon for a number of years and was a faithful worker in the church. Service at the Upper Claar church by Sylvan Bookwalter, assisted by Elders I. G. Blocher and Andrew Miller. Interment in Warsa Chapel cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

EUBANK, Sister Mary Jane, died Aug. 21, 1924, aged 80 years, 2 months and 5 days. She united with the Church of the Brethren a number of years ago. Her husband, Bro. Napoleon Eubank, preceded her several years ago. Two sons and two daughters survive. She called for the anointing during her illness. Services at Lebanon, Mo., by Bro. B. S. Lang, assisted by Bro. B. W. Hart. Interment in the adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

FLATTER, Ada, nee Shaffer, daughter of Jacob and Catharine Shaffer, born in Preble County, Ohio, died in the bounds of the Greenville church, Ohio, Oct. 12, 1924, aged 25 years and 4 months. She married Clarence Flatter in 1921. She united with the Church of the Brethren in 1910. Surviving are her husband, two children, parents, two brothers and four sisters. Services at Prices Creek by Sylvan Bookwalter, assisted by Elders I. G. Blocher and Andrew Miller. Interment in Warsa Chapel cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

FLORY, David L., born in Rockingham County, Va., died at his home in West Alexandria, Ohio, Nov. 1, 1924, aged 84 years, 1 month and 14 days. He married Sarah E. Stoner in 1864. There were two daughters and five sons. One daughter preceded him ten years ago. His wife survives with one daughter, five sons, thirteen grandchildren, seven great-grandchildren and one sister. Services by Bro. N. W. Earbaugh, assisted by Bro. Franklin Brubaker. Burial at Eaton, Ohio.—Marie Rinehart, West Alexandria, Ohio.

FUDGE, Jennie, daughter of Susannah and Jacob Ankerman, born near Eaton, Ohio, March 17, 1863. She married Samuel Fudge Dec. 1, 1887. There were two sons and three daughters. Two of them preceded her. She united with the Church of the Brethren in 1895. For the past twenty-nine years she had been a faithful member leading a life true to her convictions. She leaves her husband, one son, two daughters, three grandchildren, one sister, a half brother and sister. After a prolonged illness she died Oct. 29, 1924, aged 61 years, 7 months and 12 days. Services by Bro. R. N. Leatherman. Burial at West Alexandria, Ohio.—Marie Rinehart, West Alexandria, Ohio.

GRABLE, Isabel Reese, born in Washington County, Pa., died Oct. 12, 1924, at Galesburg, Kans., aged 87 years and 20 days. April 6, 1855, she married Andrew Grable. She was baptized into the Church of the Brethren at the age of nineteen. Seven children survive with her husband; two sons and one daughter preceded her. She lived faithful till death. She called for the elders and was anointed about two weeks before her death. Service by the writer.—Elias M. Reed, Galesburg, Kans.

HARPINE, Sarah Frances, wife of Mulken Harpine, died in the bounds of the Unity congregation, Sept. 8, 1924, aged 51 years, 1 month and 7 days. Her husband and a daughter preceded her about one year ago. She was a faithful member of the Brethren Church since girlhood and was a willing worker in the Aid Society for many years. She leaves two daughters and two sons. Services at Fairview church by J. S. Byler, assisted by W. A. Myers. Interment in the cemetery near by.—Eva Nair, Broadway, Va.

HOEFLE, Odella Margarete, daughter of Brother and Sister Ulysses H. Hoefle, born at Garrison, Iowa, died at the home of her parents, near Polo, Ill., Sept. 8, 1924, aged 2 years, 6 months and 14 days. Cholera infantum caused her death. She leaves her father and mother and one brother. Services at the Pine Creek church by Bro. C. W. Stauffer, assisted by Bro. C. L. Wine. Burial at Beaver, Iowa, where services were conducted by Bro. C. B. Rowe.—C. W. Stauffer, Polo, Ill.

HUFF, Bro. Jacob, born in Tuscarawas County, Ohio, died Nov. 6, 1924, aged 82 years, 7 months and 17 days. He became a member of the church nearly sixty years ago. He married Elizabeth Weaver Dec. 31, 1863. There were seven children. His wife was 22 six children preceded him. Services at East Nimishillen church by Bro. S. S. Shoemaker, assisted by Brethren Noah Longenecker and J. L. Byler. Interment in church cemetery.—Mrs. Russell Uplinger, Hartsville, Ohio.

HYLTON, Margaret, nee Harman, born in Floyd County, Va., where she spent her entire life at the old homestead. She died Sept. 5, 1924, aged 74 years, 1 month and 21 days. She married Ed. Jacob Hylton Aug. 20, 1868; he preceded her nearly twenty years ago. There were five daughters and one son; one daughter died in childhood. She was a member of the Brethren Church for about

sixty years and lived a devoted life to her church and family. After her husband's death she made her home with her daughter Alice. Death was due to paralysis. Services by Bro. E. C. Woodie. Burial in Willis cemetery.—Almeda Alderman, Floyd, Va.

Hylton, Sister Mary, nee Ryan, wife of Bro. Floyd Hylton, of Norwood, Mo., died at her home Nov. 7, 1924, aged 38 years, 7 months and 1 day. She had been in poor health for a number of years with tuberculosis. For the last eight or ten months she had suffered greatly but with Christian patience. She was converted at the age of fourteen. She leaves her husband and four children. Services by Eld. J. B. Hylton. Interment in cemetery near by.—Mrs. J. B. Hylton, Ava, Mo.

Kelso, Walter S., born in Somerset County, Pa., died April 5, 1924, aged 62 years, 3 months and 9 days. In his youth he came with his parents to Beatrice, Nebr., and it was while there he married Eleanor Shaffer. There were three daughters and two sons, all of whom survive. Early in youth he accepted Jesus as his Savior and united with the Church of the Brethren. For twenty years he has lived in Denver and was known by his upright life.—Emily D. Moore, Denver, Colo.

Kontz, Bro. Theorum Kennie, died Oct. 12, 1924, aged 74 years. Death followed a brave struggle for three years with disease. He was confined to his bed only three weeks. One week before his death he called for the anointing. He was born and raised in the Mill Creek congregation but for several years lived at Weyer's Cave. The Pleasant Valley church has lost a faithful worker. He was married to Miss Amanda C. Tutwiler Oct. 21, 1875. There were two sons and one daughter. The oldest son died in 1902 and his wife Jan. 21, 1910. He married Sister Virtie N. J. Cline Dec. 24, 1911, who survives with one son, one daughter, six grandchildren and one great-grandchild; also an orphan girl he raised. Services at Mill Creek by Eld. B. S. Landis, assisted by Eld. S. D. Miller.—Mrs. M. C. Williams, Mt. Sidney, Va.

Martin, Mrs. Jeremiah, daughter of John and Martha Snyder, born in 1849. She has spent the greater part of her life in Pike County. In 1891 she married Jeremiah Martin. Her religious preference was the Church of the Brethren though she never united with the church. Services at the Sinking Spring M. E. church by the writer, assisted by Eld. C. V. Coppock. Interment in Sinking Spring cemetery.—Van B. Wright, Peebles, Ohio.

McKinney, Lydia Florentine, died Oct. 31, 1924, aged 72 years, 9 months and 22 days. She was married to John T. McKinney Oct. 20, 1870. The husband preceded her March 12, 1909. To them were born eight daughters and five sons. Five daughters and three sons remain; also twenty-seven grandchildren and seven great-grandchildren. For many years she was a faithful member of the Church of the Brethren. Her kindly hands ministered to the needs of many people. Her cheeriness brightened many hearts. Funeral services at the Woodberry church by the writer, assisted by Bro. F. D. Anthony. Burial at the Druid Ridge cemetery.—S. P. Early, Baltimore, Md.

Nickey, Carl A., son of Eld. S. G. Nickey, born in Piatt County, Ill., died Oct. 30, 1924, aged 29 years, 4 months and 13 days. He united with the Church of the Brethren on Thanksgiving Day, 1904, and remained a faithful member. In 1911 he moved with his parents to Frontier County, Nebr. Here they remained until 1914, when they came to Haxton, where the father was pastor of the Brethren church. He married Agnes Hulse May 18, 1918. There were two daughters who survive with his wife and parents. Death was caused by the falling of the roof of a cave in which he was working. Services by Bro. Roscoe Baker, assisted by the writer. Interment in Haxton cemetery.—Galen B. Arkoff, Haxton, Colo.

Shifflet, Sister Catherine, wife of J. D. Shifflet, died of heart failure, aged 63 years, 7 months and 9 days. She was born in Augusta County, Va., March 30, 1861. She leaves her husband, one son, four daughters, eleven grandchildren and three great-grandchildren. Our little mission has lost a willing and devoted worker.—Katheryn Moore Ewing, Richmond, Va.

Slusher, Martha, nee Pratt, born in Carroll County, Va., died Oct. 10, 1924, aged 81 years, 7 months and 2 days. She was left an orphan at the age of two and was brought to Floyd County, where she spent the remainder of her life. She married Floyd Slusher March 12, 1867; he preceded her about four years ago. There was one daughter, Mrs. A. N. Hylton, who survives, and with whom the parents made their home for the last few years. She joined the Church of the Brethren in August, 1889, and served the Lord faithfully for fifty-seven years. She will be greatly missed in the community, as she was a mother to all. She died of a complication of diseases. Services in the home by Elders L. M. Weddle and S. E. Hylton. Burial in the family cemetery.—Almeda E. Alderman, Floyd, Va.

Uiley, Barbara, daughter of Mr. and Mrs. Samuel Uiley, born in Kosciusko County, Ind., died Nov. 12, 1924, aged 74 years, 3 months and 3 days. She married David C. Uiley in February, 1872. There were three children. She united with the Church of the Brethren in early life. Services at the Manchester church by Eld. Otho Winger, assisted by the writer. Burial in the cemetery by the West Manchester church.—R. H. Miller, North Manchester, Ind.

Wakeman, James Earman, infant son of Rev. and Mrs. H. E. Wakeman, born Aug. 13, 1924, died Aug. 24, 1924. He survived by his parents and two sisters. Services at the house by Eld. C. E. Nair. Burial at Fairview cemetery.—Eva Nair, Broadway, Va.

Wright, infant daughter of Bro. Wm. and Sister Marie Wright, born and died Oct. 9, 1924. Burial in the Pleasant Valley cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); foot-washing (John 13: 1-20); 1 Tim. 5: 10; love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 12: 18-19); intemperance in all things (Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every man's oath (Matt. 5: 34-36; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.



HOLIDAY SUGGESTIONS

BUY BOOKS READ BOOKS GIVE BOOKS

A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea, ...\$1.90	The Road to Le Reve, ...\$1.50
L. M. Montgomery	Brewer Corcoran
Anne of Green Gables, ...1.90	The Primrose Ring, ...75c
L. M. Montgomery	Ruth Sawyer
Anne of the Island, ...1.90	Round the Corner in Gay St., ...75c
L. M. Montgomery	Grace Richmond
Billy Topsail, M. D., ...1.65	Strawberry Acres, ...75c
Norman Duncan	Grace Richmond
The Winning of Barbara Worth, 75c	The Sky Pilot, ...75c
Harold B. Wright	Ralph Connor
Their Yesterdays, ...75c	Wings and Fetters, ...75c
Harold B. Wright	Florence M. Kingsley
When a Man's a Man, ...75c	Little Merry Christmas, ...60c
Harold B. Wright	Winifred Arnold
Corporal Cameron, ...75c	Kazan, A Dog Story, ...75c
Ralph Connor	James O. Curwood
The Doctor, ...75c	Baree, Son of Kazan, ...75c
Ralph Connor	James O. Curwood
The Foreigner, ...75c	Abraham Lincoln, Boy and Man, 75c
Ralph Connor	James Morgan
Rainbow Valley, ...75c	Theodore Roosevelt, Boy and Man, ...75c
L. M. Montgomery	James Morgan
Anne's House of Dreams, ...75c	Adventures in Contentment, ...75c
L. M. Montgomery	David Grayson
The Harvester, ...75c	Adventures in Friendship, ...75c
Gene Stratton Porter	David Grayson
The Following of the Star, ...75c	The Friendly Road, ...75c
Florence Barclay	David Grayson
The Mine with the Iron Door, ..\$2.00	Uncle Tom's Cabin, Illustrated, ..2.00
Harold B. Wright	Harriet B. Stowe
Theodore Roosevelt—100% American, ...75c	Georgina of the Rainbows, ...75c
W. R. Thayer	Annie F. Johnston
Two Ancient Red Cross Tales, ..60c	Up from Slavery, ...75c
I. W. Wilson	Booker T. Washington
Glengarry School Days, ...75c	Ladies in Waiting, ...75c
Ralph Connor	Kate D. Wiggin
The Man from Glengarry, ...75c	Ben Hur, ...75c
Ralph Connor	Lew Wallace
The Mistress of Shentstone, ...75c	Prudence of the Parsonage, ...75c
Florence Barclay	Ethel Hueston
Freckles, ...75c	Prudence Says So, ...75c
Gene Stratton Porter	Ethel Hueston
Pollyanna, The Glad Book, ...1.90	Pilgrim's Progress, ...1.00
Eleanor Porter	John Bunyan
Pollyanna Grows Up, ...1.90	The Patrol of the Sun Dance Trail, ...75c
Eleanor Porter	Ralph Connor
Girl of the Limberlost, ...75c	My Pets, ...1.25
Gene Stratton Porter	Marshall Saunders
Michael O'Halloran, ...75c	The Shepherd of the Hills, ...75c
Gene Stratton Porter	Harold B. Wright
The Man Who Forgot, ...75c	That Printer of Udell's, ...75c
James Hay, Jr.	Harold B. Wright
Just David, ...75c	The Rosary, ...75c
Eleanor Porter	Florence Barclay
Red Pepper Burns, ...75c	The Courage of Marge O'Doon, ..75c
Grace Richmond	James O. Curwood
Mrs. Red Pepper, ...75c	The Light in the Clearing, ...75c
Grace Richmond	Irving Bacheller
Miss Billy, ...1.90	Dawn, ...75c
Eleanor Porter	Eleanor Porter
Miss Billy's Decision, ...1.90	The Witness, ...75c
Eleanor Porter	Grace L. H. Lutz
Miss Billy Married, ...1.90	The Sky Pilot in No Man's Land, 75c
Eleanor Porter	Ralph Connor
Rebecca of Sunnybrook Farm, ...75c	Keeping Up with Lizzie, ...75c
Kate D. Wiggin	Irving Bacheller
Mother, ...75c	The Soul of Ann Rutledge, ...75c
Kathleen Norris	Bernie Babcock
New Chronicles of Rebecca, ...75c	The Voice in the Wilderness, ...75c
Kate D. Wiggin	Grace L. H. Lutz
Mother Carey's Chickens, ...75c	Red and Black, ...75c
Kate D. Wiggin	Grace Richmond
Pegeen, ...75c	Red Pepper's Patients, ...75c
Eleanor H. Brainerd	Grace Richmond
The Major, ...75c	
Ralph Connor	

All prices include postage or express charges. This list may be used as an order sheet. Send your orders early.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 781)

Shellenberger, of Lewistown, Pa. It was the most successful meeting ever held in our church. Thirty-seven were received into the church by baptism and one was reclaimed. Bro. Miller preached a number of soul-cheering sermons and Sister Shellenberger assisted. Besides several inspiring sermons and confessions of sinners. Besides this she held a children's meeting and they gave a splendid program the last night of the meeting. We had good attendance during the entire time, and we had a fine spiritual meeting together. Our church has recently secured a pastor, Bro. Archie Hosking, of Vera Cruz, Pa., who was formerly engaged in Salvation Army work.—Stella Walter, Klahr, Pa.

West Conestoga church held a love feast Oct. 29 and 30 at the Middle Creek house. Fifteen ministering brethren of adjoining congregations were present. Many uplifting thoughts were presented to us. Another mountain top experience was Nov. 9 at the same house, when we had an all-day meeting commemorating the fiftieth anniversary of the building of the Middle Creek house. The services began with Sunday-school, the adults being taught by Bro. Samuel Pfeiffer, followed by a special sermon in German by Bro. Jacob Longenecker. Bro. J. W. G. Hershey followed in English. The afternoon services included the reading of a poem by Sister Anna Gibble written by Jas. A. Selinger, the pastor of the day and place. The history of the West Conestoga Church Fifty Years Ago was given by Bro. Henry Gubel, of Lititz, who told how our fathers labored for Christ and the church, and how through their visions and work we enjoy our present privileges at Middle Creek. The second topic was The Homes Fifty Years Ago by Bro. A. G. Gibble; third, Some Things We Gained in Fifty Years by Bro. H. B. Yoder. At this time an offering of \$159.60 was taken for missions. In the evening there was a sermon especially for the young by Bro. Samuel Myers on the theme, "Choose." The day was well spent and was enjoyed by all. The large house, 60 by 80, was not able to accommodate the crowd. Twenty-three congregations were represented. Middle Creek is located in an agricultural section and to many who worship and visit there it is a near and dear spot. Nov. 22 we expect Bro. Ira Gibble to be with us for a series of meetings at Middle Creek. At the same place Nov. 23 will be the Children's Meeting—Jacob M. Bollinger, Lititz, Pa., Nov. 11.

VIRGINIA

Beaver Creek.—Our regular council was held Nov. 1, with Eld. J. D. Glick presiding. Four letters were granted. After further investigation in regard to repairing the Franklin church it was thought best to dispose of the property. A paper was passed asking that we put ourselves on record in regard to helping our young ministers through school and encouraging them to return to the congregation for service. A committee was appointed to have charge of this work. Bro. C. P. Cline donated an acre of ground to be added to the cemetery. An ordination committee, consisting of Elders Peter Garber and S. D. Miller, was with us and Bro. J. W. Huns was ordained to the full ministry. He and his wife were installed; also Sister Florence Wenger as a deaconess. Eld. H. G. Miller gave some very interesting history in regard to the eldership in this congregation. In the last seventy-five years eleven elders have been ordained: three by the name of Thomas, three Wines, three Millers, one Glick and one Eason. Eld. M. B. Miller, who has been sick for some time, is improving slowly.—Nannie J. Miller, Bridgewater, Va., Nov. 15.

Greenmount church met in council Nov. 15, with Eld. P. I. Garber presiding. Two letters of membership were granted. The following brethren were chosen Sunday-school superintendents: D. R. Miller for Greenmount; J. W. Myers, Mt. Zion; B. F. Miller, Fairview; V. F. Miller, Melrose; D. I. Davis, Bethany. Bro. John F. Wampler has recently held a meeting at the Fairview house, which was well attended. One was baptized.—Lizzie S. Myers, Edom, Va., Nov. 19.

Griffen church met in council Oct. 25. On the following afternoon the church enjoyed a very spiritual love feast. Fifteen sisters and thirteen brethren surrounded the Lord's table. On the following Sunday we had Sunday-school at 10 A. M. and preaching at 11 P. M. Bro. C. W. Zimmerman—Golds Bright, Millboro, Va., Nov. 19.

Johnsville.—Eld. A. M. Laughrun, of Jonesboro, Tenn., began a series of meetings at Johnsville Oct. 26 and continued two weeks. He preached twenty-one very interesting sermons. One was baptized and one reclaimed. We met Nov. 8 in council, with Eld. D. C. Naff in charge. Officers were reelected for 1925. Bro. Laughrun has now returned home to help in a meeting.—Claud Shepherd, Catwawa, Va., Nov. 17.

Lebanon.—Bro. J. S. Zigler, of Selma, Va., came to us Aug. 24 in a revival. After preaching six sermons Bro. Zigler left owing to impaired health and an urgent call from his home congregation. Oct. 21 he returned and preached two weeks more. His sermons were very uplifting and we feel we have been strengthened. Two were baptized. Our Thanksgiving services will be held that day at 7:30 P. M.—Lila B. Wine, Mt. Sidney, Va., Nov. 11.

Lynchburg church met in council Nov. 8, with Eld. W. A. Elgin presiding. He was unanimously reelected as presiding elder. Our Ladies' Aid gave a good report showing a balance in the treasury of more than \$82. A few short talks were made in regard to our plans for a church auditorium which led to the nomination of a committee to solicit our membership and tries for additional funds. The problem of a revival for next year was discussed and the matter left in the hands of the ministerial board. Our next council will be held Jan. 3, after which the first Saturday of each quarter will be our regular time for meeting. Since our church is somewhat isolated from ministerial help we feel the need of a home minister. We held an election which resulted in the choice of one of our deacons, Bro. F. L. Norris. He is very active in the Master's cause and we believe will be a zealous worker among us.—Mrs. J. L. Murray, Lynchburg, Va., Nov. 15.

Montebello.—Oct. 20 Brethren S. H. Flory and W. E. Cunningham visited us. The former preached on Monday night which we appreciated very much. Bro. Cunningham remained with us for a few days for the annual visit. He was in all the homes of the members and found them in good faith. On Saturday following we held our love feast, with Bro. J. R. Kindig officiating. We were glad to have him with us and we enjoyed the feast very much. Thirty-two were received—the largest number we ever had. We feel that Bro. Cunningham is doing a great work at this place. He will preach for us the coming year. On Sunday after the love feast four were anointed.—Emma J. Whitesell, Montebello, Va., Oct. 30.

Oronoco.—R. M. Figgers began a meeting for us Aug. 17. He preached in all eight sermons. Four came forward; two were baptized and two reclaimed. He also held a few meetings at the Blue Ridge schoolhouse, beginning Oct. 5. Five came forward;

one was baptized, one received on former baptism, one reclaimed and two await the rite. We held our love feast Oct. 26 with forty communicants present. Bro. R. M. Figgers officiated.—Lucy Figgers, Oronoco, Va., Nov. 8.

Pleasant Hill church met in council Nov. 8 to elect officers for the coming year: Elders, Brethren J. B. Sowers and A. N. Hylton; clerk, Bro. E. E. Hylton; correspondent, the writer; Sister Nettie Martin, assistant. Brethren E. E. Hylton and A. C. Slusher were chosen as a committee to attend to the cemetery.—Raymond K. Martin, Willis, Va., Nov. 12.

Selma.—Nov. 9 at Sunday-school one applied for admission to the church by baptism which was administered by our pastor, J. S. Zigler. At 4:30 we assembled for communion service, with fifty-six surrounding the Lord's tables. Bro. C. S. Ikenberry, of Daleville, Va., officiated. At 7:30 P. M. we were favored with a program by the Volunteer Mission Band of Daleville Academy. Nov. 11 elected president. Our pastor being away holding a revival in North Carolina, Eld. D. C. Naff will fill the pulpit Nov. 23, both morning and evening. He will act as moderator at our council meeting also.—Chas. E. Arnold, Clifton Forge, Va., Nov. 17.

Unity church met in council at Fairview church Nov. 1, with Eld. S. D. Zigler presiding. Officers were chosen for the year, J. S. Roller being reelected elder. A committee was appointed to formulate a plan for more pastoral work and report at the next council. Bro. J. S. Roller begins a series of meetings at Union Chapel Nov. 16.—Eva Nair, Broadway, Va.

WASHINGTON

Tacoma.—Oct. 25 the members met in a called council. We sent a request to the District Mission Board asking for a minister to help us. They are sending Bro. Jacob Eby whom we deem a good worker. We chose him as our elder for the coming year. Nov. 8 we enjoyed a spiritual love feast, with twenty-two surrounding the Lord's table. Bro. E. S. Gregory, of Olympia, officiated. On Sunday following the four coast churches—Ajlune, Olympia, Seattle and Tacoma—enjoyed a good meeting for the purpose of discussing and talking over different topics in our Sunday-school and Christian Workers' Convention. Those coming from other churches brought well-filled baskets and lunch was served to eighty-two people. Anyone thinking of looking in Tacoma may write to the correspondent—Sylvia E. Ruff, 1400 S. 43rd St., Tacoma, Wash., Nov. 17.

Yakima church met in business session Nov. 5. Bro. Enoch Faw was reelected elder for the coming year. Sunday evening, Nov. 9, about thirty-five of the Sunnyside workers presented their peace play which was enjoyed by a large audience. Our meetings are to begin Jan. 5, with Bro. Barnett as speaker.—Mrs. Myrtle Cable, Yakima, Wash., Nov. 10.

WEST VIRGINIA

Bethel church met in council Oct. 25, with Bro. A. S. Arnold as moderator. The visiting brethren gave a favorable report of our Sunday-school scholars have been baptized since our last report. Children's Day was held Nov. 2. Our Sisters' Aid Society is progressing nicely and is a great help to the church. We are now planning for a Bible class to be held the last week in November during the day and preaching at night by B. W. Smith. A love feast will be held at the close of the meeting. The Sunday-school is progressing nicely, with H. H. Sions as superintendent. The school will continue during the winter. Our regular meeting days are the first and third Sunday of each month, with Bro. A. S. Arnold as minister. A committee was appointed at our last council to see that Bro. Ed. Gorman, who has been ill for some time, has food and wood to keep him comfortable.—Minnie A. Sions, Oldfields, W. Va., Nov. 2.

Beansettlement congregation enjoyed a spiritual feast Oct. 14-26. Bro. B. W. Smith, of Burlington, W. Va., conducted the services, preaching in all fifteen very instructive sermons. As an im-

mediate result of his efforts five united with the church by baptism. Our love feast Oct. 25 was well attended with good interest manifested. Bro. W. E. Kohne, of Mathias, W. Va., and Bro. A. J. Whitacre, of Wiley Ford, W. Va., assisted Bro. Smith who officiated.—W. L. Riggelman, Kirby, W. Va., Nov. 14.

South Fork (W. Va.).—Aug. 9 Bro. W. F. Garber, of Palmyra, Pa., came to South Fork congregation to begin evangelistic services at the Mt. Carmel churchhouse and continued till Aug. 26, preaching nineteen soul-stirring Gospel sermons. Six were added to the fold. The membership was strengthened and the meeting was largely attended. Oct. 19 the writer came to Ft. Seybert, W. Va., in the bounds of the South Fork congregation, to the Bethlehem churchhouse to begin a series of services, continuing till Oct. 27, preaching in all thirteen sermons. We closed with a love feast Oct. 27 which was well attended. Three were received by baptism. The meetings were well attended.—Peter I. Garber, Harrisonburg, Va., Nov. 18.

ANNOUNCEMENTS

LOVE FEASTS

California, Oakland, Nov. 30; Idaho, Payette Valley, Dec. 12; Kansas, Paint Creek, Dec. 1; North Dakota, Ray, Nov. 29; Ohio, Silver Creek, Nov. 29; Lima and Fostoria, Nov. 30; Oklahoma, Oklahoma City, Nov. 30; Pennsylvania, Williamsburg, Connellsville and Smithfield, all Nov. 30.

THE FAMILY ALTAR is a sign of spiritual life; Keep the Altar Fires burning. Bro. Wilbur Stover's new book, "FAMILY WORSHIP" provides a great stimulus. Cloth binding, 75c; Morocco, \$1.50. Superb for wedding or Christmas present. Ask for our working plans.
THE COLLEGE PRESS, Mt. Morris, Illinois

The Character Builders' Club

A STORY OF CHARACTER, treated as an inspiring subject and object by some live-wire young people—a wise minister helping to secure the Builders upon the Rock Foundation. Fun, friendship and love, naturally enter into a story of youth; but the purpose of the book is the glory of God through the effectual lives and eternal happiness of its readers. May God multiply its influence by yours in behalf of precious sons and daughters, pupils and young friends.—The Author.

Price, per single copy, postpaid, \$1.25.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

A Strange Practice

ONCE upon a time there lived an English king, by name of Richard III, who always insisted upon taking along his bed on all his travels.

The day came when he was killed in battle and his big, four-poster bed, left in the inn near the scene of battle, became the property of the innkeeper.

A long while afterward it was discovered that the king's bed was his bank, and full of gold, the equivalent of nearly \$25,000.

In these modern days, hoarding of money may not be so strangely accomplished as it was by King Richard III; yet the temptation to "lay up treasures on earth" is all too fascinating.

The natural desire to have some tangible evidence of money in hand that will insure an income for living expenses may be satisfied in securing our MISSION ANNUITY BONDS. At the same time there will be a "laying up of treasures in heaven" by making possible the use of your money at death in extending the Lord's kingdom on earth.

Write for Our Annuity Book—
let of 24 Pages. Ask
for Booklet M114

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., December 6, 1924

No. 49

In This Number

Editorial—	
One of Two Big Open Doors, ...	785
To Know Is to Love, ...	785
Warding Off Mischievous Moods, ...	785
Among the Churches, ...	792
Around the World, ...	793
The Quiet Hour (J. H. H.), ...	793
Our Forward Movement—	
The Remedy, ...	789
Elders' Meetings, ...	789
Mission Notes (C. D. B.), ...	789
Record of Giving—Middle Missouri, ...	789
General Forum—	
A Prayer for "Golden Rule Sunday" (Poem), ...	786
The Hope of the World, By E. B. Hoff, ...	786
The Brethren Publishing House, By H. C. Early, ...	786
The French Point of View, By D. W. Kurtz, ...	787
Love's Wages (Poem), ...	787
The Church as a Bride, By D. C. Reber, ...	788
The Weakness of Intellectual Scepticism, By Forrest L. Wel- ler, ...	788
Armchair Religion, By L. Avery Fleming, ...	788
A Comparison of Certain Conditions, By W. H. Johnson, ...	794
The Pastor's Study—	
The Pastor's Challenge, By Walter McDonald Kahle, ...	790
Studies on the Teaching of Prayer by Jesus—No. 3, By Wm. Kinsey, ...	790
The Minister and His Reading—No. 4 (H. A. B.), ...	790
Home and Family—	
As Sir Launfal Mused (Poem), ...	791
Mother Must Make Her Home With Us, By Elizabeth R. Blough, ...	791
Are We Watchful Enough? By Rebecca C. Foutz, ...	791
The Ideal and the Real, By Sarah M. Saunders, ...	791

...EDITORIAL...

One of Two Big Open Doors

Two great doors of opportunity are opening wide right now and challenging the best blood of the church. One of them pertains to the biggest and liveliest moral issue of our time. The other is a question of life and death for the church itself. Let's look at that first.

This is the question: Can the church as a whole be made to see what its business is and be made eager to get on the job? Can the church as a whole—the larger part of the membership, if not all—rise to the level of consecration and interest in the Kingdom already reached by some? Is there any hope? Or must the burden be carried indefinitely by a few, and the work suffer incalculable loss and the standard of spirituality for so much of the membership go on dragging in the mud?

You don't quite get what we mean? Perhaps we can make it clearer. There is a certain part, or uncertain, for we do not know what the proportion is, but some percentage of our membership, which is rallying nobly to the work. They are actually seeking the Kingdom first. Other interests are subordinate to this. You can count on them for any service the church needs to the limit of their ability. They are supporting the cause with time and strength and money, some of them even tasting something of the hardship, or joy, of real sacrifice. And there is another certain, or uncertain, portion of the membership which is doing very little or nothing at all. They have complied with the conditions of salvation, as they appear to think, but they are not interested in church promotion. Other matters occupy their time and thought.

Now we know about the good folks, farmers especially, who have had a hard row to hoe the last few years. We see the papers occasionally and have other tangible evidence of this condition. But this does not explain the situation to which we refer. Some of those who have been hit the hardest are the very ones who are now standing by the work so loyally. The delinquents we have in mind seem not to have suffered noticeably from the shortage in income. The extravagance, waste and worldliness which is so plainly

in evidence, we must regard as sufficient proof. We are not speaking at random here. We have the facts straight.

When amusements and pleasure-seeking are indulged in without restraint so far as expense is concerned, when the costliest and rarest of everything in connection with physical necessities is secured, when dinner tables are laden not merely beyond the point of all reasonable need, but in some cases beyond the possibility of use and the prevention of much waste—when this style of living is the vogue, then we know there are other factors in the case besides "hard times." It is not a pleasant truth to contemplate, but it is a truth nevertheless, and facing the

present friend, the enemy, plain worldliness. The love of this world and the things that are in the world, rather than the things of the Spirit, is the great mischief-maker and wrecker of high hopes.

We observed at the beginning that this charge does not lie against the whole church, not in this aggravated form of which we are speaking. The problem is to raise the general level of consecration. It is to get the rest of us, or at least a great many more of us, up to the heights of devotion attained by the few, so that the whole church may throb with a new inrush of spiritual power.

Isn't that a cause worthy of our best fighting blood? Isn't the stake big enough and the task hard enough to challenge the bravest and strongest? Isn't it "a great door and effectual" standing wide open? Will you walk right in yourself, right now?

To Know Is to Love

It is not hard to observe a command to do some specific thing, something that consists of a definite act. At least it is not hard to know how to proceed. It may not be so easy to get the mind's consent to go to work. But how can you obey a command which has to do with the whole mental attitude? How will you go about it?

There is the command to love, for example, to love God, to love one another, to love our neighbor, to love our enemy. Is that something you can get up and do offhand at any moment, regardless of previous employment? Isn't love by its very nature a spontaneous thing, not subject to arbitrary ordering?

Yes, but—Love is indeed a mood of the soul rather than a volition of the instant, but for all that it is not independent of control. The mood may be induced. Deliberate purpose may and must put the soul into the atmosphere which makes love inevitable.

Draw close to God and you will soon love him. Understand your brother with all his inherited prejudices and unchosen antecedents and you'll pity him and then love him. Know all that went to make your enemy what he is and all the character possibilities lying dormant in his misguided heart, waiting to burst into flower as soon as he becomes your friend, and you'll love him.

Warding Off Mischievous Moods

"His greatest tragedy lay in his inability to resist the moods which robbed him of faith and of happiness."

We have forgotten where we saw it or heard it, who said it or of whom it was said, but it stuck, just the same. We want to pass it on, because it carries a great truth. Does it, possibly, embody the secret of some of your most unhappy experiences?

It is our moods that work the mischief, not well-founded convictions nor sound reasons. And they rob us, not of our happiness alone but even of our faith. We can no longer believe in the wisdom and love of a good Father—well, just because of a despondent mood that stole in on us and overwhelmed us. Did anything in particular happen? O no, we simply surrendered to the spell of a mournful note.

But are you satisfied to be set down as that kind of a weakling? Will you let your moods master you or will you take some hand in making your moods yourself? Good company is a great factor in fostering the moods that build faith. And there is none better for this purpose than Jesus the master Sympathizer.

Move right up into the circle of his friends. You are welcome. Live with him. Know him.



truth squarely is sometimes a wholesome necessity. The truth is that the physical and spiritual energy dissipated and the substance wasted in unrighteous, if not riotous, living would, if conserved and used for this purpose, give the Church of the Brethren a new lease of life and make it a mighty factor in Kingdom extension.

The other explanations of the fact that some do not support the church activities we have heard, or most of them we suppose, at least the one about dissatisfaction with the church leadership and the way things are going in general. We want to cultivate fairness in judgment and so we wish to set down here our conviction that this is a real reason in some cases, but we are well convinced that these cases are comparatively few, no more in proportion than has been true of the history of the church all through the ages. It is a condition to be regretted and made the best of, for we are always bound to respect the sincere convictions of our brethren. But there is a larger group, we think, including some of us who offer the aforementioned objection and actually believe it is the real difficulty, whereas a commission of inquiry into the southwest corners of our subconscious minds would discover that it is only the most convenient excuse for not doing what we don't want to do. Human selfishness is a tricky strategist and needs to be watched at every turn.

Yes, there are reasons and explanations in abundance. Church philosophers in plenty carry a good stock of them and some of them have a little merit. But the one that answers more questions correctly than all the rest put together is our old and ever-

GENERAL FORUM

A Prayer for "Golden Rule Sunday"

December 7, 1924

O God of truth and kindness,
As children of the night,
In this our world of blindness
We pray for love and light.

There is but one condition
On which we dare to kneel:
That from thy law, contrition
Our hearts may learn to feel.

In every land and nation,
Where hate works woe and dearth,
Let kindness bring salvation
To the suffering ones of earth.

Thy one, sole law revealing,
All other laws above,
Give light, we pray, and feeling,
That we may learn to love.

—William Vincent Pyars.

The Hope of the World

BY E. B. HOFF

The Abrahamic Call and Promise, Gen. 12: 1-3

God calls men, and when he gets a proper response he does great things in the world through them. This universal truth finds splendid exemplification in the instance of Abraham. Abraham belonged to the nomad tribes along the edge of the Arabian Desert in southern Babylonia. His people were heathen, worshippers of the moon-god called Sin. To this god they offered lambs in sacrifice. Young Abram, as he was then called, did not allow his father's gods, his father's wealth, or home ties to interfere with his sacred call to follow a new God who he believed was calling him to a large service in a far distant and unknown country (Neh. 9: 7, 8; Acts 7: 2-8; Heb. 11: 8-10). Man was purposely created in the image and glory of God that he might be able to respond to the call of God for godly service, and the soul of this young man must have been finely sensitized to the light of heaven to be able to meet the drudgery, vicissitudes, and dangers of this tedious journey of months and years. What a relief it must have been to him and how his heart must have leaped with joy; when, as he came to Shechem, Jehovah appeared to him again, and said to him: "Unto thy seed will I give this land" (Gen. 12: 7). And now with a heart filled with gratitude he builds an altar, not in honor to the moon god, but in sincere gratitude to Jehovah who had so wondrously blessed him. A new day was dawning as this day-star of hope appeared to him. The promise was that under the blessings of Jehovah he would become a great nation and that through this nation all the families of the earth should be blessed. Indeed, a marvelous promise!

The task was not finished, indeed, hardly begun, when Abram reached the sacred old oak at Shechem; the promised land was occupied, the land was subject to famines and worst of all he had no legitimate heir with which to meet such a great promise. But step by step, sometimes up and sometimes down, he walked; and each time he rose to higher eminences he received a broader and a clearer vision. Sometimes when he looked upon the sand of the seashore or gazed intently into the starry heavens his heart was stirred with an enlarged view of his progeny and his hope was buoyant with new life. Once in haste he said, "May not Eliezer, my servant, from Damascus, become my heir?" And again when his hopes flagged he plead that Ishmael the son of a concubine might extend his progeny into the future hope. But Jehovah emphatically said no to these hasty impulses and bade him in faith patiently to await the providence of God (Gen. 15: 2, 3; 17: 18, 19). By and by in due time hope took on new light in the birth of a son, and well could they laugh and name their little boy Isaac (Hebrew, laughter; Gen. 21: 6).

Probably the climax of the development of this faith appears in the picture of the offering of his son when he had grown to be a young lad of large promise. All around him in Canaan as we know from ancient archeological history, men were offering their sons in sacrifice to their heathen gods. This extreme sacrifice of the heathen was no doubt made to appease the anger of their gods and thus to save them from the calamities common to their age. One day the challenge came to Abraham—Are you willing to make as great sacrifice to your God, the true and living God, as these neighbors are making to their gods? And Abraham in a spirit that puts many of us to shame, firmly said, Yes, I am. This sacred incident recorded in Genesis is put into a wonderfully graphic picture in the eleventh chapter of Hebrews. Far too few are the men and women who reach such altitudes of faith as this.

It was under circumstances of this kind, and in a response so loyal as this, that Jehovah could once more say: "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

This promise and covenant both of national and international import became the strong basis on which the prophets of Israel could stand to receive the inspiration to give the great messages of hope for the world, messages of hope which even the Christian church is far too slow to recognize.

The Israelites with all their unique advantages were very slow to appreciate that they should be the vehicle in which redemption and glory should be carried to all the world—through which light should radiate into the darkest nook of this sin-cursed world. In fact these people instead of shedding forth their light of truth were constantly appropriating unto themselves the gloomy darkness of sin and superstition from the heathen nations around them. One need but read the first paragraph of the eleventh chapter of the first book of Kings to realize how different the practice of the people was from what its real mission was. But, thanks be to God, there was always a remnant of the people, a divine nucleus, which stood firm with the prophets who believed in the God of Abraham and in the promises he made in a world blessing.

It is profoundly interesting to those who are interested in the things of God to trace out carefully what the prophets of Israel and Judah say regarding the hope of world-redemption.

Maywood, Ill.

The Brethren Publishing House

BY H. C. EARLY

Ownership. Almost from our beginnings in America our people have been engaged in the publishing business, with intermissions. But it was altogether a personal enterprise until 1897, when the Brethren Publishing Company, then located at Mount Morris, Illinois, was taken over by the church. Two years later, or in 1899, it was moved to Elgin, Illinois, where it has grown to be one of the best equipped plants in the Middle West. When it was transferred to the church it was owned by a joint stock company and consisted of machinery, fixtures, outfit, merchandise, and so forth, without buildings and grounds, and was valued at fifty thousand dollars (\$50,000.). It has grown to be worth two hundred and thirty thousand dollars (\$230,000.00), including buildings and grounds, and is located right between two big railroads in a good section of the city of Elgin. Expert judges say this figure is too low.

A few years ago the Publishing House corporation bought of the General Mission Board, trustee, the buildings and grounds it now occupies at a cost of eighty thousand dollars (\$80,000.00), under a plan approved by the General Conference. They were bought on payments. The last payment was made

this year—1924—so that the Publishing House owns its own home without the encumbrance of one cent. Now this splendid plant, worth two hundred and thirty thousand dollars (\$230,000.00) at conservative figures, belongs to the church—every member of the Church of the Brethren being a joint stockholder to the extent of about two dollars (\$2.00). And certainly, every live, loyal stockholder is concerned as to the prosperity of his own publishing house, and sees to it that his support goes to his own business.

There was much sentiment among the church leaders favorable to the church owning and controlling her publishing interests before it was accomplished. It was the long-headed outlook of the Christian statesman in the church. Following the publication of *The Gospel Visitor*, our first distinctly religious periodical, published by Henry Kurtz, papers and small printing presses multiplied. They became competitors in a small field, which tended to partisan spirit and division in the church rather than edification and union. Steps were wisely taken, therefore, whereby the church became the owner and controller of her publishing interests, and the Conference decided in 1899 that the right to publish additional papers shall rest with Annual Meeting. And church ownership and control have proven to be a wise policy.

Educational Value. To instruct and educate the people in morals and religion Jesus chose men and sent them out, saying, "As ye go, preach." Later he said, "Go ye into all the world, and teach all nations." There is nothing so attractive as the human voice and nothing so mighty upon the human heart. The human voice has a power all its own. It has always been and must continue to be the chief instrument in the education of the people. But the voice alone can not succeed in any high degree without the printing press.

Our people have always believed in the educational value of the printing press. In an early day, nearly two centuries ago, Christopher Sower introduced the German printing press to Colonial America. He, with his son Christopher the Second, continued the publishing business until the Revolutionary War, covering a period of nearly forty years. It was all in German, of course. They published Bibles, books, a newspaper and an almanack. The newspaper and the almanack enjoyed the widest circulation for their day. The work of these men entered into the building of the nation. And their influence still lives in the complex social, educational, economic, and religious life and civilization of the American people.

More than seventy years ago Henry Kurtz began, in a most humble way, the publication of *The Gospel Visitor*, in English. And from that day to this, religious papers have been published among us under one name and another and from one place and another, until, by mutual agreement and cooperation, they were merged into THE GOSPEL MESSENGER, authorized as the church organ. It was a long step in the direction of union and prosperity. The leaders in the movement accomplished more than they knew, doubtless. As an educational factor the paper can not be measured, and as a unifying influence in the church it probably stands without an equal. In the aggregate influence in the church that moulds sentiment and sets standards of Christian character it holds highest rank. Keeping pace with the best thought in the church world on both sides of the sea—and to this task it is absolutely committed—it has been, and continues to be, the church's mouthpiece in matters of doctrine and faith. It is a great educator of the people.

The Sunday-school publications in the field of religious education and *The Missionary Visitor* in the field of missionary endeavor, have done great things for our people. In the improvement of methods and standards in the Sunday-school the publications have been the chief influence—the chief teacher. *The Missionary Visitor* has gone far to bring light and vision to its readers; it has done much to inspire the missionary spirit; it has expounded the responsibility of stewardship; it has kept the home field constantly informed as to the doings of the foreign field. It is the church's organ in the field of missions.

Our several publications are of the utmost value to the church as educators, each in its own field. It would be folly to think of getting on without them; it would be suicidal, in fact.

Financial Returns. The church took over the Brethren Publishing Company April 1, 1897. The name was changed to The Brethren Publishing House. It has been owned and controlled by the church for twenty-seven years, through the General Mission Board, appointed by the General Conference. Or in other words, the Board holds the House in trust for the church by virtue of a stipulation by the donors of the House has been prosperous through all the years. Total net earnings for the twenty-seven years amount to five hundred and thirty-eight thousand six hundred and forty-four dollars and fifty-two cents (\$538,644.52). Or on the basis of a yearly average it is \$19,949.79—short about \$50 of \$20,000 a year. All who are familiar with this class of business would regard these figures as the measure of extraordinary success for a plant of the size of The Brethren Publishing House. And this fund goes to missions and the enlargement of the business.

The high water mark of success has been reached in the last years, since the House has entered the field of general publication. The church publications and work done for the church scarcely pay expenses. In fact, there have been years since the coming of exorbitant prices for labor and material, when the cost of each of the church publications exceeded its income. And it remains a close shave to make ends meet in these departments; in fact, deficits still occur in spite of the effort to have each church publication pay its way.

The House has been exceedingly fortunate in securing a large trade in the publishing of school books, which is a clean business, and which looks as if it may be permanent. At any rate The Brethren Publishing House has established itself as a publisher and commands its share of business. It has also established itself as a most valuable asset to the church in every way, and a large contributor to missions.

Muncie, Ind.

The French Point of View

BY D. W. KURTZ

OUR visit to France enabled us to get the French attitude toward Germany and the reparation problem a little clearer than we could get it through the newspapers.

We found many things as usual. For I constantly compared what I saw last summer with my previous visits, 1911 and 1909. Paris looked about the same. There were more cabs in the streets and they drove faster than the horse carriages a decade ago. When one crosses the streets in Paris, he risks his life, and if he is run over he is arrested for interfering with the traffic. Although Paris looked much the same I saw some differences. Surely, there is more liquor drinking, especially beer, than in the past. The beer restaurants are so numerous that about one-half the space along the big boulevards is occupied by them. Then, too, investigation proved that vice has increased greatly in Paris. An interpreter whose whole business was to conduct parties through the city on social studies, told us that there were several thousand houses of prostitution in the city, fully protected by law, and of course taxed by the government; and that a large per cent of the revenues of the city came from this source. The war has been a moral liability.

What did we see of the effects of the war? In some respects not as much as we expected. Time and restoration have covered many of the wounds of the war. The trenches are closed, the streets and buildings are restored, and nature has covered all with grass and crops so that one could travel through the war area and see very little. But we saw through all of northern France that there were no big trees—only small saplings. We then remembered that all

large trees were cut down either by the missiles of war or by the Germans. Our trip to Belleau Wood and Chateau Thierry was somewhat disappointing. We saw very little. The country is restored. But we visited the American cemetery. This is very beautiful. The grass is as green as the finest lawn in our cities, the crosses are perfectly white, and the tall flag pole with Old Glory waving from the top, make it all a fitting resting place for the boys who gave their lives to end war.

About a mile from this spot is the German cemetery. How different! There is no grass, the ground is being cultivated so no grass can grow, and the crosses are ugly black ones. There is no flag and nothing inviting or beautiful about it. This is a vivid demonstration of the French spirit.

In Paris we saw the tomb of the "Unknown Soldier" under the Arc de Triomphe, in the Place de l'Etoile. We also saw the tombs of the "Unknown Soldier" in London, in Westminster Abbey; in Brussels, at the monument of Leopold II; and in Rome

Love's Wages

The wages of love are small, so small,
You scarce might know they were paid at all.
A glance, a smile, or the clasp of hands,
The coin of a heart that understands;
A name soft whispered, a lingered kiss—
The wage of love is paid in this.

But oh, the magic such coin can buy—
The waking joy of a dawn-flushed sky,
Drudgery speeding on skylark's wings,
Songs in the heartbeats of common things;
And frelit shadows of evening bent
With peace and comfort and all-content.

The wages of love are small, so small,
One scarcely could say that they cost at all.
Yet lives are lonely, and hearts still ache
In bitter lack for the wee coin's sake;
And many a silk-clad life of ease
Would barter its purse of gold for these.

—Selected.

at the monument of Victor Emmanuel II. In all of these places these tombs are surrounded with large, expensive wreaths of flowers. But in Paris there is something more. There is a gas jet with a light burning day and night. This light, they told us, is to burn forever. "Why is that light burning?" I asked. The French soldier answered, "To remind us to revenge on Germany." But the war is over; Germany is defeated. Why revenge on Germany? But the answer comes quickly, "The war is not over; we only have an armistice; the war will continue." We were told many times, especially by Americans who had been in Europe for some time, that another war is imminent; that the nations were just ready to fly at each other's throats.

Many asked us, "Have you seen the Pantheon de la guerre?" So I went to the section of Paris where this new building is and saw this war panorama. The building is circular, and has only one purpose, to house this immense war picture—the largest oil painting in the world. Soon after the war began the task of painting this was given to two artists and sixteen helpers. They worked on it four years. It was finished only twenty days before the Armistice. The lower part of the picture is filled with life size portraits of the armies—the officers of the armies and of the countries of the Allies. About one-third is for France, and the rest for England, Belgium, United States and Italy. Each person is a real portrait of some prominent soldier or officer. Back of these portraits is a picture map of beautiful France, with the cities in the war area burning.

What is the meaning of it all? The answer is simple. Every school child of France is to see this picture. Beautiful France was saved from the terrible Hun by the armies represented. They are to see the beauty of their native land, desecrated by the hated Boche, and the cities burning at the hands of the

enemy. In the presence of this picture they are to dedicate their lives to vengeance on Germany.

I had many conversations with Frenchmen about Germany, and always had the same answer. They hate Germany, largely because they fear Germany. Why this fear? "Twice in this generation have the Germans crossed our border and destroyed our country. Four times in the last century. They have 63,000,000 people and we have only 40,000,000. They are increasing five times as fast as we are. Why should we not fear them?" says the Frenchman.

I once heard a woman tell how terrible is the war whoop of an American Indian. She once heard it, and then saw the Indians kill her parents and her family and take her captive. She said the war whoop of an Indian was so terrible that it paralyzed her. The French respond much the same way. When you mention the name "German" the French seem to be almost paralyzed with fear and hate.

Why are the French in the Ruhr? "For reparations." "Well, are you getting them?" "No." "Then why do you not get out of the Ruhr?" Then they begin to get nervous. "You do not understand. We want reparations, but we want security more. We realize that if Germany is strong enough to pay us reparations, she is strong enough to fight us. We must have security. We asked the United States and England to sign a treaty assuring aid in case Germany causes another war. But you people did not sign the treaty, and so England did not sign either. We have no security. According to the Treaty of Versailles we had a right to go into the Ruhr for reparations. There were fourteen conferences on the reparation question since the treaty was made. Five times Germany failed to keep her promises. England and America went back on us so we took matters into our own hands."

"But what does that have to do with your being in the Ruhr?" "Why, don't you see that if we control the iron of Lorraine, and the coal of the Ruhr, Germany can't fight? She can do nothing without coal and iron. We must have security. Further, we hoped that Germany west of the Rhine might declare its independence of Germany and make a buffer nation between us and Germany. Of course the French Government, as such, has never authorized this. Further, we are anxious to undo the work of Bismarck."

What do you mean by "undoing the work of Bismarck"? Well, what did Bismarck do? A little reflection will recall that the great chancellor united the twenty-six separate and independent provinces of Germany into an empire. Now, if each of these provinces would declare its independence, then France would be secure—for there would be no strong German Empire, or United Germany to cause her fear. Again, we note that France loaned money to Poland and other enemies of Germany. All this to make her secure—to weaken Germany or strengthen the enemies of Germany so as to insure a new balance of power. It is hard to understand France's attitude until you study her history, and look at the 385 cities that were destroyed in the late war, and realize that 8,000,000 acres of her best land was churned over by trenches and shells so as to make it unproductive. All of this must be reckoned with her other losses in the war. It is only fair that we see France's point of view, then we can understand her problems.

But, is there no other solution? Why does not France do as Holland, Norway, Sweden and Denmark do? Why not cultivate good will? Why rely entirely on force—either to weaken Germany or establish a stronger balance of powers, or a new entente? When we remember that France's rulers for a long time have been atheists, perhaps we get a hint why they can not think in terms other than force. What about the future?

The election of Herriot and Doumergue, as representatives of the Labor Party, marked a new epoch in French politics. Whatever weaknesses may be in these leaders and in the Labor Party, they at least stand in some sense for human brotherhood, and lean

(Continued on Page 784)

The Church as a Bride

BY D. C. REBER

THE sacred and mysterious union between God or Christ and his redeemed people, the church, is scripturally set forth under the image of marriage. As no relationship on earth is more intimate and tender than that formed by marriage, our blessed Lord made much use of this figure for the purpose of teaching vital truths to his disciples.

Long before the time of Christ, however, the inspired writers of the Old Testament were familiar with the image and represented the idolatry of the Jewish church as adultery. In Isaiah 62:5, the prophet says: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." In another passage, under the image of a marriage union, is shadowed forth the higher and more glorious connection existing between God and the true spiritual church. Psalm 45 and the Song of Solomon are poetic allegories of royal marriages but most likely are to be interpreted as having a Messianic meaning. In the latter, King Solomon typically represents a heavenly bridegroom. His spouse, "fairest among women," is a type of an exceedingly more glorious bride—the church of God purchased with his own blood.

In order to perceive the beauty and force of several allusions found in the Gospels, one needs to know Jewish domestic customs pertaining to marriage. The Jews always regarded marriage as honorable, and obligatory at the age of twenty at the farthest. The father usually chose the wives for his sons and the husbands for his daughters. When a man married, he was expected to pay a considerable price for the woman, as much as he was able to pay. After this agreement, the girl was brought into the presence of her suitor and before witnesses, a formal covenant was made by both to become man and wife at a future time. If unable to purchase a woman with money he might secure her by a term of service as in the case of Jacob.

As soon as a period of ten or twelve months, sometimes longer, had elapsed after the day of espousal, the marriage itself occurred. During this interval, the bride remained at her father's house and was considered as the lawful wife of the man to whom she was betrothed. When the time of marriage arrived, the bride prepared herself with the utmost care. Besides being elegantly adorned, a bridal crown was placed on her head. The bridegroom accompanied by a number of young men appeared at the bride's house to participate in the wedding festival lasting several days. The bride likewise had a company of young female friends at her house but the sexes did not mingle together, not even so much as eat at the same table. The companions of the bridegroom were called children or sons of the bridechamber.

On the last day of the wedding festival, the bride was conducted to the house of the bridegroom's father. This occurred in the evening with much pomp and ceremony. The bridegroom wore a marriage robe and crown and the bride was covered with a veil from head to foot. They were each separately attended by their companions with music both vocal and instrumental. Another company composed usually of female friends of the bridegroom's family, waited at the bridegroom's house to go forth to meet the bridal party at the first notice of its approach. These then joined the party and all went into the bridegroom's house for participating in the marriage supper at which none but selected guests were present.

John the Baptist called Jesus the Bridegroom on account of his spiritual relation to the church (John 3:29), and represented himself as the friend of the Bridegroom. In Matt. 9:15 Jesus represents himself as the Bridegroom and his disciples as sons of the bridechamber. In the parable of the marriage of the king's son (Matt. 22:1-14), the king's son is the Messiah, the spiritual bridegroom of Solomon's Song. Prophecies have long foretold the marriage festival to which the Jews were first invited but as a nation

refused to come. Since then the despised and degraded Gentiles have received the invitation to the Gospel Feast. It is essential that all guests at this feast wear festival garments freely furnished by the King. This is the robe of righteousness provided at vast expense for each guest.

In another marriage parable (Matt. 25:1-13) is strikingly presented the danger of failing to secure the blessings of salvation through neglect.

In the Book of Revelation, the Apostle John speaks of the bride as the Lamb's wife rendered comely by the beauty of holiness and the garments of grace. What is the symbolic significance of the church as Christ's bride?

The professing Christian church is Christ's spouse. Her earthly career represents the interval between the betrothal and the marriage which occurs at the Second Advent. Her supreme task during this period is twofold, viz.: loyalty and preparation.

The world, the flesh, and the Devil are constantly tempting the church membership to forsake Christ and bestow its affection on worldliness. There is a growing tendency to lukewarmness in the faith of Christ. So many allurements confront the young Christian that he loses his first love for Christ and the result is spiritual divorce, separation and death. An apostate church is a distressing situation to contemplate. In the days of martyrdom, loyalty to Christ was developed such as is rarely found apart from persecution.

In her nearly two thousand years of earthly existence, the church has had many crises and periods when destruction seemed inevitable. All her struggles and trials are but a course of preparation for her day of triumph and joy. Finally a voice is heard like the sound of many waters: "Hallelujah! for the Lord God omnipotent reigneth! Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And the angel said, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:6-9).

North Manchester, Ind.

The Weakness of Intellectual Scepticism

BY FORREST L. WELLER

THE sceptics are not all dead. Scepticism is that assumption that philosophically nothing can be substantially proved. In religion, back of the external, it doubts any such thing as a divine revelation. Scepticism arises when difficult intellectual problems are presented and man feels unable to solve them. However, one may peer in the darkness of these mysteries and be overcome by them. He may play so long on the precipice of doubt that he will be overcome by his own fallacy.

Difficulties are a compliment to any religion and should be so interpreted in the case of Christianity. Any religion which leaves out of consideration God, atonement, Holy Spirit, soul and Trinity has not fulfilled the requirements of a soul-satisfying religion.

An untrue statement often made by people is that they will never believe what they cannot fully comprehend. Do they fully comprehend the heavenly system? Yet they believe it exists. Belief does not depend on complete comprehension, but on sufficient evidence. Hence if man in all his intellectual strength is unable to solve the earthly mysteries, how much more should he fail to solve the heavenly mysteries. Who can solve the mystery of God or who can understand his infinity? Our knowledge is limited to his revelation to us.

Man has not yet been able to fully understand himself, a peculiar union of soul and body; why should he become discouraged in not being able to understand God? Can the part fathom the whole? Can the created fathom the Creator?

Dr. Mair says that the human mind may be brought

to rest in two different ways. It will rest when it fully understands, or when it sees that the extent of the problem is beyond human limits. It is analogous to the fact that man will do that which he can, however difficult, but when he sees that physical endurance will not permit it, he troubles himself no more about it.

A mystery may not be an uncertainty. One need not throw away his Christianity because he does not understand all of it. The Christian religion explains more than materialism, pantheism, scepticism, or agnosticism which a Christian must accept when he rejects his former faith. These take away the explanation of the infinite; they take away the comfort in bereavement and remove peace from life. The sane method, then, is to accept as true that system which explains more and goes deeper than any other. Wrestling with these mysteries gives one reverence and awe for the height and depth of God. Tennyson, after the death of Hallam, passed through a period of great intellectual and spiritual doubt before he could write:

"Behold we know not anything.
I can but trust that good shall fall
At last—far off—at last, to all,
And ever winter change to spring.

"With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul."

More than one may need to submit to God's infinity after a similar trying battle.

Silver Lake, Ind.

Armchair Religion

BY L. AVERY FLEMING

MANY times religious faith comes into collision with the materialistic view of life. The person with religious faith believes in a creation with a spiritual origin. The materialist denies the agency of the spiritual. There are extremes to both of these views.

We cannot accept the destructive theory of the materialistic origin of everything, even the universe. We cannot believe that life is a mere accident, and that the vast universe is the result of an "unpurposed episode." On the other hand, there is danger in going to the extreme of throwing ourselves upon trust in God in a way that does far more harm than good. There are people who have the habit of making an armchair out of their religious faith. "They nestle down and doze off, trusting God." They even go to sleep. In a day when the whole world is in chaos, and civilization is about to fall, these invalid Christians make their religion nothing but "a calm, a sure retreat."

The world needs a second Amos to proclaim with thunderous earnestness that people cannot go peacefully to sleep, and trust God to do everything, even to the breaking of his own laws. People cannot trust God to save the train from being wrecked if the engineer ignores his signals. They cannot trust God to keep them in health when they have broken all the laws of health. They cannot trust God to give their children noble characters if they have failed in their duty of providing religious and moral instruction. And people cannot trust God to save our civilization when its members are not exercising sacrificial consecration in the solution of its problems. We cannot trust God to save people who will not save themselves. This world was not fool-proof in the days of Jesus, and it is not fool-proof today.

Armchair religion has no place in the present day world. No longer is the earth regarded as a dilapidated building in which man lodges for a night while on his way to the eternal home. Men now realize that this earth is a settled residence, and must be made a fit place in which to live. The program of the representatives of Christ is to clean up the earth, and bring good will among men.

Religion must be aggressive and active. "Religion is the reaction of the soul to the impulse of God." There is no reaction in armchair religion.

Liberty, Kans.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

The Remedy

Nor so long ago a certain party remarked thus: "Jewelry is being worn by many of our members contrary to the Scriptures: What is the church going to do about it?" In reply I said: "The teaching and practise of stewardship will settle that question." The individual apparently was shocked at a reply of that kind and no doubt thought the idea absurd. I am thoroughly convinced that the solution, not only of this problem, but of all our problems both individual and collective lies right there.

Apparently we stand aloof from the word *steward* and allow it to frighten us from the "finest of the wheat." This fact was borne in on me when, on examining subjects suitable for an itinerant program, a good elder when *stewardship* as a suitable subject was mentioned, remarked, "Don't call it *stewardship* to our people!" Paul was not ashamed to be called a steward of the mysteries of God and Peter said all Christians were stewards of the manifold grace of God. There can be but one of two reasons for our skepticism: either we are ignorant of the meaning of the word, or we are afraid that popularizing the doctrine would cost us too much money.

Let me say again as I have said several times on this page: Stewardship is not mercenary. Many people think of nothing else when the word is used. Paul clarified that when he said: "Though I give all my goods to feed the poor, and have not love, it profiteth me nothing." The reason why we react immediately of dollars when the word is spoken and either flare up or run away is because we are not conscious stewards in the full sense of that term.

This term deals with personality. It concerns itself with the character and the attitude of life. Jesus "came to bring life and immortality to light through the Gospel." He said to the Pharisees: "Ye will not come to me that ye may have life." These people were living but not his kind of life. Again he said, "I came that they may have life and may have it abundantly." He not only wanted life of divine nature but he wanted that life to develop unto the measure of the stature of his fullness. He expected that sort of stewardship when individuals are born of the Spirit for he said: "He that believeth on me, from within him shall flow rivers of living water."

A steward of this sort will endeavor faithfully to please his Lord. This is true because he has the mind of Christ and is led by the Spirit of Christ. Jesus said of himself: "I do nothing of myself, but as the Father taught me, I speak these things." And again he said: "I do always the things that please him." No wonder he could say: "My meat is to do the will of him that sent me, and to accomplish his work."

A Christian steward will practice self-denial. Our Master said, "If any man would come after me [in other words live as I live] let him deny himself, take up his cross and follow me." Paul warns against those who claim to be stewards and are not, thus: "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness but having denied the power thereof: from these also turn away." It is not to be supposed that one person is guilty of all of these, but any one of them is of the evil one and the steward will practice self-denial out of a love for his master and for the sake of the service that a self-controlled life can render.

The Christian steward senses the importance of and the dangers that beset the Christian race and takes every precaution necessary to success. He is ready to "lay aside every weight and the sin which doth so

easily beset." He is ready to go to the cross with Christ that he might live a life of faith with him. As much as in him is, he is ready to minister to others the gifts of God's grace in himself. He is ready to be all things to all men that by all means he might save some. He would not attend a theater while the world stands if a weak brother would be caused thereby to fall even though the play were exceptionally high class. He would constantly relate himself to God so that the Father could "work in him both to will and to work for his good pleasure."

If then, we are possessors of the life from above, growing up into him in all things, striving always to please him, denying in our lives the things that grieve him, undertaking wholeheartedly the tasks that will glorify him, we are stewards of bodies that are temples of the Holy Spirit; that being so we will not clothe them with vainglory but with robes of righteous acts.

Herein lies the remedy. Such intimate fellowship with our Lord and such profound respect for him and his desire for our welfare that our lives are constantly hid with Christ in God. This will settle the question by individual choice and not by a conference rule: by devotion rather than coercion. Parents, professors and pastors should cooperate to create such stewardship.

Elders' Meetings

THE Elders of a District are and should be responsible for the promotion of the work of the church in the District. They are supposed to be men of faith, vision and experience; and they should take, indeed, most seriously the responsibility of guiding the affairs of the District.

I wonder sometimes if the body of elders in a District should not, by virtue of their office, form a *Board of Extension and Control* for the District, formulating policies for and giving encouragement to evangelism and missions, pastoral service and support, religious education, moral and social welfare and church finance (local, District and general).

All ministers in the District should have the privilege of attending the meetings of this body with privilege of discussion but no vote. This for the same reason that President Harding invited his Vice President to sit in the Cabinet. Certain duties of this body might and altogether likely would require a session in which elders only would be present.

I have had the enjoyable privilege of attending elders' meetings in a number of Districts and observations made during these occasions led me to do some serious thinking.

The feeling came to me that the elders for the most part do not feel the responsibility of the oversight of

the work. In some instances very little arrangement was made for their meeting. The place at times was anything but auspicious and the time was very limited. In a few instances the meetings were held between sessions of other meetings just as though the meetings were secondary or maybe worse—a formal routine that custom had authorized; and, save for the custom, could easily be dispensed with. If the elders' meetings are cheap it would seem that the elders themselves are largely responsible.

With this sort of system this body could go into session a day or two before the District Conference opens and with deep concern and effectual prayer the work of the church in the District could be surveyed and plans formulated that would provide worthy objectives, establish challenging goals, and tend to hearten and set to work every member in the District.

In discovering the needs and possibilities of the District, surveys should be made as necessity arises. May I say right here that surveys are sorely needed now in many Districts. The facts need to be gathered and studied if a worth while program of church extension is to be put on. Who should be interested and sufficient for all of this if not the overseers and ministers?

This plan suggested itself to me as a remedy for indifference, waning Districts and dying churches. Are we to survive? Are we to do our full share in answering the Great Commission of our Lord? If so, in my humble judgment, there must be a revival of interest and responsibility first with the active elders of the church.

I would be glad for criticism after you have thought it through. I am very sincere and much in earnest. Elders, should we not travail on behalf of the church which Jesus purchased with his own blood? Should we not be vicarious on behalf of a world that our Lord died to redeem? To the work, lest Satan overtake us and despoil the vineyard of the Lord!

Mission Notes

A good brother and sister send their check for \$20 for the urgent needs of the mission work and incidentally express sorrow that their elder did not speak of the opportunity of the *Thirtieth Anniversary* offering at all! Are there other faithful members whose hearts yearn to do something for the work but have no encouragement from those to whom they look for spiritual leadership?

Bro. R. C. Flory at Liao Chou, China, is opening up agricultural work among the people of his section. This work was approved by the recent mission meeting. China, even more than America, needs a new emphasis on the gospel of work. The Christian idea is to give, not get; produce, not steal; minister, not be ministered unto. We trust this effort in China may be fruitful in spiritual and economic life and self-support.

C. D. B.

Record of Giving—Middle Missouri

MEMBERSHIP CHURCH		1920-1	1921-2	1922-3	1923-4
15	Centerview	\$ 367.00	\$ 39.00	\$ 10.00	\$ 15.00
21	Clear Fork		1.72		
40	Deepwater	24.00	10.00	1.00	35.00
16	Happy Hill	127.76	114.19	6.20	41.89
72	Kansas City	253.50	109.00	201.31	200.49
196	Mineral Creek	857.87	300.00	246.00	277.45
35	Mound	241.50	253.60	254.19	90.48
10	Oscola	68.50	6.00	3.00	
45	Prairie View	492.58	122.62	79.54	82.50
56	So. Warrensburg	365.00	90.13	143.00	240.77
75	Spring Branch	90.50	30.85	26.28	34.62
13	Turkey Creek	59.90	38.00	66.30	73.00
55	Warrensburg	241.00	171.25	157.72	122.40
	Unallocated	194.63	163.12	90.00	104.00
		\$3,383.74	\$1,311.48	\$1,284.54	\$1,317.60

THE PASTOR'S STUDY

The Pastor's Challenge

BY WALTER McDONALD KAHLE

DID you ever help to extinguish a fire, and do you remember the feeling that followed such a tense form of activity? How very different the feeling from that which is experienced with the completion of some worthy piece of work which has been done in a normal way. It is much the same with missions and the meeting of our legitimate missionary obligations. The usual "Emergency Drive" has much the same effect as the fire fighting program. It saves the house but leaves you "feelin' mighty peaked" after the operation. How much better to so equip and regulate the house that no fire fighting will be necessary!

This aspect of the pastor's challenge is most vital and really brings us up to the crux of the whole problem. Missions must increase for they are a part of the eternal program of our God and his program can not fail. Money will be forthcoming, for missionary activities are impossible without an investment of money. The real problem for the Church of the Brethren is to work out such a plan as shall furnish our share of this money in a regular and worthy way so that no such thing as an emergency situation shall ever become possible. I say make it impossible, for that is what the Scripture suggests: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This is a very specific command, and in order to be "in the order" in the Church of the Brethren it must be observed; and when it is observed, there will be no question as to our missionary program. But how shall we ever reach this coveted goal with conditions such as we have now facing us? We shall reach it by the help of the same God who has helped us to reach every other objective that has ever been satisfactorily reached.

First, we must have a solidarity of aim when it comes to missions, just as in other important matters. Our doctrine of baptism holds good all over the Brotherhood so far as I know. No applicant is received except through baptism, and that of a specified form and in a specified way. We are a unit on that question. The same holds good when it comes to representation at Annual Conference, or the divinity of Christ, or the trinity of God. There must be a solidarity of missionary sentiment and its realization is a most outstanding challenge to every minister and pastor in our church. This common sentiment and this common aim will, if once realized, give us a new life and a new standard of living as a church; and certainly it will be the beginning of a program which shall be in keeping with the soul-winning purposes of our Christ.

Then as a denomination there should be unanimity of plan as to reaching our missionary goals. If Henry Ford had half as many methods of procedure in his factory as we have in our church when it comes to missionary plans he would bankrupt at once and on a gigantic scale. Unanimity is a vital principle in spiritual matters and nowhere is it quite so important as in the matter of missions since it is the very heart of our religion. Our leaders should be empowered to work out such a program and every single member should subscribe to its operation and heartily pay up his subscriptions on the basis of the "If ye know these things happy are ye if ye do them." This unanimity business is a real challenge but not an impossible one.

Finally, there must be a personal consecration of effort in all of our missionary relations. If there is any suggestion of faltering in our church, or any indication of division, or any signs of drifting, there can be but one reason. We are not personally consecrated to the great cause of missions as Christ would have us be. We may have our problems of home finance, or we may possibly have a problem of repairing or of building as a congregation, but such problems

dare not interfere with the greater program of missions, for such interference will invariably dissipate personal consecration and develop selfishness. This personal consecration of effort from a missionary angle is vital to consecration in all of the aspects of the Christian life. A moment's reflection on our present missionary dilemma should convince us as to the gravity of our situation as a denomination. Beyond question we are lacking in personal missionary consecration and this is evidence of a lack of general consecration which must be corrected and corrected at once or we shall suffer and suffer seriously.

I may possibly be mistaken, but I am strongly of the opinion that this whole problem is a direct challenge to the ministry of our church; that it is worthy of the most careful thought of every man who is at all concerned as to the future of our missionary cause as well as to the future of our denomination. No one man may be able to solve the problem or even offer a final suggestion as to its solution, but with a united interest and effort on the part of all we shall certainly be able to find a happy solution and through this solution help the lost to find their Christ.

Daleville, Va.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 3.—A General and Concluding Study of the Lord's Prayer

(1) Outline of the Prayer:

I. ADDRESS.

II. PETITIONS.

A. Pertaining to God.

- (1) Hallowed be thy name.
- (2) Thy kingdom come.
- (3) Thy will be done, etc.

B. Pertaining to Man.

- (1) Give us this day our daily bread.
- (2) Forgive us our debts, etc.
- (3) Lead us not into temptation.
- (4) Deliver us from evil.

III. DOXOLOGY.

Remark: That the first group of petitions refers to God, and the second group to man is pointed out by Expositor's Gr. Test.; Dictionary of Christ and the Gospels; etc.

(2) *Characteristics:* (a) The prayer is comprehensive for in it "all Christian petitions are summarily comprehended. As the commandments of the moral law are all gathered upon two tables, one of duty to God (I—IV), and one of duty to man (V—X), so also the petitions of the Gospel are all represented in the two divisions of this little prayer." (b) Its brevity is indicated by the fact that it contains but sixty-six words, and requires but one-half minute to pray it at the average rate of speaking. It is one of the rare nuggets, couched in few words. Compare the Twenty-third Psalm which contains 118 words; 1 Cor. 13 which contains 276 words; Lincoln's Gettysburg Address which contains only 266 words. (c) As to simplicity: "The prayer, as here given, is indeed, a model for simplicity."—Expositor's Gr. Test. "It is a model prayer of marvelous simplicity and comprehension."—Snowden. It is simpler yet than the Twenty-third Psalm. For example, *bread, father*, etc., are terms known the world around by all peoples. But *sheep*, and *shepherd* are terms not familiar to all peoples. The city child, and the child from lands where sheep and shepherd life are unknown would have difficulty to appreciate the words: "The Lord is my shepherd, I shall not want." The law of apperception is more widely applicable in the Lord's Prayer, than it is in the Twenty-third Psalm. Even some children who are acquainted with the terms of the Psalm are puzzled; as for example, the little boy who didn't want to be Jesus' little lamb, "Because," said he, "then I would have to eat grass." Again, when Canon Tristram addressed the native Christians of Ceylon on the Good Shepherd, his interpreter was forced to turn the figure into a buffalo cow that had lost her calf, and had gone into the jungle to find it. The bishop was astonished when his interpreter in-

(Continued on Page 794)

The Minister and His Reading

IV. How to Get Your Reading Done

AND now we come to a final consideration. The minister has his own peculiar reading problem; his message is intimately related to what he reads; he should read wisely and well; but, being a man with a full schedule, how is he to get his reading done? We have now to meet the pragmatic test: Will the theory work? Are all the things we have been saying worth the paper they are written on?

Under certain circumstances the busy minister *can* get his reading done. But, first, he had better determine upon a time to read, a place to read, and a method or methods of conserving the results of his reading.

Secondly, the minister should know what he should read. Indeed, the minister's reading problem really centers here. Too many ministers extend St. Paul's dictum about mother's cooking to their reading as well. Ordinarily one may eat what is set before him, but in reading it is quite a different matter; the reader should be sure to reserve the right to question and reject.

If a minister would discover just what he should read let him prepare two lists. One may be headed "required readings," and the other "electives" or "collateral readings." First on the required list stand the sixty-six books of the Bible. Immediately underneath place a good concordance, lexicons, and Bible dictionaries to be used as careful Bible reading may require. Next, add the denominational reading list for ministers and the church papers. Now add at least one religious periodical of a general nature, one weekly magazine and one thoughtful monthly. These last periodicals may be varied from year to year with good results. Lastly note down the local town or community paper and some good journal devoted to the interests that occupy the members of the congregation during the week. Thus, if the minister is serving a farmers' church he should know what farmers are reading and something of what their problems are. Other communities will call for a different kind of papers. This constitutes the minister's list of "required readings." To the student type of minister it will appear hopelessly short; to the socially inclined, or good-fellow type, it will doubtless seem quite long enough.

Now let us make a few notes for the list of electives. Here, as one reads much or little, he will be inclined to add many or few books about the Bible, books of general interest, and books dealing with some special interests as travel, biography, horticulture, or astronomy. Insatiable readers with a good mental digestive apparatus will read not less than one book a week. Others will do well to read one new book per month. The minister should cultivate two habits with respect to elective readings. He should learn to browse around through book and magazine racks. One can often learn a good deal from the most casual handling and reading of books and papers. Again, he should cultivate the habit of looking up new places, names, phrases, problems, and people in some good encyclopedia. Next to the minister's Bible an up-to-date encyclopedia is about as helpful a book as the minister can read. An up-to-date encyclopedia is a busy man's friend because it gives essential facts in a minimum of space.

Thirdly, the average minister needs to become better acquainted with the public library if he lives near one. If he does not, he should see what accommodations he can get from his county or State libraries. In any case he should look up and make the most of these public facilities not only as a matter of education but as a method by which the expense of reading may be materially reduced. An occasional day or half-day at the public library should help the minister to dispose of most of his elective readings.

Lastly, if the minister would get his reading done he must cultivate the fine art of discrimination. He must endeavor to discover just what he should read; in this field he should endeavor to pick out the permanently valuable, or at least that which best serves his purpose; then, having made these choices, he should glean either to remember or to preserve by reference, notes or clippings,

H. A. B.

HOME AND FAMILY

As Sir Launfal Mused

As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side.
But stood before him glorified,
Shining and tall and fair and straight,
As the pillar that stood by the Beautiful Gate.

And the voice that was calmer than silence said,
"Lo, it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
The water his blood that died on the tree;
The holy supper is kept, indeed,
In whatso we share with another's need;
Not that which we give, but what we share,
For the gift without the giver is bare;
Who bestows himself with his alms feeds three,—
Himself, his hungering neighbor, and me."

—James R. Lowell.

Mother Must Make Her Home With Us

BY ELIZABETH R. BLOUGH

THEY had been married six months. The new home was very new and precious to Jean for various reasons. She was one of a large family. It used to be difficult to keep one-half of a bureau for herself and her belongings. Her sisters blamed her for being selfish and wanting too much. In this little home, everything was hers. She lovingly smoothed the cheap curtains, and touched the pretty, table and brushed clean pillows for sheer joy. It all belonged to her and Philip. Then one day, Philip said, "I find that we will have to have my mother come and live with us."

He said it just like that, without any preamble or explanation. For the moment Jean had nothing to say. She had seen his mother at their wedding. She said then they should come to see her as she seldom went out. And now that gaunt, silent woman must come into this bit of paradise and spoil it all. Jean found her voice and asked why this should be.

Philip looked troubled. "I did not know, of course. I thought she had enough to live on. But my education took all she had. She never told me until yesterday. I knew I was making enough for us to live here as we do. But since mother has nothing, she will have to come too. I cannot keep two separate families."

And with that he bent down and kissed her. Then he went to his work. Jean was dazed. Things were not as they had been. She did not know what her mother-in-law was like: "A quiet woman," some one had said. Now this unlovely strange old woman was going to live with them always.

"Oh, I do not want her! I do not want her!" sighed Jean. She had never thought that "honor thy father and thy mother," could occasion any trouble. Her parents were dead; she had dear memories of them. Then came Philip. She met him at church. He walked home with her from Christian Workers' meeting. He had come from Leamersville; he sometimes went back to visit his mother. Jean had never considered her.

"One of these four rooms must be hers," thought Jean. No, the back room would not do. It should be her sunny front room. For after all Jean could not bear to give less than her best to this mother of Philip's. Jean wondered whether she could keep her own furniture. She could easily place the various pieces in other rooms, for they had bought as little as possible.

Philip's mother came that week, and brought her own furniture. It was scrubbed clean, but that did not hide the cheapness of pine chairs. The old and ugly chests, bed, and bureau were placed. She could arrange things to her liking. It was pathetic, for

grim poverty had left not one beautiful thing. Jean offered to help put things in place, but she was told that it was not necessary. Then Jean brought in a screen to hide the corner where a kitchenette must be contrived.

"Thank you; that makes it very nice," answered Philip's mother.

But in general, her mother-in-law's attitude astonished her. She was neither grateful, apologetic, nor embarrassed. She crept into her room and stayed there out of sight and hearing. She never came into the sitting room to be with them. "She might as well be in a prison cell," thought Jean. She asked Philip about her and his home. What was it like? Philip was willing to tell her all he knew, but that was only a few bare facts. "I rather think father was not much good. But she never told me so. Mother meant everything to me, she gave me always all I needed. Father was seldom at home, I am sure I do not know where he kept himself. I guess mother took care to keep me in ignorance of some things."

Philip's mother had been in the house a month when an accident happened. Jean the careful, the painstaking, the perfect housekeeper blundered. She was looking into her oven to see whether her cake was rising properly, when she found herself suddenly enveloped in flames. Her oil stove was blazing. She had forgotten to close a certain valve. She screamed and fought the flames. Instantly, Philip's mother was there, in the kitchen. She rolled Jean in a cover pulled from a couch. Then she went back to the stove and fought the fire. She tried to smother it with an old rug taken from the tiny porch. She struggled there as if burns did not exist, as if no pain could touch her. She never left that stove until all danger was over, the fire was extinguished. Then she went to Jean who was lying half conscious on the floor. But by this time the neighbors were there. The doctor and Philip were called. They found Jean's arms and neck seriously burned. But the doctor soon attended to all that and she was made comfortable.

But Philip's mother lay unconscious while the doctor did all he could to save her life. For days they watched over her, not knowing how it would end. When she was better, she looked at Jean with a question in her eyes. Jean held her hands and showed her love and gratitude in many ways. One day she began talking.

"I hated to come here and trouble you. Let me say it now, for when I am well and strong I may not have the courage to say what I should. I have kept still so long. Philip's father was a bad man. Of course, I did not know when I married him. It was a relief when he was dead. I had been afraid that he might die in a prison cell. Then Philip would have had that to live down. I kept things secret. I could not talk with my neighbors because they asked questions. So I learned to live alone. I know I am a homely, lonely old woman and I did not want to bring unhappiness to you."

Jean held the old hands close to her face while the woman talked.

"I prayed, oh how I prayed for Philip's happiness. When he said he was going to be married, it was too weighty a matter for me. Who was I to advise him—I who had bitterly regretted my marriage? But when I saw you, I felt that you would be good to Philip. I don't know when I have cried before. It seems as if my heart were stone."

Jean wiped the tears for her. She said: "Now let me confess. I was mean, just as hateful as I could be about this. But now, why, you saved my life and our home. You belong to us really and truly. We want to make up to you the lonely, hard years you have had."

"How can I ever praise the Lord for all his mercies?" cried the poor old woman. Thus the current of sympathy between them brought them together. The mother's last days were her best days.

Huntingdon, Pa.

Are We Watchful Enough?

BY REBECCA C. FOUTZ

IN Mark 14: 38 Christ admonishes that we "watch and pray lest ye enter into temptation," and as we go along in the world, we are ever reminded how unceasing must be our vigilance if we are to combat the enemy of our souls. He is never caught napping but we are likely to be so trapped. He never misses an opportunity to get in his deadly work. But can it be said that we always so grasp ours for good?

We live in an age of wonderful inventions and great material progress, which have added much to man's comfort and pleasure, but the forces of evil have grasped them at birth to use to help spread its influence.

The recording and reproduction of sound is a marvel that has become commonplace to us. Its right use could bring only blessing to mankind; but instead, what do we find? Jazz and dance hall music in the remotest places and many otherwise good homes. And how easy this makes it for the young folks to have music to dance by in the parlor or anywhere.

Are not such strains more familiar to us than good or sacred music? When you try to buy records of the latter kind, even though listed, one soon learns how difficult they are to get. Not much demand, the dealers will tell you, hence they are not kept.

Are not Christians asleep while the devil is busy sowing tares?

Then there is the newest marvel—radio. It is no longer necessary to record man's voice for us to buy canned. It sails about through the air and all we have to do is to tune in. Here again the enemy is right on the job. Oh, yes, many good things come to us through the air, but are they not in the minority from a Christian viewpoint?

Do not theater and dance music predominate? We may not go to such places but it is so easy to sit at home and listen. Should we even do this? Will it not work its insidious influence on us? The purveyors of evil know what they are accomplishing.

May we ever watch and pray so that the enemy does not get in his deadly work before we are aware of it.

Philadelphia, Pa.

The Ideal and the Real

BY SARAH M. SAUNDERS

THE ideal of any thing or person is what it appears to be in imagination. Our idea of any matter is the form or image it assumes in the mind. Most people form some ideal of happiness, and our ideals are as diversified as our natural beings.

Some base their ideal of happiness on the accumulation of wealth, some on worldly fame, some on social position, while not a few base their ideal on the "pure and undefiled religion." Experience teaches us that women indulge in this ideal more than men. Stupid, indeed, is the young person who has not indulged in "day dreaming." Even the schoolgirl, while conning over her lessons, involuntarily drifts away into reveries of the future—building air castles of her own. She imagines the monotony of her school days past; her Othello appears on the scene. He becomes the hero and ideal of her fancy. She pictures before her mind's eye a beautiful cottage home "in some pleasant shady nook, close beside a gurgling brook." Beautiful flowers bloom and bedeck her way through life and shed their spicy fragrance on every passer-by, crowning the picture with calm content, surrounded with "olive plants," each one of which shall develop into a fruitful branch. This is her ideal of all true earthly happiness. But alas! how few have ever attained this ideal. The old adage, "There's many a slip 'twixt the cup and the lip" is oftener realized, and the glittering chalice is dashed to the earth; her air castles fall and vanish "like bubbles in the breeze."

Battle Creek, Mich.

AMONG THE CHURCHES

Calendar for Sunday, December 7

Sunday-school Lesson, The Man Born Blind.—John 9:1-41.

Christian Workers' Meeting, Simplicity of the Christian Faith: Personality.—Psa. 1.

* * * *

Gains for the Kingdom

One baptism in the Merrimac church, Va.

One baptism in the North Bethel church, Mo.

Four baptisms in the Fairchance Mission (George's Creek), Pa.

Nine baptisms in the Pasadena church, Calif.—Bro. A. C. Sollenberger, evangelist.

One baptism in the Bodcaw church, Ark.—Bro. C. H. Brown, of Lowell, Ark., evangelist.

Three baptisms in the Bandon church, Ore.—Bro. John Ernst, of La Verne, Calif., evangelist.

Four baptisms in the Bristolville church, Ohio.—Bro. T. A. Brumbaugh, the pastor, in charge.

Two baptisms in the Marion church, Ohio.—Bro. D. G. Berkebile, of Bradford, Ohio, evangelist.

Seven baptisms in the Valley church, Va.—Bro. Wm. Flory, of Harrisonburg, Va., evangelist.

Four confessions in the McPherson church, Kans.—Bro. M. C. Horst, of Windber Pa., evangelist.

Seven baptisms in the Upper Deer Creek church, Ind.—Bro. K. Eikenberry, of Delphi, Ind., evangelist.

Ten were baptized and one reclaimed in the Pleasant View church, Kans.—Bro. Kinzie in charge.

Two baptisms in the Holsinger house, Woodbury church, Pa.—Bro. J. E. Rowland, the pastor, in charge.

Twelve baptisms in the Pleasant View church, W. Va.—Bro. E. J. Woodie, of North Carolina, evangelist.

Two baptisms in the church at Washington, Kans.—Bro. E. D. Steward, of Belleville, Kans., evangelist.

Seven additions to the Pleasant Hill church, Ohio.—Bro. R. N. Leatherman, of Ft. McKinley, Ohio, evangelist.

Ten baptisms in the Shupe Street Mission, Mt. Pleasant church, Pa.—Bro. A. J. Beeghly, the pastor, in charge.

Twenty united with the Keyser church, W. Va.—Bro. Jeremiah Thomas, of Bruceton Mills, W. Va., evangelist.

Seven were brought into the Kingdom, Manchester church, Ind.—Bro. C. D. Bonsack, of Elgin, Ill., in charge.

Two were baptized and one reclaimed in the Washita church, Okla.—Bro. L. A. Whitaker and wife, of Topeka, Kans., evangelists.

One was reclaimed and one awaits baptism in the church at Warren, Ind.—Bro. Geo. Mishler, of South Whitley, Ind., evangelist.

Fourteen baptized and one received on former baptism in the Muncie church, Ind.—Bro. Ralph G. Rarick, the pastor, evangelist.

Twenty-one were baptized and six reclaimed in the Spring Run congregation, McVeytown, Pa.—Bro. Jos. Clapper, of Yellow Creek, Pa., evangelist; one baptism since.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. R. Wine, of Wichita, Kans., to begin Dec. 7 in the Elk Creek church, Calif.

Bro. R. H. Miller, of North Manchester, Ind., to begin Feb. 19 in the Covington church, Ohio.

Bro. R. G. Rarick, of Muncie, Ind., is in the midst of a series of meetings in the Arcadia church, Ind.

* * * *

Personal Mention

Bro. W. M. Ulrich has taken up the pastorate of the Norristown church, and his address is changed from Warren, Ind., to 717 Haws Ave., Norristown, Pa.

The Home Mission Secretary is now in the Southland looking after the work in Alabama and Texas. This field will occupy his attention until the approaching Mission Board Meeting.

Southern Pennsylvania has elected as Standing Committee delegates to the next Conference Elders C. L. Baker and E. S. Miller, with Elders J. A. Long and John H. Keller as alternates.

Sudden Death of Eld. Ben Forney. Shortly before going to press (Nov. 26) we received the following brief note: Bro. Ben Forney has been holding a revival meeting for the Independence church, this being the second week of the meetings. Seven converts so far. Last evening while singing the second opening song, "It Is Well With My Soul," Bro. Forney having just sung the words: "It is

well with my soul," dropped his book and was dead in five minutes. The doctor said it was heart trouble or failure. More will follow.—A. C. Daggett, Independence, Kans.

Eld. E. F. Sherfy is still very critically ill. For more than a month he has not passed a day without fever. On Nov. 29 Sister Sherfy wrote: "We need your prayers as much as anyone can."

Bro. J. S. Flory, pastor at Naperville, Ill., is not far away but his face is seldom seen at the Publishing House. It was the meeting of the District Ministerial Board of Northern Illinois and Wisconsin that brought him here last week.

Bro. J. S. Noffsinger, Secretary of the General Educational Board and also of the Educational Commission, spent a day at Elgin recently in consultation with others interested in our educational problem. The Commission is working hard on the special task assigned it by the Calgary Conference, hoping to be able to bring some helpful recommendations to the Conference of 1925.

We have learned through the "La Verne Leader" of the death of Eld. Simon E. Yundt at his home in Pomona, Calif., Nov. 18. We have no particulars of his illness but Bro. Yundt was well advanced in years and came to his grave in full age like as a shock of corn cometh in, in its season. His most active ministry was spent in Northern Illinois. For some fifteen years he had lived in California. We shall expect to have an account of his life and work for early publication.

By way of vacation from his regular duties—so Bro. Bonsack himself called it—the Secretary of the General Mission Board spent week before last in evangelistic work at North Manchester, Ind., continuing the meetings which had been begun by Bro. J. Edson Ulery. It was a strenuous kind of vacation but it enabled him to forget for a time the usual problems and was a delightful experience. Six were added to the church by baptism and one reclaimed as an immediately visible result of the meeting.

The India addresses of missionaries Eliza B. Miller and Kathryn Ziegler are as follows: Sister Miller, Jalalpor, Surat District; Sister Ziegler, Umalla via Anklesvar, Broach District. Sister Miller goes to the girls' school and Sister Ziegler into evangelistic work among the village women. They were unable to tell their friends before leaving America what their addresses would be. They received their assignments in the mail which reached them at Port Said. "I can hardly make myself believe," writes Sister Miller just before landing, "that this placid water over which we have been sailing the past week is the same as the stirred up monsoon mess in which we rocked and tossed for ten days on the way home last year. The sea changes just like folks—sometimes they are stormy and sometimes calm."

* * * *

Miscellaneous Items

The General Mission Board is scheduled to meet at the Publishing House in regular session beginning Wednesday morning, Dec. 17.

Some District Meetings held early in the season have not yet reported to us their Standing Committee delegates. A brief report of every such meeting should be sent promptly for publication in the "Messenger." Unless some one else is specially designated for this, the Writing Clerk should regard it as a part of his official duties.

The latest addition to our college weeklies to come under our notice is "The Junatian," a name which readily identifies it. Several of our colleges have found the old time monthlies inadequate to the proper dissemination of news and necessary information. Will the accumulation of important facts continue until daifies will be needed?

Shop early and mail early if you wish to do to the mail carrier as you would have him do to you. An appeal from the Post Office Department says: "Mailing early does not mean December 1 or before, but if everyone could get their holiday tokens in the mail between December 10 and December 20, the Post Office Department could not ask more."

* * * *

Special Notices

Notice: Five dozen "Hallowed Hymns," two dozen "Kingdom Songs," four dozen "Revival Songs and Best Hymns" (paper cover) all in fair condition may be had if any congregation could use them, by paying shipping charges. Inquire of Jennie Hoak, 511 Fifth Ave., Sterling, Ill.

Annual Bible Conference at Blue Ridge College. Too late for a more extended notice elsewhere we received the program for the Special Bible, Sunday-school, Religious Education, and Missionary Institute to be held at Blue Ridge College, New Windsor, Md., Dec. 10-14. Amongst the speakers for an intensive four days' program are Brethren James M. Moore, J. Kurtz Miller, F. F. Holsope, Ezra Flory, John S. Noffsinger, J. H. Hollinger and Sister Florence Murphy. Tuition and lodging are free, but write for reservation of rooms. Board will be furnished in the College Dining Hall at a reasonable rate. Everyone is cordially invited to what promises to be an exceptionally strong program.

"We trust that our societies throughout the Brotherhood are responding to the appeal of the General Relief Committee through the Aid Societies for clothing to be sent to Germany's poor and needy. We hope Dec. 10 will find a large amount of clothing at Elizabethtown, Pa., ready for shipment." Sister M. J. Weaver adds this appeal to a report that will appear in next week's "Messenger."

The District Board of Religious Education of Middle Iowa is arranging for a Bible Institute to be held during the holidays. The first section will be at the Des Moines Valley church, near Ankeny, Saturday evening, Sunday forenoon, afternoon and evening, December 27 and 28. The second section will be held at the Panther Creek church, near Adel, Tuesday evening and all day Wednesday, Dec. 30 and 31. Instructors will be Ezra Flory and W. O. Beckner. Bro. Flory will use as a basis for his addresses "Principles of Teaching" by Ober, part of the first year teacher training course. Bro. Beckner, from Mt. Morris College, will give addresses on stewardship, education, missions, and related subjects. A cordial invitation is extended to Sunday-school and church workers of Middle Iowa to plan now to attend all or part of the institute. Entertainment will be provided by the churches where the institute will be held. Those planning to come to Des Moines Valley should notify Robert Sink, Ankeny, Iowa; those coming to Panther Creek should write to A. M. Stine, Adel, Iowa. There will be no expenses to individuals except traveling expenses. The institute is held under the auspices of the District Board of Religious Education, representing the missionary, educational and Sunday-school interests of the District, and is financed jointly by the District Mission Board and District Sunday School Board. Further information may be had by writing the undersigned.—Walter Wallick, 830 Fortieth Street, Des Moines, Iowa.

* * * *

A Bystander's Notes

The Old Testament in Modern English. Dr. James Moffatt who translated the New Testament into modern English has just completed a version of the Old Testament in the language of everyday life. It is said that Dr. Moffatt thinks that the Bible should be translated afresh for each succeeding generation. All of which is supported by the fact that he has spent eight years on his new version of the Old Testament. What Dr. Moffatt, as well as other translators of the Bible into modern speech are trying to do, is indicated by a comparison of two versions of the same Bible passage. In Gen. 6:14, 15 according to the King James translation we read: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth fifty cubits, and the height of it thirty cubits." Dr. Moffatt translates the passage thus: "Build a barge of cypress wood, build cabins inside the barge, and cover it with pitch inside and out. This is how you are to build it: The barge is to be 450 feet long, seventy-five feet wide, and forty-five feet high." Most of the advantages of a popular translation are evident by a comparison of these two versions. We have cypress wood for gopher wood, barge for ark, cabins for rooms and feet for cubits. While a popular translation has certain advantages, they are apt to be overrated by those who have it to sell. It must be remembered, too, that a version prepared by one translator can not be quite as free from personal bias nor can it command quite the resources in scholarship of the translation prepared by a group of collaborating scholars.

* * * *

In the "Messenger" Twenty Years Ago

Writing from Wenatchee, Wash., Bro. A. B. Peters says the cause is prospering in that part of the Northwest. The little flock is gradually increasing in numbers. Five were recently received into the church by the holy rite of Christian baptism, and one was restored to fellowship.

Now is a good time for you to renew your subscription to the "Messenger." You, of course, will want the paper to come to your home another year, and you may rest assured that we want you to continue on our list. In fact we want to retain all of our old subscribers. We are adding new names every day, and these with the old subscribers renewing, give to the "Messenger" a very large circulation. See our agent for your locality and hand him your name. Or, if you live where we have no agent, send your subscription to the House direct.

"Esther the Queen," by Bro. Galen B. Royer, is a recent publication for which the House has been filling orders. Not till one evening last week did we find time to read the book. We found it exceedingly entertaining and also instructive. The volume is the seventh in a series of biographies prepared for the young. While all of these biographies are interesting, this one, narrating the life of Esther, will be found rather in the advance of the others. We recommend it to our patrons, especially to the young people. Price, 35 cents. The book may be ordered of the House.

AROUND THE WORLD

Less Humidity at Washington

The wets marked 269 candidates for Congress as unsatisfactory, yet 211 of these men were elected. Thus, in spite of the noise made by the personal liberty fans Washington gives promise of being somewhat drier in the future. It may seem hard-hearted to entertain the thought, but it is nevertheless a fact that the future belongs to the dries on the basis of the law of survival. As a result of their affinity for alcohol the wets are all the time tending to kill themselves off while the self-control of the prohibitionist makes for longer life and for ultimate victory so far as his principles are concerned.

Shopkeepers' Christmas

The Christmas season for 1924 promises to be a time of good cheer for the shopkeepers as well as the rest of us. Nearly a quarter of a billion dollars has been saved week by week during the past year by persons all over the country who joined Christmas clubs that they might have a nest egg for holiday gifts. Six million persons according to the estimate will share in a fund that aggregates \$240,000,000. The Chicago banks alone are estimated to be on the eve of paying back to tens of thousands of depositors approximately \$20,000,000. This is one reason why 1924 gives every sign of being a shopkeepers' Christmas.

For Bigger and Better Gooseberries

Apparently we Americans still have something to achieve as far as the gooseberry is concerned. Abroad certain of the fine European varieties are eaten ripe as a table fruit. But these especially fine varieties of gooseberries are subject to diseases in America that leave us nothing but the hardy native varieties with small berries and indifferent flavor as compared to the European type. But the recent discovery of an extremely large wild gooseberry in Florida now presents the possibility of a cross by which it is hoped to retain the size and hardness of the new wild berry with the better flavor of the cultivated types. Thus we may look forward to bigger and better gooseberries.

Income Tax Publicity

The publication of the income tax payments brought some surprises, both as to how little some well-known people paid and as to how much some obscure persons contributed to Uncle Sam's upkeep. But in the main, little that was not known or suspected was disclosed. Thus, after a few nervous weeks, during which the newspapers have been furnished with a lot of good copy and the cartoonists with a few new ideas, the public seems to have gotten its fill of income tax publicity. Politicians with their ears to the ground are beginning to express themselves as in favor of a change in the publicity feature of the income tax law. Meanwhile the test cases will be developed in an effort to find out what Congress meant when the law was passed and the disillusioned public will give attention to Christmas shopping.

Honesty in Relation to Success

New proof that honesty is the best policy has been presented by Dr. James M. Fitzgerald, a vocational expert. Speaking before the advertising council of the Chicago Association of Commerce he stated that honesty is more than a convenient policy, it is invariably noted in all men who have attained real success. He said: "I base this statement not only on a critical study of the careers of more than 500 successful men but upon my own observation during a twenty years' experience in character analyzing. Very few successful men have felt the lust for money a dominant thing in their minds. We find them rigorously conserving both their mental and physical powers. We find them men of facts rather than of theory and abstractions. Thrift and a careful planning in advance of their important acts are other characteristics."

President Coolidge on Forest Depletion

The President recently gave a stirring address to a convention of lumbermen upon the wasteful way in which we are harvesting our timber crop. Backing up his address with moving pictures the President showed how between cutting timber in the woods and finally putting the product to use nearly two-thirds of the total volume of the timber cut is lost. Thick saws ripping through logs, piling up veritable mountains of sawdust, as well as the waste of blocks and short strips of lumber constitute two main lines of waste where important savings may be made. Amongst other things the President said: "The era of free, wild timber is reaching its end, as the era of free wild food ended so long ago. No longer can you depend on moving from one primeval forest to another. Already the sound of the ax has penetrated to the last of them. We like to think that it took three cen-

turies to harvest these immense forests. It is comfortable to think that they will last indefinitely. But in reality we have cut most of our timber not in the last 300 but in the last three-five years. When free timber is gone we must grow our wood from the soil like any other crop."

Golden Rule Sunday—December 7

On Sunday, December 7, you are invited to sit down to a simple meal like that eaten by the Armenian orphans every day. You are not asked to fast—you are just asked to forego some of the usual Sunday dinner extras in order that you may give the difference between a simple meal and a Brethren Sunday dinner to the Near East Relief. We are sure our people will want to respond this year as heartily as they have ever done in the past. The funds raised in this way should be sent to the General Mission Board, Elgin, Ill., with a note saying that the money is for the Near East Relief. In this way our gifts can be assembled and forwarded to the proper persons and at the same time the whole church and the local congregation will both be properly accredited.

A Lesson from Sheep

In 1867 there were 39,385,000 sheep in the United States valued at \$98,644,000; fifty-seven years later, or on Jan. 1, 1924, the estimated number of sheep was only 38,361,000 but their value was put at \$302,092,000. Perhaps we raise somewhat better sheep than were raised fifty-seven years ago, but this possibility has no significance in view of such a sharp increase in the money value of sheep. Something more fundamental must explain why a sheep valued at a little over \$2.50 is now priced at a trifle under \$8.00. In 1867 upon the basis of the census figures for 1870 there was a little more than one sheep to every man, woman, and child in the United States. Now we have slightly fewer sheep for three times as many people. Thus, so far as our domestic supply of sheep is concerned we are really only one-third as well off as we were in 1867, and this, in general, explains why sheep are three times as dear as they were fifty-seven years ago. The lesson from the sheep is simply this: increased wealth as measured in dollars does not necessarily mean a higher state of well-being. Indeed, to press the lesson from the sheep it would appear that we might be actually worse off than we were in the good old days when there was a sheep for everyone, and not three persons for every sheep, as the ratio stands today. However, we are not insisting on any such drastic interpretation of the meaning of our figures on sheep. The further fact must be taken into consideration that while sheep have become three times as dear as they were in 1867, there are many other items that are proportionately cheaper. People today also enjoy many conveniences that were not even dreamed of fifty years ago. The general state of well-being is undoubtedly higher than it was two generations ago, but it is not as much higher as our increase in wealth would seem to indicate.

Dear Enemies

Many a romance has been built upon the situation where a young man and a young woman, upon opposing sides by the accidents of war or a community quarrel, have at last found their way to the marriage altar and lived happily ever after. There is nothing unnatural about such romances either in fact or in our feeling toward them. Nobody was surprised to find when the American Army of Occupation came back from Germany that several hundred American soldiers had married dear enemies. What happened in this case has happened several millions of times in the course of the world's history. But for some reason the older folks have largely overlooked the greater practical possibilities suggested by such romances. Evidently enemies are not really impossible folks once they are seen and understood. If two young people who really love each other can compose such deep-seated differences as race and training why should it seem incredible that nations should respect each other? Evidently the first step toward mutual admiration between nations is that somehow the individuals that make up the nations might see and better understand each other. An unusually striking illustration of what we contend should be extended to the relations between nations comes from Omaha. It seems that during the World War a private in the A. E. F. captured a wounded German officer. The officer was taken to a near-by Red Cross station where one of the nurses was the private's sister. During the weeks that the officer was regaining his health a friendship sprang up between the nurse and the officer—a friendship that has since been continued by correspondence, but which culminated in a wedding a few days ago. It seems that the German officer has married the nurse and will enter business with the man who captured him. We do not advocate wholesale intermarrying between nations who have been enemies, but we do feel that if a representative of one side can find a wife and friends on the other side, the two nations thus represented should somehow find a way to deal with each other upon the basis of mutual respect.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Blessed Are the Persecuted

Matt. 5: 10-12; Luke 6: 22, 23

For Week Beginning December 14, 1924

Persecution Is Blessed Only When It Involves a Worthy Cause. This point is emphasized by Jesus by the terms, "for righteousness' sake" and "for my sake." It signifies that persecution in itself is nothing of merit. It is human sometimes to think that if anyone opposes us it is persecution. We must take care that our prejudices and opinions do not take the place of convictions, and even in matters of conviction we are to be always open to teaching and new light. None of us wish to be martyrs by mistake. A cause must be worth being persecuted for. The reason for persecution rests in a conflict of minds and wills and spirits. The spirit of those who exemplify the character of the beatitudes is at variance with the haughty, defiant, quarrelsome spirit of this world. We can account for the persecution of the righteous only by the fact that there are people who do not seek, accept, and love God (John 3: 20; 7: 7; 15: 19, 21).

The Servants of God in the Ages Before Christ Were Persecuted. Even in heathen civilizations the highest moralists were discredited and sometimes put to death by their people. Of such were men like Socrates, Marcus Aurelius, and Plutarch. The popular and pleasure-loving mind is usually intolerant of idealists. This beatitude has a real Old Testament background. It was a common thing for the worthies of the Hebrew nation to suffer affliction at the hands of their countrymen. Many references and instances are easily found (1 Kings 19: 2; 2 Chron. 36: 16; Esther 3: 5, 6; Jer. 37: 15; Matt. 23: 37; Acts 7: 52; 1 Thess. 2: 15; Jas. 5: 10; Heb. 11: 32-40).

Christian Disciples Are Taught to Expect Persecution. As in character and mission they are the successors of the prophets, so also are they in suffering. This will be true as long as there are any who do not know God and conform to his will. It is but following in the footsteps of Jesus (John 15: 20; 16: 33). When we do not go the way of the world, the world is bound to make it hard for us. Jesus was speaking of a living fact in an age when contemporaries made it unpleasant for both the Master and his disciples. Paul is a decisive teacher of the same lesson (Acts 7: 55-60; 14: 22; 2 Cor. 4: 7-11; 2 Tim. 3: 12). Christian persecutions must always be associated with an earnest effort to do Jesus' work in his spirit. The kind of persecution varies with people and ages. Jesus speaks especially of reproach and calumny; the ridicule and mockery which makes it difficult to stay sweet and meet the persecutors with love and a will to win them to the truth. That is a high type of endurance which counts it an honor to be allowed to suffer because of a spirit not of this world (Acts 5: 41).

The Blessing of Persecution Is Character Enrichment in the Lives of Those Persecuted. There is no blessing for the persecutors of the righteous. Paul never boasted of the help he received from his early ill-treatment of Christians. He was thoroughly ashamed of it. But when Christ found him he was willing to endure anything for the Master's sake. Persecution is a test and proof of Christian character. It should cause one to examine himself to be assured that he is really representing the truth. There is nothing so wholesome for the soul as to bury itself in a cause which God approves and grow up in it despite hardships. That makes character (Romans 8: 18). Those who cultivate heavenly truth in their hearts and lives now are in possession of the kingdom of heaven. Their possession will be contested by the devil in many temptations, but it is the Father's good pleasure to give us the kingdom (Luke 12: 32) and the faithful shall have it in fullness.

Meditations

What do I know of persecution for the truth?

Prevailing forms by which the truth is persecuted.

The effect of persecution on righteous people.

Do sincere people ever become persecutors?

How does this principle of persecution apply to great moral issues like peace, temperance, honesty, and the like?

A Prayer

Our Heavenly Father! We seek to follow in the footsteps of Jesus in being living witnesses to thy truth of love and redemption. But our feet often falter in the ways of righteousness because we are opposed by those who do not know thee. We pray for our own strength to stand firmly for our deepest convictions of the right, and we pray in behalf of those who oppose us in them. Cultivate in us the disposition of teachableness and kindly attitudes towards others. Make us to know what is worth living and dying for. In Jesus' name, Amen. J. H. H.

The French Point of View

(Continued from Page 787)

toward peace and good will. Without the new government the London Conference and the Dawes plan could not have been accomplished. There is a new spirit in France. The labor government, the Dawes plan, and the growing influence of the League of Nations are changing the point of view. A new hope is being born, and a new confidence is being created. There is good ground to feel that Europe is now on a real road toward understanding and peace. How much quicker this would come if the leaders of nations had the spirit of Christ in their hearts and would try to apply it to the human problems in their keeping!

I heard James Ramsey Macdonald, then premier of Great Britain, say three times in his address, "I do nothing without careful deliberation, and with the conviction that what I do is for the best interests of Great Britain, for the human race, and the Kingdom of God."

Whatever the final judgment may be as to the services of Premier Macdonald, one thing is sure, it was the Christian idealism of this man that brought the London Conference to a successful result. He shook the hand of the German representative, then he placed the hand of the German into the hand of the French representative, then withdrew, as the German and the Frenchman gripped each other's hand firmer and firmer. We have reason to believe that the day is dawning when mutual understanding, good will, and peace will come. One Christian premier made world history, and all nations will be blessed through his loyalty. France is changing and her fear will eventually give way to confidence and good will.

McPherson, Kans.

A Comparison of Certain Conditions

BY W. H. JOHNSON

THIS is a day when pessimism seems rampant, especially along religious lines. We hear so much about the religion of the past, its purity, zeal and extent as compared with that of today, that it may prove interesting to note a few comparisons of actual facts. In order to do so let us drop back, say, one hundred years. Statistics show that at that time one out of every thirteen of the rank and file of the United States made a profession of religion. Today, in spite of the fact of the United States having been an immigration Mecca, thirty-three out of every hundred among the rank and file belong to church. One hundred years ago ten out of every hundred of our college professors and students made a profession of religion. Today, fifty-two out of every hundred profess religion. But, say our pessimistic friends, what kind of religion? Listen, that is not an original argument: "Two men stood up to pray." Remember the incident and comparison.

One hundred years ago there were not only great outstanding infidels but nearly every town of any size boasted of infidel schools. Today they are forgotten; even Robert Ingersoll has become only a standing joke and no longer seriously considered.

Instead of infidel schools we have schools of missions by the hundreds, nay, by the thousands. And almost every hamlet has its teacher-training classes. Great institutions of charity and benevolence are serving our land in Christlike ways (fulfilling the obligations of "the poor ye have with you always, to do them good whenever ye will") that were not even thought of one hundred years ago.

One hundred years ago we had no foreign missions to speak of. Today, instead of communities boasting of their infidels they are pointing with pride to the gold stars indicating that from their community some one has gone to carry the banner of religion to foreign fields.

One hundred years ago great disasters like the Japan earthquake merely brought forth from the pulpit the threadbare statement that "it is the judgment of God passed upon wickedness." Today, in these

catastrophes is seen the opportunity as well as the Christian responsibility for brotherly service, and this causes money to flow from our coffers by the millions to assuage want and suffering. Thus not only answering the question of "Who is my neighbor?" but actually giving it a new and even more spiritual significance.

But some one says, "Look at the church, how worldly she has grown." Well, that depends upon what you mean by the term worldliness. The writer remembers seeing, and can even now lay hands upon a newspaper containing an advertisement describing a certain mulatto wench who had run away from her master. The advertisement tells how she could be known by her ears having been cropped, and by certain whip brand scars upon her back. A reward of twenty shillings was offered for her apprehension and delivery. It was signed by a minister of the Gospel of a very prominent Protestant church. What would happen to anyone—minister or layman—who would dare to even present such an advertisement to a printer today? Yet this church has always had a record for spirituality.

But, some one says, that was not our denomination. Well, take this one. The writer has in his possession a *Gospel Visitor* of the early fifties in which there is an article containing a long and very strenuous argument against what is termed "a very common practice" of elders and others serving brandy to their harvest hands at meal time. Can you imagine a church in our denomination so wanting in spirituality that brandy could be served by its most unspiritual member, much less by elders, without at once causing a very important business meeting to be held? Think of a group of elders of our year of the Lord nineteen twenty-four sitting down to a meal and asking God to bless that of which they are about to partake to their spiritual and temporal welfare when that included intoxicating liquors. Peculiar, is it not?

Some of my elder brethren will remember and be somewhat amused at a very spiritual and godly man of my grandfather's time. He was churning and the butter would not come, so he heated an iron and stuck it in the churn. When his small son, or was it a grandson, inquired why he did it he gravely informed him that "it was necessary to drive the witches out." This was a very common belief among the church people as well as among others of that time. The writer will always remember a conversation of a hair-raising nature with a very religious as well as venerable and spiritual old brother (years ago) who claimed to be a witch doctor as well as a good member of our own church (and he was a good man). But suppose a good brother would today teach witchcraft and present himself as a doctor of the same. Will some one tell me what church could be persuaded to claim him?

Now don't get excited; I am not fault-finding with the church of that age. I am simply defending the church of my own age, by a comparison of actual truths. No doubt the church of that age served its day. So does the church of today. And I dare say if you could take the most confirmed pessimist of today and by some miracle transplant him to a religious environment similar to the one of which he so proudly boasts, and yet of which he knows so little as to actual facts, that one day of twenty-four hours would effect a more permanent cure than all the arguments that could be produced. Now listen: When God said, "My words shall not return unto me void, but they shall accomplish that whereunto I have sent them" he actually meant it. And when Christ said, "My words they are spirit and they are life," he meant it. And when he said, "If I be lifted up I will draw all men unto me," he stated a fact that is being demonstrated right here in the churches of America.

And the above comparisons as well as the multitude of others yet remaining to be made, establish the fact that the "church of today" has not only a higher but a better conception (as well as practice)

of the fundamental doctrines of the Bible—"Love of God and love of man"—than at any other period in the world's history.

Empire, Calif.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 790)

formed him at the close of his address that not one of his hearers had ever seen a sheep or knew what it was. As simple as we may think the Psalm is, yet the Lord's Prayer is much more simple.

(d) "That perfect prayer" is a familiar designation to us all. The Scriptures themselves have not termed it so. Because of its very nature it has been so called. And we like the designation exceedingly well, provided we understand the prayer to be one of requests or petitions. It is all asking. It is a perfect prayer in petition, using *perfect* in the New Testament sense of completeness in all its parts. "Needs" and "asking" are the ideas that gave occasion for the prayer (Matt. 6: 8).

We usually think of prayer as including both praise and petition. In this sense the Lord's Prayer is not perfect. It is all asking, and contains no thanksgiving. In this respect it is like the Lord's prayer in John 17.

(3) *Social and Congregational.* Doubtless the Lord's Prayer is meant for the society of the sons of grace. There seems to be nothing individual about it, for it is common to all. The pronouns *our* and *us* indicate that it was not meant to be individual. It is purely unselfish, and the idea is well set forth in a little poem, "The Lord's Prayer," by the late Mr. Meigs:

"Thou canst not say the Lord's Prayer,
And make one selfish plea;
Thou canst not pray the Lord's Prayer,
And even once say "Me."
For it's "Our," "Our," "Our,"
And it's "Us," "Us," "Us,"
And a fourth time it says "Our,"
And a fourth time it says "Us."

Thou canst not pray the Lord's Prayer,
And even once say "I,"
Nor canst thou say the Lord's Prayer,
And even once say "My."
Nor canst thou say the Lord's Prayer,
And pray not for another,
For when thou askest daily bread,
Thou must include thy brother!

For it's "Us," "Us," "Us,"
And it's "Our," "Our," "Our,"
As free from selfish motive
As the fragrance of a flower.
For others are included
In each and every plea,
For from beginning through to end,
It does not once say "Me"!

When all can truly say, "Our Father," then will we have a human and Christian brotherhood. We bear the needs of others along with our own. Intercession is clearly taught in the prayer. It is not like the prayer that somebody taught you: "Lord bless father and mother, and make Tommy a good boy." Possibly that is the only way to begin teaching children to pray. But when it leads to the prayer: "Bless me and my wife, my son and his wife, us four and no more," it is only bearing its natural fruit. The Lord's Prayer is thoroughly unselfish.

4. *Teachings on Prayer.* Most of the teachings of Jesus on prayer have been pretty well set forth in the course of the exposition. We shall not attempt to assemble them all, but only to restate some, and call attention to others.

(a) Rather than that we should close every prayer with the Lord's Prayer, Jesus meant to teach that it is not necessary to pray long prayers. Instead of "much speaking" "vain repetitions," and in view of the fact that the "Father knows what things we have need of before we ask him," Jesus said: "After this manner pray ye." And so he gave them this example of a half-minute prayer which was yet all-inclusive. At it is only thirty seconds long it stands at the opposite extreme of their long prayers. Its very brevity

makes an impression. As to Jesus' teachings on long and short prayers, see the exposition on verses 5-8, in a former article.

(b) "When ye pray, say, Our Father," etc. These words are from Luke 11: 2, where Jesus gives the prayer as a form. Evidently John must have taught his disciples forms of prayers. But in the very form (Luke's version of the Lord's Prayer) that Jesus gave his disciples he taught them that simplicity, brevity, and definiteness should characterize the praying they would do when once, they prayed in the Holy Spirit. Jesus heads towards liberty rather than formalism. Note that Jesus' real answer to the disciples' need (teach us to pray) is that they get the Holy Spirit (Luke 11: 13). He, the Spirit, will teach you to pray. But their praying should have the characteristic ear-marks of the form given them. So we think that Jesus doesn't particularly mean that we should always append the Lord's Prayer to every prayer that we pray.

"It is significant that apart from these two passages in Matthew and Luke we do not hear of the Lord's Prayer in the New Testament again. The recorded prayers of the Apostolic Church bear no resemblance to it. When God sent forth the Spirit into men's hearts, they prayed with freedom as the Spirit gave them utterance."

(5) *Praying the Prayer.* Even though the prayer is a form, we can still embrace its use. It is a part of the Scriptures. And we set no scripture aside. When we pray the prayer we are quoting the Scriptures. Our petitions may be best uttered in the tongue of Jesus. He has given perfect expression to asking.

But it should be *prayed*, not *repeated*, else it becomes "vain repetitions," and we become as guilty as the heathen. It is sin the way some people formally rush through it. Pray it, reverently and thoughtfully. In its congregational use, it may be best to use it once only, and that at some appropriate place in the program of worship, when all should join in praying the Lord's prayer. It may constitute the invocation, or come at the close of an invocation. Or it may come at the close of one of the general prayers, or it may be given by itself at some appropriate place, as between hymns, or as a benediction. Let conditions dictate. But we think it best for all to join in the prayer, at least the "Amen."

We would say that the Lord's Prayer be prayed at least once at every service. But not to do so every time would be no transgression.

Its frequent use helps to teach the ideas of the fatherhood of God, the brotherhood of man, etc., and they become a part of our spiritual being.

It is the most marvelous of prayers, brief in words but comprehensive in meaning, simple but classic, and as a corrective it is most resourceful.

New Windsor, Md.

CORRESPONDENCE

SEASONS OF REFRESHING

The Scandinavian work of the Church of the Brethren, though the first missionary endeavor of the church, is not popular in the minds of our members in the home field. Many of our members know nothing at all about the work and others but little. Possibly that is why there has not been better success in the work here.

There was a time when frequent visits were made to this field. Some of our missionaries to India went via Denmark and Sweden and encouraged the work. Not a few committees were sent here to investigate and straighten out trouble, which is not conducive to growth and development. It is more edifying to have a deputation come when there is no trouble on hand. Such has been the case in Sweden during the past fifteen years.

Since our work in this field in 1911 we have had the pleasure of entertaining three representatives of the General Mission Board. The first to come was Bro. Galen B. Royer, 1912, then Secretary-Treasurer of the General Mission Board. He was on his way to inspect the work in India and China. In 1921 Bro. Yoder and Bro. Harnly from McPherson stopped off their way home from China, India, and Africa, where they had laid Bro. Williams in his last resting place. They gave us encouragement and helpful suggestions. Then the Educational

Secretary of the Board, Bro. H. Spencer Minnich, accompanied by his splendid wife, visited us during the past year. Many of our readers can not fathom the depth of our appreciation and the help received through these visits.

This year has brought to us several visits from abroad. Brother and Sister Minnich came in June. How we did enjoy their short stay with us! The days and nights were too short, and the time for their departure came all too soon. We had just learned to know and love them and then they were off.

Then Sister Shumaker from India had anticipated making a visit of ten days in Sweden in connection with the World's Sunday-school Convention at Glasgow. You can well understand how disappointed we were when, a few days before she expected to leave London, she discovered that the Swedish consul could not vize her passport for Sweden. We could but abide by the iron consular rules and regulations. But it was one of the greatest disappointments to us we have experienced for a long time. But such is life, and none the less so in missionary work.

September 17 we were glad to welcome Bro. Maynard Cassidy to Sweden. In-June arrangements were completed with him for a visit to Sweden on his return home from Germany. His plan was for one month in Sweden and we at once arranged to give him plenty of work while here. We visited the different mission stations in the southern part of Sweden. In the Malmö church we had ten days of solid Bible study with forenoon and afternoon sessions each day, and evangelistic meetings in the evening. The Bible term went beyond our expectation in both attendance and interest. Four Danish members were here for the entire term and two others for part of the term. Eleven members from a distance in Sweden were here for all sessions. The attendance varied from twenty to thirty. The instruction was splendid and very practical and is bound to tell in our future work in Sweden.

The evangelistic services should have been better attended, but the interest was good throughout and the Spirit manifested its power in convicting thirteen souls to live a better life, and others are under conviction who have not yet taken a stand on the Lord's side. Our prayer to God is that these also may make the good choice. Three were baptized and we hope the Lord will have his way with all of them as the Spirit leads into all truth.

The members have been encouraged and strengthened. These meetings have been refreshing seasons from the presence of the Lord. We are glad Bro. Cassidy could come this way, and grateful to God who has used him for the furtherance of the Kingdom. He was very much liked by our people, and we were loath to see him leave us. Some thought we should try and persuade the Mission Board to allow him to remain with us and assist in the work at this place. We have extended an invitation to him to "come over and help us" if the way to China should be closed for him.

Dr. Norman Brumbaugh from Huntingdon, Pa., who is taking work at the university in Copenhagen, made a short visit to Malmö while Bro. Cassidy was here. We enjoyed his visit very much, but it was too short. It is a long time between the years when we have four Americans to visit us in one year. Only those who have experienced it know what encouragement such visits provide.

J. F. Graybill.

Malmö, Sweden.

LETTER FROM INDIA

For several weeks Sister Swartz from Vada has been at the Mission hospital on account of sickness. She had an attack of "flu" first. Then she had pneumonia, and now she has something that seems to baffle the doctors. She is very weak and needs our prayers. Some days she seems better; others, weaker. The ladies of the station take their turns caring for her. A week ago she was anointed and for some time seemed better.

We have just had good word from Vada. You have learned of the closing of the boarding school at that place and of its being removed to Palghar. Well, today we learned that there is a strong sentiment at Vada to have another boarding school opened for Hindu boys, and the missionaries at Vada are asking our Workers' Committee to place an educational man there. This is a matter that the mission has prayed for, for so many years. If it has come to stay it is a matter for great rejoicing, and we feel like saying: "Come, let us go in at the door the Lord is opening."

Word from there also indicates that the people are at last wanting to hear the Word of the true God. Bro. Kaylor wants to devote all his time to evangelistic work. Hence the above call for a man for the school.

This week we are making preparations for the meeting of the Mission Conference which is to begin the fifth of November. It takes quite a bit of getting ready on our part, and quite a lot of preparation on the part of the others to put up with what we get ready. But missionaries are good sportsmen, and put up with lots of things they would prefer to have otherwise.

We are having two days and a night of devotional

meetings, then a day of business followed by another devotional day which will be largely used in prayer, then business till it is finished for this year. There is a heavy program ahead and we need the united prayers of all who are interested in missions.

J. E. Wagoner.

Bulsar, India.

OLD FOLKS' HOME

Again our ranks have been broken by the death angel, and surely we can say angel, as our departed Sister Rebecca Crosthwaite intimated on different occasions that she was ready to go and longed to be with her husband who died a number of years ago at Rocky Ford, Colo. She has been a cripple ever since entering the Home eight years ago. She bore her affliction patiently and was always cheerful. She was ninety-three years old. Services by Eld. F. M. Wheeler. Interment was made in the local church cemetery. We now have seven left, whose health is apparently good.

The financial condition of our Home is very encouraging and we are looking forward with fond anticipation for the time when this Home shall be relocated. Several good people have remembered us in their wills as well as prayers. We trust that others may think likewise.

A number of young folks accompanied by Eld. Harvey Royer, of the Panther Creek church, were here and gave readings and songs which were enjoyed by all the old folks. Could more of our near-by churches do as much? Don't forget that these folks have some feelings. They are away from all their friends and relatives except perchance for a visit now and then. Help cheer and brighten their lives. Some repairing and cleaning is being done now and we could use perhaps a dozen white bedsprads. Who will respond?

Please keep in mind your Home, for we need your prayers and support. G. W. Keedy and Wife.

Marshalltown, Iowa.

WELLS BY THE WAYSIDE

Two months have passed since our arrival at home, but it was only last week that we got settled down and started housekeeping again. This delay was occasioned by the difficulty our renters had to find a suitable house into which to move. Much of this time was used in visiting relatives and friends and attending services in a number of places of which I will briefly write.

The Homecoming at Berkeley, Sept. 14, 1924

This occasion was a deep well. These Homecomings have come to be annual affairs and are largely attended. We were there in time for Sunday-school, and the pastor, F. R. Zook, who is the teacher of the Bible class, would have it no other way but I must teach the lesson. Sunday-school was followed by the preaching services when we listened to a well-prepared discourse by Bro. Dorsey G. Seese, of the Rummel church.

Next came the fine dinner in the basement. Several families drove from Windber and Johnstown, after their morning services, bringing their dinners with them. Several hours were profitably spent in a social way, renewing old acquaintances and talking over olden days. The beautiful cemetery close by was also visited by many people. Here lie buried wife's parents and many friends of former days, including a number who used to be pupils of mine.

The real Homecoming service was in the afternoon, when the large church was practically filled. There was no formal program, but any one was welcome to speak. Three of the speakers were from Johnstown, all having been called to the ministry in the Shade Creek church, of which Berkeley is still the center, viz., Jerome E. Blough, elected in 1887; Mahlon J. Weaver, 1899, and Lewis G. Shaffer, 1900. Lewis Berkebile, also of Johnstown, who was reared close to the church, also spoke. The talks were largely of a reminiscent nature, and many tears were shed. Several of the home ministers gave short talks. I had almost forgotten to state that the main address of the afternoon, which preceded the informal talks, was delivered by Eld. M. Clyde Horst, pastor of the Windber church, and was timely and well received. There was some special music also.

A few lines about the growth and strength of the Shade Creek congregation should be of general interest. It has been, and still is, one of the leading congregations of the District. When the membership had grown to about 500 in 1912, Scalp Level (including Windber) congregation was cut off. This left about 275 members. In 1916 Rummel congregation was cut off. From about 200 members left, she has gradually built up until she has about 330 members, including the mission at Central City. She has three church buildings, Berkeley, Ridge and Hagevo. Besides the pastor, she has elders W. H. Fry and J. L. Weaver, and brethren David Shaffer and Royd Lehman to minister in holy things.

Several years ago the Scalp Level congregation was divided, and Windber became a separate congregation. So, out of what twelve years ago was Shade Creek con-

(Continued on Page 798)

CORRESPONDENCE

SOUTHERN OHIO SUNDAY-SCHOOL INSTITUTE

The people of Southern Ohio are looking forward to the time when we shall hold our Sunday-school Institute. This meeting has always been held during the holiday season when all of our people may attend. The object of the institute is to create a more unified effort along Sunday-school lines, and to provide our teachers with an opportunity to receive a preview of the lessons that shall follow during the coming year. This year it will be held in the Salem church, one of the oldest churches in our District, located northwest of Dayton. It is from this District that several of our church workers who have given their lives for the service of the church and its God have come. Brethren T. T. Myers and H. K. Ober will be with us this year to assist us in the work. Bro. Myers will conduct periods in Bible study from the lessons for the coming year. Bro. Ober will give lectures on pedagogy and Christian education. Through the columns of the "Messenger" we would like to encourage all of our workers to make arrangements to attend this meeting, as we feel sure that we shall have another good institute. The Salem church is in the country, but transportation will be furnished for those who may come by rail or traction. Let us pray that our coming institute will be very helpful and that it will be to the glory of our God.

Sidney, Ohio.

A. H. Weimer, Secretary.

DISTRICT MEETING

The District Meeting of Southern Pennsylvania convened in Upper Codorus congregation Oct. 28 and 29. The meeting organized by electing Eld. John H. Keller, Moderator; Eld. M. A. Jacobs, Reading Clerk; Eld. C. R. Oellig, Writing Clerk.

The usual annual offering for mission work in the District amounted to \$1,137.85. The churches were well represented by delegates and much business was disposed of harmoniously.

The officers of the various organizations and activities of the District in the main brought good and encouraging reports of work done and of aspirations, and a determination to accomplish more in the future.

Delegates chosen to represent the District on Standing Committee are Elders C. L. Baker and E. S. Miller; alternates, Elders J. A. Long and John H. Keller. Eld. C. L. Baker was re-elected on the Mission Board.

Just previous to the sessions of District Meeting, goodly numbers were interestingly entertained by an address by Eld. James A. Sell, of Hollidaysburg, Pa., on "Hymns and Authors," and following this by addresses by Bro. A. L. B. Martin and Bro. John R. Snyder, under the auspices of the Temperance and Purity Committee.

Waynesboro, Pa.

C. R. Oellig.

ARMISTICE DAY AT BLUE RIDGE COLLEGE

The call of the Federal Council of Churches of Christ in America to observe Armistice week was observed at Blue Ridge beginning with Good Will Sunday, November 9. Dr. J. M. Henry, who has been taking an active part in promoting peace, preached a well prepared sermon on "The Price of Good Will." He set forth two lines of thought: First, the cost of not having good will (1) in the home, (2) in the community, (3) in the State, (4) in the nation, (5) in the world. The first line of thought was forceful and convincing, with illustration and argument. Second, the cost of good will. The speaker said the hope of peace is as bright as the promises of God. The cost of hate is too expensive for the human race to pay. The cost of good will is the price of willingness to live for, and love, thy neighbor as thyself. The second line of thought was full of tersely put propositions carrying a thrilling appeal.

The citizens of New Windsor were invited to observe Armistice Day, Tuesday, Nov. 11, in the college chapel. After chapel devotions President Henry again gave an inspiring and hopeful discourse on the "Dawning Day of World Peace." "It is possible," he said, "to change a whole nation in a single generation. What you would put into the future, must be fixed in the heart of the child. Militarism has been taught into the race, and by the same process it must be gotten out of the heart. Teach the child peace. The day seems to be appearing for a new era of peace and good will—a day when the sacrament of love shall supplant the sins of the sword." The discourse showed a careful analysis of world sentiment for peace.

After the address of President Henry, the audience was given opportunity to discuss the question of peace on the open forum plan. Many short speeches were made. The program closed with special songs on peace and good will. It is hoped that the impressions made will find expression in lines of love and good will.

The President recently announced that the enrollment

up to Nov. 1 had reached 205, which attendance surpasses all former records. The enrollment in college classes shows a gain of over one hundred per cent since September, 1922. It is hoped that the college enrollment will reach 90 by the opening of the second semester.

Union Bridge, Maryland.

Ruth Dotterer.

GREENE COUNTY INDUSTRIAL SCHOOL

How rapidly time does fly! At the close of school on May 23 we thought of three months' vacation as a good long time. It really seemed good to be relieved from the strain of school work and to be free to do the many little things that have been pushed back from time to time for the larger and more important things. But each day came with its multiplied duties and when the time for another school term was here we were made to exclaim: "Where has the time gone anyway!"

It would be impossible to put into the space available the various and numerous happenings of the summer. Our family of children numbered seventeen for the summer. One of the older girls, and a main dependence as a helper, was taken to the hospital during Conference week for acute iritis and has been under treatment ever since, thus being unable to enter school this term.

The care of the family, the planning and caring for the garden, and the fruit, took up every spare moment of time. The canning and putting away of fruit and vegetables for the winter has been an interesting feature of the work. As we now look into a well-filled storage room containing more than two thousand quarts, besides forty-eight gallons of applebutter, we cannot but appreciate the careful management and faithful work of Sister Miller and our girls.

We have had a most wonderful fall, with but little frost to kill vegetation so far.

We opened our third term of school Sept. 15 with an enrollment of eighty, but our school has since grown to near one hundred. Sister Ellen Morris, our faithful primary teacher for two terms, is out this year in order to give place to a helper in the building, which place is being filled by Sister Mary McDaniel of Denton, Maryland. Sister Morris is teaching in one of the public schools near. Bro. Gabriel Maupin, a son of Eld. G. A. Maupin of Free Union, Va., is teaching in place of Sister Bollinger who is doing only part-time teaching this year. Our boarding family has reached forty-three, including workers. This is the largest that we have yet had.

The girls' club work was a complete success. A number of prizes were awarded in the various departments. We were awarded first prize in sewing by the State. A number of prizes by the Greene and Orange County Fairs. We also won two prizes in bread making and two for our poultry. Our sewing class was awarded a prize of ten dollars for the best buttonholes; the work was done by a little eleven year old girl. The amount received in prizes was \$30. Last year we had eighteen girls in the sewing class. This year we have twenty-five girls ranging in ages from nine to seventeen.

Sister Estella Landis of Bethany Bible School is teaching in one of our mountain hollows, a point that is being cared for by the school. Bro. Bollinger superintended the Sunday-school there for the past year, also doing the preaching; but Sister Landis is teaching in the church and caring for the Sunday-school there this winter. She is having some interesting experiences, too. Sister Helen Sanda, a five-year helper in the Greene County work, is also teaching in the graded school with Bro. Dewey Allen, one of our native talent. Thus we feel that we are able to reach out and in this way keep in touch with many more boys and girls than we have in the Industrial school.

The school here has been favored with many visitors during the summer. Those who visited us most recently were Brother and Sister Byron Flory, and Sister Edna Flory of China; Brother and Sister Victor Philips of Waynesboro, Va., and Sister J. W. McDaniel of Denton, Md. Also the members of the Mission Band of Bridgewater College favored us with an interesting program a few weeks ago.

A revival meeting of much interest closed last Sunday night. Bro. Roger Winger of Washington, D. C., came to us Oct. 28 and remained two weeks. He preached the Gospel with power. As a result thirty-three souls stood for Christ. Twenty-six have been baptized, one sister was received from the Progressive faith and the others await the rite. The community was stirred in a wonderful way. Heads of families, mothers, young people and children were moved to accept Christ. The membership on the whole was greatly built up and strengthened.

We take this opportunity again of thanking the various Aid Societies and individuals for their continued support of our clothing bureau by their many contributions of new and second hand clothing. Many families have been helped to clothing and gotten into the Sunday-school. The clothing that cannot be used, or that is not needed for the school family of children, is placed into a clothing bureau and let out to the people. During the summer children picked berries and brought them to me and I

gave them clothing in exchange for the berries. A woman came and asked if I would take some beans and give her clothing. Another gave cabbage for a coat, and so on. It is interesting how one can help. Many things have been given away to those really in need. We often have calls from those who want to know just what we can make use of. This question can be answered by saying that we have not had anything yet that could not be used in some way. In our girls' sewing class we often make over clothing, like dresses for our little girls, etc. Clothing for men and women can also be handled. Some time ago we gave a suit of clothes to bury a poor old man. Wherever possible, a small price is charged and the surplus turned back to the Mission Board. In this way your gifts bring returns and nothing need be cast away or wasted. May your contributions ever be accompanied with your prayers. We need them as much as we need anything. May the Lord add his blessings.

Geer, Va.

Nellie Wampler.

Notes From Our Correspondents

ARKANSAS

Bocaw church has great cause to rejoice. Bro. C. H. Brown, of Lowell, Ark., came to us Nov. 9 and held forth the Word with much power. Saints were revived and sinners warned to flee the wrath to come. One was baptized. Ten enjoyed the love feast Nov. 22. We feel that many are counting the cost. Pray for the little band here. This great Southland needs salvation. We closed our Sunday-school on account of losing our main workers. We need helpers.—Lucy Blackquell, Bussey, Ark., Nov. 25.

CALIFORNIA

Live Oak.—Bro. J. R. Wine, of Waterford, Calif., came to us Oct. 29 and continued meetings for two weeks, with a message each evening and Lord's Day, preceded by a talk or illustrated lesson for the children. We older ones, as well as the children, enjoyed this part of the services. The first week the weather was very rainy which hindered the attendance, but the last week was better and the interest and attendance increased. Bro. Wine and others did considerable visiting, and the messages were such that ought to have moved persons to accept Christ. We are very certain that the efforts put forth were his in vain. The songs service was excellent and inspiring, Sister Alice having charge of that part of the services. Bro. C. Ernest Davis met with us one evening prior to the regular services, in a Teacher and Worker Meeting, outlining the work of the year for the Sunday-schools of the District, and getting us started out for our part of the task.—Albert Critter, Live Oak, Calif., Nov. 20.

Los Angeles.—First Church will hold its love feast Dec. 14 at 6 P. M. There will be an all-day meeting with basket dinner at the church at noon.—Mrs. L. E. Miller, Whittier, Calif., Nov. 24.

Pasadena church was fortunate in having Bro. A. C. Sollenberger conduct a two weeks' evangelistic campaign which closed Nov. 2. He preached the Word of God as truth. Nine were baptized Nov. 9. Communion services were held that evening and it was necessary to prepare extra tables to accommodate all. Friday evening of each week Bro. J. E. Emmert gives his soul-inspiring lessons on the "Character Study of the Life of Christ." Bro. J. Z. Gilbert is conducting the lessons on Teacher-training. Then follows some instruction in vocal music by Bro. Harry Gilbert. Nov. 16 Bro. Brubaker gave the stereoscopic lecture on "The Children of Many Nations." Our church council was well represented by us in Sunday-school and church while staying on his farm.—Mrs. E. T. Palmer, Vidora, Sask., Canada, Nov. 11.

Fairview church met in council Nov. 17, with Eld. David Hollinger in charge. Three letters were received and church officers were chosen for the coming year. Nov. 16 Bro. Hollinger took charge of our usual Sunday morning service, after which a bountiful basket dinner was spread which was enjoyed by all as well as the usual hour. Afternoon services were also conducted by Bro. Hollinger.—Mrs. J. L. Baker, Alpha, Sask., Canada, Nov. 24.

CANADA

Battle Creek.—Bro. J. Edwin Jarboe and wife came to us Oct. 3 and gave us six soul-lifting sermons. We were sorry they could not stay with us longer. We hope the Lord will send us a minister to work with us steady. We have tried to start Sunday-school again and hope to keep it going but the members are so far from the church. Four letters were granted lately. Bro. J. M. Ziegler is here from Redcliff, laboring for us in Sunday-school and church while staying on his farm.—Mrs. E. T. Palmer, Vidora, Sask., Canada, Nov. 11.

Fairview church met in council Nov. 17, with Eld. David Hollinger in charge. Three letters were received and church officers were chosen for the coming year. Nov. 16 Bro. Hollinger took charge of our usual Sunday morning service, after which a bountiful basket dinner was spread which was enjoyed by all as well as the usual hour. Afternoon services were also conducted by Bro. Hollinger.—Mrs. J. L. Baker, Alpha, Sask., Canada, Nov. 24.

COLORADO

Denver church has now secured Bro. J. A. Wyatt, formerly of Kansas City, as pastor for the next year. Our love feast was held Nov. 6 with about ninety members surrounding the Lord's table. Bro. Edwin Jarboe officiated with Bro. Wyatt and Eld. J. J. Sollenberger assisting. Bro. Jarboe and wife are always welcome to Denver; they just closed a wonderful meeting at Rocky Ford. Although on a short vacation Bro. Jarboe did not decline to preach like many that stop over here, to feel that with our pastor and elder in charge our church is in a prosperous condition. Our young people are in charge of Sunday evening meetings and have rendered some splendid programs. Our Aid Society is also doing good work with Sister James Dove in charge. We hope to have the Annual Meeting in Denver in 1926. I would like to answer any correspondence of members contemplating coming to our congenial climate.—W. R. Cline, Denver, Colo., Nov. 26.

DISTRICT OF COLUMBIA

Washington.—At our council several weeks ago the church extended a call to Bro. Earl M. Bowman, Bethany Chapel, Philadelphia, to serve us as pastor. Owing to holding a fellowship at the University of Pennsylvania and his desire to complete the work required for the Ph. D. degree, Bro. Bowman will not be able to come to Washington until June 1. In the meantime the pulpit is being filled by the local ministers and visiting brethren. Tentative plans for the use of our parsonage located at 317 N. Carolina Ave., now vacant, for Sunday-school purposes, are being considered. The Sunday-school needs considerably more room in the near future and this seems to be the cheapest way to get it, pending the erection of a new church. Of course it would necessitate the purchase of another house prior to Bro. Bowman's coming.—Chas. E. Resser, Washington, D. C., Nov. 25.

FLORIDA

Sebring church met in council Nov. 14 for the purpose of selecting church and Sunday-school officers for the coming year. Brethren J. H. Moore and J. H. Garst will serve jointly in the eldership of the church. Bro. Frank Young was chosen clerk and Sister

Florence Shoemaker "Messenger" agent. Sister Elsie Sanger, with several assistants, will superintend the Sunday-school. This is the time of year when the church seems to take on new life for the warm summer past and comes to life to enjoy the best of the year. We are glad for the inspiration and help these visitors bring. Nov. 9 was appropriately observed. The Christian Workers' Society gave a program on "Peace" which was followed by a sermon by the pastor along the same line. An offering was taken for the General Welfare Board.—Mrs. J. H. Morris, Sebring, Fla., Nov. 17.

ILLINOIS

Batavia.—Our little church is still going and going strong, for our young pastor, Bro. Glen T. Lehman, is filled with zeal for doing things which can not be dampened nor quenched. Just a few days ago the pastor's family moved into their new home—our parsonage. At our last business meeting we decided to dedicate this new building Dec. 7, with appropriate exercises. To those wishing to be present we extend a very cordial invitation. Bro. Lehman just recently baptized three young converts. This summer the young people organized the junior congregation which assemblies during the preaching hour each Sunday morning. It is doing a splendid work by retaining in the church atmosphere the younger children who would not otherwise remain. These same young people are very cordial filling places as teachers. This fall our Week Day School of Religious Instruction has been placed under the direction of a very efficient organization—The Batavia Council of Religious Education. We have united with six of the other denominations in putting on a uniform course of study which correlates with the lessons taught on Sunday. Under the direction of the council the work promises to bring better and more substantial results than the undirected work of the preceding years. A few weeks ago we met in the home of Brother and Sister Barkdoll to bid goodnight to our beloved missionaries—Holly and Kathryn Garner. A very enjoyable program was rendered which Brother and Sister Barker unexpectedly enriched by appearing in the native costume of a Hindoo. The presence among us of these missionaries for a brief season was deeply appreciated. The Sunday preceding they gave a very fine program both morning and evening, the one in the evening consisting of stereopticon pictures portraying life in the Orient. At our recent business meeting Bro. E. Miller, of Elgin, was selected as pastor for the coming year. Bro. S. E. Netzel, who has been an enthusiastic and efficient "Messenger" agent for the past thirty years, reluctantly resigned on account of physical inability.—Nellie K. Netzel, Batavia, Ill., Nov. 17.

Hudson.—Nov. 8 Bro. W. T. Heckman came here to visit the few members of the Hudson church and encourage them as they have been without services of any kind for two years. Bro. Heckman preached Saturday night and Sunday morning and evening; he also held a council in the afternoon. It was of great interest and one that will be long remembered. Those who can attend services every Sunday and have a good church home do not know the longing of those that are isolated for the good old story. We feel encouraged to remain faithful till the end. Bro. Heckman was retained as elder for the coming year.—N. E. Neher, Hudson, Ill., Nov. 15.

Hurricane Creek church met in council Nov. 1, with Eld. Noah Miller presiding. Church and Sunday-school officers were elected for the following year to take up their duties Jan. 1. Bro. Miller was retained as elder for another year. Nov. 1 the love feast was held. A good spirit was manifested. An unusual circumstance was that six ministers were present, five of whom have served the Hurricane Creek church in the past as elder or pastor. They were Brethren Frank Urias Blough, Noah Miller, E. J. Stanger and Noble Bolinger. On Thanksgiving Day we plan to have a community basket dinner at the church. We expect to hear some good sermons and hope to come together in a united spirit of thanksgiving. Members of all Brethren churches as well as outsiders who desire are invited to attend and worship and feast with us.—Ester M. Painter, Pleasant Mound, Ill., Nov. 16.

Stirling church met in council Nov. 10, with Eld. S. S. Blough presiding. The Sunday school officers for the coming year were elected, with Bro. Chas. Hauger superintendent. Our school is moving along nicely and our enrollment is increasing. Revival services conducted by our pastor closed Nov. 2. The subject for the Sunday morning service was, "The Place of the Church of the Brethren in the World." A brief history of the church was given. Our loving pastor, Bro. F. C. Caslow, and wife were present at this time and favored us with a touching duet. In the evening Bro. Blough gave an earnest appeal to those out of Christ, the subject being, "What Will You Do With Jesus?" We feel that these meetings have been a spiritual uplift and benediction to all. One attending Christ returned to his home and held a revival, our communion services Nov. 9, with Bro. O. D. Buck, of Franklin Grove, officiating. A number of visiting members were present from Franklin Grove, Mt. Morris and Dixon which added much to the interest of the meeting.—Jennie Hoak, Stirling, Ill., Nov. 20.

Virden church met in council Nov. 5, with Eld. H. B. Martin presiding. Our Christian Workers' leaders are, A. B. Gible, adult department; Bro. Martin, young people; Dorothy Brubaker, intermediate; Mrs. G. W. Wrightman, primary. Our love feast was held Nov. 14.—Elizabeth Masterson, Virden, Ill., Nov. 17.

Woodland.—In August Bro. Clarence Heckman, of Polo, Ill., who with his wife is now on tour of Africa, was with us conducting a community sing, which was very well attended and much enjoyed by both old and young. Our Sunday-school was reorganized Oct. 6, with Bro. C. G. Bucher as superintendent and an efficient corps of officers and teachers. After the reorganization the children gave an interesting penmanship program, each class being promoted to the next higher and receiving diplomas. During the year the Cradle Roll children received diplomas as they were old enough to enter the Beginners' Department. Our Sunday school has started the new year in a very encouraging way. We have remembered the Mission Board with several offerings since the last report. Our regular church school, Dec. 29, with Eld. Chas. Walter presiding. Two letters were received. The visiting brethren gave a good report. Later three more letters were received. Oct. 20 our revival commenced, with Bro. J. F. Burton, of Greene, Iowa, evangelist. Each evening for three weeks he delivered soul-stirring sermons by which both members and outsiders were built up. Oct. 26 we met in all-day meeting with basket dinner and social hour. At 1:30 Bro. Burton gave a very interesting and helpful talk to mothers and daughters, with fathers and sons as visitors, using as his central thought the mother of Moses. Although it was a busy time for farmers, we had very good attendance each evening we packed our hoes each Sunday morning and evening. Nov. 8 we held our love feast, serving dinner for all who wished it. In the afternoon twenty-one were received by baptism, enjoying for the first time the communion in the evening. All of these except one were children and young people of our Sunday-school. About 175 members surrounded the tables. Bro. Burton officiated, assisted by Bro. E. F. Caslow, of Woodland, Mich. Bro. Burton preached Sunday morning and evening which closed the meeting. Two more came out this last night, making twenty-three in all. At the Astoria house meetings are now in progress with Bro. E. F. Caslow in charge.—Mrs. Lydia Bucher, Astoria, Ill., Nov. 13.

INDIANA

Flora church held a called council last night to elect church and Sunday-school officers. Bro. A. C. Musselman, our pastor, presided. A previous council some time ago had elected Bro. H. B. Burns as elected correspondent; the other church officers and committees being re-elected. The Sunday-school superintendent and assistant superintendent of adults also were re-elected, with Sister Musselman, superintendent of the primaries. Two letters were granted. We decided to have our love feast on Sunday evening, Dec.

7, at 6 o'clock. As the churches in town have a union thanksgiving meeting, at which Bro. Musselman will preach, we decided to take our offering the following Sunday.—Mattie Wiley, Flora, Ind., Nov. 21.

Manchester.—On the evening of Nov. 9 there was held in the city high school auditorium a union peace meeting. Our regular services were called off and a large number of our people attended. It was an enthusiastic meeting and fruitful in creating greater interest for world peace and cooperation. Our local peace committee is very active in distributing literature and giving addresses on the peace question whenever the opportunity is available. On Monday evening, Nov. 17, was held our annual Father and Sons' meeting. This was planned by the young men's classes of the Sunday-school. More than one hundred were present. A splendid banquet was served by the Ladies' Aid Society. Talks were given by both sons and fathers. Bro. C. D. Bousack gave the main talk of the evening on the subject: "How Young Men Can Fit Into the Activities of the Church." A splendid spirit prevailed throughout the meeting. Such a meeting is surely fruitful in bringing about a better understanding between fathers and sons. This church is just now closing a two weeks' series of meetings. The first few services were conducted by home talent. Near the close of the first week Bro. C. D. Bousack came to us and gave us ten days of the most helpful services. In his clear practical way he brought us the gospel message so as to appeal to all. The attendance was good, and the church was built up by these services. Seven souls were brought into the Kingdom. As a fitting climax to these meetings a love feast was held Monday evening, Nov. 24. Two sessions were held—one at 5:30 and another at 7:30. Bro. Bousack officiated at the first meeting. This service was especially arranged for college students, and likely there was the largest attendance of college students that we have ever had at any one communion meeting. Manchester church is aiming to reach the college students in a very helpful way and the results this year have been especially gratifying. Bro. Olin Winger officiated at the second meeting. In all 668 people communed.—Emma M. Dotterer, No. Manchester, Ind., Nov. 24.

Communion of the Golden Rule

A Grace Before Meat for Sunday, December 7

Thanks be unto thee, O Giver of our daily bread,
For this Communion of the Golden Rule.
May this plain food strengthen our bodies;
And the loving cup of kindness refresh our souls.
Bless the great multitude of homeless children,
Thy little ones far away in the Near-East,
Whom we greet in spirit at our table today.
Orphaned, may they find in thee a Father;
Helpless, may they find in us true helpers.
In their hunger we would feed them,
In their nakedness we would clothe them,
In the prison of man's cruelty we would visit them.
Grant, O Father most merciful and loving,
That our hearts may hear the benediction
Of our Lord and Savior Jesus Christ:
Inasmuch as ye have done it unto the least of these,
Ye have done it unto me. Amen.

—Henry Van Dyke.

New Salem church met in council Nov. 15, with Bro. Lee Cory presiding. The annual visit was reported. It was suggested that the present pastor, Bro. E. Jones, conduct a two weeks' meeting in the near future, perhaps sometime in December. It was decided to build a room in the basement of the church to be used by the Aid Society and for mid-week prayer meetings. Officers for 1925 were elected as follows: Elder, Lee Cory; clerk, Chauncey Weybright; Sunday-school superintendent, E. J. DeFries; Brethren "Messenger" agent and correspondent, Dora Stout, Milford, Ind., Nov. 22.

Oscola church met in council when officers were elected for the year: Sunday-school superintendent, Harry Simpson; Bert Pontius, elder; Jacob Motts, clerk. Nov. 16 Bro. David Metzler, our field worker, preached for us in the morning. Bro. Grater, of the Second South Bend church, held a service in the afternoon. Two deacons were chosen—Charles Pontius and Clarence Pontius; they were duly installed with their wives. Harry Simpson was granted a license to preach for one year. Our church is doing fine temporally and spiritually.—Evelyn Pontius, Oscola, Ind., Nov. 24.

Pleasant Dale church met in council Nov. 22 with Eld. H. L. Hartough presiding. Our pastor, Bro. R. C. Wenger, was also with us. All church and Sunday-school officers were elected. Bro. Leyd Lower, Sunday-school superintendent; the writer, "Messenger" agent and correspondent. Bro. Wenger remained over and preached the Thanksgiving sermon on Sunday night. An offering was also lifted to be sent to the Italian Brooklyn Mission. Our elder met with the members a half hour previous to the meeting and discussed the need of a meeting for mothers and daughters, and one for fathers and sons. Steps were taken to organize the same.—Emma Miller, Magley, Ind., Nov. 24.

South Whitley.—We began a protracted effort Nov. 9 and closed the 23rd. Bro. Hugh Miller, of North Manchester, was the minister and Mrs. Hattie McConnell, chorister. Bro. Miller gave us as fine sermons as we ever heard from our pulpit. The members received much strength and help. Bro. Supt. Geo. Pleasant View, of Pleasant View and North Manchester churches furnished special music which was appreciated very much. Our council will be Dec. 4. Bro. Frank Weimer, of North Manchester, preaches for us Sunday morning and evening and will continue to do so until we can secure a pastor who can move here. We will have a Christmas program.—Mrs. Hattie McConnell, South Whitley, Ind., Nov. 25.

Tippecanoe church met in special council Oct. 18, with Eld. Wm. H. Hartz presiding. Nov. 9 Bro. E. B. Bagwell, secretary of general missions of Northern Indiana, also field worker for Manchester College, was with us at the North house and gave a very interesting talk on "Our Duty to God and Man." Bro. L. P. Kurtz, of Goshen, also was with us. He gave a grand sermon. Bro. Henry Kurtz, of Greencastle, gave a paper published and for the Church of the Brethren. The little printing press was operated in a spring house in Mahoning County, Ohio. We counted it a great privilege to have this godly man in our midst. Nov. 6 Sister Bertha Neher, of Warsaw, met with the South church and gave a very good talk on the subject, "What Lack I Yet?" Our quarterly meeting will be held Dec. 13.—Ada Miller Mock, Syracuse, Ind., Nov. 20.

Upper Deer Creek.—Nov. 2 Bro. Kerney Eikenberry, of Delphi, Ind., began a series of meetings in this church. The meetings were advertised within a radius of five miles by personal visits and hand bills. Bro. Eikenberry accompanied by our pastor, Bro. B. E. Petry, worked diligently among the converts. The attendance and interest was shown. Bro. Eikenberry also labored earnestly in the pulpit. Seven were added to the fold while the minister in general feels much encouraged and strengthened. Floyd Sonafrank and Sister F. T. Younker conducted the song services. The seven converts

were taken to the Logansport church for baptism Nov. 15. That evening our love feast was held with a large number of communicants present. Nov. 16 a special service was held after church for the purpose of electing deacons. Our elder, Bro. Ervin Fisher, presided. Four deacons were elected and with their wives were installed in office, namely: Brethren Wm. Ridenour, Bruce Walker, Harry Walker and Geo. Murphy. Bro. Fisher was a very impressive service. The meetings closed that evening.—F. T. Younker, Burlington, Ind., Nov. 21.

Warren.—A two weeks' evangelistic service has just closed. Eld. Geo. Mishler, of South Whitley, Ind., as minister and Sister Victoria Stoenburgh, of Decatur, Ind., as song leader. Fine weather prevailed throughout the whole meeting. Bro. Mishler preached the Word with power which was a great help to our membership. Two came out in the meeting; one was reclaimed and the other is yet to be baptized.—Mrs. D. R. Hardman, Warren, Ind., Nov. 24.

IOWA

Curlew church held a love feast on Sunday evening, Nov. 9. Eld. J. E. Rolston, of Sheldon, Iowa, was in attendance. J. R. Allen and family were also with us. The presence of these guests was great inspiration to all of us. Our Sunday-school is preparing a temperance program to be given Nov. 23. A choral union has been organized with the young people as the leaders. Nov. 12 several workers from our school were privileged to attend the County Sunday-school Convention. Our church will entertain the convention next year.—Eva M. Brallier, Curlew, Iowa, Nov. 24.

Ottumwa.—One hundred sixteen attended our Sunday-school last Sunday and we had a crowded house with some standing last Sunday night. We are having cottage prayer meetings this week leading up to our meetings which will begin next Sunday. We have baptized several during the summer and we may not have so many coming now, but we hope for a splendid and good meeting.—Wm. E. Thompson, Ottumwa, Iowa, Nov. 26.

KANSAS

McPherson.—Nov. 2 Bro. M. Clyde Horst, of Windber, Pa., came to assist us in a two weeks' revival. He preached eighteen very helpful and inspiring sermons. His messages were real spiritual food and was soul-satisfying. Some of the subjects were, The Atonement, The Resurrection, The New Birth, Christian Baptism, The Second Coming, The Judgment. Following the first service a reception was given the evangelist when a goodly number were given a chance to meet him and get acquainted. As a result of the meetings four confessed Christ. The church members received new strength and were more fully engaged in their life. Prayer meetings were held each evening following the services. The greater part of those attending the prayer services were students. Delegations from the college classes, the Y. M., the Y. W. and the fathers and sons added interest and enthusiasm to the revival. Fathers and Sons' Week was observed by a banquet on Wednesday evening with 102 guests. The service was held at 7:30 p.m. hour was at their disposal. Several songs gave helpful talks and J. J. Yoder spoke on the subject, "When I Was a Boy." The new church building is progressing rapidly. The roof is now going on. It is hoped to have the basement ready for the Primary Department by Jan. 1. Death recently claimed one of the former members of McPherson church—Mrs. Kuns. She had lived here and exerted her good influence upon the community for thirty years.—Mrs. Lucy E. Miller, McPherson, Kans., Nov. 22.

Pleasant View.—Bro. Kinzie closed a very successful two weeks' meeting Nov. 15. Ten were received by baptism, one reclaimed and two await therite. A few others are much concerned and we hope for better things in the future. Bro. Virgil Fennell expects to be with us in the near future to give a lecture.—Mrs. Mary Finkrock, Darlow, Kans., Nov. 22.

Washington.—Bro. E. D. Steward, of Belleville, Kans., came to this place Nov. 2 to conduct a series of meetings. In all he preached twenty-two soul-inspiring sermons. Three were received into the church by letter and two young men were baptized. Nov. 15 we met in special council with Eld. R. A. Yoder in charge. The visiting brethren gave a good report. Bro. Samuel Gauby was re-elected moderator. Bro. Steward officiating. Nov. 19 closed our meetings with a union prayer meeting. The church has been greatly strengthened. Bro. Steward named many friends while here not only among the members but among those outside the church.—Mrs. Minnie Bell, Washington, Kans., Nov. 23.

MARYLAND

Locust Grove church met in council Oct. 9 with Eld. J. O. Williar presiding. One letter was granted. One young sister from the Old Order Brethren also joined our church. At this time we held our love feast. The following ministers were present: Bro. B. M. Miller, Wm. Gosnell and Albert Mann. Bro. Burrell officiated at the communion service. Bro. Miller preached to a full house on Sunday morning. Nov. 21-23 Brethren Henry and Brumbaugh from Blue Ridge College held a Bible Institute with six sessions. An all-day meeting was held Sunday with lunch at 1:30. The Christmas work is very much enjoyed by all present. We are very glad to see our elder well again and able to be with us at church services.—Mamie E. Garver, Mt. Airy, Md., Nov. 24.

MICHIGAN

Battle Creek Mission.—Nov. 13 we had a thanks and praise service which all enjoyed very much. Then our pastor gave us a fine message on expressing gratitude for our blessings. We are having a study class this winter and singing also. We study the life of Christ through the pastor's teaching. Bro. Hartzler, of Woodland, will conduct our revival beginning Nov. 30.—Mrs. Blanche Arnett, Battle Creek, Mich.

Brethren.—The Ladies' Aid of the Lakeview church served a chicken supper Nov. 20 and made about \$29.50. The Sunday services have been held in the basement of the church. The Missionary Band will arrive here Sunday, Nov. 30.—Rhoda Brandenburg, Brethren, Mich., Nov. 25.

Woodland church met in council Nov. 15 with Eld. John M. Smith presiding, assisted by Eld. Peter B. Messner. One letter was received. Sunday-school officers were chosen for next year, with Loren Hersherberger superintendent. Bro. H. V. Townsend was chosen pastor for another year. Owen Smith was re-elected trustee and Treasurer. Bro. H. V. Townsend was elected to the finance committee. Eld. Smith tendered his resignation as elder of the church to take effect at the next council. The young people's department of the Sunday-school is forming plans to beautify the church grounds.—Jesse Spindler, Woodland, Mich., Nov. 24.

MISSOURI

North Bethel.—The work at this place has been moving along very nicely. One has been baptized since the last report. At a called council in October the church decided to build a parsonage. The necessary arrangements were made and funds subscribed; the work of building will be forwarded in the near future. The church is now in the pastor's home and reorganized their class; they have an enrollment of about twenty-five. Our church observed temperance and peace Sundays with appropriate addresses by the pastor. Nov. 15 we met in members' meeting with Eld. L. A. Walker presiding. Church officers were elected for the coming year. Committees and local committees (Thos. Prather, S. E. Andes and Frank Heck, all of Mount City, Mo.). The business of this committee is to correspond with anyone desiring to locate in a good farming district with good high school and church privileges. With us Nov. 16 and favored us with a splendid sermon in the morning and an illustrated lecture in the evening. He called in many of the homes and also visited our consolidated school where he gave an address. In a house-to-house canvass we succeeded in getting the "Messenger" into 100 homes. Nov. 23 being our regular missionary day, we had an all-day meeting with a mis-

(Continued on Page 800)

WELLS BY THE WAYSIDE

(Continued from Page 795)

gregation, which was a child of the old Conemaugh congregation, have grown four large congregations, with an aggregate membership of about 1,300, with pastors as follows: Shade Creek, F. R. Zook; Scalp Level, L. S. Knepper; Rummel, D. P. Hoover, and Windber, M. Clyde Horst.

Rummel, Pa., Sept. 14 to 15

From the Homecoming, Wm. G. Seese's took us along to their home at Rummel. Mrs. Seese is wife's sister. Few communities have made greater advancement in the past forty years than this one. Perhaps in nothing is this change more noticeable than in the church's activities and in the schools. When I taught here, a third of a century ago, I had over fifty pupils in all the grades in a small, dingy old schoolhouse. Now a fine four-room modern schoolhouse accommodates the children of the growing community, and all four of the teachers are members of our church.

The church also has made great progress. She has a good house of worship and a parsonage; also a small church near the top of the Alleghenies. The spirit of education and missions has caught her young people, and a number have been to Juniata and other institutions of learning. A number of young men have entered the ministry: F. B. Statler, L. D. Rose, R. D. Murphy, C. S. Knavel, J. E. Murphy and Miles Murphy. A. G. Faust and D. G. Seese also reside here. We attended preaching in the evening. The pastor, Bro. Hoover, being away in a revival effort in the Indian Creek congregation, had arranged for Bro. Miles Murphy, of Philadelphia, home on a visit, to take care of the preaching for the day, and so we had the pleasure of listening to him. The Murphy family, I feel, deserves mention, for here, I think, is an evidence of what may be accomplished by a faithful, though very modest and quiet, mother. The father, Scott Murphy, a moral man and a good citizen, did not come into the church until near middle life, and still he became a deacon. They lived in an humble home near the church and school, and the children made good use of the short school terms, after which they entered other institutions of learning. All three are preachers, Ross and Miles in Philadelphia. Ross never forgets his old teacher, as was evidenced last summer when he and Mrs. Murphy were touring Europe, he took time to write a letter from Lucerne, Switzerland. Another evidence of the strength and stability of the Brethren in the District (Paint Township, Somerset County) is the number of Brethren who have served on the school board during a half century and the many members who have taught in the schools. A large number of members are teachers at present.

Hollis, Pretoria & Jerome, Pa., Oct. 16 to Nov. 4

This is the vicinity in which our three daughters and two of wife's sisters (Mrs. J. J. Wallace and Mrs. D. W. Weaver) live, and where I was born, reared and where about half of my life has been lived. And so it was an unusual pleasure to visit among old neighbors and recall again the scenes of our happy childhood days. Part of a day was spent on the old farm roaming over the fields and through the woods. Again I drank from the fine spring, and no water ever tastes better than does this. Again I stood in the room where our dear father passed away fourteen years ago. Again I recalled the regular evening family devotions, and the prayers of father and his readings from the good Book. Again I recalled the happy, joyous faces of the four brothers and two sisters who grew here to manhood and womanhood, but who are now scattered far and wide, and seldom get to see each other.

But, oh, the changes that have come! The house is changed. The fields are changed. The old maples are gone. Many of the old chestnut trees are dead. I spent a half day in the school, and there, perhaps, is the greatest change. When I went to school, and later when I taught it, the pupils were all pure American. Now more than half of them are the children of foreigners, who are buying up a number of the farms. The community life is no more what it used to be.

We attended services Oct. 21 and 28 in the Maple Spring church, and here too changes are noticeable. I addressed attentive audiences upon both occasions, and also taught the Bible class. I was also present at a called council. This is one of the churches in what is still the Quemahoning congregation. Tire Hill is the other church. This congregation, like Shade, has had several splittings off. When we lived there the last time (1900-1910) we had the following preaching places, all churches: Spiesville, Baers, Pine Grove, Maple Spring, Sugar Grove, Hooversville and Tire Hill. Spiesville was the first to form a separate congregation, and it has since built a new church and parsonage, supports its pastor, and is doing a good work. The next to ask for her freedom was Hooversville, including Sugar Grove at Blough Station. They have two churches, and a pastor, jointly supported by the church and the Mission Board.

What is left of Quemahoning still has a large membership, with I. B. Ferguson, N. H. Blough, C. W. Blough, and W. D. Rummel doing the preaching. Paul Rummel, a young minister, is in Juniata College. These good men all have other businesses occupying their time, and it is pretty generally believed that the time is ripe for a pastor who can devote all of his time to the shepherding of the flock. There is a large body of young members, who with proper encouragement and leadership, are capable of doing a great work. At present Eld. F. R. Zook is elder in charge. From time to time this church has sent strong preachers into various parts of the Brotherhood. Many of these are active in the church today, and look back to this church as their spiritual birthplace and their prayers are for the prosperity and success of the mother church.

Hooversville, Oct. 6 to 19

Here we stayed most of the time with my brother-in-law and sister, Alex. C. and Amy Beam, and while there I helped them build a schoolhouse a mile or so out of town. Here is where mother made her home while we were away. Our church began active work in Hooversville twenty-nine years ago, when Bro. P. J. Blough furnished a good room on the second floor of one of his buildings. This was dedicated Sept. 4, 1895. This was in use eight years, till Sept. 13, 1903, when the new church was dedicated by J. M. Blough, shortly before sailing for India.

During this more than a quarter of a century a great many people were baptized into the church, but the church has been peculiarly unfortunate in losing many by death and removals to other fields. Present membership is about eighty, with a live Sunday-school and Ladies' Aid. Brother F. D. Anthony, the pastor, also preaches at Blough Station. There is a Union Sunday-school at the latter place which probably can be made into a Brethren school in the future.

It was during our stay here that Eld. E. M. Detwiler conducted a revival in the Hooversville church, and this gave us an opportunity to enjoy and assist in the meetings. The evangelist gave a series of very strong sermons, and this meeting goes down in history as one of the best in a number of years. The attendance and interest were very good. By some it was thought that there was not much material in sight to be gathered in, and yet there were eleven baptisms, and another week more would likely have been fruitful. The meetings closed with the largest love feast held here in years, one hundred and six being at the table. May the Lord continue to bless the work in Hooversville.

Johnstown, Pa., Nov. 11, 1924. Jerome E. Blough.

A SAD ACCIDENT

(In the obituary columns of our issue of Nov. 29 there was published a notice of the accidental death of the only son and only living child of Eld. S. G. Nickey, for nine years pastor of the Haxtun church, Colo. Because of his wide acquaintance throughout the west Bro. Nickey has received a great many letters from friends asking for more details. By special request we are reprinting the following brief account taken from the local newspaper. The bereaved ones will surely have the deep sympathy of all our readers.—Editor's note.)

Carl Nickey, prominent young Haxtun farmer, lost his life Thursday at noon, when the roof of the potato cellar on the Marlette farm east of Haxtun fell in while he and three companions were working inside of the structure. All of the men narrowly escaped death and Charles Wine, another member of the party, was pinned beneath the dirt from one of the walls and the roof for several minutes before he was released.

The men were Carl Nickey, Will Marlette, Charles Wine and John Smith. Mr. Marlette, who is on the farm, was enlarging the cave preparatory to storing potatoes there this winter. Mr. Nickey and Mr. Wine, who are neighbors, were helping him with the work.

As nearly as can be learned the men were at work with picks and shovels when Mr. Marlette noticed that the dirt in the east wall was starting to crumble. Being a man of some experience in this kind of work he shouted to his companions to run for the door. He and Mr. Smith, his hired man, being nearer the door than the others, made it to safety. The other two men were only a couple of steps behind, but were caught by the falling roof. The fact that Mr. Wine was partially through the door was all that saved him. As it was his lower limbs were caught beneath the mass which held him helpless for some time.

Mr. Nickey, who was just behind Mr. Wine was completely buried beneath the dirt. He had been dead for some time when his body was recovered some thirty minutes later. The fact that the tools with which the men had been working were probably left in the cellar, may have hindered the work of the rescue.

Mr. Nickey was about 28 years of age at the time of his death and is survived by his wife and two children, his father and mother, Rev. and Mrs. S. G. Nickey, of McClave, Colo., and other relatives.

Doctors were summoned to the scene of the accident soon after it occurred, but were unable to revive the unfortunate man.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Banes-Culley.—By the undersigned, at the parsonage of Friends church, Everett, Wash., Nov. 17, 1924, J. D. Banes, of Cashmere, Wash., and Barbara Mohler Culley, of Hollywood, Calif.—Paul Mohler, Oroville, Wash.

Ettinger-Switzer.—By the undersigned, at his home, Nov. 15, 1924, Bro. Clare A. Ettinger and Sister Blanche Switzer.—Chas. A. Spencer, Shepherd, Mich.

Miller-Warnick.—By the undersigned, at the parsonage, Sept. 23, 1924, Bro. Mahlon Miller and Sister Vergie Warnick.—Arthur Scrogum, Accident, Md.

Miller-Warster.—By the undersigned, Oct. 2, 1924, at the home of the bride, Bro. Glenn C. Miller, son of Elder and Sister J. P. Miller, of Tippecanoe City, Ohio, and Sister Marie Warster, daughter of Elder and Sister C. W. Warster, of Pittsburgh, Pa.—C. C. Walter Warster, Pittsburgh, Pa.

Raley-Beachy.—By the undersigned, at the parsonage, Nov. 16, 1924, Mr. Wm. Raley and Sister Mary Beachy.—Arthur Scrogum, Accident, Md.

FALLEN ASLEEP

Baldwin. Daniel Fredrick, son of Jacob and Eliza Baldwin, born in Somerset, Pa., died Nov. 12, 1924, aged 70 years, 6 months and 12 days. When he was a small boy his parents moved to Wapello County and later to Jasper County, Iowa, where he has made his home for about sixty years. Feb. 1, 1874, he married Frances McClannahan. There were twelve children, four having preceded him. He leaves a wife, eight children, thirty-six grandchildren and three great-grandchildren. Early in life he united with the Brethren Church and was a faithful member to the last. He has always been ready and willing to help in sickness or sorrow in the neighborhood. Services in the Zion church near by the undersigned. Interment in the cemetery near by.—E. D. Fiesel, Yale, Iowa.

Brooks. Bro. Floyd Alfred, son of Wm. and Eliza Brooks, born in Jennings County, Ind., died at his home in Crothersville, Nov. 3, 1924, aged 54 years, 7 months and 27 days. He married Emma Ross in 1899. There were five children, three of whom preceded him. He united with the Church of the Brethren early in life and remained faithful to the end. During the last few years he was in poor health, his condition resulting in the weakening of his heart. He called for the anointing from which service he received much comfort and spiritual strength. He is survived by his widow, two daughters, one grandson, one brother and one sister. Services in the New Hope church by Eld. M. Smetzer. Interment in the Bellet cemetery.—Catharine Smetzer, Seymour, Ind.

Cloud. Bro. Jas. Harrison, born in Vermont, died at his home in Baker's Summit, Pa., Nov. 7, 1924, aged 73 years, 3 months and 6 days. Feb. 14, 1895, he married Ellen Pote, who survives with two daughters, one son and a brother. His first wife preceded him many years ago. Three weeks ago he was received into the church through baptism. Services at his home by the Church of the Brethren J. E. Rowland and F. H. Mohr. Interment in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

Cripe. Solomon S., son of Jacob and Lydia Cripe, born in Elkhart County, Ind., died at his home in Goshen, Ind., Nov. 5, 1924, aged 71 years, 7 months and 7 days. Death followed a lingering illness of four years, but he manifested a wonderful spirit of patience, always appreciative of the least kind deed. He married Sarah Urey Sept. 12, 1880. He united with the Church of the Brethren early in life and by example and precept showed that he was enjoying the Christian life. Surviving are the widow, son and daughter, four grandchildren, two brothers, three half-sisters and a step-mother. Services by Eld. M. D. Stutsman, assisted by Eld. Hiram Forney. Interment in West Side cemetery.—Mrs. Osie G. Brumbaugh, Goshen, Ind.

Custer. Clemma Anna, daughter of John and Mary West, born in Adams County, Ohio, died after a lingering illness Nov. 19, 1924, aged 52 years. She leaves her husband, one daughter, a sister and four brothers. She was a great home lover and did all she could to make others happy. She at one time belonged to the Church of the Brethren but at the time of her death was a member of the M. E. Church. Services from the May Hill Church of the Brethren by the writer, assisted by Rev. H. B. Hazlewood and G. H. Williams. Interment in the May Hill cemetery.—Vas. B. Wright, Peebles, Ohio.

Englar. Sister Lillian Baile, wife of Herbert G. Englar, died at the University Hospital, Baltimore, Md., Oct. 21, 1924, aged 44 years. Death followed a lingering illness patiently borne. She leaves her husband, one son and twin daughters. The evening before her death she called for the anointing and considering her suffering manifested a most remarkable degree of hope, sunshine and good will. These were always the outstanding features among her many good traits. All who were thrown in her company could not but feel her life's loads lightened and lowering clouds of discouragement dispelled. Pipe Creek church has lost a faithful member. Services at the Pipe Creek meetinghouse by the home-brethren. Interment at the same place.—Jno. J. John, New Windsor, Md.

Gasahl. Phebe (Stoner), died Nov. 11, 1924, aged 90 years, 5 months and 5 days. She spent most of her life in and around Mears, Mich. She united with the M. E. Church in early life and later became a member of the Church of the Brethren. She ever tried to live a faithful, sincere, Christian life, and was very much interested in the activities of the church. She married Porg Robinson in 1855; he died in 1860. There were four children, two of whom are still living. In 1864 she married Jacob Gasahl, who died in 1876. This union likewise was blessed with four children, two of whom survive. There are also eighteen grandchildren and twenty-six great-grandchildren. Services at the M. E. Church in Mears, by the writer, assisted by Bro. C. H. Kaiser and Rev. F. J. Schlueter (M. E.). Interment in the Mears cemetery.—J. J. Scrogum, Hart, Mich.

Huff. Mary A. (Zuck), wife of John Huff, born in Preble County, Ohio, died Nov. 17, 1924, aged 91 years, 8 months and 11 days. She had lived in and near Landessville, Ind., for nearly eighty years. Early in life she united with the Presbyterian Church and later with the Church of the Brethren at Landessville, and remained in that faith until death. She possessed an unflinching faith in God and always stood for the principles of right. She was benevolent and ready to help the needy and distressed. For more than six years she has been confined to her bed, yet she would greet her friends with a smile. She was the mother of eleven children, nine of whom survive, with three sisters, two brothers, twenty-nine grandchildren and forty-three great-grandchildren. Services in Landessville by the writer. Burial in the cemetery at Marion, Ind.—D. A. Hunmer, North Manchester, Ind.

Miller, Michael, son of Jonathan and Elva Ann Miller, was born in Bureau County, Illinois, Feb. 18, 1862. With his parents he came to Nebraska in 1880. He was united in marriage to Mary Frazer in December, 1884. Two sons were born to this union. He united with the Bethel Church of the Brethren in 1921 and remained faithful until death. He died Nov. 7, 1924, aged 62 years, 8 months and 20 days. His parents, one sister and two brothers preceded him. Those who survive are his wife, two sons, five grandchildren, three brothers and one sister. Services by the writer at the Bethel Church. Interment at Shickley cemetery.—Paul S. Longenecker, Carleton, Nebr.

Patrick, Mrs. Annie, wife of Nathan Patrick, colored, died Sept. 19, 1924, aged 65 years and 9 months. Death was the result of being run down by an automobile. She died of concussion of the brain about five hours after the accident, which occurred along the New Windsor State Road, Md. Mrs. Patrick was a member of the Brethren Church for a number of years. She leaves her husband, four daughters, thirteen grandchildren and one great-grandchild. Services at the home and at the Western Chapel meeting house (Methodist) by Elders J. Walter Englar and Edw. C. Bickler.—Emily J. Patrick, Hinsdale, Ill.

Reppert, Bro. Samuel B., born in Richland County, Ohio, died at his farm home near Montgomery, Mich., Oct. 30, 1924, aged 80 years, 3 months and 15 days. He was the oldest son of a family of seven children. He is survived by his second wife and two brothers. Services by the writer at the church near his home.—Carl B. Yoder, Howe, Ind.

Root, Malissa Lee Ann, died at the home of her daughter, in Wilmington, Calif., after a brief illness, Nov. 11, 1924, aged 79 years, 7 months and 26 days. She was born at Lawrence, Kansas. She married Isaac Root Dec. 25, 1863. They came to California about eighteen years ago and settled in Lomita, where her husband died nine years ago. There were nine children, six of whom are living. She was a member of the Church of the Brethren for sixty-two years, being active until her death. Services at Lomita by Elders J. S. Zimmerman and B. F. Masterson. Burial in the Inglewood cemetery.—J. M. Shively, Long Beach, Calif.

Smith, John Henry, born in Frederick County, Md., died of paralysis at his home in La Verne, Calif., Nov. 11, 1924, aged 76 years, 2 months and 26 days. He grew to manhood in the State of his birth and Dec. 17, 1874, married Miss Vianna Fahrney. There were six children, three of whom survive. The family moved to Polo, Ill., in 1889. March 13, 1893, the wife and mother died. In 1900 the family located at Sausalito, Wash. Oct. 17, 1907, Bro. Smith married Mrs. Susie Smith, a sister of his former companion. They came to Southern California in 1922 and decided to make their home in La Verne. He united with the Church of the Brethren in 1893 and soon afterward was elected to the office of deacon in which capacity he always found it a joy to serve. He was faithful to his ideal in the home, the church and the community.—Edgar Rothrock, La Verne, Calif.

Spaid, Sarah Angelina, nee Anderson, wife of N. L. Spaid, died at her home near Concord, W. Va., Nov. 11, 1924, aged 71 years, 8 months and 25 days. She leaves her husband, six sons, three daughters, thirteen grandchildren, three half-brothers and one half-sister. The oldest son died in infancy and the youngest daughter eighteen months ago. Her father and sister died when she was eighteen months old. She was operated on for cataract June 21, 1924, and seemed to grow weaker from that time on. She lived a life of real service to her family and friends. She has been a member of the Church of the Brethren since June 3, 1886, and was never held in fault with the church of her choice.—Elvie and Bertha Spaid, Concord, W. Va.

Tarrence, Alvin Lionel, son of Bro. Jesse and Sister Ora Tarrence, died Nov. 11, 1924, aged 7 years and 1 day. Death was due to falling from an open window. He leaves father and mother, a brother and a sister. One sister and one brother preceded him. Services at the Fairview church by the writer. Burial in the Fairview cemetery.—Orlando Ogden, Unionville, Iowa.

Thorp, Orley Blythe, died at Stockton, Calif., Oct. 25, 1924, aged 49 years. His wife, who was Maude Edith Peters, survives with his father and mother, Mr. and Mrs. T. J. Thorp, a brother and a sister. He had accepted Christ as his Savior.—Mrs. T. J. Fink, Auburn, Calif.

OFFICIAL DIRECTORY

General Mission Board—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, North Manchester, Ind.; J. K. Ober, Elizabethtown, Pa.; J. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif. General Secretary, Chas. D. Bousack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Sunday School Board—C. S. Ikenberry, Chairman, Daleville, Va.; E. M. Studebaker, Vice-Chairman, La Verne, Calif.; J. K. Ober, Elizabethtown, Pa.; J. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif. General Secretary, Chas. D. Bousack, Elgin, Ill.; Educational Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

General Educational Board—D. W. Kurtz, President, McPherson, Kansas; D. M. Garver, Vice-President, Trotwood, Ohio; J. S. Noffsinger, Secretary-Treasurer, 211 W. 102nd St., New York City; J. S. Singer, Bridgeport, Conn.; J. W. Van Buren, St. Chicago, Ill. Assistant Secretary, H. Spenser Minnich, Elgin, Ill.

General Ministerial Board—D. H. Zigler, Chairman, Broadway, Va.; J. S. Miller, Vice-Chairman, La Verne, Calif.; S. S. Blough, Secretary, 614 Sixth Ave., Sterling, Ill.; J. A. Robinson, Assistant Secretary, Pleasant Hill, Ohio; David Metzler, Treasurer, Nappanee, Ind.

General Welfare Board—M. W. Emmert, Chairman and Representative Temperance and Purity Department, Mount Morris, Ill.; P. S. Thomas, Vice-Chairman and Representative Child Rescue Department, Harrisonburg, Va.; Bertha M. Neher, Secretary-Treasurer, Warsaw, Ind.; J. M. Henry, Representative Peace Department, New Windsor, Md.; E. M. Taylor, Field Secretary for Simple Life and Dress Department, Sebring, Fla. General Field Secretary, Virgil C. Fennell, North Manchester, Ind.

Tract Examining Committee—T. T. Myers, Chairman, Huntington, Pa.; James C. Moore, Secretary-Treasurer, 113 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; E. B. Hoff, 1306 S. 17th Ave., Maywood, Ill.; Jesse D. Mohler, Warrensburg, Mo.

Music Committee—Cora M. Stahly, Chairman, Nappanee, Ind.; W. Boyer, Secretary, North Manchester, Ind.; J. B. Miller, Treasurer, Curryville, Pa.

Conference Program Committee—W. O. Beckner, Chairman, Mount Morris, Ill.; C. C. Kandy, Secretary, Huntington, Ind.; J. A. Dove, Cloverdale, Va.

Brethren Publishing House—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kansas; A. P. Blough, Waterloo, Iowa; H. H. Nye, Elizabethtown, Pa.; J. B. Emmert, La Verne, Calif. Secretary and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

Council of Promotion—General Director: J. W. Lear, Elgin, Ill. Membership: Conference Members, F. F. Huppole, 120 E. Washington St., Hagerstown, Md. and D. C. Berckbile, Bradford, Ohio; General Mission Board, Chas. D. Bousack; General Sunday School Board, Ezra Flory; General Educational Board, J. S. Noffsinger; General Ministerial Board, E. S. Blough; General Welfare Board, M. W. Emmert; Tract Examining Committee, E. B. Hoff; Music Committee, Cora M. Stahly; Conference Program Committee, J. A. Dove; Brethren Publishing House, L. T. Miller. Organization: Chairman, J. A. Dove; Secretary, J. J. Noffsinger; Treasurer, Clyde M. Culp.

Sisters' Aid Society—Mrs. J. C. Myers, President, Broadway, Va.; Mrs. M. J. Weaver, Vice-President, 653 Park Ave., Johnstown, Pa.; Mrs. Lev. Minnich, Secretary-Treasurer, Greenville, Ohio.

Auditing Committee—E. M. Butterbaugh, 526 Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

Member of Advisory Board of American Bible Society—F. J. Byer, 358 Sixtieth St., Brooklyn, N. Y.

General Railway Transportation Agent—J. F. Appleman, Plymouth, Ind.

Annual Meeting Treasurer—E. J. Stauffer, Mulberry Grove, Ill.

1925 Lesson Commentaries

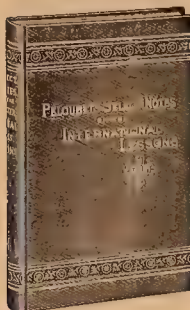
Every Superintendent and Teacher should have one or more of these lessons helps. Do not delay in making your selection.

PELOUBET'S SELECT NOTES

By F. N. Peloubet, D. D., and Prof. Amos R. Wells

Price, cloth, \$2.00. Postpaid

The 1925 Volume of "Select Notes" is the 51st annual publication of this remarkable volume—over a half-century—



which establishes a reputation surpassed only in religious works by the Bible itself.

There is no other commentary made which contains so much usable information, so many striking illustrations, or such judicious treatment of doctrinal questions as "Select Notes," and it can

be safely trusted to bring out the best points and teachings of the lessons in a manner that will commend itself to thoughtful men and women. The suggestions to teachers, the maps and helps are of the best, and the collection of illustrated pictures is comprehensive and thorough, and all this abundant material is combined and placed before the teacher and the students in a form which has been found all-sufficient.

Increased sales each year speak conclusively of the help, inspiration and practical value which it gives to hundreds and thousands of Bible students.

TARBELL'S TEACHERS' GUIDE

INTERNATIONAL SUNDAY SCHOOL LESSONS

By Martha Tarbell, Ph. D.

Price, \$2.00, Postpaid

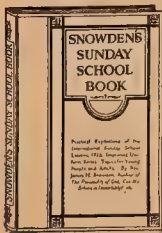
With many handsome illustrations, maps, diagrams, etc. Issued annually. Up-to-date,

One of the most adaptable and best Sunday-school lesson Commentaries on the market. The material on each lesson is presented with special reference to the needs of Primary, Junior, Intermediate and Adult Bible Classes.

SNOWDEN'S SUNDAY SCHOOL LESSONS

\$1.25

James H. Snowden



Dr. Snowden has in a high degree the gift of selection and of keeping his material within the limits allowed for the lesson period in the average Sunday-school. He selects incidents enough to make the people and events of the lesson interesting and human; fits into this frame sufficient comment to bring out the character weaknesses or strengths displayed by them in these transac-

tions; indicates for the instruction of his students places where these same judgments may apply to themselves; suggests further live topics growing out of the lessons for discussion.

POCKET LESSON COMMENTARY

By Mattie M. Boteler

Price, 40c, postpaid

A vest pocket commentary by one that knows how to write. While this commentary is comparatively new, each added volume has met with a very encouraging response.

The International lessons, with keen, illuminating comments, topics for discussion, illustrations, daily readings, etc., all for the entire year in one handy little book, for pocket use at odd moments. Limp Vellum; 160 pages. Exact size, 2 3/4 x 5 1/2 inches. Just fits the vest-pocket.



ARNOLD'S PRACTICAL COMMENTARY

Cloth, 12 mo. Price, \$1.00, Postpaid

Two hundred and thirty-odd pages of comments, blackboard hints, applications, maps, Bible dictionary, suggestions to teachers, etc., this popular handbook has for many years provided a really practical lesson handbook at a very low price. It is adapted to the busy teacher who has but little time to spend in preparation of the lesson, and who must have everything presented in a concise and condensed form. Two features are noteworthy: the printing of the text in the Authorized and American Revised Versions in parallel columns, and the teaching plan.

"The Bible student and the Sunday-school worker will find it clear in its explanations and applications of the lesson."—Our Bible Teacher.

THE GIST OF THE LESSON

By R. A. Torrey

Cloth, 35c, Postpaid

The continued success of this vest pocket help on the Sunday-school lessons attests its worth. Not merely notes but full of questions provoking thought. Convenient for study on the road or wherever a few minutes may be found.

Of this commentary Margaret Slattery writes: "I use it personally, and know of nothing better."

TEACHERS' MONTHLY

The Teachers' Monthly is an exceedingly practical help. A special feature is the adaptation of the lesson for all departments in the school. Single copy, per quarter, 20c; three or more to one address, per quarter, 18c each; single copy, per year, 75c; three or more to one address, per year, 70c each.



Send all orders to

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, ... Editor
H. A. BRANDT, ... Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 797)

sonary address in the morning and a program in the afternoon, followed by a harvest address by the pastor. An offering of \$31 was lifted. Lunch was served to a large crowd. All present seemed very enthusiastic over the good meeting and are already planning for a bigger and better harvest home meeting for next year.—Mrs. Wm. U. Wagner, Skidmore, Mo., Nov. 25.

OHIO

Bristolville.—We have just closed our revival meetings conducted by the pastor, Bro. T. A. Brumbaugh. The meetings began Oct. 20 and continued until Nov. 9, with excellent interest throughout. Bro. Brumbaugh delivered two-three powerful messages from God's Word. Twelve confessed Christ; four of whom were baptized. These meetings have encouraged the work at Bristolville greatly. Much credit is due Brother and Sister Brumbaugh for their faithful service.—Mrs. Etta Canfield, Cortland, Ohio, Nov. 21.

Covington church met in council last night, with Bro. McKee presiding. An election was held for officers for the year. A number of officers were filled that were left vacant by members moving away. It was unanimously decided to hold our annual love feast Nov. 30, to which all neighboring churches are invited. It was also decided to begin our revival meeting about Feb. 19, to be held by Bro. R. H. Miller, of North Manchester.—Mrs. Quindara Grubb, Covington, Ohio, Nov. 21.

Goshen.—Oct. 19 Bro. Bechtel was with us in the morning at the Goshen house and in the evening at White Cottage where he gave an illustrated talk on "Our Mission Fields." Both services were greatly enjoyed especially the illustrated talk which made the mission work more vivid and therefore interesting more people in the great work of the church. Bro. Fisher, of Baltic, Ohio, was with us Oct. 26, giving two interesting and inspiring sermons. Our Sunday-school at White Cottage has doubled its attendance the past year. While the Goshen school has done good work it has not made so great growth, being a country school. Our pastor, C. H. Deardorff, and two of our deacons attended the District Ministerial Meeting at Wooster Nov. 11.—Mrs. J. F. Shrider, South Zanesville, Ohio, Nov. 19.

Greenville church met in special members' meeting Nov. 21 with Eld. Sharp presiding. A report of the yearly visit was made. Several suggestions were offered for the betterment of the work. Three letters were received and two granted. A committee has been appointed to prepare a program for Christmas. Bro. Robinson has been invited to give us a lecture in the near future.—Mrs. Anna Witwer, Greenville, Ohio, Nov. 24.

Marion church just closed a very successful revival conducted by Bro. D. G. Berkhele, of Bradford, Ohio. The meeting lasted two weeks—Nov. 9-23. Bro. Berkhele preached the Word with power and conviction night after night. The attendance and interest throughout the meeting were good. Each night there was special music rendered by our own people and also by those from other churches of the city. The church felt very much strengthened and quickened. Sunday afternoon, Nov. 23, the members met at the church and two were baptized. We will join with another church on the east side in a union Thanksgiving service; our pastor, Bro. Ralph R. Hutton, will deliver the sermon.—Mrs. Ralph R. Hutton, Marion, Ohio, Nov. 24.

Faintner Creek.—Oct. 19 Brother and Sister Harlan Brooks were with us during the Sunday-school hour and gave interesting talks on India and their future work. Oct. 25 we met in council preparatory to our love feast. Eld. Wm. Royer was in charge. Besides the regular business the report of the yearly visit was given. We decided to have three numbers on the lecture course during the winter, the first to be given by Bro. Edward Frantz Oct. 28. Nov. 1 we enjoyed a very pleasant love feast with Bro. J. O. Garst officiating. A number of other visiting ministers assisted in the meeting. On Sunday morning following, at the close of Sunday-school, Bro. Garst delivered a very impressive message. Our series of meetings will begin Nov. 30 with Eld. Oliver Royer, of Philadelphia, Pa., evangelist Mrs. Irvin Fourman, Greenville, Ohio, Nov. 24.

Pleasant Hill.—Rally Day was observed Oct. 12 with a special program by the Sunday-school. Our revival began Oct. 19 when Bro. R. N. Leatherman, of Ft. McKinley, was with us. He preached a series of sermons on the Book of Revelation. Seven were added to the Kingdom. Our communion was held Nov. 3 with a large crowd in attendance. There will be a conference of the Holy Spirit, Nov. 25. Bro. Edward Frantz, Editor of the "Messenger," will lecture for us.—Edna Laughman, Pleasant Hill, Ohio, Nov. 24.

OREGON

Bandon.—Oct. 19 Bro. John Ernst, of La Verne, Calif., began a revival meeting here which closed Nov. 9. Bro. Ernst preached twenty-eight inspiring Gospel sermons besides doing much personal work and visiting in many homes. We feel that much good has been done, and the church strengthened. Three were added to our number by baptism.—Mrs. Chas. E. Wolf, Bandon, Ore., Nov. 19.

PENNSYLVANIA

Anville congregation closed a very successful revival at the Anville house Nov. 18. Bro. I. J. Kreider, pastor of the North Liberty church, Ind., delivered twenty-soul-stirring sermons. He decided to follow the Master. We felt that his sermons were all taken from the Word of God and directed by the Holy Spirit. Nov. 15 our love feast was held at the Anville house. Ten ministers from other congregations were present. Bro. J. D. Reber officiated. Our Thanksgiving services will be held at Anville. Nov. 30 Bro. Conner, of Harrisburg, is expected to be with us.—M. Elizabeth Hollinger, Anville, Pa., Nov. 24.

Conestoga.—Nov. 12 special services were held at the Barville house in recognition of the 200th anniversary of the organization of the Conestoga church. Eld. J. W. G. Hershey opened the meeting with a short talk and prayer. The first speaker, Eld. John Herr, told of the first sixteen years of the church in America. Eld. I. W. Taylor gave the historical part of the first century of the Conestoga church from 1724 to 1824. Bro. W. C. Farnach led the closing prayer. The afternoon meeting was opened by Bro. Adam Miller. The first speaker was Eld. S. H. Hertler, who told of the progress made during the second century of the Conestoga church. The last speaker, Bro. Henry R. Gible, told of the divisions of the Conestoga church from the beginning to the present time. Brethren W. C. Farnach and Linn Nies led the singing. The meeting was both interesting and helpful. A missionary offering was lifted.—Amos B. Hufford, Barville, Pa.

Fairbairn Mission (George's Creek).—Sept. 14 we closed a two weeks' evangelizing meeting at this place, with good interest and attendance. Sept. 13 three young girls pleaded their hearts to Christ and were baptized. The same evening twenty-seven surrounded the Lord's tables and enjoyed a most spiritual love

feast, with Eld. J. E. Whitacre officiating. On Sept. 21 another young girl was baptized, making four in all as a result of the meetings. One other awaits the rite. Nov. 20 the church met in regular council. A Home Department for the Sunday-school was organized, with Sister Ethel Wood as superintendent and Sister Lester Pike as assistant. The church unanimously voted to stand by the pastor in working against misconduct and sin in the church and community. Many in the community have no regard for Christian worship or even for law. Smuggling moonshine, drunkenness, and theft are very common. The officers of the law are very slack in their work against evil, and if the church is to grow or even continue to stand in this community it must take a definite, aggressive stand for law and order. Pray for us in this needy field.—Lester E. Pike, Fairbairn, Pa., Nov. 21.

Mt. Pleasant.—We began a series of meetings in the Shupe Street Mission Nov. 9 and continued until Nov. 23, with our pastor, A. J. Beeghly, in charge. The meetings were good in attendance and interest. Bro. Beeghly preached the Word with convicting power. A male quartet from the town, and Bro. Wilbur Berg gave assistance in the song service which was much appreciated. Fourteen confessions have been made; ten have already been baptized. Through these meetings our church has been much encouraged and strengthened. The work on our new church building is moving along nicely. The contractors are doing his best to get it under way as soon as possible. This is a great problem for the mission, yet with the help of others we will soon have a place of our own in which to worship.—Ruth Strohm, Mt. Pleasant, Pa., Nov. 25.

Spring Run.—Bro. Jos. Clapper, of Yellow Creek, Pa., began a series of meetings Oct. 4. Night after night for two weeks he proclaimed the gospel truth in a very pleasing manner. During the first week he had several doctrinal sermons. Oct. 19 our regular meeting was held prior to our love feast. Oct. 12 we had Sunday-school at the usual time, after which Bro. Clapper preached a very forceful sermon on the great importance of carefully examining ourselves (not our neighbor) so as to be ready to partake of the great feast in the proper spirit. During the following week we had soul-inspiring sermons. Bro. Clapper's constant plea was for the salvation of souls. On Wednesday nine were born into the Kingdom by baptism; on Saturday afternoon twelve more were baptized; several were reclaimed. One has been baptized since. Oct. 18 our love feast was held. Extra space was provided by using the Sunday-school room, and yet a goodly number were not able to get in. We are planning on arranging to accommodate all the next time. There was a spirit of reverence and interest notwithstanding the crowded condition. Throughout the two weeks the weather was most favorable and the attendance good. Bro. Clapper's splendid sermons will not soon be forgotten by the many friends he made while under us. Oct. 19 our regular missionary day was observed. A special anniversary offering was taken in both Sunday-school and church services. Nov. 9 was Rally Day. At 2 P. M. a program was given by the different classes with recitations and exercises by the younger classes, class demonstration by the young women's class, and singing by the choir. Bro. H. H. Heisey, of Lewisstown, gave an excellent address on the right use of the Bible and the great need of more study, and acceptance of the truths taught therein.—Mrs. Ira C. Masemore, McVeytown, Pa., Nov. 22.

Woodbury church met in council Oct. 11, at the Holsinger house, and Nov. 11, at the Replogie house, with Elders J. R. Stayer and D. L. Pepple presiding. Business relative to new parsonage was transacted. Three certificates were granted. Sister Martha Stayer was appointed missionary solicitor. The two weeks' evangelistic meetings at the Holsinger house, conducted by our pastor, Bro. J. E. Rowland, came to a successful close Oct. 19, with a love feast in the evening. There were three conversions; two were baptized. Preceding the love feast at the Woodbury house Nov. 16 our pastor gave us three soul-inspiring messages on "The Church and Its Safety," "Christian Fellowship" and "Perfection in Jesus Christ." The love feast which was a very quiet, impressive service, was well attended.—Barbara S. Frederic, Woodbury, Pa., Nov. 21.

VIRGINIA

Burks Fork church met in council Nov. 15, with Bro. Austin Hylton presiding. Two letters were granted. We have had three additions to the church by baptism since our last report. We retained our officers for another year. We will have services on Thanksgiving Day. Brethren S. E. Hylton and Joel Weddle preached a good sermon on the day following the council to a large audience.—Ethel Switzer, Floyd, Va., Nov. 18.

Merrimac congregation met in council Nov. 8 with Eld. J. F. Keith in charge. He also preached an inspiring sermon on the following Sunday. Sister Nannie Crumpecker, aged seventy-two years, was received into the church and baptized.—Lena L. Reed, Cambria, Va., Nov. 24.

Valley church met in council Nov. 8 with Bro. S. H. Flory in charge. Three visiting ministers were present. Brethren M. G. Early, J. M. Kline and Wm. Flory were with us. Several new members were appointed. Brethren D. B. Showalter and N. E. Garber were chosen to serve as Sunday-school superintendents for the coming year, and Bro. D. W. Nolley was elected president of Christian Workers. Bro. Nolley also was called to the full ministry by the unanimous vote of the church. He and his wife were duly installed. Our love feast was held Oct. 25 which was the beginning of a series of meetings conducted by Bro. Wm. Flory, of Harrisonburg. The attendance was good throughout the meetings which closed Nov. 9. As a result seven young people were received by baptism Nov. 8.—Mrs. Anna R. Miller, Nokesville, Va., Nov. 24.

White Rock church met in council Nov. 1, with Eld. Harvie Reed presiding. One was received by letter. The following officers were elected for the year: Bro. H. L. Reed, elder; the writer, clerk; "Messenger" agent and correspondent.—Lillie M. Sumner, Carthage, Va., Nov. 18.

WEST VIRGINIA

Keyser church is progressing very rapidly both in spirit and numbers. The first of the year we were organized into a separate congregation and now have a membership of 150. We had a busy and profitable summer, with a four-day Teacher-training School, conducted by Bro. Rufus D. Bowman, of Bridgewater, Va.; a Vacation Bible School of two weeks with an average attendance of sixty or more. Aug. 31 to Sept. 14 our meetings were in progress with Bro. Jeremiah Thomas, of Bruceton Mills, as the evangelist, and Nelson T. Huffman, of Bridgewater, Va., as the chorister. There were twenty accessions to the church. Sept. 28 we had our communion—the second to be held here. We had called council Nov. 25. The Ministerial Board of the District met with us for the purpose of ordaining elders. Bro. R. G. West was ordained and chosen presiding elder of the Keyser congregation. Bro. Harvey Arnold was also elected but not ordained at this meeting. Nov. 30 we will observe our regular Thanksgiving service. Dec. 18 to Jan. 1 has been set apart as a time to celebrate the dedication of the church three years ago. During this time the Sunday-school attendance has more than doubled and the membership of the church has multiplied three times. Dec. 18 has been set aside as rally night, and Bro. John T. Glick, of Timberlake, Va., has been proclaimed as the speaker. Dec. 27 at 7:30 P. M. the church will render its regular Christmas program consisting of pageants and music. We feel that God is blessing our church in a wonderful way.—Mrs. R. G. West, Keyser, W. Va., Nov. 24.

Pleasant View.—Oct. 5 we began our revival, conducted by Bro. E. J. Wood of North Carolina. He preached nineteen helpful sermons and also conducted the singing. Oct. 18 the following day we had an all-day meeting with basket dinner. Bro. Woodie preached three sermons for us. Twelve were added to the church by baptism as a result of this meeting. The weather was all we could wish for and the attendance and interest good. Sister Bertha Ikenberry conducted a very helpful two weeks' singing class for us the last of July. Our Sunday-school offering last Sunday for world-wide missions was between \$55 and \$60.—Mrs. T. W. Jones, Fayetteville, W. Va., Nov. 19.

When Christmas Came To the World

—John Wayland

There is a study in contrasts, picturing in a few words conditions before the first Christmas and after. The various persons and groups connected with the event are portrayed in a few brief strokes.

One paragraph which sums up the purpose of the book is as follows:

"And today the world is making its own Christmas for itself, largely in its own way. Every man is making his own Christmas, largely in his own way. To him Christmas is what he already has in his own heart; and by a crowning mercy it depends much more upon what he has in his heart than it does upon what he has in his purse or in his library or in his family history."

The book is printed in large, clear type with initials and border decorations in two colors.

Each, 25c; Per Dozen, ... \$2.50

BRETHREN PUBLISHING HOUSE
Elgin, Ill.



Not only is the Scripture Text Calendar a complete calendar, clearly indicating all the dates in 1925, but it is a devotional aid, giving a Scripture verse for each day of the year, and the Sunday School lessons for each Sunday, while the Golden Text of the lesson is given on each Saturday for the Sunday directly following.

Special Offer to Churches at Reduced Prices
As both a very praiseworthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of Churches and Sunday Schools, Young Men's Christian Associations, and other religious societies, the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually both church and community. It blesses both those who buy and those who sell. Twelve members can easily sell 250; twenty-five members should quickly sell 500. Order now all you can use.

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	46.50	80.00	43.50

Larger Quantity Rates on Application
The retail price is 30c each. Terms, cash within 30 days after shipment, but order must be signed by pastor and officer of organization ordering.
Calendars are not returnable.

Ideal Holiday Gift

To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:
Single copies, 30c; 5—\$1.40;
12—\$3.00; 25—\$5.75; 50—\$10.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CUT HERE

Brethren Pub. House, Elgin, Ill.:

Kindly ship at once Scripture Text
Calendars. Enclosed find \$ in payment
for these; or we agree to pay you \$
within 30 days after shipment.

Person Ordering Must Sign Here

Name of Church

R. F. D. or St.
City State

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., December 13, 1924

No. 50

In This Number

Editorial—

The Other Big Open Door, ...	801
Always Sure and Always Growing, ...	801
Finding Out Where to Begin, ...	801
Bad Advertising, ...	801
Among the Churches, ...	803
Around the World, ...	809
The Quiet Hour (J. H. H.), ...	809

Our Forward Movement—

A Heartening Quest, ...	805
Closed Doors, ...	805
Two Churches (Poem), ...	805
The Present Deficit (C. D. B.), ...	805
Mission Notes (C. D. B.), ...	805

General Forum—

A Sculptor's Dream (Poem). By Myra Brooks Welch, ...	802
Here Am I; Send Me. By Wilbur B. Stover, ...	802
Waiting Upon the Lord. By R. H. Miller, ...	802
The Importance of a Main Purpose. By Earl M. Bowman, ...	802
The Tides of the Sea (Poem), ...	803
Starved Hearts. By Maud Mohler Trimmer, ...	803
The Quest of Youth. By John L. Hoff, ...	804
Life's Center. By Burton Metzler, ...	804
Optimism of the Christian Hope. By Iva L. Brubaker, ...	810
The New Birth. By Ida M. Helm, ...	810

The Pastor's Study—

Our Pride and Our Progress. By Walter McDonald Kahle, ...	806
Studies on the Teaching of Prayer by Jesus.—No. 4. By Wm. Kinsey, ...	806

Home and Family—

The Manly Man (Poem), ...	807
Christmas Is Coming. By Kathleen Holsope, ...	807
"The Fool Hath Said in His Heart."—By Chester E. Shuler, ...	807
The Giving of Gifts. By Josephine Hanna, ...	807

...EDITORIAL...

The Other Big Open Door

WE only remarked about it last week that it pertains to the greatest moral issue of our time. Of course you know what we mean. What the leading nations of the world are going to do about war is the greatest moral issue of our time because the stake is great beyond our power to imagine.

On the one side is the possibility of a relapse into semi-barbarism from which it might easily require half a thousand years to recover. Christianity would be again driven into the wilderness, so to speak, and only by very long waiting and toiling could it build up new confidence in its power to redeem mankind from chaos. For if that supreme catastrophe befalls the earth it will be because the church has failed to prevent it. And the excuse that Christianity has not failed because it has not been tried, will not relieve the church of blame. It is the church's business to get Christianity tried.

On the other side is the possibility of establishing a new basis of national security and international relations and of removing thus the menace of war between the nations generally, as that menace has been already removed in the case of some of them. This would mean not only unrestrained advance in all the finer arts of civilization, but new tides of influence in the progress of Christianity, because the greatest obstacle to winning the favor of non-Christian peoples would be removed. To convert this possibility into a reality is the great service to which this big open door invites us.

And it invites us with special urgency because of our traditional attitude to war. Wouldn't it be a ghastly joke if the Brethren were to fail of their rightful place in the very forefront of the anti-war movement, the Brethren who have been preaching against war for two hundred years? Shall we stand off to one side and give our place to others who are just now arriving at the conviction that war is a great sin, and the greater because it is so unnecessary? Our friends the Friends have attained and maintained a position of leadership on this question which they are not likely to lose and which no right-minded person could wish them to lose. They have earned and won this place of precedence because, while just

as sensitive as we to the incompatibility between Christianity and war, they have been much more sensitive than we to their obligations to the public welfare. They have believed that their principles were good enough to stand adoption on a large scale. Our own proper place is right up beside them on the war issue or at least next to them, not away back in the procession behind the Methodists, Baptists, Presbyterians, Congregationalists and Disciples. By which we imply no disrespect to these churches but confess to a little humiliation at the possibility of seeing them pass us on the road to peace.

How is it, we wonder, that some of us who are a bit fearful for the safety of our distinctive tenets, should be so unconcerned about this? We have here a choice opportunity to show a little courage in devotion to a cherished doctrine. And it will take courage, more than a little. But the grounds for it are so abundant and satisfying. It is easier now than ever before to speak with confidence in support of Jesus' way for the whole of life, international as well as individual.

Ten years ago, even five years ago, we did not see how the allied nations could have avoided war, except by submitting to tyranny. A powerful nation had gone on the rampage and there was nothing to do but stop it in its mad career at all costs. So the world thought. Now we know, or easily can know if we are open to the truth, that it was not any one nation, but the militaristic spirit and party within a group of nations that brought on the war; that within the nation we have held chiefly responsible a large portion of the people were strongly opposed to the militaristic program; and that if the other nations, instead of yielding to the mad fever for military supremacy, had cultivated goodwill and thus strengthened the hands of the anti-militarists, the war party could have done nothing and there would have been no war. This isn't wild guessing nor fanatical pacifism but the sober conclusion to which the evidence leads.

There are some people in Japan and some in America who hold that the best way to preserve the peace and security of each country is to make each one strong enough to whip the other. There are many people in both countries who swallow no such nonsense. They know that the surest and strongest defense is in building up good fellowship between them by the simple practice of the golden rule. In this way they would cut the ground from under the militarists in both countries. They would so strengthen the forward-looking and peace-loving forces in both that the people could not be swept off their feet by that reactionary and pernicious cry of the pseudo-patriots, "My country, right or wrong."

There is nothing visionary or impractical about this policy. It is the hardest-headed common sense. America can easily prevent war with Japan or any other country, and that without the slightest infringement on her dignity or honor. All that is necessary is a conviction that the golden rule is workable as well as beautiful. To put that conviction into the heads and hearts of the men who shape our national policies—that is the crux of the matter.

But we suspect there is another crux inside of this one. It is to live up to a bit that conviction in our own hearts. We professed allegiance to it at Hershey last June without a dissenting voice and with much enthusiasm. But some of us seem none too sure yet that we really want our country to adopt this policy. "Why are ye so fearful?" "If ye will not believe, surely ye shall not be established."

This door of opportunity for the Church of the Brethren is a big one. And it's open wide. Let's hold our heads up straight, look the world in the face and walk right in.

Always Sure and Always Growing

A book fell into our hands recently bearing this beautiful dedicatory inscription: "To a father and mother whose faith is always sure and always growing."

What a magnificent ideal for Christian faith! Never failing at the most critical juncture and yet never reaching the limit of enlargement! Always room for more! "Always sure and always growing"—that comes as near to a perfected faith as any kind we know.

We hardly know which quality to admire the most. We want a faith that's sure, that doesn't flinch just when we need it, that carries us safely through dark shadows and fierce storms. And we want a faith that doesn't maintain its fixedness by refusing to expand. Else it might die. Only growing things can keep alive.

Your God, your Christ, your world outlook, your heaven—have the pictures of them which your childhood's fancy painted faded out and left you stranded, or have the new lights and shades with which life has tinted these pictures only melted them into harmonies of more bewitching beauty and greater gripping power?

May the faith of that father and mother be yours and mine!

Finding Out Where to Begin

SEEING how much there is that needs fixing and how quickly events crowd upon one another, and how short life is and how little of all that ought to be done any of us can get done, wouldn't it be wisdom to begin on what is most important? Wouldn't it be better to attack the situation at the heart of things, rather than exhaust our energies on the fringes of the problem?

Don't know where the center is? Well, well, that is embarrassing indeed. The New Testament is a fine source Book on that question. Examine that carefully. See what Peter, James and John were thinking about mostly. A few hints may be gathered from Barnabas, Timothy and Jude. And there's Paul, too. He was pretty close to the heart of things. Get the viewpoint of these great men of God. In many respects conditions have changed since their day, but the essential content of the Gospel has not. Nor the exceeding sinfulness of sin.

And were we about to forget the best informed of all? Get next to the soul of Jesus. Study him deeply. See what gave him most concern. He knows where the center is.

No, the excuse that you do not know what is of chief importance will not do at all. That simply will not go. It's too easy to find out.

Bad Advertising

You must have bread and clothes, certainly, but when these have been provided and nothing more, you have not yet taken up the main business of living. And a life whose energies are exhausted in the acquisition of these is the most miserable of failures. And the greater the store of these material necessities the more conspicuous is that failure, for then the inability to appreciate the true purpose of life is the more advertized and emphasized.

GENERAL FORUM

A Sculptor's Dream

BY MYRA BROOKS WELCH

The sculptor takes a block of stone,
And from his dream engraves a face.
Innumerable graces of the soul
Beam from its eye,
A trace
Of motherhood is found in its contour;
Yet eternal youth
Sits exultingly
Upon its brow.
The seal of truth,
Indomitable faith,
And courage,
In changing expressions
Seem like a wraith,
To steal across its countenance.
A sculptor's dream? Ah me,
It almost seems to breathe—
With scant imagery we weave
A personality,
And almost dare believe
A soul is hidden there.
And yet the selfsame hand
With selfsame tool,
Might change that face
To a vapid fool.
Or, cunningly,
Might make the eye
To speak instead of truth, a lie;
The look of courage change to fear;
Upon the lips might place a leer—
A downward stroke
Where upward curve had been—
Behold a face depicting sin!
Unchanged the sculptor, tool, and stone;
The havoc wrought by changing dreams alone.
So we carve souls
On living lumps of clay;
The thought-life is engraven
Day by day—
Depicting truth, depicting sin,
According to the dream
Within.

La Verne, Calif.

Here Am I; Send Me

BY WILBUR B. STOVER

"HERE AM I; send me," is a scriptural expression, but the words are quite capable of varied application. And thus I am using them just now.

I am the GOSPEL MESSENGER. I have a good record made in the years that are past, I am exceedingly interested in the activities and life of the present, and I have a yet greater hope for the future. I want to serve. That's my job. That is the reason I was brought into existence. I have no ax to grind, except it be your ax; no water to carry, except it be to help you get up steam to run your engine. My delight is to serve; and where I am of the greatest service, there I find myself most at home, and most appreciated.

I am interested first of all in the evangelization of the world. Somehow I have an abiding conviction that this is the great task of Christian people, a task especially recognized by those who walk most nearly in the footsteps of the blessed Master. It is the *great first-work* of the church. Having this conviction, which is born of God, as I see it, I make an honest endeavor every week to lead some brother into a brighter vision of the future, and some one who ought to be a brother into the realization of the fact that *now* is the chosen time if he would be one of God's good people. It is a great satisfaction to me to hear of many accepting the overtures of mercy, and deciding to walk with the Lord's people. I hope that all of them will be true to their calling; as I see it, they are called to serve.

I magnify the church. I have a kind regard for all forms of religious expression, but I make a special point of magnifying the *Church of the Brethren*. She is my mother, and to her I owe my present excellence and strength. I think one ought never to forget a point like that—especially when he is tempted to let go and try sailing in other seas! I intend to stick;

I intend to magnify; I intend to work, if possible, harder than ever that God's purpose in my creation may be fully realized.

I help the minister shoulder his burden. Sometimes a pastor has hard pulling, and the way needs to be brightened up a bit; then I am on my job to brighten the way for him, and offer any helpful suggestion that may seem feasible to me. I may suggest things he never thought of, and he may just resent that a bit, at times; but if I could offer no suggestion new to him, I might as well go out of business. I want to bring forth ideas both new and old, that the wise pastor may consider both, then choose his way to walk in. I recognize a live pastor has problems to meet constantly; church attendance, home life, the family worship, stewardship, religious education, the world field for missions, cooperation; I do not know one pastor who is content to have his flock appear religious on Sunday but worldly, indifferent, formal and cold during six days in the week. I am here to help pastors.

I believe in the home. I try to exalt the home higher and higher as the foundation of the best civic life. The homes of a community tell what sort of a community exists; they tell what sort of a church is there. As the home, so is the church. You can't have an ideal church without ideal homes; if you did, the church would be tremendously hypocritical, and that would not be ideal. I would like to see every home a home of prayer, a home of daily religious conversation, a home with children in it who early come to love the Lord, a home in which there is an abundance of religious books and papers—and myself one of them! Yes, I am the GOSPEL MESSENGER.

In some homes I am piled up on a pile, read once then stacked away for safe keeping, but never looked at again till doomsday. In other homes I linger less than a week, and then share the fate that I think is the just due of the ordinary newspaper which carries very little news and much that is not wholesome. In some homes I never find my way at all—never at all. I am trying to reach them, I have a feeling that I might be of service there, but I can't do it unaided.

I have noticed, too, that some other papers with doubtful messages about Christ the Lord, some that deny his miraculous birth, and his miracles, some that would make you think there is no sin as they approach religion in medical and scientific terms, some that want people to think such stuff as I never could believe in nor accept; such papers find their way into public libraries and railway stations, and are given freely to readers, and I have often wondered why folks do not pass me on like that. Brother, I wish you would *look me over* and then *pass me on*; perhaps if you and I work together a wee bit, we can accomplish more in the days to come than we have in the past. I am the GOSPEL MESSENGER; Here am I, send me.

Cleveland, Ohio.

Waiting Upon the Lord

BY R. H. MILLER

"And being assembled together with them he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1: 4). "Wait on the Lord; be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27, 14).

By waiting we may either loaf or worship. This ten days' wait on the eve of Pentecost was the richest sort of worship. It opened their hearts to the truth of God's presence. It made them profoundly aware of his hand in their affairs. They do not work alone nor blindly. God is over all. In the gift of the Spirit, the defection of Judas, persecution, imprisonment, they see his hand. This was a profound conviction of the apostolic church; and, in no small degree, the secret of its success.

We underestimate the spiritual values of goodness, truth and beauty. We are obsessed with the importance of mere activity. So, naturally, we keep our feet, hands and tongues going. We can't be still. In our market-place babble we lose our sense of him

who works ever, unhindered, unhurried, unheard. A period of waiting might work wonders in helping us to recover this sense.

In the past men had a very keen sense of a Personal Will in all events. In their adversity they saw the anger of God. In their prosperity they saw his approval. It is true that a good deal of superstitious fear and ignorance were mixed up with this.

In a very short time we came to know something about the laws of nature. There was a reaction from the attitude which saw everything as God's immediate act. Men thought of nature as a machine which moved according to inevitable law, all of which, given just a little more time, we should be able to understand and explain. But such presumption can only be a momentary aberration.

It now appears that in our increase of knowledge we have only extended our borders a little, that beyond them, there is greater room for wonder and worship than before. Our sense of the miraculous has increased a million-fold. No longer do we think of God as interfering now and then, here and there, by special acts, to further his purposes. He works everywhere and all the time! The slow process of human knowledge has confirmed the glorious enthusiasm of the apostolic church, that God's hand is in our affairs!

One simple, practical conclusion follows: we must trust him. Too many of us take God's management of the universe much as a nervous wife rides in the back seat of a car which her husband is learning to drive. Our anxiety is a reproach upon his competency. Jesus' words about anxious care were not misspoken. Fear and worry are deadly sins, for they poison the very fountain of Christian living—faith in God. "Rest in the Lord, and wait patiently for him."

North Manchester, Ind.

The Importance of a Main Purpose

BY EARL M. BOWMAN

You will agree with me at the start that no one is apt to arrive unless he has a fairly distinct idea as to where he is going. You can steer a ship that is moving, every part of it brought under the power of some impelling force, for although it may be headed wrongly, it can be turned around. But you cannot do anything with a ship that is merely drifting; it simply lies in the trough of the sea beaten and tossed.

You can do almost anything with a young life which is possessed by a purpose; even if the purpose in a certain particular is a mistaken one the young life can be faced about. But it is hard to do anything with those human derelicts who are just drifting along waiting to see what will happen to them, instead of getting up and out to make things happen on their own account!

Real Purpose Organizes the Various Elements of a Man's Life for Effective Action

A pile of steel shavings and filings lying on the floor of a foundry may be fine in quality, they may weigh a ton when put upon the scales, but unorganized they have little value. Organize and weld them into a shaft, attach one end of the shaft to an engine, and the other end to a screw propeller, and it will send a mighty ocean liner from New York to Liverpool in five days. Bring all those bits of steel under the organizing influence of a purpose and they become effective. In like manner a mind, a heart, a soul, is nothing more than a confused heap of thoughts and wishes, impulses and desires, longings and aspirations, until by the power of a purpose all these are brought into unity and made effective in their thrust toward some worthy mission.

A High and Fine Purpose in the Heart of a Man Exercises a Potent Influence on the World Outside

A noble purpose is far-reaching and commanding. David Starr Jordan likes to say: "The world makes way for the man who knows where he is going." On the sidewalk no one ever thinks of swerving an inch for the dawdler who is just sauntering along to kill time. Everyone is ready to give half the sidewalk or

more for the man who shows by his look and bearing that he is bound for somewhere with a definite purpose in mind.—You will find the same principle holds good through life; in the busiest bank, in the largest railroad office, in the factories which turn out commodities by the trainload, in all the learned professions, people are not only willing but eager to make room for the man with a definite purpose.

I am not so greatly disturbed when I see young men and women consumed with impossible ambitions, eaten up with aspirations which may never reach fulfillment, even straining every nerve to accomplish what may not be worthy of such an effort. They are in the freshman year, and long before they reach the senior class in the big University of Human Life whose colors are "black" and "blue" because of the lessons learned by hard knocks, they will all be straightened out.

Young Men Who Have No Definite Aims

A very disturbing sight is young men who have no well defined purposes. You find them in every country town sitting around railroad stations to watch the trains come in and go out, or talking small talk through the livelong afternoon in a grocery store because they have not enough strength of mind to do anything else. You will find them in the city hanging around the cigar stores to watch some man play the nickel-in-the-slot machine, or in five cent theaters as if they had already attained such success in life that they could afford to spend daylight hours in watching a few people do clever stunts at fifteen or twenty dollars a week. You will find them spending whole afternoons and evenings counting red and black spots, as if nowhere on earth was there anything vital to engage their powers. You will find them looking at print, not reading (let us save that good word for honest intellectual effort)—and such print as could have no value whatsoever for tomorrow's life. I cannot tell you all the places you will find them, for there is an army of them—some of them earning their own living after a fashion, some of them still sponging on their fathers, or some living on inherited money. If you were to ask any one of them: "What is your purpose in life?" he would be utterly nonplused.

The Value of a Central, Continuous, Commanding Purpose

I am troubled at the sight of another type of purposeless young people. They are not dawdlers nor idlers; they have red blood in their veins, quarts of it. They are brimful of energy. There is something doing with them every hour in the day and a good share of the night. They are full of interest and enthusiasm, but the matter is that their lives are as Amiel said, "a mass of beginnings and endings." There is a lack of continuity and of direction; the various elements have not been brought under the mastery of a clearcut, definite purpose. They are "bound nowhere under full sail."

Dean Swift used to tell this story on himself: He had been out of town and was returning to perform a marriage ceremony. He was late, and when he reached Dublin it lacked only a few minutes of the hour of the wedding. He ran out, jumped into a jaunty car, and cried out to the cabman: "Drive like Jehu! I am late now and have only a few minutes to get there." The man gave his horse a cut and was off down the street in a gallop. The dean held on with both hands as the little jaunty car pitched about, and presently called out to the man: "Where are you going?" "I don't know, sir, you didn't say where I was to go, but I'm driving like Jehu," was the reply.

You will find young people in every city, with splendid capacity, able to move through the streets of solid achievement at a telling pace, but no definite word of command has been spoken as yet to their restless activity. They do not know where they are going; there is no compelling purpose behind all this show of action. They are merely driving "like Jehu" with no sufficient aim.

When a man is lost in the woods and wants to get home, the most important question is not, "Am I

walking, or running, or riding a fast horse?" The important question is, "Am I faced right? Am I moving straight ahead and not merely circling around and around?" It is imperative that you should have some end in view. You cannot read everything, or buy everything, or go everywhere, or enjoy everything, or see everything. You may, if you choose, make the vain attempt, circling around until the best years of your life are gone and you are back where you started. But if you intend to get out of the woods of uncertain and purposeless effort into the open of noble and useful achievement, you must exercise the power of selection, content to leave whole areas off to the right and to the left, as you pursue the commanding purpose of your life.

Youth Needs to Beware of Easy Versatility

When you ride across the Commonwealth of Nebraska on the Union Pacific you are impressed with the queer ways of the Platte River. It is a broad, slow, easy-going stream, not carrying a very great volume of water, but spread out thin over a good deal of territory. Because the slant of the country

The Tides of the Sea

The tides run north, the tides run south,
With the self-same moon above:
'Tis the shape of the land,
'Tis the turn of the strand,
That determine how they move.

The tide of my life has had many trends,
But ever a steady course:
Neither shape of the land
Nor turn of the strand
Can diminish its onward force.

Like the tides of the sea are the currents of fate
As I reach my predestined goal:
'Tis the choice of the heart,
'Tis the move at the start,
That determines the fate of the soul.

Thank God for the currents that shaped our life
And guided it on to its end:
The hand that has held,
The power that compelled,
Have been that of an all-wise Friend.

—W. S. Bruce.

is so slight it has not much movement or current. In the early days when the soil of western Nebraska was even looser than it is now, owing to the scanty vegetation, the Platte sometimes shifted its course for miles in a few days. On Monday morning a man might be encamped upon the north side, but by Saturday night he might be living on the south side without ever moving his tent. How different all that is from the Columbia River flowing strongly between steep, high banks, the only stream that has cut its way through that mountain chain which begins up in Alaska and extends all the way down to the lower end of Mexico. The Columbia shows you that it is a river with a central, well established course, and you know where to find it every day in the year. It is a river that does things!

Youth must beware of turning easily and readily from one channel to another, from one job to another, from one line of life to something entirely different. If you find yourself equally handy at a dozen different pursuits it is time you called a halt. When you ask a young man, in discussing his future with him, "What do you want to do?" and he replies, "Anything" it is almost as disappointing as if he had said, "Nothing." Men who are content to do anything will usually be shoved off into the corner where they will do nothing before they get through. "This one thing I do," said the man who wrote his influence upon the life of his generation more profoundly than any other save his Master whom he served. He was not ready to do anything, but he could do this one thing well.

There are shortsighted men who can see across the street, but they cannot see their way across the field

of human effort. They can look ahead for fifteen minutes, but not for fifteen years. You cannot afford to travel in that class. If you catch the vision of the Young Man who came to do the will of the Father who sent him, you will indeed see far ahead. And when once you have accepted his life purpose to do the will of him who sends you, all your pleasures and associations, all your duties and privileges will become not pools signifying nothing beyond themselves, but tributaries flowing to the main stream of your purposeful life, which, like the river of God, will make glad the whole city of your diversified interests. Take from the lips of the Lord Christ the main controlling purpose of your life, and you will live strongly and well forever!

Philadelphia, Pa.

Starved Hearts

BY MAUD MOHLER TRIMMER

A NUMBER of years ago Eleanor Hallowell Abbot wrote a book, *The Stingy Receiver*, in which she pointed out the prevalence of the habit of accepting gifts and withholding the expression of real gratitude for them. The recipients were content to dismiss their obligation with a bald "Thank you," without showing in any way why or how much they were pleased. There is an appalling number of "stingy receivers" who are greatly indebted for things far more valuable than presents, such as the loving devotion and sacrifices of others. Gratitude and unselfishness, like the love from which they spring, should begin at home; but alas, how often the home folks are neglected! It is so easy to expect much from and give little to home folks.

There have actually been children who have imagined that their mothers did not want them, or who have harbored a secret fear that they were not children of the blood but of adoption. Unfortunately these cases are too common. I wonder if such morbid thoughts would ever come into the mind of a child whose mother had told it that it had been sent by God; that she had longed and waited for its coming, and that the happiest time of her life had been when she had first held her infant in her arms. What a splendid time to tell the little one that its soul belongs to God and that mother has always longed for her child to be trained so as to be fit for a lifelong service to God.

There are poor children whose parents never pet them for fear of spoiling them. Day by day they receive cheer, comfort, and inspiration to right living from the little ones, yet they never repay them with caresses. There is more danger of love starvation and misunderstanding between parents and children than of spoiling by expressing love. Doctors attest that children who have a reasonable amount of petting grow better than those who lack it. It is not attention but foolish indulgence that spoils children. Pity the poor parent who does not know the feeling of loving little arms around his neck or moist lips on his cheek, and pity the young people who do not have a tender memory of the loving devotion of parents. How hard it is to see the keen disappointment in the eyes of children when mother refuses to take time to share their interests! With their hands full of moss, flowers or even toads they come to mother, eager to see her delight over the treasure, or they come to tell her their little secrets. What a shame if she pushes them aside! Some day she will wonder why they do not give her their confidence. The mother who drives the child from her too clean house lest it be soiled, may see the day she would give anything for the child to stay home.

Irreverence and ingratitude on the part of children toward parents shock us greatly even when parents are to blame for this condition. It is foreign to our ideas of conduct in a Christian home. We know that God commanded children to be reverent toward their parents and to obey them. It is disgusting to hear children address their parents by coarse nicknames. We hate to hear them criticize severely the dear par-

(Continued on Page 810)

The Quest of Youth

BY JOHN L. HOFF

AGE is a matter of attitude, not years. Wherever old idols have been overthrown, new advances achieved out of threatening circumstances, and the impulses and desires of men more definitely expressed in forms of service, we find the spirit of youth vitalizing the process. The leaders of human thought and the controllers of social destiny have ever been men of vision, initiative, idealism, a growing spirit, and an attitude of divine discontent. Whether few or many years of life and experience have been entrusted to them they have generally maintained perpetual youth. These, the dreamers of dreams, the movers and shakers of the world, the discoverers of new islands and continents of experience, are the persons who are unwilling to be buried as sacrifices with their departed kings and fathers. They refuse to honor time-honored customs or the dictates of tradition apart from the intrinsic meaning and significance of these elements. They make themselves ready for a new world and fashion the new world in the process.

There is something very significant about the fact that that knight of old who was searching for the "Fountain of Youth" was associated with the one who made the greatest geographical discovery in history. Ponce de Leon accompanied Columbus on his second voyage, and it seems to me, there is an uncanny kinship, and yet a vast difference, between the quests of these two men. The one was seeking a fountain whose waters were supposed to be able to give the power of the perpetual renewal of youth; while the other sought an even more potent fountain of youth, from whose mouth has welled up the waters of fresh discovery and pioneer achievement. The one failed, sacrificing his life to a selfish gratification of the instinct of self-preservation; the other made a magnificent success, achieving better than he knew, opening up to the world the grandest opportunity ever offered for pioneering, experimenting, and development in religious, social and civic relationships. America has proven to be a colossal laboratory for discovering the technique of social and racial youth.

Some of the most productive periods in history are those in which the outstanding leadership has been in the hands of youth. In military enterprises this has often been true: Alexander the Great was twenty years old when he became King and set out to conquer the world; Hannibal was twenty-six when he took command of the Carthaginian army; Joan of Arc was seventeen when she led the army of France, and was burned at the stake when only nineteen. In the world of letters we find that some of the masterpieces of history were written before the authors had reached the age of thirty. In the world of art we find the creative power of youth eminently manifest. For instance, Raphael had produced many of his immortals before he was thirty. In the field of statesmanship we find important contributions of young men. Patrick Henry was only twenty-six when he delivered his immortal address. Alexander Hamilton was only thirty-one when he laid down the basis of our entire national banking system. No less significant has been the role of youth in the great religious revivals and moral upheavals of history. Martin Luther started the Protestant Reformation when he was thirty-one. John Calvin joined the Reformation when he was but twenty, and wrote his greatest book about the movement when twenty-three. John Wesley was a young man when he did much of his important work. The Prophet of Nazareth himself was but a young man when he started and when he completed his earthly career.

The essence of youth is vision, vigor, victory. Youth is not satisfied to pay lip-homage to the universe, but feels a craving to harmonize totally and instinctively with the forces of the ideal world. A renaissance of idealism is being ushered into the twentieth century by those whose natures impulsively recoil from the materialism, commercialism, imperialism which have smirched the atmosphere of the western world. Never in history has there been such

a groping for reality on the part of young men and women as we witness today in all parts of the civilized world. The sentiment of youth is becoming more and more articulate in its antagonism to class, racial, and national prejudices and animosities. Youth feels that it has been outraged and viciously maltreated by the jingoistic and militaristic utterances of the yellow press, and by the still more yellow, spineless men who are threatening to poison the very stream of our democracy. Youth has thus been provoked to use the most virile forces of its nature and feels compelled to fight—to fight for peace, liberty, equality, and fraternity.

Never before the post-war era has there been such a disillusionment of youth as at the present time. "The youth who fought begins to realize that the ideals for which he believed himself to be fighting were much the same ideals that inspired the youth against whom he fought. . . . And in view of the post-war world it seems plain enough that these ideals were dictated much more by the demands of immediate necessity than by a sincere belief in their eventual effectiveness" (Stanley High, *Revolt of Youth*, p. 15). After the war had been fought and the young men who survived its terrible ordeal were sent back to their homes and the older statesmen and politicians took the international settlements into their own hands, youth found itself in a sad prosaic world, with the old passions still controlling men and nations, with the old secret treaties and political dickerings still influencing international relationships, and with war still a legal and nationally righteous method for the settlement of disputes.

Youth has found that racial customs and national traditions cannot be changed in the twinkling of an eye and that the old dispensation cannot be supplanted by the new without a gradual enlightenment of public opinion and a developing public conscience, educated by years and decades of effort. Youth has witnessed the greatest nation on earth, which should be the foremost leader in programs of racial and international goodwill, lapse back into a comfortable security, an indifferent prosperity, an amazing skepticism of the potency of spiritual forces and ideals, and of the wisdom of the plans and programs which are the product of the new dispensation. The renaissance of religious fervor which is sweeping over various countries today is a concomitant of the reassertion of those impulses which dominate the heart of youth. "The youth who fought, see, now, that though they sacrificed to usher in a new day, the principles by which statesmen proposed to build it have been stamped as 'idealistic' and consigned, again, to the custody of the pulpit and the chair. They see the cauldron of hates and prejudices left by the war, and the suffering following in its wake; and, remembering their comrades who will remain in northern France and Italy, in Russia, and Mesopotamia, they have begun to ask whether these men died in vain" (High, p. 15).

The young people of the world today are seeking with a new determination the waters which insure the perpetual renewal of youth. They are eager, alert, expectant, inquiring, and aspiring. The spontaneous utterances of their spirits are couched in such words as these: "We have become poor—we Germans—of all that we prized and sought for. We hail thee, blessed poverty, if thou wilt help us to love, with all our hearts, all that we Germans should love, and if thou wilt help us to find the way to our inmost souls again." And again: "A shining figure stands for us out of the darkness, eternally young. It is the light of the world, the Savior whose very name awakens fear in the heart of this rotting world, but whom we greet with youthful eagerness. His name is Christ! And the world-conquering Christ-spirit challenges us to ascend from this valley of bewilderment to the watch tower of everlasting truth, where we shall be able, on the strong wings of the eagle, to overcome all empty traditions which hinder us in sound physical and spiritual development" (Quoted by High). When youth has achieved kinship with the Christ-spirit, youth's quest has been successful and

youth has become dynamic and creative in its social outreach.

Chicago, Ill.

Life's Center

BY BURTON METZLER

By the center of one's life I mean that about which his thoughts, feelings, and purposes, primarily revolve.

The center of Jesus' life was not things. As a Carpenter he had opportunity to allow things to become his chief concern, but he left the carpenter's trade. In the first temptation he practiced the truth that things are of secondary importance. He gave up his boyhood home for no place to lay his head. When he died the only material possessions he left, so far as we know, were the clothes on his back. His teaching on the subject made things, though not evil in themselves and capable of being used for much good, of inferior value. It is altogether incongruous to think of things as being the center of Jesus' life.

Therefore Silas Marner was wrong when he centered his life about the pot of gold beneath the loose brick in the floor before his fireplace. Likewise the muck raker in Pilgrim's Progress, who, ankle deep in slime stooped over his mud and never looked up to the crown just above his head, was mistaken. So are the real men and women not found in books whose thoughts, feelings and purposes, are concerned chiefly with automobiles, horses, tractors, plows, cows, corn, aluminum pots and pans, silverware, rugs, and furniture. In this class doubtless none of us would place ourselves, yet "the world is too much with us" and its things will capture us unless we are wary, for Jesus says riches are deceitful.

The center of Jesus' life was not himself. He came not to be ministered unto, not to seek his own will nor his own glory, not to save his own life, but to give it as a ransom for many. He seemed to be careless as to whether he had rest or food or protection or sleep or home or even life itself. "Look out for number one," "Safety first," "Me first," these mottoes do not fit Jesus. Probably no one who reads this would think of placing himself in the class of those whose lives revolve about themselves. We think we are above that low plane of selfishness. Yet our selfish selves like the world are very much with us, and unless we are watchful, when our barns and cellars are full, we find that we are like the foolish rich man who laid up his goods for himself that his own soul might take its ease; or like Dives who provided for himself but cared nothing for Lazarus; or like the grain of wheat which did not fall into the ground and die and produce more wheat, but remained one grain alone gradually shrivelling and drying up.

Neither was the center of Jesus' life an institution. Concerning the institution of the Sabbath, he said it was made for man and not man for it. There is no evidence that he gave much time to any political institution. True he inaugurated the institution of the church, but this was only a means, not an end in itself. No institution is worthy of being the center of the life of any one of Jesus' followers. This is true of the nation, the state, the school, the home, and the church. Here again we are in danger. We love our homes. They are types of heaven. But Jesus said he who placed home ties above him was not worthy of him. We love our nation, our schools, our own church schools from La Verne to Blue Ridge, our own Church of the Brethren, our local congregation, Sebring, Germantown or Pine Creek. We give time, thought, effort, money and our very life to these institutions. Consequently they may crowd themselves to the center of our lives with the result that we preach for the Church of the Brethren and not for God, or we give to Manchester College and not to God, or we try to build up Bethel congregation instead of glorifying God. It is possible to be so engrossed in what we may call God's work that we forget God himself.

The center of Jesus' life was not right principles.

(Continued on Page 812)



Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion



A Heartening Quest

IN this materialistic age it is significant that a large group of Christian men and women are trying to discover what relation their earthly possessions bear to their Christian life and service to the world. There is still much room for improvement but it is interesting to know that many people are willing to listen to a sermon on money and giving without getting out of fix or saying: "Whose business is it what I do with my money? That preacher had best preach the Gospel." Christians are discovering that their minister cannot preach a "whole Gospel" without saying quite a bit about money.

Money is one of the absorbing topics of conversation these days. This is true not only in the banks, but also in homes, on the streets, in autos, on railway and street cars; in season and out of season people talk about money and how much it takes to live, what investments pay the safest and largest returns, where it can be expected to bring the greatest amount of pleasure, etc.

Christian men and women are beginning to realize the truthfulness of Paul's statement: "The love of money is a root of all kinds of evil." Scarcely a sin today but that in some portion of its history money played an interesting role. Wrecked manhood at every turn of the road reveals the true evaluation of a heart set on getting rich disclosed by Jesus in the alarming statement: "How hardly shall a rich man enter into the kingdom of heaven. It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

It is a foregone conclusion that if an individual is sincerely and devoutly Christian he is eager to know what his Lord had to say in any matter that relates to the various relations and responsibilities of life. If this is true, and it is, how can a Christian be otherwise than dead in earnest about seeking the Master's viewpoint as it relates to money? I venture that the passion for money and the things money can buy sends more men and women on the road to hell than any other single passion. "When a man gets rich either God gets a partner or the individual loses his soul." Jesus said: "Ye cannot serve God and mammon." And I may say the only way to be saved from the damning sin of mammon is to serve God with mammon. Jesus so prescribed to the young man but he was tied to his possessions. The individual who is not master of his money will be mastered by it. And the only assurance that any man can master his money is when man regards One as his Master, even Jesus Christ.

One is led to question whether the church of today is Christian or pagan in its spirit and ambition. Our government is the wealthiest of all time. She counts her wealth in billions of gold. In the midst of this selfish and extravagant age we have a greed for wealth, that leads to sinful commercial ambition, industrial oppression, national and racial inequalities, moral and social corruption—all culminating in degeneration and disintegration. The church is the salt of the earth but if she partake of the pagan way of life she loses her own savor and has no place in the world. How is it possible for any preachers or local congregations to close their eyes to the dangers of unconsecrated wealth?

Here and there we see signs of an awakening. In spite of a fearful and faltering ministry Christian laymen are bent on finding the Master's way of life in regard to earthly possessions. They are refusing longer to separate the secular and the sacred. They are realizing that what one does with his money has a vital relation not only to the kingdom of God, but to their own character and their future existence. It is to be hoped that as each one is converted he will at once begin to strengthen his brethren.

Closed Church Doors

WE have some churchhouses falling in this list. Large prosperous churches worshipped in these houses. Now they stand by the roadside decaying, and what is the history of this change? It would make an interesting volume and maybe profitable for the future church leaders if this history could be written up.

In some instances, no doubt, a few people wanted their own way and the way of the Lord they refused to know. Feeling that way a religious war ensued which discouraged and scattered the flock. Other denominations made up of people more peacefully inclined came in and possessed the territory.

In other cases, no doubt, the money question played a large part. Land values increased and it was a great temptation to sell the land at two or three times the amount paid by the owner and go west where one could buy two to four acres for one. The home church swarmed itself to death and the members strayed with the money Queen. Oftentimes, too,

Two Churches

There was a church in our town
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
No, never once again.

—Selected.

the Queen died in the wilderness and the members scattered to their own spiritual death. Thus the home church was depleted and no organization was effected whither the membership scattered and so practically all was lost.

There were occasions, too, no doubt, that the ministry of the church lacked vision and for lack of vision the congregation perished. Shepherds who will lay down their life for the sheep and who will faithfully discover and dispense the bread and water of life are the only kind that can build up and maintain congregations with strength and purpose.

Do you have in your district churchhouses with closed doors? Do you have congregations so depleted that disorganization is in sight? Who should feel responsible here and put their heads and hearts into this task of rejuvenation, if not the ministry of the District, and especially the elders? Have you farmed out the task to the District Mission and Ministerial Boards? Well, are these Boards working at the task? If they are not, or are doing so half-heartedly, who is to blame? The elders are not only in name but should be in reality the overseers of the work of the District. Maybe in some instances churches should be disorganized, the churchhouse sold, and the money put into a District Building Fund to be loaned for church building purposes in other needy and promising fields. There may be places where a survey would warrant placing a wide-awake, courageous pastor with a prophet's vision, a shepherd's heart, and withal a faith that can remove mountains and thus revive the dying zeal and possibilities. Remember it takes folks, faith and fortitude to build a growing church.

Building churches by immigration has been one method of doing mission work during the two cen-

turies of our existence. There were times when the increase was not so large as it seemed to be, however, for the reason that the process resolved itself into a "robbing of Peter to pay Paul" as the old adage goes. Then, too, the openings for that method are growing less as the country becomes more densely populated. We are living in a different day from that in which our fathers lived. Will we meet the problems of our day as well as they did? Not if we have too many closed door churches over the country.

Then to the work, brother minister! Let us not stand or sit around waiting for some one to hire us or for some great opportunity to open for us to enter. Let us make opportunities by real sacrificial efforts. This is not a time to make for ourselves a name, but look upon this day as a golden opportunity to make a name for our Master. Let us carefully survey the field and occupy as much of it as possible on behalf of the Lord of the harvest. Shall we not open the doors to him in a way that will make it possible for him to open the church doors for us?

The Present Mission Deficit

WE believe all are interested, and all ought to know the present financial situation of our mission work. The treasurer's balance sheet for November 30 shows that the present mission deficit is \$27,726.59. October 31 it was \$36,429.78. This means that it has been reduced during November \$8,703.59. We are glad for this much reduction; but we find the expenses for the month were about \$8,000 less than the average monthly expense for the year. With a special anniversary offering just preceding and partly included in this month's receipts, it would seem that we ought to have reached more than the average cost of the work.

The mission receipts from all sources for the nine months of the fiscal year ending November 30 have been \$193,614.78. For the corresponding time a year ago they were \$190,423.13; which shows an increase of \$3,191.65 in giving for that period. The expenses of the work for the same time this year were \$204,522.56. A year ago for the corresponding nine months they were \$256,475.94. This means that we have expended this year in our mission work \$51,953.38 less than last year. If we continue this rate of decrease in less than six years we shall do nothing at all! Of course we are not going to do this, as the \$3,000 increase in giving shows; but it is well for us to remember that we cannot go any further in the reduction process, but we must look to increased support of the work.

Can we not make our Christmas offering cover the deficit and yet maintain the monthly expense of the work? Fifty cents per member will do it. Yet we know of one of our largest congregations where the membership had such joy last Christmas in giving \$1.00 per member that they intend to do it again. Their folks, big and little, are asking for it. With a faith that prays and works, we can all enjoy such Christian enthusiasm for Christmas. Let us plan now to make it \$1.00 per member in each of our churches. It will encourage our missionaries, strengthen the church, please the Lord and fill our own hearts with joy, if we do it humbly—even at sacrifice!

C. D. B.

Mission Notes

"NEW YORK with a population of seven million has over 9,000 physicians. China with more than four hundred million has 464, of whom 348 are men and 116 women," says Dr. Patton in *The Business Of Missions*. What an opportunity for service where there is but one physician to a million people!

Sister Goldie Swartz at Bulsar, India, has been quite ill for a long time from fever caused by a kidney and bladder infection. Her physicians report her at times very, very near death. They cannot yet foretell the outcome. She shows a wonderful patient spirit they report and has constant nursing attention. C. D. B.

THE PASTOR'S STUDY

Our Pride and Our Progress

BY WALTER McDONALD KAHLE

ONE of the peculiar problems of every minister and pastor is that of maintaining a balanced program of thought and action within himself and among his people in the practical relations of life. For example, we need to develop a high sense of love for God, for the church, and for our fellow-man, but a love for money or property or pleasure may quickly become an occasion for grave concern. Just so it is with many other aspects of thought and action, and I think this is particularly true of that most interesting feeling and attitude which we call pride. Since the days of my childhood I have had a wholesome resentment and a pious horror of the idea of pride as it relates to our religious life; but in more recent years I have discovered that my ideas were not only unbalanced but positively injurious to my spiritual life. I frankly admit that it has changed some of my ideas and ideals and that as a result I have a greater joy as well as a greater inspiration in my daily spiritual life. I may further admit that my changed viewpoint is simply a result of daily Bible study and daily observation in my rounds as a pastor.

Let us first of all admit that there is a just and honorable pride, as well as an unjust and dishonorable type, even as we find with reference to faith or power or love. Then let us fix clearly in mind that pride is usually associated with what we are, with what we have done, with what we are doing, or with what we have. Let us further keep in mind that pride involves elation, a proper sense of dignity and worth, an honorable self-respect, a tension which keeps us up to our best, and that the desirable type never solicits admiration or praise. Next, let us face a few simple facts from another angle of approach. It is universally true that we never feel any elation over an act or relation or possession of which we are honestly ashamed. It is further true that we never put much honest energy or invest many legal dollars in any project if we are ashamed of it. I may even venture to say that we never boost and rarely sacrifice for anything of which we are actually ashamed. And, finally, I shall be bold enough to declare that there is no such thing as progress in any activity unless we are elated and exulting because of that activity and its possibilities. To be very plain I believe that the word of God and the daily experience of life both clearly point to the fact that pride and progress are inseparably related if we keep in mind the proper type of pride.

It is perfectly natural for a pastor to associate the above idea with the varied spiritual interests of the Christian church; and, of course, I am thinking in a particular way of the Church of the Brethren. I really hesitate to make the confession, but there was a time when I actually felt ashamed of many of the customs and activities of my church. The results were very natural. I felt no elation over the fact that I was a member nor over the fact that the Church of the Brethren was my church. I was often embarrassed and ashamed and certainly there was but little real enthusiasm and almost no boosting. It was a most unfortunate predicament. As a pastor I have been making a most careful study of this great problem for several years and I am more and more convinced that we need a careful development of a just and honorable sense of pride in our beloved church.

In conclusion I wish to present a few simple findings which are real sources of inspiration to me and which will serve to clinch the argument of this simple article. My work affords me a rare opportunity for touching young life and I present two discoveries from this joyful association. First, I must say that I have met a number of our young people who seemed to have no joy, no enthusiasm, no ambition, no elation, and no determination with reference to their church life. In almost every case I have found that they were actually ashamed of some aspect of their church

life. Then, I am delighted to say that I have met with a host of young people who were so joyful, so enthusiastic, so ambitious, so determined and such real boosters for the Church of the Brethren that just to meet them was like taking a magic tonic. In all such cases I found a wholesome pride in their church. They were proud of our denomination's birth, proud of our early church fathers, proud of our ideals and standards, proud of our great Annual Meetings, proud of our church literature, proud of our peace ideals, and proud of many other things about their church. Many were proud of their local church buildings, of their local leaders, of their Sunday-schools, of their Vacation Bible Schools, of their Young People's Conferences, of their missionaries, of their District Meetings, of their Y. P. D. activities, and so many other things that I must ask you to ask them for further information. Really I feel that we might all give this matter a little definite and prayerful thought. And herein lies a great challenge for every minister and pastor in our church. Recently one of our young sisters said, "I am honestly ashamed over our missionary offerings in the Church of the Brethren." I wish that she and all the rest of us might be honestly proud of these offerings. I am sure that our Lord would be elated.

Daleville, Va.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 4—Praying for Workers

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38; cf. Luke 10: 2).

(1) "Pray," Greek, *deethete*, from *deomai*, specifically of requests addressed to God; absolutely to pray, make supplication."—Thayer.

(2) Setting. The words quoted were uttered during the second period of Jesus' Galilean ministry. His Galilean ministry was known as the year of popularity. Jesus had just been out on an evangelistic tour. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of diseases, and all manner of sickness" (Matt. 9: 35; cf. Mark 1: 35-39).

According to Josephus there were two hundred and forty cities and villages in Galilee with above 15,000 inhabitants. Matthew says he "went about all the cities and villages," and Mark that "he went into the synagogues throughout all Galilee."

He saw the multitudes, they were the very objects of his compassion, because they were distressed and scattered as sheep not having a shepherd (Matt. 9: 36). Thereupon he said to his disciples: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

The same words as recorded by Luke were uttered at about the beginning of what is known as Jesus' Perea ministry—the ministry which was confined to the cities of Perea and the Decapolis country, also some cities in Judea (Luke 10: 2). In time this was about the last six months of his ministry.

The Matthew text was uttered just before the sending out of the twelve apostles; the Luke text, just before the sending out of the seventy. The twelve were sent to the Jews: "Go not into the way of the Gentiles" (Matt. 10: 5, 6). The seventy were sent, it is thought, to the Gentiles as well as the Jews. "Luke alone records the mission of the seventy disciples who represent the Gentile nations, as the twelve represent the twelve tribes of Israel."—Schaff. The Gospel of Luke is the gospel of universal salvation. The Gentile idea is prominent throughout this gospel.

As yet Jesus had done very little work in the Perea country, and the end of his ministry was drawing nigh. This may account for the sending of such a large group. The seventy are sent "before his face, into every city and place, whither he is about to come" (Luke 10: 1). He will follow them; the twelve, on the other hand, followed him.

It will be of interest to note that a large portion of Luke's Gospel is given to the Perea ministry (Luke 9: 51—19: 28). This ministry is peculiar to Luke.

With all the distressed multitudes of Galilee—the harvest field into which the twelve were sent; and with all the Perea and other peoples, the harvest field into which the seventy were sent—we have the situation which called forth from Jesus the words: "The harvest is plenteous, but the laborers are few. Pray for laborers."

A plenteous harvest and a labor shortage is a *challenge to prayer*. In Matt. 9: 38 Christ gives the solution for the labor shortage in the time of a plenteous harvest. Of course, the moral harvest field is meant. Prayer is the answer.

During the summer of 1917, while the World War was on, we saw acres of potatoes that rotted in the ground, and acres of corn still in the shock in the spring, all because of labor shortage. During the latter part of the war, it almost became the task of the United States to feed the world, much sowing was done, but the harvest time found a labor shortage, for the boys were at the front or in the camps.

On the Eastern shore of Maryland we are told that acres of strawberries perish frequently because of a shortage of labor. How and where to get labor is often the problem of the husbandman. And we usually feel sorry, and rightly so, when we see these material things perish.

But listen! In God's harvest field, there are acres, yea, veritable nations who are ready to hear the gospel of the Kingdom, but there are few or no laborers to enter the field. The field is white, the fruit is ripe, shall it perish? How it ought to touch our hearts! Many folks are touched at perishing fruit who are never touched by perishing souls. They were and are the objects of Christ's compassion, and they should be ours also.

Teachings on Prayer

(1) *Missionaries and Workers*. In this study we are told what to pray for. The very situation demands workers. If prayer is not the whole solution, it will at least help to solve the situation. The same urgent conditions obtain today. The call from the heathen perhaps was never so great as it is today. The mission boards of the evangelical churches are calling for workers and their support. Workers are needed both at home and abroad. How much have we laid hold of prayer to produce workers?

(2) *Prayer Produces Workers*. As a good illustration proving this proposition, we refer, briefly, to the story of Drs. John and Ida Scudder, as told by Mrs. Charles P. Wiles. Dr. John Scudder was dedicated to the Lord before he was born. This tells the story of his desire to be a worker for the Lord, and especially, a missionary. Providence opened the way, whereupon he gave up his medical practice in New York City, and was sent by the American Board of Foreign Missions to Ceylon. Of their ten children who grew to maturity nine followed the example of their parents and took up mission work in the foreign field. The tenth died in course of preparation for the work. Shortly before Mrs. Scudder's death she told how she constantly prayed that all of her children might witness for Christ in India. Dr. Scudder died in 1855, having given thirty-six years of his life in preaching and healing. But the end of how prayer will produce workers is not yet. Thirty-one of John Scudder's descendants served as missionaries in India, while seven have served in other lands. Their influence has been far-reaching. The first Scudders went as missionaries about a hundred years ago. And in 1918 the Medical school at Vellore, in South India, was opened and its first principal is Dr. Ida Scudder, a granddaughter of Dr. John Scudder. From the going out of Dr. John Scudder to the present time, the Scudders have given at least a thousand years of missionary service. Prayer did put workers into the Lord's harvest. And it will again. Prayer has brought many workers, from the law practice, the medical practice, from banks, etc., into the ministry

(Continued on Page 811)

HOME AND FAMILY

The Manly Man

The world has room for the manly man with the spirit of manly cheer:
The world delights in the man who smiles when his eyes keep back the tear;
It loves the man who, when things go wrong, can take his place and stand
With his face to the fight and his eyes to the light, and toil with a willing hand.
The manly man is the country's need, and the moment's need, forsooth,
With a heart that beats to the pulsing tread of the allied leagues of truth;
The world is his, and it waits for him and it leaps to hear the ring
Of the blows he strikes and the wheels he turns and the hammers he dares to swing;
It likes the forward look in his face, the poise of his noble head,
And the onward lunge of his tireless will and the sweep of his dauntless tread.
Hurrah for the manly man who comes with sunlight on his face,
And the strength to do and the will to dare and the courage to find his place! —Selected.

Christmas Is Coming

BY KATHREN HOLSOPPLE

CHRISTMAS is coming! O, yes, it is. I can tell by that fresh, sharp tang in the air that I felt the other morning, when I went out to sweep the porch. It made me draw long deep breaths as I leaned on my broom and looked out over the bare fields and woods. They all seemed so very bare and dead where only a few weeks ago there was such an abundance of life. And I felt a little sad. To cheer me up I drew another breath of that delightful air, and with it came the thought: That smells like winter. Yes, Christmas is coming.

Surely Christmas is coming. The postman has brought several magazines, the covers of which are a blaze of color. Holly wreaths, snow, ice, happy children in bright red and green, sleds loaded with white packages tied with red ribbon. Surely Christmas is coming.

But there was another magazine. I tore open the wrapper and there—oh, the beauty of it! A plain blue background, a rude box-like crib, soft blankets and the Baby. Beside him the loving, adoring mother. So simple it was, and so plain, and yet with such meaning. I looked at it again and again. Yes, the other things were signs, but this was the thing itself. This tiny Baby, and all that his birth stands for is what brings Christmas. And as I stood looking at the array of pictures before me, the color and holly and snow became dimmer and dimmer, and the Baby and his mother became more distinct and clearer than ever against their blue background. I heard the sound of music and angel voices, "Behold, . . . glad tidings, . . . great joy. . . . Born unto you . . . a Saviour, . . . Christ the Lord." I had gone back two thousand years to that first Christmas, and there was rejoicing—a new born Baby—a Savior. His birthday we are about to celebrate, for Christmas is coming, and I came back to U. S. A. in 1924 with a jolt.

Celebrate his birthday? What a strange way we take to do it! I saw church after church filled to overflowing, decorated in bright colors, a Christmas tree, a Santa Claus, eager children with minds full of their "piece," and the "treat," and "what will I get for Christmas?" And standing outside looking in on these scenes of celebration I seemed to see the lonely figure of Jesus, and I seemed to hear him say, as sadly he walked away: "My birthday, my big day; and my people have forgotten me. They neglect and forget me so often, but surely on my birthday they should remember me. They rejoice but they forget the glad tidings, their Savior."

And my heart was sad as I looked at the Babe and his mother, and the gay colorings around grew brighter and more distinct.

But the thought stayed with me all day, and I saw the lonely figure of the Christ as he stood by the church door gazing on the gay, happy, but thoughtless crowd within.

That evening I was called to help plan the Christmas program. Several times a desire for "something different" was expressed, and when my time came to speak I tried to tell how I felt about it all. And it was decided that instead of entertaining ourselves we would think of others this Christmas and help our children to think of giving instead of receiving. We would give a service, "White Gifts for Our King." We would give ourselves in service to him and gifts for his needy ones. And that night, before sleep came and as I went over again my thoughts of the day I saw Jesus standing outside our church door. And with joy and gladness on his face he came in to be with us and to bless us, and I heard him say: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

The next day the postman again stopped at our door and this time it was two letters: one from India and one from Africa. They were full of the work, the need of the people, the open doors closing for lack of funds—the joys and the sorrows of the missionaries' life. Surely these were some of his "least ones." Could we not help them? Yes, we would of our plenty give to bring the Christ Child to those who had never heard the Christmas story.

Then those of our own who are over there. Why not remember them at this time when all should be happy? Suppose you would send a Christmas greeting to those missionaries whom you know, or are helping to support? You have no idea the joy you would bring by that bit of cheer in that far-off country. Or if you want to give more than a greeting, some little gift—a good book or a subscription for a good magazine. Oh, there are so many things to make them happy and let them know we think and pray for those who work so faithfully to bring Christmas into the hearts of those who know him not.

Now as you go on with your Christmas preparations, for Christmas is coming—won't you please remember to ask Jesus to his own birthday party? Plan it with him and for him and your hearts will be filled with great joy, and love for your Savior.

Shelocta, Pa.

"The Fool Hath Said in His Heart—"

BY CHESTER E. SHULER

"THE fool," according to Psalms 14:1, "hath said in his heart, There is no God." There seem to be a great many "fools" today, according to this scripture. Some of them appear to delight in trying to damage the faith of God's children—a further proof of their "foolishness" and Satanic direction.

But sometimes they meet defeat in their efforts, as did the atheist who held that there is no God, and accosted a pious Quaker one day on the subject.

"Did you ever see God?" asked the atheist.

"No," replied the Quaker.

"Did you ever feel God?"

"No."

"Did you ever smell God?"

"No."

"Then—do you believe there is any God?"

The atheist paused expectantly, thinking to see the Quaker confused and puzzled. But instead, the good man began to ask a few questions of the other.

"Friend, did thee ever see thy brains?"

"No, of course not. What a foolish question!"

"Did thee ever feel thy brains?"

"No."

"Did thee ever smell thy brains?"

"Er—no, certainly not."

"Then—dost thou think thee has any brains?"

Harrisburg, Pa.

The Giving of Gifts

BY JOSEPHINE HANNA

Dear Character Builders:

The Christmas season offers an opportunity for character-building not to be despised by those who are collaborators with the Master Character-Builder; and by his wise builders, the opportunity will not be rendered profitless by the use of such building material as wood, hay, or stubble. It is kind to remember our friends with tokens of friendship; but it is a further reaching and more effectual kindness to make our gifts real investments in their lives and characters, than it is to make them mere adornments for their bodies and homes. Other values are external; only as we contribute to character, do we contribute to the real worth of the recipients of our gifts. But, building for eternity, we must beware of two very common mistakes: many build character of very precious stones, of real virtues and noble traits, and still build upon the sand; while perhaps as many others, lacking those virtues, as religious devotees, erect a conspicuous framework of religion that the Spirit of God does not occupy. And both mistakes are fatal.

But childhood and youth are the character-in-making of individuals, homes, churches, and nations; and to a certain extent, youth's ideas are its character-in-embryo. Yet truth, or right, presented in a convincing light, has much to do with its ideas. I came near saying that it has *all* to do with them; but fallacy, presented in a convincing manner, has quite as much to do with them, as witness prevalent errors. Because of this last hard fact, those who teach the truth should be on the ground first in the virgin field of childhood and youth. And more, because of this deplorable fact every teacher, and every parent, should teach the foundation truths, or principles, of good character. Indeed, Error being so active that it debases styles and fiction and makes enticing dances and shows, cigarettes and booze, parlor gambling and open infidel teaching until all these become common food for character, it behooves all those who have the welfare of youth at heart should be on the ground first, last, and all the time. In person? No; but by every counteracting influence to protect the young, and to establish them upon the rock foundation of eternal safety and success. And those influences are not hidden: for Wisdom also cries aloud.

Still from the very deceitfulness of sin, it is sometimes difficult to distinguish the voice of Wisdom from that of Error. Hence, dear parents, teachers, and guardians of youth, as much as possible, know the books that your charges read. Just an instance, to prove the worth of this advice. Upon the advice of a good book-dealer I bought a widely advertised book. I read it, and put it in the stove—lest it should harm a young friend with whom I exchanged literature. Other copies of the same book worked havoc with the faith of two young men of whom I have since been told. One of them, himself, told me on his death-bed of reading the book. The other was discouraged by its reading, from the ministry to which he had aspired. I know it is difficult in these busy times, to censor every book that comes from the public library, and book-store, but if you can not go through them, the reading of the first and last chapters will help—if you are a daily student of the Book. If you are not, you run some risk yourselves, in perusing some current literature. But what farmer would risk sowing impure seed in his fields? But how small, in comparison, are such risks to those that go with sowing in the field of youth! Happy are the parents and teachers whose comradeship with the young will inspire the trust necessary to the censorship of the seed to be sown in that field; for thus should that censorship be observed.

I know it is pleasant, and much less trouble, to believe with optimism, that all things are ordered for the best and will come out all right; however, we do not want to make a cheat of cheerfulness when we can have the real thing. And wisdom recognizes the fact

(Continued on Page 811)

AMONG THE CHURCHES

Calendar for Sunday, December 14

Sunday-school Lesson, The Raising of Lazarus.—John 11: 1-44.

Christian Workers' Meeting, Temperance.

* * * *

Gains for the Kingdom

One baptism in the Moscow church, Va.

Three baptisms in the Mt. Joy church, Pa.

One baptism in the Greenville church, Ohio.

Two baptisms in the Warrensburg City church, Mo.

Six baptisms in the Bethany church, Mo.—Bro. Lewis Naylor, the pastor, in charge.

Ten baptisms in the Uniontown church, Pa.—Bro. J. E. Whitacre, the pastor, in charge.

Four baptisms in the Mt. Vernon church, Va.—Bro. D. B. Garber, of Basic, Va., evangelist.

Twelve baptisms in the Monitor church, Kans.—Brother and Sister O. H. Austin, evangelists.

One baptism in the Ft. Wayne church, Ind.—Bro. Hiram Forney, of Goshen, Ind., evangelist.

Two converts in the Lebanon church, Pa.—Bro. W. K. Conner, of Harrisburg, Pa., evangelist.

Fifteen baptisms in the La Verne church, Calif.—Bro. C. E. Davis, Empire, Calif., evangelist.

Sixteen conversions in the Pine Creek church, Ill.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

One baptism in the Ozawie church, Kans.—Bro. L. A. Whitaker, of Oakland, Kans., evangelist.

Eight baptisms in the Paint Creek church, Kans.—Bro. D. P. Neher, of McCune, Kans., evangelist.

Eighteen baptisms in the Mountville church, Pa.—Bro. Hiram Eshelman, of Mt. Joy, Pa., evangelist.

Seventeen united with the Cloverdale church, Va.—Bro. Levi Garst, of Peters Creek, Va., evangelist.

Twenty-one additions to the Smith Creek church, W. Va.—Bro. Carson Key, the pastor, in charge.

Three converts in the Sabatha church, Kans.—Bro. E. E. Eshelman, of Red Cloud, Nebr., evangelist.

Four baptisms in the Mt. Hope church, Wash.—Bro. Ira J. Lapp, of Wenatchee, Wash., evangelist.

Ten baptisms in the Castine church, Ohio.—Bro. R. N. Leatherman, of West Alexandria, Ohio, evangelist.

Seventeen confessions at the East Side church, Wichita, Kans.—Bro. O. P. Haines, Lima, Ohio, evangelist.

Twelve baptisms in the Conway Springs church, Kans.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Four were baptized and two reclaimed at Mercersburg, Pa.—Bro. H. M. Stover, of Waynesboro, Pa., evangelist.

One was born into the Kingdom in the Anderson church, Ind.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., evangelist.

Seven gave their hearts to God in the Lick Creek church, Ohio.—Bro. A. M. Bashore, of Lawrenceburg, Tenn., evangelist.

Two baptisms in the Manor church, Md. (Downsville house).—Bro. Fred Anthony, of Hooversville, Pa., evangelist.

Six were baptized and one reclaimed in the First church, Detroit, Mich.—Bro. Geo. Flory, of Roanoke, Va., evangelist.

Nine baptisms and two received from the Progressive Church in the Roann church, Ind.—Bro. J. Oscar Winger, of North Manchester, Ind., evangelist.

* * * *

Our Evangelists

Bro. W. T. Luckett and wife, of McPherson, Kans., will begin a revival effort in the Holland church, Kans.

Bro. Barnett, of Portland, Ore., began Dec. 7 in the Outlook church, Wash. * * * *

Personal Mention

Bro. E. O. Norris, of Toledo, Ohio, we are informed, has received a call to take up pastoral work in the Campaign church, Ill.

Bro. H. Spenser Minnich spent a recent Sunday with the Kansas City church, Kans. Bro. W. P. Strole, pastor. This congregation is showing much more than ordinary interest in systematic giving to the Lord's work. A campaign is on to enlist the whole membership in the cause.

Bro. Edgar Rothrock, pastor of the La Verne church, Calif., has decided to preach a series of sermons on the Book of Revelation. The fact that there has been so much fanciful and fruitless speculation about this book is no good excuse for passing it by altogether. The details of its highly colored imagery could be better

understood, no doubt, by the people of its own time, but its main message is clear to any age and is needed by the church of all ages.

North Dakota and Eastern Montana is to be represented on the Standing Committee of the next Conference by Eld. Jorgen Boe, with Eld. Bruce Williams as alternate delegate.

The **Sunday-school Secretary** and his right hand man of the Young People's Department are busy at this time in the eastern section of the Brotherhood in Bible Institute work and other related activities.

Both life and death are coming in for treatment in the revival meeting which the pastor, Bro. Wm. E. Thompson, is conducting at Ottumwa, Iowa. After discussing "The First Death," "The Second Death" and kindred themes he is asking "What Is Life, Animal and Spiritual?"

IN CHRIST'S NAME

Your Christmas Gift for Missions

Again another Christmas OPPORTUNITY—RESPONSIBILITY confronts every member of the church. The greatest challenge Christ ever gave to his followers.

GO YE . . . Teach All Nations . . .
Baptize . . . Teach . . . and I am with you.

WHY

Should every member of the church give to missions at Christmas time?

BECAUSE

- (1) There can be no better way of celebrating the birthday of our Lord.
- (2) The world is staggering under the load of sin and needs a Savior.
- (3) We cannot hope to share eternity with Christ without sharing in his greatest passion for this world.
- (4) Our church does not deserve an existence unless we earnestly engage in the GREAT FIRST WORK of the church which Christ established.

Last Christmas a number of congregations seriously undertook to contribute at least \$1 for every member. The children were given work so they could come to the church and deposit their gift of \$1 at the altar of their Lord. The day of pennies for missions is past. Help the children to come with their dollar for this occasion.

The deficit in missions is being reduced, but on November 29 it still stood at \$27,000.

Let us give IN HIS NAME and "Lo, I am with you . . ."

General Mission Board
OF THE CHURCH OF THE BRETHREN
IN CHRIST
Evanston, Illinois

Eld. D. A. Naff, of Naffs, Va., died on Sunday morning, Nov. 30. He had been in poor health for some time. He served as elder in the Bethlehem congregation, Va., for a number of years until failing health forced him to resign. An account of his life will follow.

Brethren Lear, Winger and Noffsinger, of the Educational Commission, have been visiting some of our eastern schools lately and have found as might have been expected a very fine spirit of cooperation and desire to reach the best possible solution of our educational problem.

It was our privilege, on a recent visit to Southern Ohio, to spend a short time with Eld. Jonas Horning, of West Alexandria. Bro. Horning is now about eighty-six and is much afflicted, being confined to his bed from the effects of a fall which he experienced some months ago. Long and faithfully he has served his District in many important capacities, being known for his cheerful willingness to spend and be spent for the good of others and the work of the Kingdom. Of like faithfulness and almost as many years is Eld. Jesse K. Brumbaugh, of West Milton, who is still able to enjoy the services of God's house. We noticed that he took an active part in the discussion of the Sunday-school lesson.

* * * *

Miscellaneous Items

The **Batavia church, Ill.**, has just completed and dedicated a new parsonage. Well, why not? Isn't that what a parsonage is for—to serve the interests of the Kingdom of God? But it would be a great pity if that practice would lead other members of the church to think that the houses in which they live need not serve the church in any definite way. Maybe it would be well if all our homes were formally dedicated to God to whom they rightfully belong.

"The pull is hard to leave this time. My friends are many and they all say, Don't stay away too long." Isn't that fine and exactly as it should be, not with the foreign missionary alone but with all who labor in the Master's vineyard?

Community lecture courses under the auspices of a church or a group of churches have become quite common. It's a good idea. The Young People's Division of the Spiesville church, Pa., Bro. W. C. Detrick, pastor, is promoting one this season.

We have just heard of one not very strong church which which had been leaning on the District for help and which has lately asked the District to place it on its own responsibility on the ground that there are other places which are in greater need. Now what do you think about that? Suppose that idea would spread far and wide!

We should like to reproduce the whole letter but will content ourselves with this much of it: "I am getting well up in years and feel that my work for the Kingdom is largely done. But being deeply interested and having faith in its progress, I like to encourage those on whom great responsibilities rest, and who have no way of knowing how we appreciate their work unless we tell them." Now isn't that good medicine? Do you ever administer that kind?

The church at **Norristown, Pa.**, will hold its fall love feast Sunday, Dec. 14, at 7:00 P. M. Since there is no other love feast announcement on our calendar we give this last of the fall love feast announcements a place on the church page. During the past year the peak in announcements for spring love feasts was reached May 3 when 196 feasts were listed. The peak for the fall love feast season came with our October 11 issue when 198 announcements were listed.

When **Christmas Came to the World** is a neat and attractive booklet, artistically designed and printed, brought out by the Publishing House specially for gift purposes. The price is only twenty-five cents. It was written by Prof. John W. Wayland of the State Normal School, Harrisonburg, Va. The thought is as beautiful as the form in which it is set. It tells the story of the circumstances surrounding the first Christmas and its meaning for mankind. And the style is simple. It will be enjoyed by children and adults alike.

There can be system in church work just as well as in any other activity. As an example the case of an Iowa church is submitted. As suggested by the general church organization this particular local church observed Stewardship Month. Each Sunday the pastor conducted special services setting forth the underlying principles of stewardship. On the last Sunday the special service was closed with an appeal for tithers to sign pledges. Evidently here is one church that is managing to introduce a large element of system into church work.

The **General Sunday School Board** provided for seven conferences of leaders in Religious Education. One has been held at North Manchester. The next three are to be held for two days each at Waynesboro, Pennsylvania, Harrisonburg, Virginia, and Daleville, Virginia, the week beginning December 15th. While it is desired that these gatherings be somewhat limited in attendance in order that the freest possible heart-to-heart considerations of subjects be entered into, no one is prohibited from the meeting and those having a special desire to attend are welcome.

Worth noting, this, from the local organ of one of our enterprising Ohio congregations: "The Finance Committee is preparing to announce the budget for the year 1925. Let us pray for them, that they may have a worthwhile vision; let us pray for ourselves that we may catch the vision, and unite hearts and hands to the end that we may be able to do things worth while for our Master. Not merely to exist, but to exist for something; when a praying people get behind a big budget, folks have something unusual to talk about—and they talk, giving God the glory."

* * * *

In the "Messenger" Twenty Years Ago

Bro. M. G. Brumbaugh, in the Sunday School Times, is conducting a department for the training of teachers. The course of instruction is to continue several months, and will prove helpful to thousands of teachers.

The **Brethren composing the Peace Valley congregation**, in the southern part of Missouri, have purchased a lot on which they propose to build a church as soon as the money can be raised for the purpose. The little band of believers in this locality seem to be quite well united in their work and are very hopeful of the future.

The **temperance people in North Manchester** are having a hard fight with the saloon element. For a time they kept the saloons out of the city by a majority of the voters petitioning to that effect. But now they lack just a few names of having enough to bar them out the coming year. This is unfortunate. There ought to be enough of temperance people in and around the place to oust the saloons at every turn.

AROUND THE WORLD

Religious Conditions in Germany

One who has recently returned from a trip through Germany reports that for some time an important religious revival has been gaining headway amongst the rank and file of the people. The poverty of the message from the pulpits of the country has led the people to organize inspiring meetings of their own. These meetings are usually led by laymen, and they are marked by the absence of formality and by a deep spiritual fervor. It is also reported that the sale of Christian literature has greatly increased and that in no past year of history have so many people in Germany been converted and baptized as in this year.

Strange Tale of a City

Knoxville, Tennessee, is one of the old and well-known cities of the State. It is also one of the important and modern cities of the southeastern part of the United States. Knoxville is the center of the marble industry of Tennessee. Lumber, iron, coal, zinc, and copper are also important products. But the strange thing about Knoxville is that it is conspicuous as one of our important cities that has succeeded in placing its finances in such a sound condition that a deficit has been turned into a surplus. This year tax-payers in Knoxville will get a ten per cent refund which will reduce the tax rate from \$2.44 to \$2.196. Other cities might well consider this strange tale from the city of Knoxville.

Adventures of a Testament

Years ago a New Testament was given to a family in Managua, Nicaragua, but as they had no use for it the Testament was finally thrown on a pile of rubbish to be burned. But a little girl and her mother from the country happened to be visiting the family and the little girl picked up the cast-off Book and took it home with her for a plaything. Then the girl's mother saw possibilities in the Book and put it away to be used leaf by leaf to roll her cigarettes in. The next person to discover the New Testament was the husband, a drunken, vicious fellow, who ordered the Book put aside as he wanted to read it. Thus it happened that day by day the dissolute father and one of his friends read over the remaining pages of the mutilated Testament. And then was demonstrated anew the statement of Paul to the effect that the Gospel is the power of God unto salvation. The drunkard and his friend were converted and there is now a small congregation of believers where six years ago there were smoking, drunkenness and dissolute living.

Birds as Non-Stop Fliers

The world fliers have much to learn from the birds. Man boasts of having conquered the air but his airplanes are crude and inefficient when compared with the performance of migratory birds. The humming bird crosses the Gulf of Mexico, flying more than five hundred miles, in a single night. But the palm goes to the golden plover. The longest non-stop flight that this bird makes is the 2,400 mile trip from Nova Scotia to South America. It is thought that in fair weather the flight is made in as little as forty-eight hours. About two ounces of fuel in the shape of body fat suffices to force the golden plover at a high rate of speed over its 2,400 mile course. Most birds migrate at night—seemingly a strange procedure until it is recalled that such a schedule makes for a decided gain in the way of a food supply. Thus, a bird will feed all day and make the night flight across the Gulf of Mexico, arriving in time for a much appreciated breakfast. To begin the flight in the morning might mean a long journey on an empty craw and a long wait in Mexico before the bird could see to get food. How marvelous are the provisions of God in even the simpler orders of creation!

"Would You Take the Church Away?"

In the "Kansas City Star" for the last Saturday in October there appeared a full page announcement headed with the question: "Would you take the church away?" The announcement was directed especially to the indifferent folks who find it so easy to criticize or stay away from the church, or to do both. And yet these very ones profit in many ways as a result of the ideals that depend upon the church for their maintenance. Consider some of the questions asked in the announcement: "Would you feel safe in a community where there was no church? Would you invest in property in such a community? Would you want your family to live there and your children to grow up in such a community? Well, then, the church and Sunday-school do have a value, don't they? Who gives them value but the people who attend them, that support them, that believe in them, that work for them? Then what of the man on the outside? He expects to profit by the church, but he has no part in its works. Isn't he getting something for which he pays

nothing, not even the contribution of his presence? Is that fair? Is it public spirited? Is it the square, the courageous, the manly, the broad-minded thing to do? Think it over." The full page announcement was "paid for by a group of men who have been personally benefited by religion and believe the churches represent the greatest force for good." So we add the question: What about a community, a nation, a world without the Christian church? Think it over and see if you have not been personally benefited.

Our American Newspapers

It is said that a New York City father became somewhat worried about the effect the daily newspapers were having upon his bright young son. Accordingly he replaced the papers usually taken and read with the cleanest paper he could find. A few days later the bright son surprised his father with the question: "Say, father, what's the matter? There hasn't been a murder this week." Thomas L. Masson, a leading American critic and editor, has this to say about our present day city newspapers: "The aftermath of the Pulitzer-Hearst era is now seen to be gigantic aggregations of commercialized 'news' which, while they may indeed be a reflection of the national consciousness, do little to raise the standards of character, and fasten upon the whole American people a nervous habit which, from the mental point of view, is almost if not quite as bad as the cigaret habit from the physical. Countless American citizens, every night and morning, pick up their newspapers and inhale them mentally, satisfying a morbid craving for something which is of no earthly consequence in itself, and which merely makes a void where there might be genuine substance."

Why Students Volunteer

Recently a minister explained why he gave up better pay and shorter hours in order to devote himself to the work of the ministry. It seems that if it had not been for the coming of a little clearer realization of the meaning of the life and teachings of Jesus Christ the minister would in all probability have remained a superintendent of schools. Fundamentally, it is the perennial magnetism of the life of Jesus that leads men and women to become volunteers either at home or on the foreign field. But just what are the circumstances or favoring influences that lead the student to place the service of the Master first of all? Readers who are interested in this aspect of the question may care to read Robert P. Wilder's summary of the more immediate reasons why student volunteers really volunteer for mission work: "In making a study of a number who had volunteered during the period between the two conventions, Des Moines (1920) and Indianapolis (1924), the Student Volunteer Movement found that the strongest reason for volunteering is the influence of the Christian home and parents; the next most potent influence is that of the church; then comes that exerted by friends, by individual student volunteers, meetings, student volunteer conferences, missionary literature, returned missionaries, and campus agencies, the Y. M. C. A. and Y. W. C. A. There are in each person's life two chief causes which bring about the decision to become a foreign missionary: one is the unconscious cause working often from childhood, and the other is the definite occasion when the decision is registered, as a meeting, a talk, an act of prayer. Of the two sexes, girls are more inclined to follow home teaching, to be guided by parents' lives, to come to the foreign field through betrothal influences. Men, on the other hand, feel their greatest pull when they enter college, and are modeled by influences sensed there: friends, roommates, meetings, retreats."

Shop Early and Mail Early

The Post Office Department hopes to make the shop early and mail early practice a general habit with the American people. Last year the response of the public obviated the last minute rush of former years. This year the last minute, or zero hour, has been moved up so that all postal employees may eat their Christmas dinners at home. Surely everyone who loves his neighbor will want to do as much for the mail carrier as he would have the carriers do for him. To make it possible for all carriers to eat at home on Christmas day rural carriers will deliver no mail on Christmas and clerks and carriers in the city offices will stop work promptly at noon. An appeal from the Post Office Department calls attention to the following advantages of the shop early and mail early program: "When you shop early and mail early you are helping the clerks in the post office to eat their dinners at home and you are greatly benefiting yourselves. You have a greater chance to secure a better selection of gifts from the stores, you have more time to wrap them securely, and you are sure that they will arrive at their destination in time to be opened Christmas morning. You are also relieving the burdens on the clerks behind the counters in the stores, and you are giving a practical demonstration of the good will that Christmas time signifies. Acting Postmaster General, John H. Bartlett, requests that you refrain from using small envelopes in

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Fulness of the Time Came

Galatians 4: 4, 5

For Week Beginning December 21, 1924

A New Era of Human History Began with the Birth of Jesus Christ. All time before that event contained the promise of it. The very capacity of man to receive Christ was a forerunner of his coming. God never intended a Christless world, and his Son was here in promise and power before he came in flesh. The nations at large had a moral sense according to which conscience functioned (Romans 2:14, 15). The Jews had law in addition to conscience, of which a great Jew said it was "a tutor to bring us to Christ" (Gal. 3:24). The messages of the prophets contained a vision and the spirit of Christ (1 Peter 1:11). Finally the Christ came to be the enlightenment of conscience and the fulfillment of law.

The Fulness of Time Came for God's Most Personal Revelation of Himself. In ages before Christ the human conception of God was generally vague and often unworthy. Even the greatest of saints and seers were unable to arrive at clear understanding of divine realities (Matt. 13:17). They lived before the time of complete revelation. Jesus has opened the larger meaning of God and teaches us to read history in terms of divine providence—that its progress is due to conformity to God's will, and its retrogressions due to men's failure to keep step with God. God declared his own personality in Christ, and pronounced his love by giving the Son of his own life. Christmas therefore comes to be the last word on creative and divine love (John 1:18; 3:16; Romans 5:8; Hebrews 1:1, 2).

The Fulness of Time Came for the Real Nature of Sin to Be Revealed. The value of a thing is estimated by what it cost, or by the loss sustained in connection with it. Sin's character is shown by the loss it entailed upon man, and the price God paid for its atonement. In contrast to the holiness and goodness of God, the sin of man stands out in two strong outlines. The first is **personal unworthiness**. Christ was without sin (Heb. 4:15), and "full of grace and truth" (John 1:14). The nearer a man gets to God in Christ the more he feels his own unworthiness (1 Tim. 1:15; 1 John 1:8). The second outline is **unfaithfulness to God**. Sin is a personal affront to personal love (Luke 15:18, 19). The disease was dread, and the diseased incurable, until the coming of the Great Physician (Luke 5:32).

The Fulness of Time Came for an Era of Grace to Appear. Sin had polluted the moral atmosphere of the world; Christianity came to cleanse it and brought the hope of a redeemed world. Atonement is greater than sin, and divine forgiveness is the greatest fact for human life. Far beyond the dim rays of moral light in heathen darkness, and the promise of law and prophecy, is the grace of God in Christ Jesus carrying his love and favor to all humanity. God always wished to bless his creatures with the finest gifts his nature has to bestow, and his perfect love found the way (Tim. 1:3, 4; 1:15; Gal. 4:5; John 1:17; Rom. 6:14, 15).

The Fulness of Time Has Come for Us All to Accept Jesus Christ as the Savior and Master of Our Lives. How can we do otherwise if we appreciate what he means to the world? And he can mean the most to the world only as individual lives appropriate him and he becomes in them "the hope of glory" (Col. 1:27). Each must make his own confession of sin, and each must claim his own share of divine forgiveness. This is both a gracious privilege and an imperative duty. Christmas represents the mightiest evangelistic appeal that the Son of God may have full place in our hearts (Acts 4:12; 1 Tim. 4:10; 1 John 1:9).

Suggestions for Meditation

The message which Christmas gives to me.
The Christmas message I give to others.
What would the world be without Christ?
How may we make Christ's incarnation permanent?

A Prayer

Our Gracious Father! We accept thy Christmas gift as a token of redeeming love. There is naught we would know of thee save what we may learn through and in thy Son, our Savior and Master. Endow us fully with a sense of loving obligation so that our lives may exemplify compassion and service after the pattern of Jesus. For his sake, Amen.

J. H. H.

sending your Christmas cards as this very greatly retards the sorting and distribution of the mails. Let all of us pull together this year, do our shopping early and do our mailing early, let's make it a genuine old-fashioned Christmas celebration."

Starved Hearts

(Continued from Page 803)

ents who strove to support them, endured their faults and spent sleepless nights over their sick-beds or because of their waywardness. It is extremely offensive to hear them demand more and more of the old folks and show so little appreciation of their kindness by look or deed. To honor parents is the command of heaven and it implies respect, obedience, love, appreciation, and pride in them.

It is also unpleasant to hear brothers and sisters who love each other bickering continually. What hours of regret they are piling up!

Selfishness in married life is common. Many people seem to enter marriage with a well defined idea of what they expect to profit by the arrangement but with no thought of contributing anything. Modern girls are often wrongly educated. By what process of reasoning they arrive at the conclusion they are justified in being parasites it is hard to say, but they get there. Girls have married who have not been trained to sew, cook, mend, launder, save or buy advantageously and have expected as a reward for their charm to be arrayed in silks, kept from all care, to be petted, indulged and allowed to have a good time. Too commonly one sees a work-roughened, tired man working like a galley slave for a silly little doll dressed in clothes suitable for a rich woman. The instruction given by the public schools in home economics will probably change all that.

Another class of women who wish to play fair are unconsciously unjust to their husbands. These do the work of the home and are careful of the men's earnings. Yet all the little kindnesses of the husband, the things mended, the hard tasks done, the errands and chores are taken for granted, and no appreciation shown. Men are human and like to be praised and thanked.

Some very good women show by their manner how much of a nuisance it is to put an extra plate on the table for the chance guest the husband brings in, who toss their heads and scowl when they must put up lunch for him or mend his clothes. Those who truly love ought to find pleasure in serving the object of their affections.

But after all women seem far less inclined to neglect their husbands than the husbands their wives. Love is the great object and achievement of a woman's life but to a man it is a side issue. During the months of courtship and early marriage the man is profuse in expressing his affection. It is something of a shock to a woman to find suddenly that for the rest of the days she must take his love as a matter of fact and that he considers the fact that he provides food, shelter and clothes sufficient proof of this. Apparently he can not realize that in this age a woman is well able to support herself handsomely. She possibly may also learn that because he has no vices he is a very good fellow and no more should be expected of him. Yet he expects to confide his business prospects, his financial worries, his aches and pains to his wife, and receive her sympathy and help. Lots of women find out their husbands could give their lives for them more easily than to express appreciation of them. There are good fine men who seem to feel that they would be caught in a weakness should they praise their wives but feel in duty bound to censure them for their faults. It is to be hoped that such men do not know how cruelly cutting their unkind words are. So often the woman is a man's safety valve. All day long trying things occur in his business. He must not show his irritation to his fellow workers, so he bottles it up to pour out on his wife and children. The big event of each day to a woman is the return of her husband. How eagerly she listens for his footfall! How delighted she is when he comes to her with a face radiant with pleasure in home coming! His smile or praise will make her light-hearted, buoyant and bubbling over with joy. How foolish of a man to withhold appreciative words that cost him nothing and pay such heavy dividends! How unspeakably cruel to say cutting

words that make her drag through her days with a heart of lead!

It is too true that members of the same family are slow to show their gratitude to each other for spiritual blessings. Why will people be so much politer to strangers for whom they care nothing than to those they love best? There is nothing more disgusting than a person who shows elegant manners in public and atrocious ones at home. Too many folks are like the doctor Mrs. H. R. Martin characterizes by these words: "Doc has manners but he don't use them."

It would be fine if everyone had the opportunity to live from home long enough to become acquainted with some of the harsh manners of human beings in order that he might better appreciate the fineness of his own folks and have sufficient common sense to show it.

Los Angeles, Calif.

Optimism of the Christian Hope

BY IVA L. BRUBAKER

IN Gal. 6: 9 we have these words: "And let us not be weary in well-doing for in due season we shall reap if we faint not." These were helpful words from the apostle Paul to the Christians at Galatia and indeed they are no less helpful to the Christians of today. As we read this verse let us not lose sight of the Christian's joy in well-doing; and still more, let us not lose sight of the greater joy farther on. Let us not lose our hope.

"Men ought always to pray and not to faint" (Luke 18: 1). These words are a call to courage, to patience and a hopeful endeavor. Be not weary in well-doing; let us not grow faint doing good or beautiful things. Certainly we should get tired, grow weary from strenuous work in beautiful things, as our Savior became fatigued as he journeyed to and fro in the performance of tasks which were his, doing good to others. This passage of Scripture certainly means, not to enter into a spiritual depression. Do not become so weary as to give up in your own heart. Do not give up because great results do not show up from your labors. Be patient, for your well-doing will in time be rewarded. We have the promise, "we shall reap in due time if we faint not." The farmer who patiently tills his soil day after day and does the necessary small things will in due season reap a bountiful harvest. So also the Christian who does, faithfully, the ordinary beautiful things of life has a bright hope before him.

There may be several reasons given as to why Christians become discouraged and disheartened. It is often because of the monotony of routine work. Monotony always tends to tire. If there was nothing beyond simply doing the tasks which are ours, we might well give up. The mother in the home says: "My work is never done." She faces the same monotonous round of tasks day in and day out, year after year. If the only aim of the mother was to get her work done it would become a great burden and she would become discouraged.

If preaching sermons were the ultimate aim of the minister's life he, too, would soon grow weary. The Christian's life aim should be higher than simply making things, we are making men, we are making ourselves. It has been said that the most important thing for a Christian, is not to make a living, but to make a life. What joy would there be in simply making a living if there was no hope reaching farther than this life? The Christian's life is a preparation for the life to come with its promise of greater joys; or, as one author puts it: "The Christian's life is a going to the Father." Life to those who live like Christ is not a funeral procession; it is a triumphal march to the Father. As we watch a life which is going to the Father we cannot think of night, of gloom, of dusk, and sunset. It is life which is the night, and death which is the glorious sunrise.

As we journey on the apostle says: "Let us see to it that we do not become faint-hearted." We are so

apt to lose the fresh zest and charm and glow of our early religious experience. The monotony of our work is its own danger. Our going to church, prayer meeting, and our family worship are very apt to become merely ceremonial and formal.

We become discouraged because our work seems to be mostly a preparation. We do not see enough of the fruits from our toil. Look for instance at some of the great missionaries. Judson labored six years in India before he had any visible results. Wm. Carey labored for seven years before he had one convert. Gilmore was lonely in Mongolia; after four years he wrote: "As for converts, I have seen none; and as far as I know I have not seen any one who wants to be a Christian." All these men, like John the Baptist, were forerunners to prepare the way for others. So let us not be faint or discouraged because we do not see results. Our work may be a preparation for others to follow and reap great results.

Then, too, we become discouraged because we become impatient. We want everything in a hurry. But the apostle says: "In due season we shall reap if we faint not." In God's own time we shall be rewarded, we know not when, but it is certain that our well-doing is going to be rewarded. There are some people who deny that the world is growing better. Look at Christianity as it is being expressed over the world today. Think of the sacredness of human life, the respect for women, the abolition of slavery and the old methods of torture. Never in the history of the world was there such a passion for right as there is existing today. Christians, let us go on in hope. The optimist is one who will accomplish most in service for God among his creatures of earth. The Blessed old Book is full of hope. Life is not a shroud, it is a wedding garment. Buddhism, Brahmanism, and Mohammedanism are all hopeless religions, while Christianity holds out to every one great hope for a future life. "Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know your labor is not in vain in the Lord."

We have a Guide—if we safely follow he will lead us home.

"And when with love unquestioning
We trust the guidance of our Lord,
Each iron gate that bars the way
Will open of its own accord.

"God leads his children forth alike,
From wilderness or prison cell:
And gives the desolate a home
Of life and joy unspeakable."

It pays to live the Christian life, for in God's own time we shall reap what we have sown.

Pasadena, Calif.

The New Birth

BY IDA M. HELM

"A ruler once came to Jesus by night,
To ask him the way of salvation and light.
The Master made answer in words true and plain,
'Ye must be born again.'"

BORN spiritually. This is one of the most appropriate figures that our Lord could use to teach us the importance of the change in our heart, and the renewal in our spiritual life that must take place if we would become a child of God, an heir of everlasting life. Except one be born anew he can not see the Kingdom of God! Jesus was speaking to the heart of Nicodemus.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

The old carnal heart so full of lust, pride, selfishness and greed, is blind to the beauty and holiness of God; it must be brought out of the realm of darkness and sin into the realm of righteousness and light or there can be no such thing as enjoying the benefits of the atonement made by our Savior. The old sinful nature of the heart must die, the heart must be recreated, it must be made new and filled with the Spirit of Christ, and the Spirit will be our Teacher, our Guide, our Strength; it will illuminate our life.

On the day of Pentecost men and women believing

in Jesus were told to repent and turn from their sins, then through baptism, born of the water and of the Spirit, as newborn babes they were ushered into the Kingdom of God. Education, culture of the mind, morality, are all of vast importance, but none of these can make a new creature in Christ Jesus. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The gracious operation of the Holy Spirit imparts the divine life into the heart and soul by an act of regeneration if we obediently yield ourselves to God's will. We can not believe ourselves into the Kingdom. Listen to Peter: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We may have our names on the church book, but if we have not experienced the new birth we are not members of the church of the first-born.

Let us call on James and see what he thinks about people who think they can get into the church simply by faith. "Show me thy faith without thy works, and I will show thee my faith by my works: . . . For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2: 18, 26). The Lord makes the one rule universal when he says: "Go ye into all the world and preach the Gospel to every creature." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Therefore we are buried with him," not in the rock-hewn tomb, but "by baptism into death [no one is buried unless he is completely covered] that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." John 19: 30 says: "He said, It is finished: and he bowed his head and gave up the ghost." Titus 3: 15 says: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Here the washing of regeneration is one thing and the renewing of the Holy Ghost is another. The washing with water is the external sign and the renewing of the Holy Ghost the internal change wrought by the Holy Spirit upon the soul of the baptized believer. The washing of the water by the Word means that it must be done according to the Word, and by the use and meaning of the sacred formula: "In the name of the Father, and of the Son and of the Holy Ghost" (Matt. 28: 19).

When the baptized believer is endowed with the Holy Spirit and receives power from on high, religion becomes a divine reality in his life and he wields a different influence from that time on. He studies the Bible with a new interest, he finds time for secret prayer, he will gather his household around the altar for prayer each day; he will take his religion into his business and social life. His word is as good as his bond; he quits all bad habits, he abstains from everything that would bring reproach on the precious name that every Christian bears—the name of Christ; he earnestly strives to lead his unsaved friends to Christ. He will strive to live in such a way that the Creator and Redeemer may get glory in him.

"And let not this message to you be in vain;
Ye must be born again."

Ashland, Ohio.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 806)

of the Lord, and has sent them as missionaries to the uttermost parts of the earth.

(3) *Praying Parents.* Christian parents whose hearts are touched at a distressed world, usually love God's cause enough to ask God for children for his work. And when they are born they are dedicated to his cause. Hannah did it that way. She told God that if he would give, she would give. Her prayer was answered, and true to her word, she did give Samuel back to the Lord (1 Sam. 1: 11f.). We see no reason why a mother's children could not all be ministers, provided there is special need in that particular calling. But that must all be settled before

conception. Jeremiah was elected to the ministry before he was formed (Jer. 1: 5). Mothers who contribute workers to God's cause, render an invaluable service to the work. The sad thing about it today is that too many women care not to be mothers. They care more for a poodle than for a preacher son, more for an ugly bulldog than for a baby from the Lord. In many a home the dog is enthroned in the parlor, caressed, has every comfort in life, and in death is given a decent and costly burial, surpassing that of thousands of children. It's all dogolatry! Let parents pray for workers for the harvest. Let the church pray for workers. Let us thank God, too, that there are a lot of workers on the way. God has heard our prayers, and they are the forthcoming workers.

New Windsor, Md.

The Giving of Gifts

(Continued from Page 807)

that very many things are of our own ordering, and Wisdom, when it can avert evil, will not allow itself to be blindfolded to it—not even with roses. For Wisdom, itself, is wise only by working; and only to the extent that it does work, can it protect youth from the peril of devastation that is sweeping over the world. But so many do not realize that careless indifference is a license to all that is vile, and a deadlock against all that is worth while; yet though we, for their blindness, must double our efforts, we know that doing all we can for the precious young people, we can never lift them to higher planes of usefulness and integrity than we would have them occupy; nor fill their hearts with a warmer regard and higher respect than we would enjoy from them. And never can we make them more a glory to God than they were created to be. The field of youth is ever ours to sow to weeds, or fairest flowers; but what we sow, old Time will bring back to our door for harvesting. Ah! truly, then, and manifold, we'll reap of joy and harvest—gold, or bitter tears that can not stay the harvest that we sow today. The Christmas season is a splendid seedtime for the distribution of good books and good papers—Christian, missionary, temperance, purity, and humane periodicals. It is a time to give books that will enlist both the interest and aspirations of young and old to their lasting benefit. And, as seed sowers, the benefit is also ours. In view of the fact that we can only keep even with Father Time for the years of which he is continually robbing us, by forcing him to place them to our account, let us work while it is day. Let us avail ourselves of every opportunity to take stock in eternal investments and become large stockholders in the Bank of Heaven.

Logansport, Ind.

CORRESPONDENCE

THE MUSTARD SEED IN CHINA

Recently, in company with one of our lay evangelists, I visited several places in our field, partly to say good-bye to some scattered members. Some of our experiences will be of interest I am sure.

At our first stop we met a couple of our members who showed every interest they could to make us comfortable, and then after our meal and a long talk about conditions we learned that at least one of these members was coming in to attend our short term Bible course which begins in the middle of November. The idea is to get a lot of our members from these outlying villages to come to the central place for this special training, and then they are to go back and be more useful to their fellow villagers. The plan suited these people fine. They want to help their neighbors to a knowledge of Christ. The seed grows slowly at this place.

At our next stop things were even more lively. After a meeting with the members the leader took the floor and in a few minutes had arranged that two from their group should come in for our special class. In conversation we found that several had already been doing some work with his neighbors. A few from this place will be coming in for baptism this fall. Here the seed is growing.

We passed on to our next place. Here it seems that we cannot get much done. We met some of the members and they expressed a willingness to come to our special

meetings, but showed no enthusiasm. We prayed for them and moved on. If the seed is growing here the signs are more difficult to see.

Our next stop was invigorating. Only three members here, but we had scarcely entered the village till one of these men came rushing to us to help us to get located in the Government school building. As soon as our physical wants were taken care of we had a meeting with these members. They are interested and are at work. They agreed to send one of their number to make better preparation. Two wanted to come, but we asked them to send one this year and the other next year. There is hope here for the seed is growing. Signs of life were seen.

We moved on the next morning and after about an hour's walk we came upon one of our members in the field. He is illiterate. He was very glad to see us and promised to come to our love feast in November.

At our next stop we have one of our warmest-hearted members. He is having a lot of influence in his village and neighborhood. Whether working for himself or others he insists on observing Sunday and reading his Bible. This place has lively hope. There will be applicants for baptism from here this fall. He says he will be sure to be at the special Bible class.

A few miles onward we came to another prospective place. After getting our bedding located and a place fixed up to sleep we made several calls. Two or three of our inquirers took us around. Only one member here, and he is illiterate, but he has been working with the Lord and from here we will have four or five applicants for baptism this fall. We spent one and one-half hours lecturing and preaching in our inn here. The spirit is fine here and the seed is growing.

Next morning we were escorted far out of the village by several of these simple folk and we proceeded to the next place where good news awaited us. One of the three members is planning to attend our Bible class and his eldest son, age about 25, is coming in for baptism. When we started to leave he held on to us and insisted that we stay over night with them. Our schedule was set and we moved on. We are looking to this place to furnish members in the Lord's church right along.

Again we came to a group of our members. About six live at this last place. Two were away from home, but with the others we had a meeting and talked into the night with them and others about the gospel of Christ. There will be one from here for the Bible class and one for baptism. At this place we met an incident worth telling. For some time one of the leaders in the village has opposed openly the church and members. He was recently paralyzed and now he cannot talk. The members and others think it is a direct punishment of the Lord. We think it all right for them to think so. I called on this sick man and in his anguish he clung to my arm as I started to leave. I could talk to him but he could not reply. Our last call was a happy one. We spent the night in the home of two brothers: one a member and the other an inquirer. Here we talked and prayed with the family and then sang for several hours. It is a treat to find such people. The younger brother and the wife of the elder brother promise to come in for baptism soon, while the elder brother will come for the Bible class. Thus our good-bye trip ended and we are happy in the prospect of the growing seed.

F. H. Crumpacker.

Ping Ting Chow, China.

OUTWARD BOUND

Port Said is the meeting place of the East and the West, the Orient and the Occident; and the most cosmopolitan city in the whole world. It is the meeting place of all the nations. Port Said is an important city because of the Suez Canal at whose head the city stands. A splendid statue of the honorable French diplomat Lesseps, whose untiring effort made the canal possible, stands on the sea front and with the hand shows the way to this water highway.

The halt at this interesting port lasted only a few hours, during which time some of the passengers went ashore, some spent the time on board reading their mail, while others interested themselves with the "peddlers" who came on board with their fancy goods.

In our India mail came the news of our appointments on the India Mission Field. Kathryn Ziegler to Umalla via Anklesvar, Broach District, for evangelistic work among the women in the villages. Eliza B. Miller to Jalapor, Surat District, to the Girls' School. Our friends at home to whom we could not give our definite address before leaving will note these places to which we are going.

The Mediterranean Sea with its islands and border lands, the Suez Canal and Red Sea with their surrounding countries, all of which are full of interest because of their historical association, make the journey in this region unusually thrilling to the traveler. The Bible is taken out and read as a new book in the face of the lands where so many of its events took place and in which so many of its characters actually lived. Even in this

(Continued on Page 814)

Life's Center

(Continued from Page 804)

True, he was the embodiment of all good principles, of truth, justice, love, mercy, purity, and service but these were not regarded by him as a set of ultimate rules by which he should guide his conduct. They were the wishes of his Father, and his Father, not principles, held the ultimate place. No more are right principles worthy to be the center of our lives. To be truthful for the sake of truth, loving for the sake of love, just for the sake of justice, pure for the sake of purity is high and good but nevertheless too low. Besides, it is very difficult to do, partly because a set of abstract impersonal principles lacks the power to prompt to action. They are too cold. There is a better way.

The center of Jesus' life was not men. Although he considered one human soul to be worth more than the whole world, and though he came to minister to men and save them, though he loved men, opening their blind eyes, healing their sick bodies, touching the untouchable leper, feeding the hungry, raising the dead, dying for them; yet he places love for men as the second command and says that if a choice must be made his followers must leave even those united to him by the strongest human relationships—husband, wife, father, mother, children—for him. Here again there is danger for some. In these days of the social gospel there is a tendency, not to overestimate human values perhaps, but to place them in our religious life at the center thereby crowding God out of his rightful place and giving us a religion devoid of the heart of religion.

The center of Jesus' life was God. He came to do his will and accomplish his work and to glorify him. In every step of his life from the time he was in his Father's house at twelve, to his "Thy will be done," in the garden, he sought to do the things which pleased him, for not what he was compelled to do, but what pleased him was his chief concern. He was always conscious of his presence. It was for the glory which came to him from God, not from men, that he cared. His union with God he considered to be a glory, a very rare privilege. To love God with all one's being was the first and great command. The supreme loyalty for him in practice as well as in theory was the loyalty to God.

God must be the center of our lives. To love him with all our affections, all the powers of our intellect and all our physical strength, this is our first duty—our first duty. But did you ever hear of anybody being disciplined by a church because he was lax in obeying the greatest command? The church at Ephesus was a working church enduring persecutions and toiling patiently. It was a pure church apparently for it had rid itself of evil and false men. Yet this enterprising and orthodox church was about to have its candlestick removed because it had left its first love. God was no longer at the center of its life. Its beliefs, or its own organization and work, or something, had usurped his place.

To have him at the center of our life means that in our coming together at the church we come to meet God rather than each other, that we sing not to make music but to praise God who is present listening to the songs of our hearts rather than of our lips, that we preach or teach or do our part whatever it be not only because it is the desire of the church but because we are God's servants and it is his praise or blame alone for which we care. It means—why, it just means that we love him. Given this supreme affection for and loyalty to God, all the lesser loyalties to home, church, school, and nation, follow and are glorified. Without this supreme affection our efforts at keeping his commands and doing his work are barren. The mother cares more for the love of her son than for a full woodbox, but if he loves he will carry in the wood.

Louisville, Ky.

"Beloved, if God so loved us, we also ought to love one another."

CORRESPONDENCE

GERTRUDE ROWLAND EMMERT

When God called Sister Emmert to her heavenly home a few days ago, earth bade farewell to one of her most patiently steadfast Christian women. Her quiet conscientious Christian living was ever "fragrant in service for others." Even after she came to La Verne in broken health she volunteered her services in the way of sympathetic counselor to the Mexican mission workers and solicited names for her prayer list.

Gertrude, daughter of Abram S. and Susan Friedly Rowland, was born in Washington County, Maryland, Oct. 10, 1876, and died in La Verne, Calif., Nov. 7, 1924, aged 48 years and 27 days. Her early life was spent in the rural home of her parents from which she attended the little country school. At the age of nineteen, while attending Juniata College, she united with the Church of the Brethren. From the first she took her spiritual life seriously, and a few years later was one of a little group of students who, so far as is known, formed the first "Volunteer Band" in any of our Brethren colleges. Their pledge was to "give their lives to the service of Christ, the place of service to be determined by the further leading of the Spirit." During the succeeding years eight of them found their way to India. (It is interesting to note that two of this little group now sleep within a stone's throw of each other—Gertrude Rowland Emmert and Nellie McVey—in the Evergreen Cemetery, La Verne, Calif.)

After completing her Normal English course at Juniata Gertrude returned home and taught school several years, using her salary to pay off school debts. She was appointed a missionary to India by the 1902 Conference, but was unavoidably detained. She responded to a call to do missionary work in Chicago; and later, despite almost insurmountable difficulties, she sailed for India in the fall of 1904. On Feb. 23, 1905, she was united in marriage with Jesse B. Emmert by Eld. D. L. Miller, at Bulsar, India. Jesse was also a member of this first "Volunteer Band" and preceded Gertrude to India by two years. They served on this field thirteen years. Though quiet and unassuming in her manner, Sister Emmert always surprised her fellow missionaries in the amount and efficiency of her work. During several years she was a great sufferer but preferred to remain on the field, fearing lest a return to the homeland would hinder what she believed to be the life work of herself and her husband. She recovered her strength sufficiently to take a large share of the work and personally direct the education of her two older children.

The Emmert family returned to America immediately after the close of the World War and on account of her frail health, have remained here. She was confined to her home during the past two years and was bedfast eight months. During all her suffering she was very patient, continuing to do her own work without complaint as long as her strength permitted. She is survived by her husband and three children: Lloyd, Anna and Mary, all of La Verne, Calif., mother, sister, three brothers in Maryland, and three brothers in Illinois.

Funeral services were conducted from the La Verne church. Eld. J. S. Zimmerman, of Long Beach, Calif., a Juniata College schoolmate of both Gertrude and Jesse, was in charge. He was assisted by Elders J. P. Dickey and J. W. Cline. The latter was District Sunday School Secretary while the Emmerts were on the mission field, Sister Emmert having been supported by the Sunday-schools of the District of Southern Calif. and Arizona. Bro. Cline, as secretary, had much to do with the collecting of her support. He paid a wonderful tribute to her as our missionary. Bro. Zimmerman spoke of the all-sufficiency of Christ at all times.

Although the closing days of her life were spent far away from her relatives, kind and sympathetic hearts were on the alert to be of service to the one who had so willingly "spent herself" in loving Christian service at home and abroad. Although the day on which she was laid to rest was decidedly rainy—the clouds seemed to be weeping with us—the church was crowded, for hundreds of brethren and sisters representing almost the entire Southern California District had come through the rain to pay her a last tribute. Sister Emmert is gone, "but she has left behind a wealth of beautiful memories which shall long cheer, strengthen and inspire all who knew her."

Grace Hileman Miller.

La Verne, Calif.

WELLS BY THE WAYSIDE

Indian Creek, County Line House, Oct. 25

It was through the kindness of our pastor, Bro. E. M. Detwiler, that I was permitted to make this trip. He was called to assist in the election of some ministers and deacons, and he took me along, both for company and help. It was a lovely fall day, and the roads were good, just right for an enjoyable drive over the beautiful mountains. We traveled south to Somerset, then turning west-

ward, crossed the Laurel Hill Mountain into Westmoreland County, and turning south again at Jones Mills, we were soon in Fayette County. As our home is in Cambria County, we thus traversed parts of four counties in about two hours' time. Right on top of the mountain two women conduct an ice cream and lunch stand, and here we bought a few refreshments.

Before the division of this congregation several years ago into three congregations, Trout Run, El Bethel and Indian Creek, it had three churches and a mission or two. Now the County Line house, located just south of the Westmoreland-Fayette line, with Melcroft Mission, is what is left. This church is a large, substantial one-room building and was erected in 1897. This church has lost a number of its ministers in recent years by removal into other places; and as a result the church activities were getting to a pretty low ebb, until Eld. J. C. Beahm, a few years ago, then living in Connellsville, began to preach here regularly. He has since moved into the congregation, and is serving the church as pastor and elder. Since then there has been a marked increase in interest and attendance, and a number of people have united with the church, and the work bids fair to sweep the greater part of the valley including the work at Melcroft.

More than a quarter of a century ago we formed the acquaintance of the Beahms in Prince William County, Va., and it was a great pleasure to meet them again and renew our friendship. Bro. Beahm is a born teacher, and he, one son, and two daughters are teaching in the vicinity all within reach of home. I think several are volunteers for the mission field. A fine parsonage was nearing completion at the time of our visit.

We took the voice of the church, and three fine young brethren were called to the ministry. The only one present was Bro. Beahm's son, Wilbur, and he was licensed. Three brethren, heads of families, were called to the deaconship. We predict a prosperous future for the Indian Creek church.

Roxbury, Johnstown, Pennsylvania

In the absence of our pastor, it became my lot to fill the pulpit on Sunday morning, Oct. 19, and the same afternoon we met in official council. Our preparatory council convened on Thursday evening, Oct. 23, with an unusually large attendance. Among other items of business was the adoption of the budget for 1925. The church voted an increase in the pastor's salary. The following Sunday evening, we enjoyed one of the best love feasts in our church that it has ever been my privilege to attend. The tables were practically filled. The home ministers officiated, led by the elder. We have reasons to believe that the communicants were spiritually helped. Few visiting members were present and no ministers.

Meyersdale, Pennsylvania

While visiting my uncle, W. N. Barndt, and some cousins, in this old Brethren stronghold recently, he showed me through their beautiful new church. This is the latest of this large type of modern churches to be erected in the District. Walnut Grove (Johnstown) was first. It was followed by Somerset. Next came Windber. Morrellville (Johnstown), worshipping in their large basement, is hoping to be able to erect the superstructure in the not distant future. A few hours were profitably spent with the pastor, T. R. Coffman, in his study. He informed me that the membership of the Meyersdale church has grown to about 550. He is beginning the eighth year of his present pastorate. Brother H. Q. Rhodes was just opening their evangelistic campaign.

Berlin, Pennsylvania

History tells us that the first movement of the Brethren across the Alleghany Mountains in Pennsylvania was to Bruederdall, Brothers Valley, Somerset County, in about 1762 under George Adam Martin. It was in this same community, about a mile and a half north of Berlin, that my great-great-grandfather, Christian Blough, settled on a tract of virgin forest, five years later, in 1767, having moved from what is now Lebanon County, Pa., being at the time twenty-four years of age. He had come with his father, also Christian Blough, and his uncle, Hans (John) Blough, from the Canton of Berne, Switzerland, in 1750, at the age of seven years. So far as we know these people were United Brethren, and remained so for two generations. This early ancestor died at the age of 34 in 1777, leaving a family of eight children, and was buried on the farm. This farm came down from father to son, and remained in the Blough name for 130 years or more, my-grandfather, Elder Jacob Blough, being the third and last owner. In the family burying ground lie buried four generations of the family.

After a night in Berlin, with cousin J. M. Buechley and his aged invalid mother, Lydia, aged 84, and the oldest living aunt, I leisurely walked in the direction of the old Blough home, now owned by Mr. Harry Shultz. On the way I passed the place where used to stand the big Grove church, erected in 1845, the first Brethren church in Somerset county, and the place where the Annual Conference was held in 1849, when my father was not yet

(Continued on Page 815)

OUTWARD BOUND

(Continued from Page 811)

present day many of the old customs of ancient days are practiced by the people of these lands.

At Suez we dropped our pilot. The Suez Canal is operated internationally; so pilots from all lands help in the navigation of the ships. A Japanese directed our ship into Port Said harbor, a Dutchman from Port Said to Ismalia and an Englishman from Ismalia to Suez. Every pilot navigating in the Canal must first of all serve an apprenticeship of five years in guiding ships into Port Said before being given a position in the Canal service.

In the middle of the night of the 17th (Oct.) twenty-two deck passengers were taken on at Suez for Bombay. The sea was rough, and the passengers who had been brought out in tenders for embarkation had an exciting time getting up the gangway because of the rough sea. All of the twenty-two were pilgrims returning from Mecca whence they had gone to pay their obligation to the Prophet of Islam buried there. The group was made up of old men and women. Knowing the restricted and secluded lives of these India Mohammedan women one is amazed at the courage they show in such a long, uncomfortable, and wearisome journey. This is but an illustration of faith of the follower of the false prophet Mohammed.

The night of the 20th (Oct.) the drop from the Temperate to the Torrid Zone was made in the passing of the Tropic of Cancer. It was a wilted, starchless set of folks that emerged from the cabins on the morning of the 21st. Several days of heat changed the whole scene of the ship—winter clothes were exchanged for others in texture and color more in keeping with the changed condition in the weather, all the ship officers came out in their white duck suits, the awnings were put up everywhere on the decks, ice-cold lemonade took the place of beef tea and ice cream, the place of plum pudding. The children were out in bare feet and sun hats. All were more inclined to sit still in order to keep cool, than to walk about or take part in deck sports to keep warm. In one night we came into a changed world.

So far as surroundings are concerned, the really lonely portion of the journey began at Suez when we started into the Red Sea. The barrenness of the lands washed by its shores, together with the neglected and isolated condition of the lands and peoples in this part of the world, gives the traveler a feeling of sorrow and sadness; created, no doubt, because sympathy seems helpless to improve the situation. When these lands shall have been given a chance, when they shall have an opportunity as have had other lands that once lay in darkness and in ignorance, then even this part of the world, though barren and forsaken, shall blossom as the rose and contribute its riches to the international welfare of the nations. At this very time the only bright places in the vast expanse from Cairo to Tokio are those in which dwell the self-sacrificing men and women from Christian lands who are working for the Kingdom of God to come into the hearts of the children of men.

On the night of the 22nd the "Scindia" passed the "Gate of Tears" (The Strait of Babel Mandeb) out into the Gulf of Aden, and into cooler waters. Early in the morning of the 23rd the barren rock on which Aden is built was left behind without more than a salute from the ship's bridge. The whole week's journey to Bombay saw the face of the Arabian Sea as placid as an inland lake while pleasant summer breezes delighted the traveler. Record runs for this ship were made each day until the afternoon of the 30th (Oct.) when to the great joy of every passenger came the welcome call: "Land ahead," and that land was the "coral strand" of India. This was on the 39th day from New York. The best part of the journey came at last even though all the way wind and wave seemed to be in our favor. How thankful we are to again be across the sea and in the land of our labors, where it will be our daily privilege and opportunity to bring to India's millions the saving knowledge of the blessed Christ.

Jalalpor, India.

Eliza B. Miller.

LETTER FROM INDIA

We are glad to be able to say that at the present writing our Sister Swartz seems a little better. She came to Bulsar from Vada the 11th of September. At first she had influenza-pneumonia. Later kidney trouble developed and an abscess which was operated on Oct. 28. For several days her condition was very serious, but at present she is somewhat improved though not yet out of danger. Dr. Nickey from Dahanu has been here on three occasions for consultation. The ladies of the station have been taking their turns doing nursing work, usually, in the day time, with Sister Wolf taking the major end of it by staying up all night. Sister Blough from Vyara was here two days this week at the time of the operation to render what comfort and assistance she could.

Today, Friday, the first of the missionaries are coming for the November Conference. Bro. Blickenstaff went through this morning on his way from Landour to Bombay, expecting to return this evening on the Punjab Mail.

He reports that all his family are in best of health, and especially the new boy.

The Butterbaughs are expecting to arrive today from Poona where they were when their sad bereavement took place, and where they have been studying in order that they might get their second year's examination out of the way. Some of our missionaries have too much work thrust upon them to get their two years of language out of the way in two years. This is not necessarily a handicap to the work, and what I have written is only by way of explanation.

Bro. Eby is to go to Palghar this afternoon to investigate the conditions about which I wrote last week regarding the opening of a new boarding school there.

Bulsar, India.

J. E. Wagoner.

A PEACE POSTCARD

There are many ways in which the average person may do his or her bit in the promotion of peace. The illustration gives some idea of a hand-



**UNDERSTANDING
BETWEEN ALL NATIONS
INSURES WORLD PEACE**

postcard that is being issued by the National Council for Prevention of War for special use during the holiday season in the promotion of peace. If you are thinking of sending some postcards it would be well to consider the use of these cards. They are printed in several colors and will be furnished at five cents each. This is said to hardly cover the cost of the manufacture and distribution of the cards. Everyone who sees these cards, from the postman to neighbors and friends will be reminded of the truth that "understanding between all nations insures world peace." The postcards may be had for five cents each by sending to the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.—Ed.

GENERAL AID SOCIETY

The officers of the Sisters' Aid Societies of the Brotherhood felt it imperative that they have a meeting in order to do their work efficiently in any sense whatever. So on Nov. 18 Mrs. J. C. Myers, of Broadway, Va., President, and Mrs. Levi Minnich, of Greenville, Ohio, Secretary, met with Mrs. M. J. Weaver, Vice-President, in her home at Johnstown, Pa. That evening and the following day were given to discussing plans for aggressive work for the Societies, and to planning the program for the Aid Society Meeting at the Winona Conference next June. The officers feel that we must not lose sight of the spiritual and missionary aims of the organization in planning our local programs of service.

It is hoped that we may have Aid Society headquarters at the Conference where the general officers may meet and confer with District officers and others interested in the work. We felt that it might be helpful, too, to have an exhibit of our work at the headquarters. Let the societies bring or send samples of work done, programs, posters or other suggestions which may prove helpful to other societies. Especially do we urge our junior societies to bring samples of their work as an inducement to others to organize junior societies.

We trust that our societies throughout the Brotherhood are responding to the appeal of the General Relief Committee through the Aid Societies for clothing to be sent to Germany's poor and needy. We hope Dec. 10 will find a large amount of clothing at Elizabethtown, Pa., ready for shipment.

Johnstown, Pa.

Mrs. M. J. Weaver.

OLD PEOPLE'S HOME

It has been a God's blessing to the inmates, also to the superintendent and his wife, that health conditions have been especially good the past year and that everything has gone nicely. There have been no deaths since April 20, 1923. Applications are still coming in and we expect to have the last room taken this week. We will then have twenty-six inmates.

It was two years ago Thanksgiving Day that we came to superintend the home. We had had no experience in running such a home prior to coming here; but we have gained much experience in caring for the aged brothers and sisters.

During the last eight months about 400 callers have visited the home from far and near, and they bring a

word of praise for the home. We are glad to meet so many people in this way that we would not meet otherwise.

In the two years of our superintendency we have not hired anyone to help except for two weeks in caring for one brother at night. Having the good will of our helpers has a great deal to do with keeping up the work in the home.

We want to thank the Aid Society in Iowa that sent us such a fine quilt and for the handkerchiefs which all came in fine for the home. We also thank the home Aids for their good work. Another Christmas Day is coming and we would ask that at least some of these aged ones in the home be remembered, as some have nothing to buy with. And how they enjoy something that is given to them! With everything that is sent here to be distributed according to our judgment, we will do our best. Or write us and we will give you all the information that is needed.

We have Sunday-school every Sunday morning. Bro. Nelson Shirk is our teacher and many times there are others who come in and give us songs or a good spiritual talk. Bro. Geo. Canfield and family, of Freeport, come quite often to visit Sister Kinzie and while here give us selections of music.

Leslie Johnson.

Mt. Morris, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barklow-Deardorff.—By the undersigned in the Congregational church, Pomona, Calif., Sept. 11, 1924, Mr. Ovid Barklow, of Pomona, Calif., and Miss Olive Deardorff, La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

Burd-Lininger.—At the bride's residence, Waterloo, Iowa, by the undersigned, Nov. 18, 1924, Bro. Harry E. Burd and Sister Dorcas Lininger, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Feik-Holsinger.—By the undersigned, at the home of the bride's parents, Brother and Sister J. C. Holsinger, Nov. 27, 1924, Mr. Forest Robert Feik, of Somerset, Pa., and Sister Virginia Alice Holsinger, of Rummel, Pa.—D. P. Hoover, Windber, Pa.

Gindlesperger-Blackburn.—By the undersigned, at the parsonage of the Rummel Church of the Brethren, Nov. 22, 1924, Mr. Roy Gindlesperger, of Scalp Level, Pa., and Sister Olive Blackburn, of Windber, Pa.—D. P. Hoover, Windber, Pa.

Griswold-Kaugh.—By the undersigned, at the home of Brother and Sister Chas. Gayman, of Clarence, Iowa, Mr. Laura Griswold and Sister Lula May Kaugh, both of Waterloo, Iowa.—U. J. Fike, Clarence, Iowa.

Kough-Fallers.—At "The Little Brown Church" near Nashua, Iowa, by the undersigned, Nov. 23, 1924, Mr. Merl D. Kough, of Waterloo, Iowa, and Miss Clara Luella Fallers of Shenandoah, Iowa.—A. P. Blough, Waterloo, Iowa.

Rench-Cline.—By the undersigned, at the home of the groom, D. H. Rench, Nov. 4, 1924, Sunnyside, Wash., Willie H. Rench and Miss Ruth M. Cline.—S. H. Miller, Sunnyside, Wash.

FALLEN ASLEEP

Bolington. Floyd Wm, infant son of Friend Floyd and Rose Bolington, died within the bounds of the Constance Mission. Interment in the home cemetery. Services by the writer.—John T. Moll, Constance, Ky.

Bucher. Maggie Baugher, born March 1, 1886, died Oct. 6, 1924. She is survived by her husband, Solomon Bucher, one son and four daughters. One son preceded her April 30, 1924. She was a faithful member of the church. She was a splendid mother and the influence of her Christian character in the home can be seen. Services by Eld. E. S. Miller and Noah Sellers. Interment in the Black Rock cemetery.—E. E. Baugher, Lineboro, Md.

Burford. Blanch, died at her home Nov. 20, 1924, aged 46 years, months and 1 day. Early in life she gave her heart to her Savior, uniting with the Methodist Church. She is survived by her husband, V. T. Burford, and nine children. Burial in the Terrace View cemetery. Services by Bro. L. C. Coffman and Bro. Boggs.—Reanie Whitten, Lowry, Va.

Engle. Mary Penrod, born at Berlin, Pa., died at her home at Morrill, Kans., Nov. 19, 1924, aged 68 years, 9 months and 21 days. She was married to Samuel Engle at Meyersdale, Pa., May 22, 1879. They loved most of their married life in and near Morrill. There were five children, two of whom died in infancy. Her husband and three sons survive. She suffered much in the last months of her life. Services by the undersigned. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Evans. Sister Margaret, daughter of Sister Mary S. and Bro. Robert L. Evans, died Oct. 12, 1924, at her home. She was a great sufferer for about a year and had been bedfast since May. She was anointed before her death. She was a teacher and was actively interested in literary and other intellectual pursuits. She was one of the Daughters of the American Revolution. She is survived by her mother and one brother. Services at the home of the brother by the pastor. Interment in Woodland cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

Foreman. Sister Miriam Lilian, died Nov. 16, 1924, aged 61 years, 10 months and 4 days. She united with the Church of the Brethren about five years ago, living an active, devoted life in the service of her Master. She loved the church of her choice, and was always at her place of duty. Services by the writer. Interment in the Thurmont cemetery.—T. S. Fike, Thurmont, Md.

Good. Bro. J. F., of Midvale, Pa., died suddenly at the home of his son, Bro. J. Omar Good, Oct. 20, 1924, aged 72 years. He came for a visit and was apparently in good health. He leaves one son. He had been a leading business man in his home community. He was a liberal contributor to various charitable institutions and to his church. He was very kind to the poor and will be greatly missed. He was a member of the First Brethren church, Waynesboro, Pa. A short funeral service by our pastor was held here and then the body was taken to his late home where further services were held. Interment in the Waynesboro cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

Hughes. Bro. James E., born in Franklin County, Va., died Nov. 15, 1924, aged 66 years, 7 months and 24 days. His parents moved to Bedford County, Va., where he spent about thirty years of his life. During this time he united with the Church of the Brethren. Later he, with his wife, moved to Lynchburg, Va.

Although there was no church there at that time he remained faithful until death. He leaves his wife, a son and a daughter.—H. C. Eller, Lynchburg, Va.

Lilledahl, Elie (Hallett), born in Jamestown, Iowa; died in the sanitarium at New Orleans, La., Oct. 15, 1924, aged 49 years, 5 months and 26 days. In 1883 her parents moved to Louisiana, where she grew to womanhood. After her mother's death in 1899 she spent a few years in Atlanta, Ga., and later went to Elberta, Canada. She married S. E. Lilledahl Jan. 24, 1907. There were three sons and one daughter, the eldest son dying in infancy. While quite young she became a member of the United Brethren Church and last August of the Church of the Brethren. Before coming to the sanitarium she was anointed. She died strong in the faith.—Myrtle Harriman, Rose Pine, La.

Lint, Mrs. Rebecca, nee Gontor, born on a farm near Baltic, Ohio, where nearly all her life was spent. She was married to Bro. Geo. D. Lint who preceded her fifteen years ago. Two children, a son and a daughter, were born to this union. She united with the Church of the Brethren many years ago. She died Nov. 16, 1924, aged 91 years, 4 months and 21 days. She was buried in the Flat cemetery. Services by Eld. Eld. Shepherd.—Mrs. Ellen Miller, Baltic, Ohio.

Littoral, Mrs. Mary, wife of W. P. Littoral, of Muncie, Ind., died from a stroke of apoplexy while on a visit in West Virginia, Oct. 28, 1924, aged 72 years and 11 days. She was a member of the United Brethren Church and was baptized into the Christian Church. She leaves her husband, two sons, a foster daughter, six brothers and four sisters. Services by the writer in the home. Interment in the Beech Grove cemetery, Muncie.—Geo. L. Studebaker, Muncie, Ind.

Moore, Bro. Henry H., son of Philip and Julia Moore, born in Henry County, Ind., died Oct. 27, 1924, at the home of his daughter, Jackson, Mich., aged 85 years, 10 months and 22 days. He was married to Lucinda Clapper Oct. 5, 1865. There were seven children. He enlisted in the Union Army Aug. 27, 1861, and was honorably discharged at the expiration of three years. He united with the Church of the Brethren in 1876 and later was chosen to the deacon's office, and served the church faithfully until death. He was the last of a family of eight. His wife, with three children, preceded him. Two sons, two daughters and two grandchildren survive. Services in the Brick church near Hagerstown, Ind., by the writer, assisted by Eld. L. W. Taylor. Interment in the Brethren cemetery near by.—Geo. L. Studebaker, Muncie, Ind.

Rhodes, Sister Susan Matilda, born in Jefferson City, Mo., died at the home of her daughter, Mrs. Henrietta Coleman, in Decatur, Ill., Nov. 22, 1924, aged 88 years, 1 month and 5 days. She married Isaac Rhodes May 23, 1887, at Cerro Gordo, Ill. They moved to Talent, Ore., and lived there twenty years, then to Dallas Center, Iowa, where she resided for many years. She was a member of the Church of the Brethren for over fifty years, and remained true and faithful to the end. Services in the home by the writer.—D. J. Bickenstaff, Oakley, Ill.

Rush, Sister Jimena, youngest daughter of Stephen and Lydia Rush, born at the old homestead in Miami County, died Nov. 12, 1924, aged 70 years, 10 months and 17 days. She spent the greater part of her life near her birthplace but the last fifteen years she lived at Conover, Wis., where she died. She was the last of her family—father, mother, two sisters and one brother having preceded her. She united with the Church of the Brethren in early life, and remained true and faithful. She spent her life in service for others, ever ready to do anything for her fellow men. She leaves her husband, her sister-in-law, one niece and two nephews. Services at the Courter church near Mexico by Eld. Frank Fisher. Interment in the cemetery near by.—Mrs. C. F. Rush, Silver Lake, Ind.

Saylor, Samuel J., born at Milledgeville, Ill., died Nov. 9, 1924, aged 38 years, 11 months and 3 days. At the age of thirteen he united with the Church of the Brethren and remained true and faithful. He married Bertha Merkle April 17, 1908. They moved to Raisin City, Calif., fourteen years ago. His mother and two brothers preceded him. He is survived by his wife, a daughter, one son, one sister and his father. Services by Eld. A. O. Brubaker. Interment in Raisin City cemetery.—Mrs. W. H. Meyers, Fresno, Calif.

Snider, Bro. David Marshall, son of Jacob and Sarah Snider, born in Delaware County, Ind., died at his home in the bounds of the Mississinewa church, Ind., Oct. 27, 1924, aged 66 years, 7 months and 20 days. He united with the Church of the Brethren when eighteen years old. He married Sister Nettie L. Shoemaker Feb. 22, 1877. There were five sons and three daughters. His two sons preceded him. The wife died at Fresno, Calif., July 15, 1908. His second marriage was to Sister Sarah M. Miller Jan. 5, 1911. One son was born to this union. Bro. Snider had been in failing health for some years. He was anointed before his death. He leaves his wife, six sons, three daughters, twenty-one grandchildren and one great-grandchild. Services in the Union Grove church, Mississinewa congregation, by the writer, assisted by Bro. V. B. Browning. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Snitman, David A., born July 23, 1847, in Augusta County, Va., the son of Henry and Elizabeth Flory Snitman, died at his home in Staunton, Va., Oct. 29, 1924, aged 77 years, 4 months and 6 days. He was a member of the Church of the Brethren for many years. Services at his late residence by Bro. J. C. Garber, assisted by Rev. Malcolm A. McLean, Baptist. Burial in Thorsness cemetery.—Mrs. A. Diehl, Staunton, Va.

Stebbins, Christina Mary Couper, born in Quebec, Canada, died Nov. 17, 1924, at the home of her daughter, Mrs. D. M. Reiter, Nickerson, Kan., aged 75 years and 3 days. In early womanhood she married Willard Merrill. To this union were born four children who survive. After her husband's death she later married James Stebbins who preceded her twenty-three years ago. Her early life was spent as a member of the Episcopal church. Soon after her first marriage she joined with her husband the M. E. Church to which she remained faithful for forty-six years. Eight years ago she came to Kansas to spend her last years with her daughter, and soon afterward joined the Brethren Church, in which she found much joy and comfort. During her last years she suffered much but was never known to complain. For thirty years she was an invalid. Her strong Christian faith was ever sufficient to carry her through. Her life was a great inspiration to all who knew her.—Earl M. Frantz, Nickerson, Kan.

Stump, Joseph, born near Nappanee, Ind., died Oct. 30, 1924, aged 72 years and 16 days. June 13, 1878, he married Lydia Brown. Early in life he became a member of the Church of the Brethren and served as deacon for twenty-seven years. He leaves his wife, three children, eleven grandchildren, two great-grandchildren, one sister and four brothers. Services at the Union Center church by Brethren David Miller and John Frederick.—Mrs. Homer Weldy, Nappanee, Ind.

Ullery, Bro. Jacob A., born near Goshen, Ind., died at his home, Conway Springs, Kan., Nov. 1924, aged 78 years, 2 months and 4 days. After his father's death he and his mother came to Kansas, about 1886. The mother passed away a few years ago; since then our brother resided at the old homestead. In early life he united with the Church of the Brethren and always remained faithful to one brother and three sisters. Services in Conway Springs church by the writer. Interment in the community cemetery.—S. W. Garber, Conway Springs, Kan.

Young, Joseph Elmer, son of Elmer and Florence V. Young, born in Sweet Grass County, Mont., died at his home in Nampa, Idaho, Oct. 16, 1924, aged 10 years, 2 months and 28 days. He was a child of the church and bore his long period of affliction with patience. He leaves father, mother, one brother and three sisters. Services in the Nampa church by the writer, assisted by Bro. J. C. Neher.—Austin Elder, Meridian, Idaho.

Notes From Our Correspondents

(Continued from Page 813)

Trotwood church met in annual meeting Nov. 12 for the election of officers for the year. Among the elders invited to assist us were H. H. Ely, J. W. Beeghly and Parker Fibrun. About twenty officers were filled and we start, we trust, in the new year for greater success for our water. Great interest is manifested in a series of meetings which began Nov. 30, with Bro. H. L. Harbaugh, of Huntington, Ind., evangelist. Miss Anna Coffman is church correspondent and will hereafter report for us. —D. M. Garver, Trotwood, Ohio, Nov. 27.

PENNSYLVANIA

Codorus, Bro. Trostle P. Dick, evangelist, of Blain, Pa., came to this congregation Oct. 18 and held a two weeks' series of meetings at the New Freedom house. Attendance and attention were good. Bro. Dick preached strong sermons and the members and those in the community were richly fed and strengthened. Oct. 26 Bro. H. S. Gipe, of Palmyra, delivered two strong sermons, one at Pleasant Hill house and one at Codorus, it being his first visit to this congregation. Our fall love feast was held at Shrewsbury house Nov. 2 with Eld. E. S. Miller officiating. Other ministers present were Eld. Daniel Bowser, Brethren Geo. M. Resser, P. C. Weaver, Trostle P. Dick, Desmond Bittinger and Earl S. Kipp. Nov. 23 Eld. C. L. Baker, chairman of Home Mission Board, Southern Pennsylvania, gave us a strong sermon at the Codorus house. Nov. 27 Bro. J. E. Myers, of Hanover, Pa., preached for us at our Thanksgiving services at Codorus. Eld. L. Elmer Leas, of York, Pa., preached the Thanksgiving sermon at Shrewsbury. Collection for world-wide missions were taken at all our Thanksgiving services.—E. H. Lehman, Dallastown, Dec. 1.

Fairview church held a splendid revival Nov. 16 concluding by Bro. John R. Snyder, of Huntington, Pa. He preached a word with power and his messages were inspiring and uplifting. The church was much strengthened and twenty-six accepted Christ; twenty-four were baptized. Nov. 2 we held an all-day meeting with basket dinner. The social hour was much enjoyed. Nov. 23 we held our love feast with Bro. Snyder officiating. It was a spiritual feast indeed and the largest attended one for years.—Mrs. Daniel Shelly, Williamsburg, Pa., Nov. 26.

Hanover, Bro. Chester Royer, of Elizabethtown College, gave a short address to the Sunday-school and preached for us Nov. 2. His theme was "The Secrets of Success of Christian Life." He vividly brought before us the injuries that must beget our sorrows, successes, blunders, and miseries. He exhorted us to have a forward look and keep the faith in order to make the Christian life successful. The Sunday-school took an offering of \$12.26 for the German Relief. Eld. David Brillhart, of Lakensville, Pa., preached for us Nov. 16 from the text, "Doing and Watchfulness." Eld. Chas. Baker, of East Berlin, Pa., preached for us Thanksgiving evening. An offering of \$22.27 was lifted for home relief funds.—Mary A. Rhinehart, Hanover, Pa., Nov. 30.

Little Swatara church met in special council Oct. 13 to elect a presiding elder in place of Bro. Maute, deceased. Elders of adjoining congregations were with us and Bro. I. D. Gibble was chosen elder in charge for the next two years. Our love feast was held Oct. 18 and 19. We had with us a number of visiting members from different congregations, among them Brethren Bucher and S. G. Godfrey, who, with others, helped to make the services profitable. Bro. Bucher officiated at the communion service in the evening. Nov. 2 Bro. J. C. Baugher preached for us at the Merkey house. We had "Children's" and Bro. Robinson at the same place. The children rendered a fine program which Bro. Baugher gave an address which was much appreciated. Bro. Wm. Porrey, of Lebanon, Pa., began a two weeks' series of meetings Nov. 9. One confessed Christ. Nov. 23 at the Shubert Sunday-school a program was given by the children, which was appreciated. Bro. Meyer gave a fine address which was well received. We had our Thanksgiving services at the Freystown house. Bro. Elias Elder preached for us and an offering was lifted for home missions.—Mrs. Anna Kenney, Bethel, Pa., Nov. 28.

Mt. Joy church passed through some wonderful experiences in the month of October. The church has had a great spiritual awakening in being saved and there is a marked quickening in all of our activities. Sunday-school attendance has almost doubled what it was one year ago. Nov. 6 a reception was held at the church for the fifty-three who came into the church during our recent meetings as well as for the twenty-one added to the church this year previous to that time. A very pleasant and profitable evening was spent together. It was an inspiring sight to look on such a group seated in the body. Several who have been in his service for years, gave testimony as to the aiding joy of Christian service and our hearts were full as some who have just recently found their Savior told of their happiness in his love. A new star was placed on the service flag as each year was presented with a certificate. On the 11th of October we had been placed since Easter. Bro. C. O. Christner gave an address of welcome to the new members and the pastor spoke on "What Kind of a Christian Am I Going to Be?" After an enjoyable get-acquainted service in which each one shook hands with the others and learned the names of the new members. On the Sunday following our revival an old man eighty years of age accepted Christ and was baptized. Nov. 6, two young ladies were received by baptism and a man and wife into fellowship on former baptism. This makes the grand total of seventy-eight accessions to the church so far this year. On each Sunday evening preceding the sermon, the following subjects were treated: Theology, Mission Study; Doctrine and Devotion; and a Junior C. W.—Mrs. F. A. Myers, Mount Pleasant, Pa., Nov. 29.

Mountville, Bro. Hiram Eshelman, of Mt. Joy, Pa., began a series of meetings Nov. 9 and continued until Nov. 25. Eighteen were baptized and one is to be reclaimed. Bro. Eshelman's humble and earnest way of presenting the truth did much to strengthen the members as well as win souls for the Kingdom. The meetings were well attended, a number visiting us from adjoining congregations which we much appreciated. At the close of the meetings we held our love feast. Brethren I. W. Taylor, Eld. Miller, A. S. Hottelstein, Samuel Eshelman, Michael Kurtz, Milton G. Forney, Martin Eshelore, Samuel Eshelore and Hiram Eshelman were with us, an offering of \$10.00 was collected. On the 11th of the feast we lifted our Thanksgiving offering of \$73.20 for world-wide missions. We also took an offering of \$40 for Near East Relief previous to these meetings.—Norman K. Musser, Columbia, Pa., Nov. 27.

Philadelphia (First Church).—Oct. 26 graduating exercises were held for the Teacher Training Class. Four received diplomas and were advised by the General Mission Board that they were to be presented the diplomas and seals. There were several other talks and special music. Our quarterly business meeting was held Oct. 20, with Eld. Ross D. Murphy presiding. As a memorial to our departed Sister Ruth Kulp we will give \$500 a year until we are advised by the General Mission Board that it is definitely needed on the Africa field. We are studying the Book of Romans at our mid-week prayer service. There is much interest and good attendance.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 25.

Sipewill, After nearly three months of patient waiting, our pastor and family are happily housed in the new parsonage. But Brother and Sister Dietrick have been busy during these three months, visiting in the homes of the members and looking after the needs of the work. Soon after their coming they held a week's meeting the immediate results of which were the adding of nine members to our membership, six by baptism and three by transfer. Bro. Dietrick also held a week's meeting in Somerset, when six were baptized, two by immersion and four by baptism. The interest aroused during the meeting of our pastor our young people are putting on a lecture course this winter; Juniata College is furnishing four numbers and our young people the fifth number. Nov. 21 Dr. A. B. VanOrmer gave us a wonderful lecture on Life-Demons. Dec. 13 Dr. C. C. Ellis is to give

the second lecture. Dr. Ellis will be with us on Sunday morning, Dec. 14, and give us a sermon on "Stewardship." During the holiday vacation we are to have the third number which will be given by the Men's Glee Club of Juniata College. Some time later Dr. M. G. Brumbaugh will give the fourth number of our course. Then the last number, our young people will give a dramatization of the story of Esther. We are planning our course by selling season tickets. We have sufficient funds already for it. We hope to continue this another year, so the surplus will be put aside for this purpose. Our young people have organized for work and we give a program every two weeks. It is our pastor's desire through our organization to bring to this community the very best possible, that the ideals and standards of character may be ennobled and made better. A large number of the young people of each and every congregation do not have the privilege of attending our colleges, therefore do not come in close contact with the men, such as we have on our lecture course, so we are bringing these men to our young people, that they as well as our fathers and mothers may have the blessings which these men have to give in their messages. We are so situated that we have a very good community for just such a program; we are too far from the cities to attend lecture courses there, but we are delighted with the fine response this community has given us thus far in this endeavor. Bro. Dietrick is giving us a series of sermons on Sunday morning on the Beatitudes, which are being greatly enjoyed by all, as they are rich and full of life that touched our very souls. The subject, "Thankful for What?" We were made to rejoice some few minutes ago. Our pastor, Dr. Dietrick, for our membership being nearly 250 and the quota asked for being reported that we were "gone over the top"; raising over the \$100.—Fannie Edmiston, Acosta, Pa., Dec. 1.

Unlontown.—Since our last report the church has been very active in all divisions. Our Vacation School began July 6 and lasted three weeks, closing with a program demonstrating the work. Our teachers were all home talent and we had a very successful year. At a recent council the church called for two deacons, C. E. Collier, and a young manhouse being chosen and installed. Six letters were received received Oct. 5 our pastor, Eld. J. E. Whitacre, began a two weeks' revival which was the first of ten being baptized. The meeting was an inspiration to the whole church. The house was well filled at every service which spoke well for the interest manifested. This is the third revival Bro. Whitacre has conducted since being here and without question this one far excelled the others. We met fifteen minutes each evening for an illustrated talk to the children which meant much to them with the hearty cooperation of the church and progress. Our communion prayers our church has made wonderful progress. Our communion was held Nov. 23. We were able to capacity at the church. Our Christian Workers' Meeting closed with an interesting part of our Sunday evening service. Our Christmas program will include songs, recitations and a pageant. Our Sun-dramas earlier. Interest is fine and we recently decided to meet fifteen minutes earlier. A Bible Institute for the holidays.—Orpha Collier, Unlontown, Pa., Nov. 29.

York.—Nov. 26 Bro. Jas. A. Sell, of Hollidaysburg, Pa., was with us in our prayer meeting. He gave a splendid talk on the topic and also discussed the Sunday-school lesson. Thanksgiving Day we held two interesting services. Bro. M. A. Jacobs, of Waynesboro, preached in the morning and Bro. Sell in the evening. We surely thought when we see with what zeal Bro. Sell holds forth the Word of God, and his heart is in his work. Our Thanksgiving offerings were for the Benevolent Association of the city. Our series of meetings is now in progress conducted by Bro. Rufus Bucher, of Quarryville, Pa.—Florence L. Keeney, York, Pa., Nov. 30.

VIRGINIA

Cloverdale.—We held our love feast Nov. 3, with very encouraging attendance. Bro. F. E. Willard, pastor at Troutville, Va., was with us. His very practical talk on self-examination was much appreciated. On the following evening Bro. Levi Garst, of Peters Creek, Va., began revival services, continuing until the evening of the 16th. The attendance and interest were gratifying from the start, increasing until the end. A large number of converts were secured, with special music, was inspiring to both congregation and evangelist. Bro. Garst's work was entirely satisfactory to us and was, we believe, approved by God. The visible result was twenty-one conversions. Bro. Garst has been united with the Church of the Brethren. Bro. Garst is now engaged in revival work at Bethesda, Cloverdale congregation. At our Thanksgiving services an offering was made to the general mission work of the church.—Mrs. C. W. Kinzie, Cloverdale, Va., Nov. 29.

Moscow church met in council Nov. 15, with Eld. C. W. Zimmerman as moderator. On account of rain the attendance was small. Bro. M. G. Wine who has been our secretary for several years resigned and was succeeded by Bro. W. F. Cox. Since our last report members of the Mission Band of Bethesda, Md., and Gage gave us an interesting program. Nov. 22 one was added to the church by baptism.—Florence Driver, Mt. Solon, Va., Nov. 26.

Mt. Vernon church met in council Nov. 22, with Eld. J. R. Kindt presiding. Officers for the coming year were elected as follows: Bro. J. R. Kindt, elder; Bro. C. D. Cline, clerk; Bro. John Forster, Jr., and Bro. J. F. Harper, Sunday-school superintendents; Bro. M. C. Wenger, agent, and correspondent. Sept. 27 Bro. D. B. Garber, of Basic, began a two weeks' series of meetings and were received into the church by baptism. The love feast was held at the close of the meetings. Oct. 26 Bro. Paul Diehl, of the White Hill church, preached for us and his sermon was much enjoyed by all.—Nora Kindt, Waynesboro, Va., Nov. 25.

WASHINGTON

Mt. Hope.—Bro. Ira J. Lapp came to us Nov. 9 and held a two weeks' meeting. Bro. Lapp is pastor of the Wenatchee City church which has the largest membership of any church in the District of Washington. Our little meeting was a success. We secured quite small to him, but Bro. Lapp was equal to the need. Four were baptized, three being promising young men, and one sister. Also one returned to the church. After our morning service and a basty lunch Nov. 16 Bro. Lapp and a number of the Mt. Hope folks resigned and was succeeded by Bro. W. F. Cox. Since our last report members of the Mission Band of Bethesda, Md., and Gage gave us an interesting program. Nov. 22 one was added to the church by baptism.—Florence Driver, Mt. Solon, Va., Nov. 26.

Wenatchee Park church met in council Nov. 16, with Eld. J. J. Fibrun presiding. We held an election for church and Sunday-school officers. Bro. J. J. Fibrun was reflected elder; Bro. P. H. Hertzig, clerk; Sister O. M. Post, agent, and correspondent. "Singer" agent; Sister W. B. Burgess, Sunday-school superintendent. Our school took a Thanksgiving offering of \$25 for world-wide missions. We have preaching services on the first and third Sundays, by ministers from Wenatchee, for which we are very thankful.—Mrs. O. M. Post, Plain, Wash., Nov. 30.

WEST VIRGINIA

Capon Chapel.—Bro. B. W. Smith came to Brights Hollow Nov. 8 and preached eleven excellent soul-thrilling sermons. Much interest was manifested in the community as a whole. Owing to unfavorable weather we decided to close the meeting. We believe the effort was not in vain, for the interest aroused during the meeting could continue, many would be added to the church. Brights Hollow Sunday school is still open, with very good attendance. Bro. Chas. Snyder is the superintendent.—Mrs. Delcie Shanholts, Levels, W. Va., Nov. 30.

LIFE OF D. L. MILLER

OUR PREMIUM BOOK

A COPY FOR EACH GOSPEL MESSENGER SUBSCRIBER

CONTENTS

Forbears
Boyhood
First Ventures From Home
A Schoolmaster
Early Marriage
Life in Polo
His Mother
The Move
First Trip Abroad
Palestine
First Book
Editorial Work
"Religious Activities in the Eighties"
The New Home
Second Trip Abroad
The Return
Third Trip Abroad
Three Books
"Girdling the Globe"
Uniting the Church Interests
Fifth Trip Abroad
"Bible Land Talks"
Another New Home
"Don't Worry Club"
Annual Conference Work
More Travels
"The Other Half of the Globe"
Correspondence
Sermons
Editorials
Close of Active Work
Last Days
What They Said

ORDER BLANK

Brethren Publishing House, Elgin, Ill.

Dear Brethren:

I wish to take advantage of your excellent offer made in the Gospel Messenger of Nov. 22, 1924.

Enclosed find \$2.60 for which please (*extend my time one year on the Gospel Messenger.)

(*as a new subscriber enter my time to Jan. 1, 1926.)

and send me a copy of "The Anniversary Edition of the Life of D. L. Miller" postpaid to my address.

Fraternally,

Name

Street or R. F. D.

City

State

*Mark out the line that does not suit your case.

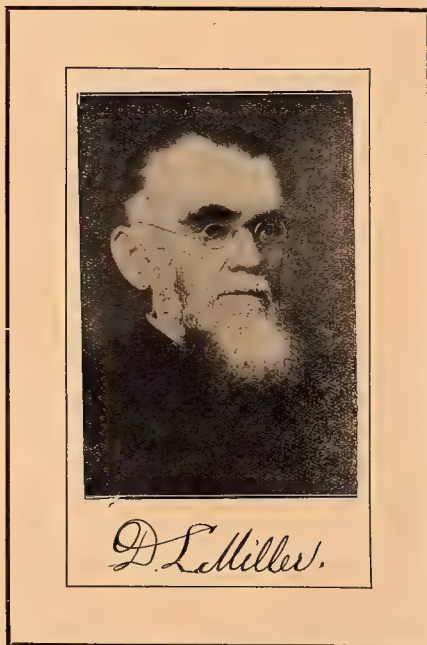
THE BOOK

The Anniversary Edition has a photo engraving frontispiece showing Brother Miller toward the close of his life.

The type is large and clear. In fact, Elder J. H. Moore says, "The mechanical part of the book is faultless, the type admirably suited to the eye, and the reading as interesting as a romance."

The binding is cloth. The book contains 340 large pages.

You will find this a valuable addition to your library.



Reasons Why

Because Brother Miller was so well known among the churches.

Because for many years he was editor-in-chief of the Gospel Messenger.

Because of the prominent place he took in the educational work of the church.

Because of his interest in the mission work of the church.

Because we thought it to be but just that this present Anniversary Edition of his life should be produced. And in order to secure the widest distribution possible we kept the cost low and are offering it as a premium with the Gospel Messenger. In the writing of this biography, Mrs. Bates, a niece of Brother Miller, had access to much private correspondence which helped greatly in the work of writing the book. It was to her a labor of love, for Uncle D. L. had a warm heart for the children.

Appreciations

In an appreciation of Brother Miller, Elder J. H. Moore, for many years office editor of the Gospel Messenger, says: "As a representative of the very best interests of the Brotherhood, Bro. D. L. Miller came on the scene at an opportune time. When Mt. Morris College then just started—needed a business manager, he took up quarters in Old Sandstone, and then and there his real career in the Brotherhood as a man of influence began. He reached out and secured a firm hold on the 'Brethren at Work' interests. When the Annual Meeting decided to enter upon active mission work, he was placed on the first board and made secretary and treasurer of it."

Elder Edward Frantz in a few paragraphs of appreciation says of him: "A long and very useful life—a life of unusual significance for the Church of the Brethren—thus comes to a beautiful and peaceful end. For he loved the church supremely."

One more quotation, from Elder H. C. Early: "Here are the four leading enterprises of the church—the Publishing Business, Sunday-schools, Christian Education and Missions, these four. They were in the throes of birth in the church during the last thirty years of the nineteenth century; or in other words, the church was in the travail of getting back to the teachings and practices of our own church fathers, which had been lost largely as a result of the Revolutionary War, and she needed some one to deliver her. He did his biggest work in getting Conference behind these big measures."

Special Offer! \$4 VALUE FOR \$2.60

Don't Ask for This Book

unless you are sending your subscription to the Gospel Messenger for one year. It will then cost you only 60c extra.

Free to New Subscribers

To all who are not now subscribers to the Messenger, we offer to send the paper Free for the remainder of this year, if you will send us your order now for a year's subscription. That is, for \$2.60 we will send the Gospel Messenger to Jan. 1, 1926, and the "Anniversary Edition of the Life of D. L. Miller" prepaid to your address.

A new subscriber is one in whose home the paper has not been coming during the last year.

Our Combination Offer

The Gospel Messenger one year\$2.00
Anniversary Edition of the Life of D. L. Miller 2.00

Total\$4.00

Both for 2.60

If convenient hand your subscription to one of our local agents. If not, fill out blank on this page and send direct to the Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached
in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of
the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., December 20, 1924

No. 51

In This Number

Editorial—	
Laying Hold of Christmas Joy, ...	817
The All-inclusive Safeguard, ...	817
Get Together and Talk It Over, ...	817
Bringing Truth and Mind Together, ...	817
Among the Churches, ...	824
Around the World, ...	825
The Quiet Hour (J. H. H.), ...	825
Our Forward Movement—	
Proportionate Giving, ...	821
Holiday Spending, ...	821
Stewardship Motives, ...	821
Mission Notes (C. D. B.), ...	821
General Forum—	
Sing Again the Song of Angels (Poem). By Mary Stoner	
Wine, ...	818
The Fulness of the Times, By T. T. Myers, ...	818
A Christmas Prayer, By John Luke Hoff, ...	818
The Light of the World, By Ida M. Helm, ...	818
The Youth of Galilee, By Earl M. Bowman, ...	819
O Little Town of Bethlehem (Poem), ...	819
What Is the Christmas Spirit? By Olive A. Smith, ...	819
The Church as God's Family, By D. C. Reber, ...	820
Stockholders, By B. F. A. Myers, ...	820
Christian Courtesy, By C. S. Enderb, ...	820
The Pastor's Study—	
Findings in a District Survey.—Part I. By the Field Repre-	
sentative, ...	822
Studies on the Teaching of Prayer by Jesus.—No. 5. By Wm.	
Kinsey, ...	822
Home and Family—	
The Savior Came (Poem). By B. F. M. Sours, ...	823
Christmas Cheer, By Leo Lillian Wise, ...	823
Homeless Children.—No. 20. By Dr. S. B. Miller, ...	823
The Guiding Star, By Joseph D. Reish, ...	823
Unrewarded Years, By George W. Tuttle, ...	826
Can Heredity Be Overcome? By A. B. Coover, ...	827

...EDITORIAL...

Laying Hold of Christmas Joy

"For there is born to you this day in the city of David a Savior who is Christ the Lord," the angel said to the shepherds. And that was the ground of the "good tidings of great joy" which would be to all the people. "For unto us a child is born . . . a Prince of Peace," Isaiah said. And that was the basis of his forecast that "all the armor of the armed man" would be destroyed. And that, in turn, was the reason why the gloom and darkness of Zebulun and Naphtali would be turned into light and rejoicing.

Behold how great a difference a little word like "For" can make! It is a word that explains things, you see. It accounts for great changes and great expectations. Especially when backed by so great a fact as the coming of Jesus Christ into the world.

But has the issue justified the prophet's dream of peace and the anthem of the Bethlehem choir? Has that great conflagration of war implements been lighted? Has the good news of individual soul peace been borne to all the people? These are the disappointing reflections that sober our Christmas joy.

It is no explanation to say that the prophet and the angel spoke of a far off day which has not yet come. It was a far off day indeed, as events have shown. But wherefore? The prophet said: "from henceforth." And John and Jesus both said: "at hand." Were they false witness bearers?

The true answer is in that mystery-unlocking word of Hebrews: "They were not able to enter in because of unbelief." Canaan was ready to be possessed at the instant faith was ready to go in. The Kingdom was at hand and has been ever since for those who were brave enough to enter. It is at hand now in a much more comprehensive sense than has yet been realized and will be possessed as fast as Christian faith is strong enough to accept the challenge.

This, then, is the Christmas message: "Joy to the world; the Lord has come. Let earth receive her King." But the joy of such a priceless opportunity becomes the ashes of burnt hopes when the opportunity is not seized.

Can the Church of the Brethren recognize the time of her visitation? She is set in the midst of a situation which is calling loudly to her to make good her

profession. The life of individual simplicity and the life of social equity have been on her business docket, so to speak, for a long time. Are these cases to be deferred indefinitely? The world is anxious for the hearing to come off. She wants to know whether the church can verify her claims. And the church has rare advantages in her ritual. She practices ordinances which continually press home upon her consciousness and conscience the meaning and value and obligation of sacrificial love. When is she going to put the love into practice also? Why wait so long? Who knows how soon it may be too late?



We are called to a unique and distinctive service, unique and distinctive because it has never been performed, except in faint foreshadowings of what ought to be. It is time to do the *real* thing. That is what our rites and ordinances are for, namely, to help us get our hearts open to such an inrush of the Spirit of our Lord that we would become an irresistible power for getting God's will done in the earth. There's our chance. Why don't we take it now?

Shall another Christmas pass and leave us in the same complacent easy-going mood? There is born to us a Savior who is Christ the Lord—good tidings of great joy for all the people. Of the increase of his government and of peace there shall be no end from henceforth, but that increase is so slow. We can make it speed up a little. What ought God to do with a people who can do that but doesn't? What does he always do with such?

"Good tidings of great joy"! Let's shout them out to all the world. "The Kingdom of heaven is at hand!" Let's take it.

The All-inclusive Safeguard

ANXIOUS as Paul was to save the Galatians from the bondage of legalism and emphatic as was his insistence that they "were called for freedom," he wanted to make sure that no false inferences would be drawn from this. And so he warned: "Only use not your freedom for an occasion to the flesh."

But how can you help it? How can you keep the liberty of the Gospel from degenerating into license of the flesh? Listen to Paul's answer: "Through love be servants one to another." Paul seemed to

regard love as the cure for or preventive of just about every sort of spiritual ill that one can imagine.

Christians who serve one another through love, he seemed to reason, are best protected against even the individual vices of the flesh, so great is the purifying influence of this priceless grace.

Get Together and Talk It Over

WOULD a conference of leaders be advisable representing the various interests concerned? That was the question raised. And the presumption was strong in favor of an affirmative answer.

A conference is generally advisable, where any sort of difference exists. Especially is it so where misunderstandings exist, and where there are differences misunderstandings are almost sure to be hiding in the background. So many things contribute to them—the oneness of our information, our inherited or long-standing prejudices, our natural tendency to accept whatever tends to justify our own opinion. The best-intentioned of folks will get things twisted. A conference is about the best way to straighten out our mental kinks.

Then the face-to-face, heart-to-heart contact, is a wonderful breeder of brotherhood. Oh, we are all so much alike if we can only get beneath our skins. Very seldom is it hard to love a man you really know. Yes, we incline to think you would better have a conference about it.

Bringing Truth and Mind Together

SHOULD the truth be adapted to the mind which is to receive it or should that mind be brought into conformity with the truth? It is desired to get the two together. Which should make the necessary adjustment?

Isn't it strange how good and honest folks will get all fussed up over a simple matter like that? Split into two distinct schools of thought, each perfectly sure that the other is following a false lead?

The measure of truth which may be grasped and appropriated by a human mind depends upon the capacity of that mind. And that depends upon many things—natural endowment, age, experience, education and what not. And so the presentation of truth must be adapted to the mind's capacity. That is why we have more than one grade in Sunday-schools and other schools. That is why Jesus taught so much in parables. It is also why he did not tell his disciples all he wanted them to know.

But truth is eternal and unchangeable. It can not be bent at will to suit the whims and vagaries of all sorts of minds or of any mind. If anyone would know the freedom which comes from a knowledge of the truth he must get his mind around somehow to the point of apprehending what the truth is. Truth can not be reversed or modified in the least degree. It is just what it is and human thinking must be adjusted to it.

All of which simply means that the antithesis assumed in the questions of the first paragraph is a false one. Both things are necessary. In order that the mind may grow into completer conformity to the truth, that truth must be set before it in terms which are within its grasp. Here a little and there a little. Now we know in part only. We are looking through a glass darkly because that is the only way our imperfect organs of spiritual vision can see anything at all. The white light of the sun of absolute truth would blind us.

But if, at each new glimpse of it, we hesitate not to walk therein, then by the continuous renewing of our mind will it be so transformed and strengthened that by and by we can throw the smoked glass away and "see him as he is."

GENERAL FORUM

Sing Again the Song of Angels

BY MARY STONER WINE

Sing again the song of angels,
Let its echoes never die:
"Glory be to God the highest
Glory be to him most high."

Sing again the song of angels:
"Christ, the Lord, the King is born,
In a manger ye shall find him."
Hail the blessed holy morn!

Sing again the song of angels:
"Peace on earth, good will to men."
Let it ring throughout the ages
Till the Savior comes again.

Sing, oh sing, the song of angels,
Let its echoes never die:
"Glory be to God the highest,
Glory be to God most high."

Mount Morris, Ill.

The Fullness of the Times

BY T. T. MYERS

PAUL declares: "But when the fullness of the time was come, God sent forth his Son." There was preparation in the world for the birth of Jesus. At the right time—when the times were full—Jesus was born.

1. There Was Preparation for the Advent of the Messiah in Judaism

The history of Israel shows the Jews from the first as the chosen people. Wonderfully preserved from extinction by the migration to Egypt, the sons of Jacob there increased and became a nation. Delivered from bondage by a series of miracles, they were led to the land promised to Abraham and his seed. Comparatively isolated there, they were finally purged from idolatry by the teachings of the prophets and the scourings of Providence, and monotheism became the fixed and fundamental principle of their religion.

The Messianic idea developed, and as the independence of the nation declined its hopes were more and more bound up in the hope of the coming Deliverer, who should be the Anointed of Jehovah.

"Preparation" is written all over the religion of Israel. Its rites, its temple, its sacrifices, its services, were typical, prefiguring the coming of the Christ. By its elaborate law of defilement and purification, the idea of righteousness, holiness, and purity was deeply set into the consciousness of the people.

The Dispersion, beginning as far back as the captivity, had established a Jewish colony in practically every city. Wherever the Jews went they preserved their religion and customs. Jerusalem was ever the center of their thoughts and hopes. The establishment and growth of synagogue worship was favorable for the spread of Christianity and served as a model for the worship of Christian congregations.

2. There Was Preparation Through Heathen Religions and Philosophy

Most heathen peoples believed in a multitude of gods. But the influence of Judaism made itself strongly felt. Thoughtful men were everywhere feeling their way toward monotheism. The masses still held to many gods, but the educated had ceased to believe in them. Among the Romans religion had come to be a mere piece of statecraft. According to Gibbon, "All religions were considered by the people equally true, by the philosophers equally false, by the magistrates equally expedient."

In Greece men had made culture their god. All that art and literature and genius could do for men had been done. Failure to satisfy was everywhere apparent. Heathendom was fast falling into a state of utter hopelessness. A great darkness settled down over the pagan world. Yet amidst the skepticism and despair there was an intense longing for truth. In the wisdom of God the world was suffered to make full proof of its wisdom and to demonstrate its

inability to know God that it might be ready for the "foolishness of preaching." The philosophers undermined the faith of the people in their gods, yet offered them nothing better and so made way for Christianity. The teachings of Socrates and Plato, marking the highest attainment of Greek philosophy, were in many respects foreshadowings of Christian truth. The choicest spirits were longing for something better than philosophy had to offer—something that would satisfy man's craving for the good, some atonement for man's sin, some help for man's weakness.

Much of the heathen morality was of a high type in theory and ideal, but it lacked sanction strong enough to compel obedience to its precepts. There was need of just the sort of higher morality, with its superior sanctions and the promise of divine assistance in obeying its precepts, which Christianity supplied.

3. There Was Preparation Through the Roman State

The conquests of Rome united under one government all that part of the world bordering on the Mediterranean. Under Rome there was such a bond of union and guarantee of peace as the world had not hitherto known. During the reign of Augustus the doors of the temple of Janus were closed for the first time in centuries. The heathen world came near realizing the vision of the Christian poet who sings of the time when

"The war drum throbbed no longer, and the battle flags were furled

In the parliament of men, the federation of the world."

Rome conquered Greece, but Greece gave Rome its language. Horace does not exaggerate when he says, "Captive Greece took captive its fierce conqueror." Greek was the state language of the empire. This afforded a vehicle of speed for the spread of the Gospel.

Travel had never been so general or so easy. The armies of Rome had not only achieved conquest, but they also promoted means of communication. Commerce kept step with the advance of the armies. Traders visited the remotest lands that the treasures of the world might be poured into the lap of Rome.

Roads built for the march of Rome's legions served as highways for the messengers of the Prince of Peace. The ships that brought corn from Alexandria and Asia to feed a hungry people brought also the Bread of Life to feed a perishing world.

Roman law gave protection to persons and property such as had never been known before. Many of the early Christians were, like Paul, Roman citizens, and they could not be condemned without a trial, and had the right of appeal to Caesar.

Marvellously were the phenomena of the world timed and directed for the advent of the Christ. In the fullness of time Jesus was born. A half century earlier or later conditions were quite different. The marshalling of events and the shaping of conditions must have been by intelligence and purpose—that is, by the providence of God.

Huntingdon, Pa.

A Christmas Prayer

BY JOHN LUKE HOFF

O LORD of all things true and beautiful, bring us under the spell of the memories associated with this season, that we may prostrate our souls as did the shepherds of old, awe-struck, enraptured, expectant. Possess our hearts, O Lord, and grip our minds by those feelings and aspirations which lift our frail humanity to the verge of the Divine. We lift our hearts in gratitude for the One whose life became incarnate and historic at that first Christmas tide. We thank thee for him who was man's Soul-Conqueror, who entered into human life to bind the deadening gloom and scatter the pent-up rays of light to the remotest quarters. We thank thee for him who was man's Soul-Emancipator, who rolled the gravestones away from human lives and inspired them to bow in loyal obeisance and rise unfettered, reborn. Our minds go back to that season when stars turned aside to pay homage, when worlds were convulsed, and

when the Lord of Life, the Soul-Astronomer entered into contact with the frailties, the limitations, and the hardships of human experience, in order to disclose new worlds of power, the trackless expanses of human hearts, where stars slumbered and beacon careers lay dormant. We thank thee for the motives, ideals, appreciations, and determinations which sprang into life at his magic touch.

O Lord, at this time when the world is troubled and torn and bleeding, may the Christ touch it anew with his healing touch, and stimulate again the capacities for peace, harmony, and good will which are buried deep in human nature. Wilt thou, Christ, inspire us to develop the man in manhood and the divinity in humanity. Wilt thou help us to embody in our lives those principles which were so clearly enunciated and clarified in thy historic self. Wilt thou overshadow us and transfigure our lives with thy glory.

O voices "that hymned the Savior's birth, are ye not singing still on high, ye that sang 'Peace on earth'?" O voices, tell the world that the royal Physician still has the power to heal the sick and battle-scarred souls of men, and still has the power to bring peace and order out of confusion and strife. O Christmas—memorial of that time when time was changed and of that night when night was shorn of terror—may we gladden thy season by laying upon thy shrine wreaths of living flowers—the flowers of self-sacrifice. O Star of Bethlehem, the star that led the wise men to the highest point of wisdom, may we ever follow thy gleam and thy guidance. O Father of Jesus, help us to realize the love in fatherhood, help us to find the brother in brotherhood, help us to utilize the heritage in Sonship, help us to achieve the fruit of divine Kinship. "Lord God of hosts, be with us yet, lest we forget," throughout the coming year, to make of each day a day when the Christ shall be born within our lives and when the Christ-star shall shine forth from our conduct.

Chicago, Ill.

The Light of the World

BY IDA M. HELM

"I AM the light of the world," said Jesus; and, "Ye are the light of the world." This world was cheerless and dark and frozen. There was undiscovered light and warmth, but it never would have shed its life-giving rays on this world of sin had not the Word embodied light in a human life.

Stop a moment and think what it would mean, a world without a sun, moon or stars, candles or lamp of any kind. Nothing to guide one in the impenetrable darkness. Thus it was at the beginning of the material world. But we must remember that before the mountains were brought forth, or the earth was formed, Jesus, the Word, existed. The Word was God. God is the Creator. God said: "Let there be light." We may be out in a dark night, with clouds hanging heavy in the sky. Not a star is to be seen; the moon is hidden; we are bewildered; we are frightened lest some enemy beset our way or we fall over the precipice. We lie down on the ground with dread and forebodings, till the rosy hued sunlight breaks over the world, calms our fears and reveals home across the way. Man was lost in sin; he was living under the dominion of Satan—the power of darkness. There was not one ray of hope for him till Jesus, the Sun of Righteousness, rose with healing in his wings; he gave light to our spiritual eyes and threw a flood of light on God, on truth, and on providence. It reveals to us the mysteries of redemption, it shows us where the pitfalls are, and it points out the stronghold of the enemy, which apart from the Word we could not discern notwithstanding all our intelligence.

Jesus brought light to us that we might also bring light into this sin-darkened world. We should lift up our souls to him that we may become saturated and made to glow and reflect the light of God and direct the lost to him. We should take earnest heed to ourselves that we keep close to God, for St. John tells of a time when the light shone amidst blinded

and darkened hearts, and the light could not overcome the darkness because of the prejudiced and unthankful hearts of the people; though the people knew God they glorified him not, and as a result they became "vain in their reasonings and their senseless heart was darkened" (Rom. 1: 21). They refused to believe and the God of this world was permitted to blind their eyes. St. Paul found them in blindness and darkness groping after the unknown god.

Jesus bids us let our light shine in this world darkened by sin. If we open our heart and let Christ into our life our light will shine and of course men will see it. The good works of a Christian are like light in a dark place, they are cheering and comforting and helpful and joy giving. The Master wishes these to be seen that all men may learn to love and obey and glorify God. We may preach more powerful and effectual sermons with our lives than the preacher can from the pulpit. The apostle told his coworkers that they were "living Bibles, known and read by all men." Christians are the only Bibles some people ever read. Every one of us has an influence over somebody. Even a dummy in front of a clothing store has its influence; it wouldn't be there if it hadn't. Let each one of us live so that those about us may see our good works, take note that we have been with Jesus, and glorify our Father in heaven. We have the love of Jesus in the world today. We have the Spirit to guide and help us, the Word as a lamp unto our feet and we can not help but shine if we let Jesus into our heart.

Ashland, Ohio.

The Youth of Galilee

BY EARL M. BOWMAN

THE date of this writing is Sept. 15, 1924. Why do we write it so? There are throughout this broad land a large number of lovers who adore their sweet hearts, and many of them will sit down this evening and write a tender letter. At the top of the page they will all put Sept. 15, 1924. Why write down that date?

It was not always so. There was a time when calendars were different. The Hebrews dated their calendars from what they supposed was the period of creation. The Romans recorded their time from the time of the founding of the City on the Seven Hills. The Greeks computed their time from the first Olympic Games.

But today you may go anywhere in the civilized world and meet a Hebrew, Greek or Italian and ask him, "What year is this?" and he will instantly reply, "It is 1924." Why this change in the calendars of the world? It is just that long ago that a certain Child was born in the town of Bethlehem in the country of Judea.

How remarkably strange it is, when you come to think upon it, that the birth of a single Child in an out-of-the way village in a little land like Palestine should change the calendars of the world! He was destined to take upon his shoulders the spiritual and moral government of the world as none other ever has done. He was destined to alter the flow of the spiritual and moral currents in human society until he had completely changed the history of the entire world.

He Did It All in His Youth

He did all this while he was still a young Man. He was only thirty-three years of age when they put him to death on that big, cruel, rugged, wooden cross. He had used thirty of those thirty-three years in quiet preparation for the great tasks which were to come. No wonder the three years of which we read so much were so mighty and full of helpfulness when we think of the thirty years' training and discipline behind them! Ten years of training and preparation for one year of public action! Ten days of study and meditation for one day of healing—for redemptive service! Ten hours of silence and devotion in the presence of God for one hour of wonderful speech in the ears of men!

He did it all in his youth and when he died at thirty-three years of age he did not look down and say: "I have failed because my life has been cut off too soon." But he looked up and said: "Father, I have finished the work thou gavest me to do." How marvelous the life of this young Man! If we could only get away from the idea that he is "stained glass windows," or a marble statue, or a lovely story in a book which most men rarely read—if we could only see him as he was, the Word made flesh, God made flesh—real, warm, alive—our hearts would leap.

He was born in a manger in a stable. He grew up in a carpenter's home and in a carpenter's shop. He never saw inside of a college, yet somehow he learned to think straight and to speak as never man spake. He lived with the birds, flowers, trees, fields, hills, and stars. He thought widely and deeply upon all the interests and needs of men until he knew what was in man and needed not that any should tell him; rather he told them. He looked up with

O Little Town of Bethlehem

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.

Yet in thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary;
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessing of his heaven.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

—Phillips Brooks.

pure eyes and heart until he saw God. Therefore, when he spoke his words had power; when he lived his life had power; and when he stretched forth his hands his touch had healing in it.

His Mind Was Exceeding Broad

Yet he never saw outside the borders of his own little native land, a country about the size of the commonwealth of New Hampshire. He never saw the mighty cities of Egypt to the south of him, nor Antioch and Syria to the north. He had never beheld cultured Athens and mighty Rome. The man who thinks Broadway, New York, is the center of the solar system would have called him narrow and provincial. His feet knew nothing save the narrow streets of Jerusalem and the still narrower lanes of Galilee.

Nevertheless, he moved about with a dream of a world-wide empire in his head, and a vision of a kingdom everlasting in his heart. "I, if I be lifted up, will draw all men unto me." When he sent out the disciples to do the work he taught them to do, listen to the way their commission read: "Go into all the world. Make disciples of all nations. Baptize everybody into the name of my Father, and into my own name, and into the name of my invisible Presence or Spirit." He had courage! Think of his standing there a young Peasant in little Palestine, talking about a world-wide empire over which he would rule with his invisible Presence and unseen Spirit!

He saw little in his environment to add strength to his hope. He lived under a government tyrannical and corrupt—a form of government that industrially oppressed the masses of common folk. The Jewish church to which he belonged was formal and lifeless; it had gone to seed, and had no sap in it, green leaves, or ripening fruit. He faced a society ruled by such wicked men and women as cruel Herod and his shame-

less wife. He saw the religious leaders of his time straining at gnats of difficulty in their formal worship and actually swallowing camels of moral fault in their daily conduct. The situation might well have filled with dismay and despair the boldest heart. But it never frightened him. He was undaunted! He said right at the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to proclaim glad tidings to the poor; he hath sent me to heal up the broken hearts, to preach deliverance to the captives, and set at liberty them that are bound." Later on he said: "Behold, I make all things new, a new heaven and a new earth wherein dwelleth righteousness."

He Was an Optimist

He was not the silly, short-sighted kind of optimist who is always shouting: "Always look on the bright side of things!" Most things have two sides. Jesus saw both sides. He went about with eyes wide open and alert. He saw everything. He saw the sorrow and struggle of the human race and felt it as if it had been his own. He looked upon the sad, tired, sin-stained face of the race. He knew it as he knew his own face, and saw the heart of pain that made it so. He was no schoolboy shouting himself hoarse over a thoughtless enthusiasm which had never been tested against the sterner difficulties of life. He saw all, felt all, understood all. Yet he lived and died in a great, sweet, serene hope for the race.

You cannot find one hateful, cynical, despairing word falling from his lips. When his disciples were cowards and quitters he cried: "Be of good cheer. I have overcome the world." Thus he kindled a fire which has never gone out. He has lodged a bit of yeast in the heart of the race which will eventually leaven the whole lump. He has saturated a few men with his ideas and Spirit and they set in motion a process which one day will cause every knee to bow before him and every tongue confess him Lord.

In light of all that he has achieved how can any man of sense and conscience do less than follow him?

"If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to him
And to him I cleave away.

"If Jesus Christ be God,
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, the air."

Philadelphia, Pa.

What Is the Christmas Spirit?

BY OLIVE A. SMITH

THE spirit of Christmas is, above all else, the spirit of giving. The center of our celebration of Christmas is the gift, and rightly so, because we commemorate the one great gift of the ages, the matchless life of the Son whom God gave to redeem the world. So, even though much of our giving is superficial and lacking in the purity of purpose which would make it a worthy child of this holy first Christmas spirit, it is well that the principle of gift giving still stands as the basic principle of the season.

With the endurance of this principle there is a growing realization of the fact that the giving of material gifts is, of itself, the poorest expression of the true Christmas spirit. Gifts are good, but gifts are but poor substitutes for that complete consecration of self to the purposes of him who came to bring peace and good will to the world. To give ourselves so fully, so involuntarily that we are utterly unconscious that we give at all, is the ideal for which we should strive. When we pause to consider the value and the possible return of our gifts in personal advantage, the gift is no longer a gift, but an investment. Thereby it becomes commercialized and falls far short of the true Christmas spirit. In these times of excessive organization and perfected machinery in all phases of social life, it is hard for us to learn the lesson which Christ evidently intended to teach in that great parable concerning the judgment: that the only

(Continued on Page 826)

The Church as God's Family

BY D. C. REBER

In Eph. 2: 19 the church is referred to as a household or family. Under this appropriate and significant figure, Christians may think of their relation to God and to each other in a way that will produce a wholesome attitude toward the church.

What is the formative principle according to which the church came into existence? Many institutions of society are merely artificial combinations. As there is no deep fundamental idea upon which they are built, they endure for a time only, and then disintegrate. Christ taught that the church can never fail until its mission is accomplished. Wherein is its enduring quality?

The church exists by the eternal nature of things. God, our dear heavenly Father, is its Head and Origin. Jesus Christ, the only begotten Son of God, is the Elder Brother to the members of the divine family, who are called also the sons of God. Through the process of spiritual regeneration, sons and daughters are begotten by faith in Christ to become the members of the divine household. The affinities between the various members of this family are natural and not superficial. By his baser nature, man wanders into sin and is lost. Through the wooings of the Spirit of God, the prodigal is made to come to himself and then is adopted into God's family by virtue of a spiritual transformation. Man is created to seek and know the truth, which is only another way of saying that it is his spiritual nature to become united with his Maker in whose image he was created.

In shadow and type, it already existed in Old Testament times as Zion, but not until the Redeemer himself came to earth did it have a memorable beginning on the day of Pentecost at Jerusalem after Christ had returned to the Father, and the Holy Spirit came in demonstrations of power upon his followers. From very small beginnings, it has grown to world-wide proportions seeking to invite all sinners to return to God and be united to his family, the church.

The family is the primary social unit and marks the beginning of society. It is the divinely ordained plan of propagating the race, of populating the earth, and of living in social happiness on earth. The other divinely established institution is the church. It is the family of families. It is therefore a large family including the whole family in heaven and on earth (Eph. 3: 15). Wherefore since every individual born in lawful wedlock belongs, by the bonds of natural affection and physical relationship, to some family, so it is God's plan that that same individual should be born into his Kingdom by a spiritual process and be related to the other members of the Kingdom by the ties of spiritual brotherhood by virtue of the common heavenly Father. Those outside the Kingdom of God are spiritual vagabonds, without a spiritual home; and, as St. Paul says, "without God and without hope in the world." It is the church's mission to bring righteousness upon earth by endeavoring to win the lost into its fold, and to perfect spiritual character as a preparation for eternal fellowship with the Father throughout the ages to come.

The analogy between the church and a family leads to the consideration of certain traits found to be common to both. First, its separateness. Children possess resemblances to the parents distinguishing them from the members of other families. They possess the family name, parental tastes, habits, customs, privileges, and duties. Families live isolated from other family groups. Those of one family have rights and privileges not belonging to those of other families. So the church is a group of souls differing from the world in unmistakable characteristics. They bear the name of children of God, or the household of faith, or Christians. They live different lives, have different aspirations, love different things, and serve the true God.

Another characterizing trait of the family is unity. Each family is a unit, each member of which labors for the best interests of that group, standing up for

its rights, defending any attacks upon its good name, loyally promoting its welfare. Such is the true church of Christ. "All are united to the Head which is Christ. They are like-minded, having the mind of Christ. They will not wilfully bring reproach upon the body of Christ, but rather present a unified resistance to the onslaughts of Satan.

The most marked trait of the church is love. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35). Happy is the family where love reigns. Such is truly a type of the peaceful and powerful church. This attribute makes the church a brotherhood leveling all barriers, racial, economic, social and religious. What spiritual conquests could the Christian church not make were it a universal brotherhood! Peace on earth would be a welcome reality. Crime, disease, and sin in every form would be banished from the earth, and the Prince of Peace would be enthroned everywhere. Selfishness and self-seeking would disappear where each seeks only another's good. God's Kingdom eternal would be fully established. Amen.

North Manchester, Ind.

Stockholders

BY B. F. A. MYERS

I NOTICE in the Thanksgiving number of the MESSENGER that every member of the church is a stockholder in the Publishing House, and therefore, in the MESSENGER. Dear brethren and sisters, is this a true statement in practice? If so, why is it that so few have any say? The general status of stockholders is that they have at least some say in the direction of affairs. Is that true under the present management of the MESSENGER? If so, I fail to see the fruits of it. Why? Because most all articles sent in for publication are censored. If they meet editorial approval they are published, if not, they are cast aside. Brethren, years gone by that was not the case as now, with few exceptions, lately. What is the cause of the recent changes? I want to call the attention of our brethren and sisters to censored news back in the "sixties": Some years ago I had a New York man in my house over winter, being "down and out." He was well educated and widely read in history. He told me of how the news of the first battle of Manassas was censored for the northern newspapers. They (the Northern army) brought a supply of handcuffs which they stored in the stone church at Centerville (still used for worship); these they expected to use on the Johnny Rebs, but instead they got such a complete routing, that they evidently forgot all about their supply of handcuffs, and did not stop short of Washington. My informant said that some of them did not stop until they had reached their homes in New York. How did the Northern newspapers herald the matter? They published what a great victory had been won. Why? Because they knew full well if they had told the truth, that few enlistments would have been made to make the next attack. So it seems to be with our publishing interests; rarely do they publish articles as written. Why? Because they are probably too plain on some points, or do not coincide with the ideas of the editor.

Why is it we do not have more doctrinal articles? Is it any wonder that our young members do as they do? I will venture the assertion that three-fourths of the young members, and many of the older ones too, that are being added to the church now do not know the principles which the Church of the Brethren formerly stood for. Why? Does the MESSENGER publish articles along this line? If so, only a very few, and a long ways between. Can we, therefore, expect anything different? Can you reap if you do not sow? Who is at fault? Are our so-called pastors or educated ministers who want to cater to popularity, doing as other churches do, leading us back to the old paths? Brethren, like begets like; the same fate that has befallen other churches will befall ours. Do our church leaders stand for the same principles as they did years ago? No! Why is it? Has the Word changed? Or are we more enlightened? Did our

church in its early history contend for principles that did not harmonize with the teaching of Jesus? If not, why have they been discarded? As many churches have let slip many of the ordinances and principles held dear by the Brethren, so will our church do also, unless we contend much more earnestly for the faith once delivered to the saints than we, as a whole church, are doing at the present. I learn from our history that our early brethren were, relatively speaking, highly educated men, who could cope with other learned men. Let us stop (if we can) and think, and act in full faith in the doctrine professed, lest at any time we let them slip.

Vienna, Virginia.

Christian Courtesy

BY C. S. ENDERS

ONE of the finest of all Christian virtues is courtesy. The value of it should be given more thought, because the Bible speaks in no uncertain terms of its necessity in the Christian's life.

Paul, in one of his most beautiful sentences, bids us "be tenderly affectioned one to another, in honor preferring one another." Peter, who would have us remember eternity in all of our dealings with others, admonishes us (1 Peter 3: 8) to "be all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

The true Christian will push others forward, and will find his happiness in their happiness. He will take the lowest places, and will esteem others better than himself. He will practice Christian courtesy.

Christian courtesy requires imagination. We must learn to "put ourselves in the place of others," by means of loving sympathy, and treat others as we would like to be treated if we were where they are.

Christian courtesy may bring one to the point where a clash is inevitable—a clash with the customs and prejudices of the times. The company one happens to be in may ignore the poor and ignorant, but it is the part of a Christian to be courteous and kindly to them just the same. Christian courtesy will be courteous under all circumstances.

Christian courtesy springs from a genuine liking of people. There is something that we can find enjoyable and lovable in everyone, if we will but seek it out. And when it has been found, it will not be difficult to treat that person with courtesy. The ability to see and recognize this "something" in folks which we can appreciate and love is the basis of true politeness.

Christian courtesy differs from etiquette in that it is always from within. Etiquette may be from the surface only, and while it is worth knowing that one may be and feel at ease in society, courtesy is vastly more important. If one has the spirit of true Christian courtesy in one's soul, one will be welcome in the society which is worth entering—the society of folks who love the best in life and whose destination is the heavenly land.

A braggart, a loud-voiced, overbearing egotist, a man who takes offense easily and is forever picking a quarrel, is no gentleman, though he may have a million dollars in his bank account. He does not know the meaning of courtesy—Christian courtesy. For one of the first elements of true courtesy is gentleness. And a gentleman is indeed a gentle man.

Where shall we look for a model of Christian courtesy? Where we should look for the Model of all that is finest and best—to the Lord Jesus Christ. He is the best Model of courtesy, of true gentleness. He put children at their ease. He won abandoned women. He drew to himself hard-headed business men. He was as much at home with Nicodemus, the senator, as with Peter, the fisherman.

If our politeness is of this type, it will be a Christian courtesy indeed, and will be one of the finest virtues which can grace our lives.

Christian courtesy is worth striving for. It should be a part of every Christian's makeup.

Newport, Pa.

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

Proportionate Giving

WHAT is meant by proportionate giving? Some seem to be in the dark with reference to the term. Others are dubious as to its appropriateness. The meaning is simple. The giving of a definite portion or share of one's income for the Lord's work is the obvious meaning. Say one's income is twenty-five dollars per week, the proportionate giver would decide how much of that amount should be set aside for benevolences. One tenth would be two dollars and fifty cents. One twentieth would be one dollar and twenty-five cents. It is easy for the wage earner to give proportionately, but it is almost impossible for the farmer, say some, because it is most difficult for the farmer to discover his income. I admit it is more difficult, but should difficulties hinder from doing the thing that would be an advantage even to the farmer himself?

There are a number of reasons why every Christian should give proportionately. We shall mention a few.

1. *The Scripture supports the method.* Paul, in writing to the church at Corinth in reference to providing for the needy of his time, proposed this plan. His statement is: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." A share of the week's income for benevolences was the plan, and he asked all to participate. A sort of "every member" policy. The little word "as" tells what the proportion should be. Our prosperity is from God, and in the measure that he prospers us we ought to lay by to promote the work of the church—the institution which Jesus purchased with his own blood and which institution is to fill the earth with the knowledge of God. Abraham, more than 2,000 years before Christ, laid by a tithe. What these patriarchs did of their own volition finally came to be written into the law. Proportionate giving is scriptural; why should we disregard God's Word?

2. *It is equitable.* Nothing is more reasonable. The individual with small income pays as much in proportion as the one with a large income. It is not a competitive system in which the rich outrival the poor. Each one reckons his paying by the measure of his bounties from God and proceeds at once to administer in this proportion. It is according to what each one has from the Lord.

3. *It is flexible.* Not only is this true with different individuals but with the same individual. The tithe may be a good place to begin, but increasing prosperity would increase the benevolences if one gives proportionately. Zaccheus gave one-half of all his goods. The poor widow gave all of her living. A heart filled with gratitude for heaven's bounties always finds a mind willing to give, not a fixed sum year by year, neither according as others give, but in the measure God has prospered. How fine! How easy the system!

4. *The individual conscience determines the amount.* The New Testament plan is governed by grace and thus loses the harshness of legalism. "The letter killeth, the spirit giveth life." The individual conscience decides. It is "as a man thinketh in his heart." Paul would say it thus: "Let there first be a willing mind." God's bounties appeal to the conscience and the conscience sets the proportion of giving. We should remember that God cannot be mocked; if one robs God by refusing to give as he has prospered, one robs himself of present and future joy and blessedness. While it is true that one is saved by grace, it is also true that one is judged by his works. To refuse to will and to work for him who emptied himself of glory and went to the cross for our salvation is the basest of ingratitude.

5. *It determines the amount of reward.* Paul put it thus: "He that soweth bountifully, shall reap also

bountifully." This is true in natural harvests and it is also true in spiritual. God furnishes seed, soil, sunshine and shower, but the measure of their profit depends on man's vigilance and vision. First of all let us honor him by yielding ourselves, then it will be easy to honor him by our substance. In the measure that man honors God with his substance will man be rewarded. First of all the individual should yield himself, then it will be easy to give of the material substance. If one evades his ability to give by hiding his talent in the earth or by rolling his pound in a napkin that one has nobody to blame but himself if he hears at last from his Master the terrible words: "Depart from me!"

Holiday Spending

AROUND the Christmas season everything takes on the spirit of giving. The church during the centuries has emphasized the value of the *unspeakable gift*, and has used the occasion to do some valuable teaching on giving. The homes, schools and big business have all profited in one way or another by the atmosphere of good cheer.

A very sad feeling comes over one, however, as one observes the manner in which this Christmas occasion has been paganized. A most unselfish gift was God's gift of his Son and nothing could be more fitting than to memorialize the day with that sort of sentiment.

With our present serious financial condition as a church, why not dispense with luxury altogether, and even deny ourselves some of the feeling of satisfaction occasioned by giving gifts to one another, in order that for this holiday season we may make such an offering for missions as will measurably show our gratitude for the sacrificial gift of our God?

The desire to give to our children, kinsfolk and friends is very commendable but they will all understand and be perfectly satisfied if we thoughtfully and sincerely explain to them our change in practice. They will likely join with us in this splendid privilege and thus we will together win favor from the Lord.

In conclusion may I emphasize again what I have often said in these columns, i. e.: that the amount one gives is to be decided not by law but by love. If we give unmotivated by love, even to all that we have, we are unprofitable. If we give by love the law will be fulfilled. May I urge each reader of the MESSENGER to make a careful accounting for one year of all income and outgo to discover how little or how much each is interested in that for which God gave his Son and the Son gave his life.

Stewardship Mottoes

WE still have a number of sets of the Stewardship Mottoes. There are eight in the set, 15 x 22 inches, and they will be sent out from this office for 30 cents postpaid.

Here is an opportunity to let the walls of your church speak on a subject of great importance. Not a single church in the Brotherhood but that should avail itself of this offer.

Here is a chance for the C. W. Society or the Sister's Aid Society to do a good work. Ask your pastor or elder whether he has ordered a set, and if he has

not, send for a set and do some effective teaching on consecration.

If ministers do not feel financially able to make the investment themselves put it up to your young people, they are always glad to help out. Tell them about the Stewardship Mottoes, they may not see this in print.

We are making no money on these mottoes. We got them for the good they will accomplish in the local church. They will do no good in our office. They should be on the walls of the churches.

A well-to-do business man in New York told the ministers that if they would give him the walls of their churches to advertise his business he would take care of their local expenses. If big business would be glad for our church walls as promotive mediums why should not pastors use this same medium to promote religious truth?

If you want a set for your church send 30 cents to The Council of Promotion, Elgin, Ill.

Mission Notes

A GOOD sister sends a liberal offering direct to the office, because she says her congregation gave no opportunity at the time of the Thirtieth Anniversary. This in one of our larger congregations!

The First Church of Philadelphia passed out envelopes to receive their Thanksgiving offering. The first hundred brought in \$603.30 for missions. Very fine, and we hope that the other four hundred will have some share in it too.

Christmas, with all of its fine friendships and sacred memories, is but one of the many blessings of Christ. It will be too bad if in our much giving at Christmas time we should fail to give him to this most needy world.

Many folks are like the Roman soldiers who cast their lots for the garment of Christ—they wanted the clothes and material things of Jesus; but not Christ himself! It is the possession of Christ himself that makes us dispensers of his grace and love.

There is considerable discussion over the use of the words "religious" and "Christian." Dr. David J. Burrell of New York City says, "Religion is seeking God; Christianity is finding him—in Christ." We accept the importance of this distinction as most vital in our missionary thinking.

A good mother in Israel—past the threescore and ten—sends five dollars as her bit for the work of missions, and says she wants to send more soon. Then she adds that she has been crippled for more than twenty years and does not often get to services. What a lesson for the strong among us!

One of our missionaries says he believes the coming Washington Missionary Conference in January, if approached in the spirit of the Lord, will be a greater power for world peace than the Washington Disarmament Conference. Let us pray that the Lord will use it for great good throughout the world.

A recent letter from India would indicate that we must begin to think of calling missionaries home unless we provide money to extend schools among children and use more of the native Christians who have been trained for service. It is this native Christian constituency that must be used of God to build self-supporting and self-propagating churches. God forbid that we fail just as we face the time of harvest.

Shall our Christmas gift to the Lord be our deficit in funds for the extension of his Gospel? Shall our Christmas wishes and prayers for the workers on the field be the same old story of financial stress? We are sure that quite a few have sacrificed that the work may be strengthened; but are there not many churches who will add their prayers and gifts to bring the Christ of Bethlehem to all the world? c. d. b.

THE PASTOR'S STUDY

Findings in a District Survey

BY THE FIELD REPRESENTATIVE

Part I—Growth in Membership

HAVING made a survey of some of the churches of our District, under the direction of the Joint Boards of the District, I found some striking facts that are likely typical of conditions in other Districts of the Brotherhood. In view of this they may be of interest to the readers of the MESSENGER. Of greatest general interest, perhaps, will be the findings in regard to the growth of the churches in membership.

But first let us consider the question: Ought our churches grow in membership? May it not be that many of our churches today have reached a state of maturity, where no growth in membership should be expected? This might be true, if the population of the nation were at a stand still. But the population is increasing. Therefore in general, a church which is merely holding its own would be increasing in membership. Again, when we consider the additional fact that an enormous per cent of the population are not members of any church, we see that there are opportunities for growth by converts from the unchurched. We should expect, then, that the membership of the churches would be increasing. Members should be gathered from two sources: first, from the members' children, from newcomers in the neighborhood and from the increase of the population; and, second, from those already in the neighborhood who are not affiliated with any church.

Looking at the question from the standpoint of the scriptural teaching, it appears that the church ought to grow. Jesus said the gates of hell should not prevail against his church. "The gates" referred to tend to hold back, or shut out. Gates do not go out against an enemy; but they keep an enemy out. "The gates of hell" must be the bars that hold the unconverted and sinners in the Devil's territory. If the gates of hell are not to prevail against the church, surely the church must break into the Devil's ranks and win his prisoners for Christ. If this is done, the church membership will be increasing.

If the churches are not increasing in membership we must ask ourselves the serious question: Is the church what Christ intended it to be?

The survey shows that there are 34 churches in the District studied. Only fifteen of the thirty-four show a growth in membership during the past five years. There are eleven churches reporting practically the same membership as five years ago, and eight churches are losing in membership. A total of 19 churches have made no gain.

When we seek for some of the factors that make for growth at least one is strikingly revealed when we compare the findings in regard to growth in membership with the findings in regard to the ministerial leadership.

The facts can be gotten in mind clearly from the following chart, each star representing a church:

Churches having full-time resident pastor										
Seven	*	*	*	*	*	*	*	*	*	*
Growing	*	*	*	*	*	*	*	*	*	*
Losing	0									
Churches having part-time resident pastor										
Eleven	*	*	*	*	*	*	*	*	*	*
Growing	*	*	*	*	*	*	*	*	*	*
Stationary	*	*	*	*	*	*	*	*	*	*
Churches having nonresident pastor										
Three	*	*	*	*	*	*	*	*	*	*
Growing	0									
Stationary	*	*	*	*	*	*	*	*	*	*
Churches depending on home Ministers										
Nine	*	*	*	*	*	*	*	*	*	*
Growing	*	*	*	*	*	*	*	*	*	*
Stationary	*	*	*	*	*	*	*	*	*	*

Churches depending upon irregular supplies

Four	*	*	*	*	*
Growing	0				
Losing	*	*	*	*	*

One of the seven churches having a resident full-time pastor does not show a growth for the five year period, but is listed as growing because of definite evidence of growth since the location of the pastor. Of the four churches having a part-time resident pastor reported as not growing, two have had a pastor for only a very short time.

The facts give striking evidence of the value of a resident pastor as a factor for growth in any church.

The relation of the location of the church to its growth is just as striking, as shown below:

Churches located in City										
Six	*	*	*	*	*	*	*	*	*	*
Growing	*	*	*	*	*	*	*	*	*	*
No Growth	0									
Churches located in Country										
Twenty-eight	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*
Growing	*	*	*	*	*	*	*	*	*	*
No Growth	*	*	*	*	*	*	*	*	*	*
	*	*	*	*	*	*	*	*	*	*

It is clearly indicated in the above findings that the church with the best chances for growth is a church located in the city with a resident pastor. If we are interested in winning the most possible souls for the Master we will then build more churches in the city and provide pastors for the churches we now have. This is worthy of the attention of our Mission Boards. The Mission Board of this District has been successful. It has done most all of its work in the city.

The city church grows, not always because it wins the most converts, but sometimes because members from the country move into its bounds. But if the city church were not there we would lose those who move from the country, so we gain by having city churches.

It might be expected that churches would grow in proportion to the big revivals they hold; but this is not shown to be the case. In fact, just the opposite is sometimes true. There are churches in the District where some of the best of our evangelists have done noble work that are declining nevertheless at a serious rate. For example, one church reports more than 60 accessions in a period of about 6 years with a loss in membership during the same period of over 50. In other words, in spite of great revivals the membership dropped from 72 to 21. During the same period a neighboring church only 4 miles away made one of the most remarkable growths of any church in the District. In the latter case there was more emphasis on nurture.

Evangelism without nurture is disastrous. It is the churches that nurture and care for those who come into their folds that grow in membership.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 5—Prayer and Healing

"And he said unto them, This kind can come out by nothing, save by prayer" (Mark 9: 29). Many ancient authorities add: "and fasting."

- (1) *Prayer*, Greek, *proseuche*: prayer to God.
- (2) *Parallel Passages*: Matt. 17: 14-20; Luke 9: 37-43.

(3) *Setting*: Upon the return of Jesus and the three disciples from the Transfiguration, they found that the disciples at the foot of the mountain were not able to heal, in Jesus' absence, an epileptic boy. When Jesus had entered the house, his disciples asked him privately, how it was that they could not cast out the "dumb and deaf spirit." Jesus answered, according to Matt. 17: 20: "Because of your little faith"; and, according to Mark: "this kind can come out by nothing, save by prayer." Luke does not mention the fact that they asked Jesus the question.

(4) *Faith and Prayer*. According to Jesus' answer to the disciples' question the trouble was, first, a lack of faith. "Because of your little faith." "O faithless and perverse generation." Faith is essential. Faith on the part of the disciples, as performers of the task; and faith on the part of the father, as believing for the boy, for the boy was deaf and dumb. And in his swooning condition there was no way to create faith in him through sight. Usually the miracle is performed because of the faith of the subject. But there are cases where the miracle is performed because of the faith of others. Faith is a dynamic. Jesus indicates its power in the remainder of his answer to the disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence . . . and nothing shall be impossible to you."

Secondly, their trouble was also a failure to pray. The disciples seemed slow to learn these lessons. "O faithless generation, how long shall I be with you? how long shall I bear with you?" But we seem about as slow to learn as they.

This kind can come out by nothing, save by prayer. This does not mean that the faith element is not essential. Jesus says it is. See Matthew. Faith is really a part of prayer. Folks who pray have faith. But those who have no faith, never pray. They were "faithless," or had "little faith," and consequently no prayer. This kind comes out only by prayer.

Prayer is also a dynamic. "More things are wrought by prayer than this world dreams of."—Tennyson. Every praying Christian knows the fact to be true. It is of interest to note what William James, in *Varieties of Religious Experience*, Chapter 20, says on the point: "That prayer or inner communion with the spirit thereof—be that spirit 'God' or 'law'—is a process wherein work is done, and spiritual energy flows in and produces effects, psychological or material within the phenomenal world." (The emphasizing is mine. The quotation is from my notes, and I am not quite certain whether the quotation is word for word).

It is obvious to all fair-minded persons that prayer is a source of power, releases power, and by it work is accomplished. Comparatively few, sad to say, do things for God by means of this power.

"Kind." A few words should be said about this word in the text. The Greek is *genos*, kind, sort, species, etc. Evidently there are different kinds or species of spirits. Some being more malicious than others. "Then goeth he and taketh with himself seven other spirits more evil than himself, . . . and the last state of that man cometh worse than the first." Matt. 12: 45. From what the boy suffered, he must have had one of the baser sort.

The Place of Prayer in Healing. It is often asked: What place has prayer in healing? What place has the doctor? What is divine healing? Are there faith cures? Does God still heal by miracles? Etc.

Prayer has a place in healing. Sickness, disease, and all bodily abnormalities are a result of sin entering the world. And we naturally look to God for deliverance. Jesus gives prayer the chief place in the healing of such cases as the subject of our study. Doubtless, prayer has more to do with combating evil spirits and sin, than any drug that a doctor could administer. In fact it is a wise doctor who can rightly diagnose a case and know just when drugs are needed, and when the power of God and grace is needed.

James says: "And the prayer of faith shall save him that is sick, and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed." Alford's Greek Testament, in its comment on the James text, speaks plainly relative to bodily healing: "Clearly here, considering that the forgiveness of sins is separately stated afterwards, *sosei* (shall save) can only be used of *corporeal healing*, not of the salvation of the soul. This has not always been recognized. . . . He is enforcing the efficacy of the prayer of faith in afflictions, v. 13. Of such efficacy, he adduces one special instance. In

(Continued on Page 826)

HOME AND FAMILY

The Savior Came

BY B. F. M. SOURS

They were watching their sheep on the far away sward,
When the angel band came down
To tell of the King of whom angels sing,
And who came from his throne and his crown
To tread the harsh world with its cold and its sin,
Our hearts and our love to win.

The herald-angels above the hills
Burst forth in the jubilant joy.

The shepherds were frightened, the shepherds were glad
With a gladness without alloy,
For the One whom the seers had foretold was there
To answer earth's pleading prayer.

So the Savior came to the lands far away,
And the children flocked to him.
He brought the sunshine of his love
Instead of the shadows dim.
And so to redeem—O praise to his name!
The holy Savior came.

Mechanicsburg, Pa.

Christmas Cheer

BY LEO LILLIAN WISE

JOHN and Mary Adkins had moved about in a mist of sorrow after the word came that their only child, a talented girl, had gone to the heavenly home forever. To them it was a cross that her grave was in far-off China; not that they begrudged her life to the Master's call—but oh, the heartache! And now Christmas was coming; what would they do?

One evening after the work was all finished and John was reading the daily paper Mary said to him: "Father, we must keep Christmas this year. It wouldn't be right not to." He nodded in agreement with her, though he could not see one word of the print before him. She continued softly:

"Christmas ought to be a time for joy among lonely hearts, so let's not invite one person who has plenty to enjoy. We will go among the lonely ones."

Something about it caught his fancy, so John said quickly: "Well, I'll invite young Tom Ray, the new clerk in the bank. He was telling me the other day that his people are all dead. I am sure he will be glad to come."

Mary was leaning forward, her round cheeks once more rosy as of old: "And I'll ask Margaret Forest, the girl who works in the Ideal Bakery. Just think, she hasn't anyone except a grandmother who is in a home in the East. Oh, I know we will have the best time."

As the days passed Mary and John planned out each detail for a happy Christmas. They decided to have their invited guests arrive Christmas eve and remain until the day after Christmas.

During the days of preparation the house was filled with spicy smells, and John selected apples to be polished and nuts to be cracked. The popcorn was not forgotten. Mary fixed apples for delicious sugar sweets. A little cedar tree was marked to be used in the front room. In the happiness of doing for others their heartache was lessened.

One evening as John came in he announced: "Well, I've invited Judge Clark to be a guest of ours. Tears actually stood in his eyes when I spoke to him, and then I remembered that years ago he lost his wife and children in a tragic accident."

Mary was silent a moment. "It is strange indeed that we forget so easily," she said. "I have invited Miss Kate, the old teacher. Do you know that after all the years of teaching, years in which she gave her best efforts for the guiding of children, she has been lonely? I know she has been dreading the holidays even though they are a time when all should be joy and peace."

The eventful evening arrived, and with it the expected guests. After the four had come, Mary beckoned to John, who followed her out with a mysterious air. Then they came back; John with a coo-

ing, happy babe of some ten months in his arms. The moment was one of awed surprise for the guests, and then Mary said in a tremulous voice: "I thought it would not do to leave out the child in the midst."

And the Judge, with a wonderful look on his face and in a voice that quivered with emotion asked: "Did it occur to you that you are John and Mary?"

Late in the evening they all sat in the living room and had evening devotions together. Judge Clark read the ever beautiful story from Luke of the watch kept by the shepherds upon that eve so long ago. Then he reverently prayed.

Christmas dawned bright and clear. During the night a touch of snow had fallen throwing the mantle of purity over the world. Somehow the night before the guests had managed to bring in some gifts for the cooing babe. And merriment ran high. There were mirth-provoking gifts for one another. The Judge had patiently unwound paper and strings from a strange package which proved to be a joker. After dinner while the two older women did up the dishes, Margaret and Tom were outside making snowballs and tossing them at each other. The two older men kept company with the babe.

Not one was lonely for joy and happiness were abroad. Little wonder that the Judge wondered if by another year he might not have a Christmas day in his own home with Kate as his wife. Nor could you blame Mary for wondering if the two young people would not like each other pretty well. The following morning at breakfast the Judge asked: "What will you do with yourselves after we are all gone?"

John looked at Mary and she nodded, then he laid his hand upon the cooing babe in a near-by high chair: "We will not take this babe back to the Home for the superintendent says we may take him for our own."

And as it turned out Christmas cheer was to be with each during the coming days. Let joy and peace reign throughout the earth.

Old Fort, Ohio.

Homeless Children

BY DR. S. B. MILLER

No. 20—Loaning Mother

(About ten years ago Bro. Miller wrote a series of articles on Homeless Children. He has consented to add a few more to the series.—Editor's Note.)

"He isn't my brother, really, truly,
He's just an orphan boy, so
My ma took him, because she knew
He had no other place to go.
I'm glad we've got him, though
I think it is just fine.
He didn't have no mother, so
I've loaned him half of mine."

BENNIE BUTLER lived with his parents until he was eight years old, then his father was accidentally killed and there was no accident or life insurance, so the mother put Bennie into a Home, while she worked to support herself and pay a small fee for Bennie's keeping.

As is usual in such Homes, over half of the children have both parents living, but their own home wrecked by divorce; and most of the others have one parent living and are only kept there as a case of necessity.

But Jimmie Jones was a really, truly orphan, having neither parent nor kinsfolk—no one to take any interest in him. Bennie and Jimmie became good friends. Bennie missed his toys and wondered why there were none for the children of the Home. Jimmie knew by long experience that while many toys were sent by real well-meaning friends, they were kept away from the children because of littering up the play rooms, scarring the floors, or causing trouble among the children; so toys were not being used.

It was difficult for Bennie to get used to so many rules and regulations, but Jimmie guided him safely past them so he avoided punishment, as many of the boys were not able to do. Bennie's mother promised him he could come home at Christmas, and he kept telling Jimmie such wonderful stories about a real

Christmas in a real home—things which poor Jimmie had never known or experienced.

As the time drew near for Bennie to go home, Jimmie begged to go with him. The mother gladly gave her consent, for she had learned what a real friend Jimmie had been to Bennie.

The superintendent reluctantly gave her consent but expected Jimmie to change his mind, when he was reminded of the big Christmas dinner which kind friends always furnished for the children of the Home. But Jimmie was not to be influenced, for Bennie had promised him a real mother in a real home and a really, truly Christmas dinner—so the final arrangements were made in time for their going. Bennie knew the way, and the boys struck out bravely for the long, long walk to Bennie's home. At last they reached an apartment house where Bennie's mother had rooms in the basement. As Bennie rapped loudly on the door, his mother opened it quickly and hugged and kissed her son, and then gave Jimmie a hug and kiss, too.

The boys were soon busily engaged with Bennie's toys and the time passed so quickly they scarcely knew it was dinner time or how hungry they were. The dinner was a plain one but abundant for all—well-cooked and thoroughly enjoyed by all three. As they visited in the afternoon the mother told them stories and also told of her plans which she had long been desiring to tell. She had learned of a friend who wanted to adopt a boy and she had promised to bring the boys there to spend Christmas eve and the next day.

Jimmie made such a favorable impression on this lady that she agreed to give him a home, and what was still another surprise, she would keep Bennie, too, in the day-time, while his mother went out to work, then he could be with her at night. Such a happy Christmas!

"Homeless, friendless, helpless children
Needing most a mother's care,
Won't you look upon with pity,
Let them in thy blessings share?
Childless homes and homeless children
Can each other's wants supply.
Separation and confusion
Make both homes and children die.
Open every child asylum,
Set the little captives free;
Give them homes and loving mothers,
Homes of laughter, song and glee.
Give thy mite, give golden treasure
Freely as to child thine own;
Give thy heart in loving measure,
Help a child to find a home."

Cedar Rapids, Iowa.

The Guiding Star

BY JOSEPH D. REISH

THE place where the infant Savior of the lost world could be found was revealed to the Wise-men of the East by the star which hung over the little town of Bethlehem. That star had safely guided them from their native land to the object of their search. To them it represented Christ the King. To the world it was a symbol of light, for it directed to and pointed out the One who had come to reveal to all the will of the Father. As that first Christmas star "went before them until it came and stood over where the young child was," so each recurring one renews hope within men even when they cannot see the end. This hope encourages them to continue on against all odds.

It is all-important to have a star to guide us as we travel the ocean of life, for:

"Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide."

However, there are stars that tend to lead astray. Only the Christmas star can be trusted for it leads to the Redeemer. That guiding star now shines, and as ever points to that which is best in life. It is representative of all that is good, for it points to the

(Continued on Page 826)

AMONG THE CHURCHES

Calendar for Sunday, December 21

Sunday-school Lesson, The Conversion of Zacchæus.—Luke 19:1-10.

Christian Workers' Meeting, Loyalty.—Rev. 2:10b; 7:13-17.

* * * *

Gains for the Kingdom

One baptism in the Victor church, Kans.

Two baptisms in the Sterling church, Colo.

Ten united with the Buffalo congregation, Pa.

One baptism in the Pleasant Grove church, Ill.

One baptism in the West Manchester church, Ind.

Five baptisms in the Stonelick church, Ohio.—Bro. X. L. Coppock, of Leeton, Mo., evangelist.

Ten baptisms in the Mississinewa church, Ind.—Bro. H. C. Early, of Muncie, Ind., evangelist.

Nineteen baptisms in the Everett church, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.

Seventeen baptisms in the Chambersburg church, Pa.—Bro. C. H. Steerman, pastor in charge.

Three additions to the Newport church, Va.—Bro. E. T. Fike and Bro. J. G. Miller, evangelists.

Three baptisms in the Ogans Creek church, Ind., Bro. J. A. Miller of Kokomo, Ind., evangelist.

Two baptisms in the Longenecker house, Pa.—Bro. Hiram Kaylor, of Rheems, Pa., evangelist.

Four baptisms in the Bethlehem church, Va.—Bro. E. C. Crumpacker, of Bonsacks, Va., evangelist.

Twenty baptisms in the Mexico church, Ind.—Bro. Geo. Mishler, of South Whitley, Ind., evangelist.

Five baptisms in the New Hope church, Tenn.—Bro. R. B. Pritchett and the home elders in charge.

Five baptisms in the Curry house, Curryville, Pa.—Bro. J. E. Rowland, of Woodbury, Pa., evangelist.

Three were brought into the Kingdom, Richfield church, Pa.—Bro. C. E. Grapes, the pastor, in charge.

Twenty baptisms in the Glendora church, Calif.—Bro. A. D. Sollenberger, of that place, evangelist.

Seven baptisms in the Lindsay church, Calif.—Bro. Edgar Rothrock, of La Verne, Calif., evangelist.

Three baptisms in the East Dayton church, Ohio.—Bro. J. A. Snell, of South Whitley, Ind., evangelist.

Eight baptisms in the Des Moines Valley church, Iowa.—Bro. W. E. West, of Mt. Morris, Ill., evangelist.

Thirty accessions to the Roxbury church, Johnstown, Pa.—Bro. H. C. Early, of Muncie, Ind., evangelist.

Eighty-one accessions in the Hagerstown church, Md.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Three baptisms in the First Grand Valley church, Colo.—Bro. Jas. Swallow, of Malmo, Minn., evangelist.

Seven were received into the Springfield church, Ill.—Bro. G. O. Stutsman, of Cerro Gordo, Ill., evangelist.

Six baptisms in the Wilpen Italian Mission (Ligonier), Pa.—Bro. J. W. Sanner, of Robinson, Pa., evangelist.

Eight baptisms in the Beaver Creek church, Va.—Bro. Michael Reed, of Pleasant Valley congregation, Va., evangelist.

Five were baptized and one reclaimed in the Honey Creek church, Mo.—Bro. Eshelman, of Partridge, Kans., evangelist.

Two were baptized and one reclaimed in the Washita church, Okla.—Bro. L. A. Whitaker, of Topeka, Kans., evangelist.

Twenty were baptized and two reclaimed in the Pine Glen church, Pa.—Bro. Ira Holsopple, of Everett, Pa., evangelist.

Twenty-eight baptisms in the Bridgewater church, Va.—Bro. H. S. Replogle, of Oaks, Pa., evangelist;—three baptisms previous.

Two baptisms in the Antioch church, and two in the Christian church, Va.—Bro. E. C. Woodie, of Daleville, Va., evangelist.

Twenty-five were baptized and three received on former baptism in the Scalp Level church, Pa.—Bro. L. S. Knepper, the pastor, evangelist.

Twenty-two were received by baptism and restoration in the Bradford church, Ohio.—Bro. J. Oscar Winger, of North Manchester, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ora Weddle, of La Verne, Calif., to begin Dec. 21 in the San Bernardino church, Calif.

Bro. A. D. Sollenberger, of Glendora, Calif., to begin Jan. 4 in the East San Diego church, Calif.

Bro. Rufus Bucher, of Quarryville, Pa., to begin Dec. 28 in the Eversole church, Ohio.

Bro. J. I. Baugher, of Elizabethtown, Pa., to begin Dec. 25 in the Carlisle church, Pa.

Bro. J. A. Robinson, of Pleasant Hill, Ohio, to begin Jan. 5 in the New Carlisle church, Ohio.

Bro. L. R. Holsinger, of Martinsburg, Pa., to begin Jan. 18 in the Hollidaysburg church, Pa.

* * * *

Personal Mention

Bro. Roy Leicht changes his address from Ft. Worth to Nocona, Texas.

Bro. Geo. W. Hilton, of Santa Ana, Calif., changes his street address from 437 S. Birch to 602 S. Garnsey.

Bro. Ralph R. Hatton, 155 Reed Ave., Marion, Ohio, we are informed, has an open date for one evangelistic meeting, after March 1, 1925.

Northwestern Kansas has selected as Standing Committee delegate to the next Conference Eld. Roy A. Crist, with Eld. J. E. Small as alternate.

Our Christmas Giving

A GOOD sister just writes that we "are making a strong appeal for ONE DOLLAR per member for missions as a gift to the King." We are glad to pass on her earnest appeal! Certainly a deficit of \$27,000 in our much reduced mission program has a claim on our Christmas giving.

Shall we give time to pray when our workers have so many hard problems to solve? Shall we offer the Lord only a deficit in his treasury, when Christmas finds us so blessed? Shall we send no message of Christmas cheer to the workers on the field but the old story of deficit, when they know America is so rich? Shall our Christmas giving be confined to things of perishing value, when a sinful and contentious world needs a Savior and Prince of Peace?

We trust many shall find joy in making Christmas a sacred memory to the coming of Christ into the world! May he be honored in all of our giving! A service in every congregation, where all might bring a DOLLAR for the GREAT FIRST WORK OF THE CHURCH, would show the real Christmas spirit. Let us try it!

General Mission Board
OF THE CHURCH OF THE BRETHREN
IN CHRIST
Elgin, Illinois

The First District of Arkansas and Southeastern Missouri chose Eld. W. T. Price delegate on Standing Committee for 1925, with Eld. B. E. Kesler alternate.

Bro. E. O. Norris, of Toledo, Ohio, has accepted the pastorate of the Champaign church, Ill., and changes his address to 1205 N. Market Street, Champaign.

Bro. E. M. Butterbaugh, of South Bend, Ind., member of the Auditing Committee, spent a few days at the House recently, getting an early start on the big annual job of that committee.

Bro. W. C. Hoover, of Timberville, Va., a prominent and useful man in his community, and generally well-known as physically the largest man in the Brotherhood, passed away the night of Dec. 11.

Brother and Sister J. Edw. Jarboe are at present in evangelistic work in Spokane, Wash., where they expect to be during the holiday season. Their correspondents will address them there, care of general delivery.

Bro. E. F. Sherfy is reported a trifle better at this writing. He was anointed some weeks ago. After seven weeks in the hospital his temperature is still near 103 degrees. Let us continue to remember Bro. Sherfy in prayer.

Bro. Galen B. Royer has had to resign his pastoral service for the Fairview church, Pa., in order to give his time to his work for Juniata College. Brethren Ernest A. Brumbaugh and Quinter A. Showalter will serve the Fairview church in spiritual leadership.

"Arrived," was the one word message received the morning of Dec. 13 from Bro. Beahm. It means that Brethren Beahm, Mallott and Heckman, and their wives, have arrived safely at Lagos, Africa. Two days later the following cablegram came from Bro. Garner: "Arrived

here yesterday after pleasant voyage." Thus Bro. Garner and family, Bro. H. J. Brooks and wife, and Sisters Jennie Mohler and Beulah Woods are amongst friends in India. These two groups of missionaries sailed from New York on Nov. 8 and were together as far as Liverpool, England.

* * * *

Miscellaneous Items

Gains for the Kingdom reported in this issue total 388 if we added correctly.

Those who have contributed material for the new book "Christianity vs. War" will kindly send their present address to the undersigned, and receive the complimentary copy as promised. The sales have been gratifying but those who have delayed ordering should send \$1.50 at once for this new 350 page book, postpaid. Bro. Moomaw expects to dispose of the remainder of the edition when he leaves for Florida in the near future.—John D. Roop, Jr., Linwood, Md.

Pleasant Valley, Poplar Grove, Pitsburg, Eversole, Bear Creek and West Charleston were the churches of Southern Ohio which listened so patiently and responsively last week while the editor tried to tell them "Why World Peace Waits." Elders David Minnick, Joseph Longanecker, Jesse Stutsman, Samuel Horning and Jacob Coppock were some of the aged standard bearers with whom, along with many of younger years, it was his privilege to have very pleasant fellowship. At Poplar Grove a series of meetings with excellent interest was in progress conducted by Bro. B. F. Petry, pastor of the church at Galveston, Ind.

* * * *

Special Notices

The Peace Valley church, Mo., announces a love feast for Dec. 31.

The Garden City church, Kans., announces a love feast for Dec. 22 at 7:30 P. M.

The Church of the Brethren, Robins, Iowa, is in need of a minister who will assume the responsibilities and duties of pastoral work in a vicinity where there is no other church. Partial financial support is promised. For additional information write the undersigned, elder in charge.—D. W. Miller, Box 658, Cedar Rapids, Iowa.

The Sunday-school Teachers' Institute of Southern Ohio will be held in the Salem church Dec. 22-26. Those coming on the Dayton, Covington and Piqua Traction line will get off at Union, central stop; and those coming on the Ohio Electric will get off at Salem, West Hill. Call the Salem church by phone on the Phillipsburg exchange and you will be met. Or write E. E. Brumbaugh, Union, Ohio, R. 1, and you will be cared for.—E. E. Brumbaugh.

To the members in Canada west of Winnipeg, Manitoba: The District Mission Board of Western Canada is planning the evangelistic campaign for 1925 and is asking and urging that all isolated members in Canada west of Winnipeg send their name and address, also location, to their secretary, the undersigned. Anyone reading this notice having friends or relatives in Canada, please send me their address and location if not close to church.—G. C. Long, Irricana, Alta., Dec. 2.

At the Bible Institute of Middle Iowa, the following subjects will be discussed: At Des Moines Valley church, Dec. 27 and 28: The Teacher's Textbook, Jesus the Master Teacher, The Teacher's Personality, The Teacher's Aim, by Ezra Flory. Our Work and the Means for Accomplishing It, The Ideals of Our Schools and The Place of Home Mission Activity, by W. O. Beckner. At Panther Creek church, Dec. 30 and 31: The Teacher's Pupil, The Art of Questioning, Some Principles of Psychology and Teaching, Some Principles of Education, by Ezra Flory. Our Work and the Means for Accomplishing It, The Place and Function of Home Mission Activity, Our Foreign Christian Enterprise and The Ideals of Our Schools, by W. O. Beckner. Details of the meeting were given in last week's issue.

Notice to the Young People of Southern Ohio: The Third Annual Y. P. D. Conference of Southern Ohio will be held in the New Carlisle congregation, Friday evening, Saturday and Sunday, Dec. 26-28. A full program has been arranged for with Bro. C. H. Shamberger and Sister Della Lehman as speakers from outside, while a number from within the District will appear on program. After 4:00 P. M., Friday the Red Star and Dayton and Columbus busses out of Dayton will be met at Stringtown. It is hoped that each congregation of the District will be well represented in the conference. The program in part is as follows: Dec. 26, 6 P. M., fellowship supper; 7:15, address, C. H. Shamberger. Dec. 27, 9 A. M., Addresses on Amusements, Social Relationships and Fair Play, followed by sectional conferences. 1:30 P. M., Business and address by Daniel West. 7 P. M., Musical Program. Dec. 28, 9 A. M., Addresses on Peace by J. D. Bright, C. H. Shamberger and Ralph Royer. 1:30 P. M., Pass It On.—Della Lehman. It's Up to You.—C. H. Shamberger. Dismissal is at 3 P. M.—John A. Robinson, Pleasant Hill, Ohio.

AROUND THE WORLD

A Poor Year for Achievement

From far away Norway comes the news that the Nobel prize committee has decided not to award a peace prize this year. The committee declares that no suitable candidate could be found. Let us hope that another year some prophet of a better order will have so advanced the cause of peace that he will be worthy of the prize for achievements in this field.

A Good Year for the Coast Guard

During the past year the United States Coast Guard has established a new record in the protection of life and property on the high seas and the prevention of smuggling. The annual report shows that men from coast guard boats and stations rescued 2,462 persons from positions of peril and boarded and examined the papers of 46,152 ships, 14,499 more than ever inspected in any one year before.

Better Trade Conditions

In both foreign and domestic trade there are new evidences of the return of better conditions. Foreign trade is showing an almost uniform distribution of increases. During October the exports of agricultural products were the largest in volume since June, 1919, or for a period of more than five years. At home the continued revival of domestic trade is shown by the railroad movement of commodities. For the eleventh time this year more than a million cars have been loaded in one week.

This Year's Cotton Crop

The cotton crop for 1924 is the next to the best the United States has had in the last five years and two and one-half million bales above the average for the period. As the ten year average is only 11,493,533 bales, the cotton crop for this year which totals 13,153,000 bales, is clearly far above the average in quantity. Farm prices on December 1 averaged a little better than twenty-two cents per pound. This is about nine cents less per pound than last year, about one cent under the 1922 price and eight cents better than the price per pound in 1920.

David Starr Jordan Wins a Prize

Dr. David Starr Jordan, chancellor emeritus of Leland Stanford University and for many years an able advocate of peace, has been awarded the prize of \$25,000 offered by Raphael Herman for the best educational plan calculated to maintain world peace. Amongst other things Dr. Jordan's plan recommends the formation of a number of committees as follows: "The formation of a general world committee on education for peace, to function in connection with the several educational groups in the different nations, and a second international committee to cooperate with many already established organizations for peace. A committee to investigate the present teaching of history the world over, reporting also on textbooks used, their virtues and their delinquencies from the standpoint of international amity, and stressing the need that history, whether elementary or advanced, should be just and true. A committee on the teaching of patriotism which shall attempt to define its true nature, expressing its value, its limitations, and its perversions." Other committees recommended are to "promote mutual international understanding, better relations through the international use of athletic sports, to consider without prejudice the question of military training, and to consider 'preparedness.'"

A Visit to Abyssinia

Abyssinia is of some special interest today because the Abyssinian Church is nominally Christian. Some authorities state that Christianity was introduced into the country in the fourth century. Traditions, customs, and language point to an early and intimate intercourse with the Jews. Some traditions make this the land of the Queen of Sheba. Another tradition is that Matthew planted the Gospel in Abyssinia, and the eunuch mentioned in Acts 8:26-40 came from Ethiopia. The land of Abyssinia is a high plateau and the capital city, Addis Abeba, lies at an elevation of 9,500 feet. A recent traveler in Abyssinia relates how it took him three days to go by train from Jibuti on the coast in French Somaliland to Addis Abeba, a distance of 500 miles. The train runs twice a week, and as it runs only by daylight it naturally takes a good deal of time to make the trip. The capital is described as a city of nearly 100,000. However, there is apparently no city planning commission for Addis Abeba, for our authority states that the development of the city has not been along carefully defined lines. Many of the buildings look as though they had just happened. They are all sizes and shapes and without uniformity as to materials or style of architecture. Some of the buildings are quite substantial but others look more like they were ready to fall down. The streets are wide but unpaved. The crowds in the streets are described as enormous, for market day in Addis Abeba draws a crowd of twenty

thousand people. Besides the people there are almost as many animals on the streets and these include sheep, goats, mules, donkeys, camels, cattle and a goodly number of dogs. It is said that neither man nor beast in Addis Abeba has become reconciled to the sight and sound of an automobile. Thus the approach of a machine is invariably a signal for a panic and stampede. Such is Abyssinia as one visits it today.

A New Kind of Gypsies

The automobile has opened up new possibilities for shiftless persons who are also afflicted with an insatiable wanderlust. A study of forty families who arrived in Denver during the last half of 1923, all of whom were applicants to the Denver Social Service Bureau for aid has brought to light some strange facts concerning a new kind of gypsies, facetiously called "gasoline gypsies." Twenty-five of the forty families studied proved to be just birds of passage on the road to anywhere provided it was somewhere else. Thirteen of the families applying for aid were known to be on sight-seeing tours while the charity organizations of the cities they visited were left to wrestle with the problems raised by their shiftless and improvident habits. Many of these new gypsies have also discovered that they can not only travel at others' expense but that it is also cheaper to move about in an auto than it is to settle down some place and have to pay rent. This discovery helps to explain why the auto camps, originally planned for the overnight tourist, have become a problem in themselves. They are now often occupied by large numbers of families who stay for indefinite periods. Thus, last year California camps registered 140,000 machines and a million and a quarter people. These almost incredible figures are explained by the fact that California, with its year-round succession of fruit and vegetable crops, meets the auto tramp problem at its worst. For aside from the pure gypsy type there are thousands of migratory workers or "Ford tramp families," who follow the crops. The children of these migrants present a special problem. It is said that there are now 10,000 children following the crops in California alone, and an appropriation has been made for a migratory teacher to follow the migratory children. It is hard for the folks with settled habits and a desire to get ahead in the world to either understand or have much patience with the ne'er-do-wells who will not work as long as they can sponge off friends or the public. Perhaps a knowledge of the facts will help us in time to deal more helpfully with this indifferent yet needy class of people.

A New and Deadly Plague

"Humanity has entered a new environment of peril—the peril of narcotic drug addiction. Rising in Asia, spreading into Europe, the disease has moved westward until America now leads the world in the consumption of opium, morphine, cocaine and heroin." Captain Richmond Pearson Hobson, President of the International Narcotic Education Association, thus sketches the sudden rise and spread of the new and deadly plague of the human race that was liberated when narcotic drugs were discovered. The drink habit was bad enough, but the new plague is infinitely more deadly. Thus, while five ounces of pure alcohol are considered a fatal dose, morphine, weakest in the series of derivatives from opium, is 1,500 times as deadly. While it may take years of drinking to produce a drunkard it is said that one dose of heroin a day for a week will produce an addict. "Nearly 2,000 addicts can be created within a week from one ounce of heroin." A special menace in connection with the drug habit is its insidious character. Every addict solicits companions, and under the plea to try anything once, many are lured to take the step that leads to a swift and terrible end. The suffering endured by drug victims "is considered the most acute torture ever endured by man." This is one of the reasons why the crazed victim, especially of heroin, will do anything to get the drug. Another consideration is the fact that under the influence of the more powerful drugs the brain is one of the first organs to suffer, with the result that the elements of character crumble. Self-respect, honor, and all the higher attributes melt away. The economic aspect of the situation is in part suggested by the following fact: "A youthful convict in the Kansas Penitentiary, only twenty-four years old, had taken before he was convicted \$20,000 worth of the drug and had never worked a day nor earned a dollar." There is little that can be done for those that have been so unfortunate as to have acquired the habit. Captain Hobson's appeal is to pretexts that they protect their children from all forms of "white powder." Drug peddlers are especially anxious to reach children and this they do by concealing the drug in cigarettes, a hollow lead pencil, the bottoms of ice cream cones, inside of candy or in packages marked "headache powders." The negative results obtained at the recent international opium conference make it especially important for the United States to do something in self-defense. The schools seem the logical place to begin with a literature calculated to warn children and young people against the new and deadly plague of narcotics.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

An Open Door

Revelation 3: 8

For Week Beginning December 28, 1924

The Topic Is Intended to Suggest a New Year Meditation. In its scriptural setting the text is a statement of large opportunity set before the church at Philadelphia in Asia Minor. Apparently it was the work of bringing apostate Jews to salvation. It is usual with us to regard the beginning of a new year as a time to examine the past and take a forward look into the months to come. Every New Year's Day is as an open door by which we look fresh opportunities in the face and resolve to make the best of them.

Christ Is the Door into Finest and Fullest Living (John 10: 9). We dare not think of New Year without him. As we step over the threshold into another year it should be with us an advance into that more abundant life where joys are as broad and deep as the wide fields of Christian freedom. We shall expect to find spiritual satisfactions in every phase of life where Jesus has dominion. Let us reassure ourselves that there is no side of our living, personal and social, which may be excluded from his beneficent and transforming power (John 10: 10).

Every New Year Represents a Door of Entrance into Larger Faith (Acts 14: 27). It is God who has opened the door of justification by faith, and it is he who furnishes power for continual growth in faith. The basis of all strong and worthy living in society, government and business is faith. That means a confidence which accepts some person and principle as worthy of implicit trust and dependence. The coming of Christ among men was a great adventure of faith on the part of God. He believed that it would be successful. Since God gives us a forward look into a fresh lease of life beyond the New Year's Day we ought to enter into it with abounding faith in God and Christ, and men, and the divine plan for the world of humankind. It is his good pleasure to see us go from faith to faith, grace to grace, and glory to glory (Rom. 1: 17; John 1: 16; 2 Cor. 3: 18; Psa. 90: 12).

The New Year Represents a Door of Power of Utterance for Christ (Col. 4: 3). Our rejoicing hearts should beat high with aspiration to speak a better testimony for Christ during the coming year. Being in touch with the Master we ought to learn his language better all the time. He teaches us to pray and sing and praise. Preparation of heart is essential to vital witness for Christ. None of us can afford to be without it. In a practical way this ought to mean cleaner speech, less idle conversation, more kindly address, and a determination to make our words truly Christian (Prov. 15: 23; 25: 11; James 1: 19).

The New Year Represents Golden Opportunities for Effective Service (1 Cor. 16: 9; 2 Cor. 12: 2). As the adversaries and difficulties at Ephesus did not daunt Paul from working boldly for Christ, so should our faith be such as will expect hard things, being ready to meet them, and use them. The course of human life never does run with entire smoothness, and Christian wisdom asserts that it was never intended for man to live his life without the power of God within. Shall we not resolve to make this year of glorious victory for the kingdom of God? We can do it by proving in our lives that love is greater than hate, that humility supersedes vanity, that peace has more splendid victories than war.

No One Except Ourselves Can Close the Doors of Opportunity Opened to Us by the New Year. God will not close them, and no other man can do it, be he friend or enemy. The open door depends altogether upon our own wills and attitudes. If we are determined to knock we are assured that the closed door will be opened. Self is the only barrier to continued progress in and with the Lord. May we learn the true New Year spirit from Paul in Philippians 3: 12-16.

Suggestions for Meditation

Points for personal improvement in the coming year.
Open doors for betterment in my community.
Open doors for advancement in the church.
Great hindrances to progress which must be overcome.
Victories of the past to be conserved and strengthened.

A Prayer

Our Gracious Father! I recall with joy the experiences of the passing year in which thou hast shown thyself strong toward us. We remember with penitence those times when we were unwilling to accept thy proffered strength. For our victories we give thee praise; for our failures we take the blame. Now let thy Spirit dwell in us fully to enter the open doors of fresh opportunities in the coming year. Grant us holy fervor for personal holiness and social compassion and Christian service. In Jesus' name, Amen.

J. H. H.

What Is the Christmas Spirit?

(Continued from Page 819)

true giving is that which comes spontaneously, involuntarily, from the soul—which is unconscious of its own righteousness.

"Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink?" Not only were the righteous unconscious of ministering to him, they were unconscious of any ministration whatever. Had they been conscious of it, they would have been, not righteous, but self-righteous.

We can not help but rejoice in the contemplation of the large sums of money which are contributed, at this season, for the poor and the helpless, the sick and suffering, all over our land. Hospitals, reformatories, and charitable institutions of all kinds are centers of attention, and wealth forgets to hoard its treasures when the spirit of Christmas first manifests itself in our large cities. It is well that we have these splendid manifestations of the season's spirit. Charity is good, but every Christmas should bring us nearer to the ideal for which the Christ-child was sent through the Bethlehem manger, the ideal of a perfect justice which will abolish the necessity of charity.

The Christmas spirit is free from envy or jealousy. How many of us can truthfully say that we envy no man, that we do not look covetously upon the possessions, the environment, or the prerogatives of others? The envious spirit assumes many a deceptive guise and frequently masquerades as the spirit of outraged justice. Through labor organization and the prejudices of class and race, it works havoc with true contentment and happiness in all walks of life. Almost unconsciously we lose this spirit at the Christmas season. We forget, for a time, the petty jealousies which mar our happiness during the year.

The spirit of Christmas is forgiving. Families which have been separated and, it may be, estranged, meet together in some home and agree to overlook the things which once divided their interests and hardened their hearts. Workers in relations of all kinds often find that they have been nourishing imaginary dislikes and misunderstandings. The spirit of Christmas is like magic in its power of moving the human heart to an attitude of forgiveness and universal good will.

The Christmas spirit is ever joyful. We often note, with a touch of sadness, that the bell is becoming extinct, as a call to religious worship. The modern church has no bell, no steeple. But at the Christmas season we use the bell as a synonym of good tidings and great joy. Our messages are decorated with bells. Our sleigh bells jingle and we use the bright bells with which to beautify our homes and our Christmas trees. The idea is to express joy, to give a thrill of happiness and good cheer. And, like all our symbolism, we trust that it may grow until the world shall know that the only real, the only lasting joy is the joy of knowing one's self to be a child of a loving Father who will still be a father, even though we be forsaken by all the world. O, the world has need of a joyful message at the Christmas season!

The Christmas spirit embodies both hope and faith. We can not always be at our best, spiritually. We can not always feel that "God's in his heaven, all's right with the world." The man or woman who can witness the conditions of present-day life and feel personally happy and satisfied, must be pitifully lacking in Christian standards, or unmindful of the welfare of others. And yet, when the whole world is moved to pause, even for a moment, to give a thought to the Bethlehem manger, the spirit of hope and faith is born again. It can not be that the holy birth was in vain. It must be that the world will somehow, sometime realize the infinite holiness of that birth and will follow the principles of that life. Was it not promised in the words, "I, if I be lifted up, will draw all men unto me"?

Time after time his words seemed to promise falsely, his prophecies were vague dreams. So thought his closest followers. But they saw their mistake. They knew later that he had spoken truly.

So today this mad world must know that there can be no mistake. In the end the Babe of Bethlehem must rule.

The Christmas spirit is the peace spirit. Is the world growing more peaceful or is the war spirit gradually gaining in power? The question is ever with us and we can not evade it. Surface appearances count for little in our public affairs. Critical situations develop so suddenly that we can not be sure of anything. The wisest men of all times have been the most surprised at the unexpected turns of public events. As representatives of a Christendom supposed to be united in the one great cause which was born in the Bethlehem manger, what can we do to further the cause of "peace on earth"? It is not a question to be lightly dismissed at this significant Christmas season. We need to be ready to stand with all with whom we should stand on the vital issues of Christianity and civic life. It is a sad thought, this Christmas, that Japan wants no more of our missionaries because, as a minister interpreted it, "the students whom they sent to our universities returned to Japan less Christian than they came." It is a disconcerting thought that China will soon take the same position. It is a puzzling question which is being hurled at us from all sides: "Why is it that Protestant America can not speak with a united voice upon any subject?"

"Peace on earth, good will to men." We need to open our hearts as we gather about the Bethlehem manger. We need to pray for delivery from selfishness and the foolish worship of petty things. We have no right to pray for world peace until we are ready to catch the vision with which he prayed, "that they may be one." When the world is ready, world peace will come. So whispers the Christmas spirit.

Richland, Kans.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 822)

sickness let the sick man inform the elders of the church. Let them, representing the congregation of the faithful, pray over the sick man, accompanying that prayer with the symbolic and sacramental act of anointing with oil in the name of the Lord. Then the prayer of faith shall save (heal) the sick man, and the Lord shall bring him up out of his sickness; and even if it were occasioned by some sin, that sin shall be forgiven him. *Such is the simple and undeniable sense of the Apostle, arguing for the efficacy of prayer.*

If we perform the anointing, shall we also use the doctor? Yes, if necessary. The doctor has his place. Remember, nature's laws for our bodies are God's laws; also, remember that doctors cannot heal. Nature, or God through his laws, does the healing. Doctors can only assist nature, and direct the sufferer back to the pathways of health. Nature alone creates; healing is re-creation. The doctor assists nature in keeping down bacteria and gives God a chance to heal. The doctor has a place and his antiseptics are for germs, rather than for sin and evil spirits.

There are two ways in which God can heal—the natural way, and the supernatural way. The latter we call the miraculous. The healing in both cases, for aught I know, is according to the same laws. In the case of sickness the miracle consists of the *short-time*, or supernatural way. Without the miracle it is the *long-time*, or natural way. But this forget not: Whether it is the long time or natural way, or the short time or supernatural way—three months or three minutes getting well—*both are divine*. I believe in divine healing, also in miraculous healing. So did Paul. All healing is divine. So the season's fruits come to us by divine methods, and not human methods. And whether the process is natural or supernatural, still it is divine.

Let us remember that miracles have their time, place, and conditions. And knowing such, Paul, the great miracle worker, advised Timothy to take a little wine for his stomach's sake and other infirmities. Epaphroditus, Paul's fellow-worker was sick, nigh

unto death; Paul sorrowed, yet he did not use his miracle power upon him.

As God's children, having met him, and knowing that he is, it is better for him not to use miracle healing on us. His natural way for us to get well helps us to take better care of ourselves.

As ministers and pastors, let us continue to pray in the sick room for the sick. Ask God to bless the doctors, that they may have wisdom, that he may guide the surgeon's knife, that they may rightly co-labor with him. And every real Christian physician knows that prayer has a place in healing the sick.

New Windsor, Md.

The Guiding Star

(Continued from Page 823)

Christ, and it can be located by all who will take the trouble to search for it. The vital thing for every "wise" man of today is to follow the star to the Lord Jesus Christ. Nothing worth while can be accomplished in the Christ life unless the star leads to him.

Much may be involved in following the star, but the end well repays for all the sacrifice and effort necessary for its accomplishment. It cost the Wisemen the enjoyment of their homes and occupations to go where the star led, but having a greater end than this to gain, they did not consider such giving up as a sacrifice. We should be as ready as they to forego all that has a tendency to hinder us in life's choicest pursuit—seeking the Christ in his fullness.

"Ride on, O pilgrims from afar,
Your robes by travel worn,
Your faces bronzed by sun and wind,
Your hands by thorn bush torn.

"For see—look up! The star shines bright,
A lamp near heaven's gate!
That star your guide; the King himself
Your coming will await.

"So old, so old that story is
Of pilgrims long, long dead!
And yet their purpose shines today
And by it souls are led.

"Who looks afar from self and earth,
Obey's love's beacon star;
Who keeps his soul anigh to God,
Though walking deserts far,

"He shall the King's fair city reach,
And at his feet shall bow!
Let all begin that pilgrimage
And seek that city now!"

McPherson, Kans.

Unrewarded Years

BY GEORGE W. TUTTLE

Who knows, the life of King Ahasuerus might have been snuffed out like a candle but for the loyalty of Mordecai, who brought to naught the plot of the two chamberlains against their master. True, we know not how much time had elapsed, how long the faithfulness of Mordecai had been unrewarded, but may we not think of it as unrewarded years?

But had he been without reward? Had not the reward of an approving conscience been his? Had he not said, again and again, to himself: "At least I was faithful and loyal"? Was not the smile of his God upon him, and was not his reward on the way? "The mill of our God grinds slowly, but it grinds exceeding small"—with apologies to the author for the change.

A sleepless night for King Ahasuerus, and a search of the records! Ah, he who made the eyes can open them—open them so widely that Ahasuerus was moved to say, as he found the record of Mordecai's loyalty: "What honor and dignity hath been done to Mordecai for this?"

Haman on the gallows! Esther the favored queen! Victory, instead of extinction, for the Jews in all the provinces of Ahasuerus! Mordecai waxing greater and greater! Does not God both award and reward?

What about our unrewarded years? Here is a young man who says: "I have clerked in Brown & Smith's Emporium for two years. They have given me no ap-

preciation, no increase of wages—my years are going by, unrewarded." Hold a minute; possibly Brown is saying to Smith; "Well, at last we see our way clear to give Frank Samuels a fine position. He is one of our most faithful employees; he never misrepresents goods, and he is always courteous and helpful to customers. "Ah, do not men, as well as God, have evening-up days! Is not the young man or young woman who has earned promotion apt to get it in the end?"

Are not our rewards on the way when we least expect them? Heavenly dispatchers keep our address! The employer who says the least has the more time for thinking—for mind turnovers. Just as we are about to say: "All these things are against me," the curtain is lifted, and we read this inscription: "If God be for us, who can be against us?"

Padadena, Calif.

Can Heredity Be Overcome?

BY A. B. COOVER

In a recent prize essay on the above subject the author truly says: "The law of heredity is ultimate and unbreakable as far as human power is concerned, but in the love of Christ we find a way out."

Did Christ first get the pedigrees of the twelve? "Oh," you may say, "with his infinite knowledge he picked out men of noble parentage." But did he anywhere or at any time reject anyone because of wicked ancestors? How about the woman out of whom he cast seven devils? To the man born blind, did Jesus say: "No hope?" Rather he said: "Neither has this man sinned or his parents, but that the works of God should be made manifest."

Do not spend useless time in an effort to prove your ancestors were exceptionally fine people. "Let the dead bury the dead." Rather make sure of the one great opportunity of your life, to be a noble ancestor, and thus by God's help you will be worthy of respect by all who follow in your wake.

When Jesus taught Nicodemus the way of the Spirit he used the all inclusive word whosoever. Let us believe as we sing: "That means me." He did not say that God so loved the world that he gave his only begotten Son, that all who are properly born "might have eternal life." But with one mighty sweep he puts all on an equality when subject to the supreme will of God. We can all be honorable vessels if we will to do his will. Finally, dear reader, the day of miracles is still at hand. For men even in our time who are born deep in vice, begotten children of the devil in human form, of depraved fathers and mothers, such as are apparently outcasts but for God's regenerating and Spirit-filling power, have become soul winners for God.

Grants Pass, Ore.

CORRESPONDENCE

THIRTY YEARS A "MESSENGER" AGENT

Note: In the letter that follows, Bro. S. E. Netzley, of Batavia, Ill., tells briefly of his long and efficient service as an agent for the "Messenger." Bro. Netzley saw also the good that could be done by interesting the people of his community in the books and other publications put out by the Brethren Publishing House. We wish to take this occasion to thank Bro. Netzley for what he has been able to do for the church in a quiet way. We are glad that he is not laying down his work without first seeing to it that he has an efficient successor.—Ed.

Dear Brethren: I am not able to see to the work as agent for the Publishing House any more on account of my lameness so the church appointed a new agent in my place, and one who is a pusher. I have been agent for the Publishing House nearly thirty years and have paid many hundreds of dollars to the Publishing House for good literature, the "Gospel Messenger," and many good books. I have not only tried to get all of the members to take the "Messenger" and our own books, but I have also gone to many homes where there were no members. This I did nearly always in the evenings when the man and wife would be at home. This would give me a better chance to get their subscription. One year the "Messenger" went to forty-eight homes, and the "Inglenook" into forty-two. I also sold many Inglenook Cook Books. I am not feeling very well, but I can say like Paul: "I have fought the good fight, I have kept the faith." May God's blessing rest on every good word and work. With best wishes to the Publishing House. S. E. Netzley.

Batavia, Ill.

THE MINISTERIAL ASSOCIATION OF SOUTHERN ILLINOIS

The Ministerial Association of Southern Illinois held its regular November meeting at Springfield, Ill., Saturday, Nov. 29. The following subjects were discussed: (1) Best Methods of Sermon Preparation—S. G. Bucher; (2) Advertising the Work of the Church—H. B. Martin; (3) Ideal Conduct of Public Worship—I. Bennett Stutsman; (4) The Pastor and Missions—W. T. Heckman.

General discussion followed each address and much inspiration was received by all in attendance. The presence of Prof. O. G. Davis from Bethany was appreciated, and he gave added inspiration and suggestions. Several of the ministers' wives attended. The social hour at noon was thoroughly enjoyed, and several District Committees found this a convenient time to plan for their work. The officers for the next year are: President, O. F. Shaw; Vice-President, H. B. Martin; Secretary-Treasurer, I. Bennett Stutsman. The next meeting is scheduled to be held in Springfield the last Saturday in March. J. C. Shull.

Springfield, Ill.

AT MT. HOPE CHURCH, WASHINGTON

This finds me before the open fireplace in the spacious home of Brother and Sister John O. Streeter, of Chewelah, Wash. I have been thinking of home missions; their price in privation and consecration and realizing that a new premium must be placed upon this work. The Mt. Hope church is located four miles up in the mountains, surrounded by towering hills covered with pine. A sturdy, vigorous, self-reliant class of folks have made for their families homes here. Nineteen years ago Brother and Sister Streeter left their home in Nebraska and took up the work among these hills. They have been years of sowing and reaping, years of joy and sorrow, years of devotion to the commission of Jesus. It has been a labor of love. Sister McFarland whose back has been dislocated for twenty years comes in an invalid's chair on a Ford truck over two miles of mountain road to be present at each service. A number have been walking up the mountain four miles. Such earnestness is refreshing and worth the life ministry of any man. The day has come when great numbers of our young ministers must see the glory of giving their lives in devotion to neglected or run down churches of the home field. May God bless the faithful pastor and his loyal coworkers at Mt. Hope. May they take those hills for Christ. Ira J. Lapp.

Wenatchee, Wash.

A MERRY CHRISTMAS FROM GREENE COUNTY

I used to dream of how pleasant and romantic it would be to sit in "Old Virginny" before an open hearth lighted by a candle. Tonight the candle light side of that dream is a reality, since the light plant because of overwork has refused to serve for the past several days. Writing by candle light proves to be more romantic than efficient. However I feel prompted to respond with a Merry Christmas to our many friends who have so early evidenced such an interest in our Christmas as to have sent excellent boxes of clothing and gifts to help make this a blessed season for children in the school and community. Before speaking further of Christmas, I wish to tell briefly of the Thanksgiving season just past.

In September we began school with a growing number of boarding children which reached thirty-six. We are thankful that to date not one child has dropped out of school, but that instead there are evidences of even more entering. We are thankful, too, that in our yearly evangelistic meetings the school influence for good manifests itself in many of our children, confessing the name of Christ. Out of the twenty-five recently baptized during the meeting conducted by Bro. R. D. Winger, by far the great majority were day and boarding children and their parents. Again we are thankful for the material blessings of the farm. A good apple crop has enabled us to make eighty-seven gallons of apple butter, with plenty of apples still in store for winter. In spite of the dry season the garden yielded bountifully so that the cellar shelves are full of canned goods. Shortage of water no longer troubles us, since the newly drilled well furnishes a sufficient supply. A home constructed saw outfit furnishes enough wood to fire our big furnace and keep us comfortable in normal weather. These are only a few of the many blessings which might be noted.

The Christmas season is fast approaching. I have mentioned the kindness of friends. I want to make specific mention of several noteworthy donations. Two very valuable and much appreciated bags of clothing, containing 230 new, usable garments, have been received from the Lansdale, Pa., and Souderton, Pa., branches of the Needle Work Guild. Since these have been sent specifically as gifts, they will be used largely for the children of the school, and what are not needed here will be sent to the many poor homes in the community, as a furtherance of the school work. Another much appreciated gift is an individual remembrance for each boarding child, sent by a Sunday-school class of the Detroit city church. We know that our children will value a personal gift because

of the personal interest of the sender. Again we are very happy to think that Christmas will be enjoyed in some of the isolated places, an example of which is Mutton Hollow about five miles from the school, where Miss Estella Landis is teaching public school and helping Mr. Bollinger carry on Sunday-school and preaching services. The Other Folks' Class, of Hatfield, Pa., has furnished a Christmas for every man, woman and child of this District, and what the pleasure of this Christmas will be to these people can only be imagined.

I write of these specific instances because I know definitely and personally of them, not to slight any other donations which will probably be received. Whatever gift may be sent, whether large or small, will be much appreciated for the spirit in which it is sent. And as we anticipate this coming Christmas season, we surely often think of the wonderful kindness of the friends of the school who have been the moving force in all that has been done. Then let us all share in keeping and giving of the spirit of Christmas and of the Christ for whose sake all is done. And may the God who gives all blessings shower down his love and prosperity upon the dying year and the coming new year.

Geer, Va.

Mrs. A. F. Bollinger.

A GOOD WAY TO SPEND THANKSGIVING DAY

The annual Thanksgiving program of the Sangerville congregation of the Second District of Virginia, which is held alternately at one of the three houses of the congregation, was held at the Branch house this year.

Several years ago some one in our congregation caught the idea of a young people's program on Thanksgiving, and a fine idea it was. We can not help but realize more and more each year that our young people are ready and willing to contribute their part if only given a chance. Our local board of religious education appoints a committee of young people each year to arrange a program and they have responded well. On this day we make an effort to get our people from all over the congregation together and we look forward to the day with anticipation.

We have an all-day session—a sermon in the morning, a period for dinner and the social time, and an afternoon program of a varied nature. Our program this year, in substance, was as follows: 10:30 song service and devotion, followed by a sermon by Bro. M. G. Sanger from the text, "In everything give thanks, for this is the will of God in Christ Jesus to youward." The speaker gave a history of Thanksgiving and told of our many blessings and our responsibility to God for them. At 12 o'clock we had dinner and a social period. At 1:40 there was music and a praise service with addresses by Otis Kirafoe and Bro. J. M. Foster. The former spoke on "The Opportunity for Service as a Leader of Youth," the latter on "Opportunity for Service as a Business Man." A talk was given by Miss Ollie May Cline on the subject, "Opportunity for Service as a Home Missionary." The meeting closed with devotion and song.

C. A. Click.

Bridgewater, Va.

REVIVAL AT MUNCIE, INDIANA

Sunday, Nov. 9, was a great day in our church at Muncie. It was our Sunday-school Rally Day. Bro. John C. Arnold, our enthusiastic superintendent, with the hearty cooperation of all our workers, had made ready for the gratifying results. Autos were used to bring in some, and the attendance made the high mark of 208. The program rendered was an excellent one, with much vocal and instrumental music. For the latter we were chiefly indebted to one of our young men, Bro. Paul T. Garrett, who, with several other students, was present from Manchester College. In an afternoon meeting we were the recipients of a very helpful address by Bro. V. F. Schwalm, Dean of the College.

That day was also the beginning of what proved to be a real revival. The pastor was in charge, and we had an able music director in the person of Bro. George W. Anglemeyer, of Nappanee, Ind. Our pianist was Sister Mark E. Studebaker. Brother and Sister H. C. Early were with us the first week, but had to leave then for their revival at Johnstown, Pa.

The interest was good throughout, and several times our sanctuary was filled to its capacity. We had delegations from the (Progressive) Brethren church, of Muncie; and from our adjoining churches—Mississinewa, Buck Creek and Anderson. Some also attended from Killbuck.

The most unique and best appreciated service of all was one on the second Sunday evening, Nov. 16. The church was packed and some of the crowd could not get in. After congregational singing there was an evangelistic sermon. But the special feature was a sacred concert, rendered with desirable effect, by Bro. Elzie W. Garrett and his large and famous Muncie Boys' Band. The writer indeed takes pleasure in recording, in this connection, that Bro. Garrett is one of our deacons and is a noble man in our forward movement at Muncie.

It worked advantageously on our third Sunday, Nov. 23, so that the city's "Go-to-Church Sunday."

Monday evening, then, we concluded, with a well at-

(Continued on Page 830)

Morrill.—Our Thanksgiving offering for missions mounted to nearly \$20. With the addition of about thirty members to the church recently the Sunday-school enrollment has reached about 325. Twelve were graduated from the Cradle Roll into the Beginners' Department on Promotion Day in September. The Cradle Roll now numbers thirty-seven. A Christmas program will be put on the Sunday morning nearest Christmas by the Cradle Roll and Primary Departments. A committee is preparing a Christmas program for the church. The anniversary of the founding of the Sunday-school, Dec. 5 was celebrated here the fifty-second anniversary of the double wedding of Brother and Sister I. C. Peck.

REVIVAL AT MUNCIE, INDIANA

(Continued from Page 827)

tended and beautiful baptizing service. Fourteen were baptized and one was received on former baptism. So fifteen precious souls have been added to our Muncie membership; and we all, moreover, have been inspired to work better together and with God. Ralph G. Rarick.

Muncie, Ind.

THE FIRST DAY OF THE WEEK

Why do I keep the first day of the week as worship day? First, because Christ rose from the tomb on that day and I want to honor him by honoring the day he chose to begin the restoration of all things. Note how he fulfilled all the law, even to resting in the tomb on the last Sabbath under the law. Note also how he got up early and made his house ready for early worshippers; also how he left a messenger to receive his guests and a message for his friends to deliver to his absent friends. Let us note how busy he was that day. He met the women and gave them a message. He met Mary and made a messenger of her, and in the afternoon he met two men and brought great joy to their hearts. I can see them now with that wonderful song ringing in their hearts, "Christ is risen indeed," hastening over nearly eight miles of road so that they might bring joy and comfort to their discouraged brethren. And behold, while they were doing what they could to cheer the drooping spirits of their friends, Jesus himself stood in their midst and confirmed the messages he had sent by his former servants!

Second, we notice also that on the next first day Jesus met again with the waiting disciples and removed all doubts as to his resurrection. Third, the Holy Spirit was poured out on the waiting disciples on the third mentioned first day. Oh, what an event, and how much it means to the people of God! To show what the early disciples thought of the day when they held their own meetings they met on the first day as recorded in Acts 20:7. Also Paul admonishes the brethren in 1 Cor. 16:2 to bring their offerings, or at least to lay them by in store, when they could be used for the furtherance of the Lord's work. Again in Rev. 1:10 we have an account of one of Christ's faithful followers being in the Spirit and receiving a wonderful vision on the Lord's day. In view of the many wonderful things that came to pass on the first day of the week, why not rise early and fully consecrate the day to the uplifting and regeneration of our fellow-men as much as in us lies? May God bless us all and give us a clearer insight into his Word. George Hartsough.

LETTER FROM INDIA

This is the time set apart for our Devotional Meeting, that is, the time when all our missionaries come together for a few days in an especial way to think about the spiritual matters of the Kingdom.

On last Friday the missionaries began coming. At noon, the Butterbaughs came from Poona. At eight-thirty P. M., Bro. Blickenstaff arrived. Saturday, 10:30 P. M., Sister Anetta Mow from Vyara came. She arrived early in order that she might relieve the Sisters of this place in a measure from the caring for Sister Swartz. The last few days before a Conference are especially busy ones.

Monday morning at 8:30 o'clock the two Sisters Miller arrived from Anklesvar. They are to see that all the rest of us get enough to eat during the next ten days. At three o'clock Bro. Miller brought the rest of his family.

Tuesday at 8:30 o'clock Sister Royer arrived—and left a few minutes later for Dahanu. She came down from Landour. At 3:00 P. M., the Bloughs, Summers, and Sisters Widdowson and Ziegler helped to swell the growing crowd; at 3:30 Bro. Forney, Sister Shickel and the Shulls had come; at 7:30 Sister Royer came again, and on the same train Bro. Alley, the Longs, and Hollenbergs; at 10:30 the Ebeys from Ahwa, and the Mow's and Moomwans from Vyara arrived.

Wednesday, Sister E. B. Miller and Dr. Clancy, who is the chief speaker at our Devotional Meetings this year, arrived on the scene. Wednesday 10:30 P. M. the Lichtys arrived. Thursday Sister Forney from Jalapur, and Dr. Nickey with Verna M. Blickenstaff from Dahanu very nearly completed the missionary crowd.

Really, I never knew how busy we were around here just prior to one of our big meetings. But on this occasion I seemed to have the special privilege of finding out. I had a case of "flu" and the good doctor advised that I stay in bed. I was not really called so very often, but from every side, from early morning till nearly midnight, almost every minute some one was asking: "Where is the Madam Sahab? Where's mamma? Where'll I find this, and that, and a dozen other things? Oh mamma, mother, madam Sahab! Where in the world is she at, anyway? I can't find anything I want. Where are the cots for the tents, and the chairs, and tables? Will you tell the sweeper to do so and so? Where is the wood? Which rooms have been reserved

for the cooks? Have you seen anything of my children? Any arrangements been made for bathing?"

Nothing really seems to last, forever, and at last quietness reigned. But we were glad for all who came; for the variety, and even in some degree for the work. There is a good deal of compensation in it.

As I noted above, Dr. Clancy is our chief speaker. He is an elderly gentleman with lots of experience behind him. He is deeply spiritual and brings messages of the Christ, messages that should help us to get on solid footing, messages calculated to fill us.

He spoke yesterday morning of getting near to Jesus and staying there; especially how to do it and the blessedness of it. In the afternoon he told us how to hold up the Christ in the midst of our busy lives. In the evening he emphasized the fact that Jesus really cares for, loves us, and is pleased to have us say so and manifest it. This morning he showed how we might have power, and to the nth degree. And the secret is that we count ourselves as nothing, arranging ourselves on the right of Jesus, who is one. So we with him might represent 10, or 100, or one million. J. E. Wagoner.

Bulsar, India.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hostetter-Geib.—By the undersigned, at his home, Nov. 26, 1924, Mr. B. Omer Hostetter and Miss Elsie Geib, both of Manheim, Pa.—H. H. Nye, Elizabethtown, Pa.

Mowery-Moomaw.—By the undersigned, at the home of the bride's mother, Sister Ida Moomaw, Canton, Ohio, Nov. 27, 1924, Mr. Dwight I. Mowery, of Louisville, Ohio, and Sister Marie M. Moomaw, of Canton, Ohio.—M. M. O'Connell, Canton, Ohio.

Richter-Anderson.—By the undersigned, Nov. 27, 1924, at the home of the groom's father, New Rockford, N. Dak. Bro. Otto A. Richter and Mrs. Marie Anderson, of Brantford, N. Dak.—O. A. Myer, Carington, N. Dak.

Williams-Shoemaker.—By the undersigned, at his residence, Nov. 27, 1924, Bro. Harold Williams, of Orondo, Wash., and Sister Mae Shoemaker, of Froid, Mont.—Ira J. Lapp, Wenatchee, Wash.

FALLEN ASLEEP

Agur, Wm. P., of the Kansas Brethren Home, died Nov. 26, 1924, aged 89 years, 11 months and 19 days. Services by Bro. T. C. Fennell in the Home. Interment in the Pleasant View cemetery.—T. C. Fennell, Darlow, Kans.

Bates, Ida Rosella, nee Rigby, died at her home in Elgin, Illinois, Nov. 5, 1924, aged 61 years, 11 months and 11 days. She was married to Charles L. Bates in 1883 and lived at Cottage Grove, Ind., her birthplace, until 1905, when they moved to Elgin, Ill., where they have lived since. She was the mother of a son and two daughters. One daughter died in early childhood. The husband, son, one daughter, a brother, and six grandchildren are left. Besides her relatives she has left her members of the Aid Society. No Dorcas was ever more devoted, generous, or sacrificing. Many a one could show the things she made or told of the things she did. And a fitting tribute would be: "She was so pleasant to be with." She was an epitome of kindness. She has left her Sunday-school class, "The Bereans." Her kindly face will be sorely missed, and her chair will be pathetically empty, for it was rare indeed that she was not present. She has left her neighbors, who could always depend on "Mother Bates" to come in if anything was wrong, and help to the limit of her strength. She has left the Elgin congregation, every member of which was her friend. But most lonely of all the husband, who has relied long and steadily by the side of his Rose. He will be supported in his heaviest grief by the comradely sympathy of all who are left. Funeral services were conducted from the home by her pastor, Bro. H. H. Helman, Brother Al at Bluff City Cemetery, Elgin, Ill.—Fred P. Greenwalt, Elgin, Ill.

Bechtel, Aaron M., son of Isaac W. and Catherine Bechtel, was born Sept. 21, 1872, near Goshen, Elkhart County, Ind. His death followed a short illness. On the second and last day of his illness he was taken to the McPheeters Hospital where he passed away. Bro. Bechtel's last Sabbath here on earth found him and his family at all the church services and at a family dinner at the home of one of his daughters for the celebration of his 52nd anniversary. His early life was spent in Indiana. For three years he was a student of Manchester College and was a graduate of the Commercial Department of that institution. While in college, he met his life companion, Miss Emma Beckly, to whom he was married Dec. 25, 1890. After their marriage they resided in Waterloo, Iowa, for six years, after which they moved to California. For eighteen years their home has been in this State, of which fifteen years have been happily and busily spent in the little town of Empire. Bro. Bechtel was a carpenter by trade. The community will remember Aaron as one of the most prominent builders on our community ever had. Up to the time he suddenly took sick he was plying his trade as head carpenter of the new Waterloo Church of the Brethren. At the age of eighteen years Bro. Bechtel accepted Christ as his Savior and he has been an active member of the Church of the Brethren for thirty-four years. His services will be greatly missed as church clerk, member of the finance committee and foreman of Committee of Arrangements for our District Conference soon to convene. For community work and activities Bro. Bechtel labored very faithfully, being connected with the County Board of Trade and also secretary of the Empire Board of Trade. His home was always open to the social activities of his church and community. Thus suddenly an active church man, citizen and head of one of our homes God has called from our midst. A daughter, Susie May, preceded him fifteen years ago. The funeral services were held at the Empire Church, in charge of the writer, assisted by Eld. Levi Winkler and Leo H. Miller, Empire, Calif.

Boor, Bro. Chas. Lewis, born April 4, 1856, died Nov. 1, 1924, of acute indigestion. His wife was Sarah Ann Clapper, who preceded him eight years ago. He is survived by one daughter, three sons, two brothers and four sisters. He was a faithful member of the Yellow Creek church for many years and served in the deacon's office for some time. His services will be greatly missed as church clerk, member of the Yellow Creek church by Eld. D. A. Stayer, assisted by Bro. Ira Hollospole. Interment in the Steel cemetery.—Mrs. D. A. Stayer, Yellow Creek, Pa.

Brown, Daniel, son of Bro. Wm. Brown and wife, died of scarlet fever, at the home of his parents near East Berlin, Pa., Sept. 23, 1924, aged 27 years, 10 months and 7 days. Because of the quarantine, the memorial services were held at the Mummett meeting house, Nov. 16 by Elders C. L. Baker and S. S. Miller.—Mrs. Ruth Group Keney, East Berlin, Pa.

Campbell, Bro. Leon, born in Nelson County, Va., died at his home, Lynchburg, Va., Nov. 24, 1924, aged 33 years, 8 months and 25 days. He is the son of Eld. U. S. Campbell of Lynchburg, Va. From his youth he manifested a great interest in his church. Since the organization of the Lynchburg Church of the Brethren Bro. Campbell has served faithfully as clerk. His presence and help in our church will be greatly missed. He leaves his wife, three children, father, mother, two sisters and four brothers.—H. C. Eller, Lynchburg, Va.

Creck, Bro. Wm. Arthur, born Nov. 13, 1872, died Aug. 11, 1924. Death was caused by his being struck by an automobile. He leaves four sons and one daughter. His wife, who was, before her marriage, Maud Mathias, preceded him about eighteen months ago. Services by Bro. E. E. Neff. Interment in the Oakton cemetery.—Virginia G. Showalter, Oakton, Va.

Cyphers, Martha Mary, born Sept. 24, 1902, died Nov. 18, 1924, aged 22 years, 1 month and 24 days. Services at the Beaver Creek Church of the Brethren at Zimmerman, Ohio, by the writer.—J. H. Eidemiller, New Carlisle, Ohio.

Davison, William Leonard, son of Andrew J. and Cassie A. Davison, was born at Hanging Rock, Ohio, April 3, 1866, died in Christ Hospital, Cincinnati, Ohio, Nov. 30, 1924, after a week's illness of an intestinal nature. He was a descendant of the first settlers who came from Clarksville, Virginia, and settled on the Ohio River. In 1893 he married Lou E. Ely. To this union were born two children—a son and a daughter; these, with the widow and aged mother and two brothers survive. The father and three sons have gone on. He was in the mercantile service for some years, but was compelled to retire. He moved to a farm near town where he spent the remaining eleven years of his life. In 1895 he united with the M. E. church and later transferred to the Evergreen Baptist, where the funeral services were held. He was an earnest Christian, and a man of unquestioned integrity. Services by the writer, assisted by Rev. G. W. Hazlewood of the Peebles M. E. church. Interment in the Evergreen cemetery.—Van B. Wright, Peebles, Ohio.

Early, Sister Sarah J., born in Rockingham County, Va., July 20, 1850. She was the eldest of a family of ten children of Joseph and Katie Harshbarger. She moved to Illinois with the family in 1870. May 20, 1870, she married Isaac Early. There were eight children, two of whom were deceased. Besides her husband and three children, she leaves two brothers, one sister, nineteen grandchildren and four great-grandchildren. She united with the Church of the Brethren in her girlhood and has lived a devoted Christian life. She died at her home in Ray County, Mo., Nov. 28, 1924, aged 74 years, 4 months and 8 days. Services by the writer.—E. G. Rodabaugh, Norborne, Mo.

Erskine, Catherine J., died at the home of her daughter, near Houston, Va., Oct. 22, 1924, aged 85 years, 2 months and 15 days. Death was caused by pneumonia. She united with the Brethren church many years ago and remained faithful. She married G. W. Erskine. They had seven children, five of whom are living. She leaves two grandchildren, two great-grandchildren, one sister and one brother. Services by Eld. B. B. Garber at Forest Chapel church. Interment in the adjoining cemetery.—Luella Vanfossen, Crimora, Va.

Ferguson, Sister Genettie (Coldwell), died Nov. 4, 1924, at her home near Bonita, aged 66 years and 4 months. She married D. G. Ferguson Sept. 25, 1878. They moved to Texas in 1885 near Bonita where she lived for thirty-nine years. She is survived by her husband, two sons, four daughters, a number of grandchildren and one great-grandchild. She joined the Brethren Church in 1893. She was anointed Nov. 3, 1924. She had been in poor health for some time but was sick only three days. Services at the Union church by Bro. J. H. Brickey. Burial in the Union cemetery.—Mrs. Abe Malsbice, Nocona, Texas.

Fule, Orville, Earl, son of Chas. C. and Anna E. Fule, died Nov. 22, 1924, aged 1 year, 1 month and 6 days. He was born twelve days with spinal meningitis. Services at Eversole church by C. G. Erbaugh and John Root. Burial in Eversole cemetery.—Hattie M. Priser, New Lebanon, Ohio.

Garver, Benjamin S., oldest son of David L. and Nancy Ann Garver, was born at Spencer, Medina Co., Ohio, July 7, 1851, and came to Oceano Co., Michigan, with his parents in 1863. He died Nov. 27, 1924, at the age of 73 years, 4 months and 20 days. He was in poor health for several months. He united with the Church of the Brethren Oct. 27, 1924. Dec. 25, 1874, he married Jennie Pittenger, of Shelby, Michigan, and to this union were born eight children, two of whom are dead. He is survived by his wife, six children, sixteen grandchildren, one brother, and one sister. He was a very kind man who did many things to help, cheer and comfort his friends who will now miss his kindly hand-clasp and hospitable ways. Services at the home by the writer. Interment in the Hart Cemetery.—J. J. Scrogum, Hart, Mich.

Glassmire, Joe, son of Bro. Wm. E. and Sister Leah (Scheffer) Glassmire, died in the Lancaster General Hospital a few hours after being taken there Nov. 18, 1924, aged 6 years, 1 month and 16 days. Services by Bro. A. P. Wenger at the Bareville home. Burial in the Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

Hively, Jacob, son of John and Rebecca Hively, born in Knox County, Ohio, Oct. 27, 1924, aged 70 years, 1 month and 24 days. He married Elizabeth Montgomery Sept. 11, 1877. There were five sons and one daughter. He was a member of the Church of the Brethren for thirty years. He was anointed with the church time before his death. He is survived by his wife, four sons and one daughter. Services at Ankenytown by Eld. C. J. Workman, assisted by Eld. G. S. Strausbaugh. Interment in adjoining cemetery.—Mabel Strausbaugh, Fredericktown, Ohio.

Hughes, Galen Leroy, youngest son of Jesse and Brightie Wilson Hughes, died at the home in Fairhance, Pa., Dec. 1924, aged 1 year, 7 months and 22 days. Death was due to a complication of diseases. He is survived by father, mother, five sisters and two brothers. Services in the home by the writer. Interment in the White Rock cemetery.—Lester E. Fike, Fairhance, Pa.

Hoke, Sister Ella C., wife of Bro. Geo. B. Hoke, died Dec. 11, 1924, in the bounds of the Frederick City church, aged 55 years, 3 months and 19 days. She leaves her husband, an aged father, two daughters and three brothers. She united with the church time young. She died faithful. Interment at the home by the writer. Interment in the Frederick City cemetery.—T. S. Fike, Thurmont, Md.

Kesler, Dossie Clinton, born near Roann, Ind., died at Fruitland, Idaho, Dec. 1, 1924, aged 44 years, 3 months and 28 days. His parents were William and Martha Flora Kesler. The family moved in 1894 to Cando, N. Dak. When seventeen years old he united with the Church of the Brethren and remained faithful. He was married twice. His first wife, Dora, died Nov. 1910, aged 22 years. Soon after his marriage he moved to Fruitland, where he has since resided. His wife, five children, four brothers and three sisters survive. His father, mother and one sister preceded him. The cause of his death was contagious spinal meningitis, which made it impossible to hold funeral services at the time. Interment in the Payette cemetery.—Emma Kesler Miller, Fruitland, Idaho.

Kuns, Maria Dilling, born near Hagerstown, Ind., Feb. 18, 1850, and removed with her parents to Champaign, Ill., in 1856. Her childhood was spent near Urbana, Ill. In 1868 she was married to John L. Kuns, of Cerro Gordo, Ill. Here they lived until the fall of 1889 when they came to McPherson, Kans. Six children survive; also two brothers. She was a member of the McPherson church since young womanhood, and was very active as a Sunday-school worker. She organized the Ladies' Aid of the McPherson church and was an enthusiastic worker. She took a course in Bible study at McPherson College after her children had grown up. The past four years she has spent in the home of her daughter, Mrs. Rebecca, where she died Nov. 14, 1924. Interment at McPherson, Kans. Service by Bro. H. F. Richards at the College Chapel.—Effa Kuns Sharp, McPherson, Kans.

Leece, Mrs. Elizabeth, daughter of Wm. and Catharine Lee, born in Canada, died at her home in Kent County, Mich., Nov. 22, 1924, aged 81 years, 11 months and 12 days. She came to Michigan at the age of sixteen, Sept. 15, 1860, she married John Reece. They were young when they were married. Her husband died April 29, 1901. Oct.

14, 1924, she fell and broke her hip and has been confined to her bed since. She leaves two sons, two daughters, nine grandchildren, seven great-grandchildren and one sister. Services in the Bowne Center church by Eld. Samuel Bowser and Eld. Earl Starbuck. Interment in the Bowne Center cemetery.—Lizzie G. Leech, Alto, Mich.

Myers, Sarah, nee Rice, born near Scottsdale, Pa., May 20, 1848, died at the home of her daughter, Nov. 29, 1924. She married Henry F. Myers Feb. 3, 1870. There were three children—one daughter and two sons—who survive, with one sister, fifteen grandchildren and thirteen great-grandchildren. She united with the U. B. church near Scottsdale early in life. Her favorite hymn, "When the Roll Is Called Up Yonder," was sung at her funeral. Services at the East Nimschillen church by Brethren Reuben Shroyer and Noah Longenecker. Interment in the church cemetery.—Mrs. Russell Uplinger, Hartsville, Ohio.

Rairigh, Sister Nancy Jane, nee Spicher, died at her home in Purchase Line, Pa., Nov. 23, 1924, aged 70 years, 4 months and 4 days. Death followed an illness due to paralysis. She united with the Church of the Brethren at an early age. She was a faithful, consistent sister and a loyal Sunday-school scholar. She married Bro. John R. Rairigh Sept. 10, 1874. There were six children, three of whom preceded her. She leaves her husband, two sons, one daughter, seven grandchildren, three sisters and one brother. Services at the Montgomery church by Eld. Oren Fyock, assisted by C. H. Wakeman. Interment in the near by cemetery.—Annie S. Walker, Rochester Mills, Pa.

Reasy, Sister Harriett Shank, born in Blair County, Pa., Oct. 22, 1858, died at the home of her daughter, Mrs. Henry Swartz, Morrill, Kans., Nov. 29, 1924. She and her husband lived seventeen years of their early married life at Lincoln, Neb., and since at Morrill. Several winters were spent in the Southland, in Florida and Alabama. Her husband, David Reasy, a son and four daughters survive. Services by the undersigned. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Robinson, Sister Mary (Showalter), born in Virginia, died at the home of her daughter, Mrs. Wm. Sheppard, Stockton, Calif., Nov. 24, 1924, aged 89 years, 7 months and 18 days. She married John S. Robinson May 5, 1851. There were twelve children, six of whom survive with twenty-four grandchildren and thirty-five great-grandchildren. She has been a faithful member of the Brethren church for over seventy years. Services by the writer at the home of the daughter.—Levi S. Winklebleck, Modesto, Calif.

Rohrer, Henry, born in Seneca County, Ohio, Nov. 5, 1847, died Nov. 22, 1924. He had been in declining health for several years. He was married to Lena Baughman. Early in life he united with the Church of the Brethren and remained a faithful member. He leaves his wife, two daughters, three sons, eighteen grandchildren, one brother and one sister. Services at the Zion Hill church by Brethren G. S. Straubaugh and A. W. Harrold. Interment in the church cemetery.—Emma Rohrer, Columbiana, Ohio.

Shank, Sister Mary, daughter of the late Henry and Susan Martin, died very suddenly at her home at Downsview, Oct. 4, 1924, aged 79 years, 7 months and 19 days. She was married to Samuel Shank Nov. 30, 1869. There were eight children, three of whom with the husband preceded her. For nearly fifty years she has been a faithful member of the Church of the Brethren, leading a life true to her convictions. Services at the Manor church by Bro. John Rowland, assisted by Bro. S. D. Hartman. Burial in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Shirk, Bro. Levi B., died Nov. 25, 1924, aged 86 years, 4 months and 14 days. Death followed an illness of two days, caused by cerebral hemorrhage. Previous to this time he was in good health. He was born July 13, 1838, near Michigan, Pa., being the youngest of ten children born to David and Mary Shirk, and the last of the family to pass away. When nineteen years of age, in 1857, he came to Illinois. Seven years later, returning to Pennsylvania, he married Barbara Shelly. They started their home on the prairie land near Shannon in Carroll County. There were three children who survive. Early in their married life, father and mother united with the Church of the Brethren and for many years were active in the work of the congregation at Shannon, serving faithfully in the office of deacon. The larger program of the church also received attention. We are thankful for the religious influences in the home they provided for us, with his aspirations and endeavors, and the family altar ever maintained. Although father was of advanced age he was deeply interested in things religious, spending much time reading his Bible and using many opportunities to speak to others concerning their spiritual welfare. Services by the pastor, Eld. G. L. Wine.—Nelson E. Shirk, Mt. Morris, Ill.

Shoemaker, John, born in Ashland County, Ohio, died of heart failure at his home in La Verne, Calif., Nov. 18, 1924, aged 81 years, 5 months and 10 days. He grew to manhood in Ohio on a farm. In December, 1863, he responded to the call for volunteers and was assigned to Company B, 12th Indiana Cavalry. He received an honorable discharge after the war closed. Sept. 30, 1866, he married Miss S. Elizabeth Stone. There were three sons who survive, with the mother. In 1877 he accepted Jesus as his personal Savior and united with the Church of the Brethren. He was faithful to his baptismal vows and received great joy in all the services of the church. The family removed from Ohio in 1887 and settled in Kansas, but that fall after the crops had failed, they journeyed to Eads, Colo., and settled on a homestead. After eight years they returned to Kansas and in 1919 came west and purchased a home in La Verne. Services from the Church of the Brethren by the undersigned.—Edgar Rothrock, La Verne, Calif.

Shuck, Bro. Geo. W., born near Richmond, Va., died in Glendora, Calif., Nov. 28, 1924, aged 75 years, 2 months and 15 days. He married Rachel Michels in 1875. He united with the church about thirty years ago and lived faithful until death. He is survived by a widow and four sons. Services at the church by Eld. Geo. H. Bashor, assisted by Eld. A. D. Sollenberger. Burial in Oakdale cemetery.—Anna M. Gnagy, Glendora, Calif.

Staub, Sister Elsie Louise Deatrack, wife of Bro. Chas. Staub, died at her home near Hampton, Pa., of pneumonia, Nov. 24, 1924, aged 34 years, 7 months and 28 days. She was a consistent member of the Church of the Brethren for a number of years. She was active in Sunday-school as well as other church activities. She assisted her husband in the deacon's office. She had great faith in the anointing which was administered a few days previous to her death. She leaves her husband, three children, father and mother, one brother and her sister. Services by Elders C. L. Baker and S. S. Miller. Burial at the Mammert meeting house.—Mrs. Ruth Group Keeny, East Berlin, Pa.

Stone, Sister Mary, wife of the late John Stone, born in Germany, died near Uniontown, Md., Nov. 24, 1924, aged 87 years, 4 months and 13 days. She was a daughter of the late Christian and Rebecca Bowers. She was a member of the Pipe Creek church for many years and her place in Sunday-school and church was never vacant when she was able to be present. She leaves three sons and three daughters. Services in Pipe Creek church by Eld. W. P. Englar, assisted by Rev. J. E. Lowe of the Lutheran church.—Ida M. Englar, Linwood, Md.

Weaver, Bro. Stephen, born in Somerset County, Pa., Sept. 13, 1843. He married Elizabeth Custer June 23, 1867. There were two sons and eight daughters. The family came to Michigan in 1868. His wife died May 23, 1883. He married Christina Blough April 18, 1886. To them one daughter was given. His wife passed away May 30, 1906. Bro. Weaver united with the Church of the Brethren twenty-four years ago, and for many years while his health permitted was a faithful and regular attendant at services. For the past few years he has been steadily failing and after an illness of about two weeks he quietly passed away Nov. 4, 1924, at the home of his daughter, Mrs. Wm. Kaufman, of Kent County, Mich. He is survived by two sons, eight daughters, four stepsons, three stepdaughters, forty-nine grandchildren, fourteen great-grandchildren and three brothers. Services by Eld. P. B. Messner and Eld. Samuel Bowser at the home. Interment in the Mennonite cemetery.—Lizzie G. Leech, Alto, Mich.

Wilkes, Ada Jane, died at the Kansas Brethren Home, Dec. 1, 1924, aged 70 years, 5 months and 10 days. Services at the Home by Rev. Alford. Interment in the Pleasant View cemetery.—T. P. Oxley, Darlow, Kans.

1925 Lesson Commentaries

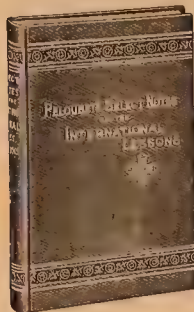
Every Superintendent and Teacher should have one or more of these lessons helps. Do not delay in making your selection.

PELOUBET'S SELECT NOTES

By F. N. Peloubet, D. D., and Prof. Amos R. Wells

Price, cloth, \$2.00, Postpaid

The 1925 Volume of "Select Notes" is the 51st annual publication of this remarkable



volume—over a half-century—which establishes a reputation surpassed only in religious works by the Bible itself.

There is no other commentary made which contains so much usable information, so many striking illustrations, or such judicious treatment of doctrinal questions as "Select Notes," and it can

be safely trusted to bring out the best points and teachings of the lessons in a manner that will commend itself to thoughtful men and women. The suggestions to teachers, the maps and helps are of the best, and the collection of illustrated pictures is comprehensive and thorough, and all this abundant material is combined and placed before the teacher and the students in a form which has been found all-sufficient.

Increased sales each year speak conclusively of the help, inspiration and practical value which it gives to hundreds and thousands of Bible students.

TARBELL'S TEACHERS' GUIDE

INTERNATIONAL SUNDAY SCHOOL LESSONS

By Martha Tarbell, Ph. D.

Price, \$2.00, Postpaid

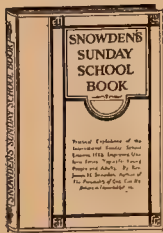
With many handsome illustrations, maps, diagrams, etc. Issued annually. Up-to-date.

One of the most adaptable and best Sunday-school lesson Commentaries on the market. The material on each lesson is presented with special reference to the needs of Primary, Junior, Intermediate and Adult Bible Classes.

SNOWDEN'S SUNDAY SCHOOL LESSONS

\$1.25

James H. Snowden



Dr. Snowden has in a high degree the gift of selection and of keeping his material within the limits allowed for the lesson period in the average Sunday-school. He selects incidents enough to make the people and events of the lesson interesting and human; fits into this frame sufficient comment to bring out the character weaknesses or strengths displayed by them in these transac-

tions; indicates for the instruction of his students places where these same judgments may apply to themselves; suggests further live topics growing out of the lessons for discussion.

POCKET LESSON COMMENTARY

By Mattie M. Boteler

Price, 40c, postpaid

A vest pocket commentary by one that knows how to write. While this commentary is comparatively new, each added volume has met with a very encouraging response.

The International lessons, with keen, illuminating comments, topics for discussion, illustrations, daily readings, etc., all for the entire year in one handy little book, for pocket use at odd moments. Limp Vellum; 160 pages. Exact size, 2 3/4 x 5 1/4 inches. Just fits the vest-pocket.

ARNOLD'S PRACTICAL COMMENTARY

Cloth, 12 mo. Price, \$1.00, Postpaid

Two hundred and thirty-odd pages of comments, blackboard hints, applications, maps, Bible dictionary, suggestions to teachers, etc., this popular handbook has for many years provided a really practical lesson handbook at a very low price. It is adapted to the busy teacher who has but little time to spend in preparation of the lesson, and who must have everything presented in a concise and condensed form. Two features are noteworthy: the printing of the text in the Authorized and American Revised Versions in parallel columns, and the teaching plan.

"The Bible student and the Sunday-school worker will find it clear in its explanations and applications of the lesson."—Our Bible Teacher.

THE GIST OF THE LESSON

By R. A. Torrey

Cloth, 35c, Postpaid

The continued success of this vest pocket help on the Sunday-school lessons attests its worth. Not merely notes but full of questions provoking thought. Convenient for study on the road or wherever a few minutes may be found.

Of this commentary Margaret Slattery writes: "I use it personally, and know of nothing better."

TEACHERS' MONTHLY

The Teachers' Monthly is an exceedingly practical help. A special feature is the adaptation of the lesson for all departments in the school. Single copy, per quarter, 20c; three or more to one address, per quarter, 18c each; single copy, per year, 75c; three or more to one address, per year, 70c each.



Send all orders to

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
H. A. BRANDT, Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued from Page 829)

Holldaysburg.—Nov. 30 our church held an all-day Homecoming. It was one of the biggest and best all-day meetings our church ever experienced. The morning sermon was given by W. H. Hoover, our first pastor. It was a wonderful message that drew all hearts together. After several special musical selections dinner was served to over 270 people. At the afternoon service the Martinsburg chorus gave us exceptionally beautiful selections which added greatly to the success of the meeting. Brethren C. C. Shiffer, W. S. Long, Matthew Sell, C. O. Beery, J. J. Shaffer, L. R. Holsinger and the women sang all gave us such whole-hearted, inspired messages that heaven seemed near to each one of us, and we were all greatly encouraged for greater service in the future. At the close of the service supper was served and a social hour enjoyed. In the evening Bro. D. B. Maddocks gave us a very inspiring and timely message on "Rallying for the Future." The offering taken was \$215 cash, and pledges, \$650, which will go toward paying for our lot and erecting a new parsonage. We have organized a teachers and officers' meeting which will be held every second Friday of the month. We will have special speakers and try to increase the efficiency of our Sunday-school. Our church decided to have a regular council the first Friday of each month. Dec. 5 we met in council and officers of the church, Sunday-school and Christian Workers were elected. The nominating committee had prepared ballots with the names of the nominees under each office, and the church voted to retain this method of choosing officers. The first Sunday of each month the pastor gives an illustrated sermon for the children who anxiously await that Sunday, although they always remain for the church service. Our attendance is increasing at all services, especially prayer meeting. We are joining the other churches a week of prayer. Each pastor preaches a sermon, and our pastor's turn is Jan. 9. After this there will be a union evangelistic campaign, the evangelist coming from London. Jan. 18 our own revival will open, with Bro. L. R. Holsinger, of Martinsburg, evangelist. For January, 1925, we have secured Bro. Oliver Austin as our evangelist.—Mrs. W. C. Sell, Holldaysburg, Pa., Dec. 6.

Lebanon.—Oct. 19 to Nov. 2 Bro. W. K. Conner, of Harrisburg, Pa., held a series of meetings in our church. The attendance was fine. The sermons were heart-searching, and were delivered with power. There were two converts. Bro. Wm. A. Forry, one of our ministers, held a two weeks' revival at Schubert. Recently three very special sermons were preached in most of the homes in Lebanon by Eld. Nathan Martin. On Thanksgiving Day morning the services for the congregation were held in the Lebanon house. An offering was lifted.—Martha Zug Eckert, Lebanon, Pa., Dec. 1.

Longenecker.—Bro. Hiram Kaylor, of Rheems, Pa., began a series of meetings at the Longenecker house Nov. 2 and continued two weeks. His sermons were uplifting and we feel we have been strengthened. Two were baptized. On Thanksgiving Day morning the services for the congregation were held in the Lebanon house. An offering was lifted.—Martha Zug Eckert, Lebanon, Pa., Dec. 1.

Norristown.—The first Sunday in October found the Norristown church without a pastor. Bro. Paul Zuck having preached his final sermon Sept. 30. Bro. Chas. O. Garner filled the pulpit both morning and evening, preaching powerful sermons which were very much appreciated. Each Sunday found the audience larger. Bro. Garner preached during October except the 29th, when Bro. Kuns preached morning and evening. His sermons were very instructive. Bro. Garner also preached for us in November, except the last Sunday when our new pastor occupied the pulpit. Nov. 23 Bro. Garner preached a powerful installation sermon to a large and appreciative audience. He indelibly stamped it upon the audience and pastor that the church could not progress without a bond of love and union between members and pastor. Our new pastor, Bro. W. M. Ulrich, from Warren, Ind., preached his first sermon Nov. 30. The Norristown church decided to buy a parsonage and was fortunate to have the opportunity to secure one in the best location in town. Our pastor and his wife have now moved in and are settled down to the work here. Dec. 3 we had a business meeting and elected officers for next year. We decided to have a love feast Dec. 14.—Edgar Grater, Norristown, Pa., Dec. 5.

Scalp Level.—We observed Rally Day and Cradle Roll Sundays with special services recently. They were followed by cottage prayer meetings for two weeks, led by eight very efficient leaders. Afterward we had a series of meetings, beginning Nov. 23, conducted by our pastor, Bro. L. S. Knepper. These meetings were very successful. There were thirty-one confessions, twenty-five being baptized, three received on former baptism and three awaiting the rite. The following sermons were arranged for different departments: Children's Day, Fathers and Sons, Family Night, Young People and Old Folks. This was very much appreciated. We plan to render our Christmas program on the eve of Dec. 24, with a council meeting and watch-night services Dec. 31.—Mrs. James Price, Scalp Level, Pa., Dec. 8.

Shamokin.—We were glad to have with us Dec. 7 Eld. David Killeffer who preached for us. We learned from him that Bro. Harper Snavely and wife, of Hershey, will take up the work as pastor here in the near future. They have just returned from Bethany Bible School. Dec. 14 Bro. Snavely, accompanied by Bro. J. W. Taylor, of the Mission Board, will be with us and preach for us, also look the field over. We welcome their coming as our little band is greatly in need of a leader and the field is large.—Lillie B. Homer, Mt. Carmel, Pa., Dec. 8.

Wilpen Italian Mission (Ligonier congregation) enjoyed a short series of meetings Nov. 19-24, conducted by Bro. J. W. Sanner, of Robinson, Pa. He preached six spiritual sermons. During the day visits were made in the homes by Bro. Sanner and the writer. As a result of these special services, together with about four years of teaching, twelve came out for the Lord. Ten of these come from foreign homes. There is a great work to be done among our foreign people. Six of the twelve were baptized Nov. 30, and the others will be soon. On Thanksgiving evening we held a special service in our mission. An offering was taken for the General Mission Board. We are planning special services for Christmas.—Arthur L. Rummel, Ligonier, Pa., Dec. 4.

TENNESSEE

Central Point.—Bro. C. W. Clark, of Jonesboro, began a revival at this church Nov. 23 and continued until Dec. 7. The first Thanksgiving service ever held either in the old churchhouse or the new, was held this year. Bro. Clark's text was, "Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name." The church was greatly revived. The ladies decided to organize an Aid Society. This church is located only a few hundred yards from the Memphis to Bristol highway and only four miles west of Johnson City, a growing city of eastern Tennessee. A Sunday-school was also con-

sidered, and it is hoped that one will soon be organized.—Mrs. C. W. Clark, Jonesboro, Tenn., Dec. 9.

Jackson Park church held an all-day meeting Nov. 30. Bro. A. M. Laughman, of New Hope church, preached an interesting sermon at 11 A. M. The house was filled with earnest listeners. Dinner was served in the basement. At 2 P. M. Bro. R. B. Pritchett, of White Pine, preached an interesting sermon to an attentive audience. Several visitors from different churches were present. The offering amounted to \$197 which goes to help pay the balance due on the new house. The Ladies' Aid Society served a turkey dinner Thanksgiving Day at the church. We cleared over \$50 which goes to help finish paying for the furnace.—Mrs. C. W. Clark, Jonesboro, Tenn., Dec. 9.

Limestone church met in council Nov. 22, with Eld. A. E. Nead in charge. The annual report of the treasurer was good. Two letters were received. The writer was chosen church correspondent. We took an offering of \$8.05 for the Sister Anna Seese fund. On Sunday Bro. Nead preached an inspiring sermon from Rev. 2: 10. We had a good Thanksgiving service conducted by Brethren A. E. Nead and P. D. Reed. The offering of \$10 will go to the General Mission Board. We are having a good Sunday-school.—Honoria Pence, Limestone, Tenn., Dec. 1.

VIRGINIA

Bethlehem church convened in council Nov. 22, with Eld. L. A. Bowman presiding. Two members on ordination, appointed by District Meeting, Elders J. A. Naff and J. B. Peters, were with us. Two certificates of membership were granted. The following were appointed to serve the church for the coming year: Clerk, Bro. N. C. Peters; "Messenger" agents, H. J. Boinnett and L. D. Bowman; Forward Movement Director, M. A. Bowman; the writer, correspondent. Bro. F. M. White was ordained as elder, and Brethren P. L. Webster, D. J. Flora, L. D. Bowman and I. D. Hoy, with their wives, were installed into the deacon's office. Bro. M. A. Bowman was also chosen as deacon, but being absent will receive his charge later. Our series of meetings began Nov. 2 continuing for two weeks. Bro. E. C. Crumppacker, of Bonacks, Va., preached for us. His messages were full of inspiration, encouragement and warning. Four young people accepted Christ and were baptized. Nov. 21 we were glad to have with us four young people representing the Volunteer Mission Band of Daleville Academy. They gave us a good program on "Abiding in Christ." Our Thanksgiving offering will be divided between the General and District Mission Boards.—Blanche Bowman, Boone Mill, Va., Nov. 28.

Boones Chapel met in council Nov. 14, with Eld. J. A. Naff presiding. A very favorable report of the annual visit was given. Bro. Naff, assisted by Eld. R. L. Peters, conducted an ordination service when Bro. S. H. Flora and wife were advanced to the full ministry. This service was very impressive. We have rather an isolated church and our members at large know so little about the services on occasions of this kind. Bro. Peters preached on Friday night on the subject, "The Boy Preacher." He made it very impressive. Saturday evening we enjoyed our communion service. Sunday morning Bro. Naff preached an inspiring sermon on "The Sure Foundation."—Mrs. S. H. Flora, Sago, Va., Nov. 28.

Valley Bethel church met in special council Oct. 25. An ordination committee, consisting of Elders H. C. Miller and J. S. Flory, was with us. Bro. A. H. Miller was ordained to the full ministry and he, and his wife were installed. Bro. Flory preached for us Saturday night and Sunday morning. Nov. 2 our series of meetings began. Bro. A. H. Miller preached Sunday morning and night. On Monday Bro. B. B. Garber took up the work, preaching fourteen very interesting sermons. He visited in most of the homes in the community. Nov. 16 we held our love feast, with Bro. B. B. Garber officiating. We were glad to have him with us and we enjoyed the feast very much; thirty-two communed. Bro. R. E. Bussard preached for us on Thanksgiving, telling of the origin of the day and encouraging us to a closer observance of it. Our offering for District missions and Sunday-school work was \$25.11.—Mrs. Chas. B. Gibbs, Bolars, Va., Dec. 1.

Scripture Text Calendars



SCRIPTURE TEXT CALENDAR-1925

Not only is the Scripture Text Calendar a complete calendar, clearly indicating all the dates in 1925, but it is a devotional aid, giving a **Scripture verse** for each day of the year, and the **Sunday School lessons** for each Sunday, while the **Golden Text** of the lesson is given on each Saturday for the Sunday directly following.

Special Offer to Churches at Reduced Prices

As both a very prize-worthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of Churches and Sunday Schools, Young Men's Christian Associations, and other religious societies, the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually both church and community. It blesses both those who buy and those who sell. Twelve members can easily sell 250; twenty-five members should quickly sell 500. Order now all you can use.

	Cost	Sell for	Profit
100 Calendars	\$17.00	\$30.00	\$13.00
200 Calendars	32.00	60.00	28.00
250 Calendars	40.00	75.00	35.00
300 Calendars	46.50	80.00	41.50

Calendars are not returnable.

Ideal Holiday Gift

To individuals who desire a quantity for personal use as Holiday Gifts, we herewith quote smaller quantity rates:

Single copies, 30c; 5—\$1.40;
12—\$3.00; 25—\$5.75; 50—\$10.00.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

OUT OF WORK!

\$425,000,000 is always out of work--- hiding in secret places, in partition walls, beneath floors, in old cupboards and closets---hoarded away---according to estimates of the U. S. Treasury Department

Because of failure to invest this large sum, as could be done wisely and safely, \$15,000,000 to \$25,000,000 income is lost each year by those who hoarded.

It is through confidence that investments are made and business progress is assured. Through faith in the "business of missions" and confidence in our Board of Missions, by investing in our

MISSION ANNUITY BONDS you will not be like those who lay up treasures "where moth and rust doth consume"; you will not be like him in the parable who kept his funds laid up in a napkin. Consider those souls that will be saved through the means of your investment today in our MISSION ANNUITY BONDS, and the ten or a hundred-fold reward that will be yours.

Our booklet should be in the hands of everyone with \$50.00 or more free to invest. Ask for Booklet M-124. Just ask for it on a postal.

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 73

Elgin, Ill., December 27, 1924

No. 52

In This Number

Editorial—	
The Things That Abide, ...	833
Form Versus Force, ...	833
Transformation Is a Big Work, ...	833
Report of the December Meeting of the General Mission Board (H. S. M.), ...	833
Among the Churches, ...	840
Around the World, ...	841
The Quiet Hour (R. H. M.), ...	841
Our Forward Movement—	
A Golden Rule Sunday (C. M. C.), ...	837
Saving from Sin, ...	837
United Stewardship Council Statistics, ...	837
General Forum—	
New Year (Poem). By B. F. M. Sours, ...	834
Christ: Who Is He? By Jno. S. Flory, ...	834
The Commandments of Jesus. By A. R. Coffman, ...	834
The Brotherhood of Youth and the Youth of the Brethren. By John L. Hoff, ...	835
With All Thy Mind. By Archer Wallace, ...	835
The "Good Old Days." By E. F. Sherly, ...	836
The Pastor's Study—	
Findings in a District Survey. By the Field Representative, ...	838
Studies on the Teaching of Prayer by Jesus.—No. 6. By Wm. Kinsey, ...	838
Knowing God. By Lloyd M. Hoff, ...	842
Home and Family—	
Heart Hunger (Poem). Selected by Dr. S. B. Miller, ...	839
Homeless Children.—No. 21. By Dr. S. B. Miller, ...	839
On Approaching the New Year. By Nellie V. Merkey, ...	839
Facing Both Ways. By Daisy M. Moore, ...	839

...EDITORIAL...

The Things That Abide

WITH this number we close another volume of the GOSPEL MESSENGER. And a few days more will have clipped off another year from the steadily unrolling scroll of time, as reckoned by our artificial calendars. Involuntarily we fall to thinking of the most significant events and changes which the past year has brought, in our individual lives, in our family affairs, in the community of which we are a part, in the church both local and at large, and in the great world-wide human panorama. Altogether it presents such a confused picture of wild restlessness that we wonder if anything is left the same. Does anything withstand the shock of universal change?

Youth welcomes change. It tires quickly of monotony and is always on the lookout for something new and different. But years tend to modify and mollify our tastes. Experience senses the worth of the solid and enduring. So more and more, as we get farther and farther from life's starting point, we long for something that will last, something we can be sure will be right here this time next year, or any time we may need it to lean on and rest a while.

But where can it be found? Do such things be at all? Why, yes they do, several of them, now that mere novelty has ceased to charm us and we are in the mood to enjoy the things which make their appeal to the very roots of our being.

Faith abides. Doubt and despair, unbelief and skepticism are rampant, to be sure, but faith lives on in the midst of them, giving little heed to their malignant presence. Or if, indeed, because of new facts thrust before it by these inconsiderate disturbers of our peace, faith is compelled to change somewhat its thought-forms, the intellectual furniture of the house it lives in, it does this cheerfully and stays right on, to strengthen and inspire us as aforesaid. It may be temporarily eclipsed but it soon shines out again as bright as ever. Through or in spite of all human philosophies and categories faith persists in its claim that God is and that he is good. No flood of questioning can ever drown it out. Faith abides, because life can be neither explained nor endured without it.

Hope abides. Disappointment and disillusionment

may overwhelm us with gloom and chasten us with defeat, but that only tells us that the terms in which our hope was conceived were transient and destined to be supplanted by others, but never that the heart of our hope was unjustified. The realization will be better than our ignorance had supposed. We will try again and so on indefinitely as often as may be necessary. Itself rooted in the faith which can not be quenched, hope springs eternal in the human breast, because the seed of it is of God's planting. It is the soul's anchor, cast inside the veil that curtains off the future, but sure and steadfast for all that in its unrelaxing hold on the foundations of the hills of God. Hope abides because faith abides and because experience teaches that his appointments are always a satisfactory reparation for our disappointments.

Love abides. And that too in a world so full of hate and strife as this one is. Those awful years which began a decade ago and which are still too near to have faded from our memories, bequeathed to the world a rich (?) inheritance of moral misery. But love is still here also, patiently striving to quiet the angry voices of malice and contention. If we all help it will succeed. The doctrine that man is essentially a fighting animal engaged in an eternal struggle for selfish advantage is only half the truth, and half-truths are lies half-dressed—just enough clothes on to conceal their nakedness. There is also a vast fund of good will in human hearts. In the church, too, we have heard of instances where unbrotherliness seemed to have the upper hand, but we have heard and seen much more of love. Love is a mighty present fact. It actually is in great abundance. And since it could pull through another year in safety, isn't that good promise that it will last? Love abides.

Regardless, then, of all the changes and losses of the year now closing, whether in individual experience, domestic, social or church relationships, some things remain as solidly entrenched as ever. And oh, if we only had the insight to see that these are the very best things of all. Even prophecies, tongues and knowledge all pass away. Manhood shows how foolish were the things we spoke and felt and thought in childhood. What will perfected Christian maturity reveal as to the things we speak and feel and think now?

Another year has gone. Many other things have gone with it. "But now abideth faith, hope, love, these three; and the greatest of these is love."

Form Versus Force

If a man's religion is of any value to him, it is a force in his life, the supreme force, in fact. That is what those people overlooked who had a form of godliness but denied the power thereof. They got no power out of it, for they did not want any of that kind of power. They wanted to be their old carnal selves, but they wanted also to pass for Christians. They may have been conscious hypocrites or they may have deluded themselves into thinking that they were Christians because they made liberal use of Christian terminology.

But religion after the Christian manner is not a form merely; it is a force. It is a form only that it may be a force, and only in so far as it is a force, is it of any worth, forms beautiful and numberless notwithstanding.

A force for divine communion, for human brotherhood and for the self's integrity and peace—that is the religion of our Lord. A spring of power instant

and unflinching, power to love righteousness and to hate sin, power to withstand the intoxication of worldliness, power to be calm in spirit in the midst of malicious violence, and power to rouse into life and action the deadly quiet of spiritual stagnation—that is what Jannes and Jambres and their brethren did not have, and what so many who bear the name of Jesus now so sorely need.

Transformation Is a Big Work

How things are changing everywhere! Visiting certain neighborhoods we had not seen for a long time we could not but be struck with the transformation which had taken place. The whole face of the country looked different, so numerous were the changes in buildings, roads, farm equipment and methods of transportation. Most of this change was the result of human initiative and enterprise. Where that was lacking natural decay had brought changes too. The old mill was about ready to cave in.

The Gospel of Jesus Christ demands transformation, radical transformation. It tells how to do it—by the renewing of the mind. Mind renewal works wonders. It changes the whole outlook on life, long-standing habits of thought and conduct, ambitions and aims and vocations. You can tell by the nature of the transformation whether it has been caused by a renewed mind or by natural disintegration and decay.

Sometimes you see other folks that ought to be transformed. The mind is the thing to work on. Possibly you can persuade them to open up a crack wide enough to let the Spirit of God in. That will do it. That will generate love and a deep hungering for everything that is clean and good.

There is a mighty big field for this transformation work. So much of the world needs it. The only way to get it done is through the renewing of the mind. And the only way to get that done is through contact with the Spirit of Jesus Christ.

Report of the December Meeting of the General Mission Board

THE General Mission Board meets regularly four times a year. The third Wednesday of April, August and December and a short meeting at the Annual Conference. All of the members of the Board were present at this meeting, namely, Otho Winger, Chairman, J. J. Yoder, Vice-Chairman, A. P. Blough, H. H. Nye, and J. B. Emmert. A number of visitors were at the meeting including I. D. Heckman, M. Clyde Horst and W. H. Yoder. These three men constitute the Home Mission Advisory Council which had met the day previous to advise with the Home Mission secretary, Brother M. R. Zigler, regarding home mission problems. Other members at the Board meeting were Norman Seese and Mary Schaeffer from China, Lillian Grisso from India and Maynard Casady.

The usual items of business such as home mission grants to District Mission Boards and appropriations for disabled ministers were attended to.

South China

The resignation of Albert Smith as a worker to South China was accepted and Brother and Sister Smith are recalled to America. Brother Smith reports that there is no adequate field for work there along the line of giving pastoral care.

New China Territory

The territory which has been occupied by the Church of the Brethren has been considered scarcely

(Continued on Page 836)

GENERAL FORUM

New Year

BY B. F. M. SOURS

Over the land and the main
The gales of the winter blow;
Over the mountain and wild
Are falling the flakes of snow;
And the rush of the rapid days,
And the rush of the rolling years,
Are driving my spirit on,
Regardless of hopes and fears.

Over and over they pass—
The years in their onward way.
Over and over—yet none
Will ever a moment stay;
For the raging chariot rolls
From gorge and ravine and wild,
And the spirit that knows not God
Is dazed like a frightened child.

I have no fear of ill:
His promises are sure.
Within his mighty hand
My soul is quite secure.
Let the wolves of the tangles howl
And growl in their hungry rage,
His promises all are mine,
Assurance on every page!

What hast thou, O New Year?
It is no care to me.
He multiplied the bread;
He stilled wild Galilee.
'Tis mine to trust in him,
And go my tranquil way;
And so, "Good will to thee,
Thou happy New Year's Day!"

Mechanicsburg, Pa.

Christ: Who Is He?

BY JNO. S. FLORY

THIS is a question as old as Christianity itself. It was a live question in the days of Jesus' earthly life. It is a live question still. Then there were two views in regard to it. These two views continue to our day.

One of these, however, was somewhat misty. Some who adhered to it would have identified the Master with John the Baptist, others thought him to be Elijah come back to life, or, perhaps, Jeremiah. Still others made him out as one of the other prophets. To all of them he appeared as a great man, a prophet, a sage, a unique personality, but yet only a man.

And this view seems to be as popular today as it was nineteen hundred years ago. To the worldly mind Jesus is the ethical marvel of the ages. His character and personality are unexplainable. He is the superman; he represents the exquisite perfection to which the race is capable of developing. And as he could attain to this perfect standard of life, so it is possible for every one of us to do the same.

This viewpoint tries to account for Christ according to natural law. The scientific mind insists on classifying him and accounting for him. It refuses to accept him apart from his human origin. He is a prodigy. He is altogether admirable, but he is still within the possibilities of the natural process of development. While he is the most remarkable person that ever lived, he is yet only a man. To the scientific thinker, to the philosopher, to the scholar of secular culture, Jesus must be accounted for, must yield to the inevitable genus and species.

But Jesus was much more than this to his followers. Those who came into daily personal contact with his great personality found in him a much deeper and more real significance than this. They felt conscious of a power in his nature never felt in any mere man—a power revealed by close and intimate association with him, and which no one can ever experience by simply knowing about him.

About this view there is no uncertainty. Peter expressed it very clearly and forcefully when he said: "Thou art the Christ, the Son of the living God." Of course his declaration represents Christ in two

phases. As the Christ he is the Messiah, the Promised One, the Savior of the world, the One foretold by the prophets, he who should bring salvation to men. He was the special Ambassador of Jehovah to the world; but he was also the very Son of God. Yes, he was the Son of the living God who had created the heavens and the earth, and all that in them is; the God who had swung the planets into space, and who was the Author of all life, and in whom we all live and move and have our being.

This is the view of faith. It accepts Christ in his divine nature. While he appeared in the world in human form, he was very God, divinely begotten, born of a virgin, foretold by angels, heralded by a heavenly choir, lived a life of immaculate purity, wrought miracles, overcame the devil, raised the dead, was acknowledged from heaven as the Son of God, gave his life for the sins of the world, triumphed over death, hell and the grave, and was received up into glory in the view of many witnesses.

He who by faith accepts Christ in this view, has an understanding of him and a joy in his fellowship that all the study and investigation and philosophizing in the world can never realize.

Can a man by searching find out God? Never. Christ is God, and he that receiveth him, receiveth him in spirit and in truth. Flesh and blood cannot reveal Christ. Spiritual things are spiritually discerned.

Does it matter which of these views we accept? There is just this difference between them: the one view bases our hope of eternal salvation on a man, the other bases it on God's own Son, who possesses all power in heaven and on earth.

This former view puts Christianity as a religion in a class with Confucianism, Buddhism, Mohammedanism, Zoroastrianism, and many other *isms*. They all trace their origin back to a man. If Christ is only a man, how is Christianity better than these?

Yet some among us seem to think it worthwhile to send out Christian missionaries to the lands where these religions prevail, in order to bring to these benighted people the true light of Christianity. What can we expect in return for this expenditure of life, effort and money, if Christianity, too, is only a man-made religion?

But the people who support missions and give their lives in missionary service have no such superficial notion of Christianity. Generally, they are people who have a personal knowledge of Christ in their own lives, who have tasted the deep riches of his grace, and who know from personal experience how completely he fills every deepest longing of our hearts.

Yes, it does matter what we believe about Christ. It is the peculiar nature of religion to mold the lives of its adherents into the likeness of its ideal. As water cannot rise higher than its source, so religion cannot elevate its devotees above its ideal. If this ideal is only Confucius, or Mohammed, or Joe Smith, or the human Jesus, our religion is man-made, and our highest ideals are only human. If we would be molded into the perfect image, let us take Christ as our ideal, believing in him as the Son of God.

Christ has demonstrated to many, yes, to many of the readers of the GOSPEL MESSENGER, that he can satisfy the deepest longings of the soul. We can go to him at all times, under any conditions, and if we put our trust in him he will lead us and comfort us as no one else can. It is when we give ourselves up completely to his leadership and allow him to dominate our lives, that we experience that deep joy in his fellowship that fills our souls with satisfaction and the peace that passeth understanding. Such peace is born only of implicit faith in Christ as the Son of God.

Bridgewater, Va.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9: 6).

The Commandments of Jesus

BY A. R. COFFMAN

"He that hath my commandments, and keepeth them, he it is that loveth me" (John 14: 21a).

"And his commandments are not grievous" (1 John 5: 3b).

He who has my commandments. What are the commandments of Jesus? Can they be obeyed? Do you obey them? It would be well sometime if you would take your Bible and pencil and paper and sit down and honestly make the attempt to tabulate and classify them. In what other way do you think they may become yours? Your classification of them may be entirely different from mine, or that of somebody else, and yet all may be correct.

How large a field do the commandments of Jesus cover? In Matthew 15: 3 we find Jesus calling one of the Ten Commandments the commandment of God. In Matthew 5: 17 he says: "Do not think that I came to destroy the law." Other passages might be given, for neither Jesus nor any Christian desires to exclude the spiritual light of the Old Testament. Moreover the Lord says to his disciples, John 16: 12: "Many things I have to tell you, but you are not able to bear them now; but when the Spirit is come, he will guide you into all truth." Yes, we have the commandments between the lids of the Bible, in the parlor, on Sunday, or when the pastor comes to make a call.

Space will allow that we take only a cross section. Let us try, then, to get close to the heart and limit ourselves to the gospels. One possible plan for our tabulation would be to put yourself in the center of the circle and work outward. See whether Jesus does not have some things to say to just you.

Have a single purpose in life.

You must be born again.

Do not worry about your food and clothes.

Abide in me.

Take these samples and list others and then in prayer you will receive further instructions concerning the details of application based on these written principles of the Master.

From yourself the territory widens to your home.

Honor thy father and mother.

Suffer the little children to come unto me and forbid them not for of such is the Kingdom of God.

Young people, do not allow adultery and lust to mar youthful happiness.

Husbands and wives, there is only one reason for separation and that is unfaithfulness to the marriage vow.

The first and great commandment is that we love the Lord our God with all our strength of body and mind and spirit, and the second is like unto it, namely: that we shall love our neighbors as ourselves. This neighbor idea needs to extend to the Samaritans. For some of us this probably means the Negro, especially if we were born in Virginia or lived even farther down.

There is some teaching with regard to the state. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." "Ye are the salt of the earth and the light of the world." Keep on going until you believe in foreign missions and desire to go and teach and baptize; and then do some more teaching to observe all things that Jesus has commanded, for he promises to be with you always.

And keepeth them. These commandments are extensive so far as the Book is concerned and so far as the territory is concerned; but they are also intensive. If the hand or eye offend thee, cut it off or pluck it out as the case may be. You surely would do it if they were diseased to save your body. Do you think as much of your soul? Do not say that you are not able until you have been square. Renounce all that you have, the most fond earthly relationships, even your life, and come and follow me. The more that you have, the more will be required of you (for all is the gift of God) whether of money or education or righteousness. Many of us long for the Holy

Spirit, but shirk the accompanying responsibility. It is no use to wriggle, my brother, for you are in the spider's web and there is no escape that way. Paul had a hard experience, and it was the passion of his life to tell us that there is no salvation that way in order that we might be saved from such a tragic experience as his, or worse.

He it is who loveth me. But there is a way of salvation, "For God so loved the world that he gave his only begotten Son that everyone who trusts himself to him shall not perish but have eternal life." The sum and substance of the commandments is: "Love Jesus, and love one another." The text of this paper and John 13: 34 tell us that. Jesus was modest, and also a great Teacher; and he put it in this beautiful way that we might discover to some extent and see for ourselves.

But you cannot make yourself love Jesus and righteousness, for love does not work that way. Even from the best people we to some extent resent being commanded. Would not *invitation* sound better? Well, then, Matthew 11: 28: "Come unto me all ye who are weary and heavy laden, and I will give you rest." Might it help some also to discover the purpose of Jesus' commandments? I invite anyone who reads the original to investigate to see whether John 13: 34 may not reveal the *purpose* as well as the *substance* of the commandments. The one need not exclude the other. That interpretation would be: "I give the commandment new unto you in order that you may love one another, just as I have loved you [and lived for you] in order that you may love one another." Words or form may be old, but the spirit certainly is new; for the purpose of the commandment is the same as that of the life and death of the Savior! My dear young brother or sister, has feet-washing or any of the peculiar ordinances ever seemed irksome to you? I want to confess with you that many times the service has been tedious to me, but it may be that it has helped us to love one another. And, brother minister, do you think if we have failed to make that ordinance such that it will help our members to love one another, we have made any contribution thereby to the Kingdom?

Let us remember that Jesus wants you, and not anything that you can give him in the way of ordinances, or money, or form of any kind. Your best gift to your family and neighbors and Jesus is yourself. Other gifts follow as the fruit of the life. Our missionary deficit and other problems is all a matter of conversion. There are many members of the Church of the Brethren who need conversion, else it would not be. It is impossible that Jesus should get you and not your money; but he does not want you for the sake of your money. The gospel rule is at least the tithe, and as much more as you can possibly contribute; and then all the remainder used to the glory of God! The fundamental principle of our church is that we have the whole Testament for our creed; let us be consistent Dunker Brethren.

And he who loves me shall be loved by my Father. John 16: 26: "In that day you will ask in my name, and I do not say to you that I will pray the Father for you, for the Father himself loves you because ye loved me and have believed that I came from the Father."

And I will manifest myself to him. "I came to cast fire upon the earth." "Think ye that I am come to give peace upon the earth? I tell you no, but rather division." Study these texts in their context, Luke 12th chapter. John 5: 3 says: "The commandments of God are not grievous because whoever has been begotten of God overcomes the world." The commandments of Jesus are given to the individual concerning his relation to God and his neighbor, but in the 14th chapter of Luke there is death to the present home, neighborhood, and state even though these are the earthly types of the heavenly. The commandments of Jesus are grievous unless we repent, and then the Kingdom of Heaven is at hand nationally and internationally for Jesus is coming quickly (Rev. 3: 11; 22: 20). The program of Jesus

is to save souls. There is just one thing greater than the supreme earthly joy of the most fond human relationships, and that is union with Christ for the saving of souls. Oh! that men would give to their work, to the Kingdom, to the Lord, the energy that they waste on selfish pleasure!

However, let us think of that great passage in Isaiah 6: 10 which Jesus gave as the reason for his teaching in parables, and used time and again; and which Paul used in his bonds at Rome in speaking to a group of Jews—in the last chapter of Acts. This has to do with blinded eyes, dull ears and fat and stony hearts. To that class of people the commandments of Jesus are grievous, and are made so by Jesus himself, not because he does not love the folks, but because he is making a perfect building and mobilizing a perfect army; and, he must have perfect material and courageous soldiers for the cause is at stake. Please notice that the condition is not that you are already perfect, but that you are willing to become perfect (Luke 14: 27ff.).

But even when Jesus revealed his glory on the Mount of Transfiguration the three of the inner circle went to sleep. During the prayer in Gethsemane they did the same thing because their eyes were heavy. They could not understand even after the experience of the feeding of the five thousand (Matthew 16: 7ff.). And in the last discourse they had to be told in actual words that Jesus is the way of life and that those who have seen him have seen the Father, although they might have been expected to know it from his life.

Now, do not be too hard on them. The commandments of Jesus are not grievous, but we are still in the flesh. Jesus does not promise to take the yoke away, but says it will be easy. "For our present light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" (2 Cor. 4: 17-18). The glorified Christ is our privilege.

Pottstown, Pa.

The Brotherhood of Youth and the Youth of the Brethren

BY JOHN L. HOFF

THE sufferings and hardships which the students of Europe endured in the period following the war are indeed heartrending. Disease, poverty, starvation, and their attendant ills have taken their toll from this group of disappointed and disillusioned young people, who have been tried as by fire, seemingly, to test the endurance and the reality of their idealism. Out of this soil of suffering and adversity is coming forth a fruitage, even to a hundredfold. Various leagues and fellowships and organizations have been formed in the different European countries for the purpose of infusing new motives and purposes into the activities of life and of undergirding social relationships and institutions with a dominant idealism.

The Young Republic is a French youth movement having for its objective the establishment of the principles of Christ in all realms of life. In the direct words of its sponsors to join with them "requires but one thing, namely, to attribute to every human soul a value and a dignity without class distinction, and to act according to that belief. There is no barrier of confessionals, nor discrimination because of class. All who are young are welcome to join with us: workers, students, employees, and professors" (Stanley High, Revolt of Youth, p. 29). One of the chief characteristics of this movement is that of friendship. Here one may find "The disposition to understand each other; to study the place where each one's comrade may make known his aspirations, his sufferings, his joys, and his sins, and to establish between them a simple language of fellowship which has for its purpose the establishment of the fact that there are no more relationships of class with class, nor of professional with profession but only of soul with soul" (Quoted by High, p. 30). For the pur-

pose of strengthening international goodwill, fellowships such as this have organized conferences where the youth of other countries have come, in order to gain the viewpoints of each other and discover the grounds of unity and common experience.

In England is to be found a new regard for education and a new devotion to the democratic ideal. The Workers' Educational Association has been termed the "educational side of the labor movement." Sectarian differences are being forgotten and it is encouraging to witness nonconformists and members of the established church uniting on a common program, for the first time in many generations. The association has aroused an astonishing interest in education among the working classes in England and has also brought the colleges and universities into touch with the working people, breaking down the old aristocracy of intellect and the exclusiveness of culture. In the universities, the interest of the youth of the land in the new world order is manifest. For instance, the sentiment at Oxford is almost unanimously in favor of the League of Nations. The social life of the university has also been greatly changed. Extravagant customs, expensive social functions, exclusive practices are gradually giving way to a greater simplicity and a more genuine spirit of democracy. Evidence of broadened international sympathies is easy to find. The English youth have but little resentment and a great amount of sympathy for the Germans and the other enemies of war times. From persons who have talked to the young people of England, we find that these young people believe the present ineffectiveness of the League of Nations due largely to American disinterest. "There is a widespread conviction that until England and America recognize a community of interest in world affairs and are prepared to act accordingly, all schemes for the development of a new internationalism are likely to go amiss" (High, p. 53).

In regard to the Youth Movement of Germany one may distinguish two divisions. The organized section of the Youth Movement comprises the national groups which are guided by some definite political or religious objective. The unorganized, more spontaneous groups have no definite political or religious purpose and are directed without adult supervision. In the organized Youth Movement are the German National Youth Union, the Democratic Youth Movement, the Socialist Youth Movement, and the Catholic Youth Movement. In the less organized groups are the Wandervogel and the Jugendbewegung, which are groups of young people who try to escape from the artificialities and superficialities of modern life and get back to nature, take hikes in the country, and engage in singing folk songs and other spontaneous expressions of the spirit. The Bourgeois Youth Movement and the Proletariat Youth Movement and many smaller ones are also to be found among the unorganized groups. Some of these groups are pledged to such economic demands as: prohibition of night and Sunday work for children, prohibition of child labor under sixteen years of age, extension of the school period to sixteen years, a six-hour maximum working day for all young people under eighteen years of age, free education and pay during school hours for working children, the training of youth in state schools for apprenticeship, the right of youth to be represented on the National Workmen's Councils, and the representation and self-determination of youth in educational organization (especially of vocational schools). They demand the abolition of military service and the dissolution of volunteer regiments, and to achieve these ends they are working along lines of international coöperation and unity with the young people of other countries. Recent educational trends in Germany, which tend to make the student more the subject and less the object of education and which offer him a degree of self-determination in directing school life, are quite largely due to the persistent opposition of the young people to the stilted, formal, disciplinary methods of traditional instruction. At the very foundation of the Jugendbewegung is a religious renaissance. Although

(Continued on Page 842)

Report of the December Meeting of the General Mission Board

(Continued from Page 833)

large enough to permit the expansion of the native church which is hoped for and which is in sight. A territory just east of our mission with a population of over a million people has not been worked because the American Board which had assumed this territory was unable to enter it with workers. It appears the American Board is willing to release this to us, and as our mission force feel this can be worked with native Chinese evangelists, the Board decided to assume responsibility for this territory.

Difficult Problems in China

The China mission presented to the Board a number of problems which are very perplexing to them and on which they seek the advice of the home Board and Church. The Board has taken these questions under advisement and expressed its appreciation to the mission for their confidence in giving information regarding the matters which are delicate over there.

China Furloughs

Brother F. H. Crumpacker who is now on his way home for furlough coming by the way of our India mission was granted an extra year at home in order to have time to mingle among the churches.

Furloughs for 1926 were granted to O. C. Sollenberger and wife, Dr. Fred Wampler and wife, M. M. Myers and wife, J. H. Bright and wife and Sisters Ullom and Hutchison. There will be an unusual number on furlough in 1926 because of the unusual number which went out to the field in 1919.

Furloughs for India Missionaries

Furloughs for 1926 were granted to Sisters Sadie Miller, Verna Blickenstaff, Anna Brumbaugh, B. F. Summer and wife, Arthur Miller and wife and C. G. Shull and wife. Sara Replogle is granted a furlough for 1925 on account of illness. Ida C. Shumaker, whose furlough comes in 1925, will come a couple of months earlier in order to plan for something extra good in the line of the India exhibit for the Winona Conference.

Medical Examinations for Missionaries

Because of a great deal of sickness among the missionaries, a committee was appointed to make a thorough investigation regarding the health examinations for prospective as well as present missionaries and to learn of any health safeguards which may be thrown around the missionaries.

More Information from the Mission Fields

The China mission proposed a plan whereby more information concerning their work could be made available for the home church. The Board authorized the mission rooms to arrange with the China mission for the giving out of this information to the home church.

India Land Loans

Because the native India church is hindered for lack of a membership that is financially able to assume responsibility for the work, the India mission is seeking ways and means of helping the worthy Christians to be more independent financially. Many of our worthy Christians are unable to own land because they cannot borrow money at reasonable rates. Money sharks often charge interest rates as high as fifty or seventy-five per cent to ignorant people who cannot read and write, and who because of famine conditions or adversity, are forced to borrow money. The India mission asked the Board for permission to solicit \$10,000.00 to be loaned to worthy Christians to purchase very small pieces of ground. It is planned that the loans shall bear six per cent interest and the title for the land rest in the hands of the mission or its agent until the full price of the land is paid. There would be no benevolence to the India Christians except that they would be permitted to borrow money at a reasonable rate and would have assistance in buying a piece of land about the size that they would be able to pay for. The Board granted the India mission permission to solicit for this

money. It is a good opportunity for the members at home to make an investment which will bring in six per cent interest, and which will at the same time be a great assistance to the India church.

Financial Grants to India

In the last few years some of the appropriations made to India for new lines of work have been withheld for want of funds. Now the India mission asks that just a few of these which are most urgently needed be made operative and that all other grants revert to the home Board—which means that they will have to be requested anew.

Dahanu Medical Hospital

Dr. Barbara Nickey has been on the India field for quite a while and has never had an adequate place to carry on her medical work. A number of patients have died who might have been saved if we had had the facilities to properly care for them. The need for this medical work seems so urgent that the Board approved an appropriation of 35,000 rupees, approximately \$12,000, for a hospital plant at Dahanu. It is hoped that some large gifts will be given to help make this possible.

New Missionaries for 1925

The fields are fairly well supplied with workers with the exception of medical help. The Board therefore approved the following new missionaries to go out to the field in 1925: Dr. Silas Keim and wife will go out to Africa. Dr. Ida Metzger and Merle Gingrich, registered nurse, will go out to India. Brother Maynard Cassady will go to China in harmony with the action of the Hershey Conference last spring. He will become one of the teachers in the Shantung University at Tsinan. This arrangement is very necessary because the native Christians whom we must have to carry on the work of the native church in China must have adequate Biblical training. Our promising boys who come up through the primary and middle school (the same as our American high school) will pass on to this Shantung University, which is very thorough and conservative in its Bible teaching; and it is extremely important that our mission have one member on the teaching staff of this university.

Home Mission Coöperation

A committee was appointed to study the question of more complete coöperation between the General Mission Board and the District Mission Boards.

Summer Pastors

The Board decided to continue the plan of summer pastors for 1925 and approved an appropriation of \$2,500 for this work.

The Board was conservative in its appropriations of money for future work, but in the face of the fact that the Board has a heavy deficit, it seems that a fairly optimistic attitude of the future was taken. Probably this was done with the feeling that unless situations which are urgently demanding aggressive action are properly cared for, the results of our labor for the many years past may come to naught. For this reason the Board feels to move forward trusting that the spiritual strength of the home church will be adequate to meet the present needs. H. S. M.

With All Thy Mind

BY ARCHER WALLACE

ALTHOUGH he was nearly seventeen years of age at the time of his conversion, Gipsy Smith was almost without the rudiments of education. He could not spell words with more than one syllable, and would often sit for a considerable time trying to read the Bible and then make the discovery that he had been holding it upside down. One day he stood before a large sign-board vainly endeavoring to understand its meaning. A lady noticed his distress and read aloud the words to him. "Can you read the letters on the board?" the lady asked. "Oh, yes," he answered proudly; "I can go over them both backwards and forwards."

After his conversion the gipsy boy's mind seemed to wake up. His desire to read, write and converse

intelligently was intensified. He had never been at school a day in his life, but so well did he make up for lost time that during his visits to the United States, several editors said his command of the English language was equal to any public speaker of the day.

Christ made his appeal to the intellect as well as to the emotions. He insisted that men should love the Lord with their whole minds. The church has taught us to sing:

"Take my intellect and use,
Every power as thou shalt choose."

It has also taught us to pray:

"Take my life and let it be
Consecrated, Lord, to thee."

The coming of Christ into men's hearts nearly always means, not only the deepening of the emotional life, but the strengthening of the mind. The experience of Gipsy Smith has been duplicated a countless number of times. When Christ comes into the heart the intellect is awakened.

Toronto, Canada.

The "Good Old Days"

BY E. F. SHERFY

WASN'T it pleasant, oh brother mine, in those old days of the lost sunshine of youth, when the Saturday chores were finished and we went visiting—you and I, out to Aunt Mary's—that dear old Aunt Mary who made the "bestest" cookies and knew how to make a boy's heart glad? Nature has a kind way of letting us forget some of the bad things in life while we remember our happy times. This is very fine, indeed, except for one thing. When we are exuberant over the joys of the past we are likely to overlook the good things of the present. A man who believes with Browning that we should grow old gracefully, shocked a group of college students by telling them what they never heard before (for most chapel talks are in the opposite vein) that his college days, with all the good times then, were not his happiest days.

God wants us to have some of our heaven here, now, every day, for Jesus says: "I am come that ye may [now] have eternal life abundantly." The things that make heaven "over there" make heaven here, too—purity of heart, peace, good will, fellowship with each other and God, appreciation of others, service, etc. I will admit that this "vale of tears" is, in many ways, a poor makeshift of a heaven; but whose fault is it? Of course, there are those who have drunk freely of the cup of suffering, whose sorrow in this unfriendly world I would not minimize. But there is a Christian joy which transcends earthly joy which does not corrode in the acid of affliction. But whatever there may be to dampen the ardor of our happiness, let the idea of the past being better than the future be the last thing on earth to do it!

Doubtless there have been things in the past which were better than at present. Likely all will agree that the old-fashioned love feasts of the Church of the Brethren were better in many ways than a so-called "paper sack" feast today. The crowds today are sometimes painfully small as compared to the crowds—even the jam at a big meeting thirty years ago. Such a service is no longer the occasion for prolonged sweet social and spiritual fellowship. But did you ever stop to think, my brother, that, to use a common phrase, there is a reason? "Yes," you say, "but not a justifiable reason." Justifiable or not, it can not be helped. Why, bless you, can you expect people now to go fifty miles to a love feast and stay several days when the only means of conveyance is an up-to-date car? It ought not to be expected of us now since we no longer have the trusty driving horse, and the spring wagon. Now before you smile at the absurdity of my reasoning stop and think it through.

The right or wrong of owning autos is no longer debatable; nor is the propriety of owning them debatable. Under present conditions they become a necessity, and the auto is only one commodity we feel

(Continued on Page 844)

Our Forward Movement

Edited by J. W. Lear

General Director of the Council of Promotion

A Golden Rule Sunday

ONE of our Elgin brethren recently observed Golden Rule Sunday with his family. In this family were the husband, wife, and two small children. It was understood that the menu of the orphans in the Near East was as given below on the left hand side, that its cost over there was four cents for each one served, and that 20,000 families were using this menu in Chicago.

Now our brother gives his tenth, not a mean sum, to the work of the church and gets great satisfaction therefrom; but there was a particular thrill in knowing just how 77 cents on a Sunday dinner was saved to make possible a meal to about 20 Near East waifs.

Golden Rule Dinner	Typical Sunday Dinner
Soup	Bread and butter
Macaroni and cheese	Chicken
Rye bread	Mashed Potatoes
Stewed apricots	Peas
Cocoa	Head Lettuce
Total	Canned fruit
	Cake
Saved on Golden Rule Dinner	Total

Not the least profitable result from eating a Golden Rule dinner instead of the usual kind of American Sunday dinner, our brother says, was the noticeable lack of distress as he took his easy chair after dinner, and then the small amount of work it took on the part of his good wife to prepare the simple meal.

Let not one of our Brethren families sit down to their usual Sunday dinner without giving sober thought to the crippled condition of our foreign mission work, besides the many other activities of the church, just because what would amount to 50 cents or more sacrificially saved each week by our 20,000 or more families is not forthcoming. Then think of the wonderful forward strides the church could take if, like our Elgin brother, our folk would faithfully tithe their income. Think of the possibilities of training and using ministers and church school workers, improving and building meeting houses, and evangelizing communities in America in far away lands now absolutely untouched by Christian agencies! Wonderful to contemplate!

C. M. C.

Saving From Sin

THERE is no such thing as sin in the abstract. Sin has no existence apart from human beings, and sane intelligent human beings at that. Sin is missing the true standard; transgressing the law, etc. * Wherever sin abounds the soil is in the human heart. Sin is the conscious adverse attitude of an individual to the righteous will of God. To save man from sin, then, means to save him from himself.

Simply because an individual has joined the church is no evidence of his salvation. One can be just as selfish after as before. Baptism by trine immersion, valid and scriptural as that is, can be no guarantee for growth in grace. Baptism should be the outward act that announces a new creation in Christ Jesus, but too many times the spiritual birth is lacking. Salvation depends more on the inward motive and urge than on the outward act. Paul put it negatively thus: "He that hath not the Spirit of Christ is none of his."

Paul calls this "self" the "flesh." He declares that the "flesh lusteth against the Spirit" and that "these are contrary the one to the other." He proceeds to give the issue of both, calling one "the works of the flesh" and the other "the fruit of the Spirit." Our Father is eager to save from the "self" that follows sinful passions that a new "self" living and walking by the Spirit might be manifested.

It is possible to be saved from one sinful passion and at the same time be a slave to another. Here lies the fertile soil of faulty judgment. It is easy for one to condemn another for doing a certain sin,

especially if one is himself free of this sin. But how often we condemn ourselves by allowing some other sin to live in our flesh, which sin may be just as malicious in the sight of God as the one we condemned in the other person. No doubt this situation caused Jesus to say: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This statement of Jesus is in a judgment context. I suppose, too, that just such a situation caused him to say when the elders of the synagogue wanted his sanction to stone the adulterous woman: "He that is without sin among you, let him first cast a stone at her."

Paul gave a catalog of sins from which one must be saved if one expects to inherit the kingdom of God. I will write the list: fornication, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners. This classification is unique. Each one seems to be on a dead level with the other in Paul's mind. Not so today, even in the church. An extortioner or a covetous individual may be very respectable and hold prominent positions in the church, giving his voice to condemn and even disown from the body those who are less sinful by nature and practice.

Some diseases are very prominent and easily diagnosed and cured, while others lie very deep and are beyond control on being discovered. I would rather have stomach-ache from eating green apples which is prevalent among youth than to have cancer of the stomach, which disease is prevalent among older folks. Covetousness is a very treacherous disease and very often has proven fatal before being discovered.

Rev. J. Goforth, a missionary in China, relates two interesting cases of this spiritual malady, and I desire to reproduce them here. He says: "I knew a man once who didn't awake to God's purpose for him. He was the wealthiest man in that county. But this you would never imagine if you saw him, for he was dressed like a beggar. His wife and only son died, and the neighbors said they didn't get enough to eat. He was adding farm to farm and his bank account was growing apace. The church to which he said he belonged sent out young ladies to collect for missions. Two of them called upon him and made known their errand. He evidently was not pleased, for he snapped out:

"What! back begging again? It seems to me from what we have given all these years that those heathen should have been converted long ago. I fear the money doesn't go to the right place. However, since you have come, I must contribute something."

"And he gave them five cents."

"He was past eighty when he died, and was hardly cold in his grave before his daughters and their husbands had gone to law over the dividing of the property."

The other incident runs like this: "There was once a young man and his wife, both Christians, who entered business with every prospect of success. They frequently owned to themselves that their Heavenly Father who sent his Son to save them had just claims upon them for at least a tithe of their income. However, they planned to postpone obedience until their capital had reached a million; then they would do something handsome. After their capital had passed the two million mark they were grasping misers. God's purpose for them had been thwarted; they had destroyed themselves; they had no treasure in heaven."

The hardest sin to save anyone from is the sin of covetousness because the individual cannot be convinced he has the disease. "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (1 Tim. 6: 9). "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days" (James 5: 1-3).

In this last scripture the rust of gold and silver is a figurative way of calling attention to the accumulated condemnation from hoarded money that should have been kept polished and bright as it circulated in channels of Christian service. "So is he that layeth up treasure for himself and is not rich toward God" (Luke 12: 21).

ROBERT MORRISON spent seven years in Canton, China, before he baptized his first convert. He had six converts at the end of thirty-five years. Before he died he said: "After one hundred years of mission work, if there are one hundred genuine converts, it will be nothing less than a miracle." Ninety years have elapsed since his death and the Protestant church has a membership in China of nearly 400,000. God alone can pass on their genuineness, but presumably they compare well with church members in any other nation.

C. D. B.

UNITED STEWARDSHIP COUNCIL STATISTICS

This statement contains the answers to questions submitted to the officials of the Communions below. The amount received for benevolences is "the amount received from living givers for current official budgets of the permanent Boards and Agencies recognized by the National Body." Column "G, Total Gifts for All Purposes," includes not only contributions for local church expenses and from living givers for budget benevolences, but it also includes contributions from all other sources. Therefore, it may not be a total of the other columns.

	A	B	C	D	E	F	G	H	I
	COMMUNION	PER CAPITA GIFTS			Total Gifts for Budget Benevolences	Total Gifts for Congregational Expenses	Total Gifts for All Purposes	Mem-ber-ship	End of Year
		Budget Benevolences	Congregational Expenses	All Purposes					
1	United, Presbyterian	\$15.28	\$20.11	\$35.92	\$2,522,991.09	\$1,122,779.00	\$6,099,413.00	165,186	March 31, 1924
2	Presbyterian U. S. (S).	9.11	18.45	31.82	8,079,188.00	13,964,416.00	438,818	March 31, 1924	
3	Moravian, North	8.31	13.74	22.05	145,134.00	239,936.00	4,385,024.00	17,465	Dec 31, 1923
4	Reformed in America	6.73	22.70	31.55	959,835.00	3,246,632.00	4,186,633.00	124,609	April 30, 1924
5	Presbyterian U. S. A. (N.)	5.84	22.38	31.88	10,427,337.00	40,017,454.00	56,958,011.00	1,788,896	March 31, 1924
6	Baptist, North	5.76	17.42	23.88	7,890,028.00	23,853,362.00	32,693,131.00	1,988,827	April 30, 1924
7	Presbyterian in Canada	5.74	17.68	24.04	2,151,449.00	6,628,500.00	9,012,047.00	374,951	Dec 31, 1923
8	Methodist in Canada	5.30	17.59	23.24	2,136,970.00	7,281,301.00	9,624,382.00	410,447	April 30, 1924
9	Christian	5.21	8.87	14.08	481,638.00	823,282.00	1,706,940.00	8,533	Sept. 30, 1924
10	Methodist Episcopal (N.)	4.87	19.08	24.78	18,959,694.00	74,306,888.00	96,514,101.00	1,895,434	Oct 31, 1923
11	Protestant Episcopal	4.72	26.43	32.38	5,462,338.00	30,561,218.00	47,458,928.00	1,136,307	Dec 31, 1923
12	Lutheran Synodical Conference*	3.94	12.74	17.36	3,666,193.00	10,190,642.00	15,858,812.00	79,817	Sept. 30, 1924
13	Evangelical Church	4.08	21.91	29.89	853,975.00	4,595,581.00	6,368,688.00	20,684	Aug 31, 1924
14	Lutheran, Except 12, 19*	3.95	12.27	16.22	3,671,984.00	11,389,897.00	15,061,481.31	92,829	Sept. 30, 1924
15	Church of Brethren	3.92	14.47	14.39	446,750.00	1,153,750.00	1,690,750.00	115,000	Feb. 28, 1924
16	Baptist in Canada	3.90	14.50	18.40	537,467.00	2,001,140.00	2,538,506.00	137,812	Sept. 30, 1924
17	United Brethren	3.74	13.34	17.08	1,384,649.00	4,931,444.00	6,315,939.00	369,253	Sept. 30, 1924
18	Congregational	3.69	21.20	29.56	3,177,075.00	15,361,601.00	25,303,888.00	801,168	Dec 31, 1923
19	United Lutheran*	3.69	14.33	18.02	1,093,564.00	12,023,314.00	15,117,078.00	839,229	Sept. 30, 1923
20	Reformed, United States	3.48	12.64	18.38	1,192,202.00	4,126,738.00	6,240,580.00	142,306	May 31, 1924
21	Baptist, South	2.72	7.17	9.88	9,487,314.00	25,048,418.00	33,535,110.00	1,494,188	May 31, 1924
22	Disciples of Christ	2.18	9.40	11.87	1,201,068.00	12,897,688.00	16,598,255.00	1,189,880	June 30, 1924
23	Methodist Protestant	1.97	11.40	13.38	368,566.00	2,128,270.00	2,496,836.00	188,452	Jan 1, 1924
24	Methodist Episcopal (S.)	1.40		16.05	3,389,207.00		38,765,078.00	724,174	Dec 31, 1923
	24 Communions	\$ 4.11	\$15.76	\$20.68	\$90,169,172.00	\$307,355,903.00	\$443,277,360.00	21,809,675	

International Committee
Young Men's Christian Association
* Figures for the United States and Canada.
* Not including Methodist Episcopal South.

Home Division \$ 905,902.00
Foreign Division 1,266,019.00
Membership 988,522

THE PASTOR'S STUDY

Findings in a District Survey

BY THE FIELD REPRESENTATIVE

Part II—Decline of Churches

In the first part of our discussion we reported that fifteen out of the thirty-four churches in the District surveyed were growing. We pointed out some of the factors that make for growth, namely: nurture, proper location, and a resident pastor.

A more unpleasant side of the report is the fact that eight of the churches of the District are losing in membership. Eight of the churches have a membership of thirty-five or less; two of these are young mission churches, but six are decadent. One church of thirty members has only four members under fifty years of age. Others are in a worse condition. The presence of over 175 abandoned churches in the fifteen counties in which the churches of our District are located is a huge danger signal that warns us to search out and remedy the factors that make for decadent churches.

In searching for the causes for declining churches, among others, we find the following:

First, a changing population causes decline. The great migration to the cities leaves the country churches depleted in members. It is reported that over 1,400,000 people in the United States move from the country to the city every year. This inevitably takes a toll from almost every rural church.

Second, improved methods of transportation, and especially good roads and automobiles, account in part for the decline of rural churches. Today counter attractions of a worldly nature and the church services of other congregations from ten to one hundred miles away are brought into direct competition with what the little country church has to offer. In former days the local church was about the only place people had to go to on Sunday. Today, if they are not attracted by the services of the church and its spirit, they have a thousand other attractions which they can take in by making a drive of a few minutes in their auto.

The migration to the city and the use of improved methods of transportation are factors in our life today that the churches cannot change. "No attempt to check their development has ever succeeded. Plutarch and Cicero sought by persuasion to turn back the current of immigration from the country. Justinian tried to stop it by legal measures. The Tudors and the Stuarts issued proclamations forbidding the erection of new houses in London and enjoining the country people to return to their homes. At various periods the extension of Paris beyond certain limits was prohibited by law." The migration to cities comes in response to an inexorable law over which neither kings nor philosophers nor even churches have ultimate control. But, praise God, there are yet many rural churches that grow in spite of migrations to the city and the rapid transportation. There must be some causes of decline which can be remedied. Why do some churches grow while others die?

While visiting a partially abandoned church which at one time was flourishing and active, I enquired as to the cause of the decline. The brother with whom I was speaking began to name many members who had moved away; but knowing that a neighboring church had survived in a like situation, I enquired further as to the cause. Whereupon the brother replied, "Well, if you insist on knowing the facts, I will tell you. There were twenty-two members driven from this church in one day, at one council meeting, by an unwise use of coercive methods. That was the beginning of the end of this church." A minister of another church in which the membership had dropped from ninety-five to sixty-nine in five years named twenty-four young people, nearly all children of members of his church and formerly regular pupils in the Sunday-school, who in his judgment had been

driven away from the church by the radical formalism and legalism of church members.

A *third* reason, then, for decadent churches is a lack of tolerance, an oversupply of formalism and legalism, a lack of the Christlike love that wins. At least six of the churches of the District have serious factions, divisions over some subject or another. None of these churches are growing. Others are just recovering from severe set backs caused by factions. Unity, love and forbearance make for growth, but factions, bickerings, and intolerance lead to destruction.

Fourth, many churches are hindered in growth because they are located in overchurched communities. Churches can be planted too thick, just as corn and cabbage can be planted too thick. One church has struggled for decades without progress and is fighting a losing fight today because it is located in a community where there are four churches within a radius of one and one-half miles and thirteen churches within a radius of four and one-half miles in the open country where it is not thickly populated.

In overchurched communities a church is hindered in growth not only by the small number of people it has to draw from, but perhaps it is hindered even more by the effect of the unchristian spirit which leads to overchurching. Quite frequently there are more non-Christians in communities where there are many churches than where there are fewer churches. One reason why this is the case was made clear by an intelligent merchant who is not a member of any church, but claims to be a Christian, who says that he worships Christ as very God himself, is learned in the Scriptures and a praying man. When asked why he was not a member of a church he said: "I was a member of a church at one time and because of the actions of the members of influence I withdrew and still hold my letter. I attend church services frequently, but have not found the church where I would be satisfied to be a member. I have analyzed the church situation this way: In the little town of W—— there are two churches of the —— denomination in which I was reared as a son in a minister's family. When I asked why we had two churches in a little town scarcely able to support one I was told that they once had a quarrel over certain things. So that was the way there came to be two churches in W——. I analyzed the situation this way: The works of the Devil are: hatred, variance, emulations, wrath, strife, seditions; the works of God are: love, joy, peace, longsuffering, gentleness and unity (Gal. 5: 19-22). Now these churches came about as the result of hatreds, variance, wrath and strife, and I came to the conclusion that they were not of God. I found, too, by the study of church history that most of the churches began that way. Now are they all churches of the living God? They all claim to be, yet each says the other is wrong. Where am I to go to find God's church?"

Not many men outside the church analyze the situation as did this man; yet my interviews with men outside the churches have convinced me that a large per cent of them feel as does this merchant. How much the churches have lost by their divisions and their unchristian competition will never be known until revealed in eternity.

These last causes of decline can be removed by the churches for they are conditions within the church. The churches can develop a spirit of love, peace, tolerance, cooperation and unity. As various denominations we can agree to work together to possess the land in a statesmanlike manner and in the spirit of God, rather than in a spirit of blind competition.

Studies on the Teaching of Prayer by Jesus

BY WM. KINSEY

Study No. 6—Unity in Praying

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 19, 20).

(1) "*SHALL* ask," Greek, *aiteontai*, from *aiteo*, to ask, ask for one's self, to beg, to pray. The verb is used sixty-eight times. About thirty of them relate to prayer and to prayer contexts.

(2) *Setting*: After the healing of the epileptic boy of our last study, Jesus and the disciples journeyed on from the foot of the mountain toward Capernaum. A part of the time Jesus journeyed alone. The disciples slowed up a little. They had a matter they wanted to talk over privately. So they let Jesus walk on ahead. Too often Jesus must walk alone (cf. Mark 10: 32; Matt. 26: 40). The disciples were disputing among themselves as to who should be greatest (Mark 9: 34). It must have been occasioned by Jesus' mention of the Kingdom of God as at hand (Matt. 16: 19, 28) and the preference Jesus had given the three who accompanied him to the mount of transfiguration. At any rate, having come to Capernaum, and having entered the house, Jesus asked: "What were ye reasoning about on the way?" But they held their peace, tongue-tied, ashamed to tell their Master what they had been talking about. Our talk is usually wrong when we don't want Jesus to hear it. But the fact is, Jesus knew what they were talking about. Let us be like Enoch, walk with God, walk with Jesus and talk with him.

The discourse in Matthew 18 arose out of the situation just described. And the text for our study is a part of the discourse. Since the disciples have been disputing about greatness, the occasion is opportune for Jesus to discuss, not so much true greatness now, as offenses which come from such ambitions as they were having. The disciples were offending one another, causing one another to stumble. Hence Jesus discusses the subject from both angles: (1) If you sin against a brother, verse 6; and (2) if you are sinned against by a brother, verse 15. If one sins against a brother he is a sinner. And the one sinned against should convict (*elegcho*) him of his fault or sin, and save his soul. And, should need require, the final effort for the brother's salvation should be the efforts of the church, the brotherhood of believers in Christ, verse 17. But the one sinned against must be forgiving (cf. verses 21-35). The power of binding and loosing, first given to Peter (Matt. 16: 19), here to the twelve (the nucleus of the church), and later to the church at large (John 20: 23), should cause offenders to think seriously.

Verses 19 and 20 are usually understood to parallel verse 18, or the church. They may go back to verse 15 where brother and brother (two) are settling their troubles or more correctly, a brother saving an offender. Also, to verse 16 where brother and brother, plus another brother or two (literally three, or four) are included. It also gives the secret as to how to have the presence of Jesus in the person of the Holy Spirit.

(3) Outline Analysis—Verses 19, 20.

I. TWO OR THREE PRAYING, V. 19.

1. Condition (Members Asking).

- (1) Agreement on earth.
- (2) Relative to asking anything.

2. Promise (Father Answering).

- (1) It shall be done (margin become).

3. Reason ("for," Greek, *gar*).

- (1) Two or three, assembled.
- (2) In Jesus' name.
- (3) Jesus present in Spirit.

Note: *Gar*, a causal conjunction, introducing the explanation which is the direct (usually) reason for the thing previously said (v. 19).

(4) Studies on Outline.

(a) Agreement: "Agree," from *sumphoneo*, to agree together. Properly, to sound together, to be in accord. Our English word "symphony" comes from this Greek verb. We must be tuned together. It is as a piano and a violin tuned together as touching the hymn played. There is harmony, one chord, one accord, not discord. Discord grates on the ear and

(Continued on Page 842)

HOME AND FAMILY

Heart Hunger

SELECTED BY DR. S. B. MILLER

Note: This little poem arrived at our desk too late for the Christmas issue of the "Messenger" but we are printing it in this number because it is not inappropriate as an introduction to the next article in the "Homeless Children" series.—Ed.

"I've got such a favor to ask of you,
I believe I won't ask for a gun,
Nor a knife, nor toys, nor nothing,
(Though an automobile would be fun)
For I want this other gift worse, dear Santa,
Than all I've asked for before:
So if you'll just bring me a mother
I won't ask for anything more.

"I'd like her to be soft and 'cuddly'
With a deep shiny look in her eyes
That makes you feel queer in your stomach
If you've been a bad boy and told lies:
I'd like her to kiss me and pet me
And say 'mother's son'—o'er and o'er—
Oh, if you'll just bring her, dear Santa,
You needn't bring anything more."

Cedar Rapids, Iowa.

Homeless Children

BY DR. S. B. MILLER

No. 21—Motherless Millie

"The plan so desolating, that leaves out baby-creatures,
Is breaking down the nation, and has unhappy features,
For the country's hope is leaning
On the homes that have some meaning
Through the little ones a-cooing
While their mothers are a-doing
Round the house."

WILL and Wilma Parks had been married fifteen years. Prosperity and happiness had been theirs to enjoy—the beautiful well-ordered home gave evidence of it. But no children had come to bless the home; both felt the disappointment keenly, but avoided mention of it, fearing to grieve or reproach the other.

Just the last few evenings Will had been late to supper, and when he did come in he seemed not quite like himself. His hair was mussed, his tie crooked, and face flushed, so much so that finally Wilma asked for an explanation.

"Well, I'll have to confess. That little child the Jones have taken looked out of their window so fetchingly that I just had to go in and ask Mrs. Jones about her, and after I'd held her and romped a while with her—why—she's at the window every evening now, just watching for me, and—well, I just stop a while and play with her. I wish you would go down and see how sweet and winsome she is."

Wilma's eyes grew moist as she sensed more fully the longing in her husband's heart. How she would have enjoyed seeing him enjoy himself with the child! She could not get the mental picture from her vision, day or night, as she went about her work. Her memory recalled the times, years before she married Will, or had any particular boys as associates, when she saw herself with a baby and now—well, "How do people make up their minds to take a child?" she mused to herself as she quietly performed her household duties.

The orderly house seemed more silent than ever. How would it seem to have a baby in the house? Could they deliberately adopt a little child that might have measles, whooping-cough or even a temper, inherited from who would know where? How could they make up their minds about it?

While planning to broach the subject to her husband she was called to the phone by their pastor's wife, who asked her to come over at once, if possible. She gladly responded to the call and found the pastor's wife holding a tiny baby in her arms.

"What does this mean?" she asked excitedly. "My husband found this motherless-baby this morning and brought it home until arrangements can be made to take it to an orphan's home. How I would like to keep her! But my own family is all I can care for now."

"Let me hold her awhile," said Wilma. In a few minutes the baby was asleep in her lap, one cheek resting on her palm. How warm the tiny body felt to her knees! She pried at a tiny fist which opened and closed around her finger and would not let go. The warm clasp of baby fingers gripped her heart-strings, too.

"Give me her clothes, and show me how to do things—wash her, dress and feed her, and I'll take her home with me."

"But what will Will say to your adopting a baby without any warning?"

"Oh, I'm not adopting her. I'm just practicing at it. She's too small for us to adopt, you know."

"The smaller the better it is. The more quickly you'll get her all into your hearts at once, don't you see?"

Wilma hurried home with her new burden, too happy to scarcely know what she was doing. Will did not stop at the Jones' that evening, fearing he was getting too much attracted to the child and that he was neglecting his faithful little wife. He walked home another route to avoid the disappointment it might be to the child, but an odd ache was felt in his own heart. As he entered his home he was oppressed and vaguely conscious that something had happened. His wife was not in sight.

Excitedly calling her by name, she answered from upstairs, telling him to come up at once. He mounted the stairs two steps at a time, an odd thump at his heart with every bound. Sitting in a low rocker, with her hair falling loosely over her shoulders, Wilma gazed at his scared face with a glad surprise shining in her eyes. She laughed as his tense features relaxed, and then he saw a pair of small bright eyes looking at him from the hollow of Wilma's arm, and a tiny smile welcoming him. Will dropped on his knees beside them, trying to hug and kiss them both at once—too happy to ask right away what it all meant.

Wilma soon told him what little there was to tell, and a quick response came that they keep motherless Millie as their own—the thought that had refused to leave Wilma's mind from the start. The arrangements were easily and speedily completed, and the big quiet house took on a new life and a new meaning.

"Oh, Will, I never thought it could be so wonderfully sweet to have a baby in the house." "I often wondered, too, how we could decide to have an adopted child, but it was so easily done, when the time came that it seems wonderful to me, too."

"Yes, a childless home may be a happy home, 'tis true, but let a little baby come and give its heart to you, the rooms will so transfigured be, they will not seem the same. Our home has been a different place since baby came."

Cedar Rapids, Iowa.

On Approaching the New Year

BY NELLIE V. MERKEY

So many things have been written and said about this subject that it is nearly impossible to find a new way of expressing the familiar idea in a way that will cause us to pause and think. There is not one of us but has had, at some time in the year just past, experiences which perhaps came as a result of our own thoughtlessness, which have made us firmly say: Never again! However, merely being sorry will not really remedy things. If I am really sorry for something done yesterday I will do my best today to make amends, and so if I am sorry for things done last year I ought to do my utmost this year to prevent their recurrence.

No doubt whole reams of paper are used every New Year on which are written resolutions by the score—all, or nearly all of them, soon to be broken. They are not broken because we want them to be, but because we are lazy. It takes more than a written resolution to bring about a change; it requires will. The keeping of our new resolutions means frequently that we must break old habits and form new ones,

and too often we are indisposed to exercise our will power to that extent.

There was a great man—a wonderful leader of men, perhaps one of the greatest the world has known. He wrote a letter to some friends in which he was recounting some of the experiences of his life. These experiences included some pleasant and some unpleasant ones. There had been sorrows and disappointments, broken hopes and thwarted plans, and even physical suffering as a result of the efforts of his enemies to hinder or prevent his work.

I think his mind must have been running in channels similar to those ours run in at New Year's time, for he was taking a look backward, considering his life's work and perhaps wondering if he would ever be able to accomplish his purpose. And then, standing out from the rest of the letter in beautiful simplicity of thought and high purpose, came the words: "But forgetting the things that are behind, and stretching forward to the things that are before, I press on—forward!" Forward! What a motto for the New Year!

Forgetting the things that are behind—the selfishness, the envy, the slander, the thoughtlessness—all of the unpleasant things—forget them! Forget them in looking forward to the larger life that is possible, to the work to be accomplished, to a larger service and a broader view. Look forward to the possibilities. Forget the past and press onward. Onward! What a depth of meaning: upward and away from selfishness into a realm of unselfish service, and a life spent with the Master in his work.

Forget! Look forward! Press on!

McPherson, Kans.

Facing Both Ways

BY DAISY M. MOORE

NEW YEAR's DAY with its wonderful possibilities!

Each year as we approach this season we feel the same stirring of desire to in some way wrench from it the power to slough off our undesirable habits and traits of character, to step forth into the wide, clean arena of the untrod year with more courage and faith and determination.

It is splendid that, in spite of our last year's failures, we still cherish the desire and hope that next year we will do better, and be finer, more unselfish, more tolerant and understanding.

This is one of the white gifts of the Spirit!

How often we have enthusiastically made resolutions only to find them, in time, losing in strength and clarity! Is it because we have expected that the New Year itself, in some inexplicable fashion, should work a magic transformation, that we wake up sooner or later to find the old temper, tardiness, thoughtlessness or selfishness cropping out?

Why do we fail? Clearly there is something amiss with our methods.

Might it not be that we are too thoughtless of the past—that we give our entire attention to the future? Surely a hopeful attitude toward the future must be cultivated, but the past may not profitably be ignored.

The past is gone but nevertheless it has much of value to teach us; its influence lives on; the course of our life cannot be summarily separated from the past by the New Year. Life is continuous, not fragmentary. You cannot mold the future without consulting the past.

We might learn something in this respect from the ancient Romans. They had a god called Janus, who was known as the god of doorways, experiences and beginnings.

It was for him they named the first month of their agricultural year, January. Under this name lies the profound faith, knowledge and experience of a people of long ago, who looked out on life perhaps more eagerly than we; who tested it, tried it, and whose keen observation found many truths which they set in memorable symbols. They observed that every doorway looks two ways—in as well as out, back as well as forward; that each beginning emerges from what has gone before.

(Continued on Page 843)

AMONG THE CHURCHES

Calendar for Sunday, December 28

Sunday-school Lesson, Review: Central Period of Christ's Ministry.

Christian Workers' Meeting, A New Year's Creed.—1 Cor. 13. * * * *

Gains for the Kingdom

Seven baptisms in the Parker Ford church, Pa.
One baptism in the First church, Philadelphia, Pa.
Six baptisms in the Bareville church, Spring Grove, Pa.
Two were baptized and one reinstated in the Girard church, Ill.

Six baptisms in the West Dayton church, Ohio.—Bro. E. Coffman, the pastor, in charge.

Ten baptisms in the Astoria church, Ill.—Bro. E. F. Caslow, of Woodland, Mich., evangelist.

Ten baptisms in the Fostoria church, Ohio.—Bro. D. G. Berkebile, of Bradford, Ohio, evangelist.

Two baptisms in the Yellow Creek church, Ind.—Bro. Edw. Stump, of Teegarden, Ind., evangelist.

Thirteen baptisms in the Antioch church, Colo.—Bro. O. H. Feiler, of McPherson, Kans., evangelist.

Six baptisms in the Fruitland church, Idaho.—Bro. H. M. Brubaker, of Meridian, Idaho, evangelist.

Seventeen baptisms in the Williamsburg church, Pa.—Bro. B. F. Waltz, of Altoona, Pa., evangelist.

Twenty baptisms in the Rocky Ford church, Colo.—Brother and Sister J. Edwin Jarboe, evangelists.

Twenty baptisms in the Union Bridge church, Md.—Bro. J. H. Wimmer, of Bluefield, W. Va., evangelist.

Thirty-five baptisms in the Arcadia church, Ind.—Brethren I. B. Wike and Ralph G. Rarick, evangelists.

Three baptisms in the Cornwall house, Midway church, Pa.—Bro. W. G. Group, of East Berlin, Pa., evangelist.

Nineteen baptisms in the Cloverdale congregation, at Bethesda, Va.—Bro. Levi Garst, of Salem, Va., evangelist.

Fourteen converts in the Troutville church, Va.—Bro. Paul H. Bowman, of Bridgewater College, Va., evangelist.

Four were baptized and two reclaimed in the church at Canton, Ill.—Bro. B. D. Kerlin, of Lewiston, Minn., evangelist.

Thirteen baptisms in the Green Tree church, Pa.—Bro. A. B. Miller, of Philadelphia, Pa., evangelist; four baptisms previous.

Fifteen baptisms in the Belvedere church, Calif.—Bro. G. F. Chamberlen, of Covina, Calif., evangelist; two baptisms following the meetings.

Eleven were baptized and two reclaimed in the Prices Creek church, Ohio.—Bro. Chester Petry, of Dayton, Ohio, evangelist; one baptism since.

Three came out on the Lord's side in the Mechanicsburg church, Lower Cumberland church, Pa.—Bro. Silas Utz, of Taneytown, Md., evangelist.

* * * *

Personal Mention

Bro. F. E. Miller has changed his address from Empire to Valley Home, Calif.

Bro. Blair Hoover has changed his address from Avard, Okla., to Peace Valley, Mo.

Bro. Chas. D. Bonsack is putting a little Bible Institute work into his program this week. He is with the Eglon church, W. Va.

Missionaries on furlough in attendance at the Mission Board Meeting last week were Sister Mary Schaeffer and Bro. N. A. Seese from China and Sister Lillian Grisso from India.

Bro. W. Arthur Cable, of the University of Iowa, writes us that he is open to engagement for evangelistic meetings during June and between August 15 and September 15, 1925. Address him at Iowa City, Iowa, Natural Science Building.

Several members of the Educational Commission and Secretary J. S. Noffsinger held a conference at the Publishing House Dec. 16 with representatives of our Middle Western colleges. Besides the Presidents of the three colleges, Otho Winger, A. J. Brumbaugh and D. W. Kurtz, there were present, from Manchester, V. F. Schwalm and G. A. Snider; from Mount Morris, L. S. Shively and M. W. Emmert; and from McPherson, J. J. Yoder.

Bro. Maynard Casady, who had been pursuing his studies in Europe and also assisting our Committee in the German Relief Work, as our readers will remember, made his first visit to the Publishing House last week and favored the "Messenger" office with a very pleasant interview. He came to confer with the General Mission Board in regard to his prospective work as a teacher in the Christian University at Tsinan, Shantung, China.

Bro. C. H. Shamberger, Secretary for the Young People's Department, is busy on the schedule of Young People's Conferences to be held next summer.

When you meet with a misfortune do you feel like Sister Eleanor J. Brumbaugh did when she received a broken arm, cuts and bruises in the face and other injuries, as a result of a recent hurried effort to catch a street car? She had so many things to be thankful for that she seemed almost to forget her injuries.

Bro. D. Harader of Guthrie, Okla., writes us of the unusual accident in that city some weeks ago which brought great loss to Bro. J. H. Neher. A large standpipe a hundred feet high filled with water suddenly gave way and some sixty feet of it fell over against the near-by home of Bro. Neher, crushing in the walls and completely wrecking the house. Fortunately and almost miraculously, it seems, the sleeping inmates escaped without bodily injury.

Pres. D. W. Kurtz, of McPherson College, gave us a call last week and left on our desk his two leaflets containing very helpful outlines of "Studies in the Parables" and "Our Needs in Christian Education." The last named gives the gist of a lecture which many of our readers have heard Bro. Kurtz deliver and which they will no doubt be glad to have in this outline form. Both leaflets may be secured from the author at the rate of five cents per copy.

The first thing to engage the attention of the Home Mission Secretary on his return from the Southland was a meeting of the Home Mission Advisory Council. This brought to the House last week several brethren whose faces are seldom seen here: M. Clyde Horst, of Pennsylvania, W. H. Yoder, of Kansas, and W. T. Heckman, of Southern Illinois. Bro. Zigler promises to have ready soon for our columns some of his observations in the field.

Eld. J. E. Barnhart, of New Carlisle, Ohio, who has been sorely afflicted for many years, has recently been called on to endure the added affliction of bereavement in the loss on Dec. 7 of his beloved wife, his most valued and much needed companion and help. Such dispensations of Providence are not easy to understand. Shall we not in the midst of our holiday festivities pause to think of those in deep sorrow and plead for them at the throne of grace?

To Bro. J. Hugh Heckman we are greatly indebted for the most excellent service he has given us and our readers during the past year in the outlines and suggestions furnished in our "Quiet Hour" department. We were sorry to know that his program would not permit him to continue this service longer. We have been fortunate, however, in securing Bro. R. H. Miller, of North Manchester, Ind., for this work and his first contribution to this department appears in this issue. Our readers already know of his ability in dealing with the deep things of God and will welcome Bro. Miller's weekly guidance in the Prayer Meeting as well as in their private devotions.

* * * *

Miscellaneous Items

If there is anything you want to get done before the close of 1924 you would better get busy.

The Old Folks' Home at Scalp Level, Pa., desires to secure a woman for general work, one who is used to being around aged and sick people. Applications and recommendations may be sent to the Old Folks' Home, Scalp Level, Windber, Pa.—W. H. Fry, Sec., Windber, Pa.

"Only Once a Stranger" would be a good motto for any church, and "Use 'em or lose 'em" is a slogan which invites to profitable reflection. Perhaps you will wish to join the "Partridge Community Church" in acting in accord with them whether formally adopting them or not.

Our premium book, the Life of D. L. Miller, is going nicely according to reports from the business department. If you have not renewed your subscription to the "Messenger" be sure to renew for one year and take advantage of the special offer described on the last page. The "Messenger" for one year and a copy of the Anniversary Edition of the Life of D. L. Miller, a \$4 value for \$2.60.

Information Wanted: Will some one please give us the name of the nearest church to Canton, Pa.? We have some members who moved near there last May and so far have not located a church so as to put their letters in which they took from the New Hope church. We would appreciate it if any who live close by would give us this information so we can get this family in touch with a church.—Mrs. C. W. Clark, West Main St., Jonesboro, Tenn.

Errata.—On page 193 of our book Christianity vs. War "An Interesting Dream" is published and by some inexplicable error the name of the author was omitted. It was Mrs. Mottern of Jonesboro, Tenn., who dreamed the dream, the same person who wrote the poem "My Son" printed on page 203. Those who have bought the book will please make a note of this. There are a goodly number of verbal errors on different pages and our readers will use their intelligence in supplying the right word.—D. C. Moomaw.

The General Mission Board held its December meeting Wednesday and Thursday of last week with the full membership present. A report of the meeting will be found elsewhere in this issue.

* * * *

A Bystander's Notes on Bees

Swarms and Swarming. Some years ago the Bystander became acquainted with a bee man—so well acquainted that the party of the second part confided to the party of the first part some of the perplexities of a man who thinks of honey in terms of carload production. Thus the bee man explained how he made a serious mistake one winter by allowing his swarms to become exceptionally weak, thinking to save a little sugar by allowing his bees to feed on eucalyptus blossoms. The result was that the following spring when his swarms should have been at full strength they were in reality so weak that they could not take advantage of a heavy honey flow. Honey production, it seems, depends more on the strength than the number of stands of bees. For it is only when swarms are strong enough to produce a surplus that the bee man can figure on honey to sell. Now, for a century at least, the swarming instinct has been strong in the Church of the Brethren. Seemingly we have been more interested in starting new congregations than in strengthening the ones we already have. Our excessive indulgence of the swarming instinct has left us with too many weak congregations. These are without the inspiration and momentum that go with numbers. Like a handful of bees in a hive, so the little isolated congregation is apt to get chilled, or to starve, and finally to die.

Bee Pasture. Many bee men in the West make a practice of moving their bees from one district to another in order to "rake" a heavy honey flow. Thus, the bee men watch the orange blossoms for the proper time to locate their bees in an orange district. When the orange blossoms are past the bees are sometimes taken fifty or a hundred miles to feed on wild sage and other later blooming plants in the mountains. It looks like a fine idea, but the bee man confided that it could be overdone. Moving expenses are high and may become so excessive that the increase in production does not pay for this extra expense of moving. Indeed, the bee man was rather convinced that more could be made by choosing a good location and staying put. He finally bought five acres of ground and developed a bee ranch. It is time that the roving membership of the Church of the Brethren consider the advantages of a good location with church and school privileges. There was a time when it was good economics to follow the lure of cheap land. Now most of the cheap land that is left is dear at any price. The drift of population in the United States at present is not a persistent westward movement—it is rather a readjustment toward certain established and favored centers. In general, the best strategy is to settle down in a proven community and stay by it. As to church work, this means that less emphasis should be put on swarming and more stress on building up strong well-located churches. The presumption is in favor of the churches already established; we should consider the advantages of consolidation as well as of division. Although we shall need to organize some new congregations, it is fundamentally a day when the congregation that hath it shall be given.

How Many Bees in a Swarm? The Bystander does not recall just how many bees his friend said should be in the ideal swarm. He does remember, however, that it was considerably more than a handful. This is true because a surplus of honey is not produced until there are thousands of young and energetic workers. According to Dr. Carroll's Religious Census for 1923 we have 1,031 churches and a membership of 112,738. This gives the average congregation a membership of 109. This figure is not as large as it ought to be for the most efficient work. Our swarming habits have given us too large a percentage of churches under or near the minimum membership required for self-support. Just as the small stand of bees produces little or no surplus for the husbandman, so also the little church consumes its energies in self-support. Little churches tend to make the average fixed charges for the support of the local work so high that there is little left for the general church program. At the same time the small congregation lacks something of the enthusiasm and momentum that go with numbers. One of the most aggressive steps that the church as a whole could undertake would be to consciously work toward raising the average of our church membership from 109 to not less than 150. There are at least three lessons that we get from the bees: First, we should seek to control the swarming instinct to the end that we raise the proportion of self-supporting and more than self-supporting churches. Second, our roving membership should be encouraged to throw their lot in with the settled members in an established community. The rolling member not only gathers no moss, but in addition is apt to get lost. Third, we should consciously work toward a larger average membership in the local congregations if we are to support aggressive programs in the individual congregations and as a Brotherhood.

AROUND THE WORLD

Are You a Good Moral Risk?

Surety companies have an uncanny way of reducing human attributes to a dollars and cents basis. Thus an official of one of these companies recently stated that "fat men and men with hobbies are usually good moral risks." This is true it is claimed because the fat man's thoughts are centered on food rather than on dishonesty, and the man with a hobby is usually too busy with his pet idea to think out some way of absconding with other people's money. Evidently the rest of us will have to try a little harder if we are to overcome the handicaps that leave us in the dust of the fat man and the crank.

The Postal Service Running Behind

An expert analysis of the postal service revenues for 1923 shows that a net loss of about \$40,000,000 was sustained by the government. More than half of the excess of gross expenditures over receipts was found to be chargeable against second class mail, embracing magazines and newspapers. However, it should be stated that experts for publishers have challenged the government's allocation of certain expenses. In any case it is apparent that if the salary increase bill urged for postal employees is to be passed our postal rates will have to be revised upward to yield not less than \$100,000,000 additional revenue.

The Complete Bible in 566 Languages

It is said that there are now 566 different complete translations of the Bible on sale throughout the world. Of the eight newest versions three are for African tribes, being in Iregwe, Chawi and Mbundu. There are also two new and complete translations for Europeans, one for a Chinese tribe in the Yunnan province, one for a people in the South Seas, and one for a South American tribe of Indians. It begins to look as though the miracle of the day of Pentecost is to be repeated in a new and striking way. Then, every man was able to hear in his own language; now almost every man who can read can get portions of the Scriptures in his own language, and in 566 cases the complete Bible is available!

Our British Literary Treasures

For about three months, or until March 1, there will be offered for public view in the New York public library a display of the choicest of the Pierpont Morgan Library's original manuscripts and drawings by British authors. The seven million dollar Morgan collection consists of original manuscripts, documents, and letters of 150 British authors in prose, poetry and drawings. Chronologically the collection covers six centuries, since there is catalogued in sequence literary treasures dating back to William Dunbar's fifteenth century manuscript; "London, Thou Art the Flower of Cities All." Perhaps of special interest to the average person would be the originals of "A Dissertation on Roast Pig," by Charles Lamb; "A Christmas Carol in Prose," by Charles Dickens; a selection of poems by Robert Browning; or Tennyson's well-known poem, "The Brook."

The Geneva Protocol

The following is a brief statement of what is meant by the Geneva Protocol: "The Protocol of Geneva is a treaty to outlaw war. That phrase now gains new significance. It is no longer merely a matter of public discussion, but has become a practical procedure for making war an international crime. The Protocol fills in gaps in the Covenant of the League of Nations. Its framers desire that all war in the future should be outside the pale of law, just as, during the past few centuries, fighting between individuals has been put outside the pale of law. If their methods should prove successful, fighting could lawfully be undertaken in the future only to defend the common interests of all nations against attack. It may not be necessary for all nations to follow exactly the same course. What proves satisfactory for one continent may not prove satisfactory for another. In North America, we have long had an agreement with Canada for border disarmament. Perhaps the same kind of an agreement would not work in another part of the world, where conditions are different. In the Western hemisphere, we have long had the Pan-American Union. Perhaps this same method of international organization would not be satisfactory in another continent. But it is a significant fact that forty-eight nations have joined in framing the Protocol for the Pacific Settlement of International Disputes and that eleven European nations have already signed it in an attempt as among themselves to establish a procedure which will meet their own ideas of security. Other nations will undoubtedly take part. The nations of North America can hardly fail to welcome an event so important, so fraught with possibilities for the peace of the future."

A Wall Street Sermon

What would a great financier who has spent thirty years in Wall Street be apt to say to a group of young business men? Well, here are a few of the things that such a financial prophet said in an address before the Harvard Business School Club of New York City: Every task, no matter how trivial, is a test of one's metal. The most serviceable asset is neither brains nor money, but reputation. The most indispensable requisite is character. Learn to think and act, but also learn how to wait. You can not lift yourself by downing others. Be neighborly and make sure that you are well supplied with the milk of human kindness. Hold to the ideals of youth, they are assets of true value. Meet your fellow-men with confidence, unless you have reason to suspect them. Do not think that you have got to go through business life, or any other phase of life, armed to the teeth. If business brings one large material rewards they should be treated as a trust. Success is not a free gift, it has got to be paid for. If you do not assume and discharge responsibilities and duties in a measure commensurate with your success, you are, from a civic point of view, a defaulter. Make it a point not only to be approachable, but seek and welcome contact with the workaday world so as to remain a part and parcel of it and to maintain your fellowship in it.

Colonial Policies

Sir Auckland Geddes' recent London speech in which he pointed out that some of Great Britain's colonies are coming to feel that they are better understood in Washington than by Downing Street serves to call attention to the problem of colonial policies. To approach the question from the angle of history the reader should recall that the Greeks were great colonizers and came near founding a world empire under Alexander. As it was Rome ultimately succeeded to the wreck of Alexander's conquests and consolidated the world into a vast empire that stood for centuries. The secret of the success of the Roman colonial policy lay largely in the fact that Rome sought to make every colony where Romans settled an integral part of the empire. With the discovery of the western hemisphere problems in colonial policy came to the front again. Spain was amongst the first in the field and achieved a tremendous colonial empire. But the Spanish colonial policy was one of exploitation and not one of encouragement and development. Consequently it was not long as generations go before Spain had run through with her colonial wealth and alienated her colonies. In the main England has pursued a much wiser policy. Her colonies, at least of more recent years, have been treated as promising children. But now she has come to a new crossroad. Like children grow up, so also the great English colonies are passing from colonies to nations. They are conscious of their tremendous resources as compared with little old England. Thus the time has come when the "mother of nations" must bestir herself anew and follow an exceedingly tolerant and wise colonial policy if she is to hold together her far-flung empire.

The Mystery of the East

The discovery of vast ruins in Cambodia calls attention anew to the greatness and the mystery of the East. In the history of the development of Eurasia there have been two great centers of civilization. The western type in a general way arose around the eastern end of the Mediterranean Sea and ultimately spread westward to include the Americas and many islands of the sea. In the East arose the civilizations of India and China and others of lesser note. The result is that today we have two types of civilization popularly known as Oriental and Occidental. In the past the centers of these two great types of culture have been so far apart that apparently one half of Eurasia did not know what the other half was doing. For long stretches of time East and West have known almost nothing of each other. The ruins in Cambodia are a typical example. Thus, during the time that Alfred the Great was struggling to civilize England and Charlemagne was fighting Saracen hordes in Spain there arose in French Indo-China a people who have left not only immense ruins, but what is said to be the largest monument in the world. In the twentieth century the West finds the pyramids of Egypt eclipsed by a vast crumbling city in the warm jungles of Cambodia. It has only been within the last twenty years that anything was known of Angkor the magnificent. The chief glory of this city is Angkor-vat, a great temple half a mile long and with a tower two hundred and twenty feet high, the whole structure surrounded by a moat more than six hundred feet wide. It is small wonder, then, that French archeologists of the twentieth century had to rub their eyes a second time when they discovered the "ruins of Angkor-thom, once an imperial city with a million population, now a forest playground for chattering monkeys." Before the French the jungle is receding once more. But for how long can these explorers from afar withstand the jungle's relentless pressure? Only time can tell.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"In His Law Doth He Meditate"

Psalm 1

For Week Beginning January 4, 1925

The Wind-Driven Chaff

I. "Counsel of the ungodly"; "the way of sinners." There is method in Satan's madness. He who takes part in the counsel of the ungodly is most certain to fall into the way of sinners. Argument is a poor weapon against temptation. Most sinners have a way of reasoning which justifies their conduct. Do not reason with temptation. "Resist the devil, and he will flee from thee."

II. "The seat of the scornful." Here is the atheist, the cynic. He sits, that is, it is his settled mood. His scorn requires neither brains nor skill, nor bravery. Why then is his blackguard so deadly? Why do we Christians so often quail before it? But note, he who scoffs now shall some day not be able to "stand in the judgment" nor even "in the congregation of the righteous." "He who laughs last laughs best." "Just you wait!"

III. Walk, stand, sit. Note the gradation. His energy is running low. He is losing his power of resistance. He is going to sleep (Sin is an anesthetic). Here is gradual surrender, "creeping paralysis," slow but certain death. Having lost the power of action within, he is the victim of tyranny from without. "He is like the chaff which the wind driveth away."

The Tree by the Rivers

I. "His delight is in the law of the Lord." The study of God's law has enlisted his heart as well as his head. We have had too much cold intellectuality. We need more of the sort which exclaims, "O how love I thy law; it is my meditation all the day." Heat and scholarship are not opposed. The most fruitful meditation on God's law requires them both.

II. "And he shall be like a tree planted by the rivers of water." Such a tree is solid; it endures. Its roots lie deep in the earth. Its leaves reach out for the sunlight. It defies the storm. It is a thing of beauty. Its uplifted arms are a banner of life to desert wanderers. It is fruitful. It is a home, a place of gladness, and a "city of refuge" for bird, beast and man. Every feature of this tree is a parable of some Christian virtue. All these virtues are the fruit of joyful meditation on God's word (Deut. 6:4-9; Philpp. 4:8). When Jesus speaks of abiding in us does he not mean that his life and death and love and power shall be the subject of our constant meditation?

III. "For the Lord knoweth the way of the righteous." Our Father is able. He loves. He knows. What better assurance could we have, that we shall never lack any good thing? "The arm of the Lord is not shortened that he can not save"; "He is able to save to the uttermost"; "He is able to keep" us, too. "God is love"; "When my father and my mother forsake me then the Lord will take me up." "The Lord knoweth what things we have need of before we ask him." "The Lord knoweth the way of the righteous." This is the Christian's wealth, his defense, his victory, his eternal hope. "The Lord knoweth them that are his."

Prayer

"Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting." R. H. M.

The Fascination of Sin

Why do men and women stoop to sin, even in light of better knowledge? Almost any newspaper contains something about those who drink the bootlegger's wares in the face of the fact that to do so may entail disgrace, crime, impotence, death, or some horrible combination of these, as in the case of the drunken son who stabbed his father to death. What is it that leads men and women from good families, holding positions of trust in a respectable community, to go the path that leads to broken homes, sorrow and disgrace? It is more than man's weakness; it is, in addition, the tempting, fascinating power of sin. Doubtless Paul was thinking of this when he wrote certain chapters in the book of Romans. Sin works much like the most virulent types of disease. Once there is an infection the whole moral nature is soon undermined unless there is something positive done to hold it in check or stamp it out. Peter was speaking out of experience when he said: "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." We know of no more wholesome advice than that which Paul gives: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

The Brotherhood of Youth and the Youth of the Brethren

(Continued from Page 835)

much of the thought of these young people is still somewhat vague and not well crystallized, there is to be found in this very indefiniteness "the complete assurance of the sincerity and permanent worth of the movement."

Such practical contributions as the following are the result of this uprising of youth: vigorous, persistent opposition to impure literature, dances, moving pictures; great fires in the public squares of many German towns for the destruction of obscene books; the boycotting of motion picture houses; the suppression of certain films because of the agitation of youth; organized play and classes in personal hygiene. These youth—many of them belonging to the old aristocracy—have gone out among the workmen in many industrial centers, have talked and walked and lived with them, have joined with them in the singing of old folk songs, and have stimulated in them a new national consciousness, a new community of spirit and purpose which transcends the old class lines.

The religious services of the Jugendbewegung are always held in the woods, usually in the early morning. These consist of the singing of inspiring religious or folk songs, the praying of short, sincere prayers, the reading of choice moral or religious passages from the Bible or some other idealistic literature, words of exhortation from the leaders along the line of brotherly love or purity or unselfishness. Many expressions such as the following could be given for the portrayal of the experiences and sentiments that are taking place in these youth-minds: "When we return from this mountain top to the world which lies groaning in pain and fear beyond the dark woods, we will not leave the world as we find it. We want to help humanity forward. We wish to become the messengers of salvation and the bearers of light. Courageously and unremittingly we will fight against the powers of darkness. Let us all give of ourselves in taking to longing humanity the message of God become man. Let us bring salvation to mankind and the gospel of the life beautiful which is life and light and love. And in confidence let us start the new song, above all the tears and misery and fire and smoke of this chaotic time, and let the sound of singing be carried afar from out our inmost souls—the song of the life beautiful." It is indeed significant to contrast these sentiments with the militarism and materialism of the old German school of thought.

Time will not permit us to discuss the youth movements in Czechoslovakia, Poland, Austria, Russia, Latin America, China, and Japan. Suffice it to say that in all these countries there is a spontaneous uprising on the part of youth for a firmer grasp of reality and a keener insight into the eternal ideals which Christ expressed. There is an unwitting similarity between these movements in different lands, and a community of purpose transfigures the differences in custom and tradition, binding all into one common family. The Youth Movement is to be found also in America. The National Conference of Methodist Students, held at Louisville, April 18-20, was attended by more than five hundred students from 122 colleges and universities in different parts of the country. The chief purpose was to discover the proper place of Christian youth in the relationships of the world today and to outline the program for Christianizing industry, public opinion, class, racial, and national relationships.

Our own church has also been developing a Christian youth consciousness. Our Young People's Conferences of the past few summers have consisted of retreats into the mountains and other secluded spots of nature to feel in a new way the divine pulse beating in everyday life and to vision the Christ as he would react to the situations and circumstances of present day America. These conferences have had a very beneficial and inspiring effect upon our church, but with all that, we are wondering whether the young people of our church are aware of the staggering responsibility that is weighing upon their shoulders at

the present time. The ideals that are pulsing through the various youth movements described above are the very ideals for which our church has stood. The ideals of peace and international goodwill, nonparticipation in the questionable and degrading practices of the world, purity, simplicity, and sincerity of life, utter devotion to the spirit of Christ and loyalty to his entire program, which have dominated the life-currents of our church, are at the same time the instinctive and spontaneous utterances of a Christian youth-mind. Because of our prolonged devotion to these ideals, we fail to see how our young people can have an easy conscience unless they are in the very forefront of the concerted Youth Movement of the World, and unless they are offering to that movement some definite plans and programs for the successful establishing of these ideals in the mind and institutions of the world.

Furthermore, because of the exemption of our boys from military service during the war, there is a doubling of our responsibility in the matter of post-war reconstruction. Has our church done as much for reconstructing the devastated European areas as the Society of the Friends? Unless we make some distinctive contribution to the material and spiritual welfare of the post-war world, and unless we outrank the young people from churches lacking our distinctive beliefs, are we worthy of our heritage, or do we merit the term "slackers" which unthinking militarists are wont to heap upon all peace-lovers? In industry, in education, in civics and politics, in the home, in the church, in social, class, racial, and international relationships, are we dominated by the spirit which dominated the young man—Christ?

Chicago, Ill.

Knowing God

BY LLOYD M. HOFF

THE chief problem of the human race is to know God. "In the beginning God," says the book of beginnings—Genesis. As Jehovah God formed man out of the dust of the ground his body must naturally be fed with the material products of the earth, but it should also be remembered that God breathed life into man and he became a living soul, a soul which can be fed only by God. It has been this hunger after righteousness that has urged men to seek for God. Even the savage inhabitants of the isles of the sea have felt this marvelous yearning to know and worship, and out of their ideals and fears they made gods of wood and stone and fell down before them. But a religion of fear and dread does not emancipate the soul; it enslaves it without satisfying the hunger for love and sympathy. Some have thought that by removing all ideas of God and the spirit realm, this hunger would cease. But removing food does not remove hunger, either in the physical or the spiritual realm. David expressed a universal truth when he said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." For our souls cannot rest until they are at rest in God.

That we may worship God acceptably, we must first seek to know him, to feel his reality, and to grasp his matchless power. Now he is touched with our infirmities and griefs; he watches over us personally, for not even a sparrow falls to the ground without his notice. He is a God and not merely a Creator. He is a Sovereign whose justice and love protect the weak and whose power humbles the oppressor. Follow through the pages of God's dealings with men in the history given by his Holy Book. Those who have served him acceptably have been blessed; but on the other hand, sin has uniformly been a curse to a nation. In the Old Testament we cannot fail to be impressed with the justice of God. For not even his first creation were favored in disobedience. The checkered history of his chosen people, Israel, points out that with sin came suffering, and with carelessness came captivity. God is a Rewarder of the just. With Noah, Abraham, Joseph, David, Elijah and Job, we can see how God withheld not his blessing. Deepening our acquaintance with God through the study of the Old Testament gives us as a key word, "justice." In the

last chapter of Micah there is placed over us a curse unless we obey.

The greatest revelation God ever made to the world was his love as revealed through Jesus Christ. From the three years of Christ's ministry we are able to learn more of God than in all of past history. Thus, to the two great attributes of God, his power and justice, was added the third, love. Not that God had not loved the world before, but that man was now conscious of the nearness of God, a nearness made possible through the shedding of Christ's blood by which the altar of burnt offering was broken down, the veil of the temple rent, and man enabled to stand with bared head in the presence of God himself and pour out his heart in prayer to a loving Father.

Let us now seek further with reverent hearts, guided by a deep desire for truth and not by curiosity. Let us seek to place ourselves that God may reveal himself to us, for we cannot find God of ourselves. We may know about God and yet not know God. We may read his Book from the upper left-hand corner of the first page to the bottom of the last and not know God—though we may know much about him. To really know God, we must live with him. There is an acquaintance that comes through living with friends that deepens one's conviction and trust if they are worthy of trust. We have our assumed manners and our home manners. But God knows us as we are; he sees us for what we are behind the hypocritical masks by which we try to have others judge us. To really know God, we must recognize and abide in his Kingdom. "Except ye abide in me," says Jesus, "ye shall bear no fruit." If we dwell outside of his Kingdom we cannot have the gift of his Holy Spirit—the power that convicts of sin, of judgment and of righteousness. Thus is the heart filled with comfort and guided into all righteousness that through the exercise of faith we may please God.

But there is yet another help to becoming better acquainted with God made possible only through the steps of which we have already spoken. It is the highest and purest of man's approaches to God—that of prayer. Coming to him we must believe that God is; that he is a Person—not an abstract something far away, but that he is present. This seems a little confusing to some who say it is hard to speak to God as though he were present when they cannot see him. The child in a dark room calls to its father, and when the parent answers, though the child cannot see him, he knows he is there. We see our friends and recognize them by their appearance, but the real self or soul we cannot see for that is only revealed by their acts and the motives that we feel must lie back of them. We cannot see our neighbors as we talk to them over the telephone, yet we speak to them with as much confidence that they really exist as though they were seated in our room speaking to us directly. God is not limited by bodily form because his Spirit is everywhere present revealing itself by its dealings with men. When we speak to God he answers, but to hear him speak we must wait in quietude for the still small voice. In the rush and noise of living we starve our souls because we have no time to wait for God to speak. We need more patience, greater power, and more seeking.

By faith we must ask God to take our hand in his and lead us on to that better, deeper and fuller knowledge of his greatness and love. For now we see through a glass darkly but when the mists have rolled away we shall see and know even as we are known.

Wooster, Ohio.

Studies on the Teaching of Prayer by Jesus

(Continued from Page 838)

it refuses to listen. Hence it is important that we tune together, agree, before we broadcast our petitions to the ear of God, if we want him to hear us.

(b) Asking Anything: The inclusiveness of this phrase is limited to right and legitimate things, of course. Consistency is understood. "Anything" is circumscribed by "in his name." When we ask in Jesus' name, it is the same as if Jesus had asked it. And he would not ask anything contrary to God's will.

(c) *It Shall Be Done:* This is the Father's promise, and it shall be realized, provided the conditions are complied with. Our prayers will be answered. Jesus says so. Just when they shall be answered is another question. The marginal reading, "shall become," may give a little light on the matter. The primary meaning for *ginomai* is: to become. To become is a process. The answer to prayer may be durative rather than timeless. Illustrations: (a) The liquor evil has been outlawed. Our prayers are answered. It became. (b) The open door to China became, not as a simple occurrence, but rather as a process, and after many years. (c) We pray for a new church building, perchance, from the time the Building Committee is appointed until Dedication Day, or the time when the last payment is made, maybe five or ten years. All agree that God has answered the prayers of his people. It became. (d) We pray to be well, we become well, and we thank God for answered prayer. So we become teachers, men, etc.

Instantaneous answers may be either natural or supernatural. Answers that become, or are durative, are natural. But both are divine. — So the marginal reading is a good rendering also.

(d) *Two or Three Assembled:* No doubt the expression refers to the new society of believers, the *ecclesia* or church. The smallness of the church (as yet, the church is merely in embryo) in no way weakens its power. This is a church context. Government is not integral—else it would be anarchy. Neither is church government integral. Home government is not integral. It is not home where every child does as it pleases. The organism of the church must assemble to function. The church meeting is necessary.

(e) *In His Name:* That is, in Christ's nature, character, power. Name equates nature. Brewers and gamblers do not assemble in Christ's name. Assembling in Christ's name or nature must be real and not nominal. It is possible for even a church meeting to be held, which is not in the nature of Christ.

(f) *Jesus in the Midst:* This naturally follows point five. If the church assembles in Christ's name, or nature, it is self-evident that he is present. His disciples need to be one in faith, brotherly in love, free from ambition. It was Jesus' nature to serve, not to be served. If each individual will come in the right spirit, Jesus will be there.

(5) *Teachings on Prayer.* (1) The central or principal teaching on prayer by Jesus in this instance is that the church or any group of her members, however small, must be united in prayer, if their prayer is to be answered. As soon as we pass from the individual to two or more, conditions of unity are required. With the individual there is no divided mind, but with two or more there may be.

Gathered together in Jesus' name or nature guarantees the unity, it guarantees the presence of Jesus, and it guarantees the answer to prayer. Jesus and the Father are one; and the petitioners must be one with them. This is a fundamental law, and illuminates the words: "What is bound on earth is also bound in heaven." God is not divided.

Let not the church fail in complying with the conditions for answered prayer.

New Windsor, Md.

Facing Both Ways

(Continued from Page 839)

The beginning of every year, as well as of every day, looks as much toward the past as to the future. Though it may seem odd to us, they found nothing strange about the fact that their god of doorways had two faces looking in opposite directions.

In this way they testified to the truth, as they found it, that each day but carries on what has been begun the day before; that all of life is necessarily but a continuation of the past is inevitably and inextricably connected with it.

They knew that the beginning of their agricultural year looked back as much to the harvest and seedtime of the previous year as forward to the hopes of the

planting and fruitage of the coming year. The ancient folk, you see, had learned a lesson which seems to have been lost somewhere in the passing ages.

The quaint old god has a needed lesson for us; what we need in making our resolves, in planning our lives for the year to come, is to look back fairly and squarely on the old year's mistakes and profit by them.

This is not to be done in any spirit of remorse or self-blame but in a cool, philosophical summing up of assets and liabilities, of virtues and faults, of accomplishments and failures.

The two faces of the Roman god were identical—calm and reflective. He realized the unity of all life; that the way to attain to lasting strength and virtues is not through the passionate resolves of one day in the year, but by a careful study and understanding of old weaknesses, follies and mistakes in order better to avoid them in future.

If, coupled with this habit, we seek earnestly for the cause of our frailties which lies within us, we shall have a power far more potent than any one-day resolves to help us to larger, better, finer living through the coming year.

For when we have located the real cause for the undesirable effects which are manifest in our daily lives, we can, if we desire, quickly eliminate them and be rewarded by the disappearance of the effects which have harassed us.

By all means look forward hopefully, eagerly and with determination, but neglect not to turn your eyes backward inquiringly, considerately and philosophically!

Fairfield, Pa.

CORRESPONDENCE

WESTERN COLORADO

The District Meeting was held at the First Grand Valley church Nov. 28 and 29. The Sisters' Aid Society, Sunday-school, Missionary and Temperance Meetings were on Friday. That evening in the basement of the church we had a banquet for fathers and sons, and mothers and daughters, with 150 seated at the tables. The toastmasters were Sister Olive Weaver and Bro. Jesse Keedy. The speeches were all splendid and were thoroughly enjoyed.

The Ministerial Meeting was on Saturday morning, followed by the business meeting. In the evening Bro. S. J. Miller, of La Verne, Calif., gave a most interesting lecture on "The Ministry of the Brethren Church." We were certainly glad for his presence at our meeting. He gave several spiritual messages. We were also glad that Bro. S. Z. Sharp, of Fruita, was able to be with us. Although eighty-nine years old he is still quite active in the work of the church. He acted as moderator at some of the meetings and gave some splendid talks. The meeting was fine. The different subjects were handled well and the missionary spirit throughout the entire meeting was great.

It was decided to carry on the work at four mission points in the valley and to raise funds accordingly. Three have been added to the First Grand Valley church by baptism lately, the result of a two weeks' revival held at one of the mission points by Bro. James Swallow. Many others renewed their covenant.

Berna Kelley.

Grand Junction, Colo.

MINISTERIAL MEETING

A meeting of the ministers of the coast congregations of the Church of the Brethren was held in the Tacoma church Nov. 29. A previous arrangement brought forth a program which started with a dinner, provided and served by the ministers' wives who were included in the invitations, but only two were present. After dinner, and at the table, Eld. D. B. Eby gave an exposition on the titles, "Elder, Overseer, Shepherd, Pastor," showing that there seems to be but small difference in these duties. Then came "Church Opportunities," by Eld. Orrin B. Gregory which was very intense in its presentation and discussion. The last subject by Eld. M. Alva Long, "The Church as a Winning Force in World Evangelism," brought out the fact that the church is the only potent organization in the saving of men alive, and only as the church functions will men be brought to salvation, for this is God's appointed agency, and loyalty to the church promotes its winning powers.

A permanent organization was then formed, for this part of the State District, in which officers were selected

for the next year: President, Eld. E. S. Gregory, Olympia; Vice-President, Eld. M. Alva Long; Secretary-Treasurer, the writer. Program committee, Eld. M. Alva Long and C. H. Maust. The meetings are to be held quarterly beginning Saturday, March 14, 1925, at 4 P. M. The meeting is to be in Tacoma. Nine ministers and three sisters were in attendance at this meeting. W. H. Greenawalt.

Tacoma, Wash.

FIRST DISTRICT OF ARKANSAS AND SOUTHEASTERN MISSOURI

The District Meeting of the above-named District convened in the New Hope church, Hickory Ridge, Ark., Nov. 20. There was not much business except the ordinary routine of reports of committees and boards. The work of the District moves on in the usual way with encouragements and discouragements of various kinds.

Eld. J. W. Lear of the Council of Promotion was present and officiated at the love feast and took active part in other lines of work. Eld. P. L. Fike and daughter of Peace Valley, Mo., were also present and took part in different ways in the meeting. The meeting goes to Austin church next year. Bro. W. T. Price was elected delegate on Standing Committee for 1925, with Bro. B. E. Kesler, alternate.

The people of the community seemed delighted to have the privilege of entertaining those attending the meeting, this being their first opportunity of the kind. New Hope is one of the young churches of the District and seems to be in a prospering condition.

Matthews, Mo.

B. E. Kesler, Writing Clerk.

DISTRICT MEETING OF FIRST DISTRICT OF ARKANSAS AND S. E. MISSOURI

The ministerial meeting convened on Wednesday, Nov. 19. Although our meetings are not largely attended yet we had a very good meeting. The Sunday-school and temperance meetings were also held on Wednesday. The meeting was held near Hickory Ridge, Ark., in the New Hope congregation. Bro. Kesler was moderator for the day with E. R. Fisher as secretary. Bro. Lear was present and also Bro. P. L. Fike and daughter of Peace Valley, Mo. We appreciate visitors very much as they add new interest and inspiration to the meeting.

Bro. Lear preached on Wednesday night. Bro. Fike gave the sermon on Tuesday night. Good sermons are the more appreciated in a place where they are rather few and far between. We appreciated both these splendid addresses. On Thursday the District Meeting was held. E. R. Fisher was moderator, Clarence Burnett was reading clerk, and B. E. Kesler was the writing clerk. The business was largely routine.

The meeting was closed by a love feast on Thursday evening. In a District where the numbers are small this has appealed to me as a very good practice. We are drawn together in a way that we could not otherwise be drawn. We certainly appreciate the very splendid hospitality of the New Hope people and the extra effort they took to make us welcome and comfortable. That alone would cause us to remember New Hope with much pleasure. The meeting goes next year to Austin, Ark., on Nov. 18 and 19.

E. R. Fisher.

Essex, Mo.

DISTRICT MEETING OF NORTHWESTERN KANSAS

The District Meeting of Northwestern Kansas was held, this year, in the Maple Grove church, near Norton, Kans., October 17-20. The Social Welfare Program was given by Secretary Virgil C. Fennell on Friday evening. In this program he presented the work of Temperance, Purity and World Peace. The greatest feature of the evening program was his lecture on the "Evils of the Cigarette." We plan to have Bro. Fennell give his lectures in each church of the District. Because of other engagements Bro. Fennell could be in our District Meeting this one evening only.

Other special features of the meeting command mention. In the afternoon, following the Ministerial Meeting an All Men's meeting was held. Rev. J. E. Small discussed the topic: "The Calling of the Minister"; after which Dr. D. W. Kurtz discussed the topic: "The Calling of the Business Man and Farmer." Dr. Kurtz assumed the hypothesis that no man should have a calling that is secular; but, whatever his calling, he should so relate it to the work of the Kingdom of God that that calling may be sacred.

Saturday evening a very impressive pageant, "The Challenge of the Cross," was given by the Maple Grove young folk. This proved to be a fitting prelude for the educational address by Dr. Kurtz on the subject: "Winning the World Through Its Childhood."

The District Young People's Organization held a conference on Sunday morning in which were discussed plans and purposes for the work of the young people of the District. Incidentally the question of peace and war was discussed by this group. The sentiment against war as a means of settling trouble or disputes was very decided.

(Continued on Page 846)

The "Good Old Days"

(Continued from Page 836)

obliged to purchase. There are dozens of other things in the same class without which we can not expect our families to feel a sense of respectability and decency. The removal of tonsils and adenoids; the early repair of teeth were not thought of in the "good old days"; yet such things and high school education cost time and money. These things, unthought of years ago, bring about a complexity of life and necessitate our staying by our work and our families which was not necessary in the horse age. If anyone objects to this argument all I ask him to do is to ask himself this question: "Why don't I go as much as I used to, to such places?" Living conditions have changed in the rural districts. And, of course, in the cities—well, in many respects there is no parallel between the living conditions of the modern city and of the rural life thirty years ago.

Whether or not things should be as they are—that is not the question. There is obviously only one cure for the situation, namely: to turn the wheels of time back one generation—a thing rather hard to do.

I have mentioned just one thing in which we have drifted from the good old way. And lest I be misjudged I say to you, I have not a spark of sarcastic feeling when I use the expression, "the good old way," for I was converted at one of the old-fashioned love feasts; and we can all well breathe a sigh of regret at their passing. There are other good things that are passing, and for much the same reason.

Some of us began to see it coming about ten years ago when in city mission work. Preach as hard as we would to maintain the old methods, new city conditions among high school teen age girls and among working men who were obliged to carry insurance and belong to the union made new problems. Under such conditions traditions, fine as they are, are put to the pragmatic test.

Some well-meaning people sometimes accuse the middle-aged leaders of our church of not trying to ward off the newer methods and so they judge as to motive; a thing Paul would say is liable to cause self-condemnation (Rom. 2: 1). I suppose the best that can be said for those who are free with uncharitable criticism is to pray—and pray it sincerely: "Father, forgive them; they know not what they do." We can never go wrong in preaching the doctrines of the New Testament. We need more of it. And even the methods of the church in the past have been saner than some imagine; and we who have tried to maintain them have no need to be ashamed.

Moreover, may I go farther in the direction I just now pointed? Let no one think the past has nothing to offer the present! The shallowest thinker of whom I can imagine is he who is supposed to be educated and who can not appreciate the heritage of the past.

How far would we be from the most primitive type of life—the hoe, the ox plow, and disease and filth, were it not for the scientists of the past: men like Bacon, Kepler, Copernicus, Mendel, Pasteur and a host of others! Where would the church and civilization be but for men of the old-fashioned faith like Amos, Paul, John on Patmos, Augustine, Huss, Luther, Knox, Alexander Mack, Wesley, Moody, Quinter and the other lights whose brilliant lustre comes down through the ages with ever increasing brilliancy?

God grant that we may on the one hand be saved from being too narrow to appreciate the heritage of the past, and on the other hand free us, we pray, from that bigotry which Moses did not have when he believed that God would raise up a Leader as worthy as himself.

And now may I close with this illustration? For a good half century up until a decade ago it took the four acres of the church yard for the teams and rigs and hay at the big meetings. For ten years past the black, rusty, unused hitch chains have hung like weeping willows—a silent but eloquent testimony of great things in a different age. But here of late the chain

is gone. The hitch posts make the fence around the new white parsonage and around the parson's garden and pasture. The old noble churchhouse that served its generation is remodeled for the purpose of a system of religious education which was unheard of in the "good old days" when the children and young people were not even expected to be in the church, and scarcely welcomed lest they make trouble.

Perhaps this new way is not as good as the old. I can readily see how honest people doubt the wisdom of the change; but statistics and common sense tell us that some such change in our program is the only thing which will save the country church—the "Little Brown Church in the Wildwood"—from the almost certain death awaiting all rural churches in these days of autos, if they do not put on a program which is as big for this day as our father's program which they put on in the "good old days."

McPherson, Kans.

CORRESPONDENCE

BRIDGEWATER COLLEGE BIBLE CONFERENCE

The Bridgewater College Bible Conference will be held in the College Street church, Dec. 30-Jan. 4. The program follows: Dec. 30, 7:30 P. M., The Search for Happiness.—J. W. Lear.

Dec. 31, Religious Education Conference. 10 A. M., Address.—J. M. Roller. The Challenge of the Hour.—J. A. Robinson. The Magic of Grace.—J. W. Lear. 1:30 P. M., Problems of the Home.—J. A. Robinson. Round Table.—M. C. Miller. 7:30 P. M., Lecture.—J. W. Lear.

Jan. 1, Sunday School Conference. 10 A. M., Address.—M. C. Miller. World Evangelism Through the Sunday-school.—J. A. Robinson. The Method of Growth.—J. W. Lear. 1:30 P. M., America's Greatest Asset.—J. A. Robinson. Round Table.—M. C. Miller. 7:30 P. M., Planning the Life.—J. W. Lear.

Jan. 2, Ministerial Conference. 10 A. M., District Evangelism.—J. T. Glick. The High Calling of the Ministry.—J. A. Robinson. The Art of Preaching.—J. W. Lear. 1:30 P. M., A Charge to the Present Day Ministry.—J. A. Robinson. Conference on Ministerial Problems.—J. C. Miller. The Wise Steward.—J. W. Lear.

Jan. 3, Conference on District Finances. 10 A. M., The Plans and Program of the District Mission Board.—P. F. Cline. Plans and Program of the District Board of Religious Education.—C. A. Click. The Merit of Service.—J. W. Lear. 1:30 P. M., Financing Our District Work.—B. B. Garber. Conference and discussion.—N. D. Cool. 7:30 P. M., The Undoing of the Undone.—J. W. Lear.

Jan. 4, 10 A. M., Sunday-school and sermon morning and evening by J. W. Lear. Paul H. Bowman, Bridgewater, Va.

BIBLE INSTITUTE AT ELIZABETHTOWN COLLEGE January 18-25, 1925

Each year the Bible Institute of the College offers to the Christian worker rare opportunities for gaining instruction and inspiration. Personal association with those interested in Bible study and rich in Christian experience is a vital factor in the development of a strong Christian character.

The instructors for the week will be W. W. Slabaugh, instructor in Bethany Bible School, Chicago, J. M. Moore, pastor of the Church of the Brethren, Waynesboro, Pa., W. J. Hamilton, Director of Religious Education of Western Pennsylvania, Rockwood, Pa., Lillian Grisso, India missionary on furlough, Bethany Bible School, also R. W. Schlosser, head of the English Department of the College, and E. G. Meyer, head of the College Music Department.

The Institute will open Sunday, January 18, at 10:00 A. M. with a sermon in the town church by W. W. Slabaugh; the sermon in the evening will also be delivered by Bro. Slabaugh.

The Daily Program in the College Chapel will be as follows:

8:40 A. M. Chapel Exercises
9:00 " Studies in 1 Corinthians.—Slabaugh
10:00 " Church and Pastoral Problems.—Moore
11:00 " Studies in Religious Education.—Hamilton
1:30 P. M. Studies in Religious Education.—Hamilton
2:00 " Studies in the Devotional life.—Moore
2:30 " Studies in the Prayer Life of Jesus.—Slabaugh
3:00 " Missions in India.—Lillian Grisso
3:30 " Hymnology and Song Practice.—Schlosser and Meyer

The evening sessions will consist of sermons and lectures in charge of W. W. Slabaugh and J. M. Moore. Miscellaneous topics will be discussed by Bro. Slabaugh

at 7:30 P. M., and topics concerning young people by Bro. Moore at 8:15 P. M. The sermons on Jan. 25 will be delivered by Bro. J. M. Moore.

The special programs scheduled are: Missionary, Jan. 24, 9:00 A. M.; Educational, 2:00 P. M.; Peace, 7:30 P. M.; Sunday-School, Jan. 25 2:00 P. M.

An urgent invitation is extended to all to be present at these meetings. Lodging and tuition will be free. Board for the entire week will be furnished for five dollars; single meals, at thirty-five cents. Martha Martin.

Elizabethtown, Pa.

MOUNT MORRIS COLLEGE NOTES

The annual special Bible term will be held in the week, Jan. 11 to 14. Conferences for ministers and pastors will occupy the usual forenoon and afternoon sessions of Monday, Jan. 11. On Tuesday, Wednesday and Thursday, the 12th, 13th and 14th, Dr. C. C. Ellis, of Juniata College, will give lectures and hold conferences. There will be the usual forenoon and afternoon hours in the college chapel, and then the evening session in the church.

Dr. Ellis has been in Mount Morris before and is so well and favorably known everywhere in our Brotherhood that nothing more need be said about him.

Churches in Mount Morris territory are urged to send representatives to this Bible term. Lodging will be furnished free. Board may be secured in the college dining hall at a low cost.

Pastors will please call special attention to this announcement.

On Friday evening, Dec. 12, a reception was tendered to the student members of the Church of the Brethren in the college church. Bro. Bonsack was the principal speaker and brought to our young members a message of great value. It is one thing to be a member of the church and quite another to be proud of such membership. Bro. Bonsack, some way, made us all feel a keen sense of pride in the fact that we are members of such a splendid group of Christian people.

Mount Morris, Ill.

W. O. Beckner.

LETTER FROM INDIA

Since my last letter to you another Mission Conference has been finished. The general good spirit and inspiration which came to us through the efforts of Dr. Clancy, continued through the sessions of business. But, as he said in one of his addresses: "Committee meetings are not very cooling things." Missionaries, like other good people, have strong convictions, and speak their minds with becoming frankness, though courteously. And since opinions vary, it is inevitable that ideas will clash. But the good Spirit, and the desire for the Master's will prevailed, and out of it we emerged strengthened.

The first item of business was the choosing of the Executive Committee for 1925. Bro. Blough was reelected chairman with Bro. Lichty as assistant. Sister Alice K. Eby and Brethren Long and Shull are the three other members of this committee. Bro. Blickenstaff is secretary. We feel that we have as good an organization as is possible and we bespeak the cooperation of the entire missionary group. But their tasks are various and arduous. Therefore we ask an especial interest in your prayers.

Business was mostly routine, but some of the decisions in which you may be especially interested follow: 1926 furloughs were asked for as follows: Sister Verna Blickenstaff, Sister Anna Brumbaugh, and the Summers, Millers and Shulls. So many came out in 1920 that some must go home early to prevent an exodus at the regular time.

Another matter of importance and pleasure was the decision to open up work among some classes of people that, up to the present time, we have not reached, and to call for volunteers for these classes. We had in mind the Mohammedans, Parsees, Brahmans and Eurasians. Our Brother and Sister Mow have volunteered for work among the Mohammedans. This is much the same sort of an event in our mission as the first volunteers for foreign service were in our church. We had a little service for them in which they told us how the Lord had led them on to this work, and we gave them our blessing and assured them of our prayers and cooperation. Our prayers, as yours, are with them in this most difficult task.

Then the deficit at home called for much thinking and some speech-making. When it comes to the place that our Indian workers must be taken off work, then there is much cause for anxiety among the missionaries. There is a general sentiment that rather than do so some of our force should go off support. Our Indian brethren are natives of this country. The missionary is not. And finally the work must depend upon their efforts. So they need to be kept in training. And this the missionary is ready to do, even to the effacing of himself. We want your prayers that God's work be not hindered, that whatsoever he wills may be our will, and the will of the church; and that we both may have the confidence and the courage to follow that will. J. E. Wagoner.

Bulsar, India.

Notes From Our Correspondents

ARIZONA

Glendale.—Nov. 23 was Rally Day in this church. A very interesting missionary and Thanksgiving program was rendered to a large and appreciative audience. An offering of \$284.35 was taken. Our Sunday-school is growing both in size and in interest.—Ella Wilson, Glendale, Ariz., Dec. 13.

ARKANSAS

Magness.—At a recent meeting members were elected for the year as follows: Bro. B. E. Kesler, clerk; Bro. Luke Burnett, pastor; Bro. J. N. Moss, deacon; Bro. C. R. Richardson, clerk; Brethren Weeks and Ridgeway, Sunday-school superintendents. Two were chosen on the financial committee. This meeting was a very successful one; everything was carried out in perfect order. God's love and ever-helping hand were realized by the members of this church more greatly and sincerely than words can express. We feel that through the earnest prayers and efforts of our ministers, Brethren Kesler and Burnett, and the bountiful mercy shown us by the Lord we are again on the upward way to Christian love and fellowship with God. One has been reclaimed recently.—C. R. Richardson, Cabot, Ark., Dec. 16.

CALIFORNIA

Belvedere.—We recently engaged in a revival of three weeks' duration in this church. The congregation is favored by having Eld. J. E. Steiner as pastor and with his wife as assistant, splendid pastoral care is given. The church has also the peculiar distinction of a site like Justus' house which was "joined hard by the synagogue" as a Jewish congregation worships in their own building on adjoining premises. Every Friday evening the faithful sons of Israel may be seen slowly winding their way to their Sabbath services. All of them walk, which gives them time for wholesome meditation. The Belvedere members responded zealously to revival plans in visitation, prayer service, Bible reading and the questions of Biblical importance. Seventeen were baptized, the majority being adults, as an effort was directed toward the church unit. The attendance added to the spiritual uplift. With the latest additions the membership has increased almost twenty-five per cent.—Geo. F. Chamberlain, Covina, Calif., Dec. 10.

McFarland church met in council Sept. 4, with Eld. Bickenstaff presiding. We have been raising our funds by freewill offerings which has proven very satisfactory. The following officers were elected: Elder, Bro. A. Bickenstaff; clerk, Roy Wolf; trustee, Bro. Ben Shirk. Roy Wolf is our Sunday-school superintendent. Bro. Hanawalt and Bro. A. Bickenstaff paid the charges of our Sunday services. The pastoral subject was discussed but nothing definite was decided. Our love feast was held recently, with Bro. Frantz, from Lindsay, in charge. Our church building is to be painted, the Ladies' Aid having raised funds for the paint. The Sunday-school is now preparing a Christmas program—a service of giving.—Mrs. D. L. Mishler, McFarland, Calif., Dec. 13.

COLORADO

Antioch church closed a revival Nov. 30, held by Bro. O. H. Feiler. Thirteen were baptized; three others confessed Christ. Bro. Feiler conducted our love feast Dec. 1. We feel that the Lord has specially blessed with us in our good meetings.—Mrs. Alfred H. Campbell, Yoder, Colo. Dec. 16.

Rocky Ford.—Nov. 9 Brother and Sister J. Edwin Jarboe began a revival here, continuing two weeks. The messages brought were timely and did much good. As an immediate result twenty were baptized. Thanksgiving Day was observed with an all-day program. Eld. Homer E. Blough, of Wiley, gave the forenoon sermon. In the afternoon there was a Homecoming and church history program, and in the evening communion, with Eld. Homer Ulom officiating. The annual election of officers was held at the council Dec. 10, Eld. Roy E. Miller being chosen elder for another year. Last Sunday an offering of about \$70 was raised for the Near East Relief. Regular monthly payments are being made toward the building fund for a new churchhouse which is much needed. We will be glad to assist any members desiring to come to this State so that they may locate near an active church. It is always sad to find that members move where distances are so great without a thought of the church unit. It is too late, and deny the church of the families its privileges, and at the same time cause the church to suffer loss because of their failure to help her work.—D. O. Cottrell, Rocky Ford, Colo., Dec. 12.

IDAHO

Fruitland church closed a successful revival Nov. 17, conducted by Bro. H. M. Brubaker, of Meridian, Idaho. Six of our young Sunday-school pupils were baptized. The church is now sending gifts to the church in China. Our love feast was held on Sunday evening before the meetings. Nov. 20 we met in council to elect Sunday-school officers and C. F. Brubaker was chosen superintendent. Ben Shank is general superintendent of Christian Workers. Thanksgiving Day the Southern District of Idaho held their annual Sunday-school convention at the Fruitland church with a very good attendance from all of the southern churches, especially the young people. They gave a program on Thursday evening. Wednesday evening Mrs. Anna Crumpacker, returned missionary from China, gave a splendid talk on education and what it means in China.—Ruby Kauffman, Fruitland, Idaho, Dec. 15.

ILLINOIS

Astoria.—Our revival of almost three weeks was conducted by Brother and Sister Caslow, of Woodland, Mich., and closed Sunday evening, Nov. 30. Ten were baptized. The interest and attendance were good. Prayer meetings were held each evening before regular services in two groups. Sister Caslow had charge of the young people's program. Our evening service was given by Sister Caslow. Brother and Sister Caslow sang a number of duets which were much appreciated. A special service was held for the old people Nov. 23, the sermon subject being "Prayer." Our night service was given by Bro. Caslow of the church. Bro. Samuel Bower, of U. B. night, when the house was crowded. Bro. Samuel Bower, of Michigan, and Bro. J. J. Johnson, of Nebraska, were present for some of the services. Several ministers of the other churches of the town also assisted. A union Thanksgiving service was held at the Methodist church Dec. 7 Brother and Sister Boggs and Sister Ullery, a deputation from Bethany Bible School, gave the fruit program. Our council was held Dec. 13, with Eld. I. D. Heckman presiding. The Aid Society gave an excellent report. Officers elected were: Bro. W. T. Heckman, elder; Bro. Plus Burgard, trustee; Bro. Harry Bucher, clerk; and a number of other officers. Bro. Heckman remained as preacher until Dec. 14. A play, "The One of the Least," is being prepared for Christmas night.—Hettie L. Gible, Astoria, Ill., Dec. 15.

Canton.—A three weeks' evangelistic service closed at this place Nov. 30, with a love feast which was well attended. We had as our minister Bro. B. D. Kerlin, of Lewistown, Minn., and as song leader our pastor's wife. Four were baptized and two reclaimed. Dec. 6 we were entertained by the Mission Band of Bethany Bible School, Chicago, with special music from our church and Woodland. Dec. 10 we met in council with our pastor, Bro. Oscar Wagner, presiding. Church and Sunday-school officers were elected, with Bro. Wagner, elder; Bro. Jesse Johnson, Sunday-school superintendent;

Sister Pearl Rohrer, clerk; the writer, "Messenger" agent and correspondent.—Mrs. W. D. Vansyckel, Canton, Ill., Dec. 11.

Lena.—Nov. 22 we had our love feast. Bro. Oscar Stearns, the new pastor, is now with us and, of course, a large and appreciative crowd was present and everyone felt as if it had been a splendid meeting. There was service at Louisa on Thanksgiving Day. Bro. Stearns gave a short talk after which we had a very inspiring testimonial meeting. Dec. 13 the regular council was held, with Eld. Ira Weaver in charge.—Mildred Starr, Lena, Ill., Dec. 13.

INDIANA

Arcadia.—One of the most successful evangelistic campaigns ever conducted at this place closed Dec. 14. Our pastor, Bro. I. B. Wike, began the campaign on Nov. 23. Bro. Ralph G. Rivick, pastor of the Muncie church, Ind., came to us and remained until Dec. 12, when Bro. Wike continued the meetings. Bro. Rivick is an able speaker. His sermons are soul-inspiring. With the pastor and wife he did much visiting and personal work in the community. Another inspiring feature of the meeting was the song service ably conducted by Sister Linda Wike, of Boston, Ind. Besides the inspiring music rendered by the chorists there were also special numbers. Dec. 14 was a great day for the church. In the morning we met for Sunday-school after which the pastor gave instructions to the applicants for baptism. In the afternoon a most inspiring declaration of service was given by Sister Linda Wike. Wike administered baptism to thirty-five souls. Two were reclaimed and one awaits baptism. The success of this campaign is due largely to the untiring efforts and zeal of our pastor during the year. The church is much strengthened and built up and the future outlook is very encouraging. The children and young people are preparing a Christmas program.—Sarah Kinder, Arcadia, Ind., Dec. 15.

Mexico church met in council Dec. 4, with Eld. Walter Balaugh presiding. Two letters were received. Bro. Walter Balaugh was chosen elder; Bro. John Richardson, Sunday-school superintendent. Eld. Geo. Mishler, who is with us in a revival, opened the meeting and gave a talk. Our revival closed Dec. 7, with a crowded house. Bro. Mishler preached for two weeks. A good attendance and fine interest prevailed throughout the meeting. Sister Bechtelheimer, of South Bend, led the song service. Her singing was very spiritual and commanded the admiration of all who attended. Twenty-one souls were baptized and baptized on Sunday morning.—Irene Fisher, Mexico, Ind., Dec. 10.

Nettle Creek.—We met in council Dec. 13, with Eld. O. D. Werking presiding. Bro. H. H. Johnsonbaugh was re-elected treasurer of the church for another five years. Three members were chosen on the temperance committee. The Sunday-school superintendents were elected as follows: Ivan Dilling for Locust Grove; Laura Chamberlain, White Branch, and Mahlon Rinehart for Brick.—Mary E. Rinehart, Hagerstown, Ind., Dec. 13.

Ogans Creek.—We have just closed our revival conducted by Eld. J. A. Miller, of Kokomo, Ind. The meetings began Nov. 23 and closed Dec. 7, with good interest throughout. Bro. Miller preached the Word with power. Three surrendered their lives to the Lord and were baptized. We feel much good has been done and the church strengthened. We are planning a Christmas program.—Mrs. M. Kreider, North Manchester, Ind., Dec. 13.

Pleasant View church met in council Dec. 3, with Eld. J. A. Snell presiding. The church and Sunday-school officers were elected: Bro. Noah Kreider, Sunday-school superintendent; Edna Bentz, church clerk. Members were chosen on the finance, missionary and temperance committees. Four letters were granted and six were received. Dec. 14, eight members of the church were baptized. Recognition of attendance and scholarship for Training School of Religious Education that has been conducted by a group of seven churches for the past ten weeks at the Plunge Creek church.—Bertha Snell, South Whitley, Ind., Dec. 15.

Plymouth church met in council Dec. 13, with Eld. Jeremiah Barnhart presiding. Two letters were received and one was granted. Bro. Frank Barnhart was elected superintendent of the main school. A Sunday-school Board of five members, three church trustees and a member on the cemetery committee were elected. The writer was chosen missionary secretary and "Messenger" correspondent. The church decided to have monthly members' meetings during the coming year, to be held the second Friday evening of each month. Our pastor, Bro. I. B. Beery, has been giving us some splendid discourses recently on special subjects which are most interesting and instructive. The midweek cottage prayer meetings, conducted by Bro. Beery, with subjects on prayer and the prayers of Jesus are intensely interesting and the attendance is increasing. Dec. 14, a three session program. In the forenoon Bro. H. H. Helman gave a discourse after which dinner was served in the basement. The afternoon program consisted of talks by each of the band and special songs. In the evening Bro. Amos Hoff gave a discourse with special music by the band. A fine luncheon had been laid in for the comfort of the worshippers.—John W. Vetter, Plymouth, Ind., Dec. 16.

Walton church met in council Dec. 5, with Bro. Snell presiding. Bro. J. H. Mummert was re-elected superintendent of the Sunday-school. Church officers and committees were re-elected. A nominating committee was chosen. We are preparing a White Gift Service for Christmas. We are counting on a great privilege to have Prof. V. F. Schwalm, of Manchester College with us Dec. 7. He gave a message on the subject of Home, on Sunday morning, and then preached for us in the evening. These messages were very much appreciated by all.—Grace Smith, Walton, Ind., Dec. 11.

West Manchester church met in council Dec. 6, with Eld. I. B. Book presiding. Two letters were granted. Bro. Forrest Weller was licensed to preach for the coming year. Elders Kintner and Wright, of the Manchester church, conducted the installation service. Then followed the election of church and Sunday-school officers for the coming year: Elder, I. B. Book; deacon, C. S. L. Young; Sunday-school superintendent, Edith Miller; church correspondent, Sister Edith Frantz. One has been taken into the church by baptism since our last writing.—Alta Irene Williams, North Manchester, Ind., Dec. 12.

Yellow Creek.—Nov. 9 Bro. Edw. Stump, of Tegarden, Ind., began a revival which continued a little over two weeks. Bro. Stump preached the Word with power. Two were received by baptism. Sister Stahly, of Goshen, led the song service. We were also very thankful for the service given in song by the West Goshen and Union Center churches, as well as that by a gifted little five-year-old girl of Elkhart Valley. Our council was held Nov. 2, and officers for the coming year were elected: Elders, I. B. Book, and Bro. B. D. Kerlin; secretary, Bro. Irvin Miller; "Messenger" agent, Sister Minerva Moyer; trustee, Bro. Levi Mishler; Sunday-school superintendent, Bro. Chas. Herr; president of Christian Workers, Sister Susie Wallace.—Amanda Miller, Goshen, Ind., Dec. 15.

Yellow River church met in members' meeting Dec. 13, with Eld. C. C. Cripe presiding. Four letters were granted. We were especially rich with reports from one of our committees telling that our church building was paid for, with a balance in the treasury. We feel the church is ready now to do greater work. The church and Sunday-school officers were elected as follows: C. C. Cripe, elder; Sister Nora Hipscher, clerk; Bro. W. C. Wideman, church correspondent; Bro. C. C. Cripe, "Messenger" agent; Bro. Clarence Stump, superintendent. Since our last report we have been favored by having with us Brethren Ira Eisenhour, Arthur Miller and Wm. Elder. We were glad for the messages they brought.—Alma E. Hanawalt, Plymouth, Ind., Dec. 15.

IOWA

Bagley church held a business meeting Dec. 13, with Eld. M. W. Eikenberry presiding. Officers were elected for the coming year. One letter was accepted. Bro. Eikenberry remained over Sunday and delivered an inspiring sermon on "Thy Kingdom Come." We

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
H. A. BRANDT,

Editor
Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

expect the Deputation Team from Bethany Bible School Dec. 23. Our Thanksgiving offering of \$0.83 was sent to the District Mission Board. We decided to hold a love feast in the near future at the home of Sister Helen Krueger—Mrs. Leota Rometsch, Bagley, Iowa, Dec. 15.

Des Moines Valley.—Ever since the church through its ministerial committee decided last spring to call Bro. W. E. West to assist us in a series of meetings we all anxiously awaited his coming. It was in this church that our brother was raised, brought to manhood, was baptized, called to the ministry and advanced to the eldership. We gave him up to be financial manager of Mt. Morris College when he was in the prime of life, and when the church and the Middle District of Iowa so much needed him, for he was a hard worker. Our meetings lasted two weeks. Our brother gave us impressive practical sermons and an immediate result eight confessed Christ and we all were strengthened and encouraged to press on in the good way. Brother and Sister West visited many friends and acquaintances during their stay here. His aged parents have gone to live with them for the winter. Our son and his wife have just left for Bethany Bible School—Jefferson Mathis, Elkhart, Iowa, Dec. 9.

KANSAS

Fredonia church met in council Dec. 7, with Bro. Elias Reed in charge. Nov. 23 one was added to our number by baptism. Bro. Clark, of Parsons, was with us and gave a splendid talk. Nov. 30 after our Sunday-school, Bro. A. C. Daggett gave a good spiritual talk. The afternoon was spent in our regular missionary work which all enjoyed. We have chosen Bro. A. C. Daggett as our elder for the coming year. We are few in number and will be pleased at any time to have members stop over.—Flaura E. Reed, Fredonia, Kans., Dec. 13.

MARYLAND

Long Green Valley church met in council Nov. 30, with Eld. Wm. E. Roop as moderator. Officers for the church and Sunday-school were elected: Sunday-school superintendent and assistant, Brethren C. P. Breidenbaugh and Chester Currens; Christian Workers' president, Sister Lucy Southard; "Messenger" agent and correspondent, Bro. Wm. E. Roop. The church was chosen as financial committee. The church has recently adopted the envelope system of giving which has thus far proved to be a success.—Edith M. Prigel, Gittings, Md., Dec. 16.

Meadow Branch church met in council in the Westminster house Dec. 11, with Eld. Wm. E. Roop presiding. Two letters were received and three granted. Brethren Paul Hoover and Edgar Royer have been elected Sunday-school superintendents for the Westminster school, and Bro. Arthur Nall and Herbert Perry for Meadow Branch. The church chosen for our next love feast is May 16, beginning at 2 30 P. M.—Wm. E. Roop, Westminster, Md., Dec. 12.

MINNESOTA

Lewistown church met in council Dec. 6, with Bro. B. D. Kerlin as chairman. Sunday-school officers were elected, and Bro. D. H. Keller was chosen elder in charge. Five letters were granted. Our present pastor, Bro. Kerlin, expects to close his work at this place the first of the year which we regret. We would like to correspond with any pastor desirous of a change, or the usual Thanksgiving service was observed and an offering of \$32.56 was taken for home missions. We are arranging a Christmas program.—Mrs. E. H. Weimer, Lewistown, Minn., Dec. 11.

MISSOURI

Peace Valley.—Eld. Blair Hoover, of Oklahoma, has bought property and located here lately and we are glad to welcome him. We had Thanksgiving service and took a collection for home work.—Samuel Weimer, Peace Valley, Mo., Dec. 12.

Shad Creek church met in council Dec. 13, with Bro. J. H. Argabright. All officers were elected for another year. Bro. Argabright was elected as moderator and the writer, "Messenger" agent and church correspondent. Sunday-school officers were also chosen, with Bro. Harvey Harter as superintendent of the main school. We decided to have Bro. J. W. Sala, of Cabool, Mo., hold services of music for us and have a concert for him to come.—Ruth Argabright, Fairview, Mo., Dec. 17.

NEBRASKA

Beatrice church enjoyed a two weeks' series of meetings in October. We conducted by Bro. C. C. Cripe, of Ohio. It gave us good practical messages. We were blessed with fine weather for our meetings. We held our love feast Nov. 9. Bro. Swigart Miller officiated, assisted by Sister Althea Eisenbise. She has been our pastor for the last few months and her work is very much appreciated.—Mary Neuman, Beatrice, Nebr., Dec. 12.

OHIO

Cincinnati church is practicing the Christmas spirit of giving and administration of things sent in from elsewhere. Just recently three cartons of second-hand clothing and new toys were sent to Sister Nellie Wampler to be used for the Christmas season in giving to the needy in Greene County, Va. The things were brought in by the members of the Sunday-school and Mothers and Daughters' Club, and sent at the expense of the latter. At Christmas time special articles received from the Painter Creek church, Ohio, which will be carried in baskets to the needy of this part of the city.—Glen A. Moyer, Cincinnati, Ohio, Dec. 15.

West Dayton.—Bro. E. Colman, our new pastor, closed a three weeks' evangelistic meeting. Much good has been done by his inspirational sermons. Six have been baptized. Eight were received by letter and five have been anointed. The Primary Department and the choir are preparing Christmas programs. The different departments are preparing gifts for the needy that they also may enjoy Christmas.—Meda Garber, West Dayton, Ohio, Dec. 13.

PENNSYLVANIA

Carlisle church was highly favored Nov. 20 by having with us Dr. H. C. Ober, president of Elizabethtown College, who gave the lecture "Orange Blossoms." We had a good and appreciative congregation. Nov. 29 Eld. Jas. A. Sell gave his lecture, "The Lost Brothers of the Alleghenies." It happened to be Bro. Sell's seventy-ninth birthday. We wish him many more useful years in the Master's service.—J. E. Faulkner, Carlisle, Pa., Dec. 15.

Central City.—This is just a small congregation, a branch of the Shad Creek congregation, and we have a Sunday-school, with an average attendance of twenty-five to forty each Lord's Day. We have preaching following by different ministers from Berkeley house or Shade Creek. Also we get the "Messenger" each week and I love to read the different places and receive good help. The paper is good reading, and I enjoy it. We are starting a little over a year ago and are doing nicely. We meet in a vacation school house.—Mrs. J. L. Gorden, Central City, Pa., Dec. 9.

(Continued on Page 847)

DISTRICT MEETING OF NORTHWESTERN KANSAS

(Continued from Page 843)

ly manifested. Almost unanimously this group expressed individual purpose to have no participation in the encouragement of a pro-war policy nor participation in any war measures. Rev. D. A. Crist addressed the Young People, stressing the value of young people to the church and the esteem in which they are held. A special feature of these meetings was several excellent readings by George Morkey.

The missionary address was preceded by a chorus by a few of the Quinter people. The address was given by Dr. Kurtz. He also favored us with his lecture, "The Problem of Peace," in the afternoon.

Eld. F. A. Wagner was chosen moderator of the business meeting and Eld. John H. Oxley, reading clerk. The business concerning the work of the District was disposed of and officers chosen for the ensuing year. The item of business of greatest import was presented by the District Mission Board relative to establishing a mission in the city of Salina. A site has been bought and funds are being received for the first building. Several members live in Salina who will become the charter folk in what we hope will grow to be a strong and useful church in Kingdom building. The member on Standing Committee, Roy A. Crist; alternate, J. E. Small.

Quinter, Kan.

Roy A. Crist, Writing Clerk.

THANKSGIVING DAY AND MISSIONS

Every church has its own peculiar problems and in every case these local problems have a point of peculiar interest in their relation to the general problems of the denomination which the local church represents. The Daleville church is no exception to this rule. For some time this church has had a very good record in a general way without being conspicuous in any particular way except that she gave rather liberally for missionary work. Recently her missionary record has seemingly been a little slow but not so in reality. Just at the close of the war Daleville subscribed rather heavily for missions and then came those experiences which most of our members will remember so well and which greatly crippled giving for a short time. In this same period Daleville began doing pastoral work with the added expense of such work and also built a modern parsonage. During this period of change the leading crop of this section which is apples was practically a failure and so the income of those who bear the bulk of the financial burdens of the church was not only small but in many cases an actual loss was sustained. All of these conditions developed a trying situation but to the credit of the Daleville members it must be said that they did but little faltering and much sacrificing, so that the past year brought a very desirable ledger showing and an even finer spirit of resolution as to the future, and especially so from a missionary angle.

The month of November was set aside as Missionary Month. Distinctly missionary sermons were preached at every church in the congregation on all of their regular preaching days. Then on Thanksgiving Day the membership of the entire church was invited to meet at the Daleville church for an all-day meeting. A special Thanksgiving sermon was preached by Bro. Kahle, our pastor, after which lunch was served at the church. Then the Junior League members of the church and the young people gave a splendid program which was most appropriate to the occasion. The service closed with a special Thanksgiving offering, which was a free-will offering for missions. Between six and seven hundred dollars were received. This was unusually fine for the people in the light of their general church program and suggests a very wholesome attitude to missions.

The Daleville congregation is using the duplex envelope for the year 1924-25 and prospects for missions are the very best yet. Two great goals are before us for the year. The first is that of a consecrated program of Christian living. The other is that of a generous response to the call of Christ for Christian giving. May we not all wisely pray for each and for each other?

Daleville, Va.

Mrs. D. V. Shaver.

MOTHERS' ORGANIZATION

Dec. 4 the Faithful Mothers' Organization met at the home of Sister R. W. Schlosser. The members are the mothers of the children enrolled in our Cradle Roll, Primary and Junior Departments. They have a president, vice-president, secretary-treasurer, program and service committees. The duty of the service committee is to provide work for the mothers at our quarterly meetings. This organization supports the Cradle Roll of the church and also pays for the Cradle Roll supplies. At our March meeting we made twenty-nine baby dresses, twenty of which our Cradle Roll superintendent has given to new babies enrolled since that time. At our June meeting we mended and repaired articles belonging to the college. We brought our children to the September meeting and enjoyed an outing on the college campus. At our December

meeting we sewed for the college and also made some garments for needy families.

We have a program for each meeting. On Thursday afternoon the mothers each told what our meetings have meant to them. Some said it was the means of becoming acquainted with each other and stressed the social value of the meetings. Others spoke of the inspiration to become better mothers, to be more patient and to strive to live up to the higher ideals of home life, as set forth in our meetings. Some mothers said how helpful it was to discuss the everyday problems of the home with each other and learn how others handled the problem of child training. Sister Bessie Rider Harley, one of our missionaries to China, gave a very interesting talk about Christmas in China.

This year some of our mothers wrote letters to the missionaries on the foreign field, who are known at Elizabethtown, extending Christmas greetings from our organization.

We find our mothers' organization very helpful and hope that our sister congregations will see the value of such an organization and put forth an effort to have one of their own. If it is true that "the hand that rocks the cradle rules the world," then it is very important that our mothers should have high ideals. We would be glad to hear what other like organizations are doing.

Elizabethtown, Pa.

Mrs. I. T. Madeira.

DEDICATORY SERVICES OF FIRST CHURCH POMONA

Sunday, Nov. 23, stands out as a landmark in the history of the Pomona church. The program began promptly at 9:45 A. M. with Sunday-school, each class being provided with a speaker for that hour. At 11 o'clock Bro. Edgar Rothrock delivered a message, giving a brief history of our church and the advancement made. It was a very interesting and wonderful sermon enjoyed by a large audience. The music for the day was in charge of Lyle Brown. A number of special songs were rendered at the different services. At noon lunch was served in the basement, and a fine fellowship hour was enjoyed. Every-one brought well filled baskets and coffee was served by the ladies of the church.

At 2:30 the devotional was in charge of Eld. Dickey, of La Verne, following which Eld. J. S. Cline, of Los Angeles, gave a very fitting address on "Then and Now." Bro. Cline was the first pastor of Pomona church fourteen years ago when services were held in a tiny brown building which stands at the rear of the new one. His remarks were very interesting, telling of the progress we have made. Bro. Sollenberger, lately of Nebraska, gave the dedication sermon proper. His message was one of utmost help to all. The auditorium was full, with some standing, even after the children were dismissed. They were sent to the basement in charge of Mrs. Edith Brubaker Iredale.

At 7:30 special music was rendered. Sister Iredale gave a talk on "Pictures of Life." Bro. H. M. Brubaker, of Pasadena, gave the sermon of the evening—the beginning of a two weeks' series of meetings. He is a fearless speaker, unfolding the gospel truths. Eight applied for baptism—one adult and seven boys and girls of the Sunday-school. Bro. Brubaker labored earnestly and much good was done for the whole church.

Our new church is light stucco on the exterior. The inside walls of the main auditorium are tan, and the wood-work dark, which with the colored windows gives a very pleasant effect. There is seating capacity for 400 in the main room. The pastor's study is just off the pulpit at the right. There are in all fifteen equipped Sunday-school rooms, a full basement, large dining hall and modern kitchen. The Ladies' Aid has a room with built-in drawers and cupboards. The whole basement is finished in ivory. Mention should be made here of the untiring efforts of Bro. F. H. Hartman, a contractor, who without charge acted as overseer besides donating liberally in cash. The church is located on the corner of East Monterey and North Gibbs. We are always very glad for visitors at the "homelike church."

Pomona, Calif.

Mrs. L. R. Newland.

SISTERS' AID SOCIETIES

LIVE OAK, CALIF.—We have an enrollment of 16, with an average attendance of 6. We held 39 meetings. Our work consisted of making prayer-coverings, quilt blocks, crocheting, handkerchiefs, pillow cases, various garments, etc. We helped in the Thanksgiving dinner at Oakland; donated things valued at \$4 to a widow whose home burned; 2 weeks' care of a baby and 14 hours of labor. We made 67 visits to the sick. We had a Thanksgiving offering with program and refreshments from which we received \$22.20; loaner, \$27.34; total, \$49.61, which we paid on church debt; \$5 toward painting the church; District Secretary, \$9.25; clothing, \$5 and help to needy. Carried over, \$5.37; paid out, \$240.67; receipts, \$236.62; balance, \$1.62. President, Edith Reid; Vice-President, Rosa Brubaker; Secretary-Treasurer, the writer; Assistant, Zella Carroll; Superintendent, Bessie Fillmore—Edith Carter, Live Oak, Calif., Nov. 14.

RICHLAND, PA.—We held 48 regular and 2 special meetings; enrollment, 21; average attendance, 10. We quilted 23 quilts and pieced 7; knotted 14 comforts and pieced 6; made 60 aprons and

2 cushions; sold 57 calendars, mission books and 205 bottles of vanilla. Donations, \$36.21; gave to Industrial School, Va., \$25; O. P. Helm, \$5; repairing of Richmond house, \$30; total, \$232.77; receipts, \$352.66; balance, \$119.89. We also sent a box of clothing to Industrial School, Va.; 2 barrels to Russia and some boxes of clothing to Germany. Officers: President, Sister Susan Lyster, Vice-President, Sister Emma Buch; Superintendent, Sister Mary Balsbaugh; Secretary, the writer; Treasurer, Sister Lizzie Royer—Naomi Rentscher, Richland, Pa., Dec. 6.

THURMONT, MD.—We organized an Aid Society one year ago, with an enrollment of 18; average attendance, 10. We held 13 all-day meetings. Our work consisted of making 25 aprons, 20 dust-caps, etc.; we pieced 4 quilts and 1 comfort, finishing a quilt and a comfort for sale. We sent \$10 to Greene County Orphanage; \$5 to Emergency Fund; \$2 for a sick member. Officers: Sister Elsie Eigenbrode, President; Sister Mae Putnam, Vice-President; the writer, Secretary-Treasurer—Mrs. Ida V. Schildt, Thurmont, Md., Dec. 5.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to the first month of the Gospel Messenger, subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Oaks-Hersherberger.—By the undersigned, at the home of the bride's parents, Brother and Sister W. A. Hersherberger, Dec. 10, 1924, Mr. Leo Oaks and Sister Lulu Hersherberger, both of Fairview, Mich.—W. H. Good, Prescott, Mich.

Ross-Shaffer.—By the undersigned, at the parsonage, Dec. 10, 1924, Bro. Daniel Ross and Sister Mayme Ruth Shaffer, both of Windber, Pa.—M. Clyde Horst, Windber, Pa.

FALLEN ASLEEP

Altis, Bro. Nathan, born in Franklin County, Va., died at his home in Mountain Grove, Mo., Dec. 5, 1924, aged 69 years, 10 months and 5 days. He is survived by two sons, two daughters, one stepson, three stepdaughters, two brothers and three sisters. In 1883 he came to Missouri, locating near Cabool. About one year later he united with the Church of the Brethren and remained a faithful member. In 1880 he married Mrs. Anna Brooks, who died Oct. 20, 1900. To them were born two sons and two daughters. In December, 1901, he married Sarah Peters, who preceded him in October, 1917. Since then he made his home with his son. Services at the Greenwood church by A. M. Peterson, assisted by the home ministers—Mrs. J. M. Neher, Mountain Grove, Mo.

Bilger, Bro. Calvin L., eldest son of John and Kathryn Bilger, died Nov. 20, 1924, aged 71 years, 9 months and 4 days. He was born in Bloom Township and died in the same place. He was married to Sarah J. Caldwell. There were four sons. He was a member of the Greenville Church of the Brethren. Services by Bro. Jason Holtpeter. Interment in Greenville cemetery—Mrs. David Solley, Grampian, Pa.

Blough, Harry H., of Jerome, Pa., died Dec. 2, 1924, aged 32 years, 10 months and 19 days. He was instantly killed while working in a coal mine when the roof caved in. He leaves his wife, who is a member of the Church of the Brethren, and three small children. Services by the writer, assisted by Rev. Levi Blough (Mennonite), in the Blough Mennonite church. Burial in the cemetery near Chas. W. Blough, Davisville, Pa.

Bogus, Sister Clara Alice, born at Gettysburg, Pa., died at her home, Windber, Pa., Dec. 5, 1924, aged 30 years, 10 months and 24 days. Death was due to tuberculosis. She was married to James Bogus Aug. 17, 1914, and three children blessed the union, only one of whom, with the husband, survives. She is survived also by her parents, four brothers, and one sister. About three years ago, while with her husband, she was courted by the Church of the Brethren. Services in the Windber church by the undersigned, assisted by Eld. L. S. Knepper. Interment in East End cemetery—M. Clyde Horst, Windber, Pa.

Geiman, Jeremiah, born near Westminster, Md., died at the home of his daughter in Waynesboro, Pa., Dec. 9, 1924, aged 89 years, 6 months and 14 days. Early in life he united with the Church of the Brethren and remained a faithful member. He was courted and often expressed a longing to go home and be at rest. He leaves six children. Services at the home of his daughter, Sister Reese, by Eld. C. R. Oellig. Burial in Meadow Branch cemetery—Mrs. J. M. Moore, Waynesboro, Pa.

Hill, Carl B., son of George and Lizzie Hill, born at White-water, Ind., died Nov. 17, 1924, aged 35 years and 15 days. He was a sufferer from chronic appendicitis for several years and was operated on twice. He joined the Church of the Brethren at Beech Grove in 1921. He is survived by his wife, three sons and one daughter. Services at his home by Eld. B. F. Petry, assisted by Eld. H. Jesse Baker—Mrs. Elizabeth Petry, New Madison, Ohio.

Keiper, Merle, ten-year-old son of Brother and Sister Foster Keiper, of Walnut Grove, Johnstown, Pa., died Oct. 27, 1924. Death was due to acute indigestion. His mother and sister preceded him in death about eight years ago. He is survived by his father, stepmother, and half-brother. Services at the Walnut Grove Church of the Brethren, by the undersigned, assisted by Eld. W. D. Keller. Interment in Weaver Mennonite cemetery—M. Clyde Horst, Windber, Pa.

Lauver, Mrs. Milton, died at her home at Maze, Nov. 22, 1924. Death was due to heart failure from which she had been a sufferer for several years. She was a daughter of Wm. and Anna Lister Long, born in Perry County, Jan. 26, 1832, she married Milton H. Lauver, a son of her father, nine years her junior, who preceded her. There are also two brothers, one sister and sixteen grandchildren. She was a member of the Brethren Church at Bunkertown for thirty-five years. Services from her late home by Bro. Grapes. Interment in Grubbs cemetery in Perry Valley—Mrs. Simon E. Niple, Thompsonston, Pa.

Lape, Joseph, of Davisville, Pa., died at the home of his daughter, Mrs. Clarence Homer, Johnstown, Pa., where he had gone for a visit. He died Dec. 9, 1924, aged 74 years. He is survived by five children, nineteen grandchildren and eight great-grandchildren. His wife preceded him nine years ago, also two children. He was a faithful member of the Church of the Brethren for many years. Services by the writer, assisted by W. D. Keller, at the Maple Spring church. Burial in the near-by cemetery—Chas. W. Blough, Davisville, Pa.

Minnis, Mary A., born in Mifflin County, Pa., died Nov. 28, 1924, aged 79 years, 8 months and 9 days. She was the daughter of Abraham and Mary Rothrock. Her early girlhood days were spent in Pennsylvania. Her father was one of the preachers of the Brethren Church. Some time prior to the Civil War they moved to Douglas County, Kans. Aug. 20, 1865, she married Nathan B. Firestone. There were six children—one daughter and five sons; two sons died in infancy. Her first husband died Dec. 1, 1878, at Centropolis, Kans. In April, 1881, she married Jon. C. Minnis and not long after they moved by wagon to Holt County, Mo. To this union were born two daughters, one of whom survives. Her husband died Oct. 25, 1917. In December, 1916, she was stricken with paralysis but recovered sufficiently to walk without aid. For seven years she enjoyed reasonably good health, living most of the time with her youngest son and the other part with

White Rapids church met in council Dec. 6, with Eld. Owen L. Harley presiding. Officers for the coming year were elected as follows: Elder and pastor, Bro. Owen Harley; Sunday-school superintendent, Bro. Noah Heestand; trustee, Wm. Anglemyer. A Christmas program is being prepared. All departments of the church are moving along nicely.—Mrs. Laura Harley, Amberg, Wis., Dec. 13.

LIFE OF D. L. MILLER

OUR PREMIUM BOOK

A COPY FOR EACH GOSPEL MESSENGER SUBSCRIBER

CONTENTS

Forbears
Boyhood
First Ventures From Home
A Schoolmaster
Early Marriage
Life in Polo
His Mother
The Move
First Trip Abroad
Palestine
First Book
Editorial Work
"Religious Activities in the Eighties"
The New Home
Second Trip Abroad
The Return
Third Trip Abroad
Three Books
"Girdling the Globe"
Uniting the Church Interests
Fifth Trip Abroad
"Bible Land Talks"
Another New Home
"Don't Worry Club"
Annual Conference Work
More Travels
"The Other Half of the Globe"
Correspondence
Sermons
Editorials
Close of Active Work
Last Days
What They Said

ORDER BLANK

Brethren Publishing House, Elgin, Ill.

Dear Brethren:

I wish to take advantage of your excellent offer made in the Gospel Messenger of Dec. 27, 1924.

Enclosed find \$2.60 for which please

(*extend my time one year on the Gospel Messenger.)

(*as a new subscriber enter my subscription for one year.)

and send me a copy of "The Anniversary Edition of the Life of D. L. Miller," postpaid to my address.

I am enclosing 10c extra for which send me the 1925 Year Book.

Faternally,

Name

Street or R. F. D.

City

State

*Mark out the line that does not suit your case.

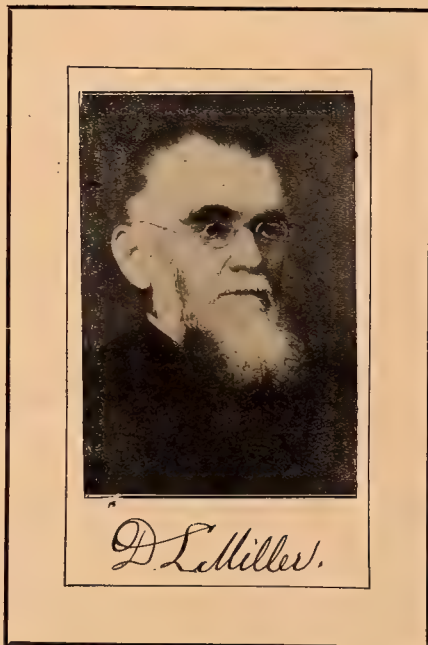
THE BOOK

The Anniversary Edition has a photo engraving frontispiece showing Brother Miller toward the close of his life.

The type is large and clear. In fact, Elder J. H. Moore says, "The mechanical part of the book is faultless, the type admirably suited to the eye, and the reading as interesting as a romance."

The binding is cloth. The book contains 340 large pages.

You will find this a valuable addition to your library.



Reasons Why

Because Brother Miller was so well known among the churches.

Because for many years he was editor-in-chief of the Gospel Messenger.

Because of the prominent place he took in the educational work of the church.

Because of his interest in the mission work of the church.

Because we thought it to be but just that this present Anniversary Edition of his life should be produced. And in order to secure the widest distribution possible we kept the cost low and are offering it as a premium with the Gospel Messenger. In the writing of this biography, Mrs. Bates, a niece of Brother Miller, had access to much private correspondence which helped greatly in the work of writing the book. It was to her a labor of love, for Uncle D. L. had a warm heart for the children.

Appreciations

In an appreciation of Brother Miller, Elder J. H. Moore, for many years office editor of the Gospel Messenger, says: "As a representative of the very best interests of the Brotherhood, Bro. D. L. Miller came on the scene at an opportune time. When Mt. Morris College—then just started—needed a business manager, he took up quarters in Old Sandstone, and then and there his real career in the Brotherhood as a man of influence began. He reached out and secured a firm hold on the 'Brethren at Work' interests. When the Annual Meeting decided to enter upon active mission work, he was placed on the first board and made secretary and treasurer of it."

Elder Edward Frantz in a few paragraphs of appreciation says of him: "A long and very useful life—a life of unusual significance for the Church of the Brethren—thus comes to a beautiful and peaceful end. For he loved the church supremely."

One more quotation, from Elder H. C. Early: "Here are the four leading enterprises of the church—the Publishing Business, Sunday-schools, Christian Education and Missions, these four. They were in the throes of birth in the church during the last thirty years of the nineteenth century; or in other words, the church was in the travail of getting back to the teachings and practices of our own church fathers, which had been lost largely as a result of the Revolutionary War, and she needed some one to deliver her. He did his biggest work in getting Conference behind these big measures."

Special Offer! \$4 VALUE FOR \$2.60

Don't Ask for This Book

unless you are sending your subscription to the Gospel Messenger for one year. It will then cost you only 60c extra.

1925 Year Book

The Year Book (formerly Brethren Almanac) is a very complete record of the year's work and progress of the church. It contains reports of the activities of the various Boards authorized by Conference.

This valuable record of the year's progress may be had by simply adding 10c to either of the offers mentioned.

A new subscriber is one in whose home the paper has not been coming during the last year.

Our Combination Offer

The Gospel Messenger one year\$2.00
Anniversary Edition of the Life of D. L. Miller 2.00

Total\$4.00

Both for 2.60

If convenient hand your subscription to one of our local agents. If not, fill out blank on this page and send direct to the Brethren Publishing House, Elgin, Ill.





